



CLC CANADA FORMATION MANUAL

Phase II

“Peace be with you! As the Father has sent me, I am sending you.”

Jn 20: 21

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TABLE OF CONTENTS

i

Prima Primaria

vi

Purpose of Manual II

vii

Overall vision and goal of CLC

x

Basic pattern of every meeting

xi

Goals and method for each part of the meeting

xiii

Overview of Phase II

xvii

PART I: Cultural Analysis

Section A – Perspective from which we can recognize
and cooperate with the activity of God in our world.

Meeting

1. The positive faith vision of Christianity and our sense of freedom 1
2. The positive faith vision ... and our freedom. 2
3. The positive faith vision ... and our freedom. 3
4. The positive faith vision ... and our freedom. 4
5. Revisiting the positive faith vision. 5

Section B – Life of St. Ignatius Loyola

Meeting

6. Part I of the Life of St. Ignatius Loyola 6
7. Part II of the Life of St. Ignatius Loyola 7
8. Part III of the Life of St. Ignatius Loyola 8
9. Part IV of the Life of St. Ignatius Loyola 9
10. Life of St. Ignatius Loyola – Revisited 10
11. Social Analysis & Theological Reflection Process 11

PART II: Daily Life

Section C – Home Life

Meeting

12. Objective Awareness of Experience of Home Life	12
13. What the World and Culture Say About Home Life	13
14. What Christian Tradition Says About Home Life	14
15. Discerned Apostolic Decision in Home Life	15
16. Discerning Personal and Communal Decisions; Connections with National Community	16

Section D – Work

Meeting

17. Objective Awareness of Experience of Work	17
18. What the World and Culture is Saying About Work	18
19. What Does Christian Tradition Say About Work	19
20. Discerned Apostolic Decision of Work	20
21. Discerning Personal and Communal Decisions; Connections with National Community	21

Section E – Citizenship

Meeting

22. Objective Awareness of Experience of Civic Life	22
23. What The World and Culture Say About Civic Life	23
24. What Christian Tradition Say About Civil Life	24
25. Discerned Apostolic Decision in Civic Life	25
26. Discerning Personal and Communal Decisions; Connections with National Community	26

PART III: Larger Cultural Context

Section F – Media Revolution

Meeting

27.	Signs Of The Times – A Call to Conversion	27
28.	Our Global Village	28
29.	Discerning the Media Message	29
30.	Communal Spirituality	30
31.	Discerning Personal and Communal Decisions; Connections with National Community; Today We Are His Body	31

Section G – Environmental Awareness

Meeting

32.	Environmental Awareness	32
33.	One Ecosystem	33
34.	Discerning the Use of Creatures	34
35.	Communal Spirituality	35
36.	Discerning Personal and Communal Decisions; Connection With National Community	36

Section H – Spiritual Hunger

Meeting

37	Spiritual Hunger in Our Culture	37
38	Humanity’s Search for Meaning	38
39	Discerning the Expressions of Spirituality	39
40	Thinking with the Church	40
41	A. Discerning Personal and Communal Decisions B. Connections with National Community.	41

Section I – Appropriation and Celebration

Meeting

42.	Revisiting Positive Faith Vision	42
43.	Life of St. Ignatius of Loyola – Revisited	43
44.	Revisiting Christian Tradition and Home Life	44
45.	Revisiting Signs of the Times – Call to Conversion	45
46.	Eucharistic Celebration and Party.	46

RESOURCES

RESOURCE 1	THE IGNATIAN CHARISM: A Spirituality for these times	47 - 50
RESOURCE 2	THE FIRST JESUIT: ST. IGNATIUS LOYOLA, 1491-1556	50 - 60
RESOURCE 3	THE SPIRITUAL EXERCISES OF ST. IGNATIUS LOYOLA	60 - 61
RESOURCE 4	SOCIAL ANALYSIS AND THEOLOGICAL REFLECTION	61 - 63
RESOURCE 5	IT'S ALL UP TO US	63 - 64
RESOURCE 6	THE FAMILY: WHERE THE DUTY TO SOCIETY BEGINS	65
RESOURCE 7	ROLE OF CHRISTIAN FAMILY IN THE MARKETPLACE	65-67
RESOURCE 8	COMMUNITY HELP IN PERSONAL DECISION MAKING	67 - 70
RESOURCE 9	PRACTICE OF CHRISTIAN FAITH IN WORKPLACE	71 - 72
RESOURCE 10	DIGNITY OF WORK	72 - 76
RESOURCE 11	WORLD COMMUNITY AND MISSION	76 - 80
RESOURCE 12	DEMOCRACY IS A DAILY PRACTICE	81
RESOURCE 13	PUBLIC LIFE: FOR EVERYONE AND BY EVERYONE	82
RESOURCE 14	THE LEGACY OF TERRY FOX	83
RESOURCE 15	OUR CULTURE IS CALLING CLC'ers to a SPIRITUAL CONVERSION	84 - 85
RESOURCE 16	TV ADDICTION MAY BE CANADA'S NO. 1 MENTAL HEALTH PROBLEM	86 - 87
RESOURCE 17	HEAVY TV WATCHERS HAVE A DISTORTED SENSE OF REALITY	87 - 89
RESOURCE 18	PERSONAL PRAYER WITHIN A COMMUNAL SPIRITUALITY, PART A	89 - 91

RESOURCE 19	SAVING MOTHER EARTH AND HUMANITY: A PRIMER, PART A	91 - 93
RESOURCE 20	SUSTAINABLE DEVELOPMENT: A NATIVE PERSPECTIVE	93 - 94
RESOURCE 21	SAVING MOTHER EARTH AND HUMANITY: A PRIMER, PART B	94 - 95
RESOURCE 22	PERSONAL PRAYER WITHIN A COMMUNAL SPIRITUALITY, PART B	95 - 97
RESOURCE 23	SPIRITUAL HUNGER IGNORED BY MEDIA	97 - 99
RESOURCE 24	THE BROADER ASPIRATIONS OF HUMANKIND	99 - 100
RESOURCE 25	SELF-HELP BOOKS	100 - 104
RESOURCE 26	CLC CANADA COMMON MISSION STATEMENT	104
RESOURCE 27	GENERAL PRINCIPLES & GENERAL NORMS OF THE CHRISTIAN LIFE COMMUNITY	104 - 121

Prima Primaria

In Rome there is a CLC, which is called the Prima Primaria because it has been in existence since the time of Ignatius. The story is told that new CLC communities, which are formed, travel to Rome to visit with and receive a blessing from this first CLC.

Let me tell you about the early beginnings of our National CLC.

I had been involved with the Charismatic Renewal in the early 1970's and I received a call from Art Walters to attend a retreat at Loyola House in Guelph, Ontario. Art explained that there was a blind person attending the retreat and "Would I read for him?"

The first time Art called me to make a retreat the conversation went something like this: "It's Art Walters calling, which weekend do you want?" I vaguely remembered Art as a talkative enthusiastic person who explained to me that he married his wife because of her small feet. "What weekend do I want for what", I asked. "At Loyola, to make a retreat", he replied. "I don't want to make a retreat, I'm too busy", I said. There followed a long conversation, at the end of which I realized I wouldn't get Art off the phone until I accepted, and so I did. This phone call to read for a blind person was an exception and I quickly agreed to go on retreat.

Well, part of the retreat process involved making a confession and I got Fr. John English as my confessor. Because of my involvement in the Charismatic Renewal I made a very devout confession, at the end of which Fr. John asked me to make an 8-day retreat. Wow, I thought, I've never received a penance as strict as this – usually a decade of the rosary was all I got.

The 8-day retreat followed the Spiritual Exercises of St. Ignatius. At the end of this Fr. John asked me to call Art Walters about starting a CLC. This was September of 1974. The rest is history.

The purpose of this story is to tell a little about our beginnings. But more importantly, to tell you that in a sense CLC in Canada has a Prima Primaria as well – sort of grandparents for the CLC. And to say that Art promoted CLC just as he promoted the weekend retreats. In a sense, he was our father figure.

What we would like to do for you now is to give you our blessing and to tell you that we will carry you in our hearts and pray for you to persevere. We will especially as Art to do so, who is with the Lord.

Peter Peloso

Purpose of Manual II

This manual is assembled to assist people to continue the Christian Life Community (CLC) Journey of Life. This journey leads the participants to the CLC way of life.

The CLC way of life is based on Ignatian Spirituality which can be summarized in Ignatius' statement: "*I desire to find God in all things, that I may the better love and serve God*". It includes an ability to pray with scripture and the constant practice of integrating one's life of faith in all aspects of daily living. Such practices are to enable one to discover God's will and act upon it for the greater good of one's family, church and humanity.

This phase of formation into the CLC way of life picks up the theme of spiritual discernment introduced in Phase I. The discernment element in Phase I was concerned about the interior movement of spirits within the individual. Members were led to discover the various movements of spirits constantly operative in their beings. These were seen to be important for Christian decision-making: good decisions are made in the time of spiritual consolation. Phase II will deal with the impact of spirits present in the world and culture beyond the individual and community. It will help persons realize that the discernment of spirits takes place in a social and cultural, interpersonal and intercommunal context. It will also assist them to gain some ways of discerning within such a context and be able to act in conjunction with the grace of God moving us in our present situation.

This means that we will move from the awareness of interior movement of spirits in the individual to an awareness of the way certain trends, beliefs and value systems present in our culture motivate us. While the movement of spirits happens directly within the individual person or community, the ways in which our culture initiates and sustains these movements is significant for the individuals and communities. We need to gain awareness of these movements and be able to discern them for our CLC way of life. This awareness is important for the many interpersonal experiences we have.

There are three basic settings in which the culture influences us: our families, the CLC community and the church. We need to recognize how the culture motivates us and stirs up movement of spirits within us in these settings. Where can we look to discover the value system of the culture in which we live? How do the various aspects of the larger world's value system impinge on our lives in the family, in our CLC, in the church?

We will need to look at how the culture influences our interpersonal relationships with each other, within our family and as we relate in the larger social settings of civic community and church. This will involve discovering the hidden motivations our culture encourages. We will need to learn techniques such as social and cultural analysis, reading the signs of the times and using gospel values as criteria in decision-making. This is part of our further knowledge of the discernment of spirits, in particular those spirits beyond ourselves, our family, our community and our parish. We wish to discover the ways the larger cultural values influence our interchange with each other in a healthy or unhealthy way.

We will seek this knowledge in two phases: a) from within our own more immediate experience and b) from our more distant experience.

With the more immediate experience we will try to heighten our awareness of the impact of cultural forces on our family, our work and our civic life.

Then, we will consider the larger social structures in which we live. We will investigate those experiences where we connect with nature and ecology, where we are involved in larger communication and social dimensions of life and where we recognize the basic spiritual hunger that exists in our culture.

During this phase we will learn where and how to discern the ways we are called and missioned to our world. Social and cultural analysis and reading the signs of the times will assist us to discern the outside forces that impact on us as individuals and as a community. These activities may bring us into situations that call us to listen and respond in love to those less fortunate than us.

Two significant approaches to our lives will aid us in this further aspect of discernment, a positive faith approach to our lives and thinking with the larger church. The positive faith approach to life is present in the gospels basically in terms of our call to be forgiving, loving persons concerned for the well being of the human race, all in the context of our belief in our own resurrection after death. This positive faith vision is also present in Vatican II's insistence that the good news of Jesus Christ is for this world as well as for the world to come.

Ignatius' Christian vision of the world presents a positive faith vision when he suggests that the Trinity is active in our world and that this activity is basically a freeing one. The Trinity is free in itself and calling all people to freedom. The activity of grace in our lives is to free us to be instruments of God's grace for the betterment of humanity. In the context of freedom our positive faith approach to life calls us to discern the ways all of us are being called forth into full freedom here on earth. We will consider this further discerning activity in terms of the cycle of liberation. As a discerning instrument the cycle of liberation moves us a) from experience to reflection and analysis to b) judgments of the signs of the times to c) decision and response.

We will be assisted in dealing with the impact of various elements of our culture upon our lives by doing this in a faith community setting. This means that each time we discern it is important to call to mind the significance of the larger faith community, the church, in our world and culture. We will need to appreciate the basic role of the church in our world and the role of the CLC in the church. Ignatius had an innate feel for the significance of the larger faith community in the discernment process. This feeling came from a love for the church as the body of Christ. He felt that the Holy Spirit speaks to us through this larger faith community. So he would suggest that we need to rid ourselves of all biases and listen carefully to the church. Yet Ignatius was a realist and he could recognize the sinful dimensions present in the church. In fact, one of his chief aims was to assist in the reform of the church.

So each CLC is to have this kind of realistic love for the church and to see itself as an instrument of the church in its basic role in the world. Part of our CLC mission is to establish a new way of life within the church for ourselves and for the church at large. So we are to be realists at the same time that we love the church. But the larger faith community must always play a role in our discernment process. We are to bring these awarenesses into our discerning as individuals and as a small faith community keeping in mind a dictum of Ignatius: "No one is a good judge in one's own case".

The manual is designed so that the basic Christian perspective of a CLC vis-à-vis the world and the church will be present as we try to discern the impact of cultural trends and values. The first part of the manual assists us to deal with life from a positive faith perspective and with the example of the life of St. Ignatius Loyola. The second part considers the impact of cultural changes upon our home life, our work life, our civic life. The third part will deal with those elements in our culture that impact on us in a less immediate way. We will consider topics such as our concerns about nature and ecology communication and social dimensions and spiritual hunger.

As we face each one of these cultural concerns we will ask ourselves these questions: How does our positive faith perspective deal with this concern? Where do we see God at work in this shift? How do we see the role of CLC within the church in the world dealing with this concern? What are we to do about this in our family, in our CLC, in the church, in the world at large?

History of this Approach

The writers of this Manual wish to acknowledge the contribution of Helen Drago, Patrice Reitzel and Shirley Gatchene for the first Phase II CLC Manual. Their work set out the present prayer and discussion materials to achieve the goals of this part of the CLC journey, ie. to grow in spiritual understanding of our world, to discover the way of decision-making through communal discernment of spirits and to prepare for the Spiritual Exercises of St. Ignatius. This present Phase II manual has used some of the materials that they assembled in the earlier publication.

Other predecessors of this manual include work done by the United States National Federation of CLC, Survey Materials of the World Community of CLC and Sr. Barbara Paleczny's book: Becoming Followers of Jesus, Trinity Press, 960 Gateway, Burlington, ON, L7L 5K7.

Communities, which have completed the Spiritual Exercises of St. Ignatius, may wish to pick and choose from this present Phase II manual or go to Sr. Barbara Paleczny's book for some valuable material on social and cultural analysis.

Sharing

Phase I explained the purpose and way of sharing in a small group. The reasons for sharing in Phase I were to assist the individuals to grow in awareness of their interior life and to establish an atmosphere of trust and commitment for the community's faith life. This sharing is an important instrument of discernment in individual and communal decision-making. Such sharing will continue to be a part of CLC life and will come to the fore when a community is in the process of decision-making.

In Phase II, the heightened awareness necessary for discerning the impact of the culture on our lives in general and at a particular time requires a somewhat different type of sharing. After prayerful consideration on a topic of cultural concern the group may come together to share how this topic of our culture is influencing each individual. Then a discussion can take place on how we are being influenced by this dimension in our culture and what we can do about it as responsible persons in our culture.

While this discussion is not quite the same as the sharing of the experiences of God in one's daily life, it is not just an intellectual exercise. Rather, the discussion is to flow from one's real experience. This means that persons will have to reflect on the ways in which they have or have not experienced the element of cultural concern raised in the topic under consideration. Even in the discussion itself members are to react and respond in terms of their own experience. In this way, the discussion can avoid an intellectual debate and be an instrument to heighten awareness of the ways each person is influenced by this element in our culture.

Membership

This second part of the CLC journey and way of life is designed for men and women who are sensitive to the needs of the world and desire to be instruments of God's grace in their family, workplace, church, city, country and international organizations. Such persons wish to be more loving and of service to others. They are willing to make an investment of themselves to bring gospel values to all humanity. They are willing to undertake the necessary spiritual exercises as part of the journey in faith, as well as participate in the discerning group process that is both supportive and demanding. They are generous people of realistic desire, "ever on the alert". They will have a flexible attitude in relationships being "like a balance at equilibrium".

Overall Vision and Goal of CLC CANADA

CLC Canada Leader's Manual describes the Fundamental Stages of CLC Growth (pages 22-36). The recent revisions to the "CLC Canada Formation Document" include additional information resulting from the latest World Assemblies regarding CLC Formation. The "CLC Canada Formation Document", includes an explanation of the goals and signs of moving on throughout the 5 traditional stages that coincide with the CLC Canada Formation manuals and the graces of the Spiritual Exercises. The "CLC Canada Formation Document" notes and encourages the reading of the process of growth noted in the Progressio Supplement # 64 (CLC official publication).

Basic Goals of Phases I, II, III, IV of THE CLC Journey

Phase I:

The goal of Phase I of the CLC journey is to arrive at two destinations. The first is a lived experience of the overall vision and dynamic of CLC. The second is to gain a heightened awareness of personal interior movement of Spirits, for this is fundamental to the members of CLC as they strive to be *discerning communities of Apostolic mission or service* to the whole of humanity in the Spirit of the Church.

Phase II:

There are five important destinations in Phase II of the CLC journey. The first one is to learn the art of individual and communal contemplations. The second is to gain a deeper understanding of Incarnational and Liberational Theology. The third is to grow in Spiritual understanding of our world. The fourth is to discover the way of decision-making through communal discernment of spirits. The fifth is a preparation for the *Spiritual Exercises of St. Ignatius*.

Phase III:

This phase of the CLC journey is taken up with the experience of the *Spiritual Exercises of St. Ignatius*. In the CLC journey through the *Exercises* there will be a communal component. This means that CLC meetings will continue and some sharing of the state of one's being while doing the *Exercises* may take place, or the community as a whole might go through a communal experience of the *Exercises*.

Phase IV:

This phase of the CLC journey begins with learning and practising additional instruments of communal discernment. It continues by assimilating the journey of the previous three phases and now trying to apply it to ongoing community life. It is a time for living the *General Principles of CLC* and practising the skills of communal decision-making.

BASIC PATTERN OF EVERY MEETING

PART I: Sharing since the last session:

- Preliminary activity: A moment of re-collecting ourselves to enter into the awareness of God's presence, that where "two or three are gathered in His Name, Christ Jesus is present among us.
- This is symbolized by the lighting of the candle. An atmosphere of prayer is important: a table with a candle, a Bible and a symbolic object to pass around when sharing, such as a flower, a stone, a feather etc.
- Some groups begin by a very brief round of "how are we coming to this meeting/ gathering?"
- Open with a hymn and prayer
- Recall the grace of the last week(s) - the particular gift we have been praying for during the past week(s).
- Listen to God's Word by reading the scripture passage. This reading sets an atmosphere for the meeting. Take a few moments for quiet reflection after this "proclamation of the Word" before moving into group sharing of our personal stories.
- Share: In the first round, we tell our story to heighten awareness of how the Lord has been present in my life. This is also called faith sharing or spiritual conversation.
- This sharing can include some of the following elements:
 - a) The events of the week: what has dominated one's mind and heart during the week, experiences of satisfaction and dissatisfaction in one's work, experiences of interpersonal relationship with others or the created world that surrounds us – of love or rejection.
 - b) The experience of the past week's prayer and reading material: interior experiences of intimacy with the Lord, of consolation* or of desolation.
 - c) When, where and how have your life experiences and prayer experiences come together?

- After the first round of sharing there is a second round of sharing. After we have listened attentively in the first round to the personal experiences of how each sensed God was present in one's prayer and daily life, in the second round we briefly share what we may have heard from this sharing that reveals a new or deeper understanding of God's action in this community, in and through the members' sharing. This activity helps to build a sense of community.
- Questions such as:
 - a) What did I hear from one or more members that touched me and evoked a deeper response in me?
 - b) What common thread (s) did I hear from the members' sharing?
- End with a suitable prayer of thanksgiving.

PART II: CLC Formation: Theme and content.

- Consider and reflect together on the prepared material
- Explain the Grace* to be prayed for in the next session
- Give the prayer material and reading assignment for the next session
- Allow time for Communal Discernment.

PART III: A: Practical Considerations for the group

- Awareness of the Meeting. Reflection and sharing on the sense of the meeting (evaluation and appropriation)
- Each meeting may close with petitions for the needs of our world, community, etc. but always ends with the common recitation of the Lord's Prayer. (In many places, a gesture of the peace of Christ is extended to each other.)

GOALS AND METHOD FOR EACH PART OF THE MEETING

PART I: Sharing in faith of what has happened since the last meeting. (Spiritual Conversation)

Using the method and insights of the AWARENESS EXERCISE (or EXAMEN PRAYER)

Significance of the Awareness Exercise:

The awareness exercise is an instrument for helping persons to discover the different motivations, interior movements and experiences that indicate their relationship with God and other humans. It is significant for the individual person and for the community.

Through this exercise the person is attempting to get in touch with various levels of interior experiences, such as the following:

- Feelings of being loved by God
- Feeling the absence of God
- Recognizing the goodness, beauty, truth and oneness of God in all the experiences of life
- Knowing the power of evil and temptations
- Recognizing how God's love can overcome these vices
- [... And other similar experiences.]

To be significant for community, the awareness exercise has to precede the activity of sharing that takes place in PART I of each meeting. Members need to learn how to use the awareness exercise quite early on their journey. This prayer is to be used daily, thus enabling persons to get in touch with and share their interior lives at deeper and deeper levels, which will help bring about a community united in hearts and minds.

SIGNIFICANCE OF SHARING:

- The basic significance and activity of sharing our stories and our life experience with others is twofold: it is an instrument of self-awareness and an instrument for building community.
- The sharing in the first part of the meeting involves listening to others and telling one's own story since the last meeting. The telling of the story is to include significant experiences of the presence of God in one's life. Some experiences will happen during prayer and some outside of prayer. Listening to the experiences of others and the work of the Spirit in them may give us a sense of awe and gratitude toward God and a respect and trust of the other members of the group. It helps us recognize our unity in spite of our diversity, which gives us a new awareness of ourselves and a means of discernment. Listening may open us up to our own experiences of the presence of God, or our sinfulness and need to forgive or to be forgiven.
- Telling our own story helps us appreciate the gifts God has given to us and brings us to a new sense of humility. We gradually open ourselves to others, gain trust and become free with others.
- Eventually, we discover that this sharing is a new form of prayer and a new experience of the presence of God among us. We realize that we are all limited, sinful, yet beloved of God. When we begin to recognize our own giftedness of ourselves and the giftedness of the other members, we gradually have an experience of "church." We become a community of faith as we move from a life of isolation and individualism to one of community. We are given a new realization of the presence of Christ, not only in the Word of Scripture and the Eucharist (or Lord's Supper/ Holy Communion), but also in this small faith - sharing Christian community. We realize that "We are the Body of Christ". How fitting it is, then, for these communities to celebrate and deepen this presence in the Word and the Eucharist: The joys and hopes, sorrows and grief of others, as our own in Christ.

GUIDELINES FOR SHARING:

Three things are important in the activity of sharing:

- a) the attitude or way that we view the meeting
- b) how we listen
- c) how we express ourselves.

ATTITUDE

- Our attitude towards the meeting and the atmosphere engendered is very important for the group. If we approach the meeting as an opportunity to be with Christ and those who belong to the Body of Christ, then the meeting can become a contemplative experience. We then start to approach each other differently and we are open to structuring our meetings to assist us to be what we are, an expression of the Body of Christ. When we share our story in Part I of the meeting, we open ourselves to the whole community's story and start to establish the bonding that helps us to approach the meeting as a contemplative experience. Then the other parts of the meeting, no matter how challenging and critical, will be appreciated as part of this contemplation.

LISTENING

- In Part I the sharing group is not a discussion group or a debating group. It is basically a listening group although, occasionally we may ask for clarification. Later in Part II and III the community will include dimensions of discussion and evaluating within the group.
- What is being shared are personal experiences. This means the one speaking is the expert. The role of the listener then is to listen attentively and with a non-critical attitude. We are not to make moral judgments about the moral worth of the person speaking, nor the activities they are relating.
- Since the person speaking is talking basically about experiences of God in his/her life, the listener is relating to the words as an expression of the Spirit, no matter who is speaking. The listener can then recognize where there is a harmony in his/her own experience of God
- Such listening requires humility and self-forgetfulness. The listener takes on an attitude of appreciation of the gift being presented by the speaker. The listener has to get out of his/her own mind to hear what is being said. This listening requires a freedom with what he/she will share later in the meeting

SPEAKING

- How do we tell our story? Our story is like that of the disciples on the way to Emmaus. "Then they told [the others] what had happened on the road and how he had been made known to them in the breaking of the bread" (Luke 24:35).
- The brief period of reflection at the beginning of the sharing takes us back through our week's experience with God. We recognize the main experience of the week that we wish to share. Sometimes it will be from an experience with scripture in prayer, sometimes it will be some event at work, while traveling, or in a family situation. The daily awareness exercise will have highlighted this for us already.
- In order not to oppress the group with a "long-winded" account, each person speaks briefly, yet with enough concreteness to enable the others to relate to our experience and gain insights into their own.

- Gradually, we learn how to share certain intimate experiences that are important to us in our relationship with God. These intimate experiences may have been with loved ones and/or with the persons of the Trinity but, initially, all we may be able to tell are mundane and exterior events of our story. This is enough at the beginning until we have gained trust in the group or have learned how to recognize these intimate experiences and how to express them.

PART II: CLC FORMATION: THEME AND CONTENT

- The purpose of this part of each meeting is to pass on knowledge and experience of the CLC way of life to those on the CLC journey. This is done through the study, reflection and discussion of aspects of the CLC way of life. This kind of discussion focuses around spiritual topics and events that concern one's faith and touches our personal lives, rather than just an intellectual exercise about ideas or concepts. Some examples of these are: the spirituality of CLC, prayer as relationship with God, discipleship, mission, discerning God's will for us. Materials for prayer are assigned in Part II.
- When time needs to be spent in Communal Discernment and/or business, it should be done before moving to the awareness part of the meeting (evaluation and appropriation).

PART III: A: PRACTICAL CONSIDERATIONS FOR THE GROUP

B: EVALUATION AND APPROPRIATION

- One of the important needs of a group is an awareness of itself. The manual suggests that this begin by a simple evaluation (or review) at the end of each meeting.

Gradually the time given to this might be extended and more sophisticated questions can be asked. Such questions will assist the community to recognize their meetings as a contemplative experience. Evaluations that are positive as well as negative become powerful instruments in developing a communal awareness. A second part of this awareness is called "appropriation" of the grace received during this meeting. The meetings always close with the Lord's Prayer.

OVERVIEW OF PHASE II

Part I: Cultural Analysis

Section A – Perspective from which we can recognize and cooperate with the activity of God in our world.

Section B – Life of St. Ignatius Loyola

Part II: Daily Life

Section C – Home Life

Section D – Work

Section E – Citizenship

Part III: Larger Cultural Context

Section F – Media Revolution

Section G – Environmental Awareness

Section H – Spiritual Hunger

Section I – Appropriation and Celebration

MEETING 1: The positive faith vision and our sense of freedom.

Part I – Sharing of the Past Week: “Telling Our Story”

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: Let us recall the basic grace we always pray for: Grace to put on the mind and heart of Jesus that we may better love and follow him.

Reading: Read: Phil 2:1-22

Sharing the Story of our Week: To help, take a few moments of quiet reflection with your journal before moving into sharing

Part II – Theme and Content:

Theme: The positive faith vision of Christianity and our sense of freedom.

Read: RESOURCE 1, Part I of THE IGNATIAN CHARISM: A Spirituality for these times by Jack Milan

Questions for reflection:

1. I imagine myself discussing with Jesus the significance of this article for me today.
2. What movements of consolation and desolation took place in me as I read the article?
3. Where did I have a sense of call to build the realm of God as I read the article?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask to respond to the constant urgings of the Holy Spirit calling me to live my life from this positive faith vision.

Day 1: General Principle #1

Day 2: General Principle #1

Day 3: Reread Jack Milan’s article Resource #1

Day 4: Lk 1:26-38

Day 5: Jn 3:15-17

Day 6: General Principle #1. What action can I do to express GP #1? For example, make a “connection” with those living in poverty and the marginalized in your area.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 2: The positive faith vision and our sense of freedom.

Part I – Sharing of the Past Week: “Telling Our Story”

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask to respond to the constant urgings of the Holy Spirit calling me to live my life from this positive faith vision.

Reading: Read: General Principle #1

Sharing the Story of our Week:

With your journal to help you take a few moments for quiet reflection before moving into sharing, which may include your “action” of last week.

Part II – Theme and Content:

Theme: The positive faith vision of Christianity and our sense of freedom.

Read: RESOURCE 1, Part II of THE IGNATIAN CHARISM: A Spirituality for these Times by Jack Milan

Questions for reflection:

1. I imagine myself discussing with Jesus the significance of this article for me today.
2. What movements of consolation and desolation took place in me as I read the article?
3. Where did I have a sense of call to build the realm of God as I read the article?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask to respond to the constant urgings of the Holy Spirit calling me to live my life from this positive faith vision.

Day 1: General Principle #2

Day 2: General Principle #2

Day 3: Reread Jack Milan’s article

Day 4: Jn 1:16-18

Day 5: Rom 8:22-25

Day 6: General Principle #2. What action can I do to express GP #2 today? Identify those actions of your CLC vocation which demonstrate how you are already at God’s disposal. What needs to change in your life to promote your action in the needs of our times?

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 3 : The positive faith vision and our sense of freedom.

Part I – Sharing of the Past Week: “Positive Faith Vision”

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask to respond to the constant urgings of the Holy Spirit calling me to live my life from this positive faith vision.

Reading: General Principle #2

Sharing the Story of our Week:

With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: The positive faith vision of Christianity and our sense of freedom.

Read: RESOURCE 1, Part III of THE IGNATIAN CHARISM: A Spirituality for these Times by Jack Milan

Questions for reflection:

1. I imagine myself discussing with Jesus the significance of this article for me today.
2. What movements of consolation and desolation took place in me as I read the article?
3. Where did I have a sense of call to build the realm of God as I read the article?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask to respond to the constant urgings of the Holy Spirit calling me to live my life from this positive faith vision.

Day 1: General Principle #3

Day 2: General Principle #3

Day 3: Reread Jack Milan’s article

Day 4: Jn 10:7-10

Day 5: Jn 8:31-36

Day 6: General Principle #3. What action can I do to express GP #3 today? a) establish channels of communication with CLC in your region b) network with other CLCers in common action, ie. ploughshares, ecology, housing or your own choice of action.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 4: The positive faith vision and our sense of freedom.

Part I – Sharing of the Past Week: “Positive Faith Vision”

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask to respond to the constant urgings of the Holy Spirit calling me to live my life from this positive faith vision.

Reading: Read: General Principle #3

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: The positive faith vision of Christianity and our sense of freedom.

Read: RESOURCE 1, Part IV of THE IGNATIAN CHARISM: A Spirituality for these Times by Jack Milan

Questions for reflection:

1. I imagine myself discussing with Jesus the significance of this article for me today.
2. What movements of consolation and desolation took place in me as I read the article?
3. Where did I have a sense of call to build the realm of God as I read the article?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask to respond to the constant urgings of the Holy Spirit calling me to live my life from this positive faith vision.

Day 1: General Principle #4

Day 2: General Principle #4

Day 3: Reread Jack Milan’s article

Day 4: Jn 10:7-10

Day 5: Jn 8:31-36

Day 6: General Principle #4. What action can I do to express GP #4 today? In what way can I simplify my lifestyle? Where in my world is God calling me? Speak to your MP about those that are unemployed or those living in poverty or your own choice of action.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 5: Revisiting the positive faith vision.

Part I – Sharing of the Past Week: Positive Faith Vision

Opening Hymn and Prayer: Includes remembering the Lord's loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask to respond to the constant urgings of the Holy Spirit calling me to live my life from this positive faith vision.

Reading: Read: General Principle # 4

Sharing the Story of our Week: To help, take a few moments of quiet reflection with your journal before moving into sharing.

Part II – Theme and Content:

Theme: The positive faith vision of Christianity and our sense of freedom.

RECALL the article: *The Ignatian Spirituality for these times*

Read: RESOURCE 1, Part I of THE IGNATIAN CHARISM: A Spirituality for these Times by Jack Milan

Questions for reflection:

1. What is the positive faith vision presented by Jack Milan?
2. What do you think is a negative vision of faith?
3. How is the liberation of all people's understood in this faith vision?
4. When have you operated from such a positive faith vision of life?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week's Prayer:

Grace: I ask to respond to the constant urgings of the Holy Spirit calling me to live my life from this positive faith vision.

Day 1: General Principle # 5

Day 2: 1Kgs 3:6-12

Day 3: Mt 16:1 -4

Day 4: Lk 12: 54 - 56

Day 5: Wis 8: 5 - 9

Day 6: General Principle # 5. What action can I do to express GP # 5 today?

Part III – Awareness of Tonight's Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 6: Part I – B Life of St. Ignatius of Loyola

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask to respond to the constant urgings of the Holy Spirit calling me to live my life from this positive faith vision.

Reading: Read: General Principle #5

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Life of St. Ignatius Loyola

Read: RESOURCE 2, Part 1 of the Life of St. Ignatius Loyola by William O’Malley, SJ

Questions for reflection:

1. What aspects or incidents in Ignatius’ life moved my spirit?
2. What was the movement towards? ie. joy, peace, consolation, desolation, identification with Ignatius and his friends?
3. What does this mean for me/us as CLC?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be a person of discernment in today’s world.

Day 1: General Principle #6

Day 2: General Principle #6

Day 3: Reread Part 1 of the Life of St. Ignatius Loyola

Day 4: 1 Jn 4:1-6

Day 5: Gal 5:19-23

Day 6: General Principle #6. What action can I do to express GP #6 today? Insert yourself into the workings of the media, as an experiment to experience how it might be influenced, ie. speak to local TV station about adult programs during children’s “times” – or your own idea.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 7: Part II of the life of St. Ignatius of Loyola

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord's loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be a person of discernment in today's world.

Reading: Read: General Principle #6

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Life of St. Ignatius Loyola

Read: RESOURCE 2, Part II of the Life of St. Ignatius Loyola by William O'Malley, SJ

Questions for reflection:

1. What aspects or incidents in Ignatius' life moved my spirit?
2. What was the movement towards? ie. joy, peace, consolation, desolation, identification with Ignatius and his friends?
3. What does this mean for me/us as CLC?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week's Prayer:

Grace: I ask for the grace to be a person of discernment in today's world.

Day 1: General Principle #7

Day 2: General Principle #7

Day 3: Reread Part III of the Life of St. Ignatius Loyola

Day 4: Jn 17:9-17

Day 5: Acts 2:43-47

Day 6: General Principle # 7. What action can I do to express GP #7 today, e.g. rewrite it? How can you express love for your local community member? What action can you take to strengthen the bonds of community?

Part III – Awareness of Tonight's Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 8: Part III of the life of St. Ignatius of Loyola.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be a person of discernment in today’s world.

Reading: Read: General Principle #7

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Life of St. Ignatius Loyola

Read: RESOURCE 2, Part III of the Life of St. Ignatius Loyola by William O’Malley, SJ

Questions for reflection:

1. What aspects or incidents in Ignatius’ life moved my spirit?
2. What was the movement towards? ie. Joy, peace, consolation, desolation, identification with Ignatius and his friends?
3. What does this mean for me/us as CLC?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be a person of discernment in today’s world.

Day 1: General Principle #8

Day 2: General Principle #8

Day 3: Reread Part III of the Life of St. Ignatius Loyola

Day 4: Lk 4:16-21

Day 5: Mt 28:16-20

Day 6: General Principle #8. What action can I do to express GP #8 today? Evaluate an “action” a specific Christian witness done this week.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 9: Part IV of the life of St. Ignatius of Loyola.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be a person of discernment in today’s world.

Reading: Read: General Principle #8

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Life of St. Ignatius Loyola

Read: RESOURCE 2, Part IV of the Life of St. Ignatius Loyola by William O’Malley, SJ

Questions for reflection:

1. What aspects or incidents in Ignatius’ life moved my spirit?
2. What was the movement towards? ie. Joy, peace, consolation, desolation, identification with Ignatius and his friends?
3. What does this mean for me/us as CLC?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be a person of discernment in today’s world.

Day 1: General Principle #9

Day 2: General Principle #9

Day 3: Reread Part IV of the Life of St. Ignatius Loyola

Day 4: Lk 1:39-56

Day 5: Jn 2:1-12

Day 6: General Principle #9. What action can I do to express GP #9 today? Influence “teachers” to teach children about how to watch TV – ie. to combat consumerism, passivity, break down of family life etc.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 10: Life of St. Ignatius - Revisited

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be a person of discernment in today’s world.

Reading: Read: General Principle #9

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Life of St. Ignatius Loyola - Revisited

Read: RESOURCE 2, Part V of the Life of St. Ignatius Loyola by William O’Malley, SJ

Questions for reflection: Recall the Life of St. Ignatius

1. Pick your favourite event in Ignatius’ life and go to that event in your imagination and speak with Ignatius about his sense of service and call.
2. Go in your imagination to an event in your own life and speak with Jesus about your sense of service and call.

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be a person of discernment in today’s world.

Day 1: General Principle #10

Day 2: General Principle #10

Day 3: Reread the Life of St. Ignatius Loyola

Day 4: Jn 1:35-51

Day 5: Jn 8:1-11

Day 6: General Principle #10. What action can I do to express GP #10 today? How can you deepen your vocation as a CLC member? In what way has the Life of St. Ignatius been a factor in this?

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 11: Social Analysis: Theological Reflection Process

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be a person of discernment in today’s world.

Reading: Read: General Principle #10

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Spiritual Exercises of St. Ignatius

Read: RESOURCE 3, The Spiritual Exercises of St. Ignatius Loyola by John English, SJ

Questions for reflection:

1. I imagine myself discussing with Jesus the significance of this article for me today.
2. What movements of consolation and desolation took place in me as I read the article?
3. Where did I have a sense of call to build the realm of God as I read the article?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace of a deepening awareness of the presence of God in my experience of home life.

Day 1: Read General Principle #11

Day 2: Acts 4:32-35

Day 3: Mk 1:35-39

Day 4: Read Resource #4: “Social Analysis and Theological process”

Day 5: Mk 3:13-19

Day 6: General Principle #11. What action can I do to express GP #11 today? What can I do or say to promote in my local community on-going CLC formation and continuing spiritual growth?

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 12: Objective Awareness of experience of home life.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask the grace of a deepening awareness of the presence of God in my experience of home life.

Reading: Read: General Principle #11

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Objective Awareness of Experience of Home Life

Reread: RESOURCE #4, “Social Analysis and Theological Process”.

Questions for reflection:

1. How would my/our friendly neighbour describe my/our home life?
2. Describe in words or art form or body language or music.
3. What common themes emerged? What was going on inside of me?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: A deepening awareness of the presence of God in my experience of home life.

Day 1: General Principle #12

Day 2: Eph 2:19-22

Day 3: Share with the Lord the experience of your home life.

Day 4: Bring issues of home life to the Lord: my own home life, those without a home life.

Day 5: Lk 2:51-52

Day 6: General Principle #12. What action can I do to express GP #12 today? Bring your plan for social or political action to your community for discernment. Contact your MP & MPP on at least one social justice issue. (Prayerfully reflect on the CLC Common Mission Statement)

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 13: What the world and culture say about home life.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask the grace of a deepening awareness of the presence of God in my experience of home life.

Reading: General Principle #12 and CLC Canada Common Mission Statement,

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: What the World and Culture Say About Home Life.

Read: RESOURCE #5, “It’s All Up To Us”, by Spock

Questions for reflection: In light of last week’s discussion:

1. What new information does this article give me?
2. How does it apply to our shared experience of home life?
3. What new questions does this article raise for me/us?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to understand more deeply the broader reality of home life in our culture.

Day 1: General Principle #13

Day 2: Rom 15:14-16

Day 3: Reread RESOURCE 5 (Spock’s article)

Day 4: Lk 18:35-43

Day 5: 1 Kings 3:7-15

Day 6: General Principle #13. What action can I do to express GP #13 today? Contact the CLC President to see how CLC nationally is supporting national issues, ie. family, youth/young adults, ecology, poverty, etc.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 14: What Christian tradition says about home life.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to understand more deeply the broader reality of home life in our culture.

Reading: Read: General Principle # 13

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme:

What does Christian tradition say about home life?.

Read: RESOURCE #6, “The Family: "Where the Duty to Society Begins”

Questions for reflection:

1. What Christian understanding of home life does this document shed on my/our experience?
2. What new information does my/our shared experience of home life bring to the Christian?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to appreciate our experience of home life from the perspective of the Christian tradition.

Day 1: General Principle # 14

Day 2: 1 Pet 1:13-16

Day 3: Reread “The Family: Where the Duty to Society Begins”

Day 4: Jn 4: 1 - 25

Day 5: 1 Kg 3:7-15

Day 6: General Principle #14. What action can I do to express regarding the family today? Trace the influence of competition and consumerism in your family. Give a teaching on this which could be published in the CLC newsletter.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 15: Discerned apostolic decision in home life.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to appreciate our experience of home life from the perspective of the Christian tradition.

Reading: Read: Resource #6

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme:

Discerned Apostolic Decision In Home Life

Question for reflection:

Read and dialogue with Resource #7, Barbara Peloso’s Role of Christian Family in the Marketplace in terms of the following question: In light of our last three weeks discussion on the social, cultural and religious content of our home life, what are the implications for our CLC life-style and mission of service in the home?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be a discerning CLC person with respect to my home life.

Day 1: 2 Cor 6: 6-10

Day 2: Acts 4:36-37

Day 3: Read Barbara Peloso’s article Resource 7

Day 4: Lk 10: 38-42

Day 5: 2 Kings 23:1-3

Day 6: Reread Resource #7. What action can I/we do to concerning apostolic decision in home life? Call a family meeting to have members reflect on: the family’s spiritual freedom, deepest desire, outreach, etc.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 16: A: Discerning personal and communal decisions. B: Connection with national Community

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be a discerning CLC person with respect to my home life.

Reading: Read: Resource #7.

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Discerning Personal and Communal Decisions; connections with National Community.

Read: the method on discerning decisions given in RESOURCE 8.

Action: The Group Coordinator communicates with the National Community and the Regional Community.

Material for Next Week’s Prayer:

Grace: I ask for the guidance of the Holy Spirit and the grace of freedom in considering the issue presented in Meeting 16.

Day 1: 1 Cor 9:24-27

Day 2: Wisdom 7:22-24

Day 3: Follow process of RESOURCE 8

Day 4: Follow process of RESOURCE 8

Day 5: Follow process of RESOURCE 8

Day 6: What action can I/we do about decisions today? Consider ways in which publicity about CLC can come about. For example, distribute the Barbara Peloso article and write an article about CLC for the diocesan newspaper and/or the CLC newsletter.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 17: Objective awareness of experience of work.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord's loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to appreciate our experience of home life from the perspective of Christian tradition.

Reading: Read: Wisdom 7: 22-24

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Objective awareness of Experience of Work

Read: Resource 9; Practice Of Christian faith in the workplace.

Question for reflection:

1. Get in touch with what I consider my place of work at present (not necessarily my place of employment). How would an unseen visitor describe my work?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week's Prayer:

Grace: A deepening awareness of the presence of God in my experience of work.

Day 1: 1 Cor. 10:31

Day 2: Act 15:5-12

Day 3: Share with the Lord the experience of your work

Day 4: Bring issues of work to the Lord: my own work, those without work

Day 5: Lk 12:1-11

Day 6: What action can I/we do this week? For example, plan encouragement for a CLC member whose enthusiasm is waning. Invite a CLC Elder or a member of the national General Council (GC) to inspire your CLC.

Part III – Awareness of Tonight's Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 18: What the world and culture say about work.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be a discerning CLC person with respect to my work.

Reading: Read: Acts 15:5-12:

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: What The World and Culture Say About Work.

Read: Read once again Practice of Christian Faith in the Workplace by Robert Kinast (Resource 9)

Questions for reflection:

1. In light of last week’s discussion:
 - i. What new information does the article give me?
 - ii. How does it apply to our shared experience of work?
 - iii. What new questions does this article raise for me/us?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to understand more deeply the broader reality of work in our culture.

Day 1: General Norm #1

Day 2: Jn 5:36

Day 3: Reread Practise of Faith in Marketplace Resource #9

Day 4: Lk 18:35-43

Day 5: 1 Kg 3: 10 -12

Day 6: What action can I do to express my faith where I work? Speak to someone who is unemployed.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 19: What does Christian tradition say about work.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be a discerning CLC person with respect to my work.

Reading: Read: General Norm #1

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: What Does Christian Tradition Say About Work?

Read: Read RESOURCE 10, “The Dignity of Work”, Part I.

Questions for reflection:

1. What Christian understanding of work does this document shed on my experience?
2. What new information does our shared experience of work bring to the Christian?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to appreciate my experience of home life from the perspective of the Christian tradition.

Day 1: General Norm #2

Day 2: Jn 17:4

Day 3: Reread The Dignity of Work, Resource 10

Day 4: Lk 18:35-43

Day 5: Psalm 119:105 - 112

Day 6: What action can I/we do about the Christian approach to work in our own life?

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 20: Discerned apostolic decision about work.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be a discerning CLC person with respect to my work.

Reading: Read: General Norm #2

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Discerned Apostolic Decision of Work

Read: Resource 10: The Dignity of Work Part 2

Questions for reflection:

1. In the light of our last three weeks discussion on the social, cultural and religious content of our work, what are the implications for our CLC lifestyle and mission of services at work?
2. Share your awareness on the CLC Common Mission Statement (meeting 12)

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be a discerning CLC person with respect to my work.

Day 1: General Norm #3

Day 2: Acts 15:22-29

Day 3: Read World Community and Mission (Part A & B) Resource 11

Day 4: Wisdom 9:1-4

Day 5: What action can I/we do in our life style and service at work?

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 21: A: Discerning personal and communal decisions: B: Connection with national Community

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be a discerning CLC person with respect to my work.

Reading: Reread General Norm #3

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Discerning Personal and Communal Decisions and connections with National Community.

Read: Resource 11; World Community and Mission

Question for reflection:

In the light of our last sessions discussion on the content of our Work what are the implications for our CLC life-style and mission of service?

Read: the method on discerning decisions given in RESOURCE 8.

Action: The Group Coordinator communicates with the National Community and the Regional Community.

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the guidance of the Holy Spirit and the grace of freedom in considering the issue presented in Meeting 21.

Day 1: Read General Norm #4

Day 2: 2 Cor. 11:27 - 33

Day 3: Follow process of RESOURCE 8

Day 4: Follow process of RESOURCE 8

Day 5: Follow process of RESOURCE 8

Day 6: What action can I/we do to express GN 34 today?

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 22: Objective awareness of experience of civic life.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the guidance of the Holy Spirit and the grace of freedom in considering the issue of our last Meeting 21.

Reading: Read 2 Cor. 11: 27 -33

Sharing the Story of our Week: Share the results of your discernment on the last meetings each with each other.

Part II – Theme and Content:

Theme: Objective Awareness of Experience of Public and Civic Life

Read: Resource 12: Democracy is a Daily Practice.

Question for reflection:

1. Get in touch with civic or political groups and organizations to which I belong. How would an unseen visitor describe my involvement in civic life?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace of a deepening awareness of the presence of God in my experience of civic life.

Day 1: General Norm # 5

Day 2: Act 14:21-23

Day 3: Share with the Lord your civic life experiences

Day 4: Bring issues of civic life to the Lord: my own civic life, those not involved in civic life.

Day 5: Attend a meeting of some civic organization

Day 6: General Norm #5. What action can I do to express GN #5 today? For example check the forms of mission that the NATIONAL General Council (GC) suggests.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 23: What the world and culture say about civic life.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace of a deepening awareness of the presence of God in my experience of civic life.

Reading: Read Acts 14:21-23

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: What The World and Culture Say About Public and Civic Life

Read: Read over Democracy is a Daily Practice by Ralph Nader, Resource #12

Question for reflection:

1. In light of last week’s discussion:
 - i. What new information does this article give me?
 - ii. How does it apply to our shared experience of civic life?
 - iii. What new questions does this article raise for me/us?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to understand more deeply the broader reality of civic life in our culture.

Day 1: General Norm #6

Day 2: Jer. 1: 4-10

Day 3: Attend a meeting of some civic organization

Day 4: 1 Cor. 2:10-12

Day 5: General Norm #6. What action can I do to express GN #6 today? For example, check the various formation programs that the national Community has designed.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 24: What Christian tradition says about civic life.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to understand more deeply the broader reality of civic life in our culture.

Reading: Read Jer. 1: 4-11

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: What Does Christian Tradition Say About Civic Life

Read: Public Life: For Everyone and by Everyone - Resource 13

Questions for reflection:

1. What Christian understanding of civic life does this document shed on my experience?
2. What new information does our shared experience of civic life bring to the Christian?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to appreciate my experience of civic life from the perspective of the Christian tradition.

Day 1: General Norm #7

Day 2: Attend a meeting of civic organization

Day 3: Judith 8:11-17

Day 4: Reread Public Life: For Everyone and by Everyone - Resource 13

Day 5: Judith 8:11-17

Day 6: General Norm #7. What action can I do to express GN #7 today? For example, speak to someone you know who has made a permanent commitment to CLC or a person that has taken private vows.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 25: Discerned apostolic decision in civic life.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to appreciate my experience of civic life from the perspective of the Christian tradition.

Reading: Read General Norm #7

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Discerned Apostolic Decision in Civic Life

Read: RESOURCE 14, “The Legacy of Terry Fox”.

Question and reflection:

1. In the light of our last three weeks discussion on the social, cultural and religious content of our civic life, what are the implications for our CLC lifestyle and mission of service in civic life?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be a discerning CLC person with respect to my civic life.

Day 1: General Norm #8

Day 2: Mt 11:25-27

Day 3: Reread ‘The Legacy of Terry Fox’

Day 4: Acts 6:1-7

Day 5: Mt 11:25-27

Day 6: General Norm #8. What action can I take to express GN #8 today? For example, ask around to discover someone who could direct you through the Spiritual Exercises of St. Ignatius and/or ask about the Communal Spiritual Exercises.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 26: A: Discerning personal and communal decisions: B: Connections with National Community.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord's loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be a discerning CLC person with respect to my civic life.

Reading: Read GN #8

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Discerning Personal and Communal Decisions and connecting with National Community.

Question for reflection:

In the light of our last sessions discussion on Citizenship content of our work what are the implications for our CLC life-style and mission of service?

Read: the method on discerning decisions given in RESOURCE 8.

Action: The Group Coordinator communicates with the National Community and the Regional Community.

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week's Prayer:

Grace: I ask for the guidance of the Holy Spirit and the grace of freedom in considering the issue of our last CLC meeting.

Day 1: General Norm #9

Day 2: Wisdom 7:7-8

Day 3: Follow process of Resource 8

Day 4: Follow process of Resource 8

Day 5: Follow process of Resource 8

Day 6: General Norm #9. What action can I take to express GN #9 today? For example, ask for information regarding formation resources on spiritual discernment (communal and individual).

Part III – Awareness of Tonight's Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 27: Signs of the times – A call to conversion.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the guidance of the Holy Spirit and the grace of freedom in considering the issue of our last CLC meeting.

Reading: Read : GN #9

Sharing the Story of our Week: Share the results of your discernment on last meetings with each other.

Part II – Theme and Content:

Theme: “Reading The Signs of the Times” A Call to Conversion.

Read: RESOURCE 15, “Our Culture is Calling CLCers to a Spiritual Conversion” by John English, SJ

Questions for reflection:

1. I imagine myself discussing with Jesus the significance of this article for me.
2. What movements of consolation and desolation took place in me as I read it?
3. Where did I have a sense of call to build the realm of God as I read it?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Day 1: General Norm #10

Day 2: Rom 8:18-25

Day 3: Reread RESOURCE 15, John English’s article

Day 4: Mt 16:1-4

Day 5: Reread RESOURCE 15, John English’s article

Day 6: GN #10. What action can I do to express GN #10 today? For example, ask other CLC members in your region of projects that you might participate in.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 28: Our global village.**Part I – Sharing of the Past Week**

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Reading: Read GN #10

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Our Global Village

Read: RESOURCE 16, “TV Addiction may be Canada’s No 1 Mental Health Problem”, by Nick Lees

Questions for reflection:

1. From a perspective of “Finding God in all things”:
 - i. In what ways does this article “expand your horizon” that we are a global village?
 - ii. What are the implications for us today individually?
 - iii. What are the implications for us today communally?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Day 1: GN #11

Day 2: Eph 5:15-20

Day 3: Reread RESOURCE 16, “TV Addiction” (Part A)

Day 4: Reread RESOURCE 16, “TV Addiction” (Part B)

Day 5: Eph 5:15-20

Day 6: GN #11. What action can I do to express GP #11 today? For example, help out a group in the parish that is promoting social justice or other adult faith program.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 29: Discerning the media messages.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Reading: Reread GN #11

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Discerning the Media Messages

Read: RESOURCE 17, “Heavy Watchers Have Distorted Sense of Reality” by Nick Lees

Questions for reflection:

1. What do you sense are the debilitating effects of TV?
2. What do you sense are the constructive effects of TV?
3. How can TV be a call to deception?
4. How can TV be a call to truth?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Day 1: General Norm #12

Day 2: Eph 5:15-20

Day 3: Reread RESOURCE 17, Part A.

Day 4: Reread RESOURCE 17, Part B.

Day 5: Acts 9: 17-19

Day 6: GN #12. What action can I do to express GN #12 today? For example, contact other associations or faith denominations that have values similar to CLC.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 30: Communal Spirituality.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Reading: Read GN #12

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Communal Spirituality

Read: RESOURCE 18, “Personal Prayer Within a Communal Spirituality, Part A”, by John English, SJ

Questions for reflection:

1. In what ways does this article expand your horizon?
2. What are the implications for us today individually?
3. What are the implications for us today communally?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Day 1: General Norm #13

Day 2: Phil 1:3-11

Day 3: Reread John English’s article

Day 4: Phil 1:3-11

Day 5: 1 Thes 1:2-3

Day 6: GN #13. What action can I do to express GN #13 today? For example, if you do not have Group Guide discuss with your CLC Regional ExCo the possibility of having a Group Guide.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 31: A: Discerning personal and communal decisions: B: Connections with national Community: Today we are His body.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality as we pray through the litany of pp. 32-33.

Reading: Read GN #13

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Discerning Personal and Communal Decisions and connecting with National Community.

Question for reflection: In the light of our last sessions discussion on the social, cultural and religious content of Media what are the implications for our CLC life-style and mission of service?

Read: the method on discerning decisions given in RESOURCE 8.

Action: The Group Coordinator communicates with the National Community and the Regional Community.

Material for Next Week’s Prayer:

Grace: I ask for the guidance of the Holy Spirit and the grace of freedom in considering the issue of our last CLC meeting.

Day 1: General Norm #14

Day 2: Gal 6:1-10

Day 3: Follow process of discerning decisions of RESOURCE 8

Day 4: Follow process of discerning decisions of RESOURCE 8

Day 5: Follow process of discerning decisions of RESOURCE 8

Day 6: GN #14. What action can I do to express GN #14 today? For example, contact the National Ecclesiastical Assistant (EA) or the Regional EA and invite him to visit your group.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 32: Environmental awareness.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the guidance of the Holy Spirit and the grace of freedom in considering the issue of our last CLC meeting.

Reading: Read GN #14

Sharing the Story of our Week: Share the results of your discernment on last meetings with each other.

Part II – Theme and Content:

Theme: Environmental Awareness

Read: Resource 19, “Saving Mother Earth and Humanity”,

Questions for reflection:

From a perspective of “Finding God in all things”

1. In what ways does this article “expand your horizon” that we are a global village?
2. What are the implications for us today individually?
3. What are the implications for us communally?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality

Day 1: General Norm #15

Day 2: Jn 6:1-14

Day 3: Reread Saving Mother Earth and Humanity,

Day 4: Reread Saving Mother Earth and Humanity,

Day 5: Gen 2:1-4

Day 6: GN #15. What action can I do to express GN #15 today? For example get some copies of PROGRESSIO (the official publication of CLC) from the CLC website (cvx/clc.org) and read about the various General Assemblies that have taken place.

NB

The group may take the time to reflect on Pope Francis’ encyclical, “Laudato Si”.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 33: One ecosystem.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the guidance of the Holy Spirit and the grace of freedom in considering the issue of our last CLC meeting.

Reading: Read GN #15

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: One Ecosystem

Read: RESOURCE #20, “Sustainable Development: A Native Perspective”

Questions for reflection:

1. From a perspective of “Finding God in all things”
 1. In what ways does this article “expand your horizon?”
 2. What are the implications for us today individually?
 3. What are the implications for us communally?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality

Day 1: General Norms # 16 to 19

Day 2: Acts 20: 17-24

Day 3: Reread RESOURCE #20

Day 4: Gen 1:1-31

Day 5: Gen 2:5-25

Day 6: GN # 16 to 19

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 34: Discerning the use of Creatures.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality

Reading: Read GN #16 -19

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Discerning the Use of Creatures

Read: RESOURCE 21, “Saving Mother Earth and Humanity, Part B”,

Questions for reflection:

1. What do you sense are the abuses of things in our cultures?
2. What do you sense are the correct uses of things in our cultures?
3. How can our culture be a source of deception?
4. How can our culture be a source of truth?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more more deeply a communal spirituality.

Day 1: General Norms #20-21

Day 2: Ps 104:1-12

Day 3: Read “Saving Mother Earth and Humanity, Resource #21- Part B”

Day 4: Ps 104:12-21

Day 5: Read “Saving Mother Earth and Humanity Part B”

Day 6: GN #20-21

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 35: Communal spirituality.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Reading: Read General Norms #20-21

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Communal Spirituality

Read: RESOURCE #22, “Personal Prayer within a Communal Spirituality, Part B” by John English

Question for reflection

1. In the light of our last three weeks discussion on environmental awareness, what are the implications for our CLC lifestyle and mission of service?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Day 1: General Norms # 22-29

Day 2: Ecclesiastics 18:19-29

Day 3: Reread RESOURCE #22 Part B

Day 4: Ps 104:22-28

Day 5: Ps 104:29-35

Day 6: GN #22-29. What action can I do to express GN #22 today? For example go to the CVX/CLC web site who is the President and the Executive of the World CLC. And find out who are the members of the National General Council (GC). You may want to look at the CLC Canada Facebook for the latest news

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 36: A: Discerning personal and communal decisions: B: Connections with National Community.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Reading: Read GN # 22 -29

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Discerning Personal and Communal Decisions and connections with National Community.

Question for reflection: In the light of our last sessions discussion on the social, cultural and religious content of the environmental awareness what are the implications for our CLC life-style and mission of service?

Read: the method on discerning decisions given in RESOURCE 8.

Action: The Group Coordinator communicates with the National Community and the Regional Community.

Material for Next Week’s Prayer:

Grace: I ask for the guidance of the Holy Spirit and the grace of freedom in considering the issue of our last CLC meeting.

Day 1: GN # 30-34

Day 2: Prov 8:12-17

Day 3: Follow process of discerning decisions of RESOURCE 8

Day 4: Follow process of discerning decisions of RESOURCE 8

Day 5: Follow process of discerning decisions of RESOURCE 8

Day 6: GN #30-34

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 37: Spiritual hunger in our culture.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the guidance of the Holy Spirit and the grace of freedom in considering the issue of our last CLC meeting.

Reading: Read GN #30 -34

Sharing the Story of our Week: Sharing the results of your discernment on last meetings with each other.

Part II – Theme and Content:

Theme: Spiritual Hunger In Our Culture

Read: RESOURCE #23, “Spiritual Hunger Ignored by the Media”

Questions for reflection:

1. From a perspective of “Finding God in all things”,
 1. In what ways does this article, “expand your horizon”
 2. What are the implications for us today individually?
 3. What are the implications for us today communally?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Day 1: GN #35

Day 2: Phil 2:1-5

Day 3: Reread article of RESOURCE 23 Spiritual Hunger Ignored by Media

Day 4: Reread article of RESOURCE 23 Spiritual Hunger Ignored by Media

Day 5: Phil 3:8-11

Day 6: GN #35. What action can I do to express GN #35 today? For example, discuss the CLC Canada Constitution with your group.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 38: Humanity's search for meaning.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord's loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Reading: Read GN #35

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Humanity's Search for Meaning

Read: RESOURCE #24, "The Broader Aspirations of Humanity"

Question for reflection:

1. From a perspective of "Finding God in all things",
 1. In what ways does this article, "expand your horizon"?
 2. What are the implications for us today individually?
 3. What are the implications for us today communally?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week's Prayer:

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Day 1: General Norms #36-38

Day 2: 1 Thes 5:12-18

Day 3: Reread RESOURCE #24, "The Broader Aspirations of Humanity"

Day 4: 1 Th 5:23-24

Day 5: 2 Th 2:13-17

Day 6: GN #36-38

Part III – Awareness of Tonight's Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 39: Discerning the expressions of spirituality.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Reading: Read GN #36-38

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Discerning the Expressions of Spirituality

Read: RESOURCE #25, “Self-help Books, Part A”

Question for reflection:

1. What do you sense are causes in our culture for the growth of these phenomena?
2. What do you sense are the ways to correct these?
3. How can our culture be a source of deception?
4. How can our culture be a source of truth?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Day 1: GN #39

Day 2: GN#40

Day 3: Reread RESOURCE 25, “Self-help Books, Part A”

Day 4: 1 Tim 6:11-16

Day 5: 1 Tim 6:20-21

Day 6: GN #41. What action can I do to express GN #39 -41? For example, discuss the ways our region expresses GN #39-41.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 40: Thinking with the Church.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Reading: Read GN #39 - 41

Sharing the Story of our Week: your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Feeling with the Church (total faith community)

Reread: RESOURCE 4, “Social Analysis and Theological Reflection”, by Jack Milan.

Question for reflection:

1. In the light of our last three weeks discussion on environmental awareness, what are the implications for our CLC lifestyle and mission of service?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Day 1: General Norm #42-43

Day 2: Jam 1:19-27

Day 3: Jam 2:1-5

Day 4: Jam 2:14-16

Day 5: Jam 3:13-18

Day 6: GN #42-43. What action can I do to express GN #42-43 today? For example, find out who are the World CLC EA, the World vice EA, and the World ExCo on the CLC website (cvx/clc.net).

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 41: A: Discerning personal and communal decisions: B: Connections with national Community.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Reading: Read GN #42-43

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Discerning Personal and Communal Decisions and connections with National Community

Question for reflection: In the light of our last sessions discussion on the social, cultural and religious content of Spiritual Hunger what are the implications for our CLC life-style and mission of service?

Read: the method on discerning decisions given in RESOURCE 8.

Action: The Group Coordinator communicates with the National Community and the Regional Community.

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the guidance of the Holy Spirit and the grace of freedom in considering the issue presented in Meeting 16.

Day 1: GN #44-46

Day 2: Lk 10:21-24

Day 3: Follow process of RESOURCE 8

Day 4: Follow process of RESOURCE 8

Day 5: Follow process of RESOURCE 8

Day 6: GN #44-46.

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 42: Revisiting positive faith vision.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Reading: Read GN #44- 46

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Revisiting Positive Faith Vision

Reread: RESOURCE 1, “The Ignatian Charism: A Spirituality For Our Times”

Questions for reflection:

1. What is the positive vision of the faith presented in the article by John P. Milan?
2. What do you think is a negative vision of the faith?
3. How is the liberation of all people’s understood in this positive faith vision?
4. When have you operated from such a positive faith vision of life?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask to respond to the constant urgings of the Holy Spirit calling me to live my life from this positive faith vision.

Day 1: GN #47-49

Day 2: Ps 119:33-40

Day 3: Lk 1:26-38

Day 4: Jn 3:15-17

Day 5: Jn 1 16-18

Day 6: Rom 8:22-25

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 43: Life of St. Ignatius of Loyola – Revisited.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask to respond to the constant urgings of the Holy Spirit calling me to live my life from this positive faith vision.

Reading: Read GN #49

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Life of St. Ignatius Loyola - Revisited

Reread: RESOURCE 2: “The Life of St. Ignatius”

Questions for reflection:

1. Pick your favourite event in Ignatius’ life and go in your imagination to that event and speak with Ignatius about his sense of service and call
2. Go in your imagination to an event in your own life and speak with Jesus about your sense of service and call.

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be a person of discernment in today’s world.

Day 1: Reread General Principle #4

Day 2: Lk 4:16-21

Day 3: Reread: “The Life of St. Ignatius Loyola Part 1”

Day 4: Reread: “The Life of St. Ignatius Loyola Part 2”

Day 5: Reread: “The Life of St. Ignatius Loyola Part 3”

Day 6: Reread: “The Life of St. Ignatius Loyola Part 4 and 5”

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 44: Revisiting Christian tradition and home life.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be a person of discernment in today’s world.

Reading: Read General Principle #4

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Christian Tradition and Home Life

Reread: RESOURCE 6, “Practice of Christian Faith in the Workplace”

Questions and reflection:

1. What occasions of your past home life came to you as you read the article?
2. What new awarenesses and meaning are with you now at Meeting 44?
3. Where and how will you be able to appreciate your home life from a Christian perspective in the future?”
4. Pick your favourite event in Ignatius’ life and go in your imagination to that event and speak with Ignatius about his sense of service and call.
5. Go in your imagination to an event in your own life and speak with Jesus about your sense of service and call.

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace of a deepening awareness of the presence of God in all the experiences of my everyday life.

Day 1: Reread General Principle #5

Day 2: 1 Pet 1:13-16

Day 3: Reread RESOURCE 9

Day 4: Lk 18:35-43

Day 5: 1 Kg 3:7-15

Day 6: Rom 15:14-16

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 45: Revisiting signs of the times –Call to conversion.

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace of a deepening awareness of the presence of God in all the experiences of my everyday life.

Reading: Read General Principle #5

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

Part II – Theme and Content:

Theme: Revisiting “Signs of the Times” – Call To Conversion

Reread: RESOURCE 15, “Our Culture is Calling CLCers to a Spiritual Conversion”

Questions for reflection:

1. I imagine myself discussing with Jesus the significance of this article for me today.
2. What movements of consolation and desolation took place in me as I read the article?
3. Where did I have a sense of call to build the realm of God as I read the article?

Share: Share with each other the insights, questions and calls given in the time of reading and reflection.

Material for Next Week’s Prayer:

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Day 1: Reread General Principle #6

Day 2: Rom 8:18-25

Day 3: Reread RESOURCE 15, “Our Culture is Calling CLCers to a Spiritual Conversion”

Day 4: Mt 16:1-4

Day 5: Eph 5:15-20

Day 6: Phil 1:3-11

Part III – Awareness of Tonight’s Meeting

Reflect on Part I and II. How do you feel we are doing as a group?

MEETING 46: Eucharistic celebration and party

Part I – Sharing of the Past Week

Opening Hymn and Prayer: Includes remembering the Lord’s loving presence, asking for grace to open our hearts to God and to each other, giving thanks

Grace: I ask for the grace to be able to read the signs of the times and respond to the call of our culture to develop more deeply a communal spirituality.

Read: Read General Principle #7 Review the “CLC Canada Common Mission Statement”.

Sharing the Story of our Week: With your journal to help you take a few moments for quiet reflection before moving into sharing.

EUCHARISTIC CELEBRATION AND PARTY

RESOURCE 1

The Ignatian Charism: A Spirituality for These Times

By John P. Milan

PART 1

As our North American culture evolves, it becomes more pluralistic, complex and practically atheistic. It is also a rapidly changing culture, fuelled by the computer revolution and other technologies. Some of our culture is clearly good, some clearly bad, and most of it is ambiguous at best.

Among the people of God we find various responses to the reality of this contemporary culture. For many serious Christians, to venture off to work or to carry on daily tasks beyond the home and church is like walking in a confusing, Godless world. And it is lonely.

Among these Christians, some find hope in rejecting the present culture by working for its total transformation into a future world of peace and justice. Others find their hope not in the present world either, but in a final kingdom when the Lord comes again. Still others regard the present world as relatively unimportant and find hope in their personal conversion to Jesus and a renewed interior life.

But there is yet another stance which Christians take. It is a stance of affirmation of the basic goodness of the world and of hearing the Lord calling from deep within it to join Him in fashioning its history. For these Christians, the challenge is to penetrate the culture and to join the Trinity there, creating and redeeming from within. I believe that it is for this last group that Ignatian spirituality is most meaningful.

PART II

There are at least six characteristics of the Ignatian charism which speak to the needs of the present-day culture and to the needs of those called to become leaven from within. Ignatian spirituality contains a positive, incarnational worldview, it calls for a life attitude of reverence; it leads to interior freedom; it is action oriented; it is rooted in reality, ie. Humility; it is communal.

The spirituality of Ignatius contains a worldview which is essentially positive and which is rooted in the twin realities of the utter graciousness of God and the indwelling of the Trinity in all creation. For Ignatius, the chief characteristic of the Godhead is its sovereign graciousness. The Trinity is an outpouring of love ... So convinced was he from his experience that God is pure graciousness that Ignatius could write these astounding words to Fr. Simon Rodriques in 1542: "... it seems to me in the light of the Divine Goodness that ingratitude is the most abominable of sins ... For it is a forgetting of the graces and blessing received. As such it is the cause, beginning and origin of all sins and misfortune". It is for good reason that Ignatius instructs his followers to begin every consciousness examen with an awareness of benefits received and expressions of gratitude.

Not only is God transcendent and sovereign goodness, but God is also immanent indwelling in all created reality. The Ignatian ideal in finding God in all things makes sense only if God can be found in all things. ...

The Godhead dwells in all creatures upon the face of the earth and through them works and labours for us. The indwelling of the Trinity in the universe is a huge conspiracy of love, as it were, for our benefit.

In this light of the utter graciousness of God and the indwelling of God around us, our spirituality encourages us to draw religious energy from and in the midst of the culture, in all its complexity, ambiguity, and dynamic change. Because our God can be found in all things we are mobile and free to leave the safety of specialized sub-cultures and to penetrate this world, finding God's self-revelation in the historical (and "secular") events of our personal biographies as well as in the broader events of history.

PART III

In the second place, our spirituality orients us to a life-attitude of reverence for all created reality because of its Incarnational nature. The indwelling of the Godhead achieved by the Word made Flesh draws from us a respect for the earth and the fruit of human labour. This attitude stands in contrast to the attitude of arrogant ownership of the Earth and its fruits which are at the root of the environmental crises and the malfunctioning of the international economic order. It encourages us to express this reverence in a simple lifestyle and in cooperation with social movements which alter our relationship to the earth and which aim for international economic justice.

Anyone who has tried has discovered that one cannot live at the heart of any culture without a certain interior liberty. This is the third characteristic of our spirituality.

The aim of the Spiritual Exercises is to free us from all that is not God, that we might recognize what is of God and attach ourselves to that.

Freedom from inordinate psychological, spiritual and cultural attachments allows us to be sensitive to the work of the Trinity in our personal lives and in the events of history.

Interior freedom is that quality of being which finds its identity and sense of worth in God alone. Much in our North American way of life would have us find that sense of self and identity in what we do, or what we own, or how we look. Ultimately spiritual freedom is to be sought because it delivers us from the subtle idolatries of daily life. It dethrones the tin god in our lives in order that we may enthrone the one true God. It delivers us from the absolutes of the cultures in favour of the one and only absolute. It is the root of hope and trust in life.

If we want to get hold of our unfreedoms, we have to ask, "In what or whom do I put my trust?" Every answer which is not "the living God" is a source of unfreedom and idolatry. ...

The call of God to us from the heart of the world is the call to be responsible, with the Trinity, for the world in which we live. Hence, the fourth quality of the Ignatian charism relevant to our discussion is its action orientation.

Once again, ... Ignatius reminds us that Love expresses itself in deeds and sharing. It is nothing less than the Christ-life we make real in time and space by what we do and the consequences of what we do.

Our decisions and human actions have religious meaning and value for the building up of the world of Christ.

Because action is the central image of our spirituality we live our Christian lives in a rhythm of discernment, choice and wholehearted response to God's invitations to be united to the divine love energy permeating all creation.

PART IV

We seek union with God through our free choice to be united with God's action in the world. Because God's action permeates all dimensions of reality, no sector of life is meaningless or devoid of religious energy. This is what we mean by integration of life.

Ignatian spirituality is rooted in lived experience, consciously confronted. It invites us to live squarely in the reality of things. ... We are to face the reality of life whether that be personal and social sin, suffering and hardship, or the reality of joy, gratitude and compassion. It has often struck me that discernment helps us stay rooted in the reality of the ups and downs of life. Discernment helps us to avoid the escapes of illusion and addiction.

There are so many aspects of our culture which assist us to face what is real in life. There are also many aspects of the culture which thrive on our being disconnected from what is real; it hurts, medicate it away, but it away, life it away, pray it away. Just don't face it.

To face the truth of life is to live in humility. For Ignatius, the lightness to be needy and vulnerable produces humility, from which all other virtues flow. Humility takes the beam from my own eye before it take away from my sister's eye. Humility makes me accountable for my own actions. Humility produces a "down to earth" person capable of compassionate living.

Finally, the Ignatian charism is communal, in the best sense of the word. It takes its energy and direction from the mystical communion, which is the church, visible and invisible. It speaks of love and commitment to the Body of Christ, which is the sign and sacrament of love and commitment to the human family. This communion is expressed in bonds of caring and sharing, which begin with our local CLC group and ultimately embrace the universal church and all of creation.

I believe that our world today is yearning for persons who will believe in it and invest in it, who will live in it reverently and with free hearts, who will take responsibility for its development, who will not let it get lost in destructive illusion, and who will commune intimately with the mystery which it is. To the degree that the Ignatian charism can develop and sustain such persons, it is a precious gift for our time.

John P. Milan

RESOURCE 2

The First Jesuit: St. Ignatius Loyola, 1491-1556

By William J. O'Malley

PART 1

In 1491, a year before Columbus discovered the West Indies, Inigo de Loyola was born in a Basque castle in the very country that Don Quixote and Sancho searched for giants. Inigo too was to become a man unafraid to dream of a kingdom beyond time and space, a kingdom burning beneath the surface of the here and now. But he also knew that a starving person hears the gurgle of his/her belly more clearly than he/she hears the voice of God.

Although they were of noble blood, the Loyolas were poor and so Inigo was never subjected to the deadening experience of having too much money. However impoverished, he was still an aristocrat, and by that very fact, responsible for the people over whom destiny had set him. Like many other nobleman, Inigo was trained to exquisite courtesy and especially to a chivalrous attention to women. But courtesy will carry a person only so far, and there was not much hope that the eleventh of eleven children would prosper unless he entered the Church or lived by his wits and his sword.

Inigo was a courtier, a conquistador, a musketeer. The commandments were of course unquestionable in theory, but practice was entirely another matter. Church was for times of danger or for celebration of victory and he never prayed so hard to our Lady as before a duel. In his last years when he had no need to be boastful, he was quoted by his secretary-biographer: "Though he was attached to the faith, he lived no way in conformity with it and did not avoid sin. Rather, he was much addicted to gambling and dissolute in his dealings with women, contentious and keen about using his sword."

Inigo found plenty of trouble. During carnival time (1515), angered that his priest-brother had not been given charge of the church near Loyola, Inigo and some others of the clan managed to beat up some of the local clergy. When he was hauled into court, he tried to plead his clerical exemption from a civil trial, despite the fact that he had worn everything but clerical garb for years. Wisely he made tracks out of town.

But back-street brawling lacked the scope of his dreams, so in 1517 Inigo joined the command of the Duke of Najera occupying Pamplona on the border between France and the newly appointed Spanish Navarre. The citizens of the occupied territory tolerated their new masters with fiery eyes. Their opportunity for revenge and freedom came when thousands of French troops poured through the passes of the Pyrenees to liberate them. Rejoicing villages greeted the French with open gates and the Council of Pamplona practically sent them the keys of the city. With more prudence than courage, the commander of the Pamplona garrison saw which way the wind was blowing and deserted. The hot-headed Inigo was furious and rallied around him the men willing to defend at least the citadel in the centre of the town. When the captains actually saw twelve thousand men and thirty cannon drawn up against the city, it took all of Inigo's badgering and shaming to stiffen their backs to salvage, if not Pamplona, at least their own honour.

Father Bangert tells the story well: "The French offered terms of surrender. Ignatius persuaded the governor not to accept them. Because no priest was present, Ignatius, following a custom of the Middle Ages, confessed his sins to a comrade. Then he took his post on the breast-works. For six hours the French pounded the citadel, and finally part of the wall crumbled and the infantry prepared to pour in. In the breach stood Ignatius, sword drawn to meet the attack. And there he fell, his right leg shattered by a shell. Surrender of the garrison followed immediately.

"The French treated their wounded prisoner with that delicate courtesy which prompted them to carry him in a litter to Loyola, but which could never be a substitute for surgical competence, so distressingly wanting when they tried to set his broken leg. At Loyola the doctor of Azpetitia tried to remedy the mistakes of the French. It was an agonizing experience, and years later Ignatius spoke of it as 'butchery'. He failed to rally after the operation, became more weak and weak, received the last sacraments and almost died. Then came a turn for the better and his strength gradually returned. However, the doctors had left his leg in a condition intolerable to a man who would still be the gallant courtier and soldier. The sections of the broken bone did not mesh smoothly and evenly, one piece actually resting astride the other. This caused a noticeable protrusion and made the leg shorter than the other. Ignatius could not abide this deformity and insisted on another operation, even though it entailed agony of the worst kind."

He bore it all in silence, he says, not for the love of God, nor to do penance for his sins, but in order to wear again the handsome tight-fitting boots which caught ladies' eyes.

PART II

As he lay at Loyola recovering from his second operation, he whiled away the time with daydreams of his lady, a woman he said was "more than a countess or a duchess". Whether she was merely a creature of his hope or imagination or Germaine de Foix, King Ferdinand's widow, he doesn't say; but he spent hours and hours daydreaming of what he would say to her, of the glorious deeds he would offer her as her knight.

As the days dragged by, Inigo asked for books of chivalry to feed his dreams but all the castle would offer was *The Life of Christ* and *The Lives of the Saints*, thin fare for one who fed on battle and jousts and similar excitement. But when one is lying alone for months in a sickbed, the silence begins to scream, so he reluctantly picked up the two books. Without his even suspecting he was playing with fire, because these two unappetizing books were going to eat away all those dreams. He was moving into his first retreat.

Slowly turning the pages, Inigo found himself daydreaming about the lives of Jesus and the saints in the same way he had dreamed away the hours with his princess. His curiosity was caught by the fact that the book of saints called these men “the Knights of God dedicated to the eternal prince, Jesus Christ”. They were persons who drew from the gospels the courage to battle an evil more subtle than guns. He imagined himself as Dominic preaching and Francis begging; he saw himself walking the hills with Jesus. And his daydreams grew overwhelming.

As John Kelly puts it, “He was meditating for the first time on eternal truths, and his meditations – crude and unsubtle as they were – would pull down his dream world and all his castles in Spain about his ears. He was on the way to becoming the most painful and satisfactory thing a person can become – a realist.”

But then it began to fade. Gradually these thoughts yielded to the old familiar glories in the gunsmoke, sabres flashing, wounds borne proudly for the glory of the king. Then back again to the yearning for a more elusive glory, binding wounds, serving the poor, following a king from beyond time. As he watched the swing of thoughts, back and forth, he began to see that his romantic daydreams left him empty and dry, while his dreams of labouring with Christ gave him a profound joy and peace. He began to suspect that the peace and joy he felt was a touchstone of the truth, a call which said, more and more certainly, that the glorious world of the court and camp was less real and less permanent than the sacrificial world of the cross. It was for him, as for all good people, a disquieting suspicion.

He had come to that moment in every vocation when a person stands helplessly before the Lord and asks, “All right! What do you want me to do?”

Then one night as he lay awake, he, who to the end of his life distrusted extraordinary phenomena, beheld very clearly the Blessed Virgin Mary holding the child Jesus. It was a presence which threw his past, especially his sexual self-indulgence, into a light from which there was no hiding. It was the undeniable moment. He knew beyond doubt that he was called to do battle not with temporary enemies but with eternal ones: ignorance greed, lust, all the manner of man’s inhumanity to himself. He was a knight who had found his Lady and his King.

Ignatius was a great-souled, ambitious person, too big to live the comfortable quiet life of a kindly Christian. Once he chose a road, he went down it like a hurricane. Before the end of his convalescence, he had resolved to give up everything, to make a vow of perpetual chastity, and to go to the Holy Land. As sinner or saint, he could never be content to go halfway.

As he travelled toward the port of Barcelona, he stopped at the Benedictine shrine perched high in the mountains of Montserrat. After three days' preparing it in writing, he made a general confession. On March 24, 1522 with his past behind him, he began a completely new life. He gave his mule to the monastery, exchanged clothes with a passing beggar, hung his sword and dagger on the grill of Our Lady's chapel; and kept vigil there through the night in preparation for the new kind of battle he knew was about to begin.

There are writers who picture Ignatius Loyola as a cold soldier, grimly marshalling unquestioning automatons into battle. If they can look at this quixotic little man, kneeling through the night in his tatters before the Black Madonna of Montserrat and still call him a martinet, they are people who do not know the difference between a soldier and a knight.

PART III

THE NEW BATTLE

There was much Ignatius had to discover about himself and about the new life he had been drawn into: and so, postponing his pilgrimage to the Holy Land, he remained at the little town of Manresa near Montserrat to wrestle with himself and with God. There, typically, he resolved to rival even the saints in his rejection of his past worldliness. As he says clearly in his meditation on the three classes of persons, the worldly person is called to throw away everything, to free oneself utterly from everything one is and has and claims goods, clothes, position, friends, preconceptions, anything that might prevent one from seeing the world and oneself and the will of God as they really are. Only then can one work back to what is essential for his/her true self in the hands of one's Sovereign.

Because he had been so fastidious about his appearance, he now tramped through the village begging for food, body unwashed, hair and nails uncut, followed by a gaggle of urchins yelling after him, "Old bag! Old bag!". He helped the sick in the hospitals, attended daily Mass, and spent seven hours a day in prayer, on his knees.

Much later in his life, he says in his autobiography, "In those days, God was dealing with him as a teacher deals with a schoolboy ... because he had no one else to teach him". But his teacher surely allowed him to make almost every possible mistake before correcting him. "By making mistakes, I learned not to make mistakes."

His penances were merciless. At first to copy the saints and then to prove his good will to God, he beat himself with a rope, fasted, slept rough and little. In the beginning it gave him great joy. It seemed so obviously the right thing to do, to teach the flesh who was in charge, to punish the instrument of his sins. It was much easier than discovering what he learned later the slow crucifixion of unequivocal honesty about oneself. And then there were the temptations: It seemed cowardly and ungenerous to ease up on the penances. Yet to push them further was to court vanity for being so holy. But worst of all were the voices all beginners hear in their souls. "How can you possibly endure such a life for the seventy years you still have to live?" Even in his abandonment, he was wise enough to answer, "You wretch, can you promise me even one hour of life?"

It was the dark night of the soul. Prayer became bleak torment: scruples over possibly unconfessed sins ravaged him. It was a nightmare so awful that he was tempted to suicide. Still continuing his regimen of prayer and penance, he resolved “that he would neither eat or drink until God came to his rescue ... and all that week he put nothing in his mouth.”

And the scruples continued.

Then came the day of decision, palpable onslaught of grace, as if his teacher had finally taken him by the shoulders and shaken him. He resolved at that moment, once and for all, that he would never again confess his past sins. And he was, from that moment unconditionally free.

Then, in a way most of us cannot even imagine, the soul of Ignatius opened to share in the aliveness of God. The most incandescent of these experiences occurred while he was sitting one day on the bank of the river Cardoner. Without seeing any vision, wave after wave of understanding enraptured him, filling him with a union of mind and will with God. It was an experience so intense that “he seemed to himself to be another person, with another mind than that which was his before.”

From that time onward he opened up more to people and took slightly greater pains to make himself agreeable to them. For this reason, after he had finally collapsed from his excessive fasting and penance, he cheerfully left behind him his more rigorous self-torments along with his outlandish clothes, his long hair, his long nails. It was not much, but it was a great advance on the sackcloth and a great advance in his spiritual growth.

THE SPIRITUAL EXERCISES

During this crucial period of his life, Ignatius began to sketch the lines of a little book by which others could attain the insights and freedom he had achieved without repeating his near-fatal mistakes. He envisioned a retreatant and the director working step-by-step through four weeks of meditations and contemplations in order to bring the retreatant to a freedom of vision where one could see God’s will without one’s own fears of selfishness getting in the way.

Its basic premise, repeated over and over, is that growth in the aliveness of the spirit is made only in proportion to the surrender of self-centredness; there is only one Centre. Over four weeks, the retreatant ponders the purpose and fulfilment of human life and the sin which prevents it. One ponders Christ living human life to its fullest, loving his brothers and sisters even to the ultimate sacrifice of himself. She/he ponders Christ’s sacrifice of himself leading to the resurrection of a new man born free of time and space, free of selfishness and death, free to love.

No matter how different their lives were on the surface, each Jesuit based his life and work on the same principle and foundation: humans were created to praise and serve God and by this means to save their souls, and in serving God humans use all the other things on the face of the earth, sickness or health, wealth or poverty, honour or dishonour, insofar as they help toward the goal and he/she avoids them insofar as they hinder it. With serene freedom one is to follow the paradoxical King, poor, generous and loving, out into the world to spread the good news of the kingdom that has come.

It can be summed up in the sentence Ignatius spoke to his men going to the missions: “Go and set the world on fire!”

PART IV

THE PILGRIM

Toward the end of February 1523 Ignatius left Manresa for the Holy Land blissfully indifferent to the fact that he hadn't a single peso to his name. God wanted him to go to Palestine, and neither hell nor foul weather nor pirates nor Turks nor starvation was going to stop him. And on the way they all had a try at him.

But for nineteen memorable days he trudged from Holy Sepulchre to river Jordan, from Bethlehem to the Mount of Olives. Father Brodrick called him “this colossal tramp”. With an idealism and determination one begins to expect, Ignatius made up his mind to stay in the Holy Land the rest of his days and convert the Turks. But the Franciscan superior there, fearing what a newly converted fanatic could do to uneasy relations with the Moslems, vetoed his plan in no uncertain terms. This was enough for Ignatius. If working in the Holy Land was his plan and not God's, he'd work elsewhere. So he boarded a ship at Joppa for a three-month voyage back to Europe.

Ever since, Manresa Ignatius had felt a restless need to help other men and women fulfil their lives. Since the Holy Land was behind them, he focused his enthusiasm on a resolution to study for the priesthood, a pilgrimage less dramatic than his trip to the Mideast but far more taxing. It was to be a journey of ten years.

Ignatius could already read and write, no small achievement for a nobleman of that time. Less than five percent of the adults at that time had an education equivalent to that of a seven-year old today. But Ignatius knew no Latin. So at the age of thirty-three, the ex-caballero buckled his knees under desks alongside little boys and laboriously ground out Latin declensions for two years. Along with Saul of Tarsus and Augustine of Hippo, Ignatius of Loyola was definitely a delayed vocation.

From Barcelona he went to the universities of Alcala, Salamanca, and Paris. He begged his food, spent hours in prayer, and taught others to pray. He preached and discussed the Christian life. He was hauled in and out of jails as the Inquisition tested his teaching and found it orthodox. And all the while he was learning, even by making mistakes.

For instance, at Alcala students could begin their studies at any stage they wished and were free to attend any lectures and take any courses they wanted. So Ignatius, a man in a hurry, took everything at once: scripture, literature, theology, and philosophy. After a year's work, he had nothing but a skull full of undigested ideas.

Ignatius also came to realize that although man does not live by bread alone, neither can he live without it. And yet if he spent long hours begging for tuition and food, he had no time to study or pray. So he devised a schedule whereby he spent his summer vacations each year begging enough alms for the following term.

Although he was able to complete his master's degree in philosophy at Paris at the age of forty-three, theology ultimately defeated him. His earlier penances and his unremitting activity decisively broke his health so that he was never able to complete his theological studies for his doctorate. He tells us in his autobiography: "At this time in Paris, he was suffering a great deal from his stomach. Every two weeks he was in agony for a full hour, and this brought on a fever. On one occasion, the pain lasted sixteen or seventeen hours continuously. By the time he was finished his course of arts and was studying theology, the malady became progressively worse.

For thirty years, until his death, Ignatius suffered this way. After embalming his body, the doctor wrote: "I extracted with my own hands almost numberless stones of various colours found in the kidneys, the lungs, the liver and the portal vein."

THE SOCIETY OF JESUS

During these ten years of study, Ignatius gave the Spiritual Exercises to a number of his fellow students. The first was his tutor and roommate in Paris, Pierre Favre, who confided in the older man the anguish of his scruples, his temptations, and the confusion he felt over what to do with his life. He was within months of priesthood but couldn't be sure it was the right step. He had come to an expert, and after a month making the Exercises with Ignatius, Favre was ordained a priest in May 1534. Favre's other roommate, Francis Xavier, was another matter entirely. He was the youngest son of an impoverished nobleman who had died when Francis was still a child. Xavier had an iron determination to repair the damage to his family's fortunes. He didn't like Ignatius. The man who had moved in on them was fifteen years older, seedy, always sneaking a pious talk, and criticizing Xavier's inability to hang onto his money. What was worse, the man actually begged in the streets!

As Xavier's students began to grow in numbers and friends tactfully slipped him gifts to time him over, he began to feel that his fortunes were on the rise. Then he found that both the students and the money had been sent indirectly by the cripple who panhandled in the streets. Finally Francis began to be perplexed, to wonder, to soften and, in the end, he made the Exercises. Instead of being a wealthy patron Xavier was to become the patron of missionaries. Ignatius himself said that Xavier was the toughest dough he ever had to knead. But Ignatius with his mind made up was a formidable kneader.

There were other men who made the Exercises too, but they later proved to be more focused on their own enthusiasm than on seeking the will of God, and Ignatius wished them well. But seven proved unshakable: Ignatius, Favre, Xavier, Simon Rodriguez, Diego Laynex, Alonso Salmeron and Nichols Bobadilla. Hour after hour they debated what God wanted of them with no idea that they might be making history.

Finally they decided to take three vows, poverty, chastity, and a pilgrimage to Jerusalem. If the pilgrimage were to prove impossible, they would go to Rome and offer themselves to the pope for ... whatever. On the feast of the Assumption 1534, they left the Latin Quarter of Paris in the morning and Pierre Favre, their only priest, said Mass for them in the crypt chapel of St. Denis on Montmartre. At the communion, he turned with the host in his hands and each one in turn pronounced his vows. It was a moment of "unspeakable wonder" which none of them was ever to forget.

During the following month, through Favre's direction of the Exercises, three more joined the little company. Claude le Jay, Paschase Broet, and Jean Cordure. Now ten, they travelled to Venice to wait for a ship to the Holy Land and the blessing of the Holy Father on their pilgrimage. As the months passed by one by one, they were ordained as priests. But as wars around the Mediterranean postponed their passage again and again, the wait stretched out for two and a half years. They were not, however, sitting on the dock looking out to sea. By twos, they fanned out around the Italian countryside preaching, hearing confessions, giving the Exercises, working in hospitals, lecturing in scripture and theology, sheltering and feeding victims of the plague. Their reputation grew so rapidly that the pope called on them to settle disputes and take on the reform of monasteries.

Finally, as the will of God regarding Jerusalem gradually became obvious, the group met to decide their future. Should they preserve their union by taking a vow of obedience to one of their number who would keep them together and supervise the training of new men? Or would that union shackle the freedom and mobility which was their greatest value? After weeks of talk and prayer, they decided to petition the pope to let them become a religious order, but with strong differences.

The group would be primarily apostolic, not secluded in a monastery but out in the streets serving God by serving men. They would take a separate vow to go anywhere the pope chose, singly or all together. By their vow of poverty, they would give up any right to own property and they would refuse all offers of honour such as becoming bishops or cardinals unless expressly commanded by the pope. Rather than participative decision making by elected chapters, the general's word would be final in any dispute. Finally, to preserve flexibility, they would not chant the Divine Office in common as all other religious communities did.

Rome moves like the tortoise and the snail. For another year of suspense they waited. But when Ignatius was convinced he knew God's will, he was unstoppable. To counter the objections of some cardinals, especially to the omission of singing the Office, the ten Jesuits who were priests offered three hundred Masses apiece to soften the curial hearts. They sought letters from anyone of influence who had seen their work in Lisbon, in Ferrara, Parma, Bologna, Siena. At last on September 27, 1540 Pope Paul III made the Society of Jesus a reality with the bull *Regimini Militantis Ecclesiae*.

During the Lent of the following year, over his agonized protests, Ignatius Loyola at the age of fifty was unanimously elected the first general of the Society of Jesus.

PART V

THE EARLY YEARS

In 1540, there were ten Jesuits. Sixteen years later when Ignatius died, there were a thousand.

Like Johnny Appleseed, the Jesuits seem to be everywhere at once stirring life wherever they went and rousing the interest of young men across Europe to become Jesuits. Broet was off to Siena giving retreats to university students. Le Jay settled a feud in Bognorea. Bobadilla went to Ischia; Salmeron and Broet to Ireland; Favre and Le Jay to Germany. Laynez and Salmeron became most influential experts at the Council of Trent.

They were everywhere. Spreading aliveness. And they were busy. Le Jay wrote, “at present, I cannot get away from the church until midnight. On some mornings, I find that they have scaled the walls and are actually settled inside my house waiting to go to confession”.

THE GENERAL

Ignatius had been elected general against his will. For fifty years he had been on the move as a soldier, a pilgrim, an apostle. Even as a student he had been a beggar and a preacher. Uprootedness had been his natural state for a half a century. But for the last sixteen years of his life because someone had to do it, and because God had clearly chosen him for the job, the old fire-eater sat at a desk.

In those sixteen years he wrote six thousand letters, screened all applicants to the Society, opened homes for orphans and reformed prostitutes, but most important he carved out and fought for the Constitutions of the Society of Jesus. This document focused all the idealism of the Exercises into concrete activities and policies for admission, expulsion, intellectual and spiritual formation, the structure of the Order, the union among the members. And in all this he struggled to avoid the sterile rigidity that rule books invariably encourage. The Order had to be adaptable to any country or century. And so throughout the Constitutions is the constant refrain “according to what the intention of the Holy Spirit will suggest” and “always considering differing persons, places and times” and “according to what seems expedient”. To Oliver Manare he wrote, Man gives the orders, but God alone gives discernment. In the future I want you to act without scruple, according to what you judge the circumstances require, without regard to rules and prescriptions.” Concerning the Exercises he wrote, “There is no error more pernicious among masters of the spiritual life than desiring to govern others by themselves, thinking that what is good for them is good for all.”

The Constitutions were written to organize a group of men as prayerful as monks, as shrewd as pawnbrokers, and as different from one another as lambs and lions. The Core of that unlikely union is, as in the Exercises and the Gospels, surrender of self for others. The Jesuit finds his own sanctification precisely in his self-forgetful work for the sanctification of everyone else. Even poverty, chastity, and obedience are primarily for others, to free the Jesuit to help. The conquest of self-centredness aims at making the self a more flexible instrument in God’s care for his children.

It took some screening to separate such unusual men from the novelty seekers, the escapists, and the self-improvers. At first Ignatius accepted anyone who showed up. But again by making mistakes he learned that “if there is one thing that makes me want to live longer, it is to be able to make it more difficult for candidates to enter the Society.” His chief test was whether a man could accept the scorn of the world and the poverty of Christ without losing his own conviction and joy. If the man was not yet that heroic, Ignatius asked if at least he had the desire to achieve that spirit.

By 1556, the sickness which had plagued Ignatius for years, became worse. He had fits of shivering and fever and he often couldn't get up for days at a time. He moved to the house of scholastics in Rome and seemed to rally a bit. But resting was not his style. He had said long before “The workers of the Society should have only one foot touching the earth, the others always raised to begin a journey.” On July 31, 1556 between six and six-thirty in the morning the colossal tramp of Loyola began his last pilgrimage.

CONCLUSION

St. Ignatius is often pictured by people who know him very little, as a stern man of iron will and their descriptions of him bristle with military metaphors. Nothing could be further from the truth. A story told by one of his novices, Pedro Ribadeneira, may serve as an example.

“Since our Father was not eloquent, but unskilled in speech, and especially since he had studied the Italian language but little, I though only a boy, admonished this holy old man that there were many mistakes in his speech, many things which should be corrected because he gave them Spanish rather than Italian forms. ‘Good!’ he said, ‘take note if any mistakes occur and correct me.’

“So the next day I began to observe our Father while he spoke, and to note down in writing any foreign words, incorrect pronunciations, and so on, in order not to forget them. But when I say that not one or other word but the whole sermon would have to be changed, I despaired of any improvement and stopped taking notes and told our Father what had happened. And he said, “Well, Pedro, what shall we do for God?”

“This is all the more wonderful since at that time I was a boy of scarcely fourteen ... but I recall one day he concluded a sermon by saying “Amar a Dio, con todo el core, con toda l’anima, con toda la voluntad ... a mixture of Spanish and Italian but saying it with such force and fervour that his face seemed to glow. And sinners flocked to confession.

But how did this reputedly humble soul so often manage to get his own way? I suspect it may have been a personality factor he shared with Pope John XXIII, another simple man who set another whirlwind loose in the Church. The humility – strength contradiction is only apparent. Radical unselfishness leave a person utterly free inside, free of preconceived ideas, free of fear, free of the opinions of others. It leaves a person amazingly able to adapt to the unforeseen and amazingly alive to the call of God from whatever quarter that call might come.

Like the prophets of the Old Testament, like Jesus himself, Ignatius was the executor of a cause which took possession of his mind. What appears as obstinacy is more really a loyal obedience to the inspirations of a King whose choices are unquestioned because they are beyond question.

The legacy of Ignatius was not a gift but a challenge: to serve God with unrelenting freedom, even from oneself.

(Excerpts from O'Malley, William, J.: The Fifth Week, Loyola University Press, Chicago, 1976.

RESOURCE 3

The Spiritual Exercises of Saint Ignatius Loyola

By John English, SJ

Ignatius Loyola is most well known for his small handbook of prayer exercises entitled The Spiritual Exercises of St. Ignatius Loyola. He describes these exercises by comparing them to physical exercises such as running, jumping, walking and push-ups. As such, they are like physical exercises, which keep the body in good shape for health or for ability to play games. They are designed to help people gain spiritual freedom and unity with God and become better instruments of God's goodness, justice, peace and love in this world. As such, they are somewhat different from ordinary prayer.

Ignatius was convinced that other people might benefit from the kind of religious experiences he had at Manresa and in his many pilgrimages. He anticipated that people might make these Spiritual Exercises in 30-day retreats, four 8-day retreats or by praying one exercise a day for about 30 weeks.

He composed these Spiritual Exercises over many years building on the various spiritual experiences that he had. It was during the crucial experience at Manresa that he began to sketch the lines of this little book. He hoped that others could attain the insights and freedom he had achieved without repeating his near-fatal mistakes. He envisioned the one praying and the director working step-by-step through many periods of meditations and contemplations in order to bring the person to a freedom of vision where he/she could see God's will without his/her own fears of selfishness getting in the way.

Its basic premise, repeated over and over, is that growth in aliveness of the spirit is made only in proportion to the surrender of self-centredness; there is only one Centre. Over an extended period of time, the one praying ponders the purpose and fulfilment of human life and the sin which prevents it. She/he ponders Christ living human life to its fullest, loving his brothers and sisters even to the ultimate sacrifice of himself. She/he ponders Christ's sacrifice of himself leading to the resurrection of a new person born free of time and space, free of selfishness and death, free to love.

No matter how different people's lives are on the surface, each person can base his/her life and work on the same Principle and Foundation. That is, humans are created to praise and serve God and by this means to save their souls, and in serving God humans use all the other things on the face of the earth, sickness or health, wealth or poverty, honour or dishonour, insofar as they help toward the goal and he/she avoids them insofar as they hinder it. With serene freedom he/she is to follow the paradoxical leader, Christ, poor, generous and loving, out into the world to spread the good news that the reign of God has come.

The Spiritual Exercises can be summed up in the sentence Ignatius spoke to Jesuits going to the missions: "Go and set the world on fire!"

The basic spirituality of the CLC comes out of Ignatius' Spiritual Exercises and so members are encouraged to make them.

RESOURCE 4

Social Analysis & Theological Reflection Process

By Jack Milan

Guided by the light of the Gospel and the mind of the Church, prompted by Christian love, they should act in this domain (temporal order) in a direct way and in their own specific manner. – Decree on the Apostolate of the Laity, 7.

It is up to the Christian communities to analyze with objectivity the situation which is proper to their own country to shed on it the light of the Gospel's unalterable words and to draw principles of reflection, norms of judgement and directives for action from the social teaching of the Church. – Octagesima Adveniens, 4.

It is frequently asked by the CLCs, how do we translate into concrete action our responsibility to "Think (feel) with the Church?" The two paragraphs above teach us the essential elements in this enterprise. They are: experience, analysis, reflection on analysis in the light of the Gospel and the teaching of the Church, discernment of a concrete option for response and action.

Experience: This is the naming of the concrete situation to which we may be called to make a response. The process of naming the experience may start with stories of actual experiences of the members, reflections on an insertion experience, or the reports of concern of others (members of the parish, the Bishop, the civil authorities, etc.)

Analysis: Once the situation of concern has been "named", we are urged to do an analysis; that is, try to understand the situation or issue in terms of its root causes. Here, social analysis could be of great help. We try to analyze the situation according to our own cultural realities, and from the perspective of the poor. A good analysis will search out what the culture ("the world") is saying about the issue under consideration.

Gospel Reflection: This next step is the one which helps us “Think/feel” with the Church. Here we try to understand the root causes revealed in our analysis according to the insights of the Gospel and the teaching of the Church. This step is an “application” of the Gospel and Church teaching to concrete situations. We ask such questions as what documents of the Church are concerned with this issue? What is the mission of the Church with respect to this situation? How does this situation reflect the Beatitudes or not? Etc. etc.

Discernment: A “Trialogue” among the three preceding steps (my/our experience, the analysis and the evaluation in the light of the Gospel and teachings of the Church) produces new insights and possible concrete options for response. The options then need to be evaluated and one then chosen, using the method of Ignatian discernment appropriate to the person/group. Our method of discernment helps us choose according to the prompting of love. A confirmation of the choice for action is the precise place where we sense that the option chosen is in harmony with the concerns of the Church and the community of faith (See Resource #7)

Action: Having sensed that the option we have chosen has been prompted by love and is in harmony with the requirements of the Gospel and the teaching of the Church, we can now move to implementation of our option for response. The very methods we use to carry out the action must also be prompted by love and in harmony with the Gospel and the mission of the Church.

In order to use these steps fruitfully, there are some pre-requisite inner dispositions.

- a. we must foster in ourselves a genuine love of the Church the People of God in all its dimensions; the laity, the hierarchy, religious, its human sinfulness, its divine reality and mission.
- b. We must possess a sincere desire to “listen” to the Church from the inside (her/our pains, joys, teachings, experiences of success or failure, etc.) with a loving heart
- c. We must also desire to “listen” to the entire human family with the same heart of love with which Jesus and his Church listen
- d. We must be able to “listen” to our own hearts, to detect the prompting of love there
- e. We must develop in ourselves a “sense” of the mission of the Church.
- f. We must cultivate the interior freedom of the children of God
- g. And, finally, we must be open to hear a call from the Church from Jesus

Because Jesus sent us (the Church) his Spirit, we can be confident that if we sincerely desire the pre-requisites above, that He will pour them into our hearts. We can express our sincere desires in the following ways:

- a. we can pray for the gift of love for the Church and the human family; and for the interior freedom which allows such love
- b. we can foster in ourselves and one another a deep personal relationship with Jesus such that we truly do “put on the mind and heart of Christ”
- c. we can study the Scripture and Church Documents and struggle with their applications to our lives and the situations of our world
- d. we can practice the use of the simple process of experience, analysis, gospel reflection, discernment and action.

RESOURCE 5

It's All Up to Us

Some people say that the American family is on its deathbed. In 60 years of paediatrics and political activism, I have seen the malignancies: a crippling shortage of good daycare as more and more mothers work outside the home; drugs; a drastic increase in teen pregnancy; divorce; child abuse; wife abuse and rape; the fear of nuclear annihilation; the spread of poverty and homelessness; the lack of universal health care. Still, I don't think that the family is finished. It is within our power to make a difference. We can reverse the trends if we'll face up to them and go to work on them. We must drastically change government priorities by our political activity, and we must approach the rearing of our children with a new and different spirit.

My experience has taught me that government can be influenced by ordinary citizens. I saw retired people intimidate Congress and the president when the government tried to cut social security. I took part in antiwar protests that eventually forced a withdrawal from Vietnam. Political activism should start by stirring more people to vote, with more attention paid to candidates' positions and less to their personalities. After a candidate is elected, it is necessary to keep after him with lobbying, phoning and letter writing. If you feel strongly, I would even urge you to organize or participate in non-violent demonstrations of civil disobedience. Try to recruit a few clergymen. You'll feel less guilty and you'll embarrass the police.

The other way to save the family is from within. Parents should raise their kids not primarily to get ahead but to serve, to cooperate, to be kind. By far, the most disturbing force in America today, to my mind, is excessive competitiveness. It keeps people obsessed with their jobs and with personal advancement. It encourages parents to downgrade the family. Instead we should raise our children to feel that family ties are the most rewarding values; that social, cultural and community activities can be deeply satisfying and that the gratification from income and prestige in a majority of jobs these days is shallow by comparison.

Our excessive competitiveness is being passed on to our children. Some parents are now caught up in efforts to produce super kids. In a private school where I was once the part-time physician, many parents enrolled their children in a different after-school activity every day of the week. It is one thing if a child begs for extracurricular lessons, quite another when the impetus comes mainly from ambitious parents. A deplorable and ludicrous example of parents' overzealousness is the desire to have their 2-year-olds taught to read, though no one has shown that this will produce a better reader. Such misplaced pressure is more likely to produce lopsided development and an aversion to schooling.

Parents should avoid comparisons between siblings, and between their children and others. To diminish the competitive atmosphere in schools, I believe grades and examinations should be dropped. They mainly test docility and memory anyway. I once taught at medical school that eliminated all grades except for "pass" and "unsatisfactory". If that can be done at a professional school, then it can be done in elementary and secondary schools, too.

Excessive competitiveness partly overlaps with excessive materialism. All societies must be materialistic to keep body and soul together. But in most parts of the world materialism is balanced by spiritual values – dedication to God as we've seen lately in Islamic countries, dedication to the nation as in Israel, dedication to the family as in Greece. By contrast, in America, many children get their values – consumerism, competitiveness and brutality – from television. No wonder our rates for violent crime are shockingly high (parents should demand good programs for television producers, and meanwhile forbid the violence and sordid sex). And no wonder some youths panic at finding they have no supporting beliefs and turn to extremist cults and lifestyles. The rate of teenage suicide has tripled in the past 20 years.

One subject parents need to give careful attention to is sex. Many children's attitudes towards sex and marriage have been robbed of idealism in the 20th century. To be sure, we have done well to overcome the shame that used to surround sex. But in declaring sex more wholesome and natural, we have often ignored – quite mistakenly – its tenderness, its generosity, its intensely spiritual aspects. WE have failed to point out that the impulse in idealistic youths to save intimacy for the ultimate partner has existed for centuries and has contributed to the creativity in all the arts.

If we allow the strains of our society to worsen then living here will be even more painful. But, if we realize that in our democracy we can control our society, by guiding our children and using our political power, we can turn all these disheartening trends around. The norm for American throughout the 20th century, it seems to me, is ambitious individualism. Sadly, only crises – economic depression, shocking social injustice, war – seem able to draw us out of our self-centredness into cooperation for the common good. We must find leaders who have vision and courage. But ultimately the future of the family and of the society is squarely up to us.

By Dr. Benjamin Spock

RESOURCE 6

The Family: Where the Duty to Society Begins

The human person has an inherent social dimension which calls a person from the innermost depths of self to communion with others and to the giving of self to others: “God, who has fatherly concern for everyone, has willed that all people should form one family and treat one another in a spirit of brotherhood”. Thus society as a fruit and sign of the social nature of the individual reveals its whole truth in being a community of persons.

The lay faithful’s duty to society primarily begins in marriage and in the family. This duty can only be fulfilled adequately with the conviction of the unique and irreplaceable value that the family has in the development of society and the Church itself.

The family is the basic cell of society. It is the cradle of life and love, the place in which the individual “is born” and “grows”. Therefore, a primary concern is reserved for this community, especially, in those times when human egoism, the anti-birth campaign, totalitarian politics, situations of poverty, material, cultural and moral misery, threaten to make these very springs of life dry up. Furthermore, ideologies and various systems, together with forms of disinterest and indifference, dare to take over the role in education proper to the family.

Excerpts from Pope John Paul II: *The Vocation and Mission of the Lay Faithful in the Church and the World* ([Christifideles Laici](#))

RESOURCE 7

Role of the Christian Family in the Marketplace

Compiled by Barbara Peloso for Holy Ground CLC

The Christian family should be a place or “environment” where Christian parents can raise their children in a Christian way. This environment is typified by a set of values and standards that seeks to know better and live out the Gospel message. This environment should be open to people outside of the family but outside involvements should foster growth in the family rather than be happening at the expense of the family. The Christian family must always be moving towards “obviously” living out the Christian ideal. As parents, our role is to give our children the skills to survive in the marketplace as well as challenge them to change what they can. Perhaps, hopefully so, they will work towards making their environment a better place, a little closer to what scripture calls us to.

The Christian family must learn to truly love one another so that we might better love others. We must foster trust, peace (as opposed to violence in our interpersonal relationships). We need to continue to struggle to stand for what we say we believe in and to experience joy in that belief; to be satisfied and confident in our beliefs (centred on Christ) so that Christ's hands may reach us when he calls. WE MUST PRAY TOGETHER. If we strive to be "free" with Christ and with one another, the environment of our family will openly welcome a friend to a place where we can meet Jesus – enter his heart, feel his love and be consoled. The marketplace is primarily here right under our roofs. Here, we must be present, aware, vibrant in order to serve and live effectively in the greater marketplace. We feel called to live in an environment that does not place consumerism number one on its list of priorities.

We need to support our children as Christians in the marketplace. Before we can support our child on his or her journey, we must support him or her as who they are! We must be present to them, with them, truly present, truly aware of them as who they are, what they need from us. We must show them our love so that they can be loving people. If they see our love, how much greater is their chance of knowing the Father's love. If we play with them we will have the door open to pray with them. We must ever strive to develop and foster open relationships if we truly want to know their needs, their struggles, their joys. A child's main grasp of morality is the "Thou shalt not ... "or "Thou shall ..." ethic. It is necessary that we lay down some rules, and set some guidelines. To support their faith journey we must be parents of strong faith and we must celebrate their faith journey and prove to them that it is important. We also must know what is happening in the marketplace so we can get involved with their struggles. We need to share our faith with them: Pray with them, become familiar with the Bible with them and celebrate the Eucharist with them.

Can CLC support? Yes, it can. As an adult or for the adult, it can be a spawning ground for our own spiritual growth. It is hard to support your child's growth if you are not growing. CLC provides a greater family where our family can come and share a common faith experience. CLC is one of the survival tools that help us as a family go out and meet the many challenges in the marketplace.

As families we should appear together and go to things as a unit. This will show unity and oneness to the family. It will demonstrate to others the bond that unites us. We should be helpful to one another, work together in a cooperative sense. The family supports the individual family members in their individual work, play or study. We must rely on and ask for help from other members of the family and then we must be an example to other families and help other families also. WE MUST PRAY TOGETHER.

Integrity in occupation must also be a part of our way of life.

Christian families have a call to be light in the darkness in our society today. Many influences are undermining the very heart and fibre of families today. Therefore we, as Christians, have a great responsibility to mission to the marketplace, both individually and collectively as families. As individuals, we are all called to witness and evangelize in the “nitty gritty” of our lives. In our factories, offices, neighbourhoods, schools, we need not to preach the Gospel, but to LIVE the gospel. This is not an easy task; it demands our prayer and awareness, so we can move “in tune” with God’s call and his will. Couples need to witness fidelity and depth of commitment so others can see marriage as sacrament and God’s gift and grace. As parents, we need to fight the materialistic mentality and enlighten and educate about the negative influences of the mass media, especially television. Our children need to be strong to challenge current ways of acting. This is very difficult for them and they need a lot of support from home and our CLC communities.

CLC can help by encouraging daily prayer, daily awareness; this can strengthen a marriage if done as a couple two to three times a week. The daily awareness could also be used together as a family. Decision-making within the family setting as parents and children is very important. Providing a larger community experience in CLC can help our children so that all can see we are not alone as a family but we have a broader base.

Areas where we, in Canada, need to grow concerning you and the family:

- a. encouraging you to become involved in CLC
- b. teaching parents how to educate their children in the faith, etc. so that it has relevance to their lives and life situations
- c. forming family-based CLCs that join with one another for support, sharing, learning and mission
- d. teaching how to use the daily Ignatian awareness examen as couples and families
- e. teaching how to use the Ignatian decision-making, not only in communities but also in the family

RESOURCE 8

Community Help in Personal Decision Making

STEP 1

General Discussion of the Issue – State a problem: “I have such and such a decision to make concerning such and so --- I need your help.”

STEP 2

Clarify the Issue – (question, problem) Search out the background facts and feelings pertaining to the issue. The techniques of social analysis are important here. When this is being done, alternative possible answers usually surface as the members of the group try to understand the issue.

STEP 3

Decide upon the Key Answer – This involves looking at all the aspects of the issue to see what the key answer is. Separate this key answer from the others. There may be need to prioritize. But often in personal decisions lesser significant answers are taken care of automatically if the key one is determined.

STEP 4

State the Answer clearly as a Positive Statement – and as briefly as possible. If it is too rambling it can lead to confusion – each word in the statement of the answer must be clear

STEP 5

Set up the Four Column method – on a sheet of paper or on a blackboard, state the answer as a positive statement, “I will do this” and negatively, “I will not do this” – advantages to me and disadvantages to me in doing it and the advantages and disadvantages to me if I don’t do it.

STEP 6

Having Discussed the Issue at Length, Each Member of the Group takes the Key Answer home to pray over it – before entering this step there is need for:

- a. a reminder of affectivity – here the group guide reminds the members of the importance of doing the method with empathy; ie. Putting oneself in the place of the person with the situation, need/issue and considering his/her personality (strengths and weaknesses) to feel with the person
- b. pray as a group – before the close of the meeting, we ask for guidance of the Holy Spirit and the grace of freedom for each one of us in this consideration. Each then takes the answer home for the week, prays over it and writes down what comes in the appropriate columns

One Week Later

STEP 7

Each person brings his/her completed sheets to the meeting. In a circular way each person gives the results of his/her reflective prayer. This is not an occasion to give any advice such as “This is what I think you should do”. After this process is completed the individual sheets that were used for the reflective prayer and deliberation are given to the person who was seeking the help. Except for ongoing prayer to support the person, this is the end of the communal process.

STEP 8

The person who sought to help initially now goes to prayer and discerns the Lord’s will – this discernment also includes asking the Lord for a confirmation of the decision.

A few notes to conclude this section. The community or group itself does not make the decision; it assists the person who is making the decision and continues to pray for that person. At times the group will help the person to weigh the findings; often it becomes obvious where the Spirit is leading. The group remains silent as to the final decision.

METHODS OF CHRISTIAN COMMUNAL DECISION-MAKING

a. Any Method

Any method by which secular society reaches decisions provided it is used in the context of:

- a. spiritual freedom
- b. gentle and open listening
- c. a community of faith
- d. seeking a better way of building the kingdom of God

b. Sounding Method

- a. Leader invites all the community to pray and reflect on the issue that requires some decision
- b. After a period of prayerful reflection she/he invites each member to express the data involved around the issue
- c. After everyone has heard and clarified the data involved in dealing with this issue, all pray for a time as to what decision should be made
- d. Leader then invites all to share their conclusions
- e. Leader listens carefully to all the conclusions and then he/she goes to prayer and makes the final decision

c. The Four-Column Method

Note that this method can be used in conjunction with the other methods or it can be used by itself.

- a. through discussion, clarifying, brainstorming, generating solutions, newsprinting, prioritizing, eliminating the unnecessary, etc. the group arrives at a clear and acceptable statement of the possible solution to the problem being considered. If several solutions need to be further considered, they are dealt with according to their priority. The solution is written down as two alternative statements. For example: we will send \$1,000 to Oxfam. We will not send \$1,000 to Oxfam.
- b. Everyone is asked to spend time praying over the possible solution before them. During this time, each is asked to list the advantages and disadvantages of each alternative. For example:

We will send \$1,000 to Oxfam		We will not send \$1,000 to Oxfam	
Advantages to me/us	Disadvantages to me/us	Advantages to me/us	Disadvantages to me/us

- c. After time spent by themselves everyone comes together and shares their reasons in the group. No comments except for clarification. Go around the group four times, once for each column. Everything that is said is listened to with respect.
- d. Return to prayerful reflection to discover what we will do in the Lord
- e. Come together in quiet. Each person expresses what she/he deems in the Lord is the better decision. This is done:
 - According to #'s 4) and 5) of the Sounding Method above;
 - Or according to the Consensus Method below
 - Or a simple voting with the group's predetermination of what will constitute the whole group's decision – for example, before the whole process is begun everyone agrees that this particular issue needs an 80% majority, or a 90% majority or a 2/3 majority, etc.
- f. If the issue warrants it, give some time (5 minutes, 1 hour, a week) to pray for confirmation.

d. The Consensus Method

Starts exactly the same as in the Sounding Method. At point 4) if everyone, after prayer, arrives at the same decision, then consensus is reached

At point 4) if all do not choose the same, then the leader through careful dialoguing with the group helps the group discover where there is consensus on the issue. The listings in the four columns are very helpful in this dialogue.

IMPLEMENTATION

1. Describe as clearly and as concretely as possible, the immediate outcome/result of this decision. If a snapshot could be taken, what would the "product" look like?
2. Brainstorm all the steps to be taken to produce the outcome.
3. Designate the realistic steps.
4. Determine which steps are necessary for the outcome and which are helpful but not absolutely necessary
5. Determine the chronological order in which the steps must be taken
6. Determine the resources necessary to take these steps. Determine the resources at hand and the resources which will have to be sought elsewhere.
7. Spell out clearly:
 - i. What is to be done?
 - ii. Who is to do it?
 - iii. When must it be done?
 - iv. How?
 - v. Where?
 - vi. How much will it cost, etc.?

RESOURCE 9

Practice of Christian Faith in the Workplace

By Robert Kinast

I have learned that although it is hard for many Christians to put their faith into practice in the workplace, many do so with heroic virtue. Many more do so without realizing it as they work out a fundamental Christian value – respect for each person’s dignity.

Pope John Paul II said in his apostolic exhortation on the laity that “to rediscover and make others rediscover the inviolable dignity of every person makes up an essential task, in a certain sense the central and unifying task” of the church’s service to the human family (No 37).

Christian workers do this when they show respect for themselves, for others in the workplace, for consumers or clients and for the natural resources they use in their jobs.

1. Respect for self – it is not always easy to show self-respect in the workplace. Even people with a good self-image sometimes accept discriminatory treatment in order to keep a job or get ahead. I recently had to go to a medical clinic for a routine procedure. The nurse explained the procedure and took my vital signs. The doctor came in and checked me and then the nurse proceeded to do the job. The doctor returned and pronounced her work very good. “You ought to be a professional”, he said to the nurse, intending to compliment her. “Doctor, I am a professional,” she responded. That exchange showed me she had self-respect and was not hesitant to affirm it
2. Respect for co-workers – competition undergirds the free market but it also can undermine respect for persons in the workplace, especially if they are viewed only in their role on the job. A government worker I know combats that tendency with what he called a “water-cooler ministry”. Inevitably, at the water cooler, he asks someone a personal question like, “how’s your family doing?” Sometimes the conversation is brief, sometimes it leads to a deeper sharing. But it always reminds both that they can relate as persons, not just workers. A personnel director for a large hotel chain tries to spend some time each week working side by side with an employee. She says this keeps her face to face with the employees themselves. Efforts like those require initiative and could be misunderstood as prying or snooping, but these are small risks for affirming respect for co-workers.
3. Respect for consumers – much that is done in the workplace is intended for someone else as a product or service. Consumers and clients can easily be viewed as money-generating sources rather than persons with dignity. A real-estate agent keeps these values in perspective. His manager has signs placed on all the telephone receivers which read “every caller is worth \$\$ or more”. The agent pencilled over his sign, “Every caller is worth more than \$\$.” When his phone rings, a different response awaits the customer.

4. Respect for the environment. Respect does not stop with other persons; it extends to the things used in work. It is part of Christian belief that God entrusted the world to humans to use, not abuse.

A few years ago I had a plumbing problem, so I called Ron, the Plumber. He traced the problem to the outside line. A terra cotta pipe had cracked and someone had wrapped a black plastic bag around it instead of replacing it. Ron kept saying, “I can’t believe someone would do that to a pipe”, as if he was personally hurt by the act.

It struck me as humorous then, but I often have recalled that moment and wondered what the environment would look like if everyone had Ron’s respect for the things they use.

Bringing the Christian value of respect into the workplace demands the courage to affirm one’s dignity when it is undervalued, the initiative to talk to co-workers as persons and meet them face to face, the willingness to see consumers as more than potential income and respect for the things of this world, even broken pipes.

As with so many other demands of the Christian life, the hardest part about doing it is doing it.

RESOURCE 10

Dignity of Work

PART I

In effect, social justice, in the Christian vision, constitutes the basis, the key virtue and the fundamental value of socio-political society. It directs and regulates the connections and relationships of citizens toward the common good, in a viewpoint, therefore, that is not purely contractual and individual, but communitarian. As such, it represents a fundamental right of all men, conferred on them by the Creator and confirmed by the Gospel message.

Overcoming the rigid limitations of commutative justice, social justice, therefore, seeks to subordinate things to man, individual goods to the common good, the right to property to the right of life, eliminating every condition of existence and of work that is unworthy of the human person.

Here we are, then, brothers and sisters, at the central point of the problem to which today’s meeting of ours is dedicated.

I will never tire of affirming that the economy and its structures are valid and acceptable only if they are human, that is, made by people for people. And they cannot be such if they undermine the dignity of those – workers and directors – who carry on their activities; if they systematically erode in them the sense of responsibility; if they paralyze in them any form of personal initiative whatsoever; if, in short, they do not possess a human meaning and logic.

Essential for Justice

I now wish to refer to some elements that I consider essential for the social order to be truly inspired by justice in regard to human work. In a society that wants to be just and human, profit and gain cannot prevail over persons. It is absolutely necessary that man remain the subject of the economy and the various structures of production.

I wrote in *Redemptor hominis*: one ‘cannot relinquish oneself or the place in the visible world that belongs to one; one cannot become the slave of things, the slave of economic systems, the slave of production, the slave of one’s own products.’ God has created humans to be the ruler and not the slave of work.

In this demand for justice, we must include the right to work and the other rights of workers.

Work, in fact, constitutes one of the great and fundamental inalienable rights of humankind, because it gives us life, serenity, meaning. Through work, we become more fully human and God’s collaborator in perfecting nature. It is to be wished that this right truly represents a concrete reality for every citizen, a right promoted and protected by society.

To procure work or a position is not an easy task; yet it is necessary to affirm that this is a central aspect and a fundamental obligation of the political and economic order.

The Just Salary

I wrote in *Laborens Exercens* that the “concrete proof of the justice of the whole socio-economic system and its proper functioning is represented by a just salary”. In effect, the most consistent way to realize justice in work relations between the worker and the employer, independently of the type of economic system in which human activity is carried out, is that of just remuneration.

Through the salary, in fact, the concrete access to goods destined for common use is generally opened. To adapt the salary in its multiple and complementary forms, so as to be able to affirm that the worker really and equitably shares in the wealth jointly helped to create both in private enterprise and in the national economy, is a postulate and a requirement of a sound economy at the service of an effective social justice.

The implementation of the proposals put forward in the Catholic field in order to ensure that the worker be considered a co-owner of the great workbench is a basic element of that proof to which I have already referred; not only that the person of work find full satisfaction in one’s aspiration to just remuneration, but also and above all that justice be safeguarded in all the structures of the economic process.

Freedom of Association

Again, I wish to draw your attention to another essential aspect of social justice, and that is the freedom of association, through which there must be recognized for workers the effective possibility to participate freely and actively in making and controlling the decisions which concern them, at all levels. The experience of history – as I have already stated on other occasions – shows that these associations or unions are an indispensable element of social life, especially in the modern industrialized society. Having arisen to defend the just rights of workers with regard to the owners of the means of production, the trade unions, particularly those in the industrial sector, have increased on the basis of the struggle.

Nevertheless, in their attitudes of social opposition, they must give essential prominence to the positive values that inspire them, to the desire for the just good, in the context of the common good, to the thirst for social justice, but never to struggle “against” others, because the first characteristic of work is that of being “for”, of uniting many persons; and here is its great social strength.

It is precisely through union and solidarity that the trade unions have been able to protect the interests of workers by obtaining a just salary, dignified work conditions, security for workers and their families.

The public powers, called to serve the common good, must, therefore, consider it their duty to protect these associations in the civil sphere through wise laws.

On their part, the trade unions must always adequately realize the limitations that the general concrete economic situation can sometimes demand in the framework of the common good of the whole nation.

PART II – No true justice without charity

All of you, dear brothers and sisters, rightly desire that in your workyards, in your factories, justice reign as the fundamental dimension of your work activities. Isn't this so? This does you honour, but it certainly is not enough! From the world of your work must also spring the solution for realizing social justice: newer movements of solidarity among persons of work and with persons of work are necessary to create a union of hearts, a constructive union, sincere, inspired by moral formation and a spirit of responsibility.

“The experience of the past and of our own time demonstrates that justice alone is not enough, that it can even lead to the negation and destruction of itself, if that deeper power, which is love, is not allowed to shape human life in its various dimensions ... this statement does not detract from the value of justice and does not minimize the significance of the order that is based upon it; it only indicates, under another aspect, the need to draw from the power of the spirit which condition the very order of justice, powers which are still more profound.”

You know, in fact, that Christian love animates justice, inspires it, discovers it, perfects it, makes it feasible, respects it, elevates it, surpasses it, but it does not exclude it, does not absorb it, does not replace it, but rather presupposes it and demands it, because true love, true charity, does not exist without prejudice.

Is not justice perhaps the minimum measure of charity?

I listened attentively to the worker who spoke at the beginning of this meeting. She emphasized very well the need to search in love for the inspiration for a fuller social commitment. I think this perception is important. If, in fact, social justice gives a human countenance to enterprise, charity pours into it the vital energy of true solidarity.

Attachment to the gospel of work

Dearest brothers and sisters, I nourish confidence that this meeting today will strengthen in each one of you sincere attachment to the Gospel of work proclaimed by the one who, being the Son of God made man, wanted to belong to the world of manual labour at the bench of Joseph, the carpenter, the spouse of Mary Most Holy. Jesus looks with love on our work, on its various forms, seeing in each one of them a reflection of man's likeness to God the Creator. Work is willed and blessed by God: it no longer carries with itself the weight of condemnation, but the nobility of a mission, that of making man a protagonist with God in the building of human society and of the dynamism that reflects the mystery of the Almighty.

The Church looks on your work. Together with all people of good will, it seeks to validate the achieved "results" and to find the answer to the "anxieties" that are churning in your mind. Christian faith has the mysterious power to give work a soul, to confer on it serenity, peace, strength, rationality, thus making work on occasion of human growth that is not only personal, familial and communitarian, but also religious.

Now allow me to address all of you who are taking part in this meeting – each and every one in particular. In doing this, I am at the same time thinking of your families, your babies, your children, your spouses, your mothers, your sick, and all of those who are dear to you. I know what place they have in your hearts; I know what value they represent for you. Through them you find in the toil of work of every day the full expression and the spontaneous measure of your love.

Love your families! I repeat to you: love them! Be for them joyous guides, sure light, vigilant guardians against the seeds of moral and social disintegration, which unfortunately lead inexorably to the breakup of so many family nucleuses.

Open your families to social values, to the requirements of the spirit! Family life must be an experience of communion and participation. Far from withdrawing into itself, the family is called to open itself to the social environment to become – moved by the sense of justice, by concern for others, and by the duty of its responsibility toward the whole of society – an instrument for humanizing and personalizing, a service to neighbours through various expressions of fraternal help, a defense and conscious guardian of its own rights and duties.

Open your families to Christ and His Church! It is not by chance that the Christian family has been called the “domestic Church”. Among its fundamental tasks there is the ecclesial one of being a witness for Christ to the world: “that is, it is placed at the service of the building up of the Kingdom of God in history by participating in the life and mission of the Church”. It is called to become more and more each day a believing and evangelizing community, overcoming the temptation to live the faith timidly in the intimacy of the home.

Keep alive and consistent your sensitivity for the respect for social justice in the world of work, nourishing and sustaining it with the love that is “the bond of perfection”.

In your factories, in your places of work, may the serenity of the modest shop of Nazareth always reign, the serenity that comes from the knowledge that you have daily fulfilled your duty, the serenity that makes human work a growth factor and gives it the dimension of a fruitful vocation.

POPE JOHN PAUL II

RESOURCE 11

World Community and Mission

By Jose Gsell, Jack Milan, and Tim Quinlan

PART A

Introduction:

Perhaps the most significant grace we have received in our recent history is the grace of World Community for Service (Rome '19, Providence '82) At Loyola '86 we discovered that our mission is also communal.

This paper is an invitation to Nations Teams and others to reflect further on the grace of World Community and Mission to see more clearly its practical application in the day-to-day life of the Community.

What is Mission?

For us vocation and mission are identical. And this missionary vocation defines our identity (cf. Christifideles Laici 17 & 58).

... We use the word mission to refer to at least four experiences: Mission as a basic disposition of heart (vocation); mission as a way of life (integration); mission as a more specific orientation for choices (priorities); and mission as concrete choices and tasks (service).

Mission as a disposition of the heart is born in the personal experience of the redeeming love of God in Christ ... Mission is a permanent and growing desire to be an instrument of the love of God in the world which moves us toward the unity of all the human race (cf CL 32).

Mission as a way of life refers to our desire to be God's instrument in all things. This means that no dimension of our lives is withheld from the instrumentality of the Lord. We seek to develop an apostolic sense even in the most humble daily realities and be open to the call of God in every circumstance. Hence a missionary life transforms the totality of our style of life as laywomen and men. It fosters a personal and familial lifestyle of simplicity and freedom of heart that allows us to be responsive to the inspiration of Love. Our desire for God's Reign also influences our more public life of work, political, economic, and ecclesial activity. This is what we mean by "integration of life" (cf CL 34-59).

We also use the word mission to describe broad orientation or priorities. They are usually expressed in terms of ideal values that are never fully achieved. Their function is to focus energies in a particular direction, without dictating specific actions. An awareness of mission, in this sense is the result of a deepening understanding of the concrete needs of the human family to which the Gospel invites response. Such awareness is developed through continual efforts to integrate our understanding of real human needs with the living Gospel.

Finally, we use the term mission to refer to concrete choices and tasks, ie. A specific action or project we undertake in response to needs around us. In order for these actions or projects to be an authentic mission, they must have an evangelical motivation and address real needs. Furthermore, in order for our response to be communal, it must be in tune with the missionary priorities of the Community ... we will refer to missionary actions, tasks, or projects as "service".

Characteristics of CLC service

In order for our service to be a CLC service, it should have some distinguishing marks. There are at least seven: it should be incarnated, Christ-centred, greater (Magis) Paschal, discerned, Marian and communal.

Our service should be incarnated or secular, that is it is oriented to the concrete world of historical events in the areas of family, work or profession, civic and ecclesial life. It will affirm the sanctity of the world and everyday activities and look for the Reign of God there. It will take seriously the mystery of the Incarnation (cf. CL 15).

Our service will be an expression of our companionship with Christ, poor and humble. It will be a surrender to His Person and a participation of His mission in the world. Our service will keep drawing us to discover and live the promises given us in Baptism. It is the “greater glory of God” to which our vocation calls us.

The Paschal mystery will mark our service leading us to have the courage to face what is real and to respond in concrete ways. It will also invite us to risk possible hardship.

Our service will be discerned. It will not be imposed from without or trendy. It will be the fruit of constant effort to “read the signs of the times” in the light of the Gospel.

Mary will be the Mother and Model of our missionary service. She heard the word of God and did it.

Our service will be communal, ie. It will be in tune with the missionary priorities of the Church and the CLC. Our service will not be a freelance activity, but a real participation in the mission given by Christ to His Church.

PART B

The communal nature of mission and service

We live our missionary lives in the context of the universal community of the Church, the people of God, which is sent on mission by the Lord. We have a responsibility for this mission through baptism. We, therefore, participate seriously in the efforts of the people of God, pastors and faithful, to recognize the activity of the Spirit in the world.

We are also freely bound to a specific cell of the universal community of the Church, the World Christian Life Community. Through the World Community the universal priorities of the Church are mediated to the national communities and local groups. Progressio is an instrument to assist us to communicate and bring home to us the priorities of the Church, help us to interiorize them and give them a sharper focus.

The National and local communities assist us to bring these priorities more concretely into action. Here are some of the priorities various National Communities have expressed: national reconciliation in a divided society; work together with the poor against impoverishment; work with youth in a creative way; cooperation with our local Church for a new evangelization.

Each National Community focusing on the priorities of the World Community is called to undertake the task of articulating its own mission priorities in the light of the Gospel and national needs.

The local group is the presence of the World Community in its locality. It is also the practical means for an ongoing process the local group meeting also provide the occasion for the ongoing process of deliberation and discernment of our missionary service of growth toward our missionary vocation. ... With the help of one another in the local group we ask such questions as: Is what I am doing or proposing to do linked with faith? Is it free? Is it a service that is in harmony with the mission of the National and World Community? How will it extend the reign of God? Does it correspond to a deeper perception of reality achieved through “analysis”? Does it “fit” the concrete circumstances of my/our life? Am I willing to accept any hardships involved?

At its most concrete level, a missionary service might be any or a combination of the following: influencing the values of those around us through dialogue, education, the witness of a Christian life; direct action in a public way such as social/political action, undertaking civic responsibilities, caring for the victims of socio-politico-economic life; concrete tasks to further the mission in our work or profession, in our neighbourhoods, in our homes, in our parishes.

Supporting Structures for Missionary Service

In recent years, there have been questions raised about structures for service. Many groups experience such diversity of interests and gifts that it often seems impossible for the members to focus on a single field of missionary interests. Under these circumstances, a common apostolic thrust is frustrated in spirit of a deep desire to respond communally to need.

One might ask whether the local group is always the structure for supporting missionary service. Could other types of structure be set up and what would they be like?

In our 400-year old history there existed “Apostolic Sections”. While individuals belonged to a single Marian Congregation, they also participated in a specialized group according to apostolic needs and interests. Thus there were “sections” of those concerned with the needs of the poor, those concerned with professional life, or parish life, etc.

A modern form of the section might be an organizational form referred to as “networks”. Networks connect persons on the basis of interest and need without forming an ongoing organizational life. They are fluid and take whatever form is needed at this moment to meet and/or satisfy the need. Modern communications and computer technology make such networking easy and efficient in places where it is available. National communities are encouraged to use creative imagination in fashioning more flexible supporting structures for missionary service that will support the local group, expand opportunities for missionary response and make more visible apostolic action.

The Paschal characteristic of our CLC missionary service as St. Ignatius indicates is a sense of identity that we are sent “to walk with Christ poor and humble.” At Loyola ’86 delegates shared the hardship and suffering they were experiencing while carrying out their service in their local realities. For all of us, a missionary life calls us to be faithful to the humble and simple realities of daily life to which we respond with a spirit of generous service. For some, a missionary involvement in human affairs is a pioneer work which involves considerable risk to security and personal reputation. We are aware that mission includes the willingness to risk for the reign of God. Few pursuits in human affairs are free of ambiguity, especially in the political arena. Attention to divine action in the world does not always protect us from controversy, misunderstanding, threats to personal safety or success. In other cases, our desire for the mission of Jesus may plunge us deeply into the pain of the world – physical, psychological and spiritual.

We are reminded that the call to participate with Jesus in his “enterprise” in the world is also a call to compassion and suffering with Him. In all of this, as a World Community we must be mindful of each other close at hand and far away in other parts of the world, and be prepared to provide support, sustenance, and guidance for one another.

A daily growth in interior liberty, simplicity of life, and solidarity with each other is required to be faithful to our missionary vocation. This is first and always a challenge of our continued spiritual growth in the path marked out by St. Ignatius. Choices that proceed from hearts surrendered to Christ and his mission is our goal. Assisting each other and our community toward that goal is our challenge. Both the goal and the challenge require of us a continuing reflection and mutual dialogue.

RESOURCE 12

Democracy is a Daily Practice

By Ralph Nader

Apathy, don't you love that word?

All you have to do is say apathy and you don't have to discuss it any more. It's like you ask a mountain climber, "Why are you climbing a mountain?" "Because it's there." It's the end of the discussion – the rest is metaphysics.

First of all you have to understand that democracy is a daily practise. You can't have daily democracy without daily citizenship. Otherwise, it begins to crumble and tyrants take over and you've got a Romania. Or if tyrants don't take over you've got a situation such as the poverty in Bangladesh where the few have a lot and most have nothing. You cannot be part of a group that when asked what's the difference between apathy and ignorance shouts back we don't care and we don't know. So you have to ask yourself, "are you a democratic drop out?" That is, you live in a structural democracy that every day begs for fulfillment, but are you apart of the process? For instance, if you went on a 21-year Rip Van Winkle act, would Canada, in even the tiniest way suffer from democratic decline? Now I'm sure this is a question many of you have asked yourself! (dipping in sarcasm – editor's note).

... Oh, you've got complaints. Oh really? Well, how many of these complaints can you handle by just going to work every day, getting your salary, raising a family. Can you do it that way? Or, do you have to spend some time being a public citizen?

What's at stake here? Happiness. That's what's at stake. Happiness. The less democratic a society is, the more likely people are going to be unhappy. They're going to not have a good standard of living, they're going to be pushed around by the cops who won't be restrained by any constitutional principles. They're going to have fewer opportunities, less affordable housing, more bigotry and discrimination. That's what it all means.

RESOURCE 13

Public Life: For everyone and by everyone

A charity that loves and serves the person is never able to be separated from justice. Each in its own way demands the full, effective acknowledgment of the rights of the individual, to which society is ordered in all its structures and institutions.

The synod fathers have repeatedly affirmed that every person has a right and duty to participate in public life, albeit in a diversity and complementarity of forms, levels, tasks and responsibilities. Charges of careerism, idolatry of power, egoism and corruption that are often times directed at persons in government, parliaments, the ruling classes or political parties, as well as the common opinion that participating in politics is an absolute moral danger, does not in the least justify either scepticism or an absence on the part of Christians in public life.

On the contrary, the Second Vatican Council's words are particularly significant: "The Church regards as worthy of praise and consideration the work of those who, as a service to others, dedicate themselves to the public good of the state and undertake the burdens of this task."

The spirit of service is a fundamental element in the exercise of political power. This spirit of service, together with the necessary competence and efficiency, can make "virtuous" or "above criticism" the activity of persons in public life which is justly demanded by the rest of the people.

At the same time – and this is felt today as a pressing responsibility – the lay faithful must bear witness to those human and Gospel values that are intimately connected with political activity itself, such as liberty and justice, solidarity, faithful and unselfish dedication for the good of all, a simple lifestyle, and a preferential love for the poor and the least.

The manner and means for achieving a public life that has true human development as its goal is solidarity. This concerns the active and responsible participation of all in public life, from individual citizens to various groups, from labour unions to political parties. All of us, each and every one, are the goal of public life as well as its leading participants. In this environment, as I wrote in the encyclical *Sollicitudo Rei Socialis*, solidarity "is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good, that is to say, to the good of all and of each individual because we are all really responsible for all."

From Pope John Paul II: THE VOCATION AND MISSION OF THE LAY FAITHFUL IN THE CHURCH AND THE WORLD ([Christifideles Laici](#))

RESOURCE 14

The Legacy of Terry Fox

“A Young Man’s Pursuit of His Dream Continues as a Shining Inspiration”. It will take Betty and Rolly Fox the month of August to drive from St. John’s, Newfoundland to Thunder Bay, Ontario. It will be difficult, but it is a trip they have long wanted to make. They want to see some of what their son Terry accomplished 10 years ago in the 143 remarkable days of the Marathon of Hope. They want to see the hills he fought, the restaurants he ate in, the cities, the towns, the little clusters of humanity. The vast empty reaches.

They want to know some of how long and unforgiving 5,342 kilometres of weeds, litter and asphalt can be. They can only imagine what he paid for each kilometre. Two hops on his muscular left leg, the painful record of every third step as his spindly artificial leg pounded the stump of his right thigh.

Most of all though, Betty Fox says they wish to make this trip to say thank you. Thank you for not forgetting. Today, it will be 10 years since Terry Fox turned his back on the St. John’s shore and started his run across Canada for cancer research. He was a 21-year old kid whose right leg was stolen by cancer three years earlier. He said he was going to raise \$1 million for research.

“It was so naïve and so innocent”, says Blair MacKenzie, the Canadian Cancer Society official who Fox first approached with his idea and one of the first to believe in him. What resulted could never have been predicted. Terry Fox led us briefly into the soul to show the remarkable beauty of human potential. Such inspiration is a rare enough thing. A gifted few have carried us there with music. Others have built a path with words. Terry Fox took us there with courage, a step at a time.

“The basic concept was so right out to lunch when you really think about it”, says MacKenzie, an Ottawa consultant who was executive director of the B.C. cancer society at the time. “I don’t know how, but everything just fell into place. Like divine guidance”.

The financial legacy is one thing. Remarkably, the amount climbs each year. Last fall the annual commemorative Terry Fox run raised a record \$7 million and had 500,000 participants in 22 countries. The naïve notion of one truly stubborn middle-class kid has now raised \$82 million for cancer research. The spiritual legacy is another matter. Even those closest to Fox cannot fully explain why he has earned a lasting place in the heart, why his run was so much bigger than the sum of its parts. His friend, Rick Hansen, the wheelchair athlete whose own remarkable Man In Motion journey around the world earned millions for spinal cord research, calls it destiny. His friend, Doug Alward, a deeply religious man who travelled with Terry every step of the Marathon of Hope as van driver and support crew, calls it “almost supernatural”. Terry’s mother calls it fate. Each, to a remarkable degree, have had their destiny shaped by a young man who died on June 28, 1981.

RESOURCE 15

Our Culture is Calling CLC'ers to a Spiritual Conversion

Pope John XXIII picked up the words of Jesus and suggested that it was important for the church of our time to learn how to read the signs of the times. Pope John XXIII was convinced that there are indications in the historical experience of humanity that indicate the activity of God and the rejection of God. This means more than the revelation given to us by the life, death, resurrection and ascension of Jesus Christ, although this is the basic criteria for reading the signs of the times. There are spiritual signs in the very ways in which the world is developing and the responses of humanity to these. Most of us would suspect that the world is in a downward trend to destruction. We look at the amount of starvation in our world, the many wars, the increase in the use of drugs and alcohol, the abortion holocaust and the vast amount of unemployment and injustice in our world and conclude that this is true.

Pope John XXIII might accept this but he also believed that there are signs of God's activity in our world. There are calls given to us in the experience of humanity that we are to respond to. Reading the signs of the times suggests that we are to use a gospel grid for understanding what is happening in our world. This grid might be the life, death, resurrection and ascension of Jesus Christ. It might be the beatitudes and woes of the gospel. It might be the Magnificat of Our Lady.

Taking a positive approach to what is happening in our world I would like to suggest that three areas are calling us as CLCers to respond in a way we might never have anticipated. These areas are the Media Revolution, Ecological Awareness and Spiritual Hunger.

We can approach these three areas in terms of a paradigm shift to a global consciousness. To be globally conscious means to acknowledge that each one of us is interrelated to all other human beings on the face of the earth. We are interdependent. We grow and diminish as each person on the face of the earth grows and diminishes. Such global consciousness is calling us to a new kind of spirituality. It is change from only taking responsibility for oneself and trying to develop individually before God to taking responsibility for all humans and realizing that we are developing communally.

These three areas highlight the paradigm shift from an individualistic to a communal spirituality, from the ideal of strong, independent, self-made and self-sufficient individuals to a recognition that we are not isolated monads. We are interdependent on each other and the way we use goods and interrelate with each other actually reinforces our CLC vision and desire. It will call us to conversion in our lifestyle and Christian mission in our world.

Media Revolution

The media are those instruments of communication that impact on our life constantly: radio, newspapers, magazines, theatre, film and TV. Sometimes it is difficult to distinguish whether these media communicate our culture or whether our culture itself is always mediated. It is the speed of travel and the media that make us realize we are a global village. What we do in our homes influences happenings in South America and Africa. What happens in Eastern Europe and Asia impacts on us. The media is not a value free instrument as many would like. So it is that it will portray the plight of animals as if this were more important than the plight of humans. It will ignore or not recognize great spiritual movements that are taking place in the world.

Environmental Awareness

It is the media that has made us aware of the dreadful state of our planet. We would not have known about the ozone layer or that it is badly torn if the media had not brought this to our attention. Similarly, the media has told us about the depletion of the oxygen source of our planet as the Amazon and other rainforests in the world are being destroyed. Through the media we also know about the destruction of beautiful species of fish, animals and birds by pollution and over killing.

Spiritual Hunger

Yet there is a great hunger for spiritual values in our world. The media does not know how to name this. But we can read between the lines of the media and grasp from our interchange with people of many various cultures that this is so. The migration of peoples and our interrelating with them has surfaced this awareness. Through these interchanges we appreciate the spiritual traditions of other cultures and the desire of many to find spiritual meaning in their lives through whatever cultural expression it takes.

Reading the Signs of the Times

What is our experience of these three areas in our world and culture? What do we sense is happening? Why is it happening?

How can the gospel help us to understand these three areas? What responses are we to make in terms of our personal and communal life?

RESOURCE 16

Television Addiction May be Canada's No. 1 Mental Health Problem

PART A

"In the '80s there was an increased awareness about environmental pollution", said Vancouver filmmaker Kalle Lasn. "During the '90s, I believe people will examine internal pollution". "Watching television is like smoking 20 years ago", said Lasn. "It's addictive, a huge percentage of society is hooked and no one wants to talk about it. Some 100 million North Americans spend a quarter of their lives in front of a TV set". "About six percent of the world's population consumes about one-third of the world's resources and produces about one-half of its non-organic wastes", said Lasn. "But is it any wonder? By the time our youngsters graduate from high school, they have absorbed 350,000 television commercials and thousands of programs which are themselves ads for a lifetime of consumption."

PART B

How to Watch TV Creatively

Television used skilfully, is one of the greatest educational tools society has. Television, used poorly, can become as addictive as a drug, limiting imagination and creative play. Educators say the average Canadian child will have spent 10,000 hours in front of a television set by the time he or she is 12 years old. Spending this much time watching TV can rob children of valuable first-hand experience with hobbies, social contacts, sports opportunities, and educational activities. "Television viewing for children is now practically a full-time job equal to the time spent in school", said Steven Gormaker, an associate professor in Harvard University's department of behavioural sciences. This behaviour also has dangerous health consequences for children. The rate of obesity among children and adolescents in North America rose about 25 percent between 1960 and the early 1980s. Poor diet, a general decline in physical activity and TV commercials that reinforce the appeal of high-calorie foods contribute to this dramatic increase in overweight youths, Gormaker told an American Dietetic Association meeting. And the rates, he said, also holds for adults. Studies showed adults who watch TV one hour or less a day have a three-percent chance of being obese while those watching three hours or more a day have a 25 percent chance of being obese.

Obesity is a significant factor in many diseases, say doctors, including those of the heart.

How can we watch TV less often and more creatively?

Prof. DJ Engel, of the University of Alberta's faculty of education has these suggestions:

- a. Don't become a victim of random viewing. Take the time each week to study the TV guide as a family and do some planning
- b. Be careful not to become dictatorial or your children will head for a friend's home and their TV
- c. Don't cut communication by placing TV in the living room, kitchen or anywhere else where family interactions take place
- d. Never let a child have a TV in his or her bedroom where viewing control is lost
- e. Watch programs with your children and talk about the difference between fantasy and real life
- f. Discuss deception in commercials. Make sure youngsters know that celebrities get cash for praising a product and not that a \$6.99 Teenage Mutant Ninja Turtle isn't going to perform the acts seen on TV
- g. Don't offer television viewing as a reward (this just makes it more attractive, said Engel – perhaps try a piece of sports equipment as a reward)
- h. Know your child and whether or not your youngster is using TV as an escape hatch from other activities or whether viewing might be cathartic. (“Too much time watching television might be a sign something is wrong in one child's life while in another's it might be beneficial relaxation,” said Engel.
- i. Try to develop good reading habits at an early age and encourage other “alone” time in practical, specific ways.

By Nick Lees, (Edmonton Journal Staffwriter)

RESOURCE 17

Heavy TV Watchers Have Distorted Sense of Reality

By Nick Lees

Canadian spend an average of 23.7 hours a week watching television, says Statistics Canada. And researchers say that, at the extreme end of the scale, there are people watching television for more than 60 hours a week. Of Alberta's 865,000 households, 98.1 percent have television, just below the national average of 98.7 percent. What's television doing to us? It's grossly distorting our picture of the real world, says George Gerbner, one of North America's leading communication authorities. “Television programming is designed to sell products to the largest number of the best customers at the lowest cost”, said Gerbner, dean of the Annenberg School of Communication at the University of Pennsylvania, in a telephone interview.

And the best customers are white males in the prime of life, he says. Television programming, therefore, tends to be aimed at this group. Gerbner believes this “macho” reality that is being presented to us on television makes us anxious and alienated from democratic institutions and increasingly receptive to strong, tough solutions and hardline posturings, both political and religious.

“Our children and our democracy may pay a high price for a system that imposes these formulas on writers, directors, and producers who know how to create a richer fare”, he said. “In less economically well-off families, there are no alternative forms of entertainment”, he said. “And viewing is mostly non-selective. People watch by the clock and not by the program.”

Gerbner, executive editor of the Journal of Communications, supports the Media Foundation and writes in *Adbusters*, the Vancouver-based media watchdog’s quarterly magazine, that after studying 1,600 prime-time programs over 15 years, he has concluded that heavy television watchers tended to accept television’s distorted picture of the world more readily than reality itself. He defines heavy watchers as the 30 percent of North Americans who watch more than four hours of TV a day.

The unreal television world they live in is a place where:

- a. men outnumber women three-to-one and have a vast variety of roles, while women are usually lovers or mothers
- b. women are younger than the men they deal with, and less than 20 percent of women with children work outside the home, compared with more than 50 percent in real life
- c. less than 10 percent of television characters hold blue-collar or service jobs, while this segment makes up 60 percent of the real work force (this causes children’s occupational aspirations to be channelled in unrealistic directions, says Gerbner.)
- d. the elderly, the most rapidly expanding age group, are rarely seen on TV. If they are seen, it is often s feebly, silly, stubborn, sexually inactive and eccentric.
- e. TV characters live mainly on junk food and drink alcohol 15 times more often than water, but remain slim, healthy and vibrant.
- f. Most people doing interesting and important things are white (this tends to teach young blacks to accept minority status as naturally inevitable and even deserved, said Gerbner.)
- g. Acts of violence happen on an average of 5 times an hour during prime time TV and 18 times an hour during children’s programs
- h. Half of all prime time characters are victimized (two-thirds on children’s time) but pain, suffering or medical help rarely follows. “Violence is so prevalent on television not because it is popular, but because it’s a cheap dramatic ingredient to hype dull programs”, said Gerbner.

University of Alberta sociologist Dr. William Meloff said not all researchers agree with Gerbner's views about television reality. "In one study, people were asked what they thought about while watching television", he said. "Many people said they didn't think about a darn thing. Their minds were just vacant".

From Edmonton Journal, March 18, 1990

RESOURCE 18

Personal Prayer within a Communal Spirituality

By John English, SJ

PART A

All prayer occurs within a spirituality, and every authentic spirituality, of whatever school, has a communal dimension. St.. Paul writes, "How much I long for you all in the bowels of Jesus Christ" (Ph 1:8). "Bowels" is often translated as "heart", but this misses the impact of the image. Rather, the image brings to mind a statue of a Buddha with a large belly. For Paul we are all present in the innards of Christ. This is an archetypal image, very important for Christian spirituality and prayer for we pray in terms of our images of God, ourselves, the church, humanity and the world.

The manner of our authentic prayer in whatever spirituality will have a communal aspect. Consider Ignatian spirituality. Ignatius asks us "to find the Trinity in all things and so better love and serve them in this world." Underlying this is an image of God as a communal Trinity present and working in our imperfect, developing universe and calling all humans to cooperate with it in developing a commonwealth of humanity that is personally just. Within such a spirituality the basic way of praying will attempt to discern the guiding presence of God with us in our responsibility to humanity. Along with this awareness we seek the necessary insight, courage and energy to bring about peace, justice and love on earth.

A communal approach to life acknowledges the belief that we humans are all together in a fellowship or koinonia before God as we pray and work to realize this fellowship. Persons with such an approach may see themselves in a communal mode that suggests a "Jesus and us" spirituality; conscious of themselves as part of a larger faith community being healed, taught or sent forth. In their prayer with the gospels, they will be more conscious of the communal experience of the people, the disciples, the apostles as they see, hear and watch Jesus.

We need to bring this dimension into high relief. A conversion to the original communal image of ourselves, both as individuals and as a fellowship, will help us move against the rampant individualism, competitiveness and isolation that prevail in the affluent parts of our world. We will then gain an intimate knowledge that we sin, are saved and called as a people and not as separate individuals.

Tendency to Individualistic Spirituality

There is a persistent tendency for spiritualities to become individualistic. It is clear from scripture that God relates to us as a people and that we are saved within a people and called to work for the betterment of humanity as a people, but we tend to isolate ourselves from each other. We reduce our relationship with God to a one-before-one experience. We fail to bring the rest of creation, the church, and humanity into our spirituality and prayer. Persons praying in this way might view themselves in an individualistic, self-concerned mode. And this has been the tendency in the past in “Jesus-and-me” type of spirituality.

Individualism shows up in the understanding and images that we develop of ourselves before God. We take on an attitude that we are isolated monads when we consider our constant need for God’s saving activity in our lives, our call to stewardship with the gifts of the earth, and the many ways in joy and suffering that we as disciples of Christ are to bring the good news of God’s love to all humanity.

The following statements are a caricature of this tendency. Perhaps we can recognize some of the following individualistic distortions in ourselves:

- a. “I alone (and this might refer to a collectivity such as a nation, a religious sect, a religious order or a small faith community) am the preferred one in God’s eyes”;
- b. “I sin alone and I am saved alone by the loving forgiveness of God”;
- c. “I am only accountable for my own actions”;
- d. “I must answer Christ’s call in my own isolated interior being”;
- e. “Please God, give me an experience of you that carries me beyond all other human experiences”;
- f. “God, give me an awareness that you will save me regardless of others”;
- g. “Jesus, set me aside as your own beloved one”;
- h. “Draw me so much into your love that I won’t have to interrelate with others of my community

The Communal Christ

We have a tendency to view the Christ of the gospels as a single divinized human who relates to God and to other humans only in a one-to-one way. We picture Jesus as this one being relating to Peter, or to the crowds or to ABBA, Father. Yet Paul speaks of Christ in a communal way. And Jesus in a sweeping statement includes other humans into his relationship with God, “Here are my mother and my brothers. Anyone who does the will of my Father in heaven, is my brother and sister and mother” (Mt 12:50). His mysterious Son of Man statements suggest an awareness that he carries in his being the communal aspect Paul makes explicit.

When individuals use the gospels for prayer they begin with the desire to gain an intimate knowledge of Jesus that will help them to better love and follow him in the concrete aspects of their lives. Then by using their imagination they place themselves into the story and are able to see, hear and watch Jesus as he heals, teaches, frees and calls people forth into the service of all humanity. The leper, the woman with the haemorrhage, the Magdalene, Mary, Martha, Lazarus and Peter are not isolated monads. They take on a larger significance; they become the point of contact between Christ and the larger community. So Christ challenged Peter: “Do you love me? ... Feed my sheep” (Jn 21:17).

In praying with the gospel stories the image of Christ can become communal. Christ will be recognized as head of the body of Christians and as the progenitor of a new humanity. In our activity of remembering Christ’s resurrection we can realize that the human race is born anew as Christ is born, is washed clean by John as Christ is baptized, is praying as Christ prays in the hills of Galilee, is in agony as Christ suffers in the garden of Gethsemane, suffers, dies and rises as Christ suffers, dies and rises. When these gospel stories become present to us in our prayer they take on a new poignancy as we realize the birth, baptism, prayer, agony, suffering, death and resurrection of Christ is constantly happening in the history of the human race. Paul helps us to be conscious of seeing the Lord in those we meet: “All of us, then, reflect the glory of the Lord with uncovered faces” (2 Cor 3:18).

Communal spirituality can also put us in touch with the anguish of God for the human race. We can appreciate how God’s anguish becomes Christ’s anguish and then Paul’s anguish and then the anguish of the believing Christian community for the whole of humanity. We can unite ourselves with Christ: “How often I longed to gather your children, as a hen gathers her brood under her wings, and you refused!” (Lk 13:34)

RESOURCE 19

Saving Mother Earth and Humanity: A Primer

James Lovelock, a British atmospheric chemist who sees the Earth as a vast, self-regulating entity, says that if human beings are destroyed, it will cause only a tiny ripple in Earth’s life. Other life forms would eventually get rid of, avoid or adapt to whatever debris, excessive radiation or climatic changes we leave behind. So on Earth Day, we should be honest: we are not really talking about saving a planet but about saving ourselves. And whenever we switch on a light, eat a fast-food hamburger or turn on the car’s ignition, we are linking ourselves through physics, biology, chemistry, and a healthy dose of economics to environmental problems, such as:

Global Warming

The warming of the Earth's atmosphere because of "greenhouse gases" such as carbon dioxide, makes life possible on Earth. These gases are relatively transparent to the light streaming from the sun to Earth. Some of this light is reflected from clouds or from the Earth right back into space, but some of it is absorbed by the Earth. The energy from this light re-emerges from the Earth as infrared energy, which greenhouse gases are peculiarly suited to absorb. The energy is then reflected back to Earth from the gases. This keeps molecules in the air in motion, warming the atmosphere. So what's the problem? When you turn on your auto engine or throw some green oak into the wood stove or turn on a light using electricity generated by a power plant spewing carbon dioxide into the atmosphere, greenhouse gases increase.

This increase appears to be warming things up. Many scientists fear that the process could melt polar ice and bring coastal flooding, change now-lush regions into desert and wreak other havoc in global climate patterns. But as with many environmental issues, there is disagreement. Opinion ranges from that of James Hansen, of NASA's Goddard Institute for Space Studies, who declared on a 99-degree day in June 1989 that "the greenhouse effect is here", to Forbes magazine which dismissed the greenhouse effect as scare talk.

But this is general agreement that the world's average temperature has increased about 0.9 degrees Fahrenheit during the past century, and that greenhouse gases have increased.

Conserving energy is the most important thing we can do to reduce greenhouse gases. Osage, a town of 3,600 people in Iowa, has cut its electricity use in half in the past 15 years through such simple methods as plugging leaky windows and wrapping hot water heaters in blankets.

Too little Ozone

Ozone is a deep blue, explosive, highly poisonous gas. In a layer 15 to 45 km above our heads, it blocks light from the sun in the ultraviolet wavelength, which is used by some plants for the photosynthesis of Vitamin D.

In the 1970's, scientists learned that chlorofluorocarbons, chemicals invented in the 1930s to provide a safe refrigeration agent, could break down ozone. If your automobile air conditioner leaks, the chlorofluorocarbons, or CFCs, which make up the fluid, rise into the upper levels of the atmosphere, a process that can take years.

There the CFC molecules are broken down by ultraviolet radiation into its component atoms: chlorine, fluorine and carbon. The chlorine atom pulls an atom away from an ozone molecule, converting the ozone to oxygen, which lets the ultraviolet radiation shine through.

So why should we worry if ozone is depleted? Wouldn't you get a little less poison, a little more Vitamin D?

Unfortunately, that's not all that could happen. Ultraviolet light, like any radiation that can penetrate the skin, can damage the genetic material of our cells. Genes provide the program of instructions to the cell; mess with them and malignant cells start to grow. Excessive exposure to sunlight is believed to be the main cause of some skin cancers.

Too much ozone

On Earth, ozone serves no useful function. It is the main ingredient of photochemical smog, formed by the action of sunlight on nitrogen oxides and hydrocarbons. Ozone can cause acute pulmonary edema, an accumulation of excess fluid in the lung.

The bulk of nitrogen oxides come from cars, power plants and factories that burn fuel; the biggest producer of hydrocarbons is cars. There are other major groups of air pollutants, such as the sulphur oxides that re linked to acute and chronic asthma, bronchitis, emphysema and lung cancer.

Carbon monoxide, another unwelcome automotive option, combines with haemoglobin in the blood, taking the place of oxygen and putting a strain on hearts and lungs. Sulphur and nitrogen oxides from fossil fuel combustion also combine with other chemicals in the atmosphere to form sulphuric and nitric acid, which raises the acidity of rain. Acid rain kills fish in mountain lakes, is implicated in the death of forests and dissolves the lead soldering in pipes found in older homes, which can add toxic lead to drinking water.

To cut down on auto emissions, keep your car tuned up, use mass transit if it's available or car-pool, don't leave your car idling when you stop at a convenience store.

RESOURCE 20

Sustainable Development: A Native Perspective

By Thom Alcoze

... It's very clear ... that if we don't carefully consider (the) issue of resource use and sustainability, we jeopardize our future in a very real way. Certainly we jeopardize future generations.

The way in which native traditions have always dealt with this problem is to consider seven generations into the future ... a multinational definition of long term planning is twenty to thirty years; short term planning is five. Long term planning within a native context talks about seven generations. Anthropologists consider twenty-five years to be a generation, so that gives us a different perspective ...

... We have lived with the understanding that it's simply not possible ... for us to use up our resources, to eat all our food and walk next door and ask our neighbours, "Well, we ate all ours up, may we have yours now, please?" Because that's not the way the world works. So it's a fiction to believe that we can simply pull up stakes and move somewhere else and engage in another era of cataclysmic conquest, cataclysmic exploration. Resource management for native nations has always ... meant sustainability. For us it has always been taken for granted that the way you must use your resources is to do so in such a way that you sustain the availability of these resources ... In my experience people often think that culture is something Indians have or natives have, but not civilized Canadians. They don't consider culture as advanced. And that is a major fallacy. There is a Canadian culture. People, all people, have culture. It's the way you live, it's your values, what you live by, it's what you look forward to, it's what you look back to. Native Nations have always maintained an integrated relationship with the land ... that relationship is one of respect.

... Native people have no monopoly on being able to relate with the earth, to creation. All people and cultures have an ability to live as bonded communities with the earth. Traditional native practices for maintaining a relationship with the earth ... developed over centuries ... as a modern society, we must begin to see the land and resources as vital to our life, and incorporate a land ethic into our modern culture ... the earth is our mother, because she provides us with our food, she feeds us, she gives us life ... the earth that we all depend on for our survival, to sustain us, is still there waiting for us to come home.

RESOURCE 21

Saving Mother Earth and Humanity: A Primer

Radiation

Nuclear generation of electricity has been considered a king of bogeyman during the past 10 years. Despite disasters such as those at Three Mile Island and Chernobyl, some, like Lovelock, call it a relatively benign source of power. Compared with a 1952 air pollution disaster in London, when people died from pollution-related illnesses, Lovelock says, "Chernobyl was a popgun."

But the public perception of its danger has driven the cost of nuclear power into the stratosphere. And nuclear power, no matter how safely its generation is contained, creates wastes that must be shielded from living things for a span lasting tens of thousands of years, an apparently impossible technical feat.

A more immediate radiation danger to many people is radon. This radioactive gas, produced by the decay of radium, emerges from the soil at an average of about 36 atoms per square centimetre of soil per second. Radon doesn't emerge everywhere, only where the underlying geology is right.

Deforestation

When you eat a fast-food hamburger, schoolchildren can tell you, you are contributing to planet deforestation.

Clearing forest to produce cheap beef to sell at gringos to make Whoppers is a short-sighted conservation practice. The soil in rain forests, though it may look rich, is badly suited for cultivation. Loss of forests can cause massive erosion. Leaves catch rain droplets and allow them to evaporate, maintaining the tropics' climatic cycle of heat and cooling rainfall. And, of course, the burning itself adds carbon dioxide to the atmosphere, adding to the greenhouse effect. The most effective counterforce to destroying the rain forest so far appears to be economic. Institutions such as the World Bank have begun to add conservationist conditions to the loans they make to tropical countries.

Overpopulation

A lot of these ecological problems would be problems at all if it weren't for the fact that there are more people on Earth than ever. It took from the beginning of human existence on Earth to 1810 for population to grow to billion. It took 117 years to add a second billion, 33 years to add a third, 14 years to add a fourth and 13 years to add a fifth, in 1987. We should our sixth billion in 1998.

China has had the most effective population policy cutting its growth rate in half, says Paul Erlich, author of *The Population Bomb* in 1968 and this year's *The Population Explosion*. "They were the first country ever to do an analysis to see what their carrying capacity was", he said.

RESOURCE 22

Personal Prayer Within a Communal Spirituality

The Eucharistic as Expression of the Communal Christ

The first result of baptism is membership in Christ's body. Our unity with each other then draws us forth, giving us the attitude and energy of Christ in relation to the whole human race. It is within our membership in the body of Christ that we celebrate the Eucharist.

In the Eucharist the community realizes itself as the whole Christ. For Christians the Eucharist grounds all authentic spirituality and prayer. It is the basic action by which we are united with the mind and heart of Christ in our relationships to God, ourselves, humanity and all creation.

Eucharist is a communal experience. Liturgos is a Greek work which means “the work of the people”. Vatican II points out that Christ is present in the Eucharist in a variety of ways: in the community of believers, when the gospel is proclaimed, as the paschal mystery is represented and in the receiving of communion (cf. Vat. II: Constitution of the Sacred Liturgy #7).

The communal experience of the Eucharist is the basis for other instances of experiencing the presence of the person of Christ. As the Eucharist itself is the result of the Christian community remembering (“Do this in memory of me”), other instances of seeking the experience of Christ’s presence in prayer require contact with this remembering (memoria) of the faith community. This principle applies to all the attempts of solitary individuals to experience the presence of Christ, whether using gospel stories of Jesus, praying before the blessed sacrament, observing the presence of Christ in the membership of a small faith community, or when finding God in all things. In fact, it seems that the only way we as individuals can experience the presence of Christ in this solitary way is to remember within the Memoria of the believing community proclaiming and enacting the gospels at the Eucharist.

Such remembering brings us into the mystery of human life with Christ before God. We are caught up into Christ, into Mary, into the communion of saints, into the paschal mystery of all humanity expressed so completely by Jesus. We are given that fuller experience of ourselves that includes all of life. We enter into the total context of existence and responsibility.

At the Eucharist we may experience a sense of what the presence of Christ is as we listen to the gospel proclaimed. How easy it is for us to be with Christ as he heals the cripples and lepers, feeds the multitudes, forgives the extortionist and prostitutes or tells parables. Maybe we contemplate Christ as we look upon each other in the worshipping community. As the action of Christ’s memorial proceeds we are able to be present by recalling the gospel accounts of the Last Supper and Christ’s suffering, death and resurrection. Some of us may contemplate the feeding of the thousands as we receive the body and blood of Christ.

Image of oneself as praying within a communal spirituality

The questions around prayer have a different nuance when the praying person views himself or herself as one in a community. It is not so much “How do I pray?” or “How to I unite myself to God?” It is rather, “Who am I as the one who is praying?” “What is my identity as one who prays?” “How do I know (realize) myself as one who prays?” “How do I image myself as I pray?”

When I wish to pray within a communal spirituality I image myself as a person inside the Trinity’s embracing love of the universe, the earth, the human race, Jesus, the church, this parish, this family. I image myself as existing only because I am in relationship with other humans – those living on earth, the communion of saints, Mary, Christ – and the Trinity. The “I” that prays I not an isolated being, nor the centre of all beings. Nor is the “I” that prays in a one-before-one relationship to God. The “I” that prays gains a heightened awareness of membership in a larger subject that is praying.

As the image of the one praying encompasses the larger subject, so the object of prayer includes the larger subject. The basic concern of the one praying grows to include the whole human race. It is a great gift to sense union with everyone and inclusive concern for all humanity.

The sense of union in a larger subject gives the “I” that prays a sense of mystical membership in Christ. One prays with Christ, the second progenitor of the human race, in Christ as a member of Christ’s Risen Body, through Christ who has prayed for us while living his historical life on earth (“I pray ... for those also who through their words will believe in me” – Jn 17:20) and is now interceding for us within the Trinity.

The persons praying realize that they are praying within this larger ambience of membership before God. Sometimes in union with the larger subject they pray in awe, sometimes in complaint, sometimes in helplessness, sometimes seeking justice, sometimes seeking insight, strength, union and perseverance for and with those wishing justice and peace. They may be moved to pray with, in and through the other persons of good will on this earth. They recognize that within the human community there is a source of goodness, love and desire that can fight the evil dimensions on our earth and harness the power for unity, beauty, truth and goodness that is present in the human race. Their prayer will move them to join with the believing community in discerning how they can bring about God’s realm of peace, justice and love in the whole world.

Opening ourselves up to the communal implication of ourselves as praying persons leads us to an awareness of mystical union with all Christians as members of the body of Christ and to a living faith in the embrace of the Trinity for all humanity.

RESOURCE 23

Spiritual Hunger Ignored by Media

Some journalists are like scientists – they refuse to see truths that aren’t physical, touchable. The pope’s recent visit to Mexico revealed it again. Stories on major wire services – such as the Associated Press and the New York Times News Service – failed to answer obvious questions those very stories raised. One day, for instance, John Paul II was in San Juan do los Lagos. An estimated one million people gathered in a meadow to hear him. In Durango, more than 200,000 people showed up. IN Aguascalientes, some 50,000 people gathered just at the airport to greet him. Were these simply bored religious groupies? Almost certainly not, but there was no way to tell by reading the stories.

The reporters focused far more on the ‘what’ of the story than on the obvious why. Why was this important to so many people?

A New York Times News Service story, for instance, quoted a 71 year-old woman in the San Juan do los Lagos crowd:

“I remember the Masses held in secret, the clandestine weddings and baptisms that were the only way for us Christians to celebrate our beliefs. Now to be able to see the Holy Father here is a miracle”. Not a bad quote, but readers never are told why those beliefs were vital enough to risk secret Masses, weddings and baptism.

What in other words, is the big deal here?

The central questions raised by a million people gathered for the pope is how to explain the spiritual hunger that drives many of them. What do these people seek? Why are they so interested in a man who can give them only sermons, not jobs, food or shelter?

But rarely do journalists recognize these as legitimate questions. The failure to be curious about this may not seem like a fatal shortcoming, but when spiritual hunger isn't on the agenda for public discussion, there's little chance people will understand it. And as recent history proves, this ignorance can mislead people whose needs are real. For spiritual hunger – however it's defined – is precisely what led so many vulnerable people into the greedy clutches of Jim Bakker. It's what leads people into destructive cults. And it accounts for widespread interest in the wonkiness of New Age spirituality with its majestically arrogant notion that each of us is, or at least can be, God.

Spiritual hunger also is one reason the more Pentecostal or fundamentalist Christian churches have been gaining numbers while mainline denominations have slipped. People are after something different.

But many journalists don't seem to care what it is. Which is odd, given their natural curiosity and desire for good stories.

It's why I was pleased recently to read what Bill Moyers, an authoritative and insightful journalist, has to say:

“Any journalist worth his or her salt today knows the real story is to define what it means to be spiritual. This is the biggest story not only of the decade but of the century.”

And it's why I took heart to see long-time United Press International correspondent Wesley Pippert wrestling with this issue in his new book, “An Ethics of News: A Reporter's Search for Truth.”

Pippert, new director of the University of Missouri School of Journalism's Washington Graduate Program, says journalists must go beyond the obvious and pursue deeper truths.

“Truth”, he writes, “contains the core, the essence, the nub, the heart of the matter. When journalists succeed to the best of their ability in uncovering and communicating this kernel, they have accomplished their mission.”

But they can't find and report truths about spiritual hunger if they don't ask the questions, if they can't imagine this is a legitimate story.

It may or may not be the story of the century, but it's surely worth as much ink as the Trumps and Marla Maples.

RESOURCE 24

The Broader Aspirations of Humankind From VATICAN II: "The Church in the Modern World"

The modern world shows itself at one and the same time both powerful and weak, capable of the noblest deeds or of the foulest. Before it lies the path to freedom or to slavery, to progress or decline, to brotherhood or hatred. Moreover, people are becoming aware that the forces which have been unleashed are in human hands, and that humans must either control them or be enslaved by them. That is why people are putting questions to themselves.

The dichotomy affecting the modern world is, in fact, a symptom of the deeper dichotomy that is in humanity itself.

Humans are the meeting point of many conflicting forces. In their condition as created beings they are limited by a thousand shortcomings, yet they feel unlimited in their yearnings and destined for a higher life. Torn by a welter of attractions they are compelled to choose between them and to reject some of them. Worse still, feeble and sinful as they are, they often do the very thing they hate and do not do what they want. And so they feel themselves divided and the result is a host of discords in social life.

Many, it is true, fail to see the dramatic nature of this state of affairs in all its clarity for their vision is blurred on the practical level by materialism, or they are prevented from even thinking about it by the wretchedness of their plight.

Others delude themselves that they have found peace in a world-view now fashionable.

There are still others whose hopes are set on a genuine and total emancipation of mankind through human effort alone and look forward to some future paradise where all the desires of their hearts will be fulfilled.

Nor is it unusual to find people who having lost faith in life extol the kind of foolhardiness which would empty life of all significance in itself and invest it with a meaning of their own devising.

Nonetheless, in the face of modern developments, there is a growing body of persons who are asking the most fundamental of all questions or are glimpsing them with a keener insight: what is a human person? What is the meaning of suffering, evil, death, which have not been eliminated by all this progress? Are these achievements worth the price that has to be paid? What can humans contribute to society? What can each person expect from it? What happens after this earthly life is ended?

The church believes that Christ, who died and was raised for the sake of all, can show humans the way and strengthen them through the Spirit in order to be worthy of their destiny; nor is there any other name under heaven given to humankind by which they must be saved. The Church likewise believes that the key, the centre and the purpose of the whole of man's history is to be found in its Lord and Master. She also maintains that in all these upheavals there is a great deal that is unchanging, a great deal that has its ultimate foundation in Christ, who is the same yesterday, and today, and forever.

RESOURCE 25

Self-Help Books

It's true! Now you can draw incredible riches from the boundless depths of space, and live in perfect peace and happiness for many years beyond the "allotted span". At least that's what Joseph Murphy says.

Murphy, the author of *The Amazing Laws of Cosmic Mind Power*, is the latest self-help guru, one of thousands of people who, over the centuries, have claimed to know the secrets of success and happiness. And written books about it.

"As far back as I've been able to trace it, people have been looking for the philosopher stone, the short cut for money, the short cut to power", says Simon Fraser psychology professor Barry Beyerstein.

Some of the first books ever written – and burned – were self-help books on the art of persuasion written before Plato's time by the Greek Sophists, says psychology professor Anthony Pratkanis of the University of Santa Cruz in California.

The 20th century has had its share of self-help fads as well, starting with boosterism and moving on to positive thinking, with its prophets Napoleon Hill, Normand Vincent Peale and Dale Carnegie. Today, Edmonton book stores are stocked with hundreds of self-help titles, like *I ain't much baby but I'm all I've got*; *Your Erroneous Zones*; *the Way of the Bull*; *Winning through Intimidation*; *The Power of Positive Thinking*; *Think and Grow Rich*; *Talk and Grow Rich*; *I'm Okay, You're Okay*; *The Wendy Dilema*; *All you can do is all you can do but is all you can do enough?*; *Jennifer Fever*; *When Bad Things Happen to Good People*; etc.

If Joseph Murphy's offer of riches from outer space isn't what you're after, other self-help books promise ways to make you beautiful, well-liked, content, intimidating, wealthy and slim.

GOOD ADVICE?

By claiming to be authorities on human behaviour, self-helpers enter into competition with mankind's great thinkers and moral teachers, the Bertrand Russells, Jesus Christs, Platos, Spinozas, and Buddhas. But even if Carnegie, Hill and Peale fail to measure up, and won't go down in history as great thinkers of our time, does their advice help people?

Edmonton psychologist Rosa Spricer says much of the advice of self-help books is false and harmful. "They are overly simplistic, and I think that is really destructive for people. When they can't accomplish what the book simplistically advises, then they blame themselves, and they think there is something wrong with them, and it is really counterproductive".

Most self-help is folk wisdom, some of it reasonable, some of it questionable, Beyterstein says, "most of the books have a lot of common sense stuff in them that is probably fairly useful ... if you distill what these people are usually saying, it comes down to things like, be a good listener, pay attention to details, work hard. It's the Protestant work ethic".

Says Pratkanis: "Some of the self-help books are written by very good psychologists, and they just take some theories and popularize them".

But Ray Hyman, a professor of psychology at the University of Oregon, says self-help books pander to people's intellectual laziness. "The books keep people from realizing that life is much more complicated and that they need stronger and better intellectual tools to handle it."

Hyman was part of a team of researchers that studied a few of the latest self-help fads like "sleep learning", "neurolinguistic programming", and "pacing" for the United States Army. Many corporations have spent thousands of dollars hiring New Age and performance enhancing consultants, and the army was curious if there was something to learn. But Hyman and his colleagues found that the faddists had no evidence to support their claims, just as self-help books lack in-depth surveys of people who have followed their plan. Instead, self-help gurus rely on testimonials from a few success stories to prove their claims.

"Every single technique that has ever been developed, you can always find someone who will give you a glowing testimonial," Hyman says.

PART B: EXPECT RESULTS

Hyman says there is no doubt that some self-help programs have some positive effects. One reason for this is that people expect results.

"If I can get you to try any program, no matter how crazy it is, the evidence is that you'll think that there must be something to it, because otherwise you wouldn't have tried it".

Beyerstein is concerned about the self-help books that claim they can help you intimidate other people, or read minds and manipulate through certain techniques. In these cases, however, the lack of proof consoles Beyerstein. “Most of what they suggest is probably not very well based in any theory or empirical research and probably doesn’t have the potential to produce what they say it’s going to. If it was more effective, I’d be more worried”.

A major category of self-help is directed solely at women.

“Traditionally, women have been the ones made responsible for the quality of relationships”, Spricer says. “Their worth is usually defined in terms of their ability to have relationships, and so they are the ones who often seek help when relationships go wrong”.

Spricer says many self-help books for women are built upon traditional, stereotypical views of women and only reinforce the problems they are trying to address. For instance, Susan Jeffer’s new book, “Opening our Hearts to Men”, includes the following notions:

- a. “As we (women) open our hearts to men, we begin to discover our own inner beauty, inner strength, and inner light”
- b. “Until we, as a unified body, create the critical mass that prefers warm, soft, delicious and open men who are comfortable revealing all of who they are, men will continue to be ‘manly’ and closed. They would be crazy not to be!”
- c. “We don’t always want to know the truth ... and the men know it!”
- d. “En masse we unleashed our anger. Now, en masse let us know unleash our love.”

ROOTS IN 30’s

Jeffer’s book seems to be on the same wavelength as an old edition of Carnegie’s “How to Win Friends and Influence People” from the ‘30s which advised women to dress with an eye to their husband’s likes and dislikes in colour and style and compromise on “little differences of opinion” in the interest of marital harmony. Husbands were told to ask themselves: Do you make an effort to understand her varying feminine moods and help her through periods of fatigue, nerves and irritability?

This section has since been dropped.

Beyerstein says each generation of self-help guru learns the basic concepts from the old gurus, then dresses up the ideas in the trendy terminology of the day to resell it. The New Age is the latest example. “There is really nothing new in the ‘New Age’ whatsoever”, he says. “It is simply taking old mystical concept and pseudo-science and restating them in modern jargon so that it sounds new”.

New Age self-help causes Beyerstein extra concern because of the extravagance of its claims. While Carnegie tried to help you win friends, a few New Age types argue that if you only think and live right, you can live forever. “They’ve taken it to the new step of extreme subjectivism, where you can literally think anything into happening”, Beyerstein says.

Sondra Ray, for example, the Californian author of “Rebirthing in the New Age; Drinking is Divine; I deserve Love; Celebration of Breath; and The Only Diet There is;”, has just written a guide to eternal life, “How to be Chic, Fabulous and Live Forever”.

Ray’s bibliography says she studied, among other books, “The Starseed Transmissions” by Raphael, “Meditation: The Art of Ecstasy” by Bhagwan Shree Rajneesh, and Deborah Hutton’s “Vogue Complete Beauty”.

JOY OF SHOPPING

One chapter outlines “The Art Enlightened Shopping”. “There are, and will always be, higher levels of shopping”, Ray writes. “God is unlimited. Shopping can be unlimited”.

In the first chapter, she says that people in the Western world are waking up to the fact that eternal life is possible, and that we only die out of habit. “I know that there are people living on this earth who are more than 200 years old ... they do not reveal their true ages because it is not safe to do so”. Ray says she tracked down a woman in India who was 400 years old. “Twelve dogs sat in a circle around her at all times. She was not easy to get to. I doubt that I would have found her if I had been a doubter.”

Ray also says that the diet for immortality includes eating a small can of sardines four times a week, and calves’ liver once a week.

The dust jacket on her book claims more than 1 million copies of her books are in print.

Why is she, and other less radical self-helpers, so popular?

We are bombarded all over the place with everything that seems to be wrong with society, Hyman says. I suspect people are just grabbing everything they can grab for. They need help.

“People don’t even really know quite where to turn ...” Spricer says. “You come to adulthood and there is so much you don’t really understand and you’ve never been taught, and if you didn’t have superior parents, you’re really lost, so you turn to books and you turn to Oprah Winfrey.”

Hyman says our school system provides only job training, and ignores intellectual training. “It all seems to be related to the inadequacy of our school system to supply people with the tools that they need, and also to inspire them, like in olden times, to read literature, to read great literature.”

“These people can’t read anymore. They don’t know any science. You can get a PhD in our culture without having heard of Newton. You hear of Timothy Leary, of course, but never of Newton.

RESOURCE 26

CLC COMMON MISSION STATEMENT (2015)

“Rooted in the Trinity, and formed in the Spiritual Exercises of St. Ignatius of Loyola, Christian Life Community (CLC) Canada is called, as a body of lay apostolic leaders, to read the signs of the times and prayerfully discern prophetic action to set hearts on fire with Christ’s transformative love and compassion.

Through the grace of God, in solidarity with World CLC priorities, CLC Canada collaborates with the Society of Jesus, the universal church and all people of good will, to work for justice on behalf of the environment, the marginalized, the oppressed and for people living in poverty”.

RESOURCE 27

GENERAL PRINCIPLES & GENERAL NORMS OF THE CHRISTIAN LIFE COMMUNITY

With joy we publish the text of the General Principles of the Christian Life Community.

This text replaces the former one of 1971. It preserves the best of our tradition and incorporates the main developments since 1971 up to now. The approval of these General Principles at the General Assembly by a large consensus indicates that God is addressing us through them. In fact, the General Principles express the way in which we want to respond to Christ's call. They are our covenant with God, with the Church and with all people.

With this conviction, we have come to the Apostolic See with humility and a spirit of faith to be confirmed in our vocation and sent out to live it among the People of God. In receiving its confirmation and canonical approval, we have experienced once again the life of the Church expressing itself through a very old rite in the history of the pilgrim People of God: the solemn confirmation of a covenant.

May this double approval help us to grow in our sense of communion with the whole Church in its efforts to extend the Gospel in a lasting and profound way in the great variety of places, persons and situations. May we also grow in our love for the Pope and the Apostolic See, visible expression of the mystery of the Church.

These General Principles will help us to fulfil our deepest desires of service. Let us pray on them, individually and in community. Let us use them as an inspiration and a point of reference when we review our lives and program our activities.

Encouraged by the example of Francis Xavier, on whose feast we received our canonical approval from the Holy See, let us offer to the Church our life as an apostolic Ignatian community.

PONTIFICIUM CONSILIUM PRO LAICIS

DECREE

Having considered and carefully studied the text of the "General Principles of the Christian Life Community", approved by the World Assembly of that association of faithful in Guadalajara (Mexico) on 7th September 1990, and subsequently submitted to the Pontifical Council for the Laity for canonical approval,

Also bearing in mind the "General Norms of the Christian Life Community", approved in the same Assembly,

Recognising in the Christian Life Community the joint continuation of the Marian Congregations initiated by Jean Leunis, S.J. which still trace their origins to "those groups of lay people that developed after 1540 in different parts of the world through the initiative of Saint Ignatius Loyola and his companions" (General Principles, preamble 3),

In appreciation of a venerable association erected by the Bull Omnipotentis Dei of His Holiness Gregory XIII (5 December 1584), sustained and encouraged subsequently by numerous pontifical documents, particularly by the Apostolic Constitution Bis Saeculari of His Holiness Pius XII (27 November 1948) enriched by examples of holiness and apostolic fruits,

Taking into account the actual commitment of "men women, adults and youth, of all social conditions who to follow Jesus Christ more closely and work with him the building of the Kingdom, who have recognised Christian Life Community as their particular vocation within the Church" in accordance with their own charism and spirituality (cfr General Principles, part 1),

Recalling that the former World Federation of Christian Life Communities was recognised as an International Catholic Organisation and that its Statutes were approved by the Holy See on 31 May 1971 after a period of three years ad experimentum,

Also considering the actual norm of the Code of Canon Law relative to Associations of the faithful within the Church,

THE PONTIFICAL COUNCIL FOR THE LAITY

CONFIRMS the Christian Life Community as a public international Association of faithful, of pontifical right, in accordance with canons 312 and following, of the present Code of Canon Law,

AND APPROVES its "General Principles" presented in their original form and deposited in the Archives of this Directory.

It is highly significant that this pontifical approval of the "General Principles of the Christian Life Community" occurs precisely in the Jubilee year, which celebrates the 500th anniversary of the birth of St. Ignatius Loyola and the 450th anniversary of the founding of the Society of Jesus. Therefore all the members of the Christian Life Community should take to heart what has been written in the letter of Rev. Fr. Peter-Hans Kolvenbach when he points out that "the Ignatian year has no other purpose than the renovation, in the Spirit, of the apostolic life, both personal and at community level", associating with this celebration in a special way "all those men and women who collaborate most intimately with the Society or who take their inspiration from Ignatian spirituality" while embracing "the Spiritual Exercises in all their rigour and authenticity". This we ask of the Lord through the intercession of the Most Holy Virgin Mary, to whom the Christian Life community regards itself as profoundly and traditionally united from its very beginnings and in whom it has always wished to inspire its fidelity to the Lord and its apostolic and missionary zeal "for the greater glory of God".

Given at the Vatican, on 3 December 1990, Paul J. Cordes
Card. Pironio
Vice-President President

Eduardo F.

the feast of St. Francis Xavier.

GENERAL PRINCIPLES OF THE CHRISTIAN LIFE COMMUNITY

Approved by the General Assembly on September 7th, 1990

Confirmed by the Holy See on December 3rd, 1990

PREAMBLE

1. The Three Divine Persons, contemplating the whole of humanity in so many sinful divisions, decide to give themselves completely to all men and women and liberate them from all their chains. Out of love, the Word was incarnated and born from Mary, the poor Virgin of Nazareth.

Inserted among the poor and sharing with them their condition, Jesus invites all of us to give ourselves continuously to God and to bring about unity within our human family. This gift of God to us, and our response, continues to this day through the influence of the Holy Spirit in all our particular circumstances.

Therefore we, members of the Christian Life Community, have composed these General Principles to aid us in making our own the options of Jesus Christ and taking part through Him, with Him and in Him in this loving initiative which expresses God's promise of faithfulness forever.

2. Because our Community is a way of Christian life, these principles are to be interpreted not so much by the letter of this text but rather by the spirit of the Gospel and the interior law of love. This law, which the Spirit inscribes in our hearts, expresses itself anew in each situation of daily life. It respects the uniqueness of each personal vocation and enables us to be open and free, always at the disposal of God. It challenges us to see our serious responsibilities and to seek constantly the answers to the needs of our times and to work together with the entire People of God and all those of good will for progress and peace, justice and charity, liberty and the dignity of all people.

3. The Christian Life Community is a public world association whose executive centre is presently in Rome. It is the continuation of the Marian Congregations, started by Jean Leunis S.J. and first officially approved by Pope Gregory XIII's bull, Omnipotentis Dei, of December 5, 1584. Going back beyond the Marian Congregations we see our origin in those groups of lay people that developed after 1540 in different parts of the world through the initiative of Saint Ignatius Loyola and his companions. We live this way of Christian life in joyful communion with all those who have preceded us, grateful for their efforts and apostolic accomplishments. In love and prayer we relate to those many men and women of our spiritual tradition who have been proposed to us by the Church as friends and valid intercessors who help us to fulfil our mission.

PART ONE OUR CHARISM

4. Our Community is made up of Christians: men and women, adults and youth, of all social conditions who want to follow Jesus Christ more closely and work with him for the building of the Kingdom, who have recognized Christian Life Community as their particular vocation within the Church.

We aim to become committed Christians in bearing witness to those human and Gospel values within the Church and society, which affect the dignity of the person, the welfare of the family and the integrity of creation.

We are particularly aware of the pressing need to work for justice through a preferential option for the poor and a simple life style, which expresses our freedom and solidarity with them.

To prepare our members more effectively for apostolic witness and service, especially in our daily environment, we assemble people in community who feel a more urgent need to unite their human life in all its dimensions with the fullness of their Christian faith according to our charism.

We seek to achieve this unity of life in response to the call of Christ from within the world in which we live.

5. The spirituality of our Community is centered on Christ and on participation in the Paschal Mystery. It draws from the Sacred Scriptures, the liturgy, the doctrinal development of the Church, and the revelation of God's will through the events of our times.

Within the context of these universal sources, we hold the Spiritual Exercises of St. Ignatius as the specific source and the characteristic instrument of our spirituality.

Our vocation calls us to live this spirituality, which opens and disposes us to whatever God wishes in each concrete situation of our daily life.

We recognise particularly the necessity of prayer and discernment, personal and communal, of the daily examination of consciousness and of spiritual guidance as important means for seeking and finding God in all things.

6. Union with Christ leads to union with the Church where Christ here and now continues his mission of salvation. By making ourselves sensitive to the signs of the times and the movements of the Spirit, we will be better able to encounter Christ in all persons and in all situations. Sharing the riches of membership of the Church, we participate in the liturgy, meditate upon the Scriptures, and learn, teach and promote Christian doctrine.

We work together with the hierarchy and other ecclesial leaders, motivated by a common concern for the problems and progress of all people and open to the situations in which the Church finds itself today.

This sense of the Church impels us to creative and concrete collaboration for the work of advancing the reign of God on earth, and includes a readiness to go and serve where the needs of the Church so demand.

7. Our gift of self finds its expression in a personal commitment to the World Community, through a freely chosen local community. Such a local community, centered in the Eucharist, is a concrete experience of unity in love and action. In fact each of our communities is a gathering of people in Christ, a cell of his mystical Body. We are bound together by our common commitment, our common way of life, and our recognition and love of Mary as our mother. Our responsibility to develop the bonds of community does not stop with our local community but extends to the National and World Christian Life Community, to the ecclesial communities of which we are part (parish, diocese), to the whole Church and to all people of good will.

As members of the pilgrim People of God, we have received from Christ the mission of being his witnesses before all people by our attitudes, words and actions, becoming identified with his mission of bringing the good news to the poor, proclaiming liberty to captives and to the blind new sight, setting the downtrodden free and proclaiming the Lord's year of favour.

Our life is essentially apostolic. The field of CLC mission knows no limits: it extends both to the Church and the world, in order to bring the gospel of salvation to all people and to serve individual persons and society by opening hearts to conversion and struggling to change oppressive structures.

- a) Each of us receives from God a call to make Christ and his saving action present to our surroundings. This personal apostolate is indispensable for extending the Gospel in a lasting and penetrating way among the great diversity of persons, places and situations.
- b) At the same time, we exercise a corporate or group apostolate in a great variety of forms, whether through group action initiated or sustained by the Community through suitable structures, or through involvement of members in existing secular and religious organizations and efforts.
- c) The Community helps us to live this apostolic commitment in its different dimensions, and to be always open to what is more urgent and universal, particularly through the "Review of life" and through personal and communal discernment.
We try to give an apostolic sense to even the most humble realities of daily life.
- d) The Community urges us to proclaim the Word of God and to work for the reform of structures of society, participating in efforts to liberate the victims from all sort of discrimination and especially to abolish differences between rich and poor. We wish to contribute to the evangelisation of cultures from within. We desire to do all this in an ecumenical spirit, ready to collaborate with those initiatives that bring about unity among Christians.

Our life finds its permanent inspiration in the Gospel of the poor and humble Christ.

9. Since the spirituality of our Community is centered on Christ, we see the role of Mary in relation to Christ: she is the model of our own collaboration in Christ's mission. Mary's co-operation with God begins with her "yes" in the mystery of the Annunciation-Incarnation. Her effective service as shown in her visit to Elizabeth and her solidarity with the poor as reflected in the Magnificat, make her an inspiration for our action for justice in the world today. Mary's co-operation in her Son's mission, continued all through her life, inspires us to give ourselves totally to God in union with Mary, who by accepting the designs of God became our mother and the mother of all. Thus we confirm our own mission of service to the world received in baptism and confirmation. We honour Mary, the Mother of God, in a special way, and we rely on her intercession in fulfilling our vocation.

PART TWO LIFE AND ORGANIZATION OF THE COMMUNITY

10. Members

Becoming a member of Christian Life Community presupposes a personal vocation. During a period of time determined in the General Norms, the candidate is introduced into the way of life proper to CLC. This time is allotted for the candidate and the wider Community to discern the candidate's vocation. Once the decision has been taken, and approved by the wider Community, the member assumes a temporary commitment and, with the help of the Community, tests his/her aptitude for living according to the end and spirit of CLC. After a suitable period of time, determined by the General Norms, permanent commitment follows.

11. Community Bonding

As a primary means of formation and continuing growth, members come together on a regular basis in a stable local community, to assure a deep sharing by members of their faith and human life, a true community atmosphere and a strong commitment to mission and service.

12. Way of Life

- a) The way of life of Christian Life Community commits its members, with the help of the community, to strive for a continuing personal and social growth which is spiritual, human and apostolic. In practice this involves participation in the Eucharist whenever possible; an active sacramental life; daily practice of personal prayer, especially that based on Sacred Scripture; discernment by means of a daily review of one's life and, if possible, regular spiritual direction; an annual interior renewal in accordance with the sources of our spirituality; and a love for the Mother of God.
- b) Since the Christian Life Community aims to work with Christ for the advancement of God's reign, all individual members are called to an active participation in the vast field of apostolic service. Apostolic discernment, both individual and communal, is the ordinary way of discovering how best to bring Christ's presence, concretely, to our world. Our broad and demanding mission requires of each member a willingness to participate in social and political life and to develop human qualities and professional skills in order to become more competent workers and convincing witnesses. Furthermore, it demands also simplicity in all aspects of life, in order to follow more closely Christ in His poverty and to preserve inner apostolic freedom.
- c) Finally, each one assumes responsibility for participating in the meetings and other activities of the Community, and to help and encourage other members to pursue their personal vocation, always ready to give and to receive advice and aid as friends in the Lord.

13. Government

- a) The World Christian Life Community is governed by the General Assembly, which determines norms and policies, and by the Executive Council, which is responsible for their ordinary implementation. The composition and functions of these bodies are specified in the General Norms.
- b) The National Community, constituted according to the General Norms, comprises all those members who are striving to live out the CLC way of life and mission within a given country. The National Community is governed by a National Assembly and an Executive Council. Their aims are to ensure the structures and formation programs necessary for responding effectively to what is needed for the harmonious development of the whole Community, and for an effective participation of Christian Life Community in the mission of the Church.
- c) National Communities may, if they find it helpful, establish or approve regional or diocesan communities or centers, comprising the local communities of a given region, diocese, city or institution. They are constituted according to the General Norms and the National Statutes.

14. Ecclesiastical Assistant

Christian Life Community on each level has an ecclesiastical assistant, designated in accordance with Church law and the General Norms. The assistant takes part in the life of the community in its various levels according to the General norms. Working in collaboration with other leaders of the community, he is principally responsible for the Christian development of the whole community, and helps its members grow in the ways of God, especially through the Spiritual Exercises. In virtue of the mission given him by the hierarchy, whose authority he represents, he also has special responsibility for doctrinal and pastoral concerns and for the harmony proper to a Christian community.

15. Property

Christian Life Community on each level can, if it is useful, own and administer property as a public ecclesial person, in accordance with Church law and the civil laws of the country in question. Ownership and administration of such property belongs to the specific community.

PART III

ACCEPTANCE OF GENERAL PRINCIPLES

16. Modification of the G.P.

The General Principles, which express the fundamental identity and charism of the Christian Life Community and therefore its covenant with the Church, have been approved by the General Assembly and confirmed by the Holy See as the fundamental Statutes of this World Community. Amendments to these General Principles require a two-thirds majority vote by the General Assembly and confirmation by the Holy See.

17. Suspension and exclusion

Acceptance of the General Principles of the Christian Life Community is a prerequisite for membership in CLC on any level. Significant failure of a member or a local community to observe them is cause for suspension and eventual exclusion by the National Community. Significant failure of a National Community to act when one of its local communities is not observing them is cause for its suspension and eventual exclusion from the World Community. There always remain a right of appeal from a local or regional decision to the national community, from a national decision to the World Community.

GENERAL NORMS OF THE CHRISTIAN LIFE COMMUNITY

Approved by the General Assembly on September 7th, 1990

3. *Amended by the General Assembly in Itaiçi July, 1998*

4. *Amended by the General Assembly in Nairobi, 2003*

I. Membership

1. A person can become a member of the World Christian Life Community in one of the following ways:
 - a) By initiating along with others a local, pre-CLC community, which is accepted by a regional or national community. The accepting community must provide the formation resources for the development of this new community.

- b) By being a member of an existing group of Christians, which has chosen the CLC way of life. This group accordingly has been received as a local community by the regional or national community, which is its accepting community.
 - c) By joining an existing local community, which is the accepting community, and which provides the means of formation.
2. In whichever way admission takes place, the new members must be helped by the Community to assimilate the CLC way of life, and to decide whether a call, an ability and a willingness to live it are present, and to become identified with the wider Christian Life Community. After a period of time ordinarily no longer than four years and no less than one, they assume a temporary commitment to this way of life. An experience of the Sp. Ex. is strongly recommended as a means of arriving at this personal decision.
 3. The temporary commitment continues as such until, after a process of discernment, the member expresses his or her permanent commitment to CLC, unless he or she freely withdraws from the Community or is excluded by it. The length of time between temporary and permanent commitment should be ordinarily no more than eight years and no less than two.
 4. An experience of the complete Spiritual Exercises in one of their several forms (in daily life, a closed month, retreats over several years), precedes permanent commitment to Christian Life Community.
 5. The forms of these personal commitments are left to the National Communities. It is suggested that a printed model of these personal commitments be drawn up by each National Community and that they include an explicit reference to the acceptance of the General Principles of CLC.
 6. All that is said above must be understood and practised according to age, culture and other specific characteristics. For this purpose the National Communities must develop formation programmes, diversified if necessary for various groupings of members and the various exceptional circumstances, which may arise for individual members.

7. The Christian Life Community is a particular way of following Jesus Christ and working with Him to bring about the reign of God. It allows for many different individual responses and does not value one more than another. Within the richness of the Gospel and the tradition of the Church and as a result of their growing in Christ, some CLC members may desire to emphasise one or more of the many evangelical counsels by taking private vows. Likewise, persons or groups of persons who have taken such vows outside CLC can be accepted into the community on the same basis as all the others.

II. Way of life

8. National and regional communities must find ways for making accessible to all members the actual experience of the Spiritual Exercises of Saint Ignatius, of spiritual guidance, and of other means of growth in the Spirit.
9. As a primary means to continue our growth as persons and as Christian Life Community, our ordinary way of decision-making at all levels is a discerning approach, and even a formal community discernment for the more important shared decisions.
10. In the spirit of its best tradition, and for the sake of greater apostolic efficacy, the Christian Life Community at all levels promotes the participation of its members in joint projects to respond to various and changing needs. National or international networks, specialised apostolic teams, or other such initiatives may be set up by the Community where appropriate.
11. Likewise, in the same tradition and in view of the formation of its members and of other people, the Christian Life Community at all levels promotes workshops, seminars, courses, publications and other such initiatives.
12. For the sake of mutual help and apostolic collaboration, the Christian Life Community at any appropriate level can affiliate other associations of people who wish to share in our way of life but not to become full members. Similarly, the Christian Life Community at any appropriate level can find ways of expressing meaningful links with persons or institutions that are somehow related to the same tradition.
13. Special attention must be given at the world and national levels to ensure that all local communities be helped to live a genuine CLC process with a well formed guide and an efficient co-ordinator.

14. All that is said above, both with regard to apostolic and formative challenges, supposes a good collaboration with the Society of Jesus and with other persons, communities and institutions that share in the Ignatian tradition.

III. Life and Government of the Community

A. General Assembly

15. The General Assembly is the supreme governing body of CLC. It is made up of the Executive Council and the delegation of each National Community. Each delegation will consist normally of three delegates, one of whom should be the Ecclesiastical Assistant or his representative. Difficulties, which may arise in making up the delegations, are to be settled by the Executive Council.

16. The General Assembly:
 - a) Approves the activity reports and accounts of the period since the previous assembly.
 - b) Sets the policies and orientations for the period up to the next General Assembly.
 - c) Decides the financial policies to be followed.
 - d) Decides on proposed amendments to the General Principles and General Norms.
 - e) Confirms the establishment of new national communities.
 - f) Elects the Executive Council for the period until the next Assembly.

17. The General Assembly meets normally every 5 years and is convened by the World ExCo at least 12 months in advance.

18. The President is empowered to convene the General Assembly at other times following consultation with the national communities and the written agreement of one third of them.

19. In the General Assembly each National Community has one vote and decisions are taken in a spirit of discernment by a majority vote providing a quorum is present. A quorum consists of 50% of the national communities. In the Assembly, the Executive Council has one vote in the person of the President.

B. Executive Council

20. The Executive Council is responsible for the ordinary government of the Community. It is made up of 7 elected members and 3 appointed members and a maximum of two co-opted members.
- 21a) The elected members of the Executive Council are: **the president, the vice-president, the secretary and four consultors**, all elected by the General Assembly for a period of five years. They may be re-elected only once.
(amendment 2003)
- b) The appointed members of the Executive Council are the ecclesiastical assistant, **the vice- ecclesiastical assistant and the executive secretary**. **(amendment 2003)**
- c) The World Executive Council may, if it wishes, co-opt one or two additional consultors.
22. The Executive Council is responsible for:
- a) Promoting the implementation of the General Principles and General Norms.
- b) The implementation of the policies and decisions taken at the General Assemblies.
- c) Fostering national communities, stimulating their mutual assistance and collaboration, and promoting their active participation in the world mission of CLC.
- d) Assuring CLC representation in programs of international co-operation wherever it may be opportune, for example in collaboration with the Conference of International Catholic Organisations. Our representatives in these international institutions participate with observer status at the General Assembly or are represented by the World ExCo.
- e) Promoting the implementation of the teachings of the Church, especially that of Vatican Council II and its further developments.
- f) Encouraging the fuller sharing, by national and other communities, between each other and with the World Community, of their documentation, experiences, personnel and material resources.
- g) Promoting and encouraging specific projects particularly in accordance with norms 10 and 11.
- h) Encouraging and creating initiatives necessary to fulfil all these tasks.

23. The Executive Council meets at least once a year. It informs all national communities of its activities.
24. In the Executive Council, decisions are taken in a spirit of discernment by a majority vote providing a quorum is present. A quorum consists of 5 members.
25. The Executive Council maintains a Secretariat for carrying out its policies and decisions.
26. The Executive Secretary is appointed by the Executive Council, which determines the rights and responsibilities of the office.
27. For all official communications the address of the World Secretariat is to be considered as the address of the Executive Council.
28. Nominations for all elected officers are to be proposed to the World Executive Council in writing at least six months before the meeting of the General Assembly at which the elections take place. Nominations are submitted by each national community through its executive council.
29. A list of candidates for the presidency of the Christian Life Community is to be presented to the Holy See at least three months prior to the election.

C. Establishing New Communities

30. Though the Christian Life Community is one, it may nevertheless comprise groupings of National Communities according to common specifics or relating to territory.
31. The World Community officially establishes a single national community in a given country. When circumstances make formation of a single national community impossible, the World Community may establish more than one community in a country or one community to include more than one country. Establishment of a new national community is first, approved by the World Executive Council. Such approval makes the newly established community eligible henceforth for all the rights and obligations of membership. However, the decision is to be confirmed by the General Assembly.

32. The Church authority which grants official approval to a national, regional or local community is the World Christian Life Community, canonically approved by the Holy See, with the consent of the bishop or bishops concerned; for communities established in places belonging to the Society of Jesus or in those whose charge has been confided to it, the consent required is, according to the pontifical documents, that of the General or Vicar General of the Society of Jesus, who may delegate this authority to the provincial or to the ecclesiastical assistant.
33. Every established national community must accept:
- a) The General Principles and General Norms.
 - b) The resolutions approved by the General Assembly.
 - c) The financial contribution fixed by the Executive Council.
- 34 a) The Executive Council of the World Community respecting the legitimate rights and obligations of the National Communities will take action regarding a national community only in the event of non-compliance with General Norm 33. The General Assembly reserves to itself the right of expulsion.
- b) Reasons for excluding a member from the World CLC:
- (1) A community which does not accept the General Principles, the General Norms and the Standing Orders;
 - (2) A community, which does not implement the GP and GN according to the guidelines of the World Community expressed in basic documents;
 - (3) A community not paying dues, without giving an explanation.

It is the right and the obligation of the General Assembly to exclude a national community if the above reasons are given. Such a decision is to be prepared by the World ExCo. The World ExCo will contact the given community for explanations, and will report to the General Assembly for a decision.

D. National Communities

35. Each national community as a branch of the World Community establishes its own statutes in conformity with the General Principles and General Norms and the stage of development of the national community. The statutes of national communities have to be translated by these communities into one of the official languages of the World CLC, and have to be confirmed by the Executive council of the World Community. Such statutes would ordinarily deal with:

- a) Membership in and admission to the national community.
 - b) Goals and means of the national community.
 - c) Relationship with the hierarchy
 - d) Structures for choosing leaders and for making decisions.
 - e) Procedure for selecting delegates to the World General Assembly.
 - f) Any other matters essential to ordering the life, unity, growth and mission of the national community.
36. Each National Community may establish regional, diocesan, parochial or other suitable units as may facilitate its development.
37. Secretariats may be established by national communities, which desire them for the purposes of co-ordination, counsel and promotion.
38. National Communities are free to enter into relationship with each other for apostolic projects or any other just concerns. Any new structure resulting from such initiatives, if it intends to act in the name of those national communities, must have a clear and specific mandate approved by the Executive Council.

E. Local Communities

- 39a) Members participate in the life of the community at several concentric levels. The local community level (also called "small CLC community" or simply "group") is the most appropriate for a communal continuation of the dynamics of life generated by the Spiritual Exercises. These small communities practice the type of prayer and relationships, which foster a process of integration of faith and life by offering to all members a permanent communal verification of their spiritual and apostolic growth.
- b) Experience shows that for this end it is of great help that these communities be composed of no more than twelve members of like qualities, such as age, occupation, or state of life, and that they meet weekly or every fifteen days so that the process carries over from one meeting to the next.

40. Each local community, within the framework of a wider community (a centre or church, a diocesan or national community, or whichever unit is appropriate to the different realities) adopts its process for accepting new members, its own programs, service, and the content and format of its meetings. All members participate periodically in celebrating the Eucharist and share responsibility for the life of their local community and of the wider community in which this is inserted. Thus, the entire community decides all its affairs except those it delegates to its leaders.
- 41a) The principal responsibility for co-ordination in each local community is vested by the members in its elected co-ordinator, who works in close collaboration with the guide and possesses such other powers as are delegated by the community.
- b) The guide, well formed in the Ignatian process of growth, helps the community to discern the movements at work in the individuals and the community, and helps them to maintain a clear idea of the CLC goal and process. The guide assists the community and its co-ordinator to find and to use the means needed for the community's formation and its mission. The guide's participation in the life of the community is conditioned by the objectivity needed to carry out effectively the role of guide. The guide is chosen by the community with the approval of the national or regional community.

F. Ecclesiastical Assistant

42. The World Ecclesiastical Assistant to the Christian Life Community is appointed by the Holy See after receiving a list of names from the World Executive Council.
43. *The World Christian Life Community accepts as its Vice-Ecclesiastical Assistant the Jesuit who, after consultation with the World Executive Council, is appointed by **the Superior General of the Society of Jesus as the Secretary of the Society of Jesus for CLC.***
(amendment 2003)
44. National, regional, diocesan or other ecclesiastical assistants are proposed by the CLC executive councils at the equivalent level, but their appointment is reserved to the competent authority. Generally at the national, regional and diocesan levels, the ecclesiastical assistant is a priest; in special cases the competent authority may assign the function to any other qualified person, always taking account of the role that the CLC expects from its assistants (GP14). Procedures and formalities for these appointments must be clearly expressed in the National Statutes.

45. At the level of the local community the link with the ecclesiastical assistant will normally be maintained through the local community guide.
46. The term of office for a national, regional or diocesan ecclesiastical assistant is four years. This may be renewed.

G. Modification of the General Principles and General Norms

47. Changes in the General Principles and General Norms are to be proposed in writing by national communities to the World Executive Council at least six months prior to a meeting of the General Assembly. Copies of formal amendments will be circulated to the national communities at least three months prior to the meeting. A two-thirds majority vote of the Assembly is required for approval of such amendments.
48. The World Community of itself can both establish and amend the General Norms by a two-thirds majority vote of the General Assembly, with the exception of norms 21b, 29, 42 and 48 which touch on our relations with the Holy See.
49. A national community may reword the General Principles and General norms, if need be, for better comprehension, as long as the substance is retained, subject to approval by the World Executive Council.