



CHRISTIAN  
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2015

# wisdom

Webster's *New Twentieth Century Dictionary* defines wisdom as "the faculty of making the best use of knowledge, experience, understanding..." This definition is valuable to keep in mind as we reflect on **Wisdom Language** as proposed by Father Adolfo Nicolás, S.J. because it propels us beyond wisdom as words alone and brings us to the use of them in how we think, judge and act.



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Your editors wish to announce that 2015 is a transitional period for *Harvest*. It is planned that, commencing with the first issue of 2016, most subscribers will obtain *Harvest* electronically. Details of the change will be reported as they develop.



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## Editorial Foreword

### Sources of Wisdom in Today's World

Webster's *New Twentieth Century Dictionary* defines wisdom as "the faculty of making the best use of knowledge, experience, understanding..." This definition is valuable to keep in mind as we reflect on Wisdom Language as proposed by Father Adolfo Nicolás, S.J. because it propels us beyond wisdom as words alone and brings us to the use of them in how we think, judge and act.

After having read Father Nicolás' talk and Projects 160, it seemed as though wisdom language could be found in my daily prayer, in whatever I was reading and in the words of many around me. All during Lent the readings from daily Mass, especially from the prophets Isaiah and Jeremiah, were speaking to me. I was being urged to change my heart, to do justice, to pursue peace, to be aware of the poor. Not a day went by that I wasn't challenged to do more and do it better and to go deeper in my relationship with God and my neighbor. The Jesuit Conference Lenten program, "Igniting Our Values," was another source of the presence of wisdom language in my midst. During this Lenten journey, the themes of the Lenten scripture readings were connected to Jesuit/Ignatian values. The reflections that were shared by lay men and women and Jesuits alike included topics intrinsic to Ignatian spirituality. Among them were: Finding God in All Things; Discernment; Availability for Mission and the Promotion of Justice. Once again I was being challenged to transform myself.

Since Pope Francis took office, he has been a beacon to all. His words, accompanied by his actions, have brought hope to so many in our hurting world. His simplicity, his inclusiveness and his non-judgmental attitude are a wisdom language in themselves. In *Evangelii Gaudium, The Joy of the Gospel*, Pope Francis writes,

***Each Christian and every community must discern the path that the Lord points out, but all of us are asked to obey his call to go forth from our comfort zone in order to reach all the "peripheries" in need of the light of the Gospel.***

Francis' papacy to date is a living testament to this statement. As members of Christian Life Community, it speaks clearly to us, as well. You and I need to identify our comfort zones and ask ourselves, "How have I reached



*Harvest Editorial Team:  
Dorothy Zambito  
George Willett  
Nancy Head*

out to the marginalized and brought the living Gospel to them?"

The World ExCo has recommended that we continue to pursue Wisdom Language in all areas of our daily life. This pursuit should bring us to the realization that Wisdom Language may lead us to a change of approach or a new attitude and not just a new language. How we enhance our search for God and how we respond to the needs of those around us will be different for each of us. We read and act on the signs of the time according to our life experience. However, history informs us that we receive inspiration and strength from sharing those realities with others.

Within these pages, we will do just that. As we read **President Rick Kunkle's** column, we are reminded that the themes for *Harvest* will be chosen from the priorities of the World CLC ExCo, hence this issue on Wisdom Language. Rick also informs us of the progress of Formation - a top focus of CLC-USA.

The homily given by **Father Robert Costello, S.J. (Cos)** at the 2014 National Assembly is included in this issue. Fr. Cos shares experiences of going deeper and 'being stirred' by world suffering. Is that a part of your reality?

**Ann Padberg's** "James V. Veltrie, S.J." brings us the story of a wisdom figure from the Missouri Region of CLC-USA.

In "Lightworks, A Stream That Is Becoming a River," **Liem Le** tells of the growth and influence of the Lightworks ministry in DHCLC and beyond. Lightworks, a supplement to Father Joseph Tetlow's *Choosing Christ in the World*, is a spiritual formation based on the *Spiritual Exercises of St. Ignatius*. Read this article to learn of the spread of this formation tool in many parts of our country.

In "The Exercises Ministry as Vocation," **Christine Szczeponowski** shares her interest and fit of the *Spiritual*

*Exercises* in her life and in the lives of those she directs in them.

**Ana Muller**, in “CVX-CLC South Florida Is Growing! Thank God for This Gift!,” shares the prolific growth of CLC groups as a result of South Florida members accompanying small groups in the *Spiritual Exercises in Everyday Life*. Ana also lists the varied apostolic missions of the region.

The “Korean CLC Formation Program” by **E. Christina Kim** tracks the history of the formation program among Korean CLCs dating back to the 1990’s.

In “Wisdom Language,” World CLC ExCo Consultor, **Denis Dobbstein** of Belgium challenges us to find God in all things in a changing world “where people don’t understand the language of faith anymore.”

In Some Thoughts on “Wisdom Language,” **Thomas McDermott** reminds us of the gift of the *Spiritual Exercises* to discern “our spiritual path and avoid instant gratification and superficiality that permeates society.”

**Marie Schimelfening’s** “International Advocacy: CLC at the United Nations” tells of two wisdom figures

who dreamt and worked to make CLC an NGO at the United Nations. She also shares World CLC’s ongoing support of this work.

**Joan Woods** gives us examples of the themes and meetings that occupy her attention as she serves as CLC Rep to the United Nations. See “Monthly Briefings at the United Nations.”

In “The Lord’s Ranch,” **Mary Ann Halloran** invites CLCers to an immersion experience in October of this year. Participants would live at the ranch and visit ministries in Juarez, Mexico.

In closing, let us take to heart further words from Father Adolfo Nicolás:

*Ignatian spirituality can help us at this particular moment in the life of the Church to go deep into the life of the spirit and find out how God works in our reality.*

*With gratitude to God,*

*Dorothy M. Zambito*

## IN MEMORIAM

**Tom Powers** was a member of the Family Life Community in Cleveland for over fifty years.

**Esther Baiocco** was an emeritus member of Our Lady of Guadalupe Community in the Cleveland area. She last attended regional meetings at age 92, and she was 94 at the time of her death.

**Michael Filak** passed away on January 28, 2015. He was the father of Bruce Filak, a member of Faber CLC in the Metro NY Region.

**Robert Hinkle** passed into eternal life on February 21, 2015. He was a member of Loyola CLC in the Metro NY Region.

**Ernest (Russ)** and **Alice Cullen** were longtime committed members of CLC. From their membership in the Married Couples Sodality in the 50’s in Detroit to Companions CLC in recent years, their ministry was to take care of many family members in need and be active in their CLC way of life. Ernest passed in February of 2011 and Alice in March of 2014.

## Dear CLC Companions and Friends,

With this issue we begin using priorities from the World CLC as themes for *Harvest*. The World CLC Executive Council created a World CLC Priorities wheel based on our experience at the World Assembly (see Figure 1). It is highlighting these priorities from the World Assembly in each issue of *Projects* (the e-newsletter from the World Executive Council to the World CLC). Generally, we intend to follow the themes from *Projects* in future issues of *Harvest*.

The decision by CLC-USA to use priorities from the world community as themes for *Harvest* reflects our membership in World CLC and our desire to share in the reflection and discernment of the one world community on these topics. It is an opportunity for us to consider how these themes relate to our experience living the CLC way of life in the U.S.

The theme for this issue of *Harvest* is wisdom language, which Fr. Adolfo Nicolás, S.J. presented to us at the World Assembly (Wisdom Language for the Frontiers, *Progressio* #70). *Projects* 160 ([http://www.cvx-clc.net/1-en/projects/Projects\\_160.pdf](http://www.cvx-clc.net/1-en/projects/Projects_160.pdf)) highlighted this theme from the World Assembly. The World ExCo invited us to reflect on wisdom language in our communities. I spoke about wisdom language in my last President's column and asked us to share our stories.

It is appropriate that we begin with the theme of wisdom language because it gets at the core of our identity and our spirituality as CLC. At his address at the World Assembly, Fr. Nicolás speaks of the language of wisdom as, "the wisdom of finding God in everything... It is the language of God working in the family, in the children, in culture, in everything. This leads the people into a new relationship with God, a relationship of depth and wisdom."

Fr. Nicolás goes on to connect wisdom language to Ignatian spirituality, "It is at this point that we see the enormous relevance that Ignatian spirituality and Ignatian laity have for the Church and the world. The Church needs a spirituality that fosters wisdom and depth in order to respond to the need(s) of today. Ignatian spirituality trains us for reflection and meditation, for sorting out what is superficial and banal from what is deep and real. This is what Ignatian spirituality does for us – it trains us to be sensitive, to discern. Not everything that happens is the will of God, not everything that we have around is good for humanity. Who is going to discern? We need people trained precisely to discern."

Fr. Nicolás invites us to respond to this by asking us to share Ignatian spirituality and our CLC charism, "I finish by saying that Ignatian spirituality and Ignatian laity are extremely relevant at the present moment since they give a response to a real need. The challenge would be to make CLC more part of the life of the Church so that more people can discover this way of life. This is a challenge that you can discuss as a group. I believe that Ignatian spirituality can help us at this particular moment in the life of the Church to go deep into the life of the spirit and find out how God works in our reality."

## President's Corner



Rick Kunkle  
President

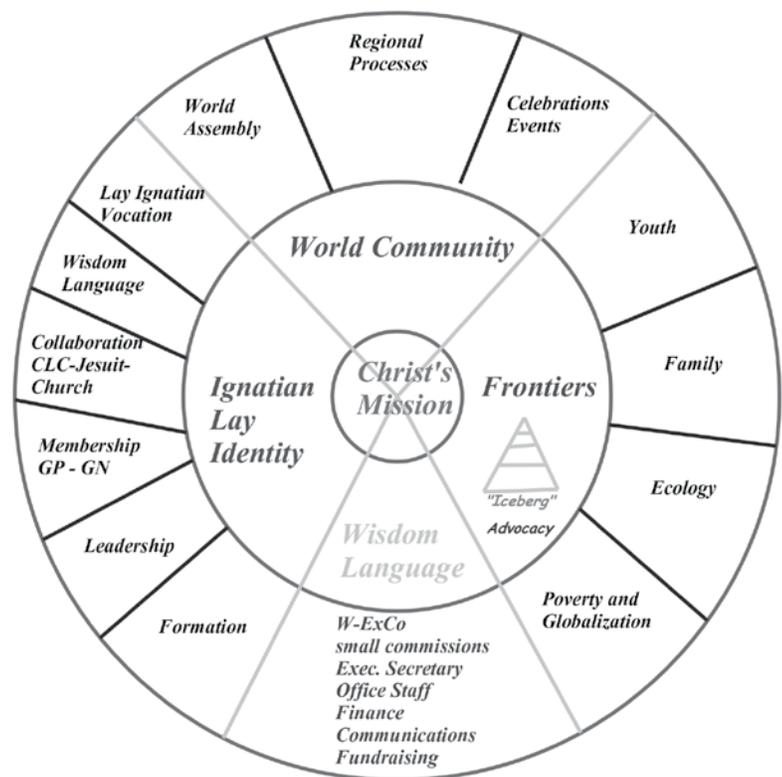


Figure 1

## World CLC Priorities

**I believe  
Fr. Nicolás is  
inviting us to  
form people  
in the CLC  
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the Spirit in  
their reality.**

How do we respond to this invitation? One could say that wisdom is about knowing the ways of the Holy Spirit. When we are formed in Ignatian spirituality, we are learning to be more skillful in knowing these ways. I believe Fr. Nicolás is inviting us to form people in the CLC way of life to be able to discern and respond to the movement of the Spirit in their reality. I share with you the steps we are taking to do this and invite you to be part of this work.

At the end of my last President's column I spoke briefly about creating the CLC-USA Formation Office. Formation has been a priority for CLC-USA leadership for quite some time and it was identified as one of three priorities at the 2009 Leadership Assembly (along with communications and resources). The National Coordinating Council (NCC) approved the creation of National Offices at the 2012 Leadership Assembly. The CLC-USA Executive Council (ExCo) developed a vision for the Formation Office, drawing from the work of the task forces on membership, community and guides during 2013 and the decision of the NCC at its 2013 meeting "to have consistent national guidelines and processes for Membership, Community Formation and Group Guides." Our experience at the 2014 National Assembly reflecting on the characteristics of CLC affirmed this. The NCC approved the vision for the Formation Office at their meeting in 2014 following the National Assembly and let ExCo know that this is a top priority.

The Formation Office will consist of three project teams on guides, materials and processes (see Figure 2). This will be an ongoing office and these teams will continue into the future.

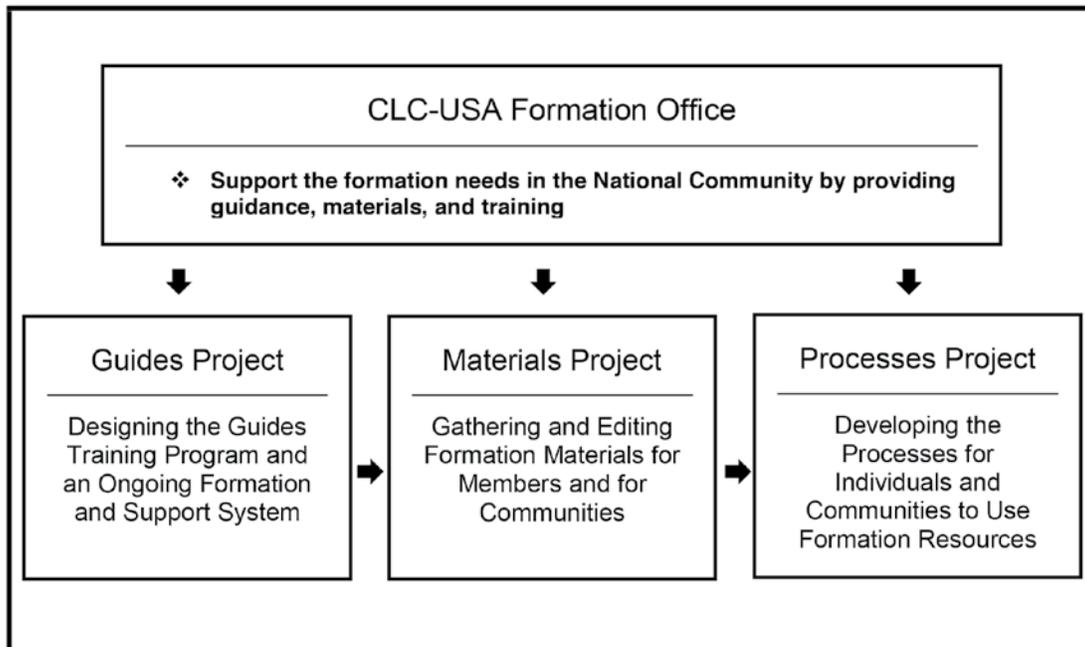
ExCo has been working with the NCC to discern project team members and facilitators. We started to form these teams and establish the Formation Office in March. As you read this, the project teams will have begun their work. Their first step will be to gather the knowledge, experience and materials that already exist in our community. I am hopeful because there is already a lot of good formation work being done. We will be able to build on this and share it across the CLC-USA community.

I ask for your prayers and support for this formation work. This work is not limited to just the members of the Formation Office. As an apostolic community, we all have some responsibility for formation. We are called to accompany and support each other. To carry out formation in our community requires a network of people. The Formation Office exists to support this formation network with guidance, materials and training. We will need to add to the network of people already serving in formation roles throughout the community to grow and respond to the invitation from Fr. Nicolás.

I invite you to participate in this formation process. First, remember that formation is ongoing. We are never fully formed. We continue to grow in our relationship with God. CLC is a charism in the Church with certain characteristics to support being apostles of Christ (recall the clarities about CLC from the 2014 National Assembly). CLC is a means for living our Christian mission, which is the mission of Christ. Be open to continued formation in living the CLC vocation. Secondly, accompany and support each other in our ongoing formation. This is part of being community and part of our spirituality. Finally, discern whether you or others in your communities are called to serve in the ministry of CLC-USA formation as community guides or in some

Figure 2

## Formation Office



other role. People serving in formation roles need to be supported by the community in responding to this call. Part of the work of the Formation Office will be to develop processes (particularly for guides) for doing this.

At the World Assembly Fr. Nicolás shared some thoughts about how we accompany each other. He was referring specifically to Jesuits, but I heard this as a message to us as CLC members and leaders. I think it applies well to our formation work. “Ignatian spirituality seeks to accompany people from the heart... The mind is necessary of course, otherwise the heart could run wild, but the mind is only a help. The driving force must come from the spirit and we must have this sensitivity to the spirit. In the Ignatian view, what matters are reality, the people and what God wants from these people. Our question will always be a humble one – how can we help? How can we accompany? How can we discern? Our language about God must always be humble, because we know so little about God. God is the mystery of mysteries.”

As I write this President’s column in early March, four months remain in my term as President of CLC-USA.

I would like to thank you for your prayers and support. It has been a humbling experience to serve in this role. At times my faith has been tested, but I also feel blessed in many ways. I believe we are making progress on the decisions that have been discerned by the NCC. I am hopeful that we are responding to Fr. Nicolás’ invitation to us. I ask that you offer your prayers and support to Ed Plocha, our incoming CLC-USA President, and the new CLC-USA Executive Council officers as they begin their terms on July 1st. I am grateful for their availability and willingness to serve in these leadership roles.

Blessings,  
Rick Kunkle

# CLC-USA Assembly 2014 Homily

Robert Costello, S.J.

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We have much to share during these days guided by our Assembly's Preparations. Rick's *Harvest* letter mentioned a "coherent formative experience to capture the life of CLC." We trust that will unfold in surprising ways. *Harvest* also mentions "discerning for guidelines of membership, community formation and group guides." Franklin Ibanez wrote about our ordinary actions as WHAT the many missions of CLC are. However, Preparations had so many aspects that needed an "idiom" to hold them together. I wound up focusing on HOW CLC goes on mission and HOW we will behave there. The Spirit is alive and will stir us.

But first, I offer some reflections on the Scriptures, then on the memory of two experiences. This is my idiom for HOW we continue as an apostolic community.

**I.** Hosea [11:1-4, 8-9] is a Jewish "saint" in a metaphor that defines God: God is loving father. This passage is a drama about the tribe Ephraim, personified as a son of the father and sunk in debauchery and idolatry. Worse, Assyria is poised to enslave the tribe, thus devastating the father because the Torah demanded stoning for idolatry. Not for this father who wails: "Ephraim, return to the covenant, accept my steadfast love, and let my grief penetrate your heart."

The father expresses poignantly: "I was like those who lifted infants to their cheeks ... who bent down to feed them ..." [11:4]. His instinctive response to a son's pain does not calculate the cost. After all, he says: "I am God and not man, the Holy One among you..."

**II.** Next, Matthew's [6:19-24] spirituality calls for total dedication to God, our Father. This commitment involves choosing between opposites: treasure in heaven or on earth. These either-or-choices define discipleship. For Matthew life is insufficient because choices define us. He is relentless: serve God alone because there is no middle ground, no vacillating, between two masters.

Matthew employs the image of eyes. The ancient Jews viewed the eye as a window, letting in light and understanding. Matthew *flips it*: the eye is the body's lamp shining outward, reflecting one's personal dedication to God.

**III.** Setting scriptures aside, the Preparation suggested our deliberations "go deeper." For me that placed two unforgettable memories in the idiom.

One is a comment by Cardinal Carlo Martini and the second an encounter at the 2003 Nairobi World Assembly. They refined the idiom of HOW we behave as CLC.

A reporter once asked Cardinal Martini about his prayer for the relief of rampant world suffering. He replied that he prays for what is a revolution in the human heart that realizes only *beauty* can save the world. What? Beauty revolutionizes our hearts? Yes. *The beauty that will save the world is the love that shares the pain.*

His statement is an idiom of HOW we are stirred to bring about change, peace, justice - to be CLC. It won't make choices, but it is "the deeper." As Hosea's father put it aware of Ephraim's idolatry: "*My compassion is stirred.*" This beauty is CLC's gem: CLC's love is stirred by world suffering. We do not allow busyness or our smallness to dampen this graced movement. We share in and are lifted by the pain.

My second memory was an accidental encounter at the Nairobi Assembly; planners inserted all of us into areas of frightful pain and poverty. I wound up in Kibera, a squalid slum of perhaps a million people, living without water, plumbing or electricity. Stench rose from mud trenches dug between shacks. We clambered up to a tiny "school" where women taught children to read. They took pride in two renovated, brightly painted shacks; they even had blackboards!

Our guide asked a teacher if a few might enter her home. Yes. Her tiny shack was dark, with a dirt floor, tin roof and beds stacked up like drawers. A Sterno can was her stove. The guide told us weeks before twin babies were abandoned on the road. This teacher did not vacillate. Being stirred, she chose life and carried them "home," saving them from exposure or worse. That's the love that will save the world. Look where it emerged. Her eyes revealed the human heart that sees the pain; her love was sacramental.

This dirt-poor woman didn't calculate the cost of getting the infants. She was invisible, but her treasure wasn't: Christ's Spirit is indestructible and it stirred her. Her eyes saw pain and proved again "The Holy One is among us." [Hs 11:9] CLC's treasure is responding to the Spirit's stirrings to share the pain.

# James V. Veltrie, S.J.

*Ann Padberg*

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*Ann Padberg joined Christian Life Community after she completed Bridges, the 19th annotation retreat of the Spiritual Exercises of St. Ignatius Loyola in 2005. She is a member of the People of St. Paul CLC in St. Louis, Missouri. Together with Father Robert Costello, S.J., she has started a new CLC at St. Francis Xavier (College) Church. Professionally Ann is retired but has a seasonal job as an usher with the St. Louis Cardinals. She has been invited to join the new Adult Faith Formation Commission in her parish, St. Francis Xavier.*

*Wisdom sought is Wisdom found. Wisdom is bright, and does not grow dim.*

*By those who love her she is readily seen, and found by those who look for her.*

*Quick to anticipate those who desire her, she makes herself known to them. Watch for her early and you will have no trouble; you will find her sitting at your gates.*

(Wis 6:12-15)

Before I gathered my notes to write this article, I brought my mail in and found a large 9x12 envelope with “Wisdom from the Margins” on the front. It reminded me of Father Veltrie. Father Jim Veltrie, S.J., who was actively involved with Christian Life Community since November 1995 died suddenly of a heart attack on March 15, 2015. This was a great loss for the CLCs of the Missouri Region. But what better example is there than Father Veltrie to exemplify a wisdom figure?

I began reviewing the material I had gathered about Father Veltrie. The first document was the notice circulated by the Provincial Office following Jim’s passing. Again I found the following phrase, “...his deep commitment to those on the margins.” Twice within an hour! Father Jim must want us to remember that about him.

Father Veltrie’s Memorial Mass provided the depth I needed in sharing him with all the CLC readers of *Harvest*. More than one of the presenters described his kindness and gentleness, his understanding, his enthusiasm and positive attitude. Speakers depicted Jim Veltrie as a careful and compassionate listener. They stressed his love for God’s people in both word and deed. We find those same words in scripture as well as in the *Spiritual Exercises* of St. Ignatius. This applies not only to the Jesuits but to all of us who have made the *Spiritual Exercises* and who have been called to Christian Life Community.

At the end of St. Matthew’s Gospel, the gospel for this Mass, Jesus commanded his followers to go out and teach the gospel to all people. He promised to be with them until the end of time. Father Richard Buehler, S..J., the presider, pointed out that Father Veltrie never lost track of that commandment to spread the Good News. Father Buehler also quoted from the first reading of the Mass, from the Prophet Zachariah, “In all you do show love and kindness to each other.” This was Father Veltrie’s guideline. In turn, his life provides a guideline for how we should live our lives.

John XXIII CLC of the Missouri Region has been the most privileged among the Missouri CLCs because Father Jim Veltrie was with them for 23 years serving informally as their Group Guide. Most of us in the St. Louis area have been blest to know Father Veltrie. He participated in all our regional gatherings, such as our Advent gathering and our World CLC Day. How fortunate we were this year! As Mary Wescovich, our Regional Representative, planned a date for our World CLC Day, the only date she could find in March when both Father Veltrie and Father Robert Costello, S..J., our Ecclesial Assistant, could be there was March 7. It was an especially

**“This is true.”**  
**It was his reassuring way of  
letting you know  
that he had been listening  
and you were on  
the right track.**

insightful meeting, including valuable contributions from Jim Veltrie. He died only eight days later.

His involvement with John XXIII CLC was not through the usual route. He wasn't asked to participate by other Jesuits; he was asked by Sister Joan Granzeier of the Society of Helpers. She served as Group Guide but was now moving on to become the provincial of her order. John XXIII CLC is the oldest of the Missouri Region's CLCs. It began as a sodality of Saint Louis University alumnae. In those days all sodalities had a moderator. When this sodality became a Christian Life Community in 1967 its moderator became the group's guide. Eventually Sister Joan filled the position of the group's leader.

When Father Robert Costello (Cos) returned from England, he was assigned as Ecclesial Assistant for the CLC Missouri Region. Cos gained extensive experience in CLC during his years in the British Isles. Father Jim forged a partnership with Cos and became more deeply involved in the CLC leadership.

Once a year John XXIII sponsors a weekend retreat for all who wish to attend from the region. Father Veltrie has given many of the retreats based on Ignatian spirituality, such as discerning God's will in our lives or other topics from the *Spiritual Exercises*. If he wasn't leading the retreat, he would find another capable retreat director.

Father Veltrie was still working full time in the St. Louis University (SLU) Division of Enrollment and Retention Management at the time of his death. His passing left a huge hole in the hearts of his co-workers. Jay Goff, Ph.D., SLU Vice President for this division, shared these memories in his eulogy.

We mourn a wonderful man and faithful Jesuit priest who loved helping guide thousands of students, faculty and staff. He touched the lives of many with his calm

and loving charisma, active listening skills and deep compassion. It has been hard not to see him, almost always with an engaging gleam in his eye and the kindest smile on his face. Father Veltrie's reach was the embodiment of the Latin word *magis*. He desired to do more – to make a greater impact. He shepherded many through unknown and difficult times, always trying to help those needing to find light in the darker parts of their lives.

Dr. Goff captured some of Father Jim's favorite expressions. How grateful we are to Dr. Goff for having reminded us of these pearls of wisdom:

**“Oh that sounds wonderful,”** a standard response when invited to any activity.

Often students or staff would seek his advice prior to an interview. His reassuring response was, **“As you know, it is okay to just be yourself.”**

He always reminded those around him to **“look for God in everything”** and make sure to **“use the talents that God gave you.”**

But the very best of all was his patented phrase, **“This is true.”** It was his reassuring way of letting you know that he had been listening and you were on the right track.

Several years ago the Saint Louis University employee newsletter, *Grand Connections*, asked the employee who was featured in that issue to complete twelve statements describing his or her favorite things. Issue No. 4 of Vol. 13 featured Father Veltrie's favorite things. Item 11, which started “someday...” was answered by Father Veltrie. “Someday I hope to go to the Lord peacefully.” And so he did. This is true.

# Lightworks

A STREAM THAT IS BECOMING A RIVER Liem Le

*I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ.*  
Pope Francis in *Evangelii Gaudium*

A Buddhist after ten weeks into the Lightworks program shared her intention of converting to Catholicism. A seventy year old man burst into tears sharing that he felt God's love for him for the first time in his life, and God's love is immense. A woman became active in many services at her parish after she accidentally attended Lightworks. A mother of two went to Mass for the first time after twenty years and said: "Mass was just so beautiful." These are just a few signs of the mystical fruit of Lightworks that I have seen for almost fourteen years of giving Lightworks to many people across ethnic boundaries.



Figure 1 - The source of the Mekong River up in Tibet

"Liem, you can do this! Just do it!" That was what Father Dominic Nguyen, S.J. told me on the phone, encouraging and almost pleading with me to take on Lightworks for the first time with my wife and a few others in DHCLC (Dong Hành CLC) in Virginia. It all started with the need to move DH members from the norm of weekend retreats, to which we were accustomed for

more than twenty years, to the 19th Annotation. Father Dominic found Lightworks in Father Joseph Tetlow's *Choosing Christ in the World* as a supplement to meet this need. Before Christmas 2001, he personally called a group of folks in DH, from Montreal to South California to try out Lightworks. The hope was that we would be inspired to move to the full Exercises. As it has turned out, we were inspired beyond taking the 19th Annotation and moved to the realm of public spiritual ministries years later. Our experience of Lightworks is an example of the title that Father Paulussen used for his article "God Works Like That."

After the initial experience of going through Lightworks ourselves, some of us were very inspired by what we received. I, along with some others in DH leadership, felt the invitation to take Lightworks to everyone in DH. The first thing was to translate it into Vietnamese. We contacted Father Tetlow for permission, and he was more than gracious. He wrote a new foreword for the CLC edition of Lightworks. He shared with us the origin of Lightworks. It came about because his pastor friend had a great desire for his parishioners to have a deeper relationship with Christ. He thought that Ignatian spirituality was the best vehicle, and he believed that Father Tetlow, with his long and deep experience giving the Exercises, would be able to adapt the Exercises for parishioners. He told Father Tetlow his three wishes: 1) a deeper relationship with God; 2) a deeper sense of Church; and 3) a deeper understanding of the Catholic Faith. Lightworks was born during Father's Tetlow's extended convalescence after an injury to his leg, and that story beckons for reflection as well. Father Dominic, Professor Hy Lê at Seattle University and Mong-Hong Nguyen got two groups together, one to do the translation, the other to put together commentaries

relevant to the passages used in Lightworks for contemplation. The first edition of the translated Lightworks came out in late 2002, but we faced another problem – how to train our people to facilitate Lightworks properly, because the materials are deep for contemplation and rich for bible study and catechism.

Lightworks also inspired me and a few others in DH to study spiritual direction. Seattle University and S.E.E.L. (Spiritual Exercises in Everyday Life) sponsored a three year program to give spiritual training and formation to DH members. This training opened my eyes to the potential contribution of the laity in the area of spirituality. Immediately I thought of Lightworks and dreamed of a day that many outside of DH could taste its fruits. Knowing more about the dynamics of the *Spiritual Exercises* gave me clarity on the dynamics of Lightworks. It is not a traditional adaptation of the Exercises according to the 18th Annotation. Rather it is a way for church-going Catholics to be touched in the most intimate way by God's immense love for each person. I thought to myself: "Wow! This is fantastic. The first three weeks of this stuff will floor everyone."

One night, Hung and I had a long discussion about the potential of Lightworks on the spiritual life of our CLC community. We agreed that it was essential that we organize training on Lightworks as soon as possible. Up to this point, all of the training in DH was organized and given by Jesuits, so this was definitely transformative for us to discern to do this. Father Dominic and Father Tuan were very gracious and empowering. They encouraged us to give the talks on all the topics, but we asked Father Dominic to at least give the talk on Discernment of the Spirits. In November, 2003 more than thirty of us gathered in Austin for a weekend workshop on how to facilitate Lightworks for DH folks. Fourteen months later, we packed almost fifty people into the basement of our new house for the second Lightworks training in the middle of winter in Virginia. That summer I went to Philadelphia to introduce Lightworks to DH communities in Philadelphia and New Jersey. The pastor of Most Precious Blood Parish in Camden, New Jersey surprised me with his visit, but



Figure 2-The Mekong River winding its way to the delta

eight years later he asked us to give Lightworks to his parish.

As we continued to give Lightworks as spiritual formation to our members, people outside of CLC heard about it and asked to join these Lightworks groups. Thus we were led into the realm of public ministry. In Southern California, the pastor of Holy Name of Mary in San Dimas had a high regard for Ignatian spirituality. He actually wanted the full Exercises for this parish, but he changed his mind after we introduced him to Lightworks. He asked our members in DHCLC South California to give Lightworks at his parish and later to train a group of parishioners to facilitate Lightworks. Thus in the spring of 2010, we stepped into the realm of public ministry without any planning. With that simple invitation, we have broken out of the long self-imposed isolation within the Vietnamese community (we tended to do things just for us in DH). We have stepped out of our comfort zone; we have gone to "deeper water." We have learned to collaborate with others in the Church for the common enterprise of salvation, to help form "solid Christian characters."

With this experience we started to ponder developing a whole new training formation program and set of materials. Giving Lightworks to Catholics, or non-Catholics for that matter, is quite different from giving it to CLC members. Maybe God does have a plan and has just started to unfold it for us; we wondered and pondered. On the eastern seaboard, we started to invite and train future facilitators in the Washington, Boston and Philadelphia areas, and we waited. In the Midwest, we had workshops in Houston for the communities there, and we waited.

In the fall of 2012, the director of the Office of Religious Education at St. Ambrose, who lives her life in the light of Ignatian spirituality, made contact with one of our members, which led to Lightworks. I was invited to give Lightworks at St. Ambrose, in English – a new thing



*Figure 3 - The Mekong River at the edge of its delta looking forward*

for me. We had a small group, five people. In the spring of the following year, Cardinal Bergoglio was elected pope, and Ignatian spirituality suddenly gathered attention. Pope Francis took the world by storm with his powerful greeting speech in humble language: “Good evening... pray for me.” Two months later I went to a fund raising dinner for Catholic Radio and found myself at the table with Corinne Monoque, the Director of the Office of Multicultural Ministries of the Diocese of Arlington. That was incredibly providential for we had prayed for a chance to establish Lightworks as a diocesan program. We discerned that a diocesan connection was where the future of Lightworks would lie. As it turned out, we were the answer to each other’s prayer. The Director was in search of a spiritual program that was contemplative in nature because Bishop Loverde had called for a new focus on contemplative

prayer for the diocese, and in her view if it happens to be Ignatian it is even better. We in Lightworks Ministry, on the other hand, sought a chance to link up with a diocese. God led us to one another. A meeting ensued at her office, and Lightworks was first launched as a diocesan program in the winter of 2013 in both English and Vietnamese in the Diocese of Arlington in Virginia. The beginning was smaller in number, even with the diocesan sponsored promotion. But this year we have close to one hundred people. We have Lightworks in eight groups, on every day of the week except Friday – God gives us one day to rest!

Lightworks exposed me to a wonderful truth – in real life God loves everyone enormously and immensely regardless of their skin color, language, culture or whatever. One year the people in my group consisted of a Chinese person, a Korean, a Japanese, a Mexican, a Guatemalan, two Caucasian Americans and four Vietnamese. All fell in love with the same awesomely loving God. All shared in the same language of love when they spoke. All understood what was deep in the others’ hearts. It was like having the “catholic” church right there in microcosmic form and witnessing how God embraced his “church” and the “church” was in love with her God – mystery had become reality for me.

In the second year (2013), Bishop Loverde surprised us with an unannounced visit as we were setting up the room for the introduction session. He greeted us: “I’ve heard about you... so I just want to stop by to give you my blessing.” We quickly dropped everything and gathered around this gentle apostle of Christ. We bowed and he gave us Christ’s blessing. It was the next best thing to having Jesus there in the flesh.



*Figure 4 - Bishop Paul S. Loverde (middle) and Mrs. Corinne Monoque (to his right), Director of the OMM*

Word traveled up to New Jersey, and the pastor of Most Precious Blood allowed his deacon to host Lightworks at the parish in the fall of that year. We were asked to drive three hours from Washington to give Lightworks. We talked with the deacon about attendance, and he figured that there were probably about eight people, including himself and his wife. Another member of the Lightworks Ministry and I went anyway. It was not eight, but thirty-two people waiting for us. I thought to myself: “Dear Lord Jesus, thirty-two people! How are we going to do this for thirty-two people?” I went home that night inspired by their thirst for Christ, for God’s love. I could taste their deep desire, and I could sense the joy in God’s heart, although he had waited so long for this. How were we to do this? Lightworks is designed for intimate circles of not more than eight sharing deeply about their personal journey in finding God. I shared this with my wife, and she joined the team. That made a team of two. Ah hah! God does indeed have a plan and he is always many steps ahead. Two years back, we gave Lightworks training to six people in southwest Philadelphia, about forty-five minutes from Most Precious Blood. I emailed them for help, and to my joy, they all joined in. God provided and we had a team of seven. With this experience, God taught us a new model to minister to a large group of retreatants with our limited resources, and at the same time gave us the opportunity to form the Philadelphia team. No one dropped out. In the thanksgiving Mass just a week before Christmas, a non-Catholic retreatant went up to the lectern and professed, “I have found God, and I am in love with God. I want to be baptized to become a Catholic.”

This year, we are giving Lightworks to almost two hundred people in Virginia, Phoenix and Orange County, California. Could you imagine if we had Lightworks also in Boston, New York, Baltimore, Atlanta, Detroit, Chicago, St. Louis, Omaha, Wichita Falls, Dallas, Austin, Houston, Anchorage, Portland, San Francisco and Los Angeles?



*Figure 5 - The Mekong Delta*

At this point, you might ponder this question: Is this Lightworks ministry a work of the community? I reflected back, and indeed, God does have a plan. In the area of pastoral ministry, there needs to be more than just a few lay people with good hearts. The ministry needs credibility to assure the hierarchy of the spiritual care delivered. It needs connections to the hierarchy and also the Jesuits – and thanks to God and Father Daniel Fitzpatrick of the Metro New York Region, we have Bishop Gerald Walsh of the Archdiocese of New York as the Episcopal Moderator for CLC-USA. It needs funding for promoting, organizing, training and ministering – the kind of funding that goes beyond the capacity of CLC-USA. The ministry needs a standardized formation program to assure consistent quality. It needs leadership in communal discernment. It needs lots of dedicated and well trained people. In other words, it needs a good unifying structure and organization. DH National Assembly 2011 discerned and adopted Lightworks as its national ministry. Subsequently, ExCo considered Lightworks a work of CLC-USA as well. Under the guidance of Father Dominic, the team in Virginia has taken the initial step to develop a six module training program to form facilitators and a framework structure for the ministry. Last November, we gathered the Lightworks representatives from across the U.S. in Virginia to discern a procedure to move forward; a process for putting the structure in place. The group also formed an Interim Board of Directors, which will finalize the necessary proceedings and form the official Board of Directors.

...the little stream is becoming a river.

It has been a long journey, but the little stream is becoming a river. We are not there yet and many challenges still lie ahead. Lightworks has moved from a need of providing spiritual formation to communities in DHCLC to a public ministry of CLC-USA. It is one way of responding to the invitation of every pope starting with Paul VI to help the Church form solid Christian personalities, who integrate the fullness of their human life and their varied responsibilities with a continually deepening spiritual life. It is a response to Fr. Adolfo Nicolás' invitation to us at the CLC World Assembly to share Ignatian spirituality with the Church and the world (Wisdom

Language for the Frontiers). Even now in its infancy, Lightworks Ministry of CLC-USA is tending to the formation of the spiritual life for close to two hundred people every year. Many people in the Church are thirsting for a deep and intimate relationship with God. The effective tools for the laity are in our hands, because a deep Ignatian spiritual life is the core of our CLC Charism. Indeed, "the harvest is plentiful, but the laborers are few." We are praying to the Lord of the harvest to send out laborers into his harvest. Would you consider being a worker of the Lord in this harvest, to be part of this ministry of our community?



Figure 6 - The Mekong meets the Pacific Ocean with 9 mouths

# The Exercises Ministry as Vocation

Christine Szczepanowski

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*I came so that they might have life and have it more abundantly. (John 10:10)*



Christine Szczepanowski is MAR Regional Representative. She has been in CLC for over ten years at the Jesuit parish of Old St. Joseph's in Philadelphia, where she is also Coordinator of Religious Education and has fulfilled many other roles. She has a Certificate in Spiritual Direction and an M.A. in Christian Spirituality from the Christian Spirituality Program of Creighton University and does spiritual direction, including directing the 19th Annotation. Christine is married to an artist, the mother of two grown children and a stepdaughter, and is a grandmother. She lives in center-city Philadelphia in the house she grew up in.

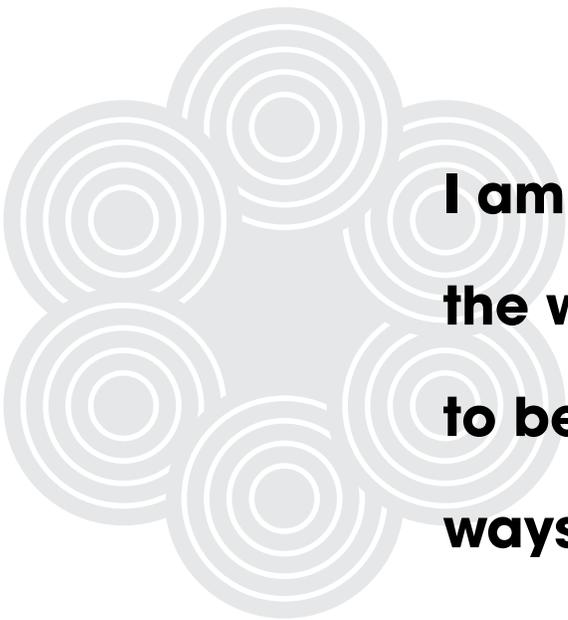
I have been directing the *Spiritual Exercises* in the form of the 19th Annotation for thirteen years. Ignatian spirituality has been a natural fit for me. I entered the ministry of the Exercises quite simply because it clicked for me. As I become more immersed in it, however, I began to realize that this was my vocation and that it is a way of helping others find their vocation as well.

As the only child of older parents, I spent more time in the world of adults than most kids. This included frequent museum visits. Luckily, I was blessed with an active imagination. To keep from being bored out of my mind, I learned to imagine myself entering into paintings, among them those of biblical scenes. It was as if the picture was a frame of a paused movie that I could get into like boarding a train. Once I did, it continued on with me inside it. I would become part of the scene and imagine where it went from there. In this way, I got to know and talk to figures from scripture, including Jesus. When years later I encountered Ignatian spirituality at my Jesuit parish, I realized this was what I had been doing all my life. So it was a natural progression for me to do the Exercises myself and then to begin directing others.

With each person I direct, I discover deeper dimensions and connections with faith, life and service. I am continually reminded that the wisdom of God is in each of us to be called forth—in a myriad of ways—for the good of all. God wants all of us to engage with love, faith and hope this world which He created and sustains in love and which Jesus entered into, living and dying to enable us to follow in his footsteps. This is where the true glory of God resides.

The Exercises are a path to develop a more intimate relationship with God/Jesus and be formed as a disciple. These two aspects cannot be separated. The work of discipleship is service. The Exercises both lead to service and inform how we do it. In true service we are Christ to others and we let them be Christ to us. We know we are engaging in true service when we feel Christ's presence. It is by coming to know and love Jesus that we start to recognize His true presence and to distinguish it from imitations. Our own greatest joy is to be in the loving presence of God. Thus the ultimate fruit of the spiritual journey along which the Exercises guide us is to gather love of God, love of our neighbor and our own fulfillment into a seamless whole.

I see the Four Weeks of the Exercises as exploring a different aspect that growth into an effective disciple requires. Week One focuses on the goodness of creation, especially the creation of each one of us, and the way it has been corrupted. We are invited to explore who we are, the gifts, challenges, life circumstances we have been given, and then how we have used or misused them. This helps us start to reclaim our authentic selves, that have undergone distortion both from the (often well-meaning) influence of others and from our own sinfulness. Discernment requires a clear sense of self. Week Two focuses on calling forth our desire to serve God and others. Jesus is both our model and our leader for this work. He animates us and shapes our response so that we see his project of building the Kingdom in its fullness and also discerning our



**I am continually reminded that  
the wisdom of God is in each of us  
to be called forth—in a myriad of  
ways—for the good of all.**

own place within it. Week Three is about sacrifice, which this project will require. Jesus sacrificed his life. What will each of us need to sacrifice? It might be something external, such as wealth or a particular job or relationship; or internal, such as resentment, prejudice or sense of entitlement. Week Four focuses on the new life that is the fruit of accepting our true selves, orienting our lives in service to others, and letting go of the obstacles that stand in our way.

This is the work of a lifetime, but the Exercises get us started and put down a template for us to follow. We can be effective disciples wherever we are on the path because there are many different ways to serve. Franklin Ibanez, World CLC Executive Secretary at the time, beautifully elaborated this in a presentation at the 2013 World Assembly in Beirut. A condensed version was reprinted in last summer's issue of *Harvest* (vol. 47, no. 1) and was used in the presentation on service at our own National Assembly in St. Louis in July 2014. Franklin developed four levels of mission from "ordinary activities" to "international actions." He stressed that ordinary activities, lived with "apostolic intensity," are an important way of building the Kingdom. I would go further and say that since we are all the Body of Christ, even working on ourselves can be apostolic. Addicts, abusers, hate-mongers and others who are enslaved in harmful patterns of thought and behavior make the world a better place by engaging in the hard work of freeing themselves from those patterns. In fact, the impetus for change for such people often comes from recognizing how they are hurting those they love. That too is an act of service.

Service gives to others what they need to live. Some needs are physical and some are spiritual—leading to the corporal and spiritual acts of mercy of Catholic tradition. Both lead to a more abundant life. Jesus is the shepherd that leads us to those greener pastures. In my Exercises ministry, I see myself as the sheepdog, guiding people to keep their eyes on Jesus, watching that they don't go off a cliff, helping them get disentangled if they walk into briars. I see the more abundant life that is the fruit of the Exercises for those I direct in terms of more fulfilling attitudes, relationships and work as well as in a richer, more dynamic faith. At the same time, my life, too, becomes more abundant each time I am privileged to engage Christ through another's experience.

# CVX - CLC South Florida Is Growing! Thank God for This Gift!

*Ana Muller*



*Ana is a member of Mensajeras de la Luz community since 1994. She currently teaches RCIA at her parish and represents her community at the Regional Council. Ana is a working mother and grandmother.*

The South Florida Region struggled for years to increase its membership. Lately, however, it seems to have found the “hidden pearl.” This find stems from our CLC’s work accompanying small groups in the *Spiritual Exercises* in Everyday Life, a mission conceived some ten years ago and encouraged by our Jesuit Ecclesial Assistants. As the Exercises became a common mission for us, they in turn constitute God’s gift to the Region.

A natural outcome of the Exercises is the desire to continue sharing in faith. After the initial six-month series of weekly meetings is completed, what comes next? We prepared an invitation to “Come and See,” to be presented at the conclusion of the Exercises. This is the first step in the process where, after a period of bi-monthly meetings and sharing of the CLC lifestyle, individuals can discern if this is what they have been looking for, if this is God’s will for them.

As the woman in the Gospel who found the “hidden pearl,” we now want to go out and share the results of this approach with the entire CVX-CLC world. The Exercises are fertile ground for new CLC membership. We have been blessed with ten new CLC groups in this Region. Most of these have been meeting for three to five years and some are just starting. Last year twenty-five of our new members made their temporary commitment. CLC is growing! We thank God for this gift!

There is a steadily growing demand in South Florida for the *Spiritual Exercises*. CLC members offer them at different locations and at the Ignatian Spirituality Center-Manresa Retreat House (CEI). The Jesuit-founded CEI, working closely together with the laity, offers Ignatian leadership and supports identity and formation, as well as a continuing Ignatian way of life including the CLC lifestyle.

*Continued on page 26*



*Commitment Ceremony July 2014*

# Korean CLC Formation Program

*E. Christina Kim*

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*Euna Christina Kim, Ph.D. is a clinical psychologist with a private practice in New York and New Jersey. She is a member of the Magis Community in New Jersey, Chairperson of NY KCLC and Formation Coordinator of NKCLC.*

In 2015, we are celebrating our 21st year of our introduction to the *Spiritual Exercises* by Korean Jesuits studying in the U.S. in the early 1990s. Since then many people have experienced the *Spiritual Exercises* in a variety of forms, including the 19th annotation and the retreats. Some people have become attracted to Ignatian spirituality and the spiritual life based on the Exercises. They sought a way to continue to practice a deepening prayer life and were introduced to the Christian Life Community (CLC) by Fr. Benedict Kim, S.J., and the rest is history.

National Korean CLC (NKCLC) consists of CLCers from five clusters in CLC-USA: New York, Chicago, Washington, Atlanta and Western California. NKCLC has been working for the past ten years or so to develop a formation program that reflects the CLC charism and *General Principles and General Norms*. This program is consistent among all members from the five clusters. Due to natural diversity in its origin and character when and how the CLC group was formed and its differing graced history, each cluster had many different ways of forming its members which became somewhat confusing and conflicted as we began to compare each other's formation activities.

Through our annual formation workshops and through frequent teleconferences and meetings for the past ten years, we were able to close the gap among differing formation programs. Cluster leaders also agreed to put our resources (both materials and humans) into developing a program that is consistent but at the same time that can be adapted to each cluster's own unique character and circumstances. When we established the NKCLC Service Center two years ago, we were able to integrate our formation program. Its role was instrumental in bringing us closer and moving us toward becoming 'one body' among CLCers sharing a common cultural heritage and language.

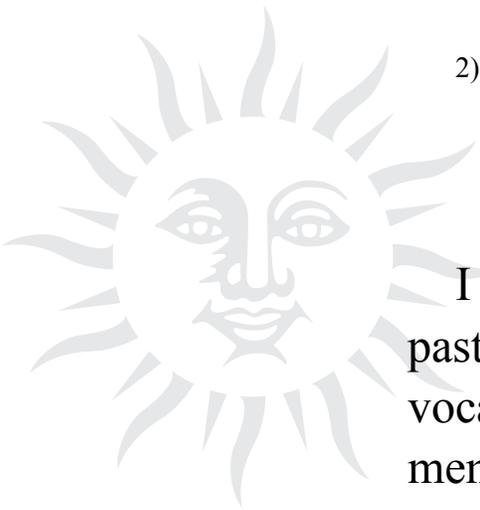
The following programs briefly describe the current and on-going development of our formation materials and the training of the guides.

- 1) Pre-CLC program** - we have created a six month program based on Fr. Gooley's *Tracking the Spirit* and the Lightworks (Fr. Tetlow's 18th annotation). Through our annual formation workshops and meetings via Skype, we are continuously training guides (in both content and process) to lead the pre-CLC groups. We are currently running several pre-CLC groups in all five clusters.
- 2) Temporary and Renewal Commitment program** - we have created an initial "Colloquy on Commitment" based on materials from CLC Australia. Since then we have updated and re-developed our materials each year for our first temporary and renewal commitment programs. In New York this year, we have adapted the Creighton University's online *Spiritual Exercises* to develop a five month commitment for our members. Our trained guides individually accompany our members who are discerning their first temporary commitment giving them special consideration. For those members who are renewing their commitment, we meet weekly in groups in person and also through Skype. Discerning their commitment each year is an opportunity for us to form our members, as well as recruit and train guides, providing them with experiential guiding opportunities.

- 3) **Permanent Commitment program** - we utilize the 19th annotation Spiritual Exercises program to accompany the members individually to prepare members for their permanent commitment.
- 4) **While guides are accompanying members individually and communally**, we have added another dimension to our program by providing peer supervision to these guides. All of our guides receive supervision individually and communally concurrently while guiding others.
- 5) **NKCLC has developed a six-month pilot program**, “Theory, Technique and Supervision.” Guides are trained intensively using various venues: readings, writing, individual and peer supervision, and learning theories and techniques based on spiritual direction, *Spiritual Exercises* and supervision. This year’s first cohort consists of nine people from the four clusters who meet monthly through video conferencing, and monthly group supervision via Skype. They also receive individual supervision and feedback.
- 6) **Each cluster also plans annual retreats** (1 day, 3 day, 5 day, 9 day, etc.) throughout the year where members celebrate their commitment ceremony.

In addition to forming our own members, we are also carrying our spiritual ministry to non-members by providing the *Spiritual Exercises*.

- 1) NKCLC was asked to introduce Ignatian spirituality and CLC spirituality to Korean parish members residing in Shanghai, China. We have begun guiding them using resources including Lightworks as well as other Ignatian prayer tools and meeting via Skype.
- 2) We also accompany people in our parishes who are interested in deepening their own prayer life by giving 19th annotation Spiritual Exercises.



I am grateful as I reflect on our journey for the past 20 years, where we were called to live our CLC vocation and to serve and respond to the needs of our members and others. I am also grateful for the daily challenges in which we are being invited to go deeper and become a discerning community.

# Wisdom Language

*Denis Dobbstein World ExCo Consultor*

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## **Why on earth learn a new language? I'm not yet fluent in prophetic language!**



*Denis Dobbstein has been a member of CLC since 1980. CLC is the place where he first met God, Ignatius ... and his future wife, Marie-Claire. Very soon they will celebrate their 25<sup>th</sup> wedding anniversary. They have a son, Antoine, who is 23 and a daughter, Camille, 21. He has been a lawyer for 25 years in Brussels.*

Fr. Nicolás certainly could claim a copyright on the concept of “Wisdom Language.” Our World EA has certainly not been exhaustive when addressing the WCLC in Lebanon. Actually, he just lit the fuse of the fireworks. It’s up to all of us to deepen the understanding of the invitation and implement Wisdom Language (WL) in such a creative way that we will astound Fr. Nicolás himself.

The members of the World ExCo started exercising as well, with both enthusiasm and humility. Don’t expect a final word from us. We wouldn’t dare to restrain your creativity.

I simply would like to share some thoughts about the stakes, inviting you to be mindful whilst daring.

## **Wisdom Language makes sense for all of us.**

Fr. Nicolás said, *“We need three languages. For new Christians and new CLC members, we need the language of history to build up the identity. We need the language of prophecy within the community of faith, to challenge those who believe. And now we need the language of wisdom for the frontiers.”*

That’s what we spontaneously refer to with regard to WL. It’s a language that is needed in particular circumstances.

Talking about the experience of Israel in exile, Fr. Nicolás said, *“When there is no faith, prophetic language does not make sense. Their challenges fall flat and there are no hearts to be moved. At this point, a new language emerges i.e. the language of wisdom.”*

Hence, I’ve been wondering. Did Fr Nicolás mean that WL is unsuitable for particular people, i.e. those who don’t have faith? Wrong guess, because then comes a very challenging sentence, almost without any notice, *“This is a language that makes sense to believers and unbelievers alike.”*

It is very likely that each one of us makes the complete experience of Israel in his/her life (probably several times), i.e. building a Christian identity, needing purification of faith and being led into a new relationship with God through WL, a “new relationship,” not a subsidiary one, not a second choice in troubled circumstances.

There’s no competition between faith and wisdom. If the prophets urge us to purify our faith, the wise probably help us to root our transcendental experience in daily life, family, culture, everything.

What’s more, if WL is valuable for each one of us believers, the frontiers are no more separation lines, but a time and a space for encounter with all those who are seekers. It’s not “we and them,” but mankind united in the struggle for truth, i.e. the meaning and accomplishment of life.

**In order to find God from time to time, which can happen in all things, we first need to seek Him in all. How deeply could WL renew the way we try?**

*“This is the wisdom of finding God in everything... now you see the connection to the topic. It is the language of God working in the family, in the children, in culture, in everything.”*

Fr. Nicolás, being a wise man, reminded us at the same time that “...not everything that happens is the will of God, not everything that we have around is good for humanity. Who is going to discern?” he asked. “We need people trained precisely to discern.”

Are we wise men and women? Will we become at least wise enough to be mediators in a world of globalized superficiality? We’re not supposed to say what is good and right. We’re supposed to discern between good and better. That requires an effort, an exercise that is to be done always anew.

This is particularly true in a rapidly changing world, where people don’t understand the language of faith any

more. Our challenge is to be able to seek and find God in everything without the need to refer at once to an explicit religious language. I would say even more: without our classic tools, without the prism of religious understanding.

The more we are rooted in faith, the more freely and spontaneously we will be able to move at the frontiers, starting with our own inner frontiers. We know so little about God. There’s so much to explore, in width and depth. Let us enjoy the quest.

Don’t think too soon about WL as a tool for an apostolate. It will come in due time and our personal WL will probably be most adequate if it emerges from our own experience.

Dear reader, in the line of Projects 160, I wish you could remember and review your very personal “top” experience of wisdom language, before sharing it with your local community. If you’re not quite sure of what a WL experience might look like, try following this exercise: think of your favorite parable and try to understand why this particular image opened a perspective for your journey.

## *Some Thoughts on “Wisdom Language”*

*Thomas McDermott*

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Faced with the pieces of a jigsaw puzzle the first question that comes to mind is-----what is the big picture? The next is----- do I have all the pieces or do I have too many? “Wisdom language” brings forth the query is----- it dimensionless or is it depth of whatever subject matter I choose to insert?

In *Evangelii Gaudium* we are exhorted to go forth and offer everyone the life of Jesus Christ. Imagine meeting Jesus in the afterlife where I say to him, “I wish I got to know you better,” and His response is, “I wish you let me know you.” Our population teems with folks needing healing and liberation while desperately seeking a deeper spirituality and peace.

The presence of instantaneous gratification and/or superficiality is permeating our society. What can be done to avoid this slippery slope? A wise man recently told me to “actualize your potentialities.” Surrounded as we are by so many obstacles, opportunities and problems (whatever you may wish to call them) how do we

proceed? The *Spiritual Exercises* have given us the elements of discernment and the particular *examen* to assist us in the “actualization” of our spiritual path.

In a world that views the Roman Catholic Church as exclusionary, how do we dispel this image and become more inclusionary? Perhaps this is where spiritual direction comes in or what Frank Drolet, S.J. used to call “the apostolate of the laity to the clergy.” The admonition of the Jesuit Father General, Adolfo Nicolás, S.J. is reinforced by Pope Francis in *The Joy of the Gospel* in advocating an openness to entertain those on the frontier. The frontier is in front of us right now. It is with the poor, the convert seeking deeper spirituality, the couple living together without the benefit of marriage, the single parent and the clergy who remain in the rectory or the chancery.

We have to become advocates for equality, transparency and a modernity that enables us to honor our God and to meet Jesus and know Him now, not later.

# International Advocacy: CLC at the United Nations

*Marie Schimelfening*

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*Marie A. Schimelfening has been a Sodality/CLC member for over fifty years. She served as CLC Executive Secretary (1971-1975) and as Executive Director (1975-1980). Marie was a delegate to several world assemblies and was World ExCo Secretary (1982-1990). She serves as a CLC NGO representative to the United Nations in New York. She is a member of the Nick Rieman, S.J. Guides CLC and a guide for the Companions CLC, both in Detroit.*

Our Christian Life Community stands on the shoulders of Giants. We have witnessed this recently as we just celebrated our 450 years as an International Movement. Two of our giants helped obtain Non-Governmental Organization (NGO) status at the United Nations. The first one was Betty Leone. In the early 70's Betty, a CLC member from Cleveland and later Washington, DC initiated the drive to promote the World CLC to become an NGO at the United Nations. Betty was a prophetic voice in the community on many levels. Because of Fred and Betty Leone's formal commitment to the CLC Way of Life, it should not be surprising that Betty saw the importance of our involvement at the UN. She was a soft spoken woman, who spoke with knowledge and wisdom. At that time Fred was Vice-President of World CLC ExCo and he was able to convey Betty's request at one of its meetings. With careful deliberation and prayer about Betty's proposal, the ExCo said yes to pursuing this venture. Betty's vision and the many contacts she made at the UN in those earlier days set the stage for CLC's ongoing participation.

Another CLC giant at the UN was Thomas Monahan, a physicist and leader of the New York Professional Sodality (Loyola CLC). Betty and Tom were in constant communication about the steps World CLC should take because of our status. In 1978 Tom began to serve as the first official CLC representative at the UN. Tom attended many meetings. Because of my work with National CLC, I had the opportunity of attending with him. The UN was like his second home. His wife, Murial, attested to that as well. They were both committed members of CLC.

In reading over the words of Betty Leone and Tom Monahan, I am struck by their vision over thirty years ago. Betty spoke of our need to look at the poverty that is happening in our world and the need for us to utilize social analysis. Tom saw CLC's mission as spiritual, pastoral and intellectual. He said, "The pastoral... is one of service to the larger community ...on religious, spiritual, moral, social, economic and political levels. Work among the victims of an unjust society. Work to reform and renew social structures. CLC should promote among their members and others a formation in Christ, a simple lifestyle and a spirit of poverty. The intellectual mission of CLC involves bringing the experience and expertise of individual CLC groups to bear on the solution of problems affecting justice and peace on the national level, and contributing to redressing world imbalances affecting human dignity and human rights.

It is not easy to get non-governmental status at the UN through the Economic and Social Council (ECOSOC). While interning at the UN in the mid 80's I saw this first hand. Knowing the application process, I was delighted to see how we, World CLC, were granted consultative status at the UN in 1975 as a Roster Member. Now we are applying to upgrade from Roster to Special Status. Having this will provide greater opportunities to write papers on specific issues, to speak at specific UN sessions and to sign on to intervention papers along with other NGOs. ECOSOC activities relate to development, world trade, human rights, status of women, population and social welfare to name a few. As we work on our International CLC focus on globalization, poverty and ecology we should be able to be advocates for all of this through

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ECOSOC. For better work and communication, two working groups were set up, one in Geneva and one in New York. After several years the Geneva moved to Rome. The umbrella focus produced by both working groups and one with which we continue to operate is: multi-cultural respect, dialogue and advocacy.

Beginning in 1976 our World CLC Assemblies included participation at the UN. The most recent World Assemblies strongly supported CLC UN Work by bringing to life our *General Principles* (GPs) In Guadalajara, Mexico - 1990 some of our GPs were revised and one specifically about working for reform of structures of society. The Mission of the UN in the World is to work together to help people live better lives and one by eliminating poverty, disease and illiteracy. "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 sorts of discrimination and especially to abolish differences between rich and poor." (GP 7d)

In 1998 at Itaici, Brazil the General Assembly stated, "We as CLC are called in witness to a world community that empowers its members to be prophets of justice and hope, able to take bold stances and positions in order to bring about more justice to this world. ... We want to participate in different forums at the national and international levels, bringing to them the voice of the poorest." (Common Mission Statement from Itaici)

In 2003 in Nairobi, Kenya affirmed our work at the UN. "The World ExCo will support initiatives in the field of advocacy for social responsibility as effective means to promote social justice. The NGO status of CLC at the UN is an important vehicle for this work. These initiatives will also contribute to the public visibility of CLC. The ExCo will support initiatives in the field of advocacy for social responsibility as effective means to promote social justice." While the entire assembly said yes to this statement, it was the responsibility of the World ExCo as well as CLC-USA to affirm this work at the UN.

In 2008 in Fatima, Portugal a report was presented to the Assembly on the work of the CLC UN Working Groups. This assembly once again affirmed our commitment to the UN. "The experience of the UN Working Groups and other experiences of networking apostolic action and promoting solidarity demonstrate the greater effectiveness of collective action in promoting justice and human dignity; it offers important lessons for world, regional and local projects."

At our last Assembly in Beirut, Lebanon 2013 the Assembly affirmed the international advocacy at the UN and encouraged our involvement at the UN in the frontier areas of Poverty, Ecology, Family and Youth. Franklin Ibanez, World Executive Secretary, put together a diagram which covers four levels of our mission from our ordinary daily activities up to our international action. This is where the UN working groups can develop a deeper sense of international action leading us to advocacy. And it is further stated in our *General Principles* #8. "... the field of CLC mission knows no limits: it extends both to the Church and the World ..."

Today we are more connected to our world than ever before. It can be and often is overwhelming, but we are blessed with being a part of a way of life through CLC that calls us even more to be involved on a global level. It is our mission.

# Monthly Briefings at the United Nations

**Joan Woods**

*(The author shares examples of the kinds of topics/meetings she attends as CLC NGO Rep.)*

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*Joan is a Non-Governmental Organization(NGO) representative for WCLC at the United Nations in New York where she is a member of the Committee on the Status of Women and the Migration Committee. She attends briefings at the UN and lectures at the International Catholic Organization Center. She is also a member of the CLC/NGO Working Group. Joan started in CLC in the late sixties as a member of the New York Professional Sodality. Today she is a member of both the Loyola NYC and Westchester CLCs. She is a member of the Metro (Regional) Council, Leadership Seminar and a past President of NCLC. As President she attended the World Assembly held in Loyola, Spain. Joan is a retired Elementary School Administrator, both in the Catholic and public school systems.*

The International Organization for Migration (IOM) is sponsoring a New York Migration series of briefings. It is an opportunity for participants better to understand contemporary migration issues and to share lessons learned and policy solutions. The first session which I attended was “Protection and Assisting Migrants in Crisis Solutions.” It was co-sponsored by the Philippines and the United States. A background paper listed examples of migration crises in Libya, Haiti, Pakistan and the Horn of Africa. Speakers were experts on the topic and gave insightful presentations. During the discussion period, some delegates and Non-Governmental Organizations (NGOs) focused on the plight of migrants crossing the Mediterranean Sea. In summary:

- 1) Leaving immigrants to drift helplessly on the sea is akin to murder.
- 2) Spain and Italy will not take in any more migrants as they have rescued their share.
- 3) The Universal Declaration on Human Rights prohibits States from sending migrants back to their countries of origin if this results in life threatening situations.

## **What is the solution?**

In her closing remarks H. E. Ambassador Irene Susan B. Natividad, Permanent Representative of the Philippines to the UN asked for help from the international community. Ambassador Natividad stated that a crisis of this magnitude needs partnerships which include governments, UN agencies, civil society and other stakeholders. I am sure everyone attending this meeting felt as I did, the frustration of accepting this invitation. This is a situation where all governments must accept their responsibility to remedy this crisis by a willingness to address the situation and to agree to work together for a solution. Then civil society can join them as partners in this endeavor. A subcommittee of the NGO committee on Migration: “Refugees: Protection at Sea,” has, in conjunction with the International Catholic Migration Committee(ICMC) and the Migration and Development Civil Society Network(MADE) written a paper entitled “ Civil Society Recommendations on Protection at Sea.” It was signed by 121 NGOs including WCLC. The paper reads: “It is the responsibility of States, with the support of the International Community as a whole.”

This is followed by seven recommendations each containing specifics for that recommendation. Finally, Article eight of the Universal Declaration of Human Rights states that, “Everyone has the human right to a remedy if their human rights are violated. Governments must be responsible.”

I belong to a sub-committee, “Migrant Children’s Issues” of the Committee on Migration. On February 4, 2015 the sub-committee presented a side event at the 53rd Session of the Commission for Social Development (CSocD53). It was entitled, “Giving Childhood Back to Refugee Children, Transforming Them into Active Agents for Change in the Post 2015 Agenda.” One panelist, Mary Jo Toll, SND, was the Chair of the Committee on Migration. One problem that was discussed was the lack of education in and outside of the refugee camps. This is an enormous concern since

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the average length of stay in a refugee camp is twenty years, and there are hundreds of thousands of refugees who live in and outside of camps. Children grow up never or rarely having seen a school or classroom, known a teacher, or experienced a day of learning in school. “Everyone has the human right to Education including free and compulsory elementary education and human rights education.” (Article 26 of the Universal Declaration of Human Rights adapted by the UN General Assembly, 10 December, 1948). A solution must be found before it is too late.

I was able to include World Christian Life Community as a signatory on another important document: “Open letter from Civil Society to UN Secretary General Ban Ki-moon and President of the General Assembly Sam Kutesa on the occasion of International Migrants Day - for including migrants and migration in the new Sustainable Development Goals.” One of the two signatories was John K. Bingham, International Coordinator of Civil Society activities for the Global Forum on Migration and Development and Head of Policy for the International Catholic Migration Commission. John is an active member of the NGO Committee on Migration and often comes to our meetings. There was an attachment to the letter: Civil Society Stockholm Agenda with 309 signatories. The agenda contains migrant related targets under each of nine out of seventeen possible Sustainable Development goals being negotiated by UN Delegates for the post 2015 development agenda.

The next New York Migration Series of briefings, sponsored by the International Organization for Migration will be on the topic of trafficking. It should be another interesting series as this topic is a very much discussed issue at the United Nations.

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The following are several of the CVX-CLC South Florida apostolic missions, where our members learn, grow and work to help others:

- Family Encounters (both in Spanish and English)
- Single Parent Family Encounters
- *Spiritual Exercises* in different modalities (both in Spanish and English)
- *Spiritual Exercises* in Everyday Life (both in Spanish and English)
- Workshops to provide in-depth faith and Ignatian spirituality growth (including separate groupings for young people)
- CVX-CLC communities, including one for children
- Bethany Group (support for parents who have lost children)
- Spiritual accompaniment
- Marriage annulment processing
- Volunteering in the Center’s administrative offices providing support in different areas: graphic design, answering phones and correspondence, liturgy preparation, special activities, promoting and fund raising
- Work in several parishes in the South Florida area
- A weekly radio program at Radio Paz, the local Catholic radio station
- Numerous individual missions such as work for *Clínica San Juan Bosco*, the *Guardiam-ad-Litem* Program, Respect Life and the Hispanic Pastoral Council of the Archdiocese of Miami.

Another “hidden pearl” was here all along; it is the variety and richness of the Spanish-speaking South Florida population. Our original 1990s CVX-CLC communities were formed mostly by members of Cuban origin. Currently, however, there are more than fifteen different nationalities among our groups; with a diversity of cultures and a common Spanish language. It sometimes feels like being in a constant “Hispanic CLC World Assembly.” The graces that flow from this interaction are enormous and help us walk in this very new and exciting journey.

Our reality is very different from that of most of the other CLC-USA regions. Guided by the Spirit we respond to the needs of our local communities, even as we participate and share in the NCLC discernment process. Please rejoice with us in our growth and pray that we continue to be attentive to the signs of the times and respond according to God’s will for our Region, in particular, and for all CVX-CLC.

# The Lord's Ranch

*Mary Ann Halloran*

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*Mary Ann Halloran is married to Michael Halloran. They are members of The Lord's Ranch CLC. They are full-time missionaries with the Lord's Ranch Catholic Community who serve the needy in Juarez, Mexico as well as El Paso, Texas and the surrounding areas. They have eight children and their oldest son is a Jesuit priest.*

My husband and I live with a Catholic Community that was started by a Jesuit priest, Fr. Rick Thomas, S.J. Fr. Thomas died in 2006, but the community and its ministries continue today. Six of the core members of the community, including myself, who lived and worked with Fr. Thomas have taken their temporary commitment with Christian Life Community. My husband and I were blessed to attend the National CLC Assembly in St. Louis last summer.

From 1964 until his death, Fr. Thomas was the Executive Director of Our Lady's Youth Center (OLYC) in El Paso, Texas. Under Fr. Thomas' leadership, OLYC grew to include ministries to the poor in different areas of Juarez, Mexico including food banks, medical and dental clinics, and prison and mental hospital ministries. Pro-life ministries also take place in El Paso. Dedicated lay volunteers from both sides of the border continue to run the various ministries.

In 1975, Fr. Thomas started the Lord's Ranch (where my husband and I and other community members live), east of Vado, New Mexico. The Lord's Ranch has housed hundreds of visitors from all over the world.

The old youth center building was sold in 1997 when Fr. Thomas acquired a larger building named Las Alas (The Wings), which is home to our offices and where a weekly prayer meeting takes place.

We would like to extend an invitation to CLC to come for an "Immersion Experience" on October 22-25, 2015. Those who would like to come would reside at the Lord's Ranch which has simple but clean accommodations. We would take you to Juarez to visit the different ministries and to spend time with our brothers and sisters in Juarez. The question people often ask is, "Is it safe to go to Juarez?" In our years of ministry, even at the height of the violence, which has now greatly subsided, we did not have any safety problems. Those who would attend this experience would constantly be accompanied by volunteers from the community. Participants would need a passport or a passport card to cross over the border. All your meals will be provided.

If you would like to be a part of this "Immersion Experience," please contact us at [thelordsranch@gmail.com](mailto:thelordsranch@gmail.com). There is no fee; donations are accepted. We hope to see some of you for this exciting opportunity.

God bless you,

Mary Ann Halloran

National Christian Life Community®

*Harvest*

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## Calendar

*Dong Hanh-CLC National Assembly:  
Pittsburgh, **May 28-31***

*Ignatian Spirituality Conference:  
St. Louis, **July 16-19***

*CLC-USA National Coordinating  
Council In-Person Meeting:  
Pittsburgh, **October 1-4***

## Next Issue

*The Family*