



## Christian Life Community Australia

### **Celebrating World CLC day**

**When: 6 April 2013**  
1.30-4.30pm

**Where: Norwood Church Hall**

**Theme: Celebrating 450 years of Ignatian Spirituality.**

- Historical aspects of Ignatius of Loyola and the charisma that calls us to action in the world today.
- What does living Ignatian Spirituality mean to us personally, to our small groups, and to our wider CLC community?
- What are some ways our SA CLC community can bring this 450 years celebration to life?
- Is there "service/action" either personally or in our groups that we are called towards in this 450 years celebration?
- What needs to be done to support taking this process of discernment back to our groups?

### **HISTORY OF CLC**

(St Ignatius' Spiritual Exercises were the fruit of his own experience. He used them for both Jesuit and lay formation.)

In 1563 John Leunis formed a group of lay students at the Roman College in Ignatian Spirituality for apostolic works. He then established similar groups throughout Europe. These Marian Congregations, ratified by Pope Gregory XIII, became the first lay apostolic body of the Catholic Church, self-governing under the Jesuit Superior General. (They were the main pillar of Jesuit apostolic works and contributed to the renewal of the Church after the Council of Trent.)

In 1773, Pope Clemens XIV abolished the Society of Jesus and placed the Marian Congregations under the direction of the local bishops. Cut off from its spiritual source, the Marian Congregations promoted Marian devotion but lost its essential Ignatian character.

Renewal was initiated by the Jesuits in 1922. With the official support of Pope Pius XII, local groups investigated their Ignatian roots and with Jesuit support, the Marian Congregations reunited as a world body.

Following their first World Assembly in 1954, they became once more, with papal approval, a world-wide lay Ignatian Community, now self-governing independent of the Society of Jesus.

At the 1967 World Assembly the final draft of the new General Principles was approved and the name changed to Christian Life Communities.

(Subsequent world assemblies continue to deepen understanding of how this community, formed in Ignatian Spirituality, can best serve Christ in today's world.)

### **Important dates this year**

- Retreat at Sevenhill: 2/3/4 August (Friday evening, Saturday to Sunday lunch)

All members - First in. 25 places available

- End of year gathering:  
9 November - Saturday 6-9.30 pm



### A VISIT WITH MURRAY ZIESING

*In our 450<sup>th</sup> year of meeting in small groups guided by the spirituality of St Ignatius, our senior members have generously agreed to conversations, which will inform us of our CLC history in Australia in the light of their life experience and interests.*

“Early in 1984, Jim Mc Inerney SJ, parish priest in Norwood, suggested I join CLC. Diana Herd had started another group in Norwood, separate from the one which she first attended at Henley Beach, begun by Maxine and Jim Hogan. These members of Diana’s group, which came to adopt the name ‘Emmaus’, were Merle Morris, Fred Nixon, Pat White, a Joey nun working in the country. We began meeting in the evenings, but as the constraints of paid work and youth have been removed, those still able now meet during the day.

I’m a physicist and for my 40 year working life was involved with weapons research, at Salisbury. For 5-8 years I specialized in measuring the effect of vibration on mechanisms and machines, providing information to improve their design. The next 5 years I was involved in designing and analyzing information gained from small cameras placed in missiles. The next 4 years, I was in charge of the data reduction from Woomera measuring the effect. For the 5 years, between 1966 and 1970, during which the UK reduced its financial responsibility for the work of the establishment, I was part of the management team. From there I went into electronics, and for 15 years, worked with the Australian armed services collecting and analyzing data about their operational weapon systems.

My significant use of technology since I retired in 1990 has been to maintain contact with my family all over the world: and to add to my information about my Netsuke collection: now numbering in the hundreds. A netsuke is a small intricately carved toggle which is part of Japanese traditional dress. They are part of a corded system associated with the kimono, which allows useful items such as tobacco, coins, medicine and small items of value to be carried. Their use ceased in about 1880 when Japan adopted western dress after the

country was opened to western influence about 1885. Today, even in Japan, very little is known of these tiny carvings. They can be carved from any number of materials, but must be light and free from any sharp or jagged edges which might harm or tear the kimono fabric, and the carving must include two small holes through which the cord is threaded. About 100 materials have been identified including many different woods and bone, shell and ivory. Originally they appeared in the 17<sup>th</sup> century and at that stage the carver was not identified. Signatures began to be carved on the netsuke during the 19<sup>th</sup> century and continue on current carvings which are not used for their traditional purpose, but are sought for their antique/artistic value.”



*Murray, whose carving skill is known and valued for his production of his specially designed hand-held crosses to aid prayer, carves netsuke. In the billiard ball above, he has placed all the instruments of Christ’s crucifixion: crown of thorns, the cross and notice of Jesus title ‘King of the Jews’, dice, lash, vinegar sponge, nails, spear.*

## **A Visit to the Mary MacKillop Group**

On the weekend of the 17<sup>th</sup> of February, I met Melton and Tina Mowbray at the 6 o'clock vigil Mass at Millicent. We joined the friendly, shared parish meal after Mass and there were four CLC members present there. On Sunday evening at 5pm, I joined the Mary MacKillop Group for their CLC meeting. They travel 45 minutes to get together, as three members live in Mt Gambier and five live in Millicent. It was a richly nourishing meeting as Melton led us with beautiful pieces of music for reflection times, an excerpt from *Following the Way* by Gerald Collins SJ, and three gospel readings to compare and contrast with the excerpt. We also received the February Apostleship of Prayer which included Mass Gospel readings for the month, a Daily Awareness Examen and a Morning Offering including papal intentions.

I had an opportunity to speak on behalf of SA EXCO, inviting questions and suggestions. I encouraged them to think of how their group might celebrate the 450 years of Ignatian lay spirituality and there was lively discussion and ideas for a Mass together for World CLC Day. Melton suggested a directory be available listing guides, contact phone numbers and meeting times so when we travel we can

contact one another. Following the meeting, our hostess, Concepta, provided a lovely supper of tossed salad, pasta, Pavlova, and fruit for dessert! It was a very blessed gathering and it was wonderful to be with Melton, Liz, Terry, Pam, Brian, Dympna and Concepta. Thank you, Melton and Tina, for making me so welcome in your home.

At our last EXCO meeting, we were reflecting on our fruitful visits with our SA groups and we agreed that visits are a valuable way to bond our community. We would like to continue the visits and encourage groups to invite us to your meetings at your convenience. You may want to invite the same people who visited you the first time or you may like to invite others on EXCO so you can get to know them better.

On Sunday evenings, I remember our Mary MacKillop group and pray: Lord, I praise you for your great love for us. Thank you for the nourishment we receive through our Ignatian spirituality. I pray for the grace to appreciate the gift we have in our World CLC family.

*Paris Huffman*

**Guide: Melton Mowbray**  
8733 2141



## **A CLC MEETING**

**1 Light a candle and CHECK IN after a few moments of silence:** How am I feeling right now at the beginning of the meeting? (In 2 or 3 words.)

**2 OPENING PRAYER and meditative music.**

We begin with a short time of stillness, putting ourselves in the presence of God and asking for the grace that everything that happens in our mind, heart and imagination may be directed purely to the praise and service of God.

**3 GRACE** prayed for.

**4 SCRIPTURE:**lectio divina or imaginative prayer (read twice.) followed by silence. (5 minutes)

**5 Sharing on Scripture:** what moved me, grabbed my attention in this passage and why?

**6 Sharing of my life and my prayer**

Some time remembering my life and prayer since the last meeting. What events in my life reflected upon from my daily examen do I wish to share with my community?

- Remember that this is a listening, not a discussion,

group. We don't interrupt, comment or ask questions. It's good to allow a few seconds of silence between each person's sharing. The guide or leader thanks each person.

**7 Unfolding or reflection on the sharing.** More open sharing. After a few minutes of silence, reflect on what moved you in someone else's sharing. Maybe it echoes a similar personal experience. Still same rules of sharing as above. It's good to allow a few seconds of silence between each person's sharing : it should happen in a prayerful atmosphere.

**8 Input:** Information about one aspect of Ignatian Spirituality or Christian Life Community, a chapter from a book, sharing on some aspect of Annotations or Spirit Express. Each person responds in turn and we listen attentively.

**9 Business:** This is an opportunity for any reports, e.g. from members who have attended a CLC event, for questions, for discussion about any concerns, for news about any work or mission in which members might be involved, or for any business the group might need to sort out.

**10 Evaluation of the Meeting:** Recognising the movement of the Spirit from the beginning of the meeting to the end. Take a few minutes of reflection. This is a similar exercise to the review of prayer recommended by Ignatius of Loyola.

What was good for me in this meeting? Do I feel differently from the beginning/check in time?

What would I have liked to be different?

What do I want to take away with me?

### **11 Closing prayer**

It's good to conclude this time of reflection with a short time of silence, INTERCESSORY PRAYER, praying for each other, and a *Glory Be* or the *Lord's Prayer*.

*As used in Victor Harbor CLC  
by Jocelyne Randabel-  
Williamson*