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# Table of Contents

- 3 Editorial Foreword: A Jubilee of Our Graced History,**  
*Dorothy M. Zambito*
- 5 President's Corner, *President-elect, Rick Kunkle***
- 8 Letter to the Editors, *Jim O'Brien, S.J.***
- 10 450th Jubilee Celebration/Engagement Task Force, *Ed Plocha***
- 12 Graced History of the Sodality Movement, *Marie Schimelfening and Fred Leone***
- 16 The New York Professional Sodality of Our Lady the Queen,**  
*Dorothy M. Zambito*
- 19 In Memory: Raymond F. Zambito, *The Zambito Family and Homilist Daniel J. Fitzpatrick, S.J.***
- 22 A Graced History: John XXIII CLC, *Mary Ellen Wescovich***
- 24 Welcome Helen Plocha, *Patrick Brennan***
- 25 Regional News: *Missouri, North Central, Northwest and New York***
- 27 USA ExCo and World ExCo Meet in Miami, *Rick Kunkle***
- 28 Calendar of Events**

**Next Issue: 450 Years of Ignatian Lay Communities, Part II**

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### LAYOUT & DESIGN

Kathleen W. Herring

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## Editorial Foreword

### *A Jubilee of Our Graced History*

A jubilee in the Jewish tradition would be a year long celebration held every fifty years. It would be announced by a trumpet blast. Among other things, the jubilee was the occasion of freeing bondsmen, of returning mortgaged lands to the original owners and of allowing the land to be left fallow. In our Church, jubilees were instituted by Pope Boniface VIII in 1300 and were celebrated every 100 years, and later every 50 years and still later, every 25 years. The jubilee year was a time of good works, pilgrimages and plenary indulgences for the remission of sin. The special jubilees of twenty-fifth and fiftieth anniversaries of marriage and ordination are occasions for celebration in our families and among our friends in our own time.

The trumpet blast is no longer the usual way to announce a jubilee, but invitations are sent out in many ways in this time of almost instant communication. And so, the World Christian Life Community has proclaimed March 25, 2013 until March 25, 2014 the 450th Jubilee Year of Grace for Ignatian Lay Communities. We are encouraged to utilize this special occasion to reflect on our gifts and to become more aware of how our collaboration with the Society of Jesus continues to contribute to these fruits.

Almost any jubilee celebration has characteristics common to all. One of these is the feeling of joy at having arrived at this point in our history. Another is a time of remembrance and reflection: where have we been, where are we now and where do we wish to be? A third is a profound sense of gratitude: we have had blessed and fruitful years, and we have survived some very difficult ones. And lastly, we look forward with anticipation to what is before us.

Within these pages, President-elect **Rick Kunkle**, in the "President's Corner," welcomes our new CLC-USA Secretary, **Patrick Brennan**. Rick brings us up to date on plans for the World CLC Assembly and the 450th Jubilee Celebration. He continues with some words on what it means to be CLC. Lastly, Rick gives current information on the progress of our reorganization as he speaks of the journey of transformation of CLC-USA.



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

In the form of a Letter to the Editors, we are fortunate to have a reflection from our guest ecclesial assistant, **Father Jim O'Brien, S.J.** of the Mid-Atlantic Region.

Jim expresses three areas of concern, relating to our past, present and future "of this still viable and relevant gift of the Spirit to the Church and the world" (Sodality/CLC).

In **Ed Plocha's** "450th Jubilee Celebration/Engagement Task Force," we read of the work of the task force, especially suggestions as to how to make the jubilee year a meaningful and joy filled one. Part of the task force's responsibility is to share information, encourage participation and help the transformation process in CLC-USA.

**Marie Schimelfening** and **Fred Leone** have collaborated on an article that presents the "Graced History of the Sodality Movement" from its founding in 1563 through 1967. They have subdivided this time frame: the Glorious Years, 1563-1773; the Tragic Years, 1773-1814; the Reconstruction Years, 1814-1948; the Renewal Years, 1948-1959; and the Challenging Years, 1960-1967.

In "The New York Professional Sodality of Our Lady the Queen," I, **Dorothy Zambito**, tell of the founding and makeup of the Sodality, of some of its rules and of some of its members. I share my experience of membership from 1957 until the community became the Loyola Professional CLC. I try to emphasize the continuity that was a reality after the transition from Sodalities of Our Lady to Christian Life Communities.

An important figure in the Graced History of the New York Professional Sodality and in the national and international Sodality/CLC was my husband, **Raymond F. Zambito**. Ray had leadership roles locally, and he served as Delegate to the World Assembly in Rome in 1967 and as National CLC-USA President in 1971. These pages

include biographical information and the homily delivered by **Father Daniel Fitzpatrick, S.J.** at Ray's funeral Mass in November.

**Mary Ellen Wescovich** writes from St. Louis, Missouri on "A Graced History: John XXIII Christian Life Community." She tells of the progression from the St. Louis University Women's Sodality and the Men's Sodality to the St. Louis University Graduate Student Sodality and then to John XXIII Sodality. She continues on to tell of the maturation of the group into John XXIII CLC and shares some stories of members of the community.

In "Welcome Helen Plocha," **Patrick Brennan** introduces us to CLC-USA's new Administrative Secretary. Read about Helen's professional and CLC credentials. Pray for her and for the success of this new position.

Be sure to read the **Regional News** from the **Missouri, North Central, Northwest and New York Regions.**

## IN MEMORIAM

<b>John P. Bellamente</b> Locust Valley CLC	<b>10/17/12</b> New York
<b>Dr. Raymond F. Zambito</b> Locust Valley CLC	<b>11/18/12</b> New York
<b>Dr. John Carlson</b> Ruth CLC	<b>12/20/12</b> Omaha

Our President-elect, **Rick Kunkle**, reports briefly on the recent meeting of the CLC-USA ExCo and the World CLC ExCo in Miami.

**With gratitude to our Lord,**

**Dorothy M. Zambito**



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*Christian Life Community U.S.A.  
celebrates and welcomes  
Jorge Mario Bergoglio, S.J. as our  
new Holy Father, Pope Francis  
AMDG*

Blessings to you, my CLC brothers, sisters and friends. I am grateful for this opportunity to share some reflections with you in the President's Corner. As I write this column at the beginning of the new year, I have completed the first seven months of my term as President-elect. CLC-USA Leadership has been busy and there is much I am grateful for as we continue our CLC journey together. I would like to share some of this gratitude with you.

First, I would like to welcome Pat Brennan as the new CLC-USA Secretary. Pat was confirmed as Secretary by the National Coordinating Council (NCC) at their meeting in St. Louis in October. Pat became part of CLC when he joined the Westchester New York CLC, along with his wife Ann Marie, in 1986 and has been active in the life of the New York Region ever since. Some recent experiences include co-founding the CLC-USA Leadership Education Fund in collaboration with CLC-Kenya in 2009 and assisting the CLC-USA Executive Council with an analysis of CLC-USA committees and functional offices in 2011. We are grateful for Pat and the many skills he brings (including management and finance) as the new CLC-USA Secretary. We are also grateful to Helen Plocha as the new CLC-USA Administrative Secretary. See Pat's article introducing Helen and this new position in this issue of *Harvest*.

This year we begin the celebration of 450 Years of Ignatian Lay Communities – A Jubilee Year of Grace. As we begin this Jubilee Year on World CLC Day, March 25, I invite you all to participate. This is a time for gratitude for our graced history, a time to celebrate together, and a time for renewal of who we are and hope to be. We have formed a task force to develop ideas and help coordinate and support activities and events in our local, regional, cultural and national community throughout the year. I pray this Jubilee will be a time for each of us and our communities to come together and share in this celebration of the gift of CLC.



*Rick Kunkle  
President-elect*



OF IGNATIAN LAY COMMUNITIES



DE COMUNIDADES LAICAS IGNACIANAS

The CLC World Assembly also takes place during this Jubilee Year. Its theme, **From our Roots to the Frontier**, ties into our 450th anniversary celebration. Preparations for the World Assembly are underway. Earlier this year we sent the CLC-USA response to the preparation questions from the CLC World Executive Council. The three CLC-USA Delegates selected by the National Coordinating Council to attend the World Assembly are Jim Borbely, S.J. (CLC-USA Ecclesial Assistant), Christina Kim (KCLC Leadership), and myself (incoming CLC-USA President). Ann Marie Brennan was nominated as a candidate for the CLC World Executive Council by Australia and Portugal.

I would like to share some points for us to consider and reflect on as we celebrate World CLC Day and enter into the 450 Year Jubilee of Ignatian Lay Communities. The points include our graced history, what it means to be CLC, and the transformation journey of CLC-USA. I offer these points with a great sense of love and gratitude.

**Our Graced History:** In Projects 152, the CLC World Executive Council shared that the Jubilee is an opportunity for “grateful remembrance of our history.” By reflecting on our graced history we strengthen our own identity. We see the journey of our community through 450 years. We see the emergence of CLC during the period of the Second Vatican Council 50 years ago. We see the recognition and approval of CLC and its *General Principles* by the Vatican as one of two lay-led organizations with pontifical right. We see how our recent World Assemblies have confirmed and re-confirmed our call as a lay apostolic body. We consider the contributions of the many people - members of Sodality/ CLC, Jesuits, Popes, and others - that helped bring us to this point in our journey. All this fills me with gratitude, but also with a sense of responsibility. CLC is unique, a special calling. How do you feel when you reflect on CLC’s graced history? What stands out for you? What does our graced history say about who we are and what it means to be CLC?

**What it means to be CLC:** The CLC World Executive Council shared ideas for World CLC Day in Projects 154. They raised a “crucial question” which can serve as a theme for our World CLC Day reflections and our reflections during the Jubilee Year: “What is our distinction as a Lay Apostolic Body, as CLC?” I was also struck by a theme that emerged in the discussion of CLC as a Lay Apostolic Body in Projects 154. This was reflected in the frequent use of these words: common mission, collective awareness, union, walk together, collaboration, collaborative ministry, solidarity, oneness, one body and unity in diversity. There is a strong sense of coming together as a lay apostolic body. They note, “the identity of CLC is itself a prophetic sign of our times, of the call to fullness of life addressed to all people, irrespective of the points of differences... The Church and society are in urgent and universal need of authentic witness.” Our identity as CLC informs our mission and how we live it out. In America we tend to be an individualistic culture. We are members of various organizations, but CLC invites us to something deeper, to the true internalization of the “we” that community brings. As a member of CLC do I look at “who” I am in the context of the “we” of Christian Life Community? What is distinct about our CLC identity as a lay apostolic body? How is this reflected in our lives? How is this prophetic in our world today?



### **The Journey of Transformation of CLC-USA:**

CLC-USA has been on a discernment journey since the 2004 National Assembly in Miami when the National Coordinating Council identified a key initiative: to develop the relationships and structures to better support our multi-cultural and multi-age reality. This led to the creation of the Diversity & Organization Committee, which initiated the series of five Leadership Assemblies in Pittsburgh from 2008 to 2012. At the fifth Leadership Assembly in 2012, the National Coordinating Council acted on many parts of the proposal for “A New Way of Being Organized and Served as a National Community” that was presented by the Working Group. This process has been described as a “re-structuring” or “re-organization.” These words can imply this is a corporate exercise of dismantling our current organization and replacing it with something better. However, this language does not capture what is happening or what needs to happen. This really is about our relationships with each other and how we come together as one body. This was the grace of the Leadership Assemblies: building relationships among CLC-USA leadership. What emerged from the last Leadership Assembly was the desire to be one body and to act on that desire. ***This process of building relationships and developing the structures that support being one body is one of transformation and renewal.*** It is a continuing process of evolution from where we are towards where we are called to be. It is a communal discernment process that invites us to utilize fully DSSE (Discern, Send, Support, Evaluate). It is living what we are called to be. Do you have energy and desire to be part of this transformation journey? Why or why not? How are each of us and our communities engaged in this transformation process?

The NCC approved seven proposals at the Leadership Assembly last summer that laid out the next steps in our transformation process. These proposals address membership, communities, community guides, national offices to support functions like formation and communications, and further development of the relationships and service network that support members. In October the NCC met in St. Louis in a special meeting to begin acting on these proposals. At this meeting, the NCC began outlining the initial ideas for working on the proposals. Two of the seven proposals were deferred (expanding the Executive Council and developing a proposal for leadership training). Task forces were formed to continue work on the remaining five proposals and their implementation. NCC mem-

bers volunteered to be the leaders and core members on these task forces. In addition to the proposed task forces, the NCC also created task forces to engage CLC-USA members in the transformation process and the 450 Year Jubilee. These two task forces have now been combined into one.

I am grateful for the effort that is being put into the work of these task forces. This is not the work of a few people. Over 35 leaders from throughout the body of CLC-USA are involved. And as the process continues, more people will become engaged in this work of transformation.

It is important to realize this transformation is already happening and has been happening. It began in the years leading up to the Miami National Assembly in 2004, continued in the Leadership Assemblies and the National Assembly in 2009 in Washington, DC. It is reflected in the decision to expand the NCC and in the growing sense of shared leadership responsibility, and was affirmed with the approval of the proposals at the last Leadership Assembly to move forward with becoming one body. CLC-USA is different today than it was five or ten years ago and it continues to change. There is movement and momentum.

The transformation is building on these graces. It is building on the gifts and experiences in the body of CLC-USA. Much of what is proposed and is being considered already exists in one form or another. While we may use different words to describe the different elements of our plans, the intent is one of renewal with the CLC *General Principles* as our guiding vision.

Finally, this transformation will not reach its full potential unless we all are part of the journey. This cannot be something with which just CLC-USA Leadership is involved. If we are to move towards being one apostolic body, then the whole body needs to participate in the transformation and renewal process. At this time in our transformation journey, it is appropriate to reflect on the themes of the 450 Year Jubilee of Ignatian Lay Communities: that we remember our graced history, live our charism with renewed enthusiasm and look ahead with hope. This invitation to journey together and become one body is extended to CLC members in the U.S. and throughout the world.

As we continue our transformation journey together there will be challenges, difficult moments, tensions and even a sense of loss. In processes of change and transformation we can sometimes focus too much on what we are doing wrong or inadequately. Evaluation is part of any discernment process and this involves consideration of where we are not fully living what we are called to be. This can be painful. However, discernment also involves

recognizing grace and the movement of the Spirit in our journey together. It is out of gratitude for these graces and gifts of the Spirit that we open ourselves to the possibilities of being the prophetic, lay apostolic body of Christian Life Community. As we journey forward we are invited from a sense of gratitude to renew and deepen our experience of living as Christian Life Community.

I ask for your prayers. Please pray for the CLC-USA leaders who are guiding us in our transformation and renewal process. And pray for each other, as we all play a role in the life of CLC-USA. And pray that we “follow Jesus Christ more closely and work with him for the building of the Kingdom” (*CLC General Principle #4*).

**As a body is one though it has many parts, and all the parts of the body though many, are one body, so also Christ.** (1 Corinthians 12:12)



## Companioning a Discerning Community

### CLC Guides Course

**June 27 - 30, 2013**  
**GilMary Retreat Center**  
**Pittsburgh, PA**

For registration form  
and further information  
contact  
Carol Zieba  
cazieba@yahoo.com



*Fr. Jim O'Brien, an emeritus member of the Philosophy Department at Wheeling Jesuit University, has been the ecclesial assistant for the Mid-Atlantic Region (MAR-CLC) since 1992. He has been a major support for MAR's semi-annual weekend retreats and workshops and its recently introduced 8-day directed retreat program. He also supports the Pittsburgh Prayer Companions/Bridges project, in its 10th year now, consisting of 19th Annotatlon retreats and training for those desiring to direct others in the Spiritual Exercises.*

### *Dear Editors of Harvest Magazine,*

Thank you for sharing with me an advance copy of "Graced History of the Sodality Movement" which Marie Schimelfening and Fred Leone have prepared for this 2013 issue of *Harvest*. I am honored to be asked to comment on the reflections of these seasoned and faithful veterans of the Sodality/CLC Movement. Mine are but the limited thoughts of a single Jesuit; perhaps, though, they can help encourage the continuing conversation you are planning to carry on in *Harvest* on the notable occasion of the 450th anniversary of this still viable and relevant gift of the Spirit to the Church and the world.

May I suggest three areas of concern as we pause to consider the "graced history" of Sodality become CLC? The first has to do with that enduring history in itself, the second with its present stage of development and relevancy, and the third with the discerning mode of alertness which is "our way of proceeding."

I'm supposing that my perspective is in line with your own editorial purpose in publishing Fred's and Marie's patient and revealing article: if we can better appreciate how God has been interacting with Sodality/CLC over the centuries and especially in our recent lived memory, the more confidently will we be able to recognize Christ Jesus' loving leadership inviting us to labor with Him in contemporary Kingdom-building.

The past is prelude to the future, but the future is not a mere repeating of the past—not with the Risen Lord and His Trinitarian Partners so lovingly and laboriously present in our midst. As we recall Sodality/CLC's younger years and some of its important actors and achievements, don't we all have reason to hope that we will be the more ready to recognize the mature and integrated style of spirituality, mission and community which the Lord is preparing us joyfully and generously to embrace?

1) Four hundred and fifty is a lot of years. They have taken the Church and the human race on a breath-taking and beautiful growth-journey, but one which has also been all too often terribly bewildering and utterly violent and destructive. Sodality/CLC history makes it abundantly clear that this Movement's survival is not the result of mere human ingenuity, nor is it a matter of a clear and serene straight-line progression. Simply put, it is God's Holy Spirit patiently searching out the right persons and the graced moments which will make the next steps possible.

And so, here we are today, CLC-USA. Our national leadership is dedicated to prioritizing our organizational structure so that with a new way of being together our rich and varied cultural gifts might be the more abundantly available for mission. The Jesuits serving as ecclesial assistants are in process of planning a national meeting to keep discerning how the essential lifeline of the *Spiritual Exercises of St. Ignatius* can continue to be readily available to our brothers and sisters of CLC, and how the traditional relationship between CLC and the Society can remain mutually supportive, even and especially in a time of transition.

Is our history teaching us that this is a time for clarifying the ways of the Spirit by faithful daily personal prayer and participation in the Eucharist and periods of retreat?

***“To dream by  
oneself is merely  
to dream. But to  
dream with others,  
aah—that is the  
beginning of  
reality.”***

How about making space in our small local groups for the prayerful study of selected documents of Vatican II, the revealing and reinforcing results of recent CLC World Assemblies, and the ever inviting *General Principles of CLC* as we celebrate the 50th anniversary of the Vatican Council and prepare for the next World Assembly in, of all significant places, Lebanon?

2) If history invites us more deeply into the daily practice of Ignatian spirituality, aren't we also being called to a fresh and relevant regard for mission, the “not being deaf to His Call?” In my experience this is the shaky short leg, if you will, of the spirituality-mission-community tripod required for the authentic support and stability for CLC or any religious enterprise. In these troubled times for Nation, Church and CLC, it is especially heartening to hear of fresh initiatives, e.g., 18th Annotation retreats in both Vietnamese and in English sponsored by CLC and gratefully welcomed by the Diocese of Arlington, VA.

Another call to relevant mission is to be found on college/university campuses in the life- and love-affirming energy generated by service projects and their seeking of right relationships with the poor and the excluded, and so importantly with the earth. There is much attentive questioning right now regarding how to attract such enthusiasm into solid spiritual formation. CLC needs to be a welcome partner around this table. How does it become so, to the betterment of Catholic, Jesuit and all higher education, and with a fuller presence to the vibrant and visionary young who give such promise of becoming the CLC of the future?

3) Feeling acutely the CLC need to attend to mission relevance, I hear Marie's and Fred's historical account bidding us to celebrate and rejoice in the recently rediscovered grace of discernment. This is so fundamental to Ignatian spirituality, and to commitment to personal and group mission. For CLC in a noteworthy way this grace is more and more exercised in the daily examen and in our small CLC gatherings and their process of DSSE, a special gift of the last two World Assemblies. Here too are the graced results of Vatican II with its deeper Trinitarian theology and the call to personal prayer and holiness for all Christians. God is to be found in the ordinary affairs of human life by ordinary Christians willing to let God into their lives, or perhaps better, to learn to listen to the God already present deep within.

Here is spirituality, mission and community in integrated interaction. Here in the experience of reflective prayer and sharing is how we discover what God is hoping in us, to make use of Fr. Joe Tetlow's happy expression. And here in this sort of communal setting is the application in our shared lives of the late Archbishop Dom Helder de Camara's Brazilian folk saying: “To dream by oneself is merely to dream. But to dream with others, aah—that is the beginning of reality.”

I trust that the Spirit will provide opportunities for us to help find our collective way into God's Future by a more prayerful consideration of our past. A graced history indeed! And how generously and gracefully the Father and Son and Holy Spirit have invited us into the process at this juncture of the ongoing human journey!

In His Peace,

Fr. Jim O'Brien, S.J.

# 450th Jubilee Year Celebration / Engagement Task Force

*Ed Plocha*

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*Ed Plocha has over thirty-five years of diverse experience that includes public service, work in education and the non-profit sector at both the grass roots and policy levels. Ed was a Jesuit for ten years. Most recently, he worked as director of advancement for the Maryland Province Jesuits for eight years until his retirement in 2012. Ed and his wife, Helen, have been members of CLC for over 12 years. Ed and Helen re-located to Portland, Oregon in March, 2012. They are members of the Portland Pilgrims CLC. Ed is the NCC rep from the Northwest Region. He is chair of the NCC task force on membership in addition to chairing the 450th Celebration / Engagement Task Force.*

The year 2013 marks the 450th anniversary of Ignatian Lay Communities. World CLC has designated the period from World CLC Day, March 25, 2013 to March 25, 2014 as the 450th Jubilee Year of Grace.

In 1563, Jean Leunis, S.J. started the *Prima Primaria* in the Roman College. This became the first community to which the many Marian Congregations (or Sodalities of Our Lady) were affiliated. These Congregations of lay communities sprang up around the world and were instrumental in preserving and transmitting the Ignatian charism. In 1967 the Congregations, in an effort to live this charism more intentionally, became Christian Life Community (CLC). More recently, CLC's call to an apostolic spirituality and life as a lay community has been articulated by our World Assemblies.

The 450th Jubilee Celebration of Ignatian Lay Communities is an important occasion for the entire Ignatian family. It provides an opportunity to commemorate and celebrate our 450 years of collaboration as lay men and women with the Society of Jesus and the many fruits this partnership has produced. World CLC invites all CLC groups around the world to see this coming year as a call to renewal to our CLC commitment by reflecting on the role of the lay Ignatian communities in the Church and to promote a greater awareness of the lay vocation in the Church and society.

The Jubilee Year of Grace is an opportunity to celebrate and reflect on our Past, our Present, and our Future by:

1. Remembering with gratitude our graced history
2. Living the present with renewed enthusiasm
3. Looking ahead with hope and contemplating our future with renewed eyes to strengthen the commitment of CLC members for God's mission in this world

The CLC-USA Executive Council (ExCo) and the National Coordinating Council (NCC) established a 450th Jubilee task force to work with CLC-USA communities to develop ideas and help coordinate, support and promote activities and events nationally as well as in our local, regional, and cultural communities throughout the coming year.

To help CLC discern and implement new governance procedures and service delivery functions, NCC and ExCo also established an engagement task force. It will share information of ExCo/NCC deliberations and discernment with CLC-USA communities, encourage their participation, and help facilitate the transformation process of CLC-USA as we move towards a more collaborative model of community. The priority points for the Engagement Task Force at the October, 2012 NCC meeting in St. Louis were as follows:

1. Create and disseminate a "common message" to inform CLC-USA about key issues that are under discussion and discernment at the national level and in our many groups.
2. Expand communication channels to encourage dialogue among CLC members, and engagement in the transition process.



3. Build ongoing relationships among our communities and the national office.

4. Do all of the above in a spirit of communal discernment, sensitivity and charity that reflects the ideals and charisms of the CLC way of proceeding.

For better economy of scale, improved efficiency and effectiveness, the 450th Jubilee Celebration Task Force and the Engagement Task Force have been combined as the *450th Celebration / Engagement Task Force*. The new combined task force will endeavor to implement the functions of both task forces as outlined above, to create dialogue, a spirit of trust and support in what President-elect Rick Kunkle calls “the Transformation Journey of CLC-USA.”

### 450th Year Celebration Activities

As noted in Projects No. 150 (November 2011) the understanding of membership in CLC is influenced socially, politically and culturally. The 450th Jubilee Year of Grace can provide numerous opportunities and multiple venues to celebrate the growing diversity of CLC in the United States. Cross-cultural activity among our diverse communities would enrich all groups involved. It would deepen the CLC experience and help us all to “live into” becoming One Body.

You may be planning activities for your community/region. *Projects No. 152* provides some ideas. Please let us know what you are planning so that we can share it with the rest of the CLC. If you have not yet begun to plan any activities for the 450th *Jubilee Year of Grace*, we invite you do so. We encourage you to be creative and to plan whatever activities you can to mark this very special occasion and to promote lay Ignatian vocations in CLC in your area. Task force members will work with you to help you with ideas for activities for your community/region. Please communicate with the task force about any plans you have for events or activities.



**“Pray for and  
support the  
delegates going  
to the World CLC  
Assembly in  
Beirut,  
July 30-August 8,  
2013.”**

#### **The 450th Celebration /Engagement Task Force:**

J. Berry (North Central Region)  
Paulina (Sung Ja) Kim (KCLC, Chicago Region)  
Trung Pham (Dong Hành)  
Mary Wescovich (Missouri Region)  
Ed Plocha (Northwest Region), Chair

You can reach us at [450yr-celebration@clc-usa.org](mailto:450yr-celebration@clc-usa.org)

For more details on the 450th Jubilee Year of Grace around the world see: [www.cvx-clc.net](http://www.cvx-clc.net)



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.



Fred Leone has been a member of Sodality/CLC for over 50 years. He has served CLC locally, nationally and internationally. Fred was President of NFCLC from 1967 to 1971, and Vice President of WCLC from 1969- 1975 and 1978-1982. Presently, he is a member of Whisper of God CLC.

# Graced History of the Sodality Movement

Compiled by Marie Schimelfening and Fred Leone

In 1556 Jean Leunis made a pilgrimage from Liege, Belgium to Rome to meet Saint Ignatius of Loyola and join the Society of Jesus. Six years later in Rome, Leunis founded “*Prima Primaria*” which was the origin of the Sodalities of Our Lady (sometimes called the Marian Congregations). A few centuries later they would be called Christian Life Communities and today Christian Life Community.

This Graced History will cover the past of our Movement/World Community. We will look ahead with hope contemplating our CLC future, looking for ways to strengthen the commitment of CLC members for God’s mission in the world. In this issue we will briefly describe important years from 1563 until 1967 when we changed our name to Christian Life Community.

Note that what you will read is a summary of several compilations of history written by many people along the way including the World CLC website at [www.cvx-clc.net](http://www.cvx-clc.net). It would take many volumes to present everything from the very beginning. We hope this will at least give you a quick overview of how it all came to be. How appropriate it is for us to read this together as we celebrate our 450th anniversary!

## PERIOD I - THE GLORIOUS YEARS, 1563 - 1773

### Founding of Sodalities (Marian Congregations)

**1563** - A Belgian Jesuit teacher by the name of Jean Leunis, S.J. gathered a group of students of the Roman College (now the Gregorian University), and later did the same at Paris and Turin. Its name was Sodality of Our Lady.

**1578** - The Superior General of the Society of Jesus, Claudio Aquaviva, approved the Common Rules for those who wished to follow this Congregation life.

**1584** - Pope Gregory XIII, with the papal bull *Omnipotentis Dei*, entitled the first Congregation at the Roman College (the *Prima Primaria*) to be the head of all the Congregations. All these Jesuit-led Ignatian groups were affiliated with the Roman College, and all became known as Sodalities of Our Lady. For almost 200 years these Sodalities, enormously effective apostolically, were found in almost every Jesuit House. All were based on Ignatian spirituality and almost all made annual Ignatian retreats.

**1587** - Pope Sixtus V, following the request of the Society of Jesus, issued the bull *Superna Dispositione*. This bull stated the right of the Superior General of the Society of Jesus to create aggregates of the first Congregation within other localities, even among persons who were not students of Jesuit schools. It might be interesting for us today to remember that in this early time of the Society of Jesus, Jesuits and lay people who were members of the Congregations would frequently work as a team. The seventeenth century not only saw the highpoint of Congregation life but also the beginning of its decline in spirit.

**1748** - Pope Benedict XIV, with the bull *Praeclaris Romanorum*, tried to renew the vigor of Congregation life. This bull increased the advantages of membership by granting the members enlarged spiritual benefits. This perhaps had a reverse effect. At that time the Society of Jesus, a victim of political intrigue, was already struggling for its life.

## PERIOD II - THE TRAGIC YEARS, 1773 - 1814

(Suppression of the entire Jesuit Order)

**1773** - Pope Clement XIV signed a document to suppress the Jesuit Order. The Congregations, by the order of the same pope, became one of the normal works of the universal Church. In the eighteenth century membership increased vastly, from 2,500 groups to 80,000. The consequence was a diminishment in fervor and practice. The spiritual life of the members and the social concern for the rejected of society was reduced to pious practices and annual and symbolic events. The Marian Congregations became a pious mass movement, different from what Ignatius or Jean Leunis or Aquaviva had meant it to be. The source, the *Spiritual Exercises of St. Ignatius*, was no longer available to the laity.

**1776** - Sodalities began in the United States in colonial times and multiplied greatly in the 1800's. Some college and high school groups were rather effective, but the adult groups, while they did much good for the Church, had no formation and no Ignatian ties.

## PERIOD III - THE RECONSTRUCTION YEARS, 1814 - 1948

The early part of this period gave way to putting together Rules for the reestablishment of the Sodality Movement. These rules were attempted in 1855 and 1885.

**1910** - *The Common Rules of 1910* were written and used by the Movement for a number of years.

**1922** - Fr. Wlodimir Ledochowski, S.J., Superior General of the Society, convened a meeting of Jesuits working with the Marian Congregations or Sodalities, as they were called in some countries. The central secretariat, a service centre, was founded. It was the first secretariat for Jesuit works. (Today the Society of Jesus Curia has eight similar offices for other works.) This was the first step toward restoration.

**1925** - In the United States, Fr. Daniel Lord, S.J. was named editor of "The Queen's Work" and National Director of the Sodality of Our Lady, headquartered in St. Louis. He served in these capacities until 1951. During this time, "The Queen's Work," a national students' magazine, reached a circulation of 100,000. In addition to the magazine, Father Lord wrote many pamphlets on topics that were relevant to Catholics of all ages. He died in 1955. At one time there were over 80 employees at the Queen's Work, which was also a publishing house. One employee was Dorothy J. Willmann. Father Lord met Dorothy in New York and, knowing of her background in writing, asked her to work with him at the Queen's Work

for one year. The one year turned into 40 years for Dorothy. Dorothy worked with Father Lord and took on many of the responsibilities of the adult Sodality Groups as the Executive Secretary. She held that position until the fall of 1971. (Note: There were two buildings known as the Queen's Work, located on South Grand Blvd. in St. Louis and owned by the Jesuits of the Missouri Province. The Sodality Movement and later Christian Life Communities were able to have their National Office in a section of one of these buildings until 1975 when both buildings were sold.)

**1931** - Father Daniel Lord instituted the Summer Schools of Catholic Action (SSCA), later changed to Summer Schools of Christian Apostolate. These were week-long sessions headed by a traveling staff of priests, religious and laity. Each summer the SSCA was given in several areas of the United States and attracted more than 10,000 youth and adult students annually. While these many sessions did much to initiate American Catholic youth to an apostolic life and mental prayer, there was very little formation and no real Ignatian grounding. Adult impact was also missing.

**1944** - President Franklin Delano Roosevelt declared a National Sodality Day. Sodalists marched on Constitution Avenue on this day. It is said that this was the work of Father Daniel Lord, S.J.

## PERIOD IV - EARLY RENEWAL - PIUS XII YEARS, 1948 - 1959

(World Federation of Sodalities and World Sodality Congresses)

**1948** - Pope Pius XII with his Apostolic Constitution *Bis Saeculari*, gave an important push towards renewal of the Marian Congregations. *Bis Saeculari* was exactly what was needed: a clear, authoritative statement on the authentic identity of the Marian Congregations, a pressing call for reform, orientations toward the future and some declarations on lay apostolate in general. The impact of this document was enormous. (Fr. Louis Paulussen, S.J. *God Works Like That - PROGRESSIO*, June, 1979.) Note: *PROGRESSIO* is the world publication of Christian Life Community.

**1950** - Seventy-one Jesuits from forty countries followed the call of the Superior General Fr. Jean Baptiste Jansen, S.J. and met in Rome as a first answer to *Bis Saeculari*.

**1951** - The First World Congress for the Lay Apostolate was held in Rome. Forty delegates from sixteen

countries took the opportunity to meet and discuss the idea of a World Federation of Sodalities.

**1952** - The Eucharistic Congress in Barcelona; was the opportunity was used to meet and discuss setting up a World Federation of Sodalities. The central secretariat in Rome was asked to prepare Statutes.

**1953** - The World Federation of the Marian Congregations was approved by Pope Pius XII.

Fr. Nick Rieman, S.J. directed lay people in the *Spiritual Exercises* in a closed eight-day retreat. This was in the Cleveland, Ohio area. Shortly thereafter, a group of Sodalists were prepared to direct the Exercises.

**1954** - The First Assembly of the World Federation of Sodalities met in Rome, Italy.

**1957** - The forming of the World Federation of Sodalities in 1954 led to the launching, in the USA, of the National Federation of Sodalities with Bob Graffy from St. Louis as the first president assisted by an executive council.

**1959** - The Second Assembly of the World Federation of Sodalities met at Seton Hall University, New Jersey.

This assembly, hosted by the United States, launched the renewal of Sodalities in many countries all over the world by the shared experiences and witnesses of those communities already marked by the *Spiritual Exercises* and a resulting formation program. Delegates from Cleveland, French speaking Canada and Cuba were glad about the surprising echo to their experiences and amazed by the encouragement of Fr. Louis Paulussen, S.J. from the World Secretariat.

## **PERIOD V “FINAL” RENEWAL, THE CHALLENGING YEARS, 1960 - 1967**

(Impact of Vatican II, 1962-1965)

(New Title: Christian Life Communities and *General Principles*)

**1961** - The National Sodality Convention was held in Detroit, Michigan.

**1962** - The Second Vatican Council opened.

**1963** - The National Sodality Convention was held in Cleveland, Ohio.

This was preceded by a week of studying the formation documents of Sodality in what was called the Blue Book, written by Nick Rieman, S.J. and other Jesuits. Indi-

vidually directed *Spiritual Exercises* began in the USA and quickly grew. The Exercises in Daily Life become widespread and offered many more CLC members the practical possibility of experiencing the Exercises fully.

**1964** - The Third Assembly of the World Federation was held in Bombay, India.

**1965** - The National Sodality Convention met in New York City.

Participants at this convention had the opportunity to hear an address given by Pope Paul VI at the United Nations.

**1967** - The Fourth Assembly of the World Federation was held in Rome, Italy.

There was a heated debate at the World Assembly on whether the *Spiritual Exercises* were **The** specific source or **A** specific source of Sodality/Christian Life Communities. As a consequence, it was determined that Ignatian Spirituality was **THE** specific source of Sodality and Christian Life Communities.

Two major moments of that decisive meeting gave us the *General Principles* and the name Christian Life Communities. When the assembly was discussing the passage speaking of our spirituality and whether we should declare the *Spiritual Exercises* “our specific source and the characteristic instrument”, there were just a few delegates with a solid experience of the *Spiritual Exercises* and many without any idea of what they meant. The crucial question was: Can such an intense and challenging experience really be part of a way of life meant for lay people? The turning point was the statement of a delegate from the United States, Dr. Raymond Borer, MD, surgeon and father of eight children from Toledo, Ohio (Realino More Sodality/CLC). He declared that he could no longer imagine how he could do without the eight days of the *Spiritual Exercises* every year.

The other moment was the **offering** of the just voted text of the newly adopted *General Principles of Christian Life Communities* by a young Japanese delegate, Setsuko Hirata, during the closing Eucharist. (Reflection from Hildegard Ehardtman, Ingeborg Von Grafenstein and Alex Le Frank, S.J. from Germany)

In the United States the National Federation of Sodalities voted to become the National Federation of Christian Life Communities. A simple vote of all the Sodalities took place by mail, and the vote was two-to-one for the change. Many Sodalities did not make the change at that time. There still remained Sodalities under a single Archdiocesan Union in Baltimore, New York, Washington, DC. and Philadelphia.

## Pictures from the Archives



Dr. Ray Zambito  
presiding at Sodality  
Congress of the Lay  
Apostolate – mid 1960's.



World CLC Federation Vice-President Dr. Fred C. Leone  
greet's Vice-Ecclesiastical CLC Assistant Fr. Nicholas  
Rieman, S.J.



World Federation of Sodalities of Our Lady, Rome, Oct. 1967.  
Father Pedro Arrupe, S.J., Father General of the Society of Jesus,  
Rev. Louis Paulussen, S.J., International Secretary, Rev. Francis  
K. Drolet, S.J., New York Professional Sodality, Dr. Raymond  
Zambito, Delegate U.S.A.



NCLC President Dr. Ray Zambito  
thanks retiring Executive Secretary,  
Dorothy Willmann.

# The New York Professional Sodality of Our Lady the Queen

Dorothy M. Zambito

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It was the fall of 1957. A teacher friend and I had recently returned from a European vacation. During our eight plus weeks abroad, Nina had shared with me about a spiritual director of hers and this group of professional men and women that had been formed to further their spirituality and service. Nina was going to enter the convent that fall, but she thought I might be interested in contacting this Jesuit priest, Father Francis K. Drolet (see picture below). At the time, we were both daily communicants, New York public school teachers and desirous of being with other like-minded people who loved the Lord and tried to follow His way in our lives. She was to follow the way of a sister religious, but I was eager to be with other lay persons. (Without identifying it as such, I was interested in a lay spiritual and apostolic community.)

I followed up on her recommendation to get in contact with Father Drolet. He said that he would be happy to meet with me for an interview. This was a different beginning for joining a group. In my parish I was used to giving or signing my name, and I was welcomed into the group/society. I have to admit to being a little nervous about the upcoming appointment. That first encounter with Father lasted a couple of hours. I was getting to know a bit about him and he was getting to know a great deal about me. Part of the interview was sharing my spiritual life to date and sharing what some of my hopes and dreams were for the future, spiritually and professionally. Father explained to me about the group of professionals he had formed and which he called the **New York Professional Sodality** (NYPS). The word Sodality was not new to me, but my brief experience with the Sodality was as a teenage girl. The people he was speaking about now were adults, professionals and included men.



I was excited about what I heard and was interested in saying yes on the spot. That was not how it worked. Father asked me to think about the discussion we had had and to go home and pray about it until we could come together again. In the meantime, he would be 'evaluating' me as to whether or not

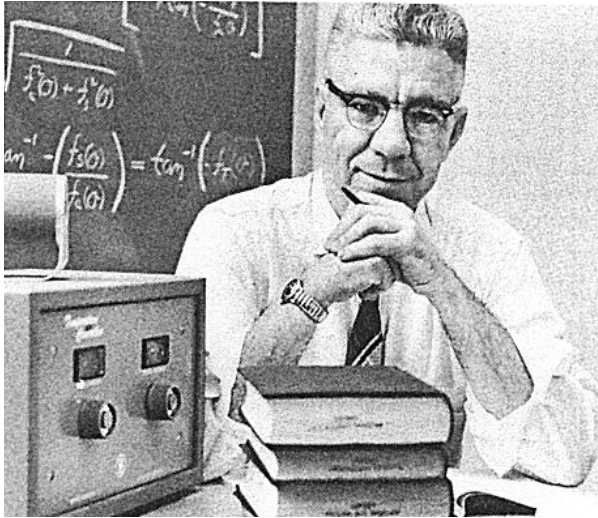
this was a good fit for me and whether there was room in the Sodality at this time. In his attempt to keep a balance of men and women in the New York Professional Sodality, there was a rule about membership. There was never to be a greater than 60 to 40 ratio of men and women. I felt very fortunate, indeed, to receive a call from Father Drolet telling me that I would be accepted as a candidate if that is where my prayer brought me. This was the beginning of a very long and blessed relationship.

I found out that the New York Professional Sodality of Our Lady the Queen first met in November of 1954 and was canonically affiliated in Rome on February 2, 1955. Its membership was drawn from all parts of the New York City metropolitan area. It was canonically erected in the Church of St. Ignatius Loyola and biweekly meetings were held at the Parish House. Those who were admitted for membership were initially admitted as candidates on probation and later as approved Sodalists. The NYPS admitted men and women in generally accepted professions, e.g. doctors, nurses, teachers, lawyers, scientists, professors, accountants, artists to mention some. Candidates were to be persons interested in bettering themselves spiritually and professionally, persons who would advance the cause of the Church and professionals who would bring apostolic action into their professions. The Sodality, I found out, was a worldwide movement that included members in every walk of life. The Sodalists had a tradition of sanctity and zeal. The Sodality boasted of a past which included 45 canonized saints and spiritual leaders like Pope Pius XII.

In 1948, Pope Pius XII issued an Apostolic Constitution, *Bis Saeculari*, which was an invitation for a renewal of the Sodality movement. Part of the change was to include membership requirements and stronger formation programs. The New York Professional Sodality and others like it in Cleveland and Philadelphia were the result of reform within the Sodality movement that would bring Marian congregations back to their source, the *Spiritual Exercises of St. Ignatius*.

One of the early leaders of NYPS was Thomas I. Monahan, President and Instructor of Candidates. Tom was a physicist who was head of optics at the Naval Shipyard in Brooklyn, N.Y. In 1959 in an article in *Sign* magazine, Tom was quoted as saying, "The Sodality is a tough,

disciplined way of life. It makes you an apostolic Catholic and dedicated professional at the same time. A few years ago, I couldn't see any connection between science and the lay apostolate. Now I wish I could get all Catholic scientists to see what this connection really is." Other members of NYPS included Tom's boss and co-worker at the Navy Yard, a Queens Borough Commissioner of Public Works, a future President of the New York City Council, several prominent members of the medical profession, several nurses and teachers, lawyers, accountants and university professors. All were working to achieve a greater integration of their spiritual and professional lives.



Tom Monohan

As members of the New York Professional Sodality, we were taught to become competent in our respective professions and to work in and through our professions so as to influence not only individuals but also patterns of society. All, with at least one college degree in hand, were encouraged to continue their studies so that they could be recognized as experts in their fields of endeavor. The Sodality gathered as a large group but was divided into small apostolic ones, as well. These groups were organized according to professions, e.g. the teachers, medical personnel, or business people, etc. These groups met to share ideas and at times common apostolic actions.

The time of candidate training dealt with instructions on spiritual works: various forms of daily prayer, especially an introduction to mental prayer; greater understanding of and participation in the Mass; meditative recitation of the rosary; examination of conscience; experiencing closed, silent retreats; the importance of having a spiritual director; engagement in the spiritual and corporal works of mercy. The training included lectures on theology, scripture and the *Spiritual Exercises of St. Ignatius*. An evening's topic might be: the Incarnation

and Birth of Christ; the Three Classes of Men; or the Layperson's Priestly, Prophetic and Kingly Roles. Another session might include an explanation and discussion of the Sodality Rules. This time of formation, between one and two years, was one in which we recognized the Sodality as a vocation, a way of life. With this acknowledgment came the query, "Can you commit to this way of life?"

In addition to the structured program for candidates mentioned above, new and formed Sodalists met together for an ongoing formation resulting from the reading, study and discussion of recent Church documents. Of special interest were those aimed at the layperson's role in the world. As the Church prepared for Vatican II, so did the New York Professional Sodality.

Community was stressed not only in the small professional groups but also in the social sense. Many a Tuesday evening over fifty Sodalists would be present for a meeting. Coffee and cake at the end of a two hour session were welcome and helped us get to know one another on a personal level. Most of us were single in the early years of NYPS. Several marriages were the result of meeting and getting to know one another at meetings at



Backyard socializing of the NYPS at the Zambitos.

St. Ignatius or at home parties. (My own marriage to Ray was one of those marriages.) A few of our number entered religious life, as well.

Commitment to the Sodality way of life was a very serious step as an individual and as part of the larger community. First, the act of commitment was called an act of consecration. It followed a vigorous 1-2 year formation, an interview with the Moderator and oftentimes a

written statement of intent. Sometimes it included a personal projection, “Where do I hope to be spiritually and professionally five years from now?” The commitment ceremony was always with the larger community. It might be done during our liturgical celebration, at the end of a retreat or even at a shrine during a pilgrimage. The commitment was considered a lifelong one.

For most of us, membership in the New York Professional Sodality brought with it an experience of the *Spiritual Exercises of Saint Ignatius*. The early Ignatian retreats were group retreats that lasted from three to eight days with one guide for all. It was common to have twenty-five or more retreatants for that weekend to weeklong experience. As the Sodalists grew in understanding of the Exercises and more Jesuits were found to give them to laypeople, directed retreats began to emerge in our midst. It was expected that each Sodalist was to ‘make’ a retreat annually.

Father Drolet was our moderator/director/guide. We laypeople were used to listening to and following the directives which came forth from Father. Even though professionals in the secular world, most of us were young students in the affairs of Church. Father knew that was going to change and he was working to ready us for the time when the laity would assume greater responsibility for their spirituality and the actions which were to flow from that. In the years immediately preceding Vatican II and in the years during and following, we were assuming new roles within the Church and experiencing changes, e.g. using the vernacular, serving as lectors and EMs and being called upon to speak on topics such as the lay apostolate or ecumenism or race relations. The times were ‘a changing’ and so were we.

In 1967, Sodalities of Our Lady experienced a few important changes. In Rome, at the Fourth Assembly of the World Federation of Sodalities, Father Drolet and

Raymond Zambito were among the delegates who voted for a name change, from Sodality to Christian Life Community. (I have stated this name change in one sentence, but the delegates struggled with it for some time.) The delegates who met in Rome determined that Ignatian Spirituality, especially the *Spiritual Exercises of St. Ignatius*, were the specific source of Sodality/CLC. (Again, this agenda item required prayer, discussion and debate before it was resolved.) This Fourth Assembly of the World Federation will be remembered also for giving the movement the new *General Principles*. It was a banner year for Sodality/CLC, but as could be expected with change, not all were happy about it.

Whether we look at the Church after Vatican II or at Sodality/CLC after 1967, we realize that accepting and affecting change come slowly. Some will welcome the new and others will not. For some the name change was a problem even as some Catholics were sorry to see Latin disappear. Some laypeople had been preparing for greater responsibility in the Church and others had not. For many the new sense of Church filled them with great hope for the future. For others it was a loss of the Church they held dear. (Similar feelings seem to be present even today as CLC tries to deal with a new way of proceeding.)

Often, I have heard CLCers view senior members who have lived through the Sodality years in the 50’s and 60’s as though they were part of a separate and different movement. We in the New York Professional Sodality were now members of the Loyola Professional CLC. We changed our name, but did not experience a change of spirituality or vocation. As was our experience from the beginning, we continued our formation, now in the light of the documents of Vatican II and our own *General Principles*. We were growing in our sense of Church in the modern world and keeping tuned into the changing signs of the times. We continue to hold tight to the Act of Consecration/Commitment we made so many years ago.

***...We live this way of Christian life in joyful communion with all those who have preceded us, grateful for their efforts and apostolic accomplishments. In love and prayer we join those many men and women of our spiritual tradition who have been proposed to us by the Church as friends and valid intercessors who help us to fulfill our mission.***

***(General Principles #3)***



## Raymond Francis Zambito

November 9, 1926 – November 18, 2012

*I have competed well; I have finished the race; I have kept the faith.  
From now on, the crown of righteousness awaits me, which the Lord,  
the just judge, will award to me on that day, and not only to me, but  
to all who have longed for his appearance.*

*2 Timothy 4:7-8*

Raymond was born in New York City on November 9, 1926, the first son of John and Lucy (Mecca) Zambito. In addition to his parents, he was predeceased by his sister Susan and is survived by his brother Peter.

Raymond was a 1943 graduate of New Utrecht High School, Brooklyn, New York. From 1943-1944, he attended Brooklyn College, New York where he was a catcher on the varsity baseball team. After two years, he enlisted in the U.S. Navy as a Pharmacist Mate. After World War II, he completed his undergraduate studies at the University of Scranton in Pennsylvania, a Jesuit university, in June of 1948.

Ray attended the New York University College of Dentistry and was awarded a D.D.S. in 1953. After

receiving his degree in dentistry, he returned to naval duty as a dental officer in the Naval Reserve. He retired from the U.S. Naval Reserve as a Captain in the Dental Corps in 1986.

Ray continued his post graduate education at N.Y.U., Kings County Hospital in New York, and Cook County Hospital in Chicago. He became a Diplomate of the American Board of Oral and Maxillofacial Surgery in 1969. He went on further to earn a Doctor of Education in Administration in Higher Education from Teachers College, Columbia University and an MBA from Adelphi University, both in 1978. In 1994, Ray was awarded an Honorary Doctorate of Science from Seton Hall University.

Raymond found his niche in hospital dentistry. He held appointments in several New York hospitals where he was Attending Oral Surgeon, and he belonged to many professional organizations. From 1966 to 1968, he was Attending Oral Surgeon and Director of Dentistry and Oral Surgery (fulltime) at Lincoln Hospital-Albert Einstein College of Medicine Affiliation in the Bronx, New York. In July of 1968, he moved on to serve as Chairman of the Department of Dentistry of the Catholic Medical Center of Brooklyn and Queens until 1996. During this time, Ray was the author of many dental journal articles. He published a dental/medical newsletter and co-authored four books on hospital dentistry and diseases of the mouth. After his retirement from the Catholic Medical Center, he continued to write and to consult for various insurance companies.

Raymond married Dorothy M. Sikoryak on April 23, 1960. They lived over 48 years of their 52 plus years together in Locust Valley on Long Island. They met in the New York Professional Sodality and made their life long commitment to Sodality/CLC in the late 1950's and continued to be active members until Ray's death. Ray and Dorothy began the Locust Valley CLC in 1970, when a growing young family made it difficult to continue at the Loyola CLC in New York City. Ray's commitment to Sodality/CLC was strong as evidenced by many leadership roles that he embraced. During the Sodality years, he was a frequent speaker on the call to be a lay apostle. He served nationally as a delegate to the 4th Assembly of the World Federation of Sodalities in Rome in 1967 when Sodality was changed to Christian Life Community, where new *General Principles* were presented and when the *Spiritual Exercises of St. Ignatius* was recognized as the specific

source of spirituality for CLC. Ray served as President of CLC-USA in 1973 and was co-chair for CLC assemblies in Iowa City (1973) and in New York City with Dorothy in 1999. At the Iowa meeting, Ray and Dorothy received the Christian Life Community Award.

Ray and Dorothy raised a family of six children and have been blessed with twelve grandchildren. In his 'spare' time Ray was an avid reader (usually material of a professional or spiritual nature), a fan of Jazz and swing, a runner and a great ballroom dancer. He and Dorothy could always be found together on the dance floor. When the children were growing up, Ray could be found in the audience to see them receive awards, be present at their concerts and be in the stands as they played baseball, soccer, basketball, ran track or wrestled. As 'Papa' to the grandchildren, he would read or carry on conversations so as to challenge them into thinking on their own.

A favorite saying of Ray's was, "How can I be of service?" More than once, that question made local pastors either feel threatened or think Ray was a little off. For many years Ray served the parish of St. Gertrude as lector, EM, parish council member and president and teacher of religious education, especially for older teens and adults. Locally, he served as one of the medical personnel for the men's homeless shelter. He realized a lifelong dream of serving in the missions by taking part in the Catholic Medical Mission Board's annual service trips to the Dominican Republic during nine summers, delivering much needed dental care to God's poor. A great joy of his was sharing this experience with four of his six children. How proud he would be to know that his daughter, son in marriage and some of his grandchildren are involved in a similar program.

## *Homily for Raymond F. Zambito*

*Father Daniel J. Fitzpatrick, S. J.*

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"What does it profit a person to gain the whole world and forfeit his/her life?" (Mark 8:36) The story is told that Ignatius Loyola quoted these words to Francis Xavier, a fellow student at the University of Paris, to win Francis over to God. We all know how well it worked. Both Ignatius and Francis lived out their lives by following this saying of Jesus. And so are we all called to do the same.

Four centuries later a young lad from NYC by the name of Ray Zambito traveled to Scranton University to pursue his education. In the process he was introduced to Ignatius Loyola, his life and writings, especially the *Spiritual Exercises*. In Ignatius Ray found a kindred spirit. From that point on, the spirit of Ignatius colored Ray's whole life and gave him the direction and purpose he was looking for.



*Father Daniel J. Fitzpatrick, S.J. is the long time EA for the Metro NY Region and family friend of the Zambitos.*

Ignatius taught Ray to live his life by keeping this saying of Jesus clearly before him: what is really important in life, how are we to live out our life and not lose ourselves in the process? Ignatius was a man of prayer and action. So was Ray. Everything in Ignatius' life focused him on his final end, the goal of everlasting life and the glory of God. Ray followed Ignatius in this and saw his whole life through the lens of Jesus' life, death and resurrection.

After graduating from Scranton and dental school at NYU, Ray met Fr. Frank Drolet, a Jesuit priest who introduced Ray to the Christian Life Community. Again a good match! CLC offered Ray a way to live out this vision of Ignatius in his life each day. In joining CLC Ray also had the good fortune to meet Dorothy and the good sense to realize that she was to be his partner in this great enterprise of seeking God in all aspects of their lives.

Once Ray and Dorothy had started their family together they saw everything in their lives as a means to draw them closer to God. Ray's profession as a dentist and oral surgeon, his work of administration for the Diocese of Brooklyn at Mary Immaculate Hospital were all seen as part of the vision Ignatius bequeathed to him, to see all of life as a road to his eternal destination. The joy he and Dorothy felt in their love, the joy they experienced in the births and raising of their six children were all part of the greater picture that God had for Ray. That is what the Church calls a vocation, the way God has for each of us to follow our path in the way of Jesus. Ray embraced this vocation with dynamic energy and enthusiasm.

Ignatius reminds us that God is a God of gifts. It is at a time like this that we realize all the gifts God bestows on us. At the time of death we come realize not only the gifts that have been given to our beloved deceased, but also what a gift he or she was to us. At the wake yesterday many memories and stories were recounted by so many who came to pay their respects. This morning Ray's six children have shared with us their very personal testimonies to their father. All of these really reflect the gift that Ray was to so many of you here today, especially to his family. I hope that you all, especially Ray's children and grandchildren, will not only remember but keep alive the gifts that God has given to you through your father and grandfather. They are precious; hold them in your heart.

As we are before the Lord this morning in prayer and loving memory of Ray, the Risen Lord comes once again to give Ray one final gift. Just as at the first Easter the Risen Lord came to His friends to bring them gifts of peace and understanding, of love and healing, so we pray that the Lord will give these same gifts to Ray. This morning we can almost hear Jesus offer His words of invitation to Ray: "Come to Me and I will refresh you."

Our faith tells us that in order to enter into His Peace Jesus had to first endure the suffering and pain of crucifixion and death. What a consolation and strength for us all to know that our God became one with us in our humanity even in sickness, weakness and diminishment to the point of death. In knowing that Jesus has been one with us, we come to see that beyond death there is life, beyond our grief there is joy, beyond our sorrow there is peace.

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***"That is what the church calls  
a vocation, the way God has  
for each of us to follow our path  
in the way of Jesus."***

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Ray knew and believed that because he was a man of faith. We all know how much Ray loved Christ, His Church and the Eucharist. And so we are here this morning in the church where Dorothy and Ray worship to break the Bread of our Eucharist. We believe that the Lord now gives Ray the gift of life and peace forever. May the Lord come to each of us here this morning that we all may know the closeness of a God who loves us and who now holds Ray in loving embrace. May the Risen Lord pour out the gift of His Spirit upon us all. At a time of darkness the Lord wants us to know the light of His consoling presence. At a time of sorrow Jesus wants to give us His gifts of hope and peace. This morning we are well aware that we are in the presence of something greater than ourselves. Faith teaches us reverence before the mystery of both life and death.

God's ways are mysterious indeed. Our sincere condolences to Dorothy, Ray's brother, Peter, to his children and all of Ray's family. May Ray rest in peace.

# A Graced History: John XXIII Christian Life Community, St. Louis, MO

Mary Ellen Wescovich



Mary Ellen Wescovich has been a member of John XXIII CLC since 1970. She is married to Gene Wescovich and they have three grown children. After graduation from Saint Louis University, Mary taught third grade in the Archdiocesan Catholic Schools of St. Louis and later for the diocese of Belleville, IL where Mary and Gene currently reside. In 1992, Mary began working at Saint Louis University in the university libraries. Since retiring in 2009, she helps with the care of her grandchildren and is a substitute assistant at St. Paul's Preschool. Mary became involved in CLC at the national level in 1996 attending the gatherings in Pittsburgh. Currently, Mary is the NCC rep for the Missouri Region.

In 1958, two graduate student members of the Saint Louis University Women's Sodality approached Fr. Carl Hangartner, S.J., to form a graduate student sodality. Several alumni of the Men's Sodality from the School of Arts and Sciences soon followed. The new sodality took the name, Saint Louis University Graduate Student Sodality, dedicated to Our Lady of Wisdom. Today, three of the original members, Joan DeWitt, Katherine Wagner and Bill Hufker, continue as active members.

This was the first co-ed Sodality in the St. Louis area. In addition to regular meetings with prayer and study of the *General Principles* and frequent Mass attendance, the sodalists engaged in service activities consisting of cleanup projects in various city neighborhoods, especially around the area of the University. There were youth activities planned for teenagers who lived near St. Francis Xavier (College) Church.

***"Come and see the works of God, His tremendous deeds among men. . . . therefore let us rejoice in Him."*** (Ps 66:5–6)

When Vatican II convened in Rome under Pope John XXIII, the group changed its name to John XXIII Sodality. After the council, the World Sodality movement changed its name to Christian Life Community (CLC) as the result of the Pope John's ideals and reflecting the Vatican Council's vision for the future. John XXIII Graduate Sodality became a CLC with Fr. Hangartner, S.J., continuing as moderator. Father remained in the background, serving the spiritual needs of the group while providing the Jesuit presence. He understood CLC as a lay organization and encouraged the members to govern themselves. By that time, the members had finished graduate school and had gone on to working at their first jobs in their chosen professions. This prompted the name to be revised once again to John XXIII Professional Christian Life Community. The CLCers continued living in the spirit of St. Ignatius. After a few years, new members came along from educational institutions other than Saint Louis University and from various working backgrounds. In time, the description "Professional" didn't fit anymore and so the name changed to John XXIII CLC to show a welcoming spirit to all interested persons without consideration of educational background or work.



***" . . . for you have always been my help: in the shadow of your wings, I rejoice: my heart clings to you, your right hand supports me."*** (Ps 63:7–8)

The 1970s saw John XXIII members mature, settle into adulthood and find their vocations. Several of the members met at CLC, married and began families. CLC meetings took on this family dynamic and became quite lively with little ones in tow. The annual retreat was planned to accommodate children and we discovered a retreat center welcoming to children.

This offered the ability to plan parallel activities during the day for the children who rejoined their parents at mealtime, Mass and bedtime.

***“I will sing the praises of Your name forever, fulfilling my vows day by day.” (Ps 61:9)***

Three John XXIII members served CLC on the national level during the 1970s and 1980s. Joan DeWitt and Fred Hodes each served in the capacity of treasurer. Albert Vaughn was a consultant. About this time, Clare Summers moved to St. Louis from Buffalo, NY to take the position of Administrative Assistant to Dorothy Willman. Later, Marie Schimelfening succeeded Dorothy Willman as National CLC Director. Both Clare and Marie joined John XXIII CLC. Clare became our first emeritus member, living out her later years in St. Louis. She died in 2012 and is remembered as a great example of one who loved CLC and lived the Ignatian ideals fully. An inspiring memorial Mass took place at St. Francis Xavier Church.

***“In God alone there is rest for my soul, . . . my rock, my safety, my stronghold so that I stand unshaken.” (Ps 62:1–2)***

The years went by, and we found ourselves regrouping and in the position of finding new moderators for our CLC group while the role of moderator changed to that of guide. Fr. Hangartner, S.J., died August 1, 1977. It seemed like the end of an era for John XXIII CLC. Father had seen us through those college years and into adulthood for nearly twenty years. The Holy Spirit prompted us to contact Sister Joan Granzeier of the Society of Helpers. We asked her to serve as our guide and she was the perfect choice. Sr. Joan led the community to the next level of deepening Ignatian Spirituality. Then, Sr. Joan was called by her religious order to serve as provincial and she moved to France for several years to fulfill this commitment. John XXIII CLC set to the task of finding a new guide. This time, the Holy Spirit sent Fr. James Veltrie, S.J., and Father Jim remains with us to the present. We have grown immeasurably more Ignatian as a result of his influence.

***“You are my refuge, a strong tower against the enemy. Let me stay in your tent forever . . .” (Ps 61:3)***

Through these years of maturing in our faith and following the ideals of St. Ignatius, our lives have taken many turns. We have walked with each other through life happenings and unforeseen situations. One of our members, Judy Payeur, was diagnosed with Multiple Sclerosis. What a test it was for Judy to be faced with such a challenge in the prime of life. With the help of her sister, Rosemary, and close friend, Joan DeWitt, Judy faced what lay ahead with heroic strength. Although the illness taxed her physically, she never lost her loving way with people

or her beautiful faith in God. Through the years she managed to mentor us and teach us how to live with grace while she kept pace with this degenerative disease. We will always remember her last birthday on earth at the nursing home.

She introduced us all around to her friends and pointed out one woman who had a similar medical diagnosis. Judy turned and said, “You know me, I told Rosie and Joan she didn’t have family close by, so we adopted her.” That was classic Judy Payeur, living CLC wherever she saw a need.

***“And so, I will sing of your strength, in the morning acclaim your faithful love: you have been a stronghold for me, a refuge when I was in trouble.” (Ps 59:16)***

Today, John XXIII CLC continues striving to be more dedicated to following the Ignatian way in meetings and activities. A recent highlight was the celebration with a young man, Henry Knarr, on the occasion of his sixteenth birthday. Henry and his sister, Katherine were adopted from India at one year of age. On their arrival in the United States with a guardian from the children’s home, their adoptive mother, Linda, met them in Washington, DC. Initial information indicated that a little boy was coming. Three days later, Linda received the news that there was a little girl, too. She was thrilled to receive both children. Henry and Katherine’s godparents are members of CLC. It has been a blessing to watch the children grow. We were delighted when Henry asked to spend his birthday on January 20 with the community at St. Joseph’s Shrine, the Jesuit Church where they were baptized. Henry took part in a prayer service reading the first scripture passage. Fr. Jim gave Henry and his sister a special blessing. The celebration continued with lunch and a birthday cake. Times such as these are examples of ongoing experiences in sharing and practicing our way of being together in CLC.

***“To see thee more clearly, to follow thee more nearly, to love thee more dearly.” (St. Ignatius)***

This year, 2013, is the 55th anniversary of John XXIII Christian Life Community. Plans are underway to celebrate this historic milestone. How providential that it coincides with the 450th Jubilee of Lay Ignatian Spirituality. We continue the CLC Way of Life to the best of our ability: praying together, caring for one another, loving and seeing Jesus in one another and in all we meet. We do this in the name of God, our Father, His Son, Our Lord Jesus Christ, and the Holy Spirit.

# Welcome Helen Plocha

*Patrick Brennan*

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*Patrick Brennan's bio can be found on page 5 within the President's Corner..*

I am very pleased to introduce CLC-USA's new Administrative Secretary to you.

In this new role for CLC-USA, which was designed and approved by the NCC in June 2012, Helen will be the CLC national point person and organizer for the important record keeping and administrative activities of ExCo and the NCC.

We are very excited and grateful that Helen will be joining us and we look forward to working closely with her to help strengthen the "hearts on fire" of CLC across our country!



Helen comes to CLC with 15 years business experience in accounting, management and systems at Prudential Insurance Company's home office in Pennsylvania. After a lengthy discernment, she changed her career goals and educational focus to the field of social work. While at Prudential she completed a Bachelor of Science Degree in Health Care Administration. She has a Master's in Social Work (MSW) from the University of Pennsylvania in Philadelphia. She held positions of increasing responsibility in the field of Geriatric Social Work in Philadelphia and later as Medical and Oncology Social Worker at Mercy Medical Center in Baltimore, Maryland. In addition, Helen has a Certificate of Advanced Studies in Pastoral Counseling from Loyola University Maryland.

Helen, together with her husband Ed, has been a member of CLC for over a dozen years. Many of you may know Helen from her attending national meetings and the National Assembly in Washington, DC in 2009.

She helped launch a CLC group at Old St. Joseph's Church (Jesuit Parish) in Philadelphia where she and Ed were active parishioners. She participated in parish activities that included hospital Eucharist Ministry at Pennsylvania Hospital.

She and Ed were CLC members in Baltimore where they lived for 8 years before moving to Portland, Oregon last year. They were active members of St. Ignatius (Jesuit) Church, where she participated in retreats and days of prayer. She was a volunteer at Stella Maris Hospice in Baltimore. Helen made the 19th Annotation retreat at St. Ignatius with Fr. Frank McGauley, S.J. As members of the Mid-Atlantic Region (MAR), both Ed and Helen participated in numerous CLC retreats and days of prayer.

She and Ed are currently members the Portland Pilgrims CLC. They are parishioners of St. Pius X Church in Portland where Helen serves on the Bereavement Committee.

Helen started in her new position at the beginning of February. At the February Portland Pilgrims' meeting, Pat Mickiewicz led a formal "sending" ceremony for Helen as the new CLC-USA Administrative Secretary. It included warm words of support for her from all and a group blessing. In your local community, please pray with us as we show our support for her in her new position.

## Missouri Region—Mary Wescovich

The Missouri region held its annual Advent gathering on December 1 at the home of Yvonne and Don DeHart. Nineteen members attended Mass concelebrated by Fr. Robert (Cos) Costello, S.J. and Fr. Jim Veltrie, S.J. It was followed with refreshments and visiting throughout the evening. We met and welcomed several people, Mike Whalen, Elsa Gutierrez and Mary LePage. We look forward to having them get to know CLC. Don and Yvonne have hosted this gathering for the last five years. We are most grateful for their welcoming spirit.

During Advent, we launched a regional newsletter with the help of Fr. Cos, Kitty Gray, Ann Padberg and Mary Wescovich. The newsletter is an outgrowth of the result of last year's World CLC Day. After the day of reflection, we came to understand more deeply how important it is to keep in touch with each other and to have a formal way to inform our members about CLC happenings locally, regionally and nationally. We gave a special thank you to Ann Padberg, a member of the People of St. Paul, for her expertise and effort in helping the newsletter to become a reality.

The National CLC Formation Team met in St. Louis, January 31 - February 3. A small group of local CLC members planned a Saturday evening get together at Jesuit Hall where the formation team was staying. Everyone gave a short history of their beginnings in CLC and related how they are involved today. It was a very enjoyable time getting to know each other on a deeper level and seeing how much we have in common due to our connection with living the CLC way of life.

We will gather for World CLC Day on Saturday, March 23 at DeSmet Jesuit High School in St. Louis. Maryanne Rouse from Omaha, a long time CLC member involved in leadership will be our keynote speaker. Maryanne was a member of the National CLC Working Group and she will share about her two year experience, placing it in the context of The 450th Jubilee of Lay Ignatian Communities. We are eagerly looking forward to her visit.

## North Central Region

*(Collected from the February 2013 Newsletter)*

The task force studying the feasibility of offering the **Retreat in Daily Life** as an apostolic activity throughout the North Central Region has begun meeting. It is gathering information about Annotation 19 programs in other places - what these programs include, how they are staffed and how directors are recruited and trained. Anyone who

has information about such programs elsewhere is asked to pass it along to a task force member. The task force members are: Charlie Hoover (Iowa cluster), Bonnie Hugeback and Linda Bennett (Minnesota cluster), Rita McShane (Wisconsin cluster) and Maryanne Rouse (Omaha cluster). The task force is set to finish its work in late summer. It was formed after a discernment at the regional assembly last fall in Cedar Falls, Iowa.

Four CLC members are visiting Jesuit ministries in Kohima, India accompanied by Father Anand Perira, S.J., a native of India who was part of Icthus CLC while he was earning a master's degree at Creighton. Joan Lanahan of Quest for Metanoia (QM), Connie and Terry Finney of Icthus and Maryanne Rouse of QM will be making the trip.

Dr. John (Jack) Carlson of Ruth CLC passed away on December 20. Jack was a professor of philosophy at Creighton. He spent his entire professional life as an administrator and faculty member in Catholic higher education. His most recent book, *Words of Wisdom: A Philosophical Dictionary for the Perennial Tradition*, was published last year by the University of Notre Dame Press. Father Tom Shanahan, S.J. and Father Bert Thelen, S.J., Ecclesial Assistant for the region, were among the concelebrants at Jack's funeral Mass in St. John's Church at Creighton.

Dr. Roger Bergman of Ite CLC in Omaha received a third place award in the Educational Books category of the Catholic Press Association for his book, *Catholic Social Learning: Educating the Faith That Does Justice*. Roger is an associate professor in the Department of Sociology, Anthropology and Social Work at Creighton.

## Northwest Region—Ed Plocha

CLC-USA is comprised of ten geographic regions, including CLC Northwest, and nationality communities around the country representing Vietnamese, Korean and Latino cultural groups. Over the past ten years CLC-USA has become a microcosm of the world community, being multi-cultural and multi-linguistic across an age span from teen to senior citizen. The CLC Northwest Region has a dozen local communities located mostly in Oregon and Washington. These communities of 6-10 people meet to share their experiences and become more aware of and respond in ever more authentic ways to God's desire in their lives. Rick Kunkle of Olympia, Washington, outgoing Chair of CLCNW, is President-elect of CLC-USA (becoming President on July 1). He will represent CLC-USA at the CLC World Assembly in Beirut, Lebanon later this summer. Rick serves on the Oregon Province Jesuits' Spirituality Commission. Tri Dinh, S.J. of the California

Province Jesuits is the Ecclesial Assistant for the West Coast (Western and Northwest Regions).

Christian Life Community Northwest was initiated in 1988 by Sr. Sylvia Swanke, RSM, and Fr. Larry Gooley, S.J., at the request of Provincial Frank Case, S.J.. Sr. Sylvia had been a member of a CLC community when she lived in Omaha. She and Fr. Gooley began communities in Seattle, Spokane, Portland, Anchorage, Olympia, Richland and Newport/Yachats during the next several years. They drove about the Northwest guiding and supporting these communities. Fr. Gooley created the materials these communities used on their spiritual journeys. These manuals and books are still widely used. CLCNW had several regional gatherings during the 1990s at Jesuit High in Portland and Bellarmine Prep in Tacoma. Shane Martin, Eileen Burke-Sullivan and Lois Campbell were a few of the presenters at these gatherings.

Sr. Sylvia resigned from the CLCNW ministry in 1996 and Fr. Larry continued on as Regional Ecclesial Assistant. For several years membership in CLCNW declined as communities aged, members moved on, or energy and interest waned. In 2001 a lay leadership team formed to take on more of the leadership and management function for CLCNW with support from Fr. Gooley. In 2004 Fr. Gooley stepped down as the Northwest Regional Ecclesial Assistant. That November the Regional Council met in Olympia, Washington and approved our bylaws and more formally took on the leadership of CLCNW. Fr. Gooley and Sr. Sylvia continue to be actively involved in the life of one of the clusters of CLC groups in the Newport, Oregon area.

CLC members are called not simply to *do* the *Spiritual Exercises* but rather to make them the unifying experience in their lives. In this context CLC supports members to experience the full exercises, make annual retreats, have a spiritual director and use the tools of the awareness examen and discernment. Much of CLC's work is in lay formation and promoting the *Spiritual Exercises* to lay men and women. Many of our members give the Exercises on a continuing basis in various forms, in the parishes, with their own directees and through programs such as "Bridges" and "The Spiritual Exercises in Everyday Life" (SEEL). The SEEL program is particularly strong in the Portland, Oregon area.

The integration of our experience of Ignatian Spirituality with Christian community and Gospel mission is animated in individuals through on-going spiritual direction and development and is anchored and nurtured in the small group meetings which occur every 2-4 weeks – though some groups meet weekly. It is in the small groups that individuals share where they have

experienced God or where there has been difficulty in changing a situation in the events of their daily lives. The process of discerning, sending, supporting, and evaluating (DSSE) is employed in the meetings as members apply the principles of Ignatian Spirituality, reflect together with the community, and provide support and guidance in applying the Gospel message. This is the "hearth" of CLC where faith is nurtured, hope is anchored and love pervades so that the Gospel mission can be more fully manifested in daily life in the current culture and situation in which we live. CLC envisions itself as a "missioned," discerning community. We place a high value on building community and

collaborating with member communities, the Society of Jesus in particular, and with other movements or organizations whose vision or experience complements our own. Collaboration strengthens our community-held vision internally as well as for the Church at large.

As members of CLC we rejoice in our rich diversity as a discerning community for service. We look forward to our "Transition Journey" as we build ever-deepening relationships with each other and those in our world; nourish strong bonds of human affection and bear witness to the Kingdom. It is as though we are many sparks, but one fire: a fire that provides warmth and light to our contemporaries. Through our deep love of God and our passion for his world, we hope to be a fire that starts other fires.

## New York Region

Locust Valley CLC lost two longtime members of the community, John P. Bellamente and Raymond F. Zambito. John passed away on October 17, 2012 a day before his 95th birthday. He had been a member of CLC since 1970 along with his late wife, Mary. For many years, John served both his community and the region as treasurer. As John lay close to death, he was surrounded by his community, his second family. John's simple faith and trust in Jesus were examples to all who knew him. His joy and friendship were experienced by many.

Ray, a close 'buddy' of John passed away on November 18, 2012. (See the article on Ray in this issue of *Harvest*).

The region is pleased that Patrick Brennan of St. Catharine's CLC is the new Secretary of CLC-USA's ExCo. We pray for him as he serves all CLCers in this position.

# CLC-USA Executive Council Meeting in Miami

*Rick Kunkle*

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The CLC-USA Executive Council (ExCo) had its annual in-person meeting in Miami February 21-24, 2013. One of the reasons we met there was that the World CLC Executive Council also was holding its annual meeting there. The CLC-USA ExCo held its meeting at the home of Ady Viera. The World ExCo stayed and met at the Manresa Retreat Center. We would like to thank the South Florida CLC members, particularly Ady Viera and Carlos de la Torre, and the staff at Manresa Retreat Center for hosting us.

The ExCo had a full agenda for our meeting. Topics included:

- Updates on the task forces working on the Leadership Assembly Proposals
- The National Offices of Formation and Communication
- CLC World Assembly Preparation and the CLC-USA Profile
- The 450 Year Jubilee Celebration of Ignatian Lay Communities

- The KCLC proposal to the NCC
- The 2014 CLC-USA National Assembly
- The 2013 budget and finances
- Roles and tasks for the new administrative secretary.

On Friday afternoon, the CLC-USA ExCo had the opportunity to meet with the World ExCo at Manresa Retreat Center. We talked about our renewal and transformation process, Dong Hanh's role as "Godparents" for CLC Vietnam as they prepare to join the world community, CLC membership, and the New York United Nations Working Group. After our meeting we celebrated Mass and shared dinner with some South Florida CLC members.

The CLC-USA ExCo also met with the three members of South Florida CLC's Regional ExCo on Saturday afternoon. This was an opportunity to get to know each other and learn about some of the things happening in South Florida. That evening Ady hosted a large gathering of local CLC members, and CLC-USA and World ExCo members. We are grateful for the hospitality of our hosts and the many blessings from our time together in Miami.



Front Row: *Chris Micallef (World Vice President, Malta), Luke Rodrigues, S.J. (World Ecclesial Vice Assistant), Sophie Nguyen (CLC-USA Treasurer), Sofia Montanez (Progressio, webmaster, Rome), Franklin Ibanez (World Executive Secretary, Rome)*

Middle Row: *Jean Paul Biruru (World Consultor, D.R. Congo), Mong-Hang Nguyen (CLC-USA President), Jim Borbely, S.J. (CLC-USA Ecclesial Assistant)*

Back Row: *Rick Kunkle (CLC-USA President-elect), Pat Brennan (CLC-USA Secretary), Edel Churu (World Consultor, Kenya), Daniela Frank (World President, Germany), Mauricio Lopez (World Consultor, Ecuador), Elaine Nightingale (World Assembly Process Guide, Canada) Lois Campbell (World Secretary, USA), Rita El Ramy (World Consultor, Lebanon)*

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## **Calendar**

*Guides' Course, Pittsburgh*

*June 27-30, 2013*

*World CLC Assembly, Beirut, Lebanon*

*July 30-August 8, 2013*

*CLC-USA NCC Meeting, St. Louis*

*September 21-24, 2013*

## **Next Issue**

***450 Years of Ignatian  
Lay Communities, Part II***