



## *Reflections on Water*

A Communal Experience of the  
18th Annotation with a Focus on Water

In Memory of John English, SJ

and

Nick Riemann, SJ

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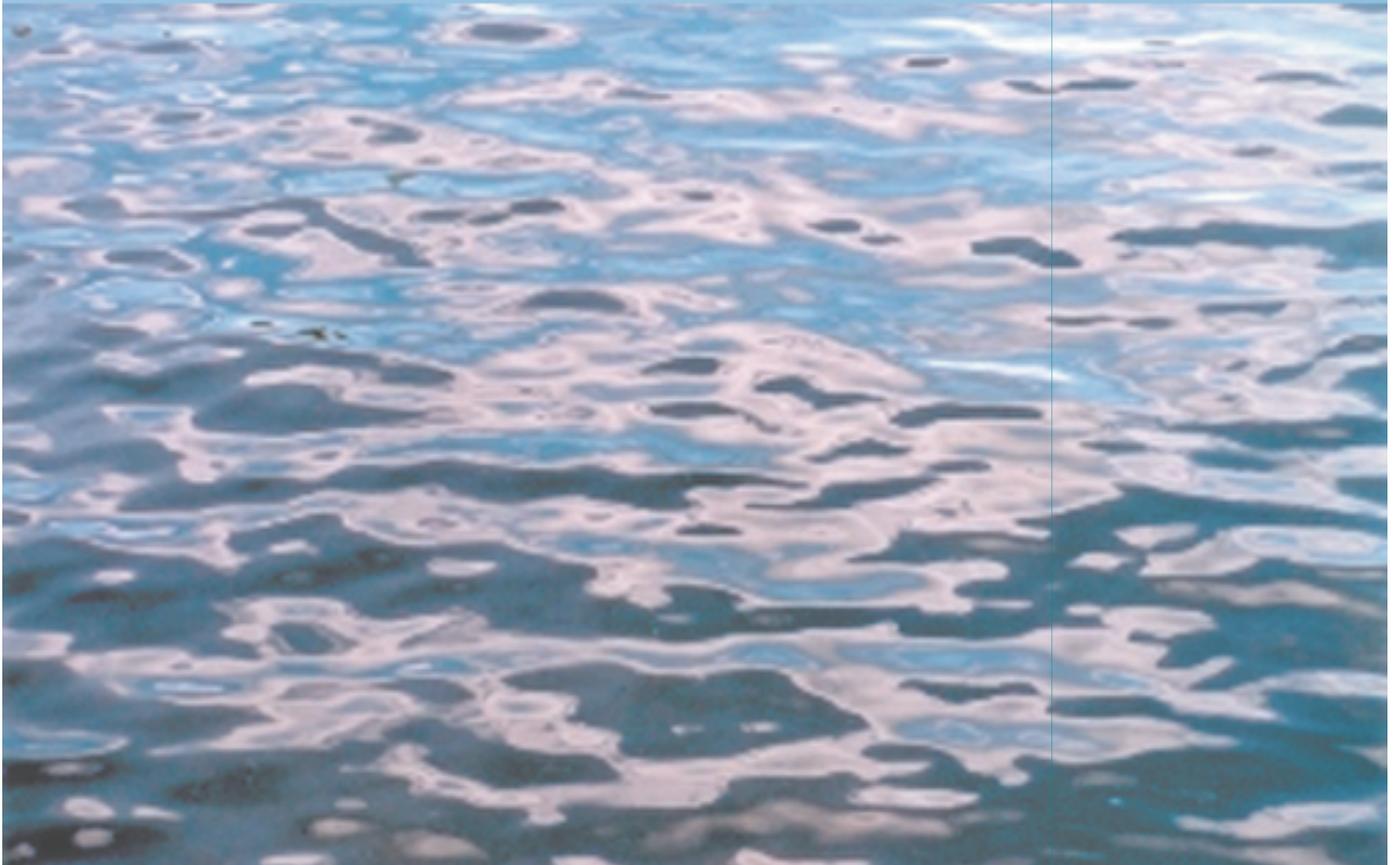
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Permission can be obtained from contacting Pat Carter, [pcarter@jpcarter.com](mailto:pcarter@jpcarter.com), 3143 Pestalozzi St., St. Louis, MO. 63118

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## Introduction to Reflections on Water Annotation 18 with a Focus on Water

God's love shines  
down upon me like  
the light rays from the  
sun, or God's love is  
poured forth lavishly  
like a fountain spilling  
forth its waters into  
an unending stream.  
Just as I see the sun  
in its rays and the  
fountain in its waters,  
so God pours forth a  
sharing in divine life in  
all the gifts showered  
upon me. [237]

Join with us in a Spiritual Exercise. Pour a glass of water and put it on the table in front of you. Put one index finger on your wrist and find your pulse. At the same time observe your breathing. The blood in your artery is largely water. The vapour in your breath is water too. All three are evidence of the Creator's profound love for each of us. Water is at the basis of life and of our mythic imagination, too. Each molecule of water, consisting of two hydrogen atoms and an oxygen atom, has two distinct ends, as a magnet does. Largely because of this two-endedness water made life possible on the planet. The positive and negative ends allow the molecules of water to form a lattice of very weak hydrogen bonds. Similar bonds permit the double helix of DNA to stay together and when appropriate, to separate, so that new DNA is made. They are a cornerstone of life; include these bonds in your contemplation. Each bond lasts only one thousand billionth of a second. Myriad bonds are constantly broken and made again and so allow water to behave in ways which are vital to life. Thus, seeds can imbibe water by capillary action so that they swell and break their coats, allowing germination of new life. The gentle, constant flux of energy in your glass of water, in your blood and in your lungs, as immeasurable numbers of hydrogen bonds are broken and made, is one face of the mystery of life which you are contemplating.

In October, 2005, a CLC North American Regional Conference was held at Cenacle Retreat House in Chicago. Participants came from CVX Canada, CLC-USA, CLC Canada and CLC Mexico. One conference focus was the planet's water. At the request of the conference, the Zachariahs wrote an Awareness Examen in gratitude for the gift of water. For several months this Examen has been used by CLC members. This experience catalyzed a desire in the three of us for a version of the Spiritual Exercises of St. Ignatius grounded in the mystery of water. We asked several colleagues at the conference to collaborate in writing a brief version of the Spiritual Exercises focused on this bountiful source of life.

Why *simple* Spiritual Exercises? Because we are impressed by Joseph Tetlow's words about Annotation 18.

**"Master Ignatius and his Companions spent much more time giving the Exercises to ordinary people (even in groups) than giving long retreats to special people. Their "simple exercises" [SpEx 18] drew materials from throughout the text of the Spiritual Exercises because the laity desperately needed it. These "simple exercises" are something other than praying through the text in everyday life. And ordinary people need the Eighteenth Annotation Exercises as desperately as ever, though for different reasons than moved the first Companions."** (from the Abstract of a talk given at the Ignatian Spirituality Conference III, in St. Louis, July, 2005)

Ignatius makes two statements at the beginning of Annotation 18. They are:

- 1 "The Spiritual Exercises must be adapted to the condition of the one who is to engage in them...", and,
- 2 "Similarly, each one should be given those exercises that would be more helpful and profitable according to (a) willingness to dispose (oneself) for them."

To go on retreat is a luxury for many people as is access to a spiritual director. Moreover, family circumstances prevent some people from going to a retreat house for a weekend or a month. We are all busy and starved for time. Accordingly, we are convinced there is a need for an experience of the Ignatian Spiritual Exercises for people with little freedom or time and money to spare, that is, adapted to twenty-first century conditions and profitable not only to those who pray them but also to the planet: *love ought to manifest itself in deeds rather than in words.* [230]

Moreover, these Spiritual Exercises are to be used in a **communal** process. We intend that participants share their prayer with each other in the *Ritual of the First Round* at their regular group meeting. This sharing is a telling of our sacred stories. These stories come from a special kind of memory: anamnesis, which lets us identify with the mystery of God's life with the faith community throughout history. I may read and pray over the Walk to Emmaus and Jesus' words "the Christ should suffer before entering into his glory". (Luke 24: 26) But if, in my active imagination of this event, I remember in my own life experience how Christ brought life out of death for me, brought energy out of despondency, then I gain intimate knowledge of this truth and intimate knowledge of Jesus. With such knowledge of consolation, I and the group are assisted in discernment and action. A key feature of this communal process is the *Ritual of the Second Round*, where, as time progresses, and with grace, we each become spiritual directors for the other and for the group.

As we continue to tell the sacred stories that emerge from our prayer, our hearts are moved and we undergo a conversion. We bring a world into being where we experience images of God, world and self that inspire us and give us energy for action.

### Getting Started

On November 19, 2005, members of the Great Lakes CLCs in Canada and the United States did something historically significant. In the region where Earth's greatest inland waters live, they met in London, Ontario, to jointly construct a history line of the legacy of Nick Reiman, S.J., of Detroit and John English, S.J., of Guelph and Winnipeg. These two left us a legacy of the Spiritual Exercises of St. Ignatius for small faith communities.

We interpret their legacy as a desire for the laity to give the Spiritual Exercises to the laity in a communal setting, leading CLC groups to action for all life on Earth.

As we continue to tell the sacred stories that emerge from our prayer, our hearts are moved and we undergo a conversion. We bring a world into being where we experience images of God, world and self that inspire us and give us energy for action.

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We encourage each community to prepare for these Spiritual Exercises by reflecting on the group's blessed history. Constructing a history line allows participants to see the pattern of God's activity in the life of the community. This pattern gives a focus for the group's future.

The Zachariahs visited John English in St. Boniface Hospital in Winnipeg at the end of May, 2004, a week before his death. They asked him to give them a portion of his mantle, as Elisha asked Elijah. We now know he gave it to all his friends in CLC. Paul Coutinho, S.J., in a keynote talk at the Ignatian Spirituality Conference III, asserted that CLC members must stop seeking retreats they can take and instead, must **give** Ignatian retreats. This is the mantle CLC can wear.

We encourage each community to prepare for these Spiritual Exercises by reflecting on the group's blessed history. Constructing a history line allows participants to see the pattern of God's activity in the life of the community. This pattern gives a focus for the group's future. A community's history line is subjective, not objective. It is an instrument to discover the group's identity and mission. At the end of these Spiritual Exercises, you will find the Nick Reiman- John English History Line. Anyone who knew these men can see that the History Line is not "complete" and includes only the memories of those who were present at its construction. Yet, it is spiritually authentic. You can use this History Line as a template for your community's History Line and the catalyst for these Spiritual Exercises.

#### Guidelines for Praying and Sharing the Exercises

The fundamental Ignatian process is the use of the active imagination to focus on the mystery. For Ignatius, the mystery was the life of Jesus of Nazareth. There is enough material in each spiritual exercise for four weekly prayer periods of ½ to 1 hour each. Many of the exercises have a movie associated with them, indicated in the outside column of the exercise. You can use the movie as one of the contemplative prayer periods. The movie is not meant to illustrate the content of the exercise, rather **it is** the contemplation. Enter this movie contemplation with an open and peaceful spirit. The key part of every prayer period is to **ask for the grace**. Keeping a journal of your prayer experiences will be a help in deciding what to share with your community in the Ritual of the First Round. After sharing, participants take a few minutes to reflect on the following questions: "What struck me as others shared?" and "What is emerging in the group that is bigger than the sum of us?" (a desire for action, a common movement of the spirit, etc.) These questions are answered in a brief (1-2 minutes for each participant) Ritual of the Second Round.

The author(s) of these exercises is/are indicated at the end of the exercise. No attempt was made to speak with the same voice; each exercise has a different style within a consistent framework. In a small way, this diversity reflects Earth's diversity.

**Pat Carter, Kuruvila and Lois Zachariah, Editors**

## Week 1: Disposition Week Exercise

# God's Sustaining and Loving Gift of Water to Me

### Preparatory Prayer

I place myself in the presence and the light of God. I offer all of myself (my thoughts, my efforts, my actions, my liberty,...) in a wide and generous way to God, for God can let me feel and know what is best for me now to become more and more God's child in our world and to serve God the best way I know how, according to God's heart's desire for me. (Ephesians 1: 4)

### The Context

"In the beginning God created the heavens and the earth."  
(Genesis.1: 1) "God said, 'Let the waters teem with living creatures...'  
...And so it was...God saw that it was good. God blessed them. "  
(Genesis 1: 20-22)

"However, a flood was rising from the earth and watering all the surface of the soil. Yahweh God fashioned man of dust from the soil."  
(Genesis 2: 7) "God saw all he had made, and indeed it was very good." (Genesis 1: 31)

"A river flowed in Eden to water the garden..." (Genesis 2: 10)

### The Grace

To ask for I what desire: to feel and acknowledge how I am loved and gifted by God, creating water for me, sustaining my life every day.

### Points for Reflection and Consideration

1. God, infinite and eternal love (1 John 4: 8-10), intervene: from the nothingness, God started to create at first what will be necessary for the completion of God's creation: light and darkness, days and nights, soil and water, vegetation and animals (Genesis 1: 1-25). And the water needed for everything to grow. ("The river flowed from Eden..." Genesis 2: 10)
2. For the completion of God's creation: human beings (Genesis 1: 26-27), of which I am one. It is from the dust of the soil that God fashioned us (Genesis 2, 7). Water is needed for my life and the survival of every human being and living creature (I grew into the waters of my mother's womb, I eat and drink as do plants and animals, etc.)
3. God is making God's self known to me in scriptures, in other human beings' experiences, as The One who desires to love and sustain my life with water and anything else for me to live and stay alive. Water is essential for life. God created it and identifies Himself as the source of what is essential for life, like water.
4. Does the water that I use daily recall to me the presence and the gift from God to me? When I drink it ? When I use it to wash myself ? To wash others and things? To swim in it? To feel its wetness?

Suggested Movie:

CASTAWAY (2000):  
All four weeks of the  
Exercises

**Dominique Cyr,  
CVX-Canada**

*Dominique Cyr is a spiritual guide, living in St-Jérôme, Québec, Canada. She has been a member of CVX-French Canada since 1998.*

The Conversation

As a friend talks to a friend, I talk to God my Creator about my new knowledge or consciousness of God's loving and caring gift of water to me (knowing), my need of it to sustain my life in all ways (feelings), my asking for the grace to make better use of it (will and actions).

Preparation For Sharing My Prayer

As I recall my prayer and write it in my journal, I note what I will share with my community.



God said, "Let the waters under the sky be gathered into one place and let the dry land appear.

God called the dry land Earth and the gathering together of the waters God called Seas...

And it was good.

Gen. 1:9-10

Suggested Movie:

"The Blue Planet",  
1990

## Week 2: Disposition Week Exercise

### The Principle and Foundation

#### Preparatory Prayer

I place myself in the light of God, father and mother, who loves me and cares for me. I offer all of myself (my thoughts, my efforts, my actions, my liberty,...) in a wide and generous way to God, for God can let me feel and know what is the best way for me now to become more and more God's child in our world and to serve God the best way I know how, according to God's heart's desire for me. (Ephesians 1: 4) Let me participate in Thy will.

#### The Context

"When the day comes, the mountains will run with new wine and the hills flow with milk, and all the river beds of Judah will run with water. A fountain will spring from the house of Yahweh..." (Joel 4: 18)

"Should you pass through the sea, I will be with you; or through rivers, they shall not swallow you up." (Isaiah 43: 2-3) "And he saw that they were distressed in rowing, for the wind was against them...and the wind ceased." (Mark. 6: 48 and 51)

"If only you knew what God is offering and who it is that is saying to you: 'Give me a drink', you would have been the one to ask, and He Would Have Given You Living Water." (John 4: 10)

#### The Grace

To ask for I desire — To feel and acknowledge how I am loved and gifted by God who is makes God's self known to me as abundance, wealth, salvation and the gift of life through water to me.

#### Points for Reflection and Consideration

1. God gives to me an over-abundance of water and everything else for me to live and stay alive. He cares for me as my saviour, even and mainly in the storms of my life.
2. Do the waters from my baptism recall to me the presence of God and God's gift of love, life and salvation to me, the memory of my soul?
3. Does this increase my desire for God who sustains my life in all ways every day; who saves me for the river of my life and does not let me be swallowed up too often?
4. I use my five senses. I think about my need and my use of water every day:
  - seeing it (like lakes, rivers, oceans, pools, rain,...)



- hearing it (rain, torrents, falls, faucets,...)
- touching it (swimming, washing, dew,...)
- smelling it
- tasting it (water itself and any beverages).

5. What do I do with water in all these situations? How do I receive God and God's gift? How do I respect water in my use of it?

### The Conversation

As a friend talks to a friend, I talk to God my Father, Mother and Creator about my discovery of God's gift of water to me for my life (knowing), my desire to recognise this gift (feeling), how to be respectful to God's essential gift to me, other humans and all of life (actions). I request a grace to follow God in a better way by accepting, respecting and making respected God's gift of water for my life.

### Preparation for Sharing My Prayer

As I recall my prayer and write it in my journal, I note what I will share with my community.

### **Dominique Cyr, CVX-Canada**

*Dominique Cyr is a spiritual guide, living in St-Jérôme, Québec, Canada. She has been a member of CVX-French Canada since 1998.*



We forget the the water cycle and the life cycle are one.

— Jacques Cousteau

## Structural Sin Against the Earth's Waters and our Complicity in these Structures of Deception

### ***Some Background Information about Structural Sin***

Our understanding and awareness of structural sin occurs when, through personal experience or other means of exposure, our consciousness becomes awakened to the existence of various forms of injustice, abuse, and violence in the social, political, economic, and religious structures in which we participate. Structural sin happens when we are trapped in mindsets and mental constructs (worldviews) which influence the ways we permit or even support social, political, economic, and religious systems that contribute to the deprivation, suffering, and ill-being of others. Others, in this context, include not only people, but also the Earth, its ecosystems, and non-human life forms. The values, attitudes, and behaviors emanating from these mindsets and mental constructs influence the choices that support the institutional and systemic outcomes that contribute to the various forms of injustice, violence, and deprivation inflicted upon so many people and the natural world.

A specific example might be how members of the people of wealth and the affluent middle class living in First World or even in impoverished countries consume excessive amounts of the Earth's resources. They are unaware of their connectedness to those who are being deprived and to the natural world upon which they depend for survival. They become complicit by contributing, either directly or indirectly, unintentionally or willfully, to the various forms of injustice and violence which deprive others of their basic needs. While many people are neither aware nor intend to deprive others of their basic needs, the prevailing addictions to materialism and consumerism have produced life styles that utilize excessive amounts of the Earth's resources. At current rates of usage and with the increasing population, people in poor countries and future generations most likely will be deprived of non-renewable resources that we enjoy at the present time. During this First Week of the exercises we are asked to confront the reality of structural sin against one such resource that is essential for sustaining life in all of its forms, the Earth's waters.

In our reflections and meditations in this First Week, we may wish to ponder some of the following facts relating to the Earth's waters:

- More than 2 billion people are affected by water shortages in over 40 countries.
- 2 million tons per day of human wastes are deposited in the freshwater rivers, streams, and lakes of the Earth.
- As the amounts of carbon dioxide and other greenhouse gases increase, the warming of the atmosphere is resulting in melting of glaciers and polar ice caps causing sea levels to rise. This will result in the flooding of coastal lands and invasion of salt water from the oceans into freshwater aquifers.

- Pollution of oceans and freshwater resources with pesticides, herbicides, and excessive use of fertilizers destroys or degrades natural ecosystems and wetlands which support human and other life forms.
- Deforestation for commercial and agricultural development, especially large expanses of tropical rainforests, is imposing a destructive influence on the Earth's water cycle by changing patterns of precipitation, evaporation, and transpiration, threatening the sustainability of ecosystems around world.
- Pollution of the thin ocean surfaces membrane is affecting food availability of simple life forms which supply food to the first tier of the oceans' food chain. This pollution adversely affects aquatic mammals, fish populations, and coral reefs.
- Extensive use of freshwater for industrial and agricultural expansion is depleting groundwater aquifers faster than they can be replenished
- 15% of the Earth's farmland is irrigated using open ditch irrigation. In commercial agriculture, these irrigation practices results in 70% to 80% water loss through evaporation and seepage, increasing the concentration of nitrates and other salts in the soil.
- Expansion and sprawl in urban areas throughout the Earth are contributing to the degradation and destruction of wetlands. Wetlands destruction contributes to extinction of indigenous species of plants and animals, degradation of natural systems that cleanse water supplied to underground aquifers, and reduction or elimination of surge areas for flood protection and control.
- Freshwater sources around the Earth are being privatized and commodified for export and trade. The major driving forces for these efforts are global corporations, national governments, and the global bureaucracies that support these corporations. Once water is placed on the market for export and trade it becomes available only to those who can afford to pay for it. Freshwater represents a common heritage that is essential for survival. All life forms have a basic right to water.

### Preparatory Prayer

I offer to you, Lord, my intention to raise my awareness and understanding of the pervasive presence of structural sin in my life. I ask that my sensibilities increase with regard to the various ways that I participate in structural sin as it relates to the use and abuse of water, one of your most precious gifts to Earth, its ecosystems, its people, and its other-than-human life forms.

### The Context

Genesis 1 : 1-10: "In the beginning God created the heavens and the earth----"

Rene' Magritte's painting, "La Grande Famille". (See [www.allposters.com/](http://www.allposters.com/) Look up Rene Magritte under artists). "The Spirit of God hovered over the face of the deep...."

Suggested Movie:

"Splash", 1984

Genesis 6 : 5-6: "When the Lord saw how great was man's wickedness on earth....."

Isaiah 24 : 3-5: "The earth is utterly laid waste, utterly stripped....."

"In case after case, the story of water scarcity has been a story of greed, careless technologies, and taking more than nature can replenish and clean. I have witnessed how conflicts over development and natural resources mutate into communal conflicts, culminating in extremism and terrorism." Vandana Shiva

"All human institutions must now be judged primarily by the extent to which they inhibit, ignore, or foster a mutually enhancing human-Earth relationship." Thomas Berry

### The Grace

I pray for the grace to understand the meaning of structural sin and my participation in sinful practices relating to the use and abuse of the precious gift of water and how my practices contribute to the deprivation and the suffering of others.

### Points for Reflection and Consideration

1. While about 70% of planet Earth's surface is covered by water, only 3% is freshwater and only 0.4 % of the freshwater is accessible for use by Earth's living systems. More than 2 billion people are affected by water shortages in over 40 countries.
2. Every eight seconds a child dies from contaminated water. About 50% of the populations (1.7 billion people) of the developing world do not have clean and safe drinking water. They are exposed to polluted sources of water that increase incidences of viral and bacterial diseases.
3. Freshwater in large reserves around the Earth are being commodified and privatized for export and trade. Once water is placed on the market for export and trade, it becomes available only to those who can afford to pay for it. Fresh water is essential for survival. Fresh water represents a common heritage to which all life forms have a basic right.
4. We humans are connected to and dependent upon the ecosystems of the natural world and other-than-human life forms for our survival and well-being. Freshwater animals are disappearing five times faster than land animals. Are we listening to their needs?
5. Expansion and sprawl in urban areas around the world are contributing to the degradation and destruction of wetlands. Destruction of wetlands results in extinction of indigenous species of plants and animals, degradation of natural systems that cleanse the water supplied to underground aquifers. Wetlands destruction results in elimination or reduction of surge areas required for flood protection and control, and degradation of recreational ecosystems.



**Ron and Janet  
Nimer, CLC-USA**

*Janet and Ron Nimer have been members of the Nicholas Owen CLC in the St. Louis area for the past sixteen years. They have experienced the Ignatian Nineteenth Annotation Retreat in Everyday Life (the Bridges Program) as well as the follow-up two year Prayer Companions Program. Janet has a spiritual companioning ministry and is currently a prayer guide in the Nineteenth Annotation Retreat. They are the parents of five daughters and have twelve grandchildren.*

6. It takes 2500 gallons of water to produce a pound of beef

**The Conversation**

I place myself into the awareness of the loving presence of Jesus. With sadness I ponder the sinful tendencies and inclinations within myself that influence both my values and attitudes as well as my behavior and actions, emerging from habits learned in family surroundings and practices, from attachments, beliefs, and fears shaped in a culture progressively dominated by materialism, consumerism, and hedonism.

I feel sorrow for the sins of my life, past and present that relate to the use of living water.

I experience grave concern and a sense of shame about my lack of understanding of and appreciation for the Earth's resources, those precious and irreplaceable gifts which are the basic right of human beings and other-than-human life.

I grieve that I have not been mindful of and acted in ways that honor and respect water as a common heritage necessary for all life on Earth. I feel a sense of shame concerning my disregard for the ecosystems that are shaped by the movement and flow of water, nourishing the land and its life forms, ensuring survival and well-being.

I reflect upon and make my own the intentions expressed in this poem:

O God,  
Open my eyes  
To your resplendent world,  
That we may care for the earth  
as our companion in creation.

May the pure song  
Of air, water, and trees  
broaden our minds,  
lift up our hearts, and guide us to you.

—Thomas Berry

In gratitude for life and for water, I ask for forgiveness from Jesus. I ask the Holy Spirit to raise my awareness of my complicity in structural sin related to the use and abuse of water. I ask that my heart be transformed, and that I may be graced with love, compassion, and care for all those who, by being deprived of clean and safe water, suffer from its effects because of greed and political and economic exploitation of my affluent culture.

**Preparation for Sharing My Prayer**

As I recall my prayer and write in my journal, I note what aspects of my prayer and reflection I will share with my community.

## Sin Against Earth's Waters and Our Complicity in these Structures

### Preparatory Prayer

I ask the Three Divine Persons for grace during this time of prayer, that all my intentions, actions and operations may be directed purely to their praise and the service of the Great Work.

### Context

1. I read and ponder these words by a shaman.

"The dolphin soul is leaving the Earth, that is, the dolphin species is becoming extinct. The dolphins are beaching themselves. They are creating diseases within themselves. This is their way of refusing to continue to live upon Earth. They feel they cannot fulfill the purpose for which they are born. Therefore they are leaving. Their deaths are not suicides, because they are not frightened. They are exhausted.

The dolphin soul manifests itself – dolphins are born – to bring love and life and creativity to the oceans. They manifest to form a bridge of joy and love and intelligence between the aquatic kingdom and the human kingdom. This they cannot do. Our species reaches towards the dolphin soul only with brutality." (from "The Seat of the Soul", Gary Zukav, Simon and Schuster, N.Y., 1990)

2. As I read of the salvific encounter below, I am filled with confusion and shame that creation has kept me alive.

"I was in about forty feet of water, alone. I knew I should not have gone alone, but I was very competent and just took a chance. There was not much current, and the water was so warm and clear and enticing. But when I got a cramp, I realized at once how foolish I was. I was not very alarmed, but was completely doubled up with stomach cramp. I tried to remove my weight belt, but I was so doubled up I could not get to the catch. I was sinking and began to feel more frightened, unable to move. I could see my watch and knew that there was only a little more time on the tank before I would be finished with breathing! I tried to massage my abdomen. I wasn't wearing a wet suit, but couldn't straighten out and couldn't get to the cramped muscles with my hands.

I thought 'I can't go like this! I have things to do!' I just couldn't die anonymously this way, with no one to even know what happened to me. I called out in my mind, 'Somebody, something, help me!'



**Kuruvila and Lois Zachariah, CLC-Canada**

*Kuruvila and Lois Zachariah reside in Waterloo, Ontario, Canada with one of their four offspring, and two cats and trees. Active in CLC since 1977, they form small story groups and lead some of these groups through the Spiritual Exercises. They delight in their grandson.*

I was not prepared for what happened. Suddenly I felt a prodding from behind me under the armpit. I thought, 'Oh no, sharks!' I felt real terror and despair. But my arm was being lifted forcibly. Around into my field of vision came an eye – the most marvelous eye I could ever imagine. I swear it was smiling. It was the eye of a big dolphin. Looking into that eye, I knew I was safe.

It moved farther forward, nudging under, and hooked its dorsal fin under my armpit with my arm over its back. I relaxed, hugging it, flooded with relief. I felt that the animal was conveying security to me, that it was healing me as well as lifting me toward the surface. My stomach cramp went away as we ascended, and I relaxed with security, but I felt very strongly that it healed me too.

At the surface, it drew me all the way in to shore. It took me into water so shallow that I began to be concerned for it, that it would be beached, and I pushed it back a little deeper, where it waited, watching me, I guess to see if I was all right.

It felt like another lifetime. When I took off the weight belt and oxygen, I just took everything off and went naked back into the ocean to the dolphin. I felt so light and free and alive, and just wanted to play in the sun and the water, in all that freedom. The dolphin took me back out and played around in the water with me. I noticed that there were a lot of dolphins there, farther out.

After a while it brought me back to shore. I was very tired then, almost collapsing, and he made sure I was safe in the shallowest water. Then he turned sideways with one eye looking into mine. We stayed that way for what seemed like a very long time, timeless I guess, in a trance almost, with personal thoughts of the past going through my mind. Then he made just one sound and went out to join the others, and all of them left." (from "How Can I Help?", Ram Dass and Paul Gorman, Alfred A. Knopf, N.Y., 1990)

### Grace

I ask for the grace of a deep-felt awareness of my sinful irreverence towards and complicity against life in me and in the cosmos, and embarrassment before the patient love of the Trinity towards me in spite of my involvement in this evil.

### Points for Reflection and Consideration

1. In the First Week I discover I am a sinner who is loved, and desires to love myself and all of creation. How am I complicit in the unjust structures that exploit Earth's oceans, rivers and lakes? How is this desire to love creation expressed in my own relations with water?
2. I prayerfully ask myself: "What am I compared with all humanity, with all creatures and with all creation. What is all of creation when compared to God?" As I prayerfully consider these questions my egotistical image of self changes in a conversion to a clearer insight that I am loved in the depths of my sinfulness. With this conversion I am able to see a new image of God, one of unimaginable mercy and love... a new image of creatures as my

kin, as persons also loved... a new image of an infinitely beautiful blue planet, bearing the immeasurable gift of water as the source of life.

3. "Suddenly from behind the rim of the Moon . . . there emerges a sparkling blue and white jewel, a light, delicate sky-blue sphere laced with slowly swirling veils of white, rising like a small pearl in a thick sea of black mystery. It takes more than a moment to fully realize this is Earth . . . home.» - Edgar Mitchell, astronaut, USA, 1971
4. So profoundly was Edgar Mitchell affected that he abandoned the outer space program to explore inner space. He described that experience and the transformation it made in his life in his book *THE WAY OF THE EXPLORER: An Apollo Astronaut's Journey Through the Material and Mystical Worlds*: "It wasn't until after we had made rendezvous... and were hurtling earthward... that I had time to relax in weightlessness and contemplate that blue jewel-like home planet suspended in the velvety blackness.... [I felt] an overwhelming sense of universal *connectedness*... an ecstasy of unity....It occurred to me that the molecules of my body and the molecules of the spacecraft itself were manufactured long ago in the furnace of one of the ancient stars..."
5. His overwhelming sense of universal *connectedness* is an essential core of conversion in the First Week. Where have I had this sense? How was I changed?

### The Conversation

I imagine Jesus present before me on the cross. I reflect with these questions: What have I done for Christ? What am I doing for Christ? As I behold Christ in this plight, nailed to the cross, I shall ponder upon what presents itself to my mind.

I close with the prayer Jesus taught us.

### Preparation for Sharing My Prayer

As I recall my prayer and write it in my journal, I mark what I would like to share with my community.

To what can I compare myself—a sewer polluting the waters of life? [58]

I look at the whole support system of air and water, warmth and coolness, light and darkness, all the produce of the earth, all the works of human hands—everything contributes to my well-being. [60]



Suggested Movie:

The Milagro  
Beanfield War (1988):

## The Two Standards

### Preparatory Prayer

If possible, place yourself in the presence of flowing water, either outside or perhaps an indoor fountain.

*Mindful Walking Meditation:* Walk slowly, taking one step for your in-breath and one step for your out-breath. Let your mind slow down and become aware of the sights, sounds, smells, touch sensations around you. Let yourself become aware of the sound of the water. Continue this until you feel ready to move on.

Finish the prayer by touching the water and sprinkling yourself with it.

### The Context

1. John 7:37-39 (Jesus — Life-giving Water)
2. "Sacred waters carry us beyond the marketplace into a world charged with myths and stories, beliefs and devotion, culture and celebration," says Indian environmental thinker and activist Vandana Shiva. "These are the worlds that enable us to save and share water, and convert scarcity into abundance. We are all... thirsting for waters that liberate and give us life — organically and spiritually. The struggle ... between those who protect and those who destroy, between those who nurture and those who exploit, is ongoing. Each of us has a role in shaping the creation story of the future. Each of us is responsible for, the *kumbh* the sacred water pot." — Vandana Shiva, *Water Wars: Privatization, Pollution and Profit. Between the Lines, Toronto, 2002.*
3. Most often when the words "water" and "rights" are discussed in the same paragraph, the purpose is to stress the "right" that all people have to the water needed to sustain life. ...

But "water" and "rights" belong together in an even more foundational way, one we have barely begun to realize. Water, by the very fact that it exists, has rights of its own! No, not human rights, "water rights!" Water has rights by the very fact that it exists! It need not ask permission from others in the life community to validate its being...it just is and its existence is a "right" in itself.

"Rights originate where existence originates; that which determines existence determines rights," is the first principle Thomas Berry enunciates when reflecting on the basic rights of the natural world. So, that is a first right for water...the "right to exist".

A second right, the right to its habitat, flows from the very fact that to continue to exist demands an essential context within which to be and to flourish....In the case of water, survival means an intact hydrological system, since water and its movement throughout the planet is a single, unified whole. It is one! We

Suggested Movie:

"Local Hero," 1983

cannot speak of the "rights" of the Atlantic Ocean, the Hackensack River, or the creek behind your house without including, by definition, the rights of every other ocean, river or creek....

And finally, water has the right to make its contribution to the great community of all life. Just as each of us contributes to the on-going life of the whole in a unique way, so water brings its essential, singular and unique gift, for the benefit of all.... Ancient and life-giving, all the water now in circulation has been here since Earth was first formed over five billion years ago! It is an essential and precious gift for all of life. Water has its own story to tell, a story which we are just beginning to hear....

Excerpts from "Water in Its Own Right" by Jane Blewett in *Waterspirit Newsletter, Volume 5, Issue #1, February 2006*, [www.waterspirit.org](http://www.waterspirit.org).

Find a local water issue or use the bottled water issue (see article from *Harvest*, Summer 2004, "The Global Impact of Bottled Water Consumption.")



### The Grace

I ask for the grace to see more clearly motives, values, and strategies used in water issues and in my own relationship with water.

### Points for Reflection and Consideration

1. Consider Jesus joining you next to the flowing water. Listen to him describe himself as living water and how water co-creates with him.
2. Then consider what happens when water is exploited, treated as a commodity instead of having it's own rights, how wars over water are developing. The water issue you identified above may be used here.
3. Do a theological reflection on the issue you identified above.
  - What is the sinfulness in this situation?
  - Where do you see the presence of grace in this situation?
  - Is there a Christ figure in this situation — someone who took the brunt of it — in order to help resolve it?
  - Where do you see the action or inaction of "Church" in this situation — communal behavior that affected the outcome?
  - During this situation or event, did the beliefs of individuals or groups play an important part? Was it influenced by "Faith" either in the religious sense or in the sense of commonly held values or beliefs?

**Pat Carter, CLC-USA**

*Pat Carter lives in St. Louis, MO and is the single mother of a 21-year old son and three dogs. She is a graphic designer, spiritual director, and facilitator who has been a member of CLC/Sodality for 40 years and has held several positions including President of CLC-USA. She is currently President of the Board of the Bridges Foundation.*

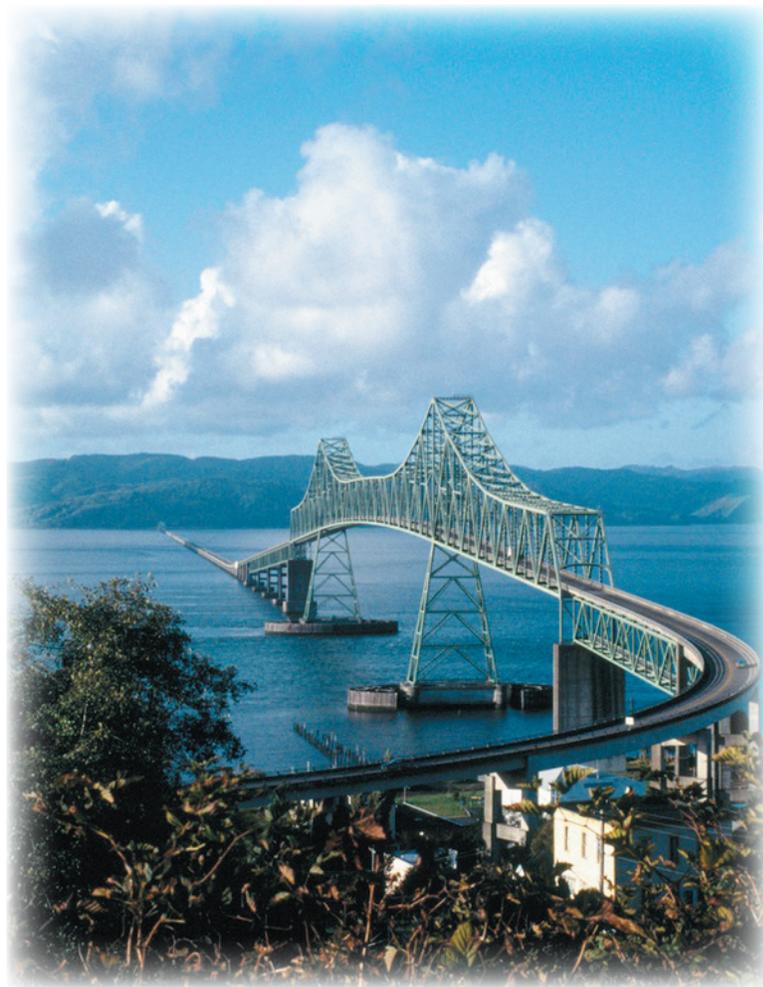
- Were there any “sacramental moments” that affected the situation? Special, meaning-filled times that had a big impact on the outcome?

**The Conversation**

I turn my attention back to Jesus, the Living Water, and place myself in the loving presence of the Trinity. I share with them the insights I have gained, how our cultural assumptions affect our use of water and affect its ability to be co-creator, how my personal assumptions about water do the same. I ask for an increasing ability to understand the motives, values and strategies that influence my use of water as well as our society’s.

**Preparation for Sharing of My Prayer**

As I recall my prayer and write it in my journal, I note what I will share with my community.



## A Water Contemplation From The Life Of Jesus

### Preparatory Prayer

I offer to you, Lord, my desire to be mindful of the importance of water as the “giver of life”, to be grateful for water as source and sustenance of all life in creation and as the symbol of rebirth and renewal for our spirits as revealed in the life of Jesus of Nazareth. I offer my intention and actions to use water in ways that honor its life-giving qualities.

### The Context

1. Isaiah 44: 3-5, “I will pour out water upon the thirsty ground and streams upon the dry land.....”
2. Psalm 104: 10-11, “You send forth springs into the water-courses that wind among the mountains.....”
3. Psalm 104: 25-26, “The sea also, great and wide, in which are schools without number of living things both small and great.....”
4. John 4: 7-15. “The hour was about noon when a Samaritan woman came to draw water....”
5. John 7: 37-38, “Rivers of living water shall flow.....”
6. Ezekiel 47, 5-10: “Have you seen this, son of man? Then he brought me to the bank of the river .....
7. “The Columbia River and its tributaries are intended by God to be living water: bountiful and healthy providers for the common good. The water itself is to be a clear sign of the Creator’s presence.” (“The Columbia River Watershed, Caring for Creation and the Common Good”, The pastoral letter of the Catholic Bishops of the Columbia River watershed region of the United States and Canada).

### The Grace

I pray that my attitudes, behaviors, and actions may reflect the value of water as a living and bountiful gift for the common good; and that water may be honored and cared for in ways that reflect its precious nature as a source of physical and spiritual life.

### Points for Reflection and Consideration

In the Hebrew Scriptures, living water meant the water of the rivers, lakes, streams, underground aquifers and seas that flow free and pure. I consider how I and other life forms have adapted to and benefited from the consistent patterns by which water circulates between the oceans, the freshwater systems of the Earth, and the land.

In an endless dynamic cycle, water reaches the atmosphere through the marvelous processes of evaporation, transpiration, and sublimation. It returns to the land through precipitation and

The Pastoral Letter and Reflection Guide can be downloaded from: [http://www.columbiariver.org/main\\_pages/Watershed/watershed.html](http://www.columbiariver.org/main_pages/Watershed/watershed.html)

condensation from clouds in the form of rain, snow, hail, mist, fog, and dew. In its movement over the land, the gift of water replenishes and energizes the flow of the seas, rivers, streams, creeks, and springs. Water gives new life to lakes, wetlands, and underground aquifers.

"The water cycle connects us all, and from water we can learn the path of peace and the way of freedom. We can learn how to transcend water wars created by greed, waste, and injustice which create scarcity in our water abundant planet." Vandana Shiva

"We envision a place where all peoples are treated justly and authentic stewardship is the norm.

In that place, the place of our hopes and dreams, people will manifest a fidelity to their calling to be images of God and caretakers of God's creation. In that place, people will recognize the inherent value of creation and the dignity of all living beings as creatures of God." ("The Columbia River Watershed, Caring for Creation and the Common Good", The pastoral letter of the Catholic Bishops of the Columbia River watershed region of the United States and Canada).

### ***At Blackwater Pond***

At Blackwater Pond the tossed waters have  
settled  
after a night of rain,  
I dip my cupped hands, I drink  
a long time. It tastes like stone, leaves, fire. It falls cold  
into my body, waking the bones. I hear them  
deep inside me, whispering  
oh what is that beautiful thing  
that just happened?

- Mary Oliver

I ponder the words of Isaiah 55: 10-12. "For as the rain and the snow come down from heaven and do not return there until they have watered the earth..."

### **The Conversation**

I place myself into the awareness of the loving presence of Jesus. I reflect on the many ways that Jesus speaks to me in the scriptures about "living water", about its importance, literally and symbolically.

I consider my life and recall instances of my own profound experiences of "living water", those qualities that make it life giving, its power to nourish, nurture, and sustain, its power to purify, strengthen, and renew.

I reflect upon the circumstances and conditions that have shaped my attitude, behavior, and actions. I ponder the reality that we are the children of living water. With a hopeful heart, I consider ways that my behavior and actions can be engaged in efforts to ensure ecological integrity, regional sustainability, and economic stability. With God's grace, I ask that I may grow in my understanding and

Suggested Movie:

"A Civil Action", 1998.

gratefulness for the gift and blessing of living water. I ask the Author of creation to:

Make me an instrument of God's dynamic presence and grant me the grace to care for that part of creation entrusted to me.

I consider what actions I can undertake to ensure that clean living waters continue to flow in my bioregion?

### Preparation for Sharing My Prayer

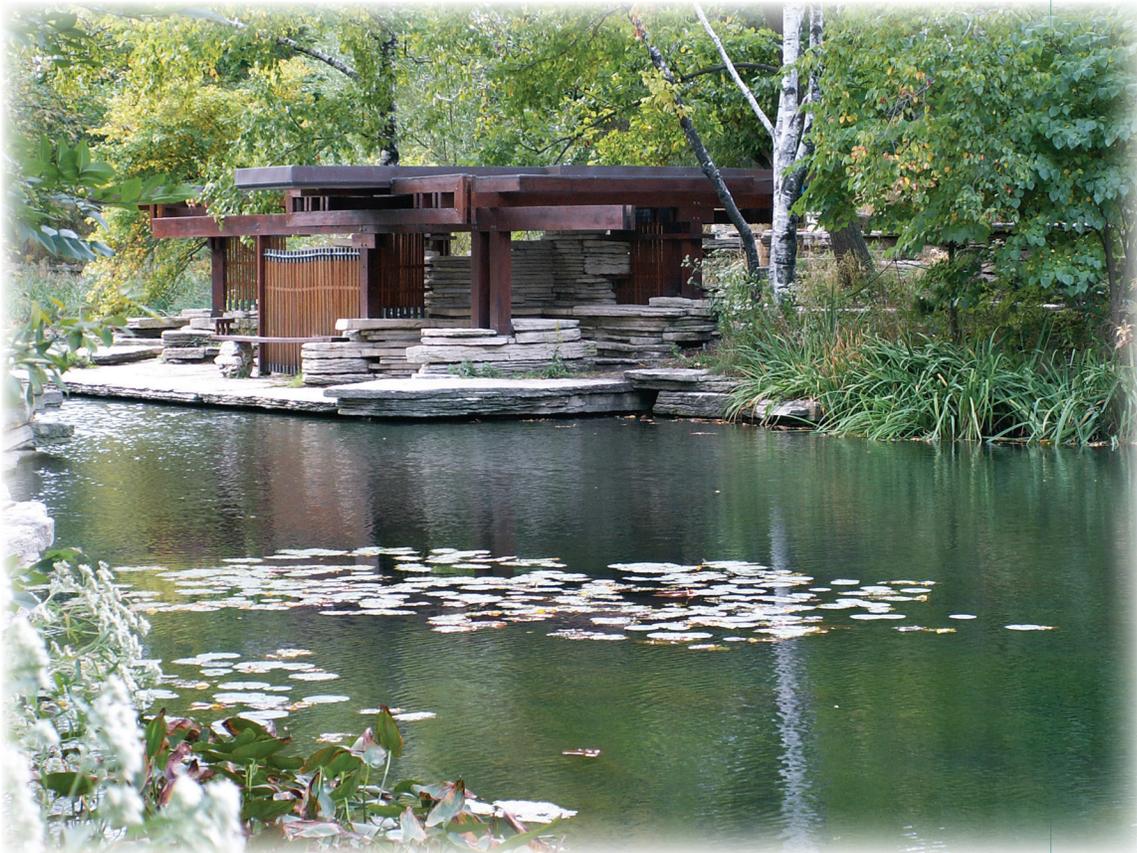
As I recall my prayer and write in my journal, I note what aspects of my prayer and reflection I will share with my community.

Water has no taste, no color, no odor; it cannot be defined, art relished while ever mysterious. Not necessary to life, but rather life itself. It fills us with a gratification that exceeds the delight of the senses.

Antoine De Saint-Exupery, *Wind, Sand, and Stars*, 1939.

*Janet and Ron Nimer, CLC-USA*

*Janet and Ron Nimer have been members of the Nicholas Owen CLC in the St. Louis area for the past sixteen years. They have experienced the Ignatian Nineteenth Annotation Retreat in Everyday Life (the Bridges Program) as well as the follow-up two year Prayer Companions Program. Janet has a spiritual companioning ministry and is currently a prayer guide in the Nineteenth Annotation Retreat. They are the parents of five daughters and have twelve grandchildren.*



## The Suffering and Death of Earth's Water

### Preparatory Prayer

I place myself in the presence of the Trinity, Father-Son-Spirit .I ask them to allow me to see and feel the suffering and death of their gift of Water in order to develop a 'thirst' from within to be open to the gift of 'rivers of living water' in me and through me to all Creation.

### The Context

A beautiful countryside neighbourhood — farmland — with a river running by, its water glistening in the sun. In the distance is an industrial estate. Soon however the river waters become dull and muddy, unfit to drink or swim in. Why is this the neighbours ask? One day they see a dead body floating by—they are horrified. The next day another and another...where are they coming from and where are they going? Soon dead fish and debris are seen choking the flow of water. Waters meant to refresh were suffering with pollution and carrying a message of death ! A few neighbours went to investigate... yes the people of the industrial estate were the culprits. Should the neighbours object...then who would buy their farm produce????!!

### Grace

I ask to enter into the suffering, dying water of Earth (the river) with Jesus suffering and to seek forgiveness and mercy from the God of compassion from enslavement to sin which causes this suffering.

### Points for Reflection

1. Contemplate the polluted river...see...smell...feel....taste the water and listen to the cry of the suffering river.."God created me and saw it was good. My purpose is to give glory to God and serve humankind"....listen to its groaning. In the background hear an echo "I thirst.....give me a drink...you would have asked him and he would have given you Living water" (John 4-7/10)
2. Now in your imagination stand at the threshold of the year 2025. You see yourself and your family, the children , all shouting "Water, water..." There is a trickle coming from the tap. Rivers are dry, rain has become acid, streams have dried up, springs are sucked out. Can you visualize the suffering, the pain, the death as people fight and kill for Water. Listen to the echo : "I Thirst."
3. Why this suffering and death? Who is causing it? Who are prisoners of their greed? Were you there...when it happened... when they nailed Him to a tree...were you there when He cried out "I thirst"?
4. Look at the Crucifix...is there Hope at all for humankind and creation to drink of the Living Water...what needs to be done...what do you need to do?

Suggested Movie:

"The Mission", 1986

## The Conversation

I listen intently to this conversation: "Prisoner, tell me, who was it that bound you?" "It was my master," said the prisoner. "I thought I could overdo everybody in the world in wealth and power, and I amassed in my own treasure house the money due to my king. When sleep overcame me I lay upon the bed that was for my lord, and on waking up I found I was a prisoner in my own treasure house." "Prisoner, tell me, who was it that wrought this unbreakable chain?" "It was I," said the prisoner, who forged this chain very carefully. I thought my invincible power would hold the world captive leaving me in a freedom undisturbed. Thus night and day I worked at the chain with huge fires and cruel hard strokes. When at last the work was done and the links were complete and unbreakable, I found that it held me in its grip" (Rabindranath Tagore's Gitanjali XXXI)

Speak to the Father, Creator of Water...it was good...speak to Him about the 'unbreakable chain' around humanity...Listen: "This is my Beloved Son, listen to Him." Speak to Jesus on the Cross, who has suffered and died to save humankind from these 'unbreakable chains'...Thank Him and listen to what he is saying to you. "I have come that they may have life, and have it abundantly" John 10:10

Speak to the Holy Spirit about freedom from chains...and listen. "If anyone thirsts, let him come to me; let him drink who believes in me. Scripture has it: 'From within him rivers of living water shall flow.'" (Here Jesus was referring to the Holy Spirit) Jh.7: 37-39

## Preparation for Sharing My Prayer

As I recall my prayer and write it in my journal , I note what I will share with my community.



## **Daphne Stockman: CLC-Canada**

*Daphne Stockman, formerly from Calcutta, India, now lives in Canada. She is a member of Rooted in Christ CLC, St Joseph's Parish, Mississauga, Ontario. In CLC since 1972, lived a long time on this planet and still growing!!*

Photo from a document, «Coping with Water Scarcity» on the United Nations Web Site, Water for Life,

<ftp://ftp.fao.org/agl/aglw/docs/waterscarcity.pdf>

## The Suffering and Death of Earth's Waters vs Water of Salvation

### Preparatory Prayer

I place myself in the presence of Jesus on the Cross. Lord Jesus help me to feel sorrow and compassion for suffering humanity of whom I am a part, and to believe that there is hope of restoration and reconciliation in creation and in humans. I want to thank you because the price of our redemption is not gold or silver but the costly shedding of your blood and the last drop of water from your side.

### The Context: Flashback on our Graced History

I. a) Creation: Gen 1:6-10: "And God said, Let there be a dome in the midst of the waters...."

b) Chain forged (Sin) Gen:3:14,17-19: The sin of our first parents has come down through the ages....

c) Redemption: Romans 8:19-22 For the creation waits with eager longing... 2 Cor 5:17-19: So if anyone is in Christ, there is a new creation...

II .John 19:33/34 :

The paschal mystery:

The power of the blood/water of Christ

But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead one of the soldiers pierced his side with a spear, and at once blood and water came out.

Extract from St. John Chrysostom, bishop...if you desire further proof of the power of this blood, remember where it came from, how it ran down from the cross, flowing from the Master's side. The gospel records that when Christ was dead, but still hung on the cross, a soldier came and pierced his side with a lance and immediately there poured out water and blood. Now the water was a symbol of baptism and the blood, of the Holy Eucharist. The soldier pierced the Lord's side, he breached the wall of the sacred temple, and I have found the treasure and made it my own. So also with the lamb: the Jews sacrificed the victim and I have been saved by it.

"There flowed from his side water and blood". Beloved do not pass over this mystery without thought; it has yet another hidden meaning, which I will explain to you. I said that water and blood symbolised baptism and the Holy Eucharist. From these two sacraments the Church is born: from baptism "the cleansing water that gives rebirth and renewal through the Holy Spirit", and from the Holy Eucharist. Since the symbols of baptism and the Eucharist flowed from his side, it was from his side that Christ

fashioned the Church, as he had fashioned Eve from the side of Adam...

As God then took a rib from Adam's side to fashion a woman. Christ has given us blood and water from his side to fashion the Church....

....as a woman nourishes her child with her own blood and milk, so does Christ unceasingly nourish with his own blood those to whom he himself has given life"

(Taken from Good Friday Lauds — Morning Pray)

## Grace

To ask for sorrow, compassion and forgiveness for the 'chains' binding humanity and to enter into 'redeeming love' with Jesus Christ on the Cross.

## Points for Reflection

1. After going through these passages, how do you see yourself joining in the 'redeeming love' of Christ-especially in the context of humanity and water?
2. As a believer can you join the sufferings, death and 'chained humanity' to Jesus' suffering and death? How would you do this and what effect would it have?
3. Are you ready to become a living sign with Jesus for 'chained humanity' and suffering dying water? In which way?
4. What does the extract and scripture passage on the power of the paschal mystery, in which we are all saved and in which we participate as members of one Body, the Church, mean to you?
5. How does the fact that we who are baptized and receive Holy Eucharist make us participants in the healing redeeming love of Jesus Christ for the whole world and all creation?

## The Conversation

From your heart pray: Father look with love upon your people, the love which our Lord Jesus Christ showed us when he delivered himself to evil men and suffered the agony of the cross, for he lives and reigns with you and the Holy Spirit forever and ever.

To Jesus on the Cross: He is the Water of Salvation. Talk to him who continues to transform us through the Paschal Mystery.

To the Spirit: Guide us Holy Spirit and teach us The Truth.

## Preparation For Sharing My Prayer

As I recall my prayer and write it in my journal, I note what I will share with my community.

### **Daphne Stockman: CLC -Canada**

*Daphne Stockman, formerly from Calcutta, India, now lives in Canada. She is a member of Rooted in Christ CLC, St Joseph's Parish, Mississauga, Ontario. In CLC since 1972, lived a long time on this planet and still growing!!*

## The Resurrection and the Regeneration of Earth's Waters

### Preparatory Prayer

I will beg God for the grace that everything that I think and say and do may be directed purely to the praise and service of the Divine Trinity.

### Context



1. John 4: 7-15. *The woman at the well.*
2. “—he sat down for a little with his face towards the river, which was running deep below. And as he was seated there, the eyes of his understanding began to be opened: not that he saw some vision, but understanding and knowing many things, spiritual things just as much as matters of faith and learning, and this with an enlightenment so strong that all things seemed new to him. One cannot set out the particular things he understood then, though they were many; only that he received a great clarity in his understanding, such that in the whole course of his life, right up to the sixty-two years he has completed, he does not think, gathering together all the helps he has had from God and all the things he has come to know (even if he joins them all into one), that he has ever attained so much as on that single occasion. *And this left him with the understanding enlightened in so great a way that it seemed to him as if he were a different person, and he had another mind, different from that which he had before.*” P.27 St. Ignatius of Loyola. *Personal Writings.* Penguin Books Canada, Toronto. 1996. ISBN 0 14 04.3385 6
3. “Human life exists in a body which is about 90% water. We could describe a human life as “living water”. Human thought and awareness take place in this aquatic environment. When we look at the chemical structure of water with its hydrogen bond, of the hydrosphere that makes life possible, and of the biosphere that underlies human thought and feeling, we feel drawn to praise the magnificence of our Creator. When the Word became incarnate in Jesus, who was true God and truly human, the living God was somehow present in water; the body of the risen Jesus retained its relationship with our material world. We pour water into the chalice of wine which then is consecrated and becomes the blood of Christ. Water is intimately and mysteriously connected to the real presence of Jesus Christ in our world.

### Grace

I beg the Trinity for what I desire; here I ask for the grace to be glad and rejoice intensely because of the great joy with which Christ our Lord, in his glory, transforms the water that he has given us, into a spring that gives eternal life.

### Points for Reflection and Consideration

1. I consider the risen Christ:

that when he was carried up into heaven in the body, and took his place again as the eternal Cosmic Christ, this living water was somehow transformed so that all things are in Him.

I also consider myself and all humanity:

that we are mostly water, minutely and intricately designed to seek to be one

that we, in our watery bodies and minds, are part of His mystical body.

2. I look over the stories of my neighbours and friends, searching for those experiences of water being made new again.

(e.g. A member of The Companions CLC, and her husband, participated in a Toronto city program to help families with their stewardship of water. The city installed new evestroughs, downspouts and a rainbarrel free of charge. She and her family now use the rainbarrel to water their garden, saving tap water for drinking etc. They also helped reduce the speed at which water runs off at times when there is very heavy rainfall or when rain combines with melting snow to exceed the capacity of the storm sewers. They help reduce the danger of sewage getting mixed with storm water and going untreated into the lake. If many use this City program it will make a huge difference to water quality in Lake Ontario and the St. Lawrence basin and watershed.)

I select one of the stories I have found and contemplate it. I:

picture the people involved, hearing their conversations, joining in their actions;

enter into the water with all my senses to taste the way in which water is regenerated;

share the water as it gives life to plants, birds, fish, frogs, and other animals.

I exchange stories with others and I reflect on:

myself and my community as partners in making all things new.

3. I contemplate John 4: 7-15. Then consider how the Divinity is now appearing and showing us the true and sacred effects of the resurrection as all things are made new.

4. Alone or with some friends I offer a ritual of worship to the Cosmic Christ:

I stand for the space of an "Our Father", a few steps from a body of water such as a river, a lake or an ocean, and I consider that the persons of the Trinity contemplate me as I contemplate them.

Then I make an act of reverence or humility.

I sit or stand before the water, always intent on receiving the grace I desire.

Suggested Movie:

"Whale Rider", 2002

**Elaine and Peter  
Nightingale**

*Elaine and Peter  
Nightingale are  
enjoying being  
spiritual directors  
and forming new  
CLC communities in  
the Toronto area.*

I contemplate Ignatius sitting before the "river deep below" and the transformation of his mind that God made as he sat there.

I keep the same position as long as I continue to receive the grace, and continue the contemplation with no eagerness to go on until I have been satisfied.

I do not think of things that give pain, sorrow or tears, but only those things that give pleasure and joy such as the glory of heaven and the resurrection.

I/we sing the hymn "Flow River Flow". #634 in "Today's Missal Music Issue 2003." Oregon Catholic Press.

**The Conversation**

I speak to the Cosmic Christ, the Trinity, or to Mary, or to Ignatius:

conversing as a friend or servant; expressing whatever comes to mind--- asking for a favour, making known my situation, seeking advice.

I listen as Ignatius listened by the river.

I end with an "Our Father".

**Preparation for Sharing My Prayer with My Community**

I write a review of my prayer and choose from that and my journal what I will share with others.



## Jesus At The Lake Of Tiberius

### Preparatory Prayer

If possible, place yourself in the presence of flowing water, either outside or perhaps an indoor fountain.

*Mindful Walking Meditation:* Walk slowly, taking one step for your in-breath and one step for your out-breath. Let your mind slow down and become aware of the sights, sounds, smells, touch sensations around you. Let yourself become aware of the sound of the water. Continue this until you feel ready to move on.

Finish the prayer by touching the water and sprinkling yourself with it.

### Context

1. John 21:1-19
2. In the testament of our Hebrew ancestors, water images appear like a life-giving stream throughout the history of God's people. Water quenches both physical and spiritual thirst, cleansing, purifying, transforming, and bearing life. In Genesis, God's creative word results in «every kind of living creature with which the waters teem»(Gen. 1:21). «A flood was rising from the earth and watering all the surface of the soil. «(Gen. 2:6) Out of this watered soil, life is brought forth. «A river flowed from Eden to water the garden and from there it divided into four streams.» (Gen. 2:10)...

Anishinabe people think of rivers, especially the underground rivers, as the veins of Mother Earth carrying her life-blood to all her children. Many of our elders are deeply concerned that her life-blood is being polluted, contaminated and depleted wilfully, thoughtlessly, and extensively by people of our times. How does one who is sickened by such pollution survive? How do her children survive? I believe neither I, nor you, are exempt from examining the part we play in this destruction.

Excerpts from "Water: Life Blood of Mother Earth" by *Priscilla Solomon, an Anishinabeque (an Ojibway woman) and a Sister of St. Joseph of Sault Ste. Marie, Ontario.* From *Sacred Waters*, Canadian Catholic Organization for Development and Peace, [www.dev.org](http://www.dev.org).

### Grace

I ask for the grace to deepen my love for the Christ by my tending of water.

### Points for Reflection

- 1) Imagine yourself in the story of Lake Tiberius with the apostles. You are a fisherman. You know these waters and the fish that live in them. The waters and the life forms it supports are your livelihood. You have fished all night and have not caught anything. You are tired and still trying to make some sense of all the events

## **Pat Carter, CLC-USA**

*Pat Carter lives in St. Louis, MO and is the single mother of a 21-year old son and three dogs. She is a graphic designer, spiritual director, and facilitator who has been a member of CLC/Sodality for 40 years and has held several positions including President of CLC-USA. She is currently President of the Board of the Bridges Foundation.*

of the past few days. Someone is calling from shore and telling you to put your net out on right side of the boat. Who is he and what does he know of fishing? Why should we listen to him? Let your imagination lead you through the rest of the story. Then imagine the Christ turning to you and asking, "Do you love me?... Tend my water, my life blood."

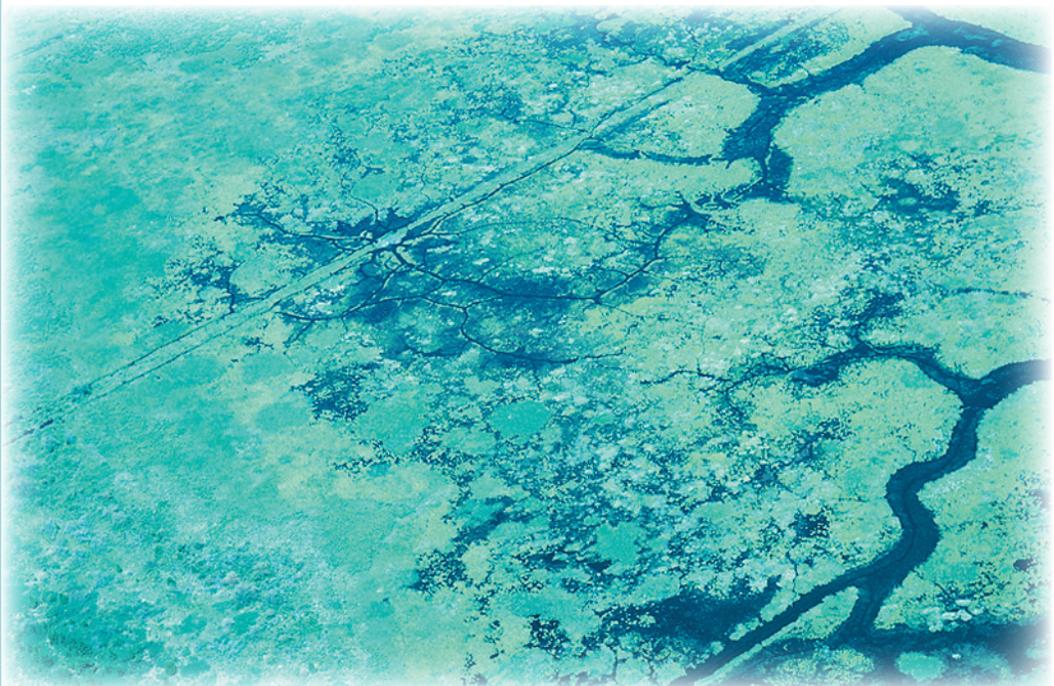
- 2) Consider rivers as the veins of Mother Earth carrying life-blood to all her children, quenching thirst, providing nourishment. Consider what happens when life-blood, ours or Mother Earth's becomes polluted and unable to quench and nourish. Then imagine the Christ turning to you and asking, "Do you love me?...Tend my water, my life blood."
- 3) Use repetition to go back to those insights that most moved you, either in consolation or desolation, to enter more deeply into the movements. Then imagine the Christ turning to you and asking, "Do you love me?...Tend my water, my life blood."

### **The Conversation**

Place yourself in the loving presence of the Trinity or Mary or another in the Communion of Saints. Share your insights. Be especially aware of any shift in your perceptions and attitudes from water as source of livelihood to water as life-blood. Allow the Trinity, Mary or other to share with you their connection with the earth and especially water.

### **PREPARATION FOR SHARING MY PRAYER**

As you recall your prayer and write it in your journal, note what you will share with your community.



## Week 11 : The Contemplatio Exercise

### A Contemplation To Attain Love

The contemplation to attain love, sometimes called "contemplatio" presents, in a contemplative form, the spirituality of finding and loving God in all things which is the lasting outcome of the entire "Exercise". The fourth week and its spiritual exercises, gathers all the themes of the entire four weeks of the "Exercise", and reaches beyond the exercises themselves to work its insights and attitude into the texture of everyday life in the universal community of life.

The Drake Equation that surfaced as the result of the 1961 SETI (Search for Extraterrestrial Intelligence) Conference, named after Dr. Frank Drake concluded that; the life we see here is just one instance of a phenomenon that is bound to be repeated all over the universe.

This insight is expressed beautifully in *The Sense of Wonder* (Rachel Carson) "*Those who dwell among the beauties and mysteries of the earth are never alone or weary of life... Those who contemplate the beauty of the earth find reserves of strength that will endure as long as life lasts*".

The content and dynamic of the fourth week contemplations are rooted in the two meanings of the Love of God: God's love for us and ours for God. Therefore the contemplation to attain God's love could be given at any point<sup>1</sup> following the prayerful reflections on the Principle and Foundation<sup>2</sup>:

God who loves us creates us and wants to share life with us forever. Our love response takes shape in our praise and honour and service of the God of our life.

All the things in this world are also created because of God's love and they become a context of gifts, presented to us so that we can know God more easily and make a return of love more readily.

As a result, we show reverence for all the gifts of creation and collaborate with God in using them so that by being good stewards we develop as loving persons in our care for God's world and its development. But if we abuse any of these gifts of creation or, on the contrary, take them as the center of our lives, we break our relationship with God and hinder our growth as loving persons.

In everyday life, then, we must hold ourselves in balance before all created gifts insofar as we have a choice and are not bound by some responsibility. We should not fix our desires on health or sickness, wealth or poverty, success or failure, a long life or a short one. For everything has the potential of calling forth in us a more loving response to our life with God.

Our one desire and our one choice should be this: I want and I choose what better leads to God's deepening life in me.

As I continue my faith journey of God's love and deepening life in me, I recall two things about love:

First, love is act, not talk; it shows itself in deeds and not simply in words spoken.

Our one desire  
and our one  
choice should be  
this: I want and  
I choose what  
better leads to  
God's deepening  
life in me.

Second , love works itself out in mutual sharing, so that the lover always gives to and receives from the beloved in everything; knowledge, honours, money to the one that has it not... in love, one always wants to give to the other.

## VISION QUEST

### Preparatory Prayer

I prepare myself by taking the usual time to place myself reverently in the presence of God, asking that everything in my day is directed more and more to God's praise and service.

#### First step:

In my imagination I place myself before the Trinity, all around me I see the saints and martyrs, persons that have touched my life and have inspired me with their insights and reverence for the Community of Life... they are smiling and seem to be saying to me that we are soul-mates.

I may want to place myself before a maple tree that provides shade for me just as it offers a place for birds to build a nest, a home for countless ants and other insects: a maple tree that changes colours in the fall to make beautiful scenes for me and others to appreciate. By doing so it is giving glory and praise to the Creator by living fully what it was created for while not taking more nutrients or water than needed from the soil from which it has grown.

#### Second Step:

I want to have an intimate understanding of myself so that I, with the maple tree, deepening the awareness that we are all interconnected and all life is gift: Acknowledging God's love and not wanting any more than that love for my sacred journey.

### Points for Reflection and Consideration<sup>3</sup>

#### 1. Encountering the ocean:

I stand in awe before the immensity and power of the vast ocean. I stand in awe before the genius and perfection of each water molecule. The wave is crashing on the shore casting droplets high in the air, spraying mist on my face in foam and bubbles. The most awesome thing about the sea is the very existence of water itself. For without water there can be no life.

I am that living and fiery essence of the divine substance... I shine in the water, I burn in the sun and the moon and the stars.<sup>4</sup>

I consider this, and ponder it, letting my heart go out to God. God has done much for me. God lavishes on me life, light, understanding, free choice and summons me to love and to be loved.



So I say the prayer below:

*TAKE AND RECEIVE*

*Take, O Trinity, and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. You have given all to me. To You, O Trinity, I return it. All is Yours. Dispose of it wholly according to Your will. Give me your love and your grace. That is enough for me.*

2. Encountering the forest:

I find myself walking through the woods along a fast moving stream; I noticed a massive trunk bridging the banks. Walking to mid-point, I lie down upon it and gaze upward. My finger find a hold on its smooth weathered surface, keeping me balanced, my spine resting easily on its curve. Beneath me is the cold pure rushing water, above me a canopy of glimmering leaves against a deep blue sky. I am never alone in this wild forest, this forest of elders, this forest of soothing healing sound water, this forest of eyes.

*God is a circle whose circumference is here and whose center is everywhere.<sup>5</sup>*

I think of my own case and ask what this means to me: God present at my conception, my birth and my growth into infancy; God, always faithful and loyal to me as I grew into adulthood, protecting me from harm and never leaving me to be alone. So, I wonder what I ought to do and offer to God.

I say with all my heart the prayer below:

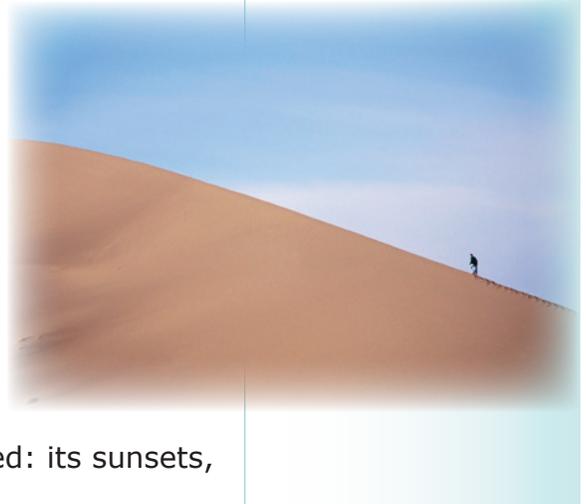
*TAKE AND RECEIVE*

*Take, O Trinity, and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. You have given all to me. To You, O Trinity, I return it. All is Yours. Dispose of it wholly according to Your will. Give me your love and your grace. That is enough for me.*

3. Encountering the desert

I am walking in the desert barefoot on the sand, flesh responding to flesh; it is hot, so hot that the small rocks threaten to burn through the callused soles of my feet. I must quicken my pace paying attention to where I step. No compass can orient me here, only a pledge to love and walk the terrifying distances before me. Suddenly out of nowhere comes the rain, small droplets of water; even in the desert, the rain eventually comes. It is an expression of harmony in the desert, the Sky Father blessing Mother Earth.

When harmony has been learned, the deeper meaning of the desert's blessings can be appreciated: its sunsets, its star-strewn skies, and its rarest gift, rain.



*The desert contains every gift within itself.*<sup>6</sup>

I consider this and ponder it, letting my heart go out to God. How great God is! Then, I think about my own life history and my own self. How did God lovingly pay attention to where I stepped, always in harmony with me sustaining me in the path that was taken? I ask myself about all those times when I did not realize that God was working in me?

As I become aware of those graced moments, I say the prayer below:

**TAKE AND RECEIVE**

*Take, O Trinity, and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. You have given all to me. To You, O Trinity, I return it. All is Yours. Dispose of it wholly according to Your will. Give me your love and your grace. That is enough for me.*

4. Encountering the river

*"I close my eyes and remember the river real and imagined: rivers cold and fast, rivers well-known and rivers nameless, rivers that seem like ribbons of blue water twisting through the wide valleys, narrow rivers folded up in layers of darkening shadows, rivers that have eroded deep down into the mountain's belly, sculptured the land, peeled back the planet's history exposing the texture of time itself. Rivers and sunlight, mountains and fish: they are always there, rising up out exhaustion, a sudden rush of sound and motion..."*<sup>7</sup>

The river becomes part of me and part of the bond between me and the events and persons in my life. I travel upstream and remember the joys and sorrows that have formed the course of my life. I am carried downstream as I recall the persons, places, and things that I cherish, moving always toward the great ocean to which every river flows.

When the river becomes part of me, I sense my life as a whole rather than as scattered fragments. I know that there is a peaceful center which I need only to take the time to connect with. I know that I come from somewhere and am going somewhere, that I am part of something greater, and that I belong to people

and to places.

*We are lives interconnected at the core. Flowing from the same spring, the waters of divine life pulse through our beings.*<sup>8</sup>

In the rhythm of the river I discover the rhythm of my life. As I trace the history of my soul, I remember all the stumbling and surprising ways I have encountered God, all the diverse ways my soul has risen and descended in the ever present rhythm of grace.

As I become aware of those graced moments, I say the prayer below:



## TAKE AND RECEIVE

Take, O Trinity, and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. You have given all to me. To You, O Trinity, I return it. All is Yours. Dispose of it wholly according to Your will. Give me your love and your grace. That is enough for me.

### The Conversation

At the end of each contemplation I reflect on the encounter and then speak with God.

### Preparation for Sharing My Prayer

As I recall my experience of prayer in my journal, I consider what I will share with my community.

*Understanding the Spiritual Exercises* by Michael Ivans SJ

*Draw Me Into Your Friendship* by Davis L. Fleming SJ

Adapted from *Earth's Echo, Sacred Encounters with Nature*, by Robert Hamma

Hildegard of Bingen quoted in *Earth's Echo*

Hindu Scripture

Carlo Carretto as quoted in *Earth's Echo*

Harry Middleton as quoted in *Earth's Echo*

Wendy Wright as quoted in *Earth's Echo*

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<sup>1</sup> *Understanding the Spiritual Exercises* by Michael Ivans SJ

<sup>2</sup> *Draw Me Into Your Friendship* by Davis L. Fleming SJ

<sup>3</sup> Adapted from *Earth's Echo, Sacred Encounters with Nature*, by Robert Hamma

<sup>4</sup> Hildegard of Bingen quoted in *Earth's Echo*

<sup>5</sup> Hindu Scripture

<sup>6</sup> Carlo Carretto as quoted in *Earth's Echo*

<sup>7</sup> Harry Middleton as quoted in *Earth's Echo*

<sup>8</sup> Wendy Wright as quoted in *Earth's Echo*

### **Leah and Gilles Michaud, CLC-Canada**

Leah and Gilles Michaud are Spiritual Guides living in PEI, Canada.

They are members of the Atlantic Association of Spiritual Exercises

Apostolate (AASEA). They were (1998-2003) co-CLC Executive Secretary at the International CLC Secretariat in Rome, Italy.

### Suggested Movie:

"The Man Who Planted Trees", DVD version, 2004

## JOHN ENGLISH – NICK REIMAN GRACED HISTORY

### How to read this history line:

The first sentence after each number is the **event**. It is in **BOLD**.

The second statement(s) indicate the **significance of the event**.

### COMMENTS OF A GENERAL NATURE WHICH ARE SCATTERED THROUGHOUT THE HISTORY LINE.

1. Nick had the gift of seeing the gifts in others and drawing these out.
2. Some sayings of Nick: "I will be right there" (when he was needed), "I was converted", "And God works like that", "I knew that I would be taken care of"
3. John English loved trees and planted many in his Jesuit career.
4. Nick lived a life of great simplicity.
5. The real life of CLC is intimacy.
6. John English said many times, "Just do it!"
7. Nick was adamant about justice for women and children.

### THE HISTORY LINE

#### 1950's

1. **Fr. Iparaguire, SJ: Researched how St. Ignatius gave the Spiritual Exercises in the 16<sup>th</sup> century. Anthony DeMello, using this research, gave a personally directed retreat in Illinois.** John English, Peter Paul Kennedy and others further developed the personally directed retreat in the 1950's and 1960's. We are following in their footsteps today.
2. **Father Louis Paulusen starts the Rome Secretariat for Sodality. The General Principles are formulated.** The question was "Is Ignatian spirituality 'a' source of our spirituality or 'the' source?" The latter was adopted.

#### 1960's

1. **The founding of the Toronto School of Theology**, which has several Christian denominations as members, enabled Catholic members to introduce the idea of spiritual direction to Protestant members. This is where John Veltri started to reach out beyond Catholic groups.

#### 1961

1. **"My first experience of Jesuit spirituality."** This was Marie Schimelfening's statement. She brings 44 years of experience to her present work for CLC.

1963

1. **We have a week of formation in Cleveland.** It brought everyone on board in formation.
2. **Nick and others put together a Sodality manual.** It was a visionary manual.
3. **Nick brings the Retreat in Daily Life to Detroit.** He brought us from Sodality to CLC.

## 1970's

1. **Nick becomes the Vice Eccl. Assistant. Edith Westerhaver is working at the world office.** They were the first to represent North America at the world office.
2. **Jose and Nick made a good team.** There was synergy between Jesuits and lay people.

## 1973

1. **Nick, with others, gives a Formation Course in Rome.** Our CLC gift is our living the Spiritual Exercises within the context of community.

## 1974

1. **Jose Gesell, Patrrick O'Sullivan:** "You be the catalyst"
2. **John English calls several couples together to form the first Canadian CLC in formation.** This is the beginning of our CLC English Canada journey.

## 1976

1. **The 1976 World Assembly is held in the Philippines. Nick and his team develop the first CLC immersion experience. In addition they hold a course on Formation.** These two experiences had us constantly asking, "What really is communal discernment?" There was a graced energy present in this Assembly. The World Formation documents on SERVICE went back to local CLC communities. The Formation Course is referred to as "Mini Manila" and is talked about even in 2005.
2. **The Better World Retreat is held at St. Michael's parish in Waterloo, Ontario.** Art Walter built on the energy of this program to initiate the first Formation Program for Canadian CLC in January, 1997. It was given by John English and his team of lay people, Sr. Barbara Paleczny, and Dan Phelan, SJ.

## 1977-78

1. **Art Walter and John English encourage all those involved in the initial Formation Program to do the Spiritual Exercises.** We were well grounded in Ignatian spirituality early in our CLC formation.

## 1978-1982

1. **John English and John Veltri develop and direct "The School" at Guelph.** This is a program to give the Spiritual Exercises to lay people and then train them to give the Exercises to others. The Spiritual Exercises "escaped into the world".
2. **At John English's invitation, Jack Milan arrives in Guelph to become a member of the staff of Loyola House.** The new English Canadian CLCs now have an experienced CLC member in their midst, one who is on the World ExCo.
3. **The World Assembly is held in Providence, Rhode Island, in 1982.** Jean Floyd and Jack Milan attend as representatives of English Canada. Canada is welcomed into the World Community. Marie Schimelfening and Jack Milan are elected to the World ExCo at this meeting. At this Assembly, CLC makes the transition from a World Federation to a World Community. The first CLC North American Regional meeting occurs at the Assembly.
4. **In 1982 a couple from Nick's CLC do the Growing in Christ Program with Detroit area participants.** Four years later (1986) this gave birth to Maria and Frank Grimminger's CLC group. This was a sharing of CLC resources. Pat, Jim, Trina and Larry are members of that CLC and participants in this History Line. Trina says "It was my conversion!"

## 1984

1. **Nick Reiman and John English meet for the first time.** Nick tells John that “CLC is the delight of my life.” Coming from a Jesuit, this is really remarkable. He felt there is something more to CLC than faith sharing; it is to be apostolic in sharing the gifts of the Ignatian way of life.
2. **John English and Jack Milan, like Barnabas and Paul, go across Canada creating CLCs.** Jack fell in love with the Atlantic people. CLC was moving to a truly National Community.
3. **Jose Gesell and Patrick O’Sullivan give a Guides Course in St. Louis.** The USA Formation Team, of which Nick was a member, plays a role in bringing this about. It is attended by participants from the USA and Canada.

## 1986

1. **“John English directed me on my 30-day retreat at Guelph.** He chose me! I was discerning whether or not I should prepare for work at the UN. He helped me see that if it didn’t work out, it didn’t mean the discernment was wrong.” This was guidance towards spiritual freedom.

## 1987

1. **Under Elaine Regan, the Companions CLC forms in Toronto.** It is the first Toronto community. John English encourages Elaine to start this group. He said, when they first met, “By the way, I have wanted to talk to you.” This group is the seed of subsequent Toronto CLCs.
2. **J.P. Horrigan, SJ, becomes the guide of the Companions group.** Now he is the Eccl. Assistant for Central Canada.

## Early 1980s

1. **John English forms the Institute for Communal Life, which was active until the mid 1990s.** Its members (over the years) included Marita Carew, Jack Milan, Peter Peloso, Margaret Kane, and Elaine Frigo. This group brought the tools of Ignatian discernment and the Spiritual Exercises to several governing groups, including school boards.
2. **John English, with Marita Carew, George Schemel, Judy Romer and Jim Borbley initiate ISECP, Ignatian Spiritual Exercises for the Corporate Person.** This program taught group process and development and management techniques to governing bodies, all within an Ignatian framework. CLC still uses these tools today to train group guides.

## 1990’s

1. **Nick invites Alec to a CLC assembly in Omaha.** Maria Grimminger went and heard how many CLCs start and then later, fail. Maria and Frank started a CLC anyway. Nick encouraged them to go for it. We make our way by going.
2. **At the Guadalajara World Assembly, CLC revises the General Principles, which hadn’t been revised since 1967.** Nick was there and was one of the authors of the new General Principles. Nick was adamant about inclusive language.
3. **John English, in a surge of creativity, revises “Spiritual Freedom” and it is published in its revised form. He writes “Spiritual Intimacy and Community”. He is author, along with the Zachariahs, of “Twenty-Four Exercises for the New Story of Universal Communion” (the Green Exercises). He writes several articles and the forward to “Finding God in the Dark” by Monty Williams and**

**John Pugente.** All of these efforts provide material and wisdom for reflection.

## **1991**

1. **Nick dies suddenly at Christmas.** His death was shattering. Edith came to the funeral. We are global and interconnected. We are here to carry on his work.

## **1996**

1. **John English is sent to Winnipeg.** He was not happy but he was obedient. He brought a great deal of energy around CLC and the Spiritual Exercises to Winnipeg.

## **1999**

1. **There is a Spiritual Exercises symposium at Guelph to honour John English and his work.** It was a happy event. Many of John's friends and colleagues came to share their experiences of and wisdom related to the Spiritual Exercises. CLC was there and we had quite a party!

## **2002- 2005**

1. **John English is very ill but was at the St. Louis Ignatian Spirituality Conference.** "That was the last time I saw him." (Susan Tomenson)
2. **John English gives the Detroit area CLCs their yearly retreat.** He talked about "telling your story".
3. **2004, June 9<sup>th</sup>: John English dies.**

## **November, 2005**

1. **Marie Schimelfening, formed by Nick Reiman and John English, is a crossborder ambassador for CLC.** She carries the true spirit of the World Community (50 years in CLC).

## **OUR HISTORY LINE SAYS TO ME THAT.....**

1. Our Ignatian tools have been extremely instrumental (in our lives).
2. God worked through John English and Nick Reiman and then through us to others.
3. We are grandchildren in a spiritual family, through their love for us.
4. John and Nick are in our hearts and we must pass this on.
5. There has been a growth of lay abilities with Jesuit collaboration; it is the passing of the (Ignatian) torch.
6. Those who pick up the torch must cultivate spiritual freedom.
7. The journey is long and God has been with us.
8. Just as Nick rearranged stones, we are stones that have been moved by God.
9. We have a long history of new beginnings.
10. Past performance is an indication of future performance.
11. There is an authenticity of people and process in all of this.
12. "God works that way."
13. There are stepping stones into the plan of God.
14. A big package is needed and we have the tools through these two men (to develop that big package).

15. A handful of people can make a difference.
16. Through discipleship the church goes on.
17. A spiritual evolution has gone on. As these two men lived at a deeper and deeper level, they helped us to do so.
18. We remember the parable of the talents. John and Nick did not bury their talents and they ask us not to bury ours.
19. We need to continually grow deeper and follow Jesus more closely.
20. We have a call to move out to the world community.
21. We will think globally and act locally.

**BECAUSE OUR HISTORY LINE SAYS THAT....., WE NEED TO....**

1. Be faithful to the Spiritual Exercises, the Awareness Examen, prayer and discernment, discernment, discernment.
2. Have an awareness of the green Spiritual Exercises and the Examen on water. This is a response of Christ to the world's needs.
3. Have trust and make a leap of faith.
4. Be faithful to living and deepening CLC communal life on all levels; local, regional, national and world.
5. Reach out to form new communities and strengthen our own communities. The greening of trees and the flowing river are never static.
6. We need to use our Ignatian tools for mission. Our source is our baptism.
7. Recognize that these giants (John and Nick) devoted their lives to CLC and we need to pass it on.
8. Recognize our own gifts and identify and call the gifts of others forth.
9. Bring our gifts together. When we collaborate, we expand our gifts.
10. Get together as the U.S.- Canada CLC Great Lakes Region at least once a year for an enriching experience.
11. Encourage Jesuit-Lay collaboration.
12. Build on our common (Great Lakes Region) heritage – water is the common highway.
13. Enter into further development of the Spiritual Exercises. A recent example are the "celluloid exercises", "Finding God in the Dark", by Williams and Pugente.
14. Carry Christ into society with spiritual freedom.
15. Implement the mission of World CLC.
16. Live Christ in our daily lives.
17. Find Christ in all the communities in which we find ourselves.

**REFLECTING ON OUR HISTORY LINE EVOKES THE FOLLOWING WORDS OR PHRASES.**

- uncertainty
- intimacy
- past and present nourishment to give to the future

- living within hope  
our graced history never ends
- inclusive
- enjoying each other
- fed to overflowing
- from milk to solid food
- many gifts and one spirit
- one Great Lakes body
- stones and water
- Our History Line is our sacred scripture.
- We are stones redirecting the water.
- on the journey with nice traveling companions
- coat of many colours
- building on what went before
- thanksgiving for our founders
- gratitude
- celebrating two voyageurs who spread the good news across the waters
- second and third round of sharing
- amazement and humility
- walking with Giants
- We move on with the torch.
- lots of energy
- communion of saints
- hands across the waters
- consolation
- kinship
- The Great Lakes Region is fresh water.
- Sometimes we are water and sometimes we are the stones.
- We need flexibility and stability.
- refreshed and renewed
- I am with you.
- Be still.
- Eucharist was a positive end to the day.
- Good location for this group but not for Cleveland.

## Resources

### **CD**

"Ashmore/Willow Sanctuary" by Celtic Waters 01172. It has beautifully reflective music with the sound of running water in the background

### **Movie**

"The Man that Planted Trees"