

Section 5—Appendixes

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Part 1—CLC Prayers and Poems

A CLC opening prayer

The leader begins each meeting by having someone light a candle and then reading the following prayerfully.

Jesus said,
“I am the light of the world...
Whoever follows me will have the light of life
and will never walk in darkness.”

JOHN 8:12

Lord Jesus, you also said
that where two or three come together in your name,
you are there with them.
The light of this candle
symbolizes your presence among us.

And, Lord Jesus,
where you are, there, too,
are the Father and the Holy Spirit.
So we begin our meeting
in the presence and the name
of the Father, the Son
and the Holy Spirit. Amen.

A CLC closing prayer

The leader ends each weekly meeting by reading the following prayerfully

We conclude our meeting by listening to Jesus say to us what he said to his disciples in his Sermon on the Mount:

“You are like the light for the whole world.
A city built on a hill cannot be hid.
No one lights a lamp and puts it under a bowl;
instead he puts it on a lampstand, where it gives light
for everyone in the house.
In the same way your light must shine before the
people, so that they will see the good things you do
and praise your Father in the heaven.”

MATTHEW 5:14-16

*A member extinguishes the candle.
Then the leader continues:*

The light of this candle is now extinguished.
But the light of Christ in each of us must continue to
shine in our lives. Toward this end we pray together
the Lord’s Prayer: “Our Father ...”

A FUTURE NOT OUR OWN

by Archbishop Oscar Romero

It helps, now and then, to step back
and take the long view.
The kingdom is not only beyond our efforts, it is
beyond our vision.

We accomplish in our lifetime only a tiny
fraction of the magnificent enterprise that is
God's work.

Nothing we do is complete, which is another
way of saying that the kingdom always lies
beyond us.

No statement says all that could be said.
No prayer fully expresses our faith.
No confession brings perfection.
No pastoral visit brings wholeness.
No program accomplishes the church's mission.
No set of goals and objectives includes
everything.

This is what we are about:

We plant seeds that one day will grow.
We water seeds already planted, knowing that
they hold future promise.
We lay foundations that will need further
development.
We provide yeast that produces effects beyond
our capabilities.

We cannot do everything and there is a sense of
liberation in realizing that.

This enables us to do something,
and to do it very well.

It may be incomplete, but it is a beginning, a
step along the way, an opportunity for God's
grace to enter and do the rest.

We may never see the end results,
but that is the difference between the master
builder and the worker.

We are workers, not master builders,
ministers, not messiahs.

We are prophets of a future not our own.

Apology to My Brothers and Sisters in Developing Countries

By Joyce Rupp (from Out of the Ordinary)

To my brothers and sisters in developing countries:

While I was deciding which oat brain cereal to eat this morning, you were searching the ground for leftover grains from the passing wheat truck.

While I was jogging at the health center, you were working in the wealthy landowner's field under a scorching sun.

While I was choosing between diet and regular soda, your parched lips were yearning for a sip of clean water.

While I complained about the poor service in the gourmet restaurant, you were gratefully eating a bowl of rice.

While I poured "fresh and better" detergent into the washing machine, you stood in the river with your bundle of clothes.

While I watched the evening news on my wide-screen television set, you were being terrorized and taunted by a dictatorial government.

While I read the newspaper and drank my cup of steaming coffee, you walked the long, dusty miles to a crowded schoolroom to learn how to read.

While I scanned the ads for a bargain on an extra piece of clothing, you woke up and put on the same shirt and pants that you have worn for many months.

While I built a fourteen-room house for the three of us, your family of ten found shelter in a one-room hut.

While I went to Church last Sunday and felt more than slightly bored, you stood on the land with those around you and felt gratitude to God for being alive for one more day.

My brothers and sisters, forgive me for my arrogance and my indifference. Forgive me for my greed of always wanting newer, bigger, and better things. Forgive me for not doing my part to change the unjust systems that keep you suffering and impoverished. I offer you my promise to become more aware of your situation and to change my lifestyle as I work for the transformation of our world.

DESIRE TO HELP IN THE WORLD

(by Donald Neary, SJ)

Lord,
The film I just saw was about the miseries and Injustices of the world;
The headlines in the newspapers report violence, murder, and death:
And I think of other particular suffering
Around us:
Thousands of children sick in India,
Death and loneliness in Belfast,
Drug-addicts exploited by pushers,
Kids hooked on glue,
Ignorance through lack of education,
Sickness through lack of medical care,
Death on the streets.

Lord, how can I respond to the cries of your people?

I think of the less-known sufferings:
The anxieties and depressions of lonely men
And women;
Of those who attempt suicide;
Of those who drown their cares in over-indulgence in alcohol.

What can I do to help?

I want to, Lord,
I want my life to be a channel of your love to Them;
But that can one man, one woman, do?

Help me, Lord, to believe that I can help,
And give me the courage and generosity to
Offer myself in service,
That my life might be like a candle,
Giving light to others.

Fall in Love

Attributed to Fr. Pedro Arrupe, S.J.

Nothing is more practical than
finding God, than
falling in Love
in a quite absolute, final way.
What you are in love with,
what seizes your imagination,
will affect everything.
It will decide
what will get you out of bed in the morning,
what you do with your evenings,
how you spend your weekends,
what you read,
whom you know,
what breaks your heart,
and what amazes you with joy and gratitude.
Fall in Love,
stay in love,
and it will decide everything.

Live your best Life

(by Algernon Black)

This is a call to the living,
To those who refuse to make peace with evil,
With the suffering and the waste of the world.
This is a call to the human, not the perfect.
To those who know their own prejudices,
Who have no intention of becoming prisoners of
their own limitations.

This is a call to those who remember the dreams
of their youth, who know what it means to share
food and shelter,
The care of children and those who are troubled,
to reach beyond barriers of the past
Bringing people to communion.

This is a call to the never ending spirit
Of the common man, his essential decency and
integrity, his unending capacity to suffer and
endure, to face death and destruction and to rise
again and build from the ruins of life.
This is the greatest call of all
The call to a faith in people.

Patient Trust

[Pierre Teilhard de Chardin, SJ](#)

Above all, trust in the slow work of God.
We are quite naturally impatient in everything
to reach the end without delay.
We would like to skip the intermediate stages.
We are impatient of being on the way to
something
unknown, something new.
And yet, it is the law of all progress
that it is made by passing through
some stages of instability -
and that it may take a very long time.
And so I think it is with you;
your ideas mature gradually -
let them grow,
let them shape themselves, without undue
haste.
Don't try to force them on,
as though you could be today what time,
(that is to say, grace and circumstances
acting on your own good will)
will make of you tomorrow.
Only God could say what this new spirit
gradually forming in you will be.
Give our Lord the benefit of believing
that his hand is leading you,
and accept the anxiety of feeling yourself
in suspense and incomplete.

Prayer for Generosity

(St. Ignatius of Loyola)

Lord, teach me to be generous.
Teach me to serve you as you deserve;
to give and not to count the cost,
to fight and not to heed the wounds,
to toil and not to seek for rest,
to labor and not to ask for reward,
save that of knowing that I do your will.

Prayer of Gratitude

by Joyce Rupp (from *May I Have This Dance*)

We are grateful for eyes that can see and ponder, for taste buds that know the sensuous pleasures of eating and drinking, for hands that hold and touch and feel, for ears that can delight in music and the voice of a friend, for a nose that can smell the aroma of newly mown grass or delicious food, and can also breathe the air that gives us life.

We are grateful for the treasure of loved ones whose hearts of openness and acceptance has encouraged us to be who we are. We are grateful for their faithfulness, for standing by us when our weaknesses stood out glaringly, for being there when we were most in need and for delighting with us in our good days and our joyful seasons.

We are grateful for the eyes of faith, for believing in the presence of God, giving us hope in our darkest days, encouraging us to listen to our spirit's hunger, and reminding us to trust in the blessings of God's presence in our most empty days.

We are grateful for the ongoing process of becoming who we are, for the seasons within, for the great adventure of life that challenges and comforts us at one and the same time.

We are grateful for the messengers of God - people, events, written or spoken words - that came to us at just the right time and helped us to grow.

We are grateful for God calling us to work with our gifts, grateful that we can be of service and use our talents in a responsible and just way.

We are grateful that we have the basic necessities of life, that we have the means and the ability to hear the cries of the poor and to respond with our abundance.

We are grateful for the miracle of life, for the green of our earth, for the amazing grace of our history; we are grateful that we still have time to decide the fate of the world by our choices and our actions, grateful that we have it within our power to bring a divided world to peace.

***Suscipe* (St. Ignatius of Loyola)**

Take, Lord, and receive all my liberty,
my memory, my understanding
and my entire will,
All I have and call my own.
You have given all to me.
To you, Lord, I return it.
Everything is yours; do with it what you will.
Give me only your love and your grace.
That is enough for me.

The First Principle and Foundation

(St. Ignatius of Loyola, as paraphrased by
David L. Fleming, S.J.)

The goal of our life is to live with God forever.
God, who loves us, gave us life.
Our own response of love allows God's life
to flow into us without limit.

All the things in this world are gifts from God,
Presented to us so that we can know God more
easily and make a return of love more readily.
As a result, we appreciate and use all these gifts
of God insofar as they help us to develop as
loving persons. But if any of these gifts become
the center of our lives, they displace God
and so hinder our growth toward our goal.

In everyday life, then, we must hold ourselves in
balance before all of these created gifts insofar
as we have a choice and are not bound by some
obligation.

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 deeper response to our life in God.

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

The Person across from you

(author unknown)

The person across from you is the greatest miracle and the greatest mystery in this moment- a testament of God's continuing creation and presence in the world.

The person across from you is an inexhaustible reservoir of possibility, with potentialities only partially realized.

The person across from you is a unique universe of experience- of possibility and necessity, laughter and tears, love and indifference, hopes and fears- all struggling for expression.

The person across from you believes in something- something precious; stands for something, lives for something, labors for something, waits for something, runs for something, runs towards something.

The person across from you is not perfect- often feels disappointed, is often undecided and disorganized and woefully close to chaos; but is endowed with a tremendous inner strength, and is capable of surviving great difficulties and persecutions.

The person across from you is a community of persons- persons met during a lifetime. Each carries with them a mother and father, student and teacher, brother and sister, enemy and friend.

The person across from you does some things like no one else in the world.
There is something this one life on earth means and cares for- will that person dare speak of it to you?

The person across from you is more description than explanation. The person across from you is MYSTERY made in God's image, never to be fully understood.

Look before you, and within you- look around- for God is indeed among us!

Where am I going?

(Thomas Merton)

My Lord God, I have no idea where I am going.
I do not see the road ahead of me.
I cannot know for certain where it will end.

Nor do I really know myself, and the fact that I think that I am following your will does not mean that I am actually doing so.

But I believe that the desire to please you does in fact please you.

And I hope I have that desire in all that I am doing.
I hope that I will never do anything apart from that desire.

And I know that if I do this you will lead me by the right road though I may know nothing about it.

Therefore will I trust you always though I may seem to be lost and in the shadow of death.

I will not fear, for you are ever with me, and you will never leave me to face my perils alone.

Part 2: Ignatian Glossary

A.M.D.G. – an abbreviation of a Latin phrase, Ad Majorem Dei Gloriam. It means 'For the greater glory of God' and is the motto of the Society of Jesus.

Arrupe, Pedro (1907-1991): a superior general of the Society of Jesus for nearly 20 years. He was the central figure in transforming Jesuit's mission and vision. He challenged all Jesuits to promote faith, which involves social justice. He also promoted the CLC way of life.

Betania: is the Hebrew word for Bethany, the town located 3 km (less than 2 miles) east of Jerusalem, on the bank of the Jordan River. It is where Jesus met Lazarus, Mary, and Martha, whom he became best friends with. It is the place where Jesus felt at home and got support before his final week of ministry in Jerusalem.

Cardoner: the river where Ignatius experienced enlightenment. He wrote that all the enlightenments of his life combined "would not, in his judgment, be as great as what he experienced on that occasion."

Consolation: an affective movement or state that draws us to God, away from self-centeredness, or towards a generous reaching out to others in love and service. We are directed towards growth, creativity, and a fuller and more genuine love of God, of other people, and of ourselves.

Contemplation: a second basic method of mental prayer and consists in attending to the persons, their words, and their actions, largely by use of the imagination. In contemplation, you put yourself into the story: see the people, hear the dialogue, and engage in the actions.

Contemplatives in action: in all things, actions and conversations, Ignatius perceived and contemplated the presence of God and had an affection for spiritual things, being contemplative even while in action - a matter which he explained by saying "God must be found in all things."

Cura Personalis: a Latin phrase meaning, "Care of the Whole person," and that captures a Jesuit educational ideal. Its purpose is to develop awareness of another's needs to help the person reach his or her own fullness of life. It is a desire to care for oneself and others as God.

Desolation: affective movements draw us away from God and things which have to do with God, leading us to be self-centered, closed in and unconcerned about God or others. It agitates, disturbs the peace, and injects fear and discouragement to keep one from doing good.

Discernment: is a growing awareness of the movement of God's grace and desire in our life and choosing to attune ourselves to such movement. Thus, it is first about orientating ourselves toward God. Secondly, it is about making a particular choice A or choice B, as in choosing to attend graduate school or join a service program for one year after college.

Examen: Also known as 'examination of consciousness' or 'awareness examen', this structured review of each day, developed by Ignatius, is employed to discover God's movements and action within one's daily life.

Finding God in All Things: it is one of the hallmarks of Ignatian Spirituality. It invites a person to search for and find God in every circumstance of life, not just in explicitly religious situations or activities such as prayer in church (e.g., the Mass) or in private.

Friends in the Lord: The description that the first companions gave themselves when they were discerning the direction of their common life together.

Helping souls: This is one of the most frequent expressions to be found in Ignatius' writings. By 'soul' Ignatius meant the whole person, so that people could be helped by providing food for the body, learning for the mind, or provision of the sacraments.

IHS: the first three letters, in Greek, of the name Jesus. These letters appear as a symbol on the official seal of the Society of Jesus or Jesuits.

Ignatian/Jesuit: Something is said to be 'Ignatian' when it is grounded in the spirituality, ethos or world view of Ignatius. Thus some schools or religious orders describe themselves as 'Ignatian' but not 'Jesuit'. Jesuit refers to that particular 'Ignatian' manifestation found in the Jesuit order (Society of Jesus) or in ministries owned and directed by them.

Ignatian Pedagogical Paradigm (IPP): The Ignatian Pedagogical Paradigm is the model of the teaching/learning process in all schools which claim to be Ignatian, which includes the central cycle of the elements experience, reflection, and action, taking place in a particular context and always subject to evaluation. The IPP was initially outlined in *Ignatian Pedagogy: A Practical Approach* published in 1993.

Ignatian Retreat: A number of days (usually from three to thirty) spent in prayer/reflection with a director, often following the pattern of the Spiritual Exercises, frequently and liberally adapted for school students.

Ignatian Spirituality: It is a pathway to God that helps us to find God in all things, to listen with a discerning heart, and to live for the greater glory of God. It is a way of life that involves “getting to the heart of the matter,” “living with integrity,” or “becoming one’s best self.”

Ignatius of Loyola (1491-1556): a founder of the Society of Jesus (Jesuits) and, in a way, a founder of CLC. During his college years in Paris, he and his roommates (Francis Xavier and Peter Faber) got together to pray and to help one another discern and discover their personal vocation and mission.

Jan Leunis: a Jesuit professor who formed a group of students at the Roman College to explore a way of living out the Spiritual Exercises in everyday life. Thus, CLC was born in 1563.

Jesuit: a member of the Society of Jesus. It is a shorthand name by members of the Society themselves, as well as by others favorable to them.

La Storta: a chapel at La Storta where God the Father told Ignatius, “I will be favorable to you in Rome” and that he would place Ignatius with His Son.

Loyola: Saint Ignatius was born in the town of Loyola in northern Spain.

Magis: The yardstick of Ignatius was always to undertake that which was 'the better choice', 'the more effective enterprise', 'the more widely influential', and 'meeting the greater need', not simply because such a course was harder, but because it would yield 'the greater good' or be more loving. This is the essence of the magis.

Manresa: a town in northeastern Spain where Ignatius had the powerful spiritual retreat experiences that led to his famous “Spiritual Exercises” and later guided the founding and the pedagogy of Jesuit schools.

Meditation: a first of two methods of prayer which Ignatius teaches in the Exercises. It is discursive mental prayer especially suited to “beginners” in the stage of spiritual growth, who usually need to reason out principles and to form basic convictions. In this method, a person chooses and ponders any words, images, or passages that strike him/her.

Men and Women for others: The phrase first appears (in a non inclusive form) in Jesuit General Pedro Arrupe's letter to the international conference in Valencia (1973), where he exhorts all alumni to use their gifts and talents in the service of others.

Montserrat: the place where Ignatius spent three days writing out the sins of his life and confessed them to a priest. On the eve of Annunciation, following the rites of chivalry Ignatius offered his sword and dagger to Our Lady at the shrine.

The Service of faith and the promotion of justice: The 32nd General Congregation of the Society of Jesus (1975) spelt out the Society's mission today in the strongest terms: “The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement.” Reconciliation with God demands the reconciliation of people with one another.

The Society of Jesus: The English translation of the name of the Jesuit order. In Latin, Societatis Iesu. In Spanish, Compania de Jesus.

The Spiritual Exercises: A retreat (usually for thirty days, broken up into four 'weeks') developed by Ignatius, which employs an ordered sequence of prayers and contemplations, often undertaken when the retreatant wishes to make a choice in life towards greater love and service of God.

Part 3: Scripture Index

Topic	Suggested Passages
Abuse and Recovery	Mark 5:25-34; Ephesians 3:14-21
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Accountability	2 Kings 5:1-27; Galatians 2:11-21
Affirmation	John 7:53-8:11; 1 John 2:28-3:10
Anger	Exodus 32:1-35; Ephesians 4:17-32; Genesis 4:1-26; Ruth 1:1-22; Psalm 13:1-6
Answered Prayers	Psalm 34
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Caring for Self	Exodus 18:1-27; 2 Corinthians 8:1-15
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Coping with Crisis	Genesis 39:1-23; 2 Corinthians 1:1-11; Psalm 62:2-9; Psalm 91; Luke 8:22-25
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Disappointment/Failure	Matthew 26:47-56; Luke 22:54-65; Romans 5:1-11; Romans 8:28-39
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Doubtful Spirit	John 7:17; Mark 9:14-29; 1 John 5:1-21; Hebrews 11; Matthew 8:26
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Empathy	John 11:1-44; Philippians 2:1-11
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Faithful followers	Colossians 3:1-4:1; Acts 18:1-4,18-28; Deuteronomy 6:4-25; John 14:1-18
Family Issues	Genesis 21:1-21; Ephesians 2:11-22
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Focus	2 Kings 4:8-37; Ephesians 3:14-21
Forgiveness	1 John 1:1-2,11; Matthew 18:21-35; Mark 15:1-15; Ephesians 2:1-10; Luke 15:11-32;
	Matthew 5:21-48; Luke 7:36-50; James 5:7-20; John 8:1-11; 2 Corinthians 12:8-9
Friendship	1 Samuel 20:1-42; Romans 16:1-27; Genesis 2:4b-25; Colossians 3:1-4:1; John 15:15
Frustrations	2 Kings 6:8-23; Colossians 1; Colossians 3:1-4;
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	Psalm 51; Matthew 5:4; 1 Thessalonians 4:13-18
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Holy Spirit	Acts 4:1-31; Galatians 5:13-26
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	1 Timothy 6:3-10; Luke 16:1-15; Job 42:7-17; Romans 13:1-7
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Loving Touch	Luke 7:36-50; 1 John 3:11-24; Colossians 3:1-4:1
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	Luke 18:1-8; 2 Corinthians 12:1-10; Psalm 38; 1 Peter 4:12,13,19
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Praise God	Luke 1:39-56; Ephesians 2:1-10; Psalm 104; Psalm 145; Deuteronomy 32:1-14; Daniel 3:51-90
Prayer	Mark 14:32-42; Philippians 4:1-9; Matthew 14:23; Luke 2:5; Hebrews 3:15; Mark 1:35
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Pressures	Daniel 3:1-24, 91-97; 2 Corinthians 1:1-11
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Relationships	Ruth 1:1-22; Colossians 3:1-4:1; Genesis 29:1-30; Matthew 19:1-12; 1 Corinthians 7:1-11
Religion/Active Faith	James 1:19-27
Repentance	Jonah 2:1-3,10; Romans 8:1-17; Luke 15:11-32;
Respect	Ruth 2:1-23
Responsibility	Matt. 25:14-30; 2 Thessalonians 3:1-18; 1 Samuel 2:12-26; Ephesians 5:21-6:9
Roles in the Church	Acts 18:1-4, 18-28; Romans 16:1-27
Romance	Genesis 29:1-30; Isaiah 43:1-13

Self-Image	Genesis 29:31- 30:24; 1 Kings 10:1-13; 1 Peter 3:1-7; 1 Timothy 4:1-16; 1 Peter 4:1-11
Separation from God's Love	2 Samuel 13:1-22; Romans 8:28-39
Serving others	Luke 10:38-42; Mark 10:35-45; 2 Timothy 2:14-26; John 13:1-20; Philippians 2:1-11;
	Luke 10:25-37; Matthew 25:31-46
Sexuality and God's Standards	2 Samuel 12:1-15; 1 Corinthians 6:12-20; Judges 16:1-22; Ephesians 5:21-6:9
Sharing	Acts 4:32-37; 2 Corinthians 9:6-15
Single Life as a Gift	Acts 9:1-19a; 1 Corinthians 7:25-35; 1 Samuel 3:1-21; 1 Corinthians 7:36-40
Speaking Up	Esther 4:1-16; Esther 7:1-8; Esther 2; Galatians 2:11-21
Stress	Mark 1:29-39; Proverbs 31:10-31; Hebrews 4:1-13; Luke 15:11-32; Hebrews 12:1-13;
	Job 16:1-22; Mark 4:35-41; Matthew 6:19-34; Exodus 17:1-16; 2 Corinthians 1:1-11; Luke 4:14-30; Psalm 46
Support	2 Samuel 23:8-23; Hebrews 10:19-39; 1 Corinthians 12:12-31; 1 Samuel 16:1-13
	Romans 8:26-27; Psalm 91; Psalm 121
Talents	1 Samuel 16:14-23; 1 Peter 4:1-11; Matthew 25:14-30
Temptations	Psalm 1; Psalm 139:23-24; Matthew 26:41; James 4:7
Thanksgiving/Gratitude	Psalm 67; Psalm 95; Psalm 96; Psalm 100; Psalm 103; Psalm 138; Philippians 1:3-11;
	Luke 17: 11-19; Hebrews 13:15
Tired	Exodus 17:1-16
Travel/leaving home	Psalm 121; Matthew 10:16-20
True worship	Isaiah 58:1-2
Trusting God	Ruth 1:1-22; Psalm 46; Psalm 62: Psalm 131 Psalm 25:1-22; Genesis 22:1-19;
	Romans 8:18-27; Phillipians 4:10-23; 2 Kings 4:1-7; Luke 11:5-13; 1 John 3:20;
Unfulfilled	Exodus 5:1-21; 2 Peter 1:1-11
Uniqueness	Luke 19:1-10; 1 Corinthians 12:1-11; Romans 12:1-8; Matthew 25:14-30
Unity	John 17:21
Waiting	Genesis 29:1-30; Psalm 31:1-25; Romans 8:1-17
Weakness	2 Corinthians 12:1-10
Women (strength)	Judges 4:1-24; Ephesians 6:10-24
Work	Acts 16:11-15; Proverbs 31:10-31; Matthew 20:1-16
Worry	Matt 6:25-34; Exodus 5:22-6:13; 1 Corinthians 7:25-.35; 1 Peter 5:6-7

