



the Chalice

Volume 47

March – April 2018 Issue No. 2



PRESIDENT'S COLUMN By Bruce G.

Dear Calix Family,

In Northern Virginia we start our weekly Calix meetings by praying the Chaplet of Divine Mercy, meditating on the Sorrowful Mysteries, and offering our prayers for the intentions of those gathered and for all souls in need of recovery. We pray the Chaplet of Divine Mercy in this way because Jesus desires that we all come to know the love that He has in His Heart for each of us. As He told St. Faustina:

I desire that you know more profoundly the love that burns in My Heart for souls, and you will understand this when you meditate upon My Passion. [Diary, 186]

By meditating on the Lord's Passion through the Sorrowful Mysteries, we come to know the burning love Jesus has for us.

Through St. Faustina, Jesus further instructs us on the great efficacy of praying during the 3 o'clock hour, the Hour of Mercy, the hour of His Passion and death, in which anything asked of the Father in Jesus' name will be granted, provided that it is in accord with the Father's Will. In our busy, post-modern lives, it is not always easy to make time to pray at 3 o'clock, but Jesus understands this problem and He provides a remedy:

*If only for a brief moment, immerse yourself in My Passion, particularly in **My abandonment** at the moment of agony. [Diary, 1320]*

Often I have found myself in business meetings at 3 o'clock, and as often as I can, I try to at least recall our Lord's words from the Cross:

My God, My God, why have you abandoned me? [Psalm 22] My continued recovery is proof enough for me of the wisdom of this devotion. As my trust in Divine Mercy has deepened, I have come to realize that the words spoken by our Lord at the moment of His abandonment are words of confidence in final victory over despair and death. *My God, My God, why have you abandoned me* is only the beginning of Psalm 22, a psalm that ends with the afflicted man praising and trusting in God. As Bishop Fulton J. Sheen writes about this psalm, "[Jesus'] scars are not only reminders that life is warfare, but they are also pledges of victory in that war. Our Blessed Lord said, 'I have overcome the world.'" [Jn 16-33] Even with inevitable victory in mind, the suffering caused by alcoholism, drug addiction and co-dependence is difficult to bear, and it is difficult to accept that a loving God permits such suffering. Searching for answers, I recently turned to Father Robert J. Spitzer's book, *The Light Shines on in the Darkness: Transforming Suffering through Faith*, the fourth volume in his quartet on Happiness, Suffering and Transcendence. In chapter 3, Father Spitzer expounds on Psalm 22: *God does not leave us abandoned in our suffering. It is perfectly natural to **feel** abandoned and alone as suffering comes, because suffering makes us turn in on ourselves - initially. However there is a vast difference between **feelings** and **rationality** – and valid as our feelings are, they do not and cannot represent the whole story, because they are **precognitive** – "prior to thinking". If we want the **whole** story, we have to employ our whole **knowledge** of how God works through suffering. It is instructive that [Psalm 22] begins with feelings of abandonment and forsakenness, but recounts the knowledge of how God was present and victorious in the sufferings of His people.*

*It is sometimes quite difficult to interrupt our initial feelings of abandonment, isolation, dismay, or even frustration and anger to allow rationality its proper place in our encounter with suffering. Nevertheless for our sake, the truth's sake, and the whole story, we must cultivate a **discipline** of allowing rationality and knowledge into our otherwise occupied conscious space. No matter how valid we believe our feelings to be, we cannot allow ourselves to be persuaded that they contain the **whole** truth about suffering, and so we must interrupt those feelings through an act of the will and prayer, so that we can begin the process of remembering and thinking – remembering the promises of Jesus, the words of the Psalms, and the works of God throughout our lives.*

As we begin this process of remembering and thinking, we will notice a calming of our feelings....We will notice something similar to the experience of the Psalmist in Psalm 22, who moves from feelings of abandonment, to remembrance of the works of God in Israel, to belief of God's presence in his suffering, and to hope in the salvation and good that will come from it. And that makes all the difference!

It is gratifying to realize that our sufferings have meaning when we remember to unite them with Christ's suffering on the Cross. Feel your feelings, but do not act on them – **Think!**

May the journey of Lent (prayer and meditation) bring you through Good Friday (confidence in victory) to Easter Sunday (spiritual awakening) and ultimately to Divine Mercy Sunday (carrying the message to others)!

Pax,

-BG

Living the Paschal Mystery by knowing you are broken.

We all know Christ died for us, but I think 1) because it happened so long ago and 2) the way he suffered and died, it may be hard for us to relate to the actual death. During Lent there are many opportunities to do the Stations of the Cross which helps, but when Lent is over it can be hard to remember and put this into practice in our day-to-day lives. We need something simple.

I heard on one of the many CD's I have that you should pretend that someone pulled you back from being hit by a car or bus, but in the process of saving you, his life was lost. If this really happened to you, wouldn't you be grateful to that person or better yet to their family? Would you ever forget what that person did for you by giving up his own life? How would you live the rest of your life? Wouldn't you thank that person's father and ask if there is anything you could do to repay this gift of life that you received?

Sadly the world does not know that Christ died for us, or what it really means. Certainly not the world I live in otherwise there would not be all the sin in the world. We have far too many "isms" as Fr. Bill Casey speaks about in many of his talks. People think the world revolves around them and if they gain enough money, knowledge, power, looks or other "things", then they can conquer anything. Sadly, no matter how many of these "things" they gather, they are never happy. We are taught that we are made in the image of God, and I don't think God wants us to drive a Corvette, if the money can be used more prudently to help someone else. And there is one of the mysteries, the ability **to give ourselves** in some small way to another. It can be in a monetary way, but it can also be by giving our time, our ear, our presence and a good word to those who may not have heard a good word from anyone in a while. This could be a homeless person or a person in a retirement home. It could be someone who is suffering from an addiction of one kind or another. Just knowing that they are not going through this alone can make all the difference. We don't want people dying of terminal "uniqueness". I think we would be amazed how many people struggle with things that they think only "they" struggle with.

I have a saying that I use from time to time that goes something like this; "People are drowning and don't even know they are in the water!" Like the frog who is put in a pot of water and then the heat turned up, will die before he can jump out of the boiling water. We find ourselves doing a small innocent thing that by itself is not too bad, until we realize too late that we have allowed the evil one an open door thru our defenses.

An example, going to a casino isn't a sin by itself and many people do it and don't get into trouble as it is truly just a night out to eat, and play 20 or 30 dollars on a "game." But let's look what is really going on here. The flashing lights, alcohol, the bar-maids in their attractive skimpy outfits, the thrill of the big win and countless other temptations at these places. The "big win" could give you the wrong type of attention and may lead to a compulsion to do it again and that compulsion could lead to an addiction. John LaBriola who wrote "Onward Catholic Soldier" says "let the devil get a toe hold in and he will try and turn that into a foot hold and then a stronghold. Once the evil one has a stronghold around you, it is extremely hard to free yourself. The trick was it happened gradually, and you were not aware of it. Be aware of your surroundings, including the "friends" you're with. Do they have your back or theirs? And we have been lead to another Pascal mystery.

Rising not from the dead, but from the World's temptations. If we can somehow rise above these worldly offerings and see them for what they are, as false idols that lead us away from God.

This could be our ego, saying I am a great baseball pitcher because I am! Really who gave you the gift of a strong arm? Or it could be the that you are very wealthy, because that is all you focus on, until one day your health fails, and it does not matter how much wealth you have accumulated as it can't help you get well both physically or spiritually. Once you are spiritual dead, you are dead. The amount of money, and things that you have accumulated simply does not matter. The further we get away from God, the harder it is to find our way back, until he is just a forgotten memory.

So where is your Passion, which is another Paschal mystery? Is it in and with the Holy Spirit or is it in worldly things like, cars, sports, guns or other worldly idols? I am not saying it is bad to have some of these things, but if say a car show on Sunday keeps you away from Church, then that is a serious problem. A mortal sin that nobody likes to admit to.

Sometime you have to give up some of these things in order to live a holier life. That may require you to have more faith, be "uncomfortable", and maybe even be in a little pain. They say an addict's best friend is pain for without it, he would have no chance of survival. We all need a little pain or discomfort in our lives. It is how we grow. Have a blessed Lent and Easter!

Michael Kern – runs a 12-Step Catholic Ministry based on the Beatitudes in St. Charles, MO. This ministry addresses, Co-Dependency, Alcohol, Pornography, drugs, and mental illness.

A Lenten Meditation

You are Nicodemus, a Pharisee and a member of the Sanhedrin. It is the Jewish Council that rules with religious authority and stands up for the people, our faith traditions and our religious practices, in the ongoing struggles with the Roman, our oppressors.

You became interested in the ministry of a remarkable young rabbi who emerged from Galilee, preaching and performing miraculous deeds.

You met with him one evening and said, "I know you come from God, for no one can do these signs unless God is with him."

Jesus replied, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes in Him will have eternal life."

You pondered what those words might mean. Then he said, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him." You could hardly believe what you were hearing.

This Jesus, who God certainly had sent, now was telling you that he is the Messiah and what's more that he's the only Son of the Father! And he came to give all people eternal life.

This was more than your mind could handle. Dazed, You left the meeting. How could you begin to understand all he had said? After a few days, when your mind had cleared a little, You began to follow Jesus to learn if what he had told you was really true. A crowd approached him near a mountain so he went up the side and began to teach. What he taught was inspiring! Forgive and the father will forgive us. Love our enemies; do good to those who hate us. Have no fear, God is our loving Father who will always care for us. It was enthralling. As he left, the mobs of people following him pleaded for help. He stopped. He listened and what miracles he performed! Driving out terrible demons and curing the sick. All these things testified to the truth of what Jesus had told you.

Yet your fellow Pharisees were attacking him. When he cured the sick, they were always trying to find something to criticize. When he cast out demons, they accused him of doing it by the power of Satan. Then they amazed you. They began plotting to kill Jesus!

At first you aren't worried, with his awesome power surely Jesus will foil the plots of his enemies. But then you overheard Jesus telling his apostles that his enemies would arrest him and then torture and kill him. Once again your mind was reeling. Why would Jesus think of letting evil triumph when he had the power to prevent it? You tried b u t c o u l d n ' t make sense of it.

Then something unbelievable happened. Jesus friend Lazarus has died and has been in the tomb for 4 days when Jesus arrives. The large crowd that has come to mourn watches intently as Jesus approaches the place where his friend is buried. Jesus orders the stone to be staken away, he lifts up his eyes, praying to the Father and then he cried out in a loud voice, "Lazarus, come out!" And Lazarus comes out, bound in the burial cloths. Everyone is overcome with wonder and happiness. You join in the peoples' praise and thanks to God and in their celebration.

Some individuals, however, go off to the Pharisees and the chief priests to tell them what happened. The high priest Caiaphas then calls the Sanhedrin together to discuss what action must be taken.

By the time You learn of the meeting and got back to Jerusalem, it was over. You discover that Caiaphas had said that if nothing is done, the people would now follow Jesus. He said, "The Romans will come and take way our place and our nation. It is better for us that one man should die for the people, not that the whole nation should perish."

Jesus has to be warned that his life was in grave danger. You learn that he is in Jerusalem. He is in the Garden of Gethsemane. There is no time to lose. The Council's plan is already in motion. There is only a brief time for Jesus to flee.

Once in the garden you find the apostles. They are curled up on the ground fast asleep. Rushing past them, you find Jesus, kneeling, with his arms outstretched, praying intently. As you approach, Jesus is saying "My Father, if it be possible, let this cup pass from me; but not as I will, but as you will." Suddenly you are overcome with fear and sorrow; it is all terribly clear. Jesus is about to give himself over to his enemies.

His Father called him to be the Suffering Servant. Isaiah had prophesied, "He was pierced for our offences, crushed for our sins. Upon him was the punishment that makes us whole, by his wounds we were healed." Jesus is about to suffer and die for us so that we could have life eternal!

Closing Prayer

Lord Jesus, what an unfathomable mystery. You are the Son of God, yet you humbled yourself to share in our humanity so that we might share in your divinity. For love of us you paid the price for our sinfulness. You allowed evil men to torture, humiliate, and kill you. But you will rise from the dead for you are the Lord of life. By rising you gave us the promise of eternal life. Lord, I praise and worship you. I offer you all that I am or ever will be. Do with me as you will. With deepest gratitude I pray to be worthy to accept your gift and be with you for all eternity. Amen.

Fr. John McHale

The See of Galilee

A little girl jumped upon her father's lap, blurting out, "Daddy, you told me that God is bigger than me."

"That's right, honey, God is bigger than you."

"And you also said that God lives in me."

"That's right, sweetie. God lives in you, too."

"Well," she continued, twinkling her blue eyes, "if God is bigger than me and lives in me, then, shouldn't He be sticking out of me?"

Yes, indeed, God is bigger than we, and He lives in our hearts, too, through His Paschal Mystery: His life, death, and resurrection. Truly, by virtue of baptism, He is grafted to our humanity to unite us to His divinity. In this sacrament we are Christened, Christ-ed, and anointed in Him, with Him, and through Him. So, then, shouldn't He be shining, showing, and sticking out of you and me?

In Mark's Gospel we can learn that we are not spectators in the Paschal Mystery but participators. In spirit we can hear His words, touch His suffering, and see His deeds. In the Sermon on the Mount we can hear Him preaching, at Calvary we can touch His suffering, and at His Resurrection we can see Him, even His glory wounds.

Where do we experience these truths? In the mystery of our hearts!

Studying the Gospel of Mark, chapter 14, verses 51 and 52, we see a young man running away naked through the garden. These two scriptural verses seem pointless about the Paschal Mystery. Who is this young man? What is Mark telling us about this youth? Commentaries say that Mark is putting his signature here, and that he himself is that young man, and that he is saying that he was there close to Jesus in that heart-ache garden.

The mystery of this young man in the Agony of the Garden becomes clearer at the end of the Gospel when Mark changes the tradition from the angels at the tomb to a young man at the tomb. Is our inspirational author saying that he was also there at the Tomb of the Resurrection? It seems so, however, not historically speaking, but—more than likely—spiritually speaking.

And, what is even more interesting about his Gospel is that it seems that Mark doesn't end it.

Chapter 16 only has eight verses ending with these words: "... for they were afraid." (Only later would someone else add the post resurrection appearances.) Scriptural scholars would ask themselves why would Mark stop his writing with those negative words? Some critics would say 'well it's an old manuscript so maybe the ending got lost? Or perhaps he died before he could finish his written work? Or could it be that Mark ended it exactly where he wanted it?'

That young man at the tomb of Christ, in a white robe, commissions Mary Magdalene, Mary, the mother of James, and Salome to tell his disciples to go to Galilee where they will see Him. Know this, and take it to heart, that there are scholars who believe that the Risen Lord is speaking not about the geographical Galilee but about the Galilee of the heart *where we, as His disciples, can see Him*.

Could it be that Mark continues to emphasize that we as baptized Christians are not spectators in the Paschal Mystery but participators? And that each one of us is called to meet and see the Risen Lord in the Galilee of our own heart? And that each one of us must end the Gospel? If this is all true, and I believe it is, then what is the Gospel according to you?

An anonymous person writes:

The Gospel According to You

The Gospels of Matthew, Mark, Luke and John
Are read by more than a few
But the one most read and commented on
Is the Gospel according to you.

You are writing a gospel, a chapter a day
By the things you do and the words that you say.
People read what you write, whether faithless or
true.

Say, what is the is the gospel according to you?

Say *what is* the Gospel according to you, according to me? So let me ask myself, "Have I experienced the Risen Lord in the Galilee of my heart? Have I experienced Him there? Is He shining, showing, and sticking out of me?" If so, then, Happy Easter in the See of Galilee.

Fr. Douglas McKay

This is my body...**By Jim Billigmeier**

When I came into the Catholic Church in 1983, I had some doubts that I didn't share with anyone. I had gone through RICA one on one with our associate pastor at Presentation Church, and I remember him telling me that there are a few important beliefs that were stoppers if I couldn't honestly say yes to them. He first asked, "Do you believe in God?" I breathed a sigh of relief, when I said, "I truly do." However, the big question that I struggled with later wasn't asked.

I came into the Church with a very limited background; I said that I was a pagan when asked about my religious affiliation in my drinking days. I grew up in a family wherein my alcoholic father said that religion wasn't anything he needed or respected. He attributed this distaste to his being forced to go to an evangelical church by his hypocritical mother. My mother was silent regarding her beliefs.

The chief struggle I had was the acceptance of the transubstantiation of Jesus in the Mass:

The Council of Trent summarizes the Catholic faith by declaring: 'Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation.'"

I was afraid to admit that to anyone. I thought that I would be labeled as Catholic pretender. I wondered why the Protestant churches did not endorse this belief. Can it all be about semantics, I asked myself? It's easy to see now the deficit of knowledge I had in religious matters. As I delved into bible study, I began to express to my compatriots my struggle with this central Catholic dogma.

I was encouraged to Read Scott Hahn, a recognized theologian and convert to Catholicism, as well as several other sources. The AA concept of "fake it until you make it" helped to ease some of my guilt feelings about being an insincere Catholic. I begin to realize that prayer and study could lead me to increased faith.. Though I accepted the concept of Jesus always being with me and in me, I just needed to do the right things to complete the picture. I finally arrived!

I want to add one more point to this discussion. I was trained as a scientist. We all know that there isn't any inherent conflict between science and religion.

However, I was greatly gratified in reading the views of several Catholic scientists, including the Vatican's chief astronomer.

Now I'm thankful to God for the gift of faith. I'm not complete yet, but there is hope!

The Paschal Mystery – "Father, forgive them..."

"Father, Forgive them, for they know not what they do." (Luke 23:34) Of the very few words Jesus said while dying on the cross, why do you think He said that out loud? He was slowly suffocating. His lungs were massively constricted, and so each breath was torture. Every word He uttered was said in treacherous pain. I think He said it to teach a powerful lesson. "Turn the other cheek" (Matthew 5:39), which He said at the Sermon on the Mount, suddenly and brutally became a vicious reality for Jesus. He said, "Forgive them, Father..." to show us that it's not just the words but the actions that count.

As a recovering addict and alcoholic, those ten words have had a profound impact on my recovery. It is foundational in our recovery not to hold onto resentments. Lingering resentments are like staying on that boat that is headed straight for the waterfall of relapse

When I get stuck because I feel I have been mistreated, my mind often turns to a particular image, described by Richard John Neuhaus in his book, Death on a Friday Afternoon. Neuhaus recounted a man who had lost his 11-year-old daughter to leukemia.

The man happened to be carrying a cake, and the moment that he saw a crucifix, in a fit of rage and despair, he impulsively threw the cake at Christ's face on the crucifix. The man then wrote, I seemed to see the hands free themselves of the nails and move slowly toward the soiled face. Very slowly, very deliberately, with infinite patience, the icing was wiped from the eyes and flung away: I could see it fall in clumps to the porch steps. Then the cheeks were wiped down with the same sense of grave and gentle ritual...

To me, this is a visual interpretation of Jesus saying "Father, forgive them..." Sometimes, I close my eyes and visualize that scene from the book. I visualize an actual crucifix ... how it looks hanging at the Church or in a room ... whether it is wooden or metal. I think about how it has been defamed with that cake and how Jesus from the crucifix takes those precious hands to wipe off His eyes, His face. In my mind, the slowness with which He moves His hands show me His sense of purpose; His message that humiliation serves a purpose. Doing this mental exercise diverts my mind from the hurt that lies behind my resentment. Deliberately diverting my mind and focusing entirely on something else like the crucifix example is one of the techniques that has helped to keep me sober in difficult times. Sometimes, I find myself so wrapped up in the mental imagery, that I almost forget what I was so upset about in the first place. At the very least, I am able to put it in perspective and get to work on untangling the resentment.

- **Chris B., Leesburg, VA**

The Paschal Mystery and the Fountain That Washes Us Clean

I'd like to share my thoughts on one particular event from the Paschal Mystery. This event, profoundly moving and abundant with meaning, is the piercing of Jesus's side by the Roman soldier. The piercing of Christ clarifies and brings into sharper focus what was prefigured in the Old Testament. Additionally, John's vivid description confirms the church as the bride of Christ and reminds us that Jesus is the true temple where he, as perfect priest and perfect victim, sacrifices himself to achieve our salvation once for all.

As you may know, it is only in the Gospel of John (19:34) where the piercing of Christ's side is described. After his side is pierced by the soldier, to whom tradition gives the name Longinus, blood and

water flow immediately and abundantly from Christ's side. The piercing produces a fountain from the side of Our Lord that is a miracle in its own right. This miracle, however, has a wealth of meanings.

The most readily apparent meaning of Our Lord's piercing is described by John himself where in Jn 19:37 he references the prophecy of the pierced messiah, first cryptically described in Zechariah 12:10: *and they shall look on Him whom they have pierced*. In this respect, the piercing fulfills this ancient prophecy. The piercing also confirms that Christ is the second Adam who, like the first Adam, also has his side opened up. However, during the crucifixion, God now fashions from the side of (the second) Adam a new type of bride that is our Holy Mother Church. The water and blood which flow from Jesus convey the new sacramental economy of the Church and signify the waters of Baptism and the sacred Blood of the Eucharist.

The piercing also illuminates Jesus as the new temple. Recall that during Passover there were a great number of animal sacrifices. We know from ancient Jewish texts that as these beasts were sacrificed on the altar, a vast quantity of blood was produced. In fact, so much blood flowed from the altar that a special drainage pipe was constructed to catch the blood and drain it from the altar. As this blood drained from the temple it intermingled with water from the temple and continued along its path eventually *flowing from the side of the temple* where it then flowed into the Kidron Brook. From this perspective we see Christ as the temple, even exhibiting the fountain of blood and water flowing from the temple's side which John and countless other Jews would have been familiar with. The concept of the fountain is starkly prefigured in Zechariah Chapter 13 vs 1: *On that day there shall be open to the house of David and to the inhabitants of Jerusalem, a fountain to purify from sin and uncleanness*.

A deeper understanding of the various meanings of the piercing increase my awareness of an all loving God who powerfully aids me in my continuing sobriety. The opening of Christ's side, vividly described by St. John, encompass multiple and profound truths and are a powerful revelation that guards me from excessive guilt that I think a lot of AAs struggle with. Knowledge of and understanding of Jesus's piercing assist me in resisting temptation from the many snares of this world, of which alcohol is but one.

Mark B.

Calix Falls Church, Virginia

Our group continues to read together *A 12-Step Approach to the Spiritual Exercises of St. Ignatius* written by Jim Harbaugh, S.J. We then discuss the readings in light of our own recovery.

Our group size is holding steady at be 4-6 attendees. As always, we invite you to attend our Falls Church meeting and hope to see you if you're in the area. Meetings are held Thursdays at the Unity Club in Falls Church, Virginia (8:30 PM in Room 4). Although we are pretty diligent about meeting every Thursday we may from time to time be tied up and a meeting may not be possible, so it's probably best to contact me just to confirm at 301-461-4643.

God bless you all and thanks for being a part of our wonderful Calix group that is yet another sublime treasure of our Holy Mother Church!

Mark B.

Gray's Ferry Unit

Our weekly meeting has been viewing and discussing Dr. Ralph Martin's video series on his wonderful book, "Fulfillment of All Desire" that aired on EWTN. were conceived in our mother's womb. Many of the topics discussed closely correspond with the 12-Steps and how our relationship with God is the key to fulfilling that desire for Him that was placed in our souls long before were conceived in our mother's womb.

I am working on the piece for the annual retreat.

Ken J.

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Notes from the Editor**Annual Retreat:**

The Annual Calix Retreat will be returning to Philadelphia in 2018! Plan to join us August 3-5, 2018 at St. Joseph's in the Hills Retreat House in Malvern, PA. Fr. Emmerich Vogt (12-Step Review) will lead us on retreat and Marty Rotella will lead us in song (and entertainment!).

For the Chalice, May – June 2018:

The theme is: Our Blessed Mother Mary.

Since May is the month of Mary, it's a wonderful opportunity to honor Mary with our Chalice articles.

Please submit articles and Calix Unit updates by April 15th to Fr. McHale:

at buzzmch@hotmail.com

Board of Directors - Call for Nominations

Do you know someone who is passionate about their faith and their recovery, and wants to make a difference in the Calix community? If so, please consider nominating this person for the Calix Board of Directors. To submit a nomination, or for questions about the Board, please contact Chris B. at secretary@calixsociety.org Please include a short bio or background information on the individual.