

Corps Connector

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Evening of Gratitude Della Strada Award Recipients:
Anne Murphy (left) & Fran & Frank Butler p. 3

Washington DC/
Metro Maryland
& Northern
Virginia Regional
Council

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Joanie Coolidge
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Corps Connector

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Photos by Dick Bowling unless otherwise noted

Notes from the Editor

The Lost Son

[A retelling of Luke's Parable of the Prodigal Son: transcribed from my Journal]

A wealthy landowner has two sons and the younger one asks his father one day for his share of his inheritance so the father divides up his property. *[This is very strange. Usually in that culture the entire inheritance automatically goes to the first-born son.]*

The younger son after a little while turns his inheritance into cash and leaves for a foreign country. Here, according to his older brother's later testimony, he begins cavorting with prostitutes, he probably starts to drink and maybe do drugs, who knows?

Suddenly the bottom drops out. The dream he once had back at his father's house of all the fun he was going to have when he left home vanishes in a cloud of smoke. His money gone, a severe famine hits, abandoned by his good-time-Charlie friends. The only job he can get is slopping hogs. *[This must have sent a shiver of disgust among Jesus' righteous Jewish listeners.]*

The only thing there is to eat are the slops, but even that he cannot have. He hits rock bottom, starving, his fancy new clothes now filthy rags. At this point—as Luke's Greek puts it—he “comes to himself.” A crystal clear picture forms in his mind of how well fed and cared for are all his father's hired men back home. “How wretchedly stupid I have been,” he tells himself. “I was loved and cared for a whole lot more than any of my father's men. I'll go home and beg my father to let me work for him as a hired hand.”

Determined—come what may—to stay on this road to his father. Will he meet rejection? Scorn? He knows his father and this keeps him going. He knows his older brother also and this makes him fearful. *[Maybe it's this brother's self-righteous mockery of a fragile little brother that drives him away from home in the first place.]*

The son sees his father as a tiny speck in the far distance. “It's my Dad!” the son shouts, “I've taken the right road, after all.” Soon he feels that warm strong embrace and the wetness of a tear-stained face as his Dad falls on his neck and holds him tight. “How could I have ever left this man?” he wonders.

“Father I have sinned against you. Treat me like one of your hired hands.” “Such nonsense you speak,” says his father. “You there,” he says to his attendant “Run home and bring my finest cloak and my best sandals. Be quick. And tell the chef to butcher that calf we're fattening. Let's sing and dance. He's home! He's home!”

The elder son hears all the merry-making but stubbornly won't go in. “I've worked and slaved for you my whole life,” he whines to his father. “But you never let me have even a skinny little goat for me and my friends. Yet this stupid tramp of a brother of mine who wasted **my** inheritance comes home without a penny to his name, and you sing and dance for joy.”

“You don't understand, do you?” his father replies. “I love you both. I love you the way you are. I love him just as much the way he is in spite of everything. We have to celebrate. He was dead, now we have him back safe and sound, alive again.”

As an Ignatian volunteer, your clients or guests whom life has kicked in the teeth—whether through their own fault or through no fault of their own—they are like the son in the story. They may be homeless, hungry, poorly employed or jobless, abandoned, addicted, friendless, mentally distraught, living in a land not their own, without any family for support.

And you, like the father in the story, filled with patient love, wait and watch for them—maybe for years. And you stand by them, listen to their stories. And you pray for them to the Father to call them to “come to themselves.”

Dick Bowling



HONORING EVERYDAY HOLINESS

As two new saints, John XXII and John Paul II, were canonized on Divine Mercy Sunday, nearly two hundred of the faithful and an altar full of priests with presider Fr. Mark Horak, SJ, came together locally for worship and to celebrate the annual *Evening of Gratitude* to show appreciation for the commitment of its more than fifty retired Ignatian Volunteer Corps (IVC) volunteers who serve one or two days a week around Northern Virginia and the DC/Metro Maryland area; its spiritual reflectors, donors, and Regional Council members.

We also came together to celebrate the life-long service to the materially poor by IVC's Della Strada awardees: Anne Murphy and Fran and Frank Butler. Each year IVC bestows this award on a few who have demonstrated a sustained commitment to an actively-lived Ignatian spirituality wedded to direct service to those in need and to advocacy for positive social change.

Many in the Arlington Diocese know Anne Murphy for her commitment to justice as the Program Director for Parish Social Ministry with Catholic Charities; or through her innovation of the Parish Liaison Network; her decade long service with Virginia Interfaith Center; for her work with JustFaith Ministries or as a member of IVC's Regional Council. Others have felt Anne's influence through her work with Carpenter's Shelter, or with Blessed Sacrament parish, or Our Lady Queen of Peace.

Spoken of as "gracious, compassionate" and known for her "keen intellect, heart of gold and face of mercy," Anne has been an unceasing voice of Scripture's call to "do justice, love mercy, and walk humbly with your God." Anne, in her own words, provides some context, "I accept this Della Strada award for *you*—and for all who have gone before us and on whose shoulders we stand.... We honor the memory of John XXIII and of John Paul II.... [Vatican II's] 1965 Decree on the Laity laid a foundation for the US Bishops' document, 'Called and Gifted,' that confirms that the laity has a true vocation that demands active participation in the Church's mission—the vocation of loving others—and being instruments of God's enduring mercy. We (the laity) are the 99%—if we don't do the

work, then the work for which Jesus came among us won't be accomplished."

Awardees Fran and Frank Butler also exemplify integrating one's faith with service among family, and through their distinguished professional and volunteer careers. Fran is a seasoned advocate for volunteerism and national service for older Americans. Her career experiences with the US Senate, the National Community Service Coalition, the National Senior Service Corps and her own consulting firm, Butler Associates, all focused on expanding and enhancing the impact of mid-life and older persons in national and local service/volunteer efforts. Fran has had tremendous impact on the growth of IVC. She was a founding member of IVC's National Board and a long-time member of our local Regional Council.

Frank served as President of Foundations and Donors Interested in Catholic Activities (FADICA) for over thirty years. He has advised some of the largest private foundations in the United States on charitable, religious and educational trends. Both Butlers volunteer with the Ignatian Spirituality Project that offers retreats to men and women who are homeless and in recovery. Upon receiving their award, the Butlers acknowledged that having the

support of a loving spouse makes such public works possible.

IVC Executive Director Mary McGinnity remarked, "The synchronicity of our gathering today with the events of the canonization activities in Rome is pretty compelling. We gather as a Catholic faith community to celebrate all of you—you make real the hope of Christ in people's lives on a daily basis. While in Rome we are celebrating holiness, today in DC we celebrate the everyday holiness of you."

John Paul II emphatically preached that the most authentic meaning of personhood is as "gift." It is fitting that on the day he was canonized, IVC volunteers and community members were recognized for giving the ultimate gift – the gift of self.

—Joanie Coolidge, No. Va. Regional Director



Fr. Mark Horak, SJ, preaches the homily at the Eucharist

WELCOMING EX-OFFENDERS HOME

by cliff hackett
associate editor for DC/Metro
Maryland



The United States imprisons more people than any other country. Whether the measure is absolute numbers or as a percentage of our population, we are the leaders! We should also lead, therefore, in helping those coming out of prison find a new life. IVC is helping with the Welcome Home Reentry Program in DC and three Maryland counties.

WELCOME HOME has its roots in a program started over thirty years ago by Father Michael Bryant when he was chaplain at the DC jail. He realized that ending jail time was a crossroads and that the ex-prisoners needed help to move in the right direction. The old system simply gave the returnees a small backpack with a few essentials and a Metro card. Clearly this was not enough.

Today in Montgomery, Prince George's and Charles counties, and the District of Columbia, WELCOME HOME provides housing help, job counseling and—the heart of the program—mentoring clients. It is one of the Archdiocese's striking successes. It is now run by Catholic Charities under program director Karen McNeal who oversees the four sites with keen management guidance and fundraising.

Julia Albrecht, the IVC volunteer, has been working at the Montgomery County site since 2007. Her center is actively helping over fifty clients right now but she has about 1400 resumes from her years there. She is the only IVC worker

in the program now but IVC has deep roots there: Madeleine Kirk had her third assignment at the Montgomery County program. Warren Howe also mentored several ex-offenders. Mary McGinnity, now the national IVC executive director, helped start the entire WELCOME HOME program in 2005 with Father Bryant.



Julia Albrecht mentors an ex-offender at Welcome Home

The Welcome Home Reentry Program in Montgomery County has close ties with the county's pre-release program, one of the oldest of its kind in the country. The county's work has received national and even international recognition. Many other cities, counties and countries visit for program ideas and support in undertaking one of society's most challenging tasks.

Julia Albrecht recently received a county award for being "a heart of gold! [able]to discern the good in even the most troubled and humble souls." The goal of WELCOME HOME is simple and straightforward: "to help prevent returning citizens from falling back to previous mistakes," as its mission statement says. How to do this? "By helping them find and follow a path to a new career. We help do this by creating a support network centered around volunteer mentors Together we help overcome big and small obstacles en route to finding a job, a safe place to live and a community of support." A mighty big mission but one with proven success and expanding goals. Just the right approach apparently for the country with the most ex-prisoners in the world.

A Note from Paul Tillman

Director of Marketing Operations, IVC

I wanted to share a few things so that you know what we're up to here in Baltimore. Over the past couple of months, we've finished a few projects that provide additional ways to promote IVC and get people involved.

Amazon Smile—Amazon has a program to provide a portion of the value of a customer's purchases as a donation to the customer's favorite nonprofit. It's called Amazon Smile, and you can learn more about it at [amazonsmile.com](https://www.amazon.com/amazonsmile). The good news is that IVC is now registered with Amazon to receive donations generated by purchases. All that people need to do to start having their purchases benefit IVC is register with Amazon and let them know which nonprofit they'd like to support with their purchases. The donation is coming from Amazon—shoppers themselves don't have to pay or donate anything.

Zazzle Link on the Website – I'm sure you've all heard about the IVC Zazzle store by now. I have been slowly adding items, so if you haven't been there in a while, take a look and see if there's anything there that piques your interest. As a reminder, IVC receives a royalty of 5% back from Zazzle for all of the items (Continued on page 7)

“An Evangelizer Must Never Look Like Someone Who Has Just Come Back From a Funeral!”

Pope Francis : The Joy of the Gospel



Pope Francis’ voice is unmistakable in the 50,000-word document’s relatively relaxed style — he writes that an “evangelizer must never look like someone who has just come back from a funeral!” — and its emphasis on some of his signature themes, including the dangers of economic globalization and “spiritual worldliness.”

Inspired by Jesus’ poverty and concern for the dispossessed during his earthly ministry, Pope Francis calls for a “church which is poor and for the poor.”

The poor “have much to teach us,” he writes. “We are called to find Christ in them, to lend our voices to their causes, but also to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom which God wishes to share with us through them.”

Charity is more than mere handouts, “it means working to eliminate the structural causes of poverty and to promote the integral development of the poor,” the pope writes. “This means education, access to health care, and above all employment, for it is through free creative, participatory and mutually supportive labor that human beings express and enhance the dignity of their lives.”

Yet he adds that the “worst discrimination which the poor suffer is the lack of spiritual care. ... They need God and we must not fail to offer them his friendship, his blessing, his word, the celebration of the sacraments and a journey of growth and maturity in the faith.”

“A human being is always sacred and inviolable, in any situation and at every stage of development,” the Pope writes, in his strongest statement to date on the subject of abortion. “Once this conviction disappears, so do solid and lasting foundations for the defense of human rights, which would always be subject to the passing whims of the powers that be.”

Pope Francis characteristically directs some of his strongest criticism at his fellow clergy, among other reasons, for what he describes as largely inadequate preaching.

The faithful and “their ordained ministers suffer because

of homilies,” he writes: “the laity from having to listen to them and the clergy from having to preach them!”

The pope devotes several pages to suggestions for better homilies, based on careful study of the Scriptures and respect for the principle of brevity.

Pope Francis reaffirms Church teaching that only men can be priests, but notes that their “sacramental power” must not be “too closely identified with power in general,” nor “understood as domination”; and he allows for the “possible role of women in decision-making in different areas of the church’s life.”

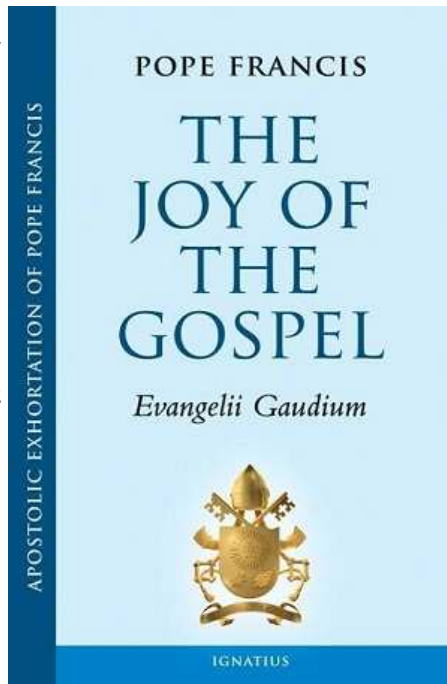
As he has done in a number of his homilies and public statements, the Pope stresses the importance of mercy, particularly with regard to the church’s moral teaching. While lamenting “moral relativism” that paints the church’s teaching on sexuality as unjustly discriminatory, he also warns against overemphasizing certain teachings out of the context of more essential Christian truths.

In words very close to those he used in an oft-quoted interview with a Jesuit journalist in August, Pope Francis writes that “pastoral ministry in a missionary style is not obsessed with the disjointed transmission of a multitude of doctrines to be insistently imposed,” lest they distract from the Gospel’s primary invitation to “respond to the God of love who saves us.”

Returning to a theme of earlier statements, the Pope also warns against “spiritual worldliness, which hides behind the appearance of piety and even love for the church, (but) consists in seeking not the Lord’s glory but human glory and personal well-being,” either through embrace of a “purely subjective faith” or a “narcissistic and authoritarian elitism” that overemphasizes certain rules or a “particular Catholic style from the past.”

— By Francis X. Rocca, Catholic News Service.

DC/MD Regional Director Mike Goggin was part of the four-person team that decided to use the Pope’s apostolic exhortation as IVC’s book of the year for 2014-2015.



Dolores Leckey, Facilitator of Fall 2014 Retreat

Save
the
Date
Sept.
8-10
2014
Fall 2014

RETREAT

Loyola-on-the-
Potomac

Faulkner, Maryland

“Contemporary Theology’s Mission: Searching for the Divine Mystery, from the Far Reaches of the Universe to the Small Crannies in the Garden Wall”

Dolores R. Leckey was a Senior Research Fellow at the Woodstock Theological Center until her retirement in 2012. She is the former Executive Director of the Secretariat for Family, Laity, Women and Youth at the United States Conference of Catholic Bishops (USCCB), where she served for twenty years. Prior to that she was a producer for WNVT, Channel 53 in Northern Virginia, and a faculty member of the DeSales School of Theology.



Her B.A. is from St. John’s University in New York and her M.A. from the George Washington University in Washington, D.C. She has been awarded 12 honorary doctorates, three of them the doctor of divinity (Jesuit School of Theology at Berkeley; St. Mary’s Seminary and University, Baltimore; and Lafayette College, Easton, PA). In 1988 the Washington Theological Union awarded her its Distinguished Service Award for her work in the area of lay spirituality.

In November 1997, she was awarded the *Pro Ecclesia et Pontifice* medal by Bishop Anthony Pilla, then president of the U.S. Conference of Catholic Bishops. In January 2000, St. John’s University in NYC presented her with the St. Elizabeth Ann Seton Medal. In 2003 she received a "Person of Vision" award from the Arlington Commission on the Status of Women. The Catholic Common Ground Initiative bestowed its 2004 Cardinal Bernardin award on her for her efforts at "bridge building."

Dolores has been an official advisor to the American Catholic bishops at two Roman Synods: in 1980 at the Synod on the family, and in 1987 at the Synod on the laity. She has lectured widely throughout the United States as well as in Europe and Australia.

During the winter of 1998 she was a "scholar-in-residence" at the College of Preachers in Washington, D.C. Dolores was a participant in the official bilateral dialogues between the Roman Catholic Church and the Reformed Church of America. The results of these dialogues have been published under the title *Laity in the Church and in the World: Resources for Ecumenical Dialogue* (U.S. Catholic Conference, 1998). Formerly a member of the Board of Trustees of St. Mary’s Seminary and University in Baltimore, the University of Dayton in Ohio, and the Northern Virginia Community College, she is a member of the Ecumenical Institute of Spirituality, a member of the Association for Religion and Intellectual Life, and the Advisory Committee for the Arlington Street People’s Assistance Network. She is a member of the Committee of 100 in Arlington, Virginia (since 1975) and with her late husband is a founding member of the Arlington Partnership for Affordable Housing.

Her books include: *Spiritual Exercises for Church Leaders* with Paula Minaert (Paulist Press 2003). Her 2006 book *The Laity and Christian Education* is part of the Paulist Press series on Rediscovering Vatican II. In 2008, St. Anthony Messenger Press published her book *Grieving with Grace: A Woman’s Perspective*, as part of its series on women’s spirituality for the 21st century.

<http://woodstock.georgetown.edu/fellows/dolores-leckey.html>



A MORNING'S LENTEN REFLECTION

by Joe Jones

On April 14, ten Spiritual Reflectors and Regional Council Members from Northern Virginia met at Joanie Coolidge's home for a morning of Lenten Reflection. This prayerful interlude facilitated by Dr. Margot Eyring* sought to provide the same spiritual reflection, sharing and restoration that IVC volunteers experience on a monthly basis. Using the gospel story of the washing of the disciples feet (John 13: 1-11) as the foundation, Dr. Eyring led a spir-

ited dialogue on how to open ourselves fully to Jesus' call to service: "Unless I wash you, you will have no inheritance with me." It was determined that Holy Listening is foundational for effective discipleship. "Holy Listening" is the ability to eliminate worldly "noise/distractions/preconceptions" in order to center on the real challenges and problems of those in need. And how we can best serve them. The two-hour guided meditation,

which Dr. Eyring referred to as a "Lectio Divina in colors" (we used crayons to help illustrate the exercises as they progressed) was followed by a simple lunch with good conversation.

* Margot Eyring, BFA, Ph.D., Associate Faculty at the Shalem Institute. She delights in creating spaces for lives to deepen and be transformed. As a well-being coach and spiritual director, she helps her clients get to where they need to be by focusing on their lives and God's presence.



Desert Island Spirituality

with Dick Bowling, Editor

"If you knew you were to be stranded on a desert island for ten or more years, what five spiritual books including the Bible would you take with you?" I sent this question to the Spiritual Reflectors and selected others in the DC/Metro Maryland and Northern Virginia regions. These books were to include what Bible translation they would take, a couple of Spiritual "Classics" and a selection of Contemporary Spiritual Books. From

time to time I will publish in the Newsletter a selection of the books they said they'd like to have by their side. Here are some of their suggestions:

Bibles (according to the translations used):

New Revised Standard Version, Revised ;English Bible,
New American Bible,
New Jerusalem Bible --

Contemporary Spiritual Books:

Why I Wake Early--Mary Oliver
Love Poems from God --Daniel Ladinsky.
Radical Amazement--Judy Cannato

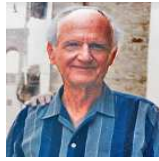
Favorite Spiritual Classics:

The Interior Castle-- Theresa of Avila
Introduction to the Devout Life--St. Francis De Sales.

Paul Tillman (Continued from page 4)

you or constituents order. It's a nice way to get the IVC brand some visibility without spending a lot of money. And some of these items might make good thank you gifts for council members, volunteers, etc. I also wanted to let you know that there's a small version of the IVC Zazzle store on the IVC website. It's not particularly prominent – it's on the IVC Community tab, just click on Friends of IVC, and you'll see it at the bottom of the page. So, in case you are looking for the store but can't remember the name of the site it's on, you can now find a path to the store right from the IVC website.

In Memoriam



Tom Byrne

February 4, 1923 - March 30, 2014



Selette Pearce

January 28, 1935 - February 28, 2014.

Tom Byrne, a tall, smiling, remarkable man, with a white mane, participated wholeheartedly in our IVC D.C./ Metro Maryland City Groups, retreats and volunteer work. He was wise, experienced, and a good listener. In his unique way, he contributed with comments that always enriched our gatherings. And he was so much more.

From his ten years as a Jesuit seminarian, his spirituality and his actions were grounded in the spirituality of St. Ignatius of Loyola. He committed himself to a life of service. This led him to choose work with labor unions, NGOs and to his appointment as ambassador in both European and African countries.

Tom joined the then ILVC (Ignatian Lay Volunteer Corps) in its earliest years, attracted by its mission and its founders, Frs. Charlie Costello, S.J. and Jim Conroy, S.J.

One of his first IVC assignments was with the Jesuit Conference (the coordinating organization of the U.S. Jesuit Provincials). He and Katie Shea, another long time IVC volunteer, were assigned to evaluate the Jesuit refugee detention programs. These programs provided chaplain services at several detention centers for undocumented aliens maintained by the U.S. Government. The team made a strong recommendation that the Jesuits continue to support this program. Tom continued to assist the president of the Jesuit Conference for several years. For Katie, Tom was the perfect traveling companion (even in such garden spots as El Paso, Texas) down to such details as finding time for a pre-dinner cocktail.

In every aspect of his long and dedicated life of public service Peg, his wife, was a full partner and constant supporter. Together they raised six remarkably accomplished daughters. As written in his funeral Mass program, "Tom told his daughters they could do anything they wanted, but they had to start with education." He was a model for them by his appreciation of other cultures, a constant desire to expand one's world through travel and reading, and a deep intellectual and moral engagement with that world.

And, of course, there was his sense of humor! One of Tom's grandchildren put it best: "Grandpa's always been in charge of making fun out of everything, but he wouldn't be doing that if he didn't have such a deep appreciation of how much fun everything is and how wonderful it is to share that with his family. So when he's not thinking of ways to make us laugh, he's trying to share with us his appreciation for the finer things in life. It's hard for me to go anywhere in New York City, Washington, DC or overseas without thinking of what Grandpa has shared and given us the chance to experience."

Contributed by Helen Taney

Sellette Pearce, one of the earliest and most faithful IVC volunteers, completed her journey home to God on February 28, 2014. Her journey began in Texas in 1935.

Always drawn to helping people with special challenges, Selette became an occupational therapist and brought her exceptional gifts to patients in Dallas and later to those in need in Washington, DC at the Psychiatric Institute and St. Elizabeth's hospital.

Being wife to Jack and mother to their four children enriched Selette's life. She was devoted to them; took delight in them, and was always a beautiful example of a woman of faith who modeled how to live generously, age gracefully, and meet personal challenges. Her greatest challenge, a two year battle with ALS—often referred to as Lou Gehrig's Disease—was met with courage, dignity and complete trust in God and those who loved her.

Selette became a member of IVC in 2002 and embraced all aspects of the experience. She was an important part of every city-group meeting and retreat during her ten active years. Always desiring to go deeper in her faith life, she was devoted to the spiritual reflection component of IVC. In all these settings, Selette was inquisitive, supportive, insightful and inspirational.

As an IVC volunteer, Selette served five years at New Endeavors By Women, a residential transitional program for homeless women. The Director of New Endeavors said this of Selette's presence: "Selette truly loved and respected each client and they felt that immediately. They valued her authentic and loving heart." This experience she treasured as pure gift was followed by five years at Bethlehem House, a residential program for people with developmental challenges. She felt blessed to be able to be a companion and support to the residents and staff. Selette was so valued at Bethlehem House that she became a member of its Board of Directors.

Two verses from the Book of Proverbs speak powerfully of this generous, wise and faith-filled woman "She reaches out her hands to the poor, and extends her arms to the needy.

She opens her mouth in wisdom, and on her tongue is kindly counsel."

Contributed by Kathleen Curtin

A Letter from Joanie

I don't care for tattoos. Perhaps it's prejudice, my upbringing, or the prospect of a needle etching into my skin that leads me to resist today's cultural phenomenon of body artistry. After all, tattoos are painful to acquire, permanent, and mostly public displays of one's commitments and values.

After my first year as Regional Director for the Northern Virginia Ignatian Volunteer Corps, I am warming to the idea of tattooing my heart. *Painful? Excruciating! Permanent? Eternal! Public? Total Surrender!* What would my tattoo convey? What story or commitment would yours? Ted Loder prays, "In the silence name me that I may know who I am." Am I "firme" as Fr. Boyle's homie insists (24)? Am I "sky" as Pema Chodron claims, or just "weather" (100)? If I am unsure who I am or whose I am, will I, like Abel, not know my own brother?



Last Fall Fr. East proclaimed in our opening retreat, "The doors of the church are open." He challenges us to open the doors of our heart. Despite the pain and poverty he witnesses daily in Anacostia, and even in the midst of the Washington Navy Yard shooting that delayed his travel to Faulkner, MD, Fr. East offers us an example that *nothing can separate us from the love of God* (Romans 8:39). In October, Judy Ashburn led the Spiritual Reflectors in considering that *negative spiritual poverty* is rejecting the notion of indifference or apathy toward God, and instead believing in one's own self-sufficiency and autonomy. On the other hand, she offers that *positive spiritual poverty* is an awareness and conviction that without God you can do nothing, and that power grows through realizing one's helplessness, goodness comes through admitting one's sin, and freedom occurs in surrender.

Then our City Groups took off as we deepened our understanding of Scripture and Catholic Social Teaching (CST) by entering in Fr. Greg Boyle's beloved community of Dolores Mission in East Los Angeles. Where does one begin?

When the disciples ask Jesus after his ascension the very same thing, he answers, "Come and See." Journeys seem to begin with invitations. Our learning could begin and end with the homie, Scrapy. Fr. Greg loved on him for over a decade, despite his rebellion and gang-banging, before Scrapy could receive that invitation to be known and loved. Scrapy beckons us to embrace the first tenant of Catholic Social teaching (CST), that each of us is inherently worthy of life and dignity by virtue of who created us. In Fr. Boyle's words, "equal souls all day long" (186).

Scrapy teaches us the second tenant of CST, the call to family, community and participation, by reminding us that he too is our brother. As Fr. Boyle enters into the depth of Scrapy's brokenness, fear, and dangerous lifestyle, we glimpse how hard it is to realize the third tenant of CST, that individuals and communities together uphold the "rights and responsibilities" of its members so humans can develop and flourish. Fr. Boyle entreats us to the "slow work of God", "jurisdictions", and how to define "success" but eternal and not earthly standards as we work this teaching out. When we do so in light of the 4th tenant, the preferential option for the poor, he reinterprets how to move from disgust to "dis-grace" and relies on trusting in the divine.

When Scrapy finally takes a job at Homeboy Industries, he makes real that the fifth tenant of CST, the dignity of work and the rights of workers, applies to everyone. Scrapy is a tough dude. Yet because Fr. Boyle practices the 6th tenant of social teaching, solidarity, he is able to forge a kinship with him that can move through wailing and tears to belly laughter. Boyle reflects, "sooner or later we learn that kindness is the only strength there is" (124).

In the profundity of Boyle's and Scrapy's mutual brotherly love for one another, we perhaps need to rethink how we understand the 7th tenant of CST, care for God's creation. If truly 'nothing that can separate us from the love of God', then is not every place on this earth, even Dolores Mission, Holy Ground?

What tattoo might I be considering, given that it may cause pain and is a permanent and public proclamation? Open the eyes of my heart Lord that I might see, that I might *do*, that I might *love*, that I might *dwell* with You *forever* . Maybe Dick Bowling would edit it for a shorter word-count. It might look like this: See, Do, Love, Dwell, Forever.

--Joanie Coolidge

Upcoming Events

**Fall 2014
Retreat:
, 2014**
Loyola Retreat House
Faulkner, MD.
FACILITATOR: DOLORES LECKEY

**New Volunteer
Orientation**
September 25, 2014
Missionhurst
4651 25th Street, N
Arlington, VA 222017

**January 16, 2015
Day of Reflection**
Location: TBA
Facilitator: TBA

