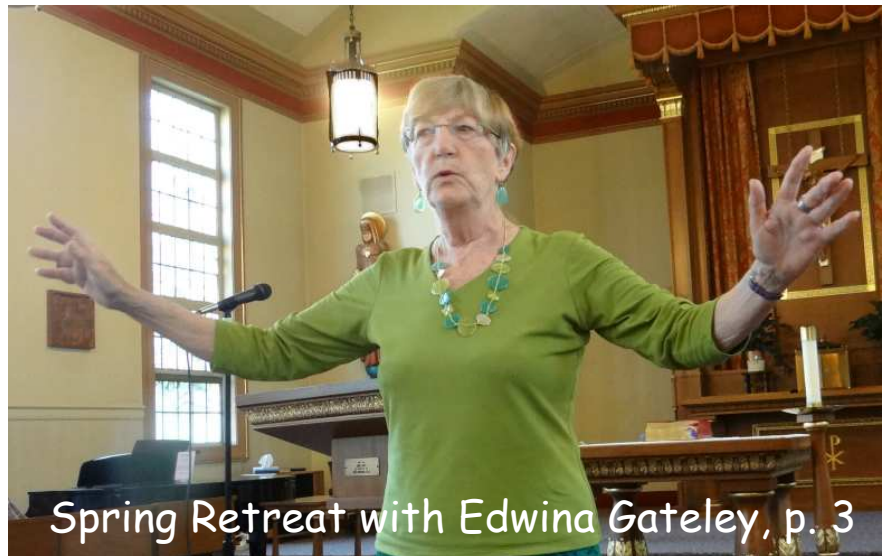
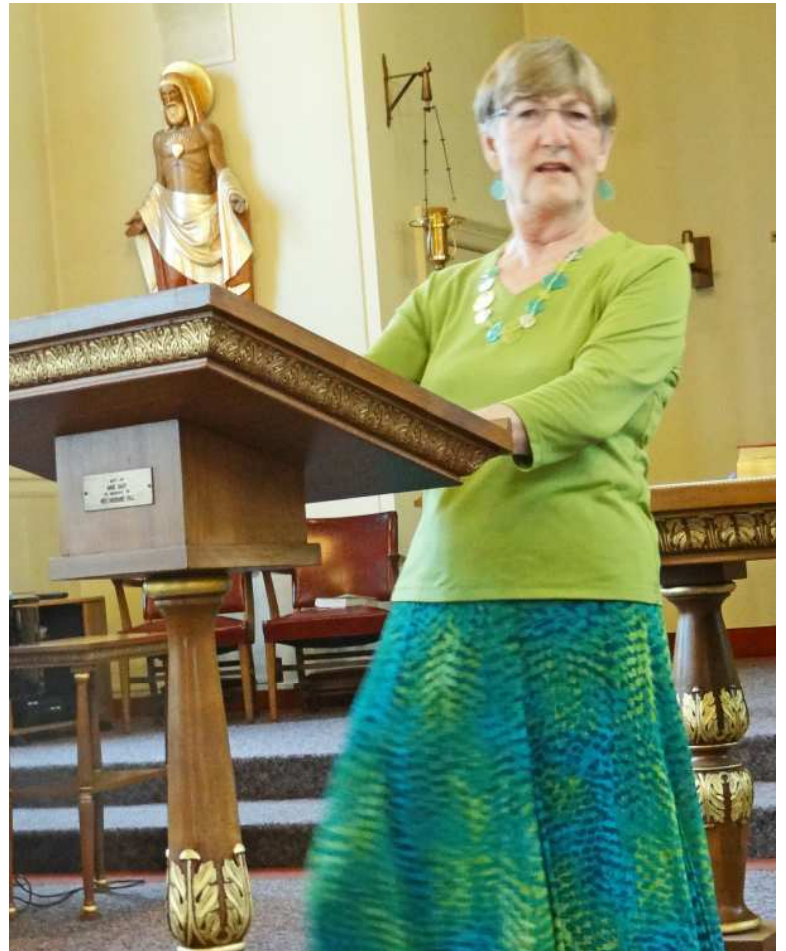


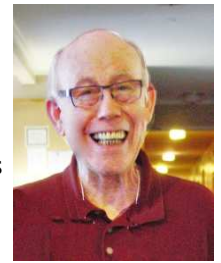
# Corps Connector

Volume 12, Number 3

August, 2017



Spring Retreat with Edwina Gateley, p. 3



in

Washington DC/  
Metro Maryland  
& Northern  
Virginia Regional  
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## Corps Connector

is published four times annually by the Northern Virginia and DC/Metro Maryland Regions of the Ignatian Volunteer Corps.

Dick Bowling, Editor

Send submissions or comments to [dbowling@ivcusa.org](mailto:dbowling@ivcusa.org).

Photos by Dick Bowling unless otherwise noted

**MET EDWINA GATELEY RIGHT AFTER SHE ARRIVED ON THE FIRST DAY OF THE JUNE RETREAT.** I had read that she was born in Northern England in Lancaster and I was curious. I knew my parents’ ancestors, the Bowlings and the Greenwells, were born in Yorkshire which I understood was also the North. My ancestors immigrated to St. Mary’s County, MD in the sixteenth hundreds, about the same time as the first Jesuits.

I asked Edwina how close Yorkshire and Lancaster were to each other. She doubled up her fists and placed them next to one another. “This is Lancaster,” she said, pulling her left fist away, “and this is Yorkshire,” she said indicating the other. Then smiling broadly, “and we whipped you in the War of the Roses.” She seemed immensely pleased; I stood there looking dumb knowing very little about English history—though I had heard of the War of the Roses.

As she continued to enthrall us at the retreat with the stories of her life, I became more and more drawn to her. After her presentation on Tuesday afternoon, I sought her out and said, “Edwina, you make me cry,” she had touched me so. In one of her presentations she compared the pains a parent suffers when a child refuses to follow their guidance to the way God suffers when we go astray.

I must have been brooding on God’s suffering ever since, for about a month later I wrote the following:

Dateline: Sunday, July 16, 2017

It was early yesterday morning; I was sitting down to breakfast, when I happened to look out one of my east-facing windows. I beheld there the early light of the brand new day twinkling through the leaves as the sun journeyed back around again. The sun’s return reminded me, O God, of your covenant with all of nature, that as long as our world lasts, the sun would always shine regardless of whether we see it or not.

Our God has entered into many covenants with our people. There is the promise She made with Noah when the floodwaters had receded, that She would never again destroy the earth by water. There is Her covenant with Abraham and Sarah that their descendants would number more than the stars in the sky or the sand on the seashore.

But there is an even more ancient covenant She entered into with the universe at the very moment She called it into being. God swore that She would grant the universe the same divine freedom that She herself enjoys. That no matter how our universe evolves, She will never revoke nor repeal this covenant no matter what.

When billions of years had passed and we humans appeared on the scene, She swore to us the same covenant and allowed us the same freedom She enjoys. No matter how many Genghis Khan’s or Hitler’s or Isis’ would evolve, She would not interfere.

As Edwina stated so eloquently, God allowed us the freedom to choose our own path. When a father or mother, she said, allows a child to choose its own path—even if it chooses the wrong path—the parent must willingly accept the pain and suffering that may follow. And when, as we are doing, we humans choose by our willfulness and greed to destroy the very planet that sustains us, God Herself can only weep and mourn because She lets us, and refuses to violate Her own ancient covenant with the universe.

Yet the story doesn’t end here for though God will never violate Her covenant, She nevertheless will overcome in the end. Like good parents who never give up on a son or daughter that goes astray; but still loves and believes in him or her, so God reaches out to Her straying children, touches them through people like us, Ignatian volunteers, who are called as messengers of hope, as a sign of God’s promise. We are resurrection people, who follow the Lord knowing we will overcome in the end.

*Dick Bowling*



## Edwina Gateley:

# “lively, vibrant, often funny...”

“**W**HAT DO YOU CALL A STONE YOU CARRY AROUND WITH YOU?” ASKED EDWINA GATELEY, our presenter for THE IVC June retreat. “Heavy,” she told the retreatants. “Heavy represents the burden many people carry.” Put it down. Let it go.

The image of the stone was but one of the many colorful images and stories Edwina held out to her listeners as she told of her personal journey in her presentation, “Call to Personal and Global Transformation.” All of Edwina’s stories were stories of her relationship with God through down to earth actions bound by time, space, and lack of funds. The relationship has been lively, colorful and dynamic as she presented to God, or presented back to the Almighty before eventually seeing God’s divine point. And once she got the point, Edwina followed through, impossible or odd as the call may have seemed to her at the time. Sometimes she needed to stretch, s-t-r-e-t-c-h, to be with God. Sometimes she needed to walk away from a project. “It’s not about me. It’s not to hold on to: ‘Look what I’ve done.’ It’s a need to be stretched.” Some people have called her a mystic.

With each story she told, and a lively, vibrant, often funny telling it was, Edwina ended with a pithy saying, or a grab-you image that blossomed into an invitation, or a challenge to s-t-r-e-t-c-h, to deepen our own relationship with God. Who could forget the image of the African porters sitting down in a forest? They were supposed to be carrying supplies for the expedition. “Ah, no,” the porter explained, “We must wait for our souls to catch up.”

The tasks Edwina has lived include founding the Volunteer Missionary Movement whose mission is in developing nations. Its roots are deep in the Catholic social justice tradition. She includes in that story the lack of imagination of bishops, the wearing of a mini-skirt in the presence of a Cardinal, the appeals to a group of religious women—and finally, a financial grant and an empty building. The telling included the then current position of women and the situation of the church after Vatican II. Edwina then spent time alone in prayer and reflection in the Sahara desert. She completed studies for a degree in theology. Again, she withdrew for nine months, this time to a trailer in rural Michigan. Edwina then answered a call to work with prostitutes, eventually founding Genesis House in Chicago. Sophia’s circle offers support and rehabilitation to former prostitutes. As she recounts these colorful, often sad, stories she makes clear that the call is less to “work” than to be in relationship, to nurture and to respect.

No report on paper nor delivered electronically can capture the dynamic presentation Edwina offered the IVC group—body language, sound effects, facial expressions. We can, however, remind readers of some of her observations, and let them imagine the original delivery.

“We are incomplete without God (Julian of Norwich) and God incomplete without us.”

“We need to stretch. We have an invitation to deepen compassion and relationship.”

“Be contemplative in ministry.”

“The God you started out with may not be the God you end up with.”

“It’s not that we believe in God. God believes in us.”

“We have all been kissed by God.”

“We all have divine DNA.” (Richard Rohr)

“We become observers instead of performers.”

“God is at home. We have gone for a walk.”

“It is time for a new Gospel. We need new images.”

“Sin is drying up.” (Hildegard of Bingen)

“Despair comes when we are out of touch with our divinity.”

“Frenzy is a modern form of violence.” (attributed to Thomas Merton)

“God did not say he would not die; he said he would not be overcome.”

Continued Next Page

From Page 3

“ Hopelessness adapts. Hope resists.”

“God offers little seductions to get us to come out of ourselves, out of our doubt, out of our sheltering hole.”

More than 80 people attended the retreat. We followed a familiar format: Mass every day, celebrated and preached by Fr. Bob Hamm, SJ, presentations by Edwina, personal prayer/reflection, small group reflection. We had two informal socials which gave us time to catch up with one another.

Everyone is encouraged to attend the September 11-13retreat. Find out all the details on the next page. This June retreat was joyful and prayerful. We missed those who could not make it!



By Ruth Coyne & Kate Finan

## The Atheist and the Grizzly

*Editor's Note: At the end of the June Retreat I asked those present to submit a favorite story of Edwina's they remembered and submit it to me for publication. The following is only one received so far.*

Time erases many good memories, but I do remember her story about the atheist who when confronted by a large and hungry bear, suddenly found religion and asked for God's help. God reminded the protagonist that he had lived his life so far without God and had even profaned him. Nonetheless God asked the man what he wanted Him to do. The man said make the bear Christian. When God assented the bear rose up on his haunches, put his paws together and prayed "Bless Oh Lord this food which I am about to receive from Thy bounty...."

*I don't remember the context of this story or the point that Edwina was trying to make other than perhaps God has a sense of humor.*

Colin Moran, DC/MD Volunteer

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Save  
the  
Date:

Fall

Retreat

Sept.

11-13,

2017

Loyola on the  
Potomac

Retreat  
House

Faulkner,

Maryland

**T**HE **IGNATIAN SPIRITUALITY TEAM FROM ST.** Alphonsus Rodriguez Parish, under the leadership of its pastor, Fr. Joe Lacey, S.J., will join us September 11-13 at Loyola on the Potomac in Southern Maryland to share four presentations around the theme “The Role of the Laity in the Contemporary Church Through the Perspective of the Spiritual Exercises.” This will dovetail nicely with some of the themes to be addressed in this year’s reading on Pope Francis’ vision for a welcoming Church. [See Page 6]



**Bob McAllister**

The team consists of parishioners Luke Browning, Helen Liu and Bob McAllister along with Fr. Lacey. After each of their presentations, there will be the usual time for individual prayer and silent reflection followed by small group discussion. Fr. Lacey will preside and

preach at Mass each day and also be available to offer the sacrament of reconciliation. A number of IVC volunteers from these regions will remember Fr. Lacey from his time spent as an Associate Pastor at Holy Trinity Parish in Georgetown.



**Luke Browning**

Loyola always offers the needed opportunity for us to get away and center ourselves as we begin for another IVC year surrounded by fellowship, fun and food. Please plan to join us Monday through Wednesday in Charles County. For those staying the full two nights, the cost remains unchanged at \$220 per person. A day rate is also offered. Please let your Regional Director know if paying the retreat fee poses any hardship for you. We want to see you there regardless!



**Helen Liu**



**Fr. Joe Lacey , SJ**

**THEME:**

**ROLE OF THE LAITY IN THE CONTEMPORARY CHURCH THROUGH THE PERSPECTIVE OF THE SPIRITUAL EXERCISES.**

Monday afternoon presentation: *The Principle and Foundation* Bob McAlister

Tuesday morning presentation: *The Call of the King* Luke Browning

Tuesday afternoon presentation *Decision Making/Discernment* Helen Liu

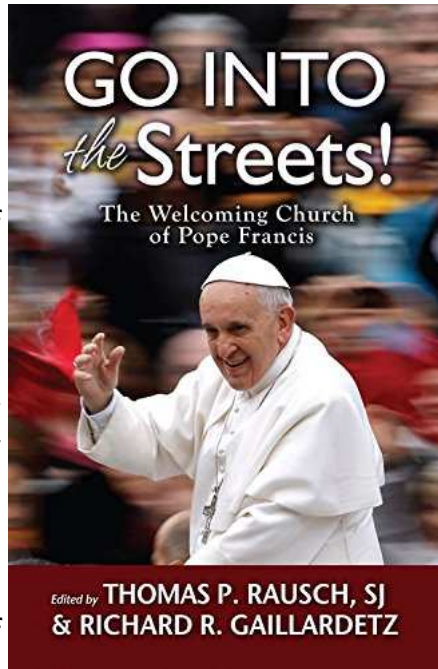
Wednesday morning presentation *The Contemplatio* Fr. Joe Lacey, S.J.

*Go Into the Streets! The Welcoming Church of Pope Francis.*

Thomas P. Rausch, SJ and Richard R. Gaillardetz, editors.

[T]his book is a current analysis of Pope Francis' tenures." In this chapter the influence of Ignatius of Loyola is considered. Chapter 6 looks at the Pope's use of dialogue as a self-critical process for social, ecumenical and interreligious areas in the church. Chapter 7 delves into Pope Francis' efforts to "reconfigure the relationship between the universal and the local churches." Chapter 8 unpacks Francis' understanding of the pastoral orientation of doctrine. Chapter 9 sheds light on Francis' metaphor of the Church as a field hospital in a wounded world. This chapter ends with suggestions of what needs to change in the ordination process. Finally, Chapter 10 speaks to Pope Francis' sense of social justice as it relates to Catholic Social Teaching. In total, these chapters summarize the first four years of Pope Francis' tenure rather well.

Chapter 1 traces the theological continuity between Popes Benedict and Francis...focuses on how both were strongly influenced by the Jesuit theologian and later Cardinal Henri de Lubac. Chapters 2 and 3 provide background information about who Pope Francis was before becoming the Vicar of Christ. The former relates to liberation theology, and the latter relates to popular religion. While Chapter 1 uses Pope Benedict as a comparison, Chapter 4 uses Pope John XXIII and Pope Francis' efforts to reclaim the image of the Church as the People of God. Chapter 5 "explores Francis' concern for an official church that consults and lis-



Reviewed by Karen Monique Gregg, University of Saint Francis, Fort Wayne, IN 46808  
<http://www.catholicbooksreview.org/2016/rausch.html>



Richard R. Gaillardetz, co-editor *Go into the Streets*

Monday Night Social  
June 2017 Retreat





# EDWINA POET, MYSTIC, PROPHET.

## A REFLECTION

BY MARK WONG

A MEMBER OF IVC BALTIMORE

Poet, mystic, prophet

In a nondescript dark Chicago bar,  
An “old” homeless prostitute with a bag  
Containing bread, cheap wine and a  
can of tuna fish.  
Makes me an offering of wine, bread and fish.  
It is a celebration of “eucharist.”  
Where two or more are gathered  
In my name, there am I.

Poet, mystic, prophet.

There is “contemporary violence”  
In today’s world.  
Social media, noise and twitter permeate.  
These are distractions, taking us away  
from Him.  
Take the time “to stare” and to be in  
silence.  
Do not let anything separate you  
from His love.  
Take in the silence, wonderment and awe of His creation.

Poet, mystic, prophet.

I went to Africa as a young woman  
thinking,  
I would save the blacks.  
I was the one to be their

“savior”; so I thought.  
Guess what (laughter)?  
They have already been saved.  
They showed me hospitality  
And sacraments beyond my own.

Poet, mystic, prophet.

To feel unworthy, useless,  
A throwaway, without purpose?  
No!  
You are worthy, you are loved unconditionally.  
He will never abandon you.  
Be anchored in Him.

Poet, mystic, prophet.

You must be “juicy.”  
Do not be a prune,  
All dried up, withering on the vine.  
There may be desert experiences,  
But remain “juicy.”  
Be optimistic, dream and see possibilities.  
Jump and skip with excitement to the altar.  
This is the day the Lord has made.  
Let us rejoice and be glad in it.

Poet, mystic, prophet.

Woman who is in “hemorrhage.”  
Do not allow unjust rules to stop  
you.  
While the crowd demands

withdrawal,  
Do everything to go to Him.  
Do not be afraid.  
Push through to touch Him.  
Do not let unjust rules, culture and  
conformity  
Force you to isolation.  
He will set you free  
And give you abundant life.

Poet, mystic, prophet.

We are called to encounter.  
Be open to and seek out encounters,  
Especially with those who are on the margins.

Run to the pain.  
No pain, no resurrection.  
For there, you will find surprise,  
intimacy and joy.

Poet, mystic, prophet.

Start over and be renewed each day.  
This is the day the Lord has made.  
Let us rejoice and be glad in it.  
He is with us, above us, below us,  
within us,  
And around us.  
Empty yourself and let His grace and love lead you to do His will.



# Environmental Justice

## *Care for our Common Home*

by Nancy Brouillard McKenzie



[ColumbanCenter.org](http://ColumbanCenter.org) website

Over the July 4<sup>th</sup> weekend, I nourished my plants and removed alternative plants—the weeds. I enjoy gardening because I spend precious moments with “our Sister, Mother Earth.” (*Laudato Si’* 1) Those moments fill me with spontaneous prayers of thanksgiving for the blessings I receive, one of which is working at the Columban Center.

In 2015, Scott Wright, the director of the Columban Center for Advocacy and Outreach in Washington, D.C., invited me to join his staff as an IVC volunteer. As background, the Columban Center is the United States’ national advocacy office for the Missionary Society of St. Columba. It serves as the line of communication between Columban missionaries serving in 15 countries around the world and policy makers in Washington, D.C. Their mission is to work towards a more just, peaceful, and environmentally sustainable world by engaging in the political process guided by their faith and the Gospel.

From years of experience living, working, and standing in solidarity with communities, the Columbans have identified their four advocacy priorities as migration, environmental justice, economic justice, and peace and nonviolence. A fifth overarching Columban concern is promoting sustainable interreligious dialogue.

The Columban Center seeks to connect Columban stories throughout the world about the root causes of major issues including poverty, climate change, injustice, and migration with what is happening in Washington, D.C. Overwhelmingly, I find that occasional visits from Columban missionaries are extraordinary gifts of listening to faith in action.

In college, the Society of the Sacred Heart warmly and openly welcomed me. Since then, I have let the battle cry of their foundress St. Madeleine Sophie Barat, RSCJ guide me: love, courage and confidence. Now, the Society of the Sacred Heart and the Columban spirit of welcoming and openness as well as the Jesuit spirit of men and women for others impel me to speak up for the vulnerable poor and our Sister, Mother Earth.

Most importantly, we always work as a team. Thoughtfully and selflessly, we converse and listen to ways to stay faithful to the Columban mission. We also partner with similar-minded groups on ways to sustain meaningful interreligious dialogue on complex issues.

For us, obstacles to creating justice and peace are part of our journey in faith. Major setbacks on that journey are harshly felt at the Columban Center. However, those setbacks only reinforce that we must continue to faithfully advocate for structural change to any policy contrary to justice and peace.

The Columban Center constantly provides me with ongoing advocacy education on the Columban priorities, especially migration and climate change. Regrettably, I am aware that communities in the United States did not welcome nor respect my grandparents for being Catholics, presenting with foreign accents, and potentially offering limited contributions to society. Likewise, my science background makes me wonder how people overlook human-induced climate change that further dismantles Mother Earth. How do I respond to those who destroy instead of nourish, to those who plant alternative facts instead of addressing migration and climate change?

Using my Columban Center training and my passion for justice as an attorney, I write carefully prepared articles and reflections advocating for restructuring migration and climate change policies that impede justice. The Columban Center posts those writings on its website and also distributes them to advocates through its e-mail advocacy. We also share my reflections on justice with IVC to post on the Service and Spirituality Blog.

Overall, my writings show how sensitive I am to communicating Pope Francis’ call for us to be apostles on the go advocating for the vulnerable poor and Mother Earth. That sensitivity is intense because being in another person’s shoes is very difficult for me.

I am not a migrant desperately clinging to a sinking boat. Nor am I a female without any economic or physical support suffering gender-based violence in the Northern Triangle of Central America and denied asylum from persecution by the United States. Each article or reflection constantly challenges both my spirituality and my lifestyle. I would have it no other way.

Thank you, Lord, for sending me to the Columbans and for making me listen to the cries of the vulnerable poor and Mother Earth.



This post is reprinted from an upcoming publication of the [Columban Center for Advocacy and Outreach](http://ColumbanCenter.org) and used with permission of the Columban Center, an IVC Partner Agency.

# Sunset Opera

By Tony Albrecht

So God says to the mockingbird  
Listen up  
Even God has to speak that way to mocking-  
birds  
Your human cousins are coming out tonight  
To watch the sunset  
I am going to do the  
Orange, red, gold, green, blue  
treasure across the water.  
I want you to do your forty songs  
Music and color  
It will be like an opera  
Called The Gift  
And when the sun (you know the ball of light)  
goes down behind the trees  
I want you to be silent for eight seconds  
Do this as a sign of respect for your cousins  
Maybe they will notice  
And so it was and so it came to be  
that God said  
Thanks for being quiet.

I wrote this during the IVC June 2017 retreat. Edwina Gateley was an inspiring facilitator and she gave up her bench to Julia and me. In fact the mockingbird was actually quiet for eight seconds (I counted) after the sun went down. The experience percolated overnight and I wrote the poem the next morning.

- Tony Albrecht



# FOLLOWING IN THE FOOTSTEPS OF SAINT IGNATIUS

by Kathy White

On our frequent travels, my husband, John and I seek out spiritual discoveries to go along with the “normal” tourist spots. Our recent trip to Barcelona was the perfect example of such discovery.

We planned to see the city as most people do—touring Gaudi’s architectural masterpieces including the stunning La Sagrada Familia Cathedral; walking the Rambla; people watching at outdoor cafes; biking the site of the Barcelona Olympics; touring the Gothic Cathedral of St. Eulalia. (But we didn’t just take the tour at St. Eulalia; we participated in the Easter Vigil there —3 hours of gorgeous music, all the liturgical trimmings, and all 7 readings plus Psalms in the Catalan language with a few Latin phrases thrown in ).

But while planning, we also looked at the map and wondered if there would be a side trip to take outside the city. We recognized the name Montserrat; a little digging and the name Ignatius of Loyola kept coming up, so we planned our own little pilgrimage.

The train from Barcelona left us at the foot of this spectacular mountainous outcrop of Montserrat at the Cable Car station. We boarded the car—along with a busload of Korean tourists—and headed nearly straight up. There isn’t much to see until you are all the way up—a Dominican monastery (first built in 1025) and cathedral which houses Black Madonna statue, according to legend found in a cave on the mountain. We knew Ignatius venerated the Madonna, so we lined up with the crowd to see her close-up.

A funicular railway took us further up and we enjoyed a few hours of hiking and imagining the hermit monks who called this home since 880 AD. We also know that Ignatius spent time here and savored the same sights we were seeing and the morning sun as it warmed the rocks.

Beating the crowds again, we took the cog train down the mountain and headed further inland to the small town of Manresa. Although the tour books called it a “bustling market town,” we arrived during siesta and searched the deserted streets for lunch. A café owner took pity on us (silly foreigners who didn’t know that everything would be closed at 2 PM) and served us some delicious local fare.

The streets still deserted, we wandered around and stumbled upon a “hospital,” a tiny building that had

been home to a family that often nursed Ignatius back to health after his self-mortification. We climbed the hill to the Manresa Cathedral of Our Lady, first built in the 900s. I was struck by its simplicity—although it is large with flying buttresses and all, it had none of those gold-encrusted side altars or a plethora of statues; instead, just stone walls, lofty ceiling, an altar decorated with Easter flowers and a small statue of Our Lady.

The sense of history and faith was tangible by the atmosphere rather than monuments. We imagined Ignatius standing in the same space all those centuries ago. Back on the street, we followed the small signs pointing to “Cava San Ignacio”—down a steep hill and up another on a nondescript side street. We weren’t even sure if we were going the right way until we came upon an imposing edifice—here, finally, was the overdone magnificence that the faithful have erected over the years...lots of marble, stained glass, carved and inlaid wood, lofty music, nothing that Ignatius would have recognized.

Following the passage lined with mosaic scenes of Ignatius’ life (and a janitor cleaning the marble floor), we finally came to the small cave. An ornate silver altar dominated the space, but the side wall was what we had searched for: a rock wall like one imagines in a cave, with 2 small etched crosses encased in Plexiglas. Presumably these were carved by the saint in 1522. A plaque also describes the vision he experienced here of the Virgin Mary. Despite the ostentatious nature of the rest of the building, one feels a spiritual presence and unity with those who have gone before. A group of teary-eyed Filipino women were there, obviously moved by the spot, the reason for their pilgrimage.

Coming back out into the sunshine, we climbed back up another hill, then down again to the train station. The town was coming alive again after the afternoon rest; just in time for us to leave. We didn’t mind that we had missed the “bustling” town atmosphere; we got our time alone with Ignatius and felt renewed by the simplicity walk with him.

We ended our pilgrimage day in a way that Ignatius never got to enjoy—tapas, sangria and the Barcelona Magic Fountain Light Show—but we felt a new appreciation for our patron saint’s heritage and spiritual journey. May our journey reflect Christ as his did.

by Kathy White



# Upcoming Events

## FALL RETREAT

Sept 11-13, 2017  
Loyola Retreat House  
Faulkner, MD  
Facilitators:  
Bob McAllister, Luke  
Browning, Helen Liu, Fr.  
Joe Lacey

## NOVA SPIRITUAL REFLECTORS GATHERING

Thursday, TBA  
9:30 –3:00  
MT. TABOR HOUSE

## NOVA JANUARY DAY OF REFLECTION

Thursday, Jan. 18, 2018  
Benedictine Monastery  
Bristow, VA  
Facilitator TBA

## Northern Virginia Region 2017-18 City Groups

Good Shephard 8710 Mount Vernon Highway Alexandria, Virginia 1st Wednesday 10:00 am-12:00 noon	Our Lady of Good Council 8601 Wolftrap Road Vienna, VA 22182 1st Thursday 10:00 am-12:00 noon	Our Lady Queen of Peace 2700 19th Street South Arlington, VA 22204 2nd Tuesday 10:00 am-12:00 noon	The Broadway 502 W. Broad St. Falls Church, VA 22046 2nd Wednesday 10:00 am-12:00 noon
10/4/17	10/5/17	10/10/17	10/11/17
11/1/17	11/2/17	11/14/17	11/8/17
12/14/17	12/14/17	12/14/17	12/14/17
2/7/18	2/1/18	2/13/18	2/14/18
3/7/18	3/1/18	3/13/18	3/14/18
4/4/18	4/5/18	4/10/18	4/11/18
5/2/18	5/3/18	5/8/18	5/9/18

Saint Ann's 5300 North 10th St Arlington, VA 22205 2nd Thursday 10:00 am-12:00 noon	St. John Neumann's 11900 Lawyers Road Reston VA 20191 3rd Tuesday 10:00 am-12:00 noon	St. Joseph's 711 Columbus St. Alexandria, VA 22314 3rd Wednesday 10:00 am-12:00 noon
10/12/17	10/17/17	10/18/17
11/9/17	11/21/17	11/15/17
12/14/17	12/14/17	12/14/17
2/15/18	2/20/18	2/21/18
3/15/18	3/20/18	3/21/18
4/12/18	4/17/18	4/18/18
5/10/18	5/15/18	5/16/18

# Our Summer at the Kasisi Children's Home in Zambia



Photos by:  
Joanie Coolidge, Susan Kral, and  
& Rosie Coolidge

During July, Joanie and Rosie Coolidge and I lived and worked at Kasisi Children's Home outside Lusaka, Zambia. Trused with interacting closely with 250 children, we fell into a daily schedule of morning mass, school, chores, meals, homework, and nightly prayers.

Assisted by the children's "Mommies", Joanie and I identified boys and girls who would benefit from an hour of tutoring each weekday in the orphanage classroom. What enthusiasm! We had to coax them to leave at the hour's end as many wanted to stay to read, do puzzles, or draw. Other children often peered through the windows or snuck in to join us for lessons. We creatively taught phonics as 100% of the local school lessons are in English once the children hit 6th grade. Until then, they learn in their local dialect. We also wandered the grounds reading stories to an eager crowd; even the Mommies enthusiastically participated.

Rosie could usually be found with young children joyfully hanging from every limb. They delighted in her, but especially in the Lord! These little ones pray the rosary daily and were thrilled to receive rosaries that we brought from St. Charles, blessed by Fr. Kevin Gillespie of Holy Trinity. Rosie also bonded with the older boys, some directly from the streets. These special 12-17 year old boys have Sister Yolanda, a truly inspiring 91 year old nun, encouraging them daily to develop into fine young men. They shared their love of dance and music with us every evening before prayers.

The Kasisi family who oversee this amazing orphanage cared for us well and deeply inspired us. We would definitely return. Not telling who wanted to stay and take her "gap" year BEFORE her senior year of high school!



by Susan Kral

## DC/Metro MD Region 2017-18 City Groups

<b>The Albrecht's</b> 5814 Ogden Court, Bethesda, MD 20816 1st. Thurs.—9:30–11:30	<b>Wash. Jesuit Academy</b> 900 Varnum St., NE Washington, DC 20017 2 <sup>nd</sup> Tuesday—11:00-1:00	<b>Riderwood</b> 3140 Gracefield Rd. Silver Spring, MD 20904 Last Wednesday--10:00-12:00
October 5	October 10	October 25
November 2	November 14	November 29
December TBA	December TBA	December TBA
February 1	February 13	February 28
March 2	March 13	March 29
April 5	April 10	April 25
May 3	May 8	May 30

