



# THE VISITATION

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## Restful Communion

*O Lord, give us hearts that are attentive, humble and gentle to welcome the poor you send to us with tenderness and compassion...*

*Lord, smile on us in the face of your poor;  
Lord, receive us one day in the happy company of your poor.*

*From the Prayer of L'Arche*

First-time visitors to L'Arche, a community of adults with disabilities with whom I have become a close friend over the years, are often surprised by the exuberance and joy which dance around the faces in the home, especially if the visitor has come to share a special meal or a birthday celebration, events which are far from rare in the community. This experience is not unique to L'Arche: the spontaneous joy and celebration of being together are often articulated as one of the great marks of community lived well. Many, including myself, have been irresistibly drawn to the experience of Christian community to share in the bounce of this joy-shared-with-others. Very true. But I'd like to offer here just a little summer thought about how part of the secret to attaining this joy in community is rooted in the capability of community life to give us rest. "Rest" isn't often fingered as one of the first fruits of "community." In order to live community well, in fact, we need times of rest away from community life, to repose our spirits and seek the quiet prayer of listening to God. Jesus taught us to seek that kind of rest too, as when he woke up early at dawn, rose up solitarily on the mountain, took a boat to an empty bay or walked out into the desert to be alone with God.

But in the Gospels, we also see Jesus searching for a different kind of rest by seeking to live spiritual communion with others. In an illuminating passage of his book on the Gospel of John, Jean Vanier, the founder of L'Arche, plumbs this need

for rest-through-communion in a rich meditation on the story of Jesus meeting the Samaritan woman at the well. Vanier draws our attention to the way the evangelist begins the story, telling us the important news that "Jesus was tired," (John 4:6). Speaking out of his own poverty as a tired human being, Jesus then begins a



relationship with the woman, who is herself very poor-in-spirit, by begging her for something to drink.

There is this rest which is possible in community- when others living beside us, moved from love and attention, anticipate our needs and take care of our human poverty. When I lived in a L'Arche home, it endlessly surprised me, put my soul at great ease, and exposed the neediness of my heart when I came across evidence that one of my housemates had been freely and lovingly reflecting on my needs- like the unexpected arrival of someone to pick me up from work in the rain or the discovery of extra packets of my favorite sausages in the fridge.

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## The Body of Christ: A Community of the Spirit

Andrea Bartoli

The disciples of the Lord have been called to live alone no more and in fear no more. The revelation of a loving presence transforms their lives, removing from them the urge to defend themselves, to aggressively impose themselves on others and neglectfully abandon those in need. The life in Christ is different because it is fulfilled

the community together? It is the liberating invitation of God, constantly calling us to welcome, to serve, to live fully. It is the liberated response that comes from our own heart once we accept this call and act on it. It is the liberated expression of mutual recognition evident in the attentiveness for one another. It is in the intelligent response to the different needs of each of us. It is in the reasonable measure of a response that is not over-promising and under-delivering. It is in the responsible realization that indeed there is 'something' that we can do with and for one another. This something - as St. Paul says in Romans 12 - is to be cognizant of our own calling and make sure that our life is an expression of that calling.

The apostle mentions a few of these expressions. They are prophesying, serving, teaching, encouraging, giving, leading, and showing mercy. Are these the only possible expression of grace? Not at all- but they are examples of the alignment between the call of the Spirit and the action in actual life that the disciples are called to sort out. The disciples - according to the apostle - are not only called to prophesy, serve, teach, encourage, give, lead, and show mercy, they are also called to do it in a special way. Each is associated with a qualification, a 'how-to-do-it' that seems to be equally important. Prophesying must be done in accordance with one's faith, giving must be done generously, leading must be done diligently and showing mercy must be done cheerfully. As for serving, teaching, and encouraging, these should just be done in light of the saying of Jesus: 'Let your yes be yes' if the calling is service then serve. If the calling is teaching then teach. If the calling is encouraging then encourage.

It is indeed a true gift to live words that are true, that are an actual expression of the Spirit among us.

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So what is the intentionality that brings

## Aspects of the Body of Christ

Lance Magnotta

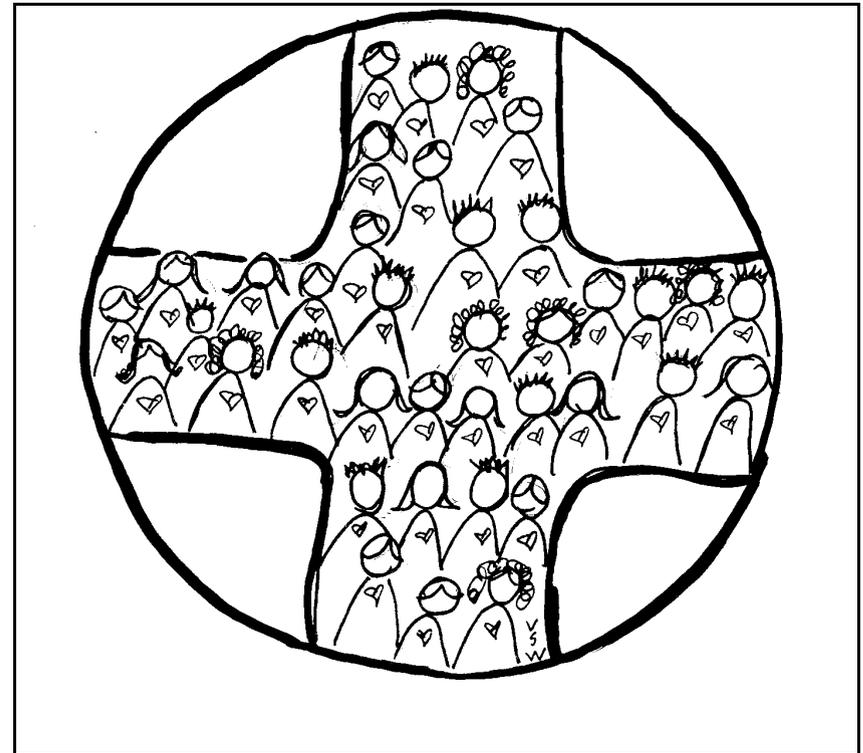
*For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you. For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others. We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.*

Romans 12:3-8

The body of Christ is spoken about in many ways. It refers to the members of the Church collectively in its redemptive suffering and joyous celebration. We say, *we are the body of Christ*, with satisfaction and then we continue to be perplexed at the complexity of this meaning. It is very easy to either take for granted that we are the Body of Christ or to disbelieve that according to our faith *that we make up what is lacking in his suffering*. Through the divine power of the sacraments the Body of Christ continues to suffer and be tormented by those worse than the Sanhedrin and Roman centurions during the passion of our Lord. But also the Body of Christ continues to rejoice in the eternal majesty of the eternal God as he is continually revealed to the present and future generations.

The Body of Christ at the same time both heralds the awesome power of God and is the power of God. We speak of the Body of Christ both mystically and figuratively, but we must also remember that the Body of Christ refers to the anatomical holistic needs of the Jewish man, Jesus of Nazareth, who is the Christ, our Lord and Savior. He who IS became like us at the acquiescence of the Virgin Mary. If the eyes of believers were not opened with the biblical accounts of the prophets, then certainly they should have been opened with the birth of Jesus in Nazareth. The zygote of Jesus is just as wonderful and omniscient as the man who died on the cross. The body of Jesus is the source of all of our hope. It is because of Jesus, the good and perfect man that we know that we can also become transformed into good people according to the nature of grace. We are all followers when it comes to learning how to do good. We were all children at one time, after all. Let us then follow this good man, this Jesus. If we follow him it will be with joy and travail, but our reward in the next life will be absolute honesty and love.

Christ's body is the ideal by which we should direct our yearning for prosperity. This prosperity is everything worth having, and everything worth having is the glory of the Lord. And even though he is the ideal, he did the will of the Father even though much evil was done to him. Jesus accepted the same temptations that we all face on a daily basis. However, the body of Jesus did not ever become acquainted with sin. He was sinned against, but Jesus did not ever act on temptations to do evil. Jesus also promises that he will help us



to overcome the temptation to sin as well.

If we reflect on the wounds of Jesus, we may realize that the nails driven into his hands and feet, as well as the sword that was driven into his side are not something that any of us would ever want to be done to our bodies, but we must also realize that these wounds inflicted on Jesus' body were necessary for our salvation. Jesus allowed his body to be hurt so that we could see that our wounds can be redemptive. To become more perfect participants in this redemptive grace, Jesus gives us the ability to become like him and avoid sin in the sacraments.

The body of Christ certainly is the Eucharist. The Eucharist is God, and his physical presence in all his magnificent grandeur resides in the bread and wine. Not only does Jesus want us to be like him, like his body and blood, he wants our body and blood to be united with his. We are given everything we need to be like

Jesus, with a body redeemed from the ravages of sin, within the power of the sacraments. The sacraments are literally things we can do to be like Jesus' body, perfect and without sin. Specifically with the Eucharist, we are united corporally with Jesus' body in a way that transcends a hug or a handshake. We become part of the holy family when we receive the Eucharist after the Holy sacrifice of the mass. And in this blessed unity of the Eucharist, we know that a hug or handshake from a loved one at the sign of peace is also a hug or handshake from Jesus too. 

*Lance Q. Magnotta is a registered nurse. He is a student at Southern Illinois University and lives with his wife and son in Southern Illinois. They are parishioners at St. Polycarp in Carmi, IL.*

*Continued from*

### Restful Communion

Although Jesus begins the encounter asking for help, once the relationship with the woman has begun, he is then moved to help her.

He tells the woman about deeper resting waters that quench more thirst than those of the well which both of them need to drink from. In the remainder of the Gospel of John we learn more about these waters and find out that they are the waters of love and that that love, in turn, has to do with laying down our lives for friends and keeping towels wrapped around our

waists. And, as Jesus tells his clean-footed disciples at the end of John, (who is resting his head on Jesus' breast during their supper), it is such love for another which abundantly fills and completes our joy.

This was the lesson about the joy of communion which living in L'Arche communities taught me: the experience of being loved and spontaneously cared for is sweet and necessary in community life, but it is the gentle humble free attentiveness to others which draws us towards those deeper resting waters that Jesus promised the Samaritan woman. Each time I allowed the spirit dwelling

within to fill me and out of that fullness anticipated another's poverty in the house, it would crack me away from my tiredness and lesser desires, and free me to see and enjoy the goodness of others. That is the divine joyous possibility of communion, and the daily opportunity which prayerful community binds us to: to find rest from our worldly selves by loving someone else.

These are the summer etchings of an academic trying to shed off a long winter in the joy and renewal of relax. I don't physically live in a L'Arche community anymore, but share my immediate home with my wife and the

two small bearcubs of our children. The whispers of my prayers are begging me to repose this off-season by making my heart a place of rest for others and for them. 

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# The Call to Holiness Responsibility & The Body of Christ

Venus Wozniak

A few weeks ago my four-year old daughter and I were driving home from school in a radioless car. We quickly made up the *change the station* game; we would sing a song and then one of us would pretend to change the station. It was then the responsibility of the other person to sing a new song. In the desperate searching through my memory banks for songs, out came, *I've got that joy, joy, joy, joy down in my heart. Where? Down in my heart....and I'm so happy, so very happy, I've got the love of Jesus in my heart.*"

I finished the song and there was silence from the back seat. I heard no *change the station*, just a thoughtful silence. Then Gracie said, "We all do, Mommy. Everybody has the love of Jesus in their heart." Then it was my turn to sit in thoughtful silence.

Gracie's comment resonated deep within me. I thought about the first story in our scriptures where God created each of us in his image (Genesis 1:27.) Each of us bear the image of the divine. Each of us are called to give way to that part of us and be Christ-bearers to each other. What Gracie was describing is the Body of Christ. How society would be different if each of us let this undeniable fact dictate our relationship to one another.

If we as Christians paid more attention to this love of Christ, inherent in each of us, maybe our communities would look more like the Early Christians:

*All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had. With great power the apostles*

*continued to testify to the resurrection of the Lord Jesus. And God's grace was so powerfully at work in them all that there were no needy persons among them. For from time to time those who owned land or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone who had need.*

Acts 4:32-35.

With the life of Christ a recent memory, I imagine that it was much easier to do what he asked - *sell everything you have and give it to the poor* (Luke 18:22.) So frequently we pass off the askings of our faith as out dated and unattainable. Really, all He was asking was for us to realize the invaluable worth in each of our brothers and sisters and act on it: take responsibility. Paul talks of this responsibility in terms of the Body of Christ:

*The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers*

*with it; if one part is honored, every part rejoices with it.*

1 Corinthians 12:21-16

Through our baptism we become life long members of Christ's Body. We become more deeply connected to one another and therefore responsible for one another. We have an obligation to treat those we deem as *less honorable* with the utmost reverence and honor.

In our current societal setting this is a challenge. I am told through the news, entertainment, and advertising that all I need worry about is myself, my own accumulation of things, and my own gratification. How strange would it be to see an advertisement that read, *Revere the poor! Oh and let's not forget honoring those in prison!* Let's move on and break away from the selfish societal norm. But how? How do we change a society that is ingrained with tradition and culture? How do we break out of these generational habits?

The education pioneer Maria Montessori felt that the best way to change society was to look to the maker of humanity - the child. She spent her life developing an educational method that puts the dignity of the child at the center of education. Montessori believed that the child has a natural inclination to learn and to be in relation with his/her Creator. In her preparation of the teacher she was clear that our work with children brings about a spiritual happiness of which is building the kingdom of God (*Education for a New World.*) Montessori saw that in order to create a society of thoughtful citizens we need to

*...give [the child] a vision of the whole universe. The universe is an imposing reality and an answer to all questions. We shall walk together on this path of life, for all things are part of the universe and*

*are connected with each other to form one whole unity...*

*To Educate the Human Potential*

How better to instill in children the love for creation and one another than to give them the gift of the universe?

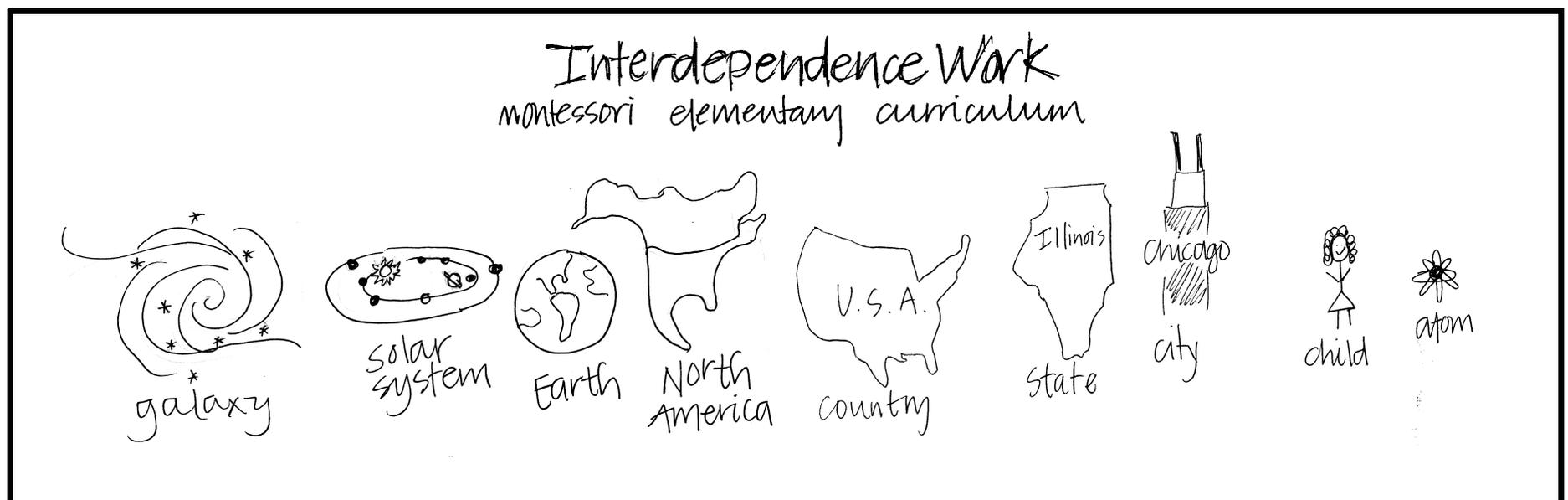
*The laws governing the universe can be made interesting and wonderful to the child, more interesting even than things in themselves, and he begins to ask: What am I? What is the task of man in this wonderful universe? Do we merely live here for ourselves, or is there something more for us to do? Why do we struggle and fight? What is good and evil? Where will it all end?*

*To Educate the Human Potential*

Maria Montessori understood the needs of creating a society with its roots in the Body of Christ. If the child is immersed in the gifts and intrigue of the universe there will be a lifelong adherence to the interconnectedness that is the Body of Christ.

I am not sure when exactly it was that I understood my responsibility to the Body of Christ (but I am pretty sure that it was as an adult.) How each of us participates in the Body of Christ has a direct link to building the Kingdom of God. Let us equip our children - as they are in so many ways so much closer to God, the Father, the Creator - with the understanding of the universe and their own cosmic task. That the Body of Christ may be built up! That we may rejoice together instead of weep! 🏠

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## Parents & Parish: Partners in Faith Formation

Allison Covey

*...the Christian family...is the first community called to announce the Gospel to the human person during growth and to bring him or her, through a progressive education and catechesis, to full human and Christian maturity.*

John Paul II, *Familiaris Consortio*

My parish has just implemented our Archdiocese's new Confirmation program, one that calls for parent volunteers to lead small groups of candidates through a series of simple, pre-planned lessons. I've included a place on the Confirmation application for parents to indicate their availability but only seven have filled it in. We have nearly 200 candidates. If we assume even just half of them come from two parent households, this means a dismal 2% of parents are willing to participate in this important formation process with their child.

I start to investigate but what I find surprises me. I had expected to hear that today's families are just too busy; that in this neighborhood where hockey is king and many parents work rotating shifts, it just isn't possible to make another commitment. This isn't what I hear though; what these families tell me is more disappointing. "I just don't feel qualified to help. I don't know anything about theology!" I speak to parent after parent and this is the chorus. Sure, they received a Catholic education. Sure, they've had all their sacraments. Sure, their faith is strong but they don't feel they know enough to *share*. "Isn't this why we send our kids to you?" more than one parent asks, sighing.

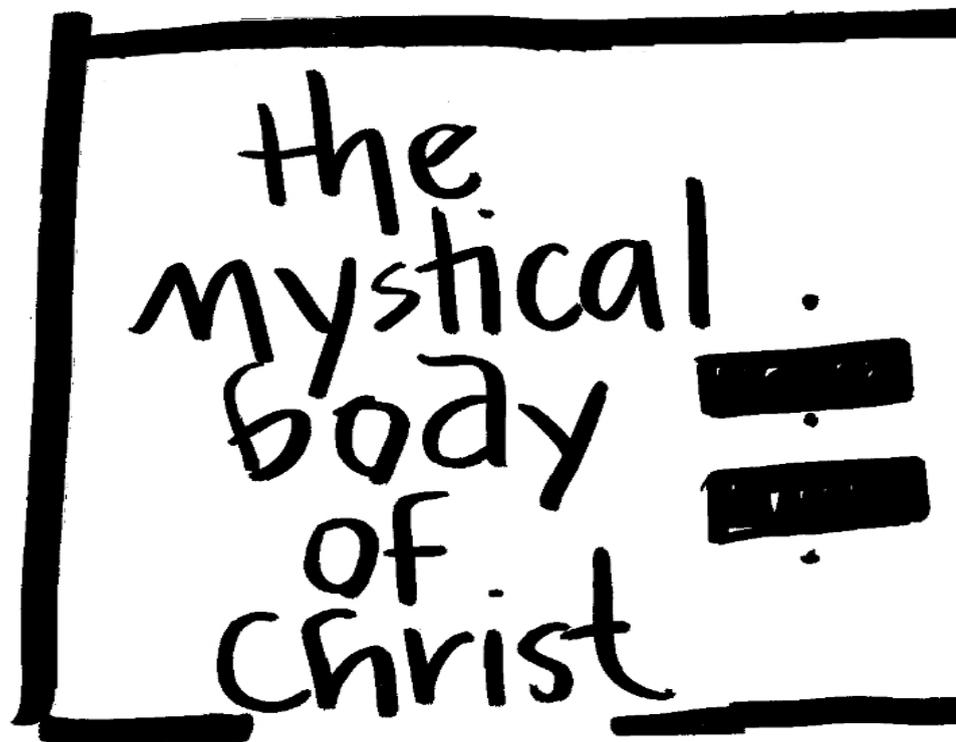
It's an injustice that these families have the impression that they need special qualifications to share the faith, that catechesis is best left to priests and theologians, not ordinary Catholics. A child is not an empty cup to be dropped off at the parish, filled by someone else

and returned home an hour later, full of religious knowledge. Effective catechesis is a partnership, a cooperative effort that starts in the home and is supported by the faith community. The Second Vatican Council calls the family "the first school of those social virtues which every society needs." So important is the role of the parent as primary catechist that "it is irreplaceable and inalienable, and therefore incapable of being entirely delegated to others..."

"But I have no teaching experience!" I hear. "Oh but you do!" *Familiaris Consortio* teaches that "the most basic element, so basic that it qualifies the educational role of parents, is parental love, which finds fulfillment in the task of education as it completes and perfects its service of life..." It's not a degree in education or theology that qualifies parents to teach their children, it's their love which mirrors the love God has for all of us, His own children.

The following year, I addressed these concerns up front, reminding parents that no matter what their profession, they, as faith-filled Catholic parents, have an expertise of irreplaceable value to their children, their community, and that catechesis is not a task they take on alone; the parish and school are their partners. A little encouragement, a little empowerment and the faithful rose to the occasion. As we cleaned up after the final Confirmation meeting, a previously reluctant volunteer hugged his wife. "I'm so glad we did this together." 🏠

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*True love is delicate and kind, full of gentle perception and understanding, full of beauty and grace, full of joy unutterable.*

*There should be some flavor of this in all our love for others. We are all one. We are one flesh in the Mystical Body as man and woman are said to be one flesh in marriage.*

*With such a love one would see all things new; we would begin to see people as they really are, as God sees them.*

Dorothy Day, *To Die for Love* (1948)



*Our union in and with Christ is first evident from the fact that, since Christ wills His Christian community to be a Body which is a perfect Society, its members must be united because they all work together towards a single end. The nobler the end towards which they strive, and the more divine the motive which actuates this collaboration, the higher, no doubt, will be the union...*



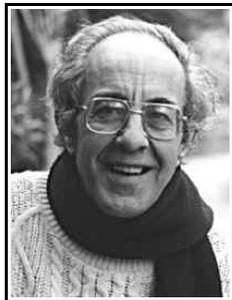
Pope Pius XII, *Mystici Corporis Christi* (1943)

Each member belongs to all others

*As we gather around the Eucharistic table and make the death and resurrection of Jesus our own by sharing in the "bread of life" and the "cup of salvation," we become together the living body of Christ.*

*The Eucharist is the sacrament by which we become one body. Becoming one body is not becoming a team or a group or even a fellowship. Becoming one body is becoming the body of Christ. It is becoming the living Lord, visibly present in the world. It is – as often has been said – becoming the mystical Body of Christ. But mystical and real are the same in the realm of the Spirit.*

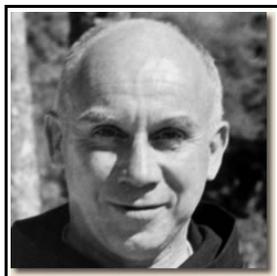
Henri Nouwen, *Bread for the Journey* (1997)



*Whatever I may have written, I think it all can be reduced in the end to this one root truth: that God calls human persons to union with Himself and with one another in Christ, in the Church which is His Mystical Body. It is also a witness to the fact that there is and must be, in the church, a contemplative life which has no other function than to realize these mysterious things, and return to God all the thanks and praise that human hearts can give Him.*

*It is certainly true that I have written about more than just the contemplative life... But if I have written about interracial justice, or thermonuclear weapons, it is because these issues are terribly relevant to one great truth: that man is called to live as a child of God. Man must respond to this call to live in peace with all his brothers and sisters in the One Christ.*

Thomas Merton (1963)



*Continued from*

## The Body of Christ

An example of this comes from the Community of Sant'Egidio: a family of friends responding to the call to live the Gospel and act on the Word. A few years ago - after successfully hosting the peace process in Mozambique - the Community became acutely aware of the scope of the deadly HIV-AIDS pandemic. More people were dying in Mozambique because of the illness than because of the war. What to do? Cures for HIV-AIDS have not been found but treatment to contain the most adverse effect of the virus became available relatively quickly. These pharmaceuticals, produced in the West, were not affordable for the great majority of the population in Mozambique affected by the virus. Many said: "There is nothing that can be done. The drugs are too expensive and the people too ignorant to follow the protocols even if we were able to find donors to pay for them." Yet, resignation doesn't come from the Spirit and the Community started collecting small donations in Rome to pay for antiretroviral drugs to be distributed free of charge to mothers afflicted by the HIV-AIDS virus who were expecting a child to ensure that the baby would be healthy after birth. The science at that time on this particular point was tentative but the results of these initial trials were phenomenal. Not only could the drugs be administered in generic form but the participants had a very high level of compliance with the prescribed protocols, saving themselves and their children from death.

The name of the project became DREAM, the acronym for Drug Resource Enhancement against AIDS and Malnutrition. Today, the program is present in Mozambique,

Malawi, Tanzania, Kenya, the Republic of Guinea, Guinea Bissau, Nigeria, Angola, the Democratic Republic of Congo and Cameroon.

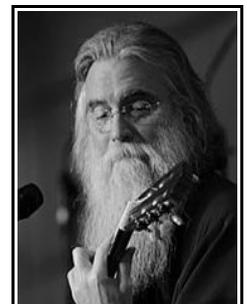
The program is the child of a dream: this is where its name comes from. A dream of fighting the AIDS epidemic in the African continent in a new, more effective way. A dream of fostering equality between the North and the South of the world. DREAM is, above all, a different approach to Africa; it is a perception that speaks of confidence and of hope in the continent, representing a choice to break free from the chains of afro-pessimism and from the minimalism too often applied to Africa. It is the desire to reaffirm the right to treatment for all, no matter where they were born, so that millions of African children will also have the prospect of a long life before them, with the same right to survive that we would want our own children to enjoy. In fact, the aim of DREAM was to combine prevention and pharmacological treatment of AIDS in Sub-Saharan Africa, as treatment is administered in the West.

Today, years later, more than 150,000 are served free of charge in more than 12 African countries. It is possible to do what we say and to say what we do, to let the Spirit speak through our lives. Let's respond to the call joyfully and encourage each other along the way. 🏠

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*Spiritual growth isn't a solitary or selfish pleasure: mystical union with God is part of a preparation for selfless service to the world.*

John Michael Talbot, *The Lessons of St. Francis* (1998)



## Say Anything so Absurd The Economy, and Other Failures

Justin Wozniak

Recently driving through my home town of Bartlett, IL, I traveled past a large, detailed old farm house that has fallen into disrepair. I think it has not been painted since I was in grade school, which was disheartening to see. What conditions allow something like that to be abandoned? (Uncontrollable radon?) How does the value of something fall to zero?

Ultimately, no standing house can be worthless in the presence of a homeless family just like no clothing is too unstylish for a frostbitten body part. Clearly, the loss of anything of value is a failure of some sort - even in the case of relatively minor assets. How much more critical is the loss of a human person, a worker, a family, or a generation of a nation's history!

In truth, the value of workers in the current day seems to have fallen to astonishingly low levels. Modern companies view a work force as a liability, not a productive asset. This business model is incompatible with a society based on any kind of concern for its members as a whole.

The jobs report announced September 2, indicated that there was no increase in employment- which must be taken as a negative due to the increasing population of the employable age groups and those persons statistically shuffled from "unemployed" to "unemployable." The statements promulgated on 9/2/2011 and 9/11/2011 could not be more different: far from an undying love of country and countrymen, the national sentiment as expressed by the facts and

actual economic choices is "you're all on your own."

What does it mean to be unemployable? Peter Maurin wrestled with this question as well during the depression of the 1930's. In his poetic easy essay "Three Ways To Make A Living", he writes: "... they say that there is no work to do / There is plenty of work to do, but no wages." Indeed, there is still plenty of work to do.

- Health industry: Recent reports indicate that the recently unemployed and uninsured skimp on preventative health services. This not-shocking fact was widely reported last week. Now, I do not know many unemployed physicians, but increasing availability of health services would certainly not diminish employment.
- Infrastructure: Engineering reports consistently indicate that the U.S. suffers from poor infrastructure quality, resulting in waste such as clean water loss through leaky pipes and an electrical grid unsuitable for next-generation energy technologies. Many of these improvements are labor-intensive.
- Organic farming: While more labor-intensive and smaller scale, organic methods have multiple economic and health benefits for everyone from



Remnants of an eviction in DuPage County - June 2011

grower to eater and in between.

More generally, however, Maurin intended to reconsider labor "for wages" to labor "as service," considering one's work as a gift to society. This aspect of labor, of course, can be performed without (or in spite of) wages, and is an essential part of human life (for example, in the family or in volunteer organizations). It is a challenge in many ways.

Such a viewpoint respects the body of society as something worth working for and serving. Conversely, a healthy viewpoint towards workers respects the gift offered and insists that all are welcome to share in the benefits of our modern society and its blessings.

Giving up on whole swaths of available labor is comparable to giving up on a limb because it is itchy or does not fit into a trendy pair of jeans. Along the way, too, we must remember that the categories created by economic analysis are filled with individuals caught in the changes and failures of the existing policies - each of whom cannot be measured in any real way by econometrics and is both a whole person and a part of the whole human community. 🏠

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Created in God's image,  
We are given the mandate to transform  
the earth.  
By their work people share in God's  
creating activity...  
Awareness that our work is a sharing in God's  
work ought to permeate even the most  
ordinary daily activities.

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John Paul II \* On Human Work

### About *The Visitation*

This newspaper, *The Visitation*, is a publication on topics of spirituality and theology. It is published four times a year by the Nativity House Project. Contributions are accepted from readers everywhere.

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### About *Nativity House*

Nativity House will serve as a shelter for first-time mothers in need of residence in the southwest Chicago suburbs. The project will also foster a mothering community offering education and support for all mothers. The program will operate on the site of a community supported farm (CSA) that will provide nourishment for the mothering community and the greater community. Overall, we envision a healing environment focused on the dignity of each person, the dignity of work, and stewardship of the earth.

The project is administered by a board of directors and an advisory committee of individuals with a broad range of experience. Nativity House has formed positive relationships with relevant local organizations that will be extremely helpful in carrying out the mission of the house.

Nativity House was recognized as a public charity in August, 2011.

To connect with us regarding this project, please email Venus at:

[venusad@nativity-house.org](mailto:venusad@nativity-house.org)

Postal mail should be addressed to:

**Nativity House**  
**5621 Plymouth St.**  
**Downers Grove, IL**  
**60516**

We extend the sincerest thanks to all.

<http://www.nativity-house.org>

## Living Efficiently With Faith

### What is important in this life?

- **Faith** – Living God’s will
- **Family** – Taking care of our family, friends and neighbors
  - Lead by example
  - Live charitably
  - Be patient
- **Mission**
  - What are we doing here?
- **Legacy**
  - What is left behind?

### Efficient Living

*Genesis 1:26 - Then God said, "Let us make man in our image, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth and over all the creatures that move along the ground."*

We are stewards. It is important to live our lives as efficiently as possible, not just for the “planet” but also for our family and for our bank accounts. Making small changes in how we do things at home can make a difference.

### What can we do?

**Recycle** – Our towns have made it easy to do this. Use the bin. Use the recycling center. For no other reason than, “why not?”

**Use Compact Fluorescent Light (CFL) bulbs** – CFLs last way longer than the normal light bulbs and until LED technology becomes less expensive, make the most sense. Make sure you dispose of CFLs properly. Large home supply stores run sales on these a couple times of year.

**Turn Off The AC** - Open your windows at night if cool enough. Use fans instead of the AC.

**Grow Crops** – Whether in the city or suburbs, you can grow vegetables, herbs, fruit. Do it at home or get involved with a local grow group.

**Play Games That Don’t Need Batteries or an Outlet** – This applies to kids and adults.

**Play Outside** – This applies to kids and adults. Adults should also play outside.

These are examples of the little things we can do and should do to take care of this earth and our bank accounts. Why does this matter?

We need to leave this earth in a state that is conducive to the continued living and breathing of our families. We need to set the example of how to live for our kids.

Here is a little secret – doing this also strengthens the family and helps kids and adults live a healthier happier life.



*Contributed by Mike White*

# Profile of a Saint

## St Anne, Our Lord's Grandmother

Linda DeLeon

overheard ridicule because of their childless state, he is said to have gone into the desert to pray and plead with God to give them a child. While Joachim was away Anne also prayed to

daughter was born to Anne, and she called her Mary. Anne offered her child to God in the service of the temple of Jerusalem at a very early age and she spent much of her childhood there.

July 26

Patroness of Grandparents,  
Poverty, Pregnancy

The day that I became a grandmother was one of the most memorable and happy days of my life. And, as many grandmothers will tell you, each grandchild is special, whether you have just one or many. The bond between a grandparent and a grandchild grows with every year and especially during a child's formative years. As grandparents we must set a good example of devotion and faith in God as was done by the patron saint of grandmothers, St. Anne, who was the grandmother of Jesus Christ.

Although Saint Anne is not mentioned in the Bible, she is given credibility in the non-biblical gospel of James which only dates back to the second century. It was in these legendary books of early Christianity that the names of the Blessed Virgin Mary's parents were given as Joachim and Anne. Since the Fathers of the Church rejected the use of such legendary sources, the faithful in Europe had no feast in honor of our Lord's grandparents. The devotion of St. Anne was known in the East in the fifth century, but it was not diffused in

the West until the thirteenth century.

Saint Anne was born in Bethlehem and married Joachim from Nazareth in Galilee. Joachim was a shepherd given the task of supplying the temple of Jerusalem with sheep for sacrifices. Anne and Joachim were said to be rich. After twenty years of marriage they had no children, and that was believed, among the Jews, to be a punishment of God - even though they were very devoted to Him. When Joachim

God in their home and begged Him to give her a child. She promised to dedicate her child to His service, and their prayers were heard.

An angel came to Anne and told her that God had looked upon her tears. She would give birth to a daughter, and that daughter would be honored and blessed by the entire world. The angel made the same promise to Joachim.

As promised to them by the angel, a



St. Anne's name means "grace." God endowed her with special gifts and graces to be the mother of the Mother of God and the grandmother of our Lord. She is patroness of grandparents, housewives, women in labor, cabinet-makers, and miners, and her emblem is a door. St. Anne and St. Joachim's feast day is July 26th.

### Parents Prayer to St. Anne

*We call upon you, dear St. Anne, for help in bringing up our family in good and godly ways. Teach us to trust God our Father as we rear the precious heritage entrusted to us. May His will prevail in our lives and His providence defend us. These blessings we ask for all families in our neighborhood, our country, and our world. Amen.* 

*Linda is a paralegal. She is a member of All Saints Parish in Houston, Texas and has served as an RCIA Team Member and also sings Soprano in the Choir.*



NATIVITY HOUSE  
5621 PLYMOUTH  
DOWNERS GROVE, IL 60516

## THE VISITATION

Issue: The Mystical Body of Christ

- *Life in Community*
- *Family and Society*
- *Thoughts on Unity, Church, and Eucharist*