



THE VISITATION

THE PUBLICATION OF THE NATIVITY HOUSE

SEPTEMBER 2015

VOLUME 5 ISSUE 4

Harvest of reflection

by Tina Davidson

It has been a full day at work. I'm tired, my to do list is three pages long and my mind is overloaded. What I want more than anything is to just relax and take a break from my hectic day. Instead, we are quickly throwing a meal together and shoving food in our mouths as fast as we can so that we can head out the door to our next obligation. I shout out the door as I grab our garden bag, boots, bug spray and water bottles. Everyone in? "C'mon we're going to be late." I hate being late.

I take a breath on the drive. For 15 minutes I run through the day, edit my to do list in my head and hope we've remembered everything. We pull up the long drive, almost on time, unload and douse ourselves in insect repellent. The mosquitoes seem to love us.

Even after we're sprayed down, with gardening tools in hand, I think I'm still a little anxious and reeling from the perceived chaos of the day. But somehow, walking through the garden gate, slows my pace and changes my mood and my focus almost instantly. No more shouting. No more lists. No more hurries or worries.

I'm sure I didn't notice that it happens like that for quite a while. In fact, I really began to notice the change once my hands were in the earth. On my hands and knees pulling weeds or planting seeds, I remember thinking, "Yes, this is what it's all about." Time to work and

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Dear Friends of Nativity House,

This August has been a month of reminiscing. It was August 2011 we received the good news that Nativity House was approved for non-profit status. And in August 2013 we moved into the house that would come to be Nativity House. And now August will go down in the history of Nativity House as the month of our first-ever baby shower. This August we have also welcomed our first newborn to the Nativity House community. What a humbling privilege to get to share in this new life.

It was at the baby shower that a friend made an observation that struck me. She commented on the diversity of friends that attended the shower – pro-lifers, moms, younger and older generations, teachers, social workers, Catholic Workers. She noted how wonderful it was to be present with so many wonderful people coming together to support a young woman on her journey to motherhood.

Back 5 years ago when we were preparing vision statements and gathering documents for our non-profit application we wrote extensively on the notion of Nativity House as fostering a *mothering community*. We were intent that this *mothering community* would be made of our on-site residential community (Justin, Gracie and I, the interns, guest moms) the garden/farm community, members of local parishes, extended family, friends from partner agencies.

As I reflect with awe and wonder at how far Nativity House has come in these five years, gratitude and joy well up in my spirit for each of you. Whether you have been with us reading of our progress from the beginning or are just picking up this newspaper for the first time, we are thankful for you. You are the *mothering community* and without you Nativity House could not do the work.

Nativity House truly is a unique place. Over these last months as our residential community as grown, I observe the new relationships in this *mothering community* with amazement: the tender friendships between our guest mom and the interns, the happy chatter of the CSA members as they harvest vegetables, the stories of how Nativity House began being relayed to volunteers as they come through on work days, friends gathered to discuss Pope Francis' encyclicals. These layers of the *mothering community* intertwine creating a beautiful web of connectedness – we nurture each other.

It is our prayer that is symbiotic relationship of the *mothering community* continue. We are hoping in the next year to open Nativity House to a second guest mom. We will be expanding the garden so that we can grow from 8 family shares to 10. We humbly invite you to this *mothering community* – whether you are continuing to support Nativity House or just beginning. Through your financial support Nativity House can continue this very important work.

We at Nativity House are so very grateful for each of you. We hold you close in prayer. We ask the same of you. Please prayerfully consider a gift in whatever amount your heart guides you. The *mothering community* is inviting you to participation!

Peace, love & prayers,

Venus Wozniak
Director, Nativity House

Harvest

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pray and be. The world is no longer about me and my lengthy list. It's just a garden that needs tending and it's my job to work it. And that work is so joyfully peaceful; God is so good!

There's laughter as we share stories. Friendships build as we try to decide what is a weed and what is a seedling. (This happens more than I'd like to admit.) I hear my children in a different way too. I see them in a different light. A window that I don't usually get to look through - petting the dogs, running after chickens, turning the compost pile - they are different here too. The complaints that followed us in the hour before we raced out the door have turned into grins and meaningful labor. My kids know that they are an integral

part of the whole garden. It's our job to be there; It's important, necessary and even fun.

When I'm in my gardening zone, I watch, listen and weed. I quickly realize how lucky I am to have this break in the week. This time to put our busy lives on pause and really work on something that matters. This time with my family and friends is priceless. This opportunity to put my hands in the earth, this peaceful moment that just hours before seemed unimaginable, is exactly what I needed. A beautiful day, helping hands and a bounty to share. God sure knows what He's doing. Yes, our baskets are overflowing when we leave the garden, but our work yields a bounty which strengthens and sustains us much more than the food we harvest.

It is impossible to be in the

garden and not feel God's presence among us. Our living God gives us exactly what we need amid dirt, chickens, beets and even mosquitoes. I hear His voice: enjoy these gifts, teach your children to love and care for one another, laugh, play and slow down. I am here. I am with you. I am your gardener, the sower. I will take care of you.

I love thinking about Our Father working on His victory garden. Can you picture it? Overalls, floppy hat and muddy hands, of course, because I'm a lot of work. And a smile. You know, I've never met a grouchy gardener. I imagine Him preparing the fertile ground long before anyone ever dreamed of my existence. And as I grow, He is there for me - feeding, pruning and watching me flourish. I hope that God is pleased with His crop. That the seeds He has

planted in me are growing and bearing fruit. In the quiet peace of the garden, I check in. I ask for guidance to make sure I use the gifts He has given me to become more like Jesus. Because that harvest, His work in me, should feed the souls of all I meet. His great love pours out upon me so that a bounty of compassion can be brought to others. He lives and works in me so that that I will yield a life that will serve, bring joy and offer peace to others.

Yes, I bring home baskets of food every week from the garden, yet that harvest is only a portion of what feeds me. "What a rich harvest Your goodness provides!" (Ps 65:11)



Tina is a Directress at Montessori School of Lemont and a founding member of Nativity House CSA.



This season, eight local families participated in the Nativity House CSA.

Digging for roots, planning for protest

by Justin Wozniak

Smartphones, gadgets, telecommuting and other technological marvels are commonly discussed as to their benefits and stresses. We all have different opinions about how much screen time is too much, and how to manage work/life balance. Usually, this is considered part of the post-Internet era, and we assume that the 1950s (say) were a simpler time. What if I told you that the impact of technology on human relations was a hot topic in 1964, at an obscure yet critical meeting of leaders in peacemaking?

At the time, Thomas Merton, the famous cloistered monk and writer, organized a retreat with the Berrigans (priests), Jim Forest (a Catholic Worker), Protestant theologians and even a couple NGO types at the monastery in Kentucky. (Rev. Martin Luther King Jr. intended to go but was diverted to Oslo to receive an award.) A striking aspect of the timeline is that this meeting was well in advance of the worst of the Vietnam War (U.S. casualties peaked in 1968).

The thirteen men, convened by Merton, planned on covering three main topics: conscientious objection to war, technology and the theology and theory of protest. In light of the Cold War and the growing crisis in Vietnam, objection to war is no surprise (in retrospect). Developing a basis for protest to such destructive military actions is subsequently clear enough, while a delicate issue. But technology, nestled between these two topics, seems like a misfit. Yet, it nearly dominated the discussion! This at a time when, for example, such a

meeting would be largely coordinated without technology by postal mail and maybe a few landline calls.

A book about this meeting, *Pursuing Spiritual Roots of Protest*, by Gordon Oyer, lays out the intersection of these topics as discussed by the retreatants in detail, integrating a multitude of notes, letters and interviews. The impact of technology was probably the most startling aspect to the retreatants, myself and probably Oyer too, as he assembled the book, since it is not alluded to in the title.

"If it can be done, it must be done." (ironic) -Forest

"What can be done must be done before people are able to understand what it means." (ironic) -Merton

"Your scientists were so preoccupied with whether or not they could that they didn't stop to think if they should." -Jurassic Park

As a computer person myself, I am impressed by the intuitive understanding expressed in the discussions. They discussed "cybernation" of the economy and social relations, as well as the development of "cybernetic systems" that would automate potentially every aspect of life. Priest Daniel Berrigan recorded the question, "What is to be done with the time if we get machines working for us?" NGO leader Wilbur Ferry hypothesized a highly entertained citizenry sleepwalking off a cliff: "Will this be a bread and circuses civilization with a final act of destruction?" These are insightful questions for a time even before the introduction of the IBM System/360 (an

influential computer one thousand times slower than your cellphone); consumers were just receiving computerized airline reservations and football instant replays.

Ferry and Merton had just started taking technology seriously as to its intersection with war and peace. Reading the French author Jacques Ellul, they considered his definition of the word *technique*, "the totality of methods rationally arrived at and having absolute efficiency in every field of human activity." This often means coming up with ideas that are too simple for complex human problems, failing to consider the human reality. In politics and economics, the mindset of

technique tempts us to apply mechanical solutions. The retreatants seemed somewhat stymied by the rapid growth of *technique*, but were searching for the roots of a social mindset open to human personalities and the call of the gospel.

Even Albert Einstein (not present!) has lamented that "ignoring the realities of faith, good will and honesty in seeking a solution, we place too much faith in legalisms, treaties and mechanisms." This is a similar definition of *technique*. The physicist notably uses "faith" twice in the sentence. Long-range, digital communication reduces our conception of other people, making it more difficult to understand them broadly (faith in one's fellow human

being) or connect them with the cosmic order. Such faith is replaced with "trust in economic structures," as Merton noted, or other social mechanisms, such as blind patriotism or reliance on military "solutions." Merton notes that these should not be equated with "hope in God."

The retreatants were stuck - how would peacemaking be possible in a mental environment dominated by *technique*? Technology was arrayed against them. "There is no technology of peace comparable to that of war," Merton noted. Technology is great for killing but a poor tool for befriending; *technique* makes our acquaintances look like digital objects.

An example of the triumph of technological thought in the U.S. at the present day is the *disposition matrix*, a database that the Obama administration created to enumerate individuals, including U.S. citizens, for execution. Once the computation has completed, a robotic "drone" airplane shoots the person from tens of thousands of feet in the sky. While the New York Times says this has "baffled liberal supporters" of the president, the program will be running indefinitely.

A lasting impression on the retreatants was the conception of technology as one of the great powers in the world, competing for total domination. Returning to daily life, they considered how to return technology to its proper role as a means, relative to Christian values. As Merton concludes: "The technological society! I will go out and split some logs..."



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Laudato Si'

Reconciliation through curiosity

by Sabrina Poulin

I really need to ask Earth to forgive me. Forgive me for being greedy. Forgive me for being wasteful. Forgive me for being apathetic. Forgive me for taking this beautiful and generous gift from God for granted. Forgive me for failing repeatedly to be a good steward.

I have demanded too much from Earth for too long and it is now time for me to begin reconciliation with Earth. I need to make right the wrongs I have done to creation. Pope Francis quotes in *Laudato Si'*, "The external deserts in the world are growing, because the internal deserts have become so vast." (217) I need to water my internal desert with right words, right actions and right thoughts in order to continue the process of forming a healthy and right relationship with Earth. My external actions of reducing, composting, reusing and recycling are all needed and wonderful things to do, but I am

made me wonder anew about creation. We watch ants carrying leaves, we pick up acorns and notice that they look like men wearing hats, we compare today's compost to last month's, we are not frightened by the bees working in the flower garden and we chase fireflies in the back yard. Their amazing wonder at the world around them reminds me, and calls me back, to wonder along with them. This curiosity and wonderment is how I water and repair my "internal desert."

This newfound curiosity and reconciliation with Earth is only possible through my hope in Christ. In 2 Corinthians, I find this hope. "So whoever is in Christ is a new creation: the old things have passed away; behold, new things have come. And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation, namely, God was reconciling the

"The external deserts in the world are growing, because the internal deserts have become so vast."

(Laudato Si' 217)

called as a Christian to continue the internal conversion of my heart.

The way in which my heart has begun to be converted is through curiosity. When I am actively curious about Earth, I change inside. God has blessed me with two curious, nature-loving young sons, who have

world to himself in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation.

Therefore, we are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of

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A first take on the Pope's latest encyclical

by Thomas Garlitz

This article was previously published in the August issue of Christ is Our Hope magazine.

Laudato Si' is not your parents' environmentalism. Pope Francis' message in his latest encyclical is so much more than "Reduce. Re-use. Recycle." It could perhaps best be described as "Repent. Reconcile. Resurrect." He calls us to repent from greed and consumerism. We are to "replace consumption with sacrifice, greed with generosity, wastefulness with a spirit of sharing, to move away from what I want to what God's world needs." (9)

To reconcile with God, with our neighbor, and with all creation, Pope Francis counsels that "the best way to put men and women in their place, putting an end to their claim to absolute dominion over the earth, is once again to put forward the figure of a Father, who creates and who alone owns the world. Otherwise, human beings will always try to impose their own laws and interest on reality." (75) And we are called to live with a view toward resurrection; that is, to understand that, even as we anticipate the resurrection of our own bodies as part of the salvation story, creation, too, longs for this renewal. All of God's creation, humankind, plants, animals, the earth, indeed the entire universe will share together in the renewal made possible through the death and resurrection of Jesus Christ. (Romans 8:19-22; *LS* 83) We,

therefore, must care for and protect that which we will continue with into eternity, even as we care for our own bodies.

Laudato Si' is powerfully pro-life and specifically anti-abortion. Pope Francis presents the seamless garment like no other encyclical and explicitly calls for protection of the unborn. He makes it clear that you cannot say you care for the environment, or any issue of justice, if you do not care for the unborn. "It's clearly inconsistent to combat trafficking in endangered species while remaining completely indifferent to human trafficking, unconcerned about the poor, or undertaking to destroy another human being deemed unwanted. This compromises the very meaning of our struggle for the sake of the environment." (91) Again he writes, "When we fail to acknowledge as part of the reality of a poor person, a human embryo, a person with disabilities—to offer just a few examples—it becomes difficult to hear the cry of nature itself. Everything is connected." (117)

Laudato Si' is nothing new. First and foremost, Pope Francis grounds the document in the Sacred Scriptures. Building upon that foundation, he references the social teaching of the Church from Pope Leo XIII to Pope Emeritus Benedict XVI. He draws most heavily from St. John Paul II. He quotes the writings of saints such as Francis, John of the Cross and Therese the Little Flower. He

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Reconciliation through curiosity

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Christ, be reconciled to God. For our sake he made him to be sin who did not know sin, so that we might become the righteousness of God in him."

Because "right relationship" was lost for all of creation through the Adam and Eve's sin, God has since been calling out to us to come back to Him and be in right relationship with Him and Earth. Harmful relationships exist because of injustices and unjust structures. Christ's life, death, and resurrection is the key to me to reconcile these relationships not only with Him

and others, but also with Earth. Our spiritual leader, Pope Francis, has now reminded and called us into reflection and dialogue so that as a global community we can ask for forgiveness so that we may be in right relationship with all creation.



Sabrina is a Coordinator for Ministry Service at Lewis University and is currently serving as a GreenFaith Fellow.

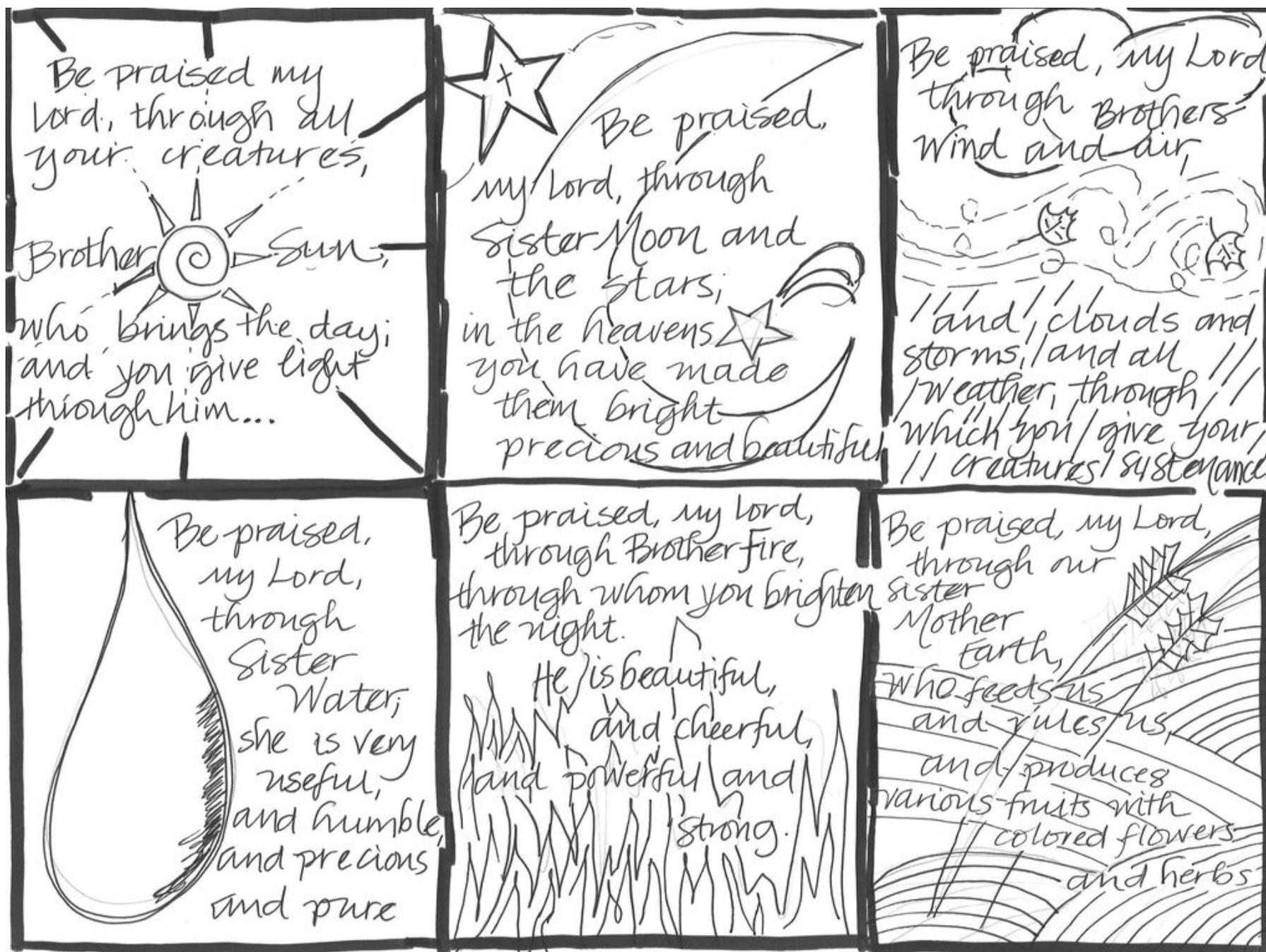
All of creation is shouting for joy

by Carrie Roberts

Laudato Si', Praise Be To You, is Pope Francis' newest encyclical given on May 24 on the feast of Pentecost. *Laudato Si'*, is addressed to everyone and is an invitation to embrace all of creation as gift in the sharing of our common home. Pope Francis challenges us to conversion in caring for creation with an intentional heart. Reflecting on *Laudato Si'*, as a campus minister, there a few main themes I would like to share. First, he begins with the harsh reminder that we are to

care for creation because it is our spiritual responsibility, not because it's the latest fad of the 21st century. Throughout the letter, we are reminded how we are all connected, that technology often tears away at this connection and our brothers and sisters who suffer the most because of our consumeristic habits are the poor. Ultimately, Pope Francis leaves us with a call to conversion, a call to live out a "culture of care" (231).

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First take*...continued from page 4*

also extensively quotes from national bishops' conferences from around the world, especially those from the Global South. The message here is clear. Climate change and environmental destruction are the reality for nations across the globe, and the Church is fulfilling her prophetic role in addressing the crisis. Further, this crisis most immediately impacts the poor, as the Church of the Global South holds a great percentage of the world's impoverished. In *Laudato Si'*, Pope Francis is not undertaking a new or novel responsibility, but rather is bringing together in a timely way the voice of the Church throughout the ages and echoing the cries of the poor as represented through their bishops today. Thus, Pope Francis presents an authoritative message to which the Church must take heed. (15)

Laudato Si' is a document that should be read in its entirety by every Catholic. Avoid the temptation to simply read articles and commentaries by others about the document, or to only listen to what the pundits have to say. It is not a difficult document to read. One need not have a deep background in theology or philosophy as is the tendency of some (most) encyclicals. Pope Francis writes as the practiced, life-long pastor he is, distilling complex concepts into thoughts and principles easily understood by the person in the pew. When you read it, you will also find a message of hope, if we only but act, now.



Thomas is the Director of the Office for Human Dignity in the Diocese of Joliet.

All of creation*...continued from page 5*

I always strive to meet students where they are, to recognize their reality and at the same time challenge them to find God within that moment. Pope Francis invites us to find God in all things; in those who make up our community, in the way the wildflowers grow and in the way the clouds may cover a sunny day. We are called to recognize that the glory of God is all around us.

Often times, I hear a common phrase from students, particularly when they are having a difficult day, "Everything happens for a reason." This saying is constantly tossed around in today's culture; everything happens for a reason, stripping us from our interconnectedness and making us out to be cogs in a machine. Furthermore, it completely negates our responsibility. This way of logic contradicts our Catholic teaching. It implies we are passive agents in this life. The message Pope Francis conveys in *Laudato Si'*, is the opposite – we are all connected and called to action!

When I accept that everything has a cause and embrace my free will, I can then see myself as the co-creator with God that we all are. We all have a moral responsibility to see the world as a mystery to be contemplated and cared for. I can then better understand what it means to live within a culture of care and not a culture of death, as we are so entrenched in America. This letter provides me with the tools to have a more holistic conversation with students. It is a call outside of individualism and to how to live in community.

To live in community means we must care for the well-being of community. With 6 billion people in the world, over 1 billion not knowing where their next meal comes and one third of the food produced being discarded, Pope Francis asks us to respond to our community's needs. (50) Caring for creation in small daily actions does create a change in lifestyle. (211) So, when I talk with students about poverty in our community, I can help them see we are the response to this call to action.

We are agents of change. We are not passively experiencing life, but rather because of our free will we are fully engaged in our life's journey. We have a choice in how to treat the gifts God has given us. We can choose to live simply, so others may simply live. We can choose to be connected to our family, friends and community and to care for our common home together. We can choose to find God in all things.

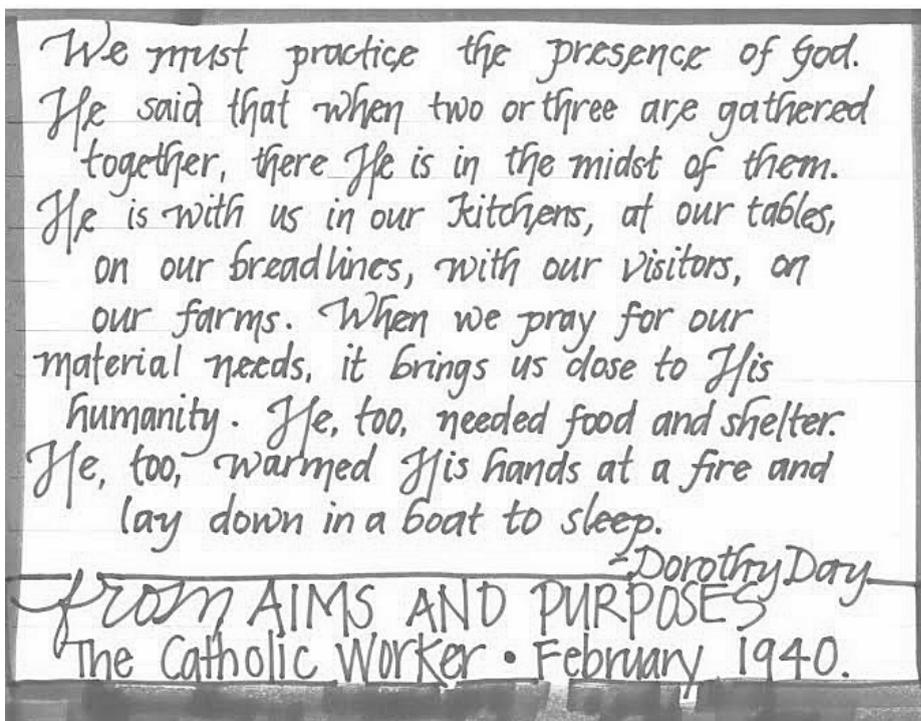
In reflecting on *Laudato Si'*, I challenge myself and will continue to challenge my students to be an agent of change in small ways. What can I do to be less wasteful? Do I

continually throw food away? What can I do to be more present in the community and less attached to technology? Am I continually on my phone when with friends and family? How can I care for our common home and invite others to do the so? Do I do my best to consume less, reuse more and recycle? I may not see the results of my acts; however, my actions will be a gift to the Creator and a gift to my children.

In conclusion, when I first read, *Laudato Si'*, the hymn Cantic of the Sun began to play in my mind. The refrain state, "The heavens are telling the glory of God, and all creation is shouting for joy. Come, dance in the forest, come play in the field and sing, sing to the glory of the Lord." My hope is to live in a way that does not stifle creation in for shouting joy, that I may be sure my brothers and sisters are empowered through their own voices to sing to the glory of the Lord.



Carrie Roberts is the Pastoral Associate for Outreach in Campus Ministry at Benedictine University.



About The Visitation

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

To contact us, email us at:

newspaper@nativity-house.org

Past issues are online at:

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

About Nativity House

Nativity House serves as a shelter for first-time mothers in need of residence in the southwest Chicago suburbs. The Nativity House operates an on-site community supported farm (CSA) that provides nourishment for the Nativity House 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.

Nativity House 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 are extremely helpful in carrying out the mission of the house. Nativity House was recognized as a public charity in August, 2011.

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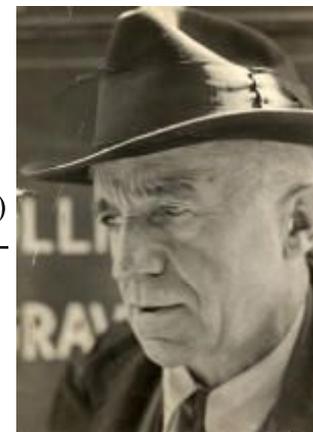
We extend the sincerest thanks to all.



Easy Essay

What St. Francis Desired

by Peter Maurin (1877-1949)



According to Johannes Jorgenson, a Danish convert living in Assisi,

St. Francis desired that men should give up superfluous possessions,

St. Francis desired that men should work with their hands. St Francis desired that men should offer-their services as a gift.

St. Francis desired that men should ask other people for help when work failed them. St. Francis desired that men should live as free as birds. St. Francis desired that men should go through life giving thanks to God for His gifts.

Join the Nativity House in a

Roundtable & Potluck focused on "Poverty and the Gospels"

Friday, October 23rd
at 6 p.m.



Nativity House
17141 W. 143rd St.
Lockport, IL 60441

Please bring a dish to share.

All are welcome!

Dorothy Day's St. Therese

*Feast- October 1st
Doctor of the Church*

It is easy to imagine Dorothy Day laying by the window in the maternity ward of Bellevue Hospital in New York marveling at her newborn daughter after witnessing the guest mom here, at the Nativity House, adore and cradle her new daughter last month. Both women contemplated what names they could pass on to prepare their girls for this world.

Although Dorothy was not Catholic yet, she was familiar with some popular Catholic saints and turned to St. Teresa of Avila when deciding her daughters name: Tamar Teresa. A girl laying in the ward next to Dorothy confused Teresa of Avila with Therese of Lisieux. With a small medal of the Little Flower and short outline of Therese's life, this woman formally introduced Dorothy to this little Catholic saint.

The next time Dorothy heard of St. Therese, she was baptized and preparing for her confirmation. Still new to the faith, Dorothy's confessor suggested reading of *Story of a Soul*, the infamous autobiography of St. Therese, Dorothy was still not persuaded by this young French nun who only lived to be 24. It was only after years of working and developing Catholic Workers that Dorothy began to understand the profound

by Theresa Marten

spirituality of this woman. Connecting it with her own ministry of serving the poor, Therese moved her to research and write a book titled *Therese*.

Therese Martin was the last of nine children born to Louis and Zélie Martin on Jan. 2, 1873, in Alencon, France. Only five of these children lived to adulthood. Therese spent most of her life sickly and dealt with many hardships, including the death of her mother at 4 years old. However, what is beautiful about Therese's life is how she turned her everyday suffering, discomforts and annoyances into prayers.

She trained herself to find Jesus in every person, especially people who made her life more difficult such as her Mother Superior; thus developing her "little way" of love.

As told in her *Story of a Soul*, Therese was washing dishes with her sisters and the nun next to her was washing carelessly and splashing dirty water on Therese. Rather than fussing or complaining, Therese accepted the dirty splashes and tried to even enjoy this small suffering. Time and time again, Therese sought out "the company of the Sisters who, naturally speaking, repel me, and be their Good Samaritan."

These intentional moments were how she constantly practiced the

presence of God. Just as Dorothy Day writes in the "Aims and Purposes" for *The Catholic Worker* in 1940, "We must practice the presence of God. He said that when two or three are gathered together, there He is in the midst of them. He is with us in our kitchens, at our tables, on our breadlines, with our visitors, on our farms. When we pray for our material needs, it brings us close to His humanity."

St. Therese's little way is a legitimate response to many of the problems which plague this desperate world. How different would not just the world or even our local communities, but our families look, if we each genuinely decided to forgive over and over again? How different would our conversations be if we took the discomforts, the pain, the resentment and turned them into prayers? How would we act, if we denied ourselves and lived for others as an expression of God's love?

It is with this mentality, focused on the Gospels and the poor, that a movement can take place. Therese understood Jesus' direct message of love and took every opportunity to live that out. For these reasons, Dorothy saw how in turn, the Houses of Hospitality could be places to apply this way of love directly with the poor and marginalized.

In October of 1997, Pope John Paul II declared Therese a Doctor



Art by: Theresa Klimowski

of the Church — the only Doctor of his pontificate because of the impact and challenge her spirituality has had on so many lives.

Even with the endorsements of Popes, Dorothy Day and other religious leaders, do not take Therese's spirituality easily. Her words and prayers are to be meditated and sifted through. It took years for Dorothy to fully appreciate Therese's life. So, too, are we called to sift, meditate and pray about the lives of early and modern day saints.

With our brokenness, God's infinite love and mercy and the Gospels, we are called to build up and participate in Therese's legion of "little" saints, who respond to this world of despair, violent and destructive governments and unjust systems.



Theresa is a Nativity House intern. She can be contacted at:

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THE VISITATION

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