



JUST NEWS

We answer God's call to transform human hearts and to make way for the Reign of God.

June 2001

Office of Justice and Peace

Focus on

Spirituality for the Long Haul

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Spirituality for the Justice and Peace Activist

By Jean Denton, Sowers of Justice Communications Team

Ray Higgins of Roanoke became a social justice activist at the age of sixteen. Throughout his late teens, college and graduate school years, he was involved in many projects or social movements including missions to Central America, the Sanctuary movement, Sojourners and Habitat for Humanity. After finishing school, he moved from political activism to community organizing. He continued to be a hard-driving worker, but soon his spiritual life waned. "There was not much spirituality involved in what I was doing," he recalls. "I was passionate, but I got burned out before I was thirty."

Frustration, cynicism, burn-out. These are not surprising or rare outcomes of a justice and peace vocation. Serving on the front lines of the counter-cultural struggle for justice, or working everyday to ease the suffering of marginalized and poor people, is high-energy, emotionally-charged work.

As a youth, Higgins was driven by a passion for the exciting, adventurous life of activism, but eleven years of it took its toll. "After a time of trial and prayer, I decided to walk away from it," he said. For Higgins the activism and the work had become an end in itself. It had crowded out any kind of personal life including close relationships with family, other people and God.

For two years he stayed away from political activism and community organizing, Higgins explained. He moved back to his hometown to re-establish family ties and develop new friendships. He began training for a triathlon event. Over those two years Higgins got his life back into balance and eventually decided to return to community organizing. He is now the executive director of the fledgling Faith Works organization in Roanoke.

Higgins, who holds a graduate degree in theology, explained that he came to realize that the passion behind his work has to be centered on God. "I don't live for my work any more," he said. "It has to live on its own in me."

"For me, walking away from it was the way for me to eventually continue [in social justice ministry]," he said. "Death and rebirth was something I had to go through."

Frustration, cynicism, and burn-out. These are not surprising or rare outcomes of a justice and peace vocation.



Featured Web Site:

Ministry of Money

Exploring money & spirituality

<http://www.ministryofmoney.org>

Helps people of faith to reflect on the power of money in their

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Now Higgins says, he is nurtured as much by friends and the pastors and neighborhood leaders he works with as by the tasks at hand. "It is the small miracles I see them do that keep me going." He adds that he strives for his ministry "to be more organic. I gauge it by asking what do I live for, and who do I love."

Remember the old joke about the person being asked why he was beating his head against the wall? The answer was: because it feels so good when I stop.

Justice advocates can probably relate to the idea of beating their heads against walls -- or speaking to deaf ears or waving at blind eyes or having doors shut in their faces. But their motivation is never simply to stop and feel good. It's "more organic" than that, as Ray Higgins would say.

What Sustains Us?

For this issue of *Just News* we talked with people who have been involved in the work of justice and peace for a long time -- some for their entire careers -- to find out what sustains them.

A strong spiritual life; support from others committed to the cause of justice; and inspiration from the lives and words of those who have gone before, and from the faith and courage of the oppressed themselves, are the elements that allow them to be renewed and reminded that God, and God's will, is central to their efforts.

Steve Baggerly of the Norfolk Catholic Worker said that he goes to Scripture almost daily to be reminded that the kingdom of God will, indeed, come. "I am constantly coming back to the mes-



sage that there will be justice for the poor, that swords will be beaten into plowshares, that the world can come back to this, and it will."

"I need to be assured that violence, using weapons against others, the culture of materialism -- that is what is really insane. I need to remember that the love of God for creation and the thirst for justice for the poor are the reality," Baggerly explained.

Baggerly and his wife, Kim Williams, have been Catholic Workers for nearly fifteen years. They have lived in and run a hospital-ity house in Norfolk for the last twelve years. Additionally, Baggerly has served jail time for several acts of civil disobedience in protest of U.S. militarism and is currently awaiting sentencing for a recent action.

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The ART of Justice and Peace for Parish Justice & Peace/Social Ministry

Act → Reflect



Transform

Issue: **Spirituality of Social Justice**

ACT to serve human needs, giving issues a human face:

- ◆ Go beyond giving material support to poor or homeless persons; visit with them.
- ◆ Spend less time and money on media entertainment and more time on walks in natural settings.
- ◆ Start a compost pile in your backyard, and recycle as much of your household trash as you can.

REFLECT on social causes & principles of faith:

- ◆ Pray for poor and homeless persons that you know by name; reflect on the social factors that contribute to poverty.
- ◆ Meditate on the beauty of God's creation during your nature outings; study church teaching on the ecological crisis and its causes.
- ◆ Read books or articles written by social justice and peace activists like Dorothy Day, Dan Berrigan, Thomas Merton, Elie Weisel, and Martin Luther King, Jr.

TRANSFORM social structures:

- ◆ Join the diocesan Parish Legislative Advocacy Network (PLAN) and contact public officials about poverty and ecology; let your faith sustain you.

A Pastoral Perspective: Communities of Salt & Light



Reflections on the Social Mission of the Parish

*Excerpts from a statement by the U.S. Bishops,
November 1993*

The most important setting for the Church's social teaching is not in a food pantry or in a legislative committee room, but in prayer and worship, especially gathered around the altar for the Eucharist. It is in the liturgy that we find the fundamental direction, motivation, and strength for social ministry.

Social ministry not genuinely rooted in prayer can easily burn itself out. On the other hand, worship that does not reflect the Lord's call to conversion, service, and justice can become pious ritual and empty of the gospel ...

We need to be a Church that helps believers to recognize Jesus in the breaking of the bread and in those who are without bread ...

Our social ministry must be anchored in prayer, where we uncover the depths of God's call to seek justice and pursue peace. In personal prayer, the reading of the Scriptures, and quiet reflection on the Christian vocation, we

discover the social mission of every believer.

In serving those in need, we serve the Lord. In seeking justice and peace, we witness to the reign of God in our midst. In prayer, we find the reasons, the strength, and the call to follow Jesus in the ways of charity, justice, and peace ...

Parish social action should flow clearly from our faith. It is Jesus who calls us to this task. Social ministry is an expression of who we are and what we believe; it must be anchored in the Scriptures and church teaching. With the eyes of faith, we see every "crack baby" or person with AIDS, every Haitian refugee or Salvadoran immigrant, every victim of unjust discrimination, and every person combating addiction as a child of God, a sister or brother, as Jesus in disguise.



These are not simply social problems, economic troubles, or political issues. They are moral tragedies and religious tests. Parish social ministry is first and foremost a work of faith.

The social mission of the parish begins in the gospel's call to conversion; to change our hearts and our lives; to follow in the path of charity, justice, and peace ... ✚

Resources on Spirituality for Justice & Peace



Church Documents

Everyday Christianity: To Hunger & Thirst for Justice -- A Pastoral Reflection on Lay Discipleship for Justice in a New Millennium, U.S. Bishops, 2000.
<http://www.nccbuscc.org/sdwp/projects/everyday.htm>

Copies of this & other documents are available from USCC Publishing Services at (800) 235-8722.

Books

William R. Callahan, *Noisy Contemplation*, Quixote Center [P.O. Box 5206, Hyattsville, MD], 1994.

Richard J. Foster, *Freedom of Simplicity*, Harper Mass Market Paperbacks, 1998.

Parker J. Palmer, *The Active Life : A Spirituality of Work, Creativity, and Caring*, Josey-Bass, 1999.

Parker J. Palmer, *Let Your Life Speak: Listening for the Voice of Vocation*, Josey-Bass, 1999.

Gregory F. Pierce [ed], *Of Human Hands: A Reader in the Spirituality of Work*, Augsburg/ACTA,

1991.

Ronald Rolheiser, *The Holy Longing: The Search for A Christian Spirituality*, Doubleday, 1999.

Organizations

Ministry of Money - *Exploring Money & Spirituality*
11315 Neelsville Church Road
Germantown, MD 20876
Phone: (301) 428-9560 Fax: (301) 428-9573
E-mail: office@ministryofmoney.org
Website: <http://www.ministryofmoney.org/>

Parenting for Peace & Justice Network
4144 Lindell Blvd. #408, St. Louis, MO 63108
Phone: (314) 533-4445
E-mail: ipj@ipj-ppj.org
Website: <http://www.ipj-ppj.org/ppjn.html>

Useful Web Sites

Centering Prayer - An Overview
<http://www.centeringprayer.com/cntrgpry.htm>

The Simple Living Network
<http://www.simpleliving.net>

SojoNet - The Online Voice of Sojourners Maga-

Sowers of Justice Seedlings

Activities of
the Catholic Community and
Friends Working for the Common Good



Voices That Challenge

By Teresa Stanley

What does a kayaking trip have to do with our faith? A group of youth from *Voices That Challenge* and the Catholic Community of the Outer Banks joined together to find out. The group helped clean the waterways of Kitty Hawk and learned about environmental justice.



After collecting 12 bags of trash everyone joined a reflection session. They learned that care for God's creation is the seventh principle of Catholic Social Teaching. The youth took seriously a statement by Pope John Paul II that "ecological conversion" is indispensable to avoid a catastrophe for humankind.

Kristin Schwermer, one of the youth organizers of *Voices* and a member of St. Pius X Parish said she had no idea that one in three people in the world do not have access to clean water and that 25,000 deaths a day occur because of waterborne diseases.

"Now I know that it takes 50 gallons of water to wash one load of clothes, 30 gallons for a three minute shower and 6 gallons just to flush a toilet. I am thinking more about my life style habits and how to conserve." Kristin added that she tries not to feel guilty, but is trying to make transformational changes for herself and others.

Voices that Challenge hopes to host a composting workshop and assist an endangered turtle nesting program this summer as their next environmental faith actions. They also plan to make the kayak clean-up trip an annual event.

The group learned some simple "ecological conversion" responses: Don't let the water run when you brush your teeth, try not to use styrofoam or paper products, turn up the thermostat this summer, change ordinary light bulbs for compact florescent bulbs, recycle everything you can, and try to live simply so that others may simply live!!!

Voices that Challenge is an exciting social justice movement for high school and college age youth.

For more information about *Voices*, contact Patrice Schwermer at (757) 583 - 0291, <patrices1@juno.com>.

National Advocacy Day in Washington

On a beautiful day in late April 20 advocates from southern Virginia joined 80 others from neighboring dioceses for the 4th annual National Advocacy Day. Staff from the U.S. Catholic Conference briefed the group on issues before Congress.



Sowers from Richmond and Tidewater broke into delegations to meet with Rep. Eric Cantor as well as staff from the offices of Sens. Allen and Warner and Reps. Robert Scott and Edward Schrock.

Advocates supported an increase in the minimum wage, a refundable child tax credit, reforms in federal death penalty cases, protections for immigrant families, global debt relief, an increase in foreign aid for sub-Saharan Africa, and a ban on human cloning.

Women Reflect on Their Experiences

By Kathleen Kenney

Two parishes — Church of the Incarnation in Charlottesville and St. Bridget's in Richmond — hosted an evening of reflection for women during May. These events drew more than 140 women.

The evenings wove together food, prayer, speakers and personal sharing. Using stories and real life experiences, women reflected on where they find the sacred in their everyday lives, where the sacred is nurtured in their lives and how other women have helped them on their journey.

The women at both gatherings asked for more opportunities to share. Kathleen Kenney of OJP will work with these host sites and other interested parishes to plan more events for women in the coming year. If you are interested, contact Kathleen at (804) 359-5661, ext. 129 or <kkenney@richmonddiocese.org>.

Parishes Take Action Against HIV/AIDS

By Joanna Haliday

The Diocesan AIDS Task Force is working with the AIDS ministries in many local parishes. For example, Church of the Redeemer in Mechanicsville has planned educational sessions on HIV/AIDS for its children, youth, and adults. Holy Rosary in Richmond is doing outreach activities in the local area. And members of Our Lady of Mt. Carmel in Newport News are preparing "goody bags" for participants in the June 2001 Transformation Retreat for Persons with HIV/AIDS.



If you are interested in AIDS ministry, contact Kathleen Kenney at (804) 359-5661, ext. 129 or <kkenney@richmonddiocese.org>.

Spirituality for the Justice and Peace Activ-

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Prayer and Solidarity

Baggerly admitted that frustration is a daily temptation, but said the sense of being overwhelmed by concerns reminds him of his need to focus on God. Meditating on the stories of particular saints and martyrs, he said, helps him remember the call to follow the Way of the Gospel.

He added that his commitment is strengthened through the daily work of the hospitality house. "Living with the poor everyday in our house is putting ourselves in a position to open our eyes and ears to see and hear what God sees and hears," he explained.

Sue Frankel-Streit operates a Catholic Worker farm in Goochland along with her husband Bill and their children. She also said that she is inspired by the courage and commitment of others. "I believe that we don't have the luxury to give up because others don't. I mean those who truly can't, who actually risk their lives to stand up against injustice," she said.

She mentioned her experience of traveling to Vieques, Puerto Rico, to stand in solidarity with the local people as they protested U.S. bomb testing on their island. "I am inspired by their courage, by folks who are oppressed and are still able to keep their faith. For us, our activism is sacramental," she added. "It is how we keep hope."

Frankel-Streit explained that a community of contemporary activists and those of the past form a "cloud of witnesses" that provide "a reason to be Christians in the twenty-first century world." That community, she said, fortifies one another. "It's very important to be with like-minded folk and draw strength from each other."

Ellie Meleski agrees that a "circle of support -- friends and colleagues who share the same values" is important for ministers of social justice. Meleski, pastoral associate at St. Bridget's Church in Richmond, is retiring after thirty years of ministry in religious education and justice and peace work. She will continue to serve on the board of the new Hilliard House, which she helped establish, for homeless women and their children.

She also emphasized the importance of balance between prayer and action in one's life. "I have to have time for prayer first, so then I can have a better perspective," she said. "It helps me to struggle with the questions we face that don't have answers, such as: How can our loving God allow this situation to happen, or does God allow this to happen? It helps me to see that what we are about is cre-

ating new things, and it gives me the strength to offer what is good and to dismiss what is evil."

Appalachian Experiences

Beth Davies is a sister of the Congregation of Notre Dame who has lived and served the poor in Appalachia for twenty-nine years. She said that the work "doesn't have much meaning unless it is rooted in what I call the solitude of the heart, which is based in Scripture and listening to the pains of the world." She noted that the community that nurtures her spiritually includes others who minister as well as those whom they serve.

Davies' work has centered on treatment of alcoholism, prison ministry and social problems resulting from poverty. She's also been an activist on environmental and economic issues that face the depressed region of far southwestern Virginia. She said, "Many of those who strengthen us are the very ones who are marginalized and suffering. There is no end to the learning. It's part of my own search, a way of touching God."

Davies said she has gained from that community a sense of gratitude for everything. "I have begun thanking God for the smallest things -- just survival needs. Out here sometimes we are without water or electricity for a little while. The people around me teach me how to do with less. And I've learned to celebrate, especially other people's gifts, seeing that it is never just one person or one gift that makes the difference."

Beth Jaspers, another woman religious who has worked in Appalachia since 1977, also draws encouragement and spiritual nourishment from the community she serves. "It's in the people, the situations and the convictions that you realize God is in this. I've learned to respect those who struggle with low income and the pain of poverty. I get a lot from them."

Jaspers, who helped establish the Advocate Center in Norton to provide needed social services to the poor of the region, continued. "You look for the small things. Once folks believe that you are interested in them and that you care for them, they do little things for you that make it all worthwhile." She added that she makes time for personal prayer in the morning and also meets regularly for mutual support with other sisters in the area.

(Continued on page 6)

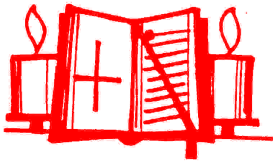


Spirituality for the Justice and Peace Activist

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Inspiration from Many Sources

Chris Barrett of Lynchburg, a longtime justice and peace activist, strives to keep an active prayer life both for encouragement and balance. Influenced by Thomas Merton, Basil Pennington and Thomas Keating, Barrett said he daily practices the discipline of Centering Prayer. "It offers spiritual sustenance and does bear fruit," he pointed out. "It helps me to truly give myself to God." Currently director of the Center for Community Development and Social Justice at Lynchburg College and coordinator of the annual Peace Walk from Appomattox to Yorktown, Barrett has been involved in numerous anti-militarism actions over the years.



Through his understanding of how God works, he said, he can maintain "high expectations for the grand, big, eternal picture." Barrett said, "I pray daily to never give up hope and to not be cynical."

He makes a point of returning, from time to time, to the writings of Robert Kennedy, Martin Luther King Jr., and Mohandas Gandhi, among others, to "recapture their inspiration and enthusiasm." He also is refreshed by occasional retreats and tries to be open to God's call, which often comes in the form of particular people making particular requests.

Anne Gibbons, Barrett's wife, is dean of students and Catholic chaplain at Lynchburg College. She also has a long list of social justice actions over the years -- including going to Haiti with Cry for Justice during President Jean Bertrand Aristide's exile, protests at the School of the Americas, work against the death penalty, and jail and AIDS ministry. Like her husband, Gibbons recommends nurturing a personal prayer life.

"Some people are more contemplative than others. If you are naturally contemplative, hold on to that. Otherwise, cultivate it, because it will ground you." Gibbons pointed out that she also has benefited from her seminary background and study of theology as it has made the "tools" for spiritual sustenance more readily available. She also said that a sense of humor and the support of the social justice community, such as the local Sowers of Justice group, help one keep the perspective that the work "doesn't all depend on you alone." ✚

Quotes That Inspire

As a college chaplain, Anne Gibbons is fortunate to lead weekly reflections. This exercise has led her to the writings of contemporary martyrs and leaders of the social gospel. She is motivated and sustained by quotes and passages from many of those persons. These bywords, she explained, aren't necessarily memorized or referred to daily, but become "the fabric of one's spirituality."

Here are some examples:

We cannot do everything, and there is a sense of liberation in realizing that. This enables us to do something, and to do it very well. It may be incomplete, but it is a beginning, a step along the way, and opportunity for the Lord's grace to enter and do the rest.

– Archbishop Oscar Romero of El Salvador

Do not depend on the hope of results. When you are doing the sort of work you have taken on, essentially an apostolic work, you may have to face the fact that your work will be apparently worthless and even achieve no result at all, if not perhaps results opposite to what you expect. As you get used to this idea, you start more and more to concentrate not on the results but on the value, the righteousness, the truth of the work itself ...

– Thomas Merton, *Letter to A Young Activist*

Each time a man [sic] stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he [sic] sends forth a tiny ripple of hope, and crossing each other from a million different centers of energy and daring, those ripples build a current which can sweep down the mightiest walls of oppression and resistance.

– Robert Kennedy, 1966

The Talmud tells us that by saving a single human being, man [sic] can save the world ... There may be times when we are powerless to prevent injustice, but there must never be a time when we fail to protest.

– Elie Weisel, Scholar & Holocaust survivor

Even with the most fervent will, it is not possible for everyone to do everything. We cannot level our lance at every evil, right every wrong. But we can do something, and the moral distance between doing something and doing nothing is momentous indeed.

– Fr. Dan Berrigan, SJ

What we do is very little, but it is like the little boy with a few loaves and fishes. Christ took that little and increased it. He will do the rest ...

– Dorothy Day



CALENDAR



JUNE

11 Execution of Timothy McVeigh. Execution of the man convicted of the Oklahoma City bombing. See statements by Bishop Sullivan and other church leaders on the OJP web site at <www.richmonddiocese.org/ojp/>.

27 National HIV Testing Day
For information about HIV/AIDS ministry, contact Kathleen Kenney at (804) 359-5661, ext. 129 or <kkenney@richmonddiocese.org>.

AUGUST

6 Hiroshima Day
9 Nagasaki Day



These days are observed in a spirit of repentance for the use of nuclear weapons. Order resource materials from Pax Christi USA, 532 West 8th Street, Erie, PA 16502, (814) 453-4955, <www.nonviolence.org/pcusa/>.

SEPTEMBER

3 Labor Day
For resources on workers' rights, contact the National Interfaith Committee for Worker Justice at (773) 728-8400 or visit <www.igc.org/nicwj/>.



8 Fourth Annual Gathering of Prison Ministers & Volunteers: Healing the System -- Healing the Heart. 9:30am to 3:00pm at St. Augustine's Parish, south of Richmond. Fliers available soon.

20-23 Transformation Retreat for Persons Living with HIV/AIDS. Holy Family Retreat Center in Hampton. For info, contact Wanda Rue at (804) 639-7327 or <transform@mindspring.com>.

22 JustFaith: A Formation Program for Would-Be Prophets. All day program in Tidewater. For more information, contact Tim McCarthy at (757) 498-1135 or <McCarthyT@aol.com>.

OCTOBER

Domestic Violence/Sexual Assault Awareness Month

5-7 Rachel's Vineyard Retreat. For those suffering from the aftermath of abortion. Contact Kay Marie Geiger at (804) 330-3137 or Molly Smith at (804) 794-0222, <mismolly101@home.com>.

5-6 Tenth Anniversary of Virginians for Alternatives to the Death Penalty. Friday night and Saturday in Charlottesville. Contact Henry Heller at (804) 263-8148 or <henry@vadp.org>.

21 Children's Sabbath. A great opportunity to educate parishioners about child poverty. Visit the Children's Defense Fund web site <www.childrensdefense.org> for details and resources.

NOVEMBER

18 CCHD Collection Sunday. CCHD is the domestic anti-poverty program of the U.S. bishops. Visit the CCHD website at <www.nccbuscc.org/cchd/> for info.

May 2002

11 Sowers of Justice Annual

Toll the Bells! Bishop Sullivan asks parishes to toll their bells at 9:00pm on the day of a scheduled execution -- June 11.

Ecology Corner

In each issue of *Just News*, we present some facts or reflections on our current ecological crisis.

"Some 25 billion tons of topsoil are now being lost each year with untold consequences to the food supply of future generations."

– Fr. Thomas Berry, *The Great Work*

"Cosmology is a wisdom tradition drawing upon not just science, but religion and art and philosophy. Its principal aim is not the gathering of facts and theories, but the transformation of the human."

– Brian Swimme, *The Hidden Heart of the Cosmos*

"Each second an area the size of a soccer field is deforested. This fact alone should be mobilizing men and women to protect their most basic interest--oxygen."



– Jean-Bertrand Aristide, *Eyes of the Heart*

"Today only 3% of our forests [in Haiti] remain. Without trees to hold the soil, 1% of Haiti's topsoil washes to sea each year, driving Haiti's peasant farmers further into poverty as the land produces less and less each year."

– Jean-Bertrand Aristide, *Eyes of the Heart*

Faced with rising gasoline prices, some Americans are trading in their SUVs and gas-guzzling cars for gas-stingy vehicles.

The trend, if it holds, is good news for the environment. The U.S. could reduce its imports of crude-oil by 170,000 barrels a day—62.05 million barrels a year — if consumers switched from SUVs to higher-mileage vehicles, according to a Rice University study.

For information about the diocesan Ecological Working Group, contact Clare McBrien at (540) 686-5039 or <cmcbrien@richmonddiocese.org>.



WHY HAITI?

John Gallini, St. Edward Parish - Richmond

The answer to this question is always related to the gospel call to share our bread with the hungry. But how do we do that? I would suggest that whatever help we give must build the self-esteem of the recipients. Indeed, that is possibly the most important gift we can bring — to repair some of the centuries of cultural conditioning that leaves many indigenous persons with low self-esteem.

What we hope to build is a “twinning relationship” — a relationship expressing solidarity. That implies an equal sharing of gifts, building friendships, and sharing joy and pain. All of this takes time, and personal contact. Trust is an important part of the relationship.

Then we might reach a point where we might be able to share some of our material wealth in ways that will build self-respect. We might help build classrooms or support the irrigated vegetable gardens. When we have built these relationships, we can truly celebrate Eucharist, which is the spiritual expression of mutual respect.



There is another aspect to this gospel call to share. It has to do with our own individual conversion. Our U.S. culture is one of extreme materialism, and we are bombarded with the message that real value is found in material wealth. Visiting a third world country — as a pilgrim, not a tourist — gives perspective that can challenge our assumptions about wealth. This, in turn, can move us to simplify our lifestyle.

Indeed, such conversion seems to be a prerequisite for the survival of our culture. Certainly, the earth cannot support six billion people at a U.S. standard of living. Our faith cannot sustain the extreme inequality that seems to increase every year.

So travel to Haiti can be helpful for Haiti in the long run, after relationships are built. It can also be helpful to our local community as our commitment to live more simply and share more justly grows. In the short run, it can provide the catalyst for conversion of the individuals who travel with respect and with open hearts and eyes.

As I reflect on our parish trip and the many gifts that Haiti has to share, I am also aware of how inadequate words can be when trying to convey a spiritual experience.

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Food for Thought *Spirituality for the Long Haul*

Everyone has a specific vocation or mission in life; everyone must carry out a concrete assignment that demands fulfillment. Therein they cannot be replaced, nor can their life be repeated. Thus, everyone's task is as unique as their specific opportunity to implement it.

– Victor Frankl