



THE VISITATION

THE PUBLICATION OF THE NATIVITY HOUSE

JUNE 2017

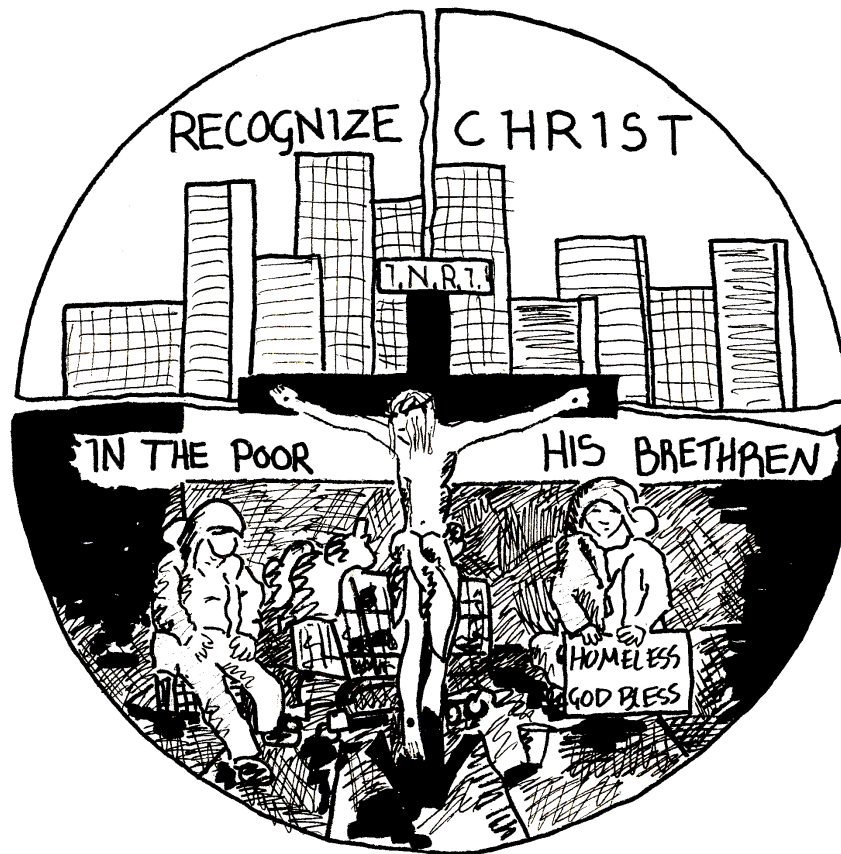
VOLUME 7 ISSUE 3

The Name of the Poor

By Kayla Jacobs

“So, you say you love the poor? Name them.” -Fr. Gustavo Gutierrez

Several months ago, I was at Mass at my parish, the Cathedral of Saint Raymond Nonnatus, and I was struck by the words of my pastor, Rev. Brad Baker. The Gospel was Matthew 25:31-46. This is one we're all familiar with, the one where Jesus separates the goats and the sheep and says, “Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.” This is a powerful message from our Lord. Fr. Brad's words during his homily accompanied this Gospel in a way that would shake into action anyone living in 2017. He said, “...Jesus doesn't say ‘when he/she was hungry, you fed them or when he/she was in prison, you visited them’ He said Me. Jesus so



identifies with the marginalized that He personifies them...So, when you see someone in poverty, or a refugee, or an immigrant don't say you see 'him or her,' say you see Jesus.”

Jesus isn't only saying love and serve the poor, He is saying He is the poor.

As I was sitting there that early March morning, his words hit me like a ton of bricks. While this is something I, conceptually, have always believed, it challenged me. As a Justice & Peace Minister, I use this parable frequently when I'm giving presentations or leading formation days for our missionaries, but Fr. Brad's

Continued on page 5 ...

Back to the Earth

By Eric Anglada

“It is in fact impossible for any culture to be sound and healthy without a proper regard for the soil.” -Peter Maurin, co-founder of Catholic Worker movement (quoting Andrew Lytle)

As we continue to settle onto this beautiful 25-acre homestead in southwest Wisconsin, not far from the steady Mississippi River, it is clear that with great privilege comes great responsibility. Within this lovely web of trees and animals, grass and gardens, we feel the joyful weight of accountability toward this place.

We also feel the weight of the

broader cultural context of ecological degradation and agricultural crisis. There are now, for instance, more prisoners than farmers. Farmland in so many areas has been over-developed--two acres every minute--or essentially abandoned, left to GPS-led tractors, chemicals, fertilizers, and exploited migrant laborers. As a result, we're losing topsoil at a disastrous rate, more than 10 times faster than it can be replenished. In the Gulf of Mexico a dead zone the size of Connecticut expands due to fertilizer runoff from compacted soils in the upper midwest (i.e., here). Furthermore, large-scale plow agriculture continues releasing carbon into

what's been called our “atmospheric commons.”

Less abstractly perhaps, in recent months I've had the chance to see denuded landscapes first-hand such as frac-sand mining operations in northeast Iowa, pipeline operations in North Dakota, and the Nevada Test Site, a place known as “the most bombed place on the planet.” These are sites where the culture of death reigns supreme. These eerie landscapes provide a view into the devastating effects of what it looks like for humanity to embrace an image of ourselves as “lords” or “masters” of the natural world.

Our small agrarian efforts stand not only as a quiet resistance to

these troubling realities but also as an effort to back away from lordship and re-claim our proper status within the broader community of Creation. The basic question of how we live within nature cuts to the very heart of our origin story, the ancient Judeo-Christian narrative where we are told that we of the Earth, that we are bound in solidarity and partnership with the rest of the created world. Some scholars translate our vocation as that of being “servants and preservers.” According to the second chapter of Genesis--likely the oldest narrative in scripture--we are meant to act as servants to the Earth. When we die, finally we

Continued on page 6...

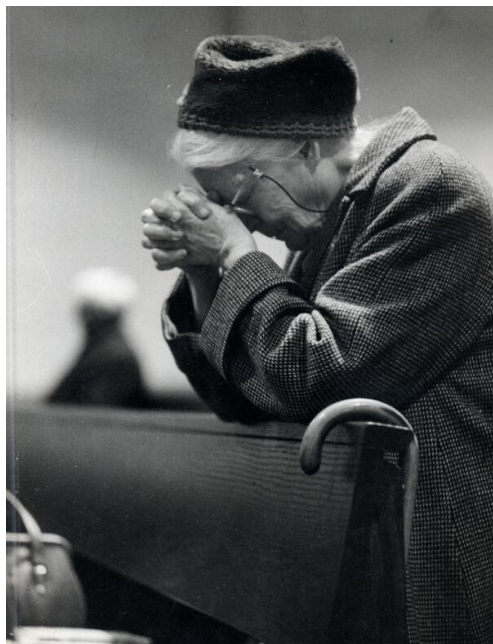
Unity and Philosophy of Poverty

By Dorothy Day, *On Pilgrimage*, 1948

But our unity, if it is not unity of thought, in regard to temporal matters, is a unity at the altar rail. We are all members of the Mystical Body of Christ, and so we are closer, to each other, by the tie of grace, than any blood brothers are. All these books about discrimination are thinking in terms of human brotherhood, of our responsibility one for another. We are our brothers keeper, and all men are our brothers whether they be Catholic or not. But of course the tie that binds Catholics is closer, the tie of grace. We partake of the same food, Christ. We put off the old man and put on Christ. The same blood flows through our veins, Christ's. We are the same flesh, Christ's. But all men are members or potential members, as St. Augustine says, and there is no time with God, so who are we to know the degree of separation between us and the Communist, the unbaptized, the God-hater, who may tomorrow, like St. Paul, love Christ.

* * *

A philosophy of work and a philosophy of poverty are necessary if we would share with all men what we have, if we would each try to be the least, if we would wash the feet of our brothers. It is necessary if we would so choose to love our brother, live for him, and die for him, rather than kill him in war. We would need to reject the work in steel mills, mines, factories which contributed to war. We would be willing to go on general strike, and we intend to keep talking about general strikes in order to familiarize each other, ourselves, our fellow workers with the phrase, so that they will begin to ponder and try to understand what a different way of working, different jobs, a different attitude to work, would mean in the lives of all.



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 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. 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.

To connect with us, please email Venus Wozniak at:

venusad@nativity-house.org

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

We extend the sincerest thanks to all.

Call to Community

By Venus Wozniak

Do you have moments in your history that stand out, crystal clear in your memory? A few weeks ago, the Nativity House community went on an adventure to Plow Creek in Tiskilwa, Illinois. It is a 187-acre community farm nestled in the hills of the Illinois river valley. It was quite an adventure. Jim and Meg, community members of 15+ years, led us up a beautifully wooded hillside toward the blueberry patch. The standout memory was the conversation as we trekked up

the hill; I don't remember the details of the conversation. I just remember Jim turning to me and saying, "Meg and my charism is community."

This reminds me of another time, not all that long ago. Justin and I had just moved to the suburbs from Chicago. Previously we had been living various forms of intentional community off and on for seven years or so. Suburban life was quite a shock to my system. I longed for community. I found myself eagerly inviting everyone that was friendly to my notions of radical Catholicism to live in

community. Much to my chagrin people looked at me quizzically: Intentional community? Like a hippie commune? Or like a religious order?

We are made for community. It's that whole made-in-the-image-and-likeness-of-God thing. God's very essence is community (Father-Son-Holy Spirit.) This is why we crave relationship. So naturally, we are made for community. I truly believe that much of our anguish in discovering identity is our denial of this basic fact.

At Nativity House, all the guest moms that have come our way have been struggling with this very thing. They are literally on the dawn of creating their very own family and they yearn for and need a strong family to guide and support them as they grow their own. This is such a vulnerable time. Family is a basic human need.

The family is thus an agent of pastoral activity through its explicit proclamation of the Gospel and its legacy of varied forms of witness, namely solidarity with the poor, openness to a diversity of people, the protection of creation, moral and material solidarity with other families including those most in need, commitment to the promotion of the common good and the transformation of unjust social structures, beginning in the territory in which the family

lives, through the practice of the corporal and spiritual works of mercy. (Pope, Francis, Amoris Laetitia, 290)

At Nativity House, in the words of Dorothy Day, we are working toward a "society where it is easier to be good." We live in intentional community. What does this mean? We live together, we pray together, we eat our meals together, we work together toward a common goal. Our common goal happens to be offering hospitality to expectant mothers, and living and working on the land. We reach out to the greater community, offering a safe place for exploration of God's creation, dialogue, and spiritual growth.

Our charism is community. Yours. Mine. His. Hers. Really much of our life is spent figuring out what that means for us. How is it that I am being called to participate? There are so many different communities to choose from! My church, my child's sports group, my neighborhood... the list goes on and on. What we are called to is to find our niche community, where we are doing the work that God has made us for. All you have to do is ask, "God, where do you want me?"



Venus is the Director of Faith and Formation at Saint Dennis Parish, and the Director of Nativity House.

She can be contacted at: venusad@nativity-house.org

Upcoming Nativity House Events

Farm to Table Celebration Saturday, August 19, 2017

- 4:00 Cocktails & Hors d'oeuvres * Silent Auction begins
- 5:00 Children's Scavenger Hunt & Lawn Games
- 6:00 Dinner served Family Style * Silent Auction closes
- 7:00 Music, Lawn Games, S'mores by the bonfire

Our meal will be served family style and prepared by 5 guest chefs with locally grown produce including some from our very own Nativity House Garden!

There will be a free-will offering.
Please RSVP to Venus Wozniak
venusad@nativity-house.org



Nativity House Community Offerings

Sunday July 9, 3-6pm

Volunteer Work Day & Community Dinner

Sunday, July 23, 3-6pm

Volunteer Work Day & Community Dinner

Goodness Multiplied: An Examination of Christian Community

By Claire Fyrqvist

I was a lone wolf until college. I prided myself on not having a group of friends but many distinctive, particular friendships. I hated following the crowd and I thought of myself as something of an artist. Maybe it was becoming Catholic as a senior in high school that changed me, but by my roaring twenties, I had become a community junkie.

I opted into several intentional communities after the college years at Notre Dame, including a Catholic orphanage in Honduras run by volunteers and a Catholic Worker House back in the U.S. upon my return. I discerned several religious communities seriously, but ultimately married an equally community-oriented man, and we're now raising our children in a semi-intentional communal neighborhood.

Having spent a number of years involved in various communities, I've realized that I'm interested in how to keep communities healthy and united, how to draw the appropriate boundaries and how to make things last in a sustainable, ongoing way.

Short-term service in community is great. Long-lasting, deep, real community rooted in faith that takes a lifetime is better.

What I would like to share from my experience of Christian community is something I think applies to every person in every relationship under the sun. I think human beings are made for community by virtue of our creatureliness and our need for relationship, and as such, this will apply to everyone. Of

course we are all in varying degrees of intimate or less intimate communities. But as I said, all of us need other human beings to survive this mortal coil.

What I have learned, or rather, what I am continuing to learn is this: the more good there is, the more good there is. This sounds cryptic, but let me explain. I think one of the deepest and most insidious lies that can tear communities of any kind apart is that if someone else has or is something good, then I have or am less good as a result. We operate out of a first principle of competition and rivalry rather than an assumption that someone else's good actually is my good, too.

Every community I've ever been a part of struggles with this. Every relationship I've ever been a part of struggles with this. There is the temptation to see someone else, particularly someone close to me, as a threat to my flourishing if any seed of jealousy or disunity is planted, whether purposefully or accidentally, and is not weeded out with intentionality and magnanimity. I no longer rejoice with his rejoicing and weep with her weeping (cf. Rom 12:15). Instead, I begin to rejoice with her weeping and weep with his rejoicing.

Think about it. This is the story of Satan's fall from heaven. An angel stops believing that God's goodness enriches and raises up every other being in the universe. This angel becomes a rival to the very God who created and sustains all life, including this angel. This angel

hates the very goodness needed to live and flourish, and soon there is no goodness left in this angel. A dark, cold chasm opens up between this fallen angel of light and God who is light.

This narrative has played itself out in my own life and relationships to the degree that I've allowed these seeds of competitive bitterness to grow and choke out the generosity and charity necessary for communal flourishing. The more similar a friend or community member is to me, the more tempting it is to see his or her goodness as a threat to my own. It becomes a zero-sum game. They like her? Well that means they don't like me. He's happy and successful and things are going so well for him? That makes me sad and feel like a failure. They have a beautiful and joyful family? That means that we're unhappy and raising our children terribly.

Why do we do this? It's almost comical how much we can compete for what in reality is an infinite and inexhaustible fountain of goodness. Not only that, but the opposite becomes true when you turn the lie inside out. When you are flourishing, that actually can allow me to flourish more when I unite myself to you. When you're happy, that can actually multiply my happiness when I open myself up to seeing us as a part of one another. Your goodness really can become mine and vice versa.

There is such freedom in stamping out the lie of human rivalry and embracing the joyful community that is ultimately Christ's Mystical Body. Uniting ourselves to the very Source of Love and Goodness means that we really are all better when one of us is better and we really are all suffering when one of us is suffering. As St. Paul reminds us: "If [one] part [of the

body] suffers, all the parts suffer with it; if one part is honored, all the parts share its joy" (1 Cor 12:26).

One of the greatest assets in overcoming this very human tendency is commitment. Marriage is a prime example of this. When you are in it for life, you recognize how deeply your happiness and flourishing depends on the other. You both are all in and "rejoice with her rejoicing and weep with his weeping" becomes incredibly practical.

This is a little trickier in less permanent communities, but I would like to offer that in every friendship, in every neighborhood, in every workplace, there is an opportunity for real, ongoing, nourishing friendship that says "You are good, and I am good. Let's be even better together."

Grace helps, so stay close to the Source. There is no more joyful experience on this earth than Christ present in two or three gathered together (cf. Mt 18:20), living the life—that full abundant life—in a way that makes it easier to be good.

This article was originally published in the Church Life Journal.



Claire mothers three rambunctious children and four chickens alongside her husband in South Bend's Catholic Worker neighborhood. Having spent several years working in the pro-life movement, she now seeks to integrate human dignity and the defense of all life in the context of radical home making.

The Name of the Poor

...continued from page 1

commentary had me wondering, “Do I simply see the poor and vulnerable, or do I see Jesus in the poor and vulnerable?” The distinction is important. If I saw Jesus in them then perhaps I’d be willing to do a lot more for them.

As I reflected on this, I was reminded of an experience I had when I was living in West Virginia. A couple weeks after I graduated college, I packed up my bags and made my way out to the great state of West Virginia where I lived in an intentional Catholic community and service retreat center called Nazareth Farm. Part of the mission of the farm is to host students for service retreats and provide home repair for the economically poor in the region. After a few weeks of living at the farm, and learning the ropes, I was finally ready (or so I thought) to lead my first worksite on my own.

I arrived at the worksite a few days before starting the project to meet the homeowners and take some measurements. We were building a porch. After a 45-minute drive through back mountain gravel roads and creeks, I arrived at my destination and I couldn’t believe my eyes. I had seen poverty before, in various places in the world, but I had never seen it on this level. I’m ashamed to admit that it made me very uncomfortable and extremely nervous to take high school students there the next week.

On our ride back to the farm my community member who was with me told me the house

belonged to one the poorest families we’ve worked with. The poorest of the poor. They were exactly the people I was there to serve. Yet, I was afraid to.

The next week, I took the high school students to begin constructing the porch. It didn’t go very well. As I expected, the students were uncomfortable being at the worksite and didn’t know how to process what they were experiencing. That led to judgment of the homeowner. While I tried to explain the situation to the students, I lacked persuasion because they could tell that I, too, was uncomfortable. I cried almost every night that week. I wanted so badly to make a connection with my homeowners and to feel comfortable at their home, but I just couldn’t.

That weekend was a roller coaster of emotions for me. I remember finding myself in our chapel, laying in front of the tabernacle, begging God for some direction on how to handle the situation. I knew the next week I would have to take high school students to the same worksite. I was worried about how they would react and I was worried about how I was going to handle their reactions. As I was praying in front of Jesus in the Eucharist, I felt a profound sense of peace and comfort come over me, the comfort I was desiring to feel all week at the worksite. The Catechism of the Catholic Church says, “The Eucharist commits us to the poor. To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, His brethren.” (CCC 1397). The Eucharist, as always, gave me the answer. Part of the problem I was having at the worksite was

that I was too uncomfortable to be intentional in building a friendship with the homeowner. I was struggling to see God in the situation and to see Jesus in him.

The next week came and I went back to the worksite with new students and a new mindset. That week I was more open and intentional with communicating with Arnold, the homeowner, and found out that I wasn’t the only one uncomfortable during the first week. He is shy so he was uncomfortable having us at his home. As the week progressed, so did our friendship. The walls between us came down. We both felt more comfortable around each other and Arnold even helped us build his porch and taught us new carpentry skills. All the students were so inspired by his hospitality and presence. Later that week many told me that they saw God in him.

We are all called to something much deeper than a service project or donation for the poor, we are called to authentic human relationship with the poor. We are called to community. The Church’s social service ministries are for nothing if it is lacking the Church’s ministry of presence. The great liberation theologian, Fr. Gustavo Gutierrez, once said, “So, you say you love the poor? Name them.” Perhaps one name you can give them is Jesus.



Kayla is the Coordinator of Justice and Peace for the Diocese of Joliet's Office for Human Dignity. Follow her on twitter @KaylaSueJacobs and the Justice and Peace ministry @paxjoliet.

Easy Essays:

Saint Augustine

by Peter Maurin (1877-1949)



***St. Augustine said,
“Love God
and do what you please.”
We do what we please
but we don’t love God.
We don’t love God
because we don’t know
God.
We don’t know God
because we don’t try
to know God.
And man was created
in the image of God
and every creature
speaks to us
about God
and the Son of God
came to earth
to tell us
about God.***

Back to the Earth

...continued from page 1

will once again return to the Earth.

Such a narrative provides an alternative to a “master” paradigm and helps shape what it means to live well on this teeming land. When we arrived to this bucolic homestead late last spring, we began digging our garden beds, creating permanent raised beds and procuring organic matter to keep precious soil covered and in place. We immediately began tossing food scraps to the chickens and our compost pile. Several people looked out at the expanse of overgrown grass and

encouraged us to purchase a riding lawn mower. Instead, we bought sheep and put our cow onto the lawn and pasture. They are our collaborators in sequestering carbon, building up fertility, and providing protein. Moreover, we set up a rain barrel and hope to install more in an effort to slow water down and nourish the land. We’ve planted a few fruit trees and look forward to planting several more perennials this spring.

Naomi Klein has pointed out the lameness of using a word like “sustainable” to describe this kind of relationship to the soil, as if you would use such a term to describe, say, your spousal relationship (“Oh, we’re just

trying to sustain the relationship...”). Instead, she uses the word “regenerative,” suggesting a far more positive, life-enhancing posture. In our community’s vision, we’ve used the term “flourish.” As I watched thousands of birds migrate through this farm last fall, I thought too of the permaculture principle, “attract life.” The Pope suggested this work of nurturing life and tending to the Earth should be seen as a work of mercy.

One gorgeous late summer day serves as a kind of microcosm for the way in which our community hopes to continue living amid today’s realities. While I worked on a retreat on contemplative ecology, Brenna engaged in civil

disobedience with a few dozen folks to block a construction truck along the pipeline route in central Iowa, while Peter and Mary Kay were home installing solar panels. It was a unique day, obviously, but one that suggests what we want to be about: resistance and creation, spirit and regeneration. We are privileged to be able to engage this important and urgent work, all of which springs out of this good and sacred Earth, of whom we are not apart from, but a part of.



Eric has been part of the Catholic Worker movement for over 15 years and is co-founder of the new St. Isidore Catholic Worker Farm in southwest Wisconsin.



Back to the Basics

By Tom Garlitz

“They devoted themselves to the apostles instruction and the communal life, to the breaking of bread and prayer.” -Acts 2:42

In this reading from Acts, we find the essentials of what it means to be Church: Apostolic instruction, communal fellowship, Eucharist, and prayer. All four components are necessary if we are to experience the same dynamic results as the Early Church, that is, “everyday the Lord adding to their number those who were being rescued.” As we seek to follow the teaching of the “New Evangelization” we should look more closely at this primitive model.

It does seem difficult to find all four components at the same place. There are some Christian traditions which seem to specialize in preaching. We, as Catholics, may rather put forth that Apostolic teaching refers to the doctrine handed down to us from the Twelve, but I believe it further speaks of a dynamic, authoritative preaching that comes only from the life of a man or woman who is immersed in the scripture and who, like the first twelve, “live” with Jesus on a daily basis.

It is not that all preachers need be like a televangelist. Paul, in fact, is said to have been poor in his presentation. It was his relationship with the Lord and his grounding in the Scriptures that ministered to the people. I know these are rough times for the morale of our priests. Understand, however, that, in regard to preaching, it is not important that they should be liked by me or you. They could

be tempted to merely deliver warm fuzzies. Rather, I would ask our priests, deacons, and teachers to boldly preach the cross and Christ crucified! No other message has the same liberating power.

Prayer is a strong-suit for us. Among many of our religious orders, daily routines of Scripture reading, private and communal prayer are still common. The cloistered life continues to offer much fruit for the cause of missions due to the dedicated life of prayer of these women. In the wider church, we find a growing prayer movement. It is rare to go to any Catholic gathering where it does not begin with a well-crafted, meaningful prayer service. Many parishes now have charismatic prayer groups. And contemplative prayer is promoted in conferences and

Breaking bread was not only a door for evangelization. It was a sign of justice... To be Catholic means to be in solidarity with our brothers and sisters around the world. We are all the Body of Christ.

retreats. Still, for too many of us, prayer is only the blessing before meals and what we do in a time of crisis.

While it is true that the communal arrangements of the Jerusalem church were due to the special circumstances of many people from other cities being present at Pentecost and staying on afterward, nonetheless, the principles of mutual aid and equality continued on and were established wherever groups of Christians were

formed. The ministry of the diaconate, in fact, was institutionalized specifically to insure justice and equality in the distribution of the community’s bounty. No one was to be discriminated against because of their ethnic or racial background.

Paul applied this practice of insuring equality to the universal church. Whenever visiting a wealthy church, he would take a collection to be delivered to a poorer church. As he writes to the church at Corinth, “Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality.”

Eucharist was also essential to the life of the early church. The

chastised the Corinthians for not discerning the Body of Christ at their Eucharistic feasts it was not that they did not believe in the Real Presence. It was in the context of some members living in poverty while others had too much. To be Catholic means to be in solidarity with our brothers and sisters around the world. We all make up the Body of Christ. If we do not see this, if we do not discern our essential unity and accountability to the common good then by our acts we deny the very Body of Christ we say we are in union with through our reception of Eucharist. In other words, to take the bread and drink the cup in the security of abundance while our brothers and sisters eat and drink in poverty is to bring condemnation upon ourselves. It is this sin of injustice we must reflect upon and repent of as we prepare for Liturgy each Sunday.

If we, as the Early Church, will live in accordance with Apostolic instruction, being strengthened by prayer, supported by radical fellowship, and committed to a life of solidarity that flows from our justice understanding and experience of Eucharist, then we too will see, everyday, the Lord bringing to us those who are being rescued from the idoltries of this world.

This article was previously published on the Peace Connections blog:

<https://garlitz.wordpress.com/2017/04/21/back-to-basics/>



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



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In this issue:

- **Goodness Multiplied: An Examination of Christian Community**
- **The Name of the Poor**
- **Back to the Earth**
- **Call to Community**
- **Back to the Basics**



A Mind and Heart for God: Saint Augustine (354-430 A.D.)

by Annemarie Coman

St. Augustine is a well-beloved saint, not least because he is known for two quite excellent quotes: "He who sings prays twice," and "Our hearts are restless until we rest in God."

St. Augustine wasn't always so wise though, and his story is one of the more "scandalous" saint tales. In his younger and roguish days, he was what we might call today something of a playboy. He lived large as a wealthy aristocrat and was known to steal fruit with his friends for fun.

A highly intelligent youth, he was swept away in the heresy of Manichaeism. Manichaeism holds that there are two equally powerful forces, one good and one evil, that control the universe. Manichaeism taught that Christ was solely spiritual, with no body, and therefore did not really die on the cross. Manichaeism also had a highly materialistic focus, which matched well with Augustine's attachment to his wealth. Due to this and other claims, Catholicism and Manichaeism were strongly opposed.

Provisionally, Augustine's intelligence wouldn't let him

rest with this view of things. As he continued his search for truth, he returned to the Catholicism of his youth with the mentorship of another great mind, St. Ambrose.

St. Ambrose was a brilliant man, and one whom Augustine admired firstly due to his incredible rhetoric skill. Augustine was a budding rhetorician himself, and wanted to learn from the best. Soon enough though, Augustine sought more than just the skill of speaking that St. Ambrose presented. He began to see the truth in the beautiful words, the truth of Christ himself. Augustine long associated beauty with his conversion and even spoke of God in this way, "Late have I loved you, O beauty ever ancient and ever new."

His mother, St. Monica, was a devout Christian, and prayed for his holiness throughout his life until his eventual conversion at age 31. That's one persistent mom! Augustine went on to become the bishop of Hippo and one of the most influential minds of the early Church. His writings on just war theory and original

sin helped form Church doctrine on these subjects, and his books *City of God* and *Confessions* are spiritual classics to this day. If one may think him all together too though, it may help to point out that he was also a highly passionate and creative man who took much interest in music and the arts. His book *Confessions* is a beautiful, poetic autobiography, and a quick read!



Sources:

Due to his contributions in theology, St. Augustine was named a "Doctor of the Church." He is one of thirty-six saints in the history of the Church who were given this title. He is the patron saint of brewers, printers, theologians, the alleviation of sore eyes, as well as a number of cities and dioceses. Overall, he was a man who gave his whole mind and heart to God and his spiritual teachings continue to inspire today. St. Augustine, pray for us!

- Samples, Kenneth R. "Exploring Manichaeism: St. Augustine, Part 3." Reasons to Believe. N.p., 26 June 2012. Web. 25 May 2017.
- "Augustine of Hippo." Wikipedia. Wikimedia Foundation, 23 Ma 2017. Web. 25 May 2017.



Annemarie is a graduate of the University of Notre Dame and an incoming Nativity House intern.