

Presentation Benedictine Life Today
 4:00 pm Loyola/Mundelein Reception Remarks....
 March 14, 2005

Summary:

- I. Introduction
- II. My journey
- III. Signs of Hope
- IV. Reality Factors
- V. Message
- VI. Conclusion

Opening Session

I. Introduction

This chapel series has taken on different forms. I am particularly touched by the format which we have this evening. In these very halls, I spent many of my most formative hours learning “Redemptive Incarnation theology from Sisters Carol Frances, Ann David Carr, and others. That incarnational approach to Christian life built on the foundation laid by my parents, Pat and Patty Crowley through their work in the Christian Family Movement in which the wonder of the Church’s teaching on the mystical body of Christ was explored and put into action throughout the world. Here at Mundelein, I also learned to treasure the wealth of English literature and of the French culture and language.

Later this evening at Madonna della Strada, I will take a hard look at homelessness in Chicago and give my thoughts on the question of “Can we end homelessness in Chicago?” and will put these thoughts in the larger context of faith and use the lens of a Benedictine to do this. In that process, I will examine how we might change our way of talking about homelessness, and will lay out how we deal with homelessness in our city and in our society.

Right now I want to share just a few thoughts about that subject in light of my life and in relation to the Benedictine tradition.

II. My journey

How did I get involved in all that I am????

A. Family roots

In this room, my parents were honored to receive the Magnificat Medal from Mundelein College. A photo that hangs on my mother’s wall showing my parents and several foreign students with the late Cardinal Meyer still commemorates that occasion.

My parents, Pat & Patty Crowley, nurtured in us a love of people and a sense that life is always expanding. Several years ago I wrote an article on my mother using as a symbol of her life the ever-expanding dining room table that has always been in the house. That symbol fits!

I grew up

- hearing about the Benedictine way of life from my parents, who were Oblates at St. John’s Monastery in Minnesota,
- hearing about Mystici Corporis,
- practicing the methodology of the (JOCist) Christian Family, Young Christian Worker, and Young Christian Students movements - Observe, Judge, and Act.

B. Formation in my youth

In my youth, I loved to meet people of different backgrounds and I loved to travel (still do!). My parents wanted me to go to St. Scholastica where social justice was emphasized and YCS was active. They had no idea that they were sending me to a place where I would stay for the rest of my life!

There, I received that and much more.

C. Theology probing

After teaching high school for four years, I was given the opportunity to do my Masters' work in Theology under the tutelage of Gabriel Moran and others. That study of ongoing revelation formed the basis of my theological approach to life.

D. Benedictine life and challenges

1. The journey
2. The structure
3. The opportunities
4. The challenges

E. 25 years of working in marginalized communities

1. Soup Kitchens, Catholic Worker House, and work with refugees
2. HACC
3. Fellowship
4. Deborah's Place
5. Citywide homelessness

VII. Signs of HOPE in our times

- A. High voter registration was evident in low-income areas
- B. Housing Act of 1949 called for "safe and decent housing for every American".
- C. California voters approved a 1% surcharge on personal income over 1 million dollars in order to fund mental health activities @\$800 million annually.
- D. In 2001 the federal government declared a goal to end chronic homelessness within ten years (no new resources!!!!).
- E. In a July 2004 National Housing Opportunity Pulse poll, housing ranks 3rd as a concern (after health care and the economy).
- F. Two former HUD Secretaries, Jack Kemp and Henry Cisneros, came together last year and published a report (Joint Center for Housing Studies) – a Blueprint, which offered 12 commonsense recommendations for improved housing.

- G. Housing and ending homelessness advocates nationally, statewide and locally are beginning to work together more than ever.
- H. Excellent best-practices models have been developed and others are recognized as needing to be developed.
 - 1. Thresholds for those with mental illness,
 - 2. Deborah's Place for women,
 - 3. Lakefront for many different groups of unaccompanied adults and for families,
 - 4. St. Leonard's for former prisoners,
 - 5. Heartland alliance and
 - 6. Featherfist for those on the street and many other populations,
 - 7. Interfaith House for those who are homeless and ill, etc etc etc)
 - 8.and many more.....

VIII. REALITY factors

A. Poverty persists.

- 1. Minimum wage is only \$5.15 per hour/ 14 states have now raised that wage with the highest being \$7.35 per hour (Washington); Illinois minimum wage is now \$6.50.
- 2. In 1991, a typical low-income family devoted some 38% of household income to housing; in 2001, that share jumped to 45%.
- 3. Higher interest rates for minority groups have been documented by ACORN; Upper income minorities' rates are: 3.9% for whites, 7.1 % for Asians, 11.7 % blacks.
- 4. According to Cushing Dolbeare, some 95 million Americans have a housing problem.

B. The gap between rich and poor widens.

Last week as the list of the world's richest people was published, we also read of extreme cuts in services for the lowest income people of our country.

This is a phenomenon in our country as it has been for many, many years in Latin American and other countries.

C. Housing challenges are growing.

- 1. The U.S. Conference of Mayors survey this year (27 cities) documented a continual increase in homelessness.
- 2. Since the 1974 initiation of tenant-based rental assistance, 2004 was the first year in which people using housing vouchers experienced a rent increase due to a HUD shortfall.
- 3. CHA Transformation Plan with its goal of razing 20,000 units, failed and continues to fail to address the hopes of the residents (74% of them) who want to return to their own neighborhoods; the plan projections indicate that only 20% of them will be able to return; that same plan neglected to recognize the non-leaseholder people/families who now are squatters in the buildings yet to be razed.
- 4. Some housing advocates still call the efforts to end homelessness "hypocritical".

- D. Need to move advocacy beyond “fighting for programs to working toward a mission and a vision”.

IX. Message

- A. I am fascinated right now with the notion of restoring the commonweal. One article I read recently stated that
 - “*Commonweal is about getting ahead by forming a circle together instead of climbing over each other.*”
- B. Forming a circle together..... that’s the challenge because we are so accustomed to the hierarchical structures where there is someone in charge and levels of people in power working under that person.
- C. Housing is an obligation..... Each human being has a right to a home. Society has a responsibility to provide the framework for this to happen. Internationally there has been a movement working for over ten years to
 - D. Need for a vision
 - 1. Re-action is not enough.
 - 2. “wrap our concerns within a vision that goes beyond rhetoric.....” If we don’t we will be talking in a wilderness.... (John Atals, President, National Housing Institute).
 - 3. The Ten Year Plan to End Homeless presents a vision.
- E. The Rule of Benedict (RB) presents a vision of community life while acknowledging pitfalls and offering remedies for these; I believe that we and our government could do the same.
 - 1. With a vision of housing and health for all, what if the agenda and pieces included: living wage jobs, universal health care, housing for all, safe neighborhoods and good education for all?
 - 2. When we study history, we recognize the pitfalls and, if our memories hold out and we don’t repeat that history, we just might find remedies to these pitfalls.

X. Conclusion

Many ways to articulate this vision and to work together toward it. Many ways have been tried already. In each period we need to develop an approach to the problems and the issues that face us.

We are continually faced with great opportunities which are brilliantly disguised as unsolvable problems. -- Margaret Mead

We know that the universe as we knew it, seems to be expanding; so, too, do the problems and challenges faced by people today. I believe, and I hope that you do too, that when we look at this expanding of the spheres of our lives, we will see them as great opportunities rather than as unsolvable problems.

**Presentation – Can we end Homelessness in Chicago?
Loyola University’s Madonna della Strada
March 14, 2005**

Summary:

- I. Introduction
- II. What is the reality of homelessness right now in Chicago?
- III. Backdrop (of Catholicism) and Lens (of Benedictinism)
- IV. Six Benedictine Approaches that might be used as a lens to look at the question at hand
- V. Why do we have homelessness? (possible answers)
- VI. What could bring an end to homelessness?
- VII. Chicago’s Plan to try to end homelessness
- VIII. Where are we now?
- IX. What else do we need to do?
- X. What are the obstacles?
- XI. How will we overcome these?
- XII. Conclusion

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I. Introduction

I am very happy to be here this evening in this beautiful setting. When I was a student at Mundelein, I used to love to “steal” a few moments in this chapel between classes. Tonight, I come to share with you some reflections on my life and my work to eventually bring an end to homelessness in Chicago. I come to prayerfully consider the challenges we face in our city and to analyze that reality through the lens of Benedictine life.

B. What is the reality of homelessness in Chicago right now?

A. The Numbers:

1. Chicago has some 6,000 beds available to people who are homeless; shelter providers indicate that shelter beds are being used to capacity.
2. The 2004 U.s. Conferece of Mayor’s survey indicated that family requests for emergency shelters increased by 10% in Chicago last year
3. A 1999 UIC study estimated that in the course of a year, 166,000 people in the Metropolitan Chicago area experience homelessness.
4. Some people are still not getting counted as homeless. A study of the Ida B. Wells CHA project published by the Urban Institute this month, documented 388 people who are living as “squatters” in that one CHA project.
5. We still have people using the CTA and police stations as night shelter across our city.

B. The encouraging news:

1. Many, many dedicated people offering programs and housing and poised to expand their services toward an end to homelessness,
2. A City Government that has endorsed a plan to end homelessness and is beginning to put some resources into this process,
3. Some expanding interest from different sectors in this issue (albeit fringe and somewhat minimal),

- C. So, what do you think as we begin? Can we end homelessness in Chicago?
Please just take a moment to think about how you would answer that question. I will then ask for a show of hands.....
- D. I posed that question as my focus for tonight way back in the summer; then, I found myself answering “YES” one day and “MAYBE” the next and even, “NO” on some days.
- E. My plan tonight is to paint a backdrop and offer you a lens through which I see this issue. You may have your own backdrop and your own lens. I invite you to consider my thoughts and then make up your own mind as you attempt to answer that question.
- III. A backdrop for this presentation and lens through which to look
- B. My backdrop is my own Catholic faith.
1. I like being a Catholic.
 2. ...And here we are in a time of quite extensive disgrace in this institution of Roman Catholicism; here we are facing scandal after scandal; here we are unable to face the crumbling vestiges of a patriarchal structure;
 3.and I dare to say that I love being a Catholic!
- B. Why? How can I hold this in the midst of such turmoil?
1. When young people ask about what gives me hope in the church, I often respond that I believe in taking the long view of history
 - Awareness of the dry periods and the rich harvesting periods when the church was a beacon,
 - The superficial haggling over words and small practices at times (now) and the periods of wondrous exploration of new horizons (e.g. Vatican II) in the ongoing revelation of our God,
 - The wondrous articulation of the beauty and the truth of God as well as the narrow judgmental words that can limit that knowledge.
 2. The richness of liturgy that celebrates life!
 3. The amazing Christology and theology that continues to unfold
 - The depth of probing
 - The sincere struggles to articulate that which will express the truth
 -
 4. The solid gospel-based teachings on social justice that is a constitutive element of the gospel and taught over the centuries
 - Superb official documents – encyclicals, bishops’ pastorals, Vatican II documents etc.
 - These teachings (and the gospel) have been and are lived well by countless individuals and groups throughout the centuries.
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5. Catholicism is part and parcel of who I am. I remember a quote from Sister Marjorie Tuite (one of life's heroines!) that went something like this - "you can't wash Catholicism out of your life in the rinse cycle. I certainly have not and do not want to do so!

C. Before I go into describing the lens through which I see things, I want to talk a little bit about my experience of being a Benedictine woman.

1. I like being a Benedictine.

2. Here, again, we are in a period of time when religious life has been in turmoil and where it expresses itself very differently in different groups....Here we are in a time when Benedictines are trying to live a monastic life seeking God in the midst of active ministry commitments.

3. ...and I dare to say that love being a Benedictine....

4. What is Benedictine life based on?

- A particular way of life within Catholicism.....
- A monastic way of life that in some ways relates to communal faith based living in eastern and other traditions.....
- Based on a Rule that is over 1500 years old.....
- has a very strong Christology (story of the monastery in decline and of AIM's criteria for a monastery to sustain itself) based on relationships

5. My particular experience of Benedictine life from pre-Vatican II through the present

- Entered on the eve (in the decade before it began...) of the Council
- Why did I enter? I saw in high school women who were prayerful, peaceful, balanced and who loved liturgy; my parents were Oblates and had taught me Benedictine values.
- Took very seriously the call to social justice during the 60's,
- Experienced the turmoil and confusion in response to the Vatican II call "to return to our charism",
- Lived through times when one good friend after the other decided to leave the community,
- Our own community history is entitled Where There is Need.....
- After I returned from New York where I had studied revelation theology and earned my Masters, I returned to teach.
- There I found myself "confronted" with the gospel call to be with those who were marginalized. It was right in the immediate neighborhood of our monastery and it seemed to fit our community's history... There was a great need!
- My work in homelessness has emerged out of that experience.

So, with the richness of Catholicism as a backdrop, I want to offer four thoughts on Benedictine life as a lens through which I am looking at the questions at hand:

IV. Four "thoughts" on Benedictine History/ values that counteract homelessness

A. First of all: Balanced life of work and prayer and study is spelled out very clearly in the Rule of Benedict. Balance is what all of us are seeking in our lives, especially in our fast-moving and consumer-oriented society today. Balance always requires a creative interaction between two opposing forces. Balance is never the single-minded pursuit of an extreme. So...in

approaching this question and this process of ending homelessness, we must remember that balance requires creative tension. It requires good breathing techniques. (In yoga, part of the secret to learning to move your body in new ways lies in learning how to breathe.)

- B. Secondly: The Rule of Benedict presents a Christocentric approach to life. Christ is known and experienced through relationships in the monastery. This is a hard one – Based on solid theological understanding of the Risen Christ and of the Church as the Body of Christ (Mystici Corporis, 1943):

Benedict tells us that the monk is to know Christ is in many different people in the monastery (everywhere):

- those who are poor and needy
- those who are sick and weak
- Guests
- The Brethren
- The Abbot
- The enemy

Such a perspective in relationships challenges us daily to be non-judgmental of one another. If we could do this, how much better our world would be? If we approached each person as a very real revelation of God today, wouldn't we listen well?

(This one can undoubtedly be translated into broader religious terms for those who are not Christian but I chose to use it

Originally, the Rule of Benedict was written for people who had good intentions and who must have had the whole array of human foibles.

Our ability to resist the tendency to judge other people helps us have a healthy In the Benedictine Rule, each one of us is encouraged to develop a clear awareness of our own human "sinfulness". Sin gets such a bad "rap" these days. Obviously, Benedict knew his folks and recognized that religious community will never be a perfect society; community is and was made up of people who are and were sinful. In this journey of trying to end homelessness, it is so crucial that we recognize individual differences

- C. Thirdly: Monasteries, traditionally, have been places of refuge where pilgrims and those in need were always welcomed. Hospitality is a key word in Benedictine life.

I grew up in a household that lived out that hospitality. (TELL story of our dining room table....)

This one is a natural link with homelessness and well worth pursuing. Hospitality is the ability to welcome all people into the monastery because they are recognized as Christ today. Hospitality in the Benedictine Rule is to be done so as not to disturb the rhythm of prayer in the house. Therein lies the rub today!

I read an article recently that described hospitality in this way: (per Mary David) "...is about the crossing of thresholds, the re-imagining of boundaries

and the negotiation of space.” A monastery has “open space” where the divine mystery of person is respected.

I would suggest that our society could benefit from this sense of hospitality in the way we deal with homelessness.

- D. Fourth and finally: RB presents a vision of community life while acknowledging pitfalls and offering remedies for these. Benedict cautions that in all that we do, we must be flexible. At the end of his Rule, he tells us that, if we can find a better way to seek God in community than what he has described, we should do that.

In laying plans to end homelessness we need that flexibility and we need that vision.

So, how does this core (deep within me) affect my approach to homelessness

- I believe that homelessness is a reality that no human being should have to endure!
- Again....here we are in a society that has come to accept homelessness as a given (How often do you hear or read or..... “Those people want to live that way; they refuse shelters and other help.....”
- I have known many people who are homeless; I have come to love and respect them. For that reason, I want to continue to work to change the societal factors that created homelessness and continue to support that awful reality in our country and our city.

In 1980 when I first came to know people who had become homeless, I had to wake up to the fact that what I had read about people who were homeless just did not fit the people I was meeting.

Ellen’s story

Dehon’s first guests

In 1991, when I began to work full time at Deborah’s Place, I became aware of how hard it was for women to locate appropriate services and of how many places they had been to before coming to Deborah’s Place.

One day some of us tried to plot out the “journeys” taken by people who are homeless. This ended up as a page of disconnected boxes (Art’s charts).

One day some of us tried to visually portray this phenomenon and we ended up acting out this journey with a ball of string being taken and wound around each place to which the woman had gone to seek help. It was quite a scene.

What a journey this has been - from first hand knowledge about poverty and homelessness to awareness of our city’s “system” or “non-system” in addressing homelessness.

V. Why do we have homelessness?

Homelessness is the phenomenon in which a person has no place he or she can call his/her own. It is defined in various ways by various funding sources but that is the essence. It might include sleeping in a public place (the CTA, the street, etc.); it might include sleeping in a shelter or transitional program; it might include doubling up in your relative's apartment; it might include sleeping on a different person's couch from night to night; it might include lots of other scenarios. Not all of these are recognized as homelessness but they are!

So what causes it?

- **Could it be our consumer focused society where everyone wants more and more and more?**
- **Could it be urban planning that focuses on those with property and with money and ignores those who are poor?**
- **Could it be that we just don't have enough affordable, safe, appropriate housing?**
- **Could it be our failure to build up the inner cities after the race riots of the 60's**
- **Could it be our feeble attempts to address increasing poverty**
- **Might it be the tremendous human and fiscal cost of waging Wars?**
- **Might it be our looking to the Prison system to solve social problems in our society?**
- **Might it be that we have not really addressed the many "isms" in our world? Sexism? Racism? Classism? Etc.**
- **Is it the culture of violence that tears families apart and creates fear in our society?**
- **Might it be the havoc left in our economy by the deportation of jobs abroad?**
- **Is it related to the fact that in our country, owning property and material goods often defines a person and that when a person has neither to show, that person is as much as "disappeared"..?**
- **Is it our own longing to always find somewhere better?**
- **I am sure that you have many other reasons to explain homelessness.**
- **One thing that I want to stress is that too often, homelessness is described , not as a societal issue but as a pathological one. That, to me, is not acceptable. I believe that each of us is responsible for our own decisions but I also believe that society is responsible for the choices available to each person.**

Whateverhomelessness is a complex reality. It is about individual human beings.

VI. What could bring an end to homelessness?

- A. Balance/ creative tension**
- Good strategy and vision
 - Negotiation skills to secure funding, space and new approaches
 -
- B. Respect for individual differences**
- Always respecting individual needs and differences
 - A change in attitude – people who are homeless are first and foremost people!
 - A change in language used to describe people
 -
- C. Hospitality**
- A paradigm shift wherein homelessness is seen as a solvable problem.
 -
 - our society, our country is open space where all can be negotiated so that the individual is respected.
 -
- D. Vision with flexibility.**
- Having housing is a human right.
 - Political will
 - Realism about the factors affecting homelessness and about numbers
 - A plan

VII. What the Plan says?

The Chicago Plan follows the national lead. In the later 90's the National Alliance to End Homelessness initiated a campaign to "end homelessness in ten years". The way I saw the image was simple:

- We have this "HOUSE" called homelessness;
- we need to close the front door of the house so that no more people become homeless;
- we need to open the back door of the house so that people who are in the house can get re-established with housing and income and support;
- we need to help the people who are homeless (inside the house) to heal and eventually get into stable housing and secure a stable income;
- a lot of systems needed to work together so that this could all happen.

Chicago was ready to address this early on. A plan was written and then, endorsed by Mayor Daley (the first mayor of a large municipal entity to do so).

The gradual conversion of the current system was presumed.....

The plan has three major components:

1. **Prevention of further homelessness**
5. **Housing First (for those who become homeless)**
6. **Support services – community-based and available for those in housing**

VIII. Where we are now? (All kinds of attention in various spheres)

Over the course of a year, between 2.3 and 3.5 million people experience homelessness nationwide ¹ and approximately 166,000 people experience homelessness in the Chicago Metropolitan area. ² The causes of homelessness are multiple and complex. There is often a lot of focus on personal problems which can be contributing factors, but do not alone cause homelessness. There is the larger systemic problem that our economic and political systems fail to promote justice and equality. Furthermore, there is institutionalized racism, sexism and other forms of discrimination which create barriers to economic advancement. Shortages of affordable housing, living-wage jobs and health care and supportive services.

Unfortunately, the economic and political climate is getting worse, not better for those who are homeless and at-risk of homelessness. As the economy struggles to recover, job opportunities remain scarce, increasing the hardship faced by many vulnerable populations. Federal funding for programs serving these populations is decreasing demonstrating the unwillingness of our society to end homelessness.

A. Nationally:

NAEH initiated efforts to promote ten year plans

This administration articulated a goal to end chronic homelessness in ten years but then, did not provide new funding to do so.

Some collaborative efforts gradually emerged among advocacy groups

B. Locally:

City:

- **A Plan is in place;**
- **Models of housing have been developed;**
- **a strong liaison is established within the City Government to focus on this plan;**
- **providers and people who are homeless throughout the city are familiar with the plan;**

- the Mayor has begun to mobilize religious communities/churches etc.

State:

A State Housing Plan has been published.

Some significant legislation is in on the table to fund prevention, rental subsidies, changes in policy that will affect homelessness.

IX. What else do we need to do?

- A. Carefully planned and fully funded discharge planning: Correctional institutions, Health institutions, Armed services institutions, Other**
- B. Strategically counteract NIMBYism in municipal jurisdictions (and now also in rural areas.....cf, ruralhome.org/manager/uplog/gentrification.pdf)**
- Story of Marah's in Lakeview
(9 months of organizing and strategizing and a 2 year delay in opening the building for women.....)**
- C. Creation of fully funded (three legged stool of development, property management and supportive services) supportive housing**
- a. for those coming out of correctional institutions,
b. for many groups within the population experiencing homelessness: those with mental illness, women, families, etc. those who have been on the streets a long time,**
- D. Creation of fully funded affordable housing in neighborhoods with a full complement of services and amenities**
- E. Attitudes: Based on knowledge – i.e. While many think that all people in poverty use subsidies for their housing, in reality only about 13% of the lowest income quintile (those earning below \$18,500) received federal housing assistance. (hourly this is \$ 8.89).**

X. What are the obstacles? I can only mention a few.....

Federal:

- 1. Current budget directions**
- 1. Block granting suggestions (S-8, McKinney...)**
 - 2. Eliminations of HOPE VI**
 - 3. Cutting HUD budget**
 - 4. Sending CDBG to Commerce; cutting CDBG allocation in Half**
 - 5. Recommending a 4% cut in vouchers for PHAs**

- B. Tax cuts for the wealthy (proported to reduce the value of Low income housing tax credits.
- C. Projections include:
 - Housing assistance will drop to 7% of all targeted low-income program outlays by 2009.
 - Medicaid spending to increase by 19% between 2004 – 2009 (cf. failure to fix health care system).

State:

Competition among a variety of programs for scarce resources

City:

A Strengthening the collaboration with the private sector (Corporations, providers, etc.) to address this issue.

A system that sends people calling for help to police stations and emergency rooms So.....Strengthen City's Helpline through 311 having trained workers in homeless relief,

Improve interrelated work of various municipal entities – Police, CHA, Mental Health, Housing, Human services etc.

XI. What will help to overcome those barriers?

- A. Vision – not just reaction....
- B. Collaborative work among all sectors
- C. Flexibility – based on knowledge of homelessness and respect for individuals
- D. Creativity
- E. Persistence

So.....CAN WE END HOMELESSNESS?

As one who tends to be optimistic, I say we can. I don't know if we can do it in ten years but I believe we can end it.

In ending, I want to quote two hopeful thoughts:

As Cesar said, "When you have people together who believe in something very strongly...things happen."

And we know well the struggle of the farmworkers continued long after Cesar's death.

We have many people who believe that homelessness is not acceptable and who are willing to work toward its eventual end.

With the backdrop of being a Catholic:

- Where taking the long view is crucial,
- where life is celebrated well in liturgy,
- where issues and ways of thinking are probed and studied over and over again and
- where social justice is a constitutive element of the gospel.....

Through the lens of being a Benedictine where

- Creative tension of opposites is part of daily life,
- Acceptance of individual differences is lauded,
- Hospitality is rooted in a belief that in relationships God is revealed,
- Clear vision is always tempered with the flexibility of the human condition and the ongoing revelation of what is new

I do believe that we can end homelessness eventually.

We are continually faced with great opportunities which are brilliantly disguised as unsolvable problems. -- Margaret Mead

We know that the universe, as we once knew it, seems to be expanding; so, too, do the problems and challenges faced by people today. I believe, and I hope that you do too, that when we look at this expanding of the spheres of our lives, we will see them as great opportunities rather than as unsolvable problems.

Planning to end homelessness is a great opportunity!

I am fascinated right now with the notion of restoring the commonweal. One article I read recently stated that
“Commonweal is about getting ahead by forming a circle together instead of climbing over each other.”

Let us move toward the common weal by forming a circle together in this opportunity to end homelessness.

Thank you.