



The Personalist

A Publication of the St. Martin de Porres Catholic Worker, Harrisburg, PA



There is No Charity

By Renée Roden

The rich want to give charity to the poor. The logic goes something like: I have a lot, you have a little, so let me give you some of my excess. I have five coats, you have none, I will give you a coat. That's charity. At least, from the perspective of the giver.

But, really, we ought to think about charitable giving as an infusion of capital into an economy that is capital-starved. Charitable giving is where the rich—those who are part of the financial markets that generate the seemingly fathomless wealth that led to the millionaire population of the United States exploding from 11,000 to 24 million over the past century—come in contact with the market economies of poverty. In impoverished markets, labor cannot be exchanged for wages, the way that our typical capitalist exchange functions. Capital-starved markets demand that more in-kind exchanges take place. In this economy, anything is up for sale. Shampoo bottles, shoes, soda cans. In a capital-starved market, these goods become capital gains. Charity works the way the wealthy think it does if you are helping someone who is a part of the same market as you—you give them a windfall, a trickle-down from a higher rung on the ladder. But, stick around a house of hospitality or soup kitchen long enough and you begin to see the rhythms and exchanges of a different economy. When immigrant mothers walk the streets daily, with their reusable bags flapping, looking in recycling bins and trash cans for free goods, I now see they are looking for capital. When we hand out shoes or socks or coats or cans of food, we are really infusing capital into an economy that is capital-starved. Sometimes (not always, but sometimes) in-

kind donations we give out: new coats, deodorant, nice shoes, function less as the items themselves, but as an exchangeable commodity that has a negotiable value.

I have a lot of sympathy for stewards of food pantries, warehouses of necessities, or keepers of clothing closets who complain about this phenomenon. We have been so formed by our economic system to believe in scarcity. We believe that there is not enough to go around, and it seems unfair for people to see the small goods being offered out of a generous abundance (the logic of gift) as something that will be reduced to its monetary value (the logic of exchange). It seems “unfair” to sell what someone received for free. We forget our sense of scarcity is highly manufactured. In Chile's Atacama Desert, clothing that manufacturers have exported blows around in the arid winds. Estimates say there are nearly 60,000 tons of clothing discarded in the desert, much of it with the tags still on. This is far from the only “garbage mountain” of clothes polluting the earth, a sign of the wastefulness of our industrial system. In 2018, the luxury manufacturer Burberry came under fire when the BBC reported it had burned coats, clothes, and purses over the past five years to ensure its upmarket luxury brand remained exclusive. The estimated value of the destroyed merchandise was 90 million UK pounds, equivalent to roughly \$120 million. In the logic of our capitalist industrial system, excess value should be destroyed, not given away. To Burberry, the price matters more than a product's craftsmanship or beauty. Ade Bethune, an artist of the Catholic Worker movement and a student of Peter Maurin's, wrote about the dignity of work and manufacture in a small pamphlet entitled “Work.”

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 Website: stmartindeporrescw.org
 Contact: harrisburgcw@gmail.com
 Editors: Renee Roden, James Murphy

Letters to the Editors

We are grateful to hear from readers! Letters may be edited for length

A Life-Long Reader

Dear Catholic Worker Friends,
 When your fellow parishioners from St. Francis of Assisi came here last month on pilgrimage to the Basilica of St. Cyril and Methodius, someone gave me a copy of **The Personalist**, Volume I, Issue 1. Since then, I've been meaning to write to you. I began reading **The Catholic Worker** when I was a senior in high school about 100 years ago (well, 60). I get **The Catholic Worker** and **The Houston Catholic Worker**, 2 copies of each, one copy for myself and one for the other 14 sisters in the house, to try to make Catholic Social Teaching on peace and justice more widely known, even among us. I'm glad to see you've taken up the publishing banner and I look forward to more issues of **The Personalist**.

God bless your efforts!
 With Christ,
Sr. M. Thomas More, SSCM
Danville, PA

A Neat Answer

Friends,
 Personalism is French existentialism without atheism.
 Blessings in '26,
Bill Droel
National Center for the Laity
Chicago, IL

"Scripture tells us that the picture of judgment presented to us by Jesus is of Dives sitting and feasting with his friends while Lazarus sat hungry at the gate, the dogs, the scavengers of the East, licking his sores. We are the Dives. Woe to the rich! We are the rich."
 Dorothy Day, *The Catholic Worker*, January 1967

"charity" from pg. 1

Bethune described her philosophy of labor: work, to Bethune, was a way of imitating God. Just as a worker chops wood, scrubs floors, washes dishes, or makes something, so God makes the person out of the raw material of creation. This vision of work as manual labor, as a handicraft, was in direct opposition to the mechanized forms of labor developed in the industrial revolution and that have been galvanized in the iPhone age. Bethune argued that we had to know our raw materials in order to make something good and beautiful with them. In the same way, God knows and loves us, the divine material of creation. Love is at the heart of what Bethune defines as "good work." When "we work lovingly and well (regardless of the importance or smallness of the work) we have chosen to work well," she writes. Labor is a gift, not a commodity," Peter Maurin, Ade Bethune's teacher, said. "Labor is a means of self-expression, the worker's gift to the common good."

Most readers—particularly if you were raised a middle-class American—have been taught from a young age that there is only one possible form of a market—exchanging our labor for wages. We have not questioned the downstream effects of that market—everything is valued with a pricetag; excess product can be destroyed to keep prices up. But the Catholic Worker's founders believed in a different kind of market, a different kind of economy. Economics comes from the Greek word *oikonomia*, meaning household management. Our households can be managed differently than viewing everything we do and make as simply a commodity to be sold for wages.

If you have been tempted to complain about a donation being sold for money or a few food pantry cans parlayed into legal tender that can pay a family's rent, I invite you to ask yourself the questions I pose to myself: What do I commoditize? What markets do I participate in that my neighbor might not have access to? Do I treat my labor as an act of love for the common good, or is it a commodity, sold to the highest bidder? How does my life follow the logic of our God of abundance: of *eucharistia*, of thanksgiving, of freely-given gift?

Ade Bethune and Peter Maurin believed labor is more than a market commodity. Labor is our human vocation of sanctification, of integrating the holy into the ordinary. The Catholic Worker believed that we could reconstruct the social order, make a more just world that mirrored the justice of heaven, by creating this economy of gift. So at our house of hospitality, we do not give charity, but we try to embody this economy of gift by sanctifying our labor, by drawing out the holy in our ordinary days. ✝



House Notes

The challenge of Christian action in the world is marrying contemplation and action—Mary and Martha—prayer and work. Often, at a Catholic Worker, we have to fight to remember “the better part” and make prayer and contemplation come first. In the summer, this is particularly challenging as the farm explodes with life, food, chores to be done and people lending a hand. In winter, it is often easier to foster contemplative practice.

Cult

Every morning, we pray morning prayer. Our Tuesday morning prayer is the most popular, with parishioners from St. Francis of Assisi joining us after 7:30 A.M. Mass across the street. In January, we were joined by two seminarians from the Archdiocese of St. Paul and Minneapolis in Minnesota, who visited us for their three-week poverty immersion that is now a requirement of seminarians in their first year of formation for the priesthood. Alex and Ryan were incredible additions to our community, lending a hand at the parish soup kitchen, helping drive neighbors and people in need to appointments and to work; assisting with food distribution and engaging in clarification of thought and daily prayer with us. Bishop Timothy Senior celebrated a house Mass for us while the seminarians were here. The house Mass is a longstanding tradition for Catholic Worker communities, and we are hoping to start holding these house Masses monthly. If you are a retired priest or a priest with a free evening (we know that’s an oxymoron!) who would be willing to celebrate a house Mass with us, please get in touch.

Culture

We held three roundtables with Ryan and Alex: one on bokashi composting (as James wrote about in our last issue); another on Pope Francis’ 2013 apostolic exhortation, *The Joy of the Gospel*; and one on Mondragón, the world’s largest cooperative business that a Spanish priest helped to found. Ashlin, a student at Earlham College in Indiana, who is doing a research project on the Catholic Worker for her capstone project, joined us.

Hospitality

It’s been a busy season of hospitality as well. Our friend, a scholar of Palestine and the Catholic Worker, Marie-Claire, came to visit in November ahead of the Catholic Peace Fellowship’s Peace Dinner in Baltimore. Our friend Martha Hennessy, Dorothy Day’s granddaughter, and two of our good friends from the South Bend CW

joined us for a day visit. One of them, Magda, translates the Spanish-language version of our newsletter! Our couch has been busy hosting overnight guests—a through-hiker hiking the Appalachian Trail; a neighbor in need and a mother and her daughter sleeping on a park bench who we helped get back to San Diego. Thank you to the Labre Clinic and a generous funder for helping us support J. and her daughter!

In November, Dr. Sally Scholz from Villanova visited to lead us through a discussion of Pope Leo XIV’s first Apostolic Exhortation, *Dilexi Te*. Dr. Scholz led us in an engaging discussion through this important papal teaching about the centrality of the poor and marginalized at a time when both are under attack in our country.

We had the opportunity to see the first American pope in person in Rome during a papal audience on pilgrimage with the Dorothy Day Guild in November. We were so grateful to close the Jubilee Year of Hope by celebrating with the Dorothy Day Guild and by celebrating the 60th anniversary of the Pact of Catacombs with our friend Stefan Gigacz of the Australian Cardinal Cardijn Society in Rome. The Pact of the Catacombs was an initiative of bishops during the Second Vatican Council that can help us understand the papacy of Pope Francis and of Pope Leo XIV. Come learn more about the Pact of the Catacombs at our roundtable discussion on **Sunday, March 15 at 4 p.m.**

Cultivation

In winter, we give thanks for the farm’s stillness. The bees are tucked into their hives, the soil is buried under mulch and snow, regenerating itself for spring. The chickens have been laying throughout the cold months—even during the blizzard. Two hawks have flown by and given our chickens a once-over, and a curious skunk visited the coop around Christmas, but our 10 chickens have held on to living with remarkable persistence.

We’re turning our attention in these winter months to another aspect of cultivation: creating an **economy of gift**, forming a regenerative economy that gives life, rather than exploiting the poor. We will be holding a roundtable discussion on a redemptive lending program that the Simone Weil House in Portland, Oregon, piloted which we are hoping to transfer here to Harrisburg. We will hold that discussion on **Sunday, February 22, at 4 p.m.** If you are wondering how to create an economy of inclusion and say no, like Pope Francis says to an “economy of exclusion, an economy that kills,” then come join us. ✝



Flight from Haiti: M's Story

By M (as told to James and Renée)

I was born in Port Au Prince, Haiti. I grew up going to a Christian elementary school. I lost my mother as a young child, and my father died when I was 12 years old.

In 1991, a coup d'état removed Haiti's democratically elected president, Jean-Bertrand Aristide, a former Catholic priest. It was a very difficult time for me. President Aristide was eventually reinstated and deposed again in 2004. There was a lot of political instability after that. In my high school, I learned how to cut hair; I took painting, I learned sculpture. I managed a living with these artistic skills. My first son was born in 2008. He lives in Haiti still.

In 2010, I was 20 years old when the earthquake struck Haiti. three-hundred thousand people died. I was lucky. When the earth began to tremble, I was outside painting a mural on a wall. This saved my life.

After the earthquake, I earned my living by cutting hair. Four years later, in 2015, we had the first election in Haiti since the earthquake. I backed a candidate who did not win. But otherwise, things were going well for me. I married my wife, M, in 2017. And our daughter was born later that year. We opened up a beauty salon together, and we had a little bit of savings, too. Life was pretty good.

I began working with a woman mayor of a town not far from Port-au-Prince. My art had political messaging in it in support of this mayor. My colleagues and I suspected a local commissioner of corruption. This commissioner did not appreciate the political messaging or our suspicions. He and his gang took me and the mayor and three other people hostage. We were held for several hours in a cabin before we were thankfully released.

So I left this job and went back to Port Au Prince. I continued to make political messages on T-shirts. Tèt Kale Party—PHTK—operatives followed me. They called me a menace. After I did an interview about the situation with a local newspaper, these operatives began to show up at my house every single day. My wife was very afraid. She was scared for me—she told me I had to leave the country to be safe. Every part of me did not want to leave, but I took the advice of my wife and my little sister and took a plane to Suriname, on the northern coast of South America. It was a terribly difficult time for me. It reminded me of how I felt when I was orphaned at age 12. I lived in a very difficult environment in Suriname, a shantytown. It was unstable. If someone was angry with you, they would set fire to your shack. Suriname became unbearable and I moved to Guyana where at least I could speak French. Everywhere I have gone, Haitians are targeted and racism is directed toward us.

In Guyana, I continued to cut hair to feed myself. At this time, President Biden opened up TPS and the CHNV program for Haitian nationals to find asylum in the United States. Haiti was a mess and these programs saved lives.

My wife had gone out to live with her family in a very poor area of Haiti. It did not go well for her, so she and my daughter went back to live with her brother, at the studio my wife and I started in Port Au Prince. After her brother was kidnapped, my wife feared for her life. Her cousin in New Jersey and her brother in Miami sponsored her in the United States. My wife came to Miami in January of 2024. "I'll meet you in the United States," I told her. So I began my walk from Guyana. I took the Pan American Highway and walked. I left Guyana on January 15, 2024. I arrived in Mexico City on March 8. I left Guyana with a group of five people. By the time we reached the Darien Gap, on the border of Panama and Colombia, I was with a group of 2,000 people. The whole trip from Guyana to Mexico City cost me 5,500 Euro, which is what they use in Guyana, roughly \$6,000. The journey through the Darien was horrible. I don't want to think about it. We didn't have water bottles; we drank water from the ground.

When I arrived in Mexico City, I downloaded the CBP One that President Joe Biden created for asylum seekers to create border crossing appointments. I spent seven months in Mexico City. I cut hair, and my family sent me money to support me. I got my appointment on the CBP One app and, soon after, I walked and caught rides on motorcycles for three days to the frontier at McAllen, Texas. I had to be careful, as some motorcycles said they would take you, but would drive you to the Guatemala border instead. I finally entered the United States on November 18, 2024. I flew from Texas to Harrisburg, where my wife was living. She came here because she had a cousin here. She had a job and was renting a room. Since I left Haiti, the country has gotten worse. Gangs have taken over after the assassination of Moïse. Anyone who comes back from the United States is a target for extortion by gangs. When I talk to my son on the phone, I hear gunshots in the background. It's safer here in the U.S. We can go to school

I would love to go back to Haiti. If that is what it comes down to, I'll do it, but I wish I were returning to a stable country, a country with justice and stability and security.

I am less concerned about myself than I am for my nine-year-old daughter. I do not want her to have to return to Haiti and see her raped or killed in front of me. 🙏



Calls for Peace Heard Around the Church

Pope Leo XIV: Speech to the Diplomatic Corps accredited by the Holy See, January 9, 2026:

“War is back in vogue and a zeal for war is spreading. The principle established after the Second World War, which prohibited nations from using force to violate the borders of others, has been completely undermined. Peace is no longer sought as a gift and a desirable good in itself. Instead, peace is sought through weapons as a condition for asserting one’s own dominion. This gravely threatens the rule of law, which is the foundation of all peaceful civil coexistence.” (Source: Vatican Website)

Cardinals Tobin(Newark, NJ), Cupich(Chicago, IL), McElroy (Washington DC): Charting A Moral Vision of American Foreign Policy, January 19th, 2026:

“We seek to build a truly just and lasting peace, that peace which Jesus proclaimed in the Gospel. We renounce war as an instrument for narrow national interests and proclaim that military action must be seen only as a last resort in extreme situations, not a normal instrument of national policy.” (Source: Diocese of Newark, NJ Website)

Archbishop Brogilio: Statement on Caribbean Interceptions December 3, 2025

“In the fight against drugs, the end never justifies the means, which must be moral, in accord with the principles of the just war theory, and always respectful of the dignity of each human person. No one can ever be ordered to commit an immoral act, and even those suspected of committing a crime are entitled to due process under the law. As the moral principle forbidding the intentional killing of noncombatants is inviolable, it would be an illegal and immoral order to deliberately kill survivors on a vessel who pose no immediate lethal threat to our armed forces.” (Source: Archdiocese of Military Services Website)

Cardinal Tobin (Newark, NJ): Remarks made during online interfaith prayer service hosted by Faith in Action, January 26, 2026:

“I think if we are serious about putting our faith in action, we need to say, ‘No.’[...] We mourn for a world,

“a country, that allows 5-year-olds to be legally kidnapped and protesters to be slaughtered. [...] How will you say 'no' this week when an appropriations bill is going to be considered in Congress? Will you contact your congressional representatives, the senators and representatives from your district? Will you ask them, for the love of God and the love of human beings, which can't be separated, to vote against renewing funding for such a lawless organization?” (Source: OSV News Website)



ICE is in Our Neighborhood

By Renée Roden

As a native of Minneapolis, the ICE invasion of the Twin Cities has been painful to watch unfold. ICE agents killed two of my fellow Minnesotans, Alex Pretti and Renee Nicole Good, both 37, as they went about doing what my friends would: bearing witness to harm and protecting the lives of the innocent. It has been demoralizing to watch our nation’s leaders spread lies about them, show contempt for their good names and deride their Christ-like examples.

At an organizing meeting here in Harrisburg, one of our local county officials said that as we organize, we have to be thinking three years down the line. Although Harrisburg is a small city and big “blue” cities of Pittsburgh and Philadelphia would be most likely be targeted first, we have to organize now. Not only are such future federal incursions a real possibility, but ICE is already here.

One of our neighbors fled the city for fear that ICE would find her and her four-month-old daughter after her husband was picked up by ICE on Market Street. Other neighbors are afraid to leave their homes to go to the grocery store or visit food pantries, afraid to take their children to school. One of our Haitian neighbors lost his job, as federal protections for Haitian asylum-seekers are being rolled back. They may be the next targets.

These are bigger problems than one person can solve: we have to work together, we have to organize. The mutual aid and community organizing that occurred after the 2020 murder of George Floyd in Minnesota prepared the community to respond to the current ICE occupation. If you want to organize, to help us accompany immigrant neighbors, assist with grocery distribution, ensure children get to school safely and more, please reach out to us at harrisburgcw@gmail.com. 



Catholic Social Teaching and Hospitality

By James Murphy

Every Wednesday from 11AM until 2PM, St. Martin de Porres House of Hospitality opens our doors. Anyone is welcome to join us. Some come to do laundry. Others are looking for a warm shower, a change of clothes, and a place to enjoy a cup of coffee and conversation. One woman has been coming regularly for over a year and others are first time visitors. Infants, children and folks from Gen Z to the Boomer generations are present. People who are homeless and housing insecure sit next to retired professionals from the West Shore. Over the course of four hours, a symphony of English, Spanish, Creole and French are heard. Hospitality becomes a beautiful tapestry of different cultures and colors that produces a vibrant energy around the dining room table. Catholic priests and seminarians interact with folks from other faiths or no faith. Peter Maurin wrote that houses of hospitality are needed to “give the rich the opportunity to serve the poor...to show what idealism looks like when it is practiced.”

In these rooms, during this time, we share the stories of our lives; The Haitian father who fears his family will be deported back to the violent and unstable homeland dominated by gangs. The Central American mother who is afraid to walk her child to school or the grocery store for fear she will be abducted “par immigration”. A neighbor raised in Allison Hill shares her struggles of working minimum wage jobs and finding affordable housing and day care. Her job hangs in the balance if her daughter gets the flu. A man who lived in a bus shelter getting golf balls thrown at him by “drunk college kids leaving the bars and telling me to get a job”. Often, Renee and I are pulled aside and asked if we can help with a bill, rent assistance, covering a co-pay for health care or work permits (almost \$600!) for recently arrived immigrants. One afternoon, we tallied up the financial requests and it came close to \$2,000! More and more mothers are now asking for food and legal help for their husbands who are languishing in immigration detention centers around the country. The heartbreak of families separated who have done everything legally required outweighs the financial difficulties we feel. But houses of hospitality are not only for the works of mer-

cy. They are also places where the social program of the Catholic church can be carried out. A place where “social justice through Catholic Action is exercised in Catholic Institutions.” In a house of hospitality we are confronted with the reality of the sufferings of Christ in the lives of the marginalized, the outcast. It is a place where the invisible of our society becomes visible. The stranger is no longer a poverty statistic you may have read about or a story you may have seen. You are able to listen to their stories, and like Thomas, touch Christ’s wounds. The stranger becomes your friend as we share coffee and food around the table.

I have seen many volunteers’ slow road to conversion take place in houses of hospitality. Hearts soften and eyes are opened to the reality of the lives of the marginalized. Slowly, volunteers are liberated from the unreality of seeking lives of comfort and their own security and begin to wonder about the common good. They begin searching for answers to our social problems through the lens of the Gospel of Jesus Christ rather than money or the power of the state. The most common discussion with long-time volunteers is the realization that the unequal distribution of resources in our society is at the center of the many hardships the poor experience.

Catholics have heard the term Catholic Social Teaching, but what is it and how do we make it visible? How do we create a society rooted in economic cooperation, in tune with the Mystical Body of Christ, rather than the economic ideals of collectivism and competition found in the mythical body of Christ? All around us, we see economic problems and as Venerable Fr. José-Maria Arezmendi said, economic problems are human problems.

Any discussion on Catholic Social Teaching that excludes the vital concerns of economic justice, the distribution of wealth, and the central teaching of the common destination of goods, is missing the point of what the Gospel in the public sphere is all about. When we enter hospitality, we enter into a space to encounter the humans at the center of these human problems and we begin to grapple, practically, not theoretically with these questions of Catholic Social thought. ✠



Easy Essay: Houses of Hospitality

By Peter Maurin

1. We need Houses of Hospitality to give to the rich the opportunity to serve the poor.
2. We need Houses of Hospitality to bring the Bishops to the people and the people to the Bishops.
3. We need Houses of Hospitality to bring back to institutions the technique of institutions.
4. We need Houses of Hospitality to show what idealism looks like when it is practiced.
5. We need Houses of Hospitality to bring Social Justice through Catholic Action exercised in Catholic Institutions.

By Sarah Fuller

Thank Yous

Robert Kambic, Pete Tucker; Carolyn Holencik; David Smith; Dean Lackey; Paul & Gloria Kisner; Tom & Emily Owad; Dan Cassidy, Bill Hayes & The University of Notre Dame Club of Harrisburg; Tony Ginocchio; Michael Doyle; Mark & Lauren Franzen; Heather Funk; Brenda Parker; Carol Fagan & St. Francis of Assisi Church; Laura Ramirez & St. Francis Soup Kitchen; Gemma Rivera for her kind help with the chickens!; Michelle Foley; Bishop Timothy Senior; Scott Udit; Dave and the Diocese of Harrisburg; Heather, John, Sara & Tim Kelly and “Kelly’s Cars for Christ”; Lecia Jordan; Emily Hand, Jeannetta Politis and the Joshua Group; Bob Mentzer & Knights of Columbus Council #13100; Rev. Matthew Best; Carmen Finestra; Susan Kelly-Dreiss; Nancy Fitzgerald; Jane Popko; Gregory Baird & Edward Wolfe; Mr. & Mrs. William Christ; Lisa & Greg Neuhauser; Liam Branigan; St. Joan of Arc Parish; St. Catherine Laboure Parish; Geniene Ronald; Chris Purcell; Mary Ellen; Darrel & Kirsten Reinford; Art Williams & Gather the Spirit for Justice; Ben Perez, Chris Purcell and Mary Ellen TK; Labré Center; Kirkorian? ; The Gococo-Benore Family; Mark Dellamano; Bill DroelDeacon Francis and Ann Skorija; Charles Coey; Linda Brindle; Dorothy Grimm; Rick & Irene Woodard; Ann Marie Judson & Pax Christi Harrisburg.

We’re so grateful for the many gifts we have received: clothing, food, time, talent, friendship, and the financial, physical, and spiritual support of so many in our community. We have certainly unintentionally omitted many generous names, but please know you are remembered in our prayers. We are particularly grateful for St. Catherine of Laboure’s contribution of turkeys for our Thanksgiving food drive!

House Needs

- Prayers!
- Toilet Paper
- Canned goods
- Rice and beans
- Cooking oil
- Coffee
- Underwear (men’s **boxer briefs only** & women’s)
- Socks (men’s and women’s)
- Bus passes (daily and weekly passes)
- Laundry detergent

Monetary donations: Checks can be addressed to “Harrisburg Catholic Worker.” Online donations are via Zelle to harrisburgcw@gmail.com or scan the QR Code!



Our community car broke down and we are looking for a new-to-us vehicle!





Tuesday Food Delivery

Every second and fourth Tuesday, Paul Kisner leads a food distribution to neighbors in Allison Hill who are homebound, elderly, or unable to leave their houses for other reasons. “Jesus leads it,” Paul says, “I just help.” If you would like to join Paul in assisting Jesus in this important work of mercy, please write to us at: harrisburgcw@gmail.com. Jesus gives the blessings, and we are blessed to distribute them, as Paul reminds us! ✝

Upcoming House Events!

- February 22 - Roundtable on Redemptive Lending at 4 p.m.
- March 15 - Roundtable on Pact of the Catacombs and “The Church of the Poor” 4 p.m.
- March 29 - Roundtable on Bokashi at 4 p.m.

House Schedule

Mondays

- 8 a.m. Morning Prayer
- 7 p.m. – Bible Study for English learners. English speakers needed!

Tuesdays

- 8 a.m. Morning Prayer
- 9: 30 a.m. - Neighborhood Food Run
- 5:30 p.m. - Outdoor Dinner at Market Square between Dauphin County Courthouse and Chase Bank

Wednesdays

- 8 a.m. Morning Prayer
- 11 am - 2 p.m. Hospitality Hours: open house, coffee, fellowship, laundry and showers available – all are welcome!

