

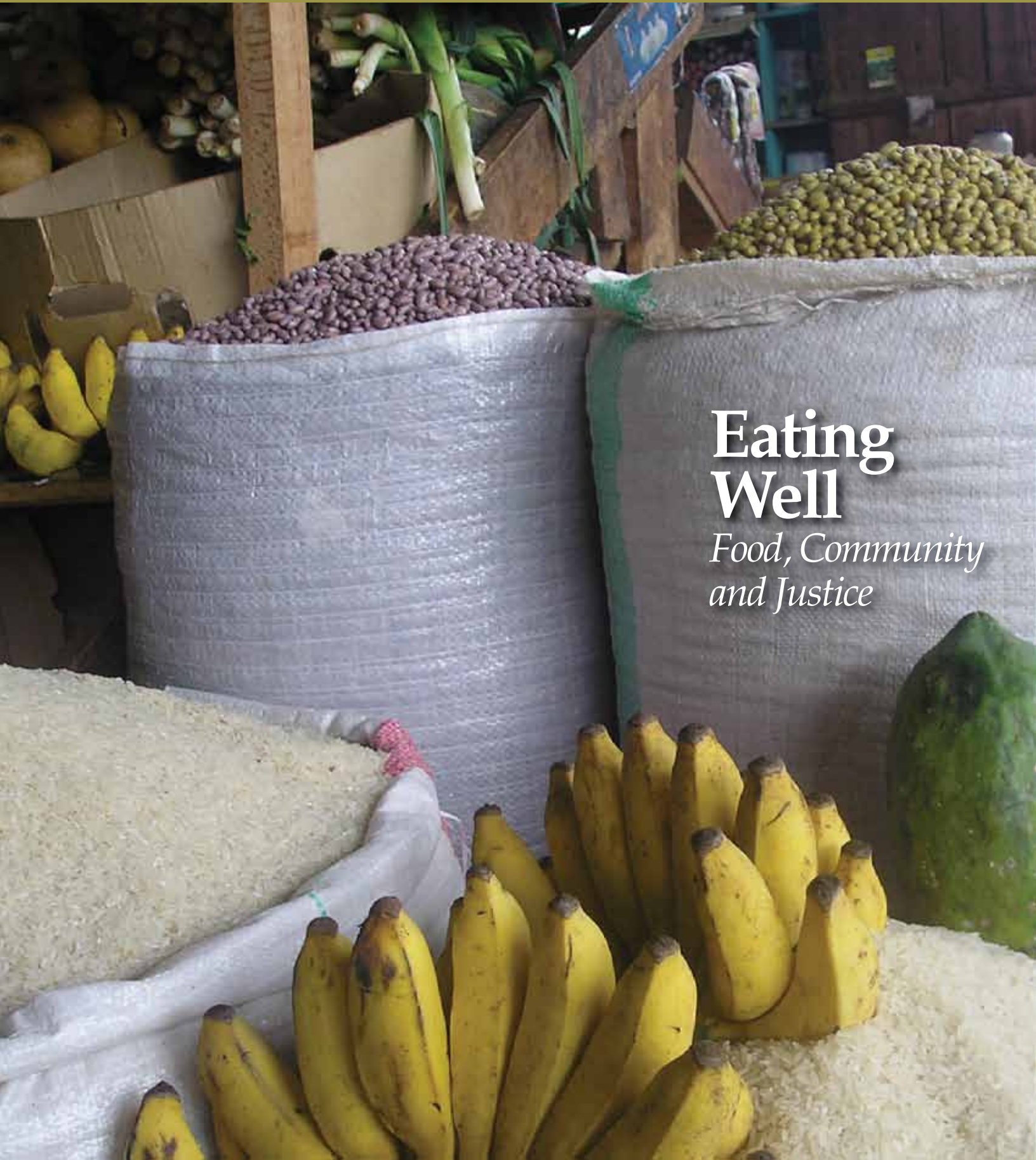


MAGAZINE

SPRING 2011 • THE JESUIT VOLUNTEER CORPS MAGAZINE

*News for Former,
Current, and Future Volunteers
and Supporters*

WWW.JESUITVOLUNTEERS.ORG



Eating Well

*Food, Community
and Justice*

President's Letter



I love food, I love trying new foods and cooking old favorites. Just as much, I love the social aspects of eating. As a child, I was fortunate to have weekly Sunday dinners at my Italian grandmother's house with my large, multigenerational family. For me, the act of eating cannot be separated from the social context in which it occurs.

There is also a religious and spiritual aspect to this "breaking of bread." A friend, Si Hendry, SJ, often observes that the setting for many Gospel stories is a shared meal between Jesus and His friends and followers. In the most celebrated example, the Passover feast we know as the Last Supper, He is sitting down with friends to share sustenance and fellowship.

I once read on the *Jesuit Gourmet* blog (is there any field of human endeavor in which the Jesuits have not had influence?) an entry on food as sacrament. The Eucharist is the most obvious example, but if we define sacrament as a visible sign of God's grace and love in the world, all breaking of bread qualifies. Food is both a requirement for and a symbol of life. Besides providing nourishment, it's a means for building community.

Somehow, food has become complicated. People are increasingly concerned about food's carbon footprint, like bringing bananas from South America to U.S. grocery stores in January. Centralized food distribution systems have made it cheaper to get food from another time zone than from a local farmer within the same county. A gallon of milk can cost more than a meal at a fast food chain. Even so, the reality for many around the world is scarcity, malnutrition, and hunger.

In these pages, you'll read about three women around the world who see food as an expression of community and simple living. One Former Jesuit Volunteer helps to make community-supported agriculture accessible to people in New York City, a Jesuit Volunteer in St. Louis works at an urban farm that empowers people who were homeless to grow fresh food for low-income neighborhoods, and a JV in Central America sees food through the lens of Nicaraguans.

Closer to home, I'd like to use this opportunity to welcome Jim Campbell to the JVC staff as our new director of advancement. Jim was a JV in Newark in 1977 and a board member for JVC East. His personal and professional experience will be invaluable in helping advance JVC as a national and international force for good.

Kevin O'Brien
President

A Benediction

Jesus, you loved the simple people you met in the streets of Nazareth and the hillsides of Judea;
help us to be simple in lifestyle and humble of heart.

Jesus, you treated everyone you met with respect, honoring the dignity of the rich landowner and the poor widow alike;
help us to honor human dignity in our work for justice.

Jesus, you delighted in festive banquets and in quiet conversation;
help us to be community for one another, here at our banquet, and in our homes and communities.

Jesus, you offered your life as praise and service to Abba;
help us, so that everywhere we go, in all that we do, we may offer our lives in the praise and service of God.

Br. Christopher Derby, SJ (Manhattan '86) teaches English at Canisius High School in Buffalo, New York. He is also a former board chair for JVC East.

Have you noticed something different about *JVC Magazine*?

In an effort to be more environmentally sustainable, we're now printing every issue on recycled paper, certified by the Forest Stewardship Council, and using soy ink.

It's another way that we strive to live out JVC's values in our day-to-day work.

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COVER *A food market in Moshi, Tanzania.*



Jesuit Volunteers gather to say grace before sharing dinner together.

JVC MISSION STATEMENT

The Jesuit Volunteer Corps offers women and men an opportunity to work full-time for justice and peace. Jesuit volunteers are called to the mission of serving the poor directly, working for structural change in the United States, and accompanying people in developing countries.

The challenge to Jesuit volunteers is to integrate Christian faith by working and living among the poor and marginalized, by living simply and in community with other Jesuit Volunteers, and by examining the causes of social injustice.

Since 1956 the Jesuit Volunteer Corps has worked in collaboration with Jesuits, whose spirituality the volunteers incorporate in their work, community, and prayer life. The Jesuit Volunteer Corps offers the volunteers a year or more of experience that will open their minds and hearts to live always conscious of the poor, committed to the Church's mission of promoting justice in the service of faith.

From the Field

Phoenix Hope



By Scott Donovan
*Catholic Charities
Refugee Services
Phoenix, Arizona*

He rises with the sun, when the temperature hovers in the 70s and the breeze is not yet hot. He's skinny and his donated clothes only accentuate that fact. With dress shirt and pants, he looks sharp, as if he is going to a job interview. It's his greatest hope these days, but nothing is guaranteed. **He dresses for the hope, not the reality—he's been in the country for close to five months and is no closer to a job.** Soon his rent money will run out, then what will happen?

He steps outside, careful not to wake his wife and children, and greets the rising sun. It used to be the same back home. He would rise early, enjoy the first breaths of the new day, and give thanks for it. Then he recalls with a tinge of lament that he is not "back home," he is in Phoenix, and he is a refugee.

Today may be a good day. Someone from his resettlement office will drive him to drop off a few job applications. He just met this person the day before. They spoke for a while and it seemed that he's really interested in getting him a job. Perhaps his luck will change and he can soon start working.

"That will be a good day," he thinks as he takes a seat on his front patio. He would feel one step closer to belonging to this new country he must now call home, one step closer to pursuing his dreams.

Two friends, dressed like him and ready to work, approach. They greet each other in their native tongue, but anyone passing wouldn't be surprised to hear Swahili because there are many resettled refugees in the complex. **Good countrymen, even if you've never met them before, make good neighbors, especially in a foreign land.**

The job developer from the resettlement office pulls up in a minivan. He seems impressed that all three gentlemen are waiting for him. They pile in the car, and off they go.

He tells the job developer how to get to the first stop, a moment of empowerment. At a beef factory on the outskirts of town, everyone gets out of the van.

The job developer takes the applications and speaks for a few minutes to the security guard. He wonders what they're talking about, then wonders why, in this country, it seems like you need a white face beside you in order to get a job. He knows English and can speak for himself. Why do the people with the jobs he so desperately wants seem to want to talk to anyone else but him?

They leave after a few minutes, and the job developer says, "She's too busy today, but we'll keep trying. I have some people I can talk to."

He feels that familiar grip of despondency tighten, but he doesn't want the day to end. Not now, after he got up so early, while he still has someone to drive him around. He asks the job developer if he'll drive him to a hotel on the other side of town, where he filled out an application to work last week.


No one says much in the car, leaving him more time to think. Perhaps he didn't realize jobs were so hard to come by. If he just met with someone for five minutes, they'd be able to tell him if he's hired or not. He just can't stand the waiting. Filling

out an application, dropping it off, waiting to hear back, calling the job developer about leads, waiting to hear back from the resettlement office, driving to interviews, getting turned down, waiting for the next job opportunity to come by. **It's a lot of waiting, and with years of experience waiting in the refugee camp, he's had his fair share.** Maybe he should try to be a waiter.

They arrive at the hotel when the job developer spots the human resources person crossing the parking lot and flags her down to ask her about his application. She says that some positions have closed, and that she'll give a call in a few days. He hopes so.

It's midday when they return, the morning spent driving without much progress. He finds some solace in the job developer, who looks as disgruntled as he feels. The job developer says he'll find out what places are worth visiting tomorrow, but have hope because he's working on it.

Hope, he thinks. Hope is easy to have when he's come so far. He's known a lot of pain, a lot of suffering, a lot of alienation. But he's also known a lot of hope. He hoped that his family would obtain refugee status, and that happened. He hoped that eventually he'd get out of the refugee camp and move to America, and that happened. **He can have hope that one day soon he'll find a job, because he's learned that if he hopes, it will happen.**

So he'll hope, but keep checking the classifieds. 

HOPE

Los Angeles Praise



By Emily Labrecque
My Friend's Place
Los Angeles, California

*My soul reaches out to God and praises
God with great magnitude;
my spirit dances to the abstract rhythm of
the Holy Spirit,
for God has embraced the loneliest of the
lonely.*

*God, my life-source, has blessed me from
the beginning with experiences, people, and
places.*

*Praise be to the Divine for all things bright
and beautiful.*

*God has shown mercy to those who stand in
awe of Her goodness.*

*God has shown me care and compassion
through case workers and direct service
counselors.*

*She has looked down on all her people with
concern.*

*God has knocked me off my high horse and
given me insight into the lives of these
youth who are beautiful and unique.*

*God has used me to nourish the hungry
stomachs of Her children with food
and their souls with hope.*

*God has helped me remember my heritage
and history as a Christ-follower, and as a
member of the United Church of Christ;
a history that calls me to do justice, love
kindness, and walk humbly with my God.*

*God promised a full life here and in the next
and for that I give thanks, for God's grace
has showered me and will continue to
drench Her people forever.*

*Praise be to the one whose birth we await,
Emmanuel, God with us.*

Nicaragua Privilege



By Heather Moline
Proyecto Generando Vida
Managua, Nicaragua

*As part of our in-country orientation,
we new Nicaraguan JVs stayed with
two families. The first was a middle-class
Managuan family near the JV house in
the barrios where we will live for the next
two years. The second in the campo, where
farming is a dying way of life.*

The first family has running water and a refrigerator (sometimes), but no signs of U.S. middle-class life like cable TV, a washing machine, pane-glass windows, etc. Though I didn't have a mattress and was a little wary of the cleanliness of the veggies I ate with them, I was still within my comfort zone. I had clean drinking water and could visit the JV house if I wanted. I felt extremely *comoda y relajada*, comfortable and relaxed, with them.

The *campo* was a terrifying leap beyond anything I've ever experienced. Poor farming families suffer from the downside of runaway capitalism, free-trade agreements, and global warming. I was nervous to live as they do for a few days, despite my cheery community-mate Sean's assurances that "it'll be like camping!"

Encima de todo, above all, it was my own privilege to experience the home stay. To be able to participate in JVC, and thus to be with that family, was a privilege in itself.

Here are other privileges I considered:

- **Water:** When their well runs dry, my host family uses a bull to lug gallons of lagoon water from kilometers away. Mama Candida said less water means less life. They live with the realities of parasites, bacteria, and drought. Because I have a weak stomach, I brought a water

From the Field



bottle from Managua. Drinking it, however nourishing, made me feel sick inside—I can afford to protest a weak stomach.

- **Bathrooms:** Toilets are not ubiquitous. According to UNICEF, in 2006, only 36 percent of rural Nicaraguans had access to improved sanitation facilities,

in urban regions it's 57 percent.

- **Refrigeration:** Refrigerated food allows for a varied diet. We have rice and beans for at least two meals a day.

- **Privacy:** It's easy to take for granted a bed, a mattress, and a quiet room at night that's free from wandering chickens and bugs.

- **Money:** *Estadounidenses*, Americans, talk about it all the time. Nicaraguans never talk about it. Eighty percent of them live on less than \$2 a day.

I am privileged to have these things, but life isn't about things. *Campesinos* share everything. They touch, hug, and hold hands with mere acquaintances. They smile at the end of an 18-hour work day. They love naive visitors with impossible names like Heather. In many ways, they live better lives.

It makes me wonder who is really privileged in the end? 🇺🇸🇳🇮



PRIVILEGE



Eating Well

Food, Community and Justice

By Elizabeth Gallagher
Washington '96

Food distribution systems are being consolidated, swallowing family farms and increasing the distance that food is being shipped. Residents of lower-income neighborhoods have less access to fresh, nutritious food. And there's a growing disconnect between food and community as Americans, with a penchant for eating on-the-go, place higher value on saving time than spending time together.

RI SANGOSTI / DENVERPOST.COM



JUST FOOD



For many, mealtime is an expression of community and spirituality. Sharing food with family and friends is a universal custom that brings people together. It's a way to share traditions and an occasion for grace. But Jesuit Volunteers and Former Jesuit Volunteers are also concerned about the "flip side" of food.

A 1995 University of Connecticut study across 21 U.S. cities showed that there were a third as many supermarkets in low-income areas compared to higher-income counterparts. Fifteen years later, a study by the National Center for Health Statistics showed a correlation between lower education levels and higher rates of obesity.

Former Jesuit Volunteer **Paula Lukats** (*Jersey City '91, Brooklyn '92*) and JVs **Ariana Fox** (*St. Louis '10*) and **Lauren Trout** (*Nicaragua '09*) have experienced these concerns in their work. Each credits the Jesuit Volunteer Corps with inspiring how they think of food as an expression of the four JVC values: spirituality, social justice, simple living, and community.

NUTRITION NETWORKING Paula Lukats

Paula Lukats said that cooking and eating with her JV communities—sharing the effort and learning about other people's mealtime traditions—was one of her most

significant experiences with food.

Today, she helps others make their own powerful connections between food and community through her work at Just Food, an organization working to build a sustainable food system in New York City.

IT IS A CHALLENGE TO BALANCE ACCESS TO HIGH-QUALITY, HEALTHY FOOD FOR PEOPLE WITH LOW INCOMES, WHILE ENSURING FARMERS ARE PAID FAIRLY.

- PAULA LUKATS

Lukats trains city residents and farmers in New York's Hudson Valley, Long Island, New Jersey, and Pennsylvania to collaborate on Community Supported Agriculture projects. In a CSA, members purchase a "share" of a farm's bounty at the beginning of the growing season, then regularly receive fresh produce. Also, the location of the farms—all within 200 miles of New York City—reduces the carbon footprint of the produce and simplifies the distribution system.

Making each CSA a success is a community effort. City residents come to see

farmers as part of the extended community.

"The most transformative part of the experience occurs when CSA members visit the farms," said Lukats.

She has helped tenant associations, neighborhoods, employers, and people of all economic backgrounds start CSAs and described Just Food's role as "hands on" for the first year, with volunteers gradually assuming full responsibility for administration.

CSAs aren't just about community and simplicity, they're about justice, for the members and farmers alike.

"It is a challenge to balance access to high-quality, healthy food for people with low incomes, while ensuring farmers are paid fairly," she said.

Just Food addresses both issues by encouraging CSAs to offer sliding-scale fees, payment plans, and accept food stamps. Upfront payments from CSA members reduce farms' dependence on loans and allow farmers to know exactly how many customers they have.

"One farmer told me that he spends 50 percent of his yearly outlay for supplies and equipment repairs before March 1," she said. "When farmers who work with CSAs drive into the city with a full truck, they know they will return with an empty truck, which is not always the case at

Ariana Fox washes kale with Larica, Tiffany, and Mike before it goes to market in St. Louis.



farmers markets,” said Lukats.

An Ohio native with a master’s degree in social work, Lukats joined Just Food in 2005 after providing direct services to homeless adults for 13 years. She once started a CSA in her neighborhood. When she was ready for a career change, that experience, and classes in conservation biology at Columbia University, helped her think of meaningful careers beyond social work. Her position at Just Food has reinforced the connections between food and community that Lukats first made as a Jesuit Volunteer.

Her advice for other FJVs who want to strengthen their own experience of food and community: “Start by making one connection to where part of your food comes from, with a farmer at a farmers market, or a CSA, or a dairy,” she suggested. “It doesn’t have to be ‘all or nothing.’ It is about getting to know the people who are behind delicious, flavorful food.”



SARA COHEN-SMITH / JUST FOOD

HEALING HARVEST

Ariana Fox

Ariana Fox’s placement is at City Seeds Urban Farm, a program of St. Patrick Center and Gateway Greening in St. Louis, Missouri. City Seeds’ therapeutic program helps homeless adults seeking sobriety and sound mental health to build confidence, set goals, and encounter new experiences—sometimes through something as simple as trying eggplant for the first time.

HOW CAN SOMEONE PREPARE HEALTHY MEALS WHEN THEY DON’T HAVE A KITCHEN AND ARE LIVING ON THE STREETS?

- ARIANA FOX

“City Seeds Urban Farm is a small drop in the bucket, but we are doing what we can to help people grow and produce local sustainable vegetables,” said Fox. “Our 2.5 acre farm in downtown St. Louis is now producing more than 10,000 pounds of produce a year.”

That food is distributed to St. Patrick Center clients and people who receive frozen meals through in-home outreach services, as well as sold at farmers markets.

“We are giving people in all income brackets a local sustainable food choice,” she said. “One of the biggest challenges has been finding a way to empower people who have low access to healthy food. How can someone prepare healthy meals

when they don’t have a kitchen because they are living on the streets? How can I expect them to eat fewer starches when that is all homeless shelters serve?”

Fox, an Arizona native and graduate of Arizona State University, said that her work has influenced decisions about food within her JVC community.

“Before becoming a JV, I ate out a lot. Now, I am learning to cook,” she said. “Cooking with my housemates has been a great bonding experience and connects us to our food source and each other. By inviting neighbors and friends to regularly share a meal, you’ll be on your way to building community. By making an intentional effort to limit the amount of meat and processed foods in your diet, you’ll be making more socially and environmentally just food choices. Go to the library, check out some cook books, and take advantage of your kitchen.”

SACRED SHARING

Lauren Trout

While Lauren Trout’s work with teenagers at Cantera in Ciudad Sandino, Nicaragua, is not specific to food, it has been central to her JV experience. When she was new to the country, past ‘Nica’ JVs advised her to bring up food if she needed an ice-breaker with a Nicaraguan.

“Much like their pride in their country’s arts and landscape, Nicaraguans take pride in their food. Sharing it is a beautiful and expressive part of their culture,” she explained, adding that at mealtimes Nicaraguans are generous not only with food,

Lauren Trout with her co-workers in Ciudad Sandino, Nicaragua.



but with conversation.

The Nicaraguan lunch hour—known as *la hora sagrada*, or the sacred hour, is one example. “Rather than 15 minutes to ‘inconveniently’ break from work, Nicaraguans will take one or two hours to eat a meal, rest, or be with their families, if possible. This personal time in the middle of the day allows for self-care and rejuvenation,” said Trout. “I have loved the sacred hour, learning to eat slowly and intentionally in the middle of my day.”

EATING MINDFULLY NOT ONLY HELPS PHYSICAL AND SPIRITUAL HEALTH, IT CREATES GRATITUDE FOR THE MEAL AND FOR THE HANDS THAT PREPARED IT FROM FIELD TO TABLE.”

- LAUREN TROUT

There are other practices that set Nicaraguan mealtimes apart from those in America. “Poverty causes people to work with what they’ve got,” she said. “Parts of meat that we normally throw out in the United States are in some of Nicaragua’s main dishes. Also, we JVs often comment on how many delicious fruits and veggies we eat in Nicaragua that wouldn’t have made it to U.S. produce sections because they don’t look ‘good’ on the exterior.”

Trout and her JV community base

their diet on what most Nicaraguans can afford and avoid purchasing products that perpetuate injustice in Nicaragua. An Atlanta native and a graduate of St. Louis University, Trout said that her concerns about the origins of her food pre-date her JVC experience, but food’s role as a form of communion and sharing has made a big impact on her in Nicaragua.

“Preparing a meal is a lengthy process and a communal effort, which creates a space for food to be an offering of service and love. Learning to cook here continues to be an offering to my community of my time, intentionality, and energy,” she said. “Eating mindfully not only helps physical and spiritual health, it creates a space for gratitude for the meal and for the hands that prepared it from field to table.”

FOOD AND FAITH

Food is essential for life. It’s a theme throughout scripture, from the forbidden fruit of Eden to the Last Supper. Kosher dietary laws recognize food’s role in sustaining and respecting God’s creation. Feeding the hungry is even the first corporal work of mercy.

Hunger and malnutrition aren’t new problems, but the root causes are evolving and JVs and FJVs continue to address these concerns. As the beatitude says, “Blessed are they who hunger and thirst for righteousness, for they will be satisfied.”

Elizabeth Gallagher (Washington ’96) is a writer and editor at The Sage Colleges in Upstate New York. She and her husband live in Albany.

JVs Working for Food Justice

Many of this year’s Jesuit Volunteers are working with food and hunger concerns. Here are some of the partner agencies where they work.

Christian Senior Services
San Antonio, Texas

Coalition for the Homeless
New York, New York

Hands on Hartford – MANNA Assistance and Advocacy
Hartford, Connecticut

Lakeview Pantry
Chicago, Illinois

Oak Park River Forest Food Pantry
Chicago, Illinois

Ocean Park Community – Daybreak
Santa Monica, California

Part of the Solution (POTS)
Bronx, New York

Preble Street – Food Programs
Portland, Maine

Samaritan Center, Inc.
Syracuse, New York

Society of St. Vincent DePaul
Houston, Texas

St. Francis Center
Los Angeles, California

Tucson Community Food Bank, Inc.
Tucson, Arizona

Women’s Lunch Place
Boston, Massachusetts

DEVELOPMENT Notes

An Interview with Laura Elkins *Former Volunteer, Donor, and “Kitchen Queen”*

Laura Elkins (Washington '89, '90) and her husband, Andy Catanzaro, support JVC and the local Jesuit Volunteers from their home in Washington, D.C. They have two children, Ella, 5, and Kyle, 7.



Why did you first donate to JVC?

After Andy and I got married, we thought about the organizations we wanted to give to. We've both been given a lot and want-

ed to give back to the things that made a difference in our lives. For me that was certainly JVC. Eventually it was for Andy, too, because we both became so involved. JVC is important on many levels—both providing agencies with volunteers and giving young people a life-changing experience.

We gave small amounts in the beginning, but consistently each month—sometimes more, sometimes less. Ironically, we gave to other organizations that we encountered through JVC. I consider that an indirect gift, since it helps agencies have a JV.

What are some of the ways you give?

Besides financially, we give of our time and talent. I am the support person for the LeDroit Park JV community in D.C. It's a weekly commitment on all of our parts because my family supports me being out, or will sometimes come along. Five of the seven D.C. JVs came for Thanksgiving dinner at our house this year. I try to make sure they have a place to go on holidays. I came from California and going home wasn't a possibility, so I'm sensitive to that.

And, I was the “kitchen queen” for many years.

How did you earn that title?

For 10 years, I went to Blue Ridge Summit, Pennsylvania, for disorientation and orientation to run the kitchen. I took a few years off when my kids were born, but

I went back this past summer. After so many years, people constantly asked for recipes. That led to the creation of the JVC cookbook we sold as a fundraiser for the 25th anniversary of JVC East in 2000.

How do you continue to live out the JVC values?

The values have permeated our lives so much that I can't separate them out. Every Saturday, we try to have someone over for dinner to share community. We made the choice to home school our kids and keep our lives focused on what's important to our family. Andy and I are both committed to homegrown and regional foods—we support local farmers and joined a CSA. We garden in our yard and took over part of our neighbor's yard, too. We feel more connected to the environment and to each other because we spend time together while gardening.

What are your hopes for JVC?

My hope is that JVC can help the JVs better understand sustainability. JVs struggle with the question, “Should I buy organic vegetables or stick to my budget?” How do you help people learn to live out the JVC values in their life without feeling guilty about the choices they make? 🌱

Read more about how Laura and her family live out the JVC values, especially as it relates to food, by visiting www.jesuitvolunteers.org/themagazine.



Welcome, Jim Campbell

God always reveals His plan in due time. I left JVC more than 30 years ago to carve out my career. My grounding in JVC's values was a bulwark as I worked for universities and hospitals, organizations devoted to adults with disabilities or substance abusers. Now, I return to a new generation of talented Jesuit Volunteers. I'm astonished by the growth of the organization and anxious to contribute to its future.

I look forward to meeting all our supporters during the course of the next year and to working with you to ensure JVC remains as formative and positive as it was for me back in 1977.

Jim Campbell was a volunteer in Newark, New Jersey, where he taught and coached at Project Link. He later served on the JVC East board and as a support person in Worcester, Massachusetts.

Each issue of JVC Magazine highlights news and announcements from FJVs. To submit content to this section, write to updates@jesuitvolunteers.org. For additional news, visit www.jesuitvolunteers.org/fjvnews.

News from FJVs

Work & Life

Katy Bradford (*Bridgeport '06*) and husband **Dave Vosburg** (*Bridgeport '04*) moved to Lusaka, Zambia, four days after marrying in August 2009. She works for the Clinton Foundation and he works for Mobile Transactions, a social enterprise. Katy also volunteers with Vision of Hope, an organization that helps girls living on the streets of Lusaka.

•••

Matthew McGarry (*Managua, Nicaragua '00*) received the Swanstrom-Baerwald Award for Excellence in the Service of Faith through the Promotion of International Peace and Development from Fordham University. He is the Country Representative of Catholic Relief Services in Afghanistan and has previously worked for CRS in Pakistan, Sudan, and Zimbabwe.

•••

Jennifer Sekella (*Mobile '94*) graduates with a master's degree in reading from the College of William and Mary in May. She has been working the past four years with inner-city children from Newport News, Virginia. She serves on the state's Reader's Choice Council and is the middle-school representative-elect for the Virginia Association of Teachers of English.

•••

Jeana Visel, OSB (*Chicago '01, '02*), recently made perpetual monastic profession with the Sisters of St. Benedict in Ferdinand, Indiana. She joined the Benedictines in August 2003, a week after finishing her two years with JVC. She is working toward a master's degree in theology at St. John's School of Theology in Minnesota.

Nuptials

Jody Kent (*Los Angeles '02*) married **William Lavy** (*Los Angeles '05*) in September 2010 in Washington, D.C. Will works for the U.S. Department of Housing and Urban Development. Jody runs Campaign for the Fair Sentencing of Youth.

•••

Julie Richards (*Brooklyn, '05, Staff '07-'11*) married Larry Kolankiewicz in October 2010 at Loyola University in Baltimore.



Julie's community members attended the ceremony: **Nicole Anderson** (*Brooklyn '04, '05*), **Mary Kolar** (*Brooklyn '05*), Larry Kolankiewicz, Julie Richards, **Marc Adams** (*Brooklyn '05*), and **Betsy (Fischer) Rayel** (*Brooklyn '05*).

•••

Fran Millar (*San Francisco '01*) married Shawn Smith in October 2010 in Naples, Florida.



Many of her JVC friends joined them: **Beth O'Donnell** (*Los Angeles '07*); **Jason Rupertus** (*San Francisco '01*); **David Hanzel** (*San Francisco '01*); **Brian Tully McLaughlin** (*San Francisco '01*); Fran Smith, **Shannon (McGowan)**

Griffiths (*Oakland '01*); **Kate (Ward) Jorgensen** (*San Francisco '01*).

•••

Yvette Yambao (*Hartford '99, Staff '00-'02*) married Patrick Wachter in June 2010 in San Francisco. Many FJV friends joined her: **Jenny Deines** (*Raleigh '99*), **David Bowles** (*Brooklyn '98*), **Erin O'Brien** (*Chicago '99*), **Andrea Galiette Skoglund** (*Hartford '99*), **Katie (D'Amico) Irvine** (*Hartford '99*), **Kelly Carey** (*Hartford '99*), **Christina Neil** (*Bridgeport '01*), and **Michael Amabile** (*Baltimore '99*).

Family



Jim Monahan (*Raleigh '96*), **Margaret MacDonnell** (*Raleigh '96*), and big brother, Vincent, age 4, welcomed Ekubamariam Martin into their family in January 2010. He was born in Entico, Ethiopia, in April 2009. The family lives in Cheverly, Maryland.

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Mairead (McSweeney) Shutt (*Atlanta '01*) and her husband, Jason, celebrated the birth of their first baby, Truman Patrick, in February 2010.

Creating Community for the Camden Homeless

As executive director of New Visions Homeless Day Shelter in Camden, New Jersey, **Kevin Moran** (*Milwaukee '01*) often reflects on his interactions with the homeless.

While at the University of Scranton, he worked at the Romero Center in Camden, one of the most economically disadvantaged cities on the East Coast. Kevin grew up in suburban Philadelphia and it was his first experience learning about inner-city life and interacting with the poor.

"It doesn't take long to have a dialogue where race and economic barriers fall, to see people as human beings," he said.

After college, he worked as a JV with children at Our Next Generation, where his desire to help people solidified. He earned a graduate degree in nonprofit management and soon returned to the Romero Center as director.

"Without faith, I wouldn't have lasted a week."

In 2009, Kevin moved to his current position. He and others in Camden sought to create a place for the homeless who don't use the shelter system. In January, Joseph House Café opened, giving people a place to go overnight. Kevin offered New Visions' building to get the project launched.

A Jesuit friend once told Kevin: You need to be educated and transformed by the gift that people on the margins have to give. This Easter, Kevin was the confirmation sponsor for a man who lives in abandoned houses in Camden.

"They are touching my life as much as I touch theirs."





801 Saint Paul Street
Baltimore, Maryland 21202



*Kathleen Haser
with the
JVC Baltimore
Community
in 1980.*

Hats Off!

In her three decades with Jesuit Volunteer Corps, Kathleen Haser has worn many hats. She started as a JV in Baltimore and went on to join the JVC East staff, eventually becoming executive director. After JVC reorganized, she was senior program director before taking on her current role as director of FJV relations.

This year, we honor Kate for her 30 years of service to JVC as a colleague, mentor, companion, and friend.

Congratulations!

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