

Blessed Among Us

Servant of God Dorothy Day

Cofounder of the Catholic Worker (1897–1980)

In her youth, Dorothy Day spurned Christianity in favor of the radical cause for social justice. While admiring the charitable deeds of the saints, she had wondered, “Where were the saints to change the social order, not just to minister to the slaves but to do away with slavery?” Yet in 1927 she embraced Catholicism and afterward prayed to find a way of combining her faith with her commitment to the poor. The answer came after meeting a Frenchman, Peter Maurin, who inspired her in 1933 to start a newspaper, *The Catholic Worker*, promoting the social message of the Gospel.

With the newspaper, she also launched a lay movement consisting of “houses of hospitality” among the urban poor. Embracing voluntary poverty and espousing nonviolence, her followers combined the works of mercy with a radical critique of an economic system and the values that gave rise to so much poverty. A consistent champion of the sanctity of life, Day was repeatedly jailed for her protests against war and injustice. Throughout, her life was sustained by a discipline of prayer, devotion to the saints, and her practice of what she called “the duty of delight.” She died on November 29, 1980, and her cause for canonization is in process. For her commitment to justice and the cause of the oppressed, Pope Francis, in his speech before Congress in 2015, cited Dorothy Day among four “great Americans,” who “offer us a way of seeing and interpreting reality.”

“The greatest challenge of the day is: how to bring about a revolution of the heart, a revolution which has to start with each one of us.”—Dorothy Day

Revelation 5

- **Announcements**
 - a. **Advent Retreat this Saturday.** You can still RSVP to come to it.
 - b. **Matthew Bible Study starts Feb. 5, 2020.** Sessions on Wednesday morning and evening.
 - c. **Evaluations on your tables.** You are welcome to fill these out today and give it to me before you leave or take it home and email it to me or fill it out and get it back to me.

- **Servant of God Dorothy Day film**
 - a. Dorothy Day...
 1. Prayed the Rosary daily.
 2. Prayed the Morning & Evening Prayer daily.
 3. Went to Mass each day.
 4. Studied Catholic Social Teaching and lived it.
 5. Along with Peter Maurin, they opened houses of hospitality for the poor and homeless during the depression and long after.
 6. Lived the prophetic teachings of the church that cost her dearly.
 7. In 1942-1943, she took a year in retreat where she withdrew from the daily ministries of the Catholic Worker, feeding and housing people, to not allow the frenzied atmosphere of the country to suck her into its violent spirit.
 8. She led protests against the civil defense drills in New York City. When the city asked people to go into their bomb shelters, preparing for potential bombings, she organized gatherings in Central Park. Eventually, thousands of people began gathering in Central Park during the civil defense drills, so the city cancelled the drills.
 9. On the flip side, a number of Catholic Workers left the Catholic Worker and joined the military in World War II. Dorothy was greatly discouraged by this. Yet, she never allowed a Catholic Worker house to support World War II or any other war. She found it opposed to the teachings of Jesus in the Gospels and the witness of the early Church until Constantine.

- **Opening Prayer**

- **Plan for this final session**
 - a. Go quickly over Rev. 18 and focus more on Rev. chapters 19-22 and spend some time in prayer with the New Jerusalem.

- **Rev. 18 - Dirges over or a Taunt of Babylon (Rome)**
 - a. An angel of great authority comes from heaven and announces the fall of Babylon (Rome) that is really a taunt of Rome for its arrogance, murder, and greed that includes all those who benefited from Rome's imperial wealth: kings of the earth, merchants, and seafarers.
 - b. Put in street language, chapter 18 of Revelation is a liturgy of trash talk from Jesus to the imperial power of Rome.

c. 18:1-8 Oracle of Doom for Rome (called Babylon)

1. The reason for the punishment of Rome is first, her idolatry, making herself god over the living God. What does God do with idols? God destroys them. Basically, God destroys the destroyers of God's people and especially the poor and the oppressed.
2. The second reason is the wanton luxury that the Roman Empire lives in that puts so much of their own people and their conquered peoples in destitution and misery.
3. 18:8, we hear: "Come out of her my people that you have no part in her sins, and that you do not suffer her plagues..."
 - (a) This is not a call for the Christians or non-Christians living in Rome to leave town.
 - (b) Rather, it is a metaphorical call for them to "come out" of Rome by resisting the culture and values of the empire that seduce people into becoming as self-seeking and greedy as the empire is.
 - (c) Thus, the way to do this is through prayer, living sacrificially, embracing the Gospel call of Jesus to care for the poor and suffering by placing ourselves amidst them, fasting, and penitential practices.
 - (d) It is a call to consider how much of the world's available resources that I consume and to not only cut back and share with those who have so little, but rather a call to evaluate the unjust systems of my country and world that favor the privileged and oppress the poor and marginalized.
4. To the bitter end, God's invitation for all those in Rome is to change their ways and turn back to God. God never gives up.
5. That is the goal of this taunt: not to gloat over Rome's demise but to get them to change their ways.

d. 18:9-19 Taunting & Lament of the Kings, Merchants, and Seafarers

1. This section is broken up into three parts, lamenting and taunting these three groups for putting their trust in making their livelihood off of Rome's imperial wealth.
2. This passage is inspired by Ezekiel's dirge over Tyre in Ezekiel 27-28.

3. 18:9-10 The King's Lament

- (a) These vassal kings deplore the fate of the city whose luxury as well as whose idolatry they had shared.
- (b) John, ironically, underlines their self-interest by stressing their care to not be involved in the fate of the "mighty city."

4. 18:11-13, 15-17 The Merchant's Lament

- (a) The self-interest of the merchants is even more pronounced, because they mourn for their vanished trade and not for Rome whose commerce was vast as listed in these verses.
- (b) They describe the wealth and splendor in terms reminiscent of the woman/harlot of 17:4. Contrast this to the terms used to describe the woman and city (bride and New Jerusalem) in 21:9-10. The latter, like the slain Lamb, live out of self-sacrificing love.

- (c) It is this commerce that keeps the majority of peoples in grinding poverty, fighting for what is left.
- (d) Notice the last two commercial items listed in 18:13: **slaves and human livestock**. This is sickening and deplorable. They traded in human lives and this is a grave affront to God who created all human beings and wants them all to flourish. It is totally unacceptable to God and the slain Lamb. Slaves were bought and sold. Human livestock were meant for the games in the amphitheater or prostitution.

5. 18:17-19 The Seafarer's Lament

- (a) Like the previous two groups, the sailors find their self-interests have suffered a dire blow, for the capital of world-wide sea trade was Ostia, the port of Rome.
- (b) Ezekiel 27 portrays the destruction of Tyre – loss of imperial wealth – as a shipwreck, which the sailors would agree with here for Rome.

e. Rev. 18:20-24 The Judgment of Babylon by God (Rome)

1. God's judgment has been given for Rome: death.
2. Why? 18:24, "And in her was found the blood of prophets and God's people, and of all who have been slain on earth."
3. This is the fulfillment of the martyrs' prayers of petition under the altar in the liturgy (Mass) in Rev. 6:10, "They cried out in a loud voice, "How long will it be, holy and true master, before you sit in judgment and avenge our blood on the inhabitants of the earth?"
4. God takes God's time but God does respond to empires that destroy God's people. It may take hundreds of years but God does respond, largely by allowing the empire to drown in its own sin.
5. The western empire of Rome began to fall in the early fifth century around the time of Augustine, which he greatly lamented, for he deeply appreciated the privilege that the Roman Empire gave him as a bishop. It fell for good in 476 AD at the hands of the Germanic tribes, the Visigoths, who came south from, what is now Germany, and did to Rome what Rome had done to them for centuries: murder, pillage, taking slaves, etc.
6. The eastern empire of Rome last until 1453 AD.
 - (a) Constantine moved the capital of the Roman Empire from Rome to Constantinople (what is now Istanbul), renaming it Constantinople.
 - (b) It survived the fragmentation of the western Roman empire in the 5th Century.
 - (c) It gradually became the Byzantine Empire that lasted until 1453 AD when the Ottoman Turks conquered it.

f. What about the American Empire today?

1. Jesus tells us in Matthew 25:31-46 and Luke 16:19-31 that our eternal judgment is based on, not how often I went to church or prayed, but rather how often I reached out to the poor, suffering, and marginalized.
2. Do we realize that we, the United States who are four percent of the world's population, use 40 percent of the world's available resources? Is this just?
3. Not only does Jesus call us to share but he calls us to evaluate our economic systems that keep many peoples in grinding poverty and also create human livestock, that is, human trafficking today.
4. How does God want us to respond? The answer is found in prayer, sacrament, and self-sacrificial living.

Rev. 19 – The Vindication of God's People & The End of the Beasts

a. Rev. 19:1-10 The Vindication of God's People – Hope Floats

1. **This is the perspective of Daniel: when the enemy of God has been overthrown, then God's kingdom appears. That kingdom is starting to appear in Rev. chapters 19-22.**
2. Rev. 19:1, this is a new scene, evidence by "After this I heard..."
3. Rev. 19:1, Hallelujah means "Praise Yahweh." It is used in synagogue worship and in early Christian liturgy but this is the only place that it appears in the New Testament.
4. Rev. 19:1-2, victory, glory and power belong to our God for he has condemned the great harlot (Rome) who corrupted the earth with her fornication (idolatry). God is avenging the blood of his servants.
5. Rev. 19:4-5, the four living creatures, who represent all of creation and the 24 elders fall down and worship God who sits on the throne, for Revelation is adamant: we should only worship God and no creature.
 - (a) Rev. 19:1-4 is a recapitulation of 18:20.
6. Rev. 19:7-8, This is the start of the Wedding Feast of the Lamb who is married to the bride, who is the Church.
 - (a) **Rev. 19:8 -> The wedding gown of the church is simultaneously, a gift from God and the righteous deeds of God's people who have been faithful to God.**
 - (b) **Let's not miss this paradox: salvation is at once a gift of God's grace and salvation by righteous deeds. The bible does not dissolve this paradox but keeps the tension.**
 - (c) Many of them have washed their robes white in the blood of the Lamb – Rev. 7:14.
 - (d) Israel as the bride of Yahweh is a strong theme of the prophets. See Hos 2:16; Isa 54:6; Ezekiel 16:7-8.
 - (e) Jesus refers to himself as the bridegroom in Mark 2:19-20, Matthew 22:1.
 - (f) Paul uses the imagery of Christ and the Church in 2 Cor 11:2 that he further develops in Ephesians 5:25, "Christ loved the church and gave himself up for her."

- (g) In Revelation, those who form the bride of Christ have been redeemed by the blood of the Lamb, Rev. 5:9; 7:14; 14:3-4.
7. **Rev. 19:9, "...blessed are those who are invited to the marriage feast of the Lamb."**
- (a) This is the fourth beatitude in the Book of Revelation.
- (b) **It takes the beatitude of Rev. 14:13 one step further: those who die in the Lord (14:13) are blessed, yet this blessing turns into joy at the wedding feast of the Lamb.**
- (c) This is what makes Revelation a truly hopeful book: following Jesus Christ even unto death culminates in joy that lasts forever.
- (d) **The final, desperate assault of evil – that kills Jesus on the cross, mistakenly thinking that evil has won – only expedites God's victory on the cross.**
- (e) The marriage feast is a common image for the Reign of God, especially in Matthew 7:11; 22:1-14; 25:1-13; 26:29.
- (f) **The marriage feast of the Lamb is the Eucharist. It is Mass that we celebrate on Sunday where the theme is the Paschal Mystery: Jesus' death and resurrection is God's victory and our victory over evil.**

(g) **Evil is never conquered with violence or love by God's followers. Rather, hatred is only conquered through love...love on the cross. The Eucharist, Christ's death and resurrection, is the final battle.**

(h) **Shall we take up our cross and follow? It can only lead to abundant life and joy, even in death as Jesus' death leads to new life for us.**
8. **We get three images of women in the Book of Revelation:**
- (a) **The woman clothed with the sun in Rev. 13** who is at one the Church and Mary, the mother of Jesus, the Lamb.
- (b) **The harlot enthroned on many waters in Rev. 17** who is Rome, the Roman Empire, the Beast who gets the nations of the world drunk on her wine of fornication.
- (c) **The bride of the Lamb at the wedding Feast** of the Lamb in Rev. 19.
9. **Rev. 19:10, then John, overwhelmed at this vision, falls at the feet of the angel to worship him and the angel strongly reprimands John** and says that he/she is a fellow servant of John's and to only worship God. Revelation never misses a chance to reprimand any creature that worships another creature rather than the One who sits on the throne.
10. **God's justice is coming in this chapter. God's mission in Christ through the Holy Spirit is to remove all injustice in creation. As it happens, we are to celebrate it by worshipping God.**

11. **This celebration that conquers evil is the Eucharist. The celebration in which we thank God for conquering evil is the Eucharist. The Eucharist is timeless. It is the final battle.**

b. Rev. 19:11-21 The End of the Beasts

1. Rev. 19:11, heaven is wide open -> something big is about to happen or is happening.
2. **This is the proleptic vision (what is about to happen as if it has already started and happened, like it is timeless), found in Rev. 14:14-20; 16:12-16; 17:12-14 is now happening, has been happening, and will happen forever: it is the life, teachings, healings, feedings, death, and resurrection of Jesus Christ that is celebrated in the Eucharist.**
3. Rev. 19:11, a rider on a white horse whose name is Faithful and True and judges in righteousness and makes war.
 - (a) Faithful and True – see Rev. 1:5, 3:7; Isaiah 11:3-5; Psalm 96:13
 - (b) This prophet or Messiah of God judges in righteousness and makes war.
 - (c) Makes war? With the cross.
4. **Rev. 19:12-13, every phrase about Jesus, who is the rider on the white horse, adds something to Jesus' character and function.**
 - (a) "His eyes flamed like fire" – Rev. 1:14; 2:18.
 - (b) "Many diadems" – the dragon wears many diadems in 12:3 and the beast ten diadems in 13:1. These many diadems represent a royalty beyond any earthly sovereignty.
 - (c) "Clothed in a cloak dipped in blood" – See Isaiah 63:1-3; Wisdom 18:14-16. This resonates with the blood atonement of most books of the New Testament.
 - (d) "Word of God" – the stern warrior of Wisdom 18:15 who is God's all powerful word coming from heaven to slay the first-born of the Egyptians, the first-born of the empire oppressing God's people.
5. Rev. 19:14, "the armies of heaven" might be angels but are probably more likely the faithful followers of the Lamb who have washed their robes white in the blood of the Lamb.
 - (a) They are "called and chosen and faithful" of Rev. 17:14, the companions of the conquering Lamb.

- (b) **The coming of Christ on the cross is God's response to human evil and oppression which truly confounds the world and even the Church after Constantine.**
- (c) **See Christ on the cross as he is dying, when he loves his enemies and prays for his persecutors, Jesus said, "Father, forgive them, they know not what they do." (Luke 23:34) Jesus loves his enemies, forgives them, and prays for the Father to forgive them – all in the same sentence. Stunning! This is how God fights evil.**
- (d) **Thus, his followers are called to do the same.**
- (e) **Why? Even the church, the Body of Christ, is consumed with possessing worldly power and it is blind to the power of the cross of Christ.**

6. Rev. 19:15, **“from his mouth came a sharp sword”** that is the sword of the prophetic word that cuts through to the human heart, at once, calling it to repent by embracing the truth and hurts deeply because it reveals our sin to us, that is, the sin of seeking worldly power.
 - (a) See Rev. 1:16, 2:12; Isaiah 49:2; Hebrews 4:12; Eph 6:17.
 - (b) **Hebrews 4:12 is so powerful, “Indeed, the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart.”**
7. Rev. 19:16, “King of kings and Lord of lords” -> a clear front assault to the claim of the Roman emperor. Jesus is the King of kings and Lord of lords and not Caesar.
8. **Rev. 19:17, “Standing in the sun...midheaven” and “the great banquet of God” -> See Ezekiel 39:17-20, this is the final battle that is the cross and resurrection of Jesus Christ that is the Eucharist, the great banquet of God.**
 - (a) **Nothing conquers evil like the blood of Jesus Christ and his followers.**
9. Rev. 19:19, “the kings of the earth” gather for battle with the Lamb and his followers at Armageddon, “the mountain of Megiddo” which means defeat for them. These are the same kings mentioned in Rev. 1:5, 17:2, 18:3.
10. **Rev. 19:20, “The beast was captured...”**
 - (a) See 2 Thessalonians 2:8, “And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and render powerless by the manifestation of his coming.”
 - (b) I suggest that the breath of Jesus’ mouth is his expiration when he dies and gives up his spirit.
 - (c) Jesus is most fully the Messiah, in Mark’s Gospel for example, when he dies and the Centurion at the foot of the cross proclaims: When the centurion who stood facing him saw how he breathed his last he said, "Truly this man was the Son of God!" (Mark 15:39).
 - (d) The Lamb defeats the Dragon by becoming the victim, by surrendering his life.
11. Rev. 19:20, The beast and false prophet are not cast into the abyss, which is a place of detention, but rather they are cast into the lake of fire, that is a place of annihilation.
 - (a) The lake of fire is the place of final punishment where the beast or person comes face to face with their own sin and realize that they cannot save themselves. They are burning up because there is no hope. They are stuck eternally in the sin of pride, thinking that they know better than to seek God’s mercy and love.
 - (b) See Rev. 14:10; 20:10, 14.
12. Rev. 19:21, the followers of the beastly leaders are slain by the sharp sword of the rider on the white horse and thrown into Sheol where they await the fire of judgment (20:12-13) only to be thrown into the lake of fire (20:15).
 - (a) **The image of hell here is not meant to be taken literally as a perpetual fire. As we will see in Rev. 20:10, this is not a consuming fire. Rather, it is tormenting place day and night that never ends.**
 - (b) Rather, hell is a place filled with God’s love and mercy, yet it torments me to be there because I still think that I can save myself, making myself like a god to be worshipped.
 - (c) This envy and longing causes me to burn up in misery, seeking something that is truly impossible: salvation by seeking my own self-image and self-preservation, as if my current state is somehow holy. This is the power of sin blinding me from God’s

- truth that only the sharp sword of the rider on the white horse, the Word of God, can free me from, if I am open to his Word that is inextricably tied to his cross.
- (d) Some saints and theologians throughout Christian history believe there is a way out of this pride-filled hell: repent and allow God's mercy to embrace you.
 - (e) St. Gregory of Nazianzus and St. John Henry Newman believed that heaven and hell might be the same place: it is how we respond to God's grace and mercy that makes it heaven or hell.

Rev. 20 – The End of Satan

a. Rev. 20:1-10 – The End of Satan

1. Two events are juxtaposed here: the overthrow of Satan in two phases and the 1000 year reign.
2. It follows chapter 7 of the Book of Daniel with its two phases of Dan 7:2-14 and 7:23-27. The first is the condemnation of the dragon that coincides with the moment of judgment when dominion is given to the “one like a son of man.”
3. In Revelation, any power that the Dragon, Satan, had now passes to Christ and his faithful followers who will rule with him for 1000 years.
4. A thousand years is not literal. Rather, it means a long, long time, perhaps, until the Second Coming.
5. The faithful who rise in the first resurrection will rule while Satan is bound for 1000 years.
6. **In 20:6, we get the fifth beatitude in Revelation:** “Blessed and holy is the one who shares in the first resurrection. The second death has no power over these; they will be priests of God and of Christ, and they will reign with him for the thousand years.”
7. Notice in Rev 20:10 that the Devil, beast, and false prophet are not consumed by the lake of fire, but they are tormented day and night forever. Tormented by what? Their pride, thinking that they could be like God and save themselves.

b. Rev. 20:11-15 The Last Judgment

1. The great white throne is similar to the white horse and the one who sat upon it in 19:11.
2. Heaven and earth have been contaminated by human sin. Thus, they must make way for the new creation in 21:24-26.
3. 20:12, the dead spoken of here are not the faithful who have been vindicated already.
4. Books are opened as in Daniel 7:10 where books are opened that contain a record of the deeds of all the living.

5. The book of life is the authoritative book that is found throughout the bible: Rev. 3:5; 13:8; 17:8; 10:15, 21:27; Dan 12:1; Exodus 32:32-33; Ps 69:29; Malachi 3:16; Luke 10:20; Phil 4:3; Heb 12:23.
6. 20:13, the sea gave up its dead names the general resurrection of all people and creation. Everyone has to be judged.
7. 20:14, Death and Hades being immersed in the lake of fire parallel the beast and the false prophet being immersed in it in 19:20. God has control over all things including death and Hades.
8. The second death (2:11; 20:6; 21:8) is identified here with the lake of fire.
9. In 20:15 and 21:8 do we find human beings being judged and cast into the lake of fire if they name was not found in the book of life.
10. God gives us the gift of free will and expects us to use it wisely to serve God and God's purposes.
11. **Salvation in Revelation and the entire bible is a paradoxical tension of being redeemed by the grace of Christ's blood (5:9; 7:14 and most of the New Testament, especially Paul's letters) and being judged by our deeds (Rev. 20:15; 21:8; Matthew 25:31-46; Luke 16:19-31).**
12. **The bible does not try to resolve this tension of salvation. We should not try to resolve it either. We are saved by God's grace and by our works.**

Rev. 21 – 22:5 The New Heaven & New Earth – The New Jerusalem

a. Rev. 21:1-8 The New Heaven & New Earth

1. Let's pray with Rev. 21:1-8. Please repeat words and phrases.
2. Creation has been radically transformed and it is coming out of the sky and being placed on the earth as the new creation where there is no more evil or sin.
3. This is the passage that we often hear at funerals.
4. God renews the faithful forever in the new covenant who are sealed in God's love and protection forever, and the sinners end up in the lake of fire.
5. This is what you get if you are faithful to the end in following Christ.

b. **Rev. 21:9 – 22:5**

1. This is a highly detailed description of the New Jerusalem that is quite similar to the temple in the Old Testament and in Ezekiel, who was a temple priest.
2. Yet, this is a city without a temple with a wholly redeemed humankind. God and the Lamb reign but not in a cultic sense of the OT temple or the church's setting for Mass today. Rather, they dwell in the midst of the people and in some sense, God and the Lamb are in union with the people.
3. There is a great contrast between the New Jerusalem, the bride of Christ, and the great harlot.
4. What do we make of the "kings of the earth" in 21:24? Were they not the ones mourning the destruction of Rome, the great harlot, and fighting the Lamb and the Lamb's followers?

c. **Rev. 22:6-21 Epilogue & Conclusion**

1. The Book of Revelation starts with John receiving a revelation from Jesus Christ in chapter 1 and then Jesus gives the letters to the churches in Rev. chapters 2-3.
2. Who is speaking to John in this epilogue and conclusion? Who is the Alpha and the Omega here? Who is coming soon?
3. **22:7 is the sixth beatitude in Revelation:** "Behold, I am coming soon." Blessed is the one who keeps the prophetic message of this book."
 - (a) This is similar to the **beatitude in 1:3**, "Blessed is the one who reads aloud and blessed are those who listen to this prophetic message and heed what is written in it, for the appointed time is near."
4. 22:8, John is warned again about angel worship, which Paul dealt with in his time (See Colossians).
5. **22:14 is the seventh and final beatitude:** "Blessed are they who wash their robes so as to have the right to the tree of life and enter the city through its gates."
 - (a) It also is similar to the beatitude in 1:3.
6. These beatitudes in Revelation are the central message of the book: be faithful in following Christ to the cross, that is, heed what Jesus Christ tells John and the second death will not have any power over you.

Revelation Bible Study Feedback – Dec. 10-11, 2019

Please respond to the following. You are welcome to leave this with Jay after the final bible study session or email him your feedback at jlandry@stcatherinesiena.org . Please use the back if you wish.

1. What is or was helpful or meaningful about this Revelation bible study?
2. What is or was not helpful about Revelation bible study?
3. What could be done to improve this Revelation bible study?



- ✚ **Join us** for an exciting **bible study** on **Matthew's Gospel** with **Jesus as the long-awaited Messiah**, turning the values of the world upside-down.
- ✚ Jesus offers the **Sermon on the Mount** in Matthew, with **God the Father's wisdom teachings, setting us free to love.**
- ✚ **Jesus** commands us in Matthew **to make disciples of all nations.** **This gospel is the roadmap for how we make disciples.**
- ✚ Offered on **Wednesday mornings** (10:00 – 11:30 am) & **Wednesday evenings** (6:30 – 8:00 pm) in Marian Hall at St. Catherine of Siena, 1150 W Centre, Portage, MI, 49024.
- ✚ **First session** is Wednesday, **Feb. 5.** **Last session** is **April 8.** Led by Jay Landry. This study will be livestreamed, recorded, and posted on the parish website.
- ✚ **Small group options are available to do this in homes.** Please see Jay for details.
- ✚ Please RSVP to Jay (jlandry@stcatherinesiena.org, 269-978-2331) by Monday, Feb. 3. Early RSVPs are appreciated.
- ✚ Child care is available for the morning session. Please RSVP to Jay for it by Jan. 29.
- ✚ Everyone is welcome. Please bring a bible and invite a friend or family member to come along.