

## Podcast November 25th Community 2

Malcolm: Welcome to the Happy are you Poor podcast, this is your host, Malcolm Schluenderfritz, and today my guest is Peter Land from Philadelphia. Good Afternoon, Peter!

Peter: Good Afternoon, Malcolm!

Malcolm: I'm glad to have you back again!

In our last podcast, we talked about the importance of community, and what it is; especially its importance for evangelization. Today I'd like to talk a bit about where this project comes in as far as building community. We're not trying to start a community, as such; we're trying to catalyze the development of community by others, by providing a conversation and by providing resources and ideas on this website here. Some communities in the Church and elsewhere are very scripted, they're very top-down: some central organization providing an exact blueprint for local communities. And I think that can be dangerous, because I believe that it's important for community to be organic, to be unscripted and growing from local characteristics, local particularities. What can go wrong if the community is not organic? What are some of the risks that could be run?

01:48 Peter: Well, there can be an abuse of power, for sure; people can take advantage of others when it's not a mutual organic effort, or an organic flowering of something people desire and agree upon. I know when there's a top-down approach to anything, one can feel like one's voice is not being heard, and there could be a fear of raising concerns, raising questions about some of the decisions that are being made that are not involving other people, not involving everyone. And I think that's one of the dangers of it not being an organic development. An organic development would naturally include everybody's voice, everybody would get a chance to share, there would mutual respect; there wouldn't be, perhaps, laws laid down from a central power, or just from a particular person. And I think out of that comes a sense of mutual investment, mutual desire to be committed to something, as opposed to a fear-based mentality that requires a person's submission in order to participate.

03:36 Malcolm: One other reason that an organic community is essential, is that a lot of community building attempts which start in a more scripted fashion are over ambitious. They commit to a lot . . . a lot of intentionality; and of course we need a certain amount of intentionality: that's one of the tensions here between being organic/being intentional. I'm thinking of a community that a friend was part of. They all lived on the same property in three or four different buildings, there was two or three couples and some retired folks and a bunch of young people; and they had community meals, they had community prayer times every day, a

very intentional and intense experience. And it was good, but it was . . . it became impossible to stay the pace. They ended up, after some of the people had to leave the community and things weren't going so well, they actually ended up scaling back the level of commitment that was required of each individual, and the result was actually a lot better. The community *worked* better when they didn't have quite such high expectations. So when you have a group of people sitting down to "found" a community (and by that very language it is already not an organic attempt) the temptation will be to let one's idealism run away from one's practicality. One will end up creating the same kind of artificiality that we're actually trying to get away from in the world, the same kind of imposed structures, even if one imposes them on oneself.

05:33 Peter: Yeah, I remember spending time with a guy in Washington, the state of Washington, who was seeking to establish a community of lay Catholics, an intentional community of Catholics. And it struck me: he spent so much time in writing out the constitutions and the rule of the community. And yet he had no actual members. So he was spending hours upon hours pouring over material from Church documents, and putting together something very beautiful, but at the same time very ideal, very abstract, very much like a blueprint, but what I was finding was that he didn't really have authentic relationships with anyone who wanted to join this community. It was all kind of in the future. And it made me rethink how communities develop. A lot of religious communities, for example, really developed organically around a central charismatic figure, like . . . I mean, just going back to the beginning, to Jesus and his Apostles. They *followed* him. And they walked with him. And in succeeding centuries, religious founders, they didn't all really set out to found a community, they simply were living a life that was attractive, and that others were . . . that others gravitated to, and it happened I think in the midst of *friendship*. People coming together and spending time together. And I think that's really a great way to look at an organic development of community that's founded on relationships, and friendships, and close ties, fidelity, loyalty to each other, commitment, investment, all the elements that make up even just a family life. A *healthy* family life. I think that can be applied to community, and as people more intentionally walk together, they can I think agree upon things that they want to commit to. So I think that it does . . . it is something that gradually happens, but at the same time becomes more intentional over time.

08:08 Malcolm: And there is a tension too between being intentional . . . you know if you start out with a bunch of rules like your friend, you might, I guess, *eventually* find some other Christians, some other Catholics, who are willing to follow the rules and become the community. But it [almost] certainly excludes anyone who [just] happens to already be living in your geographic area, your

preexisting surrounding community, because they are *almost* certainly not going to be interested in following a bunch of rules. And if we see ourselves as evangelizing, through the experience of community, there has to be a large place just for providential encounters with those around us. And so in one sense, any community project that's for the sake of evangelizing has to have two poles, or two aspects, with a continuum of people in between: one pole being the intentionality of trying to live out the Gospel in friendship, to support one another, and the other pole being people who are being reached out to. But every individual falls somewhere along that continuum, probably most people will not end up at one pole *or* the other pole. I've often thought that in a really good healthy community of the sort that I would like to see established, there wouldn't really be any sharp boundary between those who were evangelizing, and those being evangelized, there would just be this gradual change in level of commitment to the community and level of cooperation with the mission of the project. It would be hard to tell who just happened to be there, and who were members. In fact, that there would not be, as such, a distinct class of "members," because that's already starting to become somewhat more artificial.

10:25 Peter: There's not so much an in-circle and an out-circle, or insiders and outsiders, but more of an inclusive mentality; is that what you're saying, Malcolm?

10:40 Malcolm: Yes, that would probably sum it up pretty well.

10:46 Peter: I think for me I recognize or I believe in the importance of a core group. People who are all in, so to speak. Around which that surrounding community can develop. It seems to me that unless you have a few people who are really regularly and deeply committed, something like that Apostolic band that followed Jesus, then attempts at community will continue to fall short. It seems that you need a nucleus, out of which things can grow . . . and people can come and go. I mean, I don't think in a healthy genuine community that everybody needs to be 100% committed to whatever . . . however the life is that the community is living. I think there's a real place for people . . . and that's the beauty of the parish and church, that some people are more heavily invested, and some people don't have the time or the resources to do that, but they're benefiting from those people in the inner circle [who are] bringing the fruits of their commitments, their investment, to a wider circle that perhaps . . . that communities are not reaching. So I think that there's intersecting circles that can happen in a very healthy community. But at the same time that before you can start to . . . I don't know . . . expecting an organic development . . . I think there does need to be a group of people who are on the same page, and share a similar vision, and share similar values, are willing to share their *lives*, on some

level. I don't think that means we all move into the same house, but that there is an intentionality to cultivating an authentic community that's rooted in Christ, for us, as Christians.

13:10 Malcolm: That's true, I think if we all sat around and waited for something to happen, we're going to be disappointed. I know that's what I've felt for a long time, you know, I wish something would develop, but unless someone makes some sort of move that will catalyze development of a community, it's just not going to happen, it's not going to come together by itself. And so then we really do have two separate but related projects that we're talking about. So on one hand the question is: what are some ways in which we could catalyze that first core group; and then, once that core group has been assembled, how do they catalyze growth in the wider community around them, becoming a sort of hub, or a soul of a wider reality.

14:13 Peter: Well, I think evangelical churches offer something of a successful model in cultivating community, in that they have their Sunday worship gatherings in which everyone's welcome, but during the week they really invite their members or their congregation to participate in small groups, that meet weekly in people's homes; usually there's a host family, or a host couple, and they get together often and share meals, as well as reflect on scripture together. *They share their lives.* And meeting in a home with six to eight or ten other people, it's a very intimate encounter. There's a great opportunity to share what's going on in one's life, and to listen to the needs of others, and to grow as this little family. So small groups I think, small groups that meet in homes, going back to that Early Church model, I think provides a really valuable opportunity for us to cultivate community from the get-go. Along with . . . and there's elements of that small group that could be expanded upon: praying together is something that I think really binds us together. You know, binds us together in the Grace of God, something that's beyond and above ourselves. People can come together for board game nights, can come together to watch football games on TV, people can come together in their homes for a lot of different reasons; but unless it's rooted in a spiritual reality, and in values that transcend this world, I think it's a very feeble type of gathering, type of community. So praying together, I think, really helps create a bond among those people who are coming together. And then I think along with that is just healthy recreational time. You know, sharing a meal, going outdoors; I think getting outside together plays a huge role in helping to get to know each other. Ultimately, I think time is the major factor in cultivating a core group of disciples that will grow together as a community. Time well spent, time not spent as the world does, time that's spent on things of eternity, and in giving back to the world around us. I think it's something we've talked about before: when we're serving other people together, and there's a purpose outside

of our gathering, apart from our own spiritual edification, serving the needs of the world around us, or the people in our own neighborhoods, *that* I think can create an incredible sense of solidarity, not just amongst ourselves, but with the people who live close to us.

17:49 Malcolm: That's true, time is a very important factor, and one of the reasons we lack community is because everyone is so short on it, everyone has all these different obligations, and preferences, all these things going on in their lives, which make even the meeting of a study group, say every two weeks . . . sometimes very difficult to assemble people. And on a longer time scale it will probably take *years* to build a real community spirit; since the average American moves at least once every ten years, the longer timescale is also difficult. I've been part of study groups and other small group projects, and the people turn over so fast due to moving and other factors that it is very hard to form that community [spirit] in them. It can be difficult to get something to "stick". And then I think another aspect is spacial relationships. Ideally the people involved would come from a pretty close geographic area. Because once you get more than a few miles away from one another, getting together becomes more and more of a burden. So on groups I've seen where the people are all coming from across the Denver Metro, there's a real difference in how organic it can be as well. If the people involved are living within a block or so of one another they can "drop by." As soon as someone is ten miles away, twenty miles away, people are not just going to drop by as easily when they have a little bit of time. Sharing life together demands both of these, the time aspect that you brought up and the spacial aspect, but they are both difficult to achieve in today's culture.

19:59 Peter: Yeah, great point Malcolm: the problem of continuity of relationship to people and to places. Because people's allegiance to their own interests . . . and often economically to the companies they work with. Sometimes companies will ask people to move to another location; I think of the military, families in the military are often being transplanted every couple of years beyond any decision of their own. Our culture at times makes it difficult to remain rooted in one place. So there needs to be, I think, a value for that and a decision for that, a decision that I'm going to plant myself here . . . and if I lose my job we'll make something work, I'll find another way to make ends meet. I'll find another job *here*. It may not be what I've been trained to do, but I'm committed to being here, and committed to the people here. I think some of this touches on the formation of disciples, Christian disciples in particular; you know, we need formation in certain values, the value of community and what makes it possible . . . and developing an interior life that makes community possible as well. I think that's a very important point: if we're not growing as disciples and cultivating a life of virtue, a life of prayer, a life of reflection and openness to others, service to others, we lack the

capacity to enter into community and enter into the values that community not only embraces, but somewhat requires in order for people to enter into it. This need for formation in the modern world is deeply important, formation in our spiritual lives . . . in a seminary they focus on four pillars of formation: Human, Intellectual, Spiritual, and Psychological. And then a fifth one is formation in Community life. I think what you're saying, Malcolm, brings up this importance for me: that unless people are taking their spiritual lives, their interior development seriously, and [place] value on the things that comprise community life, then it will be very difficult for people to be committed to openness and relation to others.

23:10 Malcolm: A point you touched on is that the community has to make it possible for people *to* stay put. Since the community needs at least a certain level of continuity, the community has to attempt, at least, to make it *possible* for people to stay, and to emphasize the importance of staying in a given area, if one can. And one of the reasons people don't, sometimes, is family calls, family obligations that may take them across the country. Maybe they have to go and care for elderly parents, maybe they need to move close to some relative for a certain reason. That brings up a wider issue: often in community building attempts, the requirements and duties towards one's family, (whether one is married or single,) can come into conflict with community building attempts. And there can be different detrimental situations: the detrimental situation in which the involvement with one's nuclear family is so all pervasive that there no time for community building, but then I've also seen the opposite, where community building becomes so aggressive, or "invasive" in peoples lives that their family obligations suffer. And it is difficult to balance the two. One thing I've been thinking about, as far as helping people to make the time to grow a community, is that we have to *replace* something in their lives. We have to replace something they are already doing with an *equivalent* that will build community at the same time, so that our project doesn't become just "one more thing" in already overburdened life. A good example of course is just the parish. Every Catholic is going to be attending Mass at least once a week, and that could and should be a community building opportunity. But even other things . . . so let's say that . . . everyone has to shop. If a community developed a food coop where they purchased foods in bulk together and distributed them, then the time spent shopping can be redirected to being a community building opportunity, without providing another burden. So because lives are so full, especially for families with children . . . there are all these different things that they have to do. And at least some of these different things, if we can come up with alternatives within the community, can pull as much of life as we can *into* the boundaries of the forming community, I think we will be more successful than if it's one more burden.

26:39 Peter: Yeah, it makes me think of FOCUS, the organization of missionaries for college students across the country. And one of their priorities as missionaries is simply spending time with those they are trying to disciple. It doesn't really matter what they are doing; the importance is spending time together. I begin to realize that missionaries were just inviting people into their everyday activities, things they had to do, like food shopping, or they wanted to make a part of their lives, like working out. Whatever it might be that was a part of their daily lives already can become opportunities for a community building or relationship building experience. You know, I think about that. There's certain things that I love to do and that I will do no matter what throughout my week. One of them is just going for walks! I love to go for walks and I find that it's valuable whether I go alone or with another, but I see it as an opportunity to invite somebody to join me for a walk, and it brings an added element when I do. Then there's just the simple act of eating! I don't know how many people in America eat alone. But every meal becomes an opportunity to spend time with another, and not just one person, maybe a group. So things that we are already doing . . . for me, it's also prayer. Morning, evening, night prayer, these are part of my daily routine, and while right now, I don't have an opportunity to invite others to join me, in the past I have, and it's a great opportunity. Even though we're not directly talking to each other, it's almost more valuable that we're directing our words and our hearts to God, together. So I think of community beginning in those ways, Malcolm, as simply ways in which we can share our lives with another and not, like you said, just add another thing to our life, but rather enrich our life with a deeper quality that comes through relationships. With other people joining our life and with us joining in the lives of others, the things that *they* love, the things that *they* enjoy . . . so that there's a sacrifice on some level, to make these things happen.

29:28 Malcolm: Your mention of walking together reminds me of something I did last summer: I decided to set up a walking pilgrimage to the local Cathedral. It was about seven miles, and there were four or five other churches along the way. All along pretty much one urban street, and for most of that street's length it was a pretty nice street to walk on, a pretty good environment. So I got about fifteen people together and we set out one morning, stopped at one of the parishes for Mass, and ended up at the Cathedral. Now that of course is a more intentional thing that could fall under the category of "one more thing," but a lot of people include a certain amount of planned exercise into their lives, especially on weekends, and if this is billed as a way to do that, while growing in community, that can be a sort of replacement. And another thing that I've recently been a bit involved in: the local Knights of Columbus were working to help elderly people by raking leaves for them. Something that had to be done, and that many people would have hired out if they could afford it, but instead some people got together, went over to their houses, and raked up their leaves and did other work. And this

idea of including people in the community touches on kind of a difficult concept, that the Church, in what she does, is supposed to have a preferential option for the poor. But the people who are interested in these sort of community building attempts will mostly (at least in my experience), be middle class and somewhat intellectual, have these sorts of interests in community building, radical living; whereas we need to bring the poor in, but it can't just be us *ministering* to the poor. I mean, it is important to minister to the poor, but if it is we, the suburban Catholics, who go and "help the poor," and then go back to our suburban lives, whether they include a community aspect or not, that's not . . . the poor have to somehow be *part* of the community, but that can be difficult, in bringing them in in such a way that they would not feel patronized or out of place. I'm currently looking for a location for a community garden that I want to build community through, and I could either put it in a poorer neighborhood or in a more upscale neighborhood. And if I don't put it in a poorer neighborhood, poorer people are not going to come into more upscale neighborhoods to participate in the project. They're less mobile, and would be less likely to do that than richer people, who might come anyway even if it wasn't in their neighborhood.

33:06 Peter: Yes, so it brings up the point, Malcolm, of the importance of place, and where we live in order to grow community. Especially if we want to be a people that are mindful of the poor, but also in solidarity with those who are less well off as we are, as we are called to be. Men and women not only *for* others, but *with* others. And the difficulty of doing that from American the suburban America, kind of segregated in a way from the poverty and the messiness of low income areas in our country. Especially in our cities. So it makes me think . . . I've lived in Philadelphia in different neighborhoods, and the most recent one I was living in was by far the poorest neighborhood I had lived in in the city. And what I found there was that in proximity with others a lot of boundaries break down. In daily contact . . . one of the things about poverty is that people don't . . . in not having a lot of things, or a big house, or lots of cars, people are more apt to go outside, and *be* outside and play; you see the children on the streets, riding their bikes . . . yeah, they might be getting into trouble, but they're around in the neighborhood. In suburban neighborhoods . . . I think of my parent's neighborhood where I was raised, and now . . . I mean as a child I was always out playing sports in the streets, but now it's rare to actually see children outside. Even though the neighborhood is full of families, people are not outside and so you don't get to know them that much. And so something like a community garden that allows suburbanites to grow food—I don't know how well it would cultivate community vs. in a city neighborhood where people are already coming together but it [could] give people a greater purpose, a way to connect, something to be invested in. And it gives us an opportunity to work hand in hand with people from different backgrounds, socioeconomic classes, and to share the



Gospel with those people in need. And those people who perhaps have a greater *receptivity* to it.

36:07 Malcolm: Yes, we don't want the project to become sort of a Christian "White Flight" project; you know, "get away from things," build our "ideal suburban life", because suburban life is already too isolated. And that . . . there's this aspect that I wanted to touch upon, which is how our project relates to the phenomena of "prepping." In some ways, preppers are also trying to build a different community. They're worried about the way the world's going, so they want to find a secure location, usually rural, and stock up, build skills, usually find at least a few other people to share their hideout with them, so that when everything falls apart they'll be OK. And the reason I bring this up is because in one sense, the prepper is the material equivalent of the spiritual tendency we talked about in the last podcast, where people build a community out of spiritual fear of the outside world. The prepper is just doing it out of a *material* fear of the outside world. And in one sense the prepper is just a suburbanite taken to the logical conclusion. Try to become as remote as possible from other people and all their problems, have as detached of a life as you can, and save up as much "stuff" as you can to protect yourself; with the prepper it tends to be seeds and guns and storable food, but the suburban dream includes saving up for retirement, stocking up a lot of material wealth that supposedly will enable one to have an individually good life even if everybody else is in trouble. And therefore the suburbanite or prepper are in one sense the opposite of what we're trying to do, and yet at the same time, our community building attempt probably will provide a lot more spiritual *and* material security than the suburbanite or prepper with their individual preparations.

38:42 Peter: Yeah, I think it's a great point, Malcolm, that community provides security, because *people* provide security. People look out for each other. People are there for each other when something goes wrong. People provide psychological support that our isolation in suburban areas or rural areas does not. There are various intentional communities that I've met that have told me that they don't have a health care plan here; they *are* the health care plan! They have people who have studied and are somewhat knowledgeable in the medical practice, but they generally just take care of each other. So when somebody gets sick, there's no going to a hospital; they cared for them in their sickness, in their weakness, and hopefully nursed them back to life. I think you could take that theme of health care and apply it to community, and also explore other various themes, like food security; multiple people are working together to provide food. We don't have to be stocking up so much, our own storehouses for ourselves, for years in advance. But I think community does invite a sense of moving forward in faith. And trusting, you know there has to be an element of trust in abandoning

one's personal securities that come from a more segregated and isolated life. And that's where I think the Gospel really comes into play. Jesus invited his Apostles to leave behind their livelihoods and their business practice and their immediate circles; even their families, and [they were] not sure, you know, how they would survive from one day to the next. But they had each other. And I'm sure, of course, just following the Lord was consolation in itself. But for us, I think there has to be this sense that we're not going to know how things are going to turn out. We have to be invited into this walking in faith in which we're letting go and leaving behind some of the things that prevent us from entering into a deeper relationship with each other.

**41:33** Malcolm: I would agree. And the only danger, as you touched upon, is that if people are initially presented with this call to leave everything and follow *Christ*, it can end up becoming instead "leave everything and follow me," or us, we the community. Whereas Christ was able to go and just call people, it was probably much faster than anything we could replicate; *over time* ideally one would become and more and more likely to lay one's life down for the friends. And that laying down of life; when Christ spoke of it, it is usually taken to mean actual death. But in a community, in one sense, in a *true* community, one is constantly laying down one's personal life for the life of the community. And if that happens organically, gradually, as the community develops, that's a beautiful thing. But if a community tries to take a raw group of people and get them into the sort of emotional state where they make that commitment in a formalized way, then it can become very ugly, it can become very manipulative. So that in one sense, if it happened correctly, one would just wake up one day after many years and realize that this community meant everything to one. That one's own identity had become part of the community identity, but there would be no point along the road that one could see that there had been this transition point from one to the other, from providing one's security and purpose in one's individual pursuits, to finding one's security and purpose in the practice of a certain kind of community. A friend of mine told me that we are such an individualist culture that our attempts at community building can sometimes be fraught, because even when we're trying to get rid of our individualism, our individual assumptions can get in the way and hamper them. That we can think that we can now make an individual choice to belong to this community and "There! Now *that's* done! Now I belong to this community, I made a decision." But that's still a very individual way of looking at it; the focus is still on something that *I'm doing* now. Whereas if a community grew organically it would be more something that *happened to one* over time.

**44:33** Peter: So the question is, how do we develop organic community? As we do talk about this, I'm realizing more and more the importance that our

relationship with Jesus be at the center of any authentic community building project. Because without Christ, I think we're easily shaken and easily reduced to our own desires, our own wants, our own preferences, or hampered by fears and concerns and insecurities that life in community will bring up. I know it takes time to build relationships, but it also takes a capacity, a spiritual capacity to enter into the life of another, growing our spiritual lives in a way that makes other people necessary, other people valued in our lives, so it's not just about me. We've become, I think . . . in American culture life can become *all about me*. What I want, and when I want it, how I want it . . . what I want to buy today. You know, any community invites a radical change in perspective, or at least . . . how can I orient my life within this framework that has, maybe, some kind of restrictions, but also provides and invites a lot of growth as a person, it brings a lot of joy; some times I think people are missing out on the joy of belonging to something beyond themselves. By focusing on the pleasures of their individual preferences. I think we end up living very hollow lives. Hollow and empty. And that's why we constantly need to be purchasing from Amazon Prime: two day delivery, you know, what's next? But community I think, invites a life that is no longer just about me. Like you're saying we can't just be focused on a particular group, but we have to be open to a wider community and open to people beyond our immediate circle, people that we can immediately relate to. And I think that's what's also difficult in America: life has become increasingly segregated, especially through technological means, we can continually choose the people we want to spend time with, year around, the people who share our worldview, whereas your traditional neighborhoods and small towns put you in contact with people from different places, and different walks of life. So a number of challenges are raised, I guess, about this project, but good ones, good ones to wrestle with, good ones to be contemplating. A word that comes to mind is that famous line from Socrates: the unexamined life is not worth living. And that might unfortunately be the case for a lot of people, that their lives are unexamined, they are living unreflectively, unconsciously, going through the motions, not even aware of the various forces that are acting upon their lives, upon their souls; that's why advertising is so incredibly successful. People are being manipulated in ways that they don't even *understand*. This will be one of the great fruits of this podcast, that it will simply invite all of us to reflect on patterns of life, in our culture and in ourselves . . . obviously they are deeply intertwined, and how we can begin to break out of these patterns and take baby steps. As opposed to . . . Malcolm, I think you're bringing this point up, instead of trying to think so large that it is so beyond us, or think so ideally that the gulf is so wide we'll never get there. But rather how can we *start* changing patterns in our life to begin to cultivate the roots of a genuine community.

**49:38** Malcolm: On the topic of an unexamined life, I touched a little earlier on

security. And to the American, security is very important, but only as seen in an individual sense. Saving up for retirement, the planning for one's future, that one doesn't really know if one is going to have. And it's very opposed to the message of the Gospel. There's the rich fool in the Gospel who saves up his goods for many years, and says "Now we can eat, drink and be merry, we have much saved up," and God says, "You fool, this night your soul is required." And yet that simple, plain, Gospel message of the undesirability of saving up lots of wealth, in our culture becomes almost incomprehensible. What would happen to me if I didn't save up for retirement, what would happen if I didn't have all these investments. And I think they bring up a good point; they might end up on the street in a box. And that's because there are two very different kinds of security that can be achieved. One, the individualist type, that seems to be pretty thoroughly condemned by the Gospel, and one that can be seen in Acts, where it says that *no one* was hungry or needy among them because they shared their goods. And so once it becomes examined, the conflict between living humanly on Earth and the call of the Gospel becomes less difficult to reconcile. But it takes that examination, it takes waking up and realizing that the ways of life, the modes of existence in our culture are so radically opposed to the Gospel. And that might be a good transition to our next podcast on poverty: this idea that material security, an attempt to provide security for oneself through material goods, is actually opposed to the Gospel, opposed to the Christian life.

**51:48** Peter: Well, I look forward, Malcolm, to continuing the conversation. I do think that poverty is a very important theme to discuss, to have a conversation on for the Church and for anyone who seeks authentic community. Wealth in a lot of ways can be an impediment to living out a truly free life and a life of Faith.

Malcolm: Yes, Thanks so much for coming and joining the conversation again. I look forward to our next podcast together. And if any of the listeners have ideas for ways to catalyze the growth of community in an organic yet intentional way, we're always interested to receive comments. Please let us know. And thanks again, Peter.