



**“KIDS TIME”
Activity**

<http://www.dallaslife.org>

**1100 Cadiz Dallas, TX
75215**

OUR HISTORY

The story of Dallas LIFE starts with a man named Reverend Robert J. Key, one of the founders of the Union Gospel Mission in 1949. With Dallas' homeless population growing in the post war years, Reverend Key left UGM to begin establishing the Dallas Rescue Mission. It was this endeavor that would become Dallas LIFE, now the largest homeless shelter in North Texas. Dallas Rescue Mission opened its doors in 1954 in a small storefront location on Commerce Street. The first location was just a few blocks from the city jail and housed 25 men each night. There, Rev. Key would minister to the men who came to him nightly for shelter and a hot meal. Rev. Key and his volunteers kept the shelter open every night for the next 25 years.

In early 1979, Rev. Key's health began to fail, so he asked Reverend James Starkes of Jupiter Road Baptist Church to lead the Dallas Rescue Mission. Rev. Starkes moved the Mission just a few doors down on the same street into a larger building, where they could shelter 80 men every night. Less than a year later, the facilities were expanded to be able to house 25 women and children. The Dallas Rescue Mission became known as a lighthouse of Christian love, Bible teaching, and offered addiction recovery and job training to help its residents experience total life restoration.

By 1981 the Mission had become much more than a shelter – it was also a church, school, and recovery center. Appropriately, the Board of Trustees voted in 1981 to officially change the name to Dallas LIFE.

In 1983, Dallas LIFE moved to the former Koone-McNatt Warehouse on Cadiz Street, where it could house significantly more residents than ever before – up to 500 per night. First Baptist Dallas took the ministry under its wing in 1990.

Reverend Ray Bailey served as Executive Director from 1999-2005. Under his leadership, Dallas LIFE continued to grow, adding a computer school and GED education. Long-term programs were developed for senior citizens and those with slight mental illness issues.

In 2005 Rev. Bob Sweeney brought his 20 years of ministerial experience to Dallas LIFE. Having pastored a church and serving as head chaplain in a maximum-security prison, Rev. Sweeney had transitioned into homeless ministry seven years before as Executive Director of Carriage Town Ministries, associated with Gospel Rescue Mission. He developed and implemented the 10-month New LIFE Program, which produces around 50 "graduates" each year who are recovered from addiction, restored with family members, and have jobs and housing. Rev. Sweeney's healthy balance of accountability and compassion challenges each resident to settle for nothing less than a self-sufficient life – and to find joy in the journey.

Now a fully thriving independent non-profit organization with a richly blessed history, Dallas LIFE is help and hope for all those we serve.

Information for Seton Service Days event—Nov. 18, 2017

DALLAS LIFE “KIDS TIME”

Seton Work site Coordinator— _____ SSD coordinator—Jeri Phillips 214-695-2214

Volunteers: Check in at Seton Church at 8:00am, to get info about the day& Mass... gather supplies. Then at 9:30am report to the front desk of Dallas Life Ministries, to be directed to KIDS TIME room

Service activity will be: setting up and play from 9:30-11:30, then cleanup.

Things to bring: Wear your Seton Service Days T-shirt (or get one at 8:00am check-in at the church), comfortable “closed toed” shoes, refillable water bottle, snacks (if desired) Supplies for crafts (from Seton)

Seton Service Days — BEFORE... DURING... AFTER...

FOOD FOR THOUGHT and DISCUSSION with Group or Family

“Christ has no body but yours, no hands, no feet on earth, but yours. Yours are the eyes with which he looks compassion on this world”

(St. Teresa of Avila)

Things to think about before you head to your worksite: Do I know who else is going to this site? Do we know what we are scheduled to do there? Have we exchanged info & planned a route? What things am I most excited about? What things am I a little anxious about?

Questions for Agency Representative: Who is served here? What do you do for people? How are you funded? What is your job? What part does our community play in your agency? What will we be doing today?

Things to think about while at the worksite: How am I different from the people we serve today?...How am I the same? What are some of the reasons that an agency like this is needed? Am I learning something new today?...information?...skill?

Things to talk about after the work is completed: What did we do today? Where did we see Christ today? What did we learn about ourselves today? To which of the 7 themes of Catholic Social Teaching did we make a connection today (*can be more than 1*)? Did what I do today make use of the gifts/strengths I have?...if not, what could I do differently next time? Is there anyway for me and other to help work toward eliminating the need for an agency like this (*advocacy*)? How can I continue to serve others (*direct action*)?... on my own? ... as a family?... as a faith community?... as a civic community?... as a global community?...

7 key themes of Catholic Social Teaching

The Church's social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society. Modern Catholic social teaching has been articulated through a tradition of papal, conciliar, and Episcopal documents. The depth and richness of this tradition can be understood best through a direct reading of these documents. In these brief reflections, we wish to highlight several of the key themes that are at the heart of our Catholic social tradition. (This summary should only be a starting point...)

Life and Dignity of the Human Person – The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. Our belief in the sanctity of human life and the inherent dignity for the human person is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and assisted suicide. The value of human life is being threatened by increasing use of the death penalty. We believe that every person is precious, that **people are more important than things**, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

Call to Family, Community and Participation – The person is not only sacred but also social. How we organize our society—in economics and politics, in law and policy—directly affects human dignity and the capacity of individuals to grow in community. The family is the central social institution that must be supported and strengthened, not undermined. **We believe people have a right and a duty to participate in society**, seeking together the common good and well-being of all, especially the poor and vulnerable.

Rights and Responsibilities – The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, **every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities**—to one another, to our families, and to the larger society.

Option for the Poor and Vulnerable – A basic moral test of a society, is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

The Dignity of Work and the Rights of Workers – The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected—**the right to productive work, to decent and fair wages, to organize and join unions, to private property, and to economic initiative.**

Solidarity – We are our brothers' and sisters' keepers, wherever they live. **We are one human family, whatever our national, racial, ethnic, economic, and ideological differences.** Learning to practice the virtue of solidarity means learning that “loving our neighbor” has global dimensions in an interdependent world.

Care for God's Creation – We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. **We are called to protect people and the planet, living our faith in relationship with all of God's creation.** This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.