

## Contemplation, Communion, and Courage

Thank you for your invitation to join you these days as you begin to prepare for your next Chapter. My congregation, the Dominican Sisters of San Rafael, is on the same cycle as you are, for we, too, are beginning our preparations for our Chapter in 2019. It will be here before we know it!

The four years that I have served as the Executive Director of the Dominican Sisters Conference have truly been a treasured gift to me. My formation at the Collaborative Dominican Novitiate certainly formed me with the sense of our oneness – our connectedness – our communion as Dominican Sisters. Though I made my profession as a Dominican Sister of San Rafael, I knew – in my bones – that my sisters extended far beyond those boundaries. This ministry has continually strengthened that sense, as I have had the privilege to work with sisters from so many congregations. Of course, those relationships have grown into treasured friendships. What I continue to experience is that sisters among all of our Dominican Sisters Conference are as much “sister” to me as those in my particular congregation.

I like to give credit where credit is due, and try to. But in preparing for this I have been blessed with so much food for thought, that sometimes my thoughts may blend with the thoughts of those whose words I have read or heard. You know how it is: one thought leads to another. And then there’s “where did I hear or read that?” Just to say that I am grateful for the works of Margaret Wheatley, Diarmud O’Murchu, Richard Rohr, Cynthia Bourgeault, and the many writers in several issues of *The Occasional Papers*.

I'd like to begin by telling a story. It's a story that I've heard a few times, but I heard it anew at the McGreal Center Advisory Board meeting recently. It is a story that illustrates *Contemplation, Communion, and Courage*, and it is the founding story of the Dominican Sisters of Sinsinawa. As Dominican Sisters in the U.S., we should all hear this story, because it is our story too.

Not long after the first four novices, Sisters Ignatia, Clara, Josephine, and Rachel were received as novices by Father Samuel, they faced the desperate winter of 1848. Circumstances, and *their* Sister Seraphina who wanted them to disband, brought them to a moment of discernment – in other words O.M.G. What do we do now? They began their discernment with contemplation, and spent a day of prayer and reflection together – in communion with one another. And then the oldest three sisters asked Sister Rachel, the youngest, to make the decision, and she said, “In the name of God, let us remain together in our present community.” **1** These four sisters are known as “The Four Cornerstones.” Their courage led to the continuing of the Dominican Sisters of Sinsinawa.

This is your story too! **2** You, too, have your first four sisters – your own cornerstones – who stood alone on the dock in lower Manhattan. They were contemplatives by their profession at the Monastery of the Holy Cross. Surely the communion they shared with one another provided them with the courage they needed to weather the terrible living situations they faced until they finally had a suitable convent. And if you've read any of the accounts about life aboard the ships crossing the Atlantic, you know that their bonds of communion and their courage only grew during that journey.

All of our congregations share similar stories that especially demonstrate the courage and fortitude of our founding sisters – their persistence in prayer – their love for one another.

**Contemplation.** Certainly those sisters in Wisconsin didn't think to themselves, "Well before we make this decision, we must sit in contemplation and then engage in contemplative dialog." No. They were faced with a decision that would impact their mission – all that they had given their lives to – their dreams. (Does that sound so very different from what we may be facing at this particular time?) So they set about doing what they had practiced: prayer. Though they didn't live in the traditional cloister your foremothers knew, their lives were certainly full of the silence where contemplation is learned. And as they were prairie women – farm women, they knew about silence and what grows there. Richard Rohr wrote, [3](#) "Silence remains as the final and most spacious teacher."<sup>1</sup>

When I was a "young" sister still in formation (well at 65 I'm still considered a young sister!) I didn't know what to make of contemplative life – cloistered life. While we know that the story of Mary and Martha – with Mary choosing the *better part* – is often thought of as illustrative of the call to contemplative life, I couldn't think of any scripture passages that showed Jesus calling anyone to anything but an active apostolic life.

But my thinking changed over the years. There were several times when I chose to make a private retreat at [4](#) Redwoods Abbey in Whitethorn, California. (Does that place sound familiar to any of you? Ask Margaret Galiardi.) It's a four

and a half hour drive from San Francisco, but I loved to go there. Actually the drive was beautiful! On one of those retreats the thought came to me, “Oh, they are keepers of the silence.” With the cacophony that fills our “civilized” world, we need women and men whose vocation it is to hold the silent spaces sacred. [5](#) Don’t we ourselves treasure silence when we are on retreat or out in nature?

It is clear to me – and probably everyone else – that it is not my vocation to be a cloistered, contemplative nun. (Though in those moments when I’d like to escape everything– it may have its allure. Have you paid attention to the news lately?) No, as I look around this room I can see that we’ve not chosen that particular path of contemplation. We’ve chosen another.

And for me, the words that once helped me discern my Dominican vocation also help clarify *how* I am to be a contemplative. They are the words of Thomas Aquinas, [6](#) “Contemplata aliis tradere” – to contemplate and to give to others the fruits of our contemplation. This brings together, in a wonderful synergy, our apostolic life and our meditation and prayer.

It is a call that drew [7](#) Catherine of Siena out of her small closet and out into the streets where she discovered her vocation of preaching. It creates a space where the Martha and Mary who dwell within me and within our communities – will not be at odds with each other, but join in Communion with one another. Cathy Bertand, who has facilitated contemplative dialog during the LCWR assemblies, puts it this way, to adopt “an “either/or” scenario – choosing between the contemplative or the active is to deny the very essence of contemplation as a unified whole – stillness and movement brought together.”<sup>2</sup>

And I love this one from the Chinese poet Choe, “Stillness is what creates love. Movement is what creates life. **8** To be still and still moving. That is everything.”<sup>3</sup>

Contemplation is core to our lives as Preachers. And this is exactly what your Mission Statement calls you to: **9** *Dominic recognized the needs of his age and commissioned his followers to proclaim the truth. The Dominican Sisters of Amityville continue to respond to each age as it unfolds, committing themselves to an active contemplative life that proclaims God’s reign.*

Isn’t it true that the noisy space in which we live these days over stimulates us and can keep us a bit on edge? Did I already mention the evening news? Our lives as women religious do not immunize us from infection from the angry polarizing rhetoric we hear and read at every turn. While it may not turn us into angry women, it can rob us of our peace, as well as our energy. We can become dispirited or we find ourselves wanting to fight every battle. It takes a great measure of discipline to hear and listen to the latest assault on human dignity, to pause, to breathe, and to heartfully decide how to respond or not respond, rather than to react immediately.

In the DSC we struggle with this. In early 2017 it was clear to us that we could be writing a new Public Statement on a weekly basis about something. Not to say that we won’t continue to speak out against egregious policies and actions, but we can’t leave ourselves in the position of always standing against things. We need to pursue change that gets to the root and heart of the issues. And we won’t get there without contemplation and the space and silence in which to practice it – both personally and communally.

Yes, we start with the daily practice of meditation. Cynthia Bourgeault says, “I am talking about meditation in the new sense – in the sense of letting go of thinking, of focusing on a mantra, or just letting go of thoughts as they come, as is done in centering prayer. The reason this is so important is because it derails the mind, the mind in isolation as the operating system which runs the differentiation program.”<sup>4</sup>

Now what Bourgeault means by differentiation program, is our tendency, since we were young children to differentiate between me/child and you/adult – between mine and yours. This differentiation is an important part of our human development. And as we mature, it is also important for us to realize of our not-so-separateness and embrace wholeness with everything. Without this shift, we may see everything in terms of good or bad – right or wrong – liberal or conservative. We can see the results of this polarization in our society. Meditation, as Bourgeault suggests, opens us up to the whole so that we are able to begin to let go of the system of differentiation.

Now there may be some here saying to themselves, “I’m not any good at this meditation business. My mind doesn’t stop. I can’t stop the thoughts. It’s just not the way that I pray.” You are right. The mind doesn’t stop and you can’t stop the thoughts. The production of thoughts and even feelings (emotions) is what the mind does best. **10**

I’m a meditation teacher in Oak Park, and what we tell people to do the first week is very simple. No mantras – no counting – no watching the breath or special breathing. The instructions are: “Sit upright for ten minutes and watch

what you do.” That’s it. The next week people will come back and say that they were terrible – that their thoughts were all over the place. Hopefully they learn from this and further practice is that you can’t do this wrong, and that, like anything else, it takes practice. What I’ve learned to do, among some other things, is to watch the thoughts come and to watch them go. After dedicating regular time to this practice, there are more and more experiences of a spacious silence.

I read in one of your newsletters leading up to this meeting:  
“Contemplation is more than just sitting quietly. It involves getting in touch with the Spirit within, and that takes some discipline. When we can keep going to our deepest core with all its passions, that perspective changes our priorities, it changes our behaviors, it changes our beliefs. [11](#) A contemplative approach to life is a way of being and if we embrace it, it can change everything.” The reason that’s true because it changes me.

And as to it’s not being the way that you pray, well who’s to say you’re too old to learn something different? Are you still praying the same way you did when you entered the Dominican Sisters of Amityville 20, 30, 40, 50, 60 years ago? I loved the words of Mercy Sister Madeleine Duckett in one of the *Occasional Papers*, “Many sisters are unaware that over the years of regular prayer and committed service, they have developed deeply mystical hearts.” [12](#) So consider this an invitation to find, to appreciate, and to open those mystical hearts. And I find that this is an invitation that I continue to need to hear and accept everyday.

Personally I've found that as I keep coming back to my daily practice of meditation, in the same way that when I sit, I keep coming back to my breath, something shifts within me. I've found that a space had been created which separated me – just a tad – from the thoughts that go around in circles; from the emotions that can weigh me down, from my biases and need to hang onto my own way of thinking. And I'm happy to discover that once in a while that follows me into my life when I am not in formal meditation or prayer. These are not tremendous and miraculous changes; they are small and incremental – and only seen by taking the long view. Yet they are liberating.

I believe that contemplation also opens us to wonder. John O'Donohue wrote, [13](#) “The earth is full of thresholds where beauty awaits the wonder of our gaze.”<sup>5</sup> Nancy Sylvester says that, [14](#) “Contemplation is a transformative practice. It is a path of awakening, of seeing anew, of deepening our awareness.”<sup>6</sup>

**Communion.** First, we love as a community in a community. So our contemplative engagement can never be a solitary act – and truly it's not solitary even when we are sitting alone. Contemplation is always an opening to the whole. Contemplative prayer brings us into communion with God, and communal contemplative prayer brings us into communion with one another in a very tangible way.

This is when I recall the conversations of sisters in my own congregation. Many talk about their not so fond memories of the early days when communal meditation was a required part of morning prayer. Of course, no one gave them

any kind of instructions on how to meditate, but there they sat. Can you identify? What I've been told is that some of them would **15** hitch their veils behind them just right, so that if they were to nod off during meditation, they wouldn't actually nod. That way they could enjoy many minutes of blissful sleep. If they weren't naturally early risers, that was the benefit of meditation.

Of course there really is value in sitting together in meditation. If it were not so, it wouldn't be such an important part of contemplative traditions throughout all religions. For one thing, there's nothing like peer pressure of a group all calmly sitting to help you keep your seat when you want to quit! What I've learned over time about meditating with a group is that it supports me in intangible ways. I think one of the most poignant moments was after an evening meditation on the day following the 2016 national elections. There was a very special quality to the silence. The sense of our oneness in the room was palpable. And after the final bell rang, we gathered together wordlessly with our arms around one another. No words were necessary. None were said. What words were there anyway?

How many of you have ever sung in a choir? Now surely some of you sopranos out there can hit the high notes easily. But not I. And it seems that my range has only lowered through the years. What I found, though, was that when other voices joined mine in song, my voice could actually hit higher notes with ease (?). It was as if my voice was being lifted – supported by the others – to a new height – to notes that I found difficult to reach by myself.

My experience with group meditation is similar. It's not about hitting the high notes or reaching high places, but there is a support that holds me differently than when I sit alone. And this experience of communion not only benefits us individually, but touches something within all of us in the group. Gail Worcelo says, **16** "The Mystery reveals Itself in and through the collective in ways not possible inside solitary practice." <sup>7</sup>

When she addressed the sisters last summer at LCWR, Constance Fitzgerald, a Carmelite nun who might know a little about contemplation said, "Relationality, mutuality, interconnectedness, communion, union with God: these are the facets of contemplative prayer that claim my attention now. They coincide, I know now, with the movement within LCWR communities in recent years and your accent on contemplative dialogue and prayer and the theme and direction of this [LCWR] assembly."<sup>8</sup>

How many of you know of the naturalist John Muir. Though he didn't know anything about the New Cosmology, the silence which surrounded John Muir as he hiked **17** the great Sierra Nevadas led him to write, **18** "When we try to pick out anything by itself, we find it hitched to everything else in the Universe."<sup>9</sup> We know this and accept it at a conceptual level today, and I would propose that meditation brings us to a deeper realization of that truth. Judy Cannato wrote in *Field of Compassion*, "We don't simply 'have' relationships, **19** we are relationship itself. We seek to connect with others, enjoying the synergy that comes when we join the whole self to the wholly other, discovering in the process

that at our deepest roots there is no self and other, only a 'we' that in its most pristine moments is celebrated in communion."<sup>10</sup>

When we open ourselves to conversation with one another following our times of contemplation together, we can, as Cathy Bertrand says, "Slow down, listen in a more conscious way, and engage in deeper dialogue, thus preventing the "same conversations we've always had" before moving to action."<sup>11</sup> How might the contemplative conversations that we participate in here play out in our daily way of being together? Could they shift our preferred mode of decision-making?

In a different LCWR address that week, Mary Pelligrino said, "Consider what it might mean to our polarized country, church and global community if we were to allow elements of this emerging narrative of communion to disrupt former narratives of division and separateness among women and men religious and between women religious in this country."<sup>12</sup> What might that look like?

What might it look like in our ever important work in social justice work? Arlene Flaherty agreed with Ilia Delio recently in her online "Zoom" presentation during February (it's available on the DSC website – the text and the video), that something is not working. She went on to say, "As women religious who are promoters of justice, we must explore ways of awakening in ourselves and others the consciousness of our relatedness to each other and to Earth so as to act with right- relatedness toward all." She also quoted Einstein who said, **20** "You cannot solve a problem with the same conditions that created it."<sup>13</sup>

Constance Fitzgerald also said during her LCWR talk, “We have spent many years interpreting the darkness and liminality, analyzing and understanding the transitions and purifications, and grieving over the losses – in our personal lives, in the lives of our communities, and in society, politics, and culture – and that is not over, I know – but now is the time to live into and decidedly influence a new evolutionary stage of consciousness: communion – in every fiber of our beings.” To do that, we need courage.

**Courage.** Nancy Sylvester writes, “I believe that communal contemplation will help us enter together the crucible of the unknown future.”<sup>14</sup> I took chemistry, so when we start talking about entering a **21** crucible of any kind, I’m pretty sure it’s going to get hot and unpleasant. Yet Nancy says we enter together. We will gather our courage – together – never alone. And isn’t that what gives us heart? The French word for heart – Coeur – is the very root of our word courage. That’s why when we say, “Be courageous,” we could just as easily say, “Take heart.”

I loved the quote from Catherine of Sienna, also from your one of your newsletters. **22** “Start being brave about everything.” I was curious about the source. I asked Judy Flanagan where she had found it, and she said she’d found it online. So I contacted Suzanne Noffke, and she told me that it came from one of Catherine’s letters (that surely Suzanne translated), and Catherine’s words continue. “Drive out darkness and spread light. Don’t look at your weaknesses. Realize instead that in Christ . . . you can do everything.”<sup>15</sup> And where do we find this Christ, the Christ that gives us our courage – who gives us heart? Christ right here and now, living and breathing among us. We are Christ to one another.

There is a Chinese saying (some call it a proverb and others call it a curse), [23](#) “May you live in interesting times.” Well it has been interesting, hasn’t it? To live in these interesting times, we need heart, heart that persists. So another piece of wisdom from the Chinese is their symbol for persistence.

Margaret Wheatley tells this story:

“You know, the last time I spoke at an LCWR assembly . . . I was speaking about perseverance. I was writing a book called *Perseverance*, but I didn’t know about this Chinese character until a sister came up to me and said; “Look at this [24](#) Chinese character.” What’s interesting about the Chinese character is how much information it gives us. It’s a knife over a human heart. So right there we see the path. It’s the path with heart, but we’re always in peril of having our hearts cut wide open -- which is both a painful and a joyful experience. It’s a path of peril, because at any moment as we’re persevering, working from our great heart energy, and then we may be cut to pieces by slander, by scandal, by violence, by being killed as has happened with people of great faith.”<sup>16</sup>

As I listen to this, I believe it could also be the character for our word courage. A knife/a dagger poised over the heart.

We know there’s this thing called a Doomsday Clock, and that the atomic scientists who calculate the time recently moved the hands forward. We are way-deep into the eleventh hour. Our Hopi Indian sisters and brothers have something to share with us about what we are to do courageously at this time.

## A Hopi Elder Speaks

*"You have been telling the people that this is the Eleventh Hour, now you must go back and tell the people that this is the Hour. And there are things to be considered . . .*

**25** *Where are you living?*

**26** *What are you doing?*

**27** *What are your relationships?*

**28** *Are you in right relation?*

**29** *Where is your water?*

**30** *Know your garden.*

**31** *It is time to speak your Truth.*

**32** *Create your community.*

**33** *Be good to each other.*

**34** *And do not look outside yourself for the leader."*

*Then he clasped his hands together, smiled, and said, "This could be a good time!"*

*"There is a river flowing now very fast. It is so great and swift that there are those who will be afraid. They will try to hold on to the shore. They will feel they are torn apart and will suffer greatly.*

*"Know the river has its destination. The elders say we must let go of the shore, push off into the middle of the river, keep our eyes open, and our heads above water. And I say, see who is in there with you and celebrate. At this time in history, **35** we are to take nothing personally, Least of all*

ourselves. For the moment that we do, our spiritual growth and journey comes to a halt.

**36** "The time for the lone wolf is over. Gather yourselves! Banish the word struggle from your attitude and your vocabulary. All that we do now must be done in a sacred manner and in celebration.

**37** "We are the ones we've been waiting for."<sup>17</sup>

How many of you have seen **38** *The Post*? Tom Condon who reviewed it on *DomLife* may not agree with me, but I found it inspiring. Before the movie was even made, a Sister Helen Garvey wrote about Katharine Graham in *The Occasional Papers*. She quotes Katharine.

"Something snapped. I realize that I had worked all day, participating in an editorial-issue lunch and was not only deeply involved in, but was actually interested in what was going on in the world. Yet, I was being asked to spend up to an hour waiting to rejoin the men. She told Alsop that, "I was sure he would understand if I quietly left when the women were dismissed." The archaic custom ended at Alsop's that night – and everywhere else in Washington thereafter."<sup>18</sup>

After she made a stand for herself, Katharine's confidence began to grow. You can see her tentativeness in the movie. But the slow and gradual shifts in decision making that she made gave her the courage to publish the Pentagon Papers and sanction the Watergate investigations. What an example of a woman's leadership and courage! Katharine Graham and Tom Bradlee were certainly the ones the young men who continued to be drafted to fight in an unwinnable war were waiting for.

I think that one of my favorite stories of courage in the Bible is the not-very-often-read *Book of Esther*. Surely you know the story about how Hamaan, who was the highest official in the court of King Ahasuerus – the king of Persia, plotted to kill all of the Jews. Of course he didn't know that Queen Esther, greatly beloved by the king, was a Jew. At the risk of her own life, she approached the throne of the king unbidden (which itself could merit a death sentence – this king was not a non-violent person), and spoke up on behalf of her people. Her courageous act saved them. I can't let it go unsaid that we'd never know about her courage from our lectionary, there's only one reading from *Esther* in Lent which only records her prayer.

And in words similar to those of the Hopi Elder, Mordecai, the one who proposed that Esther make this risk said, **39** "Perhaps it was for just this time that you were born."<sup>19</sup> Can we apply these words to ourselves at this time? Perhaps it was for just this time that I was born – that we were born.

How was it possible for those four young pioneer women to persevere as Dominican Sisters against such odds? Why did the four sisters standing on the dock in Manhattan not hightail it out of port back to Germany on the next steamer? How did they face those cold winters in a poorly heated basement? They had heart. They and so many others give us heart. Never forget these words from Hebrews: "Therefore since we are surrounded by so great a cloud of witnesses [whom Elizabeth Johnson calls Friends of God and Prophets], let us . . . run with perseverance the race that is set before us, looking to Jesus, the pioneer and perfecter of our faith."<sup>20</sup> ". . . Since we are surrounded by so great a

cloud of witnesses;” they are running with us.

In all of my reading, there is a quote that I keep coming across from a song, “Anthem,” that was written by Leonard Cohen. Before I get to that song . . . I don’t know if you know his music, but one of his famous pieces was used in the movie *Shrek*. If you have nieces and nephews, you may have watched it. It’s one of my all time favorite songs, “Hallelujah.” Poignant! In a nutshell it talks about a failed King David who has nothing left but a broken Hallelujah. Yet he sings that Hallelujah, knowing just how broken he and it is.

*Hallelujah, Hallelujah, Hallelujah, Hallelujah*

We are broken and imperfect people who are loved by God and called by God. We are called to prayer and contemplation. We are called to be in communion with one another and with all of creation. We are called to do this courageously – with great heart. We may be asked to perfect all we do as far as we are able – to keep practicing, but we aren’t called to be perfect.

The teacher Jack Kornfield writes, [40](#) “So forget the tyranny of perfection. The point is not to perfect yourself. It is to perfect your love. Let your imperfections be an invitation to care. Remember that imperfections are deliberately woven into [41](#) Navajo rugs and treasured in the best Japanese pottery. They are part of the art. What a relief to honor your life as it is, in all its beauty and imperfection.”<sup>21</sup>

I mention all of this about imperfection, because I think it takes courage to move on something – to take a stand – to make a decision, knowing that you may be doing it imperfectly. You might not have all the facts. It might be an

impossible task. After all, we live with such uncertainty. I might have to admit that I don't know.

Heck, we don't even want to write a statement – a stance – until everyone's made sure each word is right and agreeable! Would we ever even think about leaving a mistake in . . . on purpose? Cathy Bertrand speaks about the “tyranny of inclusivity” in the latest issue of *The Occasional Papers*. She writes, “In attempting to have everyone on board, we often reduce things to the least common denominator or become paralyzed in moving forward at all.”<sup>22</sup> Would we be willing, after enough prayer and conversation, be willing to make a decision that not everyone was in agreement with? Might we leave a decision up to the youngest one among us? Would we consent to living in a cold and damp Manhattan basement, even if it led to tuberculosis?

Those words that I have read everywhere from Leonard Cohen's song, “Anthem,” are these. [42](#) “Forget your perfect offering/There is a crack, a crack in everything/That's how the light gets in.” [\(Video\)](#)

We need to ask ourselves what God and humanity are asking us today. What are the cracks that we can let be that will allow the light to flood in? How can we awaken that sense of relatedness with all creation through our contemplative practice – through the discipline of both solitary and communal practice. Can we allow this communal practice to involve us in honest and open conversations. If we do, then we can dig down deep and find the courage we need for today.

Sisters Josepha, Seraphina, August, and Jacobina arrived after that long journey from Ratisbon and found no one waiting. They didn't know it then, but *they* were the ones they were waiting for. They were the ones who dug down deep and found the courage to cross that ocean, not knowing whether or not they were making a mistake. Surely, those two months (or so) onboard the steamer must have been a crucible. Little did they know what awaited on the other side. Again and again, they dug a little deeper – and found the deep well that had been formed in them – a well from which you yourselves have drunk. It is a well that will continue to provide for others in ways you can't begin to imagine.

No one else is on the dock. *We are* the ones we've been waiting for. *You* are the ones *you* have been waiting for.

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<sup>1</sup> "Living with Paradox, Uncertainty and Mystery," Richard Rohr, OFM, *LCWR The Occasional Papers* – Summer 2017

<sup>2</sup> "The Transforming Power of Contemplative Engagement," Catherine Bertrand, SSND, *LCWR Occasional Papers* – Summer 2016

<sup>3</sup> Do Yun Choe, Chinese poet, quote taken from Heart Light website, 6.9.9

<sup>4</sup> "An Interview with Cynthia Bourgeault: Shaping the Planet with Transformed Love," *LCWR The Occasional Papers* – Winter 2017

<sup>5</sup> John O'Donohue, *Divine Beauty: The Invisible Embrace*. London, Bantam Books, 2004. P41

<sup>6</sup> "The Call to Live Love in the 21<sup>st</sup> Century," Nancy Sylvester, IHM, *LCWR The Occasional Papers* – Winter 2017

<sup>7</sup> "The Mystery of Love in the Via Collectiva," Gail Worcelo, SGM., *LCWR The Occasional Papers* – Winter 2017

<sup>8</sup> Constance Fitzgerald, OCD, LCWR Address 2017

<sup>9</sup> John Muir, [\*My First Summer in the Sierra\*](#) (Boston: Houghton Mifflin, 1911), on page 110 of the Sierra Club Books 1988 edition.

<sup>10</sup> Judy Cannato. *Field of Compassion: How the New Cosmology Is Transforming Spiritual Life* (Kindle Location 1473). Kindle Edition. Judy Cannato. *Field of Compassion: How the New Cosmology Is Transforming Spiritual Life* (Kindle Locations 1471-1472). Kindle Edition.

<sup>11</sup> "Honest Communal Exploration of Key Religious Life Matters," Cathy Bertrand, SSND, *LCWR The Occasional Papers* – Winter 2018

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<sup>12</sup> Mary Pelligrino, CSJ, LCWR Address 2017

<sup>13</sup> “Justice in an Evolutionary Context, Arlene Flaherty, OP,  
<https://dominicansistersconference.org/wp-content/uploads/2018/02/Social-Justice-in-the-evolutionary-Context-Arlene-Flahertyop.pdf>

<sup>14</sup> “The Call to Live Love in the 21<sup>st</sup> Century,” Nancy Sylvester, IHM, *LCWR The Occasional Papers – Winter 2017*

<sup>15</sup> Catherine of Siena, Letter T200/G112/DT9 to Frate Bartolomeo Dominici, in Asciano, written in late March 1372.

<sup>16</sup> Margaret Wheatley, LCWR Address 2016

<sup>17</sup> Attributed to an unnamed Hopi elder, Hopi Nation, Oraibi, Arizona

<sup>18</sup> “Tout Es Grace – All Is Grace,” Helen Garvey, BVM, *LCWR Occasional Papers – Summer 2016*

<sup>19</sup> Esther 4:14

<sup>20</sup> Hebrews 12:1-2

<sup>21</sup> “The Tyranny of Perfection,” Jack Kornfield, <https://jackkornfield.com/tyranny-of-perfection/>

<sup>22</sup> “Honest Communal Exploration of Key Religious Life Matters,” Cathy Bertrand, SSND, *LCWR Occasional Papers – Winter 2018*