



# a matter of spirit

This issue: Mystical & Prophetic

No. 95 Summer 2012



Fr. Terrence J. Moran, an associate of the Sisters of St. Joseph of Peace, is a spiritual director and retreat leader and an activist for peace, sustainability and immigrant rights.

## Mysticism & Prophecy Flow Together

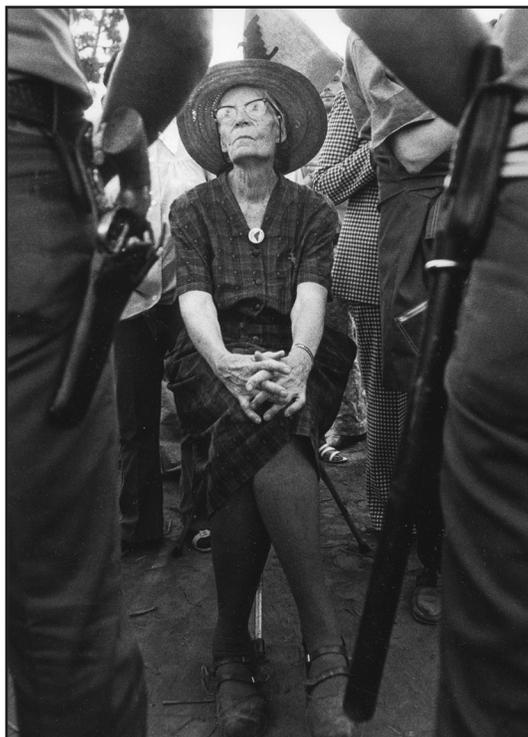
Fr. Terrence J. Moran

At the heart of the well-known parable of the Good Samaritan lies a riddle that is a clue to its deepest meaning. We are told that the Samaritan, moved with compassion at the sight of the wounded man by the roadside, provides first aid by pouring “oil and wine,” (Luke 10:34) into the wound. As anyone who has worked for a Scouting first aid badge would know, this is poor procedure. A wound should first be disinfected—by the wine—and then soothed by an ointment—like the oil. The fact that the Samaritan reverses the order is a jarring detail meant to provoke our attention. It is a reference to the fact that animal sacrifices in the Temple in Jerusalem were accompanied by a libation, a pouring out, first of oil and then of wine.

Jesus is not merely saying the Samaritan is kind. He is saying something far more radical – that the Samaritan treats the body of the wounded man as if it were a sacred object. The Samaritan, who would be prohibited from entering the Temple, tends broken humanity with a gesture that is liturgical. The priest and the

Levite pass by the potentially defiling body of the wounded man out of respect for liturgical law. The Samaritan weaves liturgy and life into one seamless whole

Divine Spouse. But investigate deeper and discover that her experience of mystical marriage impelled Catherine out of her hermit’s cell into prophetic action



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Dorothy Day faces off with police at a United Farmworker picket line, 1973

in the world. Traveling Europe with her *bella brigata*, her “delightful gang” of disciples, she denounced Pope and Emperor and stood up to lynch mobs. She accompanied to the scaffold a man condemned to death for political protest and assured him that he would be waiting for her in heaven.

What kind of person do you think of when you hear the word *prophet*? Perhaps Dorothy Day gazing up with steely yet peaceful determination at armed police on the United Farmworkers’ picket line in her 75th

and becomes the very model of Christian discipleship. Mysticism and prophecy flow together from one sacred wellspring.

### The Mystic & Prophet

What image comes to mind when you hear the word *mystic*? Perhaps Catherine of Siena swept up in ecstasy, experiencing a mystical wedding with her

year. But investigate deeper and discover Dorothy the contemplative who never missed an annual retreat and spent long hours in silence and holy reading.

One person we almost certainly don’t think about when we hear the words *mystic* or *prophet* is ourselves. The words seem too extreme, pretentious even, to describe our own more modest

*But the wild and subversive spirit of God cups hands around our lives and breathes over us, fanning us into flame.*

ambitions in life. Prophecy and mysticism seem to allure us into dangerous territory. As one Irish monsignor is alleged to have remarked, “Ah, mysticism. It begins in mist and ends in schism!” And so we dampen the mystic spark in our hearts, the prophetic fire in our voices. We settle for so little for ourselves and for the world. But the wild and subversive spirit of God cups hands around our lives and breathes over us, fanning us into flame. Because God passionately desires intimacy with every person without exception, we can name the human journey as mystic. Because God’s justice is relentless until all creation enjoys God’s gift of shalom, the task of every human life is prophetic. The deeper we are drawn into mysticism or prophecy, the more we discover they are at their heart *one* path. As the great African-American prophet and mystic, Howard Thurman, often said: go deep into who you are and you come out smack dab in the middle of your brothers and sisters.

***There comes a time when humanity is called to shift to a new level of consciousness, a time when we have to shed our fear and give hope to each other. That time is now.***

***Wangari Maathai***

### **Mysticism & Prophecy in Everyday Life**

Mysticism and prophecy share a common focus in practice. They compel us to serious contemplation of two books – our check book and our date book. Time and money are energies we choose to release into the world. Mysticism and prophecy equally invite us out of the seductive world of thought and rhetoric and ask us: what is

your deepest desire and what are you doing about it? How are you making your dearest dream for the world not a vague hope for someday but a present reality for today?

The mysticism and prophecy of everyday life invite us to three prac-

*... to such a delightfully daunting destiny God has called us.*

tices: radical amazement, letting go, healing and resistance.<sup>1</sup>

Mystics and prophets are both captivated by the wholeness and beauty at the heart of reality, at the divine radiance that shines from creation. They are willing to gaze contemplatively at any reality until they perceive it rightly and name it truthfully. They are tireless in pouring healing balm on brokenness, confronting injustice until wholeness and beauty is restored. They practice **radical amazement**, confident that if they plunge themselves into the heart of any reality, delightful or painfully broken, they will meet the Holy One. The

prophet without a life of deep contemplation can become a joyless critic, shrill and empty. The mystic without a passion for heal-

ing the broken can mistake escape from the world as a journey into God and become an addict of what life-long peace activist Daniel Berrigan names “a terrible kind of drug called contemplation.” Radical amazement allows mystics to find God in attention to something as common and as close as their breath. It empowers them to persevere through the dark nights when God seems absent. It strengthens the prophet

to persevere through the dark night of resistance to evil which seems to have the upper hand.

Mystics and prophets accept the daily discipline of **letting go** and know the truth of the words of Meister Eckhart—the life of the spirit

is more about subtraction than addition. The mystics of every tradition often seem subversive because they call us not to make idols of our

cherished images of God and to expect many shatterings of idols as the God beyond all names draws near to us. Prophets know the painful process of letting go of dreams of easy success and instant change. In contemplation prophets find the courage to confront the violence in themselves. They know that failure to do so will make them the unwitting instruments of the oppressive structures they denounce.

Genuine prophets and mystics are never Lone Rangers but architects of communities of **healing and resistance**. Taking the time necessary for relationships of depth; cooking and enjoying a healthy meal with lively conversation long into the night; singing, art-making, playing; all these are prophetic acts of resistance to our dysfunctional, consumer culture. All these are mystical acts through which we are energized by the God who inhabits the intimacies of the atom and the swirling immensities of the galaxies.

Teresa of Avila says that her model of a Christian is someone who falls into ecstasy while frying an egg and doesn’t spill a drop of oil. To be the mystic and the prophet – passionate and practical, witty and wise, earthy and ecstatic – to such a delightfully daunting destiny God has called us. ~

<sup>1</sup> Soelle, Dorothee, *The Silent Cry: Mysticism and Resistance* (Fortress Press, 2001)

# Family Life: Chaos, Contemplation and Justice

Lisa Dennison

Perhaps it was not a coincidence that I received the invitation to write this article when I was on a pilgrimage to Spain where my husband and I joined 32 others in following in the footsteps of St. Ignatius of Loyola. He was a proud Basque who, after a profound conversion experience, left a life of nobility to begin a pilgrim's journey of discovering God's call for his life. The more I learned about St. Ignatius, the more I identified my spiritual life as one of a pilgrim. The poet Macrina Weiderkuhr describes a pilgrim as one "on the move slowly, to notice your luggage becoming lighter... seeking for treasures that do not rust, to be comfortable with your heart's questions."<sup>1</sup>

Reflecting on how to live out the call to be prophetic and walk the way of the mystic in the midst of the chaos of family life, the words that come to me are community and invitation. Without community to nourish, challenge, and occasionally carry our family, we would not have the foundation of faith that moves us to reflect

*... in the midst of the chaos of family life, the words that come to me are community and invitation.*

deeply and act with gratitude and compassion.

Many years ago as a new mother, I learned that if I wanted to cultivate our family spirituality, I needed to start by tending to my own spirit. When my two girls were small, I came across a prayer

that gave me permission to care for my spirit's needs—"God be with the mother. As she carried her child may she carry her soul."<sup>2</sup> I joined several women's groups that met monthly for sacred ritual and deep sharing.

When my youngest daughter was born, I experienced the Spiritual Exercises in Everyday Life



Lisa Dennison lights a candle on Ignatian pilgrimage in Spain

(SEEL) which slowly but radically changed my life. During this 9 month retreat, my spiritual director wisely told me that my prayer practice while caring for a newborn and a toddler was likely to be very different than when I was a Jesuit Volunteer in my early twenties. As I explored other forms of prayer I discovered a number

of ways to deepen my relationship to God, including the use of imagination with Scripture (in the Ignatian tradition). In addition, reading poetry from mystics such as Rumi, Hafiz, St. Teresa of Avila, and Mary Oliver brings me into the Mystery that Fr. Richard Rohr likes to call presence which is "experienced as a moment of deep inner connection."<sup>3</sup>

While I enjoy my prayer

life in solitude and with my faith community, I must say that 3 of the greatest teachers on my pilgrim path are my husband and 2 daughters. Though Karl is a non-believer, he shows me unconditional love and unwavering support for all that sustains my spiritual journey. Many ask me how it is to be married to someone

who does not share my faith and I acknowledge that it is difficult at times. But when I reflect on Karl's values and behavior, I see God's light and grace moving in him, even if he doesn't name it as such.

Because Karl doesn't attend church, our daughters always had the option of staying home from church which they sometimes did. But when they started to receive invitations to participate in mass at St. Patrick's in Seattle—a Vatican II parish honoring the gifts of the laity—they began to see that their contributions were valued and appreciated. Betsey Beckman leads our youth in liturgical dance, and each of my daughters had the experience of embodying their faith in new and sacred ways. As a result of their involvement at St. Patrick's, a subtle but important shift occurred. It was no longer "Mom's church" but theirs as well. Other caring adults affirmed my daughters and called them to find their own prophetic path of service. After learning about our sister parish in El Salvador, both girls clamored to go on a delegation to visit. So in the summer of 2008, our entire family went on a delegation down to Nueva Trinidad. Sarah and Theresa—15

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Lisa Dennison is Training Coordinator for Cabrini Ministry and a Director in the SEEL retreat in Seattle.



Elaine Prevallet, SL lives at Loretto Motherhouse, Nerinx, KY, where she does retreat work, spiritual direction and some writing.

## Listening to Our Hearts' Longing

Elaine Prevallet, SL

**O**ur human worldview has changed with astonishing speed, from an Earth-centered frame to an awareness of *cosmos* with no boundaries. We are spinning on a miniscule planet, smaller than we ever imagined, a tiny part of an enormous evolutionary process of emergence going back as far as the beginning, connecting us in kinship with all other species. Even though we now *know*—at least with our heads—our deep and delicate dependence upon the rest of creation as our life-

support system, nevertheless we humans have foolishly depleted and despoiled it. Each of us can recite a

*Our self-understanding and our love must expand, become universal.*

list of human attitudes and behaviors that contribute to this spoliation, but we—collectively—either cannot or simply do not will to turn it around.

We must admit that Christianity has contributed to this impasse. By locating God out there, in heaven, in the sky, we have succeeded in de-sacralizing creation. Even though the central motif of our tradition is *incarnation*, we have virtually limited God's presence by locating it solely in the figure of Jesus Christ. Christianity's biggest task at present is to re-discover the presence of God *within* this world. Shouldn't that be the role of Christians who profess an incarnate God?

### Re-Imaging Together

Our hearts and minds need to *change*. Our God is too small, our faith too narrowly framed. Our self-understanding and our love

must expand, become universal. Are we aware of our singular role in the future evolution of our species? Do our lifestyles, attitudes, use of "resources," including our life energies, align themselves with this much broader frame? Re-imagining will require serious contemplative time and intense conversation so that we change together, or *co-evolve*, to say it in fancy terms. We seek, as we have always sought, an ever-deepening love and union with God, but *God incarnate in and through this marvelous world God is holding in being*. Michael Morewood pointedly asks: is your God everywhere or elsewhere? Are there prophets who discern the presence of God in the whole creation, and name for us our gross failure to fulfill our human role and destiny on Earth?

Our species has the capacity for consciousness, for love, for choice. We can decide to act on compassionate cues or choose to serve our own ego. Precisely this capacity for compassionate, creative action may be the linchpin that could unify and hold the world together. We are

co-laboring with God, focusing our energies on cooperating, connecting, repairing, healing, and sharing. "The reign of God" is no longer just peace and justice among humans. If God's presence

is shot through the whole creation, then our love of God cannot be separated from our love for, and responsibility to, Earth and all its inhabitants. A desire for God is traditionally the central motivation of spiritual search—a drawing toward Something transcendent, an indefinable SomeOne More. But communion with an infinite, unfathomable Love will always outstrip anything humans can imagine. The more deeply we search, the more the horizon opens!

Might it be that the oneness, the communion we seek is really communion with everything—or, that communion with God includes everything? Our desire for God is neither separate from, nor exactly identical with, a desire to know the unity of everything in the fullness of God. The reign of God, our hearts' deepest longing for a



Sunburst over Earth/NASA

world of peace and justice: our passion is for *all* life to radiate a harmonious relationship of justice, peace, equity. But this thirst, this longing is in fact the Holy Spirit of Wisdom nudging and draw-

© NASA/Creative Commons 3.0

ing us *in and through creation*, toward communion with God in and through creation. Our desire for God is God's desire working in us to unify creation. When "mystics" have an experience of God they inevitably experience that everything is united, everything is One. Mystics will carry the heart's passion; prophets will see—and announce—the path. Or, mystics will see the Oneness, prophets the lack thereof. They join on the path of self-emptying love.

### Self-Knowledge, Self-Emptying

What does it mean to be a follower of Jesus? There is a single pattern—Wisdom's own dynamism of dying/rising, our participation in the paschal mystery, lives spent in selfless service. The on-going process of self-knowledge and self-emptying is tailored to each individual life. A prophet must be a "mystic" to see the world clearly, as it were through the eyes of God. She must be ready to stand aside from her own opinions, projections, biases, and internalize as her own motivation God's passionate

longing to create heaven on Earth. He must be prepared to risk, as Jesus risked, his reputation, his self-image, his security. There are a thousand facets to the hard rock of our egos; and there are a thousand ways to scrub the rock to release the radiant Love of the God Within. That is to say, there are a thousand ways to die to ourselves. But we cannot do it alone. We

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need others to help us honestly see ourselves and to bolster our hope and courage. Spiritual paths must be engaged in exploring both the inner and outer, the solitary and the social dimensions of our being – they are inextricably related. Each must discern, with the help of others, his or her own path.

The Spirit has already set the table for us. Access to a variety of religious practices are available to us, providing ways to clear our energies of distraction and attachment in prayer and meditation. We can choose whichever practices will best help us ground and direct the intentionality of our life's energies toward what is positive,

healing, and compassionate.

We see the reign of God far more broadly than before, embracing the purview of the planet, the reign of God for the whole of this Earth-creation. "God's Will" is that *all* creation thrive. This is

an entirely new context, a *kairos* for the human species and planet Earth. It is for the prophet, among us and in each of us,

to keep exposing us, jolting us out of our blind lethargy, to help us glimpse the outlines of a new creation. It is for the mystic, in our midst and in each of us, to ground our hope in love.

Paul saw the whole of creation, and us humans as well, "groaning in labor pains," longing with the longing of God to be drawn forward toward transformation into a communion of love. As we share that painful longing, we hear the call to commit ourselves, each in our own ways, and all together, to put our lives in the service of the Larger Life. Can that vision inspire us, can it sustain our hope? ~

## Mystical & Prophetic Resources

### Websites

#### Center for Action & Contemplation

<http://www.cacradicalgrace.org/>

Online resources, webcasts, and events for contemplation and action rooted in the Gospels.

#### Institute for Communal Contemplation and Dialogue

<http://www.engagingimpasse.org>

Reflects, analyzes and acts on critical issues of church and society through a process of contemplation and dialogue.

#### International Union of Superiors General—2010 Plenary

<http://tiny.cc/uigsmysticalprophetic>

Talks on Mysticism and the Prophetic from the 2010 international conference of women religious leaders.

### Reflection Guides on Mysticism and Prophetic Ethics

<http://tiny.cc/mysticalpropheticreflect>

From Baylor University's Center for Christian Ethics

### Books & Music

Brown, Monica. *Be Still & Know ... God is Here: Meditations & Prayer Rituals for Children*. CD & Book. Emmaus Productions (2011).

Soelle, Dorothee. *The Silent Cry: Mysticism & Resistance*. Fortress Press (2001).

Wind, Renate. *Dorothee Soelle: Mystic & Rebel*. Fortress Press (2012)



Cat Willett received dual Masters Degrees in Social Work and Social Justice this Spring from Loyola University in Chicago.

## Contemplating Violence, Acting for Peace

Cat Willett

You may remember the news story. On September 24th, 2009, a young man in Chicago, IL was killed in a brutal melee on his way home from school. Derrion Albert, age 16. The event triggered a new look at youth violence around the nation. I thought a lot about Derrion—and his killers—over the next few months. I found it hard to believe that the young men involved were psychopaths or cold-blooded killers. That seemed too easy. There must be something beyond that. And there must be some way of addressing the systems that clearly impacted these killings. Racism. Poverty. School Closures. A society that condones violence as a solution. The inability to recognize the beautiful gifts that youth of color offer our world. I kept asking myself, “What would have helped?”

decided to move from Portland, OR—one of my favorite places on Earth—to Chicago, a city where I knew no one and had no idea what lay ahead. I was convinced that I would never be as connected to a social issue here as I was in Portland. I expected to live in Chicago as a temporary guest. But then Derrion Albert was killed.

For the next three years, I fo-

had always felt a deep craving for community living, radical action, and true vocation. My first year in Chicago, I found all three.

The local church I attended housed a young adult community in the former convent. This community, *Open Hands*, was the catalyst and connector for the large community of radical Christian activists I now call home. Five of us live together, sharing finances and meals, and have ministries with the church next door. We all share a common commitment to justice work and have informal connections

*I always felt a deep craving for community living, radical action, and true vocation.*

with several other communities nearby. Our communities have housed survivors of torture, held many conversations on various issues of justice, planned prayer services outside the gates of Fort Benning and in the streets of Chicago, and fed each other in multiple ways. We hold two questions at the center of our collective efforts. First, “What does love require?” Second, “What can we do together that we cannot do alone?” These two questions are lived out, imperfectly, day by day. They are why we feed the hungry, house the homeless, work with gang members, pray at the sites of murder, and travel to Afghanistan and the Mexico border to offer assistance. This work would be impossible without room for the spirit. I am, at best, a reluctant prophet and no real mystic. I have always thought of spiritual practices as less necessary than concrete action. But I followed an instinct and signed up to do the Ignatian Spiritual Exercises during my first year here.



Cat Willett and friends participate in a protest to bring attention to plight of Guantanamo Bay prisoners

Derrion’s death happened a month after I embarked on a journey covering thousands of miles and about as many emotions. In the summer of 2009, I

cused all of my schooling on two questions. “What makes kids kill kids?” and “How can I help stop it.” I found a community of mutual support that listened to me talk about violence in our communities, affirmed my desire to stop relying solely on the police force to address violence, and accompanied me to sites of community violence to pray and to mourn. In return, I have accompanied others on their spiritual and emotional journey towards vocation. I learned about Afghani struggles for peace; the plight of those remaining in Guantanamo Bay; the Catholic Worker movement; and the importance of doula care for low-income women.

What started out as a temporary move across the country for school turned into a semi-permanent move into the life I always wanted yet did not know how to build. I

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Carving out an hour of prayer a day was a struggle but it allowed me to delve deeply into my newly-discovered passion around youth violence. The visions I found in prayer allowed me to grapple with the sin of gun violence and offered me an opportunity to connect to the Spirit which enlivens our collective struggle for a world without violence.

Our community prioritizes communal spiritual experiences. We meet weekly for an hour of communal prayer. Through the diverse spiritual practices of our community, I have been able to

draw on a number of spiritual resources, many of which were new to me. Our extended community of friends offers opportunities to engage in prophetic witness, informed by spiritual practice. Every January, members of our community engage in a 10-day fast to bring attention to the men at Guantanamo Bay. Our fast is also a public witness, with daily vigils outside the halls of power. Additionally, we have planned annual liturgies for the School of the Americas protest and hosted informal gatherings around Advent and Lent to grow deeper in our faith and witness.

My work with youth impacted by violence has caused me to ask questions I never thought of before and to walk alongside people I might never have met if I had

stayed where I was. This journey has been challenging, disturbing, sad, but also filled with God's presence and a community of witnesses that have offered support and witness along the way. This journey towards the life I always wanted has transformed me in unimaginable ways and affirms the words of Anne Lamott – "God loves us exactly the way we are, and God loves us too much to let us stay exactly the way we are." ~

***A prophet combines a very deep love, a very powerful dissent, a powerful resolve with envisioning hope.***

***Rabbi Abraham Heschel***

*Family Life, continued from page 3*

and 12 years old at the time—were so moved by their experience that they returned again last summer with another parish delegation.

As my girls matured, I began to invite them to experience some of the prophets of our time such as Edwina Gately, Sr. Joan Chittister, Sr. Helen Prejean, and Fr. Bill Bischel. Once, I took both Sarah and Theresa out of school to attend the 2009 NW Catholic Women's Convocation that IPJC hosted which proved to be a powerful catalyst for them to explore their own faith and justice issues. My girls gushed over what they had seen and learned from the powerful presenters and wanted to know why there wasn't a Convocation every year!

Thus, these past 20 years of family life have been a grace-filled

pilgrimage of community support and numerous invitations. The mystic's call to slow down, pay attention and live with gratitude, along with the prophet's summons to discern new ways to be instruments of healing and justice have

*... whether we are changing diapers, changing our lives or changing the world.*

enriched our entire family. On this pilgrim's path, I have noticed my luggage becoming lighter, letting go of judgments (of myself and others), fear and the need for perfection. I treasure our simple family traditions of daily meals together, serving at our parish, and offering hospitality to friends and

foster kittens. I am more comfortable with my heart's questions that surface in life's messiness inviting me out of the prison of my ego into the liberating dance with Spirit.

Teilhard de Chardin once wrote that the Divine is not far from us, that in fact "we live steeped in its burning layers." When I live more fully into that truth I glimpse the way of the mystic and prophet that we are all invited to—whether we are changing diapers, changing our lives or changing the world. ~

<sup>1</sup> Weiderkuhr, Macrina, "Tourist or Pilgrim" from *Seasons of Your Heart* (HarperCollins, 1991)

<sup>2</sup> Leunig, Michael, *When I Talk to You: A Cartoonist Talks to God* (Andrew McNeel Pub, 2006)

<sup>3</sup> Rohr, Richard, *The Naked Now: Learning to See as The Mystics See* (Crossroad, 2009)



## Seeking Peace & Reconciliation

Caroline Osborne

*m*y dream is to work for human rights, to help resolve conflicts and advance peace. My first steps toward this goal include volunteering at IPJC and studying International Studies at American University next year.

black and white solution. As I heard each new voice, I was left reeling, nearly overwhelmed by the diversity of viewpoints. I finally understood that this situation is many little conflicts wrapped up into a big political package.

When my class was in Beit Sahour, a town on the West Bank, we stayed in host families with girls our age. I became friends with some of the girls, and we stay connected on Facebook.

Now, when I get excited about going to college a couple thousand miles away, or about going to the movies, my host sister is always in the back of my mind. It may be a cliché, but living with this family, even for a night, changed the way I think about my everyday activities. Now as I make my way—slowly but surely—towards my dream of working for peace, I take my family in the West Bank with me.

*In front of the Western/Wailing Wall in The Old City of Jerusalem*

### Thank You Caroline Osborne!

A senior at Forest Ridge High School, Caroline volunteered weekly at IPJC. At right, she tells us about her class trip to Israel & Palestine.

**Pray—Participate—Fund  
IPJC**

I had the opportunity to travel to Israel and Palestine earlier this year with my Peace & Reconciliation Class. In country, I was fortunate to hear the opinions of a variety of people impacted by the ongoing crisis in that region: Jewish settlers, Arab Christians, peace activists, teachers, business people, former Israeli soldiers, and refugees. Never before had I seen an issue with more sides to it. I entered the class pretty confident that there was a wrong side and a right one, and that there had to be a

### Susan Francois, CSJP Leaves for Graduate School

Sister Susan did her formation years in ministry at IPJC and will begin graduate studies at the Chicago Catholic Theological Union this fall.



Congratulations Susan on receiving a Cardinal Bernadin scholarship for studies in Ethics and Reconciliation and Peacemaking.

Susan edits her last issue of *A Matter of Spirit* with this Summer issue. We thank her for her leadership in coordinating our Human Trafficking work and our Young Adult Justice Cafés.

### Gratitude and Blessings to Our IPJC Interns



*Holy Spirit Lutheran, Kirkland*

Anja Helmon is an intern from the School of Theology and Ministry at Seattle University, preparing for ordination in the Lutheran Church. Anja assisted in coordinating IPJC's Church, Temple and Mosque experiences and Interfaith Book Groups; and facilitated Women's Justice Circles and Immigration Workshops.

Griselda Aguilar is completing her Masters of Social Work degree from the University of Washington. Griselda facilitated Spanish and English Justice Circles, assisted with Catholic Advocacy Day organizing and assisted with the Fall 2011 Latina Women's Conference.



# peace & justice center

**Announcing!**

In early June you will receive a letter with the details of the upcoming Women's Convocation. We are counting on your involvement & support to make Convocation V another grand event!

## Prayers for Leadership Conference of Women Religious (LCWR)

We hold the leadership of our sponsoring communities in prayer at this time of the Doctrinal Assessment of LCWR.

We thank all of you for your affirmations of our sisters and our ministries.

One way you can support us is to support our ministries.

**Thank you for your support of IPJC!**

## Congratulations!

### Video Contest Winners

**1st Place:** Saint Mary's Academy, Winnipeg – *Not For Sale*

**2nd Place:** Sacred Heart High School, Los Angeles – *In Your Hands*  
Stuart Hall High School, San Francisco – *Our World, Our Responsibility*

**3rd Place:** Ramona Convent Secondary School, Alhambra – *Stop Human Trafficking*

**Honorable Mentions:** Forest Ridge School of the Sacred Heart, Bellevue – *Stop the Slavery*

Holy Names Academy, Seattle – *Trafficked*

Ramona convent Secondary School, Alhambra – *Immigration and the DREAM Act*

View the videos at [www.ipjc.org](http://www.ipjc.org)

Intercommunity Peace  
& Justice Center  
**Women's  
Convocation V**  
Grace on the Margins  
April 12-13, 2013



Temple B'nai Torah, Bellevue

## One God, Three Faiths

Spring Interfaith Series &  
Book Groups Successful!

Please stay tuned for more interfaith events! Go to [www.ipjc.org](http://www.ipjc.org) for information and news from IPJC.

## Transformation in a Time of Uncertainty September 29th, 2012

- ☞ Explore these contemporary times in light of our spirituality and faith.
- ☞ Listen, speak and pray with a contemplative heart.
- ☞ Explore the invitation to new places of understanding and action rooted in contemplative spaciousness.
- ☞ Become part of a movement for transformation in this time of uncertainty.

A one-day program sponsored by IPJC and presented by  
**Nancy Sylvester, IHM**  
Institute for Communal Contemplation and Dialogue

## Intercommunity Peace & Justice Center

1216 NE 65th Street  
Seattle, WA 98115-6724  
return service requested

206.223.1138  
f: 206.223.1139  
ipjc@ipjc.org  
www.ipjc.org

# Reflection—In the Company of Mystics & Prophets

**Invite a small group for contemplation on the mystical and prophetic.**

**Set Up:** Arrange chairs around a small table. Put on the table a cloth, a large candle and enough small candles for each participant.

**Music:** Instrumental Music, *Ground of All Being*, or *Open My Eyes*.

**Facilitator:** Today we are in the company of mystics and prophets. They invite us to seek God in prayerful contemplation. They call on us to be prophets of hope for our broken world. Let us name these women and men. Let us ask of them, *what do you see?*

**Reader:** Catherine of Siena

**All:** Tell us, what do you see?

**Reader:** "O immeasurably tender love! Who would not be set afire with such love? What heart could keep from breaking?"

**Reader:** Dorothy Day

**All:** Tell us, what do you see?

**Reader:** "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?"

**Reader:** Thomas Merton

**All:** Tell us, what do you see?

**Reader:** "O God, we are one with You. You have made us one with You. You have taught us that if we are open to one another, You dwell in us."

**Reader:** Oscar Romero

**All:** Tell us, what do you see?

**Reader:** "When the church hears the cry of the oppressed it cannot but denounce the social structures that give rise to and perpetuate the misery from which the cry arises."

**Facilitator:** Let's take time for communal quiet. During the quiet, I invite you to reflect on one way you are drawn to reveal God's presence more fully to your family, community or world. OR One call you hear personally or communally on behalf of justice in our church and world.

**Sharing:** Each person is invited to light a candle as they share their reflection.

☪ One way you can reveal God's presence more fully, or

☪ One call you hear personally or communally

**Closing:** Light of my life, I believe that you are indwelling within me. Draw me closer to you, so that I may know the warmth of your love. Inspire me to share light with others in love and hope.

*(Adapted from Stand Up Sisters by Judy Byron, OP, Linda Haydock, SNJM and Chris Hillman)*



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