

CHARITY EARTH NETWORK NEWSLETTER



Feast of St. Vincent de Paul September 27, 2023

Real feel of 100 degree temperatures in September in New Jersey when we are accustomed to crisp autumn air at this time of the year. Perhaps you have heard the line -this is the coolest year you will ever experience. No reader of the Charity Earth Network Newsletter needs to be convinced that we are in a climate catastrophe. But as climate writer Britt Wray points out, "Martin Luther King did not give a speech called, 'I Have a Nightmare,'" Like MLK, the Company of Charity in manifold ways attempts to inspire the hopeful dream that will energize for positive change. Sister of Charity of Cincinnati, Cj Willie draws from a wide variety of sources in her article Called to Tread Lightly to inspire us to just such a hopeful dream. Sister of Charity of New York Carol De Angelo shares how retired sisters in the Kittay Residence in the Bronx are growing more deeply in a spirit of

connection with Creation through the practice of mindful eating. The 2023 Joint Assembly of the Sisters of Charity of New York and Saint Elizabeth voted "to live the vision of Laudato Si' by reducing our carbon footprint with a special focus on food print." They are sponsoring a series of ZOOM webinars on food justice; you can find a link to the recording in this issue of CEN newsletter. You also find a link to the wonderful conversation on Transformative Justice and the Charism of Charity with Sister of Charity of Nazareth Christine Beckett. Sister of Charity of New York Mary Ann Daly creatively linked remarks from Brian Swimme's keynote at LCWR with quotes from St. Vincent de Paul in her prayer service for Vincent's feast. May the energy of Charity that Vincent released inspire us not to tire as we lift a lantern of hope over our troubled landscape.

Carol

Cj

John

Terry

The Charity Earth Network is an organization of sisters and associates of the Congregations of the Sisters of Charity Federation who are interested in

-reflecting on ecology/the new cosmology/sustainability from the perspective of the Vincentian/Setonian charism;

-sharing information and resources

-supporting each other in our efforts to advocate for a more sustainable Earth community.

Called to Tread Lightly and Live the Cosmological Principles of Diversity, Interiority and Communion in Religious Life Today

The chaos the world is experiencing today is a direct result of our loss of connectivity with nature and with each other. Our cultural traditions, particularly in the western world, are pragmatic and based on an ideology which enshrines individualism and celebrates profit and power above all else. The quest for fame and fortune leaves no space for the care and concern for the common good or care for the environment. People, lands, water are only of concern in this model if they lead to personal wealth and power.

In the 2012 WorldShift Declaration entitled “A Declaration of Global Emergency and Emergence, Ervin Laszlo and David Woolfson state that “There is no doubt that we are now in a state of global emergency. This unprecedented worldwide crisis is a symptom of a much deeper problem: the current state of our consciousness, how we think about ourselves and our world. We have the urgent need, and now the opportunity, for a complex rethink: to reconsider our values, and priorities to understand our interconnectedness and to shift to a new direction, living in harmony with nature and each other.”

Miriam Therese McGillis, OP often said that one of the difficulties we face today is that the range of our experiences has gone far beyond that of our ancestors and that the answers which they gave for the questions of their lives no longer serve to answer the questions of our reality.

The story of creation which has been told and retold for millennia and has been the bedrock of our cosmology, our story of the universe that has interpreted our past and guided and inspired our shaping of the future no longer serves to answer the questions that new scientific revelations about an evolutionary universe pose. This traditional story of creation is static. There is no developmental dimension to this story. Creation is a one-time event. There is no relatedness between the elements. Each day of creation is separate and distinct. The Earth is seen as a resource for humans and humans are instructed to subdue the Earth. This is how the people at the time this story was written viewed creation. It was not wrong, just incomplete.

We know now that our God is not static. Our God is an evolutionary God who continually reveals Godself to us in the daily unfolding of creation. Ours is a new story and, in the words of the late Thomas Berry, CP, “We are in trouble just now because we are in between stories. The Old Story-the account of how the world came to be and how we fit into it-sustained us for a long time. We awoke in the morning and knew where we were. Everything was taken care of because the story was there... Today, however, our traditional story is no longer functioning properly, and we have not yet learned the New Story.”

Richard Rohr, OFM, defines this period in history as a liminal space “the place where we are betwixt and between the familiar and the completely unknown. There our old world is left behind while we are not yet sure of the new existence.” Diarmuid O’Murchu, MSC, reminds us that “Religious, at their finest moments in history, specialize in expanding narrow and congesting horizons. This is what our liminality and prophetic witness calls us to be about.” Religious today live in that liminal space. Pat Murray, IBVM, at the 2019 LCWR assembly mapped out a path to

the yet unknown future: widening our tent, being present at the borderlands, embracing vulnerability, celebrating cultural diversity, and engaging in web-watching and web-weaving.

We all know that something new is arising. What it will be is still unknown. Where we are going is still a mystery because we are involved in a process. We see the unraveling of certainties, of orthodoxies, of traditional ways of thinking and doing. We witness the weakening power of patriarchy, of nationalism, of organized religion, and cultural boundaries. But out of chaos creativity arises and there is an emerging picture of reality which began when we saw images of our planet for the first time from outer space. Astronaut Edgar Mitchell wrote from his voyage into space, "From here thousands of miles away, the Earth shows the incredible beauty of a magnificent blue and white pearl, floating in a vast, dark sky. It looks like it could fit into the palm of my hand. On it there is everything that is sacred and loved by us."

All the elements of creation are still there: the darkness and light, the waters above and below, the lands and the oceans, all kinds of plants, the moon and the sun, the creatures of the sea and air, and humans of every color and race. Ours is a God who endlessly creates and not only allows but loves diversity. Rabbi Jonathan Sacks wrote, "Science takes things apart to see how they work; religion puts things together to see what they mean." Today we see those separate elements coming together. We now have a Universe Story in which each being in the universe and all modes of being is part of a single comprehensive yet intimate community. Thomas Berry tells us that we are a community of subjects, not a collection of objects.

In his call for an ecological conversion, Pope Francis writes: "The human person grows more, matures more and is sanctified more to the extent that he or she enters into relationships, going out from themselves to live in communion with God, with others and with all creatures. Everything is interconnected and this invites us to develop a spirituality of that global solidarity which flows from the mystery of the Trinity...we are called to an integral ecology which includes taking time to recover a serene harmony with creation, reflecting on our lifestyle and our ideals, and contemplating the Creator who lives among us and surrounds us." Creation is an unfolding drama in which new possibilities of existence are progressively embodied and realized.

Sister Joan Brown, OSF, reminds us that "All of us who live, breathe, and walk upon this amazing, holy Mother Earth are called to understand the cosmic principles inherent in the interdependent energy dynamic that throbs through every element of life. Nothing exists without these three interdependent energies that emerged from the first flaring forth over 13.8 billion years ago: diversity, interiority, and communion. These energies offer vital lessons for the critical times in which we live...We are called to be larger than who we can imagine being in this moment. The cosmic principles are a new way of understanding, seeing and acting in a world that seems to be torn apart by a misunderstanding of the beauty of diversity, the holiness of interiority, and the evolutionary pull of communion."

There is a line in a Native American poem where the author prays to the Great Spirit of Life to grant the people the wisdom to "walk softly on the earth." An anonymous author says, "Walk lightly, tread softly for the softness of the Earth and the fortitude of the life force is present in all living beings." The question before us now is how will we tread lightly on the paths we are

called to walk upon? How are we called to respond to the cry of the earth and the cry of the poor? How will we embrace the energies of diversity, interiority, and communion in our own lives and in our ministries?

Each of us is a unique manifestation of the Divine. We are different from one another, an original, with multiple gifts that the world needs today. God loves diversity and we are the human face of that love. There is within each of us a sacred essence that is continually called by the Divine to go deeper and deeper to discover our own interiority. And the more we open ourselves to those inner depths, the greater capacity we have to hear and respond to the voice within calling us forth to offer ourselves and our gifts to the world. That openness to differentiation and our own interiority ultimately leads to communion; the realization that we are always and forever growing in relationship to God, with one another and with all of creation.

This God who loves diversity manifests it in all that is around us. Look at the abundance of different kinds of trees, flowers, rocks, animals in the deserts, wetlands and forests, the fish in the seas to name just a few. Look into the eyes of the people who surround you: the men, women, and children who come in multiple colors, shapes and sizes. Each one lovingly created to be unique, one of a kind, by the Divine Artist. Take just a moment and reflect on the diversity present where you are...and give thanks.

The call to cherish diversity is also an invitation to let go of our preconceptions about people and places and to move beyond our comfort zones. Picture three concentric circles. In the center of the circle is our comfort zone. It is, as the name implies, a very comfortable place to be. There we are surrounded by people, places, norms and values we understand. However, the next circle is our grace margin. It is there that God calls each of us, individually and as a community to move out of our comfort zone and step into the unknown. This grace margin is different for each person. The third circle is our fear zone. What is a grace margin for one person can be a fear zone for another. The fear zone can paralyze us and cause us to retreat back into our comfort zone. This can occur at both the individual and communal level.

There is a Haitian proverb which says, “We see from where we stand.” God’s invitation to move from our comfort zone into our grace margin is an invitation to step into a new reality; to be willing to see things from another perspective. The question each of us has to answer is “Where is God calling me to let go and move into my grace margin?” And then, where is God calling us as a congregation to let go and move into our grace margin?

Women throughout the ages and throughout the world have responded to the call to religious life. Our diversity manifests itself in the unique gifts each Sister brings to community and our capacity to grow and continue to meet societal needs is dependent upon our ability to utilize the gifts each Sister brings as well as the unique perspective of the world she offers.

As we move towards exploring the meaning of interiority, I would like to share a story with you passed down through many generations of Native Americans.

A long time ago before anyone can remember, people actually lived in harmony with each other and with all of God’s creation. But the

elders of the tribe began to notice that gradually the people were losing this harmony and were separating themselves from one another and from the created world. So, the elders met in council to determine what to do and decided that the wisdom that the Great Spirit had given to the people, the ability to live in harmony, needed to be taken away for a while until the people were ready to honor it. So they gathered up all the wisdom to hide it until they felt the people were ready to use it wisely once more. But once they had gathered it up, they didn't know where to hide it. One elder suggested a cave that had so many caverns no one even knew where the back ones were. But another said that the people were sneaky and went to places they were not supposed to go and surely, someone would find the wisdom and bring it out before it was time.

Another suggested hiding it in a lake that was so deep no one even knew where the bottom was. At first, they thought they had their answer, but another elder spoke up and said, "These people are curious and like to fish and surely one of them will catch it and bring it up before it is time."

Now the elders were becoming extremely frustrated because they felt so keenly the responsibility for safeguarding the wisdom the Great Spirit had given them, but they did not know where to hide it. After a long silence, the eldest woman of the tribe spoke up and said, "Let's hide it inside of them, they'll never think to look there." And they all knew they had their answer.

Thomas Berry's many works affirm and reaffirm that every being has its own interior, its mystery, its numinous aspect. He reminds us also that the degradation of the natural world is the degradation of the interior world of the human. This brings us to interiority, the second cosmic principle. It is about the interior dimension of things...the inner principle of being. "This is the covenant that I will make with them says the Lord. I will put my laws on their heart." (Heb. 10:16) To access one's interiority requires listening faithfully and deeply to the recesses of one's own heart. It is a call to mysticism and throughout history in every religious tradition there are

those who were willing to embark on the inward journey into the unknown, unsure of the destination. It is a call to move beyond change to transformation.

Ronald Rolheiser writes: “There is a huge silence (not passive) undergirding us and inside us that is trying to draw us into Itself. To enter that silence or consciousness is to enter both the reality of God and the reality of our real communion with each other.” As indicated in the preceding paragraph, all religious traditions value silence as the gateway from looking outward to looking within. The following are the words of those who have dared that inward journey before us and are a challenge to us to do the same.

Lao Tzu said, “Become empty of yourself and realize the inner silence”.

The psalmist in Psalm 46: “Be still and know that I am God”.

The desert fathers: “Prayer is raising the mind and heart to God through the laying aside of thought”.

St. Augustine: “O Beauty ever ancient, ever new. Too late have I loved you. I was outside and you were within me and I never found you until I found you within me.”

The Muslim poet Rumi: “Be silent that the Lord who gave you language may speak”.

St. John of the Cross: “The Father uttered One Word; and he utters this Word forever in everlasting silence; and in silence the soul has to hear it.”

The Hindu philosopher Aurobindo wrote, “People are on the lookout for ideas, and I should like to make them feel that what they need is to keep silence. The Spirit is heard in silence.”

Astrophysicist Stephan Martin reminds us that “The cosmos is inflating itself from its own interiority and creative potential and the interiority of each individual is an expression of the interiority of the cosmos”. When we recognize the interiority of the other, whether it is human or non-human, we recover a communal dimension of the cosmos that we all share and participate in.” The call to deepen our own interiority is a call to a higher consciousness; a call to recognize and enter into the evolutionary process which ultimately leads us to communion, the third principle of the cosmos.

Hildegard of Bingen wrote that “everything that is in the heavens, on earth, and under the earth is penetrated with connectedness, penetrated with relatedness” and Thich Nhat Hanh explained in his writings that our purpose on earth is to awaken from the illusion of our separateness. Today, theologians, scientists, and organizational theorists, people whose work previously moved them in different and separate directions are discovering the impossibility of separateness in a world that is intrinsically connected.

Environmental scientist, Duane Elgin, talks about humanity’s paradigm shifts and posits that we are at the beginning of what he calls “the fourth awakening”. He sees this as a time when we will see “a convergence of insights from modern science and the world’s spiritual traditions.” “Our cosmos, he continues, “is not a fragmented and lifeless machine, but is instead a unified and living organism.”

We have always believed that our God is a relational God. In 1 John 4:6 we read that God is love and all who live in love live in God and God in them. Love is not possible alone; love is only possible in relationship. From the very beginning, one of the hallmarks of Christianity was a triune God. God is love because God is inherently relational. The Trinity is an eternal and loving community. Relationship is the essence of existence and is at the heart of the cosmic principle of communion.

As our evolutionary story continues to unfold, we are becoming ever more aware of ourselves as part of a sacred web. We are coming to realize that evolution occurs through the formation of relationships with other existing realities in the universe. New relationships create new processes and new beings. At the micro-level each entity experiences millions of relationships which occur in atoms, cells and organs. At the macro level new relationships are creating global movements and changes as cultures, political systems, the sciences, arts and religious traditions interact with one another. Our current understanding of an evolving universe is fostering a deep awareness of the sacred presence within each reality of the universe. Our entire evolutionary process depends on communion. Entering into communion Thomas Berry tells us is “to find the sublime expression of the deepest mystery of the universe: the revelation of the divine. To deepen this experience of the divine is one of the purposes of all spiritual discipline and of all spiritual experience. This sense of communion at the heart of reality is the central force bringing the ecological age into existence,” Thus we are birthing a new overwhelming spiritual experience at this moment in history. Pope Francis tells us that “Religious by virtue of their vocation are to be ‘experts in communion’, witnesses of communion in and for a broken world.” And it is into this world that you are called today.

What does our understanding of an evolutionary universe mean for ministry? Teilhard de Chardin wrote that “Only God could say what this new spirit gradually forming within you will be. Give our Lord the benefit of believing that his hand is leading you (and your congregation).” John Paul Lederach challenges us to “Imagine yourselves not only as the beneficiaries of what has been learned and passed on by those who have come before you but imagine yourselves with the same quality of those who generated the origins of your community...at every living moment you are part of recreating that origin in the context where you live.”

Sociologist Anthony Wallace posits that we are at a revitalization moment today which is characterized by four stages. The first stage is serious individual stress. We are certainly seeing that in our world daily, especially among young adults. The second stage is alienation everywhere. We see this every day in the news with the hateful rhetoric and actions towards “the other”. The third stage he describes is that people recognize there is a problem but do not know what to do about it. I think this is the stage we find ourselves in today. As religious women who have lived and worked with diversity, have been given the time and support to develop a spiritual life and a deep understanding of community, we have gifts to offer our world that are desperately needed in stage four which calls for the emergence of a new world view and the structuring of old institutions to enable it.

Artist Mary Southard, SJ, tells us that “Earth is a Divine work of art in process, a poem unfolding, a song ever being sung, always bringing forth greater and greater expressions of

beauty and love...Each of us is a dancer in this cosmic dance. Each being, each human alive today is here to participate in the creative adventure that is the universe. There can be no spectators. Some deep longing – each one’s unique gift, a passion for belonging, our dream for a world of love and unity – is urging us to get up and dance!”

Religious life is always called to be a prophetic witness to the Kindom of God among us. Jesus stood on the side of those in poverty and those marginalized and continually challenges all who choose to hear his message to transform the world in which they live. And so today, you must continue to stand on the side of the poor, to reach out to the marginalized and forgotten, not only to offer help, but also to be open to the gifts they have to offer you. Communion call us to form collaborative not dependent relationships. “It is in community”, Joan Chittister OSB tells us, “That we come to see God in the other. It is in community that we see our own emptiness filled up. It is community that calls me beyond the pinched horizons of my own life, my own country, my own race, and gives me the gifts I do not have within me.”

We are being called to respond to the needs of the times in new and creative ways. We are called to be global citizens who work tirelessly to build God’s kindom on Earth. We are called to be prophetic, unafraid to forge new paths. We cannot be content with trying and retrying ideas that have failed in the past but must continually seek new answers to new realities. There are no ready answers for the prophet, but there is a willingness to walk into the unknown and create new paths. A prophet does not have outward security but is content with the security that comes from God alone. A prophet is not someone extraordinary, but someone ordinary who consciously chooses to live outside the constraints culture can impose. Each of us is called to be a prophetic witness in the world today.

Transforming traditional ministries in light of the cosmic principles is essential, but so, too, is that openness to new ministries that are emerging out of the needs of the world. In her presidential address to LCWR in 2016, Marcia Allen, CSJ extended a prophetic invitation to the Sisters gathered to engage in experimentation, exploration and creativity; to move into a “horizon of expectation: a far-wide imaginal scape in which we can expect every possibility and potential that might await us.” Religious are called to be deeply spiritual women ever open to our God who calls us from everywhere. We are called to listen and respond to that interior voice, to rejoice in the diversity of calls God has given each of us, and to celebrate our communion as women called to live out our vows together in community.

The recognition of the power we hold when we collaborate is drawing more and more religious congregations together around issues that affect the lives of the people with whom and to whom we minister. It is the power of community. It is not a power over, but a power within. Remember the eldest woman of the tribe in the earlier Native American tale who said to place the wisdom within them. It is a power that leads to transformation.

The world today is ever more in need of kindom people. Our founders responded with faith and fidelity to a very different world than ours. Yet we, too, are called to be global citizens. we are called to be women who see yourselves, not just as members of the Sisters of Charity Federation, but as members of the community of life. Touching deeply into the wisdom of our own communities, we will find therein the strength to reach out to the world.

We are called to be peacemakers in a world that sees violence and retaliation as the only solution to disagreements. We are called to create peace within ourselves and to discover new ways to dialogue across racial, gender, and cultural barriers. We are called to say no to all that diminishes the human person and destroys the environment. We are called to say yes to building the kingdom of God on earth. Theologian Diana Hayes invites us to reflect on the following: “Why am I here on the earth at this time and place? To help bring about God’s kingdom by recognizing and, more importantly, by affirming my co-createdness with all of humanity and thus the presence of God in all with whom I come in contact.”

We are called to move beyond independence to interdependence; to see our connectedness with all of life. We are called to respond to the wisdom of the universe which calls all of life to diversity, interiority and communion. As members of the Sisters of Charity Federation we will continue to strive to find God everywhere in everyone, and in all of creation. We know that nothing is outside the embrace of an all-loving, all-caring God for those who walk the path of the Spirit.

Caroljean Willie, SC, Ph.D.

Mindful Eating: Learnings from the Sisters at Kittay

Sisters at Kittay, an independent living community in the Bronx, NY, and I gathered on a Sunday afternoon to reflect and pray on food and the practice of mindful eating. Thich Nhat Hanh’s quotes helped guide our discussion and prayer. Initially, sisters shared how important it was for us to be mindful of the food we ate for food nourishes and sustains us. Eating healthy food keeps us strong. As we prayed over quotes that made us mindful of the air, water, soil, farmers, and the people who bring us food from farm to table, stories were shared of growing up on a farm where one grew what was eaten and of World War II days where nothing went to waste. Sisters remembered farm workers who labor under harsh working conditions. We spoke of meals as times of celebration and the strengthening of friendships and of the gospel stories around food and fraternity foreshadowing the Eucharist. Sisters said that mindful eating reminds them of the need to acknowledge gratitude, humility, and dependence. Their words echo the last sentence in the first paragraph of *Laudato Si’*, “our Sister, Mother Earth, who sustains and governs us, and who produces various fruit with colored flowers and herbs”. (LS #1).

The invitation to practice mindful eating is a first step to our exploring food print. “What does food print mean?” was a question the sisters asked. We spoke about the proposal that was passed at the joint 2023 Assembly of the Sisters of Charity of New York and Sisters of Charity of Saint Elizabeth that called us to live the vision of *Laudato Si’* by reducing our carbon footprint with a special focus on food print. As we prayed and shared this Sunday afternoon, we realized the value of taking time to tell stories about food, our relationship with it, with Mother Earth, and with humans and more than humans. The telling of stories helps us be more conscious and aware of food and how our choices as consumers impact not only our personal health but the health of others and all life on Earth.

Sisters Mary Kay Finneran and Noreen Sugrue who both live at Kittay are members of the Global Poverty Committee. Though Sister Noreen’s physical health and mobility make leaving Kittay difficult, she continues the work of justice and peace from Kittay. Just this past month she joined the Global Poverty Committee by phone and shared her research on the food print of the banana with members. At the June meeting, each member took a specific food item and researched its food print. Learning about the food’s origins, health benefits, transportation costs, sustainability and more made us conscious that we need to become wise and prudent buyers and consumers of food.

For those who wish to pursue food print, you may want to begin with mindful eating. [Click here](#) to visit Goodreads website with Thich Nhat Hanh’s quotes. [Click here](#) to make sense of food at the www.foodprint.org website. For those who love chocolate, you may want to [click here](#) to begin with chocolate facts! [Click here](#) to read an article on how a Footprint Calculator can reveal how different choices change the impact you have.

Carol De Angelo, SC



The Sisters of Charity of New York and Saint Elizabeth at their joint Assembly resolved to reaffirm their commitment to Laudato Si’ with a special focus on food. Sister Carol De Angelo (New York) and Fr. Terrence Moran (Convent Station) have planned a four part ZOOM series on issues of food justice. The first session was “Faith and Food’ with Jum Ennis of Catholic Rural Life. Find below a link to the video on YouTube and also some links for advocating for the Farm Bill.

Please mark your calendars for our next session, on October 2, 2023 with Kelly Moltzen who will discuss food justice, food print, and the spirituality of food.

Link to recording <https://www.youtube.com/watch?v=k8g4CpbzLtg>

Link to the Farm Bill Advocacy section on the Catholic Rural Life website

<https://catholicrurallife.org/farm-bill/>

Farm Bill Information and Advocacy from the USCCB

<https://www.usccb.org/issues-and-action/human-life-and-dignity/agriculture-nutrition-rural-issues/farm-bill>

Farm Bill Reauthorization resources from Catholic Relief Services

<https://www.crs.org/resource-center/farm-bill-2023-reauthorization>

Prayer Service for the Feast of St. Vincent de Paul

Sr. Mary Ann Daly, SC NY



Read slowly and aloud the excerpts from Brian Swimme’s address to LCWR Assembly August 2023 and quotes from St. Vincent de Paul. Slowly read again silently and pray back aloud a phrase that surprised you, gave you joy or challenged you.

Sit in the presence of wonder and awe.

“Humanity can enter into relationship with other humans who have died but who have bequeathed to us their gifts of understanding.” Brian Swimme

“We must not judge the designs of God according to human reason, although our puny minds incline us to do so.” Vincent de Paul

“It was this entire collective of billions of humans that created the James Webb Space Telescope. That is the noosphere in action. All these humans worked together, united by a single aim, to know the nature of reality.” Brian Swimme

“God makes use of the humblest instruments, for the extraordinary operation of grace” Vincent de Paul

“Let us reflect on what the cosmic Christ has discovered. In this image, each tiny dot of light is a galaxy. Each galaxy has 50 billion stars. Behold the glory of our creator.” Brian Swimme

“Our Lord, eternal and infinite is the splendor of glory, the fountainhead and source of all grace and beauty.” Vincent de Paul

“Though we are democrats and republicans, Americans and Chinese, Buddhist and Christians, all such designations are secondary. The primary truth is that we are all cosmological beings, all brought forth by divine creativity.” Brian Swimme

“I ask God to be the heart of your heart. Vincent de Paul

“An explosion of a star is a primary revelation of love at a cosmological level. A love that is a divine give away. A love that holds nothing back.....The star dies in its final act of generosity, and out of that generosity, the future of the universe is born.” Brian Swimme

“Love is inventive unto infinity” Vincent de Paul

Sit in awe for a few minutes and then say together: Amen, So be it, Yes it is.



Prayer Services prepared by Sr. Mary Ann Daly, SC of New York.