

20-MINUTE RETREATS WITH THE SAINTS

3 additional sessions



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Meditation Nineteen

Baptized into Life with God

Companion of the Meditation: Patron Saint of Jurors:
Catherine of Siena (1347–1380), Doctor of the Church

Siena is a town which, to this day, retains much of its medieval character. Catherine was the youngest of twenty-five children – a large family even by the standards of the day. However, her father was a well-to-do businessman and supported the family well. At an early age, Catherine spoke of visions; those visions sealed her vocation. Her parents coaxed her toward the usual interests of personal appearance and marriage, but she would have none of that. She cut off her golden-brown hair and dedicated her life to God. She was a fiery, determined and, at times, pompous woman. She eventually joined the Dominican order – not as a vowed religious nun, but as a member of the “third order,” in which women dedicated their lives to God in the Dominican tradition but lived in their own homes and worked to support themselves.

To keep the numbers of clergy at a sufficient number, little attention was paid to the quality of the candidates for

priesthood. The Church was thus plagued with unsuitable clergy. Catherine wrote to Pope Gregory XI at the time, describing the clergy as “demons incarnate” who were destroying the Church with their corruption. Her visions continued throughout her adult life. Her wisdom was highly respected, and she was influential in having the Pope return to Rome after some popes had lived in Avignon, France. Her work to reform the Church was largely unsuccessful – it would take the Protestant Reformation 200 years later to move the Church along the reforms she had envisioned.



Then Jesus came from Galilee to John at the Jordan, to be baptized by him. John would have prevented him, saying, “I need to be baptized by you, and do you come to me? But Jesus answered him, “Let it be so now; for it is proper for us in this way to fulfill all righteousness.” Then he consented. And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, “This is my son, the Beloved, with whom I am well pleased.” (Matthew 3:13-17)

Most of us do not remember our own Baptism, but let’s describe a typical scene. The Easter candle is lit and placed close to the baptismal font. Family and friends have gathered for the day. Picture yourself as a tiny bundle of joy, squirming while the minister poured water over your head. As you were

too young to make your own promises, others made them for you: “Do you renounce the Prince of Darkness?” “Do you believe in Jesus Christ?” and on it would have gone. Others *believed you* into your faith; they had the courage to welcome you into the community of believers as if you were able to speak for yourself. Why did they take this bold step?

They did so because they understood, with Jesus, that the assurance of the relationship they experienced with God would continue in the infant before them. Their experience of this relationship is the gift given to you in Baptism; what has been beautiful and good in their lives, they passed to you. What an extraordinary thing this is! What we experience on a personal level as true, good and beautiful, we want to share with our loved ones.

In a similar way, Jesus’ baptism confirmed his full trust in a God to whom he was always close. Jesus had faith that God believed in him, loved him, cared for him and would be with him always. These are the fruits of the Spirit that had been active in the heart of Jesus throughout his life: the Spirit nurtured him, comforted him and gave him insight into who he was before God. The Spirit was so present in Jesus’ heart that he longed to share with others this intimacy with God. Jesus’ baptism was a crowning event that publicly recognized the intimacy shared among God, the Spirit and Jesus.

His baptism was a public pronouncement that deep intimacy with God and the Spirit is possible because God has fallen in love with us. This is a key message of Catherine of Siena: “With unimaginable love you looked upon your creatures within your very self, and you fell in love with us.”¹ Christians therefore are baptized not only into the gifts of the Spirit (such as wisdom, joy and love), but into all the

dimensions of God's life. This life is expressed through the life of the baptized. Jesus had faith that life with God is possible, desirable and unfolding as we breathe – because that is how he experienced it. This is the faith of Jesus and the faith into which Christians around the world are baptized. This is the life of faith that Catherine of Siena lived deeply and embraced as she lived her baptismal vows in the public sphere.

Catherine lived her baptismal commitment “in the world” and not hidden behind monastery walls. As a Dominican Third Order member, she took up nursing the sick whom others would not touch. She trod the streets of Siena serving the poor and sick. It was the time of the Black Death which killed, it is estimated, a third or more of the population of Europe. She was baptized into the life of God and took this seriously.

The idea of being baptized into the life of God is clarified when we look at a text from the prophet Isaiah:

Here is my servant, whom I uphold,
 my chosen, in whom my soul delights;
I have put my spirit upon him;
 he will bring forth justice to the nations.
He will not cry or lift up his voice,
 or make it heard in the street;
a bruised reed he will not break,
 and a dimly burning wick he will not quench;
he will faithfully bring forth justice.
He will not grow faint or be crushed
 until he has established justice in the earth;
 and the coastlands wait for his teaching.
Thus says God, the Lord,
 who created the heavens and stretched them out,

who spread out the earth and what comes from it,
who gives breath to the people upon it
and spirit to those who walk in it:
I am the Lord, I have called you in righteousness,
I have taken you by the hand and kept you;
I have given you as a covenant to the people,
a light to the nations,
to open the eyes that are blind,
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.
(Isaiah 42:1-7)

The baptism of Jesus in Matthew recalls this text of Isaiah and gives us a fuller understanding of our own Baptism. As baptized people, Christians are called to

- ▶ be people of service (help others when we can);
- ▶ be makers of justice (equal opportunity for all and fair sharing of resources);
- ▶ have courage not to faint or grow weary (keep going even when obstacles surface);
- ▶ teach (be a good example in word and deed);
- ▶ be bearers of light (encourage and express hope to others);
- ▶ be bearers of all divine gifts (e.g., peace, hope, reconciliation and self-giving love).

As Isaiah says, we are called upon to open the eyes of the blind, but first we must open our own eyes so *we* may see clearly. How well do we really know ourselves – with our strengths and weaknesses; our hurts and failures; our joys and blessings? Being mindful of who we are is a huge step in our ability to embrace compassion for our brothers and sisters.

When we are unaware of all that keeps us from being truly free – whether that is past hurts that we unconsciously hold onto or pet peeves that keep us in chains – we cannot be free people capable of calling others into freedom.

Recognizing our own journey toward the fullness of freedom in God, we must not reject those we consider to be in some way impure or sinful. We are all impure in some respect. We are all on a journey toward the fullness of God's breathtaking hold of our spirit. Freedom is not given once and for all, but is a gift that unfolds gradually over the years. The challenge is to allow God's Spirit into our lives and hearts, to dissolve past hurts, deposits of stone and debris of all kinds – debris that we may not even be aware of. God's spirit of cleansing concern does not come out of nowhere: it is brought to us by the gentle touch of our brothers and sisters, just as we are called to be the gentle touch of God's Spirit in their lives.

As baptized members of the community, we are called to establish justice and witness to the equality of all people. Jesus preached the remarkable message of the equality of all men and women in the eyes of God. This was a historic, cultural and religious novelty at the time. Slavery was largely accepted during Jesus' lifetime. Women were owned and were treated as second class. Struggles among the various Jewish groups were common.

Think of the Samaritans spoken of in Luke's Gospel. Samaritans followed many Jewish traditions, but they also had ties to pagan practices handed down from their ancestors. As a result, mainline Jewish communities despised the Samaritans. Samaritans and mainline Jews would not even walk through each other's villages. Jesus wanted to show that a new attitude must be adopted toward these people and all people. When

Jesus befriended the Samaritan woman and when he told the parable of the Good Samaritan, he cut through deep-seated animosity. Speaking with a woman would have been startling enough – but a Samaritan woman was even worse. Against the common practices of Jewish communities of his day, Jesus boldly took unpopular positions.

Throughout his life, Jesus witnessed to the equality of all. This witness must continue today. How can we be counter-cultural in ways that witness to the relationship Jesus shared with God and the Spirit?

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Questions for Prayerful Reflection

1. In our Baptism, with the consent of parents or guardians, along with a sponsor or two, we were “believed into faith.” Can you say to yourself that you have taken the gift given to you in Baptism and believed yourself into faith? Another way to ask this question is this: Can you say you experience and express your Baptism as a member of a community of believers to which you now actively belong through your own free will?
2. Jesus’ public baptism reflects the text from the prophet Isaiah that speaks to certain gifts and responsibilities that go with being a baptized Christian. Review these again in the meditation above. Which ones apply to your life? Are there some that you would now like to nurture more intentionally? What first practical steps will you take to move in this direction?

3. Besides the gifts and responsibilities of baptized life listed in the above meditation, what gifts do you have that are linked to baptized life that reflect your faith commitment? What other divine gifts do you bear, and how do they show themselves in your life?

4. In your current living or working situation, what counter-cultural actions must you be willing to risk doing to witness to the authenticity of your Baptism?

Meditation Twenty

Diminishment and Loss as Gospel Values

Companion of the Meditation: Patron Saint of Loss
of Parents: Edith Stein (1891–1942)

Edith Stein was born into an Orthodox Jewish family. At the age of thirteen she renounced her belief in God and became an atheist. As a university student in Germany, she became intrigued with the search for truth and eventually completed a doctorate. But it was rare at that time for a woman to be granted a position at a university. Edith struggled for the next several years. In 1921 she read the autobiography of Teresa of Avila and in it saw the answer to her quest for truth. She studied Christianity further and became a Catholic in 1922. She eventually obtained a post-secondary teaching position, which allowed her to express her opposition to the second-class position women had in the Catholic Church. She was appalled at Pope Pius XI's teaching that a woman's primary task was to be a wife and mother, and railed against the prohibition of women from taking part in the full range of Church offices. Despite these irritants, she became a Carmelite nun. Her superiors recognized her brilliance and brought

her back into a life of scholarship, during which she wrote such major works as *The Prayer of the Church*, *The Mystery of Christmas* and *Finite and Eternal Being*. During the sweeping persecution of Jews and those of Jewish heritage, Edith was rounded up by the Nazis at the convent where she lived in the Netherlands. She died in Auschwitz in August 1942.²



Diminishment is an experience we all encounter. When moving from one phase of life to the next – be it marked by a life commitment such as marriage, a new job, declining health or a change of location – all transition is accompanied by a sense of loss. To move on is to leave something behind. This is not necessarily a bad thing, but we all need to learn how to move on well. We need to reflect on what diminishment means for us. How are we to understand diminishment from the perspective of faith?

Edith Stein experienced the powerlessness of women of her day, embraced radical poverty as a Carmelite nun and lost her life at Auschwitz. Yet none of this diminishment deterred her faith in God. In fact, it led her closer to God and deepened her faith.

John of the Cross, another Carmelite whose works Edith Stein had studied, provides a window through which we can see the diminishment and loss Edith experienced. He wrote:

To reach satisfaction in all, desire satisfaction in nothing.

To come to possess all, desire the possession of nothing.

To arrive at being all, desire to be nothing.

To come to the knowledge of all, desire the knowledge of nothing.³

This quote offers a Christian perspective on how to understand experiences of diminishment, loss and transition in both Edith's life and our own. John suggests that diminishment, far from being the locus of loss, deprivation and sorrow, is an opportunity for fullness of life. Diminishment to the point of "nothingness," he tells us, is how we achieve our greatest intimacy with God.

All human beings are on a journey toward diminishment, toward achieving "nothing" in our lives. All that is important in our lives, all that we accomplish, all of what we are was first given freely by God. We came into this world not through our own doing, but through God's love. Likewise, whatever we become is a result of that same love. On our own, we achieve nothing. God's grace is what sustains and nourishes us. Moments of loss and change are opportunities to enter more deeply into this mystery. Even death does not have the last word: the last word is God's Word, spoken in the Resurrected One, Jesus.

What Edith Stein understood is that faith life enables us to live life in God more fully. Any moment – experiences of diminishment or glorification, loss or gain, sin or virtue – can be an opportunity to deepen this life. Whatever our state in life, the position we hold, the power we exercise, the wealth we possess, the health we enjoy – all of this will eventually succumb to diminishment and loss. But our life in God will not.

That is why we need not fear diminishment. Fear grows when you run away from it but shrinks when you embrace it. In faith, diminishment and the fear of it is an opportunity to

view our life against the horizon of the fullness of our life in God. This is the belief that Christians profess.

Our diminishment brings God's glory closer to the mark. This is the core of Christian faith: that God's life embraces us in every moment and sweeps us up into eternity. We could say that since God loves us now, eternity has already started. It is tilting toward us and we need to tilt back. We need to allow God to love us forward through whatever is going on in our lives, including experiences of diminishment, loss and change. God has come from the end of time to be our companion today. Salvation will not come later but is occurring now, because God is with us now. We affirm this view of life when we read the encouraging words of Saint Paul:

It is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. (2 Corinthians 4:6-11)

Paul says this life is special. We need to look carefully to see how God sparkles in our treasure, which is held in clay jars.

We are God's light. Even in our disappointments, in disruptions that leave us feeling powerless or in debilitating losses of health, we are not left without resources.

Recall the passage in Matthew's Gospel about the multiplication of the loaves and the fish. Jesus went with his disciples to a deserted place, but the crowds followed. Evening came, and they had nothing to eat. Someone brought forward five loaves and two fish – hardly enough to feed such a large crowd. Undaunted, Jesus graciously accepted the meagre offerings, blessed them, and gave them to his disciples to distribute among the people. All ate and had their fill. After the meal, twelve baskets of leftovers were collected for another day.

What has this story to do with diminishment? From very little came very much. From the impossible came the possible. This is how we need to view diminishment in our lives. Diminishment is not a sign of defeat or failure. Rather, the invitation is to embrace these events as opportunities to express faith in the God who is active in our lives. In God, the partial will come to an end, and the fullness of life will have its way. The story of the loaves and fish is not only about a miracle of feeding the multitudes: it's about the fullness of God's presence in our lives here and now – a fullness that we can live out of even if we cannot understand it completely.

Diminishment is a gospel value that pulls us deep into the Paschal Mystery: the life, death and resurrection of Jesus. In the “defeat” of Jesus came the fullest expression of God's love – Christ on the cross. With “nothing” came abundance. When we have little, as Jesus did while hanging on the cross (even God seemed to have abandoned him), we are faced with our radical poverty. No matter how much we have or how much we have accomplished, a time of apparent abandonment will

come. On this journey between life and death, between the known and the mystery of the unknown, we do what we can, but God takes care of the rest. In this affirmation lies hope.

God leads us along the “straight and narrow path,” as Matthew reminds us. (7:14) It might seem like a stretch, and perhaps most of the time it is, but that path is ultimately the act of self-abandonment that allows God to lead. From this perspective, diminishment is a type of kenosis, of blessed self-emptying, a time of turning over our life to the Mystery of God.

Diminishment helps us to understand, as Jesus did, that we are completely dependent on God. Ultimately, we are led to self-emptying in death, over which we have no control or say. To understand that God is “making all things new” (Revelation 21:5), we must understand that God works with “nothing.” With John of the Cross, we can say there is *nothing* I can do; there is *nothing* I can say; there is *nothing* I can find; there is *nothing* I can bargain; there is *nothing* I can pray to make God do things my way and on my schedule.

It is “nowhere” that God comes into our world – in the places we do not see or know, in the people with whom we have good relationships, and in the people we don’t like or perhaps detest. God accompanies us in our poor health and is with us on our deathbed. Like the people of Israel who waited and yearned to enter the Promised Land, we must wait with deep trust throughout our life, all the while being joyful for what was, what is and what is yet to come.

An embrace of what we perceive to be the low points in our lives launches us into a profound trust in God’s gentle presence. In God’s world the chaos of our lives is poised to become a door to a better understanding of ourselves and God. It is our decision: to understand that in our losses and experiences of

diminishment, God is on the cross with us, just as God was on the cross with Jesus. Through Christ's self-emptying, God's Spirit filled the world forever.

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Questions for Prayerful Reflection

1. Think of a major transition in your life. As you transitioned, did you notice a change or loss, such as in your interests, habits, health or financial resources? Describe this sense of change or loss in two or three sentences.
2. Think about a time when you were physically ill enough to disrupt your rhythm of life. What could you *not* do during your illness that you could do before? How did you manage this lack of ability while you were sick?
3. Do you currently face a loss, transition or diminishment? If so, how is your faith helping you intentionally make this change? Where is God for you in these moments?
4. Have you ever been in a situation where you feared there wouldn't be enough food, money, health or time? In this lack were you able to pause and give thanks for the little you had? Recall a situation when you didn't have much. If you couldn't give thanks to God at the time, take a moment now to do so.

5. The potential for unexpected change in the future is always present. Accidents, a change of status or job, financial disruption, health problems and so on may occur without warning. What do you have left to do in your life? How will you feel if you are not able to accomplish this? Are you open to God's grace filling that loss so that you become more dependent on the mystery of God enlivening your life?

Meditation Twenty-One

The Mysticism of Every Day

Companion of the Meditation: Patron of Dairy Workers;
Medicine/Healers: Brigid of Ireland (c. 451–c. 525)

The story of Brigid has inspired the people of Ireland over the past 1500 years. Born to an unmarried Christian slave who is said to have been baptized by Saint Patrick, Brigid spent her earliest years as a slave. The story goes that at about ten years of age, she was returned to her father's household as a servant. At the heart of Brigid's life was a profound charity. She is known also for her authentic and deep sense of pity and justice, to the point that she is commonly referred to as "the Mary of Gael." At an early age, she joined a nunnery and went on to found her own monastery at Kildare. So renowned was her charitable love for those in need that she is said to have been consecrated a bishop by Saint Mel at Ardagh. It is unlikely this occurred, given the strict rule that ordination is restricted to men. Nonetheless, this story reflects the great esteem in which Brigid was held by the people of Ireland, and the legend lives on today. Brigid is also credited with founding a school of art that produced vibrant illuminated manuscripts, including

the Book of Kildare – a book of the four gospels accompanied by fine artistic expressions of the gospel stories. It is said that Brigid performed many miracles of healing. One such story tells of a leprous woman who asked Brigid to provide some milk. None was at hand, so Brigid gave the woman water to drink, but the water had been turned into milk. Brigid is now acknowledged as the patron of dairy workers.



The term “mysticism” is often met with looks of bewilderment. Surely mysticism is for the very holy – those who performed heroic deeds such that God elevated them even higher in God’s presence. We believe from the start that mysticism is not for us – it is for saints and other holy people. So we do not reflect on the possibility of mysticism being part of our own lives.

These beliefs about mysticism could not be further from the truth. Mysticism is not something exotic, and not an extraordinary experience. Nor is mystical experience a strange out-of-body experience where we contemplate the mystery of God in a state of rapture accompanied by visions. Mysticism is none other than the felt experience of God’s closeness in our ordinary daily experiences. It is an intuition of the direct presence of God, who is very close to us.

One day while we watch a beautiful sunset, a sense of overwhelming wholeness may embrace our entire being; while attending to the routine tasks of laundry, cleaning and preparing meals, a deep peace may enter our hearts; while praying before a crucifix, we may feel personally redeemed and forgiven for all the ways we have hurt others. Even the gentle flickering and soft glow of a bonfire may surface feelings of

peace and contentment, and we have a sense that “all is well” in our world. Brigid of Ireland discovered God’s intimate presence in the production of illuminated manuscripts of the Bible. Through these artistic expressions, she inspired many others to contemplate the nearness of God. For others, a deep intuition of God’s presence surfaces through listening to music.

These experiences, and many like them, reveal the mystical in our lives – the sense that we are part of a bigger whole and that God is accompanying us. Children have these experiences, too. Mysticism is not reserved for the very holy, but for all who seek the closeness of God.

Another way of saying this is that mysticism is a heightened awareness of another dimension – an awareness of the depth and wonder of life. As Christians, we identify this depth and wonder as God, who desires to be close to us as we desire to be close to God. In mysticism, we have an intuition that life exists beyond the world we see and touch. Yet, at the same time, we experience that “world beyond” in all that we see, touch and hear. Mysticism gives us a sense of entering the mystery of God’s loving vision while we go about our everyday business. We move forward in faith, trusting in the closeness of God because we have sometimes experienced that closeness. This is known as mystical consciousness.

For mystical consciousness to grow, we must take time to slow down, to become internally aware of what is happening in the depths of our heart, where God is to be found. Thich Nhat Hanh, a Buddhist monk, reminds us of the importance of taking time to slow down, to pay attention to what is really happening in our lives: that is, what is happening at the level of our feelings, intuitions and insights. He relates the following story.

There is a story in Zen circles about a man and a horse. The horse is galloping quickly, and it appears that the man on the horse is going somewhere important. Another man, standing alongside the road, shouts, “Where are you going?” and the first man replies, “I don’t know! Ask the horse!”

This is also our story. We are riding a horse, we don’t know where we are going, and we can’t stop. The horse is our habit energy pulling us along, and we are powerless. We are always running, and it has become a habit. We struggle all the time, even during our sleep.... We have to learn to rest.⁴

Our restlessness reveals a hunger, a desire for the Infinite Other who is God. Feelings, ideas, intuition and even dreams can inform us of how we are seeking God and how God, in turn, seeks to be present in our lives. Religious feeling – the feeling that we are in the presence of mystery, awe and wonder – is the broadest meaning of mystical consciousness. For mystical consciousness to grow, we need to move beyond the bias that reality is only that which we can see, measure and touch. God comes to us in many ways. We need to trust in that truth, for through it we come to know ourselves as cared for and loved by a personal God who desires to be close to us.

Thomas Merton (1915–1968), a Trappist monk, author and speaker, described what it is to truly know another person. He said, “If you want to know me, don’t ask where I live, what I like to eat, how I part my hair; rather, ask me what I live for, in every detail, and ask me what in my view prevents me from living fully for the thing I really want to live for.”⁵ Merton is

telling us that the depth of living is found in the search for the meaning of our life, which is the desire to live for God, with God and through God. By way of ordinary human experience, we can experience another dimension that opens new possibilities for our life. This is the mysticism of our lives.

Mystics are ordinary people. We have the capacity to sense God in the world around us if we are willing to be attentive, to notice and take the time to ponder our ordinary experiences of life. As Christians, we believe that God is first searching for us, inviting us to pause so that we may be found. Jan Ruysbroeck (1291–1381) taught that God is accessible to everyone. God constantly searches for ways to become present to us if only we will take the time to become aware of what is happening within and around us. Saint John of the Cross (1542–1591) says God “does not hesitate or consider it of little import to find delight with the children of the earth at a common table in the world.”⁶

In ordinary experience, the exchange of love between God and us takes place at our common table. What happens in authentic love, when people care for another human being without reserve, deserves to be called mystical. This is what Brigid of Ireland understood as she journeyed with the nuns in her care. There is a story of Brigid sitting with an elderly blind nun, Sister Dara. They were contemplating a glorious sunset on the edge of a high hill. Even though Sister Dara was blind, God’s presence was real to her in the tranquility and peace of the moment; it was God’s own self she was contemplating through the eyes of her heart.

Ultimately, God’s gift is God’s own being, Godself, which we pass on to another human being. We give our lives over for the other, so the other feels unconditionally loved, cared for

and embraced. In these experiences and in many others, we meet God. It is in the daily and the domestic, rather than in the extraordinary, that we meet God. This is where we come to be with God, and God comes to be with us.

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Questions for Prayerful Reflection

1. Have you ever had an intense experience of wonder, awe and mystery such that you felt you were “reaching beyond” your life into another dimension of living? Take a moment and recall this experience. Describe in a couple of sentences what it felt like.
2. Are you hesitant to describe yourself as having had mystical experiences? If so, why?
3. Have you ever had an experience that you would describe as an experience of God? Describe that moment and what you were doing at the time.
4. What insight(s) about yourself, your relationships with others and your relationship with God did you gain from the experiences you recalled above?

Endnotes

- 1 Catherine of Siena, *The Dialogue*, Suzanne Noffke (trans.), (Mahwah, NJ: Paulist Press, 1980), 49.
- 2 Summarized from Kathleen Jones, *Women Saints: Lives of Faith and Courage* (Maryknoll, NY: Orbis Books, 1999), 31–38.
- 3 John of the Cross, *Ascent of Mount Carmel* in *The Collected Works of Saint John of the Cross*, Revised Edition, K. Kavanaugh and Otilio Rodriguez (trans.), (Washington, DC: ICS Publications, 1991), 150.
- 4 Thich Nhat Hanh, *The Heart of the Buddha's Teaching: Transforming Suffering into Peace, Joy and Liberation* (New York: Harmony Books, 2015), 24, 27.
- 5 Thomas Merton, *Raids on the Unspeakable*, cited in Dorothee Soelle, *The Silent Cry: Mysticism and Resistance*, Barbara and Martin Rumscheidt (trans.), (Minneapolis: Fortress Press, 2001), 14.
- 6 John of the Cross, *Living Flame of Love* in *The Collected Works of Saint John of the Cross*, Revised Edition, K. Kavanaugh and Otilio Rodriguez (trans.), (Washington, DC: ICS Publications, 1991), 646.