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FULL CIRCLE NEWSLETTER

A Newsletter for the Women of Maryknoll

Volume 112

Feb 2022



"I would have her distinguished by Christ-like charity and the saving grace of a sense of humor." - MMJ

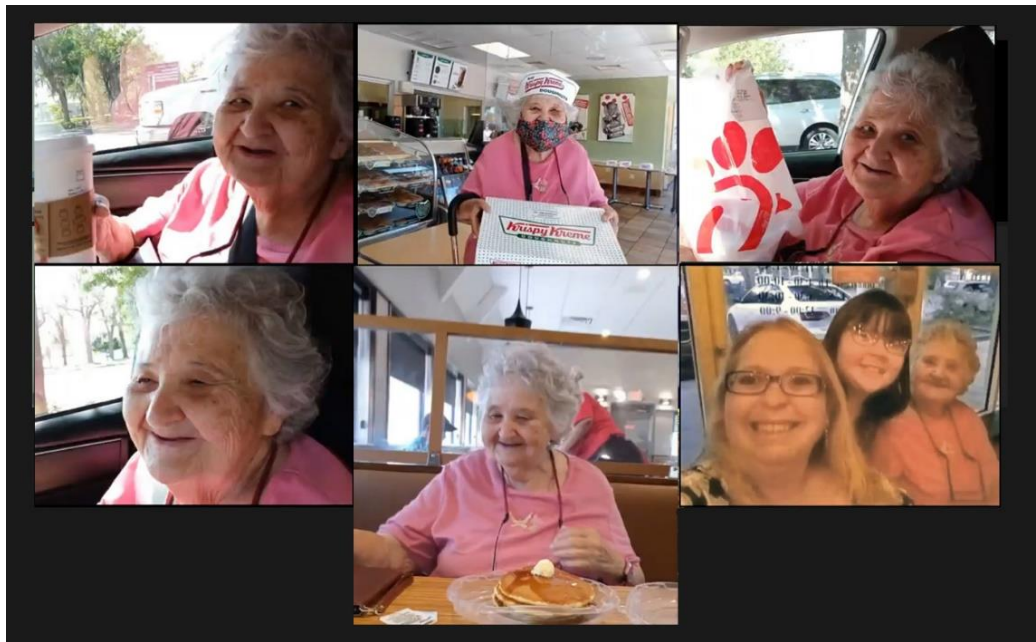
LETTERS/BLOGS

PLEASE, CONSIDER EMAILING US WITH ANY CONTRIBUTIONS TO OUR LETTER SECTION. THEY WOULD BE SO WELCOME AND ENRICHING! IN ADVANCE, OUR GRATITUDE.

Irene Buckridge Palmer '59 (John Michael) 4/15/21

Gainesville, Florida

I just celebrated my 80th birthday and I would like to share this with others. My daughter Suzy and grandkids Michael and Rosalie took me out for my 80th Birthday. We got all the freebies around town and to top it off, we went to Yamatos where the chef cooked in front of us. It was a fun and exhausting day. So many



people wished me a happy birthday. We started our day at Starbucks for a free coffee and then to Krispy Kreme for a dozen free donuts and then our third stop was IHOP for free pancakes, Chick-fil-A, Moe's and finally Yamato's Japanese Steakhouse for dinner. <https://photos.app.goo.gl/BDgj5C1Z9YyAnbFi9> (video link)

**HAPPY BELATED BIRTHDAY, IRENE AND THANK YOU FOR SENDING THIS IN!
FULL CIRCLE NEWSLETTER STAFF**

Teresa Hougnon, MM,

September 12, 2021

Maryknoll, New York

Opening Liturgy of the Maryknoll Sisters General Assembly

Be the Co-Creative Energy of Divine Love!

Sisters and friends,

We have arrived! The day is here. You can feel the energy! It is the Love energy that brought us here!

We have worked hard on our preparations, and longer than anticipated as COVID-19 shut down our world. But in the time and space provided, we, with the rest of the world, took a long look within ourselves. We were challenged, and continue to be, by the pandemic, by social unrest and climate disasters. And yet here we are.

Every creative process holds the paradox of what is and what is to come. Here, on the edge between order and chaos is where God, the Energy of Divine Love dwells. As Ilia Delio says, God is the "energy of dizzying love", God is the vibration, the tension, the passion that creates anew.

We as co-creators hold all the complexities of creation in relationship to the whole. To be co-creative, we commit ourselves to dwell on the edge between what is known, what is familiar and the unknown, the unlimited possibilities yet to emerge.

Mother Mary Joseph was wise in her words as read to us today, be "a reflection of the love of God- nothing more nor less than that". Be the co-creators of the energy of Divine Love. For us humans, it is not so easy. We want to be part of the ever-renewing creation, but we are slow to change. Perhaps fear holds us back, or doubt, or our search for solid ground. It is all too easy to fall back on old ways. But change is required, and for many, change is hard.

In today's Gospel, Jesus asks "Who do people say that I am?" Answers abound, John the Baptist, Elijah, a prophet. Our human minds grasp at making meaning from what we know. Jesus then asks, "Who do you say that I am?" Peter looks within himself for the answer. You are the Messiah. With this truth, Jesus begins to tell them what is to come - suffering, rejection, death. Peter reverts to criticism and accusation, wanting things to remain as they are. But Jesus challenges him strongly, saying "you are thinking not like God, but like a human."

Peter sees the Christ before him. And he wants his life with Jesus to stay the same, he doesn't want to do the hard thing, to make sacrifices or face death. The message of Jesus is that we must also do the hard thing. To have new life, we must lose life as we know it. To create a new world as God sees it, we must be willing to let go of what we know.

100 years ago, our first missionary sisters went into the unknown. They left Maryknoll as they knew it to go to China. It was the Love energy that took them there. Like Isaiah, they set their faces like flint, knowing that God was with them. God's loving compassion was with them. But let us not overlook the difficulties they faced. These

sisters did the hard thing by embracing the sacrifices of their new life. They entered fully into the paradox of what makes for new life.

God embraces the love and the suffering, the wholeness and the complexities, the paradox in which life flourishes. As we now begin our General Assembly, let us embrace the paradox.

Let us hold together what may seem in opposition and see unexpected connections.

Let us not look for the clear yes and no in our discernment but for the place of both and that creates new possibilities.

Let us bring together all our complexities, our diverse ideas, values and traditions.

We hold in our hands the new possibilities.

Let us be the reflection of God's love by surrendering to the all-encompassing energy of divine love.

Nothing more nor less than that.

At the end of the General Assembly, Sister Teresa was elected President of the Maryknoll Sisters. This homily is reprinted with the permission of Sister Teresa.

Mef Ford '64

Oct 4, 2021

Cambridge, Massachusetts

This wonderful talk was given at the Maryknoll Sisters 2021 General Assembly (Sept 2021) by Rosemary Milazzo, MM (Colette) '59. Ro is an 89-year-old Maryknoll Sister who continues to travel the globe as part of the Christian Peacekeeping Team. She has given permission for this to be printed in the FC newsletter and NSFA

Ro Milazzo MM, '59 (Colette)

Maryknoll, New York

In 1994 when refugees from Burundi and Rwanda fled to Tanzania during the genocide there, the local people complained that Tanzania was too poor to welcome refugees. In response the president of Tanzania, Julius Nyerere asked, "Who made these borders? God didn't make borders; they are man-made. The land is for us all; these refugees will be welcome here." Today we have 28 million refugees globally and 85% are hosted in developing countries. Why? The Somali refugee and poet, Warsan Shire, tells us why in her poem. "We only leave home when home is the mouth of a shark". (see Poetry Corner, pg. 8)



I have been a member of an international peace team, Christian Peacemaker Teams (CPT) since 2007. Listening to stories, I am troubled again and again as I note the USA is responsible for the crisis in many countries because of our irresponsible actions: military interventions in Iraq, covert operations, installed authoritarian leaders, multinational corporations stopping family farming. Yes, we are all entangled in this mess.

I have worked in camps with refugees in Kurdistan in Iraq, in the Congo in Africa, Lesbos in Greece, in Mexico in both Nogales and Agua Prieta, and at our own border in Arizona and Texas.

In Iraq---I have met refugees, many from Syria, as well as internally displaced people. One of the results of seeking weapons of mass destruction in Iraq was the emergence of ISIS. ISIS broke into many villages killing randomly and in one Yazidi village, they killed the men and fled with the women, making them wives and slaves. No one knows where many are still today.

In Lesbos, Greece---Bangladeshi, African, Syrian, and Afghani refugees shared life in Moria camp. This camp was an old prison that held 2,000 prisoners. When I was there, it held 12,000 people and overcrowding forced strangers, many members of fighting tribes, to share one house. They suffered from lack of space, water, food, and heat, and we dealt with fires, flooding and suicide while in the camp.

In the Congo---I met women who fled their homes because of violence, women who were raped repeatedly, beaten, robbed on the journey to the camps. Again, we see how women are used with impunity, leaving many rape babies.

In Nogales Mexico---with the NGO, NO MORE DEATHS, I welcomed refugees who had been caught by Border Patrol in the desert as they were making their way to the USA. Torn shoes, huge blisters on their feet, scratches, and cuts all over their bodies. Yet...they planned the next return; as their stories told us, they were fleeing from the mouth of a shark.

Working with CPT in Agua Prieta, Mexico ... drug cartels were as numerous as flies in a garbage bag. Our job was to escort migrants from the tent at the border to our place, protecting them from kidnaping by the cartels that hovered over the area.

Two years ago, I served in a shelter for refugees in El Paso Texas and this past summer, Catholic Charities asked for help, and we went to Texas and Arizona to welcome refugees. In Texas, our sisters worked with youth who had been separated from their families, awaiting placement with relatives.

In Arizona, we worked in a shelter where refugees were brought to us by ICE or Border Patrol, having already been processed at the border. Our task was to provide hospitality until we could contact their sponsors. When they arrived in the home of the sponsors, they had to report to court to process their sanctuary request. They wore huge bracelets on their ankles that indicated where they were at every moment. The bracelets

would be removed when they appeared in the court. To our dismay, we learned that 70% of these migrants would be refused and returned to their homes.

In all of my experiences: with Syrian refugees as well as IDP's in Iraq; with Bangladeshi/Afghani/Cameroonian refugees in Greece; with all who traveled in dangerous rafts across the Aegean Sea from Turkey; in the Congo and at our own borders, I realize how much we are all entangled in this mess and ask, can we provide the container to hold this? There is a great need for folks who could break the border cycle of horror by a warm welcome, a smile, and assuring words.

Just this week, Catholic Charities asked if we could help with Afghani refugees arriving in the USA...settling them, as they arrive, in military bases around the country. Have we not worked at settling people before and could this ministry be our response to the wilderness that many folks face today?

In order to survive these traumatic journeys, people need supportive love, care, and healing with compassion. We can provide that, tapping the talent and experience already in our congregation. We already know how to live in community, how to hold one another in love, how to welcome strangers. We know how to live simply. Can we be the co-creative energy of divine love, sharing our lives with those who are seeking sanctuary/safety in an earth community of compassion and peace?

Installation of Congregational Leadership Team (CLT) Feast of Epiphany - January 2, 2022



Len Montiel, Genie Natividad, Teresa Hougnon, Claris Zwareva

Anastasia Lott, MM '86,

January 2, 2022

Maryknoll, NY

Welcome (Installation Of Congregational Leadership Team)

Good morning! Or Good afternoon! Or good evening!

Wherever you are on this beloved planet, we greet you on this special day, which was a long time coming. Seven years ago, I had the last word at our installation ceremony, so it is an interesting bookend that I should have the first word today, which is to welcome all of you.

This ceremony, like so much of the last two years, is somewhat constrained by the pandemic. Nonetheless, we do welcome our very limited number of special guests who are able to be with us today representing the other Maryknoll expressions: Fr. Mike Duggan, from the Maryknoll Society, who will be presiding at our liturgy, and Ms. Ginny McEvoy of the Maryknoll Affiliates, both truly our brother and our sister. And we welcome all of you who are with us through livestream: friends, family, our Maryknoll Community around the world.

On Epiphany in 1942, 80 years ago and on the 30th anniversary of our foundation, Mother Mary Joseph said this to the community: *At a time like this, we realize especially that no one of us is really responsible for a work like this, because even from the beginning it was the cooperation of each and every one that had anything at all to do with it, and the same measure of cooperation we had in the early days, you are giving now....* While we are celebrating and marking transition in the leadership of the Congregation today, it is each and every one of us that creates what we are together through our efforts, hopes and aspirations. Each one of us followed a hope, a dream, a star to come to this moment.

Whether we follow the star with reluctance or excitement, with awe and anticipation or dread at what will be demanded of us, no matter how or why we follow, the star draws us ever deeper into our journey together...

As we navigate one specific transition and bend in the road, we, your past leadership team, call forth and welcome our new Congregational Leadership Team, Sisters Teresa Hougnon, Genie Natividad, Len Montiel and Claris Zwareva. And we invite all of us to join in singing, *In the Name of All That Is* as they enter with Father Mike.

Any fool can know. The point is to understand.

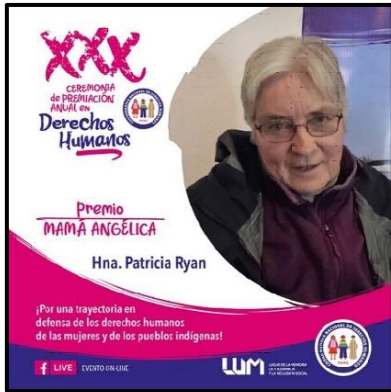
Albert Einstein

*Remember, if you lose a sock in the dyer,
it comes back as a Tupperware lid that does not fit any of your containers.*

SISTER PATRICIA RYAN RECEIVES HUMAN RIGHTS AWARD IN PERU

Sisters Connecting November/December 2021

On December 4, 2021, Pat Ryan received the "Mama Angelica" award from the National



Coordinator of Human Rights coalition (CNDDHH) for "a career in defense of the human rights of women and indigenous peoples."

The National Coordinator of Human Rights coalition, founded in 1985, is comprised of 81 organizations throughout Peru. This yearly award is named after Angélica Remigia Mendoza de Ascarza



(Ayacucho, 1929 -2017), better known by the pseudonym "Mama Angélica" or "mamacha Angélica", who was an indigenous Peruvian woman and human rights activist, considered a symbol of the activists for the rights of victims of enforced disappearance that occurred between 1980 to 2000.

Pat currently works in DHUMA (Human Rights and Environment) a civil association



dedicated to the promotion and defense of Human Rights, the rights of native peoples (original peoples) and the Pachamama (Mother Earth) in the South Andean region of Peru. A small video clip of Pat participating in various activities among the Quechua and Aymara peoples was part of the introduction.

Pat in her words of appreciation acknowledged, that this award does not belong solely to herself, but to a multitude of people and groups, starting

with her family, her religious congregation and numerous individuals and organizations with whom she has worked during her 50 + years in Peru. All have contributed to this day and all share in this award.



Pat ended reminding all of the work yet to be done: that the law be followed, that of consulting the indigenous peoples regarding the use of their land by extractive industries, and that the massive contamination of headwaters, river basins and lakes be taken seriously and resolved.

Lastly, Pat chose to share some of her learnings throughout the years:

- The importance of insertion into the culture, listening to people about how they see their reality and becoming knowledgeable of their history. Be creative in finding non-violent ways to approach injustices. Recognize the interrelationship of everything.
- Pay attention to the Signs of the Times: what gives life and what brings death to the people? Reflect upon all in the light of the Gospels.
- Do not act alone, but look for collective solutions. Dance to the rhythm of the people.
- Have allies; participate in networks, support efforts of solidarity.
- The importance of human warmth; open oneself and feel at home. We are all brothers and sisters.

Global Sisters Report (Dec 14, 2021) published an interview with Sr. Pat Ryan about the award and her work with women and indigenous people in Peru: Q & A with Sr. Patricia Ryan, Defending Indigenous Rights Amid Land Exploitation by Chris Herlinger. (link below)
https://www.globalsistersreport.org/news/qas/news/q-sr-patricia-ryan-defending-indigenous-rights-amid-land-exploitation?utm_source=Global+Sisters+Report&utm_campaign=d637ed34f9-EMAIL_CAMPAIGN_2021_12_14_04_26&utm_medium=email&utm_term=0_86a1a9af1b-d637ed34f9-230397562

POETRY CORNER

Home Warsan Shire

no one leaves home unless
home is the mouth of a shark
you only run for the border
when you see the whole city running as
well
your neighbors running faster than
you
breath bloody in their throats
the boy you went to school with
who kissed you dizzy behind the
old tin factory
is holding a gun bigger than his body
you only leave home
when home won't let you stay.

no one leaves home unless home chases
you
fire under feet
hot blood in your belly
it's not something you ever thought of
doing
until the blade burnt threats into
your neck
and even then, you carried the anthem
under
your breath
only tearing up your passport in an
airport toilet
sobbing as each mouthful of paper

made it clear that you wouldn't be going back.

you have to understand,
that no one puts their children in a
boat
unless the water is safer than the
land
no one burns their palms
under trains
beneath carriages
no one spends days and nights in the
stomach of a truck
feeding on newspaper unless the
miles travelled
means something more than journey.
no one crawls under fences
no one wants to be beaten
pitied

no one chooses refugee camps
or strip searches where your
body is left aching
or prison,
because prison is safer
than a city of fire
and one prison guard
in the night
is better than a truckload
of men who look like your father
no one could take it
no one could stomach it
no one skin would be tough enough

the
go home blacks
refugees
dirty immigrants
asylum seekers
sucking our country dry
niggers with their hands out

they smell strange
savage

messed up their country and now they
want

to mess ours up
how do the words
the dirty looks
roll off your backs
maybe because the blow is softer
than a limb torn off

or the words are more tender
than fourteen men between
your legs
or the insults are easier
to swallow
than rubble
than bone
than your child body
in pieces.

i want to go home,
but home is the mouth of a shark
home is the barrel of the gun
and no one would leave home
unless home chased you to the shore
unless home told you
to quicken your legs
leave your clothes behind
crawl through the desert
wade through the oceans
drown

save
be hunger
beg
forget pride

your survival is more important
no one leaves home until home is a
sweaty voice in your ear

saying-leave,
run away from me now
i don't know what i've become

but i know that anywhere
is safer than here

Fading Autumn
David Sandgrund

Those glorious days of golden leaves
Of chilly morns and sunny eves
Have slipped away like fading mist
Swirling quietly from our midst.
Daylight shriveling before our eyes
The resignation whispering in our sighs
Rain turning colder soon will be snow
Our summer birds flock up to go.
The garden is now all cleared away
The summer tools in the shed to stay
The motorcycles sadly parked
The driveway edges staked and marked.

As wintry winds begin to moan
And golfing partners cease to phone
It's time to face reality
The truth is there for all to see.
Just time for one last dirge to sing
And then I'll leave you till the spring
Wrapped up in blankets in my chair
With a hundred books around me there.
The fire crackling at my nose
The warmth a blessing to my toes
A steaming cup just near at hand
You know, this winter might be grand!

MARYKNOLL CONTEMPLATIVE COMMUNITY AT THE CHALET



Giving Birth to Peace
is the Essence of Christmas!

Christmas Blessings!

*To YOU I offer my prayerful love and gratitude and ask God
to bless YOU from the depths of my heart!*

*Thank YOU for being who YOU are, and for blessing me
and so many people's lives with your positive love-energy!*

Some Memories from this Year

Visit to Guatemala in May

It was a joy to visit our Sr. Helen Werner, 101 years young, who was part of a Prayer Presence in Lemoa, the El Quiché area of Guatemala for 35 years! Sr. Helen is now at Maryknoll, NY.

Maryknoll Sisters General Assembly in September at Maryknoll

With enormous enthusiasm and positive energy, 82 delegates gathered from around the world for our Assembly! Our theme, taken from our Mission Vision, "Be the Co-Creative Energy of Divine Love," was calling each one of us to place ourselves in service to the task ahead of us. For each day, prayer set the tone.

The early work on proposals around our Maryknoll world via zoom enabled the passage of most of them with unanimous votes—and we applauded both the content and the efforts that went into them. The Assembly has set a direction for our Congregation for the next six years, and has elected a new leadership of four Sisters who will begin on Epiphany, January 2, 2022.

New Email Address tbaldini836@gmail.com

On September 30, our Maryknoll Sisters Email system was compromised and eventually our Sisters at our Center were able to have their emails re-installed with a different password. However, those of us who do not live at our Sisters Center, are not able to connect with the system as it is still vulnerable. One of the Sisters graciously put on my laptop the above email address which I am now using.

Two Winter Reflections

The First is on Porcupines

It was the coldest winter ever. Many animals died because of the cold. The porcupines, realizing the situation, decided to group together. This way they covered and protected themselves, but the quills of each wounded their closest companions, even though they gave off heat to each other. After a while, they decided to distance themselves one from the other and they began to die alone and frozen. They had to make a choice.

Wisely, they decided to go back to being together. This way they learned to live with the little wounds that were caused by the close relationship with their companions, but the most important part was the heat that came from others, and the sense of belonging they gave to one another.

The moral of the story is that the best relationship is not the one that brings together perfect people. The best is when each one learns to live with the imperfections of another and can admire the other person's good qualities. In this way, both allow the other to experience the precious gift of companionship that empowers each other beyond themselves!

The Second Reflection is the Making of a Violin

An old violin-maker used to select the wood for his instruments from the north side of the trees because the north side was the side where the fiercest winter windstorms beat upon the trees. The craftsman had found that wood from the north side was stronger and more resilient; such wood made an instrument that was richer in tone and timbre. At night when the storms came and the wind blew, the trees would groan under the violent gusts, but the violin-maker would smile and say: "The trees are simply learning to be violins."

The wood of the trees can be like a parable of Jesus' hard to embrace words: *That in dying to ourselves, we become something greater; that in the suffering we endure, we become stronger; in the failures we experience, we become wiser.*

May we be among those embracing a non-violent posture on all levels of life; taking the first difficult steps toward reconciliation, forgiveness and peace; putting aside our own needs for what is best for family and community. This reflects the love of the Christmas Promise, Jesus, who has come to teach us how to love extravagantly!

During this pandemic time, we are part of a world in transition that challenges us to live a culture of Peace, carrying our love, faith and patience to new dimensions, and calls for unbounded Hope! Please know, we are forever connected to one another in this Love, Hope and Prayer!

In God's Gracious Love,
Your loving and prayerfully grateful, Terry
2021 Christmas

Sr. Theresa Baldini, M.M. ~ Contemplative Community ~ Box 311~ Maryknoll, NY 10545-0311

Email: tbaldini836@gmail.com

#88 Living into a New Consciousness

Breathed into Wholeness: Catholicity and Life in the Spirit

by Mary Frohlich, RSCJ: Professor of Spirituality at Chicago Theological Union

Beginning: The Précis

by Helene O'Sullivan, MM

Foreword by Ilia Delio

"Catholicity" is a word that evokes a consciousness of wholeness that is dynamic and engaging, a spiritual connectedness to the fullness of life. Catholicity is a word coined by Greek philosophers to describe cosmic wholeness. It entered into Christianity to describe a new cosmic whole where God is center. This divine center of vitality is the Spirit of God.

The "breath-less" world that we live in today is in dire need of a renewed center of connectivity, a reawakening of the Spirit as the vitality of life. The author's approach to this urgent task is to develop "catholicity from within." The Spirit is the bond of interpersonal love who mediates divine communion to creatures. The Spirit is the mediator of love who is both sharer and shared, giver and receiver, lover and co-beloved. Where the Spirit of God is, there is newness and creativity of life. Saint Paul wrote that the Spirit is constantly working through the unfinished beingness of creation into the fullness of life. The Spirit is God's fidelity to life, forever breathing new life in us.

To be fully alive is to inhale the gift of divine love and to exhale with the gift of one's life. The Spirit of God constantly searches our hearts and invites us to co-create this world in loving freedom where God and creature are entangled in the breath of new life. How do we develop a consciousness of whole-ness in a breathless world of anxiety and competition? How can we overcome narrow individualism by expanding personhood to include all creaturely life?

The author offers a simple paradigm: *Breathe in and Breathe out.*

This is God's rhythm, God's Spirit. This breath of life enkindles a consciousness of the very gift of life. God breathes in and all things are created anew; God breathes out and everything

dances in its unique personality, filled with God. To live in a spirit of catholicity is to live with deep awareness of God's life everywhere present and filling all things, the life of the whole.

It is in and through the Spirit that the activity of God permeates the world and promotes all that is life-giving. Our primary aim, therefore, is not so much to develop a new theology of the Spirit as to explore the relation between human spirit and divine Spirit. In doing so, we compare the interaction between divine and human spirits to the rhythm of breathing: God breathes in and all things are made whole and gathered into God; God breathes out and each thing dances forth into its diverse individuality, still filled with God. Catholicity concerns this rhythm of divine "in-gathering" and "diversifying." On that basis we develop a model of the "catholicizing" (wholeness-seeking) spirit and explore how to enhance its life.

Chapter 1: Catholicity from Within

From a "Below-Above" Paradigm to a "Within" Paradigm: A traditional "from above" perspective focuses on the revealed action of a transcendent God who is ultimately the creator of life and spirit, while a strictly "from below" perspective, such as that of science studies what can be measured, documented, and verified in the physical and/or social worlds. Fifty years ago, Christopher Mooney noted that all Christological doctrines begin "from below" ~ that is, with people experiencing Jesus and trying to understand him. Our approach here builds on developments in theology that open the door to a paradigm of observing God acting "from within" creation.

Theologically, this approach is based in the conviction that the Spirit of God has been, and is, active always and everywhere in creation. Thus, I do not envision the Holy Spirit as an independent character but rather as a Person within the divine Trinity and the fullness of the activity of the Holy Spirit cannot be envisioned apart from the complete participation of the Trinity. Denis Edwards develops the image of the Spirit that breathes in creation. He writes: "*As the universe expands and evolves in an emergent process, it is the Breath of God that empowers and enables the whole process from within. The Spirit enables the emergence of the new at every stage from the first nuclei of hydrogen and helium, to atoms, galaxies, the Sun, bacterial forms of life, complex cells, the wonderfully diverse forms of life on Earth, and human beings who can think and love and praise.*" Edwards refers here to scientific theories of "emergence," which assert that over time, natural dynamics can produce new levels of complexity that operate in ways which are not predictable. Emergence theories do offer a way to envision creation as bearing within itself an endlessly creative potential that is not locked in by what we currently are able to see and understand.

From a theological perspective, this is an opening for a theology of the Spirit as working in creation *from within*.

Deep Incarnation

The theology of "deep incarnation" is a more recently developed approach to articulating a "from within" approach. "Deep incarnation" is the view that God's own Word was made flesh in Jesus the Christ in such a comprehensive manner that God, by assuming the particular life story of Jesus the Jew from Nazareth, also conjoined the material conditions of creaturely existence ("all flesh"), shared and ennobled the fate of all biological life forms ("grass" and "lilies"), and experienced the pains of sensitive creatures ("sparrows" and "foxes") from within. The theology

of "deep incarnation," then, is another way of articulating what Teilhard would call the cosmic nature of Christ as totally implicated in every aspect of the evolving physical universe.

Spirituality and the "Within" of Experience

Spirituality is a lived experience of the human spirit desiring, seeking, and celebrating communion with what is perceived as worthy of love and self-giving. The perspective of "catholicity from within" is that the Spirit of God in mutual indwelling with the human spirit fuels the spiritual urge to find and participate in ever more profound dimensions of communion with what one perceives as worthy of love. This is true of all human beings, even prior to conscious awareness or intention to seek God explicitly. Of course, as in any relationship, conscious intention and commitment open far greater potential depths of communion in the Spirit. Yet the essential longing is built into us; we seek the ecstasy of belonging to a greater whole.

Spirit as "Field"

Considering our focus on how the rhythms of the Spirit play out in human life, we introduce here a helpful comparison or analogy. The Hebrew word *ruach* is both the *breath of life* that God breathed into the human being made from dust in the Book of *Genesis*, and the *wind* or storm that blows over the formless void at creation. While the metaphor of breath evokes the vitality and the intimacy of the Spirit, the metaphor of wind evokes the vastness, variability, and unpredictability of Spirit as always with us yet "other."

Wind has some characteristics that make it a good analogy to the "field" in field theory, which some theologians have proposed as a helpful way to think about the Holy Spirit. The value of field theory is that it shifts focus from individual particles or objects that exert *force* upon one another to an *influence* on all of us. Wolfhart Pannenberg, who may be the most widely known theologian to have presented the field analogy, responds that the broader concept of field theory is not limited to its meaning in physics, since there are also field theories in psychology, sociology, and mathematics. Familiar examples of such physical fields are gravity and magnetism, which measurably move objects without having material presence.

In psychology, a field is understood as the total life space encompassing everything that influences a person and that the person influences. Pannenberg does not claim to use the term field in exact correspondence to any of these scientific fields but instead develops it uniquely as a theological example. The Holy Spirit, then, is like a field of force or energy in creation that animates and unites all things and draws all toward consummation. God can give creatures freedom in space and time while being "the ground or the field in which the drama of creation unfolds." The divine Spirit-field is eternal because it is simultaneously present to all of history and all of life. Thus, the field analogy for Spirit offers a view that combines the independence of creation with God's eternity. It also describes how individuality and radical interconnectedness are both integral to each created being. Theodore James Whapham summarizes:

"The spirituality of God is constituted by the field of being which allows the other to be in its own uniqueness and independence while simultaneously securing the unity of the individuals through their interrelationships."

The inner capacity of nature to self-organize into new, more complex forms, and sees this being accomplished by the mechanism of random events working within law-like regularities over deep time. If the source of nature is the Creator Spirit, then divine power is acting here in a self-

emptying, infinitely humble and generous way, a Christic way, endowing the universe with the capacity to become itself. It is as if at the Big Bang, the Spirit gave the world a push saying,

"Go, have an adventure, see what you can become. And I will be with you!"

In more classical language, the Giver of life not only creates and conserves all things, holding them in existence over the abyss of nothingness, but is also the dynamic ground of their becoming, empowering from within their self-transcendence into new being. This is not a denial of omnipotence, but its redefinition.

#88 For Private Circulation Only~January 2022

The above reflections are from the Précis by Helene O'Sullivan, *Breathed into Wholeness: Catholicity and Life in the Spirit* by Mary Frohlich, RSCJ; Orbis, 2019, Maryknoll, NY.

Maryknoll Contemplative Community New Email: tbaldini836@gmail.com

FULL CIRCLE PRAYER GROUP

The Full Circle Prayer Group consists of approximately 50 members, some of whom are full circle members, and some are Maryknoll Sisters.

Anyone can send in a request for prayers, prayers for themselves, their family/friends, concerns, etc. Simply forward the requests to Karen Peterlin at kpeterlin@yahoo.com (see snail mail addresses on last page of this newsletter). All requests are forwarded to (1) the prayer group and (2) to the Full Circle Coordination Committee and (3) lastly, to the Full Circle liaison. Sister Rose Corde, MM has been our liaison. As such she posts the requests on the Sisters' Chapel bulletin board and passes the requests on to the All-Day Adoration Group of Maryknoll Sisters. Currently, Sister Rose Corde is stepping down from her work as liaison, so many thanks, Sister, and Sister Rosalie Lacorte, MM who volunteered to continue in this role. Our cup of gratitude, to both of you. It truly is a fusion between Full Circle and the Maryknoll Sisters. In this world of division, it is uplifting to know that differences are not insurmountable. Thank you, Sister Rose Corde and Sister Rosalie and thank you to the many Sisters who have served in this role: since 2011 when Sister Mary Lou Andrews served as our first liaison.

***To get rid of unwanted junk during the holidays
Put in an Amazon box and leave it on the porch***

**As I hurtled through space, one thought kept crossing my mind -
every part of this rocket was supplied by the lowest bidder.**

John Glenn

TRANSITIONS

Unless otherwise noted, the following Letters of Appreciation of the Maryknoll Sisters are written by members of the Maryknoll Sisters.

Recently, we have been contacted about the deaths of Full Circle members, but the information is insufficient to share more of their lives with you. At times, as you will see below, we do not know the date nor place of death. If anyone has any more information or would like to submit memories of someone/photos, please contact: Karen Peterlin, Editor of Full Circle Newsletter c.f. address on last page. Also, we are eager to keep up a connection for all of us. Therefore, any information you may have on the passing of a Full Circle member, we would be so grateful for that information. Thank you, Karen Peterlin Ed., kpeterlin@yahoo.com

Alice Taheny '53 (Thomas Maureen) Died 9/4/18 Lake Grove, NY

Please see Obituary FCNL Volume 11 October 2021, pp 7-8

Remembrances of Alice Taheny '53

Beatrice McConnon Hallinen (Marian Patrice) '53 May 1st Lake Grove, NY

Alice entered Maryknoll on 9/2/53, and left from Topsfield during our first-year novitiate. When I left Maryknoll in 1966, I got in touch with Alice. She had completed nursing at Bellevue Hospital in NYC and after furthering her education, she taught nursing at Queensborough Community College.

She was one of seven siblings. Her first sister died in infancy. Her sisters, Catherine and Ann became Sparkhill Dominicans. Catherine passed away in 2017, and Ann, who served in Pakistan for 30 years, resides at the Motherhouse in Sparkhill, NY. Her sister Mary passed away a few months before Alice, who died on September 4, 2018. Another sister, Peg Dunleavy, lives in Woodbury, NY.

Msgr. James Tahaney, Alice's brother, served in the Brooklyn diocese and became ill at an early age. He resided in the Oganam Nursing Home in Jamaica, NY. Alice, who lived in Bayside, NY, visited him daily to help with his feeding and other needs. He died in 2004.

Alice was born on January 15, 1933. She grew up in Woodside, Queens, went to St. Theresa's elementary school and Mary Louis Academy in Jamaica Estates. She is buried in Calvary cemetery with her mother, father, and Msgr. Jim.

She and I drove to Maryknoll to attend the Full Circle Reunion and at other times, visited Maryknoll to see some of the Sisters that we knew. Alice and I got together for family celebration. We enjoyed running and walking in the Legg's Races in Central Park where everyone received a medal and applause.... When they crossed the finish line. I'm sure Alice's heavenly welcome was overpowering when she finished her final race.

I was fortunate to have met Alice at Maryknoll and to have shared her friendship ever since. Bea
Thank you, Bea, for this remembrance of Alice. Ed.

Delores Barbeau, MD; '60 Died July 9, 2021

Please see Obituary FCNL, Volume 11, October 2021 pp 8-12)

Remembrances of Dolores (Delore) Barbeau

Nancy Connor MM '60 (Marie Anastasia)

Maryknoll, New York

Nancy's sharing of the Delore's Celebration of Life at Weston Priory. Aug. 14

Her brother, David, was there. Her nephew, Jeffrey, spoke for the family. I spoke



about our time at Maryknoll. Her colleague at Springfield Hospital and personal physician, Dr. Barbara Ward spoke of her as a doctor. The President of Dismas, Vt spoke of her charisma working with the state program to assist prisoners' reintegration into the community. A Central American family spoke of her help to them in every way when they arrived as refugees. Dr. Fox of Mt Valley clinic put aside his notes and said that we know that there are saints today because Delore lived among us, she loved us, and we loved her, and we honor her best by continuing to love one another. Neighborhood Connections,

the organization which Delore, her partner Carole, and Gloria, a social worker formed a number of years ago, was represented by Nicole Wengerd, who shared an office with Delore and brought some humor to the celebration, berating Delore for the mess she could create in an office, and promising that drivers would be safer in Vermont now that Delore, with her heavy foot was no longer on the road. The stories went on for about two hours. Finally, Heidi Root for Neighborhood Connections shared Delore's final days with the community. This was followed by a hearty lunch provided by people in the community.

Feel free to share what I have written with anyone who might be interested.

(This was one of 7 or 8 short reflections by designated persons. It was followed by two hours of shared memories from the 150 or so people gathered.)

It is a joy to be with all of you who have loved and been loved by Delore. Delore wanted you to understand the part that Maryknoll played in the woman she became. It is in honor of that desire that I share some of our time together at Maryknoll.

On September 2, 1960, Delore at 17 and I having just turned 18 joined 70 other young women at Maryknoll, New York. We were eager to begin the nearly three-year process of becoming a Maryknoll Sister. If asked, we would have said that we were in love with Jesus and wished to prepare ourselves for a life of service to God's people in

different parts of the world. Our faith had been nourished by our families, and for many of us, years of Catholic schooling. We jumped into this new life with the eagerness of youth and a willingness to do whatever it would take to reach our goal.

Our days were structured into periods of manual labor, college classes and "spiritual formation" interspersed with meditation, praying or singing the Divine Office, celebrating the Eucharist, and spiritual reading. We learned the Maryknoll way to make our beds, do the dishes, clean the bathrooms, etc. - a useful tool in helping women from different cultural backgrounds live together without unnecessary tensions. Our manual labor supported the functioning of the Motherhouse. We worked in the kitchen, the bakery, did the housekeeping and community laundry, worked in the gardens, learned to make habits in the sewing room (Never my strength!). In the afternoons we took college classes in New and Old Testament, Logic, Philosophy, Ethics.



The two sisters assigned to our "formation" gave classes in religious life and community, as envisioned by the Maryknoll Sisters' Foundress, Mary Joseph, who wanted her sisters to be "contemplatives in action" so that our service would flow from a deep awareness of the sacred nature of each person and all living things. Despite all these activities, our days and nights were largely spent in silence, a silence in which we consciously tried to develop an awareness of God, the sacredness of life, and to nurture an attitude of compassion and gratitude.

Although our contact with Professed Sisters was limited, we listened to letters they wrote about their work as we ate supper. Occasionally we spoke with them and were inspired by their love for the people among whom they worked and by the lessons they learned from them. By the mid '60s many were breaking out of roles as teachers and nurses and focusing on accompanying and community building, working in factories, living not in convents, but in the housing available to their neighbors, organizing for social change, supporting the human rights of those most oppressed.

The Maryknoll Sister ideal to become a contemplative in action blended well with Delore's innate spirituality. Her metaphor of being stuck in a small boat with God and constantly bumping into each other and laughing, I believe reflected her lifelong search for an ever deeper understanding of the mystery of life - the mystery of Love. Though her days were filled with a thousand ways of being present, caring for, teaching and laughing with others, she needed periods of silence to restore her spirit and nurture her

contemplative core. Delores experienced a great deal of pain in her life, but rather than make her bitter, it made her more compassionate.

Maryknoll sent Delore to Bolivia, where she immediately became immersed in the communities there. Her Spanish was so like that of Bolivians in the Santa Cruz area where she worked, that when she was interviewed by phone to get into Medical School, they thought that they had admitted a Bolivian. I was assigned to Peru and sent to Cochabamba for language school. Delore was already in medical school, living with a Bolivian family. She came to Casa Rosario, the student house for sisters, to study her bones in the open patio. I was delighted that her dreams to become a Maryknoll Sister Doctor were finally being realized. I was even happier for the Bolivian patients when she told me that she had been visiting in a distant village when a man with appendicitis was brought to her. She knew he would die before reaching a medical center, so she did the appendectomy. The man was grateful that she had saved his life!

Like most of us who were sent to distant lands, we grew up among our adopted people. They opened our eyes and our hearts, and we learned to see the world and our faith from new perspectives. We matured as women at a time when feminism was on the rise. Many of us realized that we could live lives of service to the community as couples and families and so we left Maryknoll. Delore left to protect Maryknoll. Her commitment to social justice for the people in her area resulted in months of torture that nearly cost Delore her life. She didn't want her choices to endanger other Maryknoll Sisters.

Delore and I have kept in touch over the years, crossing paths at critical points in our lives. In recent years we've been able to get together a few times each year. I have never been with Delore when I haven't experienced her ability to be totally present. I've never left her without thinking about ways that I might become a better person.

There is a poem which I found very comforting after my husband died of cancer, leaving me with our two babies. The final lines seem particularly fitting as we celebrate Delore...

"Love doesn't die. People do. So, when all that's left of me is love. Give me away."

Barbara Cody Smith, '65

Philadelphia, PA

I spoke at the memorial service on August 14, focusing on our time in the novitiate and the importance of trying to become "a contemplative in action" as we were urged to do by Mother Mary Joseph. I spoke of how that spirituality dove-tailed with Delore's innate contemplative nature, helping her become the deeply compassionate and loving woman she was. Caring, competent service to all her patients, as well as the ability to be fully present to every person, to address not only their physical need, but also their



need for understanding and support made her a wonderful doctor and community builder. I said that feminism took deep roots during our maturing years. Many of us left Maryknoll because we found other ways to be of service. Delore left to protect Maryknoll, when her commitment to the people's struggle for justice nearly cost her life, and she feared her actions might put other Sisters in danger. She loved Maryknoll.

On the last three occasions when I was with her, prior to her final days, she spoke of her wish that the community in Weston and Neighborhood Connections could understand the role Maryknoll played in the woman she became. So, on the night of July 6/7 while I was with her in the hospital, we talked of Maryknoll with some of her closest friends. Delore was really funny, her natural delight and sense of humor enhanced by the morphine she was given for pain. After she died on Friday, I sent a reflection on my perception of how Delore became the fullness of Delore especially because of those long hours of silence when we tried to develop an awareness of the sacred within and around us, silence nurtured by prayer, meditation and praying and singing the Divine Office.

There were 7 or 8 of us asked to speak about different aspects of Delore's life. Then it was opened up to the 150 or so at the memorial. The sharing went on for another 2 hours - story after story of her kindness and love. An elderly Doctor who had worked with Delore in the free clinic put aside his prepared remarks and said among other things, "Some people don't think we have saints anymore. Well, we know differently. Delore lived among us. She loved us and we loved her. And we will continue to love her by loving one another." Her own doctor told me she had never met anyone like Delore. She slept on the floor by her hospital bed the night before she died. Her care helped Delore live more than a year beyond the time when she was supposed to.

Maureen Stack Purcell '65 (Topsfield, MA) Died 12/15/21 Aurora, Illinois

Maureen Stack Purcell, age 75, a resident of Carillon of Plainfield, IL, formerly of Naperville, IL, passed away peacefully on Wednesday, December 15, 2021, after a brief illness. She was born on September 3, 1946 in Brooklyn, NY. Maureen is survived by her devoted husband of 52 years, Jeff, and her much-loved sons, Mike and Dave. She adored her granddaughter, Jordan, and was blessed to have a daughter in-law, Andrea in her life. She is also survived by her siblings, Barbara, Dotty, Patricia, Thomas and Steven.

Maureen was raised on Long Island, NY where she met and married Jeff in 1969. Their wedding song was The Impossible Dream. Their life together took them to New Jersey, New Hampshire and then to the Naperville area more than 30 years ago. Maureen



loved bridge, golf and theater and most of all the friends she enjoyed them with. She was a good friend and neighbor to all. For many years, she volunteered at the Plainfield Interfaith Food Pantry, understanding that her family was blessed while others struggled. With a love of travel, she became a travel agent and saw much of the world. She will be missed by many. (Condolences may be sent to Maureen's husband Jeff: 2408 Waterside Dr., Aurora, IL 60502.)

<https://www.friedrichjones.com/obituaries/Maureen-Purcell?obId=23395634>

Therese Alvera Howard, MM '56 Died 11/22/21 Maryknoll, New York

Sister Therese Howard died on November 22, 2021 at 3:20 P.M., accompanied by Sisters Carolyn White and Mary Ellen Kerrigan who kept vigil during her final moments. Therese had been a Maryknoll Sister for 65 years. May she know with all the saints "what is the breadth and length and height and depth of God's Love that surpasses all knowledge."

Therese Alvera Howard was born in Janesville, Wisconsin to Floyd W. Howard and Nellie Mergener Howard. Therese had one sibling, her brother Robert. She was predeceased by her parents, brother and sister-in-law. She is survived by a niece, Kate, two nephews, William and John, and their spouses.

Therese graduated from Dormont High School in Pittsburgh in 1945 and from Carnegie Institute of Technology (now Carnegie Mellon University) in Pittsburgh in 1949 with a degree of Bachelor of Science. In 1950, she obtained a Certificate in Medical Technology at Allegheny General Hospital where she worked until she entered Maryknoll on September 2, 1956.

Therese came to Maryknoll from St. Anne's parish in Castle Shannon, Pittsburgh diocese. She was one of the older members in a large group of entrants who ranged in age from 17 to 34. Not to be outdone by the energy of the youngsters, the eleven who were in their thirties, or on the verge of turning 30, surprised the entire novitiate one day by lining up Rockette-style to do a little soft-shoe routine, dubbing themselves, "The



Elastic Eleven!" Sister Therese made her First Vows on June 24, 1959, at Maryknoll, New York, and her Final Vows on the same date in 1965, also at Maryknoll.

After First Profession she taught chemistry for one year at Maryknoll Teachers College. She was then assigned to study medicine at St. Louis University in St. Louis, Missouri, where she graduated as a Doctor of Medicine in 1964. One year of Internship followed at St. Elizabeth Hospital in Elizabeth, New Jersey, before she continued on to three years of Residency in General Surgery at Carney Hospital in Boston, Massachusetts.

In 1967, Sister Therese was ready for a mission assignment and was pleasantly surprised at being assigned to Hong Kong. Her first year was immersed in language study and then, in 1968, while continuing with language, she began to serve part time as a medical officer at Our Lady of Maryknoll Hospital in Kowloon, Hong Kong.

It was not long before Therese became aware of her first nickname. It was linked to the renowned Taoist Spirit of the Wong clan, a healer of the sick. The people believed that whatever the request to this Great Spirit, it surely would be answered. The nickname was a fitting tribute to this Sister Doctor for whom the most cantankerous patients were reserved because, they said, she had a listening ear. She was the physician-in-charge of the ward for chronically ill patients suffering from cancer, stroke, pulmonary and heart conditions. In this ministry, she worked closely with the medical social worker, the physical therapist and the nurse in charge of the Home Care Nursing Staff, who was our Sister Mary Louise Higa.

Therese had another Cantonese nickname on which she capitalized. After a consultation, whenever a patient asked, "Doctor, how can I be sure to see you the next time?" The Sister-doctor would answer with a straight face, "It's easy, just ask for 'Fei Guai Po Yi Sang,'" which translates, I am told, as "Fat Foreign Lady Doctor."

With a sense of humor like that, it was unfortunate that after only one year in active medical ministry, Therese fractured her leg. During her recuperation, while continuing to hone her language skills, she trained in Natural Family Planning, which opened up a whole new ministry for her. In 1973 she joined the Executive Committee of Birthright and provided services to unwed pregnant women. She promoted Natural Family Planning with the conviction that it provided a genuine alternative to contraception and enhanced the status of women. She ran one of five centers of Natural Family Planning where her contributions in Medical Ethics were sought after. She also represented the hospital on the government committee that studied and implemented community nursing service throughout Hong Kong. From the beginning of her part time service as a medical officer in 1968 to her retirement in October 1994, twenty-six years in all, Therese could boast of being the longest serving Maryknoll Sister at that stage of the hospital's development.

When she retired, she expressed great satisfaction in her ministry as a medical doctor and the personal contacts it had afforded her. The hospital always had outreach

to the community as a priority, which had suited her to a tee. As so often happens, when she looked back with the wisdom of the years, she said: "As a missionary I had come to Hong Kong with material skills, but I came to realize, the most important equipment I took with me was a listening heart."

Retiring from Medical Ministry, Therese returned to Maryknoll and brought all that experience to bear in the Communications Office where she served as Director from 1995 - 2004. In this capacity, she wrote about the mission work of the Maryknoll Sisters and many of her articles were published. She was the frontline person for reporters and anyone who called for information. Sister Bernice Kita who succeeded her in the office could attest that, "All who called hung up feeling they had a friend at Maryknoll." Indeed, we will remember our Sister Therese as one who had a listening heart.

Until the past year, Therese had been an active participant in the community. Consistently, she had always tried very hard to remain as well as she could for as long as possible. She also accepted her diminishment and moved gracefully according to her needs from Rogers, to Chi Rho and, on February 1, 2012, to our Eden Community. Therese died at age 94, having lived a long productive life.

We are grateful to have with us our Maryknoll brother, Fr. John Barth, MM who has graciously come to preside at this Mass of Christian Burial. We are also grateful that Sister Therese's nephew Bill and his wife Deborah were able to come from Virginia to be with us in person. We also welcome all other relatives, friends and Maryknoll Sisters everywhere who have joined us on livestream.

In Our Lady of Maryknoll, Claudette LaVerdiere, MM, Community Member

Remembrances of Theresa Howard '56

Jennie Guastella '56 (Giovanna Maria)

Boca Raton, Florida

Thanks for forwarding this because, yes, '56 was my Group. I remember Sr. Therese Howard well since I also was one of the 'elastic eleven'. I well remember that skit and we were dubbed the 'elastic eleven' ever since.

Also, Sr. Claudette, the reader is of my Group. She's a most gracious lady and is brilliant. She has done a lot of researching, writing, and publishing for the Sisters. She also wrote the bio for Mother Mary Joseph.

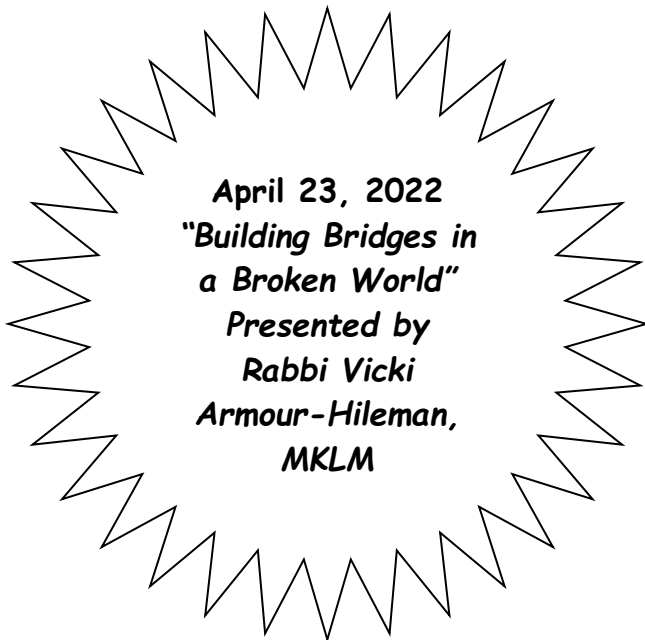
I did Livestream the funeral services for Sr. Howard. So reverently done. Jennie

Meg Kirkendall '56 (Miriam Jude)

Worcester, Massachusetts

Thank you for sending this letter of appreciation— every word of it. I was fortunate to have served in Hong Kong at the same time. We visited each time we attended Full Circle. Meg

SAVE THE DATE



The 2022 Reunion will be held virtually. This will be the 60th reunion for those who entered in 1962, the 50th reunion for those who entered in 1972 and the 25th for those who entered in 1997. **Please plan to join us. Look for more information on the Reunion in the soon to be published flyer.**

If your electric car runs out of power on the interstate, do you walk to a charging station to get a bucket of electricity? **Unknown**

We welcome submissions for publication, as well as suggestions for future articles. All submissions are subject to editing for both content and size.

FULL CIRCLE COMMITTEE

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Get password from G.McEvoy; see address above

***Please indicate "Full Circle" in subject line when emailing, as unidentified email will not be opened due to virus possibilities

Full Circle Newsletter Subscription for 2022

That time of the year again! The Newsletter subscription is listed below. It is for the February, June and October Newsletter for the year 2022. The monies raised by the Newsletter subscriptions (\$30/yr.) pay not only for the Newsletter but for Website and Reunion Expenses as well. Overage provides a donation to both the Sisters and to the Chi-Rho Fund. For this reason, we are requesting these monies, even if you receive the Newsletter electronically. Please be assured that the subscription rate to the Newsletter is a suggested one. If it presents a hardship for you, we are most happy to send it to you, at a reduced rate or free of cost. *No problemas.* For any Maryknoll Sister or Lay Missioner, the subscription is always free. Please fill out the form below so we will have any changes to your address (foreign addresses are fine). Thanks.

Karen Belinger Peterlin '58, Editor



I am enclosing \$30.00 for my subscription to the Full Circle Newsletter for 2022.

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