



pursuing justice, we  
seek god's gift of peace.

spring 2021

# Living peace

congregation of the sisters of st. joseph of peace

Revolution  
of the Heart

# in this issue



The mission of *Living Peace*, a free biannual publication of the Congregation of the Sisters of St. Joseph of Peace is to build community with a diverse audience by engaging our readers in contemplation and action for justice and peace through informative and reflective articles, poetry and prayers.

If you wish to change your address, or if you or someone you know would like to be added to our *Living Peace* mailing list, please contact Cristina Turino at [cturino@csjp.org](mailto:cturino@csjp.org) or 201-608-5401.

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#### Cover Art: *Celebration*

Deborah Nell is a native of Southern California and the oldest of five siblings. She moved to East Berlin, Pennsylvania in 1998 with her husband Craig and daughter Sophia. She began painting in oils at the age of eight. Her father, Herman Sillas, instructed her while the two of them painted side by side at their easels.

Deborah loves painting live at church services and worship events. The cover painting, "Celebration" is her first painted at a church service. She gives art retreats at her home and private art lessons where she teaches Yupo painting techniques.

Deborah is a prolific, prophetic artist whose paintings have been purchased throughout the United States, Canada, Australia and Europe. You can find more of her work at [deborahnellart.net](http://deborahnellart.net) and her prints, cards, notebooks and art boxes at her Etsy store.

#### Design

Beth Ponticello, CEDC, [www.cedc.org](http://www.cedc.org)

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# Distance Does Not Diminish the Connection

by Susan Rose Francois, CSJP

**During our unanticipated Spring quarantine,** I made a new friend, pictured here. Perched under the eaves of the alcove outside the entrance to the Congregation Offices at Shalom Center in Englewood Cliffs, this patient and quiet neighbor had sheltered in place, caring for and protecting new life. What an image for this time!

Who would have ever thought that sheltering in place—essentially nesting—could be a powerful loving action of solidarity? These pandemic times are teaching us not only about the science behind social distancing but also about the dynamic connections between and among us. Distance does not diminish the connection.

My greatest hope is that this global shared experience can be a starting place for a revolution of the heart, as imagined by Dorothy Day all those years ago:

“The greatest challenge of the day is: how to bring about a revolution of the heart, a revolution which has to start with each one of us? When we begin to take the lowest place, to wash the feet of others, to love our brothers with that burning love, that passion, which led to the Cross, then we can truly say, ‘Now I have begun.’” (*Loaves and Fishes*, 1963)

When we wear a face covering to protect others from possible infection, we have begun.

When we reach out to someone who is isolated, afraid, or anxious, we have begun.

When we advocate for fair wages and protective equipment for essential workers on the front lines, whether in hospitals, delivery trucks or grocery stores, we have begun.

When we challenge systemic injustice and racism that lead to higher rates of illness and death in communities of color, we have begun.

Our nesting time might just be an opportunity to expand our circle of care and recommit to peace through justice.

Pope Francis, who himself was advocating for a “revolution of tenderness” long before the global coronavirus pandemic, challenges us to build up a “civilization of love” after the crisis has passed. He encourages us to apply the experience of acting as one people in the face of the virus to other epidemics, like poverty, hunger, war, violence, and environmental destruction.



Are we all going to suddenly break down systems of oppression, end divisive politics and reverse rising economic inequality? No. Nevertheless, I cannot help but think, hope and pray, that even if some hearts are broken open by this experience, it will make a difference.

When our nesting time is over and we reemerge into a world of physical proximity and freedom of movement, we have a choice. We can choose to rush back to the way things were, or we can work together in loving action to create the world we know in our heart of hearts is possible.

As we prepare for our upcoming 23rd Congregation Chapter, sisters and associates across the Congregation have been praying our Chapter prayer (included this issue). The closing words of that prayer could have been written for all of us, the entire global community, at this time:

Recognizing that THE TIME IS NOW,  
we ask you to send your spirit of wisdom  
so that we can reimagine and renew  
our mission in today's world.

Fill our hearts with courage and passion  
as we embrace the future with gratitude and hope.  
We pray with Jesus the Christ. Amen.

## FROM THE EDITOR

# Heart by Heart

by Jan Linley

**This issue of *Living Peace*** was planned over a year ago when there was no inkling of a pandemic that would bring us collectively to our knees. As our edition began to take shape, the reality of the novel coronavirus was hitting and becoming all-consuming. In a heartbeat, our lives were changed the world over, and the heroes among us—doctors, nurses and other healthcare workers, cashiers, teachers, parents, delivery people and more—were elevated to superheroes.

As we were adjusting our work routines, articles for this issue were emailed in but getting the publication out became less a priority. Now, a year later, we reassessed the content and theme. Was it relevant for this moment in time? It did not take us long to realize a revolution of the heart is indeed still appropriate, perhaps even more relevant now.

There was a lot roiling in our collective hearts and psyches the past year, including racial and economic inequality visible in new pronounced and often violent ways. The deep gash of racial hatred and strife in our world, particularly in the United States, remains unhealed and unconscionable. Former President Barack Obama pleaded with us “to work together to create a “new normal” in which the legacy of bigotry and unequal treatment no longer infects our institutions or our hearts.” Likewise, we must work together to address the poverty and food insecurity that became more visible because of the pandemic with lost income and lack of equitable accessibility to healthcare. And certainly not least, our wounded planet needs more attention than it is receiving if future generations are to have a home. None of these are new ills and all require forward motion, no backstepping.

In 1963, Dorothy Day wrote in *Loaves and Fishes*:  
“The greatest challenge of the day is: how to bring

*about a revolution of the heart, a revolution which has to start with each one of us.”* In 2021 that is still the greatest challenge of the day. It will take that revolution to set us right, to heal the body.

With the administration of the COVID-19 vaccines, we seem to be cautiously turning a corner on the pandemic. We see other signs of hope throughout this issue. Blair Nelsen shares a future vision for

Waterspirit, the Congregation’s eco-spirituality ministry. Sister Susan

Francois takes us on a journey to her past in suburban

Maryland where she first encountered issues of

race. Stephanie Peirola, looking for a messenger, is one herself in her

powerful reflection on grief. Two other women share their journeys

to an authentic heart: Liz Dodd on her way

to becoming a CSJP candidate and Rita Loren

holds fast to her faith while finding her way to her true

self. Bryan Johns takes us to a detention center vigil, and Frank

McCann challenges us to look at our diets. We honor two sisters who have

touched and revolutionized many hearts, Sister Suzanne Golas who founded Waterspirit and Sister Susan Dewitt, a founding member of this publication.

And we have a big update on how the sisters are finding new and creative ways to make a difference on a global scale through impact investing and direct giving.

When I went searching for a cover for this issue, I found a lot of images of raised fists in the air, an act of revolutionary protest or defiance. But it was Deborah Nell’s painting “Celebration,” with its bright colors and message of hope, that gave us the feeling we sought for revolution of the heart. Yes! Hallelujah! Let the revolutionary work begin, heart by heart.



# Starting from Zero

by Stephanie Peirola, CSJP-A

**My granddaughter**, who is almost two years old, recently discovered the concept of emptiness. She peers into the laundry bin and looks up at me and correctly pronounces it “empty.” She knows that nothing has a name.

Zero, the numerical nothing, is critical to mathematics. One of the things zero does is hold the emptiness. And that space is necessary to all the ways we use math.

What is the value of nothing? How can emptiness hold space?

Recently, I read a book by Barbara Fiand, SNDdeN called *Prayer and the Quest for Healing*. In it she talks about the role of the empty tomb in the Easter story in Mark. When the women come to the tomb, they find a young man clothed in white sitting inside. He tells them that Jesus is not there. “He is going ahead of you to Galilee,” the messenger says.

The women cannot comprehend the significance of the absence and they are anxious and afraid. Loss is like that. They have just witnessed the brutal death of Jesus, they are mourning. All they can see is what is not there; the body of their teacher and friend that they have come to anoint with spices.

But Fiand invites us to consider the emptiness of the tomb as a way to hold space that is critical to our spirituality. I think of it as a kind of theological zero.

“The significance of the empty tomb is that it calls all of us who proclaim its hope to become

transformers of space – the space, namely, of oppression and of the abuse of power.” (159)

Zero changes magnitude. It makes \$100 into \$100,000. It is a multiplier, amplifier and still a mystery.

How does the resurrection change the magnitude of loss?

As I write this, half a million Americans have died of COVID-19. The rates of illness and death are disproportionately higher among black, indigenous and people of color. People in prison, jails and immigrant detention centers, or those who are unhoused or live in crowded conditions are especially at risk. Inequities in access to health care compound the problem. While there are vaccines, whites are being vaccinated at a much higher proportional rate than people of color, at least where I live in Washington State.

I know about grief. My son died when he was 19. I know what the death of my son did to my daughter, myself, our family and friends, how the loss of one young man resonated in our community. Multiply that by half a million people dead in this country alone. I understand that moment of discovery at the empty tomb is part of our necessary grieving process, the shock, confusion, denial. The emptiness is real, and frightening.

But it’s not the end of the story.

I’m drawn to the messenger, the young man in the white robe who some refer to as an angel. He tells

continued on page 7

# My Heart Changed Direction

by Liz Dodd, CSJP Candidate

**"My grandmother was very specific:** you will know your vocation by the joy it brings you," said Dorothy Day's granddaughter, Kate Hennessy, as she sat across from me in my office on a drizzly afternoon in March.

Kate, whom I was interviewing for a magazine, was speaking to my dictaphone, not to me. How could she know that, just a week before, I had caught a first glimpse of my own vocation, over coffee in the cafe crypt of a London church with Katrina, the Sister of St. Joseph of Peace I'd nervously reached out to over Twitter? As far as Kate knew, my vocation lay among articles and deadlines, scribbled shorthand and long, luxurious travel pieces. I had thought the same thing, until I cycled around the world.

The 18 months I spent on the road and in a tent between 2017-18, cycling from London to China then Southeast Asia, then from Canada to the Caribbean, were supposed to help me grow my career as a travel writer. Instead they grew my relationship with God: God, who was there when I woke in the night to footsteps outside my tent, in the freezing Afghanistan winter when I thought he wasn't there, in long desert stretches and Cambodian minefields. It was only towards the end of my wonky circumnavigation, in the Mexican mountains, that I realised my heart had changed direction. How could it not, when families in the poorest regions of Tajikistan had sheltered me from snowstorms, and I'd shared campfires with the homeless communities that live in parks along America's Pacific Coast? On starlit nights, camped near cenotes on my way through sweltering Yucatan, I realised there was a wide, open space where my plans for the future had been; and only God could fill it.

The idea that I might have a religious vocation had bubbled up in me before, an urge that burst loose sometimes like sparks from a fire. Only this time, rather than trying to smother it, I arranged to meet with a diocesan vocation director back in London. One day, after months of saying the things I thought I ought to say about what I ought to want, a different spark flew free. I told her I wished I had a vocation like Dorothy Day, to serve the poor in solidarity like the Catholic



Workers I volunteered with, like the peace activists and environmentalists I had encountered in my work as a journalist.

My conversation with Dorothy's granddaughter happened weeks later; that same evening, I met Katrina a second time, at the screening of a film about Dorothy Day, and on the train home devoured the biography of Mother Clare she'd brought me. The next time I met with my vocation director, after the heady silence that followed my tumble of words and excitement at these sisters I had found, she asked if I was ready to make a decision, to become an Inquirer. And the next day, England went into lockdown. The pandemic, which had been a shadow in the background, suddenly engulfed everything, like it did the lives and loves of communities worldwide. But Jesus didn't stop calling: in fact, with everything else turned down low, his call felt clearer and more irresistible than before.

It came in two ways that were distinct but inseparable, like the same song played in stereo: my journeying with Sister Maureen as an Inquirer and my volunteer work with London Catholic Worker,



which had grown to match the desperate need of our borough. Our fortnightly soup kitchen became a daily foodbank and meals-on-wheels. Before work I sat with a vast spreadsheet of hundreds of names—families, asylum seekers, homeless people—of those who had nothing to eat except what we could scramble to deliver to them with our bicycles, willing walkers, retirees with cars and beaten up vans. After work I would join them, the panniers that once hauled my life around the world stuffed with food parcels and meals.

I spent Vocation Sunday delivering meals on one of London's most deprived estates, although I didn't realise that until later. And when I did, Dorothy's words came back to me: how else but vocation to find joy and peace and meaning in the face of suffering and injustice? When I first heard that phrase, when Dorothy spoke it to me through her granddaughter in a busy newsroom, "vocation" meant a puzzle to be solved. Now, a pandemic away, it felt like an alignment, a wholeheartedness: mine, and God's, and what that looks like together in the world.

**Editor's Note:**

An Inquirer is someone discerning religious life with a particular congregation.

On November 5, 2020, Liz Dodd was formally welcomed into the Congregation of the Sisters of St. Joseph of Peace as a Candidate.

**Starting from Zero**, continued from page 5

the women what they need to know; Jesus has risen. "He is going ahead of you to Galilee, that is where you will see him, just as he told you." The death, brutality, anguish and grief are real. They are just not the end of the story.

Jesus is on the road to Galilee. Anyone who follows him will have to walk out into a community in turmoil. It will be dangerous.

Fiand continues: "Liberating the oppressed, setting free those who are downtrodden, standing with them against oppressive systems, and radically challenging our own conduct, our institutions and policies on behalf of justice – that is what walking the road to Galilee is all about." (161)

The empty tomb holds the space. It is open, anyone entering can see it is empty. It is human nature to stand, stunned, at the threshold, spices spilling from our hands. But the messenger is right, we are not at the end of the story. The zero of the empty tomb changes the magnitude of loss in a calculus of justice that is multiplication, mystery and the central fact of our religion.

My granddaughter is afraid to climb the stairs in my house. I stand with her and tell her "I've got you," and she climbs up cautiously. She doesn't understand pronouns so every couple of steps she turns to me and says, "I got you."

She's a messenger. I'm trying to look for the messengers, the echo of the Divine, the ones that say this is hard. But what you're looking for is on this other road. Jesus is just ahead, turning and saying, "I got you." Let's go together.





# Countering Racism through Encounter

by Susan Rose Francois, CSJP

**Human beings and human community** are hardwired for connection and love. This predisposition to right relationship is mirrored even in the systems of interdependence we observe in God's creation. The same air, sunlight, and rain nourishes each of us as we encounter the grand design of life-giving relationships. Until we don't.

Human beings and human community are sadly also prone to breaking the connections between and among us. Racism—predicated upon the lie that some persons are of more/less value than others because of their skin tone or ethnic background— is a persistent tragedy of destructive disconnection.

The false narrative of racism is not only embodied through acts of personal prejudice. In our racialized society, privilege is granted to some and burdens placed on others based on their skin color or ethnicity.

Racism, as a social sin, relies on our individual and collective cooperation with this distorted view. One path to disrupting racism is through encounter.

## **A Story of Encounter**

In the first six seasons of the popular British television series *Call the Midwife*, viewers are introduced to the compassionate care provided by the sisters and midwives of Nonnatus House in Poplar, a neighborhood in the East End of London. It is the late 1950s/early 1960s, and Poplar is rapidly changing. Immigrants from various parts of the Commonwealth—the Indian subcontinent, Africa, and the Caribbean—arrive each day in this working-class neighborhood, seeking a brighter future for their families. It is also the advent of the National Health Service, and medical care is provided to all, regardless of class, ethnicity,



or race, by the all-white, mostly middle-to-upper-class medical staff.

Season seven sees the arrival of a new midwife, Nurse Lucille Anderson. She provides the same dedicated compassionate care as her white colleagues. As a recent immigrant from the Caribbean, she also faces racial prejudice. "I've had patients who won't let me touch them," she says, "because they think the black will rub off on their skin."

Nurse Anderson faces this challenge daily, staying true to her calling with integrity. When Sister Julienne, the superior of the house, tries to spare her the pain of having to care for a patient with a racist mother, Nurse Anderson persists in expressing her own human dignity. "It's not up to you to decide how much unpleasantness I can bear," she tells Sister Julienne. She points out that if Sister Julienne removes this patient from her care, it will appear as if she approves of the mother's attitudes. Sister Julienne assures her she does not approve of such attitudes.

Before she can go back out on her next rotation, Nurse Anderson has tea and conversation with one of her colleagues at Nonnatus House, Nurse Valerie Dyer. Nurse Dyer, who grew up in Poplar herself, apologizes for the way Nurse Anderson has been treated. "I'm embarrassed and ashamed to think that one of mine would treat you in that way," Nurse Dyer says. She goes on to share the story of her own experience of prejudice, earlier in her career, by superiors who looked down on her working-class background. The two women share their pain and are paradoxically strengthened through this encounter of solidarity.

When Nurse Anderson sets out to visit her patient, who suffered a stroke after giving birth, she first encounters the patient's mother. The mother has been facing gossip and rumors herself: that she is to blame for her daughter's condition because she forced her to work in her beauty parlor late into her pregnancy. Before heading upstairs to care for the daughter, Nurse Anderson stands up for the mother in front of the neighbors, making it clear that no one is to blame. Later, when Nurse Anderson and the mother care for the patient together, it is clear that the tenor of their relationship has shifted. Discord and hatred have been moderated by connection and care through true encounter.

### **In Our Own Backyard**

Each of us has opportunities in our daily encounters to foster right relationship through the power of love. Sometimes these moments are personal, like the story of Nurse Anderson. Other times, we are called to use our privilege to support right relationship on a more systemic level.

My mother taught me this lesson at a young age. Before I was born, during the same era as that

depicted in *Call the Midwife*, my mother used her own privilege to advocate for fair housing laws. My parents were among the first residents of Belair at Bowie, a housing development in Maryland. In 1963, when she learned that the developers refused to sell homes to potential buyers who were African American, my mother encountered others who knew this to be wrong and joined protests in front of the model homes, where she carried her picket sign and marched alongside black and white activists.

While it took five more years for the 1968 Fair Housing Act to be passed before this unjust policy was reversed, it took decades for integration to take hold in my hometown. As a result of those unjust housing policies, I grew up in a mostly white suburb.

My mother wanted her children to encounter diverse groups of people. She also knew that it was important to use her privilege to disrupt unjust systems. For this reason, she chose to shop for new clothes and shoes for her children in a predominantly black neighborhood. When I was applying to Catholic High Schools, she encouraged me to attend a school with a racially diverse student body. She taught me the power of encounter to challenge racist systems meant to keep us apart, but also, and just as important, to transform our hearts.

The call to build right relationships invites us to risk the revolutionary power of encounter. This is by no means a quick fix, but rather a life-long journey. Should we accept the challenge to embark on the path of healing divisions and fostering connection, our understanding of community, and our hearts, will be expanded. In the words of Pope Francis, "When there is an us, there begins a revolution."



My mother wanted her children to encounter diverse groups of people. She also knew that it was important to use her privilege to disrupt unjust systems.

# Fresh Voices: Journey to an Authentic Heart

by Rita Loren

***Let all that you do be done in love.*** 1 Corinthians 16:14

This Congregation was founded on a charism of peace through justice, which demands an ongoing rigorous examination of behavior through prayer, contemplation and just action that fosters peace. Most of the articles in *Living Peace* are written by sisters or associates. In this issue, we are introducing a feature called *Fresh Voices*, in which we hope to raise awareness by seeing through the eyes of someone outside the CSJP community.

In Christianity, the heart symbolizes the center or core of our being, from which prayer and moral actions originate. The word "core" is derived from the Latin word *cor*, meaning, "heart." When we think about human struggles, we can look at different philosophies. The ancient Romans and Greeks believed that the great human struggle was between a person's mind and emotions. They believed that, if you wanted to achieve something in life, you had to learn to sublimate your emotions to attain a goal. The Bible has taught me that the greatest human struggles happen within our hearts, struggles resolved through faith rather than intellectual facts. The greatest battles involving our fears, loves, ideas, hopes and trust – are all seated in our heart.

I am a first-generation Italian woman who was raised in a devoutly Catholic home by blue-collar parents who worked tirelessly to raise three children. We endured many turbulent times. I am fortunate in that I have never forgotten or lost my faith throughout those times. In fact, and despite pain and countless disappointments on my journey to date, such events have only brought me much closer to God. I have often heard his soothing whispers and have felt his gentle hands on my shoulders during the hardest challenges.

It was that faith that helped me find my own voice when it was being drowned out by a sea of doubt and fear. While in the closet, I was the "most popular" heterosexual girl in high school, never without a date to a dance or a party. My "truth" shocked many, foremostly my family, who always envisioned their overachiever married to a loving, accomplished male. Now I was the talk of the town, not for being popular, instead, the subject of hurtful rumors for many years. Like many gay people or anyone designated as "other," I endured the negative whispers and awkward glances that replaced joyful hellos from people I had not seen for some time. I did not have a crisis of faith, but I did question where I fit. I was living a dual life, and it was exhausting. The beginning of my transformation was certainly not easy for several years, nor was it easy for those that always loved me. Still, I will say this, what never changed was my faith in God.

The journey to an authentic life is often arduous, but the genuine love and freedom it brings is worth it. When I look back at it, I am often amazed at the endless love, acceptance, and transformation that has occurred with time, not only within the people closest to me, but from society as a whole. You see, real life changing transformation often takes time, but it also takes grace, which for me, begins in the heart, listening to what the heart has to say. Once we are able to truly grasp and embrace change in our hearts, we can love more fully. We can love more freely. We can live and love without judgement.

# Introducing Two New Ventures: Kenmare Press and My Aunt Is a Nun

**Kenmare Press** is an imprint of the Sisters of St. Joseph of Peace. In accord with our tradition and the spirit of our founder, Margaret Anna Cusack (Mother Francis Clare), we are delighted to launch this publishing project during our 135th anniversary year. Mother Clare was herself a prolific writer, most often publishing as M.F. Cusack or Mary Francis Cusack. By 1870, more than 200,000 copies of her works had circulated throughout the world. Profits from the sale of her books were used for the Sisters' work with the poor. Today, many of her books are in the public domain and available to read or download online.

Currently we have three books written by sisters published under the Kenmare Press Imprint available in paperback and eBook format. Visit [www.csjp.org/kenmarepress](http://www.csjp.org/kenmarepress) to order or download.

*Peace Pays a Price* by Dorothy Vidulich, CSJP

*The Sparrow Finds Her Home: A Journey to Find the True Self*  
by Doris J. Mical, CSJP

*Traveling Empty* – Poems by Susan Dewitt, CSJP

**COMING SUMMER 2021**

*My Friend Joe: Reflections on St. Joseph* by Susan Rose Francois, CSJP



**MY AUNT  
IS A  
NUN.**

**My Aunt Is A Nun** is a podcast that features Sisters of St. Joseph of Peace giving intimate accounts of their personal journeys. These rich and often surprising stories draw from thousands of years of religious heritage, but also shed new light on the way spiritual perspectives can inform culture on love, leadership, politics, and our overall place in the world by bringing age old wisdom into modern sensibility. Join Megan Bell, your host, as she sits down with her aunt a Catholic nun and Congregation Leader and other Sisters in her community as they make pancakes, watch Netflix, tweet, sit still, seek and sing to songbirds. You can find My Aunt Is a Nun on the website [myauntisanun.com](http://myauntisanun.com) and on Apple Podcasts.



# pause



God of Peace,  
Help me to practice loving nonviolence  
toward everyone I know and meet,  
that I might love my neighbor as myself,  
and never hurt anyone ever again.  
Help me to be nonviolent to all creatures and all  
creation,  
that I may spread your peace far and wide  
to all sentient beings, to your beautiful creation.  
Give me a heart as wide as the world  
that I might love everyone around the world,  
even those targeted as “enemies” by my nation.  
Open my heart to love every human being as my  
sister and brother,  
that I might practice your universal nonviolent love  
from now on.  
I pray in Jesus’ name.

— John Dear (adapted)



If we would make peace between those who are  
at variance, we must have a wise heart – wise with  
heavenly wisdom – and a kind heart, enkindled with  
the fire of heavenly love; we must have a humble  
spirit, for pride is the source of one-half the quarrels  
in the world; and if we come with pride to set others  
right, we shall only add fresh fuel to the flame.

(Margaret Anna Cusack,  
*Book of the Blessed Ones*, pages 351-352)



Always be sure that you struggle with Christian methods and Christian weapons.

Never succumb to the temptation of becoming bitter.

As you press on for justice, be sure to move with dignity and discipline,  
using only weapons of love... If you succumb to the temptation  
of using violence in the struggle, unborn generations will be the recipients  
of a long and desolate night of bitterness, and your chief legacy  
to the future will be an endless reign of meaningless chaos.

Nonviolence is the answer to the crucial political and moral questions of our time;  
the need for mankind to overcome oppression and violence without resorting  
to oppression and violence. Mankind must evolve for all human  
conflict a method which rejects revenge, aggression, and retaliation.

The foundation of such a method is love. – Martin Luther King Jr.

# Unmanageable

No containing  
the fountain of green leaves  
pouring from the dry  
moss-covered, brittle  
elderberry,  
no counting  
the thin new leaves  
of lupine, wild cucumber,  
foxtail,  
we cannot manage

spring,

we proud creatures,  
who like to manage forests,  
rivers, plains.

Resurrection happens  
when we're not looking:  
the tomb springs open

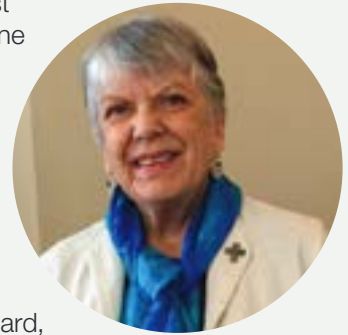
empty and life

calls to us from somewhere else  
where the salmonberry blooms  
and the ruby throated hummingbird  
drinks from its  
(innumerable)  
magenta flowers.

A poem from Sister Susan Dewitt's collection, *Traveling Empty*,  
published by the Sisters of St. Joseph of Peace, Kenmare Press, 2019.  
Her collection can be ordered online at: [www.csjp.org](http://www.csjp.org)

## Sister Susan Dewitt, CSJP

In January of last year, we lost Sister Susan Dewitt, CSJP, one of our *Living Peace* editorial board members. As a founding board member, Sister Susan helped shape the vision and mission for this journal. She had a keen intellect and a quick wit, never failing to challenge an idea that did not rise to standard, or to offer a fix or suggest something entirely new. A gifted writer of prose and poetry, one or more of Sister Susan's works graced the pages of *Living Peace* more often than not.



At a dinner prepared by Sister Susan in her community's home, those around the table imagined a comic book superhero named Living Peace who wore a blue cape, her costume emblazoned with a dove emblem, of course, and who Sister Susan was sure had long, blue hair. A valiant woman of peace through justice, we like to think she is soaring with that superhero now, pursuing justice and bestowing peace wherever they go. We thank you and we miss you, Susan.

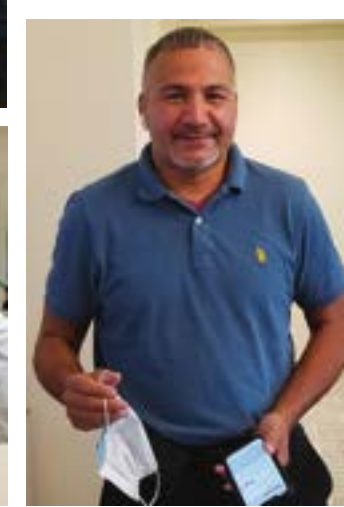
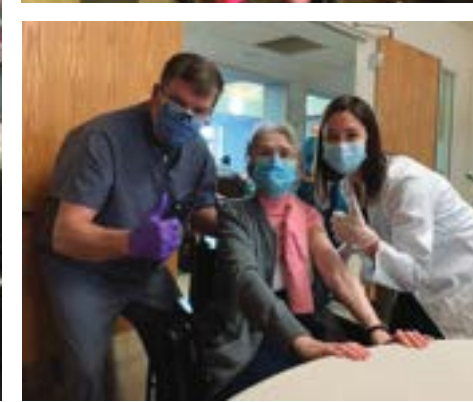


# WE APPRECIATE YOU!



To all our superheroes — pictured and not pictured — at Holy Name Medical Center, Peace Care St. Ann's, Peace Care St. Joseph's, PeaceHealth, St. Mary-on-the-Lake and St. Michael Villa.









# Now Is the Time to Actively Craft the World

## An Interview with Blair Nelsen, Executive Director of Waterspirit

Waterspirit is a center of ecology and spirituality that informs, inspires, and enables all people to deepen their consciousness of the sacredness and interdependence of all creation with a focus on water as critical in sustaining life. It was founded in 1996 by the Sisters of St. Joseph of Peace (see History and Roots on page 26).

**LP:** How does Waterspirit seek to create a revolution of the heart around water and climate issues?

Resolving the water and climate issues that face our world requires change on both the individual and collective level. I believe that real change in our behavior comes from a deeper place, from the level of our dearest spiritual values. Facts and data won't do it. Waterspirit encourages personal transformation through reaching people at this deeper level, which is what I hear in Dorothy Day's "revolution of the heart." When we see ourselves as part of a communion of subjects (to use Thomas Berry's phrase), we no longer see ourselves as isolated individuals, and we are neither superior nor inferior to anyone. Only then do we become able to think about the common good. Then, we become ready to confront ecological sin.

I am seeing a lot of worrying posts online that describe humanity as a virus and epidemics, wildfires, hurricanes and so forth punishment for our fundamental, unfixable flaws. I don't buy it. At my core, I believe that humanity desires to live in right relationship with all members of Earth's great communion of subjects. We have to dig down through many layers of harmful habits learned throughout our own lifetimes spent living in unbalanced systems that value short-term profit for the few over

long-term well-being for the whole, as well as through intergenerational trauma. Yet, fundamentally, our deepest selves know how to behave because we are *supposed to be here*.

**LP:** What are practical ways/steps for people to have those kinds of transformative experiences that will foster the systemic change you would like to see?

Restoring balance with the Earth is a process that requires healing. We might turn to Jesus' example to help us with this. He performed his healing ministry through direct touch, through listening deeply, and through restoring community. We might use these principles to guide our own Earth-focused healing. Direct contact with nature can be near-miraculous medicine. Touch and deep attention to nature can happen from anywhere. We can pay attention to natural cycles and how they impact our bodies, and then lean into those seasonal changes. (Mary Oliver is a master of this kind of attention, and I recommend her poetry as a gateway into this practice.) Deep listening to our inner emotional state allows us to perceive the feelings that this process of reconnection produces, which are not always positive or easy. (Reconnecting with the Earth can entail a lot of heartbreak!) This kind of work is helpful to do with others, since humans are fundamentally



communal beings. For example, Waterspirit has started an eco-anxiety support group to provide a safe container for processing such emotions in community. Connecting with each other is part of our reconnection with nature, which leads to healing. When we transform our consciousness, we find the strength and resilience needed to transform the systems in which we are enmeshed.

**LP:** What kind of changes would you like to see in the next 5-10 years? If those changes came to pass, how would the mission of Waterspirit change?



Program Manager Abbey Koshak and Executive Director Blair Nelsen

By 2030, my son will be 18. Now is the time to actively craft the kind of world he will step into as he reaches adulthood. The next 10 years are also critical with regard to implementing the UN's sustainable development goals, including slowing climate change down to 1.5°C as the Intergovernmental Panel on Climate Change recommends. These goals will only be achieved through sweeping actions that require technological advances, global cooperation, and the commitment to put intergenerational well-being over short-term profit. Immediate widespread dissemination of renewable energy and a moratorium on fossil fuel use is needed, starting with the worst polluters. In the next 5-10 years, it would be within our power to hold these corporations, particularly fossil fuel companies, accountable for the harms they have caused our

planet and to use that money to invest in these technologies and in the communities that have suffered environmental justice violations. Injustice of any kind must be eradicated in order for the world to be whole.

I also want to see investment in our communities. Local resilience is what will sustain us in the case of systems collapse. In an ideal world, I see economies that are locally-focused, with an abundance of gardens promoting food security as well as access to healthcare and a living wage guaranteed for all. Decisions will be made after weighing their intergenerational impacts so practices that are harmful in the long-term (like creating plastic pollution, using pesticides, and so forth) as well as the short-term are avoided.

I find it difficult to imagine how Waterspirit would shift course were an ideal world to be realized by the

time my son reaches adulthood. I remain skeptical that the kinds of lasting changes we need will come about in the next 5-10 years. Water protection is a life-long endeavor, so Waterspirit is likely to have work to do for a long time.

**LP:** Do you see progress in terms of meeting Waterspirit's mission and goals? If yes, in what ways? If no, what's preventing the changes you would like to see?

I hardly need to speak to the challenges facing Waterspirit and other water-protectors worldwide. They are massive, and they are many. Still, even as we confront unprecedented and difficult times, I hold onto a cautious, dark hope. As I write, COVID-19 is just beginning to ravage the United States. Within the span of a week, my country went from business-as-usual to a complete interruption of the normal. This illustrates society's *potential*

for rapid collective action in favor of the common good. Lack of political will—driven, frankly, by greed—is the greatest impediment to the changes we need in order for life to flourish in the long-term. Yet, I take to heart *Laudato Si's* assertion that injustice is not invincible. Even as climate change progresses, we are witnessing greater global awareness of it and a growing movement toward mitigation. People are waking up; the personal healing is happening, and it is leading to large-scale change. This transformation must continue to occur in order for these changes to be lasting.

**LP:** Tell us a little about how your work at the United Nations is affecting what you do at Waterspirit. What does Waterspirit bring to the table at the UN?

I had the opportunity to participate in the preliminary meetings of the 2020 UN Ocean Conference, held at UN headquarters in New York City. I felt deeply uncomfortable to be an American citizen while listening to our delegate undermine the proceedings. Yet, it was heartening to hear the near consensus of the international community saying that we have to solve ecological problems with an ecological mindset. Everything is interconnected—or, as Pope Francis might say, ecology is integral. We cannot talk about solving ocean acidification without addressing climate change. We cannot address ocean pollution without addressing the land-based activities that lead to that pollution. Solutions must be integrated and multifaceted. Most of the world is speaking the same language, and that gives me some hope.

At the United Nations, Waterspirit brings a spiritual and moral perspective that is not always voiced. (At the Ocean Conference meetings, two delegates did mention the oceans' spiritual

importance in addition to the other ways humans value them.) We are able to join with other partners to amplify needed action, as we did by signing onto the *Rise Up: A Blue Call to Action* document at the conference. We also help connect the hyperlocal to the global, always asking pointed questions about how top-down solutions might truly impact people at the grassroots level. Waterspirit's daily work benefits from this international perspective as we bear in mind that we are part of a larger global movement. Waterspirit is ultimately a drop in the bucket, but everyone else is adding their drops, too.

**LP:** Lastly, what is your vision of a global revolution of the heart in terms of water/climate?

A revolution of the heart takes us beyond the harmful systems that currently dominate the planet. Left unexamined, they will perpetuate injustice until the moment humanity causes its own extinction. As we transform ourselves and our systems, we will inevitably balance the health of the climate and Earth's land and waters. This balance is Earth's true self—it is our true self—and the closer we come to that balance, the more we open ourselves to grace. A revolution of the heart leads to peace through justice, to health through reconnection, to full spiritual realization through ecological balance.

Please join us online for meditations, seasonal celebrations and more at [www.waterspirit.org](http://www.waterspirit.org).





# Tacoma Detention Center Vigil

## What do we do?

by Bryan Johns, CSJP-A

### **We unload.**

We pull up in our trusty 1999 Honda Odyssey van, in the redlined no-parking zone, curbside and we unload. First the tables and chairs. The coffee and water. Next is the canopy that never seems to get any easier to setup, no matter how many times we do it. Out come the homemade cookies, the fresh fruit, the chips, the cheese sticks, the hot chocolate, the “gratis” signs, and the cups. On a separate table in front we stack the knitted hats, the stuffed animals, the coloring books, and the crayons. The final touch: the CSJP sign Sister Jo-Anne gave us years ago. We unload.

### **They come.**

The visitors drive by, eyeing us, searching for a parking space, slowly emerging from their cars, gathering themselves and their loved ones. They come from everywhere: an all morning drive from Portland or Yakima, flying in from California or Alaska, coming from

right next door. They walk by us in all different manners; serious, smiling, sad, apprehensive. Yet they all have two things in common: they wish they weren't there, and they love the ones they came to visit. We tell them to come back and get something to eat, to have a good visit, to tell those inside that they are not forgotten. They come.

### **They wait.**

They check in, load up the lockers, sit in a crowded room with a TV showing some inappropriate violent programming. The kids, crying or silent, first-timers in shock and others squeamish in their mother's arms. Old people who don't understand how this country they came to has changed so much. Lawyers preparing bad news for their clients, the limited options in this optionless world. Friends and lovers who are bracing themselves for their last goodbyes to the deported. On some days, they line up outside in the cold, next to a

building that looks like any other in the industrial park, a first people's tidal flat turned Superfund waste site, paved over and sold to the GEO corporation. All for holding detainees. And making people wait. And they wait.

**They come out.**

Relieved. Distraught. Dazed. Hurt. We jump into action, pleading for them to take something, that it's for free, we don't want to take all of this stuff home. We offer them something to drink, something to eat, something to wear, something to have. We give them goodie bags for the long trip home, we answer their questions, we give them a moment to collect themselves, we give them a bit of their humanity back. And we wait. Then some snap out of their daze and head for their cars. Some thank us and take some more. Some start to cry. And some share their stories. They come out.

**They talk.**

Siblings who visit their brother who will be sent back to a Somalia he never even remembers as a child, not knowing the language, no family, a death sentence in a war zone. A kindergartener seeing a psychologist to deal with the absence of her father from her life and his impending deportation to Mexico. A man whose wife will be deported to Cameroon, who had to quit his job, sell their things, live on a friend's couch, hoping to save enough money to fly his infant daughter and himself to live in a land they don't even know. A woman

accompanied by a best friend and a minister who just married her incarcerated partner moments before, a happy and horrendous day, all at the same time. And a mother with children in tow who was told that she had missed her window of visitation and that she would have to come back tomorrow morning, now having to struggle to find a place to stay for the night. They talk.

**And then, what do we do?**

What can we do in the face of such helplessness and hopelessness?

**We love.**

We love the people we serve, and we love those who walk on by. We love those inside. We love the officers at the facility, the lawyers, the ICE agents, the peace activists, the government. We love the masses that flow across the arbitrary borders of this world and we love the forces who try to stop them. We love God and we love the arc of justice that bends down to us. Why do we do this? We love.

As of March 2020, our CSG has not made vigils since visits by families and friends to the Tacoma Detention Center have been restricted. We ask that the CSJP community continue to pray for all involved in this horrible ongoing tragedy. Also, we ask you to contact Advocates for Immigrants in Detention Northwest (<https://aidnw.org>) if you wish to make contributions to help those detainees that are released.



# FrankTalk

## What Will We Eat?

by Frank McCann, CSJP-A

**We are reminded daily** about the growing threat of climate change, but we hear much less often about the radical revolution required in our global food system. What we eat affects our planet's health.

We need to reduce greenhouse gases (GHGs) for the planet to survive, and 26% of those gases come from food production and distribution to feed the seven billion inhabitants of Earth.<sup>1</sup> Cutting GHGs is complicated by the fact that we need to increase global food production by 50% in order to meet the growing population expected to reach 10 billion persons by the year 2050.<sup>2</sup> Per capital food production increased by ten between 1993 and 2013.<sup>3</sup> Much of this growth was from expansion of arable land and by the spread of monoculture farming, which while considered "efficient," leads to soil degradation and loss of biodiversity. We cannot afford to continue cutting forests to create more land for food or burning the Amazon to provide more grazing land for cattle.

Livestock production uses 77% of agricultural land for feed production, pasture and grazing, and provides only 33 percent of dietary protein.<sup>4</sup> Using so much arable land for so little protein is demonstrably inefficient. Doctors also say that eating meats at the rate consumed in the US, Australia and most of Europe is both environmentally unsustainable and unhealthy for consumers.

There is an urgent need to move toward a plant-based diet with much smaller, if any, meat-based proteins. EAT (eatforum.org), a nonprofit out of Stockholm dedicated to transforming the global food system, partnered with the medical journal *The Lancet* (thelancet.com). Together they gathered 37 scientists of multiple

disciplines, including human health, agriculture, political science and environmental sustainability from 16 different countries.

They had two particular targets and in January of 2019 the EAT-Lancet Commission published their report outlining how to achieve them.

### TARGET 1: A Healthy Diet

"Provide a food plan for a healthy diet to feed 10 billion by the year 2050. Healthy diets have an optimal caloric intake and consist largely of a diversity of plant-based foods, low amounts of animal source foods, contain unsaturated rather than saturated fats, and limited amounts of refined grains, highly processed foods and added sugars."<sup>5</sup>

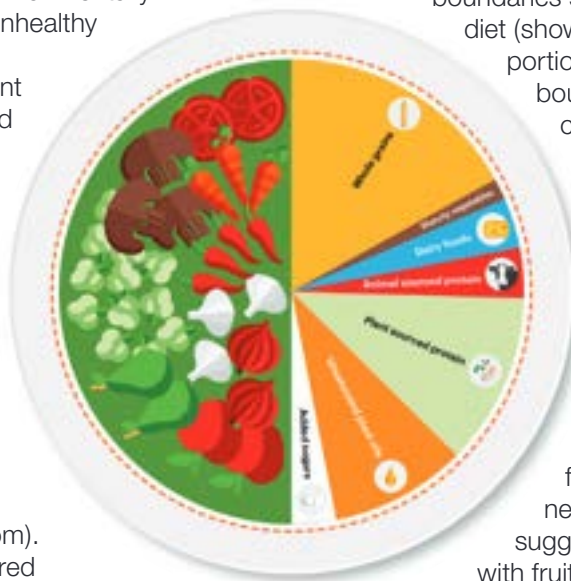
### TARGET 2: Sustainable Food Production

"The Commission proposes boundaries that global food production should stay within to decrease the risk of irreversible and potentially catastrophic shifts in the Earth system."<sup>6</sup>

The EAT-Lancet Commission Report includes several graphs to understand how diets globally, in North America, Africa and Asia exceed the planetary boundaries set forth in the report. The North American diet (shown at the top of page 23) shows what portions of our diets exceed the planetary boundaries indicated by the dotted orange circle.

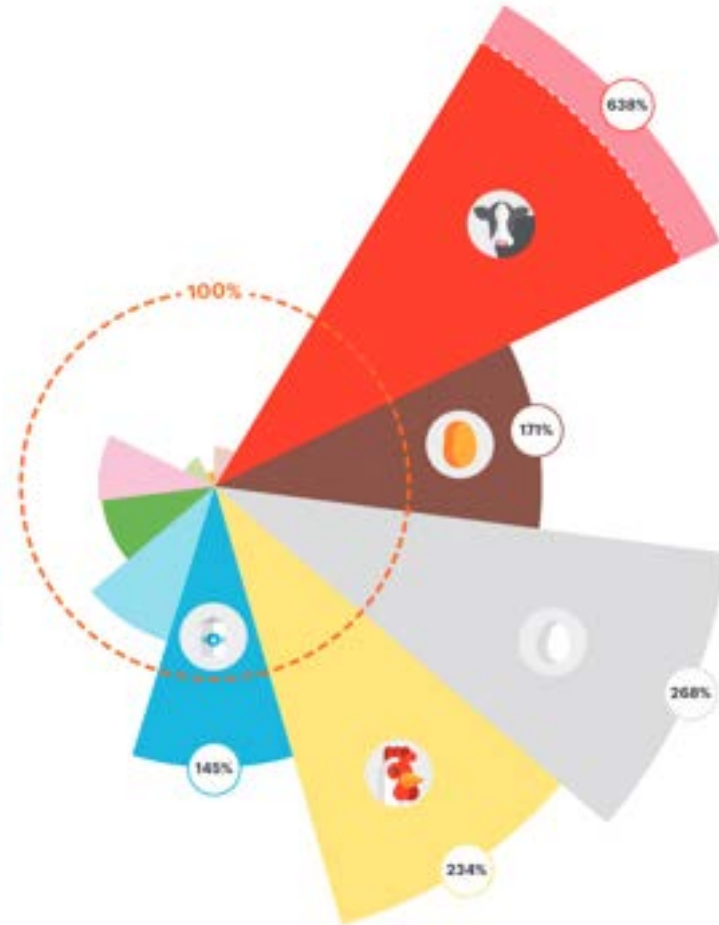
The chart clearly shows that North Americans consume significantly more eggs, poultry, starchy vegetables and dairy than is healthy or sustainable. A South Asian diet by contrast, although more balanced than a North American diet, falls short in all categories of food needed for a healthy diet except for starchy vegetables.

Most people who eat meat and fish are not willing to give up all of it. The new "plate" the EAT-Lancet Commission suggests involves one-half of the plate filled with fruits and vegetables. The balance of a 2,500 calorie a day diet would include portions of whole



PLANETARY HEALTH PLATE

## NORTH AMERICAN DIET



grains, nuts, legumes, oils, dairy, eggs and some small portions of meat or fish, though not necessarily every day.

Among existing diets, a vegan diet is the most environmentally friendly diet followed by a vegetarian diet, which may include animal byproducts such as eggs and dairy. A Mediterranean diet, which often includes smaller amounts of meat and fish, is the next most environmentally friendly.

To reach the UN Sustainable Development Goal #2 of zero hunger by 2030, we need to start making these dietary changes now. Since 2015, the number of persons experiencing food insecurity has been on the rise, and the pandemic is making it worse.

In his recent encyclical Pope Francis writes: “world politics needs to make the effective elimination of hunger one of its foremost and imperative goals... Hunger is criminal; food is an inalienable right.”<sup>7</sup> The time to change is now.

### Endnotes

- <https://ourworldindata.org/food-ghg-emissions>
- EAT-Lancet Commission Summary Report, “Food Planet Health” p 7. <https://eatforum.org/eat-lancet-commission/eat-lancet-commission-summary-report>,
- UN Environmental Program, GEO 6 Global Environmental Outlook: Healthy Planet Healthy People, p 202.
- Ibid. p 202
- EAT-Lancet Commission Summary Report, p 10.
- Ibid., p 15.
- Francis, *Fratelli Tutti*, accessed September 11, 2020, Vatican.va, 189.



## Web Resources

Consider making a change, even starting gradually. There are many resources online. Here are a few we like below. Links can be found at [www.csjp.org/food](http://www.csjp.org/food).

**Meatless Mondays** may be a way to start. The Mercy Sisters have great recipes on their site to get you started.

**The EAT forum** has engaged many of the world’s finest chefs in developing plant-based meals.

Visit **Be Creature Kind** for more information on a DefaultVeg diet, making plant-based food the default.



# Resources for Mission: Expanding the Impact Around the World

This article was compiled from several sources; including the Resources for Mission Committee, former Congregation CFO Deborah Fleming and current Congregation CFO Melody Maravillas.

**For centuries women religious** have quietly, even invisibly, been demonstrating, one heart at a time, what a revolution of the heart looks like. Now, with an aging population and smaller numbers, no longer able to be as personally active in their sponsored ministries, they have discovered other ways to make a difference, including collaboration with lay partners, impact investing and direct giving.

The Comprehensive Community Plan, adopted by the Congregation in 2014, directed the Congregation Leadership Team to develop a plan to use the Congregation's financial resources to express our charism into the future. The Leadership Team commissioned the Resources for Mission (RFM)

committee, tasking them with the development of a pilot program. The committee rooted their work in the directive to read the signs of the times and in the founding principles of the Congregation, primarily the charism of peace through justice evidenced by Mother Clare's passionate call to service to those who are poor, especially women and marginalized people, in order to benefit those in greatest need, the environment, and all creation.

The sisters and associates on the Resources for Mission committee began by expanding their own head and heart knowledge, spending a significant amount of time and care clarifying their purpose and mandate and determining how to use resources responsibly. They created a mission statement to direct and focus efforts and ultimately decided the best way to implement their goals was through impact investing and direct giving. Their work involved a lot of education and research as well as collaboration with trusted partners and advisors.

The committee then reached out to the members of the Congregation for input through a survey about what causes they wanted to support. It turns out there were many! No less than 75 organizations were suggested. Reading the signs of the times, the committee decided to focus the pilot project on the



## Resources for Mission Committee

**Back row:** Associate Jennifer Mehr, Sr. Terry Donohue, Associates Kate Chambers (Chair) and Leona Muller

**Front row:** Sisters Bridgetta Rooney, Kristin Funari, Andrea Nenzel, Charlotte Davenport



global refugee crisis, with the goal of making a real impact by meeting immediate needs, helping women and children, providing pathways to livelihoods, and addressing root causes.

The Mother Clare Social Justice Impact Fund was born, giving life in the 21st Century the desire she expressed in her 19th Century autobiography: “it did matter to me a great deal in view of our common humanity, and in view of my love of the poor, that I should do all I could for those whom He had loved so well.” With the assistance of philanthropic advisors, the committee created the grant-giving process and identified grant recipients. Because of their desire to make an impact both locally and globally, grants were given on an international level and also in each of the Congregation’s three regions—Eastern and Western United States and the United Kingdom. Sixteen grants were made, impacting more than 80,000 lives. [See sidebar.] In addition, the Congregation made Impact Investments with the UNICEF USA Bridge Fund, a global fund that saves lives through education, nutrition, water, and hygiene, and Global Partnerships, a fund that provides loans to social enterprises and cooperatives globally.

You may be wondering how the sisters have the funds to make impact investments and for direct giving grants. “Sisters worked in ministries where they earned salaries and stipends but chose to live simply in fidelity to their vows of poverty, explains Deborah Fleming, then Congregation Chief Financial Officer in an article in a 2018 issue of Living Peace. “Funds not needed for immediate living expenses were invested with a constant eye toward continuing to respond to the changing critical needs of the times. New ministries were created, and financial assistance was given where it could have the most impact. Over time, the CSJPs have closed some ministries and sold some properties. Funds from these events were invested to provide for current operations, sisters’ retirement expenses and ministry support.”

The sisters continue to read the signs of the times and discern new ways of living out of revolutionary heart stance, impacting lives locally and globally. Impact investment and giving is yet another way the sisters are embracing creative, impactful ways of serving those most in need and responding to the signs of the times. A new leadership team will begin their term in July. One of the recommendations to them is to enhance the foundational and wide-reaching work Resources for Mission has started. We look forward to sharing in future issues what direction that takes.

## Grant Recipients

**Action Aid** – Climate Change livelihood resilience in India and Gambia

**Bakhita House** – Support services for trafficked women in London

**BIASAN** – Support for asylum seekers and refugees in Bradford, England

**Catholic Relief Services** – Cholera prevention & nutrition support in Yemen

**Climate Refugees** – Research climate displacement in Somalia and Kenya

**First Friends** – Case management for asylum seekers in New Jersey

**HelpAge International** – Resilience against drought in Ethiopia

**Helvetas** – Sustainable Agriculture/ women-led households in Mali

**International Rescue Committee** – Food security and livelihood support in South Sudan

**Lutheran World Relief** – Flood response and resilience in India and Nepal

**Mercy Corps** – Solar home kits and cook stoves in Uganda

**Refugee Women’s Alliance** – Job Readiness in Seattle, WA

**RefuSHE** – Case management for refugee girls and young women in Kenya

**SAWA for Development and Aid** – Education and support for Syrian refugees in Lebanon

**Windle Trust International** – Environmental Sustainability Skills in Kenya and Uganda

**YARID** – Self sufficiency for young urban refugees in Uganda



## History and Roots

# Waterspirit – A Perfect Marriage of Ecology and Spirituality

by Jan Linley

**Sister Suzanne Golas** grew up in New Jersey spending summers at the beach where a lifelong love affair with the sea began. When she was a young woman, she had a metaphysical experience at the shore. Lying on the beach, the waves washed up over her legs, and she felt herself not only pulled by those waves but becoming one with the ocean. That powerful experience stayed with her and spoke to our oneness with creation.

So, it's no wonder that when her term as Congregation Leader ended in 1996, she had the bold and prescient idea of starting Waterspirit, a program that would wed ecology and spirituality, helping people not only understand the connection between the two but teaching the importance of care of creation. The very name Waterspirit invokes the union. It was founded, in Sister Suzanne's words, "to educate people of all ages on global, regional and local water issues, inspiring them to preserve and protect water through personal behavior and support of systemic changes. However, at the heart of all

Waterspirit programs and activities is the deepening of a spirituality that recognizes the sacredness of nature, the interdependence throughout creation and the role of water in sustaining all life."

Until a few years ago, Waterspirit's home was the Congregation's former retreat center, Stella Maris, on the ocean in Elberon, New Jersey. I attended one of Sister Suzanne's early Waterspirit programs there, truth be told, to see what Waterspirit was about but also for a little seaside healing. The weekend did not disappoint on either score. In those early programs Sister Suzanne encouraged participants to enjoy and connect with the ocean and environment around us through long walks, meditation, sitting on one of the outside porches or in the pavilion that overlooked the ocean. She asked us to remember and share our earliest connections to a body of water, be it ocean, lake, river, or stream, and without proselytizing, helped us see those bodies of water as holy, tapping into a deep soul connection to them. Sister Suzanne taught us about our local watersheds, how to better conserve



Sister Suzanne Golas engages young program participants.

water and ways to respect the divine in it. Water is sacred and is integral in many rituals, regardless of religious denomination.

Waterspirit was and is both organizer and participant in water advocacy. Sister Suzanne recognized the value and power of collaboration to affect change. Early on, she connected with Clean Ocean Action in New Jersey, Religious Organizations Along the River (ROAR), Religious on the Water (ROW) and as the United Nations Representative for the Congregation, with Religious at the UN (RUN) among several other groups.

Sister Mindy McDonald remembered participating in an early beach clean-up. "I learned new stuff about equipment I was using every day. When we found a red container of used syringes (marked hazardous waste... but somehow on our local beaches) I learned that we could trace its origin from the numbers stamped on the side, as well as trace its journey from medical facility to swimming beach. Clean Ocean Action kept meticulous records and could bring action against waste collectors, if necessary."

The spirit in Waterspirit was ever present, in educational retreats and programs and in the many events hosted by Waterspirit at Stella Maris. Those included solstice and equinox celebrations, drumming circles, Celtic and Eco spirituality programs, children's educational programs, book groups and more. Waterspirit programs also travelled to states beyond New Jersey.

Sister Suzanne has retired, but the ministry goes on as you can see in our interview in this issue with Blair Nelsen, the current executive director of Waterspirit. Like many of the sisters' sponsored ministries, Waterspirit has changed to meet the needs of the times. We encourage you to visit the website to learn about the exciting ways Waterspirit is engaging to foster change and connect spirituality to care of creation: [www.waterspirit.org](http://www.waterspirit.org).



# we invite you to connect & participate

## consider becoming a sister

In the USA contact:

Sister Coralie Muzzy, CSJP, Congregation Vocation/Formation Director, [cmuzzy@csjp-olp.org](mailto:cmuzzy@csjp-olp.org)

In the UK, contact:

Sister Maureen Brennan, CSJP, Regional Vocation Director, [maureenbrennancsjp@gmail.com](mailto:maureenbrennancsjp@gmail.com)

## consider becoming an associate

Women or men who share our concerns and charism, contact:

Sister Coralie Muzzy, CSJP, Congregation Vocation/Formation Director, [cmuzzy@csjp-olp.org](mailto:cmuzzy@csjp-olp.org)

## request prayer support

*Do not be anxious about anything, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known to God.*

—Philippians 4:6

Our sisters and associates pray daily for friends, supporters, all who ask our prayers and those linked with us through the Pious Union of Prayer. The original purpose of this Union was to form a network of prayer for peace in homes and in families. Send a request online by selecting "Prayer Request" from our website home page menu, [www.csjp.org](http://www.csjp.org) or by mail in the U.S. using the return envelope.

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[csjp.org](http://csjp.org)



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399 Hudson Terrace  
Englewood Cliffs, NJ 07632



Love and ever more love is the only solution to every problem that comes up. If we love each other enough, we will bear with each other's faults and burdens. If we love enough, we are going to light that fire in the hearts of others.

Dorothy Day