



*THE FIRE OF CONSECRATED LIFE:
A 21ST CENTURY PERSPECTIVE ON THE
VOWS*

Sr Camilla Burns, SNDdeN

Camilla Burns, SNDdeN, is the Superior General (elected in August 2002) of the Sisters of Notre Dame de Namur. Her apostolic experience has been as a teacher at the elementary, secondary, college and university levels as well as community administration. In her most recent position she served as Director of the Institute of Pastoral Studies at Loyola University, Chicago, Illinois, USA.

At the 2004 UISG Assembly, Sr. Camilla was elected a member of the Executive Committee for a three-year period. She brings a breadth of vision to this position due to her ministerial experience and membership in an International Congregation.

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INTRODUCTION

The title of this talk comes from a quotation of Teilhard de Chardin in which he says, “The day will come when, after harnessing space, the winds, the tides and gravitation, we shall harness for God the energies of love. And on that day, for the second time in the history of the world, we shall have discovered fire.” We are well into the attempt to harness space, the wind, the tides and gravitation so the time is coming for us to harness for God the energies of love. Religious Life is eminently suited to participate in the harvest and has done it for centuries but the awakening in science opens another perspective for us. Religious Life is a song that goes on singing: a song which has changed key many times during history. The scientific discoveries of the last century give us an opportunity to consider singing this song in yet another key.

A further motivation for this topic is that the UISG Plenary Assembly in Rome in May 2007 issued an Assembly Declaration which contained the following statement: “Our growing awareness of our connectedness with the whole of life in all its forms challenges us to deepen a new vision and understanding of the consecrated life today.” This presentation is an attempt to respond to that invitation and to consider the vows from the perspective of the New Cosmic Story.

IMPORTANCE OF STORIES

Stories are fundamental to life. The major experiences of our life are couched in stories because the bare recounting of facts rarely contains the depth of the experience. The Bible is filled with stories in order to communicate our Ancestors’ experience of God. A mere tally of events does not always give the depth of feeling. I maintain, the more “outrageous” the story in the Bible appears to be, the greater the depth of experience. The question is not to ask the Bible “what happened” or “why did it happen” but rather, “what was the experience.” This brings to mind a student I once had who responded to the above statement by sharing an experience. She related that she met her boyfriend in the sports centre at a university. The bare facts of the story were that they were both hot and sweaty after a workout. Every time they tell the story, they elaborate with additions so imaginative that they had most recently included the presence of McNamara’s Band! We all know that the Band wasn’t there but she is not telling a lie, she is attempting to communicate the importance of the relationship which “hot and sweaty after a workout” does not reveal. The young woman is using mythic language which is evocative. A definition of myth is “things that never happened but always are.”

There is a wonderful Jewish legend relating the importance of story.

When the great Rabbi Israel Baal Shem-Tov saw misfortune threatening the Jews it was his custom to go into a certain part of the forest to meditate. There he would light a fire, say a special prayer, and the miracle would be accomplished and the misfortune averted.

Later, when his disciple, the celebrated Magid of Mezeritch, had occasion, for the same reason, to intercede with heaven, he would go to the same place in the forest and say: “Master of the Universe, listen! I do not know how to light the fire, but I am still able to say the prayer.” And again the miracle would be accomplished.

Still later, Rabbi Moshe-Leib of Sassov, in order to save his people once more, would go into the forest and say: “I do not know how to light the fire, I do not know the prayer, but I know the place and this must be sufficient.”

It was sufficient and the miracle was accomplished.

Then it fell to Rabbi Israel of Rizhin to overcome misfortune. Sitting in his armchair, his head in his hands, he spoke to God: I cannot even find the place in the forest. All I can do is to tell the story, and this must be sufficient.” And it was sufficient.

God made man (sic) because he loves stories. (*The Gates of the Forest*)¹

STORIES OF ORIGIN

Every culture and civilization has a story of the origin of the world which contributes to its fundamental understanding of relationships to God, to the world and to one another. The cosmological narrative is the primary narrative of a people because it gives to that people their sense of the universe. Our foundational story of origin is in the first three chapters of Genesis. We know that the first account of creation in Genesis 1 reflects the context of the Babylonian exile but it is remarkably different from the Babylonian understanding of creation. The Babylonians believed that there was a pantheon of gods with different responsibilities and the human person was a lowly creature made in order to give the gods a rest from their work. In contrast, the Judaeo-Christian God pronounces in the Bible that all of creation is good – “And God saw that it was good!” God created humankind in God’s image and blessed them and told them to be fruitful. Stories of origin shape and reflect our world of understanding.

The first three chapter of Genesis are the source of traditional Christian cosmology and picture a static universe. The involvement of God in creation still stands but advances in science and technology in the past century have exploded with information about the universe. The most important change in our understanding is from a static predictable universe that follows known laws to an evolving universe. Even astronomers of the early decades of the twentieth century thought that the universe was basically eternal and static. Things might change a great deal within the universe as Charles Darwin also taught, but otherwise, in the cosmos as a whole, nothing really essential changed. The cosmos did not have a history.

We no longer speak of a repetitive, unchanging universe that came into existence at one point and continues to repeat definite cycles. We now understand that there was a beginning and a continuing process of change. In other words, the cosmos has a history therefore the universe has a story. Rather than cosmos, we can now speak of cosmogenesis because the cosmos is continually evolving and changing in an ongoing act of creation and creativity. Cosmogenesis is best presented in narrative; scientific in its data

and mythic in its form. In this Story, the Universe is a communion of subjects rather than a collection of objects.

NEW COSMIC STORY

The story begins 13.7 billion years ago with the Big Bang. The term “Big Bang” was given to the initial event by the British astronomer Fred Hoyle as a derisive name and the name adhered. A flaring forth of Fecund Emptiness or All-Nourishing Abyss are other descriptions for the mysterious origin. Much has been said about what happened after the moment of origin but what preceded it is still shrouded in mystery. Following are some significant points related to the evolving universe:

- All creation has come about through a single cosmic event, often called the Big Bang. Creation is not a static, fixed event, but a cosmogenesis, an ongoing act of creation and creativity. Because all life is part of this single cosmic event. All life is connected at its most basic level.

- Evolution is a process that moves toward ever-increasing complexity, and the movement toward consciousness provides a plausible explanation for the development of the universe and its components. Some say that the meaning of GOD is Generator of Diversity.

- On a fundamental level energy and matter are interchangeable: $E=mc^2$ Einstein discovered this law that changed the face of science. (Energy equals the mass of an object times the speed of light squared).

- The language of some scientists engaged in the new cosmology often sounds like the language of the mystics, who acknowledge that our lives are rooted in mystery – and on the level of mystery we are all one. ²

There are three difficulties we face in entering into the new paradigm of an evolving universe and its ramifications. The first is that we may experience a dis-ease because of all the scientific information and abandon the hope of understanding. There are a growing number of publications by non-scientists that are very helpful to the non-scientist. The book from which I have just quoted, *Radical Amazement* is written by a married woman with degrees in education and religious studies. *Science as Sacred Metaphor: An Evolving Revelation* by Elizabeth Michael Boyle, O.P is highly recommended. The author is a playwright, poet, and teacher who finds inspiration for poetry and prayer in the natural sciences and says, “I can assure the reader with a limited knowledge of science that we do not have to be professional musicians to be moved by the beauty of music or to appropriate its wordless eloquence for prayer. Reflecting poetically and receptively on scientific data as a sacred text, we can go beyond analysis to enter into communion with the creative

mystery at its heart.”³

The second challenge is to change our world view. We are so immersed in the concept of a static universe that we are unaware of its influence in our thinking and theology. We are like the little fish in a story told by Anthony DeMello who swam up to its mother and asked her to show it water. The process of changing a paradigm is slow and requires patience and effort. There are two stories in history which should give us comfort.

Albert Einstein grew up in the world of Newtonian physics in which the cosmos was thought to be fixed, much like a machine. When his mathematical computations led him to the Theory of Relativity, he saw the implication that rather than being fixed, the universe was expanding in all directions. If it was expanding then it must have started from a single point. Shocked by a realization that radically altered what had been held as truth for centuries, he fudged his equations! He calls this the greatest blunder of his life but it is a lesson on the great difficulty experienced by an acknowledged genius in changing a paradigm.

The second story is from the New Testament. We know that a major issue in the early Church was the question of circumcision for the Gentiles. Peter made a marvellous speech at the Council of Jerusalem in which he says, “Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God “(Acts 15:19) and later sent Judas and Silas to tell the Gentiles the same thing for “it has seemed good to the Holy Spirit and to us to impose on you no further burden” (Acts 15:28). They were to abstain from meat sacrificed to idols but circumcision was not required. You will certainly not be surprised to discover that this resulted in two factions: the circumcision faction and the uncircumcision faction.

Peter lived with his convictions until the circumcision faction arrived in Antioch. That time he stopped eating with the Gentiles in order to avoid the conflict. His new world view collapsed at the thought of disagreement. In his own inimitable way, Paul confronted Peter. “But when Cephas came to Antioch, I opposed him to his face, because he stood self-condemned; for until certain people came from James, he used to eat with the Gentiles...he drew back and kept himself separate for fear of the circumcision faction...But when I saw that they were not acting consistently with the truth of the gospel, I said to Cephas before them all, ‘If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?’”(Ga 2, 11-14). Peter, like Einstein found it extremely difficult to live in a new paradigm. These are stories to encourage us in our own efforts to enter into a new worldview.

A third complexity that gives rise to a fear some have that cosmic concerns will lead to a form of pantheism or paganism. The *New York Times* "Religion Journal," reports that one of the fastest-growing religions in North America is "paganism, the umbrella term for all nature-based belief systems and spiritualities." ⁴ Pantheism is a conclusion made by some but there are other routes to take. Many theologians are working with the new understanding of reality and one of the attempts is Process Theology which is an effort to understand the God of process cosmology. Some of these theologians work from the process cosmology of the philosopher, Alfred North Whitehead. There is no talk of pantheism but *panentheism*, that is, (God-in all, all in God).

Panentheism understands that "God is eternal, but it is an eternity that is inclusive of, rather than separate form, temporality. God takes in all the events of the world's temporality, including its suffering, weaving them into the fabric of his own everlasting life and thereby preserving their value forever. In Whitehead's own words, God is the 'tender care that nothing be lost.'" ⁵

"God is understood as the primordial source and stimulus for cosmic evolution. God is the creative eros, the inspiration and attractive 'lure' at the bottom of things, that arouses the world to the evolutionary movement toward life, consciousness, and civilization." ⁶ God is relocated from a vertical dwelling "up above" to one who comes into the world from "up ahead." Teilhard de Chardin claimed that evolution requires us to imagine God not as a driving force but as one who draws the world from up ahead toward the future. Karl Rahner, spoke of God as the "Absolute Future." Protestant theologian Jürgen Moltmann tells us that the biblical view of God means first of all, "Future," and his colleagues Wolfhart Pannenberg and Ted Peters refer to God as the "Power of the Future." ⁷

COSMOGENESIS AND RELIGIOUS LIFE

Cosmogogenesis also puts Religious Life at a new frontier for birthing a new consciousness. We are dying to a life of security in a static universe that once offered a sense of knowing our place. We are birthing into life in the context of the evolving cosmos with a consciousness of our interconnectedness to the whole of creation. Does it matter? Emphatically yes, even Thomas Aquinas said that a mistake in our understanding of creation will necessarily cause a mistake in our understanding of God. ⁸

Interdependence is at the heart of our consideration of an evolving universe. Both science and religion claim the law of interdependence. Scientists claim interdependence because all that exists began at one point in the event

of the bursting forth of the Fecund Emptiness or All-Nourishing Abyss. *The Catechism of the Catholic Church* states that “God wills the *interdependence of all creatures*. The sun and the moon, the cedar and the little flower, the eagle and the sparrow: the spectacle of their countless diversities and inequalities tells us that no creature is self-sufficient. Creatures exist only in dependence on each other, to complete each other, in the service of each other.”⁹ The next step in the evolution of this idea of interconnectedness is to expand it beyond the earth to the universe.

“Cosmologists and theologians, scientists and mystics affirm the reality of interdependence, of interconnectedness.”¹⁰ The Leadership Council of Women Religious in the United States recently published an issue of *Occasional Papers* on Tending the Holy. Alexandra Kovats, csjp, a retreat facilitator and professor of spirituality at the School of Theology and Ministry at Seattle University, wrote about the Vows in a cosmic context. She comments that our Western culture is based on a value of separateness. We prize individualism and establish categories of sacred and secular, the human person and nature. Such a thought pattern militates against a deep sense of connectedness. “Many of us have equated distinction with separation.”¹¹

Given the importance of interdependence which both scientists and theologians recognize as the reality of existence, what could we say about the vows from this perspective? These reflections do not negate religious life as it has been lived for centuries or denigrate in any way our previous understandings. We lived out of the context of the time. We are now living in a new understanding of our context and this offering is an attempt to add further insight to our wonderful tradition offered from the perspective of the evolving cosmos.

THREE COSMIC PRINCIPLES

Cosmogogenesis is a description of the inner working of the cosmos, not an outside force acting upon it. It is the natural propensity within all life-forms, whether inorganic or organic, to come into being, grow, change and mature. The movement is towards creativity and possibility. It is not a tidy, predictable movement but a process of “forever experimenting with and exploring its own growth and development. And yet it is not totally random.”¹² Thinking of the universe as a machine gives rise to the expectation of an output of a specific product. In an evolving universe, living systems are primarily concerned with renewing themselves. The capacity for self-renewal or autopoiesis (Greek *autos*, self and *poiesis*, formation), is the **first cosmic principle** which refers to the characteristic of living systems continuously to renew themselves. They do so in such a way that they maintain the integrity

of their own structure. Some synonyms for autopoiesis are subjectivity, self-manifestation, sentience, self-organization, dynamic centres of experience, presence, identity, inner principle of being, voice and interiority. ³Autopoiesis is the power to self-organize which is the ability of each being to become itself. Brian Swimme and Thomas Berry describe it as “the power each thing has to participate directly in the cosmos creating endeavor.” ¹⁴ This is a governing theme of the universe and the basal intentionality of all existence and so is also the power of the human person.

Creatures in the universe do not come from some place outside it; they were all present in potentiality at the first flaring forth. “We can only think of the universe as a place where qualities that will one day bloom are for the present hidden as dimensions of emptiness.” ¹⁵ For example, something evolved into the acorn which in turn became a tree. The earth was once molten rock and now its heavens are filled with birds of striking beauty. These are all example of autopoiesis or interiority, a thing becoming itself through self-organization.

The **second cosmic principle** is differentiation. Synonyms for differentiation are diversity, complexity, variation, disparity, multiform nature, heterogeneity and articulation.¹⁶ I mentioned it above as one of the salient points of the universe when I stated that evolution is a process that moves toward ever-increasing complexity and the movement toward consciousness provides a plausible explanation for the development of the universe and its components. Stunning variety is a law of the universe. The primordial Fecund Emptiness or All-Nourishing Abyss of 13.7 billion years ago differentiated itself into all that has come into being since then. We are in awe at the dazzling display that we see. The British novelist Sara Maitland expresses the overwhelming realization of diversity:

“It is terrifying. God plays preposterous games. God allows complexity, encourages complexity. God obliges us to play the game of becoming.... We have to struggle to replace the functionalist, bureaucratic God with an artist God – that is to say a God who loves both beauty and risk.... God’s willingness to run risks for the sake of a risky delight should boggle our minds.” ¹⁷

“Continuous innovation rather than consistent preservation is what we witness throughout the story of evolution.”¹⁸ From atoms, through the marvelous structures of the animal world, to the galaxies with their planetary systems, we find a universe of unending diversity. The lack of repetition is conspicuous. Swimme and Berry call the risk for newness “an outrageous bias for the novel.” ¹⁹

Because all nature has a common origin, the **third cosmic principle**

concludes that all created reality is relational. Communion is the name of this principle in which relationship is perceived as the essence of being and becoming. Synonyms for communion are interrelatedness, interdependence, kinship, mutuality, internal relatedness, reciprocity, complementarity, interconnectivity, and affiliation.²⁰

“‘Communion’ is the goal of all movement, personal and planetary alike. Communion is the power within the evolutionary story that forever draws things into mutual interdependence. Relationship is the essence of existence; nothing makes sense in isolation. Everything that exists, animate and inanimate alike, is begotten out of a relational matrix. Communion is the cosmic destiny of all beings in a universe structured within the embrace of the curvature of space-time.”²¹

Swimme and Berry offer an arresting example of communion:

An unborn grizzly bear sleeps in her mother’s womb. Even there in the dark with her eyes closed, this bear is already related to the outside world. She will not have to develop a taste for black berries or for Chinook salmon. When her tongue first mashes the juice of the black berry its delight will be immediate. No prolonged period of learning will be needed for the difficult task of snaring a spawning salmon. In the very shape of her claws is the musculature, anatomy, and leap of the Chinook. The face of the bear, size of her arm, the structure of her eyes, the thickness of her fur – these are dimensions of her temperate forest community. The bear herself is meaningless outside this enveloping web of relations.²²

These three principles of auto-poiesis or interiority, differentiation and communion are the life-blood on which evolution unfolds and thrives; these words are beyond one-line univocal definition. These three features are not deductions from within some larger framework. They come from a post hoc evaluation of cosmic evolution. The events of the evolving cosmos are shaped by the central ordering tendencies – autopoiesis, differentiation and communion. These are the cosmological orderings of the creative display of energy everywhere and at any time throughout the history of the universe. Swimme and Berry use the metaphor of music to express the nature of this ordering:

From one perspective, a symphony is a series of notes and silences, a sequence of disturbances in the air, a string of tones occurring in a certain interval of time. So too, from one perspective the universe is a series of occurrences, a sequence of disturbances in the field of energy throughout reality, a string of material and energetic configurations taking place in an interval of time.

From a deeper understanding, the notes are ordered as they are to give

fresh expression to the underlying themes of the symphony. The notes occur in the way they do so that something that is otherwise silent and ineffable can be sung into existence. Music consists of both the particular notes and the governing themes. For without the notes the themes would have no power to move anyone; but without the themes the notes would only irritate and distract.

The universe arises into being as spontaneities governed by the primordial orderings of diversity, self-manifestation, and mutuality. These orderings are real in that they are efficacious in shaping the occurrences of events and thereby establishing the overriding meaning of the universe. Indeed the very existence of the universe rests on the power of this ordering. Were there no differentiation, the universe would collapse into a homogeneous smudge; were there no subjectivity (autopoiesis), the universe would collapse into inert, dead extension; were there no communion, the universe would collapse into isolated singularities of being.²³

These three fundamental principles or energies offer a new perspective on the vows.

THE EVANGELICAL COUNSELS

These are initial soundings into interpreting the vows in the context of a universe that is ordered by interiority, interdependence and complexity. Each cosmic principle provides a specific way of understanding each of the three evangelical counsels.

The principle of differentiation invites us to explore the vow of poverty. The dazzling variety of the increasing complexity of the universe calls into question our relationship with the gifts of creation. Kovats calls it the vow of “cosmic reverence.”²⁴ I think that reverence leads to gratitude so I would suggest that it is well-stated by John Foley, SJ:

The vow of poverty is an attitude and action founded on love. It is not in the first instance an external garment but an internal disposition. Like love, vowed poverty does indeed try to dispossess itself, to hold nothing back from the beloved. But even here a paradox occurs. The very first duty of poverty is not to give everything away. It is to receive....*The first dynamic of the vow of poverty is not to dispossess but to possess gratefully.*²⁵

I am not talking about the momentary thrill of gratitude that rushes through us at the sight of a snow-capped mountain or rustling forest, important as that may be. I am calling for us to immerse ourselves into the new paradigm in such a way that we begin to see at deeper and deeper levels the amazing energy of differentiation in the universe and in our own lives of process. The

call is to “live in congruence with the truth” of the New Story.²⁶ This requires a great discipline of study and prayer so that our worldview begins to change. It calls for the soul of a poet.

*Glory be to God for dappled things-
For skies of couple-colour as a brindled cow;
For rose-moles all in stipple upon trout that swim;
Fresh-firecoal chestnut-falls; finches' wings;
Landscape plotted and pieced – fold, fallow, and plough;
And all trades, their gear and tackle and trim.
All things counter, original, spare, strange;
Whatever is fickle, freckled (who knows how?)
With swift, slow; sweet, sour; adazzle, dim;
He fathers-forth whose beauty is past change:
Praise him. ²⁷*

The second great response of poverty is “a grateful response of love, a letting go into the hands of love.”²⁸ The dispossession can only follow true possession. It is not a matter of being deprived but of releasing. What a remarkable journey it would be for us to let go into the process of the cosmos with a consciousness that enriches and gives deeper meaning to the music of our lives.

The principle of communion invites us to consider the vow of chastity. To be is to be related, for relationship is the essence of existence. At the very first instant of the flaring forth of the All-Nourishing Abyss, every primitive particle is connected to every other one in the universe. The interconnectedness and interrelationship of all creation remains today. Nothing is itself without everything else.²⁹ Our primary sacred community is the universe and with it comes accountability. “We are now responsible for the whole earth community.”³⁰

The natural world is replete with examples of the value of relatedness demonstrated in the elaborate mating rituals that have been developed. So much of the plumage and coloration and dance and song of the world come from our desire to enter relationships of true intimacy. The intense dedication of the search for relatedness in nature tells us something about the meaning of communion.

The vow of celibacy in this context calls us to a more intense relationship with all of nature rather than an attitude of separation or non-involvement. Kovats names it as the vow of “hospitality and solidarity.”³¹ I would also

emphasize the whole person in relationships. “Sexual integration ranks as a most difficult human task. Growth is needed, development of the whole personality, widening of one’s scope to include the other as the goal instead of just pleasure.”³² “Widening of one’s scope” is what the evolving universe requires of our commitment to celibacy. It involves an openness to the universe so that we live mindful of the vast web of which we are a part. Like the new emphasis in the vow of poverty, this too calls for a commitment to prayer and study.

The cosmic principle of auto-poiesis or interiority opens new terrain for the vow of obedience. We have often understood obedience as attentive listening. Kovats calls it the vow of “creativity” because it summons us to “right relationship with our personal and communal creative energies in light of mission.”³³ “Autopoiesis points to the interior dimension of things. Even the simplest atom cannot be understood by considering only its physical structure or the outer world of external relationships with other things. Things emerge with an inner capacity for self-manifestation.”³⁴ Interiority, voice or inner principle of being is the source of the inner listening of obedience. Obedience calls us to a deep listening of our own power of self-articulation in dialogue with our mission. We have committed ourselves through this vow to direct it toward a specific end in “a covenant of cooperation.”³⁵ We participate simultaneously in the gifts of interiority, diversity and communion.

None of these forays into understanding the vows pretends to be complete descriptions. They are an invitation to enter the world of religious life through the lens of an interrelated, evolving universe. Because all of us here have lived our lives in a Newtonian universe, we may experience resistance to the efforts required to cross the threshold into a new worldview. We may feel no personal need for it but new candidates for religious life in the future will participate in this thinking and we owe it to our future members. I do not want to underestimate the task that lies before us. Our goal is to know the Story and our life as Religious is to live the Story.

Brian Swimme speaks to the moment that faces us:

In 1543 Copernicus announced to a startled Europe that the Earth was not stationery, but was sailing rapidly through space as it spun around the Sun. This was difficult news to take in all at once, but over time the Europeans reinvented their entire civilization in the light of this strange new fact about the Universe. The fundamental institutions of the medieval world including the monarchies, the church, the feudal economic system, and the medieval sense of self, melted away as a radically different civilization was constructed. We live in a similar moment of breakdown and creativity.³⁶

Our challenge is enormous and perhaps in the end, rather than specifying a new way to look at the vows, I am making a plea for a commitment to read, study and pray ourselves into these new understandings. Elizabeth Johnson, CSJ, faculty member in the Theology Department at Fordham University, New York recommends that “cosmology be a framework within which all theological topics be rethought.”³⁷ I suggest that we use it as a framework within which all of religious life is rethought.

Theologians, cosmologists, ecologists, poets, mystics and feminists are taking it seriously and producing a wide variety of literature for us to explore. In addition to the references in this presentation, I recommend books by John Haught, a theologian at Georgetown University in Washington, DC who has dedicated many of his publications to theology in the light of Darwinism.³⁸ The *Hand of God* with a marvelous introduction by Sharon Begley combines inspiration for the mind and spirit by juxtaposing majestic photographs of the cosmos next to illuminating words of scientists, poets, and theologians.³⁹

Let us never stop beginning and never begin stopping to harness for God the energies of love. For it is on that day, for the second time in history that we shall have discovered fire.

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| <p>1 John Shea, <i>Stories of God: an unauthorized biography</i> (Chicago: Thomas More Press, 1978) introduction.</p> <p>2 Adapted from Judy Cannato, <i>Radical Amazement</i> (Sorin Books, Notre Dame, Indiana, 2006) 33-34.</p> <p>3 Elizabeth Michael Boyle, <i>Science as Sacred Metaphor: An Evolving Revelation</i> (Liturgical Press, Collegeville, Minnesota, 2006) xvi.</p> <p>4 Erin Goldscheider, “Witches, Druids, and Other Pagans Make Merry Again,” <i>New York Times</i> (28 May 2005) B7.</p> | <p>5 David Toolan, <i>At Home in the Cosmos</i> (Maryknoll, New York: Orbis Books, 2001), 149.</p> <p>6 <i>Ibid.</i>, 168.</p> <p>7 <i>Ibid.</i>, pp. 149-150. See this for references to the work of these theologians.’</p> <p>8 Thomas Gilby, <i>St. Thomas Aquinas: Theological Texts</i> (Durham, England: Labyrinth Press, 1982), 76.</p> <p>9 <i>Catechism of the Catholic Church</i> (Mission Hills, Ca: Benziger, 1994), 88.</p> <p>10 Alexandra Kovats, csjp, “Re-Visioning the</p> |
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- Vows Holistically” in *LCWR Occasional Papers*, Summer 2003, 23.
- 11 Ibid., 24.
- 12 Diarmuid O’Murchu, *Evolutionary Faith: Rediscovering God in Our Great Story* (Maryknoll, New York: Orbis, 2002)50.
- 13 Brian Swimme and Thomas Berry, *The Universe Story* (San Francisco: Harper, 1992), 72.
- 14 Ibid., 75.
- 15 Ibid., 76.
- 16 Ibid., 71-2.
- 17 Sara Maitland, *A Big Enough God: A Feminist’s Search for a Joyful Theology* (New York: Henry Holt, 1995) 43.
- 18 O’Murchu, 65.
- 19 Ibid., 65.
- 20 Swimme and Berry, 72.
- 21 O’Murchu, 66.
- 22 Swimme and Berry, 77-78.
- 23 Swimme and Berry, 72-3.
- 24 Kovats, 26.
- 25 John B. Foley, S.J., “Stepping into the River: Reflection on the Vows,” *Studies In The Spirituality of Jesuits.*(26/4: Septembetr 1994), 11.
- 26 Miriam McGillis, O.P., is co-foundress of Genesis Farm, a learning center for earth Studies in Blairstown, New Jersey, USA. I am deeply indebted to Miriam for giving me a copy of her talks on Religious Life.
- 27 Gerard Manley Hopkins, “Pied Beauty” in *Gerard Manley Hopkins*, selected and edited by W. H. Gardner (Harmondsworth, Middlesex, England: Penguin Books, Ltd., 1967), 30.
- 28 Ibid., 14.
- 29 Swimme and Berry, 77.
- 30 McGillis, O.P. unpublished talks on Religious Life.
- 31 Kovats, 27.
- 32 Foley, 17.
- 33 Kovats, 28.
- 34 Swimme and Berry, 75.
- 35 McGillis, unpublished talks on Religious Life.
- 36 Swimme., Center for the Story of the Universe , <http://www.brianswimme.org>.
- 37 Elizabeth Johnson, CSJ, “Retrieval of the Cosmos in Theology.” This address is available on the internet: <http://www.catholic-church.org/~canossians-sg>. as a service of the Canossians in Singapore.
- 38 A good introduction is John F. Haught, *Responses to 101 Questions on God and Evolution* (New York: N.Y., Paulist Press, 2001). Other books of Haught published by Paulist Press are *The Promise of Nature, What is God?, What is Religion? and Science and Religion*.
- 39 Michael Reagan, editor, *The Hand of God* (London: Templeton Foundation Press, 1999). Introduction by Sharon Begley.