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# *The* **MAST** *Journal*

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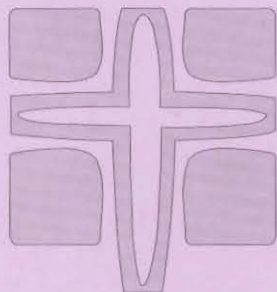
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# Catherine McAuley and Nonviolence

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Janet K. Ruffing, R.S.M.

**S**teeped now, perhaps more than ever before in our recent history, in our authentic tradition through contemplation, study, reflection, and the greater availability of critical editions of our central historical documents, our collective lived experience of merciful response to the cries of the poor in our own times in multiple cultures inspire us with new insights into our charism. Such was the case in the last quarter of the twentieth century when the social sciences and the social teaching of the church led us to see more clearly the links between mercy and justice.

Our experience in justice making as well as direct service to the poor leads us in this new dawn of mercy intuitively to recognize a connection between mercy and nonviolence. This collective leap of spiritual consciousness leads us to claim that the practice of nonviolence is integral to being mercy in our world. Spiritually, we can name this awareness a change in consciousness, a whole new way of perceiving, understanding, and responding both interiorly and exteriorly to the violence that rages both within us and around us. Theologically, we can understand this phenomenon as the development of doctrine or the development of our graced tradition.

Mary Celeste Rouleau, R.S.M., pointed out that John Henry Newman's essay on the development of Christian doctrine offered "seven criteria for discerning the authentic continuity of tradition,

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signs of the church's fidelity to the Spirit."<sup>1</sup> Although I will not discuss these characteristics in detail, noting them as a group may help us recognize the healthiness and significance of the authentic development of our mercy tradition. Newman writes: ". . . if it retains the same type, the same principles, the same organization; if its beginnings anticipate its subsequent phases, and its later phenomena protect and subserve its earlier; if it has a power of assimilation and revival, and a vigorous action from first to last."<sup>2</sup>

This essay explores where we might locate an incipient understanding of nonviolence in Catherine McAuley's heritage, with particular emphasis on the example of her life, her teachings on the interior life and her central preoccupation with union and charity in the community of mercy. In this way, we can identify according to Newman's criteria, the same principles, some anticipation of this later development in our beginnings, the renewing revitalizing aspect of looking at our history with fresh eyes from the perspective of the present, and discovering the enduring vigor of our mercy charism, which continues deeply to inform and animate our shared life.

## Appearance of the Term "Nonviolence"

Catherine, of course, lived before the development of Catholic social teaching and before the articulation of the relatively recent concept of nonviolence. *The Oxford English Dictionary*<sup>3</sup> dates its first use in print as 1922, and "Mohondas Ghandi" as its originator. Noticing the meanings woven into the concept of "nonviolence" as Gandhi developed it in the early twentieth century is essential to its understanding. English lacks an adequate vocabulary for this practice. It ordinarily means refraining from violence in principle and in practice. But this interpretation loses the sense of what one does, namely, live one's life and seek to address the effects and

causes of violence and oppression in peaceable ways. This choice of living a peaceable nonviolent life is rooted in the theological understanding of the oneness and interconnectedness of all reality in God as the reason for injuring no one and for tending the injured. Practicing nonviolence is rooted in the God-energy (force) born of truth and love. Gandhi used the Hindu words, *Ahimsa* (no injury) and *Satyagraha* to describe a tenacity and firmness to holding on to Truth. In his view, Truth (*Satyagraha*) is a word for Being itself, a name for God. It connotes a spiritual sense of the interconnectedness of all being, and of the courage and tenacity born of transcendence. As taught both by Gandhi and by his American disciple Martin Luther King, the practice of nonviolence as a way of life and as a strategy for social change was deeply rooted in a spiritual vision of reality exemplified by Jesus in the New Testament. Gandhi blended the inspiration from the life of Jesus with his Hindu view of the unity of all reality in his struggle for Indian independence from British rule. Both men taught and embraced a way of life that transforms the violence of individuals and systems through the divine energy of love and compassion that those who do not resort to violence manifest while they seek to change unjust social conditions.<sup>4</sup>

### The Example of Catherine's Life

Catherine learned in her relationships with bigoted and hostile people that gentleness and kindness in the face of hostility achieved more than defense or argument. Catherine experienced her own powerlessness to change the opinions, particularly the religious prejudices, of those with whom she lived. Religious intolerance in Ireland was often combined with various forms of social oppression manifested in the penal laws that restricted the rural Catholic population to a condition of permanent servitude. By the time Catherine was born, an educated Catholic middle class was beginning to flourish in Dublin and these lay men and women actively engaged in philanthropic work to relieve the misery and lack of opportunity for destitute and uneducated Catholics. British rule favored the Protestant landowners, the professional classes, and the wealthiest in Irish society, and their position and privilege were protected by unjust laws. Agitation for Catholic emancipation

in this context gradually changed the membership of parliament and the legal provisions that maintained this inequality.

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Catherine's family was both Protestant and Catholic, and the Protestant members tended to fare better economically and politically than the Catholics. Catherine learned firsthand how to move back and forth between these groups in her family. Violence in the form of heated debate about these questions within the family and among their social circle created within the Armstrong family an atmosphere of religious intolerance to which Catherine was frequently subjected while she benefited from their charity, having been welcomed into their home.<sup>5</sup> As a young woman, she retreated into her own interior, maintaining her sense of self, integrity, and faith despite the climate of religious bigotry. She met this particular form of hostility with forbearance and love. She declined engaging in religious debate since she did not have sufficient intellectual understanding of her faith to acquit herself well. She also realized that example would do more to change the minds of family members than argument since they were only willing to entertain one side of the issue. It is a testimony to Catherine's nonviolent relational ability, her genuine love, and her inner strength that her many relatives, especially her nieces and nephews loved her so much. After she studied her faith under competent guidance and felt more confident in asserting her positions, usually in a one-on-one nonargumentative situation rather than in the midst of a hostile group, she was able to facilitate her sister's return to Catholic faith on her deathbed and to support her nieces' and nephews' growth in faith when she became their guardian.

Catherine readily accepted hospitality from the Callaghans who shared their home with her at

a time of transition in her family. The Callaghans offered her affection, greater religious acceptance than the Armstrongs and more scope for charitable activity.<sup>6</sup> Nonetheless, they were Protestants. William Callaghan nominally belonged to the Church of Ireland, and his wife, although originally a Quaker, attended services with him on Sundays. Although William was not as intensely anti-Catholic as some of Catherine's own family, he was sufficiently prejudiced that Catherine was reluctant to broach the topic of harnessing two carriages on Sunday mornings so she could more readily and consistently attend Catholic services while they went to Protestant ones. Catherine reported feelings of grateful relief when they respected her request and decision.<sup>7</sup> However, she was not allowed to display a crucifix or other symbols of her Catholicism at Coolock House.

As Catherine formed her own community, sustained by the well of her deep interiority and union with God, she tried to cultivate in her Sisters attitudes and behaviors that would enable them to win others over by word and example.

When Mrs. Callaghan was dying, and Catherine invited her to consider baptism in the Catholic faith, Mrs. Callaghan was reluctant to do so because she feared it would make her husband so angry that he would disinherit Catherine. When Catherine persisted in calling a priest to prepare Mrs. Callaghan for baptism, she did so with the full knowledge she was risking her future financial security.<sup>8</sup> By this time, Catherine's detachment and courage combined with the deep mutual love and affection the Callaghans had for Catherine enabled her to take this risk and eventually offer the same pastoral care to Mr. Callaghan. Catherine's loving and peaceable ways and the service she rendered to the Callaghans as a beloved member of their household and on their deathbeds endeared her to them. Mr. Callaghan discovered in his conversations with Catherine

that she was neither greedy nor self-serving. He was confident she would use any inheritance he provided for her to do good.<sup>9</sup>

Despite Catherine's great circumspection, she was also courageous. When she cared for her dying sister and risked inviting her to return to the faith of her childhood, she nearly became a victim of domestic violence. Her brother-in-law became so enraged at the news of his wife's reconciliation with the Catholic Church and his daughter's desire to become a Catholic that he ran for his sword. With the help of a servant, Catherine escaped from the house and fled in her dressing gown to a neighbor's estate where she spent the night. She stayed until William Macauley sent for her and then returned quickly accepting his apology.<sup>10</sup> Catherine's prudence and caution in discussing religious matters with those who were so irrationally bigoted against Catholics indicated her awareness of the potential escalation of violence. She habitually persuaded as much by example as by word. This particular incident demonstrates several aspects of the practice of nonviolence. She initiates the conversation with her sister, aware of the risk she is taking. They talk. At the same time, she removes herself from the violent situation when her brother-in-law becomes irrational. She seeks a safe place and waits. When her brother-in-law comes to his senses and renounces his violent action, she forgives him fully and easily from her heart, restoring the relationship.

As Catherine formed her own community, sustained by the well of her deep interiority and union with God, she tried to cultivate in her Sisters attitudes and behaviors that would enable them to win others over by word and example. She also recommended practices in ministry that would tend to overcome the shame and anger of the very poor she sought to serve. There is a profound awareness of class differences in Catherine's writing. Her rule is written for women of the more privileged classes, and the virtues she fostered in her Sisters are recommended in this context. What would enable women who were used to being in charge of their own households and servants, or younger women reared in such households, to live harmoniously together in community? At the same time, she was preparing this group of privileged women to relieve the misery of the poor, sick, and ignorant in ways that would preserve their dignity and self-esteem.

### Catherine's Teaching on Union and Charity Reinterpreted through the Lens of Nonviolence

Theologically, Catherine's adoption of the articles "Of Union and Charity"<sup>11</sup> from the *Presentation Rule* rests on the understanding that love of God and love of neighbor are reciprocal spiritual realities, are central to Christian discipleship, and, consequently, to religious life. *The Rule* (8:1–2) draws on the "Last Discourse" from John's Gospel, a scene that both embodied and expressed in word the union/communion of life shared by Jesus within the Trinity and into which he invites his disciples as friends and companions of one another and of God. In her *Retreat Instructions*, Catherine reiterates this link between union with God and love of neighbor—the vows are contextualized by love of God, deep interior union with God, from which flows a love poured out on the world through the works of mercy Sisters perform. In the *Constitutions*, the chapter "Of Union and Charity" in very brief compass, evokes this idealized life of communion/union of the Sisters who form the beloved community gathered around Jesus. This union is meant to resemble trinitarian union/communion in love. In Johannine teaching, this mutual love of the disciples for one another is the mark of discipleship. Because this teaching in the gospel is directed to all Christians, those who profess to follow Jesus in religious life should make this "their favorite virtue." Living "together as if they had but one heart and one soul in God" should so distinguish relationships in the community that this shared mutual life both anticipates and is modeled after the eschatological reality of the communion of saints. Life in a community that cherishes and practices union and charity is already heaven.

Articles 3–5 specify concretely and practically how the Sisters are to achieve this union and charity. Practices in "conversation, manner, and conduct" are all in the service of this unity of heart and mind, mutual love and charity. The *Rule* speaks about both "love and charity." Loving one another is neither abstract nor impersonal. It is neither detached nor aloof, but genuine mutual affection as well as loving with the love we receive from Christ. Words and manner are important. What we say and how we act either fosters a genuine and peaceable love or expresses the violence erupting from our

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self-centered thoughts, perceptions, and feelings. Words and behavior either promote division, rivalry, and violence or foster union and charity, embody this vision of the interconnectedness of all reality with itself and with God.

Attitudes that support growing in union and in loving relationship are: the willingness to help one another and loving, patient forbearance of one another's quirks. These are both attitudes and virtues. Willingness leads to generosity and mutual service. Patience prevents the escalation of irritation and frustration to anger. Verbal disputes are to be avoided and never rise to the level of altercation. Catherine actually struck "altercation" from her version of this chapter.<sup>12</sup> Nonviolent dialogue is the norm when opinions differ. Reasons for one's opinion should be offered with "coolness, moderation, and charity." *The Rule* takes for granted there will be differences of opinion, but negotiating differing points of view is to be accomplished with respect for the position of the other, an emotional climate that fosters discovering the truth together, and a persistent loving attitude toward the other. Further, the *Rule* restrains negative speech about one another. Speaking negatively of another is a form of violence. Sisters are advised to speak about another's faults only after prayer, spiritual direction, and, one assumes, considerable reflection and containment of one's own distorted perceptions and reactions. If one speaks at all, the *Rule* encourages speaking only to the superior out of genuine love and concern for the other. Our current *Constitutions* encourage "speaking the truth in love" to

one another. A mutual dialogue would occur before representing serious difficulties to leadership. The motive for any conversation is clearly the well-being of the other and of the community.

The second half of article 4 identifies the internal sources that weaken and harm the union and charity for which we strive. These are: “rash suspicions and judgments” and “all jealousy and envy.” These interior thoughts and feelings (there are many other possibilities) accumulate over time if not checked. Paul’s first letter to the Corinthians describing the qualities of charity is then cited as guidance for tempering internal reactions that tend to disrupt charity and result in subtle forms of interpersonal violence. “Charity is patient, is kind, envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, beareth all things, hopeth all things, endureth all things” (1 Cor 13:4–7).

The concluding fifth article reprises themes introduced at the beginning of the section. The union and charity in which we espouse to live is not a purely human project. It is founded on “God alone.” The Sisters’ hearts should be “united together in Jesus Christ, their Spouse and Redeemer, in whom and for whom they should live and love one another.” This is a profoundly spiritual reality, possible only through our hearts’ being centered in the love that flows from God and toward God in

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Christ, immersion in the Divine love in which we participate and through which we are empowered to live in transformative ways. All other relationships within the community are meant to be in harmony with this one love. Any relationship that interferes with this union in love among us is to be avoided. It is notable that Catherine excluded the article from the *Presentation Rule* that specified who ought to be addressed as “Mother,” preferring that all should be called simply, “Sister.”<sup>13</sup>

The chapter “On Humility” that immediately follows “Of Union and Charity” is intimately related to it. In article 2. Catherine’s editing which was largely eliminated by Archbishop Murray’s revision, clearly indicates that the fruit of humility is a genuine, heartfelt love for one another. It reads: “They shall bear to each other great and cordial respect [and affection], not in outward behavior, looks, and words only, but also really indeed in heart and in mind.”<sup>14</sup> Catherine inserted affection after cordial respect, underscoring that she desired real affection among the members of community as well as respect. In the next sentence, she inserted “in tender concern and regard” again, I believe, indicating that the same “tender concern and love” we show to the poor is also integral to our relationships with one another. As we reflect on this nineteenth-century articulation of these themes from the perspective of our own times, which are characterized in North American culture as an “age of narcissism,” retrieving an authentic understanding and practice of humility might strengthen our communal bonds of union and charity as we modify our self-centeredness from a genuine place of authentic freedom and strength.

### **Kindness and Respect in Relations of Unequal Power**

In the *Retreat Instructions* given to novices preparing to make first vows, Catherine reinforces these same themes. Catherine claims “the ways of God . . . are all peace and tranquility.”<sup>15</sup> Union with God, friendship with God is the goal of vowed life. Growth in the love of God is nurtured by “frequent acts of the love of God. At first you may not feel fervor but it will increase, provided you are faithful in the practice of acts of love, for love begets love. Those who arrive at perfect love of God will feel such peace of soul as nothing will be able to disturb.”<sup>16</sup>

When teaching about charity, Catherine contrasts the behavior of a “mistress in the world” with that of “a religious:”

The sister who has a great deal to do with others, giving directions about work and other things, must take care not to act like a mistress of the world when she finds her directions neglected. . . . She should act in such a manner that when young women under her care meet reproofs in the world they may contrast the manner of the mistress with that of the humble, gentle, manner of the religious and be induced to say, “How different is this from what I meet with in the convent!” . . . One word of instruction from a sister who conducts herself in the mild, gentle spirit of her Redeemer will have more effect than all that could be said by one of different deportment.

This passage is quite complex. On the one hand, Catherine suggests that Sisters, even when they are in a leadership role, ought to exercise that power from a position of gospel humility and forbearance. They are in charge, but ought not to act in an officious manner. This is the role or class consciousness about which Catherine understood a great deal. Sisters were not to be “mistresses” like the “great ones who Lady (Lord) it over others” but rather relinquish “power over” in favor of “power with.” At the same time, she wants the Sisters to demonstrate to the young women whom they are training for domestic service, to learn from the Sisters how to respond to a “mistress” without reacting indignantly or impetuously.” They could lose their jobs if they are unable to accept their lower social status and endure the potential verbal abuse of their “mistress.” It is perhaps even more subtle than that. Catherine also wishes the experience these young women have in the convent to more closely approximate the reign of God. “How different is this from what I meet in the convent.” The mild, gentle spirit of the Redeemer shining through the behavior of a religious, who acts in this way, breaks the cycle of domination. A Sister treating a young woman with kindness and respect encourages her to grow in her own strength and self-esteem, and hopefully she will treat others in a similar way.

Finally, in the *Retreat Instructions*, Catherine emphasizes love from the heart as characterizing relationships in the community. She encourages “gentleness of manner” with one another but also with others. Community members are drawn to God by real relationships that avoid “stiffness and

reserve”—what we might call conditional love today. Catherine values a Sister’s contribution to the community who has such a “gentleness of manner” more than another who could fill any office or conduct all the business of the community.<sup>17</sup> She desired each Sister to “have a cordial affection for every sister” that was “not only in appearance but a true, sincere and heartfelt affection for all.”<sup>18</sup>

If this genuine love and affection freely flows throughout and within the community, Catherine believed it would overflow in apostolic zeal. “Zeal for the salvation of souls should be the result of such charity.” Having grown and flourished in this loving community and in her personal union with God through profession, a Sister “may then with security and fruit exercise it abroad. She should exercise her ministry “first, with great charity and tenderness; second, with energy and sweetness; third, with great humility and diffidence in self.”<sup>19</sup>

Catherine McAuley seemed to have discovered in the New Testament, as did Gandhi after her, the peaceable way of Jesus. The spirituality of her times, which unfortunately could maintain the status quo of oppressive relationships, did offer a way “to accept suffering rather than inflict it.”

### Contemporary Nonviolent Movements

Catherine McAuley seemed to have discovered in the New Testament, as did Gandhi after her, the peaceable way of Jesus. The spirituality of her times, which unfortunately could maintain the status quo of oppressive relationships, did offer a way “to accept suffering rather than inflict it.” Catherine encouraged her Sisters to practice the virtues of gentleness, humility, compassion, and reconcilia-

tion. Without a conscious social critique, this spirituality did not clearly distinguish among the differing conversions required by the oppressor and by the oppressed that we need to take into consideration for ourselves as we freshly appropriate the virtues that sustain nonviolence in our times as a way of life and not simply as a strategy.

As we grow in our social awareness of the injustice others suffer, we realize we can unknowingly inflict harm on others by virtue of our own privilege. As Beverly Lanzetta notes, advancing the cause of others is tied “to religious values that teach and practice compassion, equanimity, nonviolence, and peace. Every commitment to advancing human dignity also involves a necessary awareness and transformation of hidden states of consciousness that perpetuate acceptance or silence in the face of the inferior status of the ‘the other’ or violence directed at another’s life.”<sup>20</sup>

Lanzetta reflects that this effort always involves growth in consciousness, which in turn obligates [the person who is treated unjustly] to combat the inferiority, self-hatred, or lack of self-worth that demoralizes personal integrity and crushes one’s ability to resist. Similarly, on the side of abusers [or oppressors] and those thus obligated to effect remedy, there must exist an inner repentance, or coming to terms with the shame and sorrow one feels and the suffering and pain one has caused. This, too, involves engagement with the spiritual issues of life.”<sup>21</sup>

## Christian tradition does not have a word that is an exact equivalent to nonviolence.

Within Roman Catholicism, the peace movement has grown slowly and sporadically. The Catholic Worker Movement was nonviolent and pacifist from its beginning, drawing inspiration from the Sermon on the Mount. Pax Christi, the Catholic International Peace Organization began in 1972 and invites its members from all sectors of the church to make a vow of nonviolence. The Sermon on the Mount of Jesus is the basis for this vow. It begins with recognizing the violence in my own heart. Pax Christi’s text of the vow is to carry out the love and

example of Jesus, specifying the practices of nonviolence as follows:

- by striving for peace within myself and seeking to be a peacemaker in my daily life;
- by accepting suffering rather than inflicting it;
- by refusing to retaliate in the face of provocation and violence;
- by persevering in nonviolence of tongue and heart;
- by living conscientiously and simply so that I do not deprive others of the means to live;
- by actively resisting evil and working nonviolently to abolish war and the causes of war from my own heart and from the face of the earth.<sup>22</sup>

Reflecting on Catherine’s life and teachings through the lens of this contemporary vow of nonviolence richly suggests many parallels between Catherine’s gospel way of life and vision for the community and the practice of nonviolence. It remains for us to decide what the practice of nonviolence means for us in Mercy. At the heart of the practice of nonviolence within Christian tradition is the growing conviction that Jesus both taught and practiced nonviolence in his life and ministry and that according to Jesus, especially in the Sermon on the Mount, he understood that violence begets violence. Jesus promoted “a third way,” to use Walter Wink’s term, between acquiescence to oppression and violent resistance.<sup>23</sup>

This third way overcomes violence by transforming the reaction of the victim so as to defuse the natural violent, retaliatory response to violence rather than escalate it. Scripture scholars interpret the Greek word in the saying “resist not evil” as referring to “violent” resistance, and the tactics that follow “turn the other cheek” and “walk the extra mile” are behaviors that claim personal dignity for the person offended.

Christian tradition does not have a word that is an exact equivalent to nonviolence. “Blessed are the peacemakers” and “Blessed are the meek, the gentle, the nonviolent, for they shall inherit the earth.” The Beatitudes are a program for promoting internal and external peace that requires a higher level of spiritual consciousness than most Christians, held hostage by a theology of domination and cultures of violence and greed, manage to



achieve. The spiritual principle entailed in the beatitudes is that we become what we hate unless we transform our responses. Transforming our responses from the violence in which we are trained by cultures of domination and violence requires an ascetical program that trains us for nonviolence. Gandhi was very clear that nonviolence is not weakness but requires greater courage and strength than resorting to violence. The practice of nonviolence does not mean acquiescence to injustice but interior and external resistance. Love begets love; peace begets peace; joy begets joy.

Catherine seems to have intuitively learned a variety of nonviolent approaches to living and taught them to her Sisters in the framework of imitating the virtues of Christ. I believe we can very fruitfully reinterpret and reappropriate in fresh ways Catherine's central emphasis on union and charity within the community as a way of living and practicing nonviolence both within the community and in our ministries.

If we take into account the insights of social analysis and the social teaching of the church, we can embrace our justice-making mission as a healthy, vigorous development of our charism. The practice of nonviolence both as a strategy for justice making and as a way of life is a correlative development of our charism and in deep harmony with our earliest traditions. If we take into account that differing social positions require different conversions of life, we can recognize when we are in the position of "power over" or when we benefit from any kind of privilege and embrace the conversion of life that invites us to recognize when we are in the position of the oppressed and adopt the appropriate conversion of life required to claim our full humanity. Both forms of conversion of life will lead us toward the gentleness of nonviolent social change.

Today, we need to live in the mercy of God, daring to trust the mercy poured out in us healing and strengthening us. We need to discern how mercy expresses itself in the practice of nonviolence in ways that do not acquiesce to the oppression of others or ourselves, that continue to resist the status quo of the domination system and that cultivates gentleness and peacefulness in our life in mercy. And we need to grow in deepening our understanding and prac-

tice of nonviolence as we respond to the suffering poor and draw them together with us under the mantle of mercy.



## Notes

- 1 Mary Celeste Rouleau, R.S.M., "Reading the Future of Our Past: Processes for Interpreting Foundational Texts of Mercy" *The MAST Journal* 3 (Spring 1993), 6.
- 2 John Henry Newman, *An Essay on the Development of Christian Doctrine* (1878) (Westminster, Maryland: Christian Classics, 1968), 36.
- 3 *Oxford English Dictionary Online*. Oxford University Press, 2007. Accessed online: [http://dictionary.oed.com.avaoserv.library.fordham.edu/cgi/entry/50180428?query\\_type=w](http://dictionary.oed.com.avaoserv.library.fordham.edu/cgi/entry/50180428?query_type=w), January 18, 2007.
- 4 The Classical Source for this teaching is *All Men are Brothers: Life and Thoughts of Mahatma Gandhi as Told in his own Words*. Compiled and ed. by Krishna Kripalani. (Ahmedabad: Navajivan Publishing House, 1960). For a shorter version, see Dr. Gerard Vanderhaar, *Personal Nonviolence: A Practical Spirituality for Peacemakers*. (Erie: Pax Christi U.S.A., 2006), 11–17.
- 5 "The Limerick Manuscript" in Mary C. Sullivan, R.S.M. *Catherine McAuley and the Tradition of Mercy* (Notre Dame: University of Notre Dame Press, 1995), 141.
- 6 *Ibid.*, 144.
- 7 *Ibid.*, 143.
- 8 *Ibid.*, 145–146.
- 9 *Ibid.*, 147.
- 10 *Ibid.*, 154–5.
- 11 "Rule and Constitutions of the Religious Sisters of Mercy" in Sullivan, 303–304.
- 12 *Ibid.*, n. 25., 303.
- 13 *Ibid.*, n.26., 304.
- 14 *Ibid.*, 305.
- 15 Sister Mary Teresa Purcell, *Retreat Instructions of Mother Mary Catherine McAuley*. (Westminster, Maryland: The Newman Press, 1952), 25.
- 16 *Ibid.*, 27.
- 17 *Ibid.*, 58.
- 18 *Ibid.*, 58.
- 19 *Ibid.*, 63.
- 20 Beverly Lanzetta, *A Feminist Mystical Theology* (Minneapolis: Fortress, 2005), 184.
- 21 *Ibid.*
- 22 See "Pax Christi Vow of Nonviolence" in *The Catholic Peace Voice* (Winter 2007), 9. The vow can be found on the website, [www.paxchristiusa.org](http://www.paxchristiusa.org).
- 23 Walter Wink, *Engaging the Powers: Discernment and Resistance in a World of Domination*. (Minneapolis: Fortress, 1992), 175–193.