Today we come with the world inside us.

Today, instead of realizing that the situations of impasse that we see all over our world provide a challenge and concrete focus for prayer and drive us to contemplation, do we give in to a passive sense of inevitability, so that imagination dies?

Can we really believe that if we surrender these situations of world impasse to contemplative prayer that new solutions, new visions of peace and equality, will emerge in our world?

Can we dare to believe that a creative revisioning of our world is possible, or is everything just too complex, too beyond our reach?

Unless a grain of wheat is buried in the ground, dead to the world, it is never any more than a grain of wheat. But if it is buried, it sprouts and reproduces itself many times over.

Yet it is only in the process of bringing the impasse to prayer, to the perspective of the God who loves us, that our society will be freed, healed, changed, brought to paradoxical new visions, and freed for nonviolent, selfless, liberating action, freed, therefore, for community on this planet earth.

Death is involved here, a dying in order to see how to be and to act on behalf of God in the world.

Adapted from “Impasse and Dark Night” by Constance FitzGerald, OCD, published in Desire, Darkness, and Hope; Theology in a Time of Impasse. Liturgical Press, 2021, pp. 94, 110