



THE COMMUNITY OF ST. MARY
SOUTHERN PROVINCE

THE MESSENGER



Volume XXVIII, Issue 2

Advent 2019

When we talk about “community,” I think we immediately think about people: those people in our family, church, neighborhood, and, in my case, religious community. But there are other forms of community as well. As David Haskell, a Sewanee biology professor, reminds us, “the fundamental unit of life is relationship, not the individual.” The conversations that we have with God, people, other animals, and our environment have made and continue to re-make us. “Individuality,” Haskell says, “is, biologically, an illusion.” We and all other created things gain life or harm through networks of interconnection, social mediators, reciprocity, and the generosity or malice of one being to another.

That reality reminds me that to understand ecology or any sort of community, we must also understand the relationship of things to each other. Our failure to recognize how we already exist in community-whether we want to or not- has resulted in humankind’s dread sense of isolation, the objectification and misuse of other species, the denial of our common vocation as stewards of creation, and in an aggressive individualism that views others merely as opponents, competition, losers, or things to be used. Haskell relates that this disconnect is part of the reason the world lost 2.3 million square kilometers of forest in the first 12 years of this millennium. This is a tragedy; we owe gratitude to those trees for our clean air, for more bearable temperatures, the nourishment of the soil that brings forth our food, and for the beauty and music that trees and wind, birds, and other creatures share with us because of their own interconnectedness. Likewise, when we human beings forget or devalue our own sense of relationship with

one another, we can too easily think of others as mere “human resources,” “terrorists,” “morons,” or “drains on our society,” as some have said. And yet, as Christians we should know that other people are valued children of God like us and with whom we are in relationship. You see, nothing can exist in isolation; we are in community, and how we live out that relationship enhances or diminishes life for us all, human and non-human.



Advent is a time when we should ponder how we live in and because of relationship. It should be a time when we wait, listen, and pray to see the world and our place in it as God sees it. Often, that discipline may require us to be still and to notice more clearly the reality we already live in. Advent themes remind and challenge us to ponder the new creation of the second coming, the call to repentance by John the Baptist, and Mary’s annunciation and response, her “Magnificat.” These themes encourage us to imagine a new creation. They motivate us to review our lives-personally and corporately-and to hear again God’s call to us to prepare for and allow God into our lives- or better yet, to answer God’s invitation to enter God’s life, to see creation as God does, to know ourselves in community with all that God has created and continues to create. Such a community exists in the

relationship of the Trinity itself that ever brings forth life. Death is only a part of life, and biologically, one being’s death enables the birth of other beings. Matter is transformed and becomes the substance from which other life forms are born.

In this season of Advent, let us ponder deeply how we are living in that relationship, that community. Let us attempt to become more aware of the God’s generosity shown to us through relationship, and through the web of creation. Let us allow God to open our eyes, ears, minds and hearts that we may know ourselves to be blessed by God and called to be a blessing to all that God holds in relationship. Perhaps, then, we will actually act for the life of all those with whom we are in relationship - human and nonhuman- and will then be able to imagine more fully the new creation that God is already bringing into being - in part, through us. Thus, we will be fulfilling our call as stewards of creation, and know our-selves not to be abandoned children, but rather, to be in relationship with the creator of all that is, to be touched by God, and surrounded and supported by God’s love now and always.

Sr. Madeleine Mary, CSM

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Associate News

Dear CSM Associates,

We presently have over two hundred Associates throughout the world. Our first Christmas card came this week, from the CSM Associates at St. Mary the Virgin, Sagada, Mountain Province, Philippines. I wanted to share with you some of the "comings and goings" of various associates since our last newsletter.

Eva Moss, an Associate and member of our Board of Advisors, came from NC to attend our July Board meeting. Maddy Parks, our OPP intern, and I went to Memphis and joined our Associates there to commemorate "The Martyrs of Memphis" September 6-8. Laura

Williams was admitted as an Associate on September 8 at St. Mary's Cathedral. Scott Lee, an associate who recently

retired to Sewanee from CT, renewed his commitment as an Associate on September 7. Allison Corona, a CA Associate, took a Greyhound bus from CA to TN in October in an attempt to visit the Community. Gene and Jeanelle Moritz, Associates living in VA, spent several weeks in Sewanee this fall and attended daily worship.



Laura Williams

Some of you came to Sewanee for workshops, offered at the convent: "The Courage to Grow Old" in July or "Religion and the Civil War" in November. Others came to the Mountain for individual retreats, or with a group from their church. The Sisters enjoyed seeing you and hearing about your lives.

I have had opportunities to go and to see some of our Associates in person (Nan Keenan in Franklin, Gerri Bryant in Nashville, Oblate Alice Ramsey in Chattanooga). I attended the 2019 DuBose Banquet in October where our associate and friend, Phebe Hethcock, received The DuBose Award for Distinguished Service to the Episcopal Church. Some of you came to us through social media and photos. Others sent a monthly pledge. We appreciate the many ways you "come and go". The Sisters are also available to come to your church for preaching, quiet days or programs.

We are presently updating email and snail mail addresses. Could you please send us: your primary email address, your preference on address labels (Ms...), any change of address, and your phone number.



Sr. Elizabeth Grace, CSM

The Community has a new email address: sisterhoodofstmary@gmail.com

My email address has not changed and I can be reached at: elizabeth925mills@gmail.com

Our annual June Silent retreat in 2020 will be June 18-21.

If you would know persons who might be interested in the Associates' program, please have them contact me.

Deaths of Associates since our last newsletter: Bob Short of Sewanee and Patricia Rhudy, of Tullahoma.

May He who comes bless you this Advent season

- Sister Elizabeth Grace, CSM

Continuing Service

Sister Ines continue to stay active in the Philippines and keeps us updated with her ministries.



Sr. Ines CSM

She writes: "August is harvest time in the Philippines. We celebrate fruit harvest offering on the last Sunday of the month at church. On this day, people bring their produce to the church to be blessed and whatever they offer is converted into money for church use.

On the feast of St. Sergius, September 25th, three of the deacons in our church were ordained as priests by our bishop, the Rt. Rev. Brent Harry Alawas. It was a joyous occasion held at the Cathedral of All Saints in Bontoc. All the priests, deacons, and most of the Episcopal Church Women attended the ordination.

October is a special time for the elderly men and women throughout the Philippines. They come from all over Sagada to attend a special mass at the Church of St. Mary the Virgin on October 5th.

In preparation for All Saints' Day, people volunteer to come and clean the Sisters' graves and the cemetery."

We are grateful for her ministries and continuing service in the Philippines.

"Poetry and the Life of the Spirit" by the Rev. Diane Moore



The Rev. Diane Moore

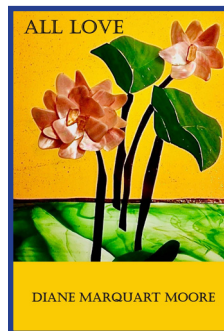
"All gardeners know the importance of good root development before we force the leaves and flowers," the Anglican mystic and writer Evelyn Underhill wrote. "So our life in God should be deeply rooted and grounded before we presume to expect to produce flowers and fruits; otherwise we risk shooting up into one of those lanky plants which can never do without a stick... but perhaps we are only required to go on quietly...docile to the great slow rhythm of life..."

This morning, those words resonated with me as I reflected on the life of a poet, of how my poetry had flowered through the life of the Spirit nourished at St. Mary's Convent on the bluff at Sewanee, Tennessee during the eleven years I've worshipped there. When I arrived at the Convent, I had written approximately eight books of verse within 75 years, and I can only surmise that good root development was taking place. However, at the risk of becoming one of those lanky plants, through the inspiration of the good Sisters and the weekly rhythm of the Benedictine life as an Associate, I've now produced 32 volumes of poetry, many of which contain tributes, as well as occasions of joy that can be attributed to the influence of the Sisters.

When I'm at Sewanee, TN six months of the year, I feel a part of the invisible world of the Religious and, as a poet, feel more deeply fitted for the life of the spirit. The Sisters are characters scattered throughout many of my volumes of poetry, whether those characters are chanting, singing,

meditating, talking about living in harmony with nature, planning worship services that take place five times daily, or taking care of each other, associates and oblates. When I return to Louisiana for a few months, I miss celebrating this blessed life, whether I'm at early Mass or Sunday Eucharist, sharing breakfast, and, sometimes, Sunday lunch with them in the refectory overlooking the Cumberland Valley.

Recently, during my Louisiana sojourn, at a reading in Grand Coteau, Louisiana, I read this poem about the little Filipino nun who sits in front of me at every service I attend at St. Mary and who sometimes kisses my hand when she passes the Peace. "Lotus" appears in my book of poetry entitled *All Love*:



All Love,
by the Rev. Diane Moore

The Sisters of St. Mary say Sister Mary Zita wanted to cut and eat a flower yesterday while she sang in Igorot to the spirits of the dead.

Hospice workers claim Sister has nine lives and fights against leaving her sock cap with white stars to anyone else who could pull the sky out of it any time.

She wishes to take the cap with her to the Holy City or to her old address in the Philippines and some days she howls in the halls of the Convent, the Sisters waiting to run up the mourning flag any time. But I'm waiting for her to arrange one more bouquet for the altar instead of trying to eat petals and leaves in the shadow of St. Mary

overhanging a corner of the chapel, want her to cross the border

during canticles of Morning Prayer and open the gate for a lotus growing somewhere else.

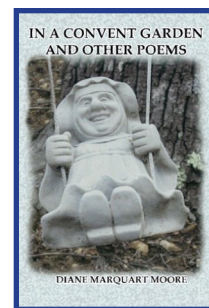
In A Convent Garden and Other Poems, features a photograph of a stone angel in a swing on the grounds of the Convent (photo by Sister Madeleine Mary, CSM).

This salute *In a Convent Garden and Other Poems*, to the *by the Rev. Diane Moore* Sisters captures the spirit of most of these nuns and the animals that roam through the halls of the convent.

And there is poetry devoted to part of the Sisters' work life, "Ora Et Labora," published in my latest book, *The Consolation of Gardens*.

These volumes and other volumes of my poetry are available at the Convent; and proceeds are donated to the work of the Sisters of St. Mary.

P.S. I am now working on a book of poetry about birds that will feature Sister Madeleine Mary's photographs taken of our feathered friends. It will appear in 2020.



"Reflection on St. Mary's" by the Rev. Scott Lee



The Rev. Scott Lee

The Community of St. Mary speaks my language. It is a language shared with countless others throughout the world, though I have not always known how to hear it or listen for it. In fact, for decades, I didn't know much about it at all.

Though I have been associated with The Community of St. Mary for almost

fifty years in one way or another, I did not know the language that I have now come to cherish and long to “hear.” Retiring to Sewanee a few months ago, I find the Community speaking -- as I am sure it always has -- a language I have come more and more to understand. The language of silence. “Silence is God’s first language,” taught Fr. Thomas Keating. And I now have the great blessing of sharing that “conversation” with the Community as we gather for Morning Prayer which I usually attend each weekday. Entering the chapel, I almost always find one or more of the Sisters sitting in the relative dark of Winter daybreak, as it now occurs, and I quietly join them, taking my familiar chair, closing my eyes and listening for the silent voice of the God who is closer to us than we are to ourselves. I am learning the language taught by Fr. Keating taught who said says, “Between God and you, there is no “between.” Sometimes I am there earlier than anyone else, and I sit in silence knowing that I am anything but alone. God’s own self is there in silent communion with me. The sense of time and place fade away and there is only an eternal now -- the only place we can encounter God, because it is the only “place” we exist. Sitting there in the Chapel, with or without earthly companions, I know “God is here, right here, right now.”

The Sisters of St. Mary’s have spoken that language within my hearing for over five decades – though I did not always know it. Now, as companions on The Way, they support and sustain me in hearing God’s language in their company. The language of love, spoken by God in the silence that was before the worlds began.

“Reflection on Jude” by Madeleine Parks

On November 1, All Saints’ Day, guests to the convent found something under the hallway to the chapel. It had been below freezing temperatures,

and a little cat had made his way from the woods to find help and shelter from the cold. Sister Madeleine Mary took him inside, but the Sisters were doubtful that he would survive, and had a grave ready in the pet cemetery just in case.

The cat was cold to the touch and was having seizures, too cold even to shiver. I asked to take him overnight, since the hallway would be too cold for him, and Sister Madeleine Mary agreed. He remained unconscious, despite heat packs and extra towels tucked into the box with him, until two o’clock in the morning. He sat up, eyes barely open, and shook, meowing constantly. Despite his obvious starvation for the past several days, he wolfed down some of Sophia, the convent cat’s, canned food and a bowl of milk, and I knew that he was going to make it through the rest of the night.



Jude

person. Most noticeably, his tail was about three inches long, thankfully due to genetics and not an injury sustained while wandering in the woods. His eyes were slanted rather than round. He “talked” constantly, sounding forlorn and afraid.

Sister Madeleine Mary almost couldn’t believe he had made it through the night, and when she visited him the next morning said, “We should name him Jude, since he was a lost cause.” The name stuck.

As Jude gained some strength back, Sister Madeleine Mary took him to



Jude

This cat was a little unusual, not that I knew much about cats anyway, being very much a dog

the vet, where he was given medicine and she was told to come back for vaccinations when he was stronger and had gained weight. After three weeks, he is just over six pounds and practically inhales any food put in front of him. He had become very friendly towards me, though skittish with strangers, and loves to rub his head up against my hands and legs, almost tripping me as he follows me around the kitchen. He’s still highly talkative, which is a trait likely inherited from his Manx ancestry.

Very recently, I discovered that he can jump up on chairs and has taken to exploring the rest of the house. Jude’s deep purr reminds me of a crackling wood fire and I’ve grown to love the sound coming from underneath the kitchen shelves.

Unfortunately, neither the convent nor I have the ability to keep him long term. I’ve loved being a foster cat parent, but he will have to go to another owner soon. This is far from the first time that an animal has been found on the convent property, and it is suspected that these animals do not simply happen to find their way here, but are purposefully dumped by their owners. Jude was obviously an indoor house cat, judging by his lack of ability to hunt and his friendliness towards people, and even more strange is that someone would try to dispose of a cat with his frankly expensive breeding.

Taking in stray animals, whether to keep or rehome, seems to me an extension of the Benedictine tradition of hospitality. St. Benedict wrote, “All guests who present themselves are to be welcomed as Christ, for he himself will say: ‘I was a stranger and you welcomed me.’” Though the Franciscan orders have a stronger reputation for kindness to animals, I think St. Benedict works have made



Madeleine Parks,
current OPP Intern

the extension to welcome animals in need of shelter as well.

"Expanding the Voice of Our Community" by Casey Perkins-Lawrence



Casey Perkins-Lawrence

I'm Casey Perkins-Lawrence, and I'm excited to be helping the Community of St. Mary with marketing and communication efforts! We

moved to Sewanee in August of this year for my husband to attend seminary. After my first visit to the Convent, I knew I wanted to be part of the important work happening in this special Community. I have been involved in church promotion and communications for more than a decade and I'm hoping to bring that experience to help the Sisters achieve their goals for growth of their mission and fundraising efforts. Three ways that we are working together to achieve these goals are through website enhancements, social media strategy, and updating the Contact Management System.

Updating the website is an ongoing process, but we are looking to ensure that the experience visitors have when they come to our website is simple and effective. We want to make information about our events and guest accommodations as well as our worship schedule prominent to encourage engagement from our the community and visitors to the Sewanee area. Additionally, we are exploring ways to offer our selection of gift shop items for sale online to make them more accessible to friends of the community across the country.

Social media is an important means of communication for our Community. Through Facebook and Instagram we are able to stay in touch with

friends of the Community and share a glimpse into the prayer and work of the Sisters. We will continue to grow these platforms to promote events and opportunities and are exploring the addition of new video content to our social media presence.

Finally, we recognize that our friends, visitors and donors are one of the most important factors in the continued life of the Community. As such, we are working to update our Contact Management System to be a compendium of information about our larger Community so that we can better communicate with you all throughout the year.

We have a new website!
communityofstmarysouth.org

Ultimately, we need your financial support as well as your presence and prayers to sustain our vision for the Community in Sewanee and across the country. These efforts, to communicate what we are doing more effectively, aim to increase the Convent's visibility and thus generate new visits, return visits, new donations, and continued giving all to support the Sisters in their efforts to provide the Benedictine hospitality, vital ministries and far-reaching community that has touched so many of us deeply.

Sr. Madeleine Mary Shares News from CSM



Sr. Madeleine Mary, CSM

I would like to reflect a little differently on the Community's life and ministry than I usually do.

For a general outline of the Community's engagement since the last newsletter, I would encourage to

read the CSM Chronicle. But for now, I would like to view the Community through one of my favorite hymns, written by John Keble. The hymn begins: "New every morning is the love, our wakening and uprising prove...." The hymn goes on to say how we are blessed, how we are presented with everyday mercies, with everyday sacrifices, with new perils and new sins, new thoughts and new hopes. It reminds me of our daily journey with God. As Keble says: "The trivial round, the common task will furnish all we ought to ask, room to deny ourselves, a road to bring us daily nearer God." Benedictine life is full of the daily; it is not outlandishly dramatic. Its sacrifices often go unnoticed; they are too common for people to consider.

At St. Mary's many people use such phrases as "Well, that's what St. Mary's does." "That is what St. Mary's is." These expressions are attempts to define who St. Mary's is for them, which is totally understandable. And yet, everyday some new thing comes along. Everyday we approach the world with a new beginning. We are not as static as those expressions about St. Mary's suggest.

The Community has in this year, as in most recent years, ministered through prayer, spiritual direction, preaching in parishes, hosting various groups at the convent, and offering retreats and quiet days both at the convent and in parishes. We continue to support Sr. Ines's ministry with the Associates and the church in the Philippines. We've shown support for various people and events by being present with them and by playing various roles in some events. We have educated people through our stewardship and care for the land, through contemplative prayer services, workshops and other programs, our Facebook and Instagram posts, and reflections. We have accompanied, educated, and learned from our Organic Prayer Interns. And, as in previous years, we have made our pilgrimage to Memphis, to support Associates,

remember our roots, and bring into present action that spirit and challenge, born of the Martyrs of Memphis.



The Rt. Rev. Phoebe Roaf, Sr. Elizabeth, CSM, and the Rev. Becca Stevens at the Martyrs of Memphis Weekend

All of this ministry might easily be taken for granted, thought of as mere ordinary tasks. After all, it is our “trivial round, our common task.” It represents who “St. Mary’s is.” It might even be considered lacking in innovation. Nothing new. But, for over 150 years, with or without a lot of recognition, the Sisters have faithfully continued to minister in these ways and in others. Why? Why bother? Couldn’t someone else or some institution do a better job at some of the things that we do better? Perhaps, but it may also be true that such activity might not carry the same spirit, dedication, or reason for serving in these ways. In spite of what might be construed as generic, everyday work, by many observers, the fact is that none of our days are exactly alike. No encounter or service is truly generic because our days are, as G.M. Hopkins reminds us, “charged with the grandeur of God,” and “nature is never spent.” (from “God’s Grandeur”). There is no such thing as a absolute schedule in our life; what walks through the door or comes to us through the internet often becomes part of our schedule for any given day. The unexpected guest, the unexpected stranger in need, becomes as Christ knocking at our door. And, in spite of the very public life we live, much of our life and our ministry is still hidden, private and personal. Much of its substance is not the subject of general

conversation. And for that reason, only those individuals who have experienced those hidden pastoral ministries of listening, attentive care, counsel, prayer and compassion, may know of or value them. We often touch people personally and frequently over time, such that people can’t always verbalize why they return to St. Mary’s; they can only recognize that there is something personal, welcoming, and unique about their encounters, not just with the Sisters, but because of the environment provided here for people to encounter one another.

Interestingly today, many of our requests come to us through the internet. In fact, many people learn about us through social media. And so, in the last five years, we have used social media much more than previously. Just this last year, we updated our website, started communicating about events through MailChimp, did some fund-raising for unexpected needs through “Go Fund-Me, and now we are exploring new ways to support ourselves by an on-line gift shop, using “Square” for credit card payments, and enlarging our mailing list, and becoming more creative in the ways we deal with donations and possible grants.

None of these “new things” would be possible for us without the support and collaboration of many people: our staff and Board of Advisors, our Development Committee, our friends, students and seminarians of the University, and our Associates and Oblates. - By the way, you, too, could help us enhance our communications and improve our mailing list, by sending us updates for your home and email addresses.

This year, we have also begun a new structure for our Advisory Board meetings, rooting them in our Benedictine identity through *Lectio Divina*, enhancing them with “Liberating Structure” board-building exercises, and enabling members to attend via “Zoom Video

Conferencing,” when time and distance have made it impossible for them to be physically present. We, however, have also begun to have a mandatory weekend meeting once a year for members to get to know the Sisters and other board members, to immerse the Advisors in the common round of the Community and its practices, and to give us an extended opportunity to brainstorm new ideas, review, and plan. We are still working out the technological challenges and the balance necessary for the meetings, but no one has complained of being bored. Ultimately our aim is to support the members and to utilize their gifts and passions more effectively in service to the Community and its ministry. The excellent workshop on “Religion and the Civil War,” presented by Chris Carpenter, and the front-page article, “Sewanee’s soul sisters,” in the Chattanooga Times Free Press,



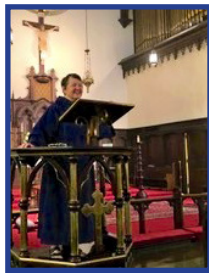
Article about the Community on the cover of Chattanooga Times Free Press

The excellent workshop on “Religion and the Civil War,” presented by Chris Carpenter, and the front-page article, “Sewanee’s soul sisters,” in the Chattanooga Times Free Press, were notable outgrowths of those meetings. Both of these offerings were initiated and coordinated by Michael Thompson, a new board member. (Perhaps, some of you have experienced Michael’s and the Rev. Scott Lee’s



Michael Thompson

great cooking on Saturday morning at the convent. It's amazing what gifts board members can bring!) We have now also incorporated a former college volunteer who is an Associate, a former Organic Prayer Intern, and an Oblate on our board in order to express the Community's Benedictine spirit and care for creation and to help the Community maintain a wide and current view of concerns and ideas, as well as new ways of communicating and extending the Community's ministry in today's world. We hope to become an even more vital Community and to become more available for others



by attracting both "seekers" and committed Christians.

*Sr. Madeleine Mary, CSM
preaching at
Christ Church,
Chattanooga*

As you know, we have also been dealing with the physical structures of our buildings for the last six years, everything from necessary repairs to improvements. Over the summer and fall, we have finished the repair of our cemetery, put a new cross on our chapel- after the previous one was literally blown apart by wind and rain- and gotten a few new furnishings for the living room. We still have a few problem areas to deal with, but we are much more structurally sound and better able to carry on our ministry of hospitality as a result.

You may be less aware of our efforts to make the Community more financially sustainable. We now have an accurate sense of our accounts, can project realistic budgets, and have cut our deficits to a minimum; though our ministries still cost more than we earn. We will have our first full audit, not just a financial review, this year.

One of the reasons for those shortfalls, has been the dwindling number of people who make pledges, donations, or bequests in support of the Community. Many of our regular supporters have died without thinking

of making a legacy bequest to help the Community remain sustainable in the future. In part, this is our fault for not making the need better known. So, let me encourage you now to consider such a sustaining gift for the on-going life and ministry of the Community, if it has not already occurred to you.

We are trying hard ourselves to educate the public about the needs of our ministries and to correct the mistaken notion that the Church financially supports us. This newsletter, the annual fund letter, as well as grant proposals to foundations, personal visits to donors, and on-line contribution efforts are all ways in which we are attempting to make the Community more sustainable.

Last year, with your help, we managed to raise \$93,000 to start an endowment. We have set aside those funds in a separate account until we have enough money to warrant beginning that endowment, given the legal ramifications. We are also educating ourselves about new donation trends and how we might better use them to support our life and ministry- texting contributions, donating through Amazon Smile, and using Go-Fund-Me for specific projects, etc. If you have any other ideas for us, forward them to us.

Alongside these efforts, we are also busy trying to educate the public about our existence, our ministries, and about the possibility of religious vocation to this Community. We have made talks in Adult Forums, handed out vocation posters and pamphlets, made Facebook and Instagram posts, hosted Vocation Discovery visits, etc. And, in the last two years, more women have visited the Community to explore the possibility of vocation. Ironically, some women cannot answer such a call because of college-debt, immigration issues, or the Community's expenses for their support- medical costs, education, food, etc. This reality is one of the primary reasons the Community wants to start an endowment to

ensure the Community's growth and development.

Within the Community itself, we have, likewise, tried to enhance the Sisters' lives with more education, regular exercise, monthly quiet days and an annual retreat, vacations, and additional periodic relief in caring for Sr. Mary Zita. (Sr. Mary Zita is now in her third year of hospice.) With the help of our celebrants and volunteer musicians, we have also enhanced the worship experience both for the Sisters and all who participate in our chapel services. I am glad-and somewhat proud- that, with the Sisters' efforts and with the help of all who volunteer, our liturgies are well-done for God's glory and the worship and edification of those who attend.

We usually average 5-6,000 people for Eucharist and breakfast annually, but many other individuals and groups come for the daily offices or to tour or work in, our gardens or learn about ministries. In the coming year, we hope to keep better records on the number and variety of people that visit the convent, not just for the Eucharist, but for these other reasons as well. More and more college and church groups are visiting this place.

In part, this growth is a fruit of the programs, etc. that we are



now able to offer in more parishes.

*Sr. Hannah, CSM with
a women's retreat group
from St. Philip's Episcopal
Church in Nashville*

Let us know, if you would like us to have us do a program or quiet day in your church.

So, as you can see from this review, the Community is doing well. It balances a forward-looking agenda with attention to the present. For: "The trivial round, the common task will furnish all we ought to ask, room to deny ourselves, a road to bring us daily nearer God."

St. Mary's Chronicle

June 9: Sr. Hannah preached at Camp Gailor-Maxon.

June 11: The Laurel Garden Club came for a visit and tour of the Community's grounds.

June 13-16: We had our Annual Silent Retreat led by the Rev. Mary Jayne Allen. The reflections focused on "Living as the Beloved".

June 21-23: Sr. Madeleine Mary attended the Revs. Fletcher and Judith Comer's 50th wedding anniversary celebration.

July 4: Sr. Hannah rode on the Sumpter Solutions' 4th of July float. Joseph Sumpter is a board member of the Community.

July 13: The Rev. Barbara Crafton led a quiet day here entitled "The Courage to Grow Old".

July 18: Sr. Hannah attended a dietitian conference in Atlanta on "The gut-brain connection".

July 19: A group of SUMMA students came for a tour and to learn about the Community.

August 2: We held a farewell party for our summer interns.

August 4: Sr. Madeleine Mary preached and led the adult forum at Christ Church,

Chattanooga.

August 8: Sr. Elizabeth Carrillo, OSB of the Benedictine Sisters of Mount St. Scholastica in Atchinson, Kansas moved in to live with us for the semester.

August 15: Madeleine Parks started the Organic Prayer Program long-term internship.

August 25: Sr. Hannah represented the Community at the Interfaith fair at the University of the South.

September 6-8: Sr. Elizabeth and intern Maddy Parks went to Memphis for Martyrs' Weekend. Sr. Elizabeth led a quiet morning at St. Columba's Diocesan Center and preached at St. Mary's Cathedral on Sunday.

September 8: Sr. Madeleine Mary preached at St. Agnes' Episcopal Church in Cowan, TN.

September 13: We presented the contemplative prayer service "Seed for Sowing and Bread for Eating" created by summer intern Natalie Klopfenstein.

September 15: Sr. Hannah spoke at "Growing in Grace", a contemporary Eucharist at the University of the South.

September 28: Sr. Hannah spoke about the Community and gave a tour of the convent to a women's retreat group from St. David's Episcopal Church in Roswell, GA.

October 2-3: Sr. Hannah attended the Dubose lectures and staffed a table with information about the Community and its ministries.

October 11: Former summer intern Madison Freedy presented "The Importance of Trees", a contemplative prayer service in the convent chapel.

October 12: Sr. Elizabeth attended the wedding of Taylor Hall and Dylan Schafer..

November 2: Sr. Hannah spoke about the Community and gave a tour to a women's retreat group from St. Philip's Episcopal Church in Nashville, TN.

November 9: Chris Carpenter, Academic Dean at McCallie School in Chattanooga, led a workshop at the convent entitled, "Religion and the Civil War".

November 17: Sr. Hannah was invited by the Rev. Melissa Kean to preach and lead the adult forum at St. Peter's Episcopal Church in Rome, GA. She also participated in the youth group's caving exploration that involved celebrating Eucharist in a cave.



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