



*Holy, Holy, Holy! Lord God Almighty!
Early in the morning our song shall rise
to Thee;
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, blessed Trinity!*

The lines of this hymn are words with which many of us are familiar. We often hear it sung on a specific Sunday during the Pentecost season, Trinity Sunday. Many rectors try to find guest preachers on Trinity Sunday; shying away from trying to explain the inexplicable. But even though the Trinity is a mystery we will never fully understand, I believe that studying the Trinity can be a valuable stepping stone to a path of life that makes us more aware of who God is, who we are, how we relate to other people, and how we view our role in creation.

The Catechism in the Book of Common Prayer speaks of the Trinity as “one God, Father, Son, and Holy Spirit.” The term is from the Latin *tribus*, “three,” and *unitas*, “unity.” But what does that actually mean? And why should we think that such abstract ideas even matter?

Brazilian theologian Leonardo Boff in his book *Holy Trinity, Perfect Community* offers a description that may be helpful. He writes: “Each type of society tends to produce a religious representation suited to it...So, in a capitalist society based on individual performance, private accumulation of goods, and the predominance of the individual over the social, the representation of God usually focuses on the fact that God is one alone, Lord of all, all powerful, and the source of all power. The usual conclusion is that those who wield power on earth are God’s natural representatives.” Basically, belief in one almighty Lord, combined with the belief that we are made in the image

of that almighty Lord, means we are drawn to structures, institutions, and power systems that have this kind of authority—even, in extreme cases, to tyrannies and dictatorships.

But the Trinity is something different. Boff defines the Trinity as “eternal inter-relationships.” It is a communion. It is a community. A community of three distinct yet equal persons living in unity. And, like in any healthy community, it involves mutual self-giving and receiving. In the trinitarian system and worldview, the framework is an open communal conversation that is more participatory and respectful of the diversity of all the voices within it; voices who are treated with equal power, dignity, and respect. To believe in the Trinity is to believe, according to Boff, “that truth is on the side of communion rather than exclusion. It means accepting that everything is related to everything else.” It means embracing our interconnectedness with each other and with all of creation.

By reading the global news on any given day, we can see firsthand this interconnectedness at work. The Wilson Center, a non-partisan think tank on global affairs, reported that forty percent of the World Food Program’s wheat supplies come from Ukraine. That means one hundred and twenty countries have food supplies that are directly impacted by the Russian invasion of Ukraine. Closer to home, this summer Reuters news agency reported that there were 100 million Americans that were put under air quality alerts due to the wildfires up in Canada. Social media showed smoky skies over New York City, Chicago, and Philadelphia. The actions in one country have ripple effects throughout the rest of the world; for good or for ill. We are all inter-related,

just as the Trinity shows us.

What would it look like if we lived out of this awareness of our interconnectedness? How would our attitudes towards others change? How would our beliefs about ourselves change? How would our view of the world change? What would it look like if we knew where each food purchase we made came from: knew the story of the farmers and of the climate of their land, knew how their animals were treated, knew how the food was grown, knew something about the farmers themselves, their joys and struggles, their work and goals, maybe even their names?

If we believe that we are made in the image of God, then that means we are made in the image of the Trinity. We are living in a world plagued by war, violence, hostility, and factions. Perhaps by remembering the Trinity we can become more aware of the expansiveness of our interconnectedness rather than what divides us. It may be that in this awareness we can all more fully reflect the image of Trinity within ourselves.

- Sr. Hannah, CSM

Inside this issue

- * Pentecost Reflection, p. 1
- * Associate News and Continuing Service, p. 2
- * “Recycling in a New Light” p. 3-4
- * “Wonder, Love, and Praise” p. 4
- * Transitions within the Community p. 4-6
- * Sr. Hannah Shares News from CSM, p. 6-7
- * St. Mary’s Chronicles, p. 8

Associate News



Sr. Elizabeth Grace, CSM

Dear Associates,

Thank you for being a part of our extended community; we have 180 Associates throughout the world. Eight of you came

earlier in the year and had retreat time in our guest quarters. Thirteen of you came to the June Silent retreat, "Ties that Bind," which took place at St. Mary's Sewanee retreat center nearby. Others have worshiped with us in person, attended gatherings on Zoom, supported us with monthly pledges, and even invited us to 'high tea'. Our friendship with you takes many different forms. We are united in Christ by a rule of life based on love and by a mutual friendship.



Sr. Felicity, CSM, Sr. Madeleine Mary, CSM, the Rev. Mark Nabors, Sr. Elizabeth, CSM, and Sr. Hannah, CSM at Mark's admission as an Associate

Mark Nabors, a rector in Arkansas, and Linda St. Clair, leader of our silent retreat this year, were received as Associates in 2023. McKenzie Wortman, an active Episcopalian in Georgia, will be received as an Associate in August. Our Associates' group in Memphis has made plans to commemorate the Martyrs of Memphis in September. Five new persons are "in formation" as Associates and are trying out their rule of life, based on love. Two Associates

from Mississippi renewed their commitment this spring. Two other Associates reviewed their individual rules of life/love, and sent me their reflections and changes. One priest Associate has taken the opportunity to do interim work in Hawaii for three months.

We have lost three Associates since our last newsletter: Ramona Rose-Crossley died in January of this year, Mary Avram died in May, and Charles Burdeshaw died in June. We remember their lives with gratitude.

Summer is a time when many of us vary our normal schedule, take a vacation, travel, and slow down (or speed up). You might consider trying something different with your rule of love for a short period of time. I remember going to the beach one week in the summer and using the ocean sounds and the *New Zealand Prayer Book* to begin my morning quiet time.

Please remember that you are welcome to come to Sewanee for rest and renewal. I also use Zoom and Facebook Messenger if you would like to have an online visit. Please keep the Community updated on your addresses (snail mail and email). If you use email, you might be interested in signing up for our monthly email newsletter. The Sisters use this email newsletter to share photos, news, and upcoming events with you, our extended community, between our biannual printed newsletters.

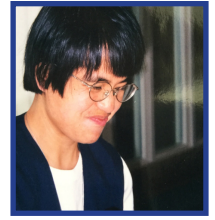
- Sister Elizabeth, CSM

Have you considered a planned gift or leaving a bequest to the Community of St. Mary?

You can make a tax-deductible gift by check or by an online donation to "The Sisterhood of St. Mary"

Continuing Service

Sister Ines continues to be active in her ministries in the Philippines. She regularly visits those in the local area who are hospitalized. She is a Lay Eucharistic Minister. She attends the weekly Mass every Tuesday and then gives communion to those who are sick after the service.



Sr. Ines, CSM

The Church of St. Mary the Virgin in Sagada, where Sister Ines works, worships, and serves, has a new rector, the Rev. Daniel Longatan. The Sisters were part of his spiritual formation as he graduated from St. Mary's High School there in Sagada. His installation took place in April and was well attended by a variety of church organizations that prepared presentations of songs, dances, and skits. The church was very full!

The local Associates and some friends gather together three times a week to make handicrafts out of old newspapers, calendars, and band papers. They also make altar linens and donate them to the nearby churches. Currently there are 12 Associates who attend the monthly Eucharist at the Church of St. Mary the Virgin. These Associates stay for fellowship after the service. We appreciate their outreach work. We are also grateful for Sister Ines and her work and ministries.



Sr. Ines, CSM (sitting down, first one on the left) with some Associates after Mass

“Recycling in a New Light” by Sr. Felicity, CSM

This summer marks two years of candle making for me. Our candle ministry has its origins from our close relationship with All Saints’ Chapel at the University of the



Sr. Felicity, CSM

South in Sewanee. When I was a novice in 2021, Sr. Madeleine Mary asked me to develop our existing candles further and continually stock scented candles in our gift shop. After extensive research, I began testing scents with the recycled wax that summer. I developed two scents, “Convent Garden” (lavender and rosemary) and “Wise Women” (frankincense and myrrh). By Advent that year, the candles had grown in popularity to the point that I expanded my production with new equipment and added seasonal scents called “Hermitage” (pine scented) and “Easter Lily” (lily scented).

Because the volume of our candle production had increased greatly, we were outpacing what All Saints’ continued to provide us. I emailed every Episcopal church within a two-hour driving radius asking for old Paschal and altar candles, and I had a wonderful response. Several parishes were glad to clean out their sacristies, since most people feel that it is disrespectful to throw away items that have been blessed, and it allowed them to help support the Sisters at no cost to the church. It also served as a means to raise awareness of Episcopal religious communities. Several seminarians were very helpful in bringing back candles from their field education parishes. After a few months, word even reached as far as New England – a church in Vermont and the Sisters of St. Margaret in

Massachusetts have mailed us candles! Our Associates June Mays and Michael Thompson have been incredibly helpful in rounding up candles from Birmingham, Huntsville, and Chattanooga, bringing carloads at a time. St. Luke’s Episcopal Church in Birmingham could probably singlehandedly sustain my pace of candlemaking! So many people have contributed candles that we have filled all the storage space in our craft room and began storing them under the dining room.

The candle ministry has also helped to foster relationships with other organizations and religious communities. Holy Cross Monastery in New York, St. Mary’s Sewanee retreat center in Tennessee, and the DeKoven Foundation in Wisconsin have all asked to sell our candles in their gift shops. This has been helpful in spreading awareness of our Community. Groups such as the Sisters of the Community of St. John Baptist in New Jersey use our candles as part of their worship, as Sister Hannah found out when she visited them this spring.



Our Convent Garden candle burning as part of the Compline service in the library at the Community of St. John Baptist in Mendham, New Jersey

Recycling candle wax (and occasionally jars from repeat customers) has furthered our mission to care for creation by keeping large quantities of candle wax out of landfills as well as providing a means to further people’s prayer lives, since many people use our candles in their

home prayer spaces.

Surprisingly, the somewhat monotonous work of smashing candle stubs with hammers has proven quite popular with volunteers. It takes approximately fifteen pounds of wax and over an hour of hammering for one person to make three dozen candles. A few seminarians have volunteered themselves and their children on Saturday mornings and had a great (and cathartic!) time.

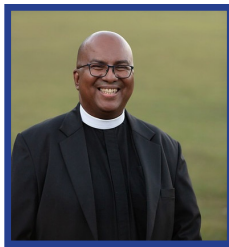
In the last few months, I have had several requests from parish churches to make recycled fourteen-day Presence candles for their church sanctuaries, so this will likely be the next expansion of this work. I am still working out the process for making a quality candle of this type, but this would enable me to reuse glass jars as well as wax and to serve churches directly. I have made the decision to stick with using only 51% beeswax blend candle stubs since this allows me to make scented candles of an expected quality every time.

Candlemaking was my first real, self-directed project as a Sister and it has been incredibly rewarding. I was able to design labels, choose containers, and develop a unique process. It has been a long process of trial and error and troubleshooting, but it has made me confident in my ability to try new things and take on challenging projects, as well as helped me develop patience with myself. Candlemaking has been a traditional monastery art form for centuries, and beeswax candles were traditionally used in churches because of their high quality. The Rule of Benedict prescribes a balance of prayer and manual work to provide for the needs of the community, creating the unofficial motto “*Ora et labora*” (prayer and work). Part of Benedictine stability is mindfulness in manual work, in contrast to shrinking modern attention spans. Candlemaking exemplifies this practice. Benedictines believe that skilled work is uplifting, and the work has changed according to the

needs of the monastery at the time. Our need at this time is to prepare for growth in our Community to support the possibility of the addition of future Sisters to the convent, and this work both spreads the initial awareness of a possible vocation in religious life and supports us financially.

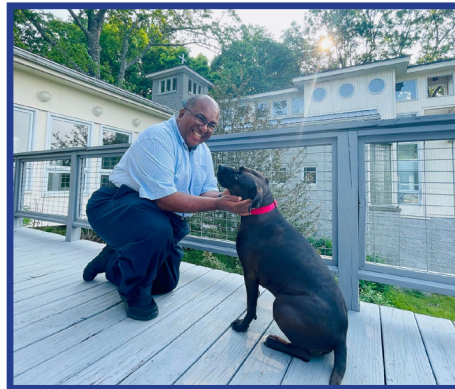
**“Wonder, Love, and Praise:
Praying with the
Sisters of St. Mary”
by the Rev. Richard Cogill**

Living in Sewanee affords me the privilege of praying alongside the Community of St. Mary, an Episcopal convent of faithful women who gather to sing the Divine praises. I usually join them for Evening Prayer when my schedule allows and for Morning Prayer when the School of Theology at the University of the South is on break.



The Rev. Richard Cogill

to the movement of the Holy Spirit, listening to that still small voice. In silence, we open ourselves to the promise of the new day and all that it entails. In our worship, we are mindful of God who comes to meet us anew with joy and unabashed love, much like Ellie, the convent pup, who can smell me a mile away and rushes to greet me with joyful abandon. Although, I often wonder whether Ellie’s love is indeed unconditional, or whether it is predicated on the fact that I am the bearer of treats. Either way, I feel God’s welcome in her embrace when I enter the convent chapel.



The Rev. Richard Cogill with our dog Ellie

Writing on what draws me to the convent, I am reminded of a reflection I wrote a few years back on the reason we gather as a community of faith. Day in and day out, we sing the praises of God, whom we have come to know in the breaking of the bread and in the communion of the saints both living and deceased.

Each Morning Prayer, the Sisters echo the opening versicles that join us with countless saints who have gone before us: “*Lord open our lips, and our mouths shall proclaim your praise,*” borrowing words from the psalmist whose words have become our words. The opening sentences of Morning Prayer are an acknowledgement of an embodied truth that it is God who animates and breathes us into being. It is God in whom we live, move, and have our being.

The day begins in silence, attentive

At the heart of our faith are embodied spiritual practices, a quest for meaning, for connection, for belonging, for love. We dare to believe in that unseen recipient of our affection; in faith, we commit ourselves blindly to that lover of souls whom we have come to know in the person of Jesus Christ, and with faith the size of a mustard seed we dive headfirst into the cloud of unknowing. We dive into the bosom of the unknowable, elusive, and often silent Divine other. We are always searching for ways in which that imagined relationship can be deepened and sustained in a world that scoffs at mystery and is suspicious of that which we cannot see or touch or smell or hear. We can advance only by faith and on a wing of a prayer, and it is through our disciplined spiritual practices that we catch a glimpse of beauty, goodness, and truth; the essence of the Divine Being, to

borrow from the imagination of Plato, Augustine, and Aquinas.

This is what draws me to the convent: a place of welcome, and of love, and faith and hopefulness and generous hospitality. It is a place whose very existence is based on a trusting heart, a heart of prayer, laced with the poetry of countless saints who have gone before us and who have shown us the way. It is here that I am able to pause and breathe alongside these faithful women whose very reason for living is simply to sing the divine praises:

*Adoro Te devote, latens Deitas,
Quae sub his figuris vere latitas:
Tibi se cor meum totum subicit,
Quia, Te contemplant, totum deficit...*

Devotly I adore Thee,
O Hidden Deity,
Who beneath these figures
truly liest hidden:
My heart subjects itself
entirely to Thee,
because in contemplating Thee
it fails entirely...
- St. Thomas Aquinas

**Transitions within
the Community**



*Sr. Madeleine Mary, CSM, Sr. Hannah, CSM,
Sr. Elizabeth, CSM, and Sr. Felicity, CSM*

The documents of our Community state that a Prioress can serve up to two consecutive five year terms before the election of a new Prioress. In January of this year, Sr. Madeleine Mary’s ten years of service in this position was completed, and it was time to elect a new Prioress. The

Community elected Sister Hannah to serve in this role.

Reflecting on her election, Sr. Hannah wrote: "My favorite words of wisdom from the Rule of St. Benedict are 'Never lose hope in God's mercy.' Since the humble beginnings of our Community in 1865, led by our foundress Harriet Starr Cannon and four other Sisters - Jane, Sarah, Mary and Amelia - God's mercy has created, sustained, and strengthened our Order for 158 years. Being a part of the oldest women's religious community in the Episcopal Church in the United States means that we stand on the shoulders of unknown and unheralded women whose service quietly enriched the areas they ministered to, and whose lives of prayer benefited all of the world. As leader, Sr. Madeleine Mary worked tirelessly behind the scenes for the past ten years for the good of the Community throughout its joys and sorrows, challenges and successes. Her work enabled us to continue on this history, and to thrive and expand our work, ministries, and connections to the world. I am deeply honored to be elected as the next Prioress, and I ask your prayers for guidance, as I, with our Community, strive to discern where the mercy of God guides us in this next chapter of our history."



Sr. Madeleine Mary, CSM with the Rev. Rufus Van Horn at the festive reception

After a decade of serving as Prioress, Sr. Madeleine Mary began a six month sabbatical on February 1st. But before she left, we held a festive reception in thanksgiving for her

tenure. We were delighted that so many local community members and longstanding friends and supporters came out to wish her well and celebrate her ministry. We look forward to having her back with us in August.



The festive reception given in thanksgiving for Sr. Madeleine Mary's service

A week after Sr. Madeleine Mary's reception, Sr. Hannah was installed as Prioress. The Community chose Religious Life Sunday, January 22nd, as the day for her installation. This day of renewed observance by the Episcopal Church was passed at General Convention in 2022 and was sponsored by The Conference of Anglican Religious Orders in the Americas (CAROA). They explain: "Religious Life Sunday focuses our efforts to tell all Episcopalians and Anglicans about our monastic and Christian Communities and what we offer the church." It was a fitting day to mark such a transition in the life of our Community.



Our packed chapel for the installation service
Photo credit: Cameron Adams

The chapel was packed with over eighty people, some of whom had to sit on the bell tower steps! The Rev. Dr. Julia Gatta was our celebrant and preacher. We would like to share some

excerpts from her sermon that day with you:

Today is designated as Religious Life Sunday in the Episcopal Church, an occasion to hold before the Church the distinctive witness of monastic and religious communities. All Christians, of course, live into their baptisms—their deep union with Christ in his death and resurrection—not in the abstract but in the day-to-day, flesh and blood ways they engage in their particular and manifold vocations. Married people live Christ one way; single people another way; and vowed religious still another way. And even then, religious communities across the church shows a marvelous diversity, according to the distinct charisms and vision of their founders. Yet one charism or gift of the Holy Spirit is essential to them all, and this is the greatest gift—the gift of charity or love.

Love within any community will quickly collapse into sentimentality, then slide into cynicism, without the strong tonic of the cross. Christian love requires self-abnegation, and the higher one travels up a hierarchy, the deeper must be the self-sacrifice, putting the common good before one's personal preferences. Hence in the Blessing of a New Prioress, she is first assured of her community's election to leadership, and in the next breath, the officiant prays that she will be a "good servant," following the example of our Lord Jesus Christ. She takes on the heavy responsibility of guiding the community with wisdom, vision, and patience, and "sensitive listening" is specifically named. Attentive listening always requires us to place our own agenda aside, at least for a while, to enter with imagination and sympathy into the concern of the other.

When a monastic community loves Jesus and, in that love, love one another, they become a magnet. People are simply drawn to them, want to be near them, hope to discover their secret of joy. I think this is one reason monastics were the great evangelists of northern Europe in the early Middle Ages. People saw in their communal life what gospel living looked like, and it was immensely attractive. Sewanee, an Episcopal foundation from

its earliest days, is a natural home for an Episcopal monastic community. Here in Sewanee we should see something of the variety of possible vocations in the Church sustaining and reinforcing one another. We pray that you, the Community of St. Mary, will flourish in your life together and attract new Sisters. Sr. Hannah, may you and this Community heed Christ's call and be his light, so that all of us may shine with you the radiance of his life.



The Rev. Dr. Julia Gatta and Sr. Hannah, CSM at the Installation of a New Prioress at our convent chapel

We appreciate your prayers during this time of transition in our Community!

Sr. Hannah Shares News from CSM

The interconnectedness I wrote about in my opening reflection is evident in what has transpired within our Community's ministries since our last newsletter. When I reviewed our chronicles of events, several themes came to light.



Sr. Hannah, CSM

The first theme that stood out to me was the number of events that we've been a part of that provided the space

for people to come together and share their grief. During the Advent season our longtime friend, the Rev. Barbara Crafton, led an online Zoom quiet morning for widows and widowers. It was a time for her to link her own personal experiences of grief and loss with attendees from a variety of different places and, by doing so, to minister to them. Then, during Lent, we collaborated with a group of freshmen at Sewanee for a community engagement project centered around the processing of grief entitled, "Sewing for Solace." Their idea was to create a safe space for community members to engage in enriching conversations in-person about loss while decorating a square cloth with personal connections to loss. These squares were sewn together to form a quilt that was displayed on campus. Then, in April, I chaired the 'Out of Darkness' Walk at Sewanee, hosted by the American Foundation for Suicide Prevention. The walk provided a space for people to come together to acknowledge the ways in which suicide and mental health conditions have impacted our lives and the lives of those we love and care about.



Group photo at the Memorial Cross in Sewanee at the 'Out of Darkness' Walk

This past year also revealed the theme of connecting with other religious communities. Shortly after I was installed as Prioress, I was invited to the Joint Meeting of Benedictine Abbots and Prioresses Conference in Cullman, Alabama. We prayed the Daily Office both at Sacred Heart Monastery and also at St. Bernard's Abbey Church. Although the conference was designed primarily for Roman Catholic monastics, the

leadership encouraged ecumenical partnership and thus I was invited to participate in this time for Benedictine collaboration and support. I was also able to partner with members of Episcopal religious communities when I attended the Conference of Anglican Religious Orders in the Americas (CAROA) Leaders Meeting in May at Holy Cross Monastery in West Park, New York. It was an experience of fellowship, mutual support, and corporate worship with other Episcopal religious leaders.



Sr. Hannah, CSM at the CAROA Leaders Meeting at Holy Cross Monastery in West Park, New York

I stayed an additional few days to get to know the Sisters at the Community of St. John Baptist in Mendham, New Jersey. Their Superior, Sister Monica Clare, is a close friend of our Community and has stayed with us over the years when she was in Sewanee participating in the Alternative Clergy Training (ACTS) Program. It was nice for me to reciprocate the visit and see her community for the first time. These experiences provided time for relationship building and support in monasticism.

But perhaps the highlight of these partnerships with religious communities was when we reconnected with one of our Sisters from another province of the Community of St. Mary. At the end of May, Sr. Elizabeth and Sr. Felicity drove to Wisconsin to visit our last remaining Sister in our Western Province, Sister Mary Grace, who is 103 years old and lives at Saint John's On The Lake senior living community

in Milwaukee. They also took time to pay their respects to the Sisters who have gone before us at Green Ridge Cemetery in Kenosha. They toured the DeKoven Center in Racine, where the Western Province's archives are stored, so Sr. Felicity could learn more about our history, their archives, and how to take care of our archives here. They were grateful for this time for travel, connection, and education.



Sr. Felicity, CSM, Sr. Mary Grace, CSM, and Sr. Elizaeth, CSM at Saint John's On the Lake senior living community

The theme of reconnection continued back in Sewanee when we gathered for our annual June retreat. We were reunited with people that we had not seen since before the pandemic. The retreat was entitled, "Ties That Bind," and was led by the Rev. Dr. Linda St. Clair. It was centered around the ties that keep us conscious of the Divine within us, and the Divine that surrounds us, in creation. Linda incorporated poetry, prose, scripture, arts, as well as Celtic Christian Spirituality, in her reflections.



Group photo from our annual June retreat at St. Mary's Sewanee retreat center

This theme of ties that bind was seen in the formalization of our ties with certain individuals: Rev. Mark Nabors and the Rev. Dr. Linda St. Clair joined

us as Associates, and the Rev. Suzanne Warner made her lifetime Oblate commitment this year. We are excited to currently have seven Oblates in training!

We also officially welcomed, through our commissioning service, three summer interns for our Organic Prayer Program Internship: Annalise Eiffert, Charlie Bond, and Ryan Clinton. It was a joy to welcome the Rev. Peter Gray, University Chaplain at Sewanee, to celebrate and preach for us for the very first time at this service.



The Rev. Peter Gray with our summer interns: Annalise Eiffert, Ryan Clinton, and Charlie Bond

This summer, I added something new to the internship: Field Trip Fridays. Each Friday, the interns visit a local farm and learn about that farm's particular mission, and their sustainability practices, as a way to understand what goes on behind the scenes in agricultural production. The purpose of these field trips is to inspire greater appreciation of our ties to, and dependency on, creation and highlight the importance of environmental stewardship. So far it has been a fun, educational, and collaborative experience for all who are involved.

Not only have our summer interns been able to connect with local farmers, but they have worked with Sr. Felicity to ensure our grounds were part of the Good News Gardens program of the Episcopal Church. The mission of the Good News Gardens is to partner with people in transformational agrarian ministry

that feeds body, mind, and spirit. It is a church-wide movement of groups involved in a variety of food and creation care ministries. Collectively, Good News Gardens share their abundance and their prayers in their communities and beyond. Our excess produce is donated to the local Community Action Committee in Sewanee whose mission is to combat poverty and hunger in rural Appalachia. We look forward to continuing our collaboration with them.

We remain grateful for the partnerships built through visiting churches and schools to preach and teach. Since our past newsletter these have included: Trinity-by-the-Cove in Naples, Florida, St. Andrew's School in Sewanee, Tennessee, St. Michael's Episcopal Church in Colorado Springs, Colorado, and St. Philip's Episcopal Church in Jackson, Mississippi. We are always looking for ways to partner with churches and schools to educate people about Episcopal monasticism and our Community. Do you want a Sister to come talk to your parish or school? Please let us know!

And lastly, we have opportunities for you to continue your ties with us. We have started to livestream some of our services. If you go to the 'worship' part of our homepage, you can view our livestream services and recordings. Currently we are livestreaming Compline each week, Tuesday through Friday, and the service begins at 7:45pm CST.

If you would like the most up-to-date news about our Community, please follow us on social media. Our Facebook page is 'Community of St. Mary, Southern Province.' Our Instagram accounts are: @stmarysconvent for the Community, @thatconventpup for our dog Ellie, @thatconventcat for our cat Sophia. We also have a monthly email newsletter that you can subscribe to at the bottom of our website. We look forward to continuing our interconnectedness with you!

St. Mary's Chronicles

November 5: We held a Zoom event entitled "Alone Again: A Conversation for Widows/Widowers" led by the Rev. Barbara Crafton.

December 3: We had a hybrid Advent quiet morning entitled "Enlighten Our Darkness, O Lord" led by Sr. Madeleine Mary at our convent chapel.

December 6-8: Sr. Hannah was invited by the Rev. Marcella Drawdy to go to Trinity-by-the-Cove Episcopal Church in Naples, Florida to lead an Advent quiet day.

December 11: The Rev. Suzanne Warner was received as an Oblate at our convent chapel.

January 6: The Rev. Mark Nabors was received as an Associate at our convent chapel.

January 15: We held a festive reception for Sr. Madeleine Mary in thanksgiving for her decade of service as Prioress at our convent.

January 22: Sr. Hannah was installed as Prioress at our convent chapel.

February 3-5: Sr. Hannah was invited to the Joint Meeting of the Benedictine Conference of Abbots and Prioresses at Sacred Heart Monastery in Cullman, Alabama.

February 8: Sr. Elizabeth preached at St. Andrew's Sewanee school.

February 18: AJ Boots, a seminarian, led an Enneagram workshop at our convent chapel entitled "Cultivating Your Inner Witness."

February 25-26: Sr. Hannah traveled to St. Michael's Episcopal Church in Colorado Springs, Colorado to lead a Lenten quiet day and preach at the Sunday services. This was the home church of her close friend, the late Rev. Melissa Kean, who is also buried there.

March 18: Sr. Elizabeth led a Lenten quiet morning for the Companions of the Holy Cross at the home of Mary Priestley.

March 25: We hosted a group of freshmen at Sewanee for their "Sewing for Solace" project as part of Dr. Sid Brown's class "Death, Dying, and Grief."

March 27: Sr. Hannah was interviewed online by the Rev. Lisa McIndoo for the "Faithfully Memphis" radio show and podcast. She spoke about Sr. Constance and her companions.

April 1: We had a "Walking the Liturgies of Holy Week" Lenten Labyrinth quiet morning at our convent chapel and labyrinth, led by the Rev. Casey Perkins.

April 22: Sr. Hannah chaired the "Out of Darkness" Suicide Prevention Walk on Sewanee's campus, sponsored by the American Foundation for Suicide Prevention.

April 24-28: Sr. Hannah attended the annual Conference of Anglican Religious Orders in the Americas Leaders Meeting which was held at Holy Cross Monastery in West Park, New York.

May 13: Sr. Elizabeth was on the Religious Life panel at the Diocese of East Tennessee's "Here I Am Day" for those in discernment at the Episcopal School of Knoxville.

May 21-27: Sr. Elizabeth and Sr. Felicity traveled to Wisconsin to visit Sr. Mary Grace of our Western Province.

June 4: We had the commissioning service in our chapel for our three Organic Prayer Program summer interns: Charlie Bond, Ryan Clinton, and Annalise Eiffert. The Rev. Peter Gray was celebrant and preacher.

June 16-18: Sr. Hannah was invited by the Rev. Rufus Van Horn and the Rev. Katie Storey to be litanist for their ordination to the priesthood at St. Andrew's Cathedral in Jackson, Mississippi. On Sunday, Katie invited her to preach at St. Philip's Episcopal Church in Jackson, Mississippi and speak at their adult forum.

June 22-25: We had our annual June retreat at St. Mary's Sewanee led by the Rev. Dr. Linda St. Clair entitled, "The Ties that Bind." Linda was received as an Associate at our convent chapel on Sunday.



The Community of St. Mary
Southern Province
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