

**PAX - WITH THE GOSPEL FOR OUR GUIDE**  
**POST-PENTECOST I 2018 – Covering the period from Pentecost Sunday until August 31.**

**SECTION ONE: Reading and Reflection**

**Theme: THE PSALTER.**

If you are tempted to tune out, please don't! Many Oblates have asked that some teaching be done again on the Psalter.

Why does 90% of the Liturgy of the Hours consist of Psalms?

What is your answer?

If you have an answer, write it down.

The following notes may help you to strengthen your understanding of the Psalter, or may help you to begin a journey with the Psalter.

But – beware! It's a challenge.

These notes do not form an academic course on the Psalter, but rather they facilitate an "application to life" course.

As Benedictines, the two foundations of prayer are:

1. The Liturgy of the hours, and
2. *Lectio Divina*

We cannot therefore, avoid the Psalms.

So – how do we pray the Psalms from an informed understanding?

In our monastic community, we open out each Psalm in the following way:

A: The Psalm in itself.

B: The Christian sense of the Psalm.

C: The Ecclesial sense of the Psalm.

D: One's personal response to the Psalm.

This precious prayer is carried out over a life time. Indeed, a Psalm may only unfold its riches after we have prayed it in the Liturgy for many years.

**Let us look first at A:** the Psalm itself. This means (1) its literary genre, and (2) its composition and vocabulary. These factors are found at the beginning of each Psalm, if you have a copy of the Grail Psalter. Then (3), its points of contact with the other writings of the Old Testament. This should lead us into greater depths of *Lectio Divina*.

**Let us look now at B:** the Christian sense of the Psalm. Some people can't see this at all, except in Psalm 22 and Psalm 62, and a few of the Alleluia Psalms.

The Ecumenical Psalter states that the Psalms are the first School of Christian Prayer.

Again, some people will say: "There is nothing Christian about the Psalms. I would rather pray the prayers of the Saints." But the trouble with that is, the Saints themselves prayed the official Prayer of the Church, of which 90% consists of Psalms.

The Christian sense of the Psalms begins with Jesus the Christ, the anointed one of God, our Saviour and Redeemer. This is where the Christology of the Psalter is opened out in each Psalm. We ask: "Where is Christ in this Psalm?"

"What is the meaning of this Psalm in the light of the Gospel?" Sometimes this is easy because different Psalms reflect the high points of the life of Jesus the Christ. Other times it is more difficult. But don't give up. It IS there, if you look hard enough.

**Let us look now at C:** the Ecclesial dimension of the Psalm. This dimension brings the whole people of God into focus.

Joseph Gelinau taught this dimension as follows: “The Psalms compel us to voice all the prayer of the people of God and of their Head; they force us to widen our hearts to the full dimensions of the Redemption.

Some of the sentiments expressed in the Psalms are not mine. But, with heart widened I am uttering such sentiments for those who are crying out that their suffering is more than they can bear, how they want to retaliate with violence towards their oppressors.

No – these are most probably not our sentiments, but since the Psalter is the first school of Christian prayer”, a Christian embraces the cries of all God’s people.

**Now, let us look at D:** one’s personal response to a Psalm. We can’t spend our lives praying the Psalms we like and avoiding those we don’t like. The prayer of the Church gathers the Psalter into the Liturgy of the Hours, and as Benedictines, we are committed to some of the “Hours” each day. Part D challenges us to face our own place in the Psalm: faith, gratitude, suffering, desolation, illness, joy, hope, trust, the legacy of wisdom,

How long is it since we last prayed one of the “Hours”? These days it is simple, if you have an iPad. You download *Universalis*, and the “Hours” go with you. Wherever you are, something as light as an iPad can be carried in your handbag or briefcase or backpack. No heavy books are necessary any more if you have *Universalis*, the Liturgy of the Hours (Prayer of the Church) at hand.

One of our Oblates over the last five years, introduced the riches of the Psalms to his own Parish. He had a leaflet printed and available for those who were interested. He has prayed the Liturgy of the Hours for many years, and – no- it hasn’t been always easy to do so. But, he has been faithful. Other Oblates pray one Hour, or two Hours, or more. It depends very much on one’s circumstances. An Oblate who has three small children is not in a position to pray the Liturgy of the Hours. He or she may just pray Night Prayer, with one ear tuned into the Baby Monitor, expecting to be interrupted. Another of our Oblates, who is a Dairy Farmer, prays Morning Prayer after the Cows have been milked and the Dairy cleaned up. Another Oblate prays Morning Prayer, after parking his car in a Nature Reserve before heading for work in the City. He could not pray at home because he and his wife are too busy getting the children up and dressed and ready for school, and the breakfast too!

## **SECTION TWO: Further Reading and Reflection**

In 1979, St. John Paul II addressed worshippers at St. Patrick’s Cathedral in New York. He spoke of the Liturgy of the Hours as community prayer. (Cf. C in Section One). He said: “As long as we remain what we are this morning, a community of prayer united in Christ, an ecclesial community of praise and worship of the Father, we shall understand and experience the answer: that no one – nothing at all – can ever separate us from the love of Christ. For us today, the Church’s morning prayer is a joyful, communal celebration of God’s love in Christ.

The value of the Liturgy of the Hours is enormous. Through it all the faithful...fulfil a role of prime importance: Christ’s prayer goes on in the world. The Holy Spirit intercedes for God’s people (Rom 8:27). The Christian community, with praise and thanksgiving, glorifies in the wisdom, the power, the providence and the salvation of our God. In this prayer of praise we lift up our hearts to the Father of our Lord Jesus Christ, bringing with us the anguish and hopes, the joys and sorrows, of all our sisters and brothers in the world.

And our prayer becomes likewise a school of sensitivity, making us aware of how much our destinies are linked together in the human family.

Our prayer becomes a school of love, a special kind of Christian consecrated love, by which we love the world, but with the heart of Christ.

Through this prayer of Christ to which we give voice, our day is sanctified, our activities transformed, our actions made holy. We pray the same psalms that Jesus prayed and come into personal contact with him – the person to whom all Scripture points, the goal to which all history is directed.”

### **SECTION THREE: About the Rule of St. Benedict.**

St. Benedict wrote twelve chapters on the Liturgy of the Hours. Very few, if any, monastic communities today would celebrate the Liturgy of the Hours literally, or according to every detail written by St. Benedict. One might ask why. The answer lies in a number of factors, but the main factor is that the Lay Brothers or Lay Sisters who did the menial work of the monastery were phased out over the 20<sup>th</sup> century, prior to Vatican Council II. From then on, the Choir Monks and Nuns had to do the work of the Monastery, as well as pray the Hours as well as earn a living. Michael Casey is very adamant about just how much communities were affected once Lay Brothers were dispensed with. Tarrawarra Abbey and some other Abbeys (both women and men) kept on Lay Brothers or Lay Sisters up to and after the Vatican Council. In many cases, the brothers and sisters were happy in their work, and didn't want to change. Once Choir Monks and Nuns were doing the work of the Lay Brothers or Lay Sisters, the Liturgy of the Hours had to be revised to become a more realistic commitment.

### **SECTION FOUR: Community History**

After the Second Vatican Council, the Monastic Hours were changed from Latin into the vernacular. Pope Paul VI did not see the need for this. However, in most countries it was changed. Before the Council, if you went to any Benedictine Abbey across the world, you would find that the Liturgy of the Hours was in Latin and was the same universally. Some Abbeys have retained the Latin. The Benedictine Confederation issued a Thesaurus of the Monastic Liturgy in 1973. This Document is in Latin. It gave directions and rules for re-working the Monastic Hours.

If you've wondered about Rules, yes – there are rules. Certain Psalms are used for Feasts and Solemnities. Antiphons were given, along with Canticles (other than the two main Canticles, the Benedictus and the Magnificat). Then, for those translating the Liturgy from Latin into English, new music had to be written, and Psalm tones (chants) had to be composed. It was quite impossible to fit English into the Latin tones and antiphons – a different scenario altogether. The two nuns who facilitated the changes in our community were Sr. Moira (Margaret) Bradshaw, and Sr. Elizabeth Funder.

Sr. Moira Bradshaw was a student at the Conservatorium in Sydney in the early 1920s. She studied piano under Walter Thorman. She entered our community on August 15, 1927. She was appointed as First Organist when Sr. Stanislaus Egan died in 1932. Sr. Stanislaus had a reputation for being early, and ready to serve the community as organist until the day she died. Along the way, Sr. Moira trained one or two organists. These women left the community for their personal reasons. Sr. Moira remained at her post. In the last months of her life she was diagnosed with leukemia. After a short time, I was appointed as Organist. I asked Sr Moira to play many of the more difficult monastic hymns and canticles for me and I recorded them, and learnt them that way. She did this for me before she went to the Infirmary to be nursed. She died on January 10 1985, the Feast of St. Gregory of Nyssa.

She impressed upon me that playing the organ to accompany the Liturgy of the Hours is a service. It should be done unobtrusively. I have tried to accompany the Liturgy of the Hours gently and prayerfully for the last 35 years. My policy is to “pray” the Organ, not “play” the Organ.

The second Nun who contributed to the changes in the Liturgy of the Hours, and worked long and hard at it, was Sr. Elizabeth Funder, now 92, and still with us. Last year, she gave the novices a sharing on how it was done when she entered in 1947 - she used the Latin Breviary. Our Novices and probably most of us see Sr. Elizabeth as a wisdom figure in our midst. We thank God for her.

## **SECTION FIVE: Liturgy**

### **MAY:**

20: PENTECOST SUNDAY S

24: OUR LADY, HELP OF CHRISTIANS S

27: SOLEMNITY OF THE MOST HOLY TRINITY 29<sup>TH</sup> Anniversary of the Opening and Blessing of Jamberoo Abbey.

31: The Visitation of the Blessed Virgin Mary F

### **JUNE:**

01; St Justin, martyr M

03: The Solemnity of the Most Holy Body and Blood of Christ (*Corpus Christi*)

05: St. Boniface M

08: THE MOST SACRED HEART OF JESUS

09: The Immaculate Heart of Mary (Memorial) Patronal Feast in the Diocese of Wollongong.

10: 10<sup>th</sup> Sunday in Ordinary Time

11: St. Barnabas

13: St. Anthony of Padua M

17: 11<sup>th</sup> Sunday in Ordinary Time

21: St. Aloysius Gonzaga M

22: Sts. John Fisher and Thomas More M

23: The Benedictine Nuns of England (Mostly from the time of Mildred of Thanet, and other Anglo-Saxon noble women).

24: The Nativity of St. John The Baptist S This Solemnity is taking the place of the 12<sup>th</sup> Sunday.

28: St. Irenaeus M

29: Sts. Peter and Paul S

### **JULY:**

01: 13<sup>th</sup> Sunday in Ordinary Time

03: St. Thomas apostle F

08: 14<sup>th</sup> Sunday in Ordinary Time

11: St. Benedict F

15: St. Bonaventure M Omitted this year. Sunday takes precedence.

15: 15<sup>th</sup> Sunday in Ordinary Time

16: Our Lady of Mt. Carmel (Optional Memorial)

22: St. Mary Magdalen F Omitted this year.

22: 16<sup>th</sup> Sunday in Ordinary Time

25: St. James F

26: Sts. Joachim and Anne, parents of the Blessed Virgin Mary M

29: Sts. Martha, Mary and Lazarus – M Omitted this year.

29: 17<sup>th</sup> Sunday in Ordinary Time

31: St Ignatius of Loyola M

**AUGUST:**

- 01: St. Alphonsus Ligouri M  
03: St. Dominic M  
04: St. John Vianney M.  
05: 18<sup>th</sup> Sunday in Ordinary Time.  
06: Transfiguration of the Lord F  
08: St. Mary of the Cross MacKillop S  
09: St. Edith Stein M  
10: St. Lawrence F  
11: St. Clare M  
12: 19<sup>th</sup> Sunday in Ordinary Time  
14: St. Maximilian Mary Kolbe M Vespers I of the Assumption of Our Lady.  
15 - SOLEMNITY OF THE ASSUMPTION OF OUR LADY This is a holy day of obligation for Catholics.  
19: 20<sup>th</sup> Sunday in Ordinary Time  
20; St. Bernard M  
21: St. Pius X M  
22: Queenship of Mary M  
24: St. Bartholomew F  
26 : 21<sup>st</sup> Sunday in Ordinary Time  
27: St. Monica M  
28 – St. Augustine M  
29 – The Passion of St. John the Baptist M  
31: St. Aidan of Lindisfarn M  
**M = Memoria. F = Feast. S = Solemnity.**  
**All other days are Ferial days.**

**SECTION SIX - Your Community**

Our Oblate community continues to grow, and for this we are grateful to God. More and more people want a spiritual home and are choosing the Benedict way. Our response to this is adoration of God, rather than pride or satisfaction. It is God who calls us to walk a certain road.

Recently, Francis Sullivan gave a Speech to concerned Catholics who were meeting in Canberra. One of the phrases he used was: “a faith community along an agreed pathway”. While Francis was talking about the way forward, the road to healing, I find this image an apt description of who we are – a faith community along an agreed pathway. He said that healing can only occur if we move ahead as a “faith community along an agreed pathway.” Anything else, he added is divisive. We, as a Benedictine community, are one, and already we have been walking that pathway, that agreed pathway under St. Benedict’s direction for as long a time that varies from Oblate to Oblate. We can be a means of healing in all our Churches. The Oblate journey is an ecumenical one, and we are enriched by many traditions coming together as one.

**Other community news:**

A large number of Oblates attended the Easter Vigil Liturgy at the Abbey, and took part in the Genesis Reading. Thank you for your spirit of true worship and for your enthusiasm to proclaim the Word of God.

Fr. Paul Gurr sustained another serious break in his leg not long before the Easter ceremonies. It was found that the original fracture had not closed, and so this time he was given plate and pin surgery. This is what he should have had from the beginning. He was unable to come for the Easter Ceremonies. Fr. Jim Carty, Marist priest from Sydney, came for Holy Thursday and Good Friday. Bishop Brian and Fr. Vince Casey came for the Easter Vigil. The Bishop had been at the Saturday night Vigil in the Cathedral, then woke early to come to our Vigil, beginning at 4.30 a.m., and after a cuppa and some food, was heading back to Wolongong for the 10.30 a.m. Mass of Easter Sunday. He still has the energy of a young man, and is so full of passion for the Lord and the Lord's work. Our prayers are with him in his new ministry as "chief shepherd" of our Diocese.

**This time last year I asked you to pray for Oblate Father Nigel Wright.** We haven't heard anything of his health issues since then but will continue to keep him in prayer.

**As an answer to prayer,** both Mother Mary's sister-in-law, and Sr. Hilda's sister, are now free of cancer.

**As an answer to prayer, my brother John** is back in his house at Lilian Rock. He is wheelchair bound and cannot speak except to utter sounds which can't be understood. His partner has a sister who is retired. This woman and her husband have become John's daytime carers. His partner does the nighttime care. She also works full time at the Nimbin Hospital. Thank you for your prayers for John.

**We wish you the richest blessing of peace on your feast day:**

May 24: Amanda Mary Hickey

May 25: Heather Bede Thompson, Alan Bede Hickey, Cheryl Bede Thownsend, Patrick Bede Quinn, Antonio Bede Zaragoza, Fr. Kevin Bede Walsh.

May 30: Brenda Joan Payne

May 31: Jo Elizather Wickens, Sr. Elizabeth Funder, Mary Elizabeth Locke and Margaret Elizabeth Crooks.

June 5: Allen Boniface Flanagan, Jeff Boniface Smart, Arno Boniface Struzina, Rev. Cameron Boniface Freese

June 11: Brian Barnabas McKinlay, Jan Barnabas Trevenen and Rosalie Barnabas Jacques.

June 12: Sr. Hilda Scott (St.Hilda of Whitby).

June 13: Therese Anthony Harding

Solemnity of the Sacred Heart of Jesus: Sr. Caritas Rodrigues

June 22: Katherine Thomas Lindsay, Margaret Thomas More Whetham.

June 23: Frances Mildred Cormack.

June 24: Carmen Giovanna Xuereb

June 30: Annette Cuthbert Dawes

July 03: Douglas Thomas Fitzpatrick

July 11: Ian Benedict Macdonald, Valerie Benedicta Dickson, Ken Benedict Press, Bill Benedict Price, Patrick Benedict Sleight, Marianne Benedict Scarf, Sonia Benedicta Aquilina, Russell Benedict Collins, Margaret Benedicta Houen, Geraldine Mary Benedicta Doyle, June Benedicta Jenkins, Garry Benedict Gleeson, Ellen Benedicta Woods, Brenda Benedicta Verbeek, Benedetta Marina di Mattia, Dorothy Benedicta Taylor, Chantal Mary Benedicte Jacquier, Patricia Benedict Thomas, Rosslyn Teresa Benedicta Rice, Matthew Benedict Ransom, Ivan Benedict Fitz, Claire Benedict Lanigan, Debra Benedicta Verbeek, Elizabeth Benedicta Arblaster, Felicity Benedict Giles

July 14: Dorothy (Veronica Guiliani) Touzell

July 15: Pamela Henry Herrick (St. Henry II, Patron of Oblates)

July 16: Fr. Paul Gurr O.Carm. (Abbey Chaplain)  
 July 20: Valerie Margaret Johnson (Margaret of Antioch).  
 July 22: Sr. Magdalen Mather, Margaret Mary Magdalen Oomens, Kerri Mary Magdalen Olson, Jeanette Magdalen Murray, Pamela Magdalen Hassell. Marilyn Mary Magdalen Caruana, Phyllis Magdalen Rodriguez, and Judith Mary Magdalen Pickering.  
 July 25: Peter James Lambert-Brown  
 July 26: Daphne Anne Spelter  
 July 29: Sr. Joy Martha Jensen, Deborah Martha Pike and Wendy Mary Young.  
 July 31: Fr. John (Ignatius) Anderson.  
 August 8: Carol (Mary of the Cross) Xuereb  
 August 9: Anne (Edith) Fry, Hilary (Teresa Benedicta of the Cross) Scarce.  
 August 11: Sr. Clare Gamble, Shirley Clare Basham, Rev. Ann Clare Dittmar McCollim, Marie Clare Manning  
 August 15: Sr. Maria Frances Slade,  
 August 20: Bernard Quinn, Fr. Henry Bernard Byrne, Peter Bernard Sheehan, Lee Ann Bernardine Wein, Dean Bernard Godric Piryak  
 August 22: Christina Maria de Angelo Camron  
 August 23: Victoria Rose Sultana  
 August 27: Colleen Monica Fletcher  
 August 28: Juan Augustine Lorente, and Monica Augustina Rodriguez, Colleen Augustine Cashman, Monica Augustine Hunt  
 August 31: Leslie Aidan Whittet.

**Let us pray for one another as our anniversaries occur:**

May 24: Ivan Benedict Fitz  
 May 25: Phyllis Magdalen Rodrigues, Clare Therese Sydenham, Rev. Jeannette Therese McHugh and Phillip John Wilson  
 May 30: Wendy Godric Orrock  
 June 6: Lorraine Mary Irmina Stilo  
 June 6: Dorothy Veronica Guiliani Touzell.  
 June 7: Ian Benedict MacDonald.  
 June 8: Brenda Benedicta Verbeek, Judith Catherine Brown, Helene Miriam Mackey, Rev. Catherine Julian Eaton.  
 June 12: Christine Gertrud Phillips, Lenka Gregoria Hill, Catherine Frances Turek, Peter Damian McElhone, Alfred Anselm Breznik, Rhonda Scholastica Kinsela, Debi Gertrud Russell, Isabel Frances Vicary and Kevin Francis Vicary.  
 June 14: Jean Julian Reid  
 June 14: Bishop Brian Gregory Mascord  
 June 22: Valerie Benedicta Dickson, Dorothy Benedicta Taylor and Christina Maria de Angelo Camron.  
 June 23: Aaron Placid McElhone, Margaret Benedicta Houen, Carmen Giovanna Xuereb and Josephine Antonia Petrie.  
 June 24: Libby Therese Denny, Catherine Scholastica Ransom  
 June 25: Varcha Giles Sidwell, Elizabeth Lioba Anderson, Bernadette Mary Maher, Paul Godric Griffiths, Colleen Monica Fletcher, Nancy Hilda Sage  
 June 28: Sonia Veronica Pleines  
 June 29: Sr. Julian Barbara Garwood  
 June 30: Rev. Nigel Thomas Wright  
**Solemnity of the Sacred Heart of Jesus:** Anthony Anselm Tarleton, Ewa Mary Grajewska.  
 July 1: Barbara Catherine Mary Crawford, Sarah Louise Emmanuelle Kirsop and Rev. Sharon Lioba Baird.

July 9: Pam Magdalen Hassell  
 July 10: Lee Ann Bernardine Wein  
 July 11: Rev. Ian Patrick Crooks and Margaret Julian Crooks. Rosslyn Teresa Benedicta Rice, Ellen Benedicta Woods  
 July 12: Margaret Mary Magdalen Oomens  
 July 18: Melanie Syncretica Phillips  
 July 19: Susan Nano Dickson, and Elizabeth Benedicta Arblaster.  
 July 22: Kerri Mary Magdalen Olson  
 July 25: Sr. Joy Martha Jensen  
 July 26: Anne Sophia Norrie and Denis Nicols  
 August 6: Kilian Veronica de Lacy.  
 August 8: Anne Edith Fry  
 August 9: Hilary (Teresa Benedicta of the Cross) Scarce  
 August 10: Anthony John Smith and Vilma Elizabeth Smith.  
 August 15: Noella Mary-Emmaus Sheerin, and Michelle Anne Mary Higlett.  
 August 18: Marie Clare Manning  
 August 22: Laura Gertrud Moya, Marianne Benedict Scarf, Irene Patricia McAllister, Josette Elizabeth Wickens, Mary Gertrud Connors, Antoinette Gertrud Jenkins, Ruth Hedwig Huebner, Assunta Benedicta Aquilina, Wilfrid Ambrose Moon, Nereda Gertrud Blake, Doreen Adela O'Sullivan.  
 August 24: Wendy Begu Fisher-Hudson  
 August 27: Kay Matilda Myers  
 August 29: Leslie Aidan Whittet, Susan Columba Marmion Lambert, Peter James Lambert-Brown.  
 August 31: Pamela Hannah Winter

**Solemn Profession Anniversaries:**

**Corpus Christi:** Sr. Agnes Manly  
**Sacred Heart:** Sr. Antonia Curtis, and Sr. Maureen Therese Woodhouse.  
 July 11: Sr. Therese Gilmour, Sr. Mary Bernadette Sunarjo  
 August 6: Sr. Mary Veronica Chandler  
 August 23: Sr. Caritas Rodrigues

**May eternal light shine upon them and may they rest in peace:**

May 29<sup>th</sup>, 1876: Sr. Mary Ann Hogan  
 May 31<sup>st</sup>, 1966: Sr. Mary Clare Bocher  
 June 2<sup>nd</sup>, 1924: Mother Mary Austin Marum. The title Mother in this case is an honorary title – she lived 72 years in our community.  
 June 2<sup>nd</sup>, 1987: Sr. Marian Bourke  
 June 4<sup>th</sup>, 1976: Sr. Mary Gertrude Flannery  
 June 8<sup>th</sup>, 1905: Sr. Mary Scholastica Therry  
 June 9<sup>th</sup>, 2011: Sr. Janice Robertson  
 June 10<sup>th</sup>, 1973: Sr. Mary Bernard Bryant.  
 June 13<sup>th</sup>, 1988: Sr. Miriam Murray  
 June 16<sup>th</sup>, 1920: Sr. Mary Paul Fairland  
 June 16<sup>th</sup>, 1932: Sr. Mary Stanislaus Egan  
 June 18<sup>th</sup>, 1861: Sr. Mary Aloysius Shortall  
 June 18<sup>th</sup>, 1980: Sr. Mary Audrey Bourke  
 June 18<sup>th</sup>, 2008: Oblate John Anselm Jamieson  
 June 22<sup>nd</sup>, 2011: Oblate Gabriele Angelica Harders  
 June 23<sup>rd</sup>, 1994: Oblate Clare Scholastica Empen



June 23<sup>rd</sup>, 2001: Oblate Dr. William Canice Hudson  
June 23<sup>rd</sup>, 2012: Oblate Jean Edmond Peter Antoine  
June 27<sup>th</sup>, 1972: Sr. Mary Bede Muschialli  
June 28<sup>th</sup>, 1894: Mother Mary Placid Loughnan  
June 29<sup>th</sup>, 1932: Mother Mary Justina Merewether  
July 2<sup>nd</sup>, 1888: Sr. M. Elizabeth Dwyer,  
July 5<sup>th</sup>, 2008: Oblate Billie Jude Balson.  
July 10<sup>th</sup>, 1891: Sr. M. Bridget O’Sullivan  
July 15<sup>th</sup>, 1943: Sr. Mary Scholastica Sugrue  
July 15<sup>th</sup>, 1985: Sr. Mary Boniface McConnell  
July 19<sup>th</sup>, 2009: Oblate Henning Maximilian Harders  
July 22<sup>nd</sup>, 2003: Sr. Marie Gregory Forster  
July 24<sup>th</sup>, 1952: Sr. Mary Ann Harrington  
August 9<sup>th</sup>, 1968: Mother M. Mildred Potts, Fourth Elected Prioress of our community.  
August 11<sup>th</sup>, 1950: Sr. M. Annette Cunningham  
August 22<sup>nd</sup>, 2012: Oblate Teresa Benedict Pozniak.  
August 24<sup>th</sup>, 2006: Mother Benedicta Philips, first Abbess of the community.  
August 31<sup>st</sup>, 2005: Sr. Joy Reynolds

#### **SECTION SEVEN: Saints**

“Jesus Christ, in uniting Himself to the Church, gives her His power of adoring and praising the Father. This is the LITURGY. It is the praise of Church, united to Jesus, supported by Jesus; or rather, it is the praise of Christ, the Incarnate Word, passing through the lips of the Church.” (Bl. Columba Marmion). (The Church is made up of Living Stones, with Christ the cornerstone. – Words of St. Paul).

#### **SECTION EIGHT: For Reflection**

“Let us sing [pray] the Psalms so that our minds are in harmony with our voices.” St. Benedict. This is the biggest challenge. Our minds are the seat of our thoughts!