Spirit & Life

November-December 2024 Vol. 120:4

Benedictine Sisters of Perpetual Adoration

Clyde, Missouri

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From Sister Dawn Annette

We are approaching the end of the year. It has been a busy year, filled with blessings and challenges. For us, it has been a year of jubilee, celebrating God's faithful love and provident care for our Congregation for the last 150 years. It has been one long celebration of thanksgiving.

We have celebrated with art and music, with friends and neighbors, with prayer and liturgies, and with those who have helped us and supported us for all these years. We remembered past members and those who are buried in our cemetery and are waiting for our reunion in glory.

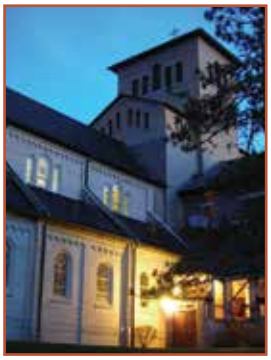
Thanksgiving has many facets. This year has been like a sun catcher with the light caught and refracted as rainbows on every surface. Our life has had mundane miracles to remember with gratitude and wonder. In going through the old photographs, recalling old stories, and sharing memories, we have tasted afresh the living water that has nourished our charism and keeps us fruitful today. We hope these issues of *Spirit&Life* have given you a glimpse of the goodness God has shown to us over the years. We can attest to the goodness that we still receive, and have hope for the years ahead.

We look forward to Advent, to a time of waiting for Christ to manifest his life and grace in us anew. We have celebrated what God has done with us in the past, and now we seek his will for us today and tomorrow. We have been teachers, seamstresses, cooks, and bakers. We have been milkmaids, farmers, builders, and makers. We have been writers, artists, and women chanting prayers day and night. We are adorers of Christ in the Eucharist, lifting up before the face of God all those recommended to our prayers and all those in need of God's care and compassion. What else does God have in store for us? What is ours to do and who are we to be at this time? Isn't that the question we all ask as we await the turning of the year?

We don't know what the future holds, but we know who holds our future. We live in hope because God has always been faithful. Life hasn't always been easy, but God has worked good through it all. God has been trustworthy and so in God we put our trust. May he find us willing and watchful for his loving plan.

Sr. Dawn Annette Mills, OSB
Prioress General

Congregation of Benedictine Sisters of Perpetual Adoration



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Who We Are

The Benedictine Sisters of Perpetual Adoration are a contemporary monastic community with a distinctive dedication to the Eucharist. We serve the Church through our contemplative prayer, and witness to God's presence in our world through community life, hospitality, and a ministry of the word, in ways uniquely appropriate to our monastery.

Spirit&Life

Volume 120:4 November-December 2024

FEATURES

3

12

3 **Real Prayer**
Sr. Jean Frances Dolan, OSB

5 **The Way of Benedict**
Rev. Gerard Garrigan, OSB

6 **Leading By Word and Example**
Sr. Dolores Dowling, OSB (Adaptation)

10 **Wise Guides**
Photos from Our Archives

12 **The Listening Heart**
Sr. Sarah Schwartzberg, OSB

14 **Gifts of the Spirit Abound**
Sr. Mary Clare Buthod, OSB

17 **Galilee**
Maria Terrone

DEPARTMENTS
From Sr. Dawn Annette
From the Editor
Book Reviews.....18
Community News 19

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FROM THE EDITOR

As a child, I participated in the street games enjoyed by all the children who lived in the apartment buildings and private homes that lined our narrow, one-way street. We didn't have a playground in the area until I was in sixth grade. We used the sidewalks and the street as a park. We had to avoid cars and trucks, but traffic was not heavy. We played until it grew dark and the streetlights went on. If we weren't inside by then, my mother would stick her head out our fifth-floor front window and whistle for us.

Our street was perfect for *Hide-and-Seek*. We hid behind parked cars or trees. We scooted behind steps that led to basements. We crouched behind hedges. Leaning against a tree and covering our eyes, we chanted "five, ten, fifteen, twenty," going up to one hundred before we shouted, "Ready or not, I'm coming!" Then, tagging another child, we'd say, "You're It." I often got caught and spent much of my childhood being "It."

Jesus learned to play *Hide-and-Seek* when he was twelve years old. His family had gone to Jerusalem for the Passover feast. Luke tells us the story:

> After they had completed its days, as they were returning, the boy Jesus remained behind in Jerusalem, but his parents did not know it. Thinking that he was in the caravan, they journeyed for a day and looked for him among their relatives and acquaintances, but not finding him, they returned to Jerusalem to look for him. After three days they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions, and all who heard him were astounded at his understanding and his answers. (Luke 2:43-47)

The finding of Jesus in the Temple is the only story we have about "hidden years" of Jesus' life. It is the only event of Jesus' later childhood mentioned in the Gospel. Presumably, he learned carpentry from his father and helped in the family business. The only fact we know for sure is that until he began his public ministry, Jesus "advanced in wisdom and age and favor before God and man" (Lk 2:52).

Jesus played *Hide-and Seek* throughout his life. After healing many who were sick and driving out demons, Jesus left and went to a deserted place to pray. Mark tells us, "Simon and those who were with him pursued him and on finding him said, 'Everyone is looking for you'" (Mk 1:35-37). Jesus did this regularly. Crowds assembled to listen to him and to be cured of their ailments, "but he would withdraw to deserted places to pray" (Lk 5:16). He taught the twelve disciples the same. When they returned after having been sent out, he told them, "Come away by yourselves to a deserted place and rest a while" (Mk 6:31).

Jesus encourages us to seek him. If we already had the answers, we would not need to search for them. However, Jesus teaches:

> Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened. (Matthew 7:7-8)

Jesus is the one who knocks at our door:

> Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will enter his house and dine with him, and he with me. (Revelation 3:20)

We can turn off the lights and cower behind locked doors, or we can welcome the Lord with open hearts. The choice is ours.

Sr. Sarah Schwartzberg, OSB

Real Prayer

Sr. Jean Frances Dolan. OSB

God regards our purity of heart and tears of compunction, not our many words.

Rule of Saint Benedict 20:3

Some of you have asked me about prayer. Is it different for monastics than for other people? Is there some special technique for real prayer you need to learn? Are you using the right books for prayer?

There are many definitions of prayer, from the briefest to the more elaborate, but when it comes down to it, prayer is simply a relationship with God, more open and intimate as the years go on. Old friends or lovers know that words aren't the only way or even the best way of sharing oneself.

It's probably easier to say what prayer is not. Automatically mouthing certain printed words or phrases learned by heart can become mindless. They are not a magic formula for reaching God's ear. Such an activity wouldn't go over very well in any relationship. Inattention and boredom, not listening or half-conscious presence, carries a message of uncaring that spells certain death for intimacy.

Making a sort of fetish out of a prayer practice is also bad news. Structures to which we commit ourselves are for our sake, to keep us faithful and to support our desire for companionship with God. God doesn't need them. Pray as you are just as friends share from where they are at the moment. Awareness of the presence of God with us sharing our life and all aspects of ourselves, just as we are, is not only a great comfort to us but a big step toward intimacy with God.

Sister Jean Frances Dolan (1937-2017) served as Congregational Oblate Director for many years. During this time, she wrote dozens of letters to our oblates in which she gave spiritual input and advice in a simple and homey manner. This one is dated June, 1996.

Closeness with God, communion, is not achieved without presence. Nor is presence achieved without choices for the investment of our time and attention. The form of prayer is far less important than the content, the matter of our sharing. Different personalities relate better in differing ways, even in prayer. We all tend to change along the way, too, as we grow spiritually. So what worked fine when I was a young adult may not suit where I'm at now. But what we share of ourselves with God grows more honest and trusting with the years.

Our needs and concerns change along with our life situations. Allowing God to reach out and touch our thoughts and attitudes, our fulness and our loneliness, our worries and our fruitfulness, our happiness and our griefs, our inner child's temper tantrums and our deepest spiritual desires, is real prayer. As the saying goes, "what is, is." The sharing of that with our Beloved, the dearest companion of our life, is prayer.

Intimacy with God is a more vital concern than forms, formulas, or techniques that are geared only to bring us to a point, to a conscious awareness of the presence and the ability to relate in honest communion. Such things are not prayer; rather, they still the mind, imagination, and emotions. They bring us home to ourselves so that we are free to be with God. Use whatever helps you as long as it helps you, but be ready to let go at the doorway of intimacy. Rigidity is as unhelpful as being too proud to use any helps.

There comes a time when words are inadequate and practices don't work. That's why the giving of ourselves is more important than any words or practices. God loves us with tenderness and compassion no matter where we are in our process of transformation into Christ. How long that takes isn't the issue. Being in process is our obedience. Allowing transformation to go on is our monastic *conversatio*. Sticking with it is our stability. Anything that helps us stay focused on this process shapes our private and communal prayer.

Relationships of love are like prayer in that they invite us to tend to what matters most deeply: truth, respectful freedom, and openness to yet more growth. Honesty with self and God is probably self-evident, but what about freedom? In prayer, we don't try to force God to comply with our needs and wishes. We owe God the same respect for his freedom and integrity, timing, and on-going self-revelation as we owe to ourselves and to all other persons. We are where we are; that's the only place we can be at this moment. Thus, acceptance of what is becomes our deepest prayer, obedience, and responsive love.

Monastic prayer may differ in the forms it takes, but it is no different at the level of the human heart from the prayer of those who are not monks. The big thing is to be real. Saying prayers in abundance is not our goal. Our goal is prayerfulness: a growing awareness of ourselves and all life held lovingly within the divine mystery we call God.

Monastics don't have any unique techniques for intimacy and prayerfulness. In his Rule, Saint Benedict asks for "complete humility and pure devotion" when we make our supplication to "the Lord who is God of the universe." He writes: "Our prayer, ought to be short and pure, unless it happens to be prolonged by an inspiration of divine grace." (RB 20:2, 40) As monastics, we fill our day with time-honored and tested experiences of prayer that keep our hearts centered, intent, and aware of the divine presence: the Liturgy of the Hours, *lectio divina*, private prayer, meal prayers, and adoration of the Blessed Sacrament. These common means greatly aid a contemplative outlook on life. We are all able to fill up our life with those things that help us keep our focus on God in love and trust.

Prayer can and does become, over a lifetime for most believers, a rich, serene companionship, the heart ever turned, like the sunflower to the radiance of God's love.

The Way of Benedict

Never swerving from his instructions, then, but faithfully observing his teaching in the monastery until death, we shall through patience share in the sufferings of Christ that we may deserve also to share in his kingdom.

Rule of St. Benedict, Prologue 45-50

Not the way of self
Nor the way of wealth
Not the way of the world
But a life along the narrow way
A way of patience, so very ordinary
The hidden life of Nazareth
Yes, as Pope once spoke,
"The world forgetting, by the world forgot"
Slipping unbeknown through that tiny space
Between the spirit and the soul,
Between the bone and marrow
A way that's slow but straight,
Straight as the flight of a well-directed arrow
Slow in the unmitigated quotidian
Of the day-to-day, of the on and on and on —
Work and prayer, *Ora et labora*,

Slow but straight and ineluctable
Along the way of obedience
That leads, for those so called,
That leads in God's good time
Which is, of course, the best time
To that home and to that home alone
Of his kingdom where we will sing
His praises forever without ceasing
At the foot of his glorious throne
At the foot of our Savior's glorious throne.

Rev. Gerard Garrigan, OSB

Father Gerard is a former prior of Saint Louis Abbey in Creve Coeur, Missouri, where there are 28 monks. There, in addition to his many monastic duties, he writes poetry. You can read more about him and his poetry at "Real, Real Gone": A Monk with a Passion for the Blues by Michael Ford, poesiaspiritualita.wordpress.com/2024/04/20/fr-gerard-garrigan-o-s-b-and-his-poetry/ [poesiaspiritualita.wordpress.com]

Leading By Word and Example

Throughout our history, our Congregation has been blessed by the guidance of wise, capable women, some of whom served for many years. We are happy to share their stories with you, beginning with that of our foundress, Mother Mary Anselma Felber, and concluding at least for now with Mother Mary Cecilia Bock who led us through the first difficult steps of renewal following Vatican II.

Mother Mary Anselma Felber

Mother Mary Anselma Felber was born on January 21, 1843, at Kottwil, Canton-Luzern in Switzerland and was baptized Elizabeth Felber. She lost her mother at an early age, and she became tenderly devoted to her father and siblings.

The day after her sixteenth birthday, Elizabeth entered the small Benedictine Convent of Perpetual Adoration at Maria Rickenbach, which had been founded only a few years before. She was given the name Sister Mary Anselma. In this quickly flourishing house, she would, after a year of probation, pronounce her vows on May 30, 1860. At that time, she expressed her gratitude in a prayer:

> O Jesus, how can I contain all the joy you are lavishing on me? Give me the grace to be a worthy spouse and to love our Holy Rule as the way you want me to come to you. O Jesus Eucharistic, set my heart on fire with love of you in your most Holy Sacrament.

Sister Anselma's skill in embroidery and fine sewing for the making of church vestments and linens was particularly useful to the community. For some time, she also helped in the kitchen. Two years after her profession, she was entrusted with the office of assistant to the prioress, an office she fulfilled capably and conscientiously for twelve years.

In August 1874, the Benedictine monks of Engelberg, Switzerland, who had recently made a foundation in the United States, asked that the sisters of Maria Rickenbach come and assist them in ministering to the immigrant population. Five sisters were sent. Thirty-year-old Mother Anselma Felber was chosen as their superior.

The five sisters arrived in Maryville, Missouri, on September 5, 1874. They were immediately involved in the work of imparting moral and religious training to the young. A year or so later, they extended their activities to Conception, Missouri, which became the nucleus of the Congregation of Benedictine Sisters of Perpetual Adoration.

One of the sisters' most difficult and trying experiences was to master the English language. This was a real cross for Mother Mary Anselma as her time was so taken up with her duties that she had little time for study.

The prolonged hardships of the pioneer years took their toll on the sisters' health. For some years, Mother Mary Anselma's lungs had been affected by tuberculosis. On August 13, 1883, she suffered a severe attack of choleric dysentery. Her condition suddenly worsened, and she died on August 26, 1883. Because of extremely warm weather, her funeral was held the next day.

Mother Mary Anselma's greatest desire had been to establish perpetual adoration at the American foundation. This was achieved gradually as more members were admitted. In November 1877, she wrote to Abbot Anselm at Engleberg:

> We are expecting three more candidates at Christmas. If they persevere, we can keep perpetual adoration day and night, which America needs so much. Then my life's work will be finished! What I strove for above everything will have been accomplished – and let no one venture to interrupt the perpetual adoration!

Mother Mary John Schrader

Maria Melanie Schrader was born in Bastogne, Belgium on November13, 1854. Her father was a native of Luxemburg, and her mother was French. She came with her parents to America at the age of four, settling

first in Illinois and then moving to Missouri to a new settlement recently established at Maryville.

Melanie entered our community on January 21, 1876, a month after our pioneer sisters from Maria Rickenbach opened their first novitiate at Conception. Along with two other young girls, she was one of the first American postulants. With them, she received the habit on March 18, 1876, and offered her first vows on May 3, 1877, as Sister Mary John Schrader. Two of her younger sisters joined later, becoming Sisters Mary Agatha and Innocent. A niece, Sister Mary Thiadildis, entered later.

During her first few years in community, Sister Mary John taught in the public school at Wild Cat, making the daily trip on horseback or astride a donkey. She had a good command of French, German, and English. She was a capable seamstress and did the sewing for both the sisters and the monks. Later, she helped with the church sewing. She was prefectress of Saint Joseph's Academy, the boarding school conducted by our sisters, until her election as superior.

Sister Mary John and Sister Mary Getrude were in Colorado soliciting alms and recruiting pupils when Mother Mary Anselma became critically ill and died before they could be notified. They learned of her death and burial from Sister Mary John's father when he picked them up at the train depot. A week later, on September 3, 1883, Sister Mary John was chosen to succeed Mother Mary Anselma. She was only twenty-nine years old and in the seventh year of religious profession. She was to guide the community for thirty-seven years. She was a competent administrator and a good disciplinarian, stern but tempering firmness with kindness. She worked in close collaboration with Father Lukas Etlin who served as chaplain.

The first building and chapel were erected during Mother Mary John's administration. The printery and correspondence department were placed on a solid basis. The infirmary was established with a registered nurse. The farm was well-organized and managed to provide ample and wholesome food. While the buildings were in process, Mother Mary John often helped with the manual labor of unloading and scrubbing bricks. Often, she had to work until late at night to keep up with the sewing and paperwork.

In poor health, Mother Mary John died of pneumonia on February 14, 1923. She had been succeeded by Mother Mary Dolorosa as prioress in November 1920.

Mother Mary Dolorosa Mergen

Margaret Mergen was born in Tipton, Kansas, on April 15, 1879, one of fourteen children. Some of the children were half-sisters and brothers as her father married a second time after the death of his first wife. Two of her half-sisters later became our Sisters Mary Hildelita and Scholastica. Her full brother, Father Frowin, became a monk of Conception Abbey and was one of the earliest inspirations of Margaret's vocation.

After completing her studies at Saint Joseph's Academy, Margaret wished to dedicate her life to perpetual adoration. However, following the advice of her parents, she taught school for two years at Tipton before she entered on August 31, 1897. She was clothed with the religious habit on February 14, 1898, and made her first vows on June 28, 1899. She made perpetual vows on September 11, 1904.

Sister Mary Dolorosa taught at the Academy, then worked in the stitching room. Later, she was in charge of the bakery before she was appointed to be novice director. She helped in the Correspondence Department, soliciting members for the Association of Perpetual Adoration. There were no typewriters in those years, and all letters were written by hand. She became manager of the department and did much to build up the subscription list to the monthly magazine, *Tabernacle and Purgatory*, now called ***Spirit&Life***.

In 1920, Sister Mary Dolorosa was elected to succeed Mother Mary John as prioress of the Clyde community. She provided strong leadership in the eighteen years she held this office. She guided the community as it became a center for sending a steady stream of funds

to destitute religious institutions in Europe through the *Caritas* work organized by the chaplain, Father Lukas Etlin.

In May 1928, Clyde opened its first dependent priory in Mundelein, Illinois. This was followed in 1935 by a second priory in Tucson, Arizona. In November 1938, Mother Mary Dolorosa was elected as the first Prioress General of the Congregation. In 1942, a third priory was established in Kansas City, Missouri.

During a pilgrimage to Rome in 1950, Mother Dolorosa, along with Sisters Mary Carmelita Quinn and Thiadildis Kraus, had a private audience with Pope Pius XII. In 1951, she retired as Prioress General but was elected as assistant to Mother Mary Carmelita, her successor in office. In 1956, she was appointed as prioress of the Mundelein community. In 1962, she became a member of the San Diego community and helped to sort altar breads.

In 1968, the infirmities of old age brought her to the Clyde infirmary. She suffered a stroke that confined her to bed for many months. Early in the morning of August 25, 1971, respiratory failure brought her suffering to an end.

Mother Dolorosa had great trust in divine providence. When times were hard and funds were low, she would encourage the sisters:

> We must trust in God. His providence will never fail us if we trust in him and seek his will, and for everything for his honor and glory.

Mother Mary Carmelita Quinn

Elizabeth Sullivan Quinn was born On October 5, 1895, in Sullivan Settlement, just west of Lincoln, Nebraska, to Margaret Sullivan and John George Quinn. She was the second eldest of five children. Her earliest recollections were of the warmth and closeness characteristic of her home life. Her mother died at an early age, leaving the care and education of the children to the father. In September of 1909, he enrolled Elizabeth in Saint Joseph's Academy at Clyde.

Elizabeth entered the community on June 21, 1912. She made her first profession on January 24, 1914, and her final vows on January 14, 1921. She spent her early years of monastic life teaching at the academy. She also helped with the publication of *Tabernacle and Purgatory* and served as secretary to Father Lukas Etlin. In 1927, she was appointed novice mistress. During this time, she became editor of *Tabernacle and Purgatory*. Upon the accidental death of Father Lukas in 1927, Sister Carmelita assumed the responsibility of directing the *Caritas* work. She oversaw the plans for the design and building of the Mundelein monastery. Sister Mary Carmelita was a founding member of our monastery in Tucson, Arizona and was appointed prioress there from 1915-1921. She was subprioress there before returning to Clyde in 1943. She helped with the design and foundation of the monastery in Kansas City, Missouri, and was prioress there from 1943-1951. She was elected Prioress General on February 21, 1951, a position that she held until 1962.

Sister Mary Carmelita had a deep respect for education, which was again piqued by her visit to Rome in 1952. Her main impression from this visit was the Holy Father's desire that we should give our sisters opportunities for "Sacred Scripture study and theology." Thus, in 1957, she invited two of our sisters to enroll in the Pontifical School of Theology at South Bend, Indiana. Sister Carmelita was instrumental, along with several other Benedictine prioresses, in establishing a school of theology under Benedictine auspices. This became the Benedictine Institute of Sacred Theology, initially summer sessions at the College of St. Benedict, ultimately part of St. John's University, Collegeville, Minnesota. Sister Carmelita sent four sisters to this Institute, thus enabling our Congregation to benefit from contemporary theological insights.

During her term as prioress general, another foundation was begun in San Diego, California, in 1954, with a permanent monastery established there in August of 1962. In 1961, the General Council approved another monastery in Saint Louis, Missouri, which

became a reality in 1966. During her final years in leadership, Sister Carmelita was Assistant Prioress General from1962-1968, after which she became congregational archivist.

Sister Carmelita's last years were spent in Saint Louis as a member of our health care center. She had fallen several months before her death and never seemed to recover her strength. She entered eternal life on May 10,1988.

Mother Mary Cecilia Bock

Claire Angela Bock was born in Oakland, California, on April 10, 1905, to Anne Kathryn Tobin and Charles Henry Bock. She had one older brother, Charles, and a younger sister, Catherine. She was educated by the Holy Names Sisters in Oakland and the Presentation Sisters in Berkeley. She took piano lessons for twelve years with the goal of becoming a concert pianist.

After high school, Claire accepted a position in Oakland's foremost medical laboratory where in-service training in laboratory work was offered. This was her career for eight years, specializing in bacteriology. She was also highly qualified in secretarial work and left the demanding hospital work for a position with the Board of Port Commissioners of Oakland. A year later, she was offered a position at the Newman Club in Berkeley as secretary to the chaplains and social secretary to the students. The Paulist chaplain noticed her frequent visits to the chapel and asked if she had ever considered a religious vocation. Because she was not attracted to nursing or teaching, nor to a strictly cloistered life, he told her about the Benedictine Sisters at Clyde. Claire entered our community on October 11, 1932, and began her novitiate in May 1934. She made her first profession of vows on May 26, 1935, receiving the name Sister Mary Cecilia, and made her final profession on August 24, 1940.

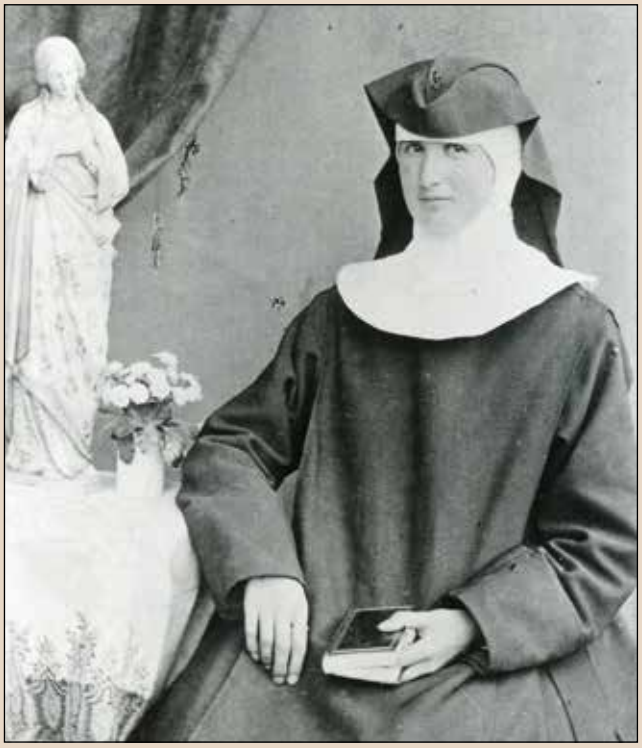
Soon after entrance, Sister Mary Cecilia worked in the Correspondence Department. She also set up a small laboratory in our infirmaries at Clyde, Tucson, and Mundelein, where she taught the sisters how to do blood counts and a few other laboratory tests. She was a pioneer member of our Kansas City monastery, serving as organist and choir director, then as subprioress from 1943-1951. She then returned to Clyde and was given charge of the correspondence department until 1954, when she was sent to San Diego as a pioneer member. She became the first prioress of that community.

In 1956, Sister Mary Cecilia was elected to the General Council. Six years later, she was elected as Prioress General. She served in that position from 1962-1968. Those were difficult years of change and renewal for all religious communities in the post-Vatican II era. The Chapter had made the decision to dispose of the Holstein dairy herd. The poultry were the next to go. The apple orchard was thinned out. *Tabernacle and Purgatory* was updated and, in 1965, was given a new name, ***Spirit&Life***. The generalate, novitiate, and postulancy were moved to the new foundation in Saint Louis. The Liturgy of the Hours was translated from Latin into English and some parts were recited in the vernacular. In 1965, discussions began on possible changes to the religious habit.

In October 1967, Mother Mary Cecilia wrote that the special Congregational chapter mandated by Vatican II would take place in February 1968. It would be a chapter of election, as she planned to resign at that time. She saw the need for younger leadership; the new constitution, which was to be approved by the chapter, deserved new insights and fresh approaches. On March 2, 1968, the chapter delegates were almost unanimous in the choice of Sister Mary Pascaline Coff as the next prioress general.

After serving six years as Prioress General, Sister Mary Cecilia lived at our San Diego monastery from 1969 until 1992, when she moved to Tucson. In 1974, she resumed her baptismal name. With her physical strength and eyesight failing, she moved to our health care center in Saint Louis in January 1994. In April 1995, she suffered a slight stroke and, on June 28, a second and more severe stroke. She died peacefully on July 12, 1995.

Wise Guides

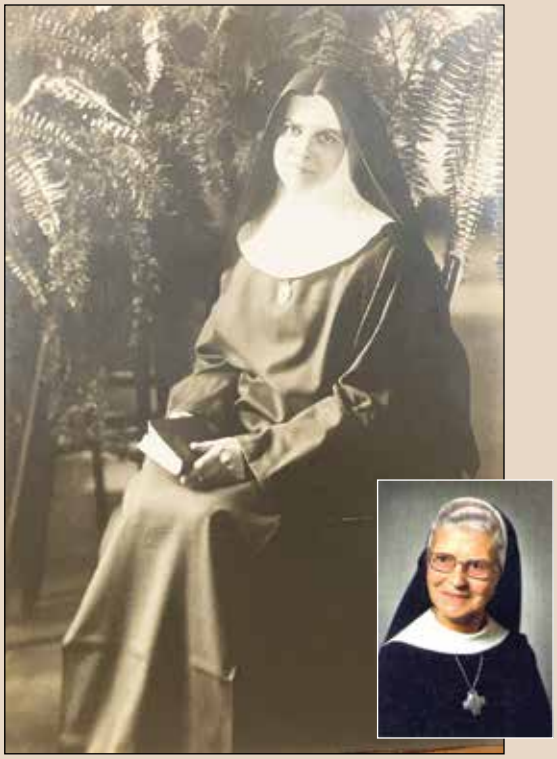


Mother Mary Anselma Felber (1843-1883)

Mother Mary John Schrader (1854-1923)

Mother Mary Dolorosa Mergen (1879-1971)

Mother Mary Carmelita Quinn (1895-1988)



Mother Mary Cecilia Bock (1905-1995)

The Listening Heart

Sr. Sarah Schwartzberg, OSB

Saint Benedict begins the Prologue to his Rule with the admonition, "Listen carefully, my child, to your master's precepts, and incline the ear of your heart." Benedict's mode of address echoes the wisdom literature of the Hebrew Scriptures. We find it, for example, in Proverbs 1:8: "Hear, my son, your father's instruction, and reject not your mother's teaching." Proverbs 4:1 reads, "Hear, O children, a father's instruction, be attentive, that you may gain understanding!"

As Benedict's disciples, we receive his instruction in the "school for the service of the Lord." In this school, we learn practical wisdom rather than abstract theory. The Rule of Benedict is a guide for the daily living of monastic life. It is derived from experience, not speculation, and is taught by living teachers. In Chapter Two, on the role of the abbot, Benedict asks that the abbot show monastics "all that is good and holy by his deeds even more than by his words, expounding the Lord's commandments in words to the intelligent among his disciples, but demonstrating the divine precepts by his actions for those of harder hearts and ruder minds." In Chapter 58, Benedict requires that a senior who is "skilled in winning souls" be assigned to watch over the novices.

In his first verse of the Prologue, Benedict is alluding to Proverbs 4:20: "My son, to my words be attentive, to my sayings incline your ear." Benedict uses the Latin word *obsculta*. The verb *obscultare* is a variant of *auscultare*, which means to hear with understanding. The more general Latin word for listening, *audire,* does not appear in the Rule although it has a similar meaning: to hear, harken, pay attention, listen, accept, agree with. This word, however, is how we arrive at the English word "obedience" which is derived from the Latin *ob audire*, to listen. Benedict is not talking about simple or shallow listening; he is referring to listening that is deep, profound listening. The listener must listen attentively, open to receiving the Master's instruction and willing to put it into immediate practice without hesitation or delay.

Benedict calls upon his disciples to listen with an open heart. In the Scriptures, the Hebrew term for "heart" refers to the inner person, mind, will, heart, soul, understanding. One thinks of the *Shema*, the closest one comes to a declaration of faith in the Hebrew Scriptures:

> Hear, O Israel! The Lord is our God, the Lord alone! Therefore, you shall love the Lord, your God, with your whole heart, and with your whole being, and with your whole strength. (Deuteronomy 6:4-5)

One's heart is one's inner being, mind, knowledge, thinking, reflection, and memory. A person's heart supports their inclination, resolution, and determination of will. The heart is the seat of appetites, emotions, passions, and courage. It is the place of conscience by which we determine right from wrong. Our conscience is what generates guilt, guides our behavior, and enables us to heal broken relationships.

We find similar imagery in Psalm 40:9, although a different Hebrew word for "heart" is used: "I delight to do your will, my God; your law is in my inner being!" The image here is even more graphic; it refers to one's internal organs, inward parts, bowels, intestines, or belly. It includes the digestive organs and the organs of procreation. Figuratively, the heart signifies the place of emotions, distress, and love.

Just as our physical hearts can become clogged with cholesterol, calcium, fat, or other deposits, our spiritual hearts can become clogged with fear, anger, resentment, or deceit. In Chapter Four of his Rule, Saint Benedict instructs us not to give way to anger, not to nurse a grudge, and not to entertain deceit in our hearts. These things narrow the blood vessels that carry blood to the heart and then to the rest of our body. We must guard our hearts from evil dispositions and keep them pure. In contrast, forgiveness, generosity, and love expand the heart. Toward the end of the Prologue, Benedict writes, "For as we advance in the religious life and in faith, our hearts expand and we run the way of God's commandments with the unspeakable sweetness of love." Love expands the heart because we freely share it with others. The more we give love away, the more our hearts expand.

Saint Benedict deliberately mixes metaphors when he refers to "the ear of the heart." To be Benedict's disciples, we need an open heart and open ears. He uses several Scripture verses to make his point. Perhaps the most significant is Psalm 95:8: "Today if you hear his voice, harden not your hearts." Benedict requires that this psalm always be sung or recited at the night office. Benedict also quotes Revelation 2:7, which includes part of a verse from Matthew 11:15: "Whoever has ears to hear, hear what the Spirit says to the churches." To answer the question, "And what does he say?" Benedict responds with Psalm 34:12: "Come, my children, listen to me; I will teach you the fear of the Lord." He comments on this psalm in some detail. Benedict understands Christ as the fulfillment of the Old Testament, and prays to him as God. Christ calls out to invite us to listen.

Whom do we obey? First, we obey God. This implies that we obey God's will insofar as we understand it. We listen to God acting in our lives. We listen to the Word of God in Scripture and to the teachings of God's kingdom. We discern the truth present in our culture. We attend to the needs and desires of significant others in our lives, and to the deepest needs and desires of our own hearts.

If we are truly obedient, we listen to many voices. We listen to all the voices and then discern what to do. Discernment is necessary because there are so many voices. Some voices are in conflict. Not all voices are worth listening to. Not all voices are of God. There are voices of discord. Some voices speak of gossip, murmur, and complain. Other voices are replete with criticism, innuendo, and hate: "Lord, deliver my soul from lying lips, from a treacherous tongue" (Ps 120:2).

Monks also owe obedience to their superior, whom they believe holds the place of Christ in the monastery. The superior is one who listens to God and to all the voices in the community. He or she hears the truth of all and speaks it back to the members of the community.

Benedict uses several images to describe the role of the abbot. In Chapter Two, the abbot is instructed to act as a tender and devoted father. In the same chapter, he is called a "shepherd." In Chapter 63, Benedict cautions:

> The Abbot must not disturb the flock committed to him, nor by an arbitrary use of his power ordain anything unjustly; but let him always think of the account he will have to render to God for all his decisions and his deeds.

Elsewhere in the Rule, the abbot, as a father and shepherd, is to care for the needs of the sick, elderly, young, and excommunicated members of his community.

Continued on page 16

Gifts of the Spirit Abound

Sister Mary Clare Buthod, OSB.

We were stringing popcorn, listening to Bing Crosby recordings, and decorating our very tall Christmas tree when my brother Michael asked Dad, "What is your favorite memory of Christmas?"

"Oh, that's easy," Dad responded, "a Christmas when I was eight years old. We had just come home from Midnight Mass and were drinking hot chocolate around the Christmas tree. We kids had been watching presents pile up under the tree for days. That Christmas morning, the snow was falling, and we had just been singing hymns in the choir loft of our beautiful cathedral. Our happiness was skyrocketing!

"My mother surprised us by asking, 'Would you like to open one present?' Secretly, I think she knew we would be up all night if we didn't enjoy a little of the Christmas spirit before going to bed.

"You know, kids, I don't even remember what I unwrapped that long-ago Christmas. I just remember the sudden peace and delight we all felt as we gathered around our beautifully lit Christmas tree and took in the love and thoughtfulness of our parents."

"Like this morning!" chimed in Michael.

"Yes," acknowledged my father. "Like this morning!

"And," Dad continued, "The next morning we were eating breakfast when my father, your grandfather, said something that challenged me. He said, 'This morning you will be opening Christmas presents which are tangible; your senses can take them in and, as you hold them, you will be happy to receive them. But God gives us even better gifts. They are not visible to your senses, but they are far more valuable!'

"I remember my father looking into our confused faces. 'Let's start simply,' your grandfather said, 'What comes to your mind when you think of animals?'

"We popcorned answers! 'Lions, rhinoceroses, dogs, rabbits, tigers, giraffes!'

"Your grandfather continued, 'You were using your mind to remember animals that you named. Remembering is not tangible, but you all used the gift of remembering and you do so all the time. Let's thank God for the gift of remembering.

"'Now, consider how you feel when someone gives you a complement.' Again, we called out our experiences, 'Happy, joyful, grateful, excited, enthusiastic.'

"'What you just said,' continued your grandfather, 'are also gifts, and they are gifts of the heart. Now, the gifts you just named are amazing presents given by the Lord to learn, enjoy, and even share with others. God has given you both mind-gifts and heart-gifts. Some of your gifts are stronger than others. Heart- and mind-gifts are really great, and they can be combined. Mind-learning uses my head for facts, calculation, memory, comparison. Heart-learning uses curiosity, pictures, imagination, caring, joy.'"

Dad shared something very special with his family that Christmas. He said, "I remember one day when my father came into my room and said, 'Son, your good friend Mike has an unusual way of learning. He breaks up material into smaller pieces to learn. He learns each piece well and then puts all the pieces together. Mike has wonderful mind-gifts; don't be jealous of him, son. Your gifts are equally wonderful. There is no room for jealousy.'

"With the knowledge that we all have gifts, I stopped being jealous. And even today I break down my law briefs into smaller chunks to learn well. I know that Mike has his gifts and I have mine and we can share. Jealousy is boring and a waste of time. And, if your grandfather said it once, he said it many times: 'Always give thanks to God for your gifts.'

"Today," Dad continued, "My thoughts often go back to the wisdom of my own father. Because of him, I see tangible and intangible gifts at play in our lives. I quickly recognize heart-learning and mind-learning. I thank God for my father's wisdom."

"Mike is your good friend, isn't he, Dad? We call him Uncle Mike," exclaimed Michael. "Am I named after him?"

"Yes," said my dad. "Mike is a very good friend. We named you after our friend Mike and after the Archangel Michael!

"That long ago Christmas when I was only eight, I told my mom, your dear Grandmother Dougherty, that I finally understood my little sister Anne, your Aunt Anne. She has a challenge with mind-learning, but she is an expert with heart-learning. Everyone loves her. She smiles and laughs, and my friends always want her to be with them. They say that her eyes sparkle, and they feel good when she is with them. She is definitely a superior heart-learner. I need to tell her that. I think that many saints were heart-learners.

"Mom told me that I had good conversational skills and that I was a good artist. She told me that I had combined heart-learning with mind-learning. Heart-learning lends warmth to my thinking. So, when I made up a story and told it to the class, I used mind-learning. I included facts, sequence, a proper beginning, and an ending. I sprinkled my story with heart-learning: I included humor, kindness, understanding, and surprise. Then, I just naturally finished with a visual aid, a picture drawn or a symbol of some kind."

"I love your stories, Dad. You make them clear and interesting," affirmed Michael. "Yes, yes!" all agreed.

"Michael, you have the gift of thinking in pictures, and when your teacher reads a story, you can tell her back in detail what she has said because you imagine the story as she tells it. Michael, do you realize how wonderful your gift of imagination is? It is the gateway to contemplative prayer.

"Let your imagination follow my words, Michael," our father said to him:

> Mary and Joseph were traveling to Bethlehem. They stopped at an inn for shelter, but there was no room for them in the inn. They went to a stable where oxen, cattle and even sheep wandered and there was a tiny manger. Mary and Joseph went to the stable and prepared a place in the manger for Jesus. While Joseph went out for water, Mary gave birth to Jesus. Shepherds and Kings from the East came to worship the newborn King!

"Tell us what you heard, Michael," Dad invited.

Michael told the story in detail and finished by saying,

> *Oh, newborn Jesus, as you lie in a manger bed, I see you smiling and cooing. You are looking upon your mother with such love and your eyes twinkle as you behold your foster-father. Thank you, dear Jesus for this gift of imagination. I will always see you smiling in the manger when I think of Christmas.*

"Michael," said dad, "God has given you the gift of imagination, and he has entrusted to you his very special gift of contemplation! Prayer, conversation with God, is the greatest gift of all."

Smiling, mother said, "Children, you all have wonderful gifts, tangible and intangible. It is my great desire that you each learn the gifts God has given to you and accept them with thanksgiving. God is so pleased when you use them for his glory. Your father and I look forward to joining you in discovering your gifts. Then all you need to do is to enjoy them and use them to build God's Kingdom."

I know someday, thought Michael, that my own son will ask me about my favorite Christmas. I will tell them about our Christmas morning of 2023.

The Listening Heart

Continued from page 13

Benedictine obedience is not blind obedience. In Chapter Two of his Rule, Benedict says that the abbot is not to command anything which is against the Lord's precepts. He is to show equal love to all and to impose the same discipline on all and yet adapt himself to a "variety of characters." In Chapter 68, a monk who believes that an assigned task is too difficult or impossible to perform may submit the reasons for his inability to the abbot at "an opportune time without pride, resistance, or contradiction." If the abbot persists in his command, the monk obeys out of love.

Finally, we owe obedience to one another. In Chapter 71, "That the Brethren Be Obedient to One Another," Benedict writes:

> Not only is the boon of obedience to be shown by all to the Abbot, but the brethren are also to obey one another, knowing that by this road of obedience they are going to God.
>
> Giving priority, therefore, to the commands of the Abbot and of the Superior appointed by him (to which we allow no private orders to be preferred), for the rest let all the juniors obey their seniors with all charity and solicitude.

This is probably the most difficult obedience. We are obligated to listen to others actively, responsively, and accurately. By coming to know one another, we find what is true for us, regardless of differing opinions and beliefs.

Saint Benedict wrote his Rule for monks, but its wisdom is applicable to all of us. If we listen to others with open minds and hearts, if we attend to the needs of the old, the young, the sick, and the poor, our world would be a better place, a place of peace.

GALILEE

The largest commercial fishing port in Rhode Island

My friend Carla has brought me
to this port of sagging piers
cracked like the faces of fishermen.

Rust eats the hulls of small boats,
but not enough to corrode the hope
of those who cast off predawn
in depleted waters, a faith that seems
to persist like my prayers drowsily mumbled
into the void of another morning.

Spools bulge with line and netting
on massive ships built to spend weeks
at sea watching for signs.
But at dusk in Galilee, all is stasis,
decks and docks forsaken.

I fight this feeling of emptiness and waiting
and think of my mother—homebound,
nearly blind, half-deaf, broken-hipped,
wanting, needing.

Yes, I'm asking for miracles—
the scraps and crumbs
of my daily portion multiplied
to plenty, storms calmed with a word,
a hand outstretched if I'm drowning.

Carla breaks my reverie, points out
the Harbor of Refuge, a four-mile breakwater
on the horizon—built to save lives, she says—
and to our right, Jerusalem.

—Maria Terrone

Published in The Hudson Review, *Winter 2023.*

Thank you for your Will to Give

Your gift will support our life of prayer,
and our prayer will be the gift we offer in return,
to support you and your loved ones.

When considering charitable gifts of non-cash property, the greatest tax savings generally come from choosing a readily marketable asset that has been owned by you for at least one year and has increased the most in value. Check with your advisors for the latest tax planning opportunities.

FORM OF BEQUEST FOR A WILL

I give, devise, and bequeath to the Benedictine Convent of Perpetual Adoration, 31970 State Highway P, Clyde, MO 64432-8100, a corporation organized and existing under the laws of the State of Missouri ... (state here the amount of money or description of the property willed). For wills, bequests and estate planning, our legal name is: Benedictine Convent of Perpetual Adoration.

BOOK REVIEWS

JERUSALEM THROUGH THE AGES: FROM ITS BEGINNINGS TO THE CRUSADES, by Jodi Magness, New York, NY: Oxford University Press, 2024, 624 pp, $39.99 hc.

About twenty years ago, I had the opportunity to spend six weeks in Israel, staying with a family in one of the western suburbs of Jerusalem and attending classes at a women's college. I was able to visit some of the holy places of the three Abrahamic religions that consider Jerusalem to be the place where the presence of the God of Israel dwells. Some of the sites Magness describes had not yet been excavated. Were there opportunity, and if I were younger, I would return to follow the walking tours that Magness includes in an appendix.

Magness gives a summary of Jerusalem's history as it existed under the Jebusites, Judahites, Israelites, Persians, Hasmoneans, Herodians, Romans, Byzantines, early Muslims, and Crusaders. An epilogue describes the 1917 transition to a British mandate. For each period, she vividly describes archaeological findings, including the most recent ones; the destruction, repair, or expansion of its walls and gates; its complex water system; pottery; coins; houses; palaces' administrative buildings; and, most significantly, the construction and destruction of the first and second Temples.

Jodi Magness is a professor of early Judaism at the University of North Carolina. She is a classical and biblical archaeologist who has participated in over twenty excavations in Israel and Greece, and co-directed the excavation at Masada. She is the author of numerous books. This one is fascinating and beautifully illustrated, including black-and-white photos, a section of colored plates, and maps. Magness provides extensive footnotes and a bibliography. It is well worth the effort it takes to read it.

Sr. Sarah Schwartzberg, OSB

ONE LOST SOUL: RICHARD NIXON'S SEARCH FOR SALVATION, by Daniel Silliman, Series: Library of Religious Biography, Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2024, 336 pp, $36.99 hc.

Fifty years have passed since Richard Nixon, disgraced by the Watergate scandal, resigned as president in 1974. During his administration, Nixon created the Environmental Protection Agency with Democratic support. The Clean Air Act and the Clean Water Act were passed during his administration. He was responsible for improved relations with the U.S.S.R. and China. In 1972, he won re-election by a landslide. Then he tried to cover up a break-in at the Democratic National Committee headquarters, which eventually resulted in forty-eight convictions, some involving high-ranking officials in his administration. Members of his own party urged Nixon to resign from office.

Nixon was raised a Quaker but rarely attended church as an adult. He was involved with various religious movements and leaders throughout his life. He enjoyed a close relationship with Billy Graham and valued his advice. Silliman makes the case that Nixon learned that being a Quaker and being a Christian meant striving, working hard, and earning your right to be called a friend of Christ. Nixon, he says, did not believe himself worthy of being loved by God.

Daniel Silliman is the news editor for *Christianity Today*, an evangelical magazine founded by Billy Graham. He holds a doctorate in American Studies from Heidelberg University in Germany and has taught US history and humanities at Heidelberg, the University of Notre Dame, Valparaiso University, and Milligan University. His book reads like a novel, and I found it difficult to put down. Nixon's successes and failures are relevant for us today, and we would do well to learn from them.

Sr. Sarah Schwartzberg, OSB

JINGJIAO: THE EARLIEST CHRISTIAN CHURCH IN CHINA, by Glen L. Thompson, Foreword by Samuel N.C. Lieu, Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2024, 279 pp, $29.99 pb.

When I think of Christians in China, I think of Saint Francis Xavier (1506-1552), co-founder of the Society of Jesus (Jesuits) or Matteo Ricci (1552-1610) and his Jesuit companions. Saint Francis Xavier never succeeded in entering the Chinese mainland. Ricci, however, introduced Western science, mathematics, astronomy, and visual arts to the Chinese imperial court. He also carried on dialogues with Confucian scholars. The Jesuits, however, were not the first to bring Christianity to China.

Centuries before the early Jesuits went to China, in the seventh century, Syriac-speaking Persian Christians, possibly Nestorians, brought the gospel along the Silk Road into China. Jingjiao, roughly translated as the "Luminous Teaching" arrived in China in 635 and was officially suppressed in 845. It experienced a second flowering under Mongol rule, peaking during the Yuan dynasty (1271-1368). The Yuan dynasty fell when Muslim tribes invaded the Silk Road countries, and Jingjiao died out with it.

Glen L. Thompson is professor emeritus of New Testament and historical theology at Asia Lutheran Seminary in Hong Kong. He maintains a website on fourth-century Christianity (www.fourthcentury.com). In this book, Thompson provides detailed descriptions of early documents and archaeological inscriptions and artifacts that give us some glimpses into this fascinating history. He includes two appendices, one on the Chang'an Stele and the other providing figures and maps, as well as a select bibliography and index. Scholarly but accessible, this book will help readers to expand their horizons and gain new perspectives on the history of Christianity .

Sr. Sarah Schwartzberg, OSB

National Eucharistic Congress Sets Stage for Spiritual Renewal

Focusing on the Lord through prayer, repentance and deep spiritual connection was a joy for the members of the Benedictine Sisters of Perpetual Adoration who attended the National Eucharistic Congress held in July in Indianapolis. The event included revivals, speakers, a Eucharistic procession through city streets, and the exposition of the Blessed Sacrament inside Lucas Oil Stadium.

> "Being there in his presence, to get thousands of people to be quiet in a football stadium? That said a lot about what was happening in people's hearts.
>
> *Sister Maria Victoria Cutaia, on the exposition of the Blessed Sacrament at the National Eucharistic Congress*

"The participants processed in with the Blessed Sacrament into the arena on the opening night," Sister Ruth Elaine Starman said. "The lights were turned down, but a spotlight followed the procession as it made its way into the middle of the field where a stage had been set up with an altar. It amazed me that 60,000 people could be so quiet and so focused on what was happening. There was an energy in that arena that touched me at that moment. We had adoration for almost one hour with music, prayers, and a fair amount of silence. I don't think anyone left that arena untouched by what had happened."

Sister Maria Victoria Cutaia echoed those thoughts. "Being there in his presence, to get thousands of people to be quiet in a football stadium? That said a lot about what was happening in people's hearts," she said.

Novice Amberina added, "With the space so dark with the lights only on the altar, it reminded me that the Lord has a way of lighting up the darkest parts of life. I often think back to those times and realize that time and space is really not a factor in front of the Blessed Sacrament. I get to experience that love every time I'm before the Blessed Sacrament with more than 60,000 people because I'm with the Church on earth and in heaven."

Sister Nancy Rose Gucwa was appreciative of the international aspects the event offered. "One time we celebrated mass according to the Eastern rite of the Catholic Church, the Syro-Malabar liturgy, known as the Qurbānā, or Offering, which is used in the Kerala section of India," she said. "The mass was very beautiful and reverent. When all 60,000 people sang the dirge-like chant refrains in Syriac, it was incredibly moving, and you could feel yourself just drawn up to God by the music."

Speakers such as celebrated podcaster Chris Stefanik left a lasting impression. "He encouraged everyone to not be afraid to speak about our faith," Sister Ruth Elaine said. "He said, 'You don't have to be an expert in theology, you just have to have love.' In encouraging everyone present to go out and evangelize, he closed with 'Two-thirds of God's name is 'Go.'"

Powerful moments of adoration, diverse liturgical expressions, and the inspiring messages from speakers reinforced attendees' belief in the transformative power of God's presence. "My heart and spirit were renewed in profound ways," Sister Nancy Rose said.

Photo: (From left) Sisters Nancy Rose Gucwa, Maria Victoria Cutaia, Ruth Elaine Starman, and Novice Amberina Uhlik attended the National Eucharistic Congress held in Indianapolis.

Benedictine Oblates Gather for Annual Retreat

Oblates from around the country gathered with their hosts, the Benedictine Sisters of Perpetual Adoration, for their annual summer retreat in July. Participants represented all of the Congregation's active deaneries and hailed from Arizona, Iowa, Kansas, Missouri, and Wyoming. Centered around the Feast of St. Benedict on July 11, this year's event also featured an extra celebration of the Congregation's 150th jubilee year. "To celebrate both our Benedictine heritage and the century and a half of our monastic community, some of the sisters gave presentations related to our historical background as well as our present works," Sister Kathleen Clare Lahl, Oblate Director, said.

Benedictine Sisters and oblates begin filing into the Adoration Chapel for a special Mass on the Solemnity of Saint Benedict. The Mass was a highlight of the annual Oblate retreat hosted by the sisters.

Sister Sean led an extensive tour and shared the history around the old dairy and horse barns as well as the monastic grounds. Sister Ruth Elaine Starman gave a talk describing the low-gluten altar bread department. Sister Sarah Schwartzberg talked about the history of the charitable *Caritas* movement, the Congregation's publications, and the background and her role with Monastic Interreligious Dialogue. Sister Cathleen Marie Timberlake led a tour of the Soap Shop and related the development of Monastery Creations, the sisters' line of handcrafted products. "Along with the celebration of our monastic community, there were several conferences on *lectio divina*, a presentation given by our oblate Sharon Hammond who was a delegate to the Fifth International Oblate Congress, lots of prayer, and bonding together," Sister Kathleen Clare added.

On the Feast of Saint Benedict, the oblates gathered with the sisters for a special mass and a meal in the refectory. "As the retreat came to a close, I feel it's safe to say that the oblates departed with hearts full of gratitude and inspiration, carrying with them the deepened bonds of community and a renewed commitment to their spiritual journey," Kelley Baldwin, Director of Communications, said. "The Benedictine Sisters' partnership with their beloved oblates reminds us of the enduring power of faith, tradition and shared purpose."

The celebration of the Congregation's 150th jubilee, intertwined with the Feast of Saint Benedict, served as a powerful testament to the legacy of monastic life and the continued relevance of its values in the modern world. "Afterward, the oblates returned to their daily lives and carried forward the spirit of Saint Benedict and the wisdom gained from their time with the sisters, ready to infuse their own communities with the same sense of purpose and devotion," Baldwin said.

Oblate Retreat 2024

Hearts full of gratitude and inspiration

PERIODICALS postage paid at Tucson, AZ

God's Promise After the Storm

(Above) Sister Valerie Stark captured this beautiful image in front of our monastery after a summer storm.

New Van Helps Transport Elder Sisters

(Above) Sister Dawn Annette Mills, Prioress General, blesses the Congregation's new handicapped-accessible vehicle as Sisters Rita Clair Dohn (left) and Cathleen Marie Timberlake, Our Lady of Rickenbach administrators (center) demonstrate the chair lift.

The purchase of a new handicapped-accessible van for the Benedictine Sisters of Perpetual Adoration was made possible through generous grants from the JBH Foundation, the Thomas A. Plein Foundation, and the Catholic Foundation of South Louisiana, along with many donors and friends. "We are blessed by their kindness and generosity," said Sister Nancy Rose Gucwa, OSB, director of development. "We are so grateful for a new van to transport our elder Sisters to medical appointments and other destinations."

Spirit&Life

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