



St. Margaret's Quarterly

St. Margaret's Convent

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HOSANNA! AMEN! ALLELUIA!

By the Rev. Carl P. Daw, Jr.

When May and I were part of a four-week study course at St. George's College, Jerusalem, in 1980, our group attended services at an Anglican Parish in Nazareth on the Seventh Sunday of Easter. Because that Sunday always falls between Ascension and Pentecost, we very naturally sang Ascensiontide hymns. I don't recall what the first hymn was, but the second hymn was "Hail the day that seems him rise" to the tune Llanfair. If you remember that hymn, each line ends with an "Alleluia."

Hail the day that sees him rise, Alleluia!
Glorious to his native skies, Alleluia!
... and so on.

Because the congregation had sung the first hymn in English and Arabic simultaneously, I was prepared for that to happen on this second hymn. What I wasn't prepared for was that the multiple languages became one with each "Alleluia!"

So we had:

Babble, babble, babble, babble, babble,
babble, babble, Alleluia!

Babble, babble, babble, babble, babble,
babble, babble, Alleluia!

To this day it gives me chills to tell you about this experience. I was deeply, deeply moved by this completely unexpected reminder that so much of our faith and our worship is tied up in untranslatable words and especially

hosanna!

in untranslatable song. As the modern-day ecumenical community at Taizé has discovered, one of the best ways to bridge the language barriers that divide the peoples of this planet is to sing in a language that simultaneously belongs to no one and to everyone. So they sing in Latin "Ubi caritas et amor, Deus ibi est" or "Laudate Dominum, omnes gentes" or "Veni, Sancte Spiritus."

I was further reminded of the power of untranslatable words by a homily that Bishop Denis Sengulane of the Diocese of Lebombo in Mozambique preached at the Diocesan Convention in Connecticut two years ago, and his remarks also made me realize how much of Holy Week and of our life of faith is understood and expressed in three such powerful words.

If you will think back to the beginning of this week, to Palm Sunday, you will recall the first of these mysterious yet essential words, because it was the theme of our procession: "Hosanna!" I'm going to sing this word to you and ask that that you sing it back to me: "Hosanna!" Now please hold that word, especially that sung word, in mind as we think about it for a moment.

Scholars tell us that the word "Hosanna!" is a transliteration of the Hebrew imperative *hōsha* (meaning "save" or "help") plus an intensifying particle *-nna* (meaning something like "now" or "please"), so that the combined word has a special

sense of urgency: "save now" or "save, please!" In Jewish worship, the word "Hosanna" was primarily associated with the post-harvest festival called Sukkoth, what biblical translations usually call the Feast of Booths or the Feast of Tabernacles. In fact, this seven-day festival climaxed in what was known as the "Great Hosanna," a sevenfold cry of "Hosanna" by priests and people while beating the ground with branches of willow or palm. As befits an agricultural festival, these prayers of "save, please" were essentially prayers for rain for the coming year so that the next harvest would be plentiful.

If you think about it for a moment, you can understand why cries of "Hosanna" directed at Jesus would have been so alarming to both religious and political leaders. The approaching Jewish feast, after all, was Passover, not Sukkoth, so it was doubly upsetting that a prayer usually addressed to God at that

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autumn feast was being directed to Jesus shortly before this springtime feast. Highly irregular and worrisome! And the Roman authorities could not have been happy either, given the undercurrent of hope for liberation from Roman rule that always accompanied the Passover celebration of Israel's great deliverance from Egypt. Could this chant of the bystanders possibly indicate that this carpenter from Nazareth was going to lead a revolt?

Because the record of that first Palm Sunday procession was not written down for so many decades, the early church lost an awareness of the original plaintive sense of "Hosanna" and simply remembered it as a cry of acclamation. But if we would remember rightly not only this week but also in our own spiritual lives, we need to keep in mind that both begin with an awareness of our need for God's saving help, especially as it has been made known in Jesus the Anointed One, the One Who Saves. As the Collect for The Third Sunday in Lent reminds us, we "know that we have no power in ourselves to help ourselves," and so we turn to the one Hope of our Salvation and cry, "O save now, O save, please." "Hosanna!"

And so the People of God sing, "Hosanna!"

The second great untranslatable word of Holy Week and of our own spiritual journeys is one we sing frequently and in many contexts: "Amen." Please sing after me, "Amen." In fact we sing "Amen" so often that we can lose sight of its meaning or even treat it as a kind of religious nonsense word. Such an attitude is understandable, since it is clear that "Amen" has been used as an affirmative liturgical response since before the Hebrew scriptures were written down.

In many ways "Amen" is like a rock that has been worn smooth by the river

of time; it is difficult now to detect all the linguistic features that could help identify its etymological origins. At the very least we can tell that it conveys a cluster of meanings such as "surely," "truly," or "so be it." All of those meanings were given to this word when the Hebrew scriptures were translated into Greek in the version called the Septuagint. It is clear that "Amen" has always been part of the life of the Church. Throughout his letters the Apostle Paul often uses "Amen" at the end of benedictions and prayers, and even mentions in both letters to the Christians at Corinth how "Amen" is used as an affirmation in their assembly.

AMEN!

Perhaps the most unusual user of "Amen" is Jesus himself, who often inserts "Amen" at the beginning rather than the end of a teaching. This must have been a very characteristic style for him, because the gospels record seventy-four instances of such a use. In John's gospel, the introductory word is often doubled and comes before an emphatic teaching, such as "Amen, amen, I say to you." Many of us grew up hearing this in the King James Version as "Verily, verily," and in the Revised Standard Version it became "Truly, truly." The New Revised Standard Version uses "truly" for the single introductory "amen" and "very truly" for the double ones. My own favorite translation of the initial double "amen" is the one used by my Greek teacher in seminary, Howard Rhys, who did his own streetwise, Yiddish-influenced version of the New Testament in which he rendered these phrases as "So all right, already, I'm telling ya." Such a looser version may well bring us closer to the real quality of Jesus' teaching

style than many formal translations.

It is also worth noting that the fourth gospel records a significant concentration of these "double amen" sayings in this final week of Jesus' life:

"Amen, amen, I say to you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit." (12:24)

"Amen, amen, I say to you, slaves are not greater than their masters, nor are messengers greater than the one who sent them." (13:16)

"Amen, amen, I say to you, whoever receives one whom I send receives me; and whoever receives me receives the one who sent me." (13:20)

"Amen, amen, I say to you, one of you will betray me." (13:21)

"Amen, amen, I say to you, before the cock crows, you will have denied me three times." (13:38)

"Amen, amen, I say to you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father." (14:12)

"Amen, amen, I say to you, if you ask anything of the Father in my name, he will give it to you." (16:23)

But the use of "Amen" that concerns us most in Holy Week and in our own spiritual journeys is the "Amen" of assent, especially assent to the will of God when God's will calls us in and through the valleys and the shadows of life. This is the "Amen" that Jesus affirms in the Garden of Gethsemane when (as the synoptic gospels tell us) he prays, "Not my will but yours be done." This is the "Amen" of his silence before Pontius Pilate. And then there is the profound and culminating "Amen" from the cross, which John records as "It is finished" (19:30) and

Luke records as the quotation from Psalm 31: "Father, into your hands I commend my spirit" (23:46).

When we cry our hosannas, our prayers for God to save us, we usually have in mind a way for God to do that. Sometimes our wish and God's will are the same. But more often, it seems, God's way of saving us requires us to let go of things we had thought ought to be part of the way God would work. Those of you who have committed yourself to the religious life are a special witness to how God calls people to relinquish much that the world thinks essential to success and happiness, but anyone who seeks to do God's will will eventually find that the way of life and peace is none other than the way of the cross, the living out of a lifelong "Amen." So we not only say "Amen"; we are also called to live "Amen." The pattern of "Hosanna" followed by "Amen" is not just the narrative structure of Holy Week. It is the shape of our lives. We continually cry out for God's help, and we continually find that we are led to understand and accept God's will in ways we did not expect. Both in liturgy and in life, we have occasion to sing: "Hosanna! Amen."

And so the People of God sing: "Hosanna! Amen."

But - thanks be to God! - the story and the song do not end there. Another wonderful sung word awaits us, and it is the one with which I began. "Alleluia!" Please sing it after me, "Alleluia!"

This wonderful, luminous word is the great song of the Resurrection. It is the distinguishing audible feature of the Easter season in the same way that the Paschal candle is the distinguishing visible feature. It is a word that we have not been permitted to use in

church since Shrove Tuesday. In fact, in the Middle Ages there were some places where on that day a full Requiem Mass was sung for the word "Alleluia," which was buried in a coffin, where it remained until Easter.

"Alleluia" is, of course, the Greek form of the Hebrew "Hallelujah." The Hebrew word literally means "Praise Yah," "Yah" being a contracted form of the unpronounceable Sacred Name. That it was acceptable to use the contraction but not the full Name is another example of the sort of hairsplitting that characterizes religious traditions, just as we do not allow ourselves to say or sing "Alleluia" during Lent, but do allow ourselves to say and sing "Praise the Lord," which is what "Alleluia" means.

In Hebrew scripture the word "Hallelujah" is found only in the psalms, and is always at the beginning or end of a psalm. The psalms containing "Hallelujah" appear in four clusters known as the Hallel Psalms. In particular, the cluster known as the Egyptian Hallel, Psalms 113-118, is sung in connection with Passover and may have formed part of the "hymn" that Jesus and his disciples sang at the Last Supper. In the Christian scriptures "Alleluia" appears only in the 19th chapter of Revelation as part of the triumphant songs of the saints in heaven.

As seems so often to be the case, one of the great statements on this subject comes from Saint Augustine, who said in his commentary on Psalm 148:

"Our thoughts in this present life should turn on the praise of God, because it is in praising God that we shall rejoice for ever in the life to come; and no one can be ready for the next life who has not trained for it now. So we praise God during our earthly life, and at the same time we make our petitions to God. Our praise is expressed with joy, our petitions with yearning. The season before Easter signifies the troubles in which we live here and now, while the time after Easter which we are celebrating at present signifies the happiness that will be ours in the future. Now that our Lenten fast is over, we devote the present season to praise. Such is the meaning of the Alleluia we sing. The Lord's resurrection and glorification show us the life that will be given to us in the future.

Therefore, brothers and sisters, we urge you to praise God. That is what we are all telling each other when we say Alleluia. You say to your neighbor, "Praise the Lord!" and your neighbor says the same to you. We are all urging one another to praise the Lord, and all

thereby doing what each of us urges the other to do.

But see that your praise comes from your whole being; in other words, see that you praise God not with your lips and voices alone, but with your minds, your lives and all your actions. We are praising God now, assembled as we are here in church; but when we go on our various ways again, we shall always be praising God if we do not swerve from justice and from what is pleasing to God. Though your tongue may be silent, your actions will cry aloud, and God will perceive your intentions."

(CCL 40, 2165-2166; adapted)

Although Augustine also famously said that "We are an Easter people, and

'Alleluia' is our song." I think it is truer to our life in God and to God's saving presence in our lives to keep alive the fuller song of faith that recalls the shape of this holiest of weeks and the shape of our spiritual journey: "Hosanna! Amen. Alleluia!"

And so the People of God sing, with their lips and their lives: "Hosanna! Amen. Alleluia!"

FAITHFUL FOLLOWERS RETREAT

By Grace, SSM

On January 18-19, 2008, Fr. Len Cowan from the Church of the Nativity in Northborough, MA, brought a group of retreatants to the Boston Convent for a retreat entitled "Growing in Good Ways". Fr. Len brings a group about four times a year for what he calls "Faithful Followers Retreats." Many in this retreat were teenagers preparing for their confirmation. Fr. Len asked the participants to write some comments about their experience, which were printed in their parish newsletter, *The Nativity Scene*. They have graciously given us their permission to reprint them.

"I started out not knowing who God really was, or how to connect with Him. But after seeing the dedication and purity of the convent sisters, I was inspired to believe, not only in God but also in the religion of Christianity. This experience has inspired me to pray more, not only about myself, but for other people. I truly love this convent and the comforting sisters that welcome you with open arms. I will definitely come back." *Liz Gadaire*

"I went on this retreat because I had questions that needed an answer, and who better to ask than God? I am a traveler on a long spiritual road to confirmation, and it seems my GPS (Global Positioning System) is broken

and I don't know where I am in my relationship with God. So, my journey brought me to St. Margaret's Convent. After spending what seemed like a lifetime with some awesome sisters (and a wicked cool pipe organ) I have been pointed in the right direction and am back on track. This was an interesting experience and I recommend it to any and all on their path to not only confirmation, but also to learning about God and His works as well." *Jen Wilcox*

"The friendly welcome and musical services really captured my interest and attention. The services had familiar materials, but it was presented in a different way. Although I wish the retreat could have lasted longer, I wouldn't trade this experience for anything, and I hope to come back soon!" *Ashley Wilcox*

"I was encouraged by the enthusiasm of the group to look with fresh eyes at growing in God's ways. This was a great experience of stepping into the quiet of the convent community and having space and time to listen to God. Anyone/everyone would benefit from this retreat!" *Elizabeth Hoyt*

"We all need to find an opportunity to pause and catch our spiritual breath in our hectic, stress-filled lives. This retreat gave me the chance. In addition to finding that oasis, the retreat also reinforced for me the disciplines necessary to become the Christian I want to be." *Paul Gill*

"Though it was to be a busy weekend for me, I was refreshed by going on this retreat, particularly in the company of some awesome youth and some delightful adults, together. The hospitality was, as usual, superb, and the view of Boston at night was stunning. God met me in the company of good friends and His Son, and I returned ready for the new day." *Fr. Len Cowan*

MUSINGS

By Mary Michael, SSM

When I was sent to Haiti by our Community, I was not very happy about going. I left Boston in mid-February in the midst of a freezing ice storm and there was some question as to whether our plane would be able to depart. But when we reached Port-au-Prince, the temperature was close to 100 degrees! So torrid heat was one problem. I did speak what the Haitians later told me was Canadian French, but I didn't know any Creole, the only language which many of the Haitians speak. Bugs were another problem for me. Mosquitoes gravitate ravenously toward newcomers, I was told. I felt full of self-pity because of my new assignment and its difficulties.

Sister Joan, the founder and sister-in-charge of St. Vincent's School for the Handicapped, invited me to come to a Mardi Gras party at the school the day after I arrived in Haiti. I was amazed then, and have been many a time since, to observe how radiantly joyous the faces of almost all of the Haitians were in spite of grinding poverty, political upheavals, and economic insecurity. One little fellow attracted my attention especially because he had no legs and no arms below his elbows. He was marching around valiantly with the parading children by means of his prostheses while grinning happily.

When I looked at him, my self-pity vanished. The Lord does open the eyes of the blind (Psalm 146). He points out the darkest, most selfish, self-centered corners of our heart, not to hurt or humiliate us, but to urge us to open our eyes and grow in love and gratitude toward Him and in love and compassion for all the brothers and sisters He has given us.

THE FEAST OF JAMES THEODORE HOLLY

By Marjorie Raphael, SSM

Holy Trinity Cathedral in Port-au-Prince, Haiti, was the place of an extraordinary celebration. On March 13, 2008, the Diocese of Haiti remembered with great solemnity the 97th anniversary of the death of its first bishop, James Theodore Holly. An African-American priest in the Diocese of Connecticut, USA, Holly was in charge of St. Luke's Church in New Haven.



Sr. Marie Margaret, SSM, Sr. Promise, SSM, Sr. Marjorie Raphael, SSM, Sr. Gloria, SSM, and Br. Bernard, OHC with other Haitian clergy

On May 2, 1861, he left New Haven with a group of African-Americans from Connecticut, New York, Pennsylvania and western Canada. They left with the blessing of the Episcopal Church in the USA. The sailing vessel arrived in Port-au-Prince, Haiti, on June 1, 1861. Less than two weeks later, on June 13, 1861, he was received as a citizen of Haiti, signed by President Geffrard.

Despite the coming trials and tribulations, of which there were many, he never wavered in his vision of establishing the Episcopal Church in Haiti. The first year forty-three members of his little colony died from typhoid or malaria, including his wife and four of his children.

In 1874, elected by the seven congregations by then in existence, he was consecrated Bishop of Haiti. Bishop Holly devoted fifty years of his life, un-

til his death on March 13, 1911, in the increasing and building up of the parishes, schools and clinics all over Haiti, and even a mission in the Dominican Republic. In 1936, twenty-five years after his death, the Haitian government gave him its highest honor, that of Commander in the National Order of Honor and Merit. At the next General Convention of the Episcopal Church in the USA, his name will be ratified for inclusion among the saintly persons on the calendar of "Lesser Feasts and Fasts".

The Haitian newspaper, *The Nouvelliste*, gave this sub-title to its account of this year's celebration: "The African race must find in the churches of the Anglican Communion a force that can adequately recognize the fullness of its humanity". This theme was fully developed in the homily of the day delivered in French by the Rev. Dr. Harold T. Lewis, rector of Calvary Church, Pittsburgh, PA.



Dr. Harold T. Lewis

Dr. Lewis took his text from the Acts of the Apostles, comparing Philip teaching the African eunuch to Holly teaching the Haitian people. "Bishop Holly traveled to a foreign country; he gave inspiration and hope to a race excluded from full participation in the life of the church".

Bishop Jean Zache Duracin, the present Anglican Bishop of Haiti, presided

at the Solemn Eucharist, assisted by the Right Reverend Robert Thompson, Bishop of Kingston, Jamaica and the Caicos Islands, and many of the Anglican priests resident in Haiti. Among other distinguished guests were Brother Bernard, OHC, representing his monastery in West Park, N.Y., our own Sister Gloria, SSM, currently working at Neale House, NYC, Mrs. Beverly Fawcett, and members of the Holly family resident in Haiti.



The Offering Procession

The ceremony was enhanced by a long offertory procession down the central aisle of the Cathedral. Two parish groups, one from Grand Colline and the other from Croix-des-Bouquets, carried baskets of fruits and vegetables on their heads, one topped with a live rooster, all dancing to an intricate rhythm. Finally the flowers and the offering of money were brought to the altar. The rooster survived the two hour ceremony by eating tomatoes beneath his feet.

The Holy Trinity Philharmonic Orchestra and the Petits Chanteurs and the Cathedral Choir made a superb offering of music. The visitors and local clergy were refreshed with a reception offered by the bishop and held at St. Margaret's Convent just behind the Cathedral. The participants of the Offertory Procession and other lay delegates from many of the one hundred and five parishes and missions were fed a hearty meal before returning by bus to their home towns.

SUMMER EVENTS

WEEKEND RETREAT IN DUXBURY

The theme for this silent retreat will be "A Palace in Time: an exploration of the meaning of Sabbath." Held at our beautiful, seaside property in South Duxbury, Massachusetts, the retreat runs from Friday, June 6, through Sunday, June 8, 2008. Arrive anytime between 3 p.m. and 5:30 p.m. The retreat will open with a 5:45 p.m. Introduction/Orientation session, and ends with lunch at Noon on Sunday. The cost is \$180.00, with \$90 as a deposit when registering. For more information, or to register, contact the Reservation Desk at the Boston Convent at 617-445-8961 x127. Hurry, as this retreat fills up very quickly!

ST. MARGARET'S DAY AT THE BOSTON CONVENT

Saturday, July 19, 2008. Holy Eucharist at 10:00 a.m. with luncheon following. The Honorable Byron Rushing, Massachusetts State Representative, will preach. Representative Rushing represents the Ninth Suffolk District. He is a member of the Roxbury Historical Society; Episcopal Network for Economic Justice; Shirley Eustis House Association; Unitarian Universalist Urban Ministry; and The Episcopal Church Archives. He is active in the Episcopal Diocese of Massachusetts.



The Honorable Byron Rushing

A POEM

By the Rev. Charles Joy, an Associate of St. Margaret's, written in July, 1998:

St. Margaret's Convent, Boston

In Boston

between Franklin and Norfolk

I sit with my sisters

in the high silence

of evening chapel.

Outside in treetops

unseen birds sing

echoing our Compline.

The green tangle of the plant

beyond the archway

is my teacher:

My life is tangled

and green,

its pattern provided

by the roots.

I, new Noah

in the ark of safety,

dwelt in a rainbow.

Home is many colors,

all the places where my soul and life

are planted;

not a thing

but symbiosis

of song and sense.

NEWS FROM HAITI

By Marjorie Raphael, SSM

On Monday, February 25, 2008, Sr. Marie Margaret and I left Foyer Notre Dame at 6:00 am, added several seminarians and their luggage to our car, and drove to Tabarre, outside of Port-

au-Prince, where a bus to hold forty-one Episcopalians from Haiti would be waiting. Among the forty-one would be Bishop J. Zache Duracin and the heads of major institutions including Episcopal University, St. Peter's College, and Holy Trinity Music School. The group was destined to go to the Dominican Republic, which occupies the eastern two-thirds of the island of Hispaniola, where Haiti is also located. The occasion was to spend four days in meeting and sharing common concerns with our counterparts in the Episcopal Diocese in the Dominican Republic. The meetings were to be held at the Hotel Don Juan, Boca Chica. The trip itself took about eleven hours, including an hour lost at the Haitian Customs and another hour lost at the Dominican Customs as we crossed the border.



The first evening the two Bishops, the Right Reverend Holguin and the Right Reverend Duracin gave their words of welcome. Each day the well-prepared agenda was opened with Morning Prayer, except Thursday, when the Eucharist was shared. The hymns and prayers used both Spanish and French, alternating parts and verses. The launching into Gospel songs in Spanish and Creole, each with its own rhythm, was especially lively. One of the guitarists was Bishop Holguin.

The subjects chosen for study were of importance to both dioceses: Micro-credit, Health (particularly Sida, Dengue, and Malaria), and Theological Education. The work done in small

groups after the various presentations was particularly important as language and culture were seen as secondary and the theme, "Two Dioceses, One Mission", became the focus. The energy from each diocese was remarkable during the three days of concentrated working together. Then Friday, after breakfast, the return trip by bus was shortened a little bit because the Customs Departments seemed less interested in our return journey.

The Dominican Republic has a third more land than Haiti but is somewhat smaller in population. The Episcopal Church in the Dominican Republic has perhaps a twelfth of the number of baptized members as compared with those of Haiti, according to statistics available to me. The Diocese of Haiti has always been a grass roots establishment. Both dioceses are growing. Many students from Haiti are currently studying in universities in the Dominican Republic. The two countries have sometimes been at enmity. Working together opens our eyes and our hearts.

Upon our return to Port-au-Prince on February 29, we moved back into our beautiful Convent! Not only has the entire convent, inside and out, been freshly painted, but all of nature cooperated to make this home-coming a really blessed one! The mahogany trees, in front and back, have clothed themselves with new green leaves. The red and yellow bougainvillea are in full bloom.

The clergy wives were in retreat on Tuesday in Holy Week, March 18, while their husbands were in retreat at the Cathedral. They joined together for a collation at the Convent at noon. At 5:00 pm, Bishop Duracin celebrated the Holy Eucharist at the Cathedral, at which the clergy renewed their ordination vows.

COMMUNITY NEWS

By Grace, SSM

On January 6, Sr. Adele Marie and Sr. Kristina Frances represented the community at the Institution of the Reverend Mark Edington as Rector of St. Dunstan's Church, Dover.

On five Wednesday evenings in Lent, Sr. Carolyn, Sr. Adele Marie, Sr. Emily Louise, Sr. Kristina Frances and Sr. Jane Mary shared the leadership of a series on Prayer at St. John's Church, Duxbury, MA.

On Wednesday, March 12, Sr. Carolyn was installed as Superior for a further three year term. Sr. Adele Marie was received as Assistant Superior.

On Wednesday, March 12, Sr. Sarah led a two hour program on Making and Praying with the Anglican Rosary at Emmanuel Episcopal Church in Braintree, as part of the WMBQ (Weymouth-Milton-Braintree-Quincy) Lenten program. On Wednesday, April 2, Sr. Sarah led a similar two hour program at Episcopal Divinity School, as part of their Sabbath Week activities.

Sr. Grace attended a conference entitled "Approaching God through Poetry" at the Washington National Cathedral from February 25 - 29, 2008. Esther de Waal, noted Anglican lecturer, author, and poet, was the keynote speaker, along with noted poets Bonnie Thurston and Kathleen Staudt.

Sr. Carolyn, an Affiliated Minister of Memorial Church, Harvard, will preach there on Sunday, April 27.

ADDRESSES FOR SISTERS IN NURSING HOMES

By Grace, SSM

We have recently received several requests for the addresses of SSM Sisters who reside in nursing homes. We are sure that they would welcome a note from our readers!

Rosemary Benchley
(Sr. Rosemary, SSM)
Martin Luther Home
Applewood Unit #362
108 Utica Road
Clinton NY 13323-1548
(315) 853-7957

Elsie Turner
(Sr. Lucy Mary, SSM)
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Jane Margaret Mosser
(Sr. Jane Margaret, SSM)
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Florence Fulweiler
(Sr. Bernardine, SSM)
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The Society of St. Margaret

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c/o Agape Flights
100 Airport Ave.
Venice, FL 34285-3901

FREDA

By Grace, SSM

In keeping with the tradition of sharing our animal friends with our readers, here is a photo of the resident cat at St. Margaret's Convent in Port-au-Prince, Haiti. Her name is Freda and she is just a joy! As you can see by the photos, she is very "laid-back"!



VISIT OUR WEBSITE: WWW.SSMBOS.COM

**St. Margaret's Quarterly,
Eastertide 2008**
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