



Dominican Sisters of Mary
Mother of the Eucharist

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MATER Eucharistiae

A PUBLICATION OF THE DOMINICAN SISTERS OF MARY, MOTHER OF THE EUCHARIST



TRUTH, BEAUTY, AND GOODNESS

PAGE 4

The Compelling
Challenge of
Holiness Today

PAGE 8

A Selection of
Artwork from the
Sisters

PAGE 12

What Makes a Good
Book? The Power of
Words

PAGE 16

Meditation:
St. Thomas and the
Transcendentals



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Mother of the Eucharist

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DEAR FAMILY AND FRIENDS,

Every day the Dominican Sisters of Mary, Mother of the Eucharist come into contact with Jesus in the Blessed Sacrament. As we live out the Dominican motto, “to contemplate and give to others the fruits of contemplation,” we share Jesus with those we meet in the apostolate. We imbibe the true, the good, and the beautiful—transcendentals that are characteristics of God—and share these with students, coworkers, family, and friends. In this issue of *Mater Eucharistiae*, we are delighted to share encounters with God through the true, the good, and the beautiful.

Our religious life is structured to lift the mind and heart to God. We engage in another Dominican motto, “Veritas,” when we study and teach the truth in the classroom and through our digital apostolate, Openlight Media. Every day we experience the goodness of God through the people we meet, as you can read in the stories about our students. We have a deep appreciation for sacred art, and some of the Sisters share their own compositions in this issue. Enjoy learning about the music we pray with and the literature that we read. I hope that this issue aids you in engaging our culture with faith, hope, and love in Jesus Christ.

As we enter Lent this year, let us keep truth, goodness, and beauty in mind as a pathway to lead us closer to God. Let us approach the suffering, death, and resurrection of Jesus living more fully in the truth, practicing more virtue in goodness, and making our earthly pilgrimage more beautiful through acts of charity.

Please know of our prayers for you, that you find all that is true, good, and beautiful in the love of our Eucharistic Lord. May Mary, Mother of the Eucharist, inspire you with greater devotion to her Son.

Faithfully in Christ,



Mother Amata Veritas Ellenbecker, OP

Mother Amata Veritas Ellenbecker, OP
Prioress General

ON THE COVER

“Song of the Angels,” William-Adolphe Bouguereau. Image in the public domain.



GOD'S IMPRINT ON HIS CREATION

Why do we drive hundreds of miles to see a waterfall or spend hours in an art museum? Why do we enjoy the company of kind people or search the Internet to “fact check” our own knowledge? We have a longing for the true, the good, and the beautiful, three transcendentals that are only fulfilled in God.

God imprinted creation with truth, beauty, and goodness to lead us to Himself, who possesses these traits in fullness and perfection. When we take in new knowledge, we experience some of God's truth. When we see a sunset, we experience some of God's beauty. When we witness an act of virtue, we experience some of God's goodness.

Everything true, good, and beautiful is a manifestation of God's love for us.

Just as God communicates His perfection through creation, an artist also conveys something personal through art. The hands of God and man nearly touching in the “Creation of Adam” in the Sistine Chapel show Michelangelo's understanding of how close God wants to be to us. The self-portrait of late Renaissance artist Sofonisba Anguissola “speaks” to the viewer about her love for Jesus and Mary. But ultimately, the appreciation of the art should impel us to get to know the artist. God uses truth, beauty, and goodness to get our attention, then draw us to Himself.



God speaks to us constantly, but we can also seek His voice. The books we read, the movies we watch, the music we listen to, and how we interact with our friends are potential conduits to hear His message of love. St. Dominic carried the Gospel of St. Matthew and the Epistles of St. Paul with him on his travels. Fra Angelico painted dozens of frescos to help his brethren contemplate Scripture. Flannery O'Connor read St. Thomas Aquinas' *Summa Theologica* every night.

On earth, every created expression of truth, beauty, and goodness will ultimately fail to satisfy us. But if we use them as a bridge, they lead us to God. Though our longing will only be fulfilled in heaven, the transcendentals keep us moving toward Him. How will we respond to these signposts of His love? †

Top: “Creation of Adam,” Michelangelo. Public domain.

Bottom: “Self-Portrait,” Sofonisba Anguissola. Public domain.

THE COMPELLING CHALLENGE OF HOLINESS TODAY

By Mother Assumpta, OP

We have heard it said that beauty is in the eye of the beholder! Although I do not remember the name of this very old movie or even what it was about, I recall Margaret O'Brien, as a child, saying to Jimmy Durante, an adult, "I think you are handsome!" Now Jimmy Durante was by no means handsome, as he himself protested, highlighting his ugly nose. But Margaret insisted that she still thought he was handsome. Why? Simply put, she loved him so much that in her vision of him, he was striking. One might ask if such a quality delineates authentic beauty. Was her statement true? Or was she seeing beauty in goodness? Or did she neglect the objective meaning of truth for the sake of beauty and goodness?

People through the ages have pondered these transcendental questions. Even the ancient philosophers, Plato and Aristotle, spoke of them in this way: truth defines reality, goodness is that which fulfills its purpose, and beauty is that which is lovely.

We are all familiar with the question Pilate asked Jesus: "What is truth?" Perhaps this is a question we should all ponder while also asking, "What is beauty?" and "What is goodness?" We can look for no better answer than what God reveals to us in Sacred Scripture. Let us consider a few such passages.

In John 14:6, Jesus says, "I am the way, and the truth, and the life," which seems to indicate that the more we know about Jesus, the more we will know truth. 1 Peter 3:4 mentions beauty: "Your beauty should not come from outward adornments. It should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight." Micah 6:8 teaches us about goodness: "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

Perhaps our world today would benefit immensely from further pondering these scriptural texts and other similar ones. To sum up the compelling nature of authentic truth, beauty, and goodness is a task to be completed only in heaven! But for today, at least, let us ponder the words of St. Paul in Philippians 4:8: "Finally brethren, whatsoever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things."

How our culture would change if each one of us made the world better by professing truth, living good lives, and praising the beauty of creation in how we live! Hans Urs von Balthasar, Swiss priest and one of the most important Catholic theologians of the 20th century, maintained that the best evangelistic strategy is to capture people with the beautiful, enchant them with the good, and then lead them to the true. Such presents a most compelling call to holiness in our world today. †

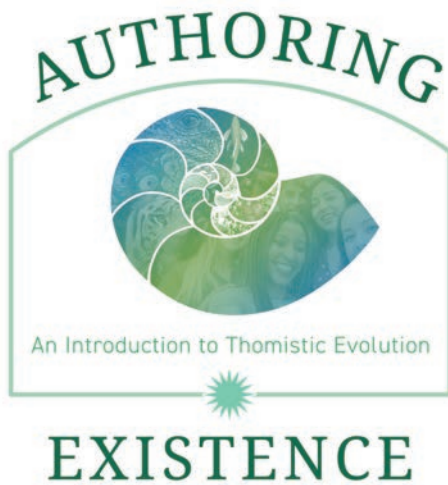




The Sisters process while singing the "Salve Regina" in the chapel at the Priory in Georgetown, TX during a discernment retreat for young women.

MUTUALLY ENRICHING: FAITH AND

By Sr. Mary Elizabeth, OP



“The heavens declare the glory of God; the firmament proclaims the works of his hands” (Ps 19:2). Humans, created *imago Dei*, have the capacity to know and love truth, both that written into the natural world and Truth Himself. The natural sciences are possible because of the order that exists in God’s creation (Is 45:18-19; Wis 7:15-22). Perceiving the order, beauty, and goodness of the created world points us to God, “the author of beauty” (Wis 13:3, 5; Rom 1:19-20; Wis 7:22-29; CCC 2500).

However, time and again I have seen some students mistakenly perceive a conflict between discoveries of science, in particular evolutionary biology, and the Christian Faith.

They therefore harbor the misconception that to be a believer means embracing a statement of faith in one’s heart that does not correspond with the historical and scientific reality to which one simultaneously gives intellectual assent.

“Authoring Existence: An Introduction to Thomistic Evolution” is a high-school-level resource with a Catholic approach to understanding creation and evolution in the light of faith. It seeks to integrate the truths of Divine Revelation and those of scientific discovery, using the philosophy and theology of St. Thomas Aquinas. In this Openlight Media video series, produced in collaboration with ThomisticEvolution.org, independent theology and biology tracks assist students and their educators in seeing a coherent view of reality.

My own prayer and study on this topic have led me to realize that theology and science are more than just compatible; they are mutually enriching.

God creates the universe in a state of journeying and, as First Cause, works through His creatures as secondary causes to bring about His plan of communion (CCC 301-302, 308). Recognizing that God sustains me in being and enables me to act has given me new depth of understanding on how close



Top: Sr. Mary David pets an alligator. Photo courtesy of Spiritus Sanctus Academy, Ann Arbor, MI.

Bottom: Sr. Miriam facilitates a lab. Photo by Solei Ocegueda, courtesy of JSerra Catholic High School, San Juan Capistrano, CA.

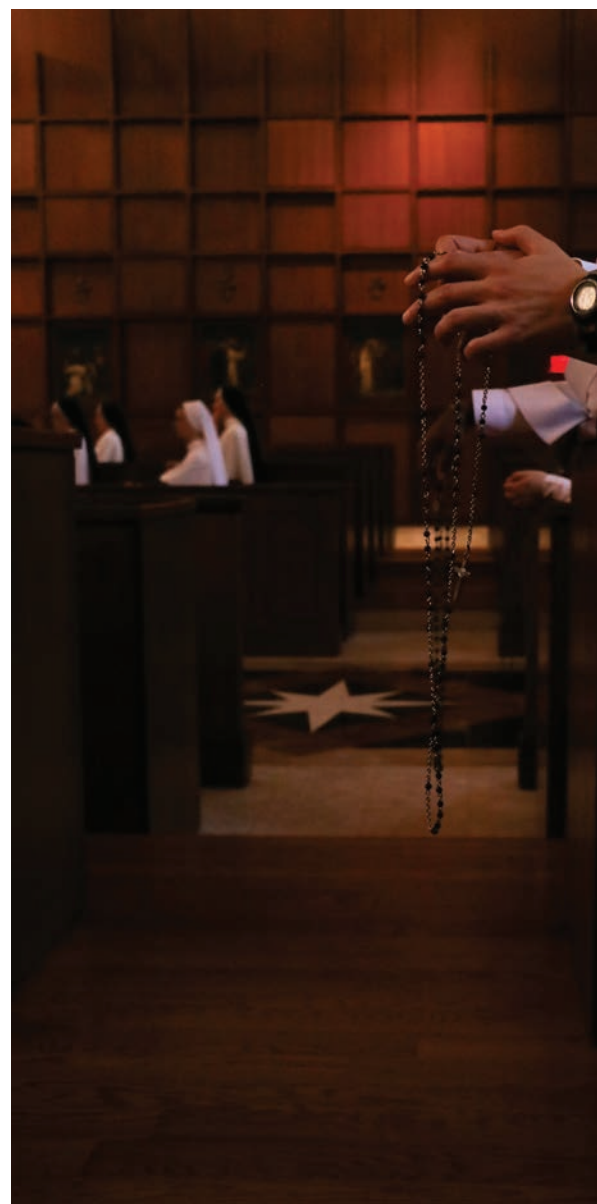
SCIENCE DISCOVERING TRUTH

God is to me and great joy in my complete dependence upon Him. My students have also expressed gratitude for this unit, claiming it as their favorite and saying things such as, “It made me think hard about my faith and strengthened my faith more than other units,” since it “helped me to connect science and theology and see they go hand in hand.”

Through our God-given gifts of faith and reason, we can encounter the truth and goodness of the Creator in His creation and more deeply respond to His invitation of love and friendship. †



Dominican spirituality has always been open to encountering God through His creation. To discover more about the interplay between faith and science, use the QR code to access the Openlight video series, “Authoring Existence: An Introduction to Thomistic Evolution,” featuring Sr. Stephen Patrick, OP and Sr. Mary Elizabeth, OP, pictured above.



By Sr. Mariana, OP



St. Martin de Porres had unbounded compassion for the poor and suffering. People flocked to him for healings and miracles, and he was forever on errands of charity to bring relief to anyone in need.

His heart was moved with pity even for the suffering of animals, whom he would tend to and heal.

Along with a tender devotion to the Blessed Mother, St. Martin had an intense love for the Passion of Christ. Though deeply humble, St. Martin was not able to hide his holiness from others. His brethren would come upon him in prayer, his face glowing with light, prostrate before the altar in ecstasy, or levitating before a crucifix, kissing the Heart that was pierced for love of him.

Through prayer, St. Martin reached the heights of union with Christ, and it was the compassionate Heart of Jesus that burned within him and impelled him to lay down his life for his neighbor.

BEAUTY LIFTING HEART AND MIND

THREE SISTERS SHARE THEIR ORIGINAL COMPOSITIONS IN CHALK PASTELS, GRAPHIC DESIGN, AND PHOTOGRAPHY WITH PERSONAL REFLECTIONS ON THEIR WORK.



By Sr. Emmanuel, OP



Holiness is always beautiful. Beauty is a reflection of the radiance and perfection of God. So it is with the saints, as they always reflect some aspect of the beauty of the Lord. Saint Dominic Savio radiates the purity of heart of the Child Jesus. Blessed Miguel Pro radiates the courage of Jesus glorifying the Father, as he stood firm defending the reign of Christ the King. Saint Josephine Bakhita radiates the love of God poured out in her heart, as one freely captured by the love of Christ the Bridegroom. Saints reveal the beauty of being loved by God.

By Sr. Athanasius, OP



The roots of the word photography literally mean “writing with light.” It’s not at all surprising, then, that this medium is particularly suited to expressing Dominican spirituality, which has been called “a spirituality of light.” From capturing the joy and peace radiating from my Sisters’ faces, to the quiet gestures and movements of our daily life of prayer, photography offers an opportunity to give others a glimpse of the transcendent beauty that surrounds me every day—the beauty of a life totally dedicated to God. †



GROWTH IN GOODNESS

EDUCATION IS A TRAINING IN THE LIFE OF VIRTUE. STUDENTS SHOULD LEARN NOT ONLY TO SAY “NO” TO EVIL BUT TO SAY A MAGNANIMOUS “YES” TO THE GOOD. AS THEY GROW, THEY LEARN GIVE THEIR BEST GIFT TO JESUS AND BECOME MORE FULLY WHO GOD MADE THEM TO BE.

RESPONDING GENEROUSLY: ELEMENTARY

Sr. Basil Marie: The All Saint’s Day festival is one of the biggest events of the year. The students research saints and then come dressed as the saints they researched. The afternoon includes playing carnival games, eating sweets, and celebrating the great “cloud of witnesses.”

Meanwhile, our bishop announced a day of prayer and fasting for peace in the Holy Land on the same day as the festival. Rather than cancel the party altogether, we encouraged the students to only eat two pieces of candy as a sacrifice. But one of my students said to his friend, “I think we should go all the way and not eat any candy.” His friend nodded in agreement, and before I knew it whispers of encouragement to go above and beyond made their way to every student in my class. They had a great time at the festival, but their small acts of sacrifice won an untold amount of grace. Though they were dressed as canonized saints, my students reminded me that they are all saints in the making. Sanctity is not something we have to wait until Heaven to experience—we can respond generously to his call to virtue in little ways now!

VIRTUE UNLOOKED FOR: HIGH SCHOOL

Sr. Maria Benedicta: Admittedly, teenagers are not generally the age group one thinks of when reflecting on transcendental goodness; being a teenager is often a difficult time full of the moodiness and angst that accompanies this period of change and self-discovery.

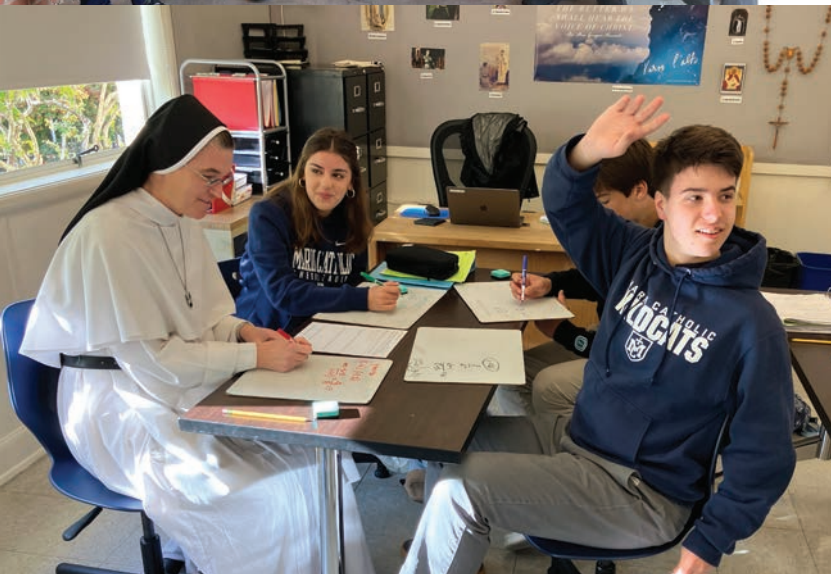
Despite these struggles, my teenage students show me glimpses of God’s goodness each day. Just a few weeks ago, a senior boy who came to my classroom to ask a question began, without any prompting from me, to neaten a tangle of discarded laptop charging cords that students had left beside my desk. I was very much struck by the simple act of kindness: it was unlooked for and entirely gratuitous. But this, I think, is how my students show me what goodness truly is: they remind me that the goodness within each of us is a reflection of the Father’s goodness. We do not merit God’s goodness either, but He shows it to us faithfully each day, unasked for and unearned.

GOD BESTOWS REAL GOODNESS: UNIVERSITY

Sr. Albert Marie: Goodness shows itself at the University of St. Thomas in Houston in many ways. Among my most advanced seminary students, we sought it out, reading the first part of Aquinas’s *Summa Theologica*. In question 5, Aquinas connects and distinguishes created goodness from Divine Goodness. God’s goodness is the source and exemplar of all created goodness, but God bestows real goodness on each created thing along with its being. Thus, the goodness of each created thing—the oak tree outside our classroom window, the sincere student who answered the last question—reflects God’s goodness, while existing as a real being distinct from God. Aquinas’s teaching helps us appreciate an “analogy of goodness” as one facet of the great analogy of being.

Among my beginning students, goodness showed itself in the person of my student mentor, Christel. All freshmen take a one-semester class on academic skills, time-management, and fostering human connections to help them flourish in a university environment. An upperclassman mentor is inserted into the class community. In my section, it was lovely to see Christel step from a student role to a leadership role as she advised and encouraged the younger students, sharing with them the goodness of academic excellence pursued for love of God. †

Photos courtesy of Bishop Louis Reicher Catholic School (top and middle right), Sacred Heart Catholic School (middle left), Jennifer Skinner, Marin Catholic High School (bottom left), and Holy Family Catholic School (bottom right).





WHAT MAKES A GOOD BOOK? THE POWER OF WORDS

By Sr. Maria Frassati, OP

“Will this person like George Eliot’s *Middlemarch*?”

I ask myself this question often, because people regularly ask me to recommend a good book. *Middlemarch* definitely qualifies, but not everyone will enjoy it—my father, for instance, does not.

What, then, makes a book a “good” book?

Part of the answer has to do with what J.R.R. Tolkien called the “enchanter’s power” of words. We tend to gloss over this power without noticing how magical it is. But consider: I can write the symbols t-r-e-e all in a line and, assuming you speak English, I can count on your mind being filled with arboreal images even if you are currently sitting in a windowless room.

Words have the power to take physical things that are limited by time and space—in this case, a particular instance of a tree—and transform them into spiritual things unlimited by space and time. A physical tree becomes smaller as it is shared, but the more people who read the word “tree,” the more that non-physical tree grows from mind to mind.

This is astonishing. You might be reading this hundreds of years from now and on the other side of the world from where I sit and “t-r-e-e” will still work its magic because we both have experience of trees as they exist in the real world.

Whenever we pick up a book we have this same kind of shared experience. Consider Telemachus, for instance, whose self-doubt and struggle to mature follow a pattern we recognize even thousands of years after Homer. Or think of Shakespeare’s Benedick and Beatrice, the witty couple trying hard to convince themselves they are not in love with each other—they might have stepped out of “*Much Ado About Nothing*” and into your friend group. Jane Austen’s *Emma* is so recognizably twenty-one it seems as though we might run into her on any college campus.

The best authors present us with characters who seem familiar, even if they are from different times, places, and situations than we are—indeed, even if they are elves of Middle Earth. The connection we develop with characters and their authors is real even when their fictional worlds are not.

However, there is also danger in such connections. Just as some people are bad influences, so too with books. Some very likable characters espouse very questionable ideas and make those ideas very attractive. The fictional representation of sin can be true, and thus pleasurable, without being good or beautiful.

But this does not mean a book that talks about sin is not a good book—in fact, to accurately portray reality one must portray sin. In *A Tale of Two Cities*, Charles Dickens's Lucie Manette is mildly insufferable because she is much more perfect than people actually are. Sydney Carton, by contrast, is a great character because, like us, he is flawed.

The bitterness in Sidney's character gives us hope for ourselves in a way that the sweetness in Lucie's cannot because, also like us, he is living in the midst of a plan carefully ordered to bring out his greatness.

When we trace the threads of Kristin Lavransdatter's narrative across pages and chapters and volumes, we admire the plan of Sigrid Undset, of course, but we also gain confidence that the seeming dead ends and difficulties and dark places we experience in time are mere passages in a greater story, one written by the Word who is outside of time and who orders all things for our good.

Middlemarch may not be for everyone, but it is a good book, even a great one, because it does what the best books do: portray reality as it is, simultaneously tragic and comic, despairing and hopeful, sinning and saintly. Seeing all of this writ large in literature can help us sort out the complexities of our own lives and learn to trust in our Author and His providential plan for us. †



THE WEDDING FEAST OF THE LAMB

By Sr. Peter Joseph, OP

Have you ever puzzled over what you should wear to a particular event? Is it black tie? Casual dress? Jesus seemed to think wearing the right thing was important. His references to weddings also include encouragements to us to be dressed properly for them. Just as there are fitting clothes that ought to be worn to a wedding, there are fitting styles of music to clothe the wedding feast of the Church and her Bridegroom: the Mass.

The Church has given us beautiful guidelines for what music fits at Mass. If music reflects the almighty God, it must reflect His transcendental nature: it should be holy, have goodness of form, and have a certain universality.

God's holiness is the truth that He is different from His creatures—He is all-powerful, all-knowing, and worthy of worship. No matter the language, sacred music reflects who God is through a text and style that changes from our everyday speech to the formal speech one would use for a mighty King and loving Father.

Music should also be a “true art,” having a goodness of style that reflects the pure goodness of God. The Church teaches us that Gregorian chant fits this most perfectly—it is simple, unified, and clothes the language of the liturgy in a costly and fine garment.

Finally, music in the liturgy ought to have a universal sense of the sacred. Just as God is knowable to all people in all times and places, sacred music ought to draw together people of all times and places. Everyone who hears liturgical music should recognize that this music is somehow different from what we hear on the radio or at a party. If chosen well, sacred music establishes communion with God even beyond the bounds of language.

We may still have to wonder about what to wear to the next wedding we attend, but the Church has taken the guesswork out of “dressing up” the liturgy. Let us take great care of the music of the liturgy so that it can most perfectly reflect God's truth, goodness, beauty, and unity. †



Above: Notated Office book of Franciscan Sisters with Processional chant. Library of Congress.



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FEB. 10-11, 2024 | APRIL 13-14, 2024

For more information email our Vocations Director,
Sr. Mercedes: vocations@sistersofmary.org

“

**THIS IS THE
BEAUTY OF
CONSECRATION:
IT IS JOY.**

- POPE FRANCIS

HEARTS on FIRE THE VOCATION STORY OF SR. MARY AVILA, OP

I was in the sixth grade when my principal asked, “Have you ever thought of becoming a Sister?” I made a mental note to move “religious life” out of the “extinct” category of my twelve-year-old brain and give it some consideration when I was...thirty? Yes, thirty seemed like a good time.

The Lord pushed the “fast forward” button on my discernment to my freshman move-in day at the Catholic University of America. When I saw the joy of the four Dominican Sisters greeting me at the door to my dorm, the “extinct” category turned into “The-Very-Much-Alive-And-Happy” category. During my two years at Catholic University, it seemed impossible to escape the Sisters, who were completing graduate degrees on campus. They were in the dining hall. They were in the library. And they were always smiling! Over and over my heart asked, “Where do they get their joy?” As I began joining them for their Eucharistic Holy Hour, Jesus showed me this joy. His Father’s love and the redemption He brought us could never be earned—all was gift. As Jesus unwrapped this gift for me, I could do only one thing: give myself back as a gift of love to Love!

Since entering in 2015, Jesus has shown me that all is gift. I haven’t reached thirty yet, but I can attest that religious life is not extinct, but alive and liberating! I cannot earn the gift of God’s adoption, redemption, or this vocation. All is gift! Whatever your gift is, I pray you open it. †



MEDITATION

CONSUMED BY WHAT WE CONSUME

By Sr. Catherine Thomas, OP

A friar in white habit, exhausted by countless vigils of study and prayer in fulfilling the charge laid upon him by obedience to write suitably of the Blessed Sacrament, falls upon his knees before the altar steps and there offers his finished manuscript to the Lord. Fortunately for posterity, onlookers were present to overhear the crucifix speak thus to the friar:

“Thou hast written well, Thomas, concerning the Sacrament of My Body. What reward wouldst thou have of Me?”

In a brief exchange, Jesus offers St. Thomas Aquinas anything. It is no surprise that the man who once chased a courtesan out of his room would not ask for pleasure or comfort. Neither is it a surprise that the man who chose to join the brotherhood of beggars that was the Order of Preachers over the stable and wealthy abbey of Monte Cassino at which he might have ruled as abbot, would not ask for wealth, power, or status. But what about the scholar who once said he would rather have St. John Chrysostom’s homilies on Matthew than be lord over the shining city of Paris? Here is his chance to ask for all things true, good, and beautiful. Here is his chance at Chrysostom’s homilies, or even all the books ever written! He could have asked to understand all mysteries and all truth in heaven and on earth, for instantaneous personal holiness, for the conversion of the whole world to the Gospel, for perfect justice in society, or at least the end of war and poverty, or for all these things together!

His response:

“*Non nisi te, Domine.*” Nothing but Thee, O Lord.

Thomas wanted only Christ: Truth incarnate, Goodness incarnate, Beauty incarnate. He was consumed by the One Whom he consumed at the altar. This year 2024 marks the happy conjunction of the Eucharistic Revival with the 750th

anniversary of St. Thomas Aquinas’ entrance into eternal life. May our hearts, like his, be consumed with desire for Jesus in the Eucharist, who alone as Truth itself can fill our minds; who alone as Goodness itself can satisfy all our desires; and who alone as Beauty itself can be our endless delight. †



Inspired by Beauty

MEETING THE LORD IN A PLACE OF AWE

By Sr. Mary Andre, OP

“This is awesome.” These were Bishop Louis Tylka’s opening words in his homily for the dedication of the new St. Jude Catholic Church in Peoria, IL. They inspired some laughter. After all, his words were simple and common enough, unexpected, maybe, from the mouth of a bishop. But they were precise. What he said in three words was this: This, the newly dedicated house of God, inspires in us wonder arising in the presence of something beautiful, grand, and sacred. It was well said: the grandeur of this space is beyond words. The next day, the St. Jude students itched with excitement to peek through the huge oaken doors into the church for the first time, and on entering, their jaws dropped as they took in the colors, the symbols, the very vastness of the space.

The church is already forming St. Jude parishioners in the sense of awe. And shouldn’t we be filled with awe as we truly taste heaven at each Mass? Even we Catholics can sometimes experience our faith as bland and monotonous. We don’t always feel the wonder that should, if we are truly integrated, accompany an authentic encounter with Jesus Christ who is true God and true man in the bread of the Eucharist. Everything in the new church, from the light-filled baptistry to the sanctuary with its marble altar and Pentecost mural, inspires the feeling of awe that matches what is truly happening.

Will the experience of wonder and awe continue after we’ve been praying in this church day after day, for three years or for 30 years and not just for three months? It’s hard to say. Part of feeling awe depends on our personal disposition, our humble desire to encounter heaven in the holy Sacrifice of the Mass. Let us ask God to give us that disposition every day. But thanks be to God for beautiful spaces that help us enter in with our whole heart, soul, mind, and strength.

Indeed, in the truest sense, “this is awesome.” †





“O ETERNAL TRINITY...

**IN YOUR LIGHT YOU HAVE
MADE ME KNOW YOUR
TRUTH...THIS LIGHT SHOWS
YOU TO ME, AND IN THIS
LIGHT I KNOW YOU, HIGHEST
AND INFINITE GOOD...**



**JOYOUS GOOD, GOOD
BEYOND MEASURE AND
UNDERSTANDING! BEAUTY
ABOVE ALL BEAUTY; WISDOM
ABOVE ALL WISDOM—INDEED
YOU ARE WISDOM ITSELF!”**

ST. CATHERINE OF SIENA, *THE DIALOGUE*, 167



FRIENDSHIP ACROSS GENERATIONS

Friendship with the Sisters is “all in the family” with the Youngs! Sr. Isaac Marie was so grateful to visit both Gary and Bebe (top) and Ken and Carol (bottom) on her recent trip to Waco, TX. These faithful brothers and their wives are dear friends of our Dominican family—a friendship that spans the generations, beginning with their mother Sophie, whom the Sisters held dear as well! Having been taught by Sisters, the Youngs were sad that having Sisters in the classroom seemed like a thing of the past when their children were in school. But now they are thrilled that the Dominican Sisters of Mary are now in their backyard, teaching at Bishop Louis Reicher Catholic School in Waco! The Sisters are equally grateful for the Youngs’ partnership with their mission and goodness in so many ways. God provides through the magnanimity of our family and friends! †



BENEFACTOR VISITS TO SAN DIEGO, CALIFORNIA WITH THE MISSION ADVANCEMENT OFFICE

From left to right:

Jessica Firschling with Cyndi Peterson, podcaster, speaker, and author

Maddy Waters and family, friends of Sr. Mary Samuel

Margot Kyd, on the board of FOCUS and member of Legatus

The Haddad Family, two of whose daughters were students at SSA Plymouth

Mike Sweeney, former professional baseball player for the Kansas City Royals



Dominican Sisters of Mary
Mother of the Eucharist

*We are always grateful for those who support us. In return, all of
our friends and benefactors are in our daily prayers.*



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Come, Holy Spirit, fill the hearts of Your faithful, and enkindle in them the fire of Your love. Send forth Your Spirit, and they shall be created, and You shall renew the face of the earth.

O God, who by the light of the Holy Spirit did instruct the hearts of the faithful, grant us through the same Spirit a love and relish for what is right and just and a constant enjoyment of His consolations. Through Christ our Lord.

Amen.

This prayer is prayed daily by the Sisters before meditation and spiritual reading.