



# The Holy Family of Bordeaux in Britain and Ireland

Glory to God alone in Jesus Christ through Mary and Saint Joseph

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Sr. Kathleen Diamond with members of the Holloway Chaplaincy Team

## EDITORIAL

In our May cluster meetings we have been revisiting our charism and spirituality which are both Trinitarian and Eucharistic. So it will not have escaped us that two of the great solemnities of the liturgical year, the Most Holy Trinity and Corpus Christi, were celebrated in May this year. Both speak eloquently of communion.

In his Angelus address on Trinity Sunday, Pope Francis said “the Solemnity of the Most Holy Trinity is an invitation for us to commit to enriching our everyday relationships by promoting communion, consolation and mercy... Our being created in the image and likeness of God in communion calls us to understand ourselves as being in relation and to live interpersonal relationships in solidarity and reciprocal love”.

Often, when people gather, it is what they are against that unites them. But when we gather for the celebration of the Eucharist we are united in a holy communion with the whole body of Christ, in all its diversity. We bring what little we have to the eucharistic meal and, like the apostles, we might be tempted to say, “What use is anything I can do here in this place when so many are suffering violence, persecution, famine, displacement around the world?”.

The miracle of the loaves and fishes teaches us otherwise. Christ can transform our small offering into food for many. So too, our growing awareness of the interconnectedness of all that is, teaches us that each one’s slightest action, and even thought, has an effect on, and adds to, the sum total of good or evil in the cosmos.



## Message from Sr. Gemma (Unit Leader)

The month of May has just ended – a month which is traditionally dedicated to prayers and devotions in honour of Our Lady. When I was growing up, a little Marian altar was set up in our house and my job was to decorate it with fresh flowers every day. In the evening the whole family would gather around and recite the rosary. I didn't mind the chore of decorating the altar but I did draw the line at joining the Children of Mary. As far as I could make out, this was just a ploy on the part of the priests to get us to clean the Church and I, as the eldest girl in the family, had enough of cleaning during the week without giving up a whole Saturday to it.

But that wasn't the only reason for resisting joining the Children of Mary. Without reflecting on it too deeply, Mary felt distant from me and my reality. There she is on a pedestal to be venerated from afar as virgin and mother. She is the humble, pure, submissive, obedient handmaid portrayed in pious pictures and statues in our Churches. This image is echoed in some of the hymns we sang, "Then gentle Mary meekly bowed her head...". She was presented to us as our role model but I knew I could never measure up to that standard of holiness in a hundred years, so why bother trying! In any case I was pretty sure I didn't want to be meek and mild!

Even Pope Paul VI wondered about Mary's suitability as a role model for modern women when he noted in 1973 that the traditional image of Mary "*cannot easily be rec-*

*onciled with today's life style*". He went on to say:

*"The modern woman will note with pleasant surprise that Mary of Nazareth, while completely devoted to the will of God, was far from being a timidly submissive woman or one whose piety was repellent to others; on the contrary, she was a woman who did not hesitate to proclaim that God vindicates the humble and the oppressed, and removes the powerful people of the world from their privileged positions" (Marialis cultus).*



There is no doubt that there has been a distorted portrayal of Mary that can only result in the disempowerment of women. It is time to embrace the Mary portrayed in Scripture – she who ponders and prays and is open to discerning God's will in her life; she who is compassionate, reaching out to Elizabeth in her need; she who suffered the pain of exile as so many women suffer today; she who watched her son die an ignominious death... Above all, it is time to embrace the Mary of the Magnificat, the woman who cries out powerfully for justice for the poor and hungry, the woman who proclaims forcefully that the mighty will be cast down and the oppressed will be lifted up in God's reign. In this song Mary identifies with the poor and lowly and commits herself to their liberation. Yes, Mary is a model for us – a model of committed discipleship.



### *Did the Woman Say?*

by

Frances Croake Frank

Did the woman say,  
When she held him for the first time in the dark of a stable,  
After the pain and the bleeding and the crying,  
'This is my body, this is my blood'?

Did the woman say,  
When she held him for the last time in the dark rain on a hilltop,  
After the pain and the bleeding and the dying,  
'This is my body, this is my blood'?

Well that she said it to him then,  
For dry old men,  
brocaded robes belying barrenness  
Ordain that she not say it for him now.

## Holloway - the End of an Era

The shock announcement last December that Holloway Prison was to close by Summer 2016, left almost everyone – staff and prisoners – baffled beyond belief. Holloway had the best inspection of any prison in London; there had been much publicity about the need to close Victorian prisons, yet Holloway is the newest of the lot - rebuilt in the 1970s. More of that later, but a little bit of its history may explain why Holloway has invariably been referred to by the press as 'infamous' and 'notorious'.



In the 1830s the dreaded disease Cholera was rife in London. So many people died that there was a public outcry at the number of burials in the City so land had to be found in a suburban area. A 20-acre site east of Camden was bought by the City Council for £4,000 to be used as a burial site. However, before the ground was used for its intended purpose the disease waned.

Around this same time government Inspectors and Magistrates were severely criticising the conditions of the City prisons, such as Newgate, as crime was worse inside the prisons than on the streets, so something different was needed. A new prison, based on the design of Warwick Castle was built in 1852 at a cost of £91,547. 10s. 8d. It was to be called the 'House of Correction for the City of London'. Over the entrance stood two Gryphons, symbol of London Corporation, and across the top the inscription, 'May God protect the city of London and make this place a terror for evildoers'. Holloway Prison was born. It had one wing for 60 female and three for 350 male prisoners. The motto of the prison was, '*Cleanliness is next to Godliness*', carried out with vigour for that era. The rule stated that prisoners must wash every day, feet once a week! Among the males imprisoned was Oscar Wilde, before he was transferred to Reading Jail.

Holloway became an all-female prison in 1903/4, housing the famous and the infamous. Emmeline Pankhurst and other suffragettes were force-fed there. Ruth Ellis, the last of five women to be hanged in Britain, met her end here.



Others included Constance Markeivicz, the Irish Nationalist, Diana Mosley, wife of the fascist Oswald Mosley, Christine Keeler for perjury during the Profumo affair, Cynthia Payne, who ran brothels to entertain MPs, Margaret Joyce, wife of Lord Haw Haw, for treason, Helen Duncan, the last person to be convicted under the Witchcraft Act, and more recently Myra Hindley, Rose West, Tracy Connolly, Baby P's mother, and many other 'notorious' women served time here.

As the years passed, it was recognised that the old Victorian prison was unsuitable for women. In the 1960s and onwards, with developments in psychology it was deemed that if women committed a crime they were 'mad not bad', so a new type of prison, more on the design of a therapeutic hospital, was needed. It was intended to mimic a model village to encourage pro-social behaviour. Over the 1970s, the present Holloway was built becoming the largest female prison in Europe with 550 residents. The only parts remaining from the old building are the two Gryphons but not the inscription! There are still 2 officers with us who had been in the old Holloway and saw all the changes take place. It's most interesting to talk to them.

Now, after 160 years, Holloway prison is closing down unit by unit; the women are gradually being moved on and the building will be bulldozed. The land, bought for £4000 is, according to rumour, being sold for £90 million to build up-market apartments and houses. I wonder how much if any will be given for social housing!

Buildings can hold memories and no doubt Holloway could write tomes of its history. However, for the women who have lived there and have died there, no library could hold the pages of inner turmoil, of grief, of loss, of hope, of low self-image, of chaotic lives, lack of parenting, sexual and emotional abuse, domestic violence and modern-day slavery. It would be impossible to capture also, the faith and depth of prayer that would put many of us to shame, the growth in self-acceptance, the appreciation of life and its gifts, the joy at being able to read for the first time, the feeling of freedom and security found inside the prison compared to the 'hell' lived outside.

I have been privileged to live my mission in Holloway for nearly 20 years. I can honestly say that it has been one of



the most enriching, while most demanding periods of my life. The bottom line for me has always been to help the women to recognise their own worth and dignity, and those whose lives I have touched will, I hope, hold onto something of that precious truth. I have been blessed also to be part of a fantastic multi-faith team of chaplains and volunteers. To work in an environment of diversity where there is respect and support and, most of all, the good of the women we minister to, is, I think, rare. Some of the team will move on to Downview Prison in Surrey, closed three years ago, which is being re-opened to house most of our women.

I have decided it's time to retire from this part of my ministry. I had hoped to do the full 20 years until April 2017 but now seems a natural time to call it a day. I will certainly miss Holloway, but for now our time is spent with women and staff who are coping with a sense of bereavement and loss of the familiar, and anxiety for the future. Staff have been re-deployed to other prisons, some of their choice, but others not so lucky. We had a wonderful Staff celebration afternoon, which was designed to lift the gloom, before half the staff moved to prepare Downview.



With other retirees, I received a bouquet and certificate for my years of service. Loads of other funny awards were

given, e.g. for the worst time-keeper (an alarm clock), the most changes of hairstyle etc.

The afternoon concluded with a blessing by Ken (Anglican), Rukhsana (Moslem) and myself (pictured below) trying to teach the staff the Irish Blessing, 'May the Road rise to meet you'! It was very appropriate.

For the women, and some staff, we had an Ecumenical farewell service on the theme, 'Lord, for the Years', where



some of the women performed a drama illustrating Holloway's history, and an opportunity for others to tell something of their 'stories' in Holloway. We used the reflection 'We Told our Stories', by Edwina Gateley. It was particularly relevant with the words,

"...in each brave and lonely story,  
God's gentle life breaks through ...  
We felt the budding of creation  
in the searching of each soul  
and discerned the beauty of God's hand  
in each muddy twisted path.  
And God's voice sang in each story.  
God's life sprang from each death.  
Our sharing became one story  
of a simple lonely search  
for life and hope and oneness..."

I have had the privilege of being entrusted with many of these stories.

There have been lots of tears as friends separate and we do our best to reassure them that there will be familiar faces and support in their new place. However, nothing can replace a friendship that has built up over a shared experience of loss and fear which evolves into support and affirmation.

To date, we have just under 100 women left and all should have moved by the last week of June. Alongside the moving-out of staff and prisoners we have the daunting task of getting new 'homes' for all our chapel furniture, sacred

vessels, vestments and altar linen, which can only go to other prisons. I'm sure the neighbours wonder what's going on in our house, when I have the clothes line full of albs and altar cloths! Then the clear out of offices, where journals have to go to the London City Archives and years of notes etc. to confidential waste or recycling, takes every spare minute.



Gryphon protesting?

Our designated final closure date is 17 July, with a barbecue in the prison garden on the 16<sup>th</sup> for staff who may bring their children. Then the gates will finally be closed to all except security staff, until the bulldozers arrive. We have pleaded with some success to Islington Council, that at least some of our beautiful trees in the grounds will be protected. They will have imbibed something of the life and hope that has been the focus of rehabilitation in Holloway and, as the seasons change through future years, they may offer life and meaning to the new residents of our site.



Kathleen Diamond, St. Gabriel's Road



This baby rabbit found lots to enjoy in our garden in Clane.

## LET HUMANITY BE OUR RACE, LET LOVE BE OUR RELIGION

From the time I came to Bradford I have been volunteering in some organisations. I have come across so many young people from different countries and nationalities and different ethnic groups. Many do not belong to any religion, but they believe in doing good for suffering humanity. These young people devote their time and energy to making the stranger, especially asylum seekers, refugees and homeless people, feel at home. They do this by communicating with them, listening to their stories and experiences, by feeding, clothing and helping them to find shelter where they can spend the night.



What surprises me is their dedication, commitment, love and compassion for the poor people. These are just ordinary, simple people who, in fact, as far as I understand are really living up to the words of Jesus: "For I was hungry and you fed me, I was thirsty and you gave me drink, I was a stranger and you welcomed me into your house, naked and you clothed me, sick and you visited me, ... for whatever you did for the least of my brothers and sisters, you did it for me." Mat 25: 31-46.

Feeding the hungry, giving drink to the thirsty, welcoming the stranger to a house are the works of love, mercy and compassion carried out by these dedicated people, many of whom do not belong to any religion. I am deeply touched and carried away by them because their religion is love and compassion.

Bradford, which is called the city of sanctuary, welcomes and accommodates all kinds of people of every race and religion. Many charitable organisations and groups work in collaboration with each other to help and support the less privileged people. There are also many families who try to accommodate these people.



As I look at the world which is full chaos and confusion, where many people are being killed by natural disasters, bomb blasts and persecutions, where there is a lot of hatred, I also see many people whose hearts are burning with love and compassion who want to make a difference and make this world a better place. So, let humanity be our race, let love be our religion

Nasreen Nazir, Bradford

## TTIP - A TROJAN HORSE?

**STOP  
TTIP**

*One morning, as I was travelling to Dublin by bus, I saw the above sign stuck up in a corner. I wondered who had put it there and if it meant anything to the other passengers. It wasn't in the bus I took on the return journey and I never saw it again. It meant a lot to me as I had been at a seminar organised by Justice Ireland, run by Séan Healey and Brigid Reynolds, on the topic of TTIP. And now, the mainstream media is beginning to take note of the phenomenon. Articles are appearing in newspapers and it is being discussed on TV programmes.*



Anti-TTIP protesters on eve of President Obama's visit to Hanover last month

### WHAT IS TTIP?

**P**ronounced Tee-tip, it stands for Trans-Atlantic Trade and Investment Partnership. It's a trade deal between the EU and the US. On the surface it looks fairly innocent, aiming to make trade easier between the two regions, but underneath lie a range of worrying clauses that would undermine our democratic rights. Our political representatives in the EU are negotiating this deal on our behalf but at the moment it only serves the needs of corporations and not of ordinary people.

But not all MEPs are supportive of TTIP. A Keynote speaker at the Justice Ireland seminar was Nessa Childers, an Irish MEP. She went into considerable detail about what is involved in this agreement, pointing out the misgivings voiced and the harmful effects it could have for us in Europe, as well as the secrecy surrounding the negotiations.

Many organisations representing diverse groups within society (e.g. farmers, trade unions, health organisations) are against TTIP because of the negative impacts they can see for people's health, democratic rights and environmental protection.

They are joined by almost 3.5 million people across Europe who have signed a petition to stop the TTIP trade deal going through.

The most scary bit of information given by Nessa, and she is not the only MEP to complain, is the secrecy. MEPs were not allowed to attend the meetings and now, after protests, they are only allowed into the room to read some of the documents but cannot take them away. To make copies, they would have to transcribe them by hand.

When President Obama, on his recent visit to Britain, was urgent on the need for the country to remain in the EU he had this pending agreement in mind. If it is not signed before the end of his presidency it will very likely be delayed indefinitely and, possibly, scrapped due to opposition from EU countries.

We are likely to hear more about TTIP in the coming weeks. An Irish group called UPLIFT (People Powered Change) is proposing there be a referendum of whether we want to be part of TTIP.

#### Find out more now

Click on the following links to read different views on TTIP

This **video** on You tube gives the disadvantages.

This one is **proposing it and asking for our opinion**

#### Proponents of TTIP

**EU website**

**Irish site**

## NOTES FROM COMMUNITIES

### Cluster Meetings – May

All the communities in Britain and Ireland clustered together in different venues during the month of May. A similar programme was followed at every gathering, each made different by the style of the presenters and the reactions of the participants. In each case there was:

- a time of prayer leading into a reflection prepared by the Leadership Team and presented by one of its members, on parts 1, 2 and 3 of the document, *Vowed for Mission*.
- an opportunity for inputs from members of the Integrated Spirituality Team and the Family Focus Team.

### About the Reflection

#### Aberdare

We reflected together on world views and on the urgent need to situate ourselves differently in relation to Earth. For the past 2000 years we have been operating out of a cosmology, or a view of the universe and the world, that we see now to be very dysfunctional and destructive to our planet. The old worldview no longer matches our experience and it completely contradicts the recent scientific discoveries that challenge us to change our way of thinking and living. If we are to survive on earth, we must adopt a new cosmology, a new world view.

We need to turn away from seeing Earth as dead matter or as a vast reservoir of resources that we can plunder at will; we need to turn away from a view of ourselves as “lords and masters” of creation; we need to turn away from an image of God as a distant patriarch, the divine watchmaker who set everything in motion and is no longer concerned about creation. We need to turn towards one another and all created beings recognizing that we are all ONE, interdependent and that we must all work together to bring about the flourishing of all life on Earth. (Gemma)



#### Rock Ferry

The presentation of the New Worldview challenged each of us once again, as we reflected on the first three articles of *Vowed for Mission*, to a change of mentality, a new way of relating to God, to humanity, earth and all creation. We are called to accept the world as a sacrament and for this we need new eyes to see all of creation as ‘tinged with the divine’- a web of life, the manifestation of God’s mystery and ourselves as part of creation, not apart from it.

All of creation is characterised by the three principles of diversity, interiority and communion and by wonder and awe on our part. Family for us now includes the whole Sacred Community of life – God’s amazing mystery of love. As we reflected on our Founder’s dream in the symbolism of the tree where harmony in diversity gives glory to God Alone, we are reminded how the new universe story opens us up to a new relationship of Communion, revering the Holy One in others and in ourselves in our interconnectedness. (Anne-Marie Glynn)

## Integrated Spirituality Team

Again, the same material was used at each meeting.

The Team's aim was to show how our charism calls us into a dynamism of relating that helps us towards a new understanding of being Family - as laity, priests, consecrated seculars and religious, and also as earth community. Enriched by our vocational diversity and by our close collaboration as one family with a common mission, we are at the service of communion and in this we make our contribution locally and as one international Family of Pierre Bienvenu Noailles.

**Our spirit**, as our Founder says, is a spirit of zeal lived to a heroic degree – the spirit of God Alone and the driving force of our lives.

**Our spirituality** – imitating Jesus, Mary and Joseph who loved, sought and desired God Alone in all things.

Challenges for us today:

- As the Incarnation and Eucharist are essential aspects of the charism, what does it mean to live a Eucharistic life in the 21<sup>st</sup> century?
- The importance of the Scriptural texts as the basis of our Spirituality...
- Need “to be well permeated” with the virtues proposed to all members of the Association...



## Family Focus Team Update

The vision of the team is as follows:

To live and promote the Charism of Communion and Spirituality, to reach out to those searching for meaning in life; to recognise that all vocations are equal in the P.B.N. Family and to link with other teams of participation in the Unit.

They outlined ways of reaching out to accomplish their vision and suggestions for the future:

- The production of a small attractive booklet on the Founder's life which would appeal to young people.
- Reflection, and sharing on Meeting Point 5 by all Vocations in the Family.
- Study the recent document on Family Life, *The Joy of Love*.

It was questioned, however, whether printing cards or producing leaflets was the best way in this modern digital age where everyone has access to information on the Internet.

Also, as we move towards the bi-centenary, what could we do together as one Family to prepare for this significant event?

A desire to implement the *Declaration on Vocations within the Family*, produced at the meeting for the Pastoral Care of Vocations (Europe and Canada) in Martillac, at which some members were present, was expressed.



## SOME FURTHER QUESTIONS AND OBSERVATIONS (Clane)

- With regard to the emerging worldview, participants expressed themselves quite openly and honestly about where they are in their grasp of it. It was evident we are all at different stages and this is to be respected.
- The fact that the hierarchical Church seems so slow to embrace the new story makes it difficult for us to talk about it to those we meet in our ministries. At what stage can children be introduced to it when the RE syllabus in Primary Schools is still as it was in our time? It was pointed out, however, that the Secondary School Leaving Cert RE syllabus has an excellent section on Religion and Science. \*



Communities in Ireland clustered in Clane on 20 May

- How can we be more visible as a Family with 5 vocations where there is only one or, at most two, in any one place? Newbridge, can boast of having four - Sisters, Lay Associates, one Priest Associate and Seculars.

\*It is worth noting that the 28 May edition of *The TABLET*, which we had not yet read, has an article relevant to this (cf. Lauren Nicholson-Ward - FROM THE CLASSROOM, p. 7).

## A BIRTHDAY MILESTONE in NEWBRIDGE

Sr. Roseanne Power celebrated her 90<sup>th</sup> birthday on 25 May which also happened to be the closing day of the community retreat facilitated this year by Sr. Claire Mc Grath.



Catherine, Roseanne, Claire



The work of Claire Boylan, community cook

## WORLD YOUTH DAY - NEWS UPDATE

From time to time I am asked how the preparations for World Youth Day are going, so here is the update.

For the past few months the main focus has been on fund-raising. The total cost per pilgrim is €650. The good news is that practically all the travel and accommodation costs for the young people have now been raised and the Travel Agent has received the cheque. The response to our fund-raising efforts was amazing – people have been so generous. The efforts included Church gate collections, a street Flag Day, cake sales, bag-packing in Dunne's Stores, singing with Gospel Choir in White Water Centre, Newbridge, and face-painting at Family Race Day in the Curragh. We also received generous donations from Patrician and Holy Family Secondary Schools and also from our Provincial Sharing, as well as contributions from individuals.

I would like to acknowledge in a special way the support of our Sisters and staff in the Convent who really took on this project in such a heartfelt way. Not only have they sponsored two Pilgrims through their Raffles and in-house collections, but perhaps more importantly, the welcome given to the young people and their parents when we gather for the various information meetings. The Convent Chapel is the perfect setting for times of prayer and reflection: its availability is much appreciated not only by the young people but also by our Priests of our parish, Fr. Paul and Fr. David OP, who are coordinating the Pilgrimage and who will travel with the young people in July.



Who'll be the lucky one?

In case you might think it was all work and no play, let me assure you there was time for fun. On more than one occasion, the Convent dining room became a party venue with deliveries of pizzas from the local take-away, sponsored by St. Conleth's Parish. The man delivering the food remarked that this was a first for him to a Convent. Rumour has it that those sisters who tend to be around the Green Room late at night also got some of the goodies - and well deserved, too.



Sr. Kate and helpers ready for the draw

The most recent Raffle in the Convent was a great success and a very joyous occasion when many of the girls who will travel to Krakow came to the Care Unit to accept the Sisters' donation. Clíodhna, a Transition Year student spoke on behalf of the group, thanking the Sisters for all their support and promising to come back and share news of their travels. These girls love coming over to the convent and perhaps their appreciation is best expressed in a poster which they had on display in school, advertising the raffle.

It read as follows:

Prizes are:

*"Beautifully knitted dolls and a painting all made by our very own Holy Family Sisters next door."*

What a lovely expression of BEING FAMILY!

For the record, the results of the raffle are as follows:

**First Prize:** DOLL (knitted by Sr. Margaret O'Connell) went to Irene Kavangh at reception in the Convent

**Second Prize:** DOLL (dressed beautifully, also by Sr. Margaret) was won by Martina Hunt from the Convent kitchen

**Third Prize;** a painting by Sr. Paul Graven went to Sr. Catherine Meehan, Portlaoise Community.

Thanks for all your interest and support. More news over the next few months.

Kate Cuskelly, Sonas Chríost

## THE GREAT TURNING

**Y**ou have asked me to tell you of the great turning – or how the world was saved from disaster. The answer is both simple and complex – we turned.

For hundreds of years we had turned away as life on earth grew more precarious. We turned away from the homeless men and women on the streets; the children orphaned in Iraq, the mothers dying of AIDS in Africa.



We turned away because that is what we had been taught, to turn away, from our pain, from the hurt in another's eyes, from the drunken father, from the friend betrayed.

Always we were told, in actions louder than words, to turn away, turn away. And so we became lonely people caught up in a world that was moving too quickly, too mindlessly toward its own demise.

Until it seemed as if there was no safe space to turn, no place inside or out, that did not remind us of fear or terror, despair and loss, anger and grief.

Yet on one of those days someone did turn - turned to face the pain, turned to face the stranger, turned to look at the smouldering world and the hatred seething in too many eyes, turned to face himself, herself.

And then another turned, and another, and another and they wept as they took each other's hand.

Until whole groups were turning, young and old, gay and straight; people of all colours, all nations, all religions – turning not only to the pain and hurt but to beauty, gratitude and love; turning to one another with forgiveness and a longing for peace in their hearts.

At first the turning made people dizzy. There were people standing to the side, criticising, trying to knock the turners down. But the people turning kept getting up, helping one another to stand up. Their laughter and kindness brought others into the turning circle until even the nay-sayers began to smile and sway.

As the people turned they began to spin; re-weaving the web of life, mending the pain, knitting it back together with the colours of the earth; sewing on tiny mirrors so that the beauty of each person, each creature, each plant, and each life might be seen and respected.

And as people turned, as they spun like the earth through the universe, the web wrapped round them like a soft baby blanket, making it clear that all were loved, nothing separate.

As this love reached into every crack and crevice, the people began to wake and wonder, to breathe and give thanks, to celebrate together.

And so the world was saved, but only as long as you too remember to turn.

(Christine Fry)

Submitted by Gemma

## UPCOMING EVENTS

June 2016						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1 Foundation of the Contemplative Sisters 1859	2 Final Profession of the 3 Foundresses 1822	3 Jubilee for Priests Rome	4 First 3 Foundresses make their Act of Consecration 1820
5 Ordination of PBN (Eve of Trinity Sunday 1819)	6 Fr. Noailles's first Mass (Trinity Sunday 1819)	7	8 World Ocean Day	9	10	11
<b>World Environment Day</b>						
12 Our Lady of All Graces	13	14	15	16	17 World Day to combat Desertification and Drought	18
<b>World Day against Child Labour</b>						
19 International Day for the Elimination of Sexual Violence in Conflict	20 World Refugee Day	21	22	23 UK BREXIT Referendum	24	25
26 UN International Day in support of Victims of Torture	27	28	29 Our Founder's Feast, *	30		

- This feast was celebrated together by Pierre Bienvenu and Amand, who was also baptised Pierre, whenever they could.