



Sisters of
**Benet Hill
Monastery**

The Review

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**“What you can plan is too
small for you to live.”**

—David Whyte from his poem *What to Remember When Waking*

NGC 7649

Captured in infrared light by the James Webb Space Telescope
Credits: NASA, ESA, CSA, and STScI

Introducing
Reflecting Radiance

Letter

from the prioress

Dear Friends,

I was blessed to attend the Annual Assembly of the Leadership Conference of Women Religious (LCWR) in August. The theme was Drawn by the Sacred Mystery: A Journey into Hope. Throughout the conference, the cosmos was projected onto a large screen, serving as the backdrop. These images and the recent LCWR publication entitled Enveloping the World with Radiance drew me deeper into my belief in the Cosmic Christ at work in the universe. I wish to share with you some of my thoughts and learnings.

In my personal life and from engaging with others, I realize a dance happens between developing and enveloping this radiance. It strikes me that this radiance comes when we are open to the Divine in the quiet of contemplation, in that place of nothingness and no thoughts. The Divine can come in the form of a stranger, as in the visitors to Abraham and Sarah, or in mysterious encounters, like Moses with the burning bush or when he exited the tent of the tabernacle with a radiant face. Or the Divine might be in the form of the angel who helped Tobias or the visitor to Mary, the mother of Jesus. We might find ourselves transfigured like Jesus, on the top of a mountain. This radiance can only come with intentional withdrawing, to the mountain, garden, or some other sacred space, to pray and engage with the Divine energy of the sacred. From that place of “developing,” my heart becomes opened as I observe and live into what is right. My choices reflect loving God, my neighbor and myself with my whole being. Thoughts and actions expand with wholesome kindness and amazing compassion from a source within and beyond me.

This developing and enveloping of radiance is a mystical, whimsical dance filled with “unknowing,” a wisdom place within each of us. Pat Farrell, OSF says it well: “Divine Love longs to evolve through us. It is a call to consciously live into and live out of our deepest identity: to be the presence of Love to the world...What matters is simply dropping into the

Divine Presence, like a plumb line, and being brought into true alignment with the love emanating from our core.” Francis Rothluebber says: “We merge our limited awareness like a small river into the Ocean.”

After listening to Brianne Swimme at the Conference and reading his latest book Cosmogenesis, I feel my own smallness. He says that our task is “to become the human form of radiance” and he reminds us that we have evolved to manifest 14 billion years of radiance. Sometimes I / we make ourselves larger than life itself but when I see the images coming from the James Webb Telescope, I realize I am so small. Yet I am called to be an intricate part of this creation story. I am small but I am still one unique, irreplaceable aspect. Thomas Barry reminds us that “we are not separate from the universe...the universe and earth constructed us...From the very first instant of the universe’s flaring forth, matter seeks to differentiate. Very quickly plasma transforms into a trillion galaxies, each one unique. It is the most amazing feature of existence. This ability to generate novel creations is considered divine. As time rolls on, it never ends. Each era of the universe is unique, never to be repeated. It is as if at dawn a deep and resonant voice calls forth to every entity in existence, ‘Become your unique self. The universe advances only if you blossom forth as you.’”

In this publication, we share some stories and ways of developing and manifesting these 14 billion years of radiance. Like the cosmos, our journey of learning never ends.

In closing, I want to share this prayer that percolated from my silence and pondering of this summer’s movement into autumn:

Gracious God, may we respond to your radiance in all of creation from the furthest galaxy to the smallest fractal of energy in an atom. Help us to respond with hearts that are strong yet soft and tender. May we be willing to bend and reach out in open inclusivity and dare to see all of creation in a brand-new way. As we expand our cosmic awareness and see its breadth, length, depth, and height, help us to become our unique self. In this way, may we help advance the universe, the Kin-dom of God, by blossoming forth as your creation. Amen.

I thank you, our friends, who are part of this radiance! Let us envelop the world with this light as we move into these year-end sacred seasons and new year beginnings in 2024.

In gratitude for the abundant blessings that we share!

Sister Marie Therese “MT” Summers, OSB
Prioress



Cover Image Credit: ESA/Webb, NASA & CSA, L. Armus, A. S. Evans

This image is dominated by NGC 7469, a luminous, face-on spiral galaxy approximately 90,000 light-years in diameter that lies roughly 220 million light-years from Earth in the constellation Pegasus. Its companion galaxy IC 5283 is partly visible in the lower left portion of this image.

A prominent feature of this image is the striking six-pointed star that perfectly aligns with the heart of NGC 7469. Unlike the galaxy, this is not a real celestial object, but an imaging artifact known as a diffraction spike. This is caused by the bright, unresolved active galactic nucleus (AGN), the extremely bright central region that is dominated by the light emitted by dust and gas as it falls into the galaxy’s central black hole. Diffraction spikes are patterns produced as light bends around the sharp edges of a telescope. Webb’s primary mirror is composed of hexagonal segments that each contain edges for light to diffract against, giving six bright spikes. There are also two shorter, fainter spikes, which are created by diffraction from the vertical strut that helps support Webb’s secondary mirror.

Note from Sister MT

What this description means to me is that the James Webb Space Telescope is reflecting the radiance of the Divine!

Centering Prayer

Centering Prayer is based on the wisdom saying of Jesus in the Sermon on the Mount: "When you pray, go to your inner room, close the door, and pray to your Father in secret. And your father, who sees in secret, will reward you." (Matthew 6:6)

In the 1970s at St. Joseph's Abbey, a Benedictine monastery in Spencer, MA, young people started to inquire whether the Catholic tradition had quiet prayer or a contemplative way to pray. They were doing Buddhist or Transcendental meditation but were raised Catholic and wanted something that fit with their own faith tradition.

Three monks (Thomas Keating, Basil Pennington, and William Menninger) became aware of this recurring request. Though they knew of the rich history and tradition of quiet prayer in the church, prayed the seven liturgical hours in community and lived the rest of the day in total silence doing private prayer (contemplative prayer), none of them were teachers. But they put their heads together and devised a method of prayer to help develop Contemplative Prayer for those hungry for quiet prayer.

They called it Centering Prayer, taking this term from another Benedictine monk named Thomas Merton who said, "Go into your center and meet God there."

Today, people all over the world pray in the recommended 20-minute segments twice a day and make 8-day retreats to pray three hours a day using the Centering Prayer method.

How is it done? Individuals go into their private, sacred space and sit in a rocking chair, office chair, or any old chair. They choose a sacred word as the symbol of their intention to consent to God's presence and action within. Next, sitting comfortably and with eyes closed, they settle briefly and silently introduce the sacred word as the symbol of their consent to God's presence and action within. When thoughts try to engage their minds (including body sensations, feelings, images, and reflections) they return ever-so-gently to the sacred word. At the end of the prayer period, they remain in silence with eyes closed for a couple of minutes.

Centering prayer is not meant to replace other kinds of prayer; rather it casts a new light and depth of meaning on them. It is at the same time a relationship with God, and it is a discipline to foster that relationship. The source of Centering Prayer, as in all methods leading to contemplative prayer, is the indwelling Trinity: Father, Son, and Holy Spirit. Christine Valters Painter of Abbey of the Arts said recently in an interview "I think this is...the heart of the contemplative life – the practice of coming to the world with open palms – to gaze, witness, be present, hold, reverence, and then see what is inviting our heart. What is radiating? Then we spend time with whatever that is – listening to it, being curious, not trying to impose our own judgment about it, but seeing how the Divine is speaking through that moment."

Father Thomas Keating moved to St. Benedict's Monastery in Snowmass, CO and helped found Contemplative Outreach, a network of people who practice centering prayer, in 1984 and was its president from 1985 to 1999. The Center for Contemplative Outreach in Denver was founded in 1987 under the auspices of the Archdiocese of Denver to promote the practice of Centering Prayer. Benet Hill Monastery became a center to teach Centering Prayer when Sister Anne Stedman became the first Benet Hill sister to be trained at the Center in Denver. Benet Hill Monastery offered classes and retreats at the monastery and First United Methodist Church until 2020.

Today, there are several weekly and monthly opportunities in Colorado Springs to practice Centering Prayer:

**Benet Hill Monastery, Tuesdays,
10:00 – 11:00am**

**Faith Presbyterian Church, Wednesdays,
9:00-10:00am**

**Grace and St. Stephens Episcopal Church,
Thursdays, 9:00-10:00am.**

**Benet Hill Monastery, First Saturday of each
month, 9:00am – 12:00pm**

Colorado and the world are in prayer around the clock doing Centering Prayer and all other ways of reaching the Divine Holy One who dwells in all. We may think of prayer as thoughts or feelings expressed in words, but this is only one expression. In the Christian tradition contemplative prayer is the pure gift of God. It is the opening of mind and heart – our whole being – to God, the Ultimate Mystery beyond thoughts, words, and emotions. Through grace we open our awareness to God whom we know by faith is within us, closer than breathing, closer than thinking, closer than choosing, closer than consciousness itself.

*Ask Sister Therese about
Centering Prayer at
stherese@benethillmonastery.org*



We are all walking around shining like the sun

Ruth Roland
Director of Mission Advancement



Sweetredwine, CC BY-SA 3.0
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via Wikimedia Commons

Working with the sisters has been such a gift to my life. As a 5 on the Enneagram and an ISTJ on Meyers Briggs, I've had to learn that I can't think my way to the Divine. Through Centering Prayer, I am learning to be with the Divine.

When my husband's stepbrother died suddenly, we flew to San Antonio to attend the funeral and to be present for his stepmom. My stepbrother-in-law was an avid golfer, as was the minister who led the service, so there were lots of golf metaphors sprinkled throughout the sermon. Most went right over my head but one attributed to golfer and NBA star Charles Barkley rang true. Barkley said that he doesn't know if he's on "the back nine holes" of his life or not, but he's still trying to play his "best game." This reference caused me to remember an article about how happiness tends to increase for people when they can shed expectations of success, anticipate their death, and redirect their efforts to their personal and spiritual relationships. Well, sure, I remember thinking when I read it, that's a lot easier said than done! How do I do that? I've found that Centering Prayer helps me to do exactly that.

Later at the reception, we re-connected with cousins from our stepmother's side of the family, exchanging news and contact information. We took our stepmom, who probably weighs 90 pounds sopping wet, to dinner that night at her favorite restaurant La Fonda. She ate a cheese enchilada and a cup of soup, probably the most she'd eaten in days. We listened as she talked about her only son, and my heart ached as it connected more deeply to her pain.

Back in our hotel room, I searched the internet for Thomas Merton's account of his famous mystical experience, commemorated today on a plaque: *"In Louisville, at the corner of Fourth and Walnut, in the center of the shopping district, I was suddenly overwhelmed with the realization that I loved all those people, that they were mine and I theirs, that we could not be alien to one another even though we were total strangers. It was like waking from a dream of separateness, of spurious self-isolation in a special world, the world of renunciation and supposed holiness... This sense of liberation from an illusory difference was such a relief and such a joy to me that I almost laughed out loud... I have the immense joy of being man, a member of a race in which God Himself became incarnate. As if the sorrows and stupidities of the human condition could overwhelm me, now I realize what we all are. And if only everybody could realize this! But it cannot be explained. There is no way of telling people that they are all walking around shining like the sun."*

The next morning in the security line at the airport, I tried to recreate Merton's experience. I took deep breaths and focused on opening my heart center as I looked at the other people. I squinted a little so that my vision became blurry, and that's when it happened. My resistance to the cacophony of noise and what people were wearing or doing faded away. I felt a sense of joy and love for those in line that made me smile. That feeling stayed with me throughout the day.

I've tried this experiment a few other times and it consistently brings me joy. I'll never be a mystic, but I'm grateful for this awakening. And I'm grateful for the everyday saints at Benet Hill who model how to make deep, loving connections to all of God's creation as we walk around, shining like the sun.

God's Radiance

Sister Ana Cloughly, OSB



"Let there be light" (Genesis 1:3)

The first "thing" God created was light. Light is how human beings know and understand the world and now it is guiding us to know and understand the universe. Our eyes have evolved to see a particular part of the spectrum of light, though not all light. We have learned to detect a wide spectrum of light beyond our sight. And it is good.

The launch of the James Webb Space Telescope (JWST) began a new time in history. Many of our theories about how the universe works have been challenged by the depths of space we are just now able to observe. With each discovery, I marvel at God's creativity and the sheer power of creative energy. A million miles away from Earth, at the second Lagrange point, JWST can see almost to what we believe is the beginning of the universe. We can see galaxies, dying stars as well as ones being created. We can see black holes or at least the accretion disk and the radiation jets around black holes. We can see so much thanks to the human ability to see light and to make telescopes with sensors that detect the light beyond our vision. (Note: A Lagrange point is a point in space where the gravitational forces of two large bodies, such as the Earth and the moon, equal the centrifugal force experienced by a considerably smaller third body. The forces interact to generate a point of equilibrium where a spacecraft can park and conduct observations!)

Currently, there are three telescopes in the second Lagrange point L2: GAIA, launched in 2013 to create a 3D map of the Milky Way Galaxy; JWST, launched in 2022 to take high resolution deep space images in Infrared, Near Infrared and the visible light spectrum; Euclid (Survey) Space Telescope, launched July 2023, to take multiple successive images in visible light, infrared and spectrographic light all of which will be used to map dark matter in a portion of the observable universe.

God's presence is knowable in all of creation and for humanity, light is the key. We live in a time when the grand technology found in human eyes and intelligence is brought together with space telescope imaging technology. Our ability to see and detect light brings us to new levels of understanding and to new and interesting questions. With each new image, each new discovery and yes, even with each new challenge to our theories, I am filled with awe.

Take some time to look at the new images from all three telescopes. Rather than just looking at them, I encourage you to pray with them as I have been doing. The images reach far into the depths of my soul filling me with joy and curiosity. Let God illuminate both your eyes and your spirit. I promise you, it is good.



Check out two of Sister Ana's recommended space videos!



Care of the Earth Covenant Group

Sister Jan Ginzkey, OSB

"I am concerned by the despairing apocalyptic environmentalism that isn't able to carry people through...We need to engage with theology that gives people real grounds for a credible hope...as people confront the reality of the moment and experiment with simplified living."

-Anna Rowlands

The annual Season of Creation, September 1 to October 4, is a way we can all participate in healing our Earth and engage with a theology of hope and action. This relatively new liturgical season is a global ecumenical response to the cry of the Earth and the cry of the poor. The theme for the 2023 Season of Creation was "Let Justice and Peace Flow" and the symbol was "A Mighty River" based on the words of the prophet, "But let justice roll on like a river, righteousness like a never-failing stream!" (Amos 5:24)

On the World Day of Prayer for Creation this year (Sept. 1), Benet Hill sisters, oblates, and friends joined the global online opening prayer service at 7:00am. Sister Therese said that she had "goosebumps," watching all the names and locations of participants posted in the comments – there were thousands from all over the world! Prayers were shared by women and men

from various faiths and countries emphasizing the global awareness of the crisis of our Earth.

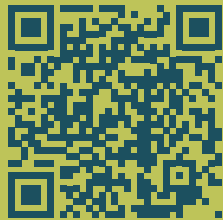
Prayers were lifted from scripture and from God's Book of Creation, voiced by the rushing sound of an endangered river in the Philippines.

Throughout the five weeks of the Season of Creation the liturgy team incorporated special prayers, environment, and music to enhance our daily Liturgy of the Hours and our Eucharistic celebrations. We closed the season on October 4th (The Feast of St. Francis of Assisi) by watching the Global Online Ecumenical Prayer service at 7:00am with friends who were enticed to wake up early by the promise of Sister Lucy's cinnamon rolls. Later that day, we celebrated a Closing Mass with more friends and Bishop Emeritus Richard Hanifen. We hope that you were able to engage with the e-newsletters, social media posts, and updates on our website for this season (**Hint:** If you missed it, now would be a good time to sign up for our e-newsletters and follow us on Facebook!).

On October 4, Pope Francis published his new encyclical (Laudato Deum) addressing the crises and issues we are facing today. We are eager to learn from this encyclical as we have been using Pope Francis' Laudato Si' encyclical from 2015 to develop an action platform for Benet Hill Monastery. We are eager to see how the Holy Father addresses the issues of today and possible actions that we can take. The new encyclical will be a wonderful choice for a study group to discuss as we grow as co-creators to heal our Earth. We'd love to have you join!

God invites us to join the river of justice and peace on behalf of all Creation, like a million tributaries coming together to form a mighty river. Let us take up climate and ecological justice and speak out with and for communities most impacted by climate injustice and the loss of biodiversity. As the people of God, let us work together and not lose hope.

Learn more about the Season of Creation and the Care of the Earth Covenant Group at Benet Hill!



Oblate Profile

Peggy Thomas, ObI OSB



Peggy Thomas and her niece Jasmine

My journey to Benet Hill has been a slow marvelous journey, like my life. I was adopted at 18 months and my sister was adopted at three years old from Cochabamba, Bolivia. We were raised in a strict, abusive household, and it took years for us to find our way. I always had a strong belief that I was a child of God and God had to have a purpose for me. I wanted to be a spiritual person, who was loved and made a difference.

I graduated from nursing school and most of my career has been in cancer treatment, especially for women's cancer. I do a lot of quality work, but I am most proud of the fact that I run a clinic for women at or below 250% of the poverty level who need breast and cervical screening. I have helped many women who have been diagnosed with breast cancer navigate through the system. Nursing taught me to care for others and to see the people who need help. I help them find the resources they need.

On a personal level I am glad that my sister and I reconnected when I was in my late 30s. We had quite a bit of healing to do and I helped with the raising of her five children. My sister and her children taught me love, that I was worthy of love and that I was loved for me. They have blessed my life in so many ways, helping me to be open to meeting my husband. From him, I inherited a daughter, three grandchildren and four great-grandchildren. Through these experiences, I learned the importance of family and being there for each other.

On a spiritual level I always believed in God, just not his church. Thanks to Sister Diane (Liston), I connected with Benet Hill and the oblate program. They taught me that I am loved by God no matter what, and about community, spirituality, and the Benedictine way of life.

I have grown so much through the classes and the oblate community - it is a never-ending glorious journey.

Because of my family, job, and the Benet Hill community I have been blessed with meeting many people. I am sharing their lives and making a difference in the world. I am growing because of the numerous people who have passed through and remain in my life. I can say that I am truly blessed. I am loved and a child of God. I went from being lonely to being surrounded by people who love me and part of a community that makes a difference in the world.

Learn more about oblates by downloading the brochure.



Haunted by God:

Dorothy Day, ObIOSB

Sister Susan Matarrese, OSB



"If everyone were holy and handsome, with 'alter Christus' shining in neon lighting from them, it would be easy to see Christ in everyone. If Mary had appeared in Bethlehem clothed, as St. John says, with the sun, a crown of twelve stars on her head and the moon under her feet, then people would have fought to make room for her. But that was not God's way for her nor is it Christ's way for Himself now when He is disguised under every type of humanity that treads the earth."

- Dorothy Day

About forty years ago a dear friend gifted us with a black and white drawing of Ghandi, Dorothy Day, and Martin Luther King Jr. by Catherine Martin, O. Carm. The portrait hung in our prayer room at the Peace House, a home for women seeking safe shelter. The portrait has gone with me wherever I have lived since the Peace House days and has always been placed in a prominent place. Many people entering our home recognize Ghandi and Martin Luther King Jr and ask the identity of the woman. I tell them who she is and speak of what she did and her influence on many, including myself.

Dorothy Day was born in the Lower East Side of New York known as the Bowery District. She lived most of her life there working as a journalist for magazines and newspapers. She considered herself an anarchist, meaning that she believed change happens from the bottom up, not from the top down. She worked for unionizing workers, creation of credit unions, women's right to vote (though she herself never voted), tax resistance and, as a pacifist, denounced all forms of war and violence.

Dorothy Day and Peter Maurin started the Catholic Worker newspaper in 1933 as a response to the needs

of the hungry, lonely, homeless people they met in the Bowery. The newspaper cost one cent and still does today. After a year of publication and an outpouring of support, the Catholic Worker House opened. She believed strongly in being poor herself, living simply with the poor in community (workers and guests). She also believed in communal prayer; she was a convert to Catholicism and became a Benedictine Oblate, praying three hours each day.

The Peace House in Colorado Springs, started by five Catholic sisters in 1984, adopted many of the values of the Catholic Worker movement in offering hospitality. We were an intentional community committed to prayer and action. We rented a large house in downtown Colorado Springs, offering hospitality to women. We lived together, shared evening meals, conversation, and life. We sisters prayed together mornings and evenings, worked at Marian Soup Kitchen and drop-in center, and worked at various part-time jobs to support ourselves and contribute some money to our Benedictine and Franciscan communities.

We also adopted the value of non-violence as modeled by Dorothy Day and others. Like President Eisenhower in his Chance for Peace speech of 1953

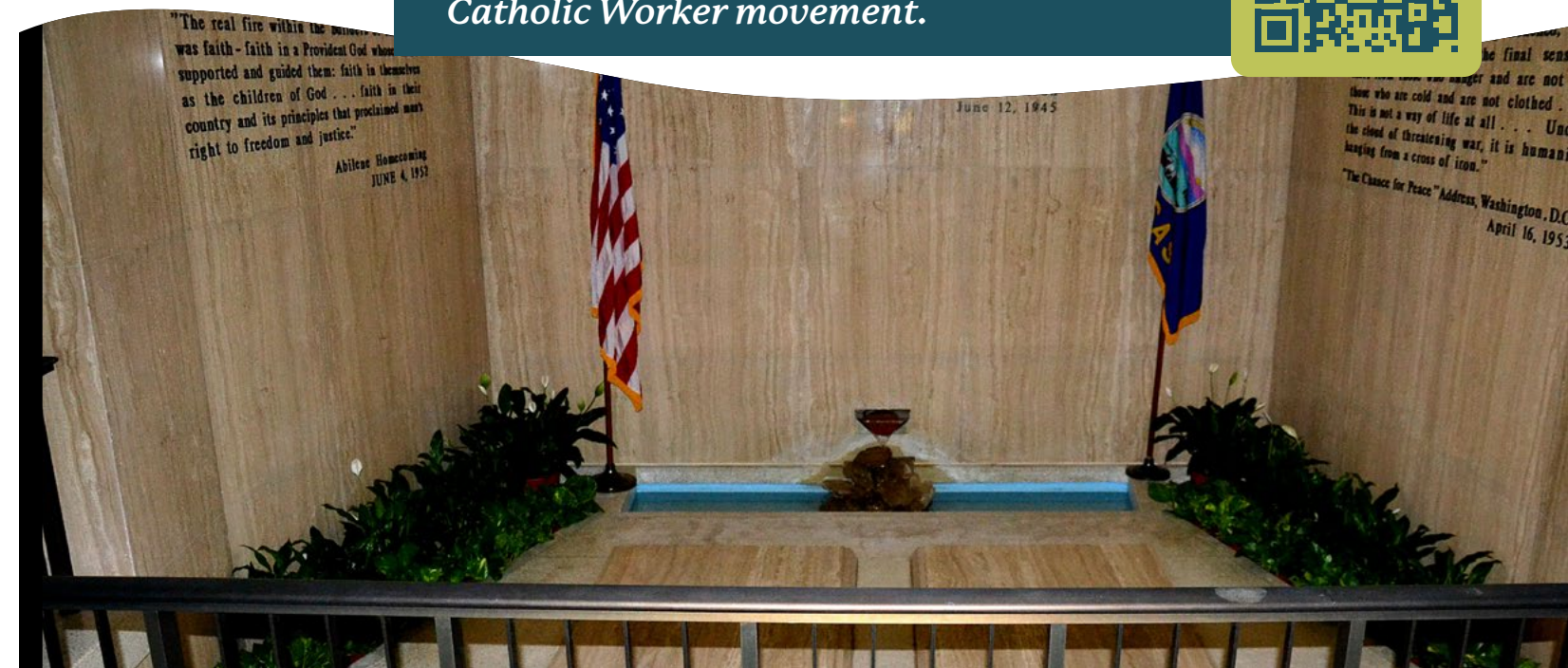
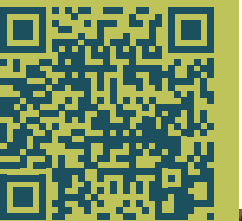
and his Farewell Address of 1961, we clearly saw and spoke to the connection between poverty in the U.S. and the influence of the military industrial complex on Congress' budget priorities. Eisenhower, a proven military leader who sought to balance national security needs with other national priorities, made his famous Cross of Iron speech shortly after Stalin's death. He desperately hoped that nations would begin the process of disarmament. He said, "Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed. This world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children... This is not a way of life at all in any true sense. Under the cloud of threatening war, it is humanity hanging from a cross of iron." This quote is inscribed at Eisenhower's tomb in Abilene, KS.

Years after Eisenhower's speeches, we saw that humanity continues to hang from that cross of iron. And so, we held vigils at the gates of the military installations in Colorado Springs twice weekly and at other military bases in Colorado, Nevada, and Nebraska. Like the three in the drawing, we became familiar with being arrested, court appearances, and for some, jail.

In her autobiography The Long Loneliness, Dorothy said that in childhood she had been "haunted by God." Later in life she spoke of this haunting as God always being there, always haunting us, always present, calling us out to respond in ways that are true to the Gospel of Jesus the Christ.

I know this haunting...

Learn more about Dorothy Day, ObIOB, in this short video of an interview with Robert Ellsberg, author and past member of the Catholic Worker movement.



2023 Graduates of the Benedictine Spiritual Director Training Program

Sister Mary Colleen Schwarz, OSB



Throughout this two-year online program, we work with our students to discover this quality of spacious presence in themselves. I tell them in the course materials: “The process of self-discovery is used to uncover your spiritual story. You are guided to listen to your inner voice of wisdom. The gifts of this journey are cultivating a more compassionate heart, learning to see God in everything, and listening to self and others with your spiritual heart where internal wisdom makes its home. The gifts of this journey illuminate life’s graced moments, freeing us to love more fully.”

Students are assigned a companion for this two-year journey to be their guide. The companion has specific responsibilities to ensure that the student experiences that Benedictine value called “radical hospitality.” Benedictine hospitality is the way we come out of ourselves to open our minds, hearts, lives, talents, and hands to create that spacious presence. In these three companion statements, you can clearly witness the transformation that leads toward holistic wholeness.



Robin Olschner
Colorado

I have been honored to be a companion to students for two years. Even with my initial delight in being invited to take on this role, I had no idea what a gift it would turn out to be in my own life and spiritual journey. Listening with students as they discern the presence, movement, and calling of the Holy Spirit in their lives is an awe-inspiring privilege. Staying close to the material that students are working through each month keeps me learning and growing, helping me to sharpen my own tools as a spiritual director. And I am so grateful for the dedication and example of strong, wise, servant leadership that Sister Mary Colleen and Dana Cossey embody.

Barbara Nehls-Lowe, MPH, DMin
Wisconsin

Being a companion for the Benet Hill Spiritual Training Program is the best “job” ever. We keep learning and growing; our hearts keep expanding as we serve as cheerleader, guide, safe space for deep exploration, and lover of Spirit. Modeling ourselves after Sister Mary Colleen and Dana Cossey, we offer unconditional love and support, and the rewards are exponential. It is such an honor and privilege to be thus engaged and connected. God’s love and presence is here, holding all of us in mystery and holiness. It is sacred work.



Nicole Martin
Pennsylvania

Being a companion is a profound honor. It is a very humbling experience; in that you are given a chance to see the Divine through another’s eyes. Hearts are placed tenderly in your care. You walk along the journey together, not in front, not following, but together. Walking along someone provides you the opportunity to listen with the ear of your heart. What is it that you are privileged to hear? Every person is God’s Beloved. You get to hear the unfolding and realization of their belovedness.

Being a companion in this sacred program is creative and expansive. The central Mystery of Christianity is the belief in the Relational Triune God; the Giving and Receiving and the Love that grows between the exchange. This program, in a way, mirrors the Divine Exchange. When I was a student, my companion was this presence for me. I try to be that kind of companion for those I walk along. Imagine where this companioning path can lead. Community grows. Listening grows. Ideas grow. Love grows. Heart space grows. Compassion grows. I don’t need to imagine. I am honored to have experienced it. It leads us into the heart of God, together.




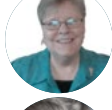

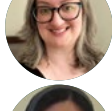







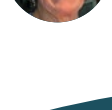




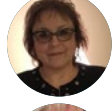





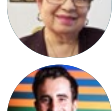
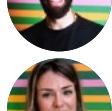

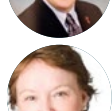

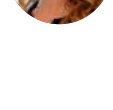
Learn more about becoming a Benedictine spiritual director.



“We can indeed impact the world by the quality of spacious presence.”
-Pat Farrell, OSF

2023 Graduates

- **Stanley Andersen** (Colorado)
- **Rev. Melissa Bailey-Kirk** (Florida)
- **Erin Barber** (Colorado)
- **Kathleen Branham, OSF** (Indiana)
- **Sister Veronica Chandler** (Australia)
- **Sarah Cumba** (Texas)
- **Sister Petra Dorothy** (Australia)
- **Betsy Fay-Saxon** (Colorado)
- **Katherine Alice Greiner** (Montana)
- **Kristine Grelle** (Arkansas)
- **Sister Julia Grigor** (Australia)
- **Sean Hayes** (Canada)
- **Ted Hewitt** (Australia)
- **Rev. Karen Howe** (Colorado)

- **Richard Law** (Colorado)
- **Mary Permoda** (Arizona)
- **Zinia Mary Pritchard** (Canada)
- **Lynn Regan** (Australia)
- **Jane D. Reina** (Colorado)
- **Cynthia Colbert Riley** (Texas)
- **Ian Robertson** (Florida)
- **Jessica Ruth** (Wyoming)
- **Cruz-Teresa Rosero** (New York)
- **Blaise Selby** (Colorado)
- **Elizabeth Selby** (Colorado)
- **Deacon James Tesoriero** (Florida)
- **Rev. Anne Tumilty** (California)
- **Mary K. Waskewich** (Indiana)

An Intentional Co-Housing Community

Vincent Crowder, ObIOSB,
Managing Director of
Sanctuary of Peace

After seven years of planning, pondering, and praying, not to mention persevering through the approval process of the State and County, HOME CONSTRUCTION HAS BEGUN! Hallelujah!

The rainy weather in May put us behind by a month but the amazing framing crews that are working on the project have caught us up. The current schedule is to have the first twelve homes dried in (framed, roofed, stucco and stone in place, windows, and all exterior doors and garage doors installed), and the homes heated by Thanksgiving. We're praying for late snows this year!

These are exciting times in the life of the emerging Sanctuary of Peace and Benet Hill Monastery. The first community members, buyers of the first twelve homes, are eagerly anticipating starting their journey together to create this new intentional co-housing community. They have started to make final selections for the finishes that will make the homes their own with an anticipated move-in date of Spring, 2024.

We've begun accepting reservations on the remaining fourteen homes. Construction of those homes could begin as early as Spring, 2024, making full occupancy possible by Summer, 2025. Once all the homes are built and occupied, we'll build the Common House and put the finishing touches on the new community.

Contact Vincent to learn more about Sanctuary of Peace at vcrowder@benethillmonastery.org



Community Life

We are blessed! Over these past months, we have hosted Cinnamon Sundays (thanks to Sister Lucy's baking skills) for our Sunday worship community and welcomed new Oblates and Oblate Novices. We engaged with our individual and communal grief in our June retreat for sisters and oblates. Thank you to Kathy Sparnins of Voices of Grief, Sally Rothstein, and Rev. Dr. Jacque Franklin for their beautiful gifts of time, song, and creativity. We celebrated the Feast of St. Benedict with Bishop James Golka and welcomed Benet Hill Academy alumnae for the annual summer reunion. Sister Elizabeth Cogan, OSB prayerfully marked her 70th Jubilee with her community of sisters and Bishop Emeritus Richard Hanifen. Our retreat houses were filled with groups of quilters, Boy Scouts, many individual retreatants seeking solitude, and attendees to Sister Jan's labyrinth retreat. And we were thrilled to welcome Hildegard the Hawk to the monastery after she was rehabilitated and ready to be wild again.





We pray for those who have lost loved ones

Compiled by Sister
Lucile Hartmann, OSB



Sister Lucile Hartmann, OSB and the Hartmann and Schreiner families

Sister, Agnes (Hartmann) Schreiner
One of my sister's favorite sayings was, "Remember me with smiles and laughter for that's the way I will remember you."



The Peterson family and Sisters and employees of Benet Hill Monastery

Carol Peterson
Who faithfully served in the Finance Office for 7 years



Sister Helen Zecha, OSB, Karen Zecha BHA '69, and the Zecha family

Niece and sister, Ann Zecha BHA '74
My niece was a single mom who raised a son by herself. I believe this verse is perfect for her, "I have loved you with an everlasting love. I have drawn you with loving kindness." (Jeremiah 31:3)



Julie (Witzig) Cozad BHA '76
Father, Herman Witzig



The Bartusek family and Sisters and employees of Benet Hill Monastery

Linda Bartusek
Who faithfully served in the Finance Office for 24+ years



Pam Grandpre BHA '77
Mother, Roberta Seymour Grandpre



Chris Offutt BHA '76 and the Offutt family
Father, William (Bill) Offutt



Marie (Baker) Glitz BHA '77, Holly (Baker) Heise, and the Baker family
Mother, Remi Baker, a longtime volunteer at Sisters' Thrift & Boutique



Learn more about the Benet Hill Columbarium by downloading the card.



Sisters of
**Benet Hill
Monastery**

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Sisters of
**Benet Hill
Monastery**

The Review

For there is still a vision
for the appointed time;
it speaks of the end,
and does not lie.
If it seems to tarry,
wait for it;
It will surely come,
it will not delay.

Habakkuk 2:3