



Sisters of
**Benet Hill
Monastery**

The Review

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*The butterfly said to the sun,
“They can’t stop talking about
my transformation. I can only
do it once in my lifetime. If only
they knew, they can do it at any
time and in countless ways.”*

~Dodinsky

This image is a work of a Bureau of Land Management* employee, taken or made as part of that person's official duties. As a work of the U.S. federal government, the image is in the public domain in the United States.

Letter

from the prioress

Dear Friends,

After finishing our sacred celebration of the Easter Triduum, the 72-hours between sunset on Holy Thursday to sunset on Easter Sunday, we awoke on Easter Monday to the news that God had called Pope Francis home. Though we mourn the loss of his presence and ministry among us, we celebrate his liberation from suffering. On May 8, we celebrated the election of a new pastor, Pope Leo XIV. We continued our celebration of the Easter season for six weeks, concluding with Pentecost, the birthday of the Church, on June 8th. We are grateful to all who worshiped at the monastery during this holy time, either in person or in spirit.

As I've reflected on what I've read, pondered, heard, and experienced over these 100 days of the Lenten and Easter Seasons, I feel called to encourage us to remain faithful to our personal journeys of transformation as Easter people of hope. After all, the Easter message is about transformation, not only for Jesus the Christ, but for each of us. If it were otherwise, Jesus' resurrection would have been little more than a historical footnote and would not have created the movement that continues today. Remember: Jesus created the movement but his followers, even those who ran away from the tomb and were initially too afraid to speak and act publicly, were the ones who kept it going.

Over these 100 days, our community of sisters and some of our team of staff, volunteers, and oblates studied the book *Fear and Faith: Hope and Wholeness in a Fractured World* by Daniel P. Horan, OFM. In his book, Horan draws a clear distinction between natural and unnatural fears. Natural fear is the ancient "fight or flight" response to actual threats, and it has its rightful place in our world to maintain survival. In contrast, Horan believes that in some countries and especially

the USA, people are responding to the complex and multilayered contemporary world with a generalized anxiety or unnatural fear. He quotes Michael Kinnamon who says that the problem "is not that we have fears (some of which may well be warranted), but that we live in a state of fear that affects the way we see the world, creating anxiety that is not in proportion to actual danger."

This response has left us particularly vulnerable to co-option by fear mongers. He quotes sociologist Barry Glassner who notes that the reason "why Americans harbor so many misbegotten fears is that immense power and money await those who tap into our moral insecurities and supply us with symbolic substitutes." These agents of fear mongering feed us a continuous buffet of terrifying hypothetical scenarios that create blame, dehumanize the "other" among us, and desensitize us to the real needs of others. Glassner offers this succinct warning: "We had better learn to doubt our inflated fears before they destroy us. Valid fears have their place; they cue us to danger. False and overdrawn fears only cause hardship."

What are we to do in the face of this daily onslaught of manufactured unnatural fear from those who profit from it and offer themselves as the sole solution to our problems? Horan proposes that "as Christians who profess faith in the Word made flesh who consistently tells us to 'not be afraid,' we are called to look elsewhere in response. I propose that the proper Christian response to fear is authentic hope." He quotes Martha Nussbaum who affirms "Hope really is a choice and a practical habit." As encouragement, Horan offers three prophetic members of our human race who have reflected on fear and their own palpable terror while staying true to their humanity.

Horan lifts up Thomas Merton as his first prophet. Merton diagnosed the pervasiveness of fear as the root of all war and every kind of violence. Because fear isolates and separates us from each other, it generates a widespread lack of trust and creates hate in its place. When fear governs our thoughts, wills, and actions, we are always in a self-defensive posture that blames others. As a way out, Merton invites us to look first within ourselves for the fear that shapes our own hearts. He calls us to resist polarization and vilification, and to restore trust by willfully choosing to love.

Next, Horan brings to life the remarkable writings of Ety Hillesum, who was driven deeper into spirituality because of the terror she faced in the unfolding Nazi occupation of her homeland. Just a few weeks before being sent to Camp Westerbork, a waystation to a concentration camp, she wrote this Sunday Morning Prayer on July 12, 1942:

"Dear God, these are anxious times. Tonight for the first time I lay in the dark with burning eyes as scene after scene of human suffering passed before me. I shall promise You one thing, God, just one very small thing: I shall never burden my today with cares about my tomorrow, although that takes some practice. Each day is sufficient until itself. I shall try to help You, God, to stop my strength ebbing away, though I cannot vouch for it in advance. But one thing is becoming increasingly clear to me: that You cannot help us, that we must help You to help ourselves. And that is all we can manage these days and also all that really matters: that we safeguard the little piece of You, God, in ourselves. And perhaps in others as well. Alas, there doesn't seem to be much You Yourself can do about our circumstances, about our lives. Neither do I hold You responsible.

You cannot help us, but we must help You and defend Your dwelling place inside us to the last."



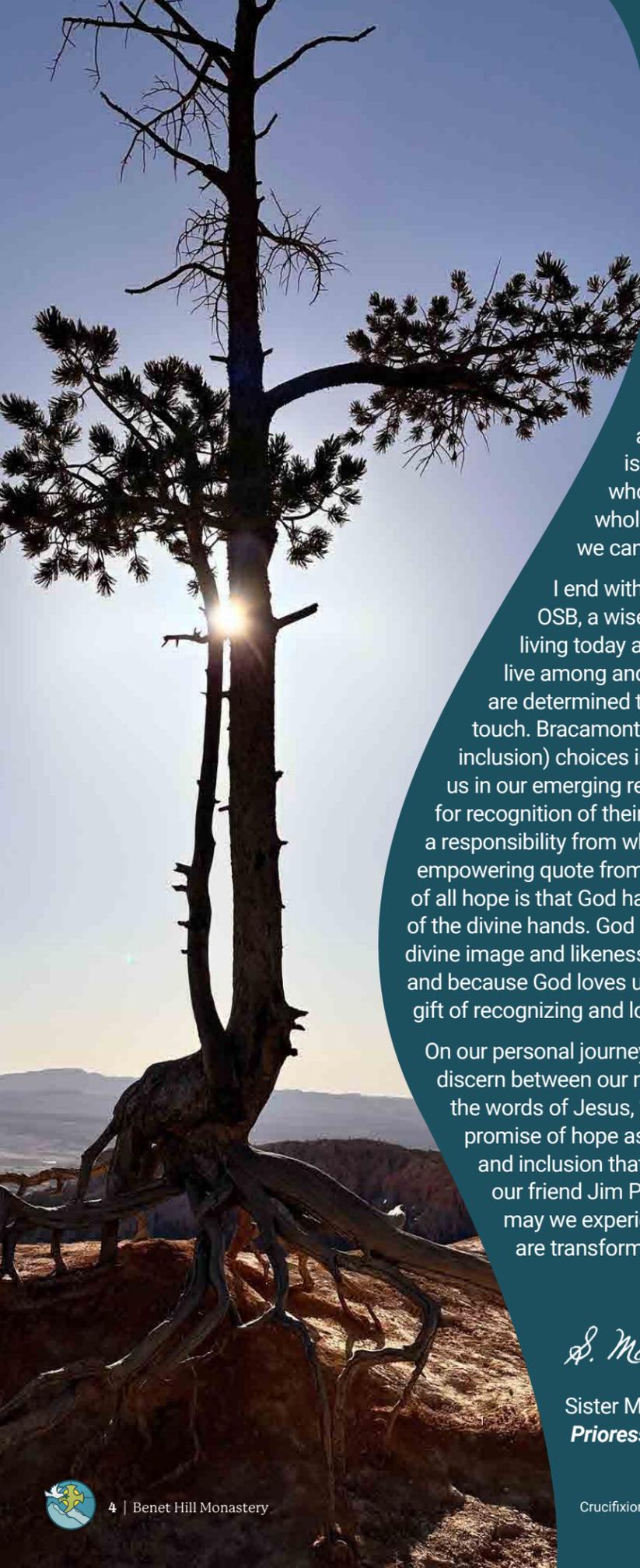
Butterfly Photo Credit: Sister Marcia Ziska, OSB

Hillesum invites us to commit to discernment, reflection, prayer and self-examination to help God to help us. She calls us to defend the dwelling place of God within each of us and perhaps in others as well. Hillesum and her family were murdered at Auschwitz, but she modeled another way of being fully human to the end, even in the face of inhumanity, by embracing faith in the face of fear.

Horan's third prophet is St. Oscar Romero, the martyred archbishop of San Salvador. Romero's journey of transformation took him out of his comfort zones to stand in solidarity with his oppressed people of El Salvador and to seek the gospel's radical call for justice. Romero's response to fear was to follow in the footsteps of Christ. He said, "Courage, dear friends... this is a religion of life and, as life, it must clash with the life that is not God's life but exists as the kingdom of darkness and of sin in the world." Horan writes, "Romero...came to realize the demands of Christian discipleship in the context of El Salvador; he experienced ongoing conversion and stayed, seeking to be in greater solidarity with the victims of

Continued on next page...





violence and subjugation. Romero’s life, preaching, and death in martyrdom bear witness to both the manner of life and the true risk of faith.” Romero refused to be powerless; rather, he accepted the power that comes from identifying with the crucified and Risen Christ.

Horan’s final invitation focuses on the Word and Holy Spirit. He invites us to place our faith in the Holy Spirit who is the source of our hope alongside the Word made flesh. Our hope is situated in the firm belief that God is with us amid the travails of life. The beauty of God’s call is that it is never too late to begin again to prioritize wholeness over fracture and to become people of wholeness and transformation. In our transformation, we can contribute to making this world more whole.

I end with the words of Sister Maricarmen Bracamontes, OSB, a wise Benedictine woman from Torreon, Mexico, who is living today and facing her fears with faith. She and her sisters live among and in solidarity with the poor and oppressed. They are determined to help restore human dignity to all those they touch. Bracamontes writes, “All of these DEI (diversity, equity, and inclusion) choices imply vulnerability. This radical practice situates us in our emerging reality where people all over the world are groaning for recognition of their full dignity. It is an ethical dimension in our lives, a responsibility from which we cannot escape.” She goes on to offer this empowering quote from Nuria Martinez-Gayol, “The ultimate foundation of all hope is that God has hope in us and has faith in the world, the work of the divine hands. God hopes in humanity because we are created in the divine image and likeness, because we are a treasured part of creation, and because God loves unconditionally and freely. God has given us the gift of recognizing and loving ourselves and others the same way.”

On our personal journeys of transformation this year, let us carefully discern between our natural and unnatural fears. May we embrace the words of Jesus, “Be not afraid.” Let us claim Easter’s lifetime promise of hope as we intentionally live into radical diversity, equity and inclusion that is ours to be and to do. May we remember, as our friend Jim Paladino, that in Latin, DEI means “of God.” And may we experience a myriad of Easter resurrections as we are transformed by God’s deep and enduring love for us.

S. Marie Therese Summers OSB

Sister Marie Therese “MT” Summers, OSB
Prioress

Crucifixion Tree, Bryce Canyon, UT, Photo Credit: Kathleen Emry, OblOSB

Celebrating 60 Years of Transformative Ministry in Colorado Springs



By Ruth Roland,
Director of Mission Advancement

On June 14, 2025, the Sisters of Benet Hill Monastery celebrated their 60th anniversary as a Benedictine Priory or Monastery in Colorado Springs! Thank you to Sister Margaret Meaney, OSB, Archivist, for providing these images from that historic day. Look at the dear faces of the young women who bravely packed up the school bus to leave the Mother House (Mt. St. Scholastica in Atchison, KS) to start an academy for high school girls in Colorado.

Check out their smiles on the bus as they endured long excruciating hours on a hot bus, dressed in their long, traditional Benedictine habits! Then, at last, the smiles of relief for their first formal photo of the group at their new home in Colorado, posed in Garden of the Gods.

Benedictine religious women first answered the call to serve in Colorado in 1914; however, they did not make Colorado their home until 1965. A lot has changed for these pioneer women since the mid-1960s and, though most of the 19 remaining sisters are retired, the mission of Benet Hill Monastery is alive and thriving with the guidance of the Spirit.



Correction to the Fall/Winter 2024 Review

We inadvertently mislabeled two photos from the 2024 Graduates of the Benedictine Spiritual Director Training and Certification program (Global Online). We apologize for this error. The corrected graduate names and photos are provided here.



Theresa Martella (Colorado)



Toni Williams-Sanchez
(Republic of Panama)



Transformation through discernment

By Sister Clare Carr, OSB



Bridging to the Future

Benedictine oblates are adults who desire to seek God by living in harmony with the spirit of St. Benedict as revealed in *The Rule of Benedict* and its contemporary expressions. Oblates offer themselves for service to God and others. By integrating prayer and work, they manifest Christ's presence in the world through their own families, friends, and work relationships. The oblates also form a community among themselves and the sisters.

On March 22, the oblates of Benet Hill Monastery gathered for their annual Lenten retreat to pray and share wisdom found in the Spirit. We opened the retreat with a simple question, "What do you love about being here at Benet Hill Monastery?" These are some of the responses that provided a wonderful start to our day together:

We love the silence and the belonging.

This is Holy Ground.

My battery gets charged here.

The grounds and the sisters provide a pathway for transformation.

The sisters welcome the soul.

There is so much wisdom here.

The monastic prayer means so much to me.

Our Prioress Sister Marie Therese then shared with the oblates the strategic vision framework that the sisters call their "NorthStar," provided here on the next page. This framework sets the course for the monastic

community of sisters as they age, fulfill their vows, and help transition the organization into a future state as a non-canonical, faith-based nonprofit structure.

Our deepest longing as a monastic community is that Benet Hill will continue to seed Benedictine values into the world after the last sister has fulfilled her vows. Our prioress and her monastic council are working closely with the Leadership Conference of Women Religious (LCWR) and The Monastic Congregation of St. Scholastica to gain clarity on the steps Benet Hill will take during this unfolding process of coming to fulfillment as a community of vowed religious women.

At the same time, the prioress and monastic council are working with the Oblate Leadership Team (OLT) to begin the discernment of the oblate's charism and strategic vision for the future of Benet Hill. Pictured here are the Monastic Council, Oblate Leadership Team, and two Oblate representatives at their joint retreat in January, 2025.

This envisioning task has only just begun, but the energy around the possibilities was palpable among the group of oblates. We hope that other Benet Hill oblates will join us in this hopeful task!

If you are a Benet Hill oblate, we ask that you begin to spend some time reflecting on this important question: What is it about The Rule of Benedict that you hold dear and absolute? The Oblate Leadership Team is currently discerning next steps in this task and will be communicating with all oblates.



Strategic Vision Framework of the Sisters of Benet Hill Monastery, approved July, 2021

Our Charism Our Spiritually Infused Giftedness

We, the Sisters of Benet Hill Monastery, journeying together, are called to seek God in the daily celebration of life. Recognizing our giftedness, we listen and respond through creative prayer and life-giving service

Our Mission

Our Core Purpose

We exist to be a contemporary Benedictine monastic presence.

Our Values

What We Believe and How We Behave

We provide sacred space of hospitality to create hope and healing

We revere all creation

We are radical signs of God's love and compassion

We use our resources in service with all God's people

The Benedictine sisters and oblates of Benet Hill Monastery have discovered a powerful metaphor for our future in the living bridges of Meghalaya.

These beautiful suspension bridges are handmade from the aerial roots of rubber fig trees which grow on steep slopes of the subtropical forests of India. The bridges are essential for transportation during the rainy seasons when crossing rivers become dangerous. The Khasi and Jaintia peoples lovingly pass the knowledge of building and maintaining these intricately braided living bridges to each generation.

At a community meeting in November, 2019, the sisters listened to the Spirit and cast a vision that Benet Hill will continue as a beacon of hope and light for the world. At a community meeting in July, 2021, the sisters approved the Strategic Vision Framework in the next column. Since that decision, the monastic leadership team has been working through the first of many Bridging Plans to this envisioned future. This first plan focused on six strategic imperatives to braid the roots of our beloved Benet Hill Monastery into the future Benet Hill organization. These imperatives were:

Technology

Shared Leadership

Inclusivity

Stewardship of Resources

Daily Operations

21st Century Monasticism

We will continue to communicate about the future as the Spirit guides the unfolding.



Scan the QR code to watch the video on the Bridges of Meghalaya



Transforming through pilgrimage

"The quiet spaces in my life are necessary if there is to be a movement from the head to the heart. For it is in the heart that wisdoms are born, down in my spiritual womb where they sit, gestate, and are transformed into truths to my consciousness."

-Joyce Rupp

Pilgrimage is a foundational concept of many religions. The Church has called us to pilgrimage for over 1500 years. For Muslims, it's the Hajj journey to Mecca. Those of the Hindu faith travel to bath in the Ganges River. Jews are called to pilgrimage to the temple in Jerusalem. And, if you listen carefully, you'll hear in the Eucharistic Prayer, "Be pleased to confirm in faith and charity your pilgrim Church on earth..." You can say we are all on a pilgrimage on this earth!

Pope Francis selected the theme Pilgrims of Hope for this Jubilee Year 2025. In his missive about the Jubilee Year, he wrote, "Were we still able to contemplate creation with a sense of awe, we might better understand the importance of patience. We could appreciate the changes of the seasons and their harvests, observe the life of animals and their cycles of growth, and enjoy the clarity of vision of Saint Francis." And so, in this Jubilee Year that happens once every 25 years, Pope Francis has invited us to be Pilgrims of Hope, and to take a journey (literally or figuratively) to find meaning in our lives.



By Barbara Faulkenberry



To bring this invitation to life, the Sisters of Benet Hill Monastery invite you to take a Pilgrimage of Hope with the People of the Amazon. You can take this pilgrimage from your home by learning about the Amazonian people and their environment. Or you can travel to the Peruvian Amazon this November, accompanied by me and members from our growing Benet Hill Monastery worshiping community of sisters, oblates, and friends. We are traveling, virtually and in person, with the nonprofit organization Minga Peru.



In closing, Pope Francis wrote, "This Jubilee year will thus be a Holy Year marked by the hope that does not fade, our hope in God. May it help us to recover the confident trust that we require, in the Church and in society, in our interpersonal relationships, in international relations, and in our task of promoting the dignity of all persons and respect for God's gift of creation."

I invite you to learn more about this Pilgrimage of Hope and the work of Minga Peru by scanning the QR Code below to go to the website. Whether you explore the Amazon with us in person, or from afar, this Pilgrimage will inspire you, bring you hope, and demonstrate love for our global community and precious environment.



To Have Hope

Prayer Without Borders

Missionary Sisters of St. Charles Borromeo

To have hope

is to believe that history continues open to the dream of God and to human creativity.

To have hope

is to continue affirming that it is possible to dream a different world, without hunger, without injustice, without discrimination.

To have hope

is to be a courier of God and courier of men and women of good will, tearing down walls, destroying borders, building bridges.

To have hope

is to believe in the revolutionary potential of faith, is to leave the door open so that the Spirit can enter and make all things anew.

To have hope

is to believe that life wins over death.

To have hope

is to begin again as many times as necessary.

To have hope

is to believe that hope is not the last thing that dies.

To have hope

is to believe that hope cannot die, that hope no longer dies.

To have hope

is to live.

Tava "Sun" Mountain, seen from Benet Hill Monastery, Photo Credit: Mauricio Martinez Garcia.

Transformation: simply creating the conditions



By Sally Rothstein,
Director of Operations
and Retreats

*If I always do what I always did,
I'll always get what I always got.*

Staring at the pile of dishes in the sink (or some other un-touched task)? Frustrated at a plateau of a fitness goal? Feeling the ongoing challenge of an issue in an important relationship? This human experience appears to include one of feeling downright stuck. Being in a rut. Feeling bogged down in our ways of thinking, acting, and being that impedes our growth and development; and, perhaps more to the heart of it, that impedes our peace.

*If I always do what I always did,
I'll always get what I always got.*

As we all also know from our years on the planet, moving through and beyond these moments (or months, or years) that feel boggy means expanding into something new. It means courageously inviting a disruption - a zig when we normally zag, a left when we prefer to go right. Allowing a shift when we're unconsciously grinding along in the same gear.

A group of non-profit leaders recently decided to spend a morning at Benet Hill Monastery. This group continues to meet monthly three years after embarking on a year-long journey learning about integrating systems change more effectively. These leaderful women have been wading through the muck and mire, courageously and expertly facing and transforming the deep-rooted systems that have both inadvertently and by design created persistent challenges, inequities, and inefficiencies to the health and wellbeing of the people in their community and to their community as a whole.

The demands of their passion and work also constantly expose the drain to their own systems - their body, mind, spirit. And so, they chose to invite a zig to their zag by crafting a restorative morning of leaning into the peace of the forest paths, labyrinth and each other.

The invitation to the group was to take in the banner messages that greet every traveler along Benet Lane:

Come into the quiet

Be still

Listen with the ear of your heart

Seek to understand

Find God in all

Within minutes of gathering, one member remarked she was already connecting more with herself. Though Benet Hill was only minutes down the road from her day-to-day life, turning into the peaceful monastery and forest evoked a new invitation to her being. It was an invitation she trusted and welcomed, and vulnerably shared with the group. Knowing nods made their way around the circle: simply changing our environment in supportive ways simply makes a meaningful difference in our well-being.

A mere two and a half hours after entering the forest and sinking into a Benedictine-inspired prompt (What becomes possible when I listen with the ear of my heart?), there was a sweet consensus. This intentional and simple gathering, connecting, walking in silence, laughing, sharing, listening, and breathing had fostered a clear and welcome boost in spirit and connection.

*If I invite something different,
I'll experience something different.*

So, what simple disruption might you invite for a new opening with something that feels stuck? What zig to your usual zag? What left to your typical right?

As you listen with the ear of your heart, you might be called to pause, reflect and reconnect with what truly matters. Many find retreating at Benet Hill Monastery conducive to personal and spiritual transformation. Always available to enjoy at the monastery are personal mini or multi-day retreats, solo or with a companion, self-directed or guided. Our special seasonal offerings through October feature learning about and being with our forested labyrinth and culturally modified trees sacred to the Indigenous Peoples.

The peaceful pines of Benet Hill Monastery await you.

Leaving the monastery grounds, as we head into other parts of our world, the banners along Benet Lane remind us:

Reverence all creation

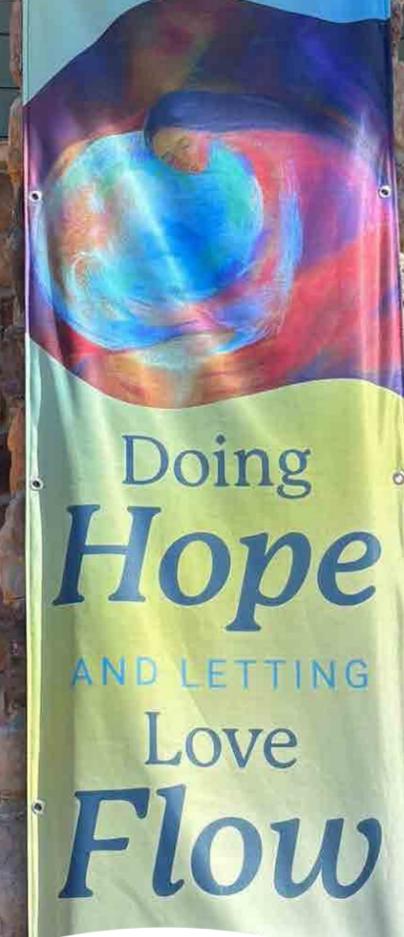
Be kind

Love justice

See God in all

Go in peace

Indeed, may we go in peace.



Learn about
seasonal Guided
Walk offerings



Learn about retreating
at Benet Hill Monastery

Transforming through worship

By Sarah Groh, Liturgist



As snow falls on a cloudy and cold afternoon, I pause to reflect on how hope and love shaped my planning, conversations, and experience of Lent and Holy Week this year. I am grateful for the opportunity to be a part of the creation, execution, and transformative power of worship services for this sacred season.

Hope for me has been praying the Liturgy of the Hours with the sisters, rehearsing each week with Schola and the pianists, and enjoying scripture as it floats across the music as prayer and praise.

Letting love flow for me was directing the singing of *The Table Prayer* by Michael Joncas on Holy Thursday during the Liturgy of the Eucharist. We were all essential parts of the multi-art liturgies that included dance, acting, singing, and environment during this shared ancient play of three long days of worship from sunset on Holy Thursday to sunset on Easter Sunday.

Doing hope was the blessing of the multi-sensory elements of each day and service like moving heavy chapel furniture, feeling smooth worship aids, seeing colorful candles and ribbon, smelling flowers and frankincense, and tasting the sweet homemade wheat bread and wine. These things guide our transformation just as the gloam of the Holy Thursday evening light offered its own transformation.

I felt a profound reverence and love for each other as we glided along in the hallways and within the chapel space, preparing for services. The air became thicker with the Spirit and specialness of these days.

On Saturday morning, after the solemn liturgy of no sung hymns or psalms, I invited the sisters to

learn two new songs for Easter morning and to review the new setting, *Mass of Renewal*, by Curtis Stephan. Because we work and live in both the “present” and “what will be,” this was easy for the sisters to do. I was hopeful each sister would learn these new songs, enjoy the joyous rehearsal, and then be able to flow back into a more meditative Saturday experience.

Creating the liturgy with Sister MT, staff, and the liturgy and music teams is an exercise in letting love and worship flow. We strive to create a journey that guides us from Lent to Easter with the hope of transformation.

I also asked sisters, Schola and Sunday assembly members what our theme for the year, *Doing Hope and Letting Flow*, meant to them this Holy Week. Each person paused before describing moments of sadness, changes within their heart, ideas, and moments that came alive. Bishop Emeritus Richard Hanifen shared that, “Hope is the gratitude we have for the future.”

And Father Jeff Cooper invited us to

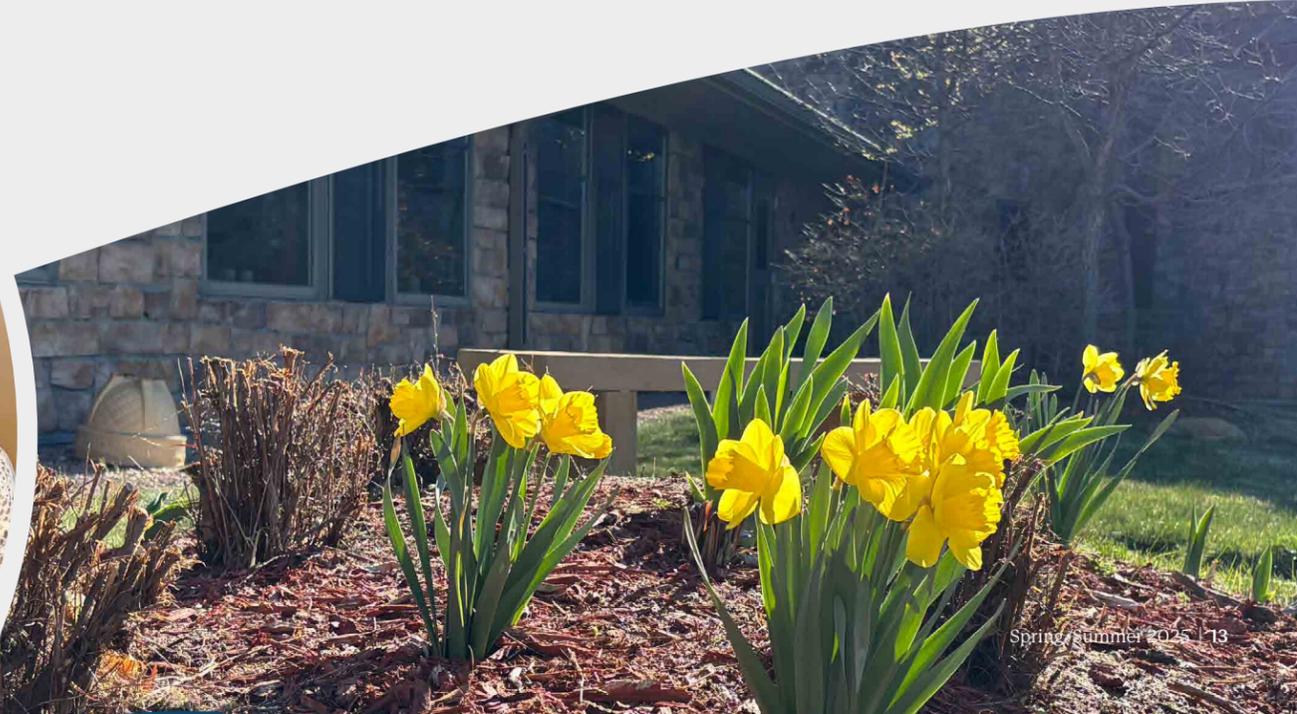
proclaim on Easter morning, near the end of Holy Week, “Enough! The Resurrection.”

Being a part of the Benet Hill Sunday worship community that sings with enthusiasm is heaven, music for my soul, and letting love flow—all in one. I remain grateful and humbled by this opportunity as well as thankful to all of you for your guidance and joy. I have been personally changed this Holy Week to be more open to help and correction—a big transformation!

These 100 days of the Lenten and Easter seasons were not just about us. We would love to know your experience of worship at Benet Hill and the theme *Doing Hope and Letting Love Flow*. How were you moved? Are you more hopeful and loving? How did your worship experience manifest itself in your life?

May the mystery of faith and the Spirit of the Christ walk with you always. And may hope and love never fail.

Easter Sunday Photos Credit: Sarah Groh



By Tyler Hill, ObIOSB

Transformation through practicing hospitality

Thanks to Tyler for sharing this reflection on *The Rule of Benedict* and the call to hospitality, written when he was an Oblate Novice.

In *The Rule of Benedict*, the call to hospitality is clear and profound: every guest is to be welcomed as Christ. This call is rooted in the deeply important idea that we are all made in the image of Christ and carry Divinity within ourselves.

This principle has long inspired me to open my heart and home to others, to greet the stranger not with suspicion but with reverence. In my work at The Sanctuary Church, my spiritual direction practice, and even in my home we are quick to exemplify *The Rule of Benedict* in this way. Hospitality is what made my coffee company so successful.

As I reflected on this sacred practice through our study together, I was brought to think about one guest I often fail to welcome into the temple of my own life with this same type of hospitality: myself.

I would not say I'm violent towards myself or anything like that, but in my egoic ways of living and in my false self-manifestations, I'm not often quick to be hospitable to my true self.

This feels especially true when it comes to expressing and living freely and fully myself. So much of my existence has been rooted in trying to please others or live into the expectations of others rather than leaning into my Divine personality. This month's study has awakened me to the idea that this is an anti-hospitality practice. I felt the invitation to be much more welcoming to myself as I am in the same ways we are invited to welcome others.

In and of myself is a temple (or monastery) of God and all should be welcomed here...even myself.

If every guest is to be received as Christ, then surely the parts of myself I so often reject—my doubts, my fears, my imperfections—are no less worthy of welcome. What would it look like to see those parts of myself not as intruders, but as guests bearing gifts, as messengers of God's grace and invitation?

This realization feels both tender and challenging. Hospitality, I've learned, is not just an outward practice but an inward discipline. It is the courage to meet myself where I am, to pull up a chair for the parts of me I'd rather avoid, and to treat myself with the same compassion I so freely offer others. To be hospitable to myself is to live into the belovedness that Benedictine wisdom so beautifully echoes: that I am always worthy of welcome because Christ already dwells within me.

Ultimately what is so beautiful about this is that the more we welcome ourselves and show our own self-love, it overflows into the world around us. By learning to embrace the stranger within, I am finding a deeper well of empathy for others. The stranger outside my door and the stranger within my heart are not so different; both long to be seen, received, and loved.

And in practicing this, I find a deeper connection to the God who welcomes us all.



Transformation through works of social justice

By Sister Jan Ginzkey, OSB



Throughout human history, much of our social and civil conflict has centered around issues such as the distribution of wealth, opportunities, and privileges within society.

The work of social justice is intimately linked to the common good and the right exercise of authority. Pope Francis observed that, "the duty of social justice...requires the realignment of relationships between stronger and weaker peoples in terms of greater fairness." (World Day of Peace, 2014, 4). Holy Scripture, both the Hebrew and Christian texts, calls us to be in right relationship with God, others, and creation. Our rich tradition of Catholic Social Teaching calls us to work for the common good and to judge our society by this basic moral test: how are the most vulnerable members of our society faring?

This quote from Indigenous Australian artist Lilla Watson and a Queensland Aboriginal Rights Group beautifully sums up the work for social justice:

If you have come to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together.

In our liberation work at Benet Hill Monastery, we are informed by multiple organizations that work in Washington, D.C. at the center of the federal government. These include the Leadership Conference of Women Religious (LCWR), Catholic Charities, USA, the U.S. Conference of Catholic Bishops (USCCB), and CLINIC (Catholic Legal Immigration Network). In Colorado, our work is informed by the Colorado Catholic Conference and Together Colorado, a multi-faith, multi-race, multi-class community organizing leader in our state.

Some of our recent actions include visiting U.S. Representative Jeff Crank's local office (Sisters Jan Ginzkey, Naomi Rosenberger, and Evangeline Salazar), attending town hall meetings, showing the documentary film *Running to Stand Still* about the humanitarian crisis on the U.S. southern border, attending protests with our oblates, employees and Sunday worship community, calling and writing letters and emails to our elected representatives, attending a training on grassroots organizing led by Together Colorado and holding house meetings at the monastery.

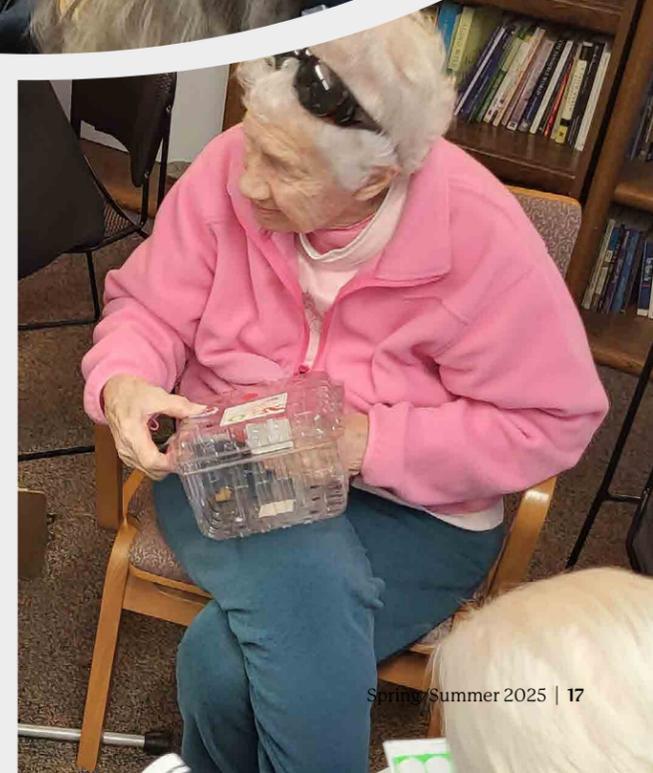


Would you like to learn more about the tradition of Catholic Social Teaching that informs the action of our sisters? Start here with this handout from Catholic Relief Services.

Transformation through living in community

While it's true that the Sisters of Benet Hill Monastery are retired (mostly) from active ministry work in dioceses, parishes, schools, hospitals, and nonprofit organizations, religious women don't ever fully retire. *The Rule of Benedict* simply calls them to other forms of Ora et Labora (Prayer and Work). In their work, the sisters are blessed by the presence of Bishop James Golka of the Diocese of Colorado Springs at important feast days to our community, like the Feast of St. Scholastica, the foundress of feminine monasticism.

These days, you will find the sisters praying the Liturgy of the Hours, studying to "read the signs of the times," leading Centering Prayer groups, meeting with elected officials, offering spiritual direction, attending meetings, serving in healthcare or food service, readying the chapel for Sunday worship, refining their plastic recycling skills, and doing a myriad of other tasks to keep the community running smoothly.





We pray for those who have lost loved ones

Compiled by
Sister Lucile Hartmann, OSB



At Benet Hill, we love to celebrate birthdays, hold sleepy baby goats, and watch goats mowing down noxious weeds. Especially in the early mornings and evenings, we are blessed to see the forest animals who share this sacred space.



Family members of the Sisters of Benet Hill Monastery



Helen (Hartmann) Johanning, younger sister of Sister Lucy Hartmann, OSB
"Helen would do anything for anyone"



Robert Barmann, brother of Sister Rose Ann Barmann, OSB
"He was the second oldest in our family. He was a good, kind, and loving big brother. We miss him, and his death leaves a big 'absence' in our family's hearts."



Explore memorial service and columbarium options at Benet Hill Monastery.

Oblates of Benet Hill Monastery



Richard (Dick) La Rue, ObIOSB who was followed home 32 days later by his wife Marilyn La Rue



Dr. Lynn Huber, ObIOSB

Terri Horanic, ObIOSB

Alumnae of Benet Hill Academy



Barbara (Lutz) Sidebottom, BHA '75

Rhonda (Havens) Barnett, BHA '72

Nanette Heflin, BHA '77

Shawni Lee (Comes) Hall, BHA '79





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