

Monastery of the Ascension

THE DESERT CHRONICLE

Vol. XXXII, Number 1 - MARCH 2023

HUMILITY

By Laura Hudson

I dedicate this to my mom, the strongest and most loving person I've ever met. I miss you, but I still feel your love.

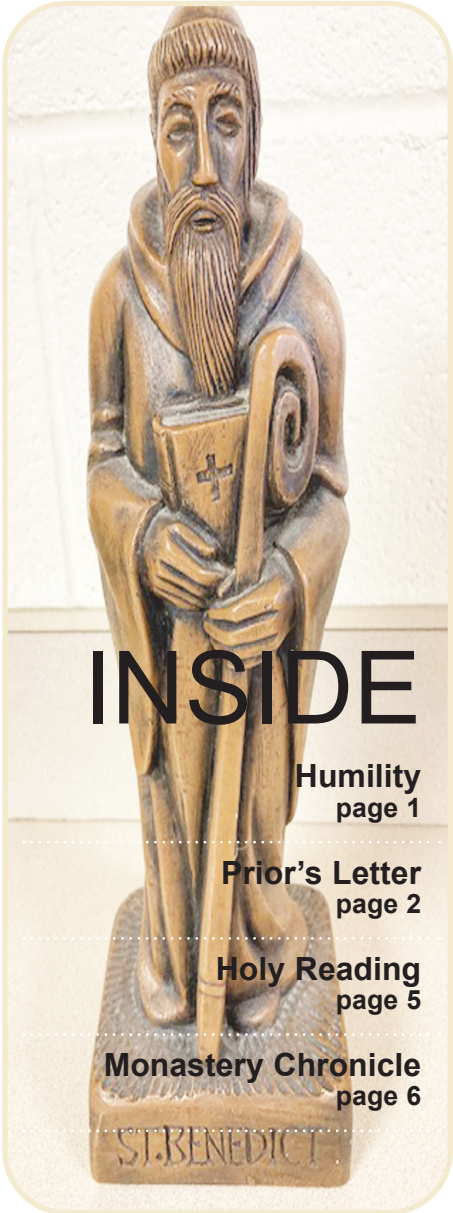
The *Rule of St Benedict* was written in 516 A.D. for men who wanted to live for God in a community. In the Rule, Benedict used the imagery of Jacob's Ladder to ascend the rungs to ever greater levels of humility on our way to God. Humility has been a fundamental theme in Benedictine spirituality ever since. To explore Benedictine ideas on humility, we turn to the work of two contemporaries of the 12th century: the writings of St. Bernard of Clairvaux and the visionary theology of St. Hildegard of Bingen.

Bernard of Clairvaux, a Doctor of the Church, explained, "Humility is grounded on truth: within oneself, in one's relations with others, and with

regard to God." The first of Bernard of Clairvaux's published works, *On the Steps of Humility and Pride*, instructs, "Our Lord shows us both the difficulty of the way and the reward of labor. 'I am the way, the truth, and the life.'" (Jn 14:6) He continued, "Or it is as though you were to say, 'I reflect on the way; that is humility. I desire the reward, which is truth. But what if the way is so difficult that I cannot reach the desired reward?' He [Jesus] replies, 'I am the life,' that is, food for the journey (Dt 15:14; Jos 9:5)."

Bernard of Clairvaux describes his challenges with pride in a series of steps descending further away from the truth about us. What is the truth about

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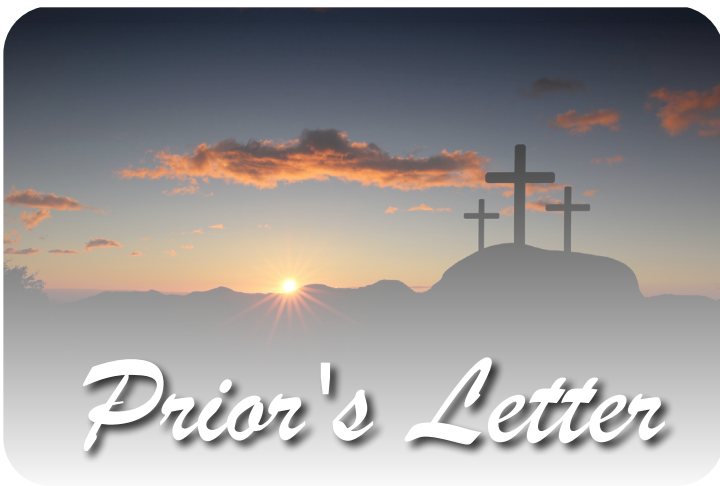
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Introduction to March 2023 Desert Chronicle from Fr. Hugh Feiss:

The oblates of the monastery held a retreat from February 17-19, during which they gave five conferences on key Benedictine ideas. These oblates will be giving the same talks at the parish in Jerome, Idaho - one each Sunday for the first five weeks of Lent. This issue offers the text of two of these talks. Others will appear in subsequent issues. These are ideas that can apply to anyone's life, and they express from various angles the Benedictine way to God. We hope you find them helpful.



Prior's Letter

Dear Friends of the Monastery,

This is being written just before Ash Wednesday. Our Lenten routine has some regular practices here at the monastery, things we do or don't do, eat or don't eat. But it's always beneficial to think about St. Benedict's advice: "The life of a monk ought to be a continuous Lent. But since few however, have the strength for this, we urge the entire community during these days of Lent, to keep its manner of life most pure and to wash away in this holy season the negligences of other times" (RB, 49). Lent is a time when we are called to do some reforming and perhaps, penance, but is also a time to do "something by way of private prayer and abstinence from food and drink."

Pope St. Clement wrote that "in every generation the Lord has offered the opportunity of repentance to any who were willing to turn to him... In other words, God wanted his beloved ones to have the opportunity to repent." Lent is an opportunity to do that. As a youngster, I didn't think Lent was an opportunity. It was more a time to be endured. And I think some of that attitude has stuck.

The Constitution on Sacred Liturgy of Vatican II, speaking of liturgical seasons reads, "Their specific character is to be retained so that they duly nourish the piety of the faithful as they celebrate the mysteries of the Christian redemption." Talking about Lent, it reads, "The two elements which are especially characteristic of Lent – the recalling of Baptism or the preparation for it, and Penance – should be given greater emphasis in the liturgy and in liturgical catechesis."

So, Lent is a time of opportunity. A time to do better the things we are already committed to do. A time to be open to God's loving and healing grace. A time to be responsive to Christ by meeting the needs of others. There may be need for something extra, but living our baptismal and vocational promises as best we can will help us "look forward to Holy Easter with joy and spiritual longing" (RB 49 7).

And so we hope it is for all of us. Do be assured of our prayers.

Fr. Boniface Lautz, O.S.B.
Prior

us? We don't need to adorn ourselves with anything pride has to offer. We are already perfected in our true selves, our soul, and in the eyes of God. The ego, fueled by pride, tells us we are not enough. Bernard remains ever-optimistic that we can not only overcome pride but even ascend Benedict's Ladder of Humility through reflection and the imitation of Christ.

For St. Hildegard of Bingen, humility is "the foundation of Christian living." Before we explore Hildegard's understanding of humility, a little context will help us appreciate her remarkable work, known as visionary theology. The mystic Hildegard was gifted with the ability to "see with the interior eyes of the soul and hear with interior ears." This grace of visions and their interpretations were reported in three great works: *Know the Ways*, *Book of the Rewards of Life*, and *Book of Divine Works*. Hildegard was declared a Doctor of the Church for "her holiness of life and the originality of her teaching."

One vision, called "The Fountain of God's Work, Theophany of Divine Love, with Humility and Peace," helps us understand the importance of humility in relation to Love and Peace. Hildegard reported seeing "three women: two are standing in a fountain, and a third is standing outside the fountain on its rim. One [in purple] speaks,

*I am Divine Love, the radiance of the living God.
Wisdom has done her work with me,
and humility, who is rooted in the living fountain, is my helper,
and peace accompanies her.*

A voice from heaven instructed Hildegard about the meaning of this vision: "God perfects everything in love, humility, and peace so that human beings may love, apprehend humility, and hold on to peace." Love and Humility interact to bring about creation and the salvation of Christ.

Hildegard noted that Christ restored humankind to better than before the fall. Knowing and loving Christ puts us closer to God than Adam and Eve ever were in the Garden of Eden. After sin, there came the Incarnation and Redemption, which enhanced human dignity and our awareness of God's love way beyond our limited awareness in the Garden of Eden.

Love and Humility are rooted in the fountain, and Peace is outside the fountain on the rim with a face glowing so intensely that Hildegard cannot look at Peace. As Hildegard's vision reminds us, peace dwells permanently in heaven. Christ brought her [Peace] to earth, but she cannot be maintained here because humans struggle to be humble and virtuous. Humility empowers us to surrender to God's will, and in this mindset of humility, we can attain a measure of peace here and now. The saints shown in the cloud above the fount achieved glory by imitating divine humility and love as much as possible.

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While Benedict and Bernard used ladders and steps to illustrate how we move closer to or further from the truth, Hildegard didn't use devices to illustrate distance. The fountain is God's creation, and the Holy Spirit is poured out on all His works. God is everywhere, and we can't travel away from or toward God. What we can do is tell ourselves stories that take us closer to or further away from the truth, which impacts how we see ourselves, others, and God.



Hildegard teaches that when we have humility, our primary focus is our relationship with God. Two attributes of humility are recognizing and responding to God's generosity and knowing that we cannot live without God. Humility is a fundamental recognition of our existence and a life that responds by expressing itself in surrender to the will of God, gratitude, and praise. For Hildegard, humility is only secondarily about how one relates to others. One does not seek glory or recognition from others; glory belongs to God. One does not flaunt one's good deeds; uprooted from humility and claimed as one's achievements, they wither.

In the spirit of Hildegard's reporting, I would like to report on two spiritual visions, also known as images of the mind, that I received. According to Dr. Bernard McGinn, a leading scholar on medieval Christian mysticism, "The most important function of visions was the way in which they allow for ongoing divine responses to changing problems and situations." Even today, God continues communicating with us to help us navigate our challenging times.

The first spiritual vision involved being in the presence of Christ. I was a child, and we were enjoying ice cream cones. The back of the family station wagon was open, so we were sitting down. Christ told me, "Nothing can hurt

you." I was released from the tyranny of my fears, and what remained was a profound sense of peace and love. At that moment, I understood the perfection of my true self, my soul. Christ experienced suffering on earth, so when he says, "Nothing can hurt you," he is speaking eternally.

In the second spiritual vision, I was in the presence of Mary, who was pointing to a hot and dry trail behind her. My family of origin drove off in the family car, an air-conditioned wood-paneled station wagon with a radio. I was alone. My response: anger at the perception of being abandoned. Interestingly, Mary did not react to my temper tantrum or my utter failure to acknowledge that Mary, herself, was still there.

These spiritual visions were encouragement for the fainthearted. I needed encouragement because, fifteen years after my visions, I found my mom, dad, and brother murdered in a home invasion with the wooden crucifix buried upside down in the wall. The trauma of finding my family dead resulted in nightmares, feelings of anger and being overwhelmed, and a condition called complicated grief. In complicated grief, painful emotions are so long-lasting and severe that you have trouble recovering from the loss and resuming your own life.

When stress and trauma shrink your ability to handle pressure, it doesn't take much to throw you off balance. I was exhausted and hurt. I had no tolerance. One day, it started to rain, and I got angry at the rain. If you're an avid reader, imagine Don Quixote fighting the windmills. The scene was absurd.

Anger can be a healthy expression of our emotions. Anger is a call to action to reinforce our boundaries so we can continue to live in harmony with others. What happens when we get angry over things we can't control, like the rain or the loss of a loved one? I chose anger because I didn't want to feel helpless in the face of loss and disappointment. Gratitude for my existence, acceptance of the events of my life, and, most importantly, courage to face my circumstances were difficult and elusive.

Bernard of Clairvaux often reflected on "an intense, personal experience of the interior struggle." His writing reflected two sides: "a deep realism that causes humility, and a sure hope [in the redemptive power of Christ] that gives rise to courage and optimism."

As Michael Casey writes, "Humility is, above all, a respect for the nature of things, a reluctance to force reality to conform to subjective factors in ourselves." My relationship with God became distant because, after a reasonable amount of time being angry over a triple homicide and the subsequent cruel behavior of my siblings, I made being angry a habit. Being angry gave me a false sense of control. I didn't want to face the fact that I couldn't control the rain or how people chose to exercise their free will. I lacked gratitude and, therefore, ran roughshod over my blessings.

Why? I was an idealist. Dealing with a triple homicide and an estrangement from my remaining family didn't fit into my worldview. If I had a patron saint, it would be the painter Norman Rockwell, who painted idealized visions of

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America, not how things really were. My expectations were that others would act with warmth and mutual support as if they lived in a Norman Rockwell painting; I would never find humility and peace if my version of reality remained idealistic and, therefore, frustratingly unattainable.

I could have saved myself from heartache if I had known that I only controlled my thoughts, feelings, and behavior. How others showed up in my life was not under my control. What did remain under my control was my response. One day, I was complaining profusely in my mind to God about the injustice of losing my family, and I didn't think God knew what he was doing, look at all the suffering in the world and, surely, I could do a much better job. That's a lot of pride fueled by idealism. A person can say a lot of stupid things when they are angry, and I am no exception.

Well, enough was enough. I had an intellectual vision, or what I affectionately call a Holy Spirit Course Correction, where I was reminded in a moment of instant clarity that I had prayed for children and was blessed with them. Absolutely nothing was owed me. How about gratitude for the blessings in your life? I stood corrected, acutely aware of my lack of recognition of God's boundless generosity, and, therefore, of not responding appropriately to God.

For Hildegard, humility is about recognizing and responding to divine generosity. While I understood that I needed gratitude, I remained confused. Healing is a messy process. I didn't understand God, my faith, or the world. I stopped going to church. Hildegard reminds us that a humble person does not think he or she can live without God.

What I lacked in understanding, I made up for with sincerity however. I imagine a moment when God sees my struggles and lovingly thinks, "Lori still doesn't understand, but she's trying, and I can work with that." Then, there is a gathering in heaven where the Body of Christ, my family in heaven, is called in to help strategize a solution. They ask, "Do we have any books that may help Lori? As a matter of fact, yes, we do."

In a series of events, I stumbled across a book by Fr. Nathan Castle called *Afterlife Interrupted, Helping Souls Cross*. After reading his book, I felt a sense of relief knowing my family was well cared for in heaven. I spoke with Fr. Nathan; he reminded me that Christ loves me beyond all measure. Both reading the book and talking with Fr. Nathan led to a radical shift in my perspective.

In *The Virtue of Limits*, David McPherson states, "Being at peace with the world and therefore ourselves ... is to find a way of being at home in the world despite the evil and suffering it contains." Fr. Nathan's book focused on traumatized souls. Yet, regardless of the difficulty and tragic circumstances they encountered at their death, the souls were in God's eternal care and ultimately safe and loved beyond all measure.

As Dr. Edith Eger, psychologist and Holocaust survivor, states in her course on forgiveness: "You cannot run and hide or fight your wounds from the past. What you can do is turn and face them. When you do so, you can change your

relationship with them and have them become ... cherished wounds. [These] wounds help to forge you into the greatest version of yourself. It is time to rediscover your genuine self and learn to act from there."

Hildegard reminds us that light will prevail over darkness, but justice will be a bit bruised in the process. In a leap of faith, I decided to trust in God, pick up my cross, and move forward with the most courage I could muster. I asked an exceptionally patient Benedictine monk, Fr. Hugh Feiss, if I could become a Benedictine oblate last spring. He graciously said, "Sure, tomorrow." He would not let me leave without finally landing the plane after 20 years of being all over the map with my faith.

Standing before Fr. Hugh, I was struck by the sacredness of the moment and my utter lack of humility, which expressed itself through my pride and anger. The clarity brought me to tears. I was grateful for Fr. Hugh's steadfast demeanor, kindness, and nonjudgmental support over the years as I eked out the words to become an oblate last spring.

In her final comment on her vision of the fountain, Hildegard suggests the close connection between humility on the one hand, and devotion and receptivity on the other. Given our desire for humility, what do we have available to us today that allows for both devotion and receptivity or listening? Prayer.

As James Finley wrote: prayer, understood as the distilled awareness of our entire life before God, is a journey forward, a response to a call from the Father to become perfectly like his Son through the power of the Holy Spirit.

Specifically, the Benedictine practice of *lectio divina* allows our spiritual blinders to be slowly removed as we sincerely sit with God in devotion and receptivity or listening. The daily scriptural readings slowly make their way into our hearts through meditation, prayer, and contemplation, transforming our interior stance by revealing the truth.

Howard Thurman, theologian, mystic, and civil rights leader, asked what it meant to walk humbly with God. "How do you walk humbly with God? How do you? How do you walk humbly with anybody?... [By] coming to grips with who I am, what I am as accurately and as fully as possible: a clear-eyed appraisal of myself. And in the light of the dignity of my own sense of being, I walk with God step by step as [God] walks with me. This is I, with my weaknesses and my strength, with my abilities and my liabilities; this is I, a human being myself! And it is that, that God salutes. So that the more I walk with God and God walks with me, the more I come into the full-orbed significance of who I am and what I am. That is to walk humbly with God."



Laura Hudson



HOLY READING

by Joanne Draper

I first found out about St Benedict from a book. A friend told me about the book *Dakota*, by Kathleen Norris, thinking I'd find it interesting because I'm originally from North Dakota. So I read it, and discovered not only a fine story of one woman's spiritual awakening, but of her discovery of a Benedictine monastery in western North Dakota: Assumption Abbey. Here she found sanctuary among the monks who lived there. She became and remains an oblate of that monastery.

What is an oblate? It's a lay person who makes a lifetime commitment to a monastery, to following the Rule of Benedict as life permits, and to supporting and spending time with the monastic community and praying some form of the Liturgy of the Hours. This daily round of prayer, St Benedict believed, was the monk's most important work. After reading *Dakota*, and Norris' next book, *The Cloister Walk*, I was intrigued enough about this way of life that I came to this monastery, and shortly after became an oblate candidate, making my final oblation a year later.

St Benedict lived in the 6th century. *The Rule of St. Benedict* is a short document, comprised of 73 chapters outlining a way of life comprised of work and prayer. Various verses from scripture are used to support his ideas. One idea that weaves throughout his Rule is the importance of daily holy reading. This emphasis was one of the many things that attracted me to the Benedictine way of living. I have, over time, developed my own pattern of holy reading. While I can't devote as many hours in the day as I'd like to reading, I do make time for it first thing in the morning and last thing before I go to bed.

There are different kinds of reading described in the Rule. In Chapter 4, "The Tools for Good Works," monastics are instructed to "listen attentively to holy reading." During meals, one monk was assigned the duty of reading aloud to the rest of the community. This task is described further in Chapter 38, The Weekly Reader. In Benedict's time, the readings were primarily from Scripture, or commentaries on it. Modern-day monastics who still follow this practice can read from Scripture, or from any book found to be helpful to them.

St. Benedict believed "idleness was the enemy of the soul", so in Chapter 48 of his Rule, to avoid idleness among his community, he prescribed a program of alternating manual labor and holy reading. These were of equal importance in his mind, and he made a schedule for each waking hour of the day when each should be done. Benedict also allowed for times of rest, but if any monk wished to read during this time, he was to do so quietly, so as not to disturb others around him. It seems that most people who could read did not do so silently – therefore the caveat was made that the reading should not disturb others.

Even though Chapter 48 of the Rule is called "The Daily

Manual Labor," the bulk of it is not about sweat work, but about the work of reading. Of all things the monk was to do during the day, the most important work, aside from praying the Liturgy of the Hours, was holy reading. It wasn't thought of as a recreational activity to do once the chores were done, but a task that had its own designated time on the day's agenda. In winter, when manual labor didn't need to be done early in the day before it got too hot, holy reading was given primacy, when the reader's mind was freshest.



Joanne Draper

This holy reading was not about getting through a certain number of pages. If it was done well, the monk might only get through a verse or two of scripture in the allotted time. Sister Judith Sutera, in her translation and commentary on the Rule, describes it as "lingering longingly with the familiar." Each time a passage is read prayerfully, something new can be gained from it.

Also in Chapter 48, Benedict placed special emphasis on holy reading during Lent. More time was allotted for it during the day, and each member of the community was to receive a book from the library. This book was to be read straight through from beginning to end.

Many people these days have experienced in some form or another the practice of *lectio divina*, which is Latin for holy reading. There are several ways to go about doing this. One way is to begin reading a short text from Scripture or some other holy reading, then pausing to ponder what was read (or heard). Were there any words or phrases that stood out or shimmered? Sometimes, if this practice is done in a group, there is opportunity to share thoughts. Then, the passage is read again. This time, there is time given to pray over the passage. One might ask God for help in applying the passage to his or her life. The passage is read one last time, after which the reader simply takes time to rest in God's presence.

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Monastery Chronicle

By Fr. Boniface Lautz, OSB

December 2022

The month began with the installation of retractable blinds on the windows in the chapel. The main beneficiaries will be the Mass celebrants, who won't have the sun shining in their eyes. The blinds installed on the high windows are remotely controlled and powered by solar energy.

Kathy visited for a few days. A longtime friend, Julie Straight, an English professor at Northwest Nazarene University, also visited.

Sleet and rain kept people home on Sunday, December 4. We'd been getting ready for winter weather. There are two tractors, one with a blade and another with a blower.

The heat pumps that control areas in the guest wings stopped functioning. Fortunately, we didn't have any guests. The repair men found that the propane tank supporting the heat pumps when the temperature drops below 26 degrees was empty. Only after repeated and pointed calls did the propane distributor come.

We were blessed with socks and gold coin candy on the Feast of St. Nicholas. They came from Rod and Becky Mink, who have continued the tradition begun years ago by Becky's parents, Bill and Jackie Last. John Wasko and I made peanut brittle to be given to friends and helpers. Later, John made pecan brittle for family and friends.

Our MSP community had a large gathering on the weekend of December 9-11, when a hundred people came to celebrate posada, which centers around the people following the Star leading to Bethlehem. The program included times for adoration, conferences, and a meal. The MSPs staged a portrayal of the various people traveling to see Jesus. On December 13, some of the MSPs left for California and other places. Only three were here until December 23. Some returned in early January.

On December 14, Fr. Ezekiel traveled to Shaw Island, Washington. He served the Benedictine Sisters as chaplain for the Christmas Season and returned on January 14. Br. Sylvester began decoration of the Christmas tree in the main dining room. He and three friends decorated the chapel on December 24. This year, he has limited the decorations to the tree, the chapel and one crèche.

On December 16, we were visited by Fr. Simon from St. Benedict's Abbey. He was returning to Kansas from sabbatical study at Mt. Angel.

The days leading to Christmas were cold. The heat pump/propane tank problem was temporarily fixed on December 23, which was also Fr. Jerome's birthday.

We had a solemn Vigils on Christmas Eve at 8:00 and could be in bed by 9:00. Christmas Mass was at 9:00 AM. Christmas Day, we had a nice dinner cooked by Br. Tobiah. The sound system in the chapel failed and repairs waited until January.

The Christmas Octave was quiet. We hosted one guest for three days. Threats of icy road conditions kept most of us close to home. December 31 was Br. Sylvester's name's day.

January 2023

We did not stay up to welcome the new year. Fr. Hugh had the Mass for the Solemnity of Mary. Br. Tobiah prepared a nice dinner, which we had at 3:00 PM.

The propane problem got resolved. We were able to switch to a local distributor, who quickly replaced the tanks and made needed repairs.

Some new MSP brothers have arrived: Fr. Leonardo and three MSP postulants. The formation program for postulants will be here for this group. Additional postulants are a possibility. An additional room in the trailer has been prepared to provide for the new men.

The new Episcopal Bishop visited and scheduled a clergy retreat later in the spring. Fr. Abraham met with him. Much of the retreat scheduling is now done by the MSPs. Any requests we receive get coordinated with Br. Geovany, MSP.

We were able to share and donate liturgical vessels that we have not used for years. The MSPs had use for some of them, and Tish Thornton from the diocese took some to be used by clergy and parishes in need. Br. Sylvester was able to make a lot of storage space in the sacristy.

January and cold weather seem to generate physical problems. Br. Tobiah had some severe muscular affliction for about a week. Fr. Boniface had some back problems that required medical attention. Physical therapy, visits to the pharmacy, and canes and a walker have provided relief. Further diagnostic testing for Fr. Boniface will help determine treatment. The MSPs and John Wasko have made a ramp on the trailer that will make access easier for those who need to avoid icy steps.

We received our annual financial report. We do that

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The phrase *lectio divina* is not found in the Rule, unless you read it in the original Latin. Even then, it only appears briefly at the beginning of Chapter 48, in the first paragraph. The various steps in this practice were only developed later. One version was created by the Carthusian monk Guigo II, in the late 12th century. He wrote a book called *The Ladder of Monks*, which outlined a plan of prayerful reading, which included reading, praying, and meditation. Another version, which was written about the same time, probably by Richard of St Victor, says, “We reap by reading and meditating; we harvest by prayer and contemplating; we sow by acting and preaching.”

Give Us This Day, is a monthly missal published by Liturgical Press, which is an apostolate of St John’s Abbey in Collegeville, Minnesota. It has a distinctly Benedictine flavor, which is why I like it. Near the end of each issue is a guide to *lectio divina*. It is comprised of three steps, which are as follows:

Read – Turn to the text and read it slowly and gently. Savor each portion of the reading, constantly listening for the still small voice of a word or phrase that says, “I am for you today.”

Ponder – Take the word or phrase into yourself. Memorize it and slowly repeat it to yourself, and allow it to interact with your inner world of concerns, memories, and ideas.

Pray – Whether you use words, ideas, or images is not important. Interact with God as if you would with one who you know loves and accepts you. Rest in this knowledge.

It is not necessary to assess the quality of your *lectio divina*. It has no goal other than that of being in the presence of God by praying with Scripture or other holy reading.



Participants in the 2023 Oblate Spring Retreat, held February 17-19 at the Monastery of the Ascension, Jerome, Idaho.

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every year in January, reviewing the 2022 fiscal year. Diane Sparks provided excellent reports and helped us think about future needs. The same day, the Chapter selected a delegate to the General Chapter: Br. Tobiah, with Fr. Hugh as an alternate. The General Chapter will be at St. Meinrad’s in late June.

Fr. Ezekiel returned from Our Lady of the Rock Monastery on Shaw Island on January 14. The Sisters will welcome him back as their chaplain for the year beginning February 14.

A long-time friend, Lucettia (Lou) Holley, died at the end of January after a long illness. Her cremains will be placed in the columbarium.

February 2023

The chapel beam repair was completed ahead of schedule and without difficulty. The contractor will do a follow-up check in the fall. One other beam may need reinforcement.

The Prior had a problem with back pain that limited his functioning. He now testifies to the value of assistive devices such as canes and walkers. The solution came with the good care of doctors and pain management. The latter included an

MRI and steroid injection. He will continue with physical therapy. He is back to taking a turn as celebrant of the community Mass.

Fr. Hugh, Br. Sylvester, Br. Tobiah and John Wasko donated blood. Several of them have special types, but all are eagerly welcomed.

Lou Holley’s cremains were placed in the columbarium on February 6. The funeral was at St. Edward’s, the inurnment was attended by family members. It was a very windy day; the service was brief.

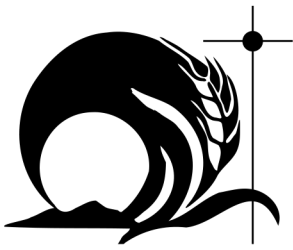
Fr. Boniface and Br. Selby had birthdays on the 9th and 6th respectively. On February 15, Fr. Ezekiel traveled to Shaw Island, Washington. He began a year-long assignment as chaplain to the nuns at Our Lady of the Rock Monastery.

Our Oblates had a very fine retreat February 17-19, giving the conferences themselves, which will be shared later at a local parish. Guy Hudson from Boise became an oblate at Sunday Mass.

We shared Ash Wednesday Mass with the MSPs. We do that also every Monday. It is a significant part of our living together.

Our community retreat began February 26, ending on March 3.





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Blessings for Lent and the Holy Easter Season



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