


aim usa

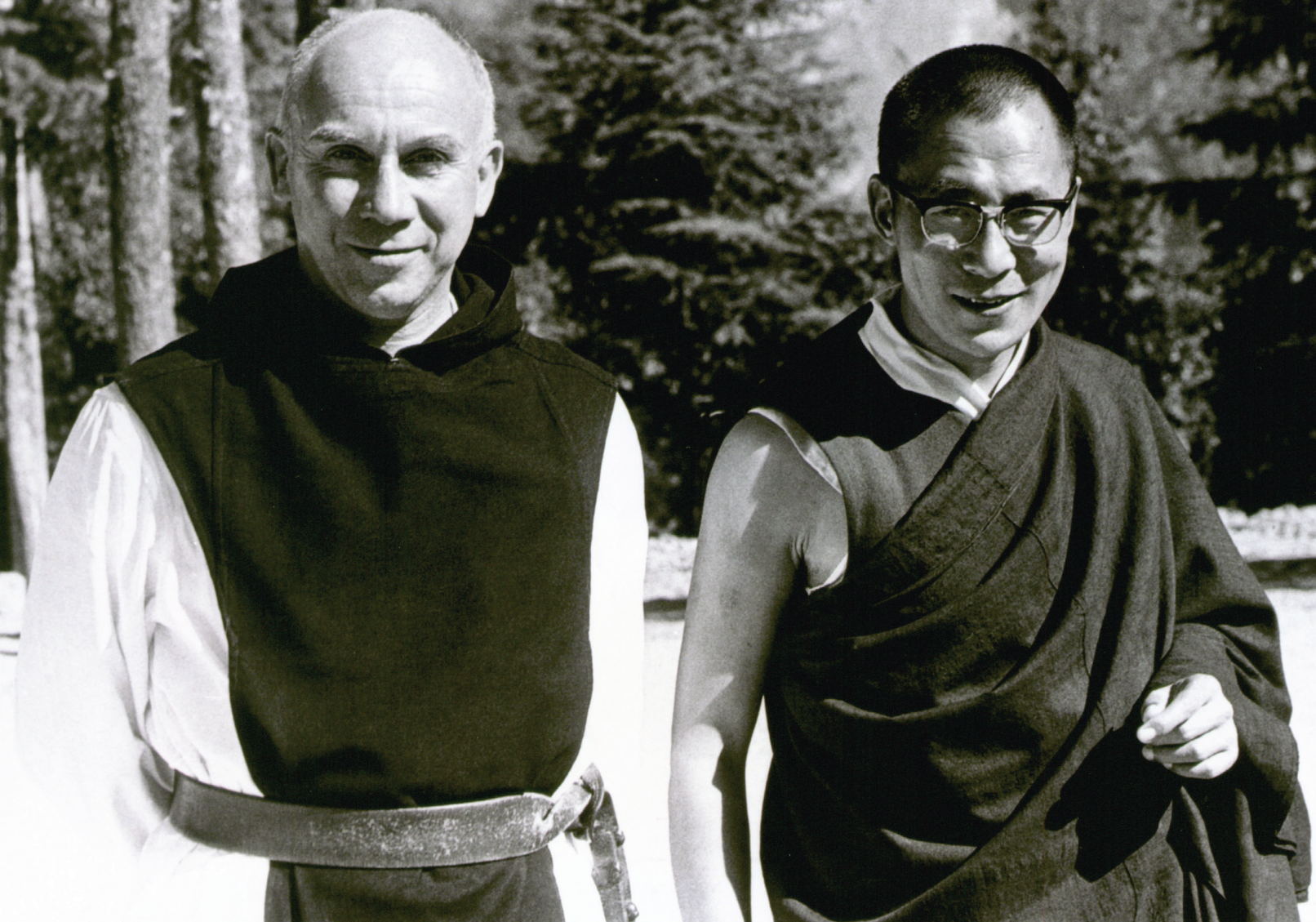
The United States Secretariat of the Alliance for International Monasticism

www.aim-usa.org

Volume 33 No. 1 2024

aim@aim-usa.org

Interreligious Dialogue *A path to unity*



Interreligious Dialogue

The AIM-USA staff requested monastics to share their experience of Interreligious Dialogue as one way to foster unity in the world. All reflections have been edited by the AIM-USA staff with the permission of the authors.

Monastic Interreligious Dialogue



Fr. William Skudlarek OSB

This year, DIM•MID turns thirty. Its origins go back to 1974, when Cardinal Sergio Pignedoli, president of what is now the Dicastery for Interreligious Dialogue, wrote the Benedictine Abbot Primate to ask that the Church's monastic orders take a leading role in interreligious dialogue. The reason he gave was that "monasticism is a bridge between religions."

In 1978, European and American sub-commissions for monastic interreligious dialogue were established within the Alliance for International Monasticism (AIM).

Sixteen years later, in 1994, DIM•MID was made an independent secretariat within the Benedictine Confederation.

DIM•MID was created to promote mutually enriching dialogue between Christian monastics and the followers of other spiritual traditions. It is especially focused on the dialogue of spiritual practice and experience, and for that reason "monastic" is interpreted broadly to include spiritual practitioners who are not vowed monastics. In the beginning, DIM•MID's principal dialogue partners were Hindus and Buddhists, and special attention was given to matters related to contemplation and meditation.

A major development in recent years is Monastic-Muslim dialogue. The inspiration for this development came from the example and teaching of the prior of the Trappist monastery of Tibhirine, Christian de Chergé, an Islamic scholar who was profoundly moved by the piety of devout Muslims. Along with twelve others who were killed between 1994 and 1996 during the Algerian Civil War, Christian and six of his confreres were beatified in 2018. Christian's last will and testament, written a couple years before his death, is an eloquent statement of his and God's love for Muslim.

What DIM•MID aims to offer those who engage in dialogue with followers of other religious traditions is an experience of each other's

spiritual life and practice. For that reason, gatherings normally take place in monasteries, and the program is built around the daily prayer schedule of the monastic community. When dialoguing with Muslims, the schedule also takes into account the five times a day prescribed for *Salah*. Participants in these dialogues are welcomed to be prayerfully present at each other's prayer services.

A good way to be informed of the activities of DIM•MID is to consult its online journal *Dilatato Corde*. Its name—Latin for "expanded heart"—is taken from the Prologue to the Rule of Benedict. To be notified when new reports and articles are posted in the journal, simply email wskudlarek@csbsju.edu, asking that you be placed on the list of subscribers. There is no charge, and when new articles appear, you will receive an email with links to them.

In the video section of *Dilatato Corde* you will find a documentary entitled "Strangers no More." It presents a fine overview of DIM•MID's mission and activities.

Another video, this one entitled "Benedictine and Shi'a Women: Walking together in faith and service," give an account of a meeting of Benedictine sisters and Muslim women that took place in Nairobi, Kenya, in June 2023. It beautifully captures the learning, inspiration, and joy that is the fruit of interreligious dialogue when people of different religious traditions come together to share their spiritual life and practice.

This video is also, I believe, a harbinger of the future of Monastic Interreligious Dialogue. Africa is a continent of many monastics and many Muslims. By coming together to share their lives of faith, they can point the way to a peaceful and mutually enriching coexistence of Muslims and Christians throughout the whole world.

William Skudlarek OSB
DIM•MID Secretary General

¹Acronym for Dialogue Interreligieux Monastique•Monastic Interreligious Dialogue, the official name that denotes the international character of the organization.

New Board Members

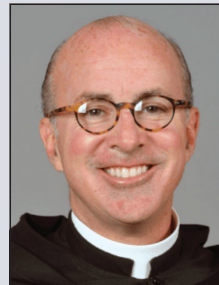


Sister Kathy Ulrich, OCSO

Sister Kathy Ulrich OCSO from San Antonio, TX, earned a Bachelor's degree in philosophy from Texas A&M University. She then served in the US Air Force from 1985-2000 and obtained a Master's degree in Aeronautical Science from Embry-Riddle University. She spent one year in the Honduras in support of the building of schools, clinics, wells, and education

programs in preparation for natural disasters.

Sister Kathy entered Our Lady of the Angels Monastery, Crozet, VA in 2001. She participated in the Monastic Studies program at St. John's University and was elected superior in 2017. She also participated in the AIM-sponsored Monastic Formators' Program in Rome. This enabled her to enter more deeply into the monastic experiences of our African and Asian brothers and sisters.



Father Augustine Kelly, OSB

Father Augustine Kelly, OSB is a monk from Saint Anselm Abbey, Manchester, New Hampshire.

He holds a Ph.D in History from University of St. Andrews and a B.A. in Psychology from Saint Anselm

College. Father Augustine has been a teacher at Saint Anselm College for 35 years

to the present. Since

2021 Father Augustine holds the position of Prior at the Abbey.

ON THE COVER

Photograph of Thomas Merton and the Dalai Lama. Used with permission of the Thomas Merton Center at Bellarmine University.

A path to unity

A Knock at the Door

There was a knock at our monastery door one May afternoon. Two of our neighbors introduced themselves as members of the local Muslim community. They came to invite the sisters to the *Eid Al-Fitr* celebration meal ending the Ramadan fast. Several of the sisters attended the celebration and thus began a beautiful relationship between our Muslim neighbors and our community.

Over the years we have shared special moments, like the evening 12 of our sisters went to the local planning commission meeting to support the Muslim community in their request for a building permit for a mosque (see picture). We all sat across one row and our prioress spoke on their behalf. Before the last presidential election, we held a prayer vigil and a few of our Muslim friends attended with us. It was their first time at a Catholic service.

On another occasion we were invited to one of their homes for the nightly *Iftar* meal which broke the Ramadan fast for the day. It was a wonderful gathering of family and friends, we became acquainted with a very animated group of women, and that night we were each presented with a copy of the Koran.

We have a school on our monastery property and for a few years the Muslim community used the gym for their nightly Ramadan gatherings.



our new monastery and we decided to build in a large multipurpose room on the end of the monastery to host groups and provide a safe space for interreligious dialogue. We have since moved into our new monastery and on moving day our Muslim friends came with cakes, flowers and chocolate to welcome us into our new home! A very touching gesture for the sisters.

Last October we hosted a program around the "People of the Book." Three women: a Jewish Rabbi, a Muslim university professor, and one of our Oblates - a Catholic theologian, spoke on the common roots we share as descendants of Abraham, how our religions developed, how our liturgical rituals evolved and the commonality of our morning and evening prayer traditions. As it turned out, the program was held about ten days after the Hamas attack on Israel so there were security concerns but people attended and we had a peaceful program. We hope this will be the beginning of a future ministry of building interreligious dialogue and relationships. At the end of the program, the Jewish Rabbi and Muslim professor were seen exchanging contact information.

Our Muslim friends have not gotten their mosque built yet and are currently trying to get a permit to put a trailer on their property for a worship space. In the meantime, they have asked if they could come to our monastery for their morning and evening prayers. Often we end up praying at the same time. They in the multipurpose room and we in our chapel. We include them in our prayers, especially for their safety and the building of their mosque, and we feel pretty certain that they pray for us too. Ours is simply a neighbor to neighbor, person to person relationship, based in monastic hospitality and filled with blessing for all of us!

Cecilia Dwyer, OSB, Saint Benedict Monastery
Bristow, VA

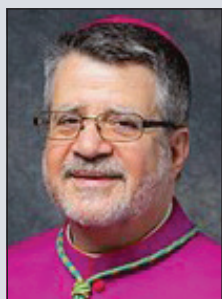
Bishop Elias Lorenzo, OSB

Bishop Elias Lorenzo, OSB, a native of Brooklyn, NY, entered St. Mary's Abbey in New Jersey in 1983 and was ordained in 1989. He holds a Bachelor's degree in philosophy from Don Bosco College Seminary, a Master's degree in Counseling Psychology from Seton Hall University and a Licentiate in Canon Law from Catholic University.

Bishop Elias has more than 30 years of experience in secondary school education, serving as an administrator, campus minister, teacher and vice president of development. He also served on the advisory board of Operation Smile.

His monastery duties include, Prior of the Abbey, Director of the Liturgy and Rector of the church. He also served as a chairman of the Patterson Diocesan Liturgical Commission and was appointed Vicar of Religious in the Diocese of Metuchen. Thereafter, he worked as canonical counsel for Praesidium, Inc., serving on its advisory board, and later as Prior of the College of Sant' Anselmo in Rome, where he also worked as Procurator General for the Benedictine Order. He is a founding member of the International Commission of Benedictine Education, a global association of 180 schools in 36 countries.

In 2016 he was elected Abbot President of American Cassinese Congregation, which includes 25 monasteries in the United States, Brazil, Canada, Columbia, Mexico, and Taiwan with 650 monks and sponsors nine colleges and universities and 14 secondary schools. He is a member of the Union of Superiors General and the Conference of Major Superiors of Men. In 2020, Pope Francis named Abbot Elias to serve as an Auxiliary Bishop of the Archdiocese of Newark.



New Board Members

Father Anastasius Reiser

Born in Germany, Father Reiser entered the Benedictines in Munsterschwarzach Abbey in 1989, and served as the youth pastor of the Abbey, and headmaster of the vocational training center, while working in administration.



In 2002 he was sent to Tanzania to do missionary work and was later elected Abbot of Peramiho Abbey. Education was a priority of the monks, and training was provided in pastoral education, agriculture, and administration, preparing them to supervise their mission hospitals, schools and workshops.

After leaving East Africa in 2018, Father Reiser then traveled to St. Ottilien Archabbey in Germany, serving as the mission procurator, visiting communities around the world to gain insights into the various cultures of the congregation. Then in 2021, he moved to Nebraska, where he is currently the Prior and mission procurator of Christ the King Priory.

Interreligious Dialogue—A path to unity

My Interfaith Journey

I entered Saint Joseph Monastery in Tulsa, Oklahoma in 1965. While Tulsa is commonly considered to be the “buckle” of the Bible Belt, there has always been significant interfaith and interreligious efforts.



Our Benedictine community has long been involved in various aspects of interfaith and interreligious dialogue. In the early 1960s, we provided a neutral space for Christian ministers to gather to form the Tulsa chapter of the World Council of Churches. We were a supporting organization for the Tulsa National Conference of Christians and Jews, and later of the Oklahoma Center for Community and Justice. In the late 1970s, we provided housing for Sister Pascaline Coff, OSB and her sisters as they prepared to open Osage Monast + Forest of Peace in Sand Springs, Oklahoma.

In 1995, after serving twelve years as prioress of our monastery, I spent my sabbatical time in Ireland at Kylemore Abbey with Sister Mary Margaret Funk, OSB. My principal reason for going to Ireland was to learn about interreligious dialogue from Meg, who is the former Executive Director of the Board of the North American Commission of Monastic Interreligious Dialogue.

I came to interfaith work not as a scholar, but as a practitioner of Benedictine life and as someone interested in human connections. My appreciation grew for my solid foundation within our Benedictine tradition. My understanding of the dynamics of Benedictine spirituality became the springboard for my interfaith journey.

I had the privilege of working locally as well on a broader scale of interfaith dialogue. In Tulsa, I served on the board for Oklahoma Center for Community and Justice and the Tulsa Turkish Cultural Center. I also served on the Board of the North American Commission of Monastic Interreligious Dialogue. The opportunities to meet individuals of all faith traditions were numerous and deeply meaningful. Gatherings such as the Nuns of the West and the Gethsemani Encounter gave me new insight not only into how others pray and believe, but insight into my own prayer and faith life.

During the Gethsemani Encounter, participants experienced

praying the Liturgy of the Hours with the monks at the Abbey of Gethsemani. This was inspiring for me as we all fully participated. Later, sharing in the Buddhist prayer meditations, I was again inspired by the unity fostered through our sincere seeking of God.

A number of experiences stand out during this time as highlights of my interfaith journey. The first was a trip to Turkey in 2013, at the invitation of Yusef Dundar, then Executive Director of the Tulsa Turkish Cultural Center. Our tour group, made up solely of Christian women, except for Yusuf, received the delightful hospitality of the Turkish people who welcomed us into their homes. We learned a great deal about the Hizmet movement, which promotes dialogue, science, democracy and spirituality. Our Turkish hosts were very aware of our desire to visit Christian sites in the area and allowed time for this amid our other gatherings and conversations.

On another occasion, I was invited to attend an Iftar dinner (fast-breaking during Ramadan) with local Tulsa families. I invited our Catholic Bishop, David Konderla, to join me, which he did. His openness to our hosts and our conversation were to me a sign of God’s grace.

In 2014, our Benedictine community were guests at a Thanksgiving dinner and interfaith dialogue at the Turkish Cultural Center in Tulsa. It gave me great joy to see my sisters interact with my Muslim friends, realizing that each met the other as a person of great dignity and equality before God.

I have learned much about not focusing on what makes us different, but on how our differences make us unique. I have grown in an awareness of God’s grace in my life and in the world. My interfaith journey has opened me up and given me greater sensitivity to how the Spirit of God moves among us all.

Barbara Austin, OSB
St Joseph Monastery
Tulsa, OK



Interreligious Dialogue

Importance of Interreligious Dialogue Today—Fr. Dorathick OSB Cam Saccidananda Ashram INDIA



In today's diverse and interconnected world, the importance of Interreligious dialogue cannot be overstated. As societies become more multicultural and globalized, the need for understanding, respect and harmony between religious traditions has become increasingly important. Interreligious dialogue provides a podium for individuals of different faiths to come together, and engage in meaningful dialogue, fostering mutual understanding and respect.

Interreligious dialogue is a process of building relationships and fostering cooperation between people of different religious backgrounds. It involves open and respectful communication, where individuals are encouraged to share their beliefs, traditions, and experiences in a safe and non-judgmental environment. Through dialogue, participants have the opportunity to learn from each other, challenge stereotypes, and promote peaceful coexistence.

How can Interreligious Dialogue make a difference?

- 1. Promotes Peace and Harmony:** By engaging in Interreligious dialogue, individuals can work towards resolving conflicts and promoting peace and harmony within and between communities.
- 2. Nurtures Understanding and Respect:** Interreligious dialogue helps break down barriers and prejudices by promoting understanding and respect for different beliefs and practices.
- 3. Builds Bridges of Cooperation:** Through dialogue, individuals can identify common values and goals, leading to collaborations on issues such as social justice, human rights, and environmental sustainability.
- 4. Encourages Tolerance and Diversity:** Interreligious dialogue encourages individuals to embrace diversity and celebrate differences, creating a more inclusive and tolerant society.

Some challenges of Interreligious Dialogue

- 1. Misunderstandings and Miscommunications:** Differences in language, culture, and belief systems can lead to misunderstandings and miscommunications during Interreligious dialogues, requiring patience and open-mindedness to overcome them.
- 2. Deeply Held Beliefs and Taboos:** Some topics may be considered taboo or deeply sensitive within certain religious traditions, making it challenging to engage in meaningful dialogue on certain issues.
- 3. Power Imbalances:** In some cases, power imbalances between

participants can hinder the effectiveness of Interreligious dialogue, requiring a conscious effort to create an inclusive and equitable space for all voices to be heard.

Interreligious dialogue is not only possible today but crucial for promoting peace, harmony, and understanding in a world marked by diversity and complexity. By embracing the principles of openness, respect, and empathy, we can create a more inclusive and compassionate society where people of all faiths can coexist harmoniously.

The importance of interfaith dialogue cannot be underestimated in our increasingly diverse and interconnected world. By promoting peace, understanding, and cooperation among individuals of different religious backgrounds, dialogue plays a vital role in building a more harmonious and inclusive society. Another important aspect of Interreligious dialogue is its contribution to enhancing social cohesion. By promoting unity and harmony among diverse religious communities, dialogue strengthens the fabric of society. It helps to create a sense of belonging and inclusivity for all individuals, regardless of their religious background. Additionally, Interreligious dialogue fosters empathy and compassion towards others, encouraging individuals to support and care for one another. As we continue to navigate the complexities of our globalized world, investing in Interreligious dialogue is essential for creating a more peaceful and sustainable future for all.

From my childhood I was so curious to know about God. I questioned: If God is one, how is He so diverse to many people? It was fascinating for me to explore Hindu temples, mosques, churches, faiths, beliefs, living with different cultures and religions. In my personal experience from the age of 19 I had been interacting with different religious traditions particularly with Hindus. When we talk about Interreligious Dialogue, we should not only be limited by formal meetings but



move with life witnessing action. In India, in general, we could often see harmony in all religion. What I have learnt is, if you really need to have a dialogue, first of all, we need an acceptance without fear. For this, we need to grow deeper in our faith or in our religion. It's like a tree which is deeply rooted and grows wider. In this approach, we can embrace all religions without judgments. In our ashram we have a deep openness and respect to other religious traditions where we welcome everyone as St. Benedict in his Rule says: *All guests who present themselves are to be welcomed as Christ*. I believe this is the key to dialogue. We should be able to welcome anyone without prejudices. Then dialogue is possible.

Benedict saw the entire world in a single ray of light. (Dialogues)

A path to unity

On the Tatami of Zen-Christian Monastic Fraternity

Matteo Nicolini-Zani, monk of the Monastery of Bose (Italy) coordinator of the Italian DIMMID [This is an abridged version of the article published in Dilatato Corde 2:1 (2012)]



From September 12 to October 4, 2011, I took part in a spiritual exchange program with Zen monks, trainees and masters in three Japanese Zen Buddhist monasteries.

Buddhist monks and Christian monks are both in search of happiness and both seek happiness in the fight against the ego and in the quest for unity: the word “monk” literally means “one,” “unified,” “one who has only one goal.” The abbot of the monastery of Manju-ji 萬壽寺, saying that he saw the happiness on our faces, summed up the monastic life in the pursuit of happiness: sanmon shifuku 山門至福, “the gate of the monastery leads to the greatest happiness.” We can say the same after seeing many serene faces during those days. To recognize that we can stimulate each other in our journey to happiness by seeking inner unification was a great gift to us all.

Two things have made me live this intuition in a very concrete and at the same time very deep manner.

First, zazen 坐禪 (“sitting meditation”). Through the hard everyday practice of zazen I learned the importance of having our body and breathing aligned with our mind. In this way I can now better understand the Biblical passage that says that our “body is the temple of the Holy Spirit” (1 Cor 6:19), the place where God dwells. I understood that zazen helps me to keep in the right direction. It helps me to be attentive to what I am doing, to be firm in my spiritual focus. Certainly, it helps me welcome what I receive from God, be open and ready for receiving his Word again and again. The Rule of St Benedict begins with the words “Listen, open the ear of your heart” (RB Prologue). I understood how zazen can be a very useful tool for opening the “ear of my heart” and of my mind. For this reason I am convinced that it is able to deepen my Christian prayer.

Second, rules or discipline. While living in a Zen dōjō 道場 (“the place of the Way”) for a few days I realized that the schedule is arranged strictly and I therefore came to know that “whatsoever kind of monastic life you are living, no minute should be wasted,” as I heard from a rōshi 老師 (“master”). That is the best, the most practical way to stop living according to the ego and to develop a new attitude according to the common rules. “The more rules you have in the monastery, the deeper and more interesting can monastic life become!,” the same rōshi told us in a provoking tone. Because I know that the same rōshi has spent many years in putting the rules into practice and because I saw his peaceful face as a result of this hard and long practice I will consider it as a precious advice for my Christian monastic practice.

I similarly view the practice of sanzen 参禪 (“visiting a Zen master for instruction”), in which the rōshi checks the state of mind and the spiritual progress of the practitioners. We have a similar practice in Christian monasticism, which is called “opening of the heart” to a spiritual father. While seeing the Zen monks assiduously leaving their cushions for sanzen, the importance of the spiritual discernment through a personal sharing with a master who is able to transmit the true teaching through words and, even more, without them, was confirmed for me.

As a farewell gift from the abbot of the Rinzai Zen monastery of Manjuji I received a piece of calligraphy by the abbot himself. The



word written on it is kizuna 絆, which means “a tie,” “a connection.” This spiritual fraternal link is indeed what I experienced in those days of shared life with our Zen fellow practitioners, they and we both in search of the way of liberation from the enslaving ties of a self-centered life and longing for a deeper, mutual “liberating tie” whose name is fraternity.

Matteo Nicolini-Zani,
monk of the Monastery of Bose (Italy)
coordinator of the Italian DIMMID

Interreligious Dialogue

Short story of Benedictine Communities of Southern Africa (BECOSA)

What is BECOSA?

A fruit of the Second Vatican Council's Decree on religious life: *Perfectae Caritatis* (October 1965) was the suggestion that members of monastic communities should form associations for mutual support and encouragement. BECOSA is the abbreviation for "Benedictine Communities of Southern Africa". Thus, the genesis of BECOSA in response to the Vatican councils' decree on religious life.



There are superiors and formators from different Benedictine communities who form BECOSA and Katibunga - St. Theresa Benedictine Monastery - MPIKA - Zambia joined for the first time since 1987 when it was founded as a simple priory.

What is the specific purpose? What is the Goal of BECOSA?

The main purpose of this association is:

To promote the unity and cooperation among members of the OSB communities

To support and encourage the individual communities in living the Benedictine life and in carrying out their mission in faithfulness to the rule of St Benedict and the Benedictine tradition in accordance with their cultural and spiritual heritage

To make the Benedictine charism known within the local Church and to foster vocations and contribute to the life and mission of the Church in Southern Africa in whatever possible way

The association is an agent of mutual support and will in no way seek to infringe or undermine the autonomy of the individual member communities. Members of BECOSA are, however, ready and willing when called upon to assist should any of its members ask for help.

Who is part of this union?

Superiors, Formation directors, Treasurers. Members who are invited to attend the AGM (annual general meeting) and who have voting rights are:

The Major Superior of the Congregation, the Abbot or Prior/Prioress of a monastery or his/her substitute, the person/s responsible for formation, and an extra member from the congregation if this is thought helpful.

The Annual General Meeting (AGM) is normally held in the first part of the year. The BECOSA Association of Benedictine Communities of Southern Africa. Each community is called to give a report to the association of the members within the particular community which includes the joys and challenges within the community.

What areas do the members come from?

The Roman Catholic and Anglican Benedictine communities in South Africa, Namibia, Zimbabwe and Zambia comprise the association known as BECOSA.

When was BECOSA formed? By whom?

In 1991 the two Benedictine monasteries for men and the various Benedictine congregations of women working in Southern Africa came together to discuss the possibility of working more closely together. It was formed by Abbot Gernot of Inkamana and Abbot Willibrord of Subiaco pursued a further goal. They wanted the various communities of Benedictine Sisters in Southern Africa to join them in founding a Benedictine Association. In the same year, Abbot Gernot of Inkamana and Abbot Willibrord of Subiaco contacted all these communities.

How does BECOSA impact the future of monastic life in Africa?

The theme of the 2024 meeting answers this question. "**Monasticism is Transmission of Monastic Life**". Monastic life is nourished within individual communities but also must be transmitted beyond our monasteries. This impacts the future. As Christ gave His life from the cross to all humanity, we too we are called to impact monastic life to all. Thus, BECOSA has this mission of impacting monastic life into the future.

Does BECOSA engage in any works? Does it offer seminars, classes?

Yes! BECOSA, has the responsibility to foster the sharing of resources and to arrange workshops, especially for those in formation, by promoting a deeper understanding of the Rule and Benedictine values for all our communities.

How has AIM USA supported BECOSA in the past?

AIM sends a representative to BECOSA AGM (most often Fr. Mark Butlin), who shares his experience ..., encourages formators to attend the Monastic Formation Program and other seminars. AIM co-finances many workshops for formators and for those in formation. AIM also co-finances projects to individual communities.

A path to unity

Monastery to Monastery 2023

Monastery	City	State
Christ in the Desert	Abiquiu	NM
Marmion Abbey	Aurora	IL
St. Benedict Monastery	Bakerstown	PA
Emmanuel Monastery	Lutherville	MD
Annunciation Monastery	Bismark	ND
Monastery of Our Lady of the Desert	Blanco	NM
St. Scholastica Monastery	Boerne	TX
St. Benedict Monastery	Bristow	VA
St. John's Abbey	Collegeville	MN
Benet Hill Monastery	Colorado Springs	CO
Conception Abbey	Conception	MO
Monastery of St. Gertrude	Cottonwood	ID
Mt. St. Benedict Monastery	Crookston	MN
Our Lady of the Angels Monastery	Crozet	VA
Sacred Heart Monastery	Cullman	AL
Saint Bernard Monastery	Cullman	AL
Sacred Heart Monastery	Dickinson	ND
St. Scholastica Monastery	Duluth	MN
St. Walburga Monastery	Elizabeth	NJ
Misioneras Guadalupanas Cristo Rey	Emporia	KS
Mount St. Benedict Monastery	Erie	PA
St. Scholastica Monastery	Fort Smith	AR
Glastonbury Abbey	Hingham	MA
Our Lady of Dallas Abbey	Irving	TX
Monastery of the Ascension	Jerome	ID
St. Martin's Abbey	Lacey	WA
St. Vincent Archabbey	Latrobe	PA
Sacred Heart Monastery	Lisle	IL
Holy Wisdom Monastery	Middleton	WI
St. Anselm Abbey	Manchester	NH
Mepkin Abbey	Moncks Corner	SC
Queen of Angels Monastery	Mt Angel	OR
St. Peter's Abbey	Muenster	SK
St. Gertrude Monastery	Newark	DE
Immaculata Monastery	Norfolk	NE
New Melleray Abbey	Peosta	IA
St. Bede Abbey	Peru	IL
St Scholastica Monastery	Petersham	MA
Abbey of the Genesee	Piffard	NY

AIM USA expands staff



Sister Dianne Sabol, OSB from Mount Saint Benedict Monastery, Erie, PA will be the coordinator of the Mass Stipend Ministry.

Dianne states: "I believe in relationships. I believe in connections. I believe that together we are stronger and can achieve much more as we strive for peace and justice for all people and for all of creation. And so, having the

opportunity to be connected with AIM-USA touches me in the core of my being. I am honored and grateful to serve in this ministry and to deepen my relationships with Benedictines across the globe."

Benedict saw the entire world in a single ray of light. (Dialogues)

Monastery	City	State
Mount Saviour Monastery	Pine City	NY
Woodside Priory	Portola Valley	CA
Abbey of St. Gregory the Great	Portsmouth	RI
Benedictine Congregation of St. Martin	Rapid City	SD
Assumption Abbey	Richardton	ND
Our Lady of Calvary Monastery	Rogersville	NB
Monastery of the Risen Christ	San Luis Obispo	CA
Christ the King Priory	Schuyler	NE
Our Lady of the Angels Monastery	Sonoita	AZ
St. Joseph's Abbey	Spencer	MA
Saint Benedict's Monastery	St. Joesph	IN
Holy Name Monastery	St. Leo	FL
St. Louis Abbey	St. Louis	MO
St. Paul's Monastery	St. Paul	MN
Abbey of Gethsemani	Trappist	KY
St. Joseph Monastery	Tulsa	OK
St. Walburg Monastery	Villa Hills	KY
Abbey of New Clairvaux	Vina	CA
St. Anselm's Abbey	Washington	DC
Mother of God Monastery	Watertown	SD
Holy Cross Monastery	West Park	NY
Our Lady of Redwoods Monastery	Whitethorn	CA
Transfiguration Monastery	Windsor	NY
Holy Cross Monastery	Woodville	TX
Mount Saint Mary's Abbey	Wrentham	MA
Sacred Heart Monastery	Yankton	SD
St. Lucy's Priory	Glendora	CA

Support The Mission Of AIM USA

Your financial support is greatly appreciated!

AIM USA is a 501 (c) 3 organization. All contributions to AIM USA are tax-deductible as allowed by law.

Please make checks payable to: **AIM USA.**

Send to: 345 East 9 St. Erie, PA 16503

or use our PayPal account

<https://www.aim-usa.org>

Staff Contacts

Executive Director:

Sister Ann Hoffman, OSB, director@aim-usa.org

Missionary Cooperative Coordinator/Assistant Manager:

Sister Christine Kosin, OSB, aim@aim-usa.org

Cultural Services Staff:

Debbie Tincher, missionary@aim-usa.org

Mass Stipend Ministry:

Sister Dianne Sabol, OSB, aim@aim-usa.org

AIM USA

345 East 9th Street, Erie PA 16503 USA

Phone: 814-453-4724

Website: www.aim-usa.org



United States Secretariat—Alliance for International Monasticism

Non-Profit
Organization
US Postage
PAID
Erie, PA
Permit No. 888



Benedict saw the entire world in a single ray of light. (Dialogues)

Thomas Merton and the Dalai Lama epitomize Interreligious Dialogue. They met in November 1968 in Dharamsala, India where the Dalai Lama lived in exile. Despite their different backgrounds and religions, they became very good friends. Each had a mutual respect for the other, forming a bond that would not be broken.

We at **AIM-USA** also develop bonds of friendship and gratitude.

We are grateful for our Board members who share their wisdom and provide encouragement and we welcome the four new members who join us.

Kathy Ullrich, OCSO, prioress of Our Lady of Angels Monastery spent a year in Honduras in support of schools, clinics, wells and education programs in preparation for natural disasters.

Augustine Kelly, OSB, is Prior of Saint Anselm Abbey and has taught for 35 years.

Elias Lorenzo, OSB, Archbishop of Newark, joins us with more than 30 years of experience in all forms of education including the International Commission of Benedictine Education, a global association.

As mission procurator, Anastasius Reiser, OSB strives to see that monks are educated. He also visits communities around the world to gain insights into the cultures of the various congregations.

We are grateful to all those who continue to inspire us from the past and support us in the present.

Sister Ann Hoffman, OSB, Executive Director, AIM USA
director@aim-usa.org