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April 1, 2008  
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Dear Bishop Jacobus,

I am a retired Episcopal priest in the Diocese of Montana and a Diocesan Vowed Solitary. Recently I was also adopted by the Franciscans as a Poor Clare Solitary. Bishop Franklin Brookhart holds my vows and is also my spiritual director. He can vouch for me. I was an active parish priest almost 8 years and this is my 11<sup>th</sup> year as a solitary.

Recently I received a request for information on how to become a hermit and the request sent up red flags. There are a lot of "wannabe" hermits out there and their stability and maturity is often in question, spiritually and emotionally. For that reason I have decided to speak up a bit about what this vocation entails ecclesiastically.

Anyone can be a hermit. Just go up on a mountain and wall off the path. But not everyone can or should be a canonically recognized ecclesiastically connected Episcopal Vowed Solitary. The guidelines are almost non-existent. Some bishops do not even know they must register the vows with you.

I understand from my bishop that you are now the head of the Religious Communities Committee. Several years ago I received a request from Bishop Rodney Michels for a position paper on the eremitic vocation. He said many bishops cry "help...we don't know what to do with this person." Perhaps this paper and a brief 101 basic pre-requisite list would be of use to bishops. In fact, I would be more than willing to speak on the subject to one of the bishop gatherings. I am enclosing both the brief pre-requisite and the longer position paper. I hope it can be of help to you.

The eremitic vocation is terribly important to the church and also fraught with danger. There are unique requirements for this vocation....stability of economics and a means of providing that does not require activity and work. It needs to be very ecclesiastically rooted in the hands of the bishop, under their authority and accountability. The solitary vocation belongs to the bishop and serves the whole church through that authority and protection. It is not for folks who want to do their own thing. In fact no vocation requires greater authority, discipline and obedience. There are several people who call themselves solitaries but have no authority over them, no accountability, no bishop to "hold their vows." It is also a vocation that can attract people with weird concepts of church, often medieval and unstable. It is terribly costly and also the heart of prayer for a diocese and the church.

One other warning is about vocations through the back door of non-authorized religious communities. I am a Poor Clare Solitary by anomaly and it is not a normally available path. Twice now SSF/CSF has offered a covenant relationship with a hermit. I tried to found a Poor Clare Order in the Diocese of Alaska with an old dilapidated church camp that Bishop McDonald offered for our use, no utilities, accessible only by boat. I had sold everything and was heading out the door when the effort collapsed. I had even given away the money when I sold my home and all my possessions, except books, something I will never regret. The neighboring parish was becoming litigious at the

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thought of loosing their church camp and thought they would have some fat old nuns out there on the island who didn't know how to care for themselves in the Alaskan winter. They had a point. So I returned to recover and seek God's will with the Poor Clares in England for 1 ½ years. I had already been with them for three months prior to the effort to learn how to become a Poor Clare. So in a way I earned my stripes and was deeply connected to the Franciscans when they adopted me. However there are some "loose" religious orders that I am concerned might make one of their own into a solitary without understanding that it must begin with a diocesan priest, authority, permission, long before becoming a solitary. When someone within an established order who has long been in that order and they and the community feel it is a valid calling, it is of course different from an isolated vocation. The solitary must be deeply connected to the church and not resistant to it.

Thank you for your work for those of us in religious life. Prayers and blessings.

The Rev. Sister Judith Schenck

A handwritten signature in cursive script that reads "Sister Judith Schenck". The ink is black and the signature is fluid and legible.

Cc: Bishop Franklin Brookhart

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**The Eremitic Monastic Vocation**  
**A brief description of vowed solitary life**

**By The Rev. Sister Judith Schenck**

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## Bishops

The bishop is the bridge between the eremitic and the totality of the Body of Christ, the Church. Without the bishop, there is no connection and without the connection there is no valid eremitic vocation. To be fully connected to the life of the Church is an integral part of this vocation. The bishop is that connection, the umbilical cord of an organic structure. Anyone can be a hermit. Not everyone can be a vowed solitary; that requires a bishop and the church.

The relationship between the hermit and the bishop is a close bond, vulnerable, intimate, particular, symbiotic. This relationship cannot function without respect, safety and trust. The vocation of the hermit monk is by nature hidden and the two primary human places this veil is pulled back are with the bishop and the spiritual director.

The primary task of the bishop with the hermit is to hold his or her vows, quite literally "in the hands of the bishop." Obviously, a vowed solitary is not thus without vows and those vows are made publicly, literally kneeling before the bishop, the monk's hands placed in the hands of the bishop. It is a relationship of obedience of a particular sort. The obedience is to the vows and to Jesus Christ in whom the vows are made. The vows are always the guide to this obedience. The chief function of the bishop for the hermit is one of protection – for the safety of the hermit's vocation and for the authenticity of the vowed life.

The bishop does not interpret the vows alone but with the eremitic. It is not an obedience of power and control over but rather one of authenticity, accountability and witness. It is a relationship of mutual maturity, not dependency.

There needs to be some system of practical accountability in relationship of the bishop to the eremitic. Regular ember letters would be one way. Accountability for time and enclosure is another. An annual visitation by the bishop in the hermitage would be useful. Support and encouragement by the bishop for the vocation is vital. The bishop may or may not serve as confessor and spiritual director. The particular system of accountable relationship between the hermit monk and the bishop is unique to that particular relationship. But the process needs to hold specific clarity, be mutually agreed upon, and be solidly concrete and practically possible.

The canons are basically silent on the subject of eremitic monasticism. The only requirement canonically, found in Title III of the Constitution and Canons of the Episcopal Church, is that when a bishop hears the vows of a hermit, those vows are to be recorded with the Standing Committee on Religious Communities of the House of Bishops, including the name of the person making the vows and whether or not the vows are temporary or permanent. One possible format for structuring the vows can be found in the Episcopal Book of Occasional Services.

Once the eremitic monastic makes vows "in the hands of the bishop", the vows then cannot be canceled by that bishop or by future bishops. If the solitary reaches a point where they feel they can no longer live their vows, they can be released at the discretion of the bishop. A person can also initiate to rewrite their vows if with the blessing, discernment and witness of the bishop. Only the bishop can release the person from their vows. The vows are immensely serious and life-binding and should be written and approved with care.

In a collection of papers on the hermit life, entitled "Solitude and Communion," edited by A.M. Allchin, from a gathering of hermits at St. David's, Wales, by eremitic monks of Anglican, Roman Catholic and Orthodox communions, is the following statement:

*There are an indefinitely large number of ways of living the solitary life. This does not mean that there are no general principles underlying the life, nor does it mean that it will not be possible to discern a number of basic patterns of solitary life, largely measured by the degree of solitude involved and the forms of continuing association with the common life. It does mean, however, that it will be very difficult, indeed impossible, ever to legislate for and codify this way of life in a complete and systematic manner. ...And this fact is not an accident. It comes from the very nature of the vocation itself."*

## Discernment

Discernment is an important dimension of this vocation. We do not call ourselves. All calls are from the Body of Christ and for the Body of Christ. We would be fools to take such a vast, intense and even dangerous vocational decision on our own. And made on our own, outside the Body of Christ, the vocation itself is at risk of being outside the call of God.

Much guidance is needed both to begin and to continue this journey. A spiritual director is essential, both prior to beginning this life but all through the life of the vocation. The task of the spiritual director is to be a witness to the process, and to offer support, protection, and occasionally guidance. The primary discernment must come from the bishop who is responsible for receiving and holding the vows.

My spiritual director humorously stated that one test would be to shut the aspirant up in a room for a week with nothing but the lives of the desert fathers to read. If they survive that, there might be a vocation.

The period of discernment with a spiritual director and the bishop should be for a sustained period, even before entering into an extended trial time of living the vows. Also, to spend several months in a monastic community, learning the formats of monastic prayer and discipline is recommended. There also needs to be a life plan put in place before the radical step around issues like economic needs that can support a life of solitude. The bishop might also choose to arrange for a mental evaluation by a therapist.

Because the eremitic vocation is so difficult and, frankly, perceived by many as eccentric and irrelevant, the discernment process is often distorted. The prospective hermit is magnified with all their idiosyncrasies and more nakedly analyzed because there is no buffer of the broader religious order or seminary involved as in other more mainstream vocations.

The best discernment of this vocation is longevity, a verification in hindsight. It is a bit like the story of Gamaliel in the Book of Acts: "If this plan is of human origin, it will fail; but if it is of God, you will not be able to overthrow them." There are some marks or characteristics that help indicate a vocation. These include:

- 1) Longing. An insatiable aching longing for God is the primary mark of the eremitic vocation. This pull to God must be felt for a number of years before initiating this life. The need for God simply exceeds everything else in life.
- 2) Developed, disciplined apophatic life of prayer and asceticism. One must not be goal or result oriented. It is a life of the *nada, nada, nada* of Saint John of the Cross.
- 3) Maturity. In modern culture, religious life in general and even more so the eremitic monastic vocation is best not undertaken until there is a great deal of maturity and spiritual experience. Some believe one must first be in a coenobitic monastic community but that is not always so in the historical tradition. The maturity must be both spiritual and mental. One cannot die to self before developing a strong sense of who one is.
- 4) Balance. It is a life fraught with emotional hazards and the more balanced the personality, the easier the struggle will be. Remember though, it is not a vocation that the average person would ever be attracted to in our culture so the person by nature will be slightly different. By nature, it is a vocation of extremes so in the midst of that one needs to be able to walk a steady line.

5) Capacity for long days of silence and solitude. The eremitic must be a person who does not require a lot of affirmation and reinforcement from others. A hermit can be either an introvert or an extravert but it will be easier to sustain long periods of isolation and silence if an introvert. We live in a culture immersed in all forms of stimulation but the hermit must be able to live with the emptiness of the desert.

6) Freedom. The monk's life must be free enough from other entanglements in life to allow them to live in the space and isolation of this vocation. Some economic means also must be found to physically support the practical basic necessities of life. That does not mean cutting off ties of relationship with others but the daily requirements of the vocation must take precedent.

7) Tolerance. The monk must be able to sustain intense spiritual pain and suffering. It is a vocation that literally breaks open the heart. One stands naked and empty in this desert with great weakness and vulnerability. It requires great courage.

Thomas Merton speaks of this vocation not being so much a wish as a decision. A point is reached when no other choice is possible. The need for solitude in God becomes an imperative.

## Dangers

*There is no need to say that the call of solitude (even though interior) is perilous. Everyone who knows what solitude means is aware of this. The essence of the solitary vocation is precisely the anguish of an almost infinite risk. Only the false solitary sees no danger in solitude.* (Merton, Philosophy of Solitude, Disputed Questions.)”

The dangers and hazards in this vocation are very real. One goes to the very edge and limits of self and then steps beyond that. It is a dying to self that is very literal. One enters the “thin places” of the Celtic monks. Intense periods of isolation, silence and prayer puts one on a different plane. This is both a gift and a danger. It is a place of utter and total naked vulnerability and weakness. The very depth and intensity of the call also appear as an utter impossibility. At times the sense of incapacity, penitence and spiritual poverty become acute. The eremitic must be authenticated through evaluation as being competent mentally for such an intense vocation.

Saint Anthony of the Desert faced demons in his desert cave. “Here be dragons.” Light and dark reverse places and the darkness becomes as light. In the silence there is no one to bump the experience against except God, and God is most often silent.

One can tend to want to back away in the Dark Night of the Soul. Yet the only way to the mountain of Transfiguration is down into the darkness. Running away, avoidance, is one of the greatest dangers.

When God seems very silent, even absent, when words and forms and structures of prayer fail, despair can pull one away from Hope. The Desert Fathers called this state of depression and desolation *acedia*, or The Noon Time Devil. It is very real. At noon in the desert, the sun is the most unrelenting and stark. There are no shadows in which to hide, no relief.

The tendency with this sense of failure is to dilute and avoid prayer. Perseverance is required. Merton says, in one of his journals, “In the hermitage, one must pray or go to seed. The pretense of prayer will not suffice. Just sitting will not suffice. It has to be real – yet what can one do? Solitude puts you with your back to the wall (or your face to it!) and this is good. One prays to pray. And the reality of death. “ Merton adds that “One can pretend in the solitude of an afternoon walk, but the night destroys all pretenses, one is reduced to nothing, and compelled to begin laboriously the long return to truth.”

Distractions are another danger. Anything can be used for an excuse to run away from the pressure of God and the call to prayer, even good things. One must learn to avoid anything that disturbs the goal of being constantly in the Presence of God.

The vocation of an eremitic is immensely costly. Bonhoeffer said that God asks only one thing of us - everything. There is mental, physical, spiritual and human cost. It is very common for the hermit's body to break down from the intensity of connection through intercession with the suffering of all humanity. St. Basil disputed the eremitic vocation with the question: “Whose feet will the hermit wash.?” The answer to that is immensely and intensely everyone's feet get washed through prayer. It is a hidden servant ministry.

Another danger is economics. The hermit must eat and have a place to live, warmth, safety, albeit of great simplicity. Many hermits compromise their vocation by going outside the hermitage for work to sustain themselves and give away the very solitude that is the call's container. When we work to buy the necessities, we sell the vocation. In a real sense, it is a risk of selling one's soul.



There are no easy answers to this economic conundrum. For myself, there is a frugal pension that allows for the freedom for this vocation. In other centuries, the contemplative life of radical prayer was so valued that the community sustained the monk. Sadly it is no longer valued in a way that is concrete. It is not a vocation that fills the coffers and is too non-pragmatic and invisible to be fully appreciated. Diocesan budgets are already stretched thin but if some regular financial support for insurance or housing could be offered to the hermit, it would physically support this much needed vocation of witness and prayer.

## Vows

*My vows to you I must perform, O God; I will render thank offerings to you. Psalm 56:12*

It has been said that to make monastic vows unto the Lord is the nearest that one can come to experiencing baptism a second time. It is truly being born again, the path to transfiguration and resurrection.

The eremitic vocation is a life lived immersed as fully and totally as possible within Christ, inside God. The vows are the container for this calling; they give it a shape unique to the implant of Christ within the hermit's vocation. No two hermits are alike.

The vows are also part of the discernment process. Abraham did not know what awaited on Mount Moriah. But he knew the path he must take to get there. Vows are the path. They are the showing of God. One cannot simply have a call to a blob of vagueness. Writing the vows is part of the process of understanding the path and the call. It is profound.

There are many ways to write one's vows. Do not begin by reading the vows of others. It is a spiritual exercise of Ignatian proportion. It must begin with prolonged prayer and listening. It is a binding, a ligament. Begin by looking deep into one's journey and seeing the footprint of God there, the marking, the branding, the shape, the godly pressure. In very concrete ways, see what God is doing in one's life.

Next, ask oneself "what is it that I want above all things? What is the desire of my heart, the pearl of great price?" That is the core of the vows. It is that for which one will die and rise; it is a baptismal process.

For myself, there was a prayer I had written years before on a silent guided Ignatius retreat. The prayer read "As I sit in the nothingness and all else is gone, I pray that God will be there and that I will belong to God completely." That prayer held the core of my calling and my heart's desire to belong to God completely, and around that my vows were built.

Incorporated within the unique structure of the vows of the individual hermit, are included the traditional evangelical councils of poverty, chastity and obedience. For myself, I expressed poverty as a life lived in simplicity, not radical poverty because there was no religious order to pay the rent and buy the food. Chastity is a life of celibacy and obedience is to Christ.

Vows need to be basic enough to be attainable on some level and at the same time difficult to always stretch and be beyond reach. Vows are organic in nature, always growing in fulfillment. They need to be strong and clear enough for definite boundaries but open enough for the changing rhythms of eremitic prayer. For some people, the vows and the rule are incorporated as one document and others choose two separate documents. The rule of life can be changed but vows usually are not.

Vows need discernment by others before the finished product, especially by the bishop and the spiritual director. They also need to be lived for a year, in a period like a novitiate, before being made publicly. The formal binding vows are made literally in the hands of the bishop with public witnesses. Mine were made at Diocesan Convention.

People make vows for various lengths of time: a year, three years, life. However we do not begin marriage with a three year temporary revocable vow nor priesthood nor baptism. After the year of novitiate, it seems appropriate to simply let vows be life vows as in any other calling in life. There are no back doors and it is a radical and even dangerous thing to make vows unto the Lord. They cost us everything.

## Eremitic Theology

*You shall be holy to me; for I the Lord am holy, and have separated you from the peoples, that you should be mine. Leviticus 20:26*

Eremitic comes from the Greek word, *eremos*, meaning solitary, desert, desolate, wilderness. It is the same word used in the gospel that is used for the withdrawal of Jesus into the desert: "and the Spirit immediately drove Jesus out into the *eremos*."

The eremitic is a monk, a gender free term originally and reclaimed now by both men and women, from the word *monos* which means simply "one who is alone." St. John Cassian describes a monastery as a dwelling for one or several monks whereas a cenobium is for a community. The dwelling of an eremitic is therefore a monastery but often called a hermitage.

Eremitic monasticism is the most ancient form of monastic life. Through the life of hermits, coenobitic community life, from the word *koinos* or common life, gradually developed. In the third century, following the acceptance of Christianity in the pagan world by Constantine, some deeply devout Christians became disillusioned with the dilution of Christianity by wealth, materialism and power. They saw the Church as being compromised by the values of culture. They fled into the desert in Egypt, sometimes in total isolation, sometimes in close proximity to other hermits, to seek to live the Christian faith authentically. Our modern Christian world is diluted with the same evils that drove the Christians into the desert to be a counter-culture and the witness is again needed today.

The clearest distinction of the eremitic vocation is an acute, insatiable, aching longing for God. The poet Rumi describes the mystic as like a fish who, when in the ocean, still cries out, "I thirst." The longing is the manifestation of the Pearl of Great Price. Everything, everything is given away in the seeking of this Godly Pearl. It is not about self. It is about God.

*O God, you are my God, I seek you, my soul thirsts for you; my flesh faints for you, as in a dry and weary land where there is no water. (psalm 63)*

The word hermit is pejorative in our culture. Images arise of a person who hates people, unkempt, anti-social, socially dysfunctional, impotent. Actually a healthy hermit is one who loves humanity and life with a passionate gusto. To be aflame for God is to be openly receptive to all creation. To be an eremitic is to be a lover in the deepest sense.

Different vocations follow this path of love in differing ways. For a coenobitic monastic, the path to God is indirectly through community with the community being the predominant conduit for divinity. For a married person, the path to God is through the intimate human relationship to God. For the eremitic monastic, the path is through God directly and radiating out to all humanity in an invisible embrace.

The eremitic is not an isolated, lone-ranger, fly-by-night, disconnected entity. The eremitic is hidden in the very heart of the Church, a chrism for the Body, embracing and holding all. There is no such thing as a private or solitary faith.

The withdrawal of the hermit into solitude is a withdrawal into God and a withdrawal into all humanity. A hermit cannot be a hermit without solitude but the withdrawal is oddly into and not away from community. It is as far from narcissism as one can get. Eremitic withdrawal is a charism of the church.

Thomas Merton, in "Disputed Questions, the Philosophy of Solitude" describes this necessity of the eremitic vocation to the church:

*So a hermit can, by being alone, paradoxically live even closer to the heart of the Church than one who is in the midst of her apostolic activities. The life and unity of the Church are, and must be, visible. But that does not mean that the invisible and spiritual activities of men of prayer are not supremely important. On the contrary, the invisible and more mysterious life of prayer is essential to the Church. Solitaries, too are essential to her!*

There are a number of symbols, sacraments and seasons of the Church that can be used as metaphors to describe the theological nature of the eremitic life:

**Sabbath.** Six days of the week are lived in a holy active life in the world. The seventh day, the Sabbath, is a day set apart, a day holy unto the Lord, a day specifically to be spent in the Presence of the Lord, consciously in worship. For the solitary, all time is Sabbath time, set apart time, consciously and intentionally lived in the Presence of God. The hermit's enclosure is a parameter within which all is God. There is no secular space for the eremitic nor ordinary time.

Because of the nature of Sabbath time, enclosure is an imperative for the eremitic. This does not mean they never leave the hermitage; they are not recluses. But the essence and majority of the time is spent in the silence and solitude of the enclosure. The desert fathers said "stay in your cell and your cell will teach you everything." Enclosure, solitude, silence is like the pressure cooker creating steam. Whenever that enclosure is breeched, some steam is let off. The hermitage has been called traditionally, "the place of resurrection."

Occasionally eremitics do participate in active ministry but this is an outgrowth of the charism of solitude. The degree of isolation is unique to the hermit. In the early tradition, there were even a few hermits called out to be bishops. Traditionally also some hermits gather in small eremitic communities for mutual support.

**Kenosis.** The ultimate path to God for the monk is emptiness, surrender. "And Christ emptied himself..being born in human likeness...and became obedient to the point of death, even death on the cross." (Phillippians 2) The solitary is radically stripped in the search to belong completely to Christ. The habit is worn as an outward sign of the stripping into poverty. The vows of poverty, chastity and obedience are reflective of that emptiness. The solitary life is the way of the cross.

**Baptism.** For all Christians, the only vow really is our baptismal vow. All other vows, including monastic vows, are a living out of Baptism. All of us are called to live those baptismal vows radically, intensely, totally. The solitary is a sign and symbol to the Church of the cost and depth of the dying and rising in Christ that we are all called to by our Baptism.

**Eucharist.** The eremitic life is a sacramental dimension. The very enclosure and vows are an outward and visible sign of an inward and spiritual nature; the spiritual nature of the life of prayer is hidden within the heart of God.

The solitaries very life becomes an offering to God. She or he becomes the bread broken, the wine outpoured in very concrete and real ways. The prayer, study, silence, scripture, all become food, manna, from God in the wilderness.

One of the primary channels for the absorption into God is Lectio Divina, or sacred reading. The office, psalmody and sacred writing all become food, eucharistic in nature,

traditional prayer and response rather ridiculous? St. Peter Damian, in a response, entitled "Book on the Lord be with you", says that we are never alone in the Body of Christ and that there is no such thing as private prayer.

"Indeed, the Church of Christ is united in all her parts by such a bond of love that her several members form a single body and in each one the whole Church is mystically present so that the whole Church Universal may rightly be called the one Bride of Christ, and on the other hand every single soul can, because of the mystical effect of the Sacrament, be regarded as the whole Church."

This theology of Peter Damian on the unity of the communion in the Body of Christ, whether in solitude or communal gatherings, is essential to comprehending eremitic prayer. We are not separate from the Body; rather the solitary is immersed in the very heart of Christ along with the whole people of God. It is this theology that is the basis for Eucharist for the hermit, a practice that has been in existence since the beginning.

If the hermit is priest, to celebrate Eucharist daily is the most important thing that can be done in the life of the hermit both to connect the ministry to the whole Body of Christ and to nurture the monastic life. If the hermit is a layperson, it is traditionally important to have the reserved sacrament in the hermitage. The Eucharist is the height of intercessory prayer, the ultimate connection between Christ and all humanity. Surrounded by the great Cloud of Witnesses who are always present with us, we join our voices with angels and archangels and all the company of heaven.

*Incarnation.* In a sense, the eremitic life is a reflection of the Incarnation. Christ promised to send the Holy Spirit to us to dwell within us. St. Paul says: "I live, not I but Christ lives in me." The Feast of the Transfiguration radiates this image of becoming in Christ to us and originally the early monasteries were all named after the Transfiguration. The goal of all Christians through prayer is to be united with the transfigured image of Christ.

The world is busy and God is absent from the consciousness of many. Some question the purpose of a life hidden, enclosed, with no active action to help humanity physically. The participation in the Incarnation of Christ is the basis for the ongoing Incarnated Presence in the world.

To seek to be immersed in the Presence of Christ is to make oneself available to God. No goal or purpose is sought beyond that. No consequence or effect in the life of the world is known; it is a prayer of being immersed in Christ, not doing. If Christ is consciously and deliberately present in us through prayer and union, then Christ is more deliberately and consciously present in the world.

The eremitic monk seeks to pray without ceasing, in a life of the prayer of the heart in an ongoing immersion in the Presence of Christ. Often an internalized experience of the Jesus Prayer or the Prayer of the Heart is constantly and silently imbedded in the soul. Without faithful prayer, the eremitic life is inauthentic.

*As a deer longs for flowing streams, so my soul longs for you, O God. My soul thirsts for God, for the living God. When shall I come and behold the face of God? (psalm 42)*

### Recommended Reading

“Solitude and Communion, papers on the hermit life.” Edited by A.m. Allchin. Fairacres Publication No. 66, Sisters of the Love of God, Fairacres, Oxford, England OX4 1TB

“The Eremitic Life, encountering God in Silence and Solitude” by Fr. Cornelius Wencel

John Cassian, “The Conferences,” Paulist Press

“Disputed Questions”, Chapter Notes for a Philosophy of Solitude, Thomas Merton.

“Dancing in the Waters of Life,” Volume five of the journals of Thomas Merton.

“Sacred Reading, the ancient art of lectio divina”, Michael Casey, Liguori Press.