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# THE SAINT VINCENT OBLATE NEWS

## Saint Vincent Archabbey

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**\*Please note registration forms for Oblate Day and the day of recollection are on a colored flier.**

### PRaising GOD ALWAYS AND EVERYWHERE: A GOOD PREPARATION FOR ETERNITY

Dear Oblates, Oblate novices, and Friends,

#### **Introduction: Example of a habit of praise**

Some years ago a very gifted monk from another abbey who was studying at our seminary often uttered the exclamation, "Praise God!" For example, if someone complimented him for something that he had done well, he may have said, "Thank you," but his most memorable response was, "Praise God, praise God!" It took me a while to get used to that response and to recognize its value. It reminded me of my association with a charismatic prayer group from 1975 to 1977, in which many of the members frequently said, "Praise God!" I admired these people and generally felt comfortable with them as people of strong faith, but I thought that I could never sincerely voice the praise of God in the same way that they did.

One weekday of this past Easter Season, when the responsorial psalm for the day's Mass was Psalm 47, I focused on the verse, "Sing praise to God, sing praise; sing praise to our King, sing praise" (v. 7). Why should the verse say, "Sing praise," four times? Wouldn't once be enough? Then I realized that the beauty of that psalm (and many other psalms) lay partly in its repetition of that phrase and similar phrases. Furthermore, do not our lives become more beautiful when we strive always and everywhere to give glory to God, to praise God, and to acknowledge His marvelous, gracious love working in us (and in others) whenever we or others do something praiseworthy?

#### **Praise defined in the Catechism**

In Part Four, "Christian Prayer," of the *Catechism of the Catholic Church*, we are told, "Praise is the form of prayer which recognizes most immediately that God is God. It lauds God for his own sake and gives him glory, quite beyond what he does, but simply because HE IS. It shares in the blessed happiness of the pure of heart who love God in faith before seeing him in glory" (#2639). Thus praise, although it is related to thanksgiving, goes beyond thanking God for anything in particular. Praise is simply what should be a natural lifting up of our hearts to God since He is God in all His wonderfully splendid love and since He made us to praise Him both on earth and, ultimately, in heaven. The *Catechism* also tells us, "The prophets and the saints ... all sing the praise and glory of him who sits on the throne, and of the Lamb. In communion with them, the Church on earth also sings these songs with

faith in the midst of trial" (#2642, with reference to Rev 4:8-11 and 19:1-8). Praise goes beyond logic, but it does make sense. Since we shall be praising God in eternity with all the saints and angels, should we not practice doing so now? The very act of praise is a matter of removing focus from ourselves and placing it on God, who alone is our hope and who alone gives proper direction to our lives.

#### **Praise in the Eucharistic liturgy**

According to the *Catechism*, "The Eucharist contains and expresses all forms of prayer; it is 'the pure offering' of the whole Body of Christ to the glory of God's name and, according to the traditions of East and West, it is *the* 'sacrifice of praise'" (#2643). Every preface of the Mass expresses the truth that our praise in the Mass is united with that of the angels and saints. For example, the prefaces during the Easter Season end with the invitation, "Therefore, overcome with paschal joy, every land, every people exults in your praise, and even the heavenly Powers, with the angelic hosts, sing together the unending hymn of your glory, as they acclaim: Holy, Holy, Holy Lord God of hosts ..." The Eucharistic Prayers of the Mass also end with themes of praise. For example, Eucharistic Prayer II concludes with the petition, "Have mercy on us all, we pray, that with the Blessed Virgin Mary, Mother of God, ... we may merit to be coheirs to eternal life, and may praise and glorify you through your Son, Jesus Christ." Then comes the great doxology sung by the priest, which gives supreme praise and glory to the Blessed Trinity, followed by the congregation's "Amen." It should be a resounding Amen, since we are saying yes to the whole Paschal Mystery and to our duty and privilege to live in praise and thanksgiving because of what Christ has done for us. The references to praise through the core of the Mass remind us that the angels and saints live in constant joyful praise of God, that we are called to join them even now, that we are made to give God praise always and everywhere, and that we shall, if we are faithful, one day be praising God eternally in heaven. That will be our ultimate joy, and we need to practice for that joy on this earth by seeking every possible opportunity to praise God.

#### **Praise in Scripture**

Of course, Psalm 47 is not the only psalm abounding in praise. There are many psalms of praise in the Psalter, and even many of the psalms of lament, of

which there are many, end in an expression of praise because of confidence in God's desire to redeem us from disastrous situations. Psalm 69, a messianic psalm which foretells Christ's sufferings and includes some curses of enemies, ends with assurance that God listens and will bring help. The last section begins, "I will praise God with a song; I will glorify Him with thanksgiving" (Ps 69:31). Among the most praise-filled psalms is Psalm 150, which sums up the psalter with eleven references to praise in its six verses. It ends with an invitation to all creation to participate in this praise: "Let everything that lives and that breathes give praise to the Lord. Alleluia!" (Ps 150:6). This conclusion of the Psalter implies that the ultimate purpose of our lives is praise of God. It is our privilege, our duty, our joy, and our ultimate destiny in God's marvelous plan for us.

The New Testament also contains many expressions of praise. This past July 15 the Roman Catholic liturgy included the praise-filled hymn from St. Paul's letter to the Ephesians. It begins with the exultant words, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavens, as he chose us in him, before the foundation of the world, to be holy and without blemish before him" (Eph 1:3-4). The hymn summarizes God's redeeming actions in Christ, our call to be adopted children of God and to receive His lavish graces, and our being chosen to live "for the praise of his glory" (Eph 1:12). In fact, the phrase "praise of glory" is used three times in the twelve verses of the hymn. Again, we are being invited to enter into the heavenly praise of the glory that God the Father has shown us in Christ's Passion, Death, and Resurrection. We have been so privileged to be a part of this magnificent plan that we could hardly not want to live in continual praise. This is the glorious purpose for which we have been created. In other epistles as well, St. Paul occasionally bursts out in expressions of praise. His Letter to the Romans ends with "to the only wise God, through Jesus Christ be glory forever and ever. Amen" (Rom 16:27). Such passages indicate that St. Paul, amidst his many pastoral responsibilities and indescribable sufferings, strove to live in constant praise of the God who had called him and redeemed him in such a wonderful way.

### ***Praise in the Holy Rule***

It should not be surprising that most of the references to "praise" in the *Rule* involve quotes from psalms or are located in Chapters 8 to 18, concerning the Divine Office. More than anything else, the Liturgy of the Hours is a prayer of praise, uniting the Church on earth with the Church in heaven. As is the case today, the Hour of Vigils in St. Benedict's prescriptions began with the versicle, "Lord, open my lips, and my mouth shall proclaim your praise" (*RB* 9:1, Ps 51:17). During Vigils on Sunday the monks were to sing the hymns "We praise you, God" (11:8) and "To you be praise" (11:10). In Chapter 16 St. Benedict provides the Scriptural basis for the monks' praying in common eight times a

day. He cites two verses from Psalm 119: "Seven times a day I have praised you" (*RB* 16: 1,3; Ps 119:164) and "At midnight I arose to give you praise" (*RB* 16:4; Ps 119:62). He further indicates, in listing the eight Hours, that at each of them "we should praise our Creator for his just judgments" (*RB* 16:5). In Chapter 7, concerning humility, St. Benedict urges his monks to orient their thoughts to the praise of God (7:17) as part of the practice of keeping "the fear of God always before [one's] eyes" (7:17). A disposition of praise and thanksgiving keeps us from entering the dangerous realms of self-will and self-gratification. Just as Vigils began with a verse of praise (Ps 51:17), so should the reader at meals begin his duty by reciting the same versicle three times in the oratory (*RB* 38:3). In other words, he is to nurture an attitude of praise of God all through his ministry of reading. Likewise, the artisans of the monastery are not to seek their own praise but should use their artistic gifts in such a way that "in all things God may be glorified" (*RB* 56:9; 1 Pt 4:11). (To glorify God, or to give Him glory, is essentially the same as praising God.)

The references to praise in the *Rule* imply that a monk should live his whole day in praise of God, whether he feels like it or not. Just as he begins his day with praise at Vigils and continues to pray psalms throughout the day (and all the psalms praise God even if only some are explicitly psalms of praise), so should a monk (and every Christian) go beyond himself at every moment of the day through his efforts to praise God. Praise takes us out of ourselves into the realm of God's love; praise keeps us from being stuck in our own narrow desires; praise helps us to do everything for the glory of God and for love of others. As St. Paul urges all Christians, "whether you eat or drink - whatever you do - you should do all for the glory of God" (1 Cor 10:31).

### ***Our vocation to praise God always & everywhere***

How can we begin to fulfill our vocation to praise God always and everywhere? One of the greatest obstacles to praise is murmuring. Murmuring in its various forms keeps us focusing on ourselves and what we aren't getting. Murmuring prevents us from seeing the immense graces that God is giving us. Murmuring sets us at odds with other people; if we are in a circle of murmurers or gossipers, we are not really supporting one another but rather dragging one another down. Murmuring (unless it involves constructive protest against some injustice) is like a bad infection that easily spreads in family and community and keeps people from the silent inner recollection that flows into sacrificial love of others. Thus St. Benedict has given us numerous warnings against murmuring (or, in some translations, "grumbling"). At the end of his chapter on the distribution of goods, St. Benedict states, "First and foremost, there must be no word or sign of the evil of grumbling, no manifestation of it for any reason at all. If, however, anyone is caught grumbling, let him undergo more severe discipline" (*RB* 34:6-7). Thus we need to nip murmuring in the bud. With God's grace

and a strong desire to live in the presence of God, we can replace the tendency to grumble with a healthy attitude of praise.

Secondly, faithfulness to praying the Divine Office can dispose us to praise God always. The very fact that we enter into the Hours and cross ourselves (or cross our lips) indicates that we are entering a holy realm where God rules. Since the Divine Office lies at the heart of Benedictine spirituality, the disposition of praise that we nurture during the Office nurtures our ability to praise God throughout the day. In praying the doxology at the end of psalms and canticles, we receive a reminder that to glorify the Blessed Trinity is the vocation of all of us Christians. Most Oblates probably cannot pray the Office seven times a day - or even three times a day as we busy monks do at Saint Vincent; but whenever the Office is prayed, it is helpful to remember that in our prayer with the whole Church we are welcoming lavish graces that keep our hearts and minds fixed on God's magnificent plan for us.

Thirdly, we should regularly remind ourselves that we are going to die and that, if we are faithful, we shall be praising God for all eternity in His presence. Like the Mass itself, the Liturgy of the Hours gives us just a foretaste of this unending, eternal praise. Praying the Divine Office reminds us of heaven and of our need to prepare for life there. The saints in heaven are spending their energies, beyond time, in continual praise of the Father, the Son, and the Holy Spirit. The Book of Revelation depicts this eternal praise several times. After the blowing of the seventh trumpet, the twenty-four elders fall down to worship God and exclaim, "We praise you, the Lord God Almighty, who is and who was. You have assumed your great power, you have begun your reign" (Rev 11:17). After the destruction of Babylon, a voice from the throne of God cries out, "Praise our God, all you servants, the small and the great, who revere him" (Rev 19:5). In response, the crowd of angels and saints shouts joyfully, "Alleluia! The Lord is king, our God, the Almighty! Let us rejoice and be glad, and give him glory!" (Rev 19:6-7).

#### ***Possibility of praise even under great duress***

Recently I have been reading the story of the sixteen Carmelite sisters who were martyred on July 17, 1794.

#### **OBLATE DAY - September 23, 2018**

All Oblates, Oblate novices, and their guests are welcome to attend the 31st annual Oblate Day on Sunday, September 23, from 9:00 A.M. to 6:30 P.M. The guest speaker will be Fr. Nathanael Polinski, O.S.B., teacher of Scripture at St. Vincent Seminary and St. Vincent College. He will speak on the topic "Participation in Jesus' Perfect Worship through the Liturgy." See the registration form on the colored insert, and send in a completed form before Monday, September 17, if you plan to attend. Note that Mass will be offered in Mary, Mother of Wisdom Chapel at 10:30 A.M. Those who would like overnight accommodations should notify Fr. Donald in advance since guest rooms are limited. (Please note that alternate accommodations are mentioned on the form since our guest rooms are often filled.) Be sure to indicate if you plan to be received as an Oblate novice or Oblate; if so, a completed application form is required. Please also try to register on time; it becomes very difficult for the person processing registrations when large numbers sign up at the last minute.

#### **OBLATE DAY OF RECOLLECTION - October 13, 2018**

A day of recollection for Oblates, Oblate novices, and other interested persons will be held at the Archabbey on Saturday, October 13, from 8:30 A.M. to 6:30 P.M. Checking-in will be on the first floor of Leander Hall from 8:30 to 9:00 A.M. The day will include conferences by Fr. Shawn Matthew Anderson, O.S.B.; an opportunity for confession; Midday Prayer and Evening Prayer with the

The book, authored by William Bush, is entitled *To Quiet the Terror: The True Story of the Carmelite Martyrs of Compiègne* (Washington, DC: ICS Publications, 1999). Previous accounts of the martyrdom by the guillotine had apparently included a number of incorrect details. In any case, recent research shows that the sisters did sing the "Salve Regina" on their way to the guillotine. However, as they approached the scaffold one by one, the last song that they sang was Psalm 117, "which proclaims the mystic truth couched at the heart of the Christian experience of salvation: God's mercy is at the center of all things, even of being guillotined: "O praise the Lord, all ye nations! Praise him, all ye people! FOR HIS MERCY IS CONFIRMED UPON US, and the truth of the Lord remaineth forever! Praise the Lord!" (pages 14-15). If these Carmelite sisters could proclaim the praise of God in facing one the worst fates possible at one of the worst periods of history (the Reign of Terror in France), how much more should all of us seek to praise God amid our less tragic trials? If we practice praising God during relatively good times and pray the Divine Office with as much concentration and praise as possible, then we, too, can learn to praise God even in very turbulent situations and at the hour of our death, however painful. Christ has won the victory over sin and death; so even in our experience of agony we can sing with the Old Testament judge Judith, who "led all Israel in [a] song of thanksgiving" so that "the people swelled this hymn of praise: 'Strike up the instruments, a song to my God with timbrels chant to the Lord with cymbals; Sing to him a new song, exalt and acclaim his name .... A new hymn I will sing to my God. O Lord, great are you and glorious, wonderful in power and unsurpassable" (Judith 15:14 - 16:1,3). We who have entered the redeeming love of Christ through baptism have much greater reason to live in exultant praise. Let us, therefore, ask for the grace to do it!

In the peace of Christ and Saint Benedict,

Fr. Donald S. Raila, O.S.B.,  
Director of Oblates

monastic community; and lunch and supper. The cost will be \$38.00 (or \$29.00 without supper). One may send a check with the registration form or pay on arrival. Those who cannot pay the full price may request a discount. Please send the registration form [see the colored insert] to the Oblate Office by Monday, October 8.

## **A MESSAGE FROM ARCHABBOT DOUGLAS**

August, 2018

Dear Oblates and Friends,

Saint Vincent College and Seminary will soon welcome hundreds of new students to continue their educational journey here among us. The mission of the College is to provide young men and women with the academic skills along with the moral and spiritual values to have a meaningful life of service and a deep friendship with Christ in their life's journey. Likewise, the mission of the Seminary is to provide for the human, spiritual, intellectual and pastoral formation of candidates seeking to serve in priestly ministry in the Church.

The Benedictine Community is grateful for your prayers and support of our educational mission both in the College and in the Seminary. Your help provides essential resources as we seek to proclaim the message of Christ here at Saint Vincent and beyond.

Be assured of our continued prayers for you and your family. May God's blessings be with you always.

Sincerely in Christ,

+Douglas R. Nowicki, O.S.B.  
Archabbot of Saint Vincent

### **"OBLATE RETREAT," May 18-20**

Almost 40 people, mostly Oblates and Oblate novices, attended this year's first retreat on Benedictine spirituality, entitled "Ongoing Conversion" and directed by Fr. Canice McMullen, O.S.B. At ceremonies in St. Gregory Chapel on May 19 at 1:30 P.M., Fr. Donald received the following:

Oblates: **Cynthia (Mildred) Gorman** of Virginia Beach, VA  
**Kevin J. (Ambrose) Gorman** of Virginia Beach, VA  
Oblate novices: **Darwin V. Bautista** of Virginia Beach, VA,  
**Josette D. Bautista** of Virginia Beach, VA

Kevin & Cindy and Darwin & Josette are both married couples affiliated with the Virginia Beach Deanery. Also, all the Oblates present renewed their Oblation.

### **OTHER SUMMER RETREATS**

A number of Oblates also attended other summer retreats. Although there were no other investitures or Oblations, the Oblates present renewed their Oblation.

### **OBLATE BOARD OF ADVISORS – meeting on June 1**

The Oblate Board of Advisors met at the Archabbey on Friday, June 1. The topics discussed were: the "Vision Statement Worksheet" from the 2017 International Congress, participation in the planning committee for the 2021 Congress, the bibliography of Benedictine books with especially recommended reading, the welcoming of two new members to the Board, and new coordinators of the Mentoring Program and the Oblate *Directory*. The next meeting of the Board is scheduled for Friday, August 17, at 6:30 P.M. in Brownfield 203.

### **JULY 11 – CELEBRATION OF THE FEAST OF ST. BENEDICT**

Oblates and their guests, some forty-five people, participated in the Archabbey's celebration of the Feast of St. Benedict, Patriarch of Western Monasticism. Some of the Oblates arrived on July 9 or 10 and thus were able to witness the first profession of four monks at Evening Prayer on July 10. At the concelebrated Mass at 10:00 on July 11, Archabbot Douglas, the principal celebrant and homilist, received the solemn profession of vows of Br. David Klecker, O.S.B., and Br. Dominic Leo, O.S.B.

At 2:00 in St. Gregory Chapel, Br. Ignatius Camello, O.S.B., who professed solemn vows last year, gave a presentation about the Benedictine vows, with an emphasis on obedience.

During Oblation ceremonies at 2:30 in St. Gregory Chapel, Fr. Donald received the following:

Oblates: **William "Bill" A. (Joseph of Volokolamsk) Kruchas** of Mifflinburg, PA  
**Ruth A. (Teresa of Calcutta) Pevarnik** of Greensburg, PA.  
Oblate novices: **Sharon Coury** of Pittsburgh, PA  
**Harold C. Seger** of Morgantown, WV.

Bill attends Oblate meetings in Selinsgrove, Ruth in Latrobe, Sharon in the South Hills of Pittsburgh, and Harold in Morgantown.

As part of the Oblation ceremonies, the following Oblate jubilarians were honored: Martha Banda - 25 years, Georgianna Smolleck-Walinski - 20 years, John Lesnansky - 16 years (he was unable to come last year), Joyce Collins - 15 years, John A.

Remark, Sr. - 15 years, Pauline Lanciotti - 5 years, Bonnie Morgan - 5 years, and Patricia Pope - 5 years. Also, other jubilarians who contacted the Oblate Office about their inability to be present were honored *in absentia* by being sent certificates in the mail. Some Oblates stayed for supper in Placid Dining Room B for supper at 5:00. The monastic community prayed Vespers at 7:00.

**COST OF MEALS AT OBLATE EVENTS:** Beginning last year, the prices were set at \$7.50 for lunch and \$9.25 for supper. Those who lack financial resources to pay for meals at Oblate events may request a subsidy from the Oblate Office. We are grateful to those Oblates who regularly donate extra for those who cannot afford to pay.

#### **NEW ASSISTANT DIRECTOR OF OBLATES: FR. AUGUSTINE YANG, O.S.B.**

In July newly professed Fr. Augustine Yang was appointed the new assistant Director of Oblates to replace Fr. Joachim Morgan, who was ordained to the priesthood and assigned to a parish in the Diocese of Pittsburgh. Fr. Augustine comes from Taiwan, where he was ordained a priest for his previous religious community. He spent some time as a postulant at the Archabbey and then was a novice until his profession of vows this past July 10. Let us welcome Fr. Augustine to the Oblate Program and keep him in prayer.

#### **NAABOD 2019 BIENNIAL MEETING/CONFERENCE, JULY 5-10, 2019, Christ the King Priory, Schuyler, Nebraska**

Next year's biennial meeting of the North American Association of Benedictine Oblate Directors will take place on July 5-10. The theme will be "Continuing the Sacred Tradition: Benedictine Spirituality Today and Tomorrow." Information for registration will be obtained in January, 2019. Two Oblates from each participating monastery are welcome to attend. If you are an Oblate who has been active in the Oblate Program in your area and would like to consider attending, please contact the Oblate Office.

**OBLATE LIBRARY:** Oblates and Oblate novices are always welcome to borrow books from the Oblate Library in person or by mail. You may contact Fr. Donald for a list of books that are in the library. If you borrow a book when you are personally present, please make sure to sign a card, and please do not keep books out for more than six months. (On a number of occasions Oblates have kept books for over a year, and sometimes even over two years.)

#### **NEW (or newly discovered) BOOKS ON BENEDICTINE SPIRITUALITY**

The following book is in the Oblate Library: - Fr. J. Augustine Wetta, O.S.B., *Humility Rules: Saint Benedict's 12-Step Guide to Genuine Self-Esteem* (San Francisco: Ignatius Press, 2017)

**OBLATE LOGO CLOTHING & APPAREL ITEMS FOR PURCHASE:** Oblate Bill Gibson of Wheeling, WV, has been coordinating this project. Oblates are welcome to shop online by going to web site <http://www.stbenedict.qbstores.com>. Following the given instructions, they are asked on this "St. Vincent Oblate Logo Store" to provide basic information to create a personal account and to make purchases. Purchases are paid for online via credit card. For more information, ask for a flier from the Oblate Office or contact the e-mail address [wmsgibson@comcast.net](mailto:wmsgibson@comcast.net) (with the subject line "SVA Oblate Store").

#### **EUCCHARISTIC EXPOSITION FOR VOCATIONS**

Eucharistic exposition is being held every Sunday **from 2:00 to 4:15 P.M.** (with Benediction at 4:00) in St. Gregory Chapel. Oblates are encouraged to attend and pray for vocations to the religious life and the priesthood.

Also, there is Eucharistic exposition every Friday in St. Gregory Chapel from 8:30 A.M. to 3:45 P.M., with the Divine Mercy Chaplet prayed at 3:00 and Benediction at 3:30 P.M. All are welcome to participate. Note that on Sunday, November 25, there will be exposition of the Blessed Sacrament in the basilica all afternoon for the Feast of Christ the King. Benediction will occur at the end of Solemn Vespers, which will begin at 5:00 in the basilica.

#### **OBLATE MEETINGS IN LATROBE**

Oblates from all locations are welcome to the monthly meetings of the Latrobe Deanery of Oblates at 6:45 P.M. in Brownfield Room 202 on Sundays. The next four meetings will be on August 19, September 16, October 21, and November 18. Also, presentations on Benedictine spirituality are given in the same room at 3:00 P.M. on the same days. Those offering presentations from August through November are: Br. Dominic Leo, Fr. Jeremiah Lange, Br. Placid Sellers, and Fr. Thomas Hart. Those wishing to pray Vespers with the monks at 5:00 and then to have supper in the guest refectory should phone Fr. Donald (724-805-2291) a day or so in advance.

#### **MENTORING PROGRAM AND PRAYER-PARTNER PROGRAM**

The Mentoring Program for guiding inquirers and Oblate novices in Benedictine spirituality is in need of volunteers to serve as mentors. If you would like to mentor in this way or if you are an inquirer or an Oblate novice who would like to have an Oblate mentor, please contact the Oblate Office. Those who offer to be mentors receive a booklet of guidelines. If you would like to have a monk as a prayer-partner, please contact Fr. Donald or Fr. Augustine Yang at the Oblate Office. According to the revised prayer-partner program, every new full Oblate is to be assigned a monk as a prayer-partner. Previous prayer-partner arrangements will continue as long as both parties agree to maintain the partnership.

#### **OBLATE GROUP IN MORGANTOWN, WV**

Secretary Pauline Lanciotti reported in mid-May, on June 11, and in July. Three Oblates and five inquirers joined Fr. Justin Blanc, moderator, for the meeting on May 14. After the praying of Vespers for the Feast of St. Matthias, the group discussed an assigned reading from the book *Introduction to Christianity* by Joseph Ratzinger (the future Pope Benedict XVI). Fr. Justin began by sharing about a moving experience of walking through the cemetery at Gethsemani Abbey in Kentucky. Seeing the burial places of the monks led him to meditate on the profound reality of the finitude of our lives, the group made a connection with RB 4:47 on keeping death daily before one's eyes. Then they continued a discussion on Part One of the book, dealing with "God." The exchange

included the themes of the biblical belief in God (His name and concepts of God), developments in the early Church of a theology of God, faith in God today (a personal God and primacy of the Word), and belief in the Triune God, with focus on the relational nature of the Trinity and the implications for Christians. Attendees also cited connections with elements of Benedictine spirituality in the *Rule* and the essay in the May Oblate newsletter. (continued)

The meeting on June 11 took place in Pauline's home. Those attending were Fr. Justin, four Oblates and Oblate novices, six inquirers, and one other guest. The session began with the praying of Vespers followed by a potluck dinner. With Fr. Justin's prior approval, Pauline then offered suggestions for three possible group-supported activities. Next the group continued to discuss *Introduction to Christianity*. Topics covered in Part II, Chapter 1 included Jesus the Christ, Christ as true God and true Man, the theology of the Incarnation, and the theology of the Cross. They hoped to complete their readings of the text in July and August. The meeting ended with the "Prayer for Oblates."

Also, Pauline sent to the Oblate community an article by Fr. Justin Blanc that appeared in the June, 2018, *Catholic Spirit*. Entitled "Jesus and Stories That Save," it speaks indirectly of aspects of *lectio divina*.

Ten people attended the meeting on July 9, including one inquirer and three guests. Fr. Justin opened the meeting by introducing the guests and by explaining to them the Oblate Program and the meaning of "oblation." He then led the group in Evening Prayer. Pauline reminded the group about the celebration of the Feast of St. Benedict on July 11 at the Archabbey. Next the remainder of the meeting continued a discussion of the book *Introduction to Christianity*, Chapter 2 in Part II. The focal points included Jesus' origin, the theology of grace, Jesus' Passion and the implications for a new understanding of Christian love and sacrifice, and Jesus' descent into "hell," in which is experienced a loneliness that love cannot penetrate. Finally, Pauline distributed copies of the chapter "The Sign of the Cross" from the book *What Happens at Mass* by Fr. Jeremy Driscoll, O.S.B., which was relevant to the discussion. The chapter was read aloud by all the attendees, in turn, and then Fr. Justin closed the meeting with a "Glory Be."

### **OBLATE GROUP IN CAMBRIDGE, ONTARIO, CANADA**

Oblate Cathy Mayled reported by phone on August 6. There was no meeting in June. The meeting on July 5 was attended by six people, and the group studied Chapter 48 of the *Rule*. On August 2 four people gathered to study Chapter 49 of the *Rule*.

On June 19 at St. Gregory the Great Church in Cambridge, Ontario, Fr. Malcolm Katzenberger invested as an Oblate novice

**Sheila Bachan-Eagle** of Cambridge, Ontario, Canada.

### **OBLATE GROUP IN TENNESSEE COLONY, TX (Michael Unit)**

It was belatedly reported that on April 10, at the chapel in Tennessee Colony,

**Manuel L. (Emmanuel) Rios, Jr.**, of Tennessee Colony, TX,

made his final Oblation in the presence of Rev. Gary Rottman.

Oblate Alejandro Torres reported on May 27 and July 10, and Oblate Robert Bernhardt reported on July 10. The meeting on April 24 was attended by eight people. The group prayed the "Oblate prayer" and discussed the passage of the *Holy Rule* for the day, namely RB 66:1-8. Then there was some discussion about a "common fund." There was also a meeting on May 8, moderated by Fr. Gary Rottman.

Oblate Robert Bernhardt has become the new lay leader of the group, and Raymond Bingham the secretary. Attending the meeting on May 29 were four Oblates, four Oblate novices, and one inquirer. After the recitation of Evening Prayer and a reading for the day from the *Rule*, the group discussed humility, law, and the practice of humility to align ourselves with God's will. It was commented that God does not always answer prayers as we expect but reveals Himself to us in ways that are often beyond our present understanding but that in the future show themselves to be beneficial to us.

As of July 10 there were plans for a brief meeting every Tuesday after Mass, including a reading from the *Rule* and the praying of the Liturgy of the Hours. A fuller meeting would take place on the fourth Tuesday of the month.

### **OBLATE GROUP IN ROSHARON, TX (Terrell Unit)**

There was no report.

### **OBLATE GROUP IN BEAUMONT, TX (Stiles Unit)**

Oblate novice José Alvarado wrote on May 3 and June 28, and Oblate novice Stephen Stoeltje wrote on June 21. There were no minutes for January or February because the former secretary was not present. Circumstances beyond their control prevented the Oblate group from meeting in March.

Seven people attended the meeting on April 4. The group learned how to chant the psalms and canticles and prayed Morning Prayer for the Octave of Easter. Oblate novice Stephen Stoeltje spoke about the liturgy's focus on the coming of the Holy Spirit, the Novena of Divine Mercy, and learning to use the breviary without relying on the annual guide. He also mentioned the availability of the book *The Divine Office for Dodos* in the library. Then the group read the passage of the *Rule* for the day, discussed it, and viewed a video entitled "The Poetry of a Soul: A Monk's Story," with a subsequent discussion of some of its messages.

The meeting on April 18, attended by seven people, began with the chanting of Morning Prayer. It was then mentioned that the group had received some packets for Oblate novices. Next they read and discussed Lesson 4 (on obedience) of the formation lessons from the Archabbey. After that they read the day's passage of the *Rule* and discussed it. They also talked about awaiting final Oblation for some of the members, probably some time in July.

Nine members gathered on June 13 for a meeting, which included a praying of the Liturgy of the Hours, a discussion on the *Holy Rule*, and a discussion based on *Formation Lessons for Oblate novices and Oblates*.

Because of an error in scheduling, only two people met on May 16. They prayed the Invitatory and Morning Prayer for the day, read and discussed the passage from the *Rule* for the day, and considered the value of the non-Biblical readings found in the breviary.

Seven people met on May 30, including an outside volunteer. They prayed the Invitatory and Morning Prayer and read and discussed the passage of the *Rule* for the day.

Four people met on June 7. After praying the Invitatory and Morning Prayer, they read a passage about St. Norbert and read and discussed the passage of the *Rule* for the day. Then José gave a presentation based on Lesson 5, "Stability," from the *Formation Lessons*. There was a discussion about how their environment could be like a monastery and how the Oblate community could grow spiritually through the precepts of prayer, stability, humility, and obedience. (*continued*)

Nine people gathered for the meeting on June 20. After the praying of the Divine Office and the reading of the passage of the *Rule* for the day, Leslie Todd gave a lesson on prayer. Then there was a group discussion about the centrality of prayer in the lives of Oblate novices and about prayer's role in keeping one focused on the right path amid a very negative and oppressive environment. The attendees also talked about some of the members' approaching the time for final Oblation.

### **NEWS FROM OBLATE DEANERIES**

#### **Albion, PA (St. Paul Deanery)** -- *monthly meetings at chapel in Albion*

There was no report.

#### **Anncville, PA (St. Placid Deanery)** -- *meetings at 3 P.M. on 4<sup>th</sup> Sunday of each month, St. Paul the Apostle Church, Anncville*

Lay leader/secretary Mary Ann Bingeman reported by e-mail on June 6 and June 26. At the meeting on April 22, Fr. Job Foote, O.S.B., moderator, officiated at Oblate ceremonies, during which he invested as Oblate novices:

**Michael T. DeCristofaro** of Anncville, PA

**Phyllisann Godfrey** of Mt. Gretna, PA.

The meeting on May 27 was attended by Fr. Job and ten members of the Oblate community. After the praying of Vespers, the full Oblates renewed their Oblation. The group then went to a classroom, where a collection was taken for Francesco, a child in Guatemala whom they have been sponsoring. Also, money was collected to pay for the formation lessons that they have been using. They read and answered the questions in Lesson 2, and there was a discussion about some of the details of St. Benedict's life. It was concluded that the *Rule* of St. Benedict was very "doable" because of its moderation and its expressions of the fatherly concern that St. Benedict himself had for his monks. The attendees were asked to read Chapter 3 of the formation lessons for the next meeting.

The meeting on June 24, attended by Fr. Job and seven others, began with Vespers in the sanctuary. Then, at a social/business meeting, it was decided that each Oblate, if possible, would donate \$5.00 at each meeting to help to sponsor the child in Guatemala since there was some shortage of funds. It was also decided to hold the annual Oblates' picnic on July 22. Next there was a brief discussion about the feast days for St. Benedict on March 21 and July 11. Then Lesson 3 from the *Formation Lessons*, involving the vows of obedience, stability, and conversion of heart, was discussed. Each attendee responded to a question about which Biblical conversion story was most meaningful to him or her.

#### **Baltimore, MD (St. Walburga Deanery)** -- *meetings at 3:00-4:30 on 3<sup>rd</sup> Sun. of month, parish house, St. Benedict Church*

Lay leader/secretary Jay Wells reported by e-mail on May 22. Seven people joined moderator Fr. Paschal Morlino for the meeting on May 20. After the sharing of refreshments, the group discussed a document on Pentecost that Fr. Paschal had sent to them by e-mail. Then they read and discussed a commentary on *RB 4* from the website of Fr. Jerome (in Massachusetts) and an article related to Pentecost. The article emphasized the need to activate the gifts of the Spirit, and Fr. Paschal stressed the gift of hospitality. The attendees then shared what Pentecost meant to each one of them. As usual, the session ended with the praying of Vespers in the church. All were invited to Vespers at the church's grotto on Memorial Day. There would be no meetings during the summer, and the next meeting was scheduled for September 23.

#### **Butler, PA (St. Hildegard Deanery)** -- *monthly meetings at St. Fidelis Parish Hall, 4<sup>th</sup> Wed. of each month*

Lay leader/secretary Ronald Weleski reported by mail on July 13. The meeting on May 23 followed Mass at St. Fidelis Church and began with Evening Prayer. The group of six people continued a series of discussions from the book *Lessons from Saint Benedict*, this time involving Chapter 24 on simplicity and reverence in speech. The group discussed the kinds of communication to be avoided and ways to achieve speech that is simple, direct, and reverent based on the precepts of the *Rule* and the example of Our Lord and the apostles. The meeting closed with "A Prayer for Oblates" and a brief social.

The meeting on June 27 also followed Mass and began with Evening Prayer. Ron and Edythe Schirra reported on their experiences at the retreat at the Archabbey earlier in the month. Topics from the retreat given by Fr. Brian Boosel (who grew up in St. Fidelis Parish) included the meaning of *conversatio morum*, tools that need to be used for ongoing conversion, and the fruits to be enjoyed as a result of conversion. The discussion concluded with reflections on the words of Pope Francis from *Gaudete et Exsultate*: "May you come to realize ... the message of Jesus that God wants to speak to the world by your life. Let yourself be transformed." The meeting ended with "A Prayer for Oblates" and a brief social.

#### **Cyber Deanery (St. Isidore of Seville Deanery)** [Those interested in the deanery may contact [tmgeorge.oblate@gmail.com](mailto:tmgeorge.oblate@gmail.com) .]

Co-lay leader Theresa George delivered a report from July 11 during a personal visit to the Archabbey on July 16-18. In June a general post was made on the group page regarding updating the membership to portray more accurately the number of members. Individual e-mails were sent as well. Names of those whose e-mail addresses were no longer valid were removed. Also, a few members opted not to continue with the group. Furthermore, names were removed of those who did not respond within two weeks; these members can request to be added again if they are interested. As of July 11, the deanery had an active group of 36 members.

In June five members met for a weekend of fellowship and prayer at the Archabbey: one from Ohio, one from Alabama (and his wife), and three from Pennsylvania. They were grateful for the hospitality with which they were received.

In July the group started a study of *Formation Lessons for Oblate Novices and Oblates*, with a focus on Lesson 1 ("On Holiness and Pursuing Benedictine Spirituality").

**Johnstown, PA (St. John Gualbert Deanery)** -- meetings on 2<sup>nd</sup> Monday of each month, 6:30 P.M., St. Benedict Church

Lay leader/secretary Kathy Kristofko wrote on May 8 and June 20. The Oblates met on May 7 to pray Evening Prayer along with the renewal of their Oblation. Fifteen Oblates made their renewal. Then the group moved to the John Paul II Building for the meeting proper, during which a discussion about future meetings took place. Then they entered into a session of group *lectio divina*.

The meeting on June 11 began with Evening Prayer in the church. Then they proceeded to the usual meeting room to have a final discussion based on the book *Everyone Needs to Forgive Somebody*. The group decided to use for future discussions the book *Humility Rules: St. Benedict's 12-Step Guide to Genuine Self-Esteem* by Fr. J. Augustine Wetta, O.S.B. No meeting was planned for July because of the parish's annual festival. Attendees were encouraged to attend exposition of the Blessed Sacrament at 7:00 P.M. on July 11 for the Feast of St. Benedict.

**Kalispell, MT (Holy Trinity Deanery)** - meetings at St. Matthew's Roman Catholic Church in Kalispell on 2<sup>nd</sup> Tues, 9:00 A.M.

Lay leader/secretary Tanishia Sperling reported on May 10. The meeting on April 11, attended by four Oblates and one inquirer, involved reading and discussing an article by Christine Valters Painter entitled "Living Monasticism." There followed a discussion including the sharing of relevant personal experiences.

Three Oblates attended the meeting on May 9. They concluded the reading and discussion of the article "Living Monasticism." The group expressed gratitude for the monthly meetings but decided not to meet formally during the summer.

**Latrobe, PA (St. Gregory the Great Deanery)** -- meetings usually on 3<sup>rd</sup> Sunday of month, 6:45 P.M., Brownfield 202

At the meeting on May 20, seven people gathered with Fr. Donald to continue a discussion of the book *Seventy-Four Tools for Good Living*. They covered tools eleven through sixteen, all involving self-discipline and works of mercy. As usual, the group proceeded to the basilica for Compline at 8:15.

The meeting on June 10, attended by nine people, continued to discuss the tools of good works, beginning with the burial of the dead and ending with being a "stranger" to the world's ways. There was emphasis on avoiding the culture of superficiality, the "distractions that define the online life," and the need to seek the objective truth as opposed to relativistic opinions. The meeting ended with the praying of Compline in Brownfield 202.

The meeting on July 15, attended by some eight people, continued the discussion of Chapter 7 of the *Rule* with a consideration of tools 21 through 24. "Putting nothing before the love of Christ" was offered as one of the most important tools since it describes the essence of Christian life. Monks and Oblates ought to make every decision in light of Christ's love and ought to respond to sufferings with gratitude for a share in the Cross. The subsequent tools involved anger, rage, deceit, and the need to practice charity amid conflicts. As usual, the meeting closed with the praying of Compline.

**Latrobe, PA: Presentations at 3:00 P.M.**

On May 20, Br. Martinho Zevallos, a monk of the Archabbey belonging to São Bento Priory in Vinhedo, Brazil, gave a presentation on *lectio divina* to about 30 people, some of whom had been on the retreat that had just ended. After offering some quotes from Scripture emphasizing the importance of the word of God, he quoted some Church Fathers on the need to read the Scriptures and pray the Scriptures. Br. Martinho also referred to the Blessed Mother as a model for *lectio divina* since she pondered the word of God in various situations and contemplated her own Son, the living Word of God. He asserted that *lectio* is not just ordinary reading; every encounter with God's word should change our lives in some way. (The same is true of the Mass.) Br. Martinho then reviewed the four (or five) "steps" of *lectio*. The whole process is not so much a method as an opportunity to encounter God prayerfully through His word. We should be drawn from the mind to the heart. To do *lectio*, one should seek a place where one is not likely to be distracted, and it is important to approach the Bible with reverence for the mystery that it contains. *Lectio* is meant to lead to repentance and conversion. After his presentation Br. Martinho responded to a number of questions.

On June 10, Fr. Pio Adamonis gave a presentation on silence in Benedictine spirituality to a small audience of eight people. He began by commenting on the movie *The Great Silence*, which a number of the attendees had seen. Fr. Pio mentioned that noise seems to be almost everywhere in today's culture, and yet many people long for genuine silence. (There is an unhealthy silence, he commented, which expresses resentment and an avoidance of relationship.) Quoting Hosea 2:16, he stated that silence facilitates an environment which promotes recollection and which "restores us to ourselves." Fr. Pio then spoke about three categories of silence: exterior silence, personal interior silence, and spiritual interior silence. The practice of silence helps to still our noisy ego, which raises up a clamor to keep control of everything. He then gave some suggestions on dealing with distractions in prayer and offered relevant quotes from St. John of the Cross, St. Faustina, Pope Francis, Pope Benedict (as quoted in the book *The Power of Silence*), and the Books of Habakkuk and Job in Scripture. Finally, Fr. Pio responded to some questions, including one about discerning whether a given thought comes from God, the self, or the Devil.

On July 15, Fr. Nathan Munsch, gave a presentation on the Liturgy of the Hours to about fourteen people. He began by asking how the attendees began their day and commented that we have a basic reflex to begin and end our days with prayer. Fr. Nathan then distinguished among the terms "Liturgy of the Hours," "Divine Office," and "breviary" and presented a historical review of how the communal Liturgy of the Hours became an official requirement for religious and clergy and then took on a shortened form ("breviary") with the Franciscan charism of praying while on the road. Next he offered a description of the various breviaries available today. Finally, he responded to a number of questions about praying the Liturgy of the Hours.

**Niagara Area, Ontario, Canada (St. Henry/St. Gertrude Deanery)** -- meetings on 3<sup>rd</sup> Thurs. of each month, meeting room of St. Thomas Aquinas Church, St. Catharines, Ont.

Lay leader Brian Chisholm reported by phone on July 12. The meeting on June 21 was attended by only two people besides Fr. Benjamin Weber, moderator. The meeting was brief, and it was suggested that there should be no meetings until September.

Nonetheless, there was a meeting on July 19. Brian had recorded a presentation about St. Benedict from E.W.T.N. and showed it to the attendees.

Also Brian met with Fr. Ben to schedule a meeting in August and to discuss the deanery's program for the fall, including an information session for September and the submitting of publicity to the diocesan newspaper.

**Palmyra, PA (Holy Spirit Deanery)** – *monthly meetings on Sundays at 2:00 P.M. at Holy Spirit Catholic Church, Palmyra*

Lay leader/secretary Gabriele Terrill reported by e-mail on April 26. The meeting on April 22 began with the praying of Vespers in the church. Then the group viewed a D.V.D. of Fr. John Peck's presentation on hospitality at the Archabbey. The ensuing discussion touched on the topics of thinking of the world as our guests, welcoming all people as Christ, our wanting to belong and not to be excluded, and Our Lord's encountering people face-to-face. Our practice of hospitality involves looking at people as Christ; such a consideration will change them. Hospitality begins with prayer and the conversion of our hearts and makes us see the world differently. It requires the overcoming of selfishness. In the past monastic hospitality was very much connected with stability, and it transformed civilization.

In July Gabriele reported that the deanery in Palmyra would no longer continue. Those who attended meetings in Palmyra are welcome to attend monthly meetings in near-by Annville or other locations of deaneries.

**Pendleton, IN (St. Celestine Deanery)** – *monthly meetings in the chapel in Pendleton*

Secretary Frederick Laux reported on May 27 and July 12. There were no meetings during May because Deacon John Etter, former moderator, and Fr. Sean Pogue, assisting priest, had been reassigned.

A deanery meeting was finally held on July 10, with five Oblates, two Oblate novices, and two inquirers in attendance. After the praying of Vespers, the group viewed a D.V.D. of Bishop Edward Malesic's presentation on "The Centrality of Christ in the *Rule* of St. Benedict" at the Archabbey. The bishop stated that Christ is everywhere in the *Rule*. Then he reviewed the promises of obedience, stability, and conversion of life, with focus on obedience and Christ's loving obedience to the Father. Next Oblate novice Argumedo Alvarez gave a presentation on Chapter 32 of the *Rule* (on tools and goods of the monastery). He also spoke about the first 15 verses of Chapter 2 on the qualities of the abbot, with the citation of multiple verses from Scripture. Then the attendees signed a greeting card for Deacon John Etter in thanksgiving for his service to the deanery.

It was belatedly reported in July that on April 19 Oblation ceremonies were held at the chapel at Pendleton, with Fr. Sean Pogue presiding. Those making promises were:

Oblates: **Chris (Michael) Beard** of Pendleton, IN

**M. Stephen Davisson** of Pendleton, IN

**Cory Des Armo** of Pendleton, IN.

Oblate novices: **Argumedo Alvarez Madrigal** of Pendleton, IN

**Trever D. Bouck** of Pendleton, IN

**Philadelphia, PA (St. Augustine of Canterbury Deanery)** – *meetings at Saint Mary's (Episcopalian) Church, Philadelphia, every two months*

Since moderator Fr. Vincent de Paul Crosby, O.S.B., was seriously ill, there was no meeting in June. On June 23, at the Archabbey Basilica, deanery member

**Deacon Gary (Solanus) Schmitt** of Beverly, NJ,

made his final Oblation in the presence of Fr. Donald. Also present were Oblates Diane Zelenak and Cynthia Ruff and Oblate novice Doris Clinton. A permanent deacon of the Diocese of Trenton, Gary was making a private weekend retreat at the Archabbey.

**Pittsburgh, PA (North Side - St. Peter Deanery)** -- *meetings on 3<sup>rd</sup> or 4<sup>th</sup> Mondays, 7:00 P.M., basement of St. Peter Church.*

Oblate George Ponticello reported by e-mail on June 24 and August 1. Six Oblates met on June 21 with Fr. Thomas More Sikora, O.S.B., temporary pastor and temporary moderator of the deanery. After Evening Prayer in the church, the group met in front of the church to discuss Chapter Six from the formation lessons. They also took some time to become acquainted with Fr. Thomas More. Also, several of the group had met for dinner and conversation at a local restaurant before the meeting.

Nine Oblates attended the meeting on July 19. After Evening Prayer in the church, the group had an insightful discussion on *lectio divina* based on Chapter 6 from the *Formation Lessons*. The date August 15 was chosen as the best day for the Oblates' annual summer picnic. The group was reminded that guests would be welcome.

**Pittsburgh, PA (South Hills - Blessed Columba Marmion Deanery)** -- *meetings on 1<sup>st</sup> Sunday of month at St. Louise de Marillac Church in the Bishop Leonard Room, 1:45 P.M. - 3:00 P.M.*

Lay leader Mary Ann Kaufman reported by e-mail on May 21 and then in June. The meeting on May 6 was attended by 37 people (16 Oblates, six Oblate novices, 14 guests, and Fr. Isaac). After the usual opening prayers and the praying of Mid-afternoon Prayer, Mary Ann welcomed all who were present, including visitors from the St. Gregory the Great and St. Peter deaneries. After Mary Ann made several announcements, Fr. Donald gave a presentation on obedience in Benedictine spirituality, especially in terms of responding lovingly to God's loving invitations. The whole *Rule*, he said, can be seen as a call to obedience, and he referred to a number of specific passages that deal with obedience. St. Benedict emphasizes the need not only for exterior compliance with what is commanded but also for cheerful, unhesitating responses out of love for Christ. This ideal motive for obedience is not achieved instantly; it develops only gradually, by God's grace and with unceasing practice. A good prayer life is essential for true Christian obedience.

After the presentation the group proceeded to the church, where Fr. Donald invested as an Oblate novice:

**Bernard T. Paiano** of Pittsburgh, PA.

A social followed for those who wished to stay. At that time the group acknowledged the recent investitures of Sharon Kimes, Christine Raizin, and Mary Anne Samuels and offered good wishes to Oblates Michael and Jan Gruber, who were soon to move to North Carolina.

Fourteen people were present at the meeting on June 3, including four Oblates, five Oblate novices, and five guests. The meeting began with Mary Ann's welcoming all who were present, the passing around of the "goodwill bag," and the making of several announcements concerning available books and C.D.'s, the latest Oblate newsletter, dates for retreats at the Archabbey, and the schedule for July 11 at the Archabbey. (continued)

Then four Oblate novices read printed excerpts from the *Oblate Formation Booklet* that highlighted the Oblate promises, which were the themes of recent presentations. Some discussion followed, and the Oblates were encouraged to continue to reflect on the dynamic harmony among the three promises. The meeting ended with the group's praying together the prayer on the St. Benedict holy card. Some stayed for conversation and refreshments.

The meeting on July 8 featured a presentation by Fr. Adam Potter, parochial vicar at St. Benedict the Abbot Church in near-by McMurray, PA.

#### **Rosharon, TX [Ramsey Unit] (St. Bede Deanery) -- monthly meetings**

Lay leader/secretary Roland Fernandez reported on May 17 and July 21. Four people attended the meeting on May 3, only one of them being an Oblate. After opening prayers from the *Oblate Formation Booklet*, the group prayed Evening Prayer and then viewed some videos on the "Mystery of God" from the series *Word on Fire* by Bishop Robert Barron. The meeting ended with closing prayers from the formation booklet. There were no meetings in June because of special circumstances.

The meeting in July began with an opening prayer from the *Oblate Formation Booklet*, and then the group prayed Vespers. Sister San Juanita Mendoza-Jeffers had donated 12 used copies of *Shorter Christian Prayer*, so the inquirers were able to follow Evening Prayer. A passage from the *Rule* was read, along with the Gospel for the day. After some discussion, the group viewed a video entitled "Footprints of God: The Story of Salvation from David to Augustine." The meeting ended with a closing prayer.

#### **St. Marys, PA (St. Maurus Deanery) -- meetings on Thurs. before 1<sup>st</sup> Fri. of month, 7:00 P.M. at Sacred Heart Church**

Lay leader/secretary Peggi Gabler reported by mail on May 11, in mid-June, and on July 23. The first meeting of the year occurred on May 3 at Queen of the World Church after the praying of Evening Prayer and Benediction of the Blessed Sacrament. Four people attended. After the praying of the "Oblate prayer," it was decided that Oblate Sandra Tucker would report on the International Oblate Congress in June. Then Peggi led a discussion on the first formation lesson from the Archabbey. The group reflected on the questions following the lesson and on the meaning of the word "oblate." They also discussed qualities of people progressing in holiness. All agreed about their desire for holiness and the need frequently to struggle to attain holiness. Strength was to be found in families, in parish communities, in pastors, and ultimately in God. The meeting closed with the "prayer of St. Benedict."

The meeting on June 7 took place in the Queen of the World sacristy after Evening Prayer and Benediction. Five people attended. After a praying of the "Oblate prayer," Peggi read the minutes of the previous meeting, and Sandy Tucker gave a presentation about her trip to Rome last November for the Fourth International Oblate Congress. Many questions were asked. Next the group discussed Chapter 2 of the *Oblate Formation Lessons*. Peggi read highlights of the chapter concerning St. Benedict and the *Holy Rule*.

The meeting on July 5 at Queen of the World Church began after Evening Prayer and Benediction. Four people attended, including one inquirer. The others explained the Oblate Program to the inquirer. Then after the Oblate prayer and the reading of minutes from June, the group reviewed highlights of Lesson 2 from the new formation lessons and began a discussion of Lesson 3 (on conversion of heart). Then the passage from the *Rule* for the day was read, and the meeting ended with the "prayer of St. Benedict." The next meeting was scheduled for August 2.

#### **Savannah, GA (St. Katharine Drexel Deanery) -- special monthly events (Sept. - May) at Sunday Vespers at Benedictine Priory**

Oblate moderator Fr. Ronald Gatman, O.S.B., reported by mail on May 15. The Oblates gathered on April 22 for a day of recollection at the priory. Fr. Ronald gave a conference on solitude and its importance for spiritual growth and a balanced life. A discussion followed, and every attendee contributed. Then there was some quiet time, during which Fr. Ronald offered the Sacrament of Reconciliation. Mass for that Sunday was then celebrated. Next the group enjoyed food and conversation at supper in the monastic refectory. Some stayed for Vespers with the monastic community at 5:30.

This past year the deanery had decided to raise money for the building of a new church in Pooler, Georgia, which is near Savannah. The Oblates were able to collect \$300.00 and offered it to the new parish, named Corpus Christi.

#### **Selingsgrove, PA (St. Anselm Deanery) -- monthly meetings at 2 P.M. on 2<sup>nd</sup> Sundays at St. Pius X Church in Selingsgrove**

Oblate co-lay leader/secretary Teresa Warlow reported by e-mail on May 13 and June 10. The meeting on May 13 opened with the "Prayer for Oblates." Then the attendees viewed a D.V.D. of a conference on *lectio divina* by Fr. Thomas Acklin at the Archabbey. The session ended with the praying of Midafternoon Prayer.

The meeting on June 10 began with the "Prayer for Oblates" and continued with a discussion of the essay on love in the *Rule* in the May newsletter. There was a lively discussion about God's love, reparation, and redemption. The meeting ended with the recitation of Midafternoon Prayer.

#### **Somerset, PA (St. John Paul II Deanery) -- meetings on 2<sup>nd</sup> & 4<sup>th</sup> Tuesdays, 6:30 -8:15, chapel annex**

Co-lay leader/secretary Michael Reichert wrote on April 26, May 29, and July 5. The meeting on April 10 was attended by nine Oblates, two Oblate novices, and two inquirers and was led by moderator Deacon David Hormick. After an opening prayer and a reading of the passage of the *Rule* for the day, Oblate Tyler Reed gave a report on two heroes of faith. Then Oblate Tom Wojnarowski gave the main presentation, a very thorough explanation about Holy Week and Easter.

The meeting on April 24 was attended by ten Oblates, two Oblate novices, and three inquirers. After an opening prayer and a reading of the day's passage from the *Rule*, Oblate Richard Lafayette gave a presentation about St. Cecilia and music in the Church. The meeting ended with the praying of Compline.

The meeting on May 8 was attended by eight Oblates, one Oblate novice, and two inquirers in addition to Deacon David. After an opening prayer and a reading from the *Rule*, Oblate Jimmy Polites gave a presentation on how the *Rule* had been of help to him,

with special reference to Chapter 6 (on the restraint of speech). A discussion followed, during which many shared about the *Holy Rule's* being a positive influence in their walks with the Lord; they referred particularly to humility and obedience. (*continued*)

The meeting on May 23, also moderated by Deacon David, was attended by eight Oblates, one Oblate novice, and three inquirers. After an opening prayer and a reading from the *Rule*, inquirer Bill Atkins gave a brief presentation on hospitality, with reference to the *Rule*. A discussion followed, with mention of Our Lord's commandment to love one another as He loved us. Then Oblate Ron Bergman gave a presentation on the Holy Spirit and Pentecost, with references to Scripture. A discussion followed. The meeting ended with the praying of Compline.

The meeting scheduled for June 12 had to be cancelled. The meeting on June 26 was attended by eight Oblates, four Oblate novices, and four inquirers. Deacon David moderated it. After an opening prayer and a reading from the *Rule*, Deacon David led Oblation ceremonies for the following:

Oblate: **Kevin J. (Henry) Getchius** of Somerset, PA

Oblate novice: **Donald Murdock** of Somerset, PA.

Then Donald gave a presentation on love of neighbor, beginning with the question, "Who is your neighbor?" (All agreed that all people are our neighbors.) Next he gave a personal testimony about a certain Christian relationship, and a brief discussion followed. Then Oblate William Strode gave a presentation on obedience. After reading Chapter 5 of the *Rule*, he talked about the meaning that obedience had in his life. A discussion followed. The meeting closed with the praying of Compline.

**State College, PA (St. Joseph Deanery)** -- meetings on 2<sup>nd</sup> Monday of each month, 6:30 P.M., Our Lady of Victory Church, Activity Center.

Secretary Phyllis Austin reported by e-mail on May 17. The meeting on May 14 began with Evening Prayer for the Feast of St. Matthias. Present were eight Oblates, two inquirers, and Fr. David Griffin, moderator. During Vespers Fr. David invested as an Oblate novice

**Teresa Finke** of State College, PA.

All the Oblates present renewed their Oblation. Next the group discussed Chapter 8 (on radical self-honesty) of the book *Living in the Truth* by Fr. Michael Casey, O.C.S.O. The text offers a challenge to review honestly the commitment to ongoing conversion of life. One should recognize areas where one may be avoiding necessary challenges or finding it difficult to reveal one's sins. The reasons might be lack of vocabulary, mistrust, fear of intimacy, shame, or a sense of self-sufficiency. The meeting ended with prayers of intercession and the singing of the "Ultima." At the business meeting that followed Phyllis announced the reception of a thank-you note from the Mission Mexico students for a generous Christmas donation. The group agreed to donate \$100 to Our Lady of Victory Parish for the use of their facilities. The end-of-year Mass and breakfast was scheduled for June 2. Finally, the gathering concluded with the sharing of a cake for Fr. David's birthday. Also, a Mass was being offered for Fr. David at the request of the Oblate deanery. The next regular meeting was scheduled for September 10.

**Tennessee Colony, TX [Coffield Unit] (St. Boniface Deanery)**

Lay leader/secretary John Lesley "Les" Miller reported on June 29. There were two meetings in June. The first was attended by four Oblates, six Oblate novices, and six inquirers. Since there were so many inquirers, most of the meeting consisted of the Oblates' and Oblate novices' talking about the meaning of being an Oblate and how it affected their lives as Catholic, Christian men. Several of the attendees shared from their personal experiences. The group also spent some time discussing Lesson 6 (on prayer and *lectio divina*) from the *Formation Lessons*.

The second meeting in June was attended by four Oblates, three Oblate novices, and one inquirer. The group continued its study of Lesson 6 and focused on a quote by Abbot John Chapman and ways to deal with the overwhelming number of distractions to prayer that occur in the environment. There was also the voicing of some prayer requests.

It was belatedly reported that on February 21 Rev. Jonathan Frels had invested as an Oblate novice

**Brian L. Rinehart** of Tennessee Colony, TX.

**Virginia Beach, VA (St. Scholastica Deanery)** -- meetings on 1<sup>st</sup> Wed., 7 P.M., Assembly Room, St. Gregory the Great School

Lay leader/secretary Nancy Chrabot reported on May 8, July 6, and July 29. At the meeting on May 2, moderator Fr. Lee Yoakam announced that an anonymous donor had given money for the deanery to rent a van to drive a group up the retreat at the Archabbey from May 18 to 20. The attendees expressed surprise and gratitude. Nine were planning to go up in the van, and two more were planning to drive up on their own. Then the group entered into a discussion of the book *The Power of Silence* by Robert Cardinal Sarah. Thirteen Oblates were in attendance, and Oblate Damien Finke led the discussion. Many ideas were shared. The session ended with the praying of Vespers.

At the meeting on June 13, Fr. Lee presented a D.V.D. of one of the conferences by Abbot Donato Ogliari (the abbot of Montecassino) to the St. Vincent monks on retreat the previous week. A discussion followed. Some fifteen Oblates attended the meeting. Fr. Lee also provided a print-out of the conference. The meeting ended with the praying of Vespers.

On June 29 a number of Oblates gathered for a pot-luck dinner at the home of Oblates Kevin and Cindy Gorman.

Some thirteen Oblates attended the meeting on July 17. Fr. Lee spoke about the basic facts of St. Benedict's life, the *Holy Rule*, and Pope St. Gregory the Great's *Dialogues*. A lively discussion followed. Then three books for personal reading were recommended by Fr. Lee and Oblate Kevin Gorman. The next meeting was scheduled for August 1.

**Waynesburg, PA (St. Dismas Deanery)** -- meetings on 1<sup>st</sup> Wed. of each month

It was reported in July that on May 10 in the chapel at Waynesburg,

**Jacob (Michael) Maldonado** of Waynesburg, PA,

had made his final Oblation in the presence of Fr. G. Malcolm McDonald.

**Williamsport, PA (Saints Martha, Mary, & Lazarus Deanery)** -- meetings on 2<sup>nd</sup> Sun. of some months, 2 P.M., former convent at St. Anne Catholic Church

Lay leader Sue Wykoff reported by phone on June 11 and by e-mail on July 26 (from a report by Helen Prien). The meeting on March 11, attended by seven people, began with the praying of Midday Prayer. Then the group viewed and discussed a D.V.D. of a presentation on *lectio divina* by Fr. Thomas Acklin at the Archabbey.

Because of inclement weather and illnesses in families, there were no meetings in April or May. The meeting on June 10, attended by seven people, began with Midday Prayer and continued with a D.V.D. aired by EWTN from Steubenville, OH. It was a conference involving Fr. Boniface, O.S.B., Scott Hahn, and two other Catholic guests, and the topic was St. Joseph. The Oblates were able to understand how St. Joseph's life manifested Benedictine spirituality insofar as he was a model of humility, obedience, and a hidden life of deep prayer. A connection was also made with Father's Day, to be celebrated the following Sunday. The meeting ended with a prayer.

Oblate Helen Prien led the meeting on July 8. It was attended by six people and took place in the basement hall since the usual chapel and meeting space were being used by others. As they gathered, each attendee shared about what brought him or her into the Oblate Program. Then they prayed Midday Prayer. Chapter 1 of *Lessons from Saint Benedict* was then read aloud, and the attendees had a discussion based on questions from the supplement to the text. The meeting ended with a prayer about 3:15 P.M.

**Various Locations**

On April 25 at the chapel in Huntingdon, PA, Deacon Thomas J. McFee, chaplain, invested as an Oblate novice

**Joshua Brady** of Huntingdon, PA.

The ceremony took place during a meeting of a weekly rosary prayer group, and seven others besides Deacon Thomas witnessed the investiture.

On May 1 at the chapel at Reidsville, GA,

**Matthew D. (Alexander) Ebeling** of Reidsville, GA,

made his final Oblation in the presence of Fr. Benjamin Dallas.

On June 14 in the chapel in Otisville, NY, Deacon Paul Smith invested as an Oblate novice

**Gregory J.J. Marcinski** of Otisville, NY.

On June 29 in the Archabbey Basilica

**D. Robert (Donatus) Butler** of Jacksonville, NC,

made his final Oblation in the presence of Fr. Donald and ten others on retreat, mostly from the Jacksonville area. Also present were six people from the Cyber Deanery, who were at the Archabbey for a weekend retreat from June 29 to July 1.

**SOME SPECIAL ANNOUNCEMENTS**

1. Oblates and all their guests are always welcome to pray the Liturgy of the Hours with the monastic community. If large numbers are coming, it is good to notify the Oblate Office in advance so that there will be sufficient booklets for all the guests. Please note the importance of praying with the monastic community. If you are a guest and do not know the community's pace, please do not recite or sing until you know the right pace. Especially during the summer, a few guests who sing loudly or erratically can cause chaos in the monastic choir. If you cannot hear the persons near you, you are probably singing or reciting too loudly. If you have a good solo voice, please be especially careful to sing at a moderate tone and in synchronization with others so that we may sing together and with reverence. Thank you!

2. If anyone needs a ride for Oblate Day, for the Oblate day of recollection, and/or for monthly Oblate meetings in Latrobe, please contact the Oblate Office. We can seek out volunteer drivers.

3. Fr. Donald apologizes for his lack of response to e-mail communication from June 26 until August 8. Because of the transition from one assistant to another, no e-mails sent to the Oblate address were received for some six weeks. It is hoped that responses will be sent out in due time. Deanery news that was received too late to be reported in this newsletter will be reported in the November newsletter.

4. It was reported that St. Benedict Church in Baltimore, where the local Oblates meet, was to mark its 125<sup>th</sup> anniversary with a Mass celebrated by Archbishop Lori on July 29 at 11:00. Archbishop Lori was also to bless the new Catholic radio station, WVTO, FM 92.7.

5. For those who pray regularly with the monastic community at St. Vincent, note that there are occasional changes of time and/or place. The location of Vespers is likely to change from St. Gregory Chapel to the Archabbey Basilica on August 19 or 20. Also, on Labor Day, September 2, Vespers is likely to be at 7:00 or 7:15 or 7:30. Such changes are usually announced by e-mail to those who have an e-mail listing in the *Directory*. If you are uncertain about a change, just contact the Oblate Office.

**Order Form for C.D.'s & D.V.D.'s of Presentations in Latrobe**

***(See past newsletters or phone Saint Vincent College Book Center for previous presentations.)***

Dr. Matthew Fisher's talk on Camaldolese Benedictine spirituality (June 11, 2017):

C.D. \_\_\_\_\_ (number)      D.V.D. \_\_\_\_\_ (number)

Fr. Canice McMullen's talk on *lectio divina* (July 16, 2017):

C.D. \_\_\_\_\_ (number)      D.V.D. \_\_\_\_\_ (number)

Br. Lawrence Machia's talk on the vows (July 11, 2017):

C.D. \_\_\_\_\_ (number)      D.V.D. \_\_\_\_\_ (number)

Fr. Wulfstan Clough's talk on the Holy Eucharist (August 20, 2017):

C.D. \_\_\_\_\_ (number)      D.V.D. \_\_\_\_\_ (number)

Fr. Donald Raila's talk on stability in Benedictine spirituality (September 17, 2017):

C.D. \_\_\_\_\_ (number)      D.V.D. \_\_\_\_\_ (number)

Fr. Edward Mazich's talk on silence in Benedictine spirituality (October 22, 2017):

C.D. \_\_\_\_\_ (number)      D.V.D. \_\_\_\_\_ (number)

Fr. Cyprian Constantine's talk on obedience in Benedictine spirituality (November 19, 2017):

C.D. \_\_\_\_\_ (number)      D.V.D. \_\_\_\_\_ (number)

Fr. John Paul Heiser's talk on work in Benedictine spirituality (December 17, 2017):

C.D. \_\_\_\_\_ (number)      D.V.D. \_\_\_\_\_ (number)

Fr. Robert Keffer's talk on beauty in Benedictine spirituality (January 21, 2018):

C.D. \_\_\_\_\_ (number)      D.V.D. \_\_\_\_\_ (number)

Fr. Justin Nolan's talk on Everyday Spirituality (February 18, 2018):

C.D. \_\_\_\_\_ (number)      D.V.D. \_\_\_\_\_ (number)

Br. Hugh Lester's talk on stability in Benedictine spirituality (March 18, 2018):

C.D. \_\_\_\_\_ (number)      D.V.D. \_\_\_\_\_ (number)

Fr. Isaac Haywiser's talk on *conversatio morum* at St. Louise de Marillac Church (April 8, 2018):

C.D. \_\_\_\_\_ (number)

Br. Albert Gahr's talk on sustainability in Benedictine spirituality (April 15, 2018):

C.D. \_\_\_\_\_ (number)      D.V.D. \_\_\_\_\_ (number)

Fr. Donald Raila's talk on obedience at St. Louise de Marillac Church (May 6, 2018):

C.D. \_\_\_\_\_ (number)

Br. Martinho Zevallos' talk on *lectio divina* (May 20, 2018):

C.D. \_\_\_\_\_ (number)      D.V.D. \_\_\_\_\_ (number)

Fr. Pio Adamonis' talk on silence in Benedictine spirituality (June 10, 2018)

C.D. \_\_\_\_\_ (number)      D.V.D. \_\_\_\_\_ (number)

Fr. Nathan Munsch's talk on the Liturgy of the Hours (July 15, 2018):

C.D. \_\_\_\_\_ (number)      D.V.D. \_\_\_\_\_ (number)

**Please enclose \$6.00 per D.V.D. and \$3.50 per C.D. (Pennsylvania residents only: Add 6% Pa. sales tax before shipping cost; then add \$4.95 for postage & handling per order.)**

**Enclosed is \_\_\_\_\_ for my order of \_\_\_\_\_ C.D.'s and \_\_\_\_\_ D.V.D.'s.**

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_ I will pick up my order. \_\_\_\_\_ Please mail my order to me.

**(\*Remember to include \$4.95 for postage per order plus tax [if PA resident].)**

Please order from Saint Vincent Book Center over the phone at 724-805-2557 or online at [www.bookstore.stvincent.edu](http://www.bookstore.stvincent.edu), or by mail (St. Vincent Book Center, 300 Fraser Purchase Rd., Latrobe, PA 15650-2690); or come in person to the Book Center. Please make out checks to ST. VINCENT ARCHABBEY. **N.B.:** Those who attend monthly meetings in Latrobe will still be able to order copies of recent presentations at a discounted price.

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### **SCHEDULE FOR OBLATE DAY, SUNDAY, SEPTEMBER 23, 2018**

9:00 A.M. - 10:20 - Check-in & get-together, Faculty Dining Room (Placid A) (no check-ins during Mass)  
10:30 A.M. - Celebration of Mass, Mary, Mother of Wisdom Chapel (college chapel in Carey Center)  
11:40 A.M. - Midday Prayer, Placid Hall, Room A  
11:55 A.M. - Lunch, Placid Hall, Room B  
1:00 P.M. - Basilica Gift Shop open (also all morning)  
1:45 P.M. - Oblation ceremonies, basilica  
2:15 P.M. - Confessions, basilica  
3:00 P.M. - Social with the monastic community, Assembly Room  
3:45 P.M. - Presentation by Fr. Nathanel Polinski, O.S.B., Assembly Room (Monks are also welcome to attend.)  
5:00 P.M. - Evening Prayer with the monastic community, basilica  
5:35 P.M. - Supper, Placid Hall, Room B  
6:45 P.M. - Departure.

### **Registration Form for Oblate Day, Sunday, September 23, 2018**

Name \_\_\_\_\_ Phone \_\_\_\_\_  
Address \_\_\_\_\_

I plan to attend Oblate Day on Sept. 23 at St. Vincent.  
 (number of reservations) for lunch at \$7.50 each (money enclosed).  
 (number of reservations) for supper at \$9.25 each (money enclosed).

Total amount enclosed: \$\_\_\_\_\_ (Please make checks payable to St. Vincent Archabbey; **if you are an overnight guest, please make out a separate check for the two meals.**)

I would like overnight accommodations for \_\_\_ Sept. 22, \_\_\_ Sept. 23. (Please contact Fr. Donald well in advance.)

**[If all guest rooms have been taken, you may seek to reserve a room at the Bishop Connare Center on Route 30; phone 724-834-7350; or seek accommodations at SpringHill Suites by Marriott-Pittsburgh/Latrobe (724-537-7800) or Wingate by Wyndham-Latrobe (724-539-0400).] [As of August 9, no guest rooms were left for Sept. 22-24, barring cancellations.]**

**Please send this form to the Oblate Office by September 17; please mark on envelope "September event."**

Also, please let Fr. Donald know in advance (by Sept. 19) if you plan to be received as an Oblate novice or Oblate.

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### **SCHEDULE FOR OBLATE DAY OF RECOLLECTION, SAT., OCT. 13, 2018, Fr. Shawn Matthew Anderson, O.S.B.**

8:30 A.M. Check-in, Leander Hall  
9:00 A.M. First conference, St. Gregory Chapel  
9:30-10:10 A.M. Confessions, Leander Parlor and Oblate Office (& possibly Roderick Parlor)  
10:15 A.M. Mass, St. Gregory Chapel  
11:30 A.M. Midday Prayer, St. Gregory Chapel  
11:45 A.M. Lunch, Placid Dining Room B  
1:00 P.M. Second conference, St. Gregory Chapel  
1:30 P.M. Oblation ceremonies, St. Gregory Chapel  
3:30 P.M. Third conference, St. Gregory Chapel  
5:00 P.M. Evening Prayer, St. Gregory Chapel  
5:35 P.M. Supper, Placid Dining Room B

### **Registration Form for Oblate Day of Recollection, Saturday, October 13, 2018**

Name \_\_\_\_\_ Phone \_\_\_\_\_  
Address \_\_\_\_\_

I plan to attend Oblate day of recollection on Oct. 13 at St. Vincent.

Enclosed is the fee of \$37.00 (or \$28.00 for lunch only). (Please make checks payable to St. Vincent Archabbey; please make out **separate checks** for the day of recollection and Oblate Day if you are attending both. **If you are an overnight guest, please make out a separate check for the additional time stayed.** Thank you!)

I would like overnight accommodations for \_\_\_ Oct. 12, \_\_\_ Oct. 13 (Please contact Fr. Donald well in advance.)

**[If all guest rooms have been taken, you may seek to reserve a room at the Bishop Connare Center on Route 30; phone 724-834-7350; or seek accommodations at SpringHill Suites by Marriott-Pittsburgh/Latrobe (724-537-7800) or Wingate by Wyndham-Latrobe (724-539-0400).]**

**Please send this form to the Oblate Office by October 6; please mark on envelope "October event."**

Also, if you plan to be received as an Oblate or an Oblate novice, please let Fr. Donald know before Oct. 10.

**Form for those in Latrobe/ Greensburg/ Ligonier/ Jeannette area interested in phone prayer chain**

I would like to be part of the prayer chain that meets by phone about 6:30 P.M. every Tuesday to pray for the needs of the Oblate community and others who ask for our prayers. My information is as follows:

Name \_\_\_\_\_ Phone \_\_\_\_\_  
Address \_\_\_\_\_ e-mail address \_\_\_\_\_  
\_\_\_\_\_

Please mail this information to the Oblate Office, and mark **prayer chain** on the envelope.

**Excerpts on Praying the Divine Office from Blessed Columba Marmion, O.S.B.** (from his book *Christ, the Ideal of the Monk*, trans. by a nun of Tyburn Convent (St. Louis: B. Herder Book Co., 1926), pages 291-306.

Doubtless, the Divine Office contains petitions, prayers of impetration, but this is not its dominant element; before all, the Divine Office is praise, and this praise is perfectly summed up in the doxology which ends each psalm. ... The direct aim of the Office is to confess and exalt the Divine perfections, to delight in them, and thank God for them .... (p. 293).

From all eternity, this Son in a single infinite Word, which is Himself, expresses the Father's perfection, and this is the essential glory that the Father receives. The Eternal Word is a Divine canticle singing the Father's praise. ... The mystery of the Divine Life which we have just searched into with all reverence bears in itself the fundamental reason and value of the Divine Office. ... In taking a human nature, the Divine Word is not lessened; He remains what He is - the Eternal Word, and consequently He remains the infinite glorification of His Father. However, as He has united a human nature to Himself, in the unity of His Divine Person, this Sacred Humanity enters, through the Word, into participation [in] the work of glorification. Christ's Humanity is like the temple where the Word sings the Divine canticle which glorifies the Father. ... (pp. 294-295).

[Christ's] whole life was but a continual praise to His Father's glory. This was His essential work; for Him nothing came before the glorification of His Father. ... Above all, Christ, the Word Incarnate, praised His Father in exalting the Divine perfections in ineffable communings (p. 296).

But, as you know, Christ does not separate Himself from His Mystical Body. ... Christ, in uniting Himself to the Church, gives her His power of adoring and praising the Father; this is the *liturgy*. It is the praise of the Church united to Jesus, supported by Jesus; or rather it is the praise of Christ, the Incarnate Word, passing through the lips of the Church ... Here below is formed the choir of the Church Militant, called also to take her place one day in the ranks of the blessed; but this choir is united, by faith and love, with that of Heaven, and resounds too before the throne of God; for the Church is *one* in Christ, her Divine Head (p.297).

Moreover, Christ Himself is in the midst of us; He has formally promised to be so; He is the supreme Hierarchy Who receives our prayers and gathers up our praises to bear them to the throne of God. ... This [the Divine Office] is truly "the Work of God" pre-eminently, because it is a work of praise that comes from God through the Word Incarnate and is offered by the Church, in Christ's Name (p. 300).

