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THE SAINT VINCENT OBLATE NEWS

Saint Vincent Archabbey

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PERSEVERANCE IN WHAT MATTERS MOST: RUNNING TO ETERNAL LIFE WITHOUT DISCOURAGEMENT

Dear Oblates, Oblate novices, and Friends,

Necessity of perseverance

Perseverance is essential to any worthwhile endeavor. Every wholesome undertaking involves trials which tempt us to give up, and only the grace of perseverance will enable us to proceed on the chosen path despite the hardships. In his instructions concerning the reception of novices and the profession of vows (RB 58), St. Benedict says that newcomers must be tested to see if they have a genuine vocation (58: 1-2); a prospective monk must keep “knocking at the door” (58:3) and “[persist] in his request” to enter the novitiate. During that time of formation as a novice, the new monk must show forth “eagerness for ... trials” (58:7) and “be clearly told all the hardships and difficulties that will lead him to God” (58:8). After two months he needs to “[promise] perseverance in his stability” (58:9). Then several more times in the course of the novitiate he is to “stand firm” (58:11, 13), be “tested in patience” (58:11), and have the *Rule* read to him (58: 12, 13) so that he can discern whether he will be able to persevere in adhering to it. Finally, when he is ready to profess vows, he must realize that he has accepted on his neck “the yoke of the rule” (58:16) and must persevere in accepting that yoke every day for the rest of his life. That yoke is part of the very yoke of Christ, which He describes in Mt 11:30: “For my yoke is easy and my burden light.” Nonetheless, it is a yoke, a sort of restriction for the sake of spiritual growth, and much perseverance may be required to bear the yoke (always with Christ and with one’s fellow monks) faithfully and wholeheartedly.

Perseverance amid today’s crises

Many people around the world have been finding the burden of the coronavirus and all the associated precautions almost too hard to bear. It is understandable that people are growing weary of wearing masks, of social distancing, of refraining from visits to loved ones in nursing facilities, and of hearing bad news about the virus (and other troubling concerns about our nation and the world) in the media. Still, we are told (and rightly so) that perseverance in the restrictions will help to limit and ultimately conquer Covid-19. As an example, our St. Vincent campus, as of late October, has had very few incidences of the virus, presumably because a committee formed last summer has prescribed a strict policy for students and everyone else on campus. Perseverance in observing these precautions and, on the committee’s part, in reminding everyone about the need to be vigilant has produced good results, and collegians and seminarians have been able to remain here for in-person courses.

Perseverance in everyday practical matters

Almost all of us will persevere in practices that safeguard our health and well-being and our ability to fulfill necessary tasks, especially when we experience good results but also even when not, since we have trust that something good will emerge. I recently underwent two cataract surgeries, and in each case I had to apply eye drops four times a day for three weeks. Not wishing to spoil the success of the surgeries or endanger my vision, I went to considerable lengths to make sure that each day I would remember to apply the drops. Although, of course, I could not experience an immediate benefit, I needed to persist in the procedure, which lasted only about five weeks. So it is also with daily medications and lotions to be used according to doctors’ prescriptions. As we grow older, we must persevere in administering such remedies to ourselves, in many cases, for the rest of our lives. We may not see any particular results, but we trust that our doctors are competent and that our failure to apply the remedies will do us harm or cause us to move backward in a healing process. Although we still observe our bodies slowly declining and crumbling (yes, I have noticed this!), we accept the daily helps that the Lord has given us through doctors and pharmacies.

Perseverance in spiritual matters

If we find such capacity to persevere in matters of health and achievement of practical goals, how much more should we persevere in practices that sustain us spiritually! From what I have heard, some Christians, feeling weary from the restrictions from the coronavirus and the temporary loss of communal worship, have been tempted to become negligent in prayer, less faithful to attendance at Mass, and generally less zealous for the spiritual practices that once sustained them. Perhaps it is understandable that the loss of physical connections with churches and fellow worshipers would naturally cause a lessening of spiritual fervor. Nonetheless, we should remember that discouragement from doing what is right and holy comes from the devil. He can and does use the pandemic, the political situation, or any other type of distress to weaken our resolve to follow the narrow path of Christ. Our response must be to prevent that from happening! God’s grace is always more powerful than the strength of the devil, but we must freely welcome that grace and the power of Christ’s love in order for us to overcome the temptations that beset us. How, then, can we resist the temptations to become discouraged?

Resisting discouragement

First, we must remain steadfast and persevering in prayer, whether we feel like praying or not. Praying the

Divine Office can be especially helpful in times of dryness since in this prayer God Himself gives us the words to use through the psalms, canticles, and Scriptural readings. Even if a depressed or preoccupied disposition keeps us from being fully attentive, our very decision to pray the Office constitutes an act of persevering faith; and as we pray the same words over and over in the course of a four-week cycle, those words become part of us. Perseverance through darkness gives God an opportunity to touch and transform our hearts, with the incorporation of His words into our very beings. Our task is to plunge in and not be discouraged! The same can be said of *lectio divina*. Our goal in *lectio*, we must remember, is not to have any memorable emotional consolations or intellectual insights but rather to encounter God personally through His own sacred words. Sometimes that encounter feels unfruitful; but as long as we persevere in our determination to meet the Lord through the words of Scripture, we can be assured that He is pouring hidden graces into our hearts for our benefit. In any case, we must embrace the grace to persevere!

We need to persevere also in our striving to be patient and charitable to others. Sometimes our efforts seem to be totally unrewarded. Perhaps we are expecting a “thank you” or a change in a person’s attitude or behavior. Often such expectations, which can be rather self-centered, are thwarted. If we are truly seeking God in dealing with others and aiming to show forth the love of Christ, then we should welcome the seeming “failures” that purify us of less worthy motives. Not getting what we want can teach us the need for our hearts to be cleansed of self-will; it can teach us to persevere in loving when we are not loved in return. As Our Lord says, “If you love [only] those who love you, what merit is there in that?” (Mt 5:46). St. Benedict says that the “good zeal which separates from evil and leads to God and everlasting life” (RB 72:2) involves “supporting with the greatest patience one another’s weakness of body or behavior” (72:5). In other words, we are called to persevere in loving people amid their annoying deficiencies and our natural dislikes. Even when others seem to show no improvement, we must, in faith, seek to see in others their God-given dignity and beauty beyond the disorders. We should realize, too, that we have plenty of disorders of our own, which may give others many natural reasons to dislike us!

We might remember, also, that our secularistic culture often makes it difficult for us to persevere in living by the values of Christ and the Church. In his book *Living the Catholic Faith* (Cincinnati, OH: Servant Books, 2001), Archbishop Charles Chaput, O.F.M.Cap., writes, “The Church makes her greatest public contribution when she remains true to her own message and mission. The Church best serves the world not by trying to ‘accommodate’ the world, but by being faithful to the mandate of Jesus Christ. The more faithful we remain to the gospel, the more useful we are to the world. When the Church seems to be ‘against’ the world, she is against the world *for the sake of the world* - so that the

world might come to know its Savior and the truth that makes it free. A ‘culture war’ is taking place throughout our society - in education, in the arts, in law, in politics, in the entertainment media, even within the Church. At the heart of this conflict are competing moral visions of what human beings are meant to be, and how we define ourselves as a country” (pp. 67-68). Archbishop Chaput goes on to say that the secularistic view considers freedom the individual liberty to do whatever we please and that the way to happiness is to fulfill ourselves. In contrast, Christians embrace the notion of freedom that involves the capacity “to do what is right and good” (p. 68) in God’s eyes. The archbishop insists, “We are made in the image of God, and we must be faithful to the moral order God has given us. We don’t invent the moral order. We discover it, and then we struggle to become faithful to it” (pp. 68-69). In our age, in particular, it may be tempting to cave in to popularly accepted attitudes instead of the Church’s less popular teachings about abortion, euthanasia, contraception, the sacredness of marriage and sexuality, chastity, social justice, the environment, and care for the poor and all vulnerable people. In the midst of all the confusion of our culture, we must persevere in the peace of Christ while at the same time joining the battle, with great determination, against the perverted tendencies of this age. In the end Christ will be victorious!

The goal and end of persevering: death and new life

There is one great motivation to persevere in taking our medications, in praying amid desolation, in making strenuous efforts to be charitable, and in witnessing against decadent values. It is the reality of death. At that point God will take over! As we enter into the month of All Saints and All Souls, it is appropriate to reflect on death in accord with St. Benedict’s admonition: “Day by day remind yourself that you are going to die” (RB 4:47). Along with that precept, we need often to recall the three other “last things”: judgment, heaven, and hell, as well as a fifth very significant “end-of-life” phenomenon - purgatory. It seems that most of us, given our self-willed and somewhat rebellious natures, will need some purification after death before we are ready to be taken up into heaven, the realm where only the fully pure in heart dwell in the very presence of God. Although not all our Christian brothers and sisters accept that teaching, the notion of purgatory should cause us joy; in that state we shall have the assurance of heaven even while God strips us painfully of all those sinful tendencies that go against our deepest desires. Since God Himself is doing all the work, we then shall no longer bear the earthly burden of an arduous struggle against our sins. It is also reassuring that perseverance on the journey of faith here on earth has a definite goal, and a perfectly happy one: eternal communion with God in heaven. Perseverance in taking medications may indeed be good and necessary in this present life, but there will come a time when all medications fail. Our persevering efforts to draw closer to Christ will never fail to bear fruit since through them God is leading us to the wonderful end for which He created us.

Occasions to cease persevering

There are situations in which persevering in God's will requires not persevering in a given undertaking. If, for example, we are volunteering to help someone who does not cooperate, then perhaps God is calling us to use our time and energy to assist someone who will really benefit from our help. If we are donating to a cause that seems not to be worthy or if many of the funds are not being used for the purpose intended, then we should probably divert our resources to organizations that will more efficient and responsible in building up God's Kingdom. St. Benedict says that there comes a point when a wayward monk can no longer be rehabilitated in his monastic vocation so that he must be expelled from the monastery (cf. *RB* 28:6-8, 61:7, 62:10-11, 64:3-5, 65:21). Likewise, if we find that we can no longer drive in the dark safely, then we had better stop doing so. If we sense that because of the frailty of old age we cannot drive safely at all, then we had better turn in our keys and cease persevering in trying to do what is inconsiderate and dangerous. In all such situations letting go of one or another undertaking means persevering in discovering God's will for us and obeying it as cheerfully as possible.

Joy in the grace of healthy perseverance

St. James tells us, "Consider it all joy, brothers, when you encounter various trials, for you know that the testing of your faith produces perseverance" (Jas 1:1-2). Yes, little by little we can actually find joy and blessing in our trials because they train us in the perseverance that leads to holiness of life. Just as perseverance in precautions against the coronavirus can limit and ultimately defeat the pandemic, so perseverance in spiritual disciplines, by God's grace, should lead us to ultimate victory over sin and death. Perseverance in humility results in our being exalted in our true God-given dignity. Perseverance in obedience leads us to communion with the One whom we obey in love and who Himself was obedient to death on this earth. Perseverance in silence brings us to the joy of hearing God's gracious word in every circumstance and of "praying always." Perseverance in stability helps us to make our way to our true place in heaven. Perseverance in patience in times of suffering leads us to eternal fellowship with our crucified and now risen Lord. Perseverance in practicing charity with "the greatest patience" (*RB* 72:5) with others' weaknesses ushers us into fellowship with the whole communion of saints in their wonderful diversity. Let us, then, always welcome the grace of perseverance in our seeking of Christ, which God delights in giving us. With our joyful coöperation, He will mold us into His likeness and will "bring us all together to everlasting life" (72:12).

In the peace of Christ and St. Benedict,

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

***P.S.:** Fr. Donald and Mr. Timothy Sheridan join Archabbot Martin and the monastic community in wishing all Oblates, Oblate novices, and other readers of this newsletter a joyful Advent and a grace-filled Christmas Season.

OBLATE DAY AND DAY OF RECOLLECTION FOR 2021

Oblate Day for 2021 has been scheduled for Sunday, September 26, 2021, since facilities will be available on that day. The fall day of recollection for 2021 has been scheduled for Saturday, October 30, 2021.

RETREAT SCHEDULE FOR SUMMER, 2021

The retreats at St. Vincent for summer, 2021, as of early November, have not yet been scheduled; but because of the uncertainty concerning the coronavirus, the retreats to be offered will all be online. Check the St. Vincent website and the retreat website for information as the retreats are planned. All Oblates and Oblate novices are urged to consider making a summer retreat offered by Archabbey. For more information, one may check the website of the Retreat Program (www.stvincentretreats.org) or phone 724-805-2139 or wait for the retreat brochure to be mailed out early in 2021.

NEW CORONAVIRUS ARRANGEMENTS FOR MEALS AT ST. VINCENT

Because of the pandemic, the Parkhurst food-service company, for the time being is offering group guest meals only in the Fred Rogers Center. Aside from more expensive options, only boxed lunches at \$7.95 are available, with choices of turkey, ham, beef, and a vegetarian option. All members of the group must have the same sandwich option except for those choosing the vegetarian lunch.

PHOTOGRAPHS FROM OBLATE EVENTS AVAILABLE; REQUEST FOR PHOTOGRAPHS FROM VARIOUS LOCATIONS

If anyone would like copies of photos from recent Oblation ceremonies at the Archabbey, please contact Oblate Diane Zelenak, preferably by e-mail (or phone the Oblate Office); you will be sent a copy of the photo by e-mail. Also, if you have any photographs from Oblate events from your deaneries or elsewhere, please send them to the same e-mail address for inclusion in a collection of Oblate photographs. Thank you.

BASILICA GIFT SHOP OFFERS 10% DISCOUNT TO OBLATES

Oblates and Oblate novices who purchase items in the Basilica Gift Shop may receive a discount of 10% on all purchases. During the pandemic the Gift Shop is open only Monday through Friday, 11:00 A.M. to 3:00 P.M. (except by special arrangement with Br. André, manager).

THOSE WITH E-MAIL ADDRESSES IN THE OBLATE DIRECTORY: HAVE YOU BEEN RECEIVING REGULAR MESSAGES?

It seems that some Oblates with entries in the *Directory* that include e-mail addresses may not have been receiving messages from the Oblate Office which Fr. Donald sends via Joan Fye. If you have not been receiving messages (usually about one per week), please contact either Fr. Donald or Joan, who is in charge of the *Directory*. Thank you.

Dear Oblates and Friends of Saint Vincent,

Here in western Pennsylvania, God treated us to a brilliant autumn. The colorful foliage was an apt reminder of the glory and wonder that is our God!

Now as we move into November, immediately after the Solemnity of All Saints, on November 2 we observe the Commemoration of All the Faithful Departed, or All Souls for short. I enjoy recounting, somewhat pridefully, the Benedictine origins of this annual remembrance.

As far back as the sixth century, it was customary in Benedictine monasteries to hold a yearly commemoration of the deceased members, although the actual date varied. It was the day after All Saints' Day that Saint Odilo of Cluny chose when in the eleventh century he instituted for all the monasteries dependent on the Abbey of Cluny an annual commemorations of the all the faithful departed, to be observed with alms, prayers, and sacrifices for the relief of the suffering souls in purgatory. The November 2 date and customs spread from the Cluniac monasteries to other Benedictine monasteries and thence to the Western Church in general.

As we recall our beloved dead this month, let us pray as the monks of Cluny did at the conclusion of Vespers of the dead:

All powerful and eternal God,
who is never supplicated without hope of mercy,
be mindful of the soul of your servant,
so that he who has departed from this life confessing your name
might be added to the number of your saints. Amen.

Sincerely in Christ,

+ Martin R. Bartel, O.S.B.
Archabbot of Saint Vincent

OBLATE DAY: SUNDAY, SEPTEMBER 13, 2020

Some 18 people, Oblates, family members, and other guests, came to the Archabbey for our 33rd annual Oblate Day, which was limited because of precautions for the coronavirus epidemic. Since there was no suitable location available for Mass, the day began with Midday Prayer in the Fred Rogers Center at 11:30, followed by a boxed-lunch meal. Then some of the group patronized the Basilica Gift Shop, which Br. André kindly opened for the occasion. Next, during Oblation ceremonies held in the Rogers Center at 1:45, the following made their final Oblation in the presence of Fr. Donald and the others gathered for Oblate Day:

Kathleen (Frances of Rome) Brooks of Morgantown, WV, and
Maryann Cleaveland of North Huntingdon, PA.

After an hour-long period for confessions, Br. Barnabas O'Reilly gave a presentation on Benedictine peace. Quoting from the Prologue of the *Rule*, specifically the passage "Let peace be your quest and your aim," he mentioned that peace involves relationships - with God, with others, and with oneself. Peace opens the way to attentiveness to the grace of the present moment and nurtures our capacity to be present to whatever happens to us. God can provide us with true and lasting peace if we surrender to Him. The way to this peace is frequent prayer and use of the Sacrament of Reconciliation.

After the presentation most of the group joined the monastic community for Vespers in the Archabbey Basilica and then returned to the Rogers Center for a boxed-sandwich supper. We hope that next year's Oblate Day, tentative planned for September 26, will be held under more normal circumstances, with facilities for overnight guests and the availability of a chapel for Mass and prayer.

FIFTEENTH FALL OBLATE DAY OF RECOLLECTION AT THE ARCHABBEY - Saturday, October 17, 2020

Fifteen Oblates attended this annual event, with conferences in the Archabbey Basilica Crypt and then the Fred Rogers Center. Fr. Donald, the retreat master, delivered conferences about the beatitudes "blessed are the poor in spirit," "blessed are the pure in heart," and "blessed are you when men persecute you" After the first conference at 9:00 in the crypt, there was an opportunity for confession before Mass at 10:30 and Midday Prayer in the nave of the basilica (with the monastic community).

Then the group proceeded to the Rogers Center for lunch, a second conference, ceremonies for renewal of Oblation, a third conference, Evening Prayer, and supper, ending with the singing of the Benedictine "Ultima." There were also two breaks during the afternoon, during one of which the attendees were able to patronize the Basilica Gift Shop.

Next year's day of recollection is planned for Saturday, October 30, 2021.

RECOMMENDED READING: The following books are in the Oblate Library:

- Fr. Blaise Arminjon, S.J., *The Cantata of Love: A Verse by Verse Reading of the Song of Songs* (San Francisco: Ignatius Press, 1988, 2005)
- Peter Kreeft, *Prayer for Beginners* (San Francisco: Ignatius Press, 2000) [The book has much valuable wisdom - not just for beginners!]
- Jerome Oetgen, *Always Forward: Saint Vincent Archabbey, 1949-2020* (Latrobe, PA: Archabbey Publications, 2020) [This new, updated history of the Archabbey can be purchased from Archabbey Publications]

NEW (or newly discovered) BOOKS ON BENEDICTINE SPIRITUALITY

- Bonnie B. Thurston, *Shaped by the End You Live For: Thomas Merton's Monastic Spirituality* (Collegeville, MN: Liturgical Press, 2020)

MEETINGS OF OBLATE BOARD OF ADVISORS, August 28

Members of the Board assembled for their 77th regular meeting at 6:30 P.M. on Friday, August 28. It was their first meeting since January. Some of the members came for Vespers and then, since no guest dining areas were available, had bag lunches and fellowship on the front porch of Leander Hall. Fr. Donald and five other members attended the meeting. Among the issues discussed were doing something in honor of deceased long-time member Bill Gibson, seeking possible new members on the board, the status of Oblate events and Oblate meetings, and the possibility of using Zoom for meetings in Latrobe to include those who cannot attend physically. The next meeting was scheduled for Friday, December 4.

SOME ITEMS AVAILABLE FROM THE OBLATE OFFICE

- (1) pamphlet "God's Love for You" with message of evangelization – free
- (2) booklet *St. Benedict for Busy Parents* – for \$1.00 each
- (3) booklet of deanery histories – free or with donation for postage
- (4) book *Nadeem Feroze: Oblate of Saint Benedict, Pakistani, Defender of the Faith* - \$8.00 each
- (5) booklet *You Are Loved* (Catholic Answers Press) for those needing help with pornography addiction - for a donation

OBLATE LIBRARY: FEEL FREE TO USE IT WELL!

Members of the Oblate community are always welcome to borrow books from the Oblate Library, by mail, by personal visits to the Oblate Office, or by attendance at Oblate meetings in Latrobe. Those who would like a list of books in the library are welcome to write to Fr. Donald or phone him. If you have any library books that you have had for six months or more (this often happens), please return them to the Oblate Office as soon as possible.

OBLATE GROUP IN CAMBRIDGE, ONTARIO, CANADA –meetings on 1st Thurs. mornings at St. Gregory the Great Church in Cambridge

Oblate Cathy Mayled reported by e-mail on September 14. Because of the pandemic monthly meetings have not been held. However, the group, as individuals, renewed their Oblation on September 13, the same day as Oblate Day at the Archabbey. Our prayers are requested for the group.

OBLATE GROUP IN TENNESSEE COLONY, TX (Michael Unit)

Oblate Raymond Bingham reported on August 22. The former leader of the Oblate group, Alex Torres, moved to a different location, and Raymond was ready to serve as the new leader. The group has not met since last March because of the pandemic, and they would appreciate our prayers that there be a return to normalcy soon.

OBLATE GROUP IN ROSHARON, TX (Terrell Unit)

Oblate Gilberto Gomez reported by mail on September 7. Because of the coronavirus meetings have not been held, and it seemed that meetings would not resume until at least the new year. Gilberto was praying the Liturgy of the Hours with a neighbor.

OBLATE MEETINGS IN LATROBE AND PRESENTATIONS ON BENEDICTINE SPIRITUALITY: Oblates from all locations and guests are invited to monthly meetings at the Archabbey. The forthcoming meetings will be on Sundays November 15, December 20, January 17, and February 21 at 6:30 P.M. in the Fred Rogers Center, at least until the coronavirus pandemic ends. As stated above, the book *A Study Guide for the Rule of St. Benedict with Reflections for Those Who Seek God* will be discussed. On the same days as meetings in Latrobe, presentations on Benedictine spirituality are being held in the Archabbey Basilica Crypt (or, on some occasions, in the Rogers Center with the crypt is unavailable) from 3:00 to 4:15. They are generally given by monks of the Archabbey. All are welcome. The session on November 15, to be offered by Fr. John-Mary Tompkins, O.S.B., will address the topic "Humility in Benedictine Spirituality," and the session on December 20, to be offered by Fr. Shawn Matthew Anderson, O.S.B., will be about "Hospitality in Benedictine Spirituality." Attendees may also come to Evening Prayer (at 5:00 in the nave) and stay for supper. All who plan to attend should phone Fr. Donald (724-805-2291) in advance since attendance is limited to 25 people during the pandemic.

EXPOSITION ON SOLEMNITY OF CHRIST THE KING: The Blessed Sacrament will probably be exposed on Sunday, November 22, the Solemnity of Christ the King, from 12:30 P.M. until Solemn Vespers and Benediction at 5:00 P.M. in the Archabbey Basilica. As with all liturgies at present, all those attending must wear masks and observe social distancing by sitting in the marked pews in the nave.

REMINDER ABOUT "THE SAINT VINCENT OBLATES SCHOLARSHIP"

Funds available from the "Oblate Scholarship" of St. Vincent College to be awarded are the result of the spending policy adopted by the Saint Vincent College Board of Directors. If anyone has questions or would like additional information, he or she may contact Joan Aungier Davis, Director of Stewardship and Communications, at 724-805-2215 or at joan.davis@stvincent.edu . This scholarship may benefit your children or grandchildren if they attend St. Vincent College.

NEW ASSISTANT DIRECTOR OF OBLATES: MR. TIMOTHY SHERIDAN

Fr. Augustine Yang, the former assistant to the Director of Oblates, departed in August for Wimmer Priory in Taiwan for his final year of formation in temporary vows. Subsequently, Archabbot Martin appointed our community's new postulant, Timothy Sheridan, to serve as assistant Oblate director. Tim formerly taught at a Catholic middle school in Ohio. Do welcome Tim into our Oblate community.

NEWS FROM OBLATE DEANERIES

Annville, PA (St. Placid Deanery) -- meetings at 3 P.M. on 4th Sunday of each month, St. Paul the Apostle Church

Secretary/lay leader Mary Ann Bingeman reported by e-mail on October 31. She had heard from only one of the Oblates in the deanery, and there have been no meetings because of the coronavirus.

Baltimore, MD (St. Walburga Deanery) -- meetings at 3:00-4:45 on 3rd Sun. of month, parish house, St. Benedict Church

Moderator Fr. Paschal Morlino sent out e-mail messages on August 15, with greetings for the Solemnity of the Assumption, and on September 5, 18, and 28 and October 4, 30, & 31 (with reading materials for All Saints and All Souls). He urged the Oblates of the deanery, amid the continuing pandemic restrictions, to remain vigilant and prayerful. He mentioned that on August 15, after the 8:00 A.M. Mass, there were exposition, Marian devotions, and confessions, with special prayers for peace in the nation and for the conversion of sinners. Fr. Paschal urged the Oblates to pray the rosary daily, at least until October 7, for these intentions and also to pray for Archabbot Martin.

In his message of September 5, Fr. Paschal said that restrictions from the pandemic still prevented regular meetings and that having meetings by Zoom would not be feasible. He recommended "54 days of prayer" between August 15 and October 7, specifically in preparation for the national election. He especially recommended praying the rosary daily. He also invited Oblates to participate in a rosary rally on October 10 on the front steps of the church as part of a worldwide rosary rally on that date. It was to take place at noon, was to involve members of other parishes, and "will be a public witness to the world."

In his message of September 18, Fr. Paschal recommended the daily column on the *Rule* on Internet by Br. Jerome Leo (jeromeleo@stmmarysmonastery.org). In his message of September 28, Fr. Paschal attached reading materials, expressed the hope to resume meetings after November, attached the homily of Archabbot Martin for the Solemnity of St. Vincent de Paul (also available as a hard copy from the Oblate Office), and mentioned the readiness of one Oblate novice to make her final Oblation.

In his message on October 4, Fr. Paschal included two attachments: one about St. Jerome and the other entitled "Knowing and Loving Jesus." He also encouraged the Oblates to focus on spiritual practices as fall began so that they might be better prepared to face the normally hectic pace of life when December comes.

Beaumont, TX [Stiles Unit] (St. Stephen Deanery)

There was no report, and undoubtedly there have been no meetings because of the pandemic.

Butler, PA (St. Hildegard Deanery) -- monthly meetings at St. Fidelis Parish Hall, 6:30 P.M., 4th Thurs. of each month

Lay leader/secretary Ronald Weleski reported by phone on October 6. With the ease of restrictions on parish meetings, Ron was hoping to have an Oblate meeting on October 24 but leaving it up to individuals as to whether they felt it was safe to attend.

Cyber Deanery (St. Isidore of Seville Deanery) [Those interested in the deanery may contact patrickkenny@bellsouth.net.]

Lay leader Patrick Kenny reported by e-mail on October 31. He wrote, "The Cyber Deanery is chugging along without much change. We continue to follow the Wild Goose video series on the Holy Spirit."

Jacksonville, NC (St. Michael the Archangel Deanery) - meetings at Infant of Prague Church, 7:00 P.M., 3rd Tues. of month

There was no report, and apparently there have been no meetings because of the pandemic.

Johnstown, PA (St. John Gualbert Deanery) -- meetings on 1st Monday of each month, 6:30 P.M., St. Benedict Church

Lay leader/secretary Kathy Kristofko wrote on August 4 and 26 and October 5. The deanery met on August 3 in the Pope St. John Paul II meeting room. After the praying of Vespers, the group discussed what they had done to maintain their spiritual lives during the Covid-19 isolation. There was some consideration of what could be done in the future through Internet if isolation is again necessary. There was also talk about choosing another book for group discussion. (*continued*)

The deanery decided not to meet in September because of Labor Day, other commitments on the normal date for meetings, and the availability of Forty Hours at St. Benedict Church on September 20, 21, and 22, which Oblates were encouraged to attend.

At the meeting on October 5, the attendees first prayed Vespers and then discussed dates and topics for the meetings in November and December. They chose the articles "Mary for Today" by Hans Urs von Balthasar for November and "Mary of Galilee" from *Mary in the New Testament* by Fr. Bertrand Buby, S.M. (especially suitable for Advent), for December.

Kalispell, MT (Holy Trinity Deanery) - meetings at St. Matthew's Roman Catholic Church in Kalispell on 2nd Wed., 10:00 A.M.

Lay leader/secretary Tanishia Sperling reported by phone on October 6 and by e-mail on October 19. On October 10 at St. Matthew Catholic Church, the pastor and moderator, Fr. Roderick Ermatinger, invested as an Oblate novice

Kimberly Ask of Columbia Falls, MT.

Three Oblates attended the ceremony.

On October 13 the first meeting since the onset of the pandemic was held, with three Oblates attending and with two long-distance Oblates participating; also, two others were kept informed. The session began with the praying of Daytime Prayer. The group had decided to read and study the book *A Guide to Living in the Truth* by Fr. Michael Casey, O.C.S.O. They had all read the first chapter prior to the meeting and so had a fruitful discussion on humility, which, they concluded, is a healthy virtue if seen through the eyes of God, examined from St. Benedict's perspective and teaching, and connected with balance. The meeting ended with a prayer. The next meeting was scheduled for November 10.

Latrobe, PA (St. Gregory the Great Deanery) -- meetings usually on 3rd Sunday of month, 3:00 in Basilica Crypt; 6:45 P.M., in Brownfield 202

At the meeting on August 16, attended by about 18 people, Fr. Ignatius Camello, O.S.B., gave a presentation on prayer, with

emphasis on maintaining a constant connection with God. He first referred to the incident in Mk 9: 14-29, in which Jesus rebukes His disciples for failing to rid a boy of a demon. Our Lord said that they had failed to pray (and possibly to fast). It is likely that He was referring to the special kind of prayer that is a matter of remaining continually in contact with God and having a rich interior life. Then Fr. Ignatius offered reflections on prayer from three parables in the Gospel of St. Luke. In Lk 11: 5-13, Our Lord speaks about a man who persuades his neighbor to get out of bed to give him bread for a guest. He ultimately succeeds because of his audacity, by which he makes himself a "nuisance," much as the Canaanite woman did in the Gospel of that day's Mass. The lesson is that we should have boldness in prayer in order to have a closer relationship with our Father. The second parable (Lk 18: 1-8) was that of the persistent widow and the unjust judge. Though the widow is poor and powerless before the judge, she obtains justice because of her persistence. Of course, God, unlike the judge, is full of mercy and compassion. The lesson of the parable is that one who prays should strive for persistent, ceaseless prayer. Finally, in the parable of the tax collector and the Pharisee (Lk 18: 9-14), we learn that a heart full of humility pleases God. No one is righteous before God; we do not deserve an answer from Him. The Pharisee's prayer is not heard because he feels entitled, sees only the goodness in himself, has no eye for God, and lacks humility. In conclusion, Fr. Ignatius asserted that the Lord's Prayer has all the elements described above: boldness, courage, audacity; persistence, humility, and poverty of spirit. He then led the group in praying the Our Father and responded to a number of questions.

On September 5 in the Archabbey Basilica, Fr. Donald invested as an Oblate novice

Kathy Kane of Delmont, PA (in a private ceremony).

At the 3:00 session on September 20, Fr. Vincent de Paul Crosby, O.S.B., gave a presentation about "Work in Benedictine Spirituality" to an audience of some 13 people. He began by mentioning one artistic detail of the renovation of the basilica crypt, where the meeting was being held. Fr. Vincent then reflected on the two stories of creation from Genesis, with emphasis on God's creative work in both, on God's placing man in a garden to till it, and in His command to Adam and Eve to "be fruitful and multiply." Thus God expects man to be creative as He is creative. In ancient cultures work was seen as the domain of slaves. The coming of Christianity changed the attitude toward work as something good and redemptive and as having a noble character as part of God's plan. St. Paul contributed largely to this new, Christian attitude. At St. Benedict's time there were still some remnants of the negative view of work, but he emphasized the need for all monks to participate in the manual work of the monastery. As the motto *ora et labora* indicates, the monk and the Oblate are to find a balance between prayer and work. When the bell for prayer rings, one is to leave one's work to participate in community prayer. We need to avoid the temptation to become obsessed with our work so that we begin to neglect prayer. "My work is my prayer" is likely to be a justification of one's workaholic habits. Fr. Vincent then addressed the issue of a monk's "retiring" (we never do, but the type of work we do can be altered) and the meaning of the creation stories for all of us. Just as God breathed life into Adam and Eve, He gave His creative impetus to us so that we might participate in His creativity, even as we strive to do "little things with great love" and to respect material creation as a sacrament of God's love. Finally, Fr. Vincent responded to several questions about his own artwork, making our work time productive, and finding balance between work and prayer in daily life.

Eight of the Oblates gathered after Evening Prayer for a second session in the Fred Rogers Center, which began with supper and continued with a discussion based on the book *A Study Guide for the Rule of St. Benedict* by Abbess Emerita Maria-Thomas Beil, O.S.B. It was the first evening session since February. The discussion involved St. Benedict's own unique passages in the Prologue (involving joy and delight), the need to reflect on one's motives for obedience to God, the call of monks and Oblates to promote continual learning, military images in the *Rule*, the need for training with regularity and discipline, and the "universal call to holiness" as St. Benedict addresses the topic in the Prologue. The meeting ended with the praying of Compline at 7:45.

At the 3:00 session on October 18, Fr. Anthony Grossi, O.S.B., gave a presentation on "Obedience in Benedictine Spirituality" to a group of about eleven people. He first asked the attendees for their comments on the meaning of obedience, and he concluded that our duties of obedience were first to the will of God, then to the teachings of the Church, to the *Holy Rule*, and to one another. Fr. Anthony then spoke about the origins of the word obedience based on its use in the New Testament and its expressions in Greek and Latin. Obedience was an essential virtue both in the Old Testament and in the New Testament, in which Christ's obedience to the Father is the supreme example. St. Paul uses the term "obedience of faith." Then reading from the *Rule* itself, he reflected on obedience as one of the three monastic vows, closely related to humility. Next Fr. Anthony provided reflections on obedience from books by Fr. Terrence Kardong and Esther de Waal and the book *The Rule in Bits and Pieces*. Finally, Fr. Anthony welcomed several questions from those in attendance. (continued)

At the 6:30 session in the Fred Rogers Center, six people joined Fr. Donald to continue discussion of the same text used for a number of months. The topics covered were: life as a journey to God, especially as seen in the Prologue; the "way to perfection" and the traditional stages of this quest; and the need to uproot vices, especially the "eight capital sins." The session ended with the praying of Compline at 7:45.

Niagara Area, Ontario, Canada (St. Henry/St. Gertrude Deanery) -- meetings on 3rd or 4th Thurs. of each month, meeting room of St. Thomas Aquinas Church, St. Catharines, Ont. (after a holy hour with benediction)

Lay leader Brian Chisholm and Oblate Roy McKenzie reported by phone on September 18 and October 16. On September 17 the Oblates had their first gathering of the year. Because of the theft of the tabernacle at the cathedral at St. Catharines during Labor Day weekend, an all-day exposition of the Holy Eucharist in reparation for the crime and in honor of the Blessed Sacrament was held in the cathedral. During the holy hour Fr. Benjamin Weber, moderator of the Oblate deanery, preached a sermon on the Blessed Sacrament. Oblates had been encouraged to attend the event, and some fourteen people were present at the time of benediction.

The meeting on October 15, attended by three Oblates and four guests, followed exposition and benediction and was held in St. Thomas Aquinas Church. Fr. Ben gave a reflection on the effects of the coronavirus pandemic, especially in terms of many people's feelings of anger and critical attitudes. Such dispositions can detract from one's prayer life. Fr. Ben urged the attendees to avoid such negativity and to seek peace by holding one's tongue. Negative, grumbling thoughts and words ought to be avoided. The attendees thought that the presentation was especially timely.

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

Secretary Frederick Laux reported on August 8 and September 27. Despite the fact that the chapel remained closed and that restrictions for the coronavirus were still in place, on August 8 the deanery managed to have a weekend liturgy at a picnic table outside

the dorm where some of the Oblates live. After the liturgy, three people, including one guest, stayed for a deanery meeting, which began with Midmorning Prayer. Then Fred gave an impromptu presentation on *RB 55: 15-22* on the clothing and footwear of monks. (The Oblate who had been scheduled to give the talk was unable to attend.) Fred reflected on the idea of private ownership in light of new regulations eliminating many material items in the environment. Different people, commented Fred, have different notions about what is necessary versus what is superfluous and that, as in the monastery, Oblates need to be on guard against becoming over-attached to their property and certainly against being envious of what others may have or receive. Healthy detachment enables one to live at peace with one's environment, even amid difficult changes. The meeting ended with the "Prayer for Oblates" and a Glory Be.

Although the chapel and visiting room remained closed because of Covid-19, Fred continued to lead Liturgy of the Word services each week for five Catholics in the area. On September 19 a monthly deanery meeting followed such a service. Attending were three Oblates and one guest. After the praying of Midmorning Prayer, Oblate Curt Kennedy gave a presentation on *RB 4: 22-23*, on some of the tools for good works. He emphasized the "tool" of not grumbling in 4:39, with references to the Sunday Gospel about laborers in a vineyard and to Psalm 95. Grumbling prevents one from glorifying God with good works. The meeting ended with the "Oblate Prayer" and a Glory Be.

Also, Fred was in touch with Oblate Argumedo Alvarez in a near-by location about Argumedo's having a meeting in their location. A small group of four did indeed meet on September 20 to pray Evening Prayer and to discuss *RB 4: 44-61*, with emphasis on the call to holiness, the gaining of heaven and the avoidance of hell, and the battle between the flesh and the spirit. They also discussed the words of the Our Father and especially the call not to judge but to love.

Philadelphia, PA (St. Augustine of Canterbury Deanery) – meetings at Cathedral Village, 700 E. Cathedral Rd., Philadelphia, PA 19128, in Classroom 2, on first Saturdays every two months

Moderator Fr. Vincent de Paul Crosby, O.S.B., reported on

Pittsburgh, PA (North Side - St. Peter Deanery) -- meetings on 4th Monday, 7:00 P.M., St. Anthony Chapel in Troy Hill

Oblate George Ponticello reported by e-mail on August 11 and September 26 and 28. The meeting on July 27, attended by five people, began with Evening Prayer at St. Anthony Chapel. Fr. Jim Orr, moderator, was unable to be present. The attendees continued to have a general discussion on the book *The Benedict Option* and then considered what book they might read as their next joint project; the book *Humility Rules* was suggested. They also discussed a possible picnic in the fall, postponed from the summer because of Covid-19 restrictions.

The meeting on August 24 was attended by Fr. Jim and ten Oblates and guests. After the praying of Vespers, the group entered into a discussion about what book should be read next, and in his e-mail George solicited suggestions from other Oblates. The group also talked about events at the Archabbey and its new archabbot.

The meeting on September 28 involved Fr. Jim and two Oblates, who began by praying Vespers. They then discussed plans for the future of the deanery, especially regarding a text for all to read and discuss. They agreed to choose *The Great Divorce* by C.S. Lewis, a short book and a Christian classic. They planned to discuss the first seven chapters at the meeting on October 26.

Pittsburgh, PA (South Hills - Blessed Columba Marmion Deanery) -- meetings on 1st 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 phone on September 7, 17, and 30 and by e-mail on September 27. Although meetings have not yet resumed at the usual meeting room, Mary Ann proposed to the members that they meet at the yard by her house on the feast day of Blessed Columba Marmion, that is, Saturday, October 3. If the weather turned out to be inclement, a meeting by Zoom was suggested as an alternative.

On September 17 Mary Ann again mentioned being in contact with deanery members. Some interest was expressed in a "Zoom" gathering, with one member asking others to join and with a possible presenter. The invitation might be extended to the St. Peter Deanery. Therefore, it was decided to plan a Zoom meeting.

A test Zoom meeting was held on September 29 in preparation for the actual Zoom meeting. Three articles were e-mailed to deanery members in advance. The meeting on October 3 seemed to go well. Eight people were virtually present, and the theme of the meeting was "refreshing ourselves in community and in Benedictine spirituality." (*continued*)

After the Zoom gathering began, a shared screen allowed the participants to pray Daytime Prayer, the prayer for the canonization of Blessed Columba Marmion, and "A Prayer for Oblates." Several items were announced about forthcoming meetings elsewhere and the possibility of having presenters on Zoom. Then the discussion, based on the articles that had been sent, involved the importance of prayer and the practice of stability in times of great change. The meeting ended with the praying of the Hail Mary. There were plans for another Zoom meeting on November 8, with Oblate Gilbert Kaufman to offer a presentation about St. Benedict's facing the challenges of his time and our facing the challenges of the Covid-19 pandemic.

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

There was no report. Apparently, the deanery has not has meetings because of the pandemic.

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

Moderator Fr. Ronald Gatman, O.S.B., reported by e-mail on November 3. Several weeks earlier some members of the Oblate Council had engaged in a Zoom meeting, based in the home of lay leader Mike Williams and his wife, Lori. Because of the coronavirus there had been no Oblate activity for some months. However, some tentative plans were made for a gathering on November 22 for a Mass and the introduction of an inquirer to the deanery. The annual pre-Christmas party will probably not be held. On January 24 it is hoped to have a meeting with an hour of group *lectio divina* followed by Vespers with a guest speaker and then a covered-dish supper. It is hoped also that the new Bishop of Savannah, Stephen Parkes, can come to the priory for Mass for the Oblates on February 21.

Selingsgrove, PA (St. Anselm Deanery) -- monthly meetings at 2 P.M. on 2nd Sundays at St. Pius X Church in Selingsgrove

There was no report. Apparently, there have been no meetings because of the pandemic.

Somerset, PA (St. John Paul II Deanery) – meetings on 2nd Tuesdays, 6:30 -8:15, chapel annex

Lay leader/secretary Robert “Bo” Fadden wrote on August 24. No meetings have been held since last March because of the shut-down due to the coronavirus and the lack of a priest or deacon to serve as moderator. Also, former lay leader Brandon Cavanaugh recently moved out of the area; so Bo Fadden is now the sole lay leader. It was hoped that in September a priest would be appointed to serve the institution so that at least Mass could be offered again once the restrictions from the virus are lifted.

State College, PA (St. Joseph Deanery) -- meetings on 2nd Mon., 6:30 P.M., Our Lady of Victory Church, St. Joseph Activity Center.

Secretary Phyllis Austin reported by e-mail on October 2 and 13. The deanery met for the first time since last February on September 28. After setting up the room according to guidelines for social distancing, the group began by praying Vespers, which was led by Fr. David Griffin, moderator. Six Oblates, two Oblate novices, and one inquirer were in attendance. Fr. David then asked the attendees how they had been coping during the pandemic. It seemed that everyone felt a great spiritual loss with the closing of churches last March. The group then proceeded to discuss the first two chapters of the book *Toward God* by Fr. Michael Casey, O.C.S.O. The book seemed especially appropriate for the stressful times in which we are living. The meeting ended with prayers of intercession and the singing of the Benedictine “Ultima.”

At the meeting on October 12, four Oblates, one Oblate novice, and one inquirer joined Fr. David for Evening Prayer and a continued discussion of *Toward God*, with a focus on Chapters 3 and 4. It was mentioned that although the desire to pray is part of our God-given nature, there are often many difficulties and obstacles that can block the desire so that we do not readily submit to Him. Also, there is no “perfect prayer.” It is helpful to remember that prayer is basically God’s work and that we need only to enter into the process and allow its full scope to change us. The meeting ended with prayers of intercession and the “Ultima.” The next meeting was scheduled for November 9.

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

Oblate Kenneth Kerr wrote on September 30. Because of the extensive spread of the coronavirus in the area, meetings were still not being held as of September. The group continued as individuals or pairs to pray the Liturgy of the Hours and to practice *lectio divina*, and Oblate Leo Little (affiliated with another monastery) was able to visit other Oblates as a “field minister” to encourage them in their Oblate commitments.

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

Lay leader/secretary Nancy Chrabot reported on October 22. On October 15 the deanery met for the first time in six months, with six Oblates and one inquirer attending. Moderator Fr. Dominic Leo, O.S.B., could not be present; so Deacon Kevin Gorman led the meeting. The group agreed to make a donation to support a visiting priest, Fr. Philemon, and the school in Nigeria that he founded. Then Deacon Kevin encouraged the attendees to review the first five chapters of the book that they began studying months ago, *Christ, the Ideal of the Monk*, by Blessed Columba Marmion, O.S.B. Also, he gave a presentation based on the Sunday Gospel passage of October 18, which concerned “giving to Caesar what is Caesar’s and giving to God what is God’s.” The meeting concluded with the praying of Vespers. Later Nancy reported the death of Oblate Janet Maratea, who had been living in Buford, SC, close to a daughter.

Waynesburg, PA (St. Dismas Deanery) -- meetings on 1st Wed. of each month

There was no report. Apparently, there have been no meetings because of the pandemic.

Williamsport, PA (Saints Martha, Mary, & Lazarus Deanery) -- meetings on 2nd Sundays, 2 P.M., former convent at St. Anne Catholic Church

Lay leader Sue Wykoff reported by phone on August 31. After Sue consulted with other members, it was decided that meetings would be suspended until further, both because of the coronavirus pandemic and because of the vulnerability of most of the members, with ages in the range of 85 to 90.

Various Locations

On August 7 in the Archabbey Basilica,

Rev. Toby (Ambrose) Holland of Johnstown, PA,

made his final Oblation in the presence of Fr. Donald. He is pastor of Trinity Lutheran Church in Johnstown. His wife, Jodi, was also present for the occasion.

On September 12 at St. Thomas More Parish in Durham, NH, Very Rev. Andrew W. Cryans invested as an Oblate novice

Fr. Gary A. Graveline, Sr., of Durham, NH.

Fr. Graveline is an Anglican priest and has since moved to the state of Washington.

On October 21 at the Cathedral Basilica of the Assumption in Covington, KY,

Rev. Jordan (Wolfgang) Hainsey of the Diocese of Covington

made his final Oblation in the presence of retired Archabbot Douglas Nowicki, O.S.B. Fr. Hainsey was ordained to the priesthood this past spring and was a student at St. Vincent Seminary.

SICK & INFIRM MONKS

The following monks of the Archabbey have been hospitalized or otherwise especially ill during the past three months and could use our prayers: Fr. Vernon Holtz, Br. Edward Grinder, Fr. Dominic Petroy, Fr. Lee Yoakam, Fr. Paul Rubadue, and Fr. Nathan Munsch. Please also pray for the parents of Fr. Anthony Grossi, of Fr. John-Mary Tompkins, and of Fr. Basil Burns and the mother of Br. Sean.

DECEASED MONKS

Fr. Bede Hasso, 91, and Fr. Jonathan Murrman, 94, both died on the evening of November 2, two hours apart. Please pray for the repose of their souls. Please also remember Fr. Jeffrey Nyardy's deceased mother, Lucille Nyardy, and Br. Andrew Kim's deceased mother, Agatha Kim, who died in Korea on November 2.

SOME SPECIAL ANNOUNCEMENTS

1. For those who would like to plan ahead for Oblate events in 2021, the Solemnity of St. Benedict will be transferred to Monday, March 22, 2021, since March 21 falls on a Sunday. A festive Mass will probably be celebrated at 4:00 P.M. Whether or not the celebration is public will depend on the status of the coronavirus pandemic.

2. On October 24 David Mueller, coordinator of the Dorothy Day Canonization Support Network, sent an e-mail message to the President of the North American Benedictine Oblate Directors, Sr. Priscilla Cohen, O.S.B., which she shared with all Oblate directors. David wrote, "Benedictine communities and Oblate chapters have provided much prayer support for the canonization of Dorothy Day, an Oblate of St. Procopius Abbey. This November 29 marks the 40th anniversary of her death in 1980. Our organization is promoting 'Hope in Hard Times: A Novena with Dorothy Day' to be prayed the nine days leading up to this anniversary. We have a website in which others can sign up with the emails to be reminded of the novena. Each day of the novena will be posted that day, so that others can return each day to the website: www.NovenawithDorothyDay.org. Each day has a theme, starting with a short commentary [and] a quote from Dorothy related to the theme and concludes with an Our Father, Hail Mary, Glory Be, and the official prayer for her canonization. The Dorothy Day Guild is sponsoring a virtual panel discussion on November 29 at 6:00 E.S.T. featuring David Brooks, Paul Elie, and Ann Snyder. Here is the link for more information: <http://dorothydayguild.org/the-living-legacy-of-dorothy-day/> . . . "

3. For Oblate deaneries that have not been able to meet because of the pandemic, the moderators and/or lay leaders are urged to keep in touch with deanery members as much as possible through e-mail, telephone, or even U.S. mail so that all may continue to have the experience of being connected with their deaneries and the Oblate Program.

4. Two large medals of St. Benedict, about 5 inches in diameter, are available for anyone who might request them. Both are very tarnished and in need of cleaning. Such medals, probably manufactured in St. Marys, PA, and made of pewter, were given out to Oblates some years ago through the kindness of Fr. Gilbert Burke, O.S.B. Contact the Oblate Office if you are interested.

DIRECTORY OF OBLATES: Application form

I would like to be included in the next edition (whether e-mail or not) of the *Directory* of Oblates affiliated with Saint Vincent Archabbey. (The next hard copies will be issued in the summer of 2021.) The information that I would like to have included is the following:

Name _____ Phone _____
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Please send this form to the Oblate Office by U.S. mail or by e-mail to 1223stv@gmail.com .

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(See past Order Form for C.D.'s & D.V.D.'s of Presentations in Latrobe

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- Fr. Boniface Hicks' talk on *lectio divina* (April 14, 2019):
 C.D. _____ (number) D.V.D. _____ (number)
- Fr. Wulfstan Clough's talk on prayer in Benedictine spirituality (May 19, 2019):
 C.D. _____ (number) D.V.D. _____ (number)
- Br. Barnabas O'Reilly's talk on poverty & simplicity in Benedictine spirituality (June 23, 2019):
 C.D. _____ (number) D.V.D. _____ (number)
- Fr. Dominic Leo's talk on the monastic vows (July 11, 2019) - C.D.'s only
 C.D. _____ (number)
- Fr. Kurt Belsole's talk on "The Real St. Benedict" (July 21, 2019):
 C.D. _____ (number) D.V.D. _____ (number)
- Fr. Brian Boosel's talk on Christian joy (August 18, 2019):
 C.D. _____ (number) D.V.D. _____ (number)
- Fr. Edward Mazich's talk on *conversatio morum* (September 15, 2019)
 C.D. _____ (number) D.V.D. _____ (number)
- Fr. Maurus Mount's talk on work in Benedictine spirituality (October 20, 2019):
 C.D. _____ (number) D.V.D. _____ (number)

Fr. Canice McMullen's three retreat conferences on stages of prayer & angels (October 12, 2019):

Set of 3 C.D.'s _____ (number of sets of 3)

Fr. Thomas Acklin's talk on silence in Benedictine spirituality (November 17, 2019):

C.D. _____ (number) D.V.D. _____ (number)

Fr. Basil Burns's talk on the true meaning of stability (December 15, 2019):

C.D. _____ (number) D.V.D. _____ (number)

Br. Hugh Lester's talk on *conversatio morum* (January 19, 2020):

C.D. _____ (number) D.V.D. _____ (number)

Br. Angelo Lichtenstein's talk on poverty & simplicity (February 16, 2020):

(no C.D.'s) D.V.D. _____ (number)

Fr. Donald Raila's talk on the abbot according to the *Rule* (April 17, 2020):

C.D. _____ (number) D.V.D. _____ (number)

Fr. Nathanael Polinski's talk on *lectio divina* (April 17, 2020):

C.D. _____ (number) D.V.D. _____ (number)

Br. Albert Gahr's talk on silence in Benedictine spirituality (May 17, 2020):

C.D. _____ (number) D.V.D. _____ (number)

Fr. Michael Antonacci's talk on stability in Benedictine spirituality (June 14, 2020):

C.D. _____ (number) D.V.D. _____ (number)

Fr. Cyprian Constantine's talk on the Liturgy of the Hours (July 19, 2020):

C.D. _____ (number) D.V.D. _____ (number)

Fr. Ignatius Camello's talk on prayer (August 16, 2020):

C.D. _____ (number) D.V.D. _____ (number)

Fr. Vincent de Paul Crosby's talk on work in Benedictine spirituality (September 20, 2020):

C.D. _____ (number) D.V.D. _____ (number)

Fr. Donald Raila's 3 talks on the Beatitudes (October 17, 2020):

Set of 3 C.D.'s _____ (number) set of 3 D.V.D.'s _____ (number)

Fr. Anthony Grossi's talk on obedience in Benedictine spirituality (October 18, 2020):

C.D. _____ (number) D.V.D. _____ (number)

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