



OBLATES OF SAINT BENEDICT

Saint Vincent Archabbey

300 Fraser Purchase Road, Latrobe, PA 15650-2690

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Please see the flier for ordering The Life and Miracles of St. Benedict.

LETTING THE ORATORY "BE WHAT IT IS CALLED" (RB 52:1): A CHALLENGE TO REVERENCE FOR GOD, PEOPLE AND SACRED SPACES

Dear Oblates, Oblate novices, and Friends,

It is sometimes said that we live in an age characterized by a loss of reverence. Many people seem to be deprived of a sense of the sacred and even of common courtesies, which are a springboard into the holy. Likewise, what was once considered poor in taste or even blasphemous has become commonplace and acceptable to many. Language that was once deemed offensive or sinful has become standard in the media. Formalities which were considered normal at meals or in public places are now generally ignored. Even in churches it can be difficult to find reverence and a sense of awe; casual speech, casual dress, and casual behavior have taken the place of silence (or occasional hushed words), "Sunday-best" clothes, and carefully executed gestures and attentive postures. How can we as Benedictines begin to address this situation?

One day after our daily monastic Mass in the Archabbey Basilica, I became irritated over some unusually loud conversations that were taking place. While some worshipers were trying to pray after Mass, others were chatting at length, perhaps about very legitimate matters but with a very audible volume. As it happened, later that day I needed to deliver some liturgical booklets to the seminary chapel to prepare for our monastic Evening Prayer. When I went to the chapel with a box of booklets right after breakfast, I found a number of seminarians praying quietly before their Mass. It probably occurred to me that I could have deposited the booklets in the chapel later in the day; yet I was anxious to get them out of my hands then and there. In putting the box on a shelf and adjusting a few other things in that location, I made some commotion, and then I realized that I could be disrupting the seminarians' prayer. I saw how my desire for convenience and comfort could lead me to abuse others' need for reverence and sacred silence. Critical though I could be of others' lack of reverence, I myself could be guilty of causing unnecessary commotion in an oratory.

Saint Benedict gives high priority to reverence in the monastery and especially in the "oratory," the place of

common prayer, and so he legislates for it. He stipulates, "The oratory ought to be what it is called [a place of prayer], and nothing else is to be done or stored there" (RB 52:1). Furthermore, "after the Work of God, all should leave in complete silence and with reverence for God, so that a brother who may wish to pray alone will not be disturbed by the insensitivity of another" (52:2-3). Here we see a two-fold reason for maintaining a quiet atmosphere in the oratory: reverence for God Himself and charitable consideration for those who wish to pray without disturbance. In a rare reference to gestures, St. Benedict mentions in Chapter 9 on the "Night Office," "let all the monks rise from their seats in honor and reverence for the Holy Trinity" (9:7). The monks are likewise to "stand with respect and awe" (11:9) when the Gospel is read at Vigils. St. Benedict reminds his monks that praying the Liturgy of the Hours is a holy activity; although "we believe that the divine presence is everywhere" (19:1), "we should believe this to be especially true when we celebrate the divine office" (19:2). Therefore, the monks will hasten to attend the Office "with all dignity and decorum" (22:6). In Chapter 20, on "Reverence in Prayer," St. Benedict insists that we "lay our petitions before the Lord God of all things with the utmost humility and sincere devotion" (20:3). It is the interior attitude that matters most; "we must know that God regards our purity of heart and tears of compunction, not our many words" (20:3).

Of course, reverence in the oratory does not exclude the need for reverence in other places and in other situations as well. The whole atmosphere of a monastery should be one of reverence for God, who is ever-present; reverence for other people; and reverence even for material things. Monks are to recognize the power of God working whenever they perceive the achievement of something good; "it is the Lord's power, not their own, that brings about the good in them" (Prol: 29). They are to treat their abbot with respect because "he is believed to hold the place of Christ in the monastery" (2:2) and is addressed by a title that comes from the word "abba," which Christ used to address God the Father and which the early monks also applied to Christ. The abbot himself must stand in awe of his sacred responsibility; he "must always remember what

he is and remember what he is called" (2:30). The younger monks are also to be respected and heard at community meetings because "the Lord often reveals what is better to the younger" (3:3). Monks believe that God speaks to them through their superiors (5:4-6, 5:9, 5:15, 7:34), and "any requests to a superior should be made with all humility and respectful submission" (6:7). The brothers are urged to have appropriate reverence for the "utensils and goods of the monastery," to treat them "as sacred vessels of the altar" (31:10), to keep them clean, and to handle them carefully (32:4). If material things are to be treated with intentional care, how much more should people be honored and revered, especially because Christ is present in them! The cellarer "must show every care and concern for the sick, children, guests, and the poor" (31:9). The sick should be "truly served as Christ" (36:1) and "out of honor for God" (36:4). Guests, too, are to be received with gratitude and awe; all of them "are to be welcomed as Christ" (53:1), and community members are most especially to show "great care and concern ... in receiving poor people and pilgrims, because in them more particularly Christ is received" (53:15). Every monk is to live with "the fear of God always before his eyes" (7:10), and St. Benedict demands this quality in particular from the deans (21:1-2), the cellarer (31:2), the infirmarian (36:7), and the guest master (53:21). Thus monks are to live in sacred awe of the presence of God in all circumstances, and this reverential awe is to be reflected in their demeanor in sacred spaces, in their handling of things, and in their interactions with other people, especially superiors and needy people.

How are we, then, to grow in reverence for what is sacred? How are we to maintain a holy awe for sacred spaces and to allow this reverence to overflow into our dealings with people and our utilizing of material things? Most of us have little or no authority for imposing silence in a church or for ensuring that the environment in a worship space be awe-inspiring. Each of us, however, can provide a good example for others and play his or her small part, with charity, to counteract the sense of unholy casualness that has invaded so many of our churches.

Here at St. Vincent we have almost no rules for maintaining silence or other manifestations of reverence in our basilica or chapels; so I certainly am not about to make suggestions for rules for others. However, from what I have seen and read, I gather that certain attitudes and practices can help to nurture reverence in our sacred spaces and elsewhere. For example, before and after Mass or other church services, we can strive to maintain silence, both interior and exterior. Coming early or staying late can give us opportunities to prepare prayerfully for the service or, after the service, to allow its graces to overflow into daily life. During prayer we

can help to maintain inner silence and reverent attention by keeping our bodies in positions that help us to be alert and receptive to God's word; for example, we can avoid slouching or stretching our limbs into awkward positions. We can make our bows, genuflections, and other gestures deliberate and thought-filled so that our hearts are stirred to deeper worship and our whole beings are really honoring God through liturgical actions. We can sing with genuine joy and yet with a becoming restraint that keeps us from "sticking out like a sore thumb," especially if our voice tends to be loud or out of tune. In both recitation and song we can try our best to be in synchronization with others as a reminder that we are growing in communion with our fellow worshipers and also helping to render the liturgy graceful, beautiful, and symbolic of the heavenly liturgy into which our earthly liturgy strives to enter. Reverence in our hearts and minds and reverent actions with our bodies can assist us in making genuine contact with God and in having "our minds in harmony with our voices" (*RB* 19:7) when we pray.

Are there times when we ought to talk in sacred spaces? Of course, there are emergencies. Furthermore, we sometimes see people at worship whom we do not encounter elsewhere, and there may be a need to communicate something to them softly. In such a case we should try, if possible, to bring the conversation outside or into a hallway beyond the formal worship space. If we really must talk in the church itself, then the conversation should be brief and to the point, without ongoing chat about incidental matters. Although whispering is better than loud talk, even whispers during a service with readings and silent pauses can be very disruptive, especially in places like our basilica, where sounds carry very easily. A prolonged conversation of whispers at one end of a building can readily upset people who are trying to pray at the other end of the building. Although occasional talk may seem necessary, the general rule should be to maintain "esteem for silence" (*RB* 6:2) and to speak only "seriously and with becoming modesty, briefly and reasonably" (6:60).

At the same time we must learn to be patient with those who disturb us by conversation or other forms of apparent irreverence. Certainly, outside of the time for worship there are necessary disturbances in churches. Maintenance people must operate sweepers and floor-polishers; masters of ceremonies, organists, and cantors must sometimes practice; tour-leaders must usher groups through and give explanations; construction workers must proceed on renovations, sometimes even during services. The noises from these functions must be accepted cheerfully and, if possible, even incorporated into our prayer; the one praying may be able to grow in the realization that prayer amid undesirable commotion can be just as valid as prayer

amid awesome silence. Does not God look more into the heart than at a restless body or at uncontrollably ruffled emotions? One can also remember that “nothing can separate us from the love of Christ” (cf. Rom 8:39), including noisy machinery or boisterous people. We can pray for people who offend our sense of reverence and strive to maintain peace in our hearts no matter what happens. How inappropriate it would be to intend to honor God, who is love, by nurturing judgmental, unloving thoughts before, during, or after a worship service in His house! Yes, in His good zeal, Our Lord drove out merchants and overturned tables in the Jewish temple because His Father’s “house of prayer” had been turned into a “den of thieves” (Mk 11:17). We, however, who are not so pure in intention, are unlikely to be called to such prophetic action. As sinners, it is we who first must cleanse the temples of our bodies, and of our hearts and minds, and then take action to enhance reverence in a given situation with patience and charity in the ways in which God may lead us. Most of us do not have authority to make regulations for worship spaces, and it is probably just as well.

In the end, learning to have reverence and to show reverence is a matter of love. Our desire to maintain a sacred atmosphere in sacred places – and in dealings with people and things – needs to be a response of love to the all-holy God who loved us first. Indeed, may our every worship space become “what it is called”; but may we also become what we are called – “a chosen race, a royal priesthood, a holy nation, a people [God] claims for His own ...” (1 Pt 2:9) and “living stones built as an edifice of spirit, into a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ” (1 Pt 2:5). Those of us who are Oblates are committed in a special way to make our whole lives an offering of love, praise, and thanksgiving to God. We become authentic oblations to God and authentic Christians when we are filled with new life in Christ, when we seek holiness, when we treat sacred things as sacred, and when we show reverence for all people and all creation. In counteracting the prideful irreverence of our age, we also need to offer ourselves in a zealous nurturing of humility in our whole beings. We thus make it clear to ourselves and others, with joy and gratitude, that God is

God and we are not God. We are called to nurture this reverence, in the way appropriate to each situation, whether we are “at the Work of God, in the oratory, the monastery or the garden, or on a journey or in the field, or anywhere else” (*RB* 7:62). When we deliberately make of ourselves a living sacrifice of praise in all circumstances, we become the reverent, loving creatures that we were meant to be and help others to do the same.

A beautiful article “The Eucharist and Silence” from a lecture given by Fr. Laurence Freeman, O.S.B., on April 20, 2005, reminds us that reverence and silence in liturgy have a profound effect on the way Christians bring justice and peace to the world. “Silence is not merely the absence of noise but the spirit of loving attention. ... Silence as a liturgical experience ... draws the community closer together and unifies their attention so that together in mind and heart they can hear the word and share in the mystery. ... Silence in the Eucharist, understood spiritually not legalistically, exposes the power of the sacrament as an empowerment of justice and peace. ... Pope John Paul’s vision of liturgical silence expanded into his insight into contemporary spirituality. ‘The spread, also outside Christian worship, of practices of meditation that give priority to recollection is not accidental. Why not start with pedagogical daring a specific education in silence within the coordinates of personal Christian experience?’” [from Pope John Paul’s “*Spiritus et Sponsa*”].

Let us more and more educate ourselves in reverence and silence so that we may dwell ever more fully in the mystery of God’s love in the celebration of the Eucharist, in the halls of every worship space, and ultimately at all times and in all places.

In the peace of Christ and St. Benedict,

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

A MESSAGE FROM ARCHABBOT DOUGLAS

November, 2009

Dear Oblates and Friends of Saint Vincent,

As we prepare to celebrate Thanksgiving and the Advent and Christmas seasons, please know how deeply grateful the Benedictine community is for your interest and active participation in our prayer life and apostolic works. The great heritage which Saint Benedict has given to the monastic life and to the universal Church is a great treasure which we are pleased to share with you.

The prayerful attitude of this season is one of gratitude – gratitude for the blessings of God’s love

made visible to us through the birth of his Son, Jesus Christ. What a remarkable sign of God's love that He would come to us not as a mighty warrior but as a humble human infant! *(continued)*

As we reflect on the blessings of this season, let us be mindful that God continues to come into our lives in the simple, humble signs that He sends to us each day. Let our prayer be to have the eyes of faith to recognize His presence with deep gratitude and ever abiding faith. May God's blessings be with you throughout this grace-filled season.

Sincerely in Christ,

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

P.S.: Fr. Donald and Br. Jeremiah join Archabbot Douglas 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 2009 – SEPTEMBER 20

Some 50 people, Oblates and family members and other guests, came to the Archabbey for our 22nd annual Oblate Day. Archabbot Douglas celebrated Mass at 10:30 A.M. for the group and preached about Christ's call to His disciples to follow Him on the way of the Cross and in humble service; He challenges us to be permeated with a growing trust in the Father, who loves us unconditionally. Oblate novice Brian Myers of St. Marys, PA, a freshman at St. Vincent College, generously offered to play the organ for the Mass.

During the time for registration, large medals of St. Benedict, the 2009 edition of the Oblate *Directory*, and Oblates' reflections on the *Rule* (from entries submitted in 2007 and 2008) were given out.

After Midday Prayer, lunch, and some free time, Oblation ceremonies were held in the basilica at 1:45, during which Fr. Donald received the following:

Oblates: **James M. (Conrad) Kline** of Butler, PA
Grace M. (Juliana) Kolander of Butler, PA
Lindsey (Mary) Schechter of Columbus, OH
Terry (Cecilia) Seibel of Saxonburg, PA

Oblate novices: **Carl DePaulis** of New Bloomfield, PA
Dennis M. Flowers of Summerfield, OH
Diana Martin of Dilliner, PA
Geoffrey J. Tolge of Pittsburgh, PA
Raphael H. Walton of Pittsburgh, PA .

Lindsey is a junior at St. Vincent College. James, Grace, and Terry belong to the St. Hildegard (Butler) Deanery. Geoffrey and Raphael belong to the St. Peter (Pittsburgh) Deanery.

After confessions in the basilica, there was a social in the Parish Assembly Room. Then at 3:45 Br. Jeremiah Lange, O.S.B., assistant Director of Oblates, made an excellent presentation about humility in monastic life and Oblate life. It was based largely on Blessed Columba Marmion's book *Christ, the Ideal of the Monk* and Fr. Michael Casey's book *A Guide to Living in the Truth*. Br. Jeremiah called humility the characteristic of monastic spirituality and the fundamental virtue that seeks to eliminate everything that keeps us from openness to the Lord. Humility is also the honest expression of our poverty before God. Adoration helps us most to grow in self-abnegation until we learn reverence for God and acquire the capacity to see God in every person. Br. Jeremiah included many quotations from Scripture, referred to experiences in his monastic life, and closed with the "Litany of Humility" by Cardinal Merry del Val. *(See the insert)*

Then the Oblates joined the monastic community for Vespers, and the day's events ended with supper and the singing of the Benedictine "Ultima."

OBLATE DAY 2010

Next year's Oblate Day has been scheduled for September 26, 2010, since facilities will be available on that day. Fr. Jacques Daley, O.S.B., who was too ill to speak this year, has agreed to be the guest speaker.

FIFTH FALL OBLATE DAY OF RECOLLECTION AT THE ARCHABBEY - October 17

Some 22 people, mostly Oblates, attended this event, with conferences in St. Gregory Chapel. Fr. Matthias Martinez, O.S.B., Dean of Students and Assistant to the Rector at St. Vincent Seminary, delivered three conferences on the verse from the *Rule* "Let them prefer nothing whatever to Christ, and may He bring us all together to everlasting life" (72:11).

He addressed the issues of giving oneself over completely to Christ, of orienting oneself away from distractions, of anticipating life in heaven with members of our families and communities, and of finding joy in Benedictine life, even amid sadness and pain. **Transcripts of Fr. Matthias' three conferences are available from the Oblate Office.**

(continued)

During ceremonies at 1:30 P.M. in St. Gregory Chapel, Fr. Donald received the following:

Oblates: **Deborah A. (Humbeline) Johnston** of Derry, PA

Maureen (Scholastica) Knack of Ruffs Dale, PA

Oblate novice: **Paul F. D'Antonio, Jr.**, of Waynesburg, PA .

Both Deborah and Maureen came under great hardship; Deborah was in a wheelchair because of injuries sustained in a bad car accident in September, and Maureen's husband was ill recovering at home from recent surgery. After the ceremonies Fr. Donald administered the Sacrament of the Anointing of the Sick to about 15 of the retreatants.

DAY OF RECOLLECTION IN 2010

The October day of recollection for next year has been tentatively scheduled for October 16, 2010.

LARGE-SIZE MEDALS OF ST. BENEDICT AVAILABLE

Fr. Gilbert has a supply of over 50 5"-diameter, gray-colored medals of St. Benedict which can be used for hanging on walls or above doors. If you would like one of these medals, contact the Oblate Office. If you come to the Archabbey, feel free to pick up a medal. If you want a medal mailed to you, please donate for postage. Any donations made for the medals will be divided between the Oblate Office and the Development Office.

LIFE AND MIRACLES OF ST. BENEDICT TO BE ORDERED AT A DISCOUNT

Within a couple of months the Latrobe Deanery will begin to use St. Gregory the Great's *Life and Miracles of St. Benedict* as a text for discussion at monthly meetings. We plan to obtain a discount of 20% by ordering from the Basilica Gift Shop. The list price is \$5.95 each, and the discounted price would be \$4.76. Please use the form on the flier to order one or more copies. Please indicate if you wish the book(s) to be mailed to you; if so, please add money for postage.

BOOKLET SAINT BENEDICT FOR BUSY PARENTS AVAILABLE FROM CATHOLIC INFORMATION SERVICE

Fr. Dwight Longnecker has recently authored a 24-page booklet entitled *Saint Benedict for Busy Parents*. It is published by Catholic Information Service (CIS) at the Knights of Columbus in East Haven, CT. The booklet is available for the cost of postage and can be ordered by contacting Michele Martindale at (e-mail) cis@kofc.org or (phone) 203-752-4267.

OBLATES AFFILIATED WITH ST. VINCENT ARCHABBEY ATTENDED WORLD CONGRESS

Some 50 delegates from the U.S. were sent to the Second World Congress of Oblates in Rome from October 2 to 10, 2009. Since a number of other monastic communities could not find willing Oblates, St. Vincent was allowed to send nine delegates, namely Joyce Collins of West Newton, PA; Ethel Galli of Valencia, PA; Liz Hart of Latrobe, PA; Bernard Hughes of Butler, PA; Grace Kolander of Butler, PA; Mary Lynn Nicklas of St. Marys, PA; Nancy Premoshis of Latrobe, PA; Michael L. Russo of Johnstown, PA; and Terry Seibel of Saxonburg, PA. We thank these delegates for representing us at the congress, and we thank all those who contributed financially to assisting with their expenses. If you would like to learn more about the congress, see one of the delegates. Also, we hope to have written materials available, and perhaps we shall schedule a day of recollection in the spring when as many of the delegates as possible can make presentations from their experiences at the World Congress.

RETREAT SCHEDULE FOR 2010

The retreats at St. Vincent for summer, 2010, are being scheduled. The retreats on Benedictine spirituality are to be held on May 28-30, 2010 and June 4-6, 2010. The first, to be directed by Fr. Edward Mazich, will probably include a Mass for priestly ordination. The second, to be directed by Fr. Boniface Hicks, will be a silent retreat.

BASILICA GIFT SHOP OFFERS 10% DISCOUNT TO OBLATES

Oblates who purchase items in the Basilica Gift Shop may receive a discount of 10% on all purchases, according to a policy continued by the store's current manager, Fr. Jean-Luc Zadroga, O.S.B.

REFLECTIONS BY OBLATES ON VERSES FROM THE RULE AVAILABLE

During Lent of 2007 and during the summer of 2008, a number of Oblates submitted entries to this office regarding their favorite verses of the *Rule* of St. Benedict. With the help of Oblate Anthony Sunseri and computer assistance from Br. Isidore, the booklets are finally available. Let the Oblate Office know if you

would like one or more booklets. You may pick them up at the Oblate Office or request copies by mail; in the latter case, please send a donation for postage. Thank you.

MEETING OF OBLATE BOARD OF ADVISORS, October 23, 2009

Members of the Board assembled for their 24th regular meeting at 6:30 P.M. on October 23 in Brownfield 203. Among the main issues discussed were the ongoing work on deanery histories; communication about meetings among Oblates in the Latrobe, Pittsburgh, and Butler areas; and efforts to establish communication among Oblates and Oblate novices in the Philadelphia area. The group adjourned early so that they could attend a lecture by Fr. Jeremy Driscoll, O.S.B., in the Rogers Center. The next meeting, barring inclement weather, has been scheduled for January 15, 2010.

PREPARATION OF DEANERY HISTORIES: The long-delayed history of Oblate deaneries is still being prepared. One particularly long history is still being edited by Fr. Donald, and one other deanery will hopefully soon submit its history. Perhaps a booklet of histories will be ready for distribution early in the new year.

UPDATE ON THE ST. VINCENT OBLATES SCHOLARSHIP

On October 30 President James Towey of St. Vincent College sent a letter to Fr. Donald regarding the Oblates Scholarship as of June 30, 2009. As of that date the fund had a book value of \$10,395.00, and one student, Austen Fradeneck of Hollidaysburg, PA, had received an award of \$1,000 during the 2008-2009 academic year.

Also, Fr. Donald was told independently that our deceased Oblate Margaret Bott of Harrisburg had bequeathed a substantial sum of money from her estate to the St. Vincent Oblates Scholarship. We are grateful to Margaret for her commitment to this cause and to the St. Placid Deanery for promoting the scholarship.

A REMINDER: OBLATES SHOULD NOT USE INITIALS

Since Oblates of St. Benedict are a "pious association of the faithful" and not a canonical order of the Catholic Church, Oblates should not use such initials after their names as "O.S.B.Obl.," despite the fact that some Oblates have developed this custom. Using such an appendage is contrary to Catholic tradition and practice.

OBLATE LIBRARY: FEEL FREE TO USE IT WELL!

Members of the Oblate community are always welcome to borrow books from the Oblate Library, either by mail or 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. If you have any library books that you have had for six months or more, please return them to the Oblate Office as soon as possible.

RECOMMENDED READING (available for borrowing from the Oblate Library)

- Wil Derkse, *A Blessed Life: Benedictine Guidelines for Those Who Long for Good Days* (Collegeville, MN: Liturgical Press, 2009)

- Fr. David Foster, O.S.B., *Reading with God: Lectio Divina* (N.Y.: Continuum, 2005)

BENEDICTINE OBLATE PROGRAM ON RADIO WEDO, 810 AM:

This program, hosted by Oblate John James of North Huntingdon, is broadcast from 8:45 A.M. to 9:00 A.M., Monday through Friday. **Also, homilies on Benedictine spirituality from the radio station are now available on the web site wedoradio@comcast.net . One may also access these homilies at www.frdonald.wedo810.com.** John James has made this service available, and we thank him for his generosity.

OBLATE MEETINGS IN LATROBE

Oblates from all locations and their guests are invited to monthly meetings at the Archabbey. The forthcoming meetings will be on Sundays Nov. 15, Dec. 20, Jan. 14, and Feb. 21 at 6:45 P.M. in Brownfield Room 202. (The March meeting is scheduled for March 14 because of the celebration of the Solemnity of St. Benedict on Monday, March 22.) Those wishing to come early for Evening Prayer (at 5:00) and supper should phone Fr. Donald (724-805-2291) in advance.

ADORATION FOR VOCATIONS IN ST. GREGORY CHAPEL AND ON THE SOLEMNITY OF CHRIST THE KING

Two parishioners of St. Vincent Archabbey Basilica and their families have arranged to have the Blessed Sacrament exposed every Sunday from 1:00 P.M. to 3:00 P.M. in St. Gregory Chapel during the renovation of the Basilica Crypt. Oblates are urged to use these times for Eucharistic adoration, if possible, especially on the Sundays of Oblate classes

and meetings, to pray for vocations, and especially for vocations to the Archabbey. **On the Solemnity of Christ the King, November 22, the Blessed Sacrament will be exposed after the 11:30 Mass, and adoration will end with Solemn Vespers, starting at 5:00 and ending with Benediction. All are welcome.**

CLASSES IN BENEDICTINE SPIRITUALITY AT ST. VINCENT

On the same days as Oblate meetings in Latrobe, classes in Benedictine spirituality are being held in Brownfield 202 from 3:00 to 4:25. They are taught by monks or Oblates. All are welcome to attend. The class in November, to be taught by Oblate Liz Hart, will address the topic "Hospitality in Benedictine Spirituality," and the class in December, to be taught by Fr. Thomas Hart, O.S.B., will be about "Poverty and Simplicity of Life in Benedictine Spirituality."

ABBATIAL ELECTION SCHEDULED FOR MAY

Official word has been received that the election for the Archabbot of St. Vincent has been scheduled for May, 2010. Oblates are asked to pray for the monks of St. Vincent Archabbey as we undergo the discernment process to prepare for the election. Br. David Kelly, O.S.B., Secretary of the Election, is scheduled to give a presentation about the election process to the Oblate community during the 3:00 class on Sunday, April 18, 2010.

POSSIBLE OBLATE PILGRIMAGE TO THE HOLY LAND IN 2010

Oblate Mary Ann Kaufman of Pittsburgh, who has made pilgrimages to the Holy Land, and Father Emil Payer, who has led numerous pilgrimages, wonder if Oblates from various locations would like to make a pilgrimage to the Holy Land some time during 2010. If you have any interest, you may contact Mary Ann at 305makaufman@comcast.net or Fr. Payer at padre16201@yahoo.com .

CLOSING OF WIMMER BICENTENNIAL ON NOVEMBER 19

On Thursday, November 19, St. Vincent will celebrate the closing of the bicentennial of Archabbot Boniface Wimmer's birth with a Mass at 3:00 P.M. in the Archabbey Basilica. His Eminence Justin Cardinal Regali of Philadelphia will be the principal celebrant and homilist. Because of the large number people expected to attend, admission will be by ticket only. A limited number of tickets will be available from the Oblate Office

CONDOLENCES

Through the trials of sickness and death, Christ brings about the fullness of healing and new life. Let us through prayer share in the sorrows of those members of the Oblate community who have recently lost loved ones:

- Oblate Joseph Kump of St. Catharines, Ont., whose brother Anton Mirc died on Nov. 24, 2008
- Oblate Brent Robeson of Harpers Ferry, WV, and his wife, Cheryl, whose mother, Jane Richey, died last May
- Oblate novice Arlene Coley of Quakertown, PA, whose father died on Aug. 7
- Oblate Lawrence Demangone of Derry, PA, whose mother, Catherine Demangone, died on Aug. 27
- Oblate Rev. David Hicks of Summerville, GA, whose niece Cheryl Watson died of cancer on Sept. 19 (please also pray for her family)
- Oblate Ronald Partsch of South Fork, PA, whose wife, Shirley, died on Sept. 24 [see below]
- Oblate Marcia Stoner of Jeannette, PA, whose father, Thomas Gallo, died on Sept. 29
- Oblate Milagros Gatchalian of Virginia Beach, VA, whose nephew died early in October
- Oblate Florence Lekavich of Vandergrift, PA, whose son Barry died on Oct. 7
- Oblate Very Rev. John R. Sasway of Lilly, PA, whose mother, Anna Sasway, died on Oct. 9
- Oblate novice Mark Medvitz of Downingtown, PA, whose infant daughter Maggie died on Oct. 14
- Oblate Nadeem Feroze of Gujrat, Pakistan, whose paternal uncle James Masih was killed on Oct. 23 during an attack by a suicide bomber at a Pakistani air force base in the town of Kamra; James worked as a sweeper at the base. At least six other people were killed, and nine were wounded. Please also pray for James' family and for an end of terrorism in Pakistan
- Oblate Mary Davies of State College, whose husband, Edward, died on Oct. 28
- Oblate John Onorato of Woodside, NY, whose cousin's husband Edward Tedeschi died on Nov. 1 .

OBLATE DEATHS

With the support of our prayers, may the recently deceased members of our Oblate community receive the fullness of life in Christ with all the choirs of angels and saints:

- 1 Aug 2009 – Mary P. Hennessy of Savannah, GA (Oblate novice since October, 2003)

- 14 Aug 2009 – Eileen F. (Josepha) Miller of St. Marys, PA (Oblate since July, 1961)
- 21 Aug 2009 – C. Edward Donley of Presto, PA (originally from Belle Vernon; Oblate since January, 2001)
- 12 Sep 2009 – Adeline “Addie” F. Feldbauer of St. Marys, PA (Oblate since October, 1985)
- 24 Sep 2009 – Shirley (Scholastica) Partsch of South Fork, PA (Oblate since March 1987)
- 26 Sep 2009 – Agnes D. (Elizabeth) Furin of Greensburg, PA (Oblate since December, 1989)
- 28 Oct 2009 – Rose Albini of Indiana, PA (formerly Vandergrift; Oblate since October, 1969).

NEWS FROM OBLATE DEANERIES

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

Moderator Ralph DeCecco wrote on August 8 and October 5. At the meeting on August 1, after Evening Prayer, Oblate James Hartdegen led a lesson on obedience. After a long discussion the session closed with a prayer to St. Benedict.

The meeting on September 26 opened with Midday Prayer. Then Oblate novice Joshua Charest gave a lesson on the *Rule*, which was followed by a long discussion. For the next four meetings the group decided to use the book *Rediscovering Catholicism* by Matthew Kelly, and copies of the book were distributed. The meeting closed with a prayer to St. Benedict.

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

Secretary Gabriele Terrill wrote on September 7 and October 19. The meeting on August 23, attended by 15 people, began with Vespers in the church, during which

Carol A. Meridionale of Annville, PA, and

John J. (Antony of Egypt) Meridionale of Annville, PA,

made their final Oblation in the presence of Fr. John J. Peck, moderator; the Oblates gathered there; and some family members. Then the group proceeded to the back yard of the rectory for the deanery's annual picnic. During the picnic there was discussion about world affairs and changes that are forthcoming in the Church's liturgy.

Nine people joined Fr. John for the meeting on September 27. After Evening Prayer Fr. John led a discussion based on the book *The Benedictine Order in the United States* by Fr. Joel Rippinger, O.S.B., and talked about Archabbot Boniface Wimmer's coming to America to found St. Vincent Archabbey. There were plans to introduce the book *Man of Blessing: A Lift of St. Benedict* at the October meeting.

Asheboro, NC (Guardian Angels/St. Joseph Deanery) -- *monthly meetings at Lillian Hazelwood's home, 2nd Sat. of each month, 10:30 A.M.*

No report was given.

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

Fr. Paschal Morlino, moderator, wrote on August 16. At the meeting on August 17, the group had an enjoyable discussion based on the book *Radical Hospitality*. During Vespers Fr. Paschal invested three people as Oblate novices:

L. Kay Volo of Gaithersburg, MD

James T. Wells III of Baltimore, MD

Robin Wells of Baltimore, MD .

James and Robin are husband and wife. A cookout was planned for Labor Day, September 7.

Butler, PA (St. Hildegard Deanery) -- *monthly meetings at St. Fidelis Church, generally the 3rd Thurs. of month*

Lay leader Ethel Galli wrote on October 26. The meeting on August 20 began with Evening Prayer and continued as an “evening of prayer” led by Oblate Bernie Hughes and Oblate novice John Kristufek. It was an informal and unplanned session because Ethel had been called away unexpectedly. Nonetheless, the session was reported to have gone well.

At the meeting on September 17, a discussion of *RB 7:56-58*, the ninth step of humility, followed Vespers. Then there was a reading from Esther de Waal's *Seeking God* on prayer as reflecting the way we respond to life and on finding God in and through all. A prayer and the serving of refreshments followed.

At the meeting on October 15, after the praying of Vespers, Fr. Donald gave a presentation “Priests in the *Rule* of St. Benedict.” He then invested as Oblate novices:

Rosemary Pawlowicz of Butler, PA

Eugenia M. Schweikart of Butler, PA .

Then there was time for fellowship with refreshments. About 12 people were in attendance.

Carrolltown, PA (Sacred Heart Deanery) -- *monthly meetings at St. Benedict Church, in the church and/or a meeting room.*

Lay leader Mary Catherine Hoover phoned on November 3. There were no meetings in August or October. In the September the group enjoyed a covered-dish dinner. At the meeting on November 1, the Oblates gathered to pray

Vespers and then to discuss “Private Prayer,” Chapter 10 of *The Path of Life*.

Chincoteague Island, VA (Our Lady of Guadalupe Deanery) -- monthly meetings at St. Andrew Church.

Lay leader Mary Hoffken wrote on August 29. The meeting on August 18, attended by 10 people and led by Fr. Paschal Kneip, moderator, began with an invocation to Our Lady of Guadalupe. Then the group began a series of discussions on the encyclical letter *Deus Caritas Est* by Pope Benedict. There was some discussion about the title and author, about Pope Benedict’s choice of his name, and about the call of all Christians to perform certain “priestly duties.” Fr. Paschal urged the group to read the encyclical before the next meeting. The session closed with Evening Prayer.

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

Lay leader Carl Motter wrote on August 12, September 16, and October 22. The meeting on August 10 consisted of Evening Prayer and an outdoor communion service led by Oblate Mike Russo, who included a reflection on the life of St. Lawrence and his relevance for our lives today. After the service the group began to enjoy a picnic, but it was interrupted by rain.

At the meeting on September 14, the Oblates gathered for Evening Prayer and a discussion of the forthcoming Red Cross blood drive as well as Oblate Day although no one was able to attend. Msgr. Becker, moderator, had to be absent.

At the meeting on October 21, Mike Russo presented a program from his trip to the Second World Congress of Oblates in Rome, including an hour-long video about the destruction and rebuilding of the Abbey of Montecassino.

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

At the meeting on August 16, there was an effective re-introduction of name tags, thanks to Oblate novice Deborah Johnston. The 20-or-so people present discussed “The Liturgy of the Hours” from *The Path of Life*, with emphasis on the Office’s value in helping us to give time back to God. Br. Jeremiah was introduced as the new assistant Oblate director, and there was a sign-up for the next book to be discussed, St. Gregory the Great’s *Life and Miracles of St. Benedict*.

At the meeting on September 13, with a low attendance of about 15, Oblate Joyce Collins gave a thorough presentation about her participation in the NAABOD meeting from June 26 to July 1. Copies of her report are available, and so are copies of her presentation with a panel of Oblates on June 28 and the results of a brainstorming session about suggestions for Oblate formation. Also, Oblate Liz Hart shared with the group what she had presented with the panel of Oblates at the NAABOD meeting. Both reports were very well delivered and well-received.

At the meeting on October 18, a small turn-out of some 15 people gathered to discuss “Private Prayer” from *The Path of Life* as well as to make comments about Oblate Day and the Oblate day of recollection.

Lessons in Latrobe at 3:00 P.M. before Oblate Meetings

On August 16 Br. Nathanael Polinski gave a very thorough presentation on “Obedience in Benedictine Spirituality.” His talk included the perception of obedience in our secular culture in contrast with the Christian notion; references to obedience in the *Rule*; an explanation of obedience as precious to God; and the notion of the obedience of Christ as the way to return to God and as a remedy for self-will. He mentioned concrete ways in which obedience could be a part of a Christian’s ongoing formation. In sum, obedience means that one give priority to God’s will over one’s own will.

On September 13 Fr. Thomas More Sikora spoke to some 15 listeners about “Work in Benedictine Spirituality.” He reminded the group that the Christian attitude towards work is countercultural. According to St. Benedict, work has value in itself and is connected with obedience and humility; one should not seek work to advance oneself; one is to work for God’s honor and glory. Fr. Thomas More also brought into his presentation insights from papal documents, especially *On Human Labor* by Pope John Paul II. He also emphasized the value of manual labor in helping us to be creative and to simplify life. On October 18 Oblate Joseph Cirelli of Coraopolis gave a very thorough reflection on “Silence” regarding both the restraint of speech and the practice of interior silence. He commented that we need to cultivate silence for the sake of listening but not become upset when other people cause distractions, in which are hidden blessings. Joe also related silence to compunction of heart and the avoidance of bitterness and complaining. He quoted extensively from an article by Br. Bruno and from several other sources.

Minersville, PA (St. Malachy Deanery) – monthly meetings at the chapel in Minersville

Lay leader Paul Mangiardi wrote on August 23, September 20, and October 11 and 23.

At the meeting on August 18, the eleven attendees read *RB* 68, pages 41-47 of the formation booklet, and a letter from Fr. Donald. They also prayed for family members and other Oblates and prayed a novena to “Jesus King of All Nations” before a communion service.

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At the meeting on September 24, the attendees read *RB* 6, pages 25-27 of the formation booklet, and a letter from Fr. Donald. They also offered prayers of intercession and celebrated a communion service.

On September 30 Rev. Robert J. Potts invested two men as Oblate novices in the chapel in Minersville:

John Bzdil of Minersville, PA

William A. Sedoma, Sr. of Minersville, PA .

Paul's letter of October 23 included a Mass card from the deanery with their Mass intention of all Oblates, Benedictine monks, and their families.

Niagara Area, Ontario, Canada (St. Henry/St. Gertrude Deanery) -- meetings on 4th Friday of each month, meeting room of St. Thomas Aquinas Church, St. Catharines, Ont.

Secretary Trudy Bretzler wrote on October 27, and lay leader Brian Chisholm reported by phone on October 30. At the meeting on July 24, the eleven people present began with the Liturgy of the Hours, a rosary, and the Litany of St. Benedict, as usual. Then the group discussed "Lectio Divina" from *The Path of Life*. It was stressed that *lectio* is a requirement of Benedictine life. One Oblate mentioned the Jesuit website "Sacred Space," which provides a daily Scripture passage for *lectio*. Oblate Nancy Navkar read a homily on St. James from the Office of Readings. The meeting closed with a prayer and the singing of Salve Regina." The meeting was led by Brian Chisholm.

At the meeting on September 25, after devotions, Brian began the meeting by reading a proposal of a government bill to legalize euthanasia and assisted suicide, and he urged the 18 people attending to write to members of Parliament against the measure. The Oblates were invited to attend a celebration of the 50th birthday of Fr. Francis Hubilla, moderator, on September 26 after Mass at his parish in Hamilton. Fr. Francis talked about healing and asserted that despite pains from the past adults have the power to choose and that healing is possible.

The first meeting at St. Thomas Aquinas Church was held on October 23. The devotions at the beginning included prayers for a kidnapped priest in the Philippines. Brian led the meeting and announced that both monthly meetings and the weekly holy hour would be held henceforth in St. Thomas Aquinas Church. The group watched a video of a presentation by Fr. Donald on humility and prayer life.

Pittsburgh, PA (St. Peter Deanery) -- meetings on 2nd or 3rd Wed. of each month, Our Lady Queen of Peace Worship Site.

Lay leader Bill O'Neil wrote on August 20, September 19, and October 22. The annual picnic in July in the park beside St. Peter Church was well-attended. At the meeting on August 19, the group continued its study of *Introduction to the Devout Life*. The Oblates continued on the same course at the meeting on September 16. Several deanery members came to the Archabbey for Oblate Day on September 20, and two were invested as Oblate novices.

At the meeting on October 21, the 12-or-so people who attended enjoyed a lively discussion on the same text by St. Francis de Sales; about one-third of the book had been covered by October.

St. Marys, PA (St. Maurus Deanery) -- meetings on Thurs. before 1st Fri. of month, 7:00 P.M.

Secretary Peggi Gabler wrote on August 13. Nine people attended the meeting on August 6, with moderator Rev. Michael Ferrick presiding. After the reading of minutes and of a letter from Fr. Donald, the group prayed Evening Prayer, during which

Joanne (Cecilia) Gasper of St. Marys, PA,

made her final Oblation in the presence of Fr. Michael and the other Oblates. Fr. Michael gave a brief reflection on the feast of the Transfiguration, and Oblate Eileen Brennen read a passage from *Benedictus* and *RB* 54.

At the meeting on September 3, which included Evening Prayer and Benediction, a newcomer was welcomed; lay leader Ben Hoffman distributed some reading materials; Mary Ann Facetti gave out some papers on Oblate formation; Ben talked about Oblate Day at the Archabbey; Eileen Brennan read from the *Rule* (Prol: 14-21); Peggi read from *Benedictus*; Mary Lynn Nicklas reported on her preparations to travel to the World Congress; and prayers were offered for deceased Oblate Eileen Miller.

At the meeting on October 1, after a reading of minutes from the last meeting, prayers were offered for the repose of the soul of Adeline Feldbauer and for Lynn Nicklas' safe travel. Then Eileen Brennen read the third step of humility; Peggi read the Litany of Humility; and an excerpt from *Benedictus* on the "theology of littleness" was read. The meeting closed with the prayer for Oblates.

Saint Vincent College -- monthly meetings during the school year, usually in Mary, Mother of Wisdom Chapel

Assistant Director of Campus Ministry Fr. Jean-Luc wrote on September 28. At the meeting on September 24, ten students came to the Alcuin Hall Conference Room to hear Fr. Sebastian, retired Master of Novices, give a presentation on the theme "oblation."

Savannah, GA -- special monthly events at Sunday Vespers at Benedictine Priory

Secretary Mary Forbes wrote about October 15, with a schedule of Oblate events from October through April and with homilies by Fr. Ronald Gatman and Deacon Ben Perez, all these materials had also been mailed to all the deanery. On October 25 the Oblates gathered from Evening Prayer at 4:00 P.M., with a reflection given by Dr. Joe Bator.

Scranton, PA (St. Boniface/St. Lioba Deanery) -- monthly meetings on 3rd Fri. of month at Immaculate Conception Church, Scranton.

Lay leader Gretchen Meyers wrote on August 23, September 19, and October 18. Only three people attended the meeting on August 21. They continued a discussion based on *Strangers to the City*. Again, on September 18 only three Oblates attended the monthly meeting. They discussed the chapter "Chastity" and had some conversation about their bishop's resignation. At the meeting on October 16, the three Oblates present met with Msgr. Delaney, who gave a talk on hospitality.

State College, PA (St. Joseph Deanery) -- meetings on 2nd Monday of each month, Benedictine residence.

Secretary Ashley Leggett wrote on September 20, and Oblate Phyllis Austin wrote on October 14. The first meeting for the 2009-10 season was held on September 14 at Our Lady of Victory Activities Center. The new deanery moderator, Fr. David Griffin, O.S.B., campus minister at Penn State, met with the 15 others present. After mutual introductions the group began a series of discussions based on the book *The Path of Life*. As they reflected on the preface, they noted that the moral decay that St. Benedict encountered in Rome was similar to the atmosphere in State College. Fr. David commented that both freshmen and seniors seem to be motivated largely by fear. The meeting closed with the "Ultima," prayers for special intentions, and a blessing by Fr. David. The deanery and the Oblate Program thank Fr. Boniface Hicks, O.S.B., for his five years of dedicated service as moderator.

On October 12 twelve people met with Fr. David. Oblate Maria DiCola brought cakes and wine so that the group could celebrate Columbus Day. After the Evening Prayer Phyllis Austin and Tom Liebner led a discussion on the first two chapters of *The Path of Life*. The conversation was lively, and two other members agreed to lead the discussion in November. The meeting ended with a closing prayer, the "Ultima," prayers of petition, and a blessing.

Virginia Beach, VA (St. Scholastica Deanery) -- meetings on 1st Wed. of month, 7 P.M., Computer Library, St. Gregory the Great School

Lay leader Delina Pauls wrote on August 21, September 1, and October 15. At the meeting on August 5, Fr. Cristiano, moderator, continued to speak about *lectio divina* and stressed the importance of silence. He also talked about the prayer life of different monasteries and, in response to a question, reflected on his vocation. The group also considered using the book *The Path of Life* for future discussions.

At the meeting on September 2, attended by 13 people, Fr. Cristiano finished a series of talks on *lectio divina*. "Prayer," he said, "puts our hearts in tune with God in a dynamic way as it ascends to Him." He then welcomed each person attending to reflect on his or her favorite psalm. This proposal proved to be very fruitful, and the sharing lasted over an hour. Then the group went to the chapel, where Fr. Cristiano invested three Oblate novices:

Dorothy E. Barry of Virginia Beach, VA
Christopher J. Hite of Virginia Beach, VA
Robert H. Mahaffy of Yorktown, VA .

The meeting ended with Night Prayer and belated birthday wishes to Fr. Cristiano.

Fr. Mario Fulgenzi, O.S.B., pastor of St. Gregory Church, led the meeting on October 7 since Fr. Cristiano was away in Brazil. Fr. Mario responded to questions about his days of formation at St. Vincent and his time in Vinhedo, Brazil, from the 1960's to the 1990's, and he spoke about various monastic practices, especially those which he found most difficult. The meeting ended with Night Prayer.

Williamsport, PA (Saints Martha, Mary, and Lazarus Deanery) -- meetings on last Sunday of each month, 1 P.M., St. Joseph the Worker (Mater Dolorosa) Church, meeting room in former school

Lay leader Ted Richardson wrote on September 22 and visited the Archabbey on October 17-19. Tentatively, Ted planned meetings for September through May at St. Joseph the Worker (formerly Mater Dolorosa) Church. At the meeting on September 27, attended by four people, the group continued its discussions based on *The Path of Life*; they resumed reflections on Chapter 5, "Silence."

Fr. Donald and Oblate Richard Hanula visited the deanery for its meeting on October 25. After the praying of Vespers, Fr. Donald gave a brief talk on "Priesthood in the *Rule* of St. Benedict" and then led a discussion based on "Lectio Divina," Chapter 6 of the text.

Various Locations

On July 26, at St. Thomas the Apostle Church in Elkland, PA, Rev. John Kita, pastor (and an Oblate) invested **Patricia L. Hoover** of Ulysses, PA, as an Oblate novice.

On August 14, at Holy Family Catholic Church in Copperas Cove, TX, Rev. James E. Robertson invested:

Cheryl Anne Richards of Copperas Cove, TX,
as an Oblate novice. The ceremony was held right after the 8:00 A.M. Mass in the church.

(continued)

On August 25, in the Archabbey Basilica, Fr. Donald invested,

John-Paul Buzard of Champaign, IL,
as an Oblate novice. John-Paul directs Buzard Pipe Organ Builders, which was hired in July to begin Phase I of building a new pipe organ for the Archabbey. Fr. Cyprian was also present for the ceremony.

On September 11, in the Archabbey Basilica, Fr. Donald invested

Scott E. Schul of Butler, PA,

as an Oblate novice. Scott is a Lutheran seminarian doing an internship in Butler. Oblates George Bordell and Elmer Furman were also present for the ceremony.

On September 20 at St. Mary's Abbey in Morristown, NJ, Fr. Hilary C. O'Leary, Director of Oblates at St. Mary's Abbey, invested

Serge L. Dasara of Teaneck, NJ,

as an Oblate novice for St. Vincent Archabbey.

On October 10, in the Archabbey Basilica,

Rolf E. (Columba) Granlund of Toledo, OH,

made his final Oblation in the presence of Fr. Donald. Rolf's wife, Angela, was also present for the ceremony.

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. Jacques Daley, Fr. Cuthbert Jack, Fr. Michael Gabler (awaiting heart surgery), Fr. Vincent Zidek (recovering from surgery for kidney stones).

DECEASED MONK

Please pray for the repose of the soul of Br. Lambert Berens, who died on October 29 at the age of 96.

OVERDUE OR MISSING LIBRARY BOOKS AND TAPES: PLEASE RESPOND!

During the past year a number of books from the Oblate Library have been found to be missing, presumably because people withdrew them without signing them out. Others were admittedly lost by their borrowers. **Please check your bookshelves to see if you have any of the missing books.** Also, if anyone would like to donate a copy of any of the lost books, such a donation would be welcome. Several books from the list of missing ones have been donated during the past few months, and we are very grateful for these.

- St. Bernard of Clairvaux, *Selected Works*
- Roberta C. Bondi, *To Pray and to Love*
- Rev. William Burk, *Protect Us from All Anxiety: Meditations for the Depressed*
- Rozanne Elder (ed.), *The Contemplative Path: Reflections on Recovering a Lost Tradition*
- Rev. Bernard Head, *Blessed Marmion: A 21st-Century Appreciation* (pamphlet)
- Fr. Thomas Keating, O.C.S.O., *Intimacy with God*
- Fr. George A. Maloney, S.J., *The Jesus Prayer* (pamphlet)
- John Moschos, *The Spiritual Meadow*
- Susan Annette Muto, *Meditation in Motion*
- Fr. Guy-Marie Oury, O.S.B., *A Monastic Pilgrimage: Following the Footsteps of St. Benedict*
- Abbot David Parry, O.S.B., *Household of God*
- Pseudo Macarius, *The Fifty Spiritual Homilies and the Great Letter*
- Ghislane Salvail, *At the Crossroads of the Scriptures: An Introduction to Lectio Divina*
- Fr. Michael Scanlon, O.F.M., *Let the Fire Fall*

Cassette Tapes and Compact Disks:

- Sr. Jean Francis Dolan, O.S.B., "Group Lectio," from 1995 NAABOD meeting
- Msgr. Francis Mannion, "Holy Dwelling: Monastic Stability in an Unstable Culture"
- Sr. Anne McCarthy, O.S.B., presentation on AIM meeting, from 1995 NAABOD meeting
- *Preaching Today*: "Guarding Human Life"
- Janet F. Smith, "Is Pre-Marital Sex Wrong?"
- Fr. Columba Stewart, O.S.B., "Formation in Benedictine Spirituality," from 2001 NAABOD meeting
- Christopher West, "John Paul II's Theology of the Human Body"

Purchase of *Life and Miracles of St. Benedict* at \$4.76 each

If any Oblate or Oblate novice wishes to purchase one or more copies of *The Life and Miracles of St. Benedict* by Pope St. Gregory the Great (Liturgical Press edition), please make out a check to ST. VINCENT ARCHABBEY for **\$4.76** for each copy, and mail the check to the Oblate Office. If you wish to have the book(s) mailed to you, please add money for postage. Orders should be submitted before November 20. The book will be used for discussions at monthly meetings of the St. Gregory the Great Deanery in Latrobe, probably beginning in January. **If you already signed up for a copy, you need not to use this form unless you want additional copies.**

Name _____ Phone _____
Address _____ e-mail address _____

Form for Oblates who wish to be on an e-mail mailing list for updated information about the Archabbey or Oblate events

I would like to have my information included in a collection of names and e-mail addresses of members of the Oblate community who would like regularly to receive updated information from St. Vincent. My information is as follows:

Name _____ Address _____

Phone number _____

E-mail address _____

Please send this information to: Mrs. Christine Karem, 2012 Souli St., Greensburg, PA 15601 (phone: 724-216-583); e-mail: ckarem@comcast.net. N.B.: The list of Oblates' e-mail addresses is *not* to be used for solicitations or personal purposes.

SAINT VINCENT BASILICA ORGAN PROJECT

It is hard to believe that the pipe organ installed in the basilica in 1956 and now no longer functioning cost \$40,000. Now the replacement of this organ is one of the last projects remaining as part of the total renovation project of the basilica begun in 1996. Over the course of the last 10 years, our beautiful church, which can be seen from miles around, has undergone significant changes, including a new roof and interior renovations such as artwork and window restoration, painting, plastering, and lighting.

An organ fund was begun several years ago. However, the cost of a custom-made pipe organ today is extremely expensive compared to that of 1956. The project is now estimated to be well over a million dollars; however, the beauty and the sound will be well worth the cost. It will be built by hand and will take several years of labor and skilled craftsmanship. The result should be outstanding. Music is very critical to any liturgical celebration, and it is hoped that a new pipe organ will do much to enhance liturgies in the basilica.

Please consider a donation to the Organ Fund. To discuss this project further, please contact the Director

of Development, Paul Whiteside, at 724-532-6740, or e-mail Paul at paul.whiteside@email.stvincent.edu.