



THE SAINT VINCENT OBLATE NEWS
Saint Vincent Archabbey
300 Fraser Purchase Road, Latrobe, PA 15650-2690

May - July, 2019

724-805-2291

Volume 72, Number 2

e-mail address: svaoblates@stvincent.edu ; web site: <http://www.svaoblates.org>

**ELEVATING OUR STANDARDS OF SPEECH:
 LETTING IT BECOME “LIKE THE LEAVEN OF DIVINE JUSTICE” (RB 2:5)**

Dear Oblates, Oblate novices, and Friends,

Need for holy speech that praises God

I am beginning this article during the glorious Octave of Easter. Earlier this morning while some monks and seminarians (and perhaps some early-rising lay people) were in adoration of the Blessed Sacrament, I noticed that the silence was almost continually broken by a chorus of chirping birds. I can only speak for myself, but it seemed that our prayer was not seriously disturbed by these jubilant sounds. The multitude of birds were praising God with the unique voices that He gave them; we in the chapel were trying to praise God by our silence. A lesson from this experience might be that we sometimes respond to God’s call in speech and song, and sometimes in silent adoration or silent listening. Whatever we do, we should be in accord with God’s will and give glory to God. St. Paul urges us, “Whether you eat or drink - whatever you do - you should do all for the glory of God” (1 Cor 10:31). We might also say that whether we speak or practice silence, we should do it for God’s glory and charitable interaction with others, and not for self-gratification. A verse from one of the responsorial psalms for the Easter Season reads, “Sing to Him, sing His praise, tell all His wonderful works” (Ps 105:2). We might well take this inspired advice to use our gift of speech to praise God and His wonderful works and to help others to a deeper faith.

Prevalence of low standards of speech today

Within the past few months I read a new book on Benedictine spirituality that included many valuable insights. However, the book, written by an Oblate, also included at least three profanities and much flippant language that seemed to go against standards of Christian decency. Perhaps that kind of language is meant to appeal to a certain audience today since people have become used to degraded standards of speech. However, it would certainly not have been considered appropriate 60 years ago, when, at least on the surface, language seemed to display greater sensitivity to God’s grandeur and to human beings’ call to purity of heart and mind. Thus, despite the book’s nourishing dimensions, I cannot publicly recommend it!

Indeed, much of the speech that prevails in our world, and especially in the public media, does anything but glorify and praise God. In a recent book recommended to me by one of our Oblates, namely *Christians in the*

Age of Outrage by Ed Stetzer, the author laments the fact that especially on the Internet Christians have often given in to the prevailing tendency of expressing personal opinions in violent, offensive ways. Such language gives a negative witness. To counteract such poison, Pastor Stetzer suggests that Christians counteract the prevalence of outrage by communicating in calm, rational, respectful ways - in accord with Gospel values. By their very manner of communicating, Christians can give witness to Christ and to His truth. If we Christians enter into the fray of loud argumentation and invective against those who disagree with us, we are caving in to the ways of the secular world and not showing forth the sacrificial love of Christ, which must be the foundation of all our thoughts, words, and deeds.

Insights from the Holy Rule

A general view of society might be that monks are quiet people who do not speak much. There is probably some truth to that characterization. Indeed, the *Holy Rule* places a high value on silence, which is to be observed strictly at certain times and in certain places and which is the preferred option in other situations. However, the *Rule* also mentions occasions of verbal communication, whether out of necessity or from the call to bring Christ’s love to others. In the very Prologue, St. Benedict quotes Psalms 34 and 15 in reminding his readers to “keep your tongue from vicious talk and your lips from all deceit” (Prol: 17), to speak “the truth from [one’s] heart,” and not to practice “deceit with [one’s] tongue” (Prol: 26). Thus, even while St. Benedict warns against evil talk, from the outset he also provides for truthful, loving words. The abbot, of course, must be a teacher; “everything he teaches and commands should, like the leaven of divine justice, permeate the minds of his disciples” (RB 2:5). Edifying speech is surely part of an abbot’s responsibilities, but such communication is not restricted to him. In Chapter 3, which concerns community meetings, St. Benedict directs “the brothers ... to express their opinions with all humility, and not presume to defend their own views obstinately” (RB 3:4). This is a wonderful piece of advice for our age of polarization and outrage. With the grace of God, people can express opinions with respect and courtesy and overcome the tendency to defend their views violently. Furthermore, the advice of younger monks ought to be welcomed since “the Lord often reveals what is better to

the younger” (3:3).

In *RB* 4: 51-54, 6: 7-8, and 7: 60-61, St. Benedict distinguishes between appropriate speech and inappropriate speech and also condemns the kinds of language that must be absolutely banned. The verses in *RB* 4 encourage us to “prefer moderation in speech” (4:51) and to avoid “harmful or deceptive speech” (4:51), “foolish chatter” (4:53), speech intended to “provoke laughter” (4:33), and “immoderate and boisterous laughter” (4:54). (By the way, the last verse in this section surely indicates that some laughter is appropriate.) Also, we are told “not [to love] quarreling” (4:68). Of course, Chapter 6, on “Restraint of Speech,” upholds the great value of silence and the need even for “good words ... to be left unsaid out of esteem for silence” (6:2). One should definitely curb “evil speech” (6:2) and heed St. Benedict’s condemnation “in all places [of] any vulgarity and gossip and talk leading to laughter” (6:3). (One may assume that this laughter is of a raucous or mocking sort.) On the other hand, the chapter also mentions types of talk that are permitted. One of them involves “requests to a superior ... [to] be made with all humility and respectful submission” (6:7). The eleventh step of humility tells the monk to speak “gently and without laughter, seriously and with becoming modesty, briefly and reasonably, but without raising his voice” (*RB* 7:60). Also, *RB* 68 provides one example of requests made to a superior. A monk who feels that an assignment imposes a burden that “is altogether too much for his strength” (68:2), after he has tried to obey with “complete gentleness” (68:1), is welcome to “choose the appropriate moment and explain patiently to his superior the reasons why he cannot perform the task” (68:2). He must express his reasons “without pride, obstinacy or refusal” (68:3). In our age of seeking to “do whatever one pleases” and of “getting one’s way,” this advice is good for all of us.

Another reference to speech in the *Holy Rule* involves the porter, “a sensible old man who knows how to take a message and deliver a reply and whose age keeps him from roaming about” (66:1). When a visitor comes to the door, the porter is to reply, “‘Thanks be to God’ or ‘Your blessing, please’” (66:3). “Then,” says St. Benedict, “with all the gentleness that comes from the fear of God, he provides a prompt answer with the warmth of love” (66:4). What a beautiful principle for all speech is found in these verses! A Christian should always be grateful for the presence of another person, who is somehow, directly or indirectly, sent by God. A Christian should recognize the blessing involved in those who approach us or whom we approach. A Christian should always speak with gentleness, even if he must communicate with urgency. Our mindfulness of God’s presence should lead us to speak caringly and to respond to others’ words with thoughtful promptness and with the love that we have received from Christ. In fact, we have a vocation to bring Christ to others through our words and our manner of speaking.

Speech in Christian witness; examples in Scripture

In our age of many competing voices (some of which

are malicious and/or absolutely false), it is crucially important that we monks and Oblates convey Christian truth and love in our speech. There is much poison in the atmosphere to be counteracted, and we must be diligent to play our role to make Christ known. In his homily on Easter Sunday, Archabbot Douglas urged parents and grandparents to speak the truth of the Gospel loudly and clearly to their children and grandchildren, lest the voices of our hedonistic culture snatch these young people from the truth. Many Scripture readings for Masses during the Easter Season reinforce the urgent call to speak out boldly regarding what we have heard from Christ and the Church. After their release from arrest, the apostles Peter and John related their grace-filled adventure to the Christian community, and together they prayed, “ ... enable Your servants to speak Your word with all boldness as You stretch forth Your hand to heal ...” (Acts 4:29-30). Then we hear, “As they prayed, the place where they were gathered shook, and they were all filled with the Holy Spirit and continued to speak the word of God with boldness” (Acts 4:31). How much we need today such bold speaking of the truth! Throughout the Acts of the Apostles, we hear about St. Peter, St. Stephen, St. Paul, and others proclaiming the truth with courage, sometimes amid great opposition. In some situations the authorities tell them never to speak about Jesus Christ again. In one such case, after being arrested and brought before the Sanhedrin, “Peter and the apostles said in reply, ‘We must obey God rather than men’” (Acts 5:29), and despite being whipped and scolded, “they never stopped teaching and preaching the good news of Jesus the Messiah” (5:42). At the very end of Acts we hear that St. Paul, being under arrest in Rome, “with full assurance and without any hindrance whatever ... preached the reign of God and about the Lord Jesus Christ” (28:31). It seems that no earthly power could stop the early Christians from speaking the life-giving word about salvation in Christ.

In his epistles St. Paul says much about how Christians ought to speak - and how they should not speak. For one thing, we should not deliberately provoke controversy. St. Paul urges the Christians in Rome to “extend a kind welcome to those who are weak in faith. Do not enter into disputes with them” (Rom 14:1). He scolds the Corinthians for giving in to “jealousy and quarrels” (1 Cor 3:3). He also warns them, “If I speak with human tongues and angelic as well, but do not have love, I am a noisy gong, a clanging cymbal” (1 Cor 13:1). Regarding prayer meetings, he insists that people who utter prophecies and other edifying words do so in good order. After having one’s say, a person “should then keep quiet” (1 Cor 14:30) and let others speak up. St. Paul also exhorts the Colossians, “You must put that aside now, all the anger and quick temper, the malice, the insults, the foul language ... What you have done is to put aside your old self with its past deeds and put on a new man, one who grows in knowledge as he is formed anew in the image of His Creator” (Col 3: 8-10). To summarize what characterizes healthy Christian speech and action, St. Paul encourages us, “Sing gratefully to

God from your hearts in psalms, hymns and inspired songs. Whatever you do, whether in words or in action, do it in the name of the Lord Jesus. Give thanks to God the Father through Him" (Col 3: 16-17).

The Letter of St. James is noted for its passage in Chapter 3 on the use of the tongue. At its worst, the tongue "exists among our members as a whole universe of malice" (3:6). Likewise, "it is a restless evil, full of deadly poison" (3:8). We can and should use words to say, "Praise be the Lord and Father" and not "to curse men" (3:9). St. James exhorts us, "Blessing and curse come out of the same mouth. This ought not to be, my brothers!" (3:10).

Suggestions for us to develop habits of healthy, grace-filled speech

How, then, are we to learn to speak only "in the name of Jesus"? First of all, we need to practice silence. We shall speak words of love, words spoken "in the name of Jesus," only if we regularly welcome the Lord Jesus into our hearts and minds. Our Lord Himself said, "For from the fullness of the heart the mouth speaks" (Lk 6:45). In prayer and in the practice of silence outside of prayer, we welcome the graces that will help us to speak in a Christ-centered way. In particular, our regular engagement in *lectio divina* can be very helpful. Reading the word of God prayerfully every day can enable our very beings to be permeated with divine revelation. A healthy after-effect of *lectio* is that the words absorbed by our hearts become our own attitudes and the attitudes that we express in our words; and perhaps we may even find that some of our speech is sprinkled with passages of Scripture. Silence is also important, of course, since it is essential if we are to listen respectfully to others and to absorb from others' words what the Lord intends for us. In a fairly recent talk to Oblates about silence, one of our monks firmly quoted the principle, "First thought wrong." In other words, when we respond to someone else with the first thing that comes to mind, it is likely to be a bad response. Pausing to absorb what another person has said or done - and perhaps even praying first - will enable us to respond with words that witness to Gospel values. (This principle needs to be observed especially in our use of electronic media, where quick - and often thoughtless - responses are valued.) When we have feelings of anger or impatience, we need to wait and then speak in love.

One crucial element in our contemporary world is to observe healthy safeguards in our use of electronic media. Even without a consideration of pornography, which we must avoid absolutely, the pervasive low standards of communication on television and the Internet must not dominate and pervert our minds; otherwise the unwholesome attitudes will be reflected in our own communication. It is urgent that we say "no" to types of media that disrespect God and His law or degrade human beings in any way. Nourishing our minds with what helps to "have the mind of Christ" (1 Cor 2:16) should be a high priority. Then we shall be able to use the electronic media, as recent popes have urged us

to do, to communicate Gospel values in a way that effectively and reverently speaks to our generation. As our Br. Placid related in a presentation on the healthy use of social media, "Do not run from the power of this media and the darkness it brings, but instead infiltrate it with your transforming presence by the touch of Christ and the with the presence of hope and the light of Christ.

In sum, when we do speak or communicate in any way, it is important that, to the best of our ability, we bring Christ to our listeners. Even when we speak about secular matters, it must be with loving sensitivity to those who are listening and to their circumstances. At the same time, like the apostles, we must be careful not to compromise the truth because we are afraid of what others will think of us. Whether we are speaking to strong Christians or to people of little or no faith, we need to proclaim the truth boldly so that others may not be deprived of the chance to grow in communion with Christ and the Church. Would we not expect the same of others? Ultimately, we should aim to imitate St. Paul in his asserting, "We speak in Christ's name, pure in motivation, conscious of having been sent by God and of standing in His presence" (2 Cor 2:17).

In the peace of Christ and St. Benedict,

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

A MESSAGE FROM ARCHABBOT DOUGLAS

May, 2019

Dear Oblates and Friends of Saint Vincent,

Having commemorated the events of Holy Week and Easter, we now continue our celebration of the Easter Season. The Resurrection of Jesus confirms our belief that the real center of power in our personal lives and in the world is God's love. The cross is the symbol of God's unconditional love for us.

In the First Letter of Saint John, we read, "God is love," not "God is power." The cross reveals the power of God, and the Resurrection confirms that the only true security in this world is to be found in the love of God and not in the things of this world (money, prestige, power) that ultimately pass away.

As the mystery of God's love continues to unfold in this Easter Season, the cross reminds us that love always involves suffering because it always involves self-denial. We can only understand God's love through the eyes of Jesus - the Father's love made visible.

Sincerely in Christ,

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

RETREATS OF POSSIBLE INTEREST, May 24-26, June 14-16, June 28-30, July 19-21, July 26-28

It may not be too late to register for this year's retreats. The retreats on Benedictine spirituality are to be held on May 24-26, and June 28-30. Fr. Donald and Fr. Boniface, respectively, will be the retreat masters. The silent retreat, directed by Fr. Jeffrey, will take place on July 26-28. Also of interest may be the charismatic-prayer retreat, directed by Fr. Shawn Matthew, from June 14 to 16 and the men's retreat, directed by Fr. Maurus, from July 19 to 21. Registration (and all other special arrangements) should be done through the St. Vincent Retreat Program, and not through the Oblate Office. **Oblates are no longer automatically placed on the Retreat Program's mailing list; so if you would like to receive the annual retreat brochure, please contact Br. Hugh at the Retreat Office at 724-805-2139 or <http://www.stvincentstore.com>. You may also wish to see the retreat website at www.saintvincentretreats.org.**

SOLEMNITY OF ST. BENEDICT AT THE ARCHABBEY, THURSDAY, MARCH 21, 2019

A number of Oblates and their guests, some 33 people, joined the extended Benedictine community for the annual celebration of the Passing of Our Holy Father Benedict, Abbot. At the concelebrated Mass at 4:00 P.M., Bishop Edward Malesic of Greensburg presided, and Fr. Christian Kappas, a Byzantine priest who teaches at St. Vincent Seminary, preached about St. Benedict and Benedictines as linking Eastern Christianity and Western Christianity.

After dinner, Oblation ceremonies were held at 6:30 P.M. in the choir area of the basilica, during which Fr. Donald received:

Oblates: Deacon **Christopher S. Connor** of Hastings, PA

James C. (Simeon) Samuels, Jr., of Aliquippa, PA

Mary Anne (Grace) Samuels of Aliquippa, PA

Oblate novices: **Sharon Serratore** of Pittsburgh, PA

Doyle W. Young III of Pittsburgh, PA.

Chris is a permanent deacon of the Altoona-Johnstown Diocese. Jim and Mary Anne are husband and wife. Sharon and Doyle have been attending meetings of the South Hills - Pittsburgh Deanery. Also, the Oblates who were present renewed their Oblation. After the ceremonies the attendees joined the monks for a festive Evening Prayer at 7:15.

FEAST OF ST. BENEDICT AND CELEBRATION OF JUBILEES OF OBLATION, THURSDAY, JULY 11

All Oblates, Oblate novices, and their guests are welcome to attend the festive Mass for the Feast of St. Benedict at the Archabbey Basilica at 10:00 A.M. on Thursday, July 11. The Mass will include the profession of solemn vows. Oblates are invited to stay for lunch and for a meeting at 2:00, for Evening Prayer at 5:00, and for supper. If you are coming for Mass, lunch, or supper, please fill out the form on the insert and send it to the **Oblate Office (c/o July 11 event) by July 4**. Even if you are coming only for Mass, please let us know since it is good for the sacristans to know how many pews to reserve for the Oblates. The meeting at 2:00 will include a reflection by Br. Dominic Leo on monastic vows and then the twelfth annual ceremony to honor Oblates who this year celebrate 5, 15, 20, 25, 30, 40, 50, 55, or 60 or more years of Oblation. After the ceremonies there may be an opportunity for the taking of photographs. Those needing overnight room reservations should call Fr. Donald at the Oblate Office (724-805-2291) as soon as possible. If no rooms are available at the Archabbey, you may contact the Oblate Office about two near-by motels.

ORDINATIONS ON SATURDAY, MAY 25, 2019

Oblates are welcome to attend the Mass in the Archabbey Basilica for the ordination of one monk to the priesthood, Br. Dominic Leo, and one monk to the diaconate, Br. Ignatius Camello. The ordinations are scheduled for 10:00 A.M. on May 25, during the first retreat on Benedictine spirituality. Any Oblates who are not attending the retreat but who wish to stay for lunch in the guest dining room should contact the Oblate Office at least a few days in advance of the ordination.

NOVICES TO PROFESS FIRST VOWS ON WEDNESDAY, JULY 10, 5:00 P.M.

Oblates are welcome to attend the ceremony for the profession of first vows at Evening Prayer in the Archabbey Basilica at 5:00 P.M. on Wednesday, July 10. Those wishing to stay for supper should contact Fr. Donald.

TALKS PRESENTED TO LATROBE DEANERY AVAILABLE ON C.D.'s AND D.V.D.'s

Thanks to Fr. Andrew, Fr. Pio, and Br. Placid, presentations given at Oblate meetings in Latrobe are, for the most part, available to those who desire to have C.D.'s or D.V.D.'s. Orders will be taken only by the St. Vincent College Book Center unless one attends monthly meetings in Latrobe, where orders will still be taken for recent presentations at a discounted price. Please see the order form on the flier attached to this newsletter.

PHONE PRAYER CHAIN AND E-MAIL PRAYER CHAIN:

Oblates in the Latrobe/Greensburg/Jeanette/Ligonier area have had a prayer chain by telephone since 2009, and later we began a prayer chain that transmits intentions by e-mail. If any Oblate or Oblate novice would like to join the weekly prayer chain by phone, please contact the Oblate Office. If you wish to be a part of the weekly e-mail prayer chain, please send an e-mail message to Bill and Gisela Iglesias or contact the Oblate Office.

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* – \$1.00 each
- (3) booklet of Oblates' reflections on verses of the *Rule* – free or with donation for postage
- (4) booklet of the histories of Oblate deaneries – free or with donation for postage
- (5) book on Pakistani Oblate Nadeem Feroze - **\$8.00 each**

OBLATES RECEIVE 10% DISCOUNT AT BASILICA GIFT SHOP

If you are shopping at the Basilica Gift Shop and are an Oblate or an Oblate novice, mention your affiliation with the Oblate community to the volunteers at the shop before you check out your purchases, and you will receive a 10% discount.

RENEWALS OF OBLATION

Fr. Donald and Fr. Augustine are grateful for the many Oblates (over 100) who have renewed their Oblation by using the form in the last newsletter. If you have not recently been in contact with the Oblate Office or your local deanery and have not renewed your Oblation at St. Vincent during the past year, please renew your Oblation privately and send in the renewal form.

ADORATION FOR VOCATIONS

Oblates are welcome to participate in Eucharistic adoration in St. Gregory Chapel at the Archabbey every Sunday from 2:00 to 4:15 P.M. to pray for vocations to the religious life and the priesthood, especially for vocations to St. Vincent Archabbey. Oblates are encouraged to participate especially on those Sundays of Oblate meetings.

CONTACTING PEOPLE IN LATROBE/GREENSBURG/JEANNETTE/LIGONIER AREAS FOR FUNERALS & OTHER EVENTS

Whenever an Oblate or spouse dies in the Latrobe area, local Oblates gather for a wake service whenever possible. Oblates and Oblate novices who have requested to be notified by e-mail or by phone will be notified by Fr. Donald via volunteers. If you are not on these lists and would like to be, please contact the Oblate Office. Contact is also made about other events of significance involving the Archabbey and local Oblates (e.g., changes in the monastic schedule for monks' wakes and funerals or for other reasons).

RECOMMENDED READING (items available in the Oblate Library)

- Fr. Thomas Dubay, S.M., *The Evidential Power of Beauty: Science and Theology Meet* (San Francisco: Ignatius Press, 1999)

OBLATE BOARD OF ADVISORS

The Oblate Board of Advisors met at the Archabbey on Friday, April 12. Eight members along with an invited guest (a potential member) were present. The matters discussed included the 2021 International Congress, the bibliography of Benedictine books, publicity for Derya Little's presentation on September 22, the new deanery in Jacksonville, NC, the need to update our list of deanery officials, a new coordinator of the mentoring program, and suggestions for the next book to be discussed at Latrobe Deanery meetings. The next meeting of the Board is scheduled for Friday, June 14, at 6:30 P.M. in Brownfield 203. Note that input from all the deaneries is always welcome.

MENTORING PROGRAM: The Mentoring Program for guiding inquirers and Oblate novices in Benedictine spirituality is in need of volunteers to serve as mentors. If you would like to mentor in this way or if you are an inquirer or an Oblate novice who would like to have an Oblate mentor, please contact the Oblate Office by mail, or send an e-mail message to the Oblate Office. Those who offer to be mentors receive a booklet of guidelines.

OBLATES WELCOME TO ATTEND “Spiritual Direction I: Art of Accompaniment,” June 24-28, 2019

Oblates who are interested in mentoring, giving spiritual direction, or helping others spiritually in other ways are welcome to attend this course given by Fr. Boniface Hicks, O.S.B., and Fr. Thomas Acklin, O.S.B. It is sponsored by the Institute for Ministry Formation at St. Vincent Seminary. The course consists of five hours of instruction per day for five days. It begins at 9:00 A.M. on Monday, June 24, and ends at 4:00 P.M. on Friday, June 28. For registration, please contact IMF.SAINTVINCENTSEMINARY.EDU/SDI.

SPIRIT & LIFE MAGAZINE AVAILABLE

Sister Sarah Schwartzberg, O.S.B., Director of Oblates affiliated with the Congregation of Benedictine Sisters of Perpetual Adoration, welcomes our Oblates to receive copies of the sisters' magazine, *Spirit & Life*. Every issue includes articles of interest to Oblates, and some are written by Oblates. There is no cost involved, although subscribers may wish to make donations. If you are interested, just submit your name and address to Sister Sarah (or to our Oblate Office). Her contact information is: phone: (660) 944-2221; e-mail: sister@benedictinesisters.org; mailing address: Benedictine Monastery, 31970 State Hwy. P, Clyde, MO 64432-8100.

OBLATE MEETINGS AND CLASSES IN LATROBE

All Oblates and their guests are welcome to attend monthly meetings of the Latrobe (St. Gregory the Great) Deanery, held at 6:45 P.M. on Sundays in Brownfield 202 at St. Vincent. All are also invited to the presentations on Benedictine spirituality that begin in the same place at 3:00 P.M. The next four sessions will be held on May 19, June 23, July 21, August 18, and September 15. (Note the change to the fourth Sunday in June to avoid meeting on Father's Day.) Those wishing to be present for Vespers and supper should phone Fr. Donald (724-805-2291) in advance.

MARK CALENDARS FOR OBLATE DAY IN SEPTEMBER AND FOR DAY OF RECOLLECTION IN OCTOBER

Our annual "Oblate Day" will be held on Sunday, September 22. The presenter will be Derya Little, a noted speaker who converted from Islam to Catholicism and who wrote the book *From Islam to Christ: One Woman's Path through the Riddles of God*. The annual Oblate day of recollection will be held on Saturday, October 12. Reservation forms for these events will appear in the August newsletter.

THOSE WHO CANNOT DRIVE TO MEETINGS IN LATROBE

Those who would like to have a ride to monthly meetings in Latrobe (and those who are willing to drive others) are urged to contact the Oblate Office and to mention their specific needs. (Having an entry in the Oblate *Directory* might also help.) If you contact the Oblate Office, the Oblate who coordinates this driving ministry will try to match each one who needs a ride with a volunteer driver.

OBLATE GROUP IN CAMBRIDGE, ONTARIO, CANADA

Oblate Cathy Mayled reported by e-mail on February 7, March 8, and April 16. The meeting scheduled for February 7 was cancelled because of freezing rain and ice. The meeting on March 7 was attended by six people. The meeting opened with prayer and the renewal of Oblations. The group discussed a quote from St. Basil's *Long Rules* (#7) about community and a story from a desert father. The meeting ended with the praying of Midday Prayer.

The meeting on April 4, with five people in attendance, began with an opening prayer and continued with a discussion of Chapter 48 of the *Rule*. The session ended with Midday Prayer.

OBLATE GROUP IN BEAUMONT, TX

Oblate José Alvarado reported on February 23 and April 6. In February José reflected on the Oblation ceremonies that had been held on December 19. Although eight men were prepared to make their final Oblation, two could not be present for the ceremony. The group of Oblates has had difficulties in obtaining a regular meeting time, and sometimes they were meeting with a "Liturgy of the Hours group." Prayers are requested for the Oblate group in Beaumont.

Seventeen people attended the gathering for Mass on December 19, which included ceremonies for six men making final Oblation and two men being invested as Oblate novices. (See the February newsletter.) Also, one Oblate affiliated with St. Benedict's Abbey renewed his Oblation. After Mass the group prayed Morning Prayer and discussed the day's passage of the *Rule* (RB 63: 10-19).

The meeting on January 2 was attended by five people. After the praying of Morning Prayer, the group read and discussed RB Pro: 8-13. Then they viewed a D.V.D. entitled "Beauty and the *Rule* of St. Benedict," which dealt with monastic architecture.

Six people gathered on January 16 to pray Morning Prayer and to read and discuss RB 3: 1-6.

On Ash Wednesday, March 6, eight people met in the Chapel of Hope for Morning Prayer, a reading for Ash Wednesday, and a discussion on the *Rule*. There was also an "Oblate dialogue" concerning penance and the Passion of Christ, the revisiting of the previous Sunday's Gospel, a review of the Beatitudes, and an expression of gratitude for the donation of a four-volume Liturgy of the Hours for the group. They also viewed a video with a presentation on the glory of God by Fr. Donald.

The meeting on March 20, attended by nine people, began with Morning Prayer and continued with a reading and discussion of RB 41: 1-9. Oblate Stephen Stoeltje presented a lesson on the Beatitudes, with a focus on the first one. Then the group prayed the St. Dismas Chaplet.

OBLATE GROUP IN MORGANTOWN, WV

Lay leader/secretary Pauline Lanciotti reported on February 24, March 20, and April 24. After a two-month hiatus, the Oblate group resumed monthly meetings on February 11, with four Oblates and five inquirers gathering at Pauline's home. After an opening prayer the attendees made personal introductions for the benefit of new guests. Pauline distributed flyers for the 2019 summer retreats at the Archabbey and reminded the Oblates of the value of reviewing RB 49 on the observance of Lent. (continued)

The group then spent a few minutes reading the chapter and discussing such points as extra reading, joy, and accountability to a trusted person. Next the attendees entered into a 30-minute practice of group *lectio divina* on the previous Sunday's Gospel, Luke 5:1-11. All agreed to continue this practice at future meetings even while it was emphasized that ongoing individual *lectio* was necessary. Then the attendees briefly discussed a preassigned reading of Dr. Carmen Butcher's 2008 lecture on St. Hildegard of Bingen, entitled "The Polysemous Logos." The discussion was based on past consideration of the importance of language and word meaning as they relate to translations of the *Rule*. Finally, the group decided on the structure and topics for future meetings. They planned to open each meeting with Evening Prayer and then, during Lent, devote extended time to *lectio* on the Sunday Gospels and find two short articles or chapters on poverty and simplicity for group reading. The meeting ended with the praying of the collect for the liturgy for the feast of Our Lady of Lourdes.

The meeting on March 18 at Pauline's home drew eight people, including four Oblates. They viewed and discussed a D.V.D. from the Archabbey with Br. Cassian's presentation on "Poverty and Simplicity." Highlights of the discussion included the importance of these virtues as leading us to greater intimacy with Christ, the need to renounce the claim to possess (so that that the things we have do not "own us"), and finding in the Lord's Prayer an expression of and guidance for our belief in God's providential care for us. Also, regularly praying the psalms speaks "simply" to all our hopes, desires, fears, and inspirations toward praise and thanksgiving. Before the end of the meeting, the group pooled several short essays and articles on the topic of poverty and/or simplicity to read during the remainder of Lent.

The meeting on April 22, attended by three Oblates and three others, began with Evening Prayer for the Octave of Easter. Then the group entered into a discussion based on group Lenten reading assignments on the topics of poverty and/or simplicity. The attendees focused primarily on material simplicity and shared personal visions for living with greater simplicity, with reference to the correlation between evolving wants and needs and an evolving relationship with Christ. Next, in light of the Easter Season, the group read and discussed a short essay by Fr. Joseph Ratzinger (the future Pope Benedict XVI) entitled "Christ the Liberator: An Easter Homily" from the book *Behold the Pierced One* (Ignatius Press, 1986). They also examined and contrasted two pieces of art referenced in the essay. The focus was on Christ's descent into Hades and the Resurrection. The author calls a dungeon "the prison which alienates us from ourselves. ... The real alienation, unfreedom and imprisonment of man consists in his want of truth ... and God." Of special interest was the author's final exhortation: "The Church's real ministry of liberation is to hold aloft the flame of truth in the world." Then the group looked at a sampling of selections from the *Rule* to apply the exhortation within a Benedictine context. Several verses from Chapter 4 were cited, and the whole of Chapter 73 was read. In anticipation of Alex Phelps' final Oblation, light refreshments were served.

There was no meeting in May, but on May 4 three Oblates and a friend came to the Archabbey for Middy Prayer, after which **Alexander R. (Isaac) Phelps** of Morgantown, WV, made his final Oblation in the presence of Fr. Donald in the Archabbey Basilica. Several local Oblates were also present. Alex is a recent graduate of West Virginia University and will soon be moving to Charleston, WV, where he will be employed.

OBLATE GROUP IN TENNESSEE COLONY, TX (Michael Unit)

Oblate Alejandro "Alex" Torres reported on February 17, and the new lay leader Raymond Bingham reported on March 31. The group of Oblates had a special gathering on February 5 for two hours as they discussed several topics related to their development as a community. Some issues discussed were commitment, absences from meetings, and regulations and forms that have begun to be used in the Oblate community.

The meeting on March 26 was attended by three Oblates, one Oblate novice, and two inquirers. The group discussed RB 46: 1-6 and then prayed the Liturgy of the Hours. They also spoke about the electing of a lay leader and a secretary in April and the possibility of having a "monastic" retreat.

Also, it was belatedly reported that two men had been invested as Oblate novices in the chapel on April 10, 2018:

Gregorio Gonzalez, Jr., of Tennessee Colony, TX, and
Patrick J. McGovern of Tennessee Colony, TX.

OBLATE GROUP IN ROSHARON, TX (Terrell Unit)

There was no report.

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, Annville

Lay leader Mary Ann Bingeman reported by e-mail on March 16 and May 4. The meeting on February 24 was attended by Fr. Job, O.S.B., moderator, and six members of the Oblate community. After the praying of Vespers in the sanctuary of the church, the group received information about an orphan in Honduras, Francisco, whom the deanery has been sponsoring; also, money that had been collected was given to Fr. Job for forwarding to the orphanage. Then Chapter 49 of the *Rule*, on Lent, was read and discussed. Forms were distributed to each attendee for them to write down their Lenten sacrifices and then to turn them in to Fr. Job. Next the group began a study of Chapter 10 of the formation lessons, the lesson on hospitality. The attendees discussed the themes of treating everyone as brothers and sisters and the challenge of dealing with difficult people. Then the group enjoyed simpler-than-usual refreshments since it was Lent. No meeting was scheduled for March.

The meeting scheduled for May was cancelled because the church was being used for first Holy Communion. The Oblates were urged to pray for the young communicants and to plan to attend the next meeting on June 23.

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

Fr. Paschal Morlino, moderator, reported by e-mail on February 7, and Oblate William Morley reported by e-mail on March 21. The meeting on February 3 was considered a combined meeting for December, January, and February because of cancellations from inclement weather. Eleven people along with Fr. Paschal gathered in the rectory for the meeting. Fr. Paschal led discussions on three articles, namely "Beginning Anew" by Oblate Judith Valente, one on the tools of good works by Sr. Mary Jane Romero, O.S.B., and "In Search of Praise" by Sr. Bede Luetkemeyer, O.S.B. He then read some highlights from the January meeting of the Oblate Board of Advisors and called for representatives for the assembly at the Archabbey on June 22. At the end of the meeting the group enjoyed a social with food provided by the attendees before they prayed Vespers at 5:00 P.M.

At the meeting on March 17, attended by seven Oblates, Fr. Paschal, having just returned from St. Walburg Abbey in Bavaria for the installation of the 61st abbess, spoke about the abbey and St. Walburga and distributed St. Walburga novenas. He also mentioned the holy oil which flows from St. Walburga's body every year from October until February 25. The group then discussed two articles from *Spirit & Life* magazine: "Pilate Said to Jesus: What Is Truth?" and "Habits and Habit." As usual, the group prayed Vespers at 5:00, and some stayed for Sunday Mass at 6:00 P.M.

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 FAX on May 9. The meeting on February 28, attended by ten people, opened with Evening Prayer. The group then continued its study of *Formation Lessons for Oblate Novices and Oblates* with Lesson 4, "Obedience." The attendees reflected on the *Rule's* instructing us to overcome self-centered anxieties by placing God first, even in a world that focuses on quick answers and personal satisfaction. Several attendees related how they had found trials to provide opportunities to receive God's grace and to grow in holiness. The meeting closed with "A Prayer for Oblates" and a brief social.

The meeting on March 28, also attended by ten members, involved a lively discussion of Lesson 5, "Stability." The group exchanged comments about how St. Benedict's instructions on stability could be applied to lay people's lives through obedience to God's will, reception of the sacraments, communal solidarity, and prayer. The interrelationship of the three vows was mentioned, along with their common reliance upon submission, listening, and the seeking of a closer union with Christ.

The meeting on April 25 was led by Oblate Joyce Collins, and the group reviewed Lesson 6, "Prayer & *Lectio Divina*," from the formation lessons. The group discussed types of prayer, the need for prayer, and ways to strengthen one's prayer life. They also talked about the importance of *lectio* for spiritual growth and shared ways in which prayer and the use of Scripture helped them to "listen for what God, the LORD, has to say" (Ps 85:9).

There were plans for the investiture of an Oblate novice in June during the celebration of the Solemnity of Corpus Christi.

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

Co-lay leader Theresa George reported by phone on May 9. She said that she had recently posted formation lesson nine, on the Holy Eucharist, but that there had been no responses.

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

Oblate James Hough, lay leader, reported February 20, March 28, and April 22. Twelve people, including three inquirers, attended the meeting on February 19. It meeting began with the praying of Vespers. Then James read from Chapter 7 of the *Rule* and from the *Oblate Formation Booklet* and gave a brief talk on the second step of humility and on the necessity of humility for a connection with God and for salvation. Next the group entered into a discussion about what the deanery could do for the Oblate Program and for the parish, Oblate Bob Butler offered to discuss the matter with the pastor, Fr. Greg, and invite him to the next meeting. The attendees also considered finding a priest moderator for the deanery and choosing topics to be discussed at future meetings. James mentioned the regulations in the formation booklet, the activities suggested in the booklet, and the formation lessons available from the Archabbey. The meeting ended with the praying of Compline at 7:55 P.M. (continued)

The meeting on March 19 was attended by six Oblates, one Oblate novice, two inquirers, and Fr. Gregory Spencer. After the praying of Vespers, James read the third step of humility from the *Rule* and a passage from the *Oblate Formation Booklet*. He also gave a brief talk on humility, a virtue whereby man, for love of God, obediently submits to a superior in imitation of Christ. Fr. Gregory, in response to a question, suggested that Oblates begin the regular praying of Morning Prayer on four days of the week before Mass. He also recommended that besides reading from the *Rule* Oblates might do spiritual reading from such authors as St. Thomas Aquinas. Fr. Gregory also asked if any Oblates would be willing to serve as sponsors for the parish's RCIA. James spoke of the call for volunteers to attend Assembly of Deanery Representatives at the Archabbey in June. It was suggested also that one could meditate on short passages of the *Rule* and that a pamphlet from the Archabbey could be used for breaking up the *Rule* into short passages. The meeting ended with Night Prayer at 7:50 P.M.

Attending the meeting on April 16 were five Oblates, three Oblate novices, and four inquirers. After the praying of Evening Prayer, James announced a potential moderator for the deanery and then gave a presentation of the fourth degree of humility. (A reprint of his talk is available.) Among the themes brought up were the need to apply the *Rule* to our daily lives, the connection between obedience and humility, and the importance of overcoming murmuring, or complaining. There were references to the Gospel of St. Matthew. One Oblate recommended the website christdesert.org. The meeting ended with the praying of Night Prayer.

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 February 5, March 9, and April 9. The meeting on February 4 began with Evening Prayer and continued with a discussion from the book *Humility Rules* by Fr. Augustine Wetta, O.S.B. Then there was a period when general questions were addressed to Deacon Michael Russo, moderator. The Oblate novices were reminded that they might be ready for final Oblation in May.

At the meeting on March 4, the group began with a session of *lectio divina* in preparation for Lent. They also discussed plans for the next two meetings. In place of a regular Oblate during April, Oblates were encouraged to attend the parish mission of St. Benedict Church. At the meeting in May there will be renewals of Oblation and, if appropriate, Oblation ceremonies.

At the meeting on May 6, Deacon Michael Russo received the final Oblation of three Oblate novices:

Lori (Frances of Rome) Little of Munson, PA
Jerome (Gregory the Great) Nevling of Winburne, PA
Lori L. (Aldegundis) Nevling of Winburne, PA.

Jerry and Lori Nevling are husband and wife. More news about this meeting will appear in the next newsletter.

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

Lay leader/secretary Tanishia Sperling reported by e-mail on February 12, March 13, and April 9. The meeting on February 12 was attended by four Oblates and two inquirers. After an opening prayer, the group discussed insights gathered from the book *Seventy-Four Tools for Good Living* by Fr. Michael Casey, O.C.S.O. The attendees shared thoughts on the material and pointed out passages that caught their attention, with some sharing of personal stories. The discussion focused on God's active role in daily life and our call to turn to Him and let Him lead us. The meeting ended with a prayer. As mentioned in the February newsletter, Jude Seddon of Darby, MT, was invested as an Oblate novice on January 27 in a ceremony attended by Jude's family and friends and members of the Oblate community.

The meeting on March 12 was attended by four Oblates and two inquirers. After an opening prayer the group continued to exchange thoughts on *Seventy-Four Tools for Good Living*, with special emphasis on the difference between praise and honor and on fasting and gluttony. Among the attendees was an Oblate affiliated with Mt. Angel Abbey in Oregon. The meeting ended with a prayer.

The meeting on April 9 was attended by three Oblates and one inquirer. After the praying of Vespers, the group continued to exchange thoughts on the book *Seventy-Four Tools for Good Living*. The themes discussed included the work of the Holy Spirit in people, true compassion, the joy that comes when one helps others for love of God and not for self-gratification, and the distinction between small troubles and those that leave wounds. The meeting ended with a prayer. The next meeting was scheduled for May 14.

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

At the meeting on February 17, about nine attendees continued an ongoing discussion of the book *Seventy-Four Tools for Good Living* by Fr. Michael Casey, O.C.S.O. Tools 50 through 55 were discussed, with emphasis on dealing with wrongful thoughts and wrongful speech. The dangers of unguarded thoughts and speech were mentioned, as well as the value of filling our minds with "holy readings." Spending significant time in *lectio divina* and in other kinds of prayer can help our hearts and minds to be permeated with God's own words and with a desire to please Him. At the end of the meeting the group prayed Compline in the Archabbey Basilica.

After the 3:00 session on February 17, the attendees went to the basilica about 4:20, where Fr. Donald invested

Grant Martsof of Pittsburgh, PA,

as an Oblate novice. Also present at the ceremony were Grant's wife Christy, his children, and several friends.

On February 18, some local Oblates gathered with Fr. Donald at a funeral home in Jeannette to pray a vigil service for Oblate Paul Leonard of Jeannette, who had died on February 14.

At the meeting on March 17, some ten attendees discussed tool 56, "to engage in prayer frequently," from Chapter 4 of the *Rule*. Some of the themes covered were perseverance in prayer, motivating oneself to get started, seeking God more and more, and expecting darkness in prayer. There was so much discussion on the topic that only the one tool was treated. The meeting, as usual, ended with the praying of Compline in the basilica.

The meeting on April 14, Palm Sunday, drew ten people besides Fr. Donald, and they continued to discuss the tools of good works. The group considered tools 57 through 60, with themes of confession of sin, avoidance of sin, compunction of heart, prolonged struggles against sinful tendencies, the negative dimensions of _ 9 _ self-will, and the "desires of the flesh." (continued)

After the 3:00 presentation on April 14, many of the Oblates and other attendees went to the basilica, where **Monica L. (Jacques) Goddard** of Bridgeport, OH, made her final Oblation in the presence of Fr. Donald, her daughter, and the other Oblates who had gathered there.

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

On February 17 Fr. Killian Loch gave a very thorough presentation on the twelve degrees of humility to about 24 people. After giving a negative example, he listed four references that he was using and spoke of humility in general. In speaking about humility in the *Rule*, he referred to the countercultural nature of humility, its strong connection with obedience, and the correlation between St. Benedict's twelve steps and similar passages in John Cassian and the *Rule of the Master*. Then Fr. Killian, using a sheet that he gave out, reflected on each degree of humility. After the presentation, several questions were raised and addressed.

On March 17, to a large audience of some 30 people, Fr. Thomas Hart gave a presentation entitled "To Love Fasting." He had distributed a reprint of an essay by Philip Jenkins entitled "Lent and Fasting." Fr. Tom began with a description of the four sources of our faith: Sacred Scripture, the teachings of the early Church Fathers, the teaching of the Magisterium, and liturgy. He then reflected on references to fasting in a number of Scriptural passages: 2 Cor 10:4, Deut 9: 6-21, 1 Kgs 19, Is 58, Mt 17: 20-21 (with verse 21 omitted in some translations!), Lk 9: 28-36, and Mk 2: 18-20. He also mentioned that there are many references to the early Church's fasting in Acts. Next Fr. Tom spoke of the rigorous norms for fasting in the *Didache* (about 100 A.D.) and in the *Rule* of St. Benedict. He commented that one should experience fasting in order to know what it is. The Church in recent decades has eased the norms for fasting so much that there is hardly any fasting required. One can look to Muslims, Hindus, Buddhists, and athletes for people committed to fasting. Some bishops are trying to restore some earlier traditional norms for fasting. In conclusion, Fr. Tom listed some benefits for fasting, such as raising of awareness in our senses; warned against the temptation of self-righteousness; reminded the group of the need to combine fasting with works of charity; and ended with a prayer from St. Gregory of Narek (from Armenia). Fr. Tom then responded to a number of questions.

On April 14, Fr. Boniface addressed the topic of *lectio divina* to a group of some 20 people. He began by referring to recent teachings from the Vatican about the importance of reading the Word of God: a synod in 2008 and teachings of Pope Benedict, Pope Francis, and Pope St. John Paul. He then stressed the importance of encountering God through sacred reading, whether or not one has a special insight or "experience." The four (of five) "steps" of *lectio* are not really successive steps but rather ways of looking at the process of *lectio* to help people to reach the ultimate goal of an "intimate dialogue" with God, or contemplation. Fr. Boniface subsequently reviewed the stages and spoke about the fruit of *lectio* as a small phrase's becoming a part of one's life; throughout the day one can "take a whiff of the flowers from Paradise," as St. Francis de Sales suggested. Fr. Boniface also warned about making the practice of *lectio* too much of an intellectual exercise. In response to a question, he said that *lectio* is not a technique to produce a product but rather a practice that is meant to deepen a relationship and to foster conversion. The key to having a "good" session of *lectio* is one's intention to give one's time to God and to be ready for an encounter with Him.

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.

Lay leader Brian Chisholm reported by phone on March 8 and 22 and April 16. Four people attended the meeting on February 28. Moderator Fr. Benjamin Weber gave a thorough presentation on the first six steps of humility.

On March 21, after a holy hour attended by eighteen people (and ending with Compline and Benediction), eight of them gathered for the monthly meeting. Some expressed interest in making a retreat at the Archabbey. Fr. Ben spoke about the degrees of humility in *RB* 7, with his calling the seventh the "tipping point" since the subsequent degrees show greater depth than the earlier degrees. There were some inquirers attending.

On April 10, after a holy hour attended by about twenty people, nine people stayed for the meeting, which was moderated by Fr. Ben. He led the reading and discussion of *RB* 28, which concerns "those who refuse to amend after frequent reproofs." There were some inquirers in attendance, and the attendees offered some good input.

Two weeks earlier the Oblates had led the praying of the Stations of the Cross for the parish.

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

Secretary Frederick Laux reported on February 11, March 10, and April 15. The meeting on February 8 was attended by four Oblates and two Oblate novices. After the praying of Lauds, Oblate Curt Kennedy gave a presentation on the eleventh step of humility, with reference to Scripture, especially Sirach. He emphasized that speech should be rooted in humility and guided by prudence and discretion. The group then listened to the first 20 minutes of a C.D. presentation on silence by Fr. Shawn Matthew Anderson at the Archabbey. The meeting ended with the "Prayer for Oblates" and a Glory Be.

The meeting on March 8, attended by four Oblates and two Oblate novices, began again with the praying of Lauds. Then the group finished listening to the presentation by Fr. Shawn Matthew, with appreciation of his insights on our tendencies to retreat too quickly from silence and to express our "first thought" (usually not good) about a matter. Next Fred gave a presentation on *RB* 31: 1-12, with consideration of our inner attitude toward others and toward material things. He referred to a translation by Fr. Terrence Kardong and to a book *The Benedictine Way* by Fr. Wulfstan Mork, O.S.B., and spoke of the need to regard others with the filial love of which St. Paul writes. Then the attendees mentioned the need to pray for those who had moved from the community, issues to consider for Lent, and a topic from the recent newsletter. Finally, all the Oblates in attendance renewed their Oblations before the meeting closed with the "Prayer for Oblates." (continued)

The meeting on April 12 was attended by five Oblates, two Oblate novices, and one inquirer. After the praying of Morning Prayer, Oblate novice Argumedo Alvarez gave a presentation on *RB 58*, "On the Procedure for Receiving Brothers." He emphasized the essential dimension of seeking God, the role of the Blessed Mother, and the three promises/vows. Then the group reviewed and discussed Chapter 2 of the book *Conversation with Saint Benedict* by Fr. Terrence Kardong. They emphasized the theme of monastic recreation, with the help of a story about St. Anthony of Egypt.

Fred also reported that, in the absence of a priest or deacon, he continued to lead weekly Liturgy of the Word services for a small community of Catholics.

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

Moderator Fr. Vincent de Paul Crosby, O.S.B., reported on February 17. The meeting on February 9 began with Morning Prayer. Then they discussed the topic of balance and moderation. First, they entered into a review of the origins of monastic life in the Church and its preference for extremes of asceticism. It was said that St. Benedict began this way but that in time he realized that a more moderate approach would be better. The group referred to the passage from the Prologue stating that "we hope to set down nothing harsh, nothing burdensome" (Prol: 46). One attendee spoke about his personal experience of the wisdom of the *Rule* on his journey as a recovering alcoholic. The meeting ended with the praying of Noon Prayer from the *Book of Common Prayer*. As usual, the group enjoyed a lunch prepared by their hosts, Sharon Fischer and her daughter Joann.

The meeting scheduled for April was cancelled because it became known that many members would not be able to attend.

Pittsburgh, PA (North Side - St. Peter Deanery) -- meetings on 4th Monday, 7:00 P.M., St. Peter Church (before the altar).

Oblate George Ponticello reported by e-mail on December 21, December 26, January 9, January 25, February 10, March 3, and March 30. (Note: There was some trouble with e-mails from the deanery, which did not reach the Oblate Office for several months; so some reports were not mentioned in previous newsletters. The problem has now been resolved!). The meeting on November 12 was attended by seven Oblates and one inquirer and moderated by Fr. Joachim, O.S.B. After the praying of Vespers, the group discussed Lesson 8, "Culmination of Worship: The Eucharist," from the formation lessons. Because of the importance of the topic, the group decided to continue its discussion at the January meeting. The Oblates also continued to work on plans for the Christmas party on December 18, about which the last newsletter had a report.

The meeting on January 28 was attended by four Oblates and three inquirers. After the praying of Evening Prayer, the group decided to have some informal discussion about the Oblate Program with the three guests; so the Oblates present shared about their experiences as Oblates and responded to questions posed by the guests.

The meeting on February 25 was attended by five Oblates. After the praying of Evening Prayer in the church, the group concluded a discussion on the Eucharist based on Lesson 8 of the formation lessons.

The meeting on March 25 was attended by seven Oblates and two inquirers. After Evening Prayer in the church, the group convened in the front of the church to discuss Lesson 9, "Work."

The meeting on April 22, attended by eight Oblates and three guests, began with Evening Prayer in the church. Then the group convened near the altar to discuss Lesson 10, on hospitality, from the formation lessons. Some of the group had met for a light dinner and conversation at a near-by restaurant before the meeting. The next meeting was scheduled for May 20.

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 in February, March, and April. A brief summary of the meeting on February 3 was given in the last newsletter. Some additional items from the meeting were the seeking of a relic of Blessed Columba, an announcement of the Oblate event on March 21, and representation at the Assembly of Deanery Representatives on June 22.

The event for the deanery in March was a pilgrimage to St. Vincent Archabbey and to St. Emma Monastery on March 2. Some 24 people participated; a few from other deaneries joined the large majority from the Bl. Columba Marmion Deanery. After they arrived at the Archabbey in mid-morning, Fr. Donald welcomed them, and then Fr. Wulfstan gave the group a tour of the Archabbey Basilica. He also narrated some of the history of the Archabbey and spoke about its founder, Archabbot Boniface Wimmer. Br. André Melli then welcomed the group to the Basilica Gift Shop. Next they joined the monastic community for Midday Prayer, had lunch in Room Placid A, and went to the gristmill, where Br. André again welcomed the group and showed them a video on the history of the gristmill. The pilgrims also visited the art studio of Br. Mark Floreanini in the old Archabbey Press building; he showed the group some of his many art projects. Then the group drove to St. Emma, where they were greeted by Mother Mary Anne, who told them the history of St. Emma, showed them the Fatima Chapel, and led them to the gift shop and book store. The group then prayed Vespers with the sisters in the Cor Jesu Chapel. Having supper in the St. Michael Room, the group heard Mother Mary Anne and Sister Maria Johanna speak about events in the retreat house. After the pilgrimage Oblate Diane Zelenak of Greensburg created a detailed photo notebook that would enable others to share in the pilgrimage.

The meeting on April 7 was attended by five Oblates, three Oblate novices, and two guests, and it began with Daytime Prayer and the other usual prayers. The goodwill bag was passed around, and congratulations were offered to those who had been invested or made final Oblation at the Archabbey on March 21. A number of hand-outs were made available, and there were several other announcements. Then the attendees continued a discussion on work, with references to the presentation in January and to writings of Fr. Terrence Kardong, O.S.B. The focus was on manual or intellectual labors. Bl. Columba Marmion was quoted as saying that one should not allow memories of the past to hinder one's work, nor should personal goals for the future distract one and interfere with the present work set before us by God. Relevant reprints were shared, and Bl. Columba was again quoted as identifying faith as the foundation of daily work, truth as its primary character, and grace as the source of one's acts. The meeting closed with prayer intentions and the canonization prayer for Br. Columba.

(continued)

After the meeting on May 5, the group went to the church, where

Bernard T. (Antony of Egypt) Paiano of Pittsburgh, PA,

made his final Oblation in the presence of Fr. Nathanael Polinski, O.S.B., who had given the presentation at the meeting. Also present were the Oblates who had come for the meeting. (A fuller report of the meeting will appear in the August newsletter.)

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

Lay leader/secretary Roland Fernandez reported on February 10 and April 14. The meetings on January 3 and February 7 began with an opening prayer from the *Oblate Formation Booklet*, the praying of the Liturgy of the Hours, and a reading from the *Rule* of St. Benedict. On both dates volunteer Jeff May read the Gospel for the day, and then there were brief discussions and reflections. Then, on January 3, the group viewed a video about St. Joan of Arc based on a book by Mark Twain. On February 7 the group viewed Bishop Robert Barron's D.V.D. entitled "The Mass." Each meeting ended with a brief prayer.

There was no meeting in March. Ten people attended the meeting on April 4, which began with an opening prayer and the praying of Vespers. Then there was a reading and discussion of *RB 53* on the reception of guests. It was concluded that we should treat everyone as if we were in the presence of Christ. Next the group watched a video "Ocean of Marcy," which was about the lives of St. Maximilian Kolbe, St. Faustina, and Pope St. John Paul II. The meeting ended with a closing prayer.

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

Lay leader/secretary Peggi Gabler wrote on April 11, along with Easter greetings from the deanery. Some of the Oblates have continued to meet with Fr. Michael Gabler's Bible study. The well-attended sessions have involved a study of the Gospel of St. Matthew. In the fall they will turn to the Gospel of St. Luke. Many of the Oblates of the deanery have serious health problems.

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 April 6. At a meeting on March 31, a group gathered to practice *lectio divina* on a passage from the Gospel of St. John, beginning with "Unless the grain of wheat falls to the ground ..." Then the attendees prayed Vespers, during which Deacon Bob Larcher gave a presentation on the history of Catholic schools in the United States.

On May 4 the Oblate Council was scheduled to meet to discuss the annual day of recollection, which is to be held on May 12. It will include *lectio* or discussion based on the *Rule*, the opportunity for confession, the celebration of Mass, and supper.

Fr. Ronald also mentioned that at each regular meeting a collection is taken up for a good local cause, with the donation made at the end of the academic year.

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

Oblate lay leader/secretary Teresa Warlow reported by e-mail on February 16, March 25, and April 14.. The meeting on February 10 began with the "Prayer for Oblates" and prayers for the repose of the soul of Frank Stoshack, who had died a few weeks earlier and who had founded the deanery. The group then viewed a D.V.D. of Fr. Philip Kanfush's presentation on the *Rule* and discussed it. The meeting ended with the recitation of Midafternoon Prayer.

The meeting on March 11 opened with the recitation of the "Prayer for Oblates." Then the group discussed the essay from the February Oblate newsletter on the "hard sayings" of Our Lord and of St. Benedict. The meeting ended with Midafternoon Prayer.

The meeting on April 14 again began with the "Prayer for Oblates." The attendees listened to a C.D. of a presentation on the Gospel of St. John by Steve Ray; the C.D. was from Lighthouse Catholic Media. The meeting closed with Midafternoon Prayer.

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

Co-lay leader/secretary Michael Reichert wrote on February 17 and April 29. The meeting on February 12 was held in the chapel, with seven Oblates, one Oblate novice, and three inquirers in attendance. After an opening prayer and the day's reading from the *Rule*, moderator Deacon David Hornick officiated at a ceremony during which he received:

Oblate: **Phillip Colton** of Somerset, PA

Oblate novice: **Edward O'Brien** of Somerset, PA.

Then Oblate Kevin Getchius gave a presentation on the "Four Pillars of the Church" on the basis of the *Catechism*. Kevin gave the meaning of each pillar (the Creed, the sacraments, Christian morality, and prayer) as holding on to our faith, expressing our faith, living our faith, and praying our faith. All the attendees participated in sharing thoughts on the pillars. The meeting ended with the praying of Compline. Michael also reported that Bishop Mark Bartchak had celebrated Mass for the community on February 10 and that there would be a "Mercy-Fire" retreat during the first weekend in March.

Various difficulties prevented the deanery from having meetings in March. The meeting on April 23 was attended by five Oblates, one Oblate novice, and one inquirer. After an opening prayer and the day's reading from the *Rule*, Michael Reichert gave a short talk on "Virtues versus Vices." The talk included the theme of the struggle of good and evil and the citation of passages from Scripture and the *Rule*. The session ended with a lively discussion of two questions: "How does God help us to overcome our sinful nature?" and "How does being an Oblate help?" The meeting ended with a closing prayer.

Michael Reichert was likely to move in June, and Oblate Brandon Cavanaugh was to replace him as co-lay leader/secretary.

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 February 13, March 12, and April 11. The meeting on February 11 was attended by five Oblates and one inquirer, along with Fr. David Griffin, O.S.B., moderator. After the praying of Vespers, the group viewed the sixth presentation of Bishop Robert Barron's series *Catholicism*, this one entitled "A Body Both Suffering and Glorious: The Mystical Union of Christ and the Church." (continued)

The topics presented and discussed included the Church as a sacrament of Christ that shares in His very being, the development of this thought over the centuries, and the marks of the Church as one, holy, catholic, and apostolic. The evening ended with prayers of intercession and the singing of the Benedictine "Ultima."

The meeting on March 11, attended by Fr. David, five Oblates, one Oblate novice, and one inquirer, began with Evening Prayer. The group then viewed the seventh presentation of Bishop Barron, namely "Word Made Flesh, Bread of Heaven: The Mystery of the Church's Sacrament and Worship." In response to the excellent overview of the Mass, the group discussed and compared some of the emphases of the traditional Latin Mass and the current *novus ordo* Mass. The attendees noted the value of full, active participation in one's native tongue and the appreciation for the way in which Catholics worship offered by Bishop Barron's presentation. The evening ended, as usual, with prayers of intercession and the "Ultima."

The meeting on April 8 was attended by five Oblates, one Oblate novice, and one inquirer. The moderator and the lay leader were unable to attend, respectively, because of a penance service and because of illness. The attendees viewed a D.V.D. entitled "A Vast Company of Witnesses" from the series on Catholicism, which highlighted the lives of St. Katharine Drexel, St. Thérèse, St. Teresa Benedicta of the Cross, and St. Teresa of Calcutta. An Oblate brought along several relics of other saints, who represented some very different walks of life. The group noted that there are saints in every circumstance imaginable and that the key element to becoming a saint (the vocation of all of us) is to desire it and to allow Christ to capture our hearts; the rest is God's work. The evening ended with prayers of intercession and the singing of the "Ultima." The next meeting, the last for the 2018-19 year, was to take place on May 11, with a 9:00 A.M. Mass at Our Lady of Victory Church, followed by a renewal of Oblate promises and breakfast.

Tennessee Colony, TX [Coffield Unit] (St. Boniface Deanery) : There was no report.

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 by mail on April 4. The Oblate meeting scheduled for January was cancelled because of the need for the moderator to be out of town. There was a meeting on February 13, but no report was available. It was said that those who came together prayed Evening Prayer.

At the meeting on March 13, attended by about twelve people, Deacon Kevin Gorman, moderator, talked about obstacles to grace. The attendees discussed sin in daily life, bad habits that can lead to sin, and occasions of scandal in encounters with other people. Deacon Kevin recommended the book *Screwtape Letters* by C.S. Lewis. He read from Chapter 8 of the book, and a lively discussion followed. The meeting ended with the praying of Vespers.

Some twelve people attended the meeting on April 3. All signed a get-well card for Oblate Peggy Gambardella, who was recovering from surgery. Oblate Damien Finke led the group in discussing a booklet called "Trustful Surrender to Divine Providence" written by two French Jesuits in the 17th century. The book contained easy-to-understand practical advice. The meeting closed with Vespers. There was also some discussion about attending the "Oblate retreat" at the Archabbey in May. Only a few expressed interest since the dates for the retreat involved Memorial Day weekend.

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

Oblate Jacob Maldonado, scribe, reported by mail on February 11, March 8, and April 8. The meeting on February 6 was attended by four Oblates, one Oblate novice, and two inquirers. After an opening prayer, there was a discussion about St. John the Apostle, St. James the Greater, and then the apostles as a group. Jacob then gave a presentation about St. Dismas, and Oblate Ken Miller led the Prayer of St. Dismas. Next the passage from the *Rule* for the day was read. For a closing prayer the group used the oration for Wednesday Night Prayer from the Liturgy of the Hours.

The meeting on March 7 was attended by four Oblates, one Oblate novice, and three inquirers. After an opening prayer, the group reviewed Lesson 5 from the formation lessons. The day's passage from the *Rule* was read, and then Jacob gave a presentation on St. Thomas the Apostle.

The meeting on April 3, attended by three Oblates and three inquirers, began with an opening prayer and continued with a discussion of Lesson 5 from the *Formation Lessons for Oblate Novices and Oblates*. Then copies of Lesson 6 were distributed. The meeting ended with a closing prayer.

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 February 13 and April 14 and by e-mail on March 14 (along with Oblate Helen Prien's summary). Three people came together for the meeting on February 10. After a time for Eucharistic adoration in the chapel, the attendees engaged in a discussion based on Chapter 4 from *Lessons from Saint Benedict*.

Six people attended the meeting on March 10. After a period of adoration, the group read and discussed Chapter 5 of the same text.

Four people attended the meeting on April 14, which opened with Daytime Prayer. The group then viewed a D.V.D. with a presentation by Fr. Cyprian, O.S.B., on obedience. After a discussion the group prayed intercessions and ended with the Lord's Prayer.

Various Locations

On January 13 at St. William of Vercelli Catholic Church in Carthage, TX,

James "Bo" (Thomas More) Fowler of Carthage, TX, made his final Oblation in the presence of Fr. Steven , pastor. The ceremony took place during Sunday Mass for the Baptism of the Lord.

On April 2, during Mass at the chapel in Woodville, TX,

Joseph A. (Eusebius) Vidal of Woodville, TX, made his final Oblation in the presence of Msgr. Frank H. Ross of Our Lady of the Pines Catholic Church in Woodville.

(continued)

On April 7, at St. Vincent Seminary's Divine Mercy Chapel,

Most Rev. Roger J. Foys, Bishop of the Diocese of Covington, KY, made his final Oblation in the presence of Archabbot Douglas R. Nowicki, O.S.B. A number of seminarians from the Diocese of Covington attend St. Vincent Seminary, and Bishop Foys is a frequent visitor.

On April 19 at the chapel in Lisbon, OH, Rev. Robert Edwards invested as an Oblate novice

David Kiluk of Lisbon, OH.

On April 20, Holy Saturday, in St. Gregory Chapel at the Archabbey,

C. Scott J. (Louis) Berger of Houston, TX,

made his final Oblation in the presence of Fr. Donald and a number of local Oblates who came together for the occasion. The group then went to lunch in the guest dining room.

On April 25 in the Archabbey Basilica, immediately after Vespers,

Angelica Q. "Angie" (Scholastica) Schubert of Livonia, MI,

made her final Oblation in the presence of Fr. Donald. Also present for the ceremony were her brother Br. Rafael, her husband Jeff, two of her children, and about eight local Oblates.

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: Br. Stephen Nazaruk, Fr. Noel Rothrauff, Fr. Jonathan Murrman, Br. Edward Grinder, Fr. Myron Kirsch, Br. Timothy Brown, Fr. Patrick Cronauer, Fr. Lee Yoakam, Fr. Paul Rubadue, Fr. Luke Policicchio, Fr. Peter Augustine Pierjok.

SOME SPECIAL ANNOUNCEMENTS

1. The monks of the Archabbey will be on retreat from June 4 to 8. Please pray for the fruitfulness of this retreat. On Thursday, June 7, at 4:00, the annual Jubilarian Mass will be celebrated in the Archabbey Basilica. Those wishing to attend the Mass and stay for supper should contact the Oblate Office.

2. a note to mentors and mentees: It is gratifying that many Oblates have volunteered to serve as mentors for the many inquirers and Oblate novices who have requested mentors. It often happens that a mentor writes to a mentee and then receives no response, or perhaps receives one only after a long time. We urge mentors to be patient; perhaps a given mentee has many other issues to deal with, or perhaps he or she was not genuinely interested in being mentored. Please do not contact the Oblate Office unless there is a real need. We urge mentees gratefully to receive the offers of help from mentors. If you really do not want a mentor, then please let the Oblate Office and the mentor know. Thank you!

3. Evening Prayer at the Archabbey generally is moved to St. Gregory Chapel during the "summer" months because the chapel is air-conditioned. This year the dates for praying Vespers in the chapel are May 13 until August 18. On some occasions, such as July 10 and 11, Vespers is moved back to the Archabbey Basilica. Feel free to contact the Oblate Office if you are uncertain where (or when) Vespers might be on any given date. Oblates are always more than welcome to pray with the monks in choir.

5. Volunteers are needed to fill slots at the Basilica Gift Shop and the Gristmill Store. A shift is generally one morning or one afternoon per week. If you think that you can provide this service, please contact the manager, Br. André Melli, at 724-532-6736.

6. Oblates and Oblate directors are invited to attend a symposium to explore the role of Oblates of St. Benedict as monastic communities face the future. The event, entitled "Oblates for the Future - Symposium 2018," will take place on October 8-12, 2018, at the Spirit Center of the Monastery of St. Gertrude in Cottonwood, Idaho. Those interested may contact Oblate Nikki Nordstrom by e-mail at nikki@stgertrudes.org or by phone at 425-949-9744.

Reservation for Feast of St. Benedict on Thursday, July 11, 2019

Name & Phone _____

___ I plan to come to St. Vincent for ___ lunch, ___ supper along with ___ guests;
I enclose _____ (\$7.75 for lunch, \$9.50 for supper, per person).

___ I plan to come only for 10:00 A.M. Mass on July 11.

___ I hope to be invested as an ___ Oblate, ___ Oblate novice on July 11. (If becoming a full Oblate, I choose
_____ as an Oblate name. **An application form is required.**)

___ I am a jubilarian Oblate and hope to be present to receive a certificate. (Please contact Fr. Donald.)

Please send this form and a check made out to **ST. VINCENT ARCHABBEY** for meals before July 4 to:

Oblate Office, c/o July 11 event, 300 Fraser Purchase Rd., Latrobe, PA 15650-2690.

If you would like overnight accommodations, please phone Fr. Donald at 742-805-2291. Please also contact Fr. Donald if you plan to be invested as an Oblate novice or to make your final Oblation on July 11.

Schedule for Oblates, Feast of St. Benedict, July 11, 2019

10:00 A.M. Mass, Basilica

12:00 P.M. Dinner, Placid B (1st floor, Placid Hall)
(approximate)

2:00 P.M. Conference by Br. Dominic Leo, O.S.B. & Oblation ceremonies (investitures, Oblations,
honoring of jubilarians), St. Gregory Chapel

5:00 P.M. Evening Prayer, St. Gregory Chapel (or possibly Basilica if there is a large turnout)

5:40 P.M. Supper, Placid B (1st floor, Placid Hall)

DIRECTORY OF OBLATES: Application form

I would like to be included in the summer, 2019, edition of the *Directory* of Oblates affiliated with Saint Vincent Archabbey. (Entries in the 2017 *Directory* will automatically be carried over. The e-mail version will be updated as soon as new entries or changes are reported.) The information that I would like to have included is given as follows:

Name _____ Phone _____

Address _____ e-mail address _____

Please mail this form to the Oblate Office, **c/o Directory**.

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

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

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

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

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

C.D. _____ (number)

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

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

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

C.D. _____ (number)

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

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

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

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

Fr. Adam Potter's talk on secularism & *The Benedict Option* (July 8, 2018)

C.D. _____ (number)

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

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

Br. Ignatius Camello's talk humility - the 2nd step (renunciation of one's own will) (August 19, 2018):

C.D. _____ (number)

Fr. Shawn Matthew Anderson's three retreat conferences on forgiveness (October 13, 2018):

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

Br. Placid Sellers' talk on social media & Benedictine spirituality (October 21, 2018):

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

Fr. Donald Raila's talk on 1st step of humility (November 18, 2018):

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

Br. Dominic Leo's talk on *conversatio morum* (December 16, 2018):

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

Br. Cassian Edwards' talk on forgiveness in Benedictine spirituality (January 20, 2019):

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

Fr. Killian Loch's talk on forgiveness in Benedictine spirituality (February 17, 2019):

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

Fr. Thomas Hart's talk on "To Love Fasting" (March 17, 2019):

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

Fr. Boniface Hicks' talk on *Lectio Divina* (April 14, 2019):

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

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

Enclosed is _____ for my order of _____ C.D.'s and _____ D.V.D.'s.

Name _____

Address _____

_____ I will pick up my order. _____ Please mail my order to me.

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

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

Schedule for Oblates, Feast of St. Benedict, Thursday, July 11, 2019

- 10:00 A.M. Mass, Basilica - nave
12:00 P.M. Dinner, Placid B (1st floor, Placid Hall)
(approximate)
2:00 P.M. Reflection on monastic vows by Fr. Dominic Leo, O.S.B., St. Gregory Chapel
2:30 P.M. Oblation ceremonies (investitures, Oblations, honoring of jubilarians), St. Gregory Chapel
5:00 P.M. Evening Prayer, Basilica
5:35 P.M. Additional Oblation ceremony in Basilica
5:50 P.M. Supper, Placid B (1st floor, Placid Hall)

Schedule for overnight guests:

Wednesday, July 10

- 5:00 P.M. Evening Prayer with First Profession of Vows, Basilica (nave)

Thursday, July 11

- 6:45 A.M. Vigils/Lauds, Basilica (choir)

Friday, July 12

- 6:15 A.M. Vigils/ Lauds, followed by Mass, Basilica choir area