



Oblates of St. Benedict

Oblate Program at Belmont Abbey, NC

October, 2014

BELMONT ABBEY AND OBLATE WEBSITES



Dear Oblates,

Although you have probably known of it for some time, I am happy to bring to your attention the new abbey website: belmontabbey.org. If you have not visited it already, I invite you to do so. As you will see, we now have information on our oblate program as well as a link to our oblate website: OblatesOSBBelmont.org. This website is the approved electronic media site for our oblate program.

I realize that the expansion of electronic media in recent years has facilitated the sharing of information, and I suspect that many of you do communicate also about our oblate program through Facebook, tweets, twitters and more. I do ask that you please do not use Belmont Abbey as a title or other identifying mark of your various social media outlets so that they not be mistakenly taken by others as representing the monks of Belmont Abbey.

Sincerely yours in Christ,

Abbot Placid

QUESTIONS FOR REFLECTION: NOVICES

In "Seeking God" by Esther de Waal, read the Preface and chapters 1 & 2 (pages 10-38)

Questions to think about:

1. What, for you, is the significance of "the hospitality of ... the open heart and the open mind"?
2. How, in 2 or 3 sentences, would you describe today's world?
3. The Rule invites us back to the Scripture. What is a passage of scripture that stays with you?

WHY THE PSALMS?



(The Church) recommends the Psalms to her priests, her monks, her nuns, and her lay people, in order that they may have "the mind of Christ", in order that they may develop an interior life which is really the life of the Mother, the Church. It is by singing the psalms, by meditating on them, loving them, using them in all the incidents of our spiritual life,

that we enable ourselves to enter more deeply into that active participation in the liturgy which is to keep to the deepest and truest interior life. If we really come to know and love the Psalms, we will enter into the Church's own experience of divine things. We will begin to know God as we ought. And that is why the Church believes the Psalms are the best possible way of praising God.

Thomas Merton, OCSO
Praying the Psalms, Page 9

The next Oblate meeting will be October 19, 2014 at 3:30 PM in the Gallagher Room on the first floor of Stowe Hall. Novices will meet at 2:30.

COMMEMORATION OF ALL SOULS: NOVEMBER 2ND



He also took up a collection, man by man, to the amount of two thousand drachmas of silver, and sent it to Jerusalem to provide for a sin offering. In doing this he acted very well and honorably, taking account of the resurrection. For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. But if he was looking to the splendid reward that is laid up for those

who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, so that they might be delivered from their sin.

2 Maccabees 12:43-46 (NRSVCE)



VISIT A CEMETERY

An indulgence, applicable only to the Souls in Purgatory, is granted to the faithful, who devoutly visit a cemetery and pray, even if only mentally, for the departed. The indulgence is plenary each day from the 1st to the 8th of November; on other days of the year it is partial.

PRAYERS FOR THE DECEASED

God our Father, Your power brings us to birth, Your providence guides our lives, and by Your command we return to dust.

Lord, those who die still live in Your presence, their lives change but do not end. I pray in hope for my family, relatives and friends, and for all the dead known to You alone.

In company with Christ, Who died and now lives, may they rejoice in Your kingdom, where all our tears are wiped away. Unite us together again in one family, to sing Your praise forever and ever. Amen.

A PRAYER FOR THE FORGET DEAD

Omerciful God, take pity on those souls who have no particular friends and intercessors to recommend them to Thee, who, either through the negligence of those who are alive, or through length of time are forgotten by their friends and by all.

Spare them, O Lord, and remember Thine own mercy, when others forget to appeal to it. Let not the souls which Thou hast created be parted from thee, their Creator. May the souls of all the faithful departed, through the mercy of God, rest in peace. Amen

“We need to find God, and he cannot be found in noise and restlessness. God is the friend of silence. See how nature - trees, flowers, grass - grows in silence; see the stars, the moon and the sun, how they move in silence... We need silence to be able to touch souls.” - Mother Teresa of Calcutta

CHRISTIAN CONNECTION TO HALLOWEEN

When you think of Halloween, what comes to mind? For a lot of people, Halloween has become synonymous with candy, costumes, scary stuff, witches, ghosts and pumpkins. But do you know the Christian connection to the holiday?

The true origins of Halloween lie with the ancient Celtic tribes who lived in Ireland, Scotland, Wales and Brittany. For the Celts, November 1 marked the beginning of a new year and the coming of winter. The night before the new year, they celebrated the festival of Samhain, Lord of the Dead. During this festival, Celts believed the souls of the dead including ghosts, goblins and witches returned to mingle with the living. In order to scare away the evil spirits, people would wear masks and light bonfires.



Disney's *Fantasia: Ave Maria*

When the Romans conquered the Celts, they added their own touches to the Samhain festival, such as making centerpieces out of apples and nuts for Pomona, the Roman goddess of the orchards. The Romans also bobbed for apples and drank cider traditions which may sound familiar to you. But where does the Christian aspect of the holiday come into play? In 835, Pope Gregory IV moved the celebration for all the martyrs (later all saints) from May 13 to November 1. The night before became known as All Hallows Even or holy evening. Eventually the name was shortened to the current Halloween. On November 2, the Church celebrates All Souls Day.

ORDO

Indeed, Nothing Is to Be Preferred to the Work of God.
(RB 43)

October

19 29th Sunday in Ordinary Time

(Week I)

22 John Paul II, optional Memorial

26 30th Sunday in Ordinary Time

(Week II)

28 Simon and Jude, Feast

November

1 All Saints, SOLEMNITY

2 Commemoration of all the Faithful Departed (Week III)

3 Monday of the 31st Week in Ordinary Time

4 Charles Borromeo, Memorial

9 Dedication of the Lateran Basilica in Rome, Feast (Week IV)

10 Leo the Great, Memorial

11 Martin of Tours, Feast

16 33rd Sunday in Ordinary Time (Week I)

The purpose of these feasts is to remember those who have died, whether they are officially recognized by the Church as saints or not. It is a celebration of the communion of saints, which reminds us that the Church is not bound by space or time.

The Catechism of the Catholic Church says that through the communion of saints a perennial link of charity exists between the faithful who have already reached their heavenly home, those who are expiating their sins in purgatory and those who are still pilgrims on earth. Between them there is, too, an abundant exchange of all good things (#1475).

St. Anthony Messenger

(October, 2001)

OTHER FUN FACTS ABOUT HALLOWEEN

- In America in the 1800's, the end of the harvest season was celebrated by wearing costumes, eating sweets, and playing practical jokes on one another.
- Jack-O-Lanterns were originally cut from turnips. It is when the Irish came to the US that the tradition switched to using pumpkins.
- 99% of all pumpkins sold are used for Jack-O-Lanterns.
- Halloween is the third biggest party day in the US behind New Years and Super Bowl Sunday.
- 86% of Americans decorate their homes for Halloween.
- In the US, black cats are believed to be bad luck, as they were thought to be subordinates of witches. In England, white cats are thought to be bad luck.



POPE ST. LEO THE GREAT: NOVEMBER 10

... Aware of the historical period in which he lived and of the change that was taking place - from pagan Rome to Christian Rome - in a period of profound crisis, Leo the Great knew how to make himself close to the people and the faithful with his pastoral action and his preaching. He enlivened charity in a Rome tried by famines, an influx of refugees, injustice and poverty. He opposed pagan superstitions and the actions of Manichaeans. He associated the liturgy with the daily life of Christians: for example, by combining the practice of fasting with charity and almsgiving above all on the occasion of the Quattro tempora, which in the course of the year marked the change of seasons. In particular, Leo the Great taught his faithful - and his words still apply for us today - that the Christian liturgy is not the memory of past events, but the actualization of invisible realities which act in the lives of each one of us. This is what he stressed in a sermon (cf. 64, 1-2) on Easter, to be celebrated in every season of the year "not so much as something of the past as rather an event of the present". All this fits into a precise project, the Holy Pontiff insisted: just as,



in fact, the Creator enlivened with the breath of rational life man formed from the dust of the ground, after the original sin he sent his Son into the world to restore to man his lost dignity and to destroy the dominion of the devil through the new life of grace.

This is the Christological mystery to which St Leo the Great, with his Letter to the Council of Ephesus, made an effective and essential contribution, confirming for all time - through this Council - what St Peter said at Caesarea Philippi. With Peter and as Peter, he professed: "You are the Christ, the Son of the living God". And so it is that God and man together "are not foreign to the human race but alien to sin" (cf. Sermon 64). Through the force of this Christological faith he was a great messenger of peace and love. He thus shows us the way: in faith we learn charity. Let us therefore learn with St Leo the Great to believe in Christ, true God and true Man, and to implement this faith every day in action for peace and love of neighbour.

Pope Benedict XVI
General Audience
5 March 2008



TO UPROOT BELONGS TO GOD ALONE

To uproot sin and the evil that is so imbedded in our sinning can be done only by divine power, for it is impossible and outside man's competence to uproot sin. To struggle, yes, to continue to fight, to inflict blows, and to receive setbacks is in your power. To uproot, however, belongs to God alone. If you could have done it on your own, what would have been the need for the coming of the Lord? For just as an eye cannot see without light, nor can one speak without a tongue, nor hear without ears, nor walk without feet, nor carry on works without hands, so you cannot be saved without Jesus nor enter into the Kingdom of Heaven. St. Macarius, *Homily 3.4*

The November meeting of the Oblates will be on the 16th at 3:30 unless otherwise announced. Please check OblatesOSBBelmont.org for any changes.