

*Oblate Program at Belmont Abbey, NC*

*May, 2016*

**PEACE WILL COME ONLY WHEN THE HEARTS OF THE WORLD HAVE CHANGED.**



from the viewpoint of the Missions. One decade is green for Africa, because of its green forests and because it is the sacred color of the Moslems for whom we pray.

The second decade is red for the continent of American which was founded by the Red Man. The third decade is white for the Continent of Europe, for its spiritual father is the White Shepherd of the Church.

The fourth decade is blue for the Continent of Australia, Oceania and the other islands in the blue waters of the Pacific.

The fifth is yellow for the continent of Asia, the land where the sun rises and the cradle of civilization.

. . . The beauty of the Rosary is that it is not only a vocal prayer. It is also a mental prayer. You have sometimes heard a dramatic presentation in which while the human voice was speaking, there was a background of beautiful music, giving force and dignity to the words. The Rosary is like that. While the prayer is being said, the heart is not hearing music But meditating on the Life of Christ, but applied to our own life and our own needs. As the wire holds the beads together, so meditation holds the prayers together. We often speak to people while our minds are thinking something else. But in the Rosary we do not only say prayers; We think Bethlehem, Galilee, Nazareth, Jerusalem, Golgotha, Calvary, Mount Olivet, Heaven---all these move before our mind's eye as our lips pray.

When the Rosary is completed, one has circumnavigated the globe and embraced all continents, all people in prayer. Our Rosary has this triple advantage. Each color reminds you of the part of the world for whom you offer the decade. Secondly,, it fulfills Our Lady's petition at Fatima to pray for world peace through the Rosary. Thirdly, it will aid the Holy Father and his Society for the Propagation of the Faith by supplying him with practical support, as well as prayers, for the poor distressed 600 mission territories of the world each of which is larger than New England.

It all comes down to this: the world will change when we change. But we cannot change without prayer, and the power of the Rosary as a prayer is beyond description.

Peace will come only when the hearts of the world have changed. To do this we must pray, and not for ourselves, but for the world. The world means everyone. Our enemies and our next door neighbors.

To this end, I have designed a Rosary called the World Mission Rosary. Each of the five decades is of a different color to represent each of the five continents or the world

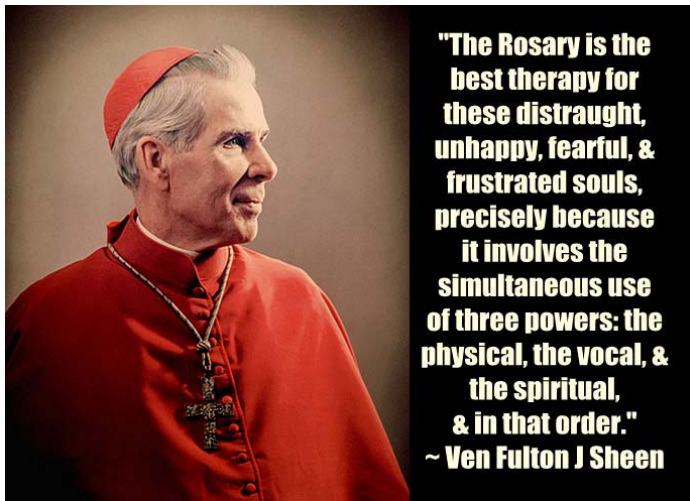
The next Oblate meeting will be May 15, 2015 at 3:30 PM in the Gallagher Room on the first floor of Stowe Hall. Novices will meet at 2:30.

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Learn to sanctify all the idle moments of life. It can be done thanks to the Rosary. As you walk the streets, pray the Rosary in your hand or in your pocket. While sitting in traffic, while in a waiting room, or sitting on a train. All these moments can be sanctified and made to serve your inner peace. If you wish to convert anyone to the fullness of the knowledge of our Lord and His Mystical Body, teach him the Rosary. One of two things will happen. Either he will stop saying the Rosary, or he will get the gift of faith.

The Venerable Archbishop Fulton J. Sheen  
*The Missionary Rosary*



## QUESTIONS TO PONDER: REFLECTIONS ON THE PSALMS BY C.S. LEWIS

### Chapter 4 Death in the Psalms

1. What was the difference between our ancestors' understanding of the incarnation (portrayed thru the psalmists) and ourselves?
2. In the Old Testament, what was the belief in future life?
3. What was Lewis's opinion concerning his own experience in relation to the Jewish experience?
4. What filled the place which was later taken by the hope of heaven for the ancient Jews?
5. Why does Lewis say that it is not always easy to know whether the speaker in the Psalms is the poet or Israel?
6. In general, what was the quality that set the ancient Jewish people apart from other ancient religions?

## ORDO

### MAY

- 8 Ascension of the Lord (Week III)
- 11 Odo, Maiolus, Odilo, Hugh and Peter the Venerable, Memorial
- 13 Our Lady of Fatima, (opt. Mem.)
- 14 Matthias, Apostle. Feast
- 15 Pentecost, Solemnity

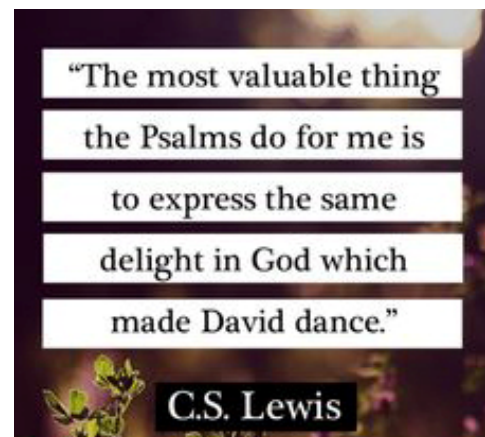
### ORDINARY TIME

*(The Sixth week in Ordinary Time is omitted this year. Week III is repeated starting Monday)*

- 22 Trinity Sunday, Solemnity (Week IV)
- 24 Mary, Help of Christians, Titular and Patron. Solemnity
- 25 Bede the Venerable, Memorial
- 29 Corpus Christi, Solemnity (Week I)
- 31 Visitation of the Virgin Mary to Elizabeth, Feast

### JUNE

- 1 Justin, Martyr, Memorial
- 3 Sacred Heart of Jesus, Solemnity
- 4 Immaculate Heart of Mary, Memorial
- 5 10th Sunday in Ordinary Time (Week II)
- 11 Barnabas, Memorial
- 12 11th Sunday in Ordinary Time (Week III)
- 13 Anthony of Padua, Memorial
- 19 12th Sunday in Ordinary Time (Week IV)
- 24 Nativity of St. John the Baptist, Solemnity





*Please remember to pray for the following deceased monks of the Abbey.*

### MAY

- 17 Fr. Leo Kuntz
- 18 Fr. Alphonse Buss
- 24 Fr. Hugh Hagerty
- 24 Fr. Matthe McSorley
- 26 Br. Andrew Huemer
- 27 Fr. Charles Kastner
- 30 Fr. Francis Meyer
- 31 Br. Joseph Maria Rabbani

### June

- 2 Br. Bernard Geil
- 4 Br. Charles Eckel
- 6 Fr. Edward Meyer
- 7 Br. Xavier Hauman
- 13 Br. Altmann Alt
- 17 Br. Maurus Lobenhofer
- 19 Fr. Gabriel Stupasky



### Emptiness (Growth in love)

*Love fills up the abyss that exists between My greatness and your nothingness, Jesus to Sr. Fustina. Diary 512 (4)*

'Nothingness' is an interesting term. Is it possible for such a state to exist? Everything that is in the Universe 'stands out' exists to some degree. What about 'God', does the term apply to that which is Infinite? To say God is 'nothing' is not a false statement, since 'thing-ness' flows from which is not a 'thing'. Yet in that 'no-thingness', is Infinite potential and creativity and yes, love.

If God is indeed love, then it makes sense that it is love that fills up all things and unites God with all of his creation, and especially with those who can relate and return love.

This morning at Vigils the reading at the second nocturne talked about love and the soul. The more a soul loves the greater it is. To love leads to more love, it flows freely from one heart into another if it is true. God's love is true, infinite and beyond my comprehension, yet I am called to grow into this love and to allow Christ's life to grow in me and to become another Christ. To allow his eyes to become my eyes, his heart my heart, his feet and hands mine as well. I am called to incarnate love.

In the reading this morning it says that if a soul is without love, which is filled with hate and indifference, then in the end it is truly nothing, for I become truly myself in my relationship with love. The less I love the more brutal I become and empty of true humanity, which is shown me in Jesus Christ as well as great saints through out history, no matter their religious affiliation. As Christ Jesus said, "Those who are not

against me are for me... a lesson sad to say, seldom learned. For I can be too quick to categorize and judge, when I am commanded not to and for good reason, I do not see deep enough nor do I love enough to see truly into the heart of another.

In this world it is a battle to grow in love, for the easier choice is to do otherwise. That is why Christ told us to love our enemies; it was not a recommendation but a command. Why, well because Christ Jesus loves his enemies as well. He forgave them on the cross, so I am called to open my heart and to allow Christ Jesus to love in me and through me.

In the last judgment scene in Matthew, people are invited into the kingdom because they loved others, fed them, visited them in prison etc. He said in doing those acts of mercy out of love and compassion they did it to him. In that scene the people asked, "When Lord did we do this?" He responded: "When you did it to the least, you did to me". A reversal of values that we are called to embrace and to grow into through grace....you judge a tree by its fruits, they do not lie, nor can they be hidden, they are there for all to see.

Yes it is a struggle, not easy, perhaps impossible without grace's healing work. There is failure, yet I am called to continue and to grow perhaps slowly into a state wherein I find ourselves loving others with the actual Heart of Jesus Christ. In Christ Heart are all hearts, the more I understand that the more I grow in becoming truly Christ like.

Br. Mark Dohle, OCSO  
Holy Spirit Monastery



## MAY 13 (OUR LADY OF FATIMA): THE THIRD SECRET— FULFILL WHAT WAS ASKED FOR, PRAYER AND PENANCE



For many years -- nearly from the onset of its release on June 26, 2000 -- there has been an undercurrent of skepticism about whether what the Vatican publicized as the "third secret" was the entire missive delivered by Sister Lucia dos Santos of Fatima, Portugal, who had received it, with cousin Jacinta, during a visitation by Mary on July 13, 1917.

It's a complex argument. There are those who expected much more: description of an apocalypse. Rise of the anti-christ. Others argue that there are two secrets -- one the image of an angel about to torch the world, but halted by Mary that was revealed by the Vatican, the second text written by Lucia dos Santos, the sole surviving visionary at the time of the release, to accompany it -- saying much more about the future, including the Church itself. Others feel that the Fatima secrets have materialized and now give way to modern ones such as those from Medjugorje, which hint at huge coming events.

Admittedly, there remain questions, or at least perplexities, about the secret as presented in Rome. Some well-known U.S. Catholics have expressed skepticism. Some have gone so far as to assert that the Vatican pressured Lucia, there inside a cloister called Carmelo de Coimbra, into withholding the

written message, invoking obedience. The theory: they were trying to forestall some embarrassment to the Church, or prevent fear among the public. But according to nuns who lived with the seer, such was not the case -- and claims to this effect caused her consternation.

"It upset her that there was so much speculation about the Secret," writes Sister Maria Celina de Jesús Crucificado in a fascinating little booklet, *Our Memories of Sister Lucia*. "Before it was revealed, she used to say rather sadly: 'If they would only live the most important part, which has already been revealed! **They are only interested in what has yet to be said, instead of fulfilling what has already been asked for: prayer and penance!**'" (emphasis added)

"After the Secret had been revealed, people began to express doubts as to the authenticity of the text. One day I said to her: 'Sister Lucia, people are saying that there is yet another secret!' "She replied: 'If they know that there is another secret, let them reveal it! I know of no other! Some people are never satisfied. Take no notice!'"

"The beatification of the little shepherds (Jacinta and Francisco) marked an important phase in the life of Sister Lucia," says the booklet. "It was truly a feast for her heart. After that, she gradually became more frail, more dependent, though she continued to do everything she could, avoiding 'fuss.' She said farewell to the Pope and Fatima, though it seems that both she and the Pope nurtured a dream of returning there! It was moving, when we mentioned Fatima when she was on her deathbed, to see how she reacted. This one word reminded her of so many things."

*Our Memories of Sister Lucia*

**Because of the General Chapter Meeting the Oblate meeting in June is cancelled. The next meeting will be September 18. Have a safe and restful summer. Watch for the June newsletter for suggested readings over the summer.**