



Oblates of St. Benedict

Oblate Program at Belmont Abbey, NC June, 2017

THE OUTPOURING OF THE SPIRIT IS THE FULFILMENT OF THE LAW

Where the Holy Spirit does not help us, inspiring us with good desires to replace evil desires, that is to say pouring out Charity in our hearts, it is evident that the Law, good as it may be, by its very prohibition only intensifies our evil desires. (St. Augustine, *De Spiritu et Littera*, Chapter IV)

Without the Holy Spirit we can admire the goodness of God and His truth. We can even attempt to see Him. But a love that is not inspired and directed by His Spirit misses its aim, even though it be aimed at Him: for only God can reach God. That is why He sent us His Son, to be the "way." We must then receive His Holy Spirit, the Spirit of Jesus, Who will lead us to God by the power of a secret and spiritual delight in the things of God, by a taste for the hidden truth of God, by love that finds Him in the mystery of a presence that is only secret because it is too blinding in its obviousness to be seen by us. . . .

The outpouring of the Spirit is the fulfilment of the Law the Psalms and the Prophets. When Jesus appeared to His disciples in the cenacle after His resurrection, He told them that it was "necessary for all things to be fulfilled which are written in the Law of Moses and in the Prophets and in the Psalms concerning me." (Luke, 24:44) Then he "opened their understanding" and showed them the "spiritual meaning" of the Scriptures—as well as the letter. What was this fulfilment? Not only the death and Resurrection of Jesus-- these were ordered to something else, to His life in us. It was therefore written not only that Christ should "suffer and rise again from the dead the third day" but also that great effects should follow from these things: "that penance and remission of sins should

be preached in His name unto all nations beginning at Jerusalem." The charity of the Saints is the fulfilment of the Scriptures. The outpouring of the Holy Spirit makes this a fact, and enables those in whom He acts to understand what has happened. "And you are witnesses of these things. And I send the promise of my Father (the Holy Spirit) upon you: stay you in the city until you be endued with power from on high." (Luke 24:48-49)



Mosaic representing Pentecost in the St. Louis Cathedral

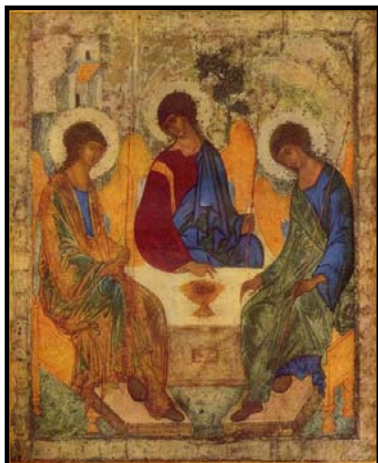
We who chant the Psalms, hope to praise God. We praise Him best if we understand the things we sing. We understand them if we, too, are "endued with power from on high." When the Spirit of Divine Love sets our souls on fire with charity we realize, at last, that it is not necessary for us to scale heaven to bring down Christ to us by some mysterious technique of contemplation. The Liturgy does not have to bring Christ from heaven. It is the manifestation of His presence and His power on earth. It does not have to prepare our hearts for a future Kingdom. It tells us that His Kingdom has already come. *Regnum Dei intro vos est.* It is established in full power in the midst of a godless humanity. Heaven is within us

and all around us, even though we seem to be living in hell.

The Psalms are the language of His Kingdom. They were spoken by prophets to those who were able to understand them centuries before the Kingdom was established. They were sung as they were fulfilled by the Saviour as He hung on the Cross, so that the voice of the Psalms is the voice of Christ Himself. He lives in us, being both the Kingdom and its King. And we, when we take His words upon our lips, speak not our thoughts but His, provided that the Spirit of His Promise lives in our own spirit and is the inspiration of our own song.

Thomas Merton, OCSO (*Bread in the Wilderness*, pp. 135-136)

THE TRINITY



"We do indeed believe that there is only one God, but we believe that under this dispensation, or, as we say, *oikonomia*, there is also a Son of this one only God, his Word, who proceeded from him and through whom all things were made and without whom nothing was made. . . . We believe he was sent down by the Father, in accord with his own promise, the Holy Spirit, the Paraclete, the sanctifier of the faith of those who believe in the Father and the Son, and in the Holy Spirit. . . . This rule of faith has been present since the beginning of the gospel, before even the earlier heretics" (Tertullian *Against Praxeas* 2 [A.D. 216]).

"And at the same time the mystery of the *oikonomia* is safeguarded, for the unity is distributed in a Trinity. Placed in order, the three are the Father, Son, and Spirit. They are three, however, not in condition, but in degree; not in being, but in form; not in power, but in kind; of one being, however, and one condition and one power, because he is one God of whom degrees and forms and kinds are taken into account in the name of the Father, and of the Son, and of the Holy Spirit" (ibid.).

"Keep always in mind the rule of faith which I profess and by which I bear witness that the Father and the Son and the Spirit are inseparable from each other, and then you will understand what is meant by it. Observe now that I say the Father is other [distinct], the Son is other, and the Spirit is other. This statement is wrongly understood by every uneducated or perversely disposed individual, as if it meant diversity and implied by that diversity a separation of Father, Son, and Holy Spirit" (ibid., 9).

"Thus the connection of the Father in the Son, and of the Son in the Paraclete, produces three coherent persons, who are yet distinct one from another. These three are, one essence, not one person, as it is said, 'I and my Father are one' [John 10:30], in respect of unity of being not singularity of number" (ibid., 25).



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

JUNE

- 2 Br. Bernard Geil (1931)
- 4 Br. Charles Eckel (1918)
- 6 Fr. Edward Meyer (1914)
- 7 Br. Xavier Hauman (1983)
- 13 Br. Altmann Alt (1893)
- 17 Br. Maurus Lobenhofer (1964)
- 19 Fr. Gabriel Stupasky (1974)
- 20 Novice Martin Linseisen (1909)
- 21 Fr. Sebastian Doris (1990)
- 26 Br. Placid Spoettl (1949)
- 28 Prior Felix Hintemeyer (1924)

The next Oblate meeting will be June 18, 2017 at 2:30 PM in the Gallagher Room on the first floor of Stowe Hall. Please remember to bring your *Oblate Psalter* to

OBLATE PSALTER

We are gearing up to do an additional printing of the *Oblate Psalter*. If you would like a copy please email George Cobb at gkcobb0929@gmail.com. The cost is \$15.00 a copy plus shipping if you want it mailed.

ORDO

JUNE

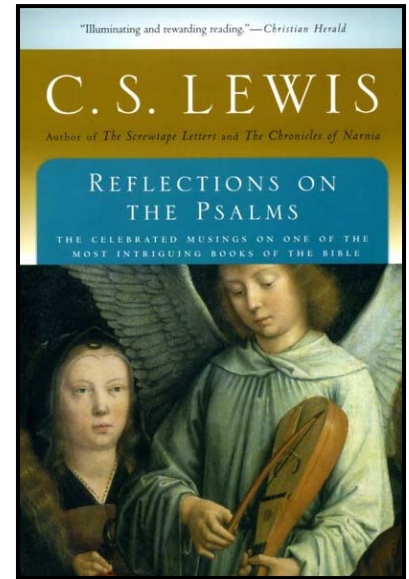
- 1 Justin, Martyr, Memorial
- 3 Charles Lwanga and companions, martyrs
- 4 Pentecost Sunday (Week I)
- ORDINARY TIME
- 5 Boniface, Bishop & Martyr, Memorial
- 11 Trinity Sunday (Week II)
- 13 Anthony of Padua, Memorial
- 18 Corpus Christi (Week III)
- 19 Romuald, Abbot, Memorial
- 21 Aloysius Gonzaga, Religious, Memorial
- 23 Sacred Heart of Jesus, Solemnity
- 24 Nativity of St. John the Baptist, Solemnity
- 25 12th Sunday in Ordinary Time (Week IV)
- 28 Irenaeus, Bishop and Martyr, Memorial
- 29 Peter & Paul, Apostles, Solemnity

QUESTIONS FOR NEXT MEETING

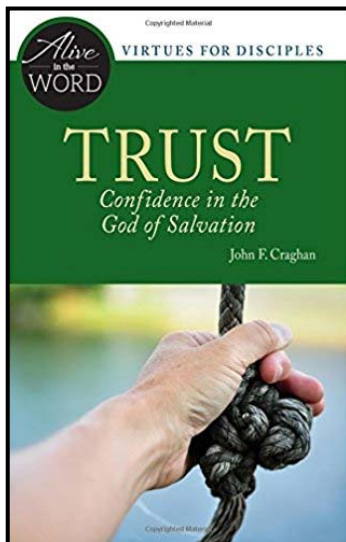
We only just touched on “God’s Plan and Judah’s Response” from **Trust** (Isaiah 30:8-26). You should reflect on the following questions:

Reflections on the Psalms, C.S. Lewis: Chapter 11— SCRIPTURE

1. *If writers have the experience of saying more than they know and mean more than they meant; why is it that the Old Testament writers are most likely to do this?*
2. *Explain what the two disciples should have known on that famous road to Emmaus.*
3. *Explain (on bottom 117) what it means that Christ accepted and claimed to be the second meaning of scripture?*
4. *Philip met an Ethiopian Eunuch who was reading Isaiah 53. He was confused as to whom in the passage Isaiah was talking about – himself or someone else. Who was he speaking about? What was Phillip’s authority for this interpretation?*
5. *Who did our lord identify himself with when he was on the cross (Mark 15:34)?*
6. *In Mark 12:35-36 what is our Lord’s answer when asked how Christ could be both David’s son and lord? What was his answer hinting at?*
7. *Bonus question – Explain what this quote means. “No net less wide than a man’s whole heart, nor less fine of mesh than love, will hold the sacred Fish.”*



Alive in the Word: God’s Unfathomable Achievement in Christ



1. What words or ideas do you associate with trust?
2. Read Romans 8:35. What hardship would you include in a list of items that seem to pull you away from Christ?
3. In what situations around the world are people in the most need of hearing this powerful message of God’s triumphant love? *(Might I suggest we skip the usual items that first come to mind? Please stretch both you mind and hearts on this question.)*
4. In what tangible ways have you experienced God’s love in the midst of hardship? Have you grown more trusting of God as a result?

Living the Word:

1. At our last meeting we discussed what it meant to be waiting actively. As you pondered the question over the month the question is asked again: *Is there a situation in your parish or local community where you might lend a hand while waiting for God’s plan to be fully revealed? Perhaps your involvement in an area agency on poverty or literacy is a way that God will act on others’ behalf.* Did you come to any conclusions over the last month?
2. The word "faith" comes from the Latin "fides," which also means "trust." The verb form is "fidere," which means "to trust." To have faith or be a faithful disciple means not only that we understand the content of our belief but that we are called to trust in God. When we put our faith into action we are exhibiting our trust in the God who made us, cares for us, directs us, and shapes us continually. The next time you recite the creed or make some other statement of faith, substitute "I trust" in place of "I believe" and see what difference it makes in your perspective, how it widens your understanding of faith.

JUNE 28: PRIOR FELIX HINTEMAYER

Father Felix (Michael) Hintemeyer, OSB, was a monk and priest of Belmont Abbey. Known for his devotion to his monastery and to the abbot, he promoted Belmont at every opportunity, especially to the Laity and potential vocations.

Father Hintemeyer was born in Donaustuf (Bavaria) on 22 April 1861. He was shy and hesitant as a young man, but grew in confidence as his intellect and character began to flower. In his teens, Father Hintemeyer immigrated to America as a candidate for the Order of Saint Benedict. He went to Saint Vincent Abbey (Pennsylvania), where he progressed through the scholasticate and novitiate, professing first vows in 1881. He was then appointed to an immediate teaching position in the philosophy department at Saint Vincent College while continuing seminary studies. Solemn vows and ordination to minor orders followed as he volunteered for the new abbey in North Carolina, transferring stability there in 1885. In 1886, Fr. Hintemeyer was ordained priest and first traveled south.

At Belmont. Father Felix was immediately appointed *ceremoniarius* and professor in the seminary and college. His educational work focused upon Languages, history, classics, and apologetics. Later he was made rector of the Abbey Church (1888-1894). In 1889, Abbot Leo named him the second prior of Belmont, a position in which Father Felix served until his death. He also assisted Abbot Haid as Vicar General in both the Vicariate and *Nullius*. Father Hintemeyer was instrumental in various projects of lasting importance at Belmont, including the construction of the Grotto (1891) and Cathedral (1892-1893), the establishment of the *Nullius* (1910), the initiation of alumni reunions in the col-



lege (1913), and inviting the Sisters of Mercy to move their motherhouse to Belmont (1891).

Although the weight of his duties forbade much scholarly work, Fr. Hintemeyer did have a number of publications. Among these are the first (essay-length) histories of the abbey, vicariate, and nullius, several plays, and a work of apologetics entitled "Reply to a Gaston County Preacher." Father Felix was one of the first scholars recognized by Sant' Anselmo (Rome) with a doctorate *honoris causa*.

In 1924, with the abbot increasingly infirm, Father Hintemeyer was delegated to represent Abbot Haid on the fourth decennial visit *ad Limina*. When he landed in Naples, then suffering under the June heat, Father Felix stopped for Luncheon *al fresco*. Before finishing his meal, he suffered a stroke. In hospital, Father Hintemeyer was attended by the monks of Montecassino; his visitors included the Archabbot and the Duke and Duchess of Aosta. The most notable point in his hospital stay was the conversion, or rather the return to the Church, of an orderly who had abandoned the faith decades earlier. That man attributed his return to the influence and example in suffering of Felix Hintemeyer.

Father Felix died in hospital on 28 June 1924. On 1 July he was interred at Montecassino. A memorial stone was later erected in the cemetery at Belmont. In 1998, Belmont Abbey College established the Hintemeyer Catholic Leadership Program in recognition of Father Hintemeyer's great achievements in the Abbey's crucial early years. "Father Hintemeyer's achievements, and the lasting success of the Abbey and its college, are an enduring testimony to the power of leadership built upon faith, character, and nobility of purpose."

There will be no Oblate Meetings in July and August. Make sure you read next month's newsletter for a summer reading list and next year's book. Have a safe and enjoyable summer.