

Oblate Program at Belmont Abbey, NC

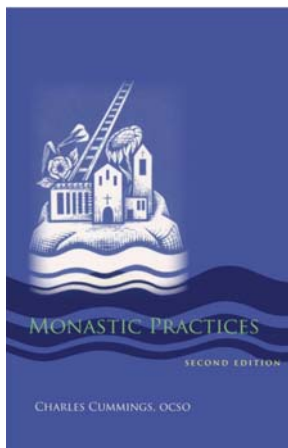
September, 2018

MEETING DATES

There is some confusion over meeting dates so let's set the calendar. Oblates will meet the third Sunday of every month unless notified in the newsletter. The only exception would be inclement weather and a notice will be placed on the website. Meetings will be:

September 16	October 21
November 18	December 17
January 16	February 20
March 17	April 21
May 19	June 9

READINGS FOR THE YEAR



We will be following the same format in our reading as last year. The book we have selected for this year is *Monastic Practices* by Charles Cummings, OCSO. The contents include:

Sacred Reading; Liturgical Prayer; Work; Customs; Monastic Decorum; Silence; Short Prayers; Self-discipline; Watching; Community and Communications; The Monastic Cell; Stability; From Death to Life.

When ordering please get the second edition. For those of you who are not comfortable purchasing books on-line, five copies are reserved on a first come basis. Please contact George Cobb at (704) 370-3328 or at gkcobb0929@gmail.com.

In addition we will continue with the Liturgical Press, *Alive in the Word* series. We will start in October with "Advent". Booklets will be available at no charge at the next meeting.

FOR THE NEXT MEETING

The September Meeting will finish the booklet on "Hope" which we started last Spring. The reading is from **Luke 18:35-43**. You should reflect on this scripture passage and then answer the following questions:

- What types of blindness can you identify in your community? Do any of these appear in your life as well?
- In your experience, what hopes do you believe lie beneath the surface when one prays for healing or forgiveness? What are your hopes when you pray for forgiveness or healing?
- Imagine the blind man as a symbol of various populations suffering throughout the world. How can begging for God's pity or mercy transform a desperate situation into a hopeful one? What kind of faith or surrender does this require?
- When has persistence served to draw you closer to Jesus?
- Are there times of healing or other events that have served to refresh your desire to follow Jesus? Have these "markers" along the way increased your hope as well?

CHRIST IS IN THE BIBLE

*This is a continuation of a longer work on Lectio Divina: **Reading God**, by Garcia M. Colombas. If you would like to collect all the articles please download the 2018 April, June, and July newsletters from the Oblate Website.*

One may say with equal truth: to open the Bible is to meet Christ. The Ancients were persuaded of it. And Vatican Council II teaches that Christ "is present in his Word since when the Scripture is read in church it is he himself who speaks."

JOURNAL WRITING: IN DEFENSE OF THE FOUNTAIN PEN FOR WRITING

Many of you know about my recent surgeries for my hands. For several years now it has been both difficult and painful to write. Oh, I could get by with the word processor, but it is not really the same. There is something incomparable between putting the words down on paper and typing into a computer.

As I regained the use of my right hand, I was encouraged to look into using a fountain pen. I remember the one I had in school (yes, I am that old and nerdy) but I lost it over the years – could not find the ink for it anymore. But when they were recently recommended to me, I remembered my old Parker and looked around.

I was amazed! Fountain pens are back and with vengeance. Anywhere from two dollar throw aways to pens that were hundreds of dollars. I went with my gut and purchased a Parker and a bottle of ink. First time I used the pen it was like finding an old friend.

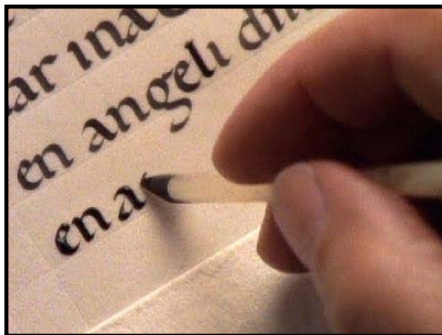
So why am I telling you all this? Because in the course of our *lectio* many of us keep journals. You bring them to the meetings, you write profusely in them and you keep them for years. We all use the pen of modern choice, a ball point pen. And many of use are trying out several pens never quite finding one we like. When I picked up my Parker and wrote for the first time, I discovered that it was the pen I had been looking for and I never found in a ball point. A fountain pen was less stressful than hand. It also struck me as very “monastic.” Simple and easy to work with but also a throw back to centuries before. Who could not be reminded of the image of monks in the Scriptorium, carefully copying out the Scriptures with quill pens.



ORDO

SEPTEMBER

- 2 22nd Sunday in Ordinary Time (Week II)
- 3 Gregory the Great, Pope, Doctor of the Church (Feast)
- 8 Nativity of the Blessed Virgin Mary. Feast
- 9 23rd Sunday in Ordinary Time (Week III)
- 13 John Chrysostom, Bishop, Doctor of the Church. Memorial.
- 14 Exaltation of the Holy Cross. Feast
- 15 Our Lady of Sorrows. Memorial
- 16 24th Sunday in Ordinary Time (Week IV)
- 20 Rev. Kim Taegon, Paul Chong Hasang, and Companions, Martyrs. Memorial
- 21 Matthew, Apostle and Evangelist, Feast
- 23 25th Sunday in Ordinary Time (Week I)
(Begin Novena to the Guardian Angels)
- 26 Vincent De Paul, Priest, Religious Founder. Memorial
- 27 Vincent de Paul, Priest (Memorial)
- 29 Michael, Gabriel, and Raphael, Archangels. Feast
- 30 26th Sunday in Ordinary Time (Week II)



So here are 5 reasons you should consider adding a fountain pen to your writing tools:

1. **Environmentally friendly:** according to the EPA, Americans throw away 1.6 billion disposable pens every year. Fountain pens you buy for a lifetime and often become heirlooms.
2. **Less hand fatigue:** Fountain pens are gripped lightly and you generally exert no pressure. Ball point pens require you to exert pressure and are not as comfortable in the hand. From personal experience fountains pens are easier on arthritic hands.
3. **Consistent writing experience.** As long as you care for the pen it will write exactly on day 1 as on day 300 or day 3,000. The same cannot be said about ball point pens. As I mentioned above, my new Parker writes the same as my old Parker.
4. **Back to environment:** Inks are kept in glass bottles and, usually, are biodegradable. Ball point pens are not biodegradable and are considered disposable. I even know of people who have tried using food color, but the coloring was inconsistent.
5. **Teaches you responsibility:** St Benedict teaches us to care for our tools. A good pen is also a good tool. There is some simple care that must be done (about once a month). It is a tool, something that will keep, but it also means that you must keep up with it. In society we are taught to consume. A Fountain pen teaches the opposite, the only thing you consume is ink. A Fountain pen teaches responsibility, it is not just a pen, it is your pen!

So if you find your hand aching, or worse in pain, think about trading in that ball point for a pleasant surprise and get a fountain pen.



NECROLOGY

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

SEPTEMBER

1 Br. Aloysius Foerenbach	1914
2 Fr. Bernard Rosswog	1999
5 Br. Leonard Metzger	1941
6 Fr. Julius Pohl	1924
7 Br. Obl. John Morton	1952
20 Fr. Gerard Pilz	1891
24 Br. Francis Zwiesler	1929
24 Fr. Cornelius Selhuber	1962
25 Fr. Dominic Vollmar	1942
25 Br. Stephen Schockling	1974
25 Fr. Gregory Eichenlaub	1975
27 Fr. Jerome Finn	1958
30 Fr. Gregory Windschiegel	1912

Christ is in the Bible (cont. from page 1)

St. Jerome has a famous phrase, "*Ignorantia Scripturarum, ignorantia Christi est.*" Not to know the Bible is not to know Christ. Christ is the Bible. Paul Evdokimov writes: "One may assert that for the Ancients the Bible is Christ, because every one of its words leads us to Him who has pronounced them and places us in his presence... One consumes eucharistically the word mysteriously divided with a view to communion with Christ." All the ancients point to the intimate relationship between Bible and the Eucharist: Clement, Origen, St. Augustine, St. John Chrysostom, St. Jerome ... In reading the Bible the Ancients did not read the texts, but the living Christ, and Christ spoke to them. They consumed the Word like the Eucharistic bread and wine, and the Word offered itself to them with the profundity of Christ.

The Scriptures are the flesh and blood of Christ. "I believe," says St. Jerome, "that the Gospel is the body of Christ ... And though the words 'they who do not eat my flesh and drink my blood' can also be understood of the mystery (of the Eucharist), nevertheless the Scriptures, the divine doctrine, are truly the body and blood of Christ." And in another place: "It is our duty to know the veins and the flesh of the Scripture." With impressive realism St. Gregory the Great preached to the people: "You who are accustomed to assist at the divine mysteries know well that it is necessary to guard with the greatest care and respect the body of the Lord which you receive, lest the least particle be lost, lest anything that has been consecrated fall to the ground. Do you perchance think that it is a lesser fault to treat negligently the Word of God which is God's body?"

The comparison Scripture-Eucharist is, as has been noted, constant in Christian tradition. Father Congar has asserted that, if we do not live by bread alone but by every word that comes from the mouth of God, then the Bible, like the Eucharist, is the bread come down from heaven, and that if God acts to unite us in

the sacraments of the Church, God acts also, and with no less efficacy, in the sacrament of the Word. The Eucharistic celebration consists of two parts: Eucharist and Word of God; they form a complete sacrament. In the Bible, as in the Eucharist, we meet the true bread of eternal life, with which those must nourish themselves who have been called to live beyond this World, the very life of God. And Vatican Council II emphasized and in a certain way consecrated that intimate relationship between Scripture and the Eucharist when it declared: "The Church has always venerated the divine Scriptures just as she venerates the body of the Lord, since from the table of both the word of God and of the body of Christ she unceasingly takes and offers to the faithful the bread of life." And later, just as the life of the Church grows through persistent participation in the Eucharistic mystery, so we may hope for a new surge of spiritual vitality from intensified veneration of God's word, which lasts forever.



JULY- AUGUST NEWSLETTER

The July August Newsletter was not mailed out in July. In the rush to get everything done before the next surgery it simply was never sent to Ms. Gail to mail out. It was, however, posted to the website and is available there.

If you would like a copy mailed please contact Gail at gailwarlick@bac.edu. Some extra copies will be available at the September meeting.

MARY, QUEEN OF HEAVEN



The third icon to adorn the wall of the Geyer (Oblate) Room is Mary enthroned as Queen of Heaven. Purchased through Legacy Icons, it is a replica of a rare specimen of late 13th century Florentine Art, this icon is the center piece of a monumental altar piece honoring Mary as Queen of Heaven. It is surrounded by seventeen smaller works taken from the life of Mary – from the Nativity to the Assumption.

“The artist was contrasting the world of the icon with the mundane human world, he aimed at minimizing all associations with everyday life. The figures appear to be in comporium. The faces of the Virgin and Child are devoid of individuality. Their expressions are severe and shut off.

Like the poses and gestures, the colors and attributes in the icon have a symbolic significance. The gold in the background is intended to symbolize the mystical color of heaven. The red of the Virgin’s tunic and the blue of her cloak represents her sufferings and purity, while the purple of Christ tunic is the color of his royal attire and authority.

The halos around the heads of the Virgin and Christ are signs of their holiness. In the upper left and upper right of the icon, there are figures of angels with censers singing glory to the Virgin Mary.”

Source: Pushkin State Museum of Fine Arts.

OBLATE LIBRARY

The new room offers the opportunity for the development of a Oblate Library. We all have books that we have bought over the years that we no longer need. This is an opportunity to provide them as a reference for the future.

If you have any gently used books you would like to donate please put them aside. Please no books heavily highlighted or marked up. We are still working out how the best way to organize them, lent out and a form to be sent so you can receive tax credit. Also we will develop a on-line library list so you can see the holdings. We are still in the early stages and we will let you know when we will be able to start receiving the books.



OBLATE PSALTERS

Please remember to bring your *Oblate Psalter* to each meeting if you use this version for the Liturgy of the Hours.

We are gearing up for a third printing of the Oblate Psalter. Please let George Cobb know if you have seen any mistakes that need to be corrected and if you would like a copy. The price should still be around \$15.00.

The October meeting of the Oblates will be on October 21 in the Geyer Room (Oblate Room) in the Music Building.

