



# Oblates of St. Benedict

## Oblate Program at Belmont Abbey, NC

November, 2019

### FOR THE NEXT MEETING

**Oblates:** The discussion will continue from the book *Monastic Practices* and will be covering the chapter on "Short Prayers."

**Novice Oblates:** Review of the material distributed last month on *Liturgy of the Hours*.



### PRIVATE AND ECCLESIAL READING

"Reading God," like all prayer, constitutes the most personal and private activity of a person. There are no two exactly identical ways to pray, because no two persons are entirely identical. God has not mass-produced us neither does he save and sanctify us in the mass. The love God professes for each one is strictly personal, and the love which people profess to God has precisely the same personal and private character.

God speaks to me, personally, here and now, when I read his Scriptures with faith and love. But when I read, just as when I pray — and lectio divina is combination of reading and prayer — I am, I continue to be, and perhaps it is necessary to add that I am now more than ever, a living member of the body of Christ which is the Church. When I read, as when I pray, it is the Church herself that reads, that seeks and discovers a little more him who is her Head and her Spouse through her humble member who I am.

From this it follows, without any doubt, that Christians ought to read - the Scriptures not only "with the eyes of a spouse," as Cecilia Bruyere did, that is to say, with love, with tenderness, but with the eyes of the Spouse, with the eyes of the Church, of which we are living members. It follows that so-called "free examination" has no place in "divine reading." To interpret the Scriptures in our own fashion, not taking into account the Tradition of the Church and, what is worse, going contrary to it, is an intolerable aberration; it implies self-sufficiency that would lead us inevitably into error. Hence it is essential that the lectio divina of every Christian be an "authentic reading," that is, reading endorsed and guaranteed by the authority of God in the Church. "The Bible in fact cannot be interpreted with security apart from the mediation of the Church." In this way we possess the guarantee of always being able to grasp the Word of God, both in its true meaning solely by reason of the promise made to the Church of the permanent assistance of the same Holy Spirit who inspired the Scriptures. But if that assistance of the Spirit to the Church does not dispense us from having recourse to the sacred text which she allows us to read always in its true meaning, much less can it dispense us from having recourse to all the testimonies of the truth of God's Word in the mystical body of Christ which are constituted by tradition. Further, as Father Bouyer points out, "instead of imagining Scripture and tradition as two complementary, though independent, sources of truth, we must understand that Scripture constitutes, so to say, the nucleus of tradition from which we cannot separate ourselves to understand it, while the same tradition cannot be organized except around Scripture."

Paul Evdokimov has some vigorous and impressive words on the subject. "Never," he says, "can one separate

*The next meeting of the Oblates will be  
November 17, 2019 at 2:30 PM in the Oblate  
Room in the Old Music Building.*

(the Bible) from the Church without the risk of deforming it." To the disciples of Emmaus the Lord "opened the Scriptures" (Lk. 24,32), thus revealing that "the Bible is the verbal image of Christ." God desired that Christ should assume "that body in which his words would resound authentically as the words of life. Hence it is necessary to read the Bible and to listen to God in Christ from within his Body; in the Church. From the moment a believer takes the Bible... a miracle-happens: an historical document appears as a Holy Book filled with presence. The degree of my receptivity is in function of my ontological place in the Body, of my life in the Church." In fact, ultimately "it is the Church which reads the Bible when its pages are opened. But included in solitude the Bible is also read communally, liturgically. God wants it so. The true subject of knowledge and communion is not the isolated person, segregated from the Body, but the person as member, as a liturgical person."

The reading of the Holy Fathers and especially the participation in the worship of the Church constitutes an invaluable help in this regard. Of the early monastics Gregory Penco has written: *lectio divina* found its full unfolding in liturgical prayer, so that the monastic would read the Bible with the eyes of the liturgy. Now, to read the Scripture with the eyes of the liturgy without doubt means to read it with the eyes of the Church.

From *Reading God* by Garcia M. Colombas, pp. 59-61



## PRAYING FOR THE DEAD AND GAINING INDULGENCES DURING NOVEMBER

It is during November that the Church meditates on the Communion of Saints, which is the charitable link with the faithful who have already reached heaven (Church Triumphant), the faithful departed who are still expiating their sins in Purgatory (Church Suffering) and of the pilgrim faithful here on earth (Church Militant). "In this wonderful exchange, the holiness of one profits others, well beyond the harm that the sin of one could cause others.

### ORDO

#### NOVEMBER

- 1 All Saints. Solemnity (Week II)
- 2 Commemoration of All the Faithful Departed, Memorial
- 3 31st Sunday in Ordinary Time (Week III)
- 4 St. Charles Borromeo, Bishop, Memorial
- 9 Dedication of the Lateran Basilica, Feast
- 10 32nd Sunday in Ordinary Time (Week IV)
- 11 Martin of Tours, Bishop, Feast
- 16 Gertrude the Great, Virgin, Memorial
- 17 33rd Sunday in Ordinary Time (Week I)
- 21 Presentation of the Virgin Mary. Memorial
- 22 Cecilia, Virgin. Memorial
- 24 Jesus Christ, King of the Universe (Week II)
- 29 *Begin novena in honor of Immaculate Conception*
- 30 Andrew, Apostle, Feast

#### DECEMBER

- 1 1st Sunday of Advent (Week II)

Thus recourse to the communion of saints lets the contrite sinner be more promptly and efficaciously purified of the punishments for sin." (*Catechism of the Catholic Church*, 1475).

On November 1st the Church celebrates the Solemnity of All Saints, a Holy Day of Obligation, honoring all those faithful in heaven. Throughout November the Church also remembers our Faithful Departed. The need and duty of prayer for the departed souls has been acknowledged by the Church at all times. It is recommended in the Scriptures of the Old Testament: "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins" (2 Macch. 12, 46). This duty has found expression not only in public and private prayers but especially in the offering of the Holy Sacrifice of the Mass for the repose of souls.

### Praying for the Poor Souls

Throughout November the Church prays for all who are in the purifying fires of Purgatory, waiting for the day when they will join the company of the saints in heaven. The celebration of Mass is the highest means the Church can provide for charity for the dead, but we can also relieve their sufferings through our prayers, suffer-

ings and penances. We can also help the Poor Souls by doing acts and prayers that have indulgences attached to them. There are many indulgences, applicable only to the Souls in Purgatory, that can be obtained during the month of November.

### Ways to Earn Indulgences for the Poor Souls

*Visiting a Cemetery:* A partial indulgence can be obtained by devoutly visiting a cemetery and praying for the departed, even if the prayer is only mental. One can gain a plenary indulgence visiting a cemetery each day between November 1 and November 8. These indulgences are applicable only to the Souls in Purgatory.

*Visiting a Church or Oratory on November 2:* A plenary indulgence, again applicable only the Souls in Purgatory, is also granted when the faithful piously visit a church or a public oratory on November 2. In visiting the church or oratory, it is required, that one Our Father and the Creed be recited.

This can be prayed all year, but especially during the month of November:

Eternal rest grant to them, O Lord, and let perpetual light shine upon them. May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Many families add to the "Prayer Before Meals" the second half of the "Eternal Rest" prayer:

Bless us, O Lord, and these thy gifts, Which we are about to receive, from Thy bounty, through Christ, our Lord, Amen. And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Other families recite the "Eternal Rest" prayer in between decades of the rosary.

We should pray for the departed all through the year, not just November. After these souls in Purgatory are in heaven, they will intercede for us.

Developing prayerful habits, such as praying the "Eternal Rest" prayer when passing cemeteries, will remind us of our eternal destiny and increase charity towards others.

### NOVENA PRAYER IN HONOR OF THE IMMACULATE CONCEPTION

Come, Holy Spirit, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

V. Send forth Thy Spirit, and they shall be created./ R. And Thou shalt renew the face of the earth.

Let us pray: O God, who hast taught the hearts of Thy faithful people by the light of the Holy Spirit; grant us in the same Spirit to relish what is right, and evermore to rejoice in his holy comfort. Through Christ our Lord. R. Amen.

Virgin most pure, conceived without sin, all fair and stainless from thy Conception; glorious Mary, full of grace, Mother of my God, Queen of angels and of men, - I humbly venerate thee as Mother of my Saviour, who, though He was God, taught me by His own veneration, reverence, and obedience to thee, the honour and homage which are due to thee. Vouchsafe, I pray thee, to accept this Novena, which I dedicate to thee. Thou art the safe refuge of the penitent sinner; it is very fitting, then, that I should have recourse to thee. Thou art the Mother of compassion; then wilt thou surely be moved with pity for my many miseries. Thou art my best hope after Jesus; thou canst not but accept the loving confidence that I have in thee. Make me worthy to be called thy son, that so I may dare to cry unto thee, "Show thyself a mother."

Source: *St. Charles Borromeo Meninary Prayer Book*, 2006

### NECROLOGY



### NOVEMBER

- 2 Fr. Lawrence McHale (1957)
- 3 Fr. Albert Goetz (1935)
- 5 Abbot Vincent Taylor (1959)
- 5 Fr. Wilfrid Foley (1968)
- 7 Fr. Raphael Beer (1893)
- 8 Br. Gilbert Koberzynski (1920)
- 9 Fr. Boniface Hilgenboecker (1890)
- 9 Fr. Cornelius Diehl (1957)
- 15 Fr. Thomas Oestreich (1943)
- 21 Fr. Anthony Meyer (1928)
- 21 Abbot Oscar Burnett
- 22 Br. Willibald Marschall (1932)
- 24 Fr. Raphael Bridge (1996)
- 29 Fr. Bernard Haas (1933)



## THE GIFT OF THE INDULGENCE

1. This is how an indulgence is defined in the Code of Canon Law (can. 992) and in the Catechism of the Catholic Church (n. 1471): "An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints".

2. In general, the gaining of indulgences requires certain prescribed conditions (below, nn. 3, 4), and the performance of certain prescribed works (nn. 8, 9, 10 indicate those specific to the Holy Year).

3. To gain indulgences, whether plenary or partial, it is necessary that the faithful be in the state of grace at least at the time the indulgenced work is completed.

4. A plenary indulgence can be gained only once a day. In order to obtain it, the faithful must, in addition to being in the state of grace:

- have the interior disposition of complete detachment from sin, even venial sin;
- have sacramentally confessed their sins;
- receive the Holy Eucharist (it is certainly better to receive it while participating in Holy Mass, but for the indulgence only Holy Communion is required)
- pray for the intentions of the Supreme Pontiff.

5. It is appropriate, but not necessary, that the sacramental Confession and especially Holy Communion and the prayer for the Pope's intentions take place on the same day that the indulgenced work is performed; but it is sufficient that these sacred rites and prayers be carried out within several days (about 20) before or after the indulgenced act. Prayer for the Pope's intentions is left to the choice of the faithful, but an "Our Father" and a "Hail Mary" are suggested. One sacramental Confession suffices for several plenary indulgences, but a separate Holy Communion and a separate prayer for the Holy Father's intentions are required for each plenary indulgence.

6. For the sake of those legitimately impeded, confessors can commute both the work prescribed and the conditions required (except, obviously, detachment from even venial sin).

7. Indulgences can always be applied either to oneself or to the souls of the deceased, but they cannot be applied to other persons living on earth.

[http://www.vatican.va/roman\\_curia/tribunals/apost\\_penit/documents/rc\\_trib\\_appen\\_pro\\_20000129\\_indulgence\\_en.html](http://www.vatican.va/roman_curia/tribunals/apost_penit/documents/rc_trib_appen_pro_20000129_indulgence_en.html)

**The December meeting of the Oblates will be on the 15th at 2:30  
unless otherwise announced.**