



Oblates of St. Benedict

Oblate Program at Belmont Abbey, NC June, 2020

NEXT MEETING: FINAL OBLATIONS AND MASS

Meeting for all Oblates are cancelled until further notice. It is expected that meetings will be able to resume this fall, probably in September.

Novice Oblates will meet irregularly over the summer based on schedules. An email will be sent soon to determine when the group will be willing to meet.

MEMORIAL OF THE BLESSED VIRGIN MARY, MOTHER OF THE CHURCH

On February 11, 2018, the Congregation for Divine Worship and the Discipline of the Sacraments inscribed. . . a new obligatory Memorial of the Blessed Virgin Mary, Mother of the Church, into the General Roman Calendar. This memorial is celebrated every year on the Monday after Pentecost.

Rubrics for the Liturgy of the Hours: Psalmody of the day. Other elements from the Psalter of the day or the Common of the Blessed Virgin Mary, except for the following:



Collect

God, Father of mercies, whose Only Begotten Son, as he hung upon the Cross, chose the Blessed Virgin Mary, his Mother, to be our Mother also, grant, we pray, that with her loving help your Church may be more fruitful day by day and, exulting in the holiness of her children, may draw to her embrace all the families of the peoples. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Editor's note: The above is taken from the guidelines published by the USCCB. Since English translations are not yet available for the Office of Readings (Vigils), a suitable alternative reading, based on the Latin citation, is provided on the last page of the newsletter.

Important Notice

ALL OBLATES: PLEASE UPDATE YOUR CONTACT INFORMATION IF YOU HAVE NOT ALREADY DONE SO

One item that the virus closures has made evident is that Oblates have not been keeping their contact information up to date. When you receive this newsletter please email Gail Warlick (gailwarlick@bac.edu). If you do not use email please send a letter to Gail Warlick, 100 Belmont-Mt. Holly Road, Belmont, NC 28012 and include the best phone number to reach you. ***If you have already done so, thank you.***



FRUITS OF LECTIO DIVINA

... (*Lectio* is disinterested reading. One reads in order to read. One penetrates into the reading as if coming into the audience chamber of God, of Jesus Christ. One wants to be with God, with Jesus: to listen to his voice, to respond at first in the same *lectio* with words and then, in everyday life, with works. All this, however, does not mean that we do not gather other fruits from our dialogue with God, besides the great reward of having been received in audience.

The fruits of *lectio divina* are many and delightful. According to St. Benedict, it leads us to perfection; according to St. Bernard, it brings us wisdom; according to St. Ferreolus, it begets spiritual fervor; according to Bernard Ayglier, it dissipates spiritual blindness, enlightens the understanding, heals weakness of mind, satisfies the hunger of the soul, stirs up compunction of heart ... In summarizing the fruits of "reading God," among the ancient monastics someone has written: "*Lectio divina* was the paradise of the monastics, the place of their spiritual delights. It consoled them in their trials, purified them of their passions, kept them fervent in divine service, and brought them tears of compunction, the voice of their prayer and the food of their con-templation." Without doubt, the list could easily be enlarged. It is impossible to treat hereof all the fruits of *lectio*, but let us consider at least a few of the more surprising ones.

A Biblical Mentality

It may be said in the first place that personal, assiduous and profound contact with the Word of God generates in us (the readers) what has been called "Biblical mentality." The ideas, expressions and images of Scripture become more and more our spiritual patrimony. Our faith is nourished by the truths of the Bible; our ideas and imaginations, so often useless and even dangerous, are replaced, with great profit, by those of the Bible, that is to say, by the ideas and images of God, of Jesus and of the friends of God. We accustom ourselves quite naturally to think on the realities of salvation; we easily lift ourselves up to it. We think and speak with the Bible and like the Bible. In imitation of Christ we find in the Bible an arsenal of weapons with which to conquer temptation. In a word, the Bible begins to form an integral part of our personality or, better, the personality ends by being transformed through the reading of the Bible. Cassian, among many others, advises, "then, having banished all worldly concerns and thoughts, strive in every way to devote yourself constantly to the sacred reading so that continuous meditation will seep into your soul and, as it were, will shape it to its image, and thus Scripture transforms you into its own likeness."



ORDO

JUNE

- 1 Blessed Virgin Mary, Mother of the Church, Memorial (Wk. I)
- 3 Charles Lwanga and Companions, Martyrs, Memorial
- 5 Boniface, Bishop/Martyr, Memorial
- 7 Holy Trinity (Wk II)**
- 11 Barnabas, Apostle, Memorial
- 13 Anthony of Padua, Priest, Religious and Doctor of the Church, Memorial
- 14 Most Holy Trinity (Wk III)**
- 19 Sacred Heart of Jesus, Solemnity**
- 20 Immaculate Heart of the Blessed Virgin Mary (Memorial)
- 21 12th Sunday in Ordinary Time (Wk IV)**
- 24 Nativity of St. John the Baptist, Solemnity**
- 28 13th Sunday of Ordinary Time (Wk I)**
- 29 Peter & Paul, Apostles, Solemnity**
- 30 13th Sunday in Ordinary (Wk I)**

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

- 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 Spoetl (1949)
- 28 Prior Felix Hintemeyer (1924)

Total Renewal

In "divine reading" there occurs in fact what Irenaeus says: God grasps us with two hands - the Word in the exterior and the Spirit in the interior. And God changes us radically. That *lectio* performs a purifying role in the spiritual life is a constant affirmation of the Ancients and monastic writers. St. Paul asserts that the Bible helps us effectively to pursue the spiritual combat with hope. "Everything written before our time was written for our instruction, that we might derive hope from the lessons of patience and the word of consolation in the Scriptures." Regarding this point St. Basil of Caesarea wrote, "If you have the consolation of the Scriptures, you have no need of me or anyone else to appreciate what is right; it suffices for you to have the counsel of the Holy Spirit and his guidance toward the good." History - and especially monastic history - amply demonstrates that *lectio* constitutes a precious instrument for reform, for renewal and for spiritual progress. In the Rule of St. Benedict mention of reading is usually accompanied by the idea of edification. In truth, *lectio* edifies, builds the soul, in the strong meaning of the Latin verb. The "new person" we began to be in baptism thus reaches maturity. The monastics who remain faithful to the practice of *lectio* turn into a "son and daughter of God," a servant and witness of the Word: sensitive to the presence and of the inspirations of God's will, "full of the Spirit of wisdom, anxious about the praise of God, disposed to serve God in all the circumstances of community life and to be the Lord's witness."

All who, fascinated by the Word of God, enter the school of that Word and persevere in it, realize the famous theme of Origen, developed by St. Bernard and other spiritual writers: "... to conceive the Word in the heart." Origen says, "You cannot offer God something of your mind or your word, unless you first conceive in your heart what has been written." What does he mean to say? In order to be genuine dialoguers with God it is necessary that Scripture be rooted in us, that Scripture has turned into our own substance or, what is the same thing, that Christ, the Word of God, has formed himself in us. Is not that the true goal of "divine reading" as well as of the whole ensemble of elements integral to the Christian life? "To conceive the Word of God in the heart!" The saving Word, received under due conditions, forms Christ in us; it makes us truly to be Christians.

Objective Piety

Furthermore, *lectio divina* gives an objective character to piety. Far from lowering it into images and inconsistent

sentimentality, it builds piety on real facts, models and mysteries with which Christians seek to identify themselves. It centers piety on God, or more exactly, on Christ and the Blessed Trinity. Inaki Aranguren with his incisive style has written that without *lectio divina* in the strict sense of the term - reading the Word of God in Scripture - "contemplative prayer would degenerate into nihilism, into the most sickly subjectivism or into very pathological sensitivity."

Reading God, Garcia Colobas, pp. 85-89



NOVENA TO SAINT BENEDICT

Glorious St. Benedict, sublime model of all virtues, pure vessel of God's grace! Behold me, humbly kneeling at thy feet. I implore thy loving heart to pray for me before the throne of God. To thee I have recourse in all the dangers which daily surround me. Shield me against my enemies, inspire me to imitate thee in all things. May thy blessings be with me always, so that I may shun whatever God forbids and avoid the occasions of sin.

Graciously obtain for me from God those favors and graces of which I stand so much in need, in the trials, miseries and afflictions of life. Thy heart was always so full of love, compassion, and mercy towards those who were afflicted or troubled in any way. Thou didst never dismiss without consolation and assistance anyone who had recourse to thee. I therefore invoke thy powerful intercession in the confident hope that thou will hear my prayers and obtain for me the special grace and favor I so earnestly implore (mention it), if it be for the greater glory of God and the welfare of my soul.

Help me, O great St. Benedict, to live and die as a faithful child of God, to be ever submissive to His holy will, and to attain the eternal happiness of heaven. Amen.



ON THE BLESSED VIRGIN AND THE CHURCH

60. There is but one Mediator as we know from the words of the apostle, "for there is one God and one mediator of God and men, the man Christ Jesus, who gave himself a redemption for all".(298) The maternal duty of Mary toward men in no wise obscures or diminishes this unique mediation of Christ, but rather shows His power. For all the salvific influence of the Blessed Virgin on men originates, not from some inner necessity, but from the divine pleasure. It flows forth from the superabundance of the merits of Christ, rests on His mediation, depends entirely on it and draws all its power from it. In no way does it impede, but rather does it foster the immediate union of the faithful with Christ.

61. Predestined from eternity by that decree of divine providence which determined the incarnation of the Word to be the Mother of God, the Blessed Virgin was on this earth the virgin Mother of the Redeemer, and above all others and in a singular way the generous associate and humble handmaid of the Lord. She conceived, brought forth and nourished Christ. She presented Him to the Father in the temple, and was united with Him by compassion as He died on the Cross. In this singular way she cooperated by her obedience, faith, hope and burning charity in the work of the Saviour in giving back supernatural life to souls. Wherefore she is our mother in the order of grace.

62. This maternity of Mary in the order of grace began with the consent which she gave in faith at the Annunciation and which she sustained without wa-

vering beneath the cross, and lasts until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this salvific duty, but by her constant intercession continued to bring us the gifts of eternal salvation.(15*) By her maternal charity, she cares for the brethren of her Son, who still journey on earth surrounded by dangers and cultics, until they are led into the happiness of their true home. Therefore the Blessed Virgin is invoked by the Church under the titles of Advocate, Auxiliatrix, Adjutrix, and Mediatrix.(16*) This, however, is to be so understood that it neither takes away from nor adds anything to the dignity and efficaciousness of Christ the one Mediator.(17*)

For no creature could ever be counted as equal with the Incarnate Word and Redeemer. Just as the priesthood of Christ is shared in various ways both by the ministers and by the faithful, and as the one goodness of God is really communicated in different ways to His creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source.

The Church does not hesitate to profess this subordinate role of Mary. It knows it through unfailing experience of it and commends it to the hearts of the faithful, so that encouraged by this maternal help they may the more intimately adhere to the Mediator and Redeemer.

Pope St. Paul VI

Lumen Gentium

Dogmatic Constitution on the Church

21 November, 1964