



The AMERICAN MONASTIC NEWSLETTER

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The mission of the American Monastic Newsletter is to be an instrument of communication and information for monastic communities in the Benedictine tradition in North America, members of the American Benedictine Academy, and other interested persons.

Oblate Dorothy Day's Path to Canonization

The following report comes to us from David Mueller, Coordinator of the Dorothy Day Canonization Support Network:

The cause for the canonization of Servant of God Dorothy Day, oblate of St. Procopius Abbey (Lisle, Ill.), has made enormous progress over the last seven years. The cause was opened by Pope St. John Paul II in March of 2000 at the request of Cardinal John O'Connor of New York. Sadly, two months later the cardinal passed away and the canonization process came to a standstill. The next major milestone was in November 2012 when all the bishops at the United States Conference of Catholic Bishops' conference unanimously endorsed the cause. But even then, the cause went back into hibernation.

The hard work of the diocesan investigation finally commenced in September of 2014. This phase is now almost finished. The remaining tasks include a theological review of her letters and completing the interviews of expert witnesses. All the tasks completed and documentation produced will be boxed up and sent to the Vatican by the end of this summer.

The postulator for the cause, Dr. Waldery Hilgeman, will then shepherd the cause through the Roman phase. The Congregation for the Causes of Saints reviews the documentation of the diocesan investigation, and if they determine that Dorothy "lived a life of heroic virtue," and Pope Francis agrees, she will be declared a "Venerable" Servant of God. Afterwards, a confirmed miracle gives her the title of "Blessed" and another gives her the title of "Saint."

The cause became important to me after I was diagnosed with liver cancer in 2005. My one chance of survival was to undergo liver transplantation but only if the cancer could be brought to a halt with radiation and chemotherapy treatment. I had met Dorothy Day during the summer of 1976 when I lived and worked as a college volunteer at St. Joseph Catholic Worker House in New York. So at the time of my diagnosis, I was aware that her cause had been opened. When friends and relatives offered to pray for me, I requested they include asking for Dorothy Day's intercession.

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President's Message

Dear ABA Members and Friends,

As I write this, we are just two weeks away from Ash Wednesday, the beginning of Lent. And each year, about this time, I am reminded of St. Benedict's wise words: "The life of a monk ought to be a continuous Lent. Since few, however, have the strength for this, we urge the entire community during these days of Lent to keep its manner of life most pure and to wash away in this holy season the negligences of other times. This we can do in a fitting manner by refusing to indulge evil habits and by devoting ourselves to prayer with tears, to reading, to compunction of heart and self-denial" (RB 49.1-4). Though I am not a monk of the traditional sort, I try to impress on my parishioners, as the rector of the Anglican Church of the Epiphany, the importance of this most holy season. Though we might lack the strength to live everyday as if it is Lent (I do appreciate greatly Benedict's common sense and pragmatism here!), we must keep Lent as Lent.

For many, this means a bit less chocolate or coffee or greater moderation in one's television viewing. Even at the evangelical Protestant university where I teach, students are accustomed to giving something up for Lent, though I do think the bar is set rather low – two coffees per day instead of three!



The AMERICAN MONASTIC NEWSLETTER

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The American Monastic Newsletter is published three times per year and it, as well as other ABA information, may be read online at:

www.americanbenedictine.org

In any case, as St. Benedict reminds us, Lent is not just about giving things up (no matter how good that can be in and of itself) but it is also about taking things on: "During these days, therefore, we will add [*augeamus*] to the usual measure of our service something by way of private prayer and abstinence from food or drink" (RB 49.5). What we are to take on is prayer, reading, compunction of heart and self-denial. Of course these things are not absent from the quotidian life of a monk (or any baptized Christian, Lord willing) but during Lent they are to be augmented, if you will. Thus, we are to add on more prayer, reading, compunction of heart and self-denial. A daunting task for many of us but it is what makes Lent, Lent, thus it is non-negotiable.

The Anglican Book of Common Prayer, inspired by medieval Benedictine monasticism, echoes Benedict's rule: "I invite you, therefore, in the name of the Church, to the observance of a holy Lent: by self-examination and repentance; by prayer, fasting, and alms-giving; and by reading and meditating on God's holy Word." Not an exact quotation of the RB but in the same neighborhood (or cloister, perhaps) and aimed at the same end: keeping Lent as Lent!

And I am certain that those reading this column are, in fact, greatly interested in observing a holy Lent. So let us take up the mantle of keeping a holy Lent and to do so in such a way that we aim ourselves in a Lenten direction that will not only last for forty days but one that will orient our lives towards all of our life being a continuous Lent. This, of course, can never be done by one's own power but through that empowerment granted by the Holy Spirit and by the example set before us by those who have gone before us, including St. Benedict. Happy Lent!

Greg Peters
ABA president
greg.peters@biola.edu

I attribute my good health today to her intercession. More importantly I am of the conviction that our Church and our country need the example of her life to guide us in facing the challenges of our time. Furthermore, sainthood ensures that all future generations of the Church will be touched by her life and values. This is why the cause is so important to me.

When the cause was still in its period of hibernation, the Dorothy Day Canonization Support Network formed in 2010 to promote the cause through building a prayer network that covered every day of the year. Rosalie Riegle, Anne Klejment, Father Joseph Mattern and I are the original founders. We began by inviting Catholic Worker Houses and other groups like Pax Christi chapters to join our prayer calendar. Groups were asked to pick a recurring day each month to pray for the cause.

Next, we invited numerous religious communities and congregations to join. Initially we were surprised that the only ones to respond were Benedictine communities. We were astonished at the overwhelming enthusiastic response from Benedictines and oblates and realized we had underestimated the impact of Dorothy being an oblate. Benedictine communities and oblate chapters soon comprised more than half of the groups on our prayer calendar. By September of 2013, every day on our calendar was filled by one or more groups. We don't think it is a coincidence that interest in the cause started to coalesce in early 2014 and the diocesan phase took off in the fall.

The original goal of all our prayers was to get the cause off the ground. A year and a half ago, with the cause well underway and the end in sight for the diocesan phase, we set a new goal. We asked all participants to pray for those seeking Dorothy's intercession because of the two miracles that will eventually be needed for her canonization.

The majority of communities joined our prayer network by 2014. If you are one that joined, please check your day on our calendar, to make sure that day still works for you. Go to <www.DorothyDaySaint.org>. If you are interested in joining our network, you can pick any day and there is a contact form at the bottom of the Prayer Calendar page. Fill out the online form and we will be able to post you on the calendar. There is also a campaign underway to collect stories of people who have asked Dorothy for

small "graces and favors." Finally, if you know of any potential donors, there will be ongoing costs after the cause is in Rome. Donations are handled by the Dorothy Day Guild, <www.dorothydayguild.org>.

This has been an exciting journey for all of us here at the Dorothy Day Canonization Support Network. To play an important role in the cause through our prayer calendar has been a joy. The enthusiasm and positive support from all Benedictines and oblates that began in 2010 and continues to this day has always inspired us! Let us continue to pray and look forward to when we can finally say, "Saint Dorothy Day"!

David Mueller

www.DorothyDaySaint.org
rememberdorothy@gmail.com!

RECORDINGS OF CONVENTION PRESENTATIONS

The ABA has recordings of each of the 2020 convention presentations at a cost of \$8 per video DVD or \$5 for audio only CD (includes shipping), or \$2 each for digital mp4 files.

"Stability and Evangelization" - Sr. Pia Portmann, OSB

"The Monastic World in the Bright Light of Equatorial Africa and the Subcontinent" - Fr. Joel Macul, OSB

"Viewing the World of Latin American Monastics" - Sr. Ann Hoffman, OSB

"Benedictine Time Travel: Going Back to Envisage Possible Futures" - Fr. Hugh Feiss, OSB

Order forms are downloadable on the website or you can make your request and payment directly. Please specify format and desired talks, and send with payment (checks should be made to Sister Judith, not to ABA) to

Judith Sutera, OSB
801 So. 8th St.
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*The Canonical Structures of the O. Cist.
(Cistercian Order)*

Editor's note - For last October's issue, Sister Lynn McKenzie and Father Dan Ward, our regular canon law columnists, invited a guest columnist, Sister Eleanor Campion of the Cistercian (OCSO) community at St. Mary's Abbey, Glencairn, Ireland. In this issue, we continue to explore other branches of the Benedictine family with a guest column by an O. Cist. (Order of Cistercians). Father Lluc Torcal, O. Cist., is the Procurator General of the Cistercian Order.

We can understand the current canonical structure of the Cistercian Order if we go back to the deep charismatic intuition of St. Robert of Molesmes, when he founded the New Monastery at Cîteaux. He wanted to found “a network of mutually autonomous abbeys detached from feudal ties” (Roberto di Molesmes e la fondazione di Cîteaux, TOMAINO, M.G. (2014), 63). The first Cistercians built a monastic network of pontifical right, linked to each other by the bonds of charity, which was established by the Carta Caritatis.

This is basically the juridical structure of the order today: a network of *sui iuris* monasteries structured in such a way that they can better realize the vocation to live charity among themselves. For this reason, today the Cistercian Order “consists of monastic congregations and of monasteries not belonging to any congregation, which are united in it” (CO art. 1), with the double purpose indicated in art. 2 of the Constitutions of the Order (CO) of:

“a) mutual exhortation and encouragement, and the mutual assistance of charity, in order to lead a monastic life according to the Rule of St. Benedict and the Cistercian traditions, and to adapt it continually to the circumstances of life.

b) the common and most effective representation before the Holy See, the ecclesiastical and civil authorities, and the other Orders.”

We are thus faced with a union of monasteries *sui iuris* into monastic congregations, and a union of congregations into one Order, with some monasteries *sui iuris* incorporated directly into the order as

well. As art. 7 of the CO indicates: “Therefore, each monk belongs to his Congregation through his own monastery and to the Order through the Congregation.”

The Order is governed by its own constitutions and each of the monastic congregations that form the Order has its own constitutions, with an Abbot or Abbess President and its own chapter of the Congregation. The congregations came into existence as a response to the impossibility of keeping alive the bonds of charity between monasteries in areas already far from Cîteaux, as shown by the fact that the first to come into existence was that of Saint Bernard of Castile (1425), and because of the impossibility of the abbots to regularly attend the general chapter of the Order. The grouping of monasteries into congregations was the faithful response to the vision of the founders of Cîteaux, adapted to the needs of the times. For this reason, today the Order is formed by the union of 11 congregations and some 20 directly incorporated monasteries.

This union is not a simple federation but is based on a strong and formal bond in the form of constitutions approved by the Holy See and under the highest authority of the general chapter of the Order, in which all the major superiors of the Order participate. The general chapter, as the central body of fraternal, legislative, and judicial deliberation, is the supreme authority in the Order (cfr. CO art. 52).

This does not imply that the Order is centralized, since the general chapter must respect the legitimate autonomy that corresponds to each congregation and to each monastery according to its own law (cfr. CO art. 52). It is a structure which, while maintaining and sustaining unity, respects the autonomy of each congregation and of the directly incorporated monasteries. We are faced with a juridical reality halfway between a centralized order and a simple federation of realities that are autonomous in themselves. Faithful to the vision of St. Robert, the Cistercian Order is a network of autonomous monasteries united in congregations and into an order to keep alive the bond of charity.

It is in this perspective that the figure of the Abbot General of the Cistercian Order is situated. Elected by the general chapter, he acts as the supreme moderator of the Order when the General Chapter is not in session (cfr. CO art. 79) and it is his task to

(continued next page)

promote the spiritual and temporal good of the Order and to resolve those urgent matters that cannot be postponed until the next General Chapter (cfr. CO art. 80). His power “must be exercised in accordance with the thinking of the General Chapter” (Cf. CO art. 81). It is therefore the responsibility of the Abbot General, who is not the abbot of any monastery, to keep the unity of the Order alive by promoting the bonds of charity between congregations and between monasteries, always in accordance with the thinking of the General Chapter, which is the supreme authority of the Order. To this end, the CO indicate his functions and faculties.

Each of the Congregations is governed by an Abbot or Abbess President, who must be the abbot or abbess of a monastery. They govern their congregation as supreme moderators according to their own constitutions, approved by the Holy See (cfr. CO art. 36).

Both the Abbot General and the Abbot Presidents have their own councils, elected by the respective chapters, with powers determined in the respective constitutions. The Abbot and Abbess Presidents, together with the Abbot General and some members directly elected by the general chapter, meet collegially in the Order’s synod, twice between general chapters. In the synod, matters affecting the whole Order are discussed and debated and decisions are proposed to the general chapter, in addition to other functions (cfr. CO art. 70). The synod serves primarily to establish a meeting between the Abbot General and the Abbot and Abbess Presidents, at least twice between chapters.

Finally, as can be seen from this text, both male and female monasteries are incorporated into the Order and the congregations on an equal footing. In fact, there is a monastic congregation that is entirely female, the above-mentioned Congregation of St. Bernard or of Castile.

Our Order is a good example of how a charismatic intuition can create its own juridical structure in which it is well reflected.

Fr. Lluc Torcal
Procurator General O.Cist.

(Regular columnists Fr. Dan Ward and Sister Lynn McKenzie are grateful to Sister Eleanor and Fr. Lluc for their contributions and will return in the June issue.)

The Terrence G. Kardong MONASTIC STUDIES GRANT

ABA members are invited to apply for Monastic Studies Grants to support projects that “cultivate, support and transmit the Benedictine heritage within contemporary culture.”

Applications will be selected on the basis of quality of the proposal (originality, feasibility, clarity of purpose), potential benefit for monastics, and relevance to the purposes of the Academy. More details are on the ABA website.

To apply for a grant please supply:

Name, address, phone number, e-mail

Religious or academic affiliation (if any)

A brief description of the proposed project

The goal(s) of the proposed project

An itemized budget which includes:

total cost of project

sources of funding other than the ABA

sum requested from the ABA

Send applications to: Greg Peters

THI, Biola University

13800 Biola Avenue

La Mirada, CA 90639

or submitted by email as a Word document to
greg.peters@biola.edu

MARK YOUR CALENDAR 2022 ABA Convention

Give Me a Word

July 7 - 9, 2022

St. Benedict Center

Schuyler, Neb.

COMING EVENTS

BEING BENEDICTINE ONLINE May 28-29, 2021

“Being Benedictine in the 21st Century: Spiritual Seekers in Conversation,” scheduled to be held at the Sophia Center of Mount St. Scholastica in Atchison, Kan. on **May 28-30, 2021**, will now be an online event instead. For that reason, the format will require some changes. The intent remains to bring together a broad range of people with an interest in the future of monastic life, but it will not be possible to have as much facilitated group conversation.

Nevertheless, a virtual gathering will continue moving the conversation and the interest forward, with hopes that an in-person gathering can take place in 2022. Updates, information and registration are at the conference website <www.beingbenedictine.org>.

PARISH ASCETICISM NASHOTAH HOUSE Nashotah, Wisc. June 24-25, 2021

Asceticism is a subject of perennial and universal interest. Yet the language of asceticism often conjures caricatured images of emaciated monks and nuns who fled to the desert to engage in a kind of harsh asceticism that today would appear to be rooted more in psychological disorder than the love of God. The **2021 Breck Conference On Monasticism & The Church** seeks to dispel that distortion by exploring the rich and varied history of true Christian asceticism, as practiced by the early Christian church and recovered as an essential element for the current church – not only for monks but for all baptized Christians. It is in the crucible of the parish that all Christians become ascetics. Conference chair Rev. Greg Peters will be joined by Rev. Dr. Luigi Gioia and Dr. Alexis Torrance. Information and registration at <https://nashotah.edu/breckconference>.

SAINT MEINRAD SEMINARY AND SCHOOL OF THEOLOGY

Saint Meinrad Seminary and School of Theology will be offering two graduate courses this summer of interest: **Medieval Mysticism** with Dr. Robert Porwoll, will be **online June 1 - August 13, 2021**. **History of Christian Spirituality**, with Fr. Adrian Burke, OSB, will be **on campus June 21-25, 2021**, with online work continuing through December. For more information or to register, contact Sr. Jeana Visel, OSB at jvisel@saintmeinrad.edu.

ST. LUKE'S INSTITUTE ONLINE March 16 - April 27

St. Luke's Institute will be offering an online course March 16 - April 27, **Mental Health Matters: Understanding Psychological Concerns in Ministry & Community Life**. While the course may be taken by anyone on a not-for-credit basis, with some additional work, it may also be taken for two credits with Saint Meinrad Seminary and School of Theology. For more information or to register, see <https://www.slconnect.org/mental-health-matters/>. Those planning to take the class for credit should register by March 1

MONASTIC WORSHIP FORUM CONFERENCE ONLINE July 12-13, 2021

Like so many other groups, the **Monastic Worship Forum**, a group for monastic liturgists and musicians, has had to move to an online format for this year's conference. The featured speaker will be Prof. Don Saliers. Please contact Sister Phoebe Schwartz at phoebeosb@gmail.com for information.

SAINT JOHN'S SCHOOL OF THEOLOGY
ONLINE
MONASTIC INSTITUTE
June 29, 2021

With the health and wellness of our presenters, attendees, and the Saint John's community in mind, we are postponing the 33rd Monastic Institute to Monday, June 27th – Friday, July 1st, 2022.

In lieu of the Monastic Institute 2021, please join us for a special virtual presentation on Tuesday, **June 29th, 2021** at 12:00 pm CST. Monastic scholar Father Columba Stewart, OSB, will address the topic **“What can the origins of Christian monasticism tell us about monastic life today?”** Information and registration is at < <https://www.csbsju.edu/sot/lifelong-learning/monastic>>.

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ASSOCIATION OF BENEDICTINE
COLLEGES & UNIVERSITIES
ONLINE
May 25-26, 2021

This year's ABCU meetings will be held online. The virtual **Benedictine Leadership Conference** will be held on Tuesday, **May 25, 2021** and the virtual **Annual Presidents Meeting** on Wednesday, **May 26**.

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ASSOCIATION OF BENEDICTINE
RETREAT CENTERS
ONLINE
August 23 - 24, 2021

This year's meeting for those associated with Benedictine retreat centers will be a virtual event hosted from Benet House Retreat Center in Rock Island, Ill. The theme for the event is **“Hospitality and Conversatio: Welcoming Diversity in Retreat Ministry.”** The presenter will be Sister Linda Romey, OSB, coordinator of communications and development for the Benedictine sisters in Erie, Pa. She is a former director of marketing and advertising for the National Catholic Reporter Publishing Co. Information and registration is at < <https://www.theabrc.org/2021-biennial-conference/>>.

Monasteries Survive Fall Fires

In addition to what monasteries were already facing with the pandemic, last fall's devastating wildfires affected Benedictine communities along the West Coast. For a time, the monks and sisters in Mount Angel, Ore., faced imminent threat, as reported by Sister Jane Hibbard in September: “Yes, we are under level 2 evacuation orders. Level 3 means we have to go. I am cautiously optimistic. The nursing center next door evacuated 2 days ago. My plan to take us to Marylhurst is no longer available. They are also facing danger. Now I am in contact with a hotel, just in case we need to go. The air quality is hazardous, above 400. We are safe inside for now. There is a promising shift in the weather coming. Scary stuff!”

The sisters and monks in Lacey, Wash. faced similar conditions. Sister Sharon McDonald, prioress of St. Placid Priory wrote, “We are housebound in order not to be breathing the smokey air. Friday, Saturday and Sunday we could not see the moon or the sun. Earlier in the week the smoke pollution made everything outside glow with yellow light as the sunlight moved through the particles in the air. Saturday our Air Quality Index was 258. Mt Angel as you know was over 300. At 400 breathing outside for even a few minutes can do serious damage to one's health. Portland is at 470; Vancouver is at 424. We all have fire smoke coming from the south and then traveling north on the ocean which then moves inland. We also have wildfire smoke coming from over the eastern mountains. To have half a million people evacuated in Oregon is beyond my comprehension. Thank you for continuing to pray for our Mother Earth and all involved.”

From St. Lucy's Monastery in Glendora, Cal., Sister Elizabeth Brown reported, “We have had a week of smoke and ash from fires to the east as well as the west of us, making it unhealthy to be outside for any length of time.

The Bobcat Fire to the west posed the greater danger for a couple of days last week but it is moving further to the northwest right now. Our situation is less critical than that of Northern California, Oregon and Washington but the late afternoon winds make for a precarious situation. Containment is not expected until mid-October.”

Most seriously affected were the monks at St. Andrew's Abbey in Valyermo, Cal. An alarm in the middle of the night of Sept. 16 notified them that they had to evacuate their monastery immediately. Abbot Damien describes what happened next. "I received a phone call from the Abbey maintenance person who was at the Abbey. He called to tell me that the Bobcat fire had reached the Abbey property. He said it was not far from the apple orchard by the youth center, about 500 feet from the orchard he told me as he choked back tears. My own heart began to sink to my gut, knowing it was only a matter of time before the Abbey would be engulfed in flames, and our home—and so much more—would be gone. I thanked him for the phone call and for being at the Abbey, and then I told him he should leave the Abbey immediately. I hung up, sighed deeply several times, and just closed my eyes. Many questions and memories raced through my mind simultaneously as I pictured the apple trees and the youth center. Tears. Prayers. More deep sighs ..."

The next morning, a firefighter sent this message, "The Abbey had some Divine intervention yesterday and is unscathed. There is still a threat as we have miles of uncontained fire line in the area, yet I think we will be in good shape at the end."

The abbot tells the whole story and reflects on it in the monastery's newsletter: "... miracles just don't happen to me. They happen to other people. Well, apparently, they DO happen to me! When I saw a map of the path of the Bobcat fire, it showed that the fire literally went around the Abbey proper where all the buildings are. I never thought of myself as a 'doubting Thomas', but these three days have shown me that there are parts of me that are definitely like Thomas. I pray that the more I reflect on the Bobcat fire 'miracle story', the more I will give the Lord the Thomas-parts of my life so that He can use them to help transform me to be more faithful, more trusting, more believing in a God who still performs miracles in our lives today. May He be praised!"

Things have returned to what passes for normal these days in all the affected monasteries and all are grateful for the prayers, concern and offers of assistance from other monasteries, oblates and supporters.



NEWS

Dr. Julia Cavallo, Saint Vincent College (Latrobe, Pa.) director of assessment and institutional research, has been named executive director of the Association of Benedictine Colleges and Universities (ABCU).

Cavallo, who will remain in her position at Saint Vincent, will be responsible for helping to advance the needs and priorities and increasing the visibility and viability of the ABCU, a consortium of 13 Catholic, Benedictine higher education institutions from across the U.S. and Canada committed to academic and professional excellence by concretizing Gospel values as interpreted by the Rule of Saint Benedict.

"I am humbled and honored to take on the role of ABCU executive director," Cavallo stated. "I see this opportunity as ABCU's executive director as a way to make a far-reaching contribution to helping students achieve academic excellence by promoting the common good of Church and society and assisting young people to lead lives of balance, generosity and integrity."

"Congratulations to Dr. Cavallo on this well-deserved appointment," said Father Paul R. Taylor, OSB, Saint Vincent College president. "It is critically important for Benedictine colleges and universities to forge ahead with a single mission. It is providential that Dr. Cavallo will have the opportunity to take the lead in this effort, as her presence at Saint Vincent, the first Benedictine college in the U.S., offers a unique and historic perspective."

In advancing the mission and reach of the ABCU, Cavallo will oversee a number of initiatives, including the organization's annual Benedictine Leadership Formation Institute and its Benedictine Pedagogy Conference for faculty. Both of these will be online events this year. "With so much uncertainty and so many injustices in the world," she continued, "it is vitally important that Benedictine institutions continue to serve as beacons of hope for students as they prepare for their careers and live meaningful lives."

The 13 institutions which comprise the ABCU include Saint Vincent College (Latrobe, Pa.), St. Peter's College (Muenster, Sask.), Saint Leo University (Saint Leo, Fl.), Benedictine University (Lisle, Ill.), Benedictine College (Atchison, Kan.), College of Saint Benedict (St. Joseph, Minn.), College of St. Scholastica (Duluth, Minn.), Saint John's University (Collegeville, Minn.), Saint Anselm College (Manchester, N. H.), Belmont Abbey College (Belmont, N. C.), University of Mary (Bismarck, N. D.), Mount Marty University (Yankton, S. D.) and Saint Martin's University (Lacey, Wash.). *(from the ABCU website)*

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The 2021 AIM USA Lenten appeal helps support monastic communities in developing countries. This year's donations are earmarked to: assist a Polish monk to get a theology degree in Jerusalem; aid a monastery of Brazilian sisters to repair their monastery and build a kitchen to feed the hungry of their area; make it possible for Brazilian sisters to learn to write icons; and support a community of Indian monks purchasing cattle to start dairy farms. Sister Ann Hoffman, OSB, director says, "Any gifts given will help nurture the body and spirit of our monastic brothers and sisters in developing countries. Also, consider praying the AIM Prayer (found on website) daily or weekly. Know that our sisters and brothers uphold you in their daily prayers as they live their monastic life." More details are on the AIM website <<http://www.aim-usa.org/>>. Donations may be sent to AIM USA, 345 E. 9th St., Erie, PA 16503.

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Saint John's University / College of Saint Benedict invite applications for a full-time tenure-track position in Christian Spirituality and Monastic Studies in Fall, 2021. We seek candidates whose research, teaching, and/or service have prepared them to teach the vitality and history of Christian spirituality including its connections with prayer, liturgy, spiritual direction, and diverse Christian practices as well as monastic history, with expertise in the Rule of Saint Benedict. The resources of the Hill Museum and Monastic Library, the Collegeville Institute for Ecumenical and Cultural Research, and the Liturgical Press at Saint

John's support research and publication. Required qualifications include completion of the doctoral degree by the time of appointment, evidence of potential for effective and excellent university-level teaching, and an agenda for scholarship and promise of peer-reviewed publication in Christian spirituality and/or monastic studies.

The position includes teaching responsibilities in the graduate School of Theology and Seminary as well as in the undergraduate Department of Theology at the introductory level. Candidates are invited to submit a letter of application, curriculum vitae, three letters of reference, transcripts, a brief writing sample, and evidence of teaching effectiveness to Human Resources, Saint John's University, Collegeville, MN 56321.

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The *American Benedictine Review* is a refereed journal that seeks to foster monastic scholarship, reflection on current monastic life, and analysis of the relationship between monasticism, Church and culture. We need articles that are pertinent to our stated focus. In order to submit an article, please follow the instructions here: <https://www.americanbenedictinereview.org/submissions>. All articles are subject to assessment by several qualified reviewers to evaluate their suitability for publication.

Thank you,
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In recent leadership elections, Dom Paul Mark Schwan, OCSO, completed his second term of six years as abbot of Vina (New Clairvaux, Cal.) and was re-elected abbot of the community for a new six-year term. The monks of St. Peter's Abbey in Muenster,

Sask., Canada re-elected the Right Rev. Peter W. Novecosky, O.S.B. to continue as their abbot.

* * * * *

The University of Notre Dame's Cushwa Center for the Study of American Catholicism is pleased to announce that Leah Mickens has been named the inaugural recipient of the Cyprian Davis, O.S.B., Prize for her book project, "In the Shadow of Ebenezer: A Black Catholic Parish in the Age of Civil Rights and Vatican II."

"The selection committee was gratified to receive so many stellar applications reflecting the variety of research advancing Black Catholic studies right now," said Kathleen Sprows Cummings, director of the Cushwa Center and the John A. O'Brien Professor of American Studies and History at Notre Dame.

In September 2020, the Cushwa Center, in partnership with the American Catholic Historical Association (ACHA), launched the Davis Prize to recognize outstanding works in progress on the Black Catholic experience. The prize honors Father Cyprian Davis, O.S.B. (1930–2015), a Benedictine monk of St. Meinrad's Archabbey (St. Meinrad, Ind.), beloved scholar and author of the groundbreaking book *The History of Black Catholics in the United States* (1990).

The Davis Prize will be awarded annually and includes a cash award of \$1,000. Recipients will be honored each January at the ACHA's annual meeting. The next application deadline is December 31, 2021.

The ABA now accepts digital payment for dues, donations and convention registration on its website. Look for the Paypal button on the page.

BOOK REVIEWS

Father Luigi Gioia, OSB, tells it like it is in his new book, *Saint Benedict's Wisdom and the Life of the Church* (Liturgical Press, 2020, ISBN 978-0-8146-8808-3). Better yet, he tells it like it might become. This unflinching look at monastic spirituality points at some of the things that can go wrong in areas such as leadership and formation but also points to the ways in which a healthy monastic life can witness and influence the Church and the world. There is great wisdom, great challenge and great hope for the monastic future in this book.

Another invaluable resource for formation in the monastic life is *How We Love: A Formation for the Celibate Life* (Liturgical Press, 2019, ISBN 978-0-8146-8796-3). Brother John Mark Falkenhain, OSB, is a clinical psychologist and well known speaker who has developed a book that can provide a solid foundation for both intellectual and spiritual understanding of sexuality and celibacy for people in religious life. Those directing people in initial formation will particularly welcome this book, but anyone striving to live an authentic and loving celibate life will be grateful for its insights.

Two of today's popular spiritualities come together in a new book by oblate and Episcopal priest Rev. John Crean, Jr. *Recovering Benedict: Twelve-step Living and the Rule of Benedict* (Morehouse Publishing, 2020, ISBN 978-1-64065-326-9). This daily devotional uses the traditional 3-reading-per-year divisions of the rule and pairs them with reflections that use the vocabulary and concerns of both monastic spirituality and addiction recovery. This book could be a good addition to retreat center libraries or to recommend to oblates who are part of the recovery community.

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