



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 Benedictine monasteries of North America and members of the American Benedictine Academy.

ABA Announces Convention Features

With their theme of “2020 Vision: Seeing the World in a Single Ray of Light,” the American Benedictine Academy invites all members and other interested persons to come to Atchison, Kansas, July 17-19, 2020, to share the conversation about global perspectives on Benedictine life. Three speakers will share in a cluster of plenary sessions on Friday, July 17. Sister Pia Portmann, OSB; Father Joel Macul, OSB and Sister Ann Hoffman, OSB will speak on “A World View of Benedictine Monasteries: Challenges and Gifts.”

Each has a unique experience to bring to the meeting. Sister Pia most definitely has had a world view of monasticism. She was born in Switzerland, where she entered the Missionary Benedictine Sisters (Tutzing) in 1962 in Fribourg. With professional training as a pharmaceutical assistant, she did pharmacy work before entering, and then for another 15 years in the hospital pharmacy in Tutzing. From 1980 to 1994, she was missioned to Ndanda Priory in Tanzania to build up their hospital pharmacy in Nyangao.



After training in religious formation in St. Louis, Mo., she returned to direct aspirants in Ndanda, and junior sisters in Peramiho before leaving Tanzania to be junior directress in Norfolk, Nebr. She returned to Tanzania to serve as prioress at Peramiho from 1995 to 2007 and was then called to Rome to be house coordinator of the Tutzing generalate. Returning to the United States in 2010, she has been prioress at Norfolk Priory, and is now part of a new outreach at Holy Cross Convent, Sioux City, Iowa.

Father Joel Macul, OSB, is currently the prior of Christ the King Priory, Schuyler, Nebr., although his home monastery is St. Paul's Abbey, Newton, N.J., both of which communities are in the missionary Ottilien Benedictine Congregation. Father Joel's service in the monastery included formation and retreat work, as well as lecturing in Scripture at Don Bosco College, Newton, for a number of years.

In the 1980s, he made two visits to Inkamana Abbey in South Africa where monks from Newton were serving. His own mission experience began in 1991 when he was sent to Prince of Peace Priory in Nairobi and Tigoni,

(continued on p. 3)

President's Message

Dear ABA Members and Friends,

The ABA Board recently met at Mount St. Scholastic Monastery in Atchison. Our agenda included touring the facilities we will use for the 2020 conference at Benedictine College located on the grounds of St. Benedict Monastery in Atchison. We also worked on the schedule for the event, as well as financial figures to help us set the fee. The proposed schedule is included in this newsletter and the registration form will be posted on the web site and included in the February 2020 newsletter. Information about the speakers is also included in this newsletter.

Other business of the board included a vote to rename the Monastic Studies Grant to the **Terrence G. Kardong Monastic Studies Grant**. We felt this to be a fitting way to honor our esteemed colleague who not only contributed much to research and writing on the *Rule of Benedict*, but who also encouraged so many others in their study and research. Sister Colleen Maura McGrane, OSB, of the Benedictine Sisters of Perpetual Adoration in Clyde, Mo., has accepted



The AMERICAN MONASTIC NEWSLETTER

Submit any announcements or articles to:

Editor: Judith Sutera, OSB

Mount St. Scholastica, 801 S. 8th, Atchison, KS 66002

Email: jsutera@mountosb.org

For all address changes, membership payments, or any other ABA business, please contact the ABA secretary:

Email: ambenacad@gmail.com

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

the role as convener of the Researcher's Section to replace the vacancy left by Fr. Terrence's death.

The board also recently approved a student membership fee which we hope will encourage college students working on initial or advanced degrees to join the organization. If you know of any students who might be interested, please encourage them to join. The membership form is on the web site. While speaking of members, I encourage you to renew your membership come January and to encourage someone you know to join also. You can always find the membership form on the web site.

The schedule of the conference includes a celebration of life on Friday evening in which we will honor all ABA members who have died since our 2018 meeting. We are asking you to please send the names of deceased members you know to me at antoinettep1964@gmail.com or use my postal address, 1402 Southern Avenue / Beech Grove, IN 46107 so we can include them in the service. It would help if you would include the name of the monastery and city of which the person was a member or an oblate. Thank you in advance for your cooperation.

If you have yet to see it, I encourage you to check out the Facebook page created by board member Gregory Evans, who is an oblate of St. Benedict Monastery in Bristow, Va. You can access it by going to Facebook and typing in "American Benedictine Academy." You can look at pictures from the last two conferences and read posts. I look forward to reading your comments there!

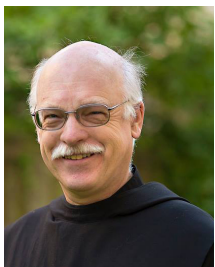
July will be here before we know it. I look forward to seeing you again or meeting you for the first time at our gathering July 16-19, 2020 at Benedictine College in Atchison, KS. I believe the speakers will open our eyes to the theme, *2020 Vision: Seeing the World in a Single Ray of Light*.

Antoinette Purcell, OSB
ABA president

Our Lady of Grace - Beech Grove, Ind.
antoinettep1964@gmail.com

Convention (continued from p. 1)

Kenya where he taught in the Biblical Department of Tangaza University College, in part a school of theology for religious, and for a while also at the Catholic University of Eastern Africa, both schools in Nairobi.



He returned to the United States in 1996 and was elected abbot in 1997. During his time in office, the community was discerning their future, which eventually led to the closure of the monastery. However, at the same time the Benedictine monks of Waegwan Abbey, South Korea, agreed to come and make a foundation at St. Paul's. Invited to live with these Korean monks allowed him to serve the Ottilien Congregation in a number of ways. He was a delegate and mentor for a small monastery in Kumily, Kerala, South India, living with them for 4 months each year for 8 years.

In January 1997 he was asked to serve in the priory of Schuyler but, at least once a year, he travels to East Africa to remain in contact with a number of the communities there. He remarks that, "These experiences have expanded my heart, opening up for me the worlds, peoples and cultures of East Africa and parts of Asia and the experience of young monastic communities in cultures far different from our own. The love of the Word and the richness of the family of humanity continue to nurture my own heart for good."

Sister Ann Hoffman OSB, a Benedictine sister of Mount St. Benedict in Erie, Penn., with a background in social work and counseling, has lived and worked at the Mission of Friendship in Merida, Yucatan, Mexico. She also served as the community's oblate director and is currently executive director of the U.S. Alliance for International Monasticism (AIM-USA) and serves on the AIM International Board.



In this work, she has come into relationship with the monasteries in Latin America and South America through correspondence to help address their needs through distribution of books and Mass offerings. "Before long," she says, "it became a two-

way relationship, ultimately forging friendships and a mutual sharing of gifts. I often think that I have received the most. It is what I have received that I want to share."

On Saturday, the attendees will hear from Father Hugh Feiss, OSB, a talk on "The Benedictine Future in the Light of the Benedictine Past." Father Hugh entered Mount Angel Abbey in Oregon in 1960 and taught humanities and theology at Mount Angel Seminary for thirty years, before moving to the abbey's foundation, the Monastery of the Ascension in Jerome, Idaho. His research specialities are the canons regular of St. Victor in Paris and medieval Benedictine monasticism. He describes his topic by saying, "The Benedictine order in the United States and Europe is experiencing, along with the Church as a whole and most religious orders, diminishment and uncertainty. In the light of 1500 years of history, what can we do and hope?"

In addition to the addresses, there will be special interest section meetings, the biennial meeting of the membership at which new board members will be elected, and a special Eucharist for the blessing of board members and the commemoration of recently deceased members of the Academy. A bonus highlight is that the convention coincides with the city of Atchison's annual celebration of the birthday of its native daughter Amelia Earhart, which includes a spectacular fireworks show that can be seen from the college campus.



MARK YOUR CALENDAR

The ABA Biennial Convention in 2020

*2020 Vision: Seeing the World
in a Single Ray of Light*

July 16 - 19, 2020

Benedictine College

Atchison, Kansas

Monasteries and Exceptions in the Code of Canon Law

Unlike the Code of Canon Law of the Eastern Churches, which has a separate section on “Monasteries” (Title XII Article II) consisting of canons 433 through 503, the Code of Canon Law for the Roman Church has no section dedicated only to monastics. Rather the Roman Code has seven canons which make exceptions for monasteries from the norms governing other religious institutes. They are as follows:

1. Canon 613 recognizes that a monastery is an “autonomous” house unless otherwise stated in the constitutions. The canon also applies to communities of canons regular. The second part of the canon states that the head of an autonomous house is, by law, a major superior. Thus, this canon recognizes the traditional governing structure of monasteries as compared to other religious institutes. Monastic congregations are not organized by provinces, but rather by houses that are monasteries. The monastic congregation is composed of autonomous monasteries. The monastics are not members of the monastic congregation, but rather are members of their respective autonomous monasteries. The autonomy of each monastery is not absolute but is defined in the proper law of the monastic congregation. There are some exceptions to the above statements such as the Benedictine Sisters of Perpetual Adoration and the Olivetan Congregation.

Canon 613 establishes a fundamental aspect of monastic life. Some religious institutes have provinces and others do not. However, in both cases the general leader of the institute is the “supreme moderator” who “holds power over all the provinces, houses and members” (canon 622). Again, with a few exceptions noted above, the president of a monastic congregation is not considered a “supreme moderator” and most of the authority attributed to the supreme moderator in the canons belongs to the major superior of each autonomous house. This is based on canon 620, which states that an abbot primate and the superior of a monastic congregation are major superiors but “do

not have all the power which universal law grants to major superiors.”

2. Canon 615 recognizes that an autonomous house of pontifical right may not belong to a monastic congregation or is not related juridically to some other authority such as the abbot primate of the Benedictine Confederation. In such a case the diocesan bishop has canonical authority regarding the monastery, but only in those instances provided in the Code of Canon Law (see canons 637, 638.4, and 699.2 *inter alia*).

3. Canon 616 provides that the authority to suppress an autonomous house belongs to the general chapter unless the constitutions state otherwise. This canon states that the supreme moderator can suppress a house according to the norms of the constitutions.

4. As mentioned above in #1, canon 620 recognizes the superior of a monastic congregation as a major superior. However, unlike other major superiors, he/she does not possess all the authority granted by universal law to major superiors. The extent of the president’s authority is stated in the proper law of the monastic congregation. The same is true of the abbot primate, whose authority is stated in the statutes of the monastic confederation.

5. Canon 624 requires that superiors “are to be constituted for a certain and appropriate period of time.” The second part of the canon states that superiors should not “remain too long in offices of governance without an interval.” However, the canon also states that the constitutions can provide otherwise for superiors of autonomous houses. This exception in the Code is aligned with the ancient tradition of electing an abbot for life. However, if a monastic congregation no longer retains lifetime superiors, the tenure of the superior of an autonomous house may be determined by a set number of years, by an age limit, by the phrase “an indefinite term,” or by a combination of any of these.

6. Canon 684 on transfers differs significantly between a transfer to or from a religious institute and a transfer of a monastic to another autonomous monastery.

Canon 684.1 states that a member of a religious institute that is not monastic may only transfer to another institute *after* perpetual profession. The transfer requires that the supreme moderator (“superior general”) of each institute, with the consent of its *council*, can grant the transfer.

Canon 684.3 provides that a *religious* may transfer from an autonomous monastery to another autonomous monastery that is in the same institute (monastic congregation), federation or confederation. The consent of the superior of each monastery and the *chapter* of the receiving monastery is required. The Pontifical Council for the Interpretation of Legislative Text gave an authentic interpretation a number of years ago stating that “religious” in the canon means either a monastic in temporary or perpetual profession.

In the case of Benedictine monastics, this permits transfers between monasteries belonging to different monastic congregations because all the monasteries listed in “*Catalogus Monasteriorum OSB*,” published by Centro Studi S. Anselmo, are considered members of the Benedictine Confederation.

When a person transfers from one religious institute to another, the canon requires that the person complete a period of probation of at least three years. However, the canon does not require a minimum three-year probation period when the transfer is a monastic transferring to a monastery of the same institute, federation or confederation. The proper law sets the period of probation. The practice in many monastic congregations is to permit the individual monasteries to set the period of probation. However, some monastic congregations may set a minimum period such as one year but permit an individual monastery to require more time for the probationary period.

Many monastic congregations require that, when a member of a religious institute that is not a monastic institute transfers to a monastery or monastic congregation, he or she must make a new novitiate or period of probation similar to a novitiate.

7. Canon 690 sets norms for readmitting former novices and members without the necessity of repeating the novitiate. With one exception as noted below, the canon applies to all religious institutes including monastic congregations and the monasteries of a monastic congregation. The novice must have left after completing the novitiate. While canon 684.3 permits transferring between monasteries of the same institute, federation or confederation, Canon 690 refers only to readmission to monasteries of the same institute. In canon law, the monastic congregation is considered the religious institute. Thus, readmission is permitted to the same monastery of which the person was formerly a novice or member, or to any other monastery of the same monastic congregation.

The exception for monasteries in the canon is that while in a religious institute readmission belongs to the supreme moderator with the consent of council, in an autonomous monastery readmission belongs to the superior with the consent of council.

Most monastic congregations have adjusted this norm to require the consent of the chapter rather than of the council. It is interesting to note that both canons 683.3 and 690 use “autonomous monastery” rather than the terminology in the other cases cited above where the term is “autonomous house.”

Conclusion

While the above canons may not seem earth-shattering, they do indicate that there are differences between the monastic tradition and the apostolic tradition. The exceptions cited above also have provided a basis for adjusting other canons of the Code of Canon Law in the proper law of monastic congregations. In number #1 above, an example of such an adjustment is given regarding the authority given the supreme moderator of an institute, and how monastic congregations have adjusted this authority so that for the most part it belongs to the superior of an autonomous monastery.

If you have a question or idea for a future column, feel free to contact Father Dan.

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NEWS

The following were recently elected to lead their monastic communities:

Prioress Anita Louise Lowe, OSB - Monastery Immaculate Conception (Ferdinand, Ind.)

Prioress Catherine Nehotte, OSB - St. Paul's Monastery (St. Paul, Minn.)

Abbot Marcus Voss, OSB - St. Bernard's Abbey (Cullman, Ala.)

The sisters at St. Martin Monastery in Rapid City, S.D. have decided to postpone the election that would have been held in 2020 and have requested an interim administrator. Sister Jeanne Weber, president of the Federation of St. Gertrude, has appointed Sister Jennifer Kehrwald (Sacred Heart - Yankton).

Transitions:

In the fall of 2018, the professed sisters of Our Lady of the Angels Monastery in Liberty, Missouri voted to close the monastery. Two of the members have returned to their home island of Chuuk in Micronesia to found a new Benedictine monastery with the approval and support of the bishop there.

The property of the first American Benedictine women's monastery in St. Marys, Pennsylvania has been sold to St. Marys parish which adjoins the monastery property. Archabbot Douglas Nowicki and the community of St. Vincent's in Latrobe were a great source of support throughout the process and the monks agreed to give the sisters the entire proceeds from the sale, despite the fact that the legal title of much of the monastery property was held in the name of St. Vincent Archabbey.

The Sisters of Monasterio de San Benito in Mexico City have requested to change their association from the Federation of St. Scholastica to the international Subiaco-Cassinese Congregation, and to join with another small monastery of Benedictine women in the Mexico City area at Coyoacan. During the

period of transition, Sister Anne Shepard (Mount St. Scholastica - Atchison) will remain the monastery's administrator.

The American Benedictine Review continues to move forward under the leadership of its editor, Sister Colleen Maura McGrane, OSB. The Hathi Digital Trust site, which is the online repository for back issues, has been updated to include all ABR issues through 2018. They are still in the process of making those just posted "full view." You can access these at <<https://www.americanbenedictinereview.org/previous-issues>>.

Secondly, in an attempt to reach a broader audience of monastics and scholars, the journal now has a Facebook page, and one does not have to be on Facebook to visit it. Sister Colleen reports that it would help make it more visible if everyone could at least click on it once and "like" it at: <www.facebook.com/americanbenedictinereview/>.

The September 2019 issue is a tribute to the previous longtime editor, Father Terrence Kardong, and features selections from his writings that appeared in *ABR* and elsewhere. Copies of this special issue are available while they last for \$10 plus postage. Contact Sister Colleen at abenedictinereview@gmail.com.

The ABA notes the passing of two of its members. Sister Jeannette Von Hermann OSB (St. Gertrude's - Cottonwood, Id.) and oblate Laura Dunham (St. Benedict's - Saint Joseph, Minn.). Dunham's death came just a few months after the publication of her last book, *Extraordinary Time: Spiritual Reflections from a Season with Cancer, Death, and Transition*.

Mount Tabor Ecumenical Centre For Art & Spirituality, an outreach of the Community of Jesus in Orleans, Mass., is organizing a trip, "Sacred Sites: the Holy Land in the Heart of Italy," June 20-29, 2020.

Medieval and Renaissance believers, for whom the Jerusalem pilgrimage was very difficult, focused their piety on reconstructions of Holy Land sites, and especially of the Lord's Sepulchre, the mysterious origin of our Easter faith.

Mons. Timothy Verdon, Alexei Lidov and Fr. Martin Shannon will lead week-long study trip and retreat exploring some of these sacred sites in Italy:

- introduction and fellowship at Villa Via Sacra in beautiful Barga, Italy

- Florence: on site visits to Alberti's 15th-century Holy Sepulchre and related monuments

- Feast day of St. John the Baptist Mass at the Florence Duomo and Baptistry

- San Vivaldo: Sacro Monte/ Holy Mountain with its life of Christ in sculpture

- Bologna: the medieval Sepulchre in Santo Stefano

- Loreto: Basilica della Santa Casa, containing what has been believed to be the Holy House of Nazareth, magnificently enclosed in a 16th-century carved structure begun by Bramante.

The visits to these holy places of pilgrimage will be accompanied by moments of shared reflection, prayer and discussion. The entire tour will be seasoned with the taste of Italian cuisine and highlighted by the beauty of the Italian countryside. More information is at <<https://mounttabor.it/events/sacred-sites-the-holy-land-in-the-heart-of-italy/>>.

* * * * *

Registration has opened for "Being Benedictine in the 21st Century: Spiritual Seekers in Conversation."

The goal of this conference, June 26-28, 2020, at the Sophia Center of Mount St. Scholastica in Atchison, Kan., is to gather as many voices as possible: professed Benedictine men and women, oblates, employees, friends, members of non-traditional monastic communities, and any seeker, with a particular emphasis on millennials. There will be short presentations from speakers including Sisters Joan Chittister and Judith Sutera and oblate authors Judith Valente and Kathleen Norris, but the core of the event will be facilitated table conversation where participants explore how to live the Benedictine tradition now and into the future.

Because the goal is to have a broad, diverse and representative conversation, reservations will be allotted by current type of commitment and with an effort to balance participation among large, small and non-traditional communities, as well as other areas of interest or expertise and age categories. Once a segment is filled, there will be a waiting list up to a total of 200 participants. Those not attending can still help by making a donation to support this effort and help participants who may not have the means to attend otherwise. Information is at the conference website <www.beingbenedictine.org>.

Father Columba Stewart Honored by NEH

Father Columba Stewart, OSB, executive director of the Hill Museum & Manuscript Library (HMML) at Saint John's University in Collegeville, Minn., delivered the 2019 Jefferson Lecture in the Humanities for The National Endowment for the Humanities. The lecture is the highest honor the federal government bestows for distinguished intellectual achievement in the humanities.

"A 'Monument Man' of our time, Father Columba Stewart has dauntlessly rescued centuries worth of irreplaceable cultural heritage under threat from around the world," said NEH Chairman Jon Parrish Peede. "In doing so, he and his colleagues have helped preserve the records of the religion, art, literature, culture, and knowledge of distant eras of human history so that we may celebrate and learn from those that came before us."

In part, the press release said: "Dubbed 'the monk who saves manuscripts from ISIS,' by *Atlantic* magazine, Stewart has spent 15 years working with international religious leaders, government authorities, and archivists to photograph and digitize ancient to early-modern religious manuscripts, especially those at risk due to war, strife, or economic uncertainty.

Stewart has traveled to the Middle East, Africa, Eastern Europe, the Caucasus, and South Asia to partner with local communities to photograph historic handwritten books and documents in their original context. His work has taken him to some of the world's most volatile regions, including Syria, Iraq, and the Balkans, to safeguard centuries-old sacred documents from a variety of religious traditions as well as nonreligious texts that record vital aspects of history and culture. ... Since becoming executive director of HMML in 2003, Stewart has striven to make these documents available to a wide public, aided in part by grants from the National Endowment for the Humanities."

The article went on to list Father Columba's extensive academic and professional achievements and the recognition he has received from various groups. More about Father Columba, including an interview, is at <neh.gov> and video of the entire lecture is at <<https://www.facebook.com/nehgov/videos/515056039284692/>>.

Monasticism, Education and Formation Symposium

9-12 June 2020 - Sant'Anselmo, Rome

Call for papers

The Monastic Institute of the Faculty of Theology of the Pontifical Athenaeum Sant'Anselmo in Rome organizes an International Symposium every four years, dedicated to different themes related to monasticism, with the next one focusing on education and formation. The theme includes four integrated and interwoven dimensions of monastic activity:

- education as teaching both of knowledge and competences and as forming;
- formation as an explicit activity focused on spiritual growth;
- external activities of monasteries, developed in different schools run by Benedictine monks and sisters as well as in other social contexts;
- internal activities directed to the members of monastic communities as well as to oblates and guests visiting monasteries and their guest houses.

There are two factors which authorize and legitimize the monastic contribution to modern education: the long and rich history of monastic education and the presence of about 200 schools, colleges and universities around the world run by Benedictines. The historical themes can range from the pedagogical and formative experiences of the desert and other early monastic authors; they can include proposals contained in various Rules and monastic traditions; the social impact of monastic life; they can cover the whole tradition of monastic sapiential methodology, combining studies and meditation.

The monastic impact on modern education can be directed by five values resulting from the Gospel interpreted by the Rule and considered as essential by the Benedictine colleges and universities:

- the primacy of God and the things of God;
- reverent listening to the varied ways in which God is revealed;
- the formation of community built on respect for individual persons who are each regarded as Christ himself
- the development of a profound awareness of the meaning of one's existence
- the exercise of good stewardship.

Finally, all these values can be found in, and inspire, various modern methods and approaches to education, pedagogy or formation. Interactions,

affinities, but also contrasts of these values and other Benedictine characteristics of education or formation, with new ways and methods of education may be explored.

The inter- and hyper-disciplinary exchange will be achieved by the active and open participation of specialists in history, theology, sociology, archeology, pedagogics, education, coming from different continents, languages, cultures and also various academic traditions. The details are available on the website at this link: <http://bit.ly/MonasticEd2020>.

Proposals for contributions (150-200 words) should be sent for approval with a short biography by November 15th, 2019 to the address: organizational@anselmianum.com.

* * * * *

In 2022, the Federation of St. Scholastica will celebrate the centennial of its final approval as the first autonomous federation of Benedictine women's monasteries in the United States. To prepare and inform, a website has been created with a number of resources. These include prayers, weekly reflections by sisters and historical information.

A highlight is a series of podcasts in which sisters and oblates are interviewed regarding their experiences of monastic life. There are also interviews that focus on a sister's specific expertise regarding the history of the federation or recollections of different stages in its life. New podcasts appear regularly and one can listen to them and sign up to receive notices of new material by visiting the website <https://scholastica-celebration.org>.

* * * * *

The North American board of Monastic Interreligious Dialogue is seeking a part-time executive director. The director is accountable to the MID Board through the board's chairperson and is responsible for the implementation of the board's actions such as: to assist the Board in preparation, implementation and follow-up of the annual board meetings; fundraise for board initiatives and carry out the duties as financial manager; develop ideas, initiate and coordinate board planning for programs and events that promote interreligious dialogue among monastics of various religious traditions. For details, contact Father Michael Peterson, OSB, MID president at mpeterson@csbsju.edu.

ABA Business

The ABA Board would like to remind all members that there will be a call for nominations for three executive board openings (including vice-president) in early 2020.

According to the ABA Handbook, the requirements for nomination to the board of directors are:

1. Is a current member of the Academy;
2. Agrees to attend all board meetings and conventions for the length of the term;
3. Is not currently employed by the Academy, or, if so, agrees to resign the position when elected to the board.

Those members who accept the nomination will have their picture and profile in the June 2020 issue of this newsletter for members to consider before voting at the convention.

DON'T FORGET

IF YOUR ABA MEMBERSHIP IS ONLY PAID THROUGH 2019, YOUR MEMBERSHIP COMES DUE JANUARY 1 REGARDLESS OF WHEN YOU PAID IN 2019. MEMBERS WHO ARE IN THE LAST YEAR OF THEIR MEMBERSHIP WILL RECEIVE A NOTICE SOON BUT YOU CAN PAY YOUR 2020 DUES ANY TIME NOW.

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



The ABA Executive Board, at its meeting September meeting in Atchison voted unanimously to rename the Academy's monastic studies grant the "Terrence G. Kardong Monastic Studies Grant" in memory of and in honor of the late Fr. Terrence, whose outstanding scholarship in service to the Benedictine and larger monastic world is well-known. It is the board's hope that future recipients of the monastic studies grant will continue Fr. Terrence's legacy of first-rate scholarship.

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

www.americanbenedictine.org

ABA is also on Facebook:

<https://www.facebook.com/americanbenedictineacademy>

Monastic Studies Grant Report

Each year, ABA members may submit proposals to the ABA board describing a project for which they desire funding. As one of the conditions of receiving a monastic studies grant, the recipient must send a report to the Academy describing how the money was spent.

One of the recent grantees was Brother John Glasenapp, OSB, a member of St. Meinrad Archabbey and a scholar at the Columbia University Department of Music. His report on his 2018 award follows:

At the 2019 International Medieval Congress at the University of Leeds (U.K.), I presented a portion of my dissertation on the long history of the Beaupré Antiphoner (Baltimore, Walters Art Museum, W. 759-762) dealing with the Observant reforms of the fifteenth century.

The Cistercian nuns of Beaupré were reformed in 1463 in the midst of a cascade of reform of Cistercian women's communities in central Belgium. There is virtually no documentary evidence of what this Cistercian movement entailed, but we do know it was sweeping and highly controversial among the nuns themselves. Inasmuch as the reform restricted private property, mandated enclosure, and legislated greater communal equality, it disproportionately affected nuns of noble background. We also know that the reform was spread orally through personal exchanges and extended residencies, implying a process of instruction.

The movement took an important turn in 1480 when the Cistercians of Beaupré were entrusted to lead the reform of Ghislenghien, the first Benedictine abbey to be included. The nuns of Ghislenghien then instituted the reforms at the Benedictine women's abbeys of Forest in 1500 and (unsuccessfully) at Kortenberg at approximately the same time. Both produced new antiphoners shortly thereafter. I argued that these are our best evidence of what changes occurred and the values motivating them. While these books maintain their old Benedictine calendars, they also contain the Cistercian versions of the chant melodies. Such a rupture with the older Benedictine tradition would have demanded the type of instruction that we know was at the heart of the reform process, but it challenges the long-held assumption that the reform was primarily

concerned with imposing discipline following a late-medieval pandemic of monastic laxity and abuse. That Benedictine reformers transmitted their adopted Cistercian chant to a fellow Benedictine community suggests that chant and liturgy were a central concern of both reforms.

This was likely true of all Cistercian reformed houses as well. Because Cistercian chant was standardized, reform would have required removing accretions and changes rather than adding them. Chant reform in a Cistercian context would have, almost by necessity, left no trace in the manuscripts.

Although it was relatively common for members of one religious order to reform another in this period, the liturgical implications of these exchanges have never been examined. Consequently lost to history has been the more interesting intellectual labor of these nuns' critical reflection on musical meaning, instruction of chant and chant performance in their own and in neighboring communities, and their circulation of musical manuscripts.

Such liturgical transmission has also been missed because historians seldom consult musical material, because chant scholars rarely engage later sources, and because manuscript catalogs typically describe sources based only on their original ownership and textual, rather than musical, contents. While a recent book on monastic reform by Jean-Marie Le Gall described the period between 1450-1530 as a "no man's land" in monastic history, it is possible that some of our best sources have languished by misattribution or neglect. I hope my project will offer a path out of our disciplinary trenches and lead to a re-examination of late-medieval religious life.

I received very helpful and encouraging feedback by the conference participants. The paper will now be developed into an article to appear in a co-edited volume entitled *Gendered Perspectives on Monastic Reform* to be published by Boydell & Brewer Publishers in 2020.

Thank you to the American Benedictine Academy for supporting this early leg of the project!

Brother John Glasenapp, OSB
St. Meinrad Archabbey - St. Meinrad, Ind.

ABA ESSAY CONTEST

Each convention year, the ABA sponsors an essay contest exploring topics related to the Benedictine tradition and charism. This contest is aimed at inspiring writing among newer community members and is open to monastics and oblates who have made their first profession or oblation within the past 10 years.

The word “essay” derives from the French verb *essayer* – to try, probe, or test. The *Oxford English Dictionary* notes that essays offer a sense of inquiry and discovery. They provide concrete evidence of the thinking that has gone into a piece of writing. The best essays spark thinking. They maintain a balance between the objective and the subjective. They inspire and delight the reader as well as inform.

We are seeking essays of 3,000-3,200 words that deal with a Benedictine theme. We have included some suggested topics below, though topics are not limited to these themes. We encourage you to use a combination of published sources and your own lived personal experience. This is not a research paper, but rather a more personal statement about some aspect of The Rule/ Benedictine life showing the writer’s personal process of thinking and feeling that led to his/her conclusions.

In keeping with the upcoming ABA conference theme of “2020 Vision,” we are seeking particularly essays that explore being Benedictine in the 21st century. Possible topics include, but are not limited to:

- Adapting The Rule in concrete ways to 21st century needs
- How is RB 7 is relevant to today’s issues?
- Is contemplation possible in the age of Snapchat, Twitter, Instagram?
- Delve into a tradition in your monastic community (for example a monastic or liturgical practice, annual community event, social event) and examine through archival material, interviews with current members and oblates how this tradition impacts your community. How is it a contemporary expression of the Benedictine charism?
- What tool from “Tools For Good Works” is absolutely essential for today’s world? Who in your experience is a master in using this tool? What challenge does using this tool pose for you and for our world?
- How do different members of your community exemplify aspects of the Benedictine charism? Who personifies humility, or hospitality or good zeal ... and why? How is their witness relevant in the 21st century?

Requirements for Participation:

- Open to professed members and oblates up to ten years after first profession or oblation
- Submit an essay of 3,000 - 3,200 words as a double-spaced and computer-generated Word document

Deadline: March 31, 2020

Send to Judith Valente, contest committee chair, at jvalente17@msn.com.

Winners will be notified by May 15, 2020.

Prize:

- a 2-yr membership in ABA with waiver of registration and hospitality fees for the 2020 Convention
- a book of interest for monastics/oblates
- possibility of having one’s essay published in a relevant publication
- possible mentoring by contest committee members for runner-ups to further develop their thoughts/writing

YOUR ABA MEMBERSHIP SUPPORTS

The ABA website, *The American Monastic Newsletter*, awards and grants for monastic studies, and conventions (for which members receive a registration discount)



American Benedictine Academy Individual Membership/Renewal Form

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Do you have any areas of interest/expertise you wish to share with the Academy?

Please check if you wish to participate in one or more of the ABA sections:

Monastic Research _____ Visual Arts _____ Archives _____ Library _____

Enclosed: \$35 for one year membership _____ \$50 for two year membership _____

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