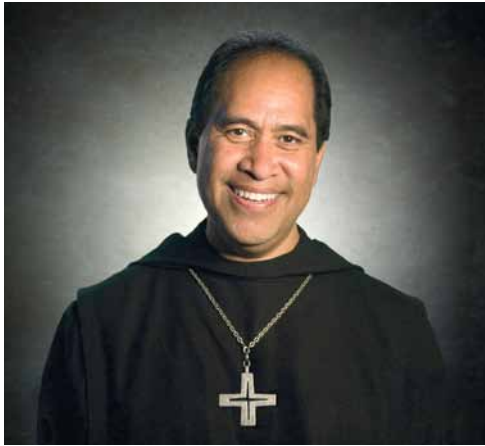


THE VALYERMO  
*Chronicle*

S T . A N D R E W ' S A B B E Y



Nº 235 ✠ LADY DAY 2012



using Microsoft Word. I know how to save, print, delete, retrieve, attach and send documents and photos on my computer. I know how to create tables, back up files, move and copy folders, create a PDF file and other things as well. Yet I have no idea what happened to the document I lost. I looked everywhere and tried almost everything to retrieve it.

When I lost it the first time, the cursor had a will of its own. It was quickly moving on its own, working its way from the bottom of the document to the top, right to left, just systematically eating up all the letters one by one at a fast pace, until finally complete sentences and paragraphs were gone. I desperately began pushing buttons hoping to stop this strange phenomenon. I moved the cursor side to side, to and fro to try to stop it, but nothing could stop it. Then all of a sudden, as quickly as it had begun, it stopped on its own. But it was too late. The damage was done. There was nothing left. I couldn't believe it. When I finally calmed down, I did all the usual things one does to try to retrieve a (saved) document, but to no avail. I took a deep sigh, tried to be holy about it all, and wondered what God was saying to me. Nothing immediately came to mind but the deadline.

I tried to reconstruct the letter but it just wasn't the same. Nevertheless, I continued writing for about an hour. I was practically done. However, I walked away from the computer for about five minutes to get some water and to give my eyes a break. When I came back, the document was gone! Just like that. I couldn't believe it. I couldn't find it anywhere, even though I saved it many times. Boy, was I upset. Ashamedly, I must admit that this time I wasn't as holy, and I'm sure I wasn't very pleasing to God. It was already way past my bed time, and I could not figure out what was going on. After this

second episode, I was in no frame of mind to write a spiritual letter of any kind. So I turned off my computer, secretly hoping deep down inside that when I turned it on the next morning, the document would somehow be there. It didn't happen that way. However, it did give me some things to think about—and to write about.

This experience reminded me that trust in God's presence and goodness must be daily, no matter the situation, whether big or small, whether an angel is appearing to us or we lose a document in the computer. We don't necessarily trust that God is going to solve the problem or make it go away, but we trust that he is with us throughout the situation. What can be better than that, to have God next to us always? We have to be convinced that God loves us too much to leave us alone, otherwise we live frustrated lives. The whole reason he was born was ultimately so that we would not be without him, so that we could be with him forever.

Just like the Blessed Virgin we too are bearers of Christ in the world. It's difficult to fathom even for a moment that we human beings, we who get frustrated with computers, copy machines, traffic, family members, and even God himself, are chosen by him to be bearers of his love and presence to the world. But we are, whether we understand it or not, because *nothing is impossible for God*.

*Abbot Damien*

Lady Day, 2012 ✠

# THE VALYERMO Chronicle

NUMBER 235 ✠ LADY DAY 2012

## St. Andrew's Abbey

PO Box 40, Valyermo, CA 93563-0040  
saintandrewsabbey.com

## Abbey Retreat Office

(661) 944-2178  
retreats@valyermo.com

## Abbey Books & Gifts

artshop@valyermo.com

## St. Andrew's Abbey Ceramics

(888) 454-5411, (661) 944-1047  
standrewsabbeyceramics.com  
saintsandangels.com

## Development Office

(661) 944-8959  
development@valyermo.com

## Abbey Youth Center Retreat Office

(661) 944-2734 or (661) 944-2161

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chronicle@valyermo.com

## Credits:

EDITOR

Br. Bede Hazlet, OSB

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Michael Schrauzer

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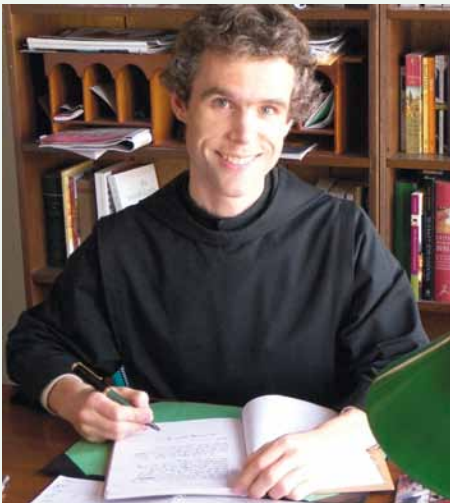
EAR FRIENDS,

The feast of the Annunciation of Our Lord is my favorite Marian feast. It's a feast that reminds me and challenges me to trust wholeheartedly in God. I think to myself, if an uneducated twelve-year-old girl can trust completely in God upon being chosen Mother of the Savior of the world, then I, a forty-something-year-old abbot with a degree in theology, can trust God in the daily situations of my life, in both big and little things. All I have to remember when things look bleak and grim, whether big or small, are the words the angel said to Mary: *nothing is impossible with God*. This truth became clearer to me as I began writing this letter.

As I was trying frantically to meet the deadline Br. Bede gave me, a very strange thing happened to me, something that has never happened to me before: I lost the document in my computer. Not once, but twice!

Let me say right off the top that I feel fairly comfortable when it comes to computers. I spent five years in seminary writing papers

## From the Editor



LADY DAY, OR THE SOLEMNITY of the Annunciation, bursts into the somber and penitential season of Lent with a refreshing celebration of flesh and blood—assumed and consecrated by God's Word in the womb of the Virgin, drawn forever into the Trinity's own life—and of the dignity of human cooperation with God's great works of love as they grow, silent and hidden, in the womb of the world.

The present issue of the *Chronicle* begins by acknowledging this seasonal context with an article by Br. Ben that is as evocative of Los Angeles and Valyermo as places as it is of the deepest spirit of Lent. Fr. Gregory continues the tone of wonder and longing, transposing it into a festal key, with a poem about Mary's welcoming of the Word's enfleshment. Then the first part of a series by Fr. Luke on the community's history (embedded as it is in the history of the Benedictine Congregation of the Annunciation) reminds us of the insistent concreteness of monastic identity: just as the Word becoming become flesh

is anything but an abstraction (*this* courageous woman's womb is where the mystery unfolds), so also at Valyermo we do not live an abstract monastic life but one inextricably bound up with and enduringly shaped by *this* community's remarkable history. The Word who became flesh remains flesh and is the life of the world: Br. Cassian continues his reflections on this sacramental reality with the next installment of his series on the Eucharist seen through the lens of the antiphon, *O Sacrum Convivium*.

Fr. Philip reviews in this issue a recent biography of Bl. John Henry Newman, while in the Around and About section we sit in on a visit with Fr. Maur in Belgium and on a seminar about the *Apophthegmata Patrum* here at Valyermo, among other things.

Is there something you would like to say about *The Valyermo Chronicle*, possibly to be shared with other readers? Have you written something you would like to be considered for publication in these pages? Letters to the editor and unsolicited manuscripts are welcome and can be sent by e-mail to the *Chronicle's* address or by conventional mail to the Abbey's post office box, addressed to me. (You will probably not receive a reply unless what you have written is selected for publication; anything so selected will be subject to editing and abridgment.)

Wishing you a joyous feast and a holy Lent,

*Br. Ben Harrison, MC*



## Fifth and Spring

BY BR. BEN HARRISON, MC

JUST THE DAY BEFORE I had been sitting on a rocky slope in the shade of a large juniper tree, gazing out over the blooming yuccas and the swaths of desert wildflowers to the distant expanse of salt flats which stretched out to the low rocky hills on the horizon. Now I was in the canyon of downtown Los Angeles walking in the shadows of the old hotels and office buildings along Fifth between Main and Broadway. It was about 3:30 or 4 p.m. and homeward bound office workers were beginning to mix with the stream of shoppers and others moving about the streets. This was the 80s—there were no lofts for rent. Hardly anybody lived down there other than the residents of Skid Row, including us brothers who worked at the center in Winston Street, amidst the missions, cheap hotels, bars and warehouses.

I suppose the serenity of my week at the monastery was still not dissipated by the rush and rawness of the city, because I was able to see something that day that I had never seen before. As I strolled along, I watched the suited businessmen and stylishly dressed women, the shopkeepers and window-shoppers, policemen and parolees, beggars in wheelchairs and kids having a snoop around before going home from

school, homeless alcoholics and cast-out mental patients lost in their own worlds. And every one of them seemed to be carrying a burden, to be stumbling under a weight. Even the well-dressed and purposeful seemed to have wandered off a battle-field. There were no heroes or saviors, only the walking wounded, limping and lurching along, their spiritual wounds as visible to me for once as their physical flaws.

Each person I saw was engaged in his own private stations of the cross—battered and bullied by blind forces beyond their control, bludgeoned by fate. None of us knew what we were doing, where we were being driven. Each one was an innocent, a child, and each one was a convicted felon filling out an indeterminate sentence. Every one was another Jesus, and Jesus was another everyman. And all of us stumbled along, fell and struggled up again, at various stages on the long walk from judgment to the grave.

I had never seen so clearly what by instinct I knew was true—that Jesus had truly joined us in our condition as the condemned, the broken, the dying; had taken on his shoulders the burden of our loneliness, our lostness, the heavy weight of our very selves. And only by taking



up that cross of self daily and following him do we dare to hope to find freedom from the hell we carry in our own closed hearts and minds.

My vocation made utter sense at last. Truly Christ is present in the poor and broken. Truly to show them care and concern is to honor him in himself and to honor him in them. And *everyone* is wounded, desperate, and poor—the rich are simply those who can afford to hide their poverty from others, and if they are really unfortunate, even from themselves. In that moment of grace I saw our whole pitiful human species as though through the eyes of the One whose heart we break with our blindness, cruelty, and fear.

I felt that this way of seeing things was the golden key that would make it possible for me to live my vocation whole-heartedly. This must be how Mother Teresa saw the people she served each day. Seeing them thus was what made it possible for her to serve them so generously. This must be what St. Francis saw when he kissed the leper, the very face of the suffering Christ. With this vision I would be able to see and honor Christ present in the rejected and the dispossessed, in fact in everyone. The realization was painful, because I knew I was the same as all the rest, but there was a fire of tenderness and compassion roaring in the furnace of my heart.

The next morning when I woke up, I felt only the usual weariness. My eyes were gummy and my mouth was dry. As I faced the day, no insight came to my aid. The vision was gone. I was bereft. How could I make it through that muggy

day? The air was thick. What had I done to lose that clarity? What could I do to get it back?

A few days later when I recounted the whole sequence to my spiritual director, he reminded me that we live by faith not by vision, that God gives us what we need when we need it, whether our daily bread or the tools for *this* day's work. We can be grateful for what he gives when he gives it. If we could store up all the gifts he bestows on us we would be rich in spirit and would not depend on him. If we carried the full arsenal of spiritual weaponry, we would, like young David, be too encumbered to sling the stone that lies before us now. God knows we are creatures of the moment and can only assent to his will an hour, at most a day at a time. We are day-laborers in his vineyard and receive our orders when the time is right. Mother Teresa's work was heroic *because* she did it not by sight but by faith. St. Francis only realized whom he had kissed *after* he had done it in obedience the prompting of his heart.

Since that day at Fifth and Spring I have never so clearly seen that coinciding presence of Christ within humanity. In any case, I probably would not have been able to endure for long the intensity of that awareness of our misery. Sadly, I cannot say that I have always (or even, perhaps, often) acted in a way radically consistent with the truth revealed to me in that moment. But I remember it, and it draws me forward, and sometimes I catch a glimpse of the fact that each one of us, lost in our own *via crucis*, if we decide to do so, can step into our neighbor's path and be a Veronica, a Simon of Cyrene, a good thief, a beloved disciple or a Mater Dolorosa.

And it is essential to remember that, as God bestows his daily gifts to help us face our daily sorrows, so he gives the daily joys. "At night there are tears, but joy comes with dawn" (Ps. 30:5). "Those who are sowing in tears will sing when they reap" (Ps. 126:5). What I saw that day was a part of the picture—a part I needed to see that day, a part that has meant a lot to me. But there will be other visions for other days, and a day when vision is fulfilled. ✠



**Ben Harrison** is a Missionaries of Charity brother based in LA. He was in brothers' communities in Europe for twenty years. St. Andrew's has been an important anchor-point for his spiritual journey since his first visit in 1972.



## The Annunciation

BY FR. GREGORY ELMER, OSB

Mary Gerlitz

August 24, 2007

Milan, Panorama City, and Valyermo

*Adagio tranquillo*

*Per Cristo Gesu*

Not a word in the outward ear was  
Heard, no traffic of ideas, but a silence  
Deepening, silence in an inward ocean,  
Upon whose seas the most precious  
Freight was sent, silent virgin, simple  
Beyond nature, in prayer poised on the  
Verge of this ocean, lady of the infinite  
Shore, whose timeless breakers and gulls

Crash and caw, fathoming silence, receiving  
Some words from God, as a nest for the  
Word who descends, now, Flesh, in silence  
Homecoming, the Holy Spirit alighting  
In the innermost sanctum of your body,  
Christ's warmth and sweetness, which repeal  
Death, Virgin who ever hold open your  
Silence, succoring me with silent grace,  
Apostle of this inward sea, you freight to  
Me God's impossible Mercy,  
Yet here.



**Fr. Gregory** made his monastic profession in 1970. After many years of giving retreats and spiritual direction (among other things), chronic illness led him from Valyermo to Mary Health of the Sick, a skilled nursing facility in Newberry Park. "God," he writes, "is ever giving good gifts, though I must say that he has appalling taste in wrapping paper!"



# THE BENELECTINE FOUNDATIONS

## IN XISHAN AND CHENGDU 1929–1952

PART ONE OF THREE

FR. LUKE DYSINGER, OSB

**T**he story of the Benedictines of Szechwan Province during the first half of the twentieth century can be divided into three epochs or phases encompassing two geographic locations. The three phases correspond to the first three superiors of the monastery, each of whom possessed a unique vision of how Benedictine monasticism could best serve the needs of the Catholic Church in China. The two geographic locations are: Xishan, near Shunqing, where the community was first established in 1929; and Chengdu, the capital of Szechwan Province where in 1942 the monks were compelled by the vicissitudes World War II to seek refuge.

### I: CONTEMPLATIVE ASPIRATIONS 1927–1933: Xihan, Prior Jehan Joliet

In 1926 Dom Jehan Joliet, a monk of the French Abbey of Solesmes, and Dom Pie de Cocqueau of the Belgian Abbey of St. André (now know as Sint-Andries, Zevenkerken), departed the port of Marseilles for Beijing. They were to establish a new monastic foundation that would be a canonical dependency of St. André.<sup>1</sup> The Benedictine Abbey of St. André had been designated at its inception as a “Monastery for the Missions.” Since 1898 the community had been committed to monastic missionary work in Brazil by its founder, Abbot Gerard Van Caloen; and in 1910 his successor, Theodore Neve, pledged the community to work in Africa by accepting the Apostolic Prefecture of Katanga in the Congo. Through their publication of



*Le Bulletin des Missions* the monks of St. André wholly identified with the vision of inculturation encouraged by Benedict XV in *Maximum Illud*, which received tangible form on October 28, 1926 with the ordination in Rome of the first six Chinese bishops. Three of these travelled to St. André with the Vincentian Fr. Vincent Lebbe to plead for a Benedictine foundation in China. Their example convinced Abbot Theodore Neve that the new foundation should be made in the diocese of a Chinese bishop. Fr. Joliet was wholly in accord with this plan. As a naval officer in the eighteen-nineties he had visited and fallen in love with China and its people; it had become his dream as a monk of Solesmes to facilitate a “harmonious grafting between an authentic Christian tradition and ancient Chinese civilization.”<sup>2</sup> Before leaving for China Dom Joliet spent a year at St. André, and he believed that he and Abbot Neve shared a common vision for the Chinese foundation.

After ten months of language-study in Beijing Dom Joliet and Dom Pie were encouraged by the Apostolic Delegate, Msgr. Constantini, to establish their foundation in a new diocese that would soon be created out of the diocese of Chengdu, the capital of Sichuan Province. They accepted his recommendation and were graciously received by Msgr. Rouchouse, the Bishop of Chengdu, who offered them a site called Xishan (“the Western Hill”) about an

hour’s walk from the city and prospective see of Nanchong. They were offered accommodation by Fr. Paul Wang Wen-cheng, the bishop-elect of Nanchong, who arranged for the first monastic buildings to be erected at Xishan.

Within a short time after their arrival in Nanchong serious illness compelled Dom Pie to return to Belgium; however in February, 1929, Dom Joliet was joined by two new confreres. Dom Emile Butruille was monk of Osterhout, a monastery of the Solesmes Congregation: an artist and enthusiastic student of Oriental culture, he had corresponded with Fr. Joliet and initially hoped to be sent to Japan; but upon learning that Dom Joliet was implementing the ideals of Solesmes in China, Fr. Emile prevailed upon his superiors to allow him to join the venture in Xishan. Accompanying him was Dom Hildebrand Marga of St. André, a monk deeply devoted to his abbot. Fr. Hildebrand’s detailed correspondence kept Abbot Theodore Neve abreast of every aspect of life in the new foundation. Within a month



the monastery was ready for occupancy, and the Priory of St. Andrew was canonically erected in March, 1929, with Prior Jehan Joliet as superior. The following year the community received two additional recruits, Dom Gabriel Roux of Solesmes and Dom Dominc Van Rol- lenghem of St. André.

During the next four years, as postulants arrived and the project of monastic formation pressed, it became increasingly apparent that Prior Joliet wished to implement at Xishan a very different model of monastic life from that with which Abbot Neve was familiar. There was, first of all, the fundamental question of the orientation of the monastery in regard to the local diocese and the Chinese Church. Fr. Joliet envisioned a traditional monastic integration of serious scholarship with ordinary manual labor, reminiscent of the Abbey of Solesmes, where liturgical and historical scholarship are conducted in an alternating rhythm of liturgical prayer and manual or intellectual labor. Benedictine monasticism could thus model an interconnection, even a fusion, of roles that in Chinese society were kept rigidly apart through the distinction between educated, intellectual public servants (Mandarins) and a peasantry that performed manual labor.<sup>3</sup> Fr. Joliet’s vision of this fundamental orientation did not include significant external apostolates for the monks during the first years of the foundation, such as teaching or pastoral work, both of which were the norm at St. André but were very uncommon in the Solesmes Congregation.<sup>4</sup>

A second, related issue concerned the length of time and the degree of cultural immersion that would be necessary for the monks to become competent to preach or teach in China. Fr. Joliet admired the controversial methods of the sixteenth-century Jesuit missionary Matteo Ricci and envisioned a slow process of language-study and integration into Chinese culture. There would be no attempt to influence or critique Chinese culture until real linguistic competence had been achieved and the underlying philosophical and cultural issues

had been thoroughly studied. This would take a long time: how long was impossible to say; but for the foreseeable future the Benedictine monks of Xishan would embrace a posture of listening and learning, rather than one of teaching and preaching.<sup>5</sup>

A third and more tangible point of disagreement between Prior Joliet and Abbot Neve concerned the canonical distinction between choir monks and laybrothers. Joliet's biographer, Fr. Henri Delcourt, has highlighted similarities between Dom Joliet's aspirations and those of his contemporary, the Vincentian Fr. Vincent Lebbe, founder of the Little Brothers of St. John the Baptist. Both Lebbe and Joliet hoped to overcome a tendency towards racial and cultural segregation inherent in the monastic distinction between lay brothers, who generally performed manual labor and were not highly educated, and choir monks, destined for the priesthood, who needed to be proficient in Latin. Both founders wished to eliminate this two-tiered system, which favored Europeans and tacitly implied the superiority of Greco-Roman culture. Fr. Lebbe was able to accomplish this goal by founding a new religious order; however, Prior Joliet found Abbot Neve unwilling to countenance any relaxation of the traditional canonical requirements. In the ensuing controversy Prior Joliet pleaded his case with the Apostolic Delegate, while Abbot Neve sought the aid of Cardinal Von Rossum, Prefect of the Congregation for the Propagation of the Faith.



**Fr. Luke** has been a monk of Valyermo since 1980. He teaches moral theology and church history at St. John's Seminary in Camarillo, and serves the monastic community as librarian.



In the end, however, no formal adjudication was required. Physically ill and overcome with exhaustion and frustration, Joliet resigned as prior and withdrew to a hermitage near the seminary of the diocese of Chengdu in Hopatchang on May 23, 1933, where he remained until his death four years later. ✠

- 1 Although the influence of St. André would predominate in the later orientation and makeup of the community, this initial cooperation between St. André and Solesmes gave rise to what may be called a "mixed Benedictine culture" that is discernible throughout the history of the China foundation. Monks from the monastery and Congregation of Solesmes were especially prominent in leadership roles during the early years of the foundation; and monks of the Solesmes Congregation remained part of the foundation until the expulsion from China in 1952.
- 2 H. Delcourt, "The Grain Dies in China," *AIM Bulletin*, 40, 1986.
- 3 This interpretation of Dom Joliet's vision comes from Dom Vincent Martin, who joined the community at Xishan in 1936 and spent time with Fr. Joliet at the hermitage in Hopatchang shortly before Fr. Joliet's death. *Oral History Project: Fr. Vincent*, Archives of Saint Andrew's Abbey, Valyermo, California, 2008.
- 4 Dom Joliet's biographer, Fr. Henri Delcourt, believes that Joliet may have envisioned an educational apostolate of some sort as permissible, perhaps inevitable, at some later stage in the community's evolution. H. Delcourt, *Dom Jehan Joliet (1870-1937), un projet de monachisme Benedictin Chinois*, Paris, Le Cerf, 1997.
- 5 Dom Thaddeus Yang, who joined the community at Xishan in 1934 and knew Fr. Joliet at St. André, particularly stresses this aspect of "Fr. Joliet's 'Riccan' Methods": Thaddeus Yong An-Yuen, OSB, *The Chinese Adventures of an Indonesian Monk*; §1, §4; (unpublished autobiographical essay) St. Andrew's Abbey, Valyermo, California, 2000.

## Greater Love Hath No Man



### A REFLECTION ON THE EUCHARIST

PART 3 OF 5:

"THE MEMORY OF HIS PASSION IS RENEWED..."

BY BROTHER CASSIAN DIROCCO, OSB

IN THE LAST COUPLE ISSUES of the *Chronicle*, we have been looking at the gift of Christ's own self in the Eucharist. In the first part we reflected on the selflessness and poverty of Jesus whose life was a constant pouring out for those He so loved. In the second part, we looked at the beautiful dynamic of communion as a sharing in the life of Jesus and one another. In this reflection, we will look at the very source of this self-gift and communion in the holy sacrifice of the Mass. The Eucharist is equally a sacrament of presence, communion, and sacrifice, but in this current reflection, "sacrifice" will be our watchword. We've been using a timeless antiphon—a short passage that summarizes a rich spiritual theme—to

help us frame these reflections, the Magnificat antiphon for the feast of Corpus Christi, written by St. Thomas Aquinas:

*O sacrum convivium! in quo Christus sumitur:  
Recólitur memória passionis ejus:  
Mens implétur grátia:  
et futurae glóriæ nobis pignus datur, alleluia.*

O sacred banquet! in which Christ is received, the memory of his Passion is renewed, the mind is filled with grace, and a pledge of future glory is given to us, alleluia.

It is the second line, "the memory of his Passion is renewed," which we will focus on here. This verse hones in on the fact that the Eucharist is not an isolated element that stands somehow outside or above the life of



the Church and her believers, but a gift that flows as from a divine centrifugal force. This force is the greatest act in which the Church can participate: her Eucharistic Liturgy, the heart of which is Christ's sacrificial death on Calvary, "renewed," as St. Thomas here reminds us, at each celebration of holy Mass. Simply put: from Calvary comes the Mass. And from the Mass comes the Eucharist. No Calvary, no Mass. And no Mass, no Eucharist. Calvary saves, the Mass renews that saving action, and the Eucharist remains as Christ's abiding presence among us. In this continuum, the Mass stands as a centerpiece that holds in dynamic tension both eternity and time, history and today's story, memory and lived experience. To enter into the Mass is to enter into the very heart of life, as what was and what will be—the death of Jesus and the Heaven it won for us—becomes what *is*.

Dom Prosper Guéranger once said that "human ingenuity could never have devised a system of power such as this."<sup>1</sup> How right he was. In fact, it was "human ingenuity" that got us into a situation so impossible that God's "ingenuity" had to intervene. Original sin was the bright idea that we had a better way than what God's loving providence had planned for us. And so, through Adam's sin, man—a finite creature—owed an infinite debt. What a quandary! Only a man could pay that debt *for* man. But only God could give infinitely. And so, the Word became flesh (John 1:14) and in His unique role as both God and man, died to pay that debt for each of us, throwing open wide the gates of Heaven. This is the sacrifice of Jesus in which he conquers death and wins over every human heart that is open to his love. And it is this reason that the Church teaches that Mass, while indeed a communal meal, is first and *primarily* a sacrifice.<sup>2</sup> Meals nourish, but they don't save. The Last Supper gave form to Calvary's ritual continuation so that we could all in "real time" enter into

the event that saved us once and for all. But without Calvary's sacrifice, we would have no Mass to celebrate—either as sacrifice or as sacred meal—for we would have no salvation in which to rejoice.

Dom Paul Delatte reminds us that "at the sacrifice on Calvary the Lord was alone; at the sacrifice of the Mass, the Lord cannot be alone."<sup>3</sup> No, he is not alone, for we, his faithful, are *with* him, and he with us. This is the nature of love: to be unconditionally with and for the other. The power of Jesus' love on Calvary is so manifestly present in the Mass that he makes it a basis for our communion with Him and with one other when He says, "*Do this* in memory of me" (cf. Luke 22:19–20; 1 Corinthians 11:24). This is not a helpful suggestion. This is a command, and it is given to us for several reasons, all of which center on the theme of love. First, a past event—even as radical as Calvary—only has so much force in our present day lives as a lived experience. Rendering that event *as present today* as it was then is a singular gift, one toward which we are impelled by the sheer force of Love, who himself *knows* how in need we are of that constant flow of the supernatural life of the soul which we call "grace." Second, he also knows that left to our own devices, we may fall prey to any "wind of doctrine" (Ephesians 4:14). In other words, without divine instruction, I may well do what I want, which may not be what is best for me. Similar to those who won't set foot in a gym unless their trainer is driving them to it, so our Lord in our spiritual lives "trains" us in those *most* fundamental virtues of humility and obedience: he says, "do this." We say, "Yes." With that humble assent, that simple, little "yes," when we pray the Mass, we do our part in that most fundamental event in the life of grace so that God can do the rest, which is to fill us with the full force of his life-giving love. When we say "yes," when we truly *pray* the Mass, we allow the Mass to be what it is meant to be: the great animator

of every present moment, and the light of today's darkness.

What is it, though, to "pray the Mass"? It is to enter mind and heart, body and soul, into an event in which the veil between time and eternity is lifted. It is to open myself to the sacrifice of Jesus in such a way that I become one with him, and offer my very life with him as a "sacrifice of praise" (Hebrews 13:15). It is in this sense that Mass is first and foremost a sacrifice. But just what *is* a sacrifice? St. Thomas Aquinas reminds us<sup>4</sup> that a sacrifice has four components: victim, priest, altar, and immolation. The victim is the one offered. The priest is the



one who offers it. The altar is the sacred place on which it is offered, and the immolation is the destruction or transformation of the victim himself. In Christ, these elements become one. As the "lamb of God" (John 1:29) Jesus is himself the victim. He is also the priest who offers, and his own body is the very altar, the locus, the physical *heart*, of this sacrificial offering on the Cross. He assumes *all* of broken humanity in this immense and radical offering, and in so doing, exists forever into eternity as a risen and glorified immolation of love, poured out without reserve. It is *this* reality that we enter into when we walk the through doors of a church in order to pray the Mass. And in a very real way, it is this reality that we *become*: *one* with Jesus in the offering

of our own lives as victim, priest, altar, and immolation. When we pray the Mass, it is not simply a sign of gratitude that the Lamb of God was immolated. It is a willing walk into my *own* immolation, where I myself am changed, consecrated, and made new.

How can this be? This can be because we were baptized. Baptism opens this door for us and leaves it open for our free entry, daily. We are baptized into the life of Christ, "priest, prophet and king,"<sup>5</sup> and we are not just invited, but *expected*, to live out the fullness of our baptismal calling with confidence and faith. As we talked about in our last two reflections, the reality of our baptismal life in Christ is not only an entryway into the divine life, but a kind of sacramental "catapult" that lifts us up into the mystical reality of what it is to be a Eucharistic people, a people rooted and grounded in a gift so profound that it saves the world. This is what it is to "be Church." It is to be active participants in the reality of salvation itself. And the fullness of that participation is centered on the Mass, "re-presenting" Calvary in all of its passion and glory. This is how we are able to echo that great anthem of Christian life asserted throughout the ages which assures us that where the Eucharist is, there also is the Church. While I can only be responsible in the fullest sense for my own soul, if I am honest, Heaven would not be the same without you. And so, we are "in this" together, because we *must* be!

And yet, with all of this said, we find ourselves today in a unique historical setting: this is the Church of the twenty-first century. While the perennial realities of the Mass have never waned, they *have* shifted and developed in the way that they are celebrated and expressed. For example, in Los Angeles alone, one can attend Eucharistic Liturgies in dozens of Churches representing the spiritual traditions of the Byzantine East, the Syriac Orient, and the Latin West; and having experienced a *profoundly* wide

array of sights, sounds, smells, languages, and expressions, still have the confidence and security of knowing that what is being celebrated is the *one* sacrifice of Calvary. It is a case of genuine—and quite beautiful—diversity in unity. Add to this the historically singular phenomenon of having two “forms” of the one Latin Rite of the Roman Catholic Church,<sup>6</sup> and we have yet another mode of entering into the reality of the divine love that touches down onto our altars and into our lives each time the sacred mysteries are celebrated. Far from being a complication of the gift that has been given to us, the availability of so many rich rites and forms of celebration shows forth powerfully that when an ordained priest simply and prayerfully “does what’s in red, and says what’s in black,” the whole order of created reality changes. As Thomas Merton once said, “The fact that the Mass is so easy seems to me to be all the more reason first, for saying it perfectly, and second, for making it your whole life.”<sup>7</sup>

If Christians are able to *live* the Mass that they pray, the interior life opens into an ever new and deeper experience of God’s intimacy. The liturgy is the heart of a life of prayer, because Christ in the Eucharist is the heart of the sacred liturgy. Christ in his mysteries keeps us solid, sober, and accountable, safe from overly-subjective tangents and wanderings, and guides the mind and heart along

the way of his gospel life. Through the most perfect prayer on earth—Holy Mass—he directs the “individual” prayer of each of his baptized faithful, incorporating them ever more deeply into the saving reality of his mystical body so that even in the most personal, intimate, and individual experiences of prayer, it is never just “me and Jesus,” but and Jesus and *us*. Because Christian prayer is a mystical extension of the Mass, it is always Eucharistic; and this Eucharistic prayer, flowing from the heart of Jesus, forms the devotional life of each his baptized faithful and helps them to be the beloved son or daughter that the Father has created them to be. Uniting my prayer to the prayer of Jesus in his Mass celebrated on every altar throughout the world and throughout all of time is the essence of the “oneness” that he prayed for us to have with one another on the night that He instituted the Eucharist (cf. John 17).<sup>8</sup> Entering into his Eucharistic heart “alone” is an action whereby I take the *whole Church* and all of creation with me, consecrating myself and all things to the Father in the Holy Spirit. “Private” prayer thus becomes *cosmic* prayer, for it is Eucharistic prayer, liturgical prayer. And *that’s* what the liturgy does. ✠

1 Mary David Totah, ed., *The Spirit of Solesmes: The Christian Life in the Works of Dom Prosper Guéranger, Abbess Cécile Bruyère, Dom Paul Delatte* (Petersham: St. Bede’s Publications, 1997), p. 182.

2 Cf. Council of Trent, Session 22, Canon 1.

3 Totah, p. 173.

4 *Summa Theologiae*, IIa IIae, q. 85.

5 Cf. *Lumen Gentium* 31.

6 Cf. Benedict XVI, *Summorum Pontificum* (Apostolic Letter: July 7, 2007). This *motu proprio* gives all Roman rite priests permission for the celebration of what is often called the “Tridentine” or “Old Latin” Mass while presenting a beautiful catechesis on the mutual enrichment of the “extraordinary” (i.e. Tridentine) and “ordinary” (i.e. post Vatican II) forms of the one Roman rite.

7 Thomas Merton, *The Sign of Jonas* (New York: Harcourt, Brace and Company, 1953), p. 186.

8 Cf. Fr. Luke Zimmer, SSCC, *Mystical Mass Prayer*.



**Br. Cassian** is a monk of Valyermo. He entered the Abbey in 2007, and is currently in monastic and priestly formation in Rome, residing at Sant’Anselmo (the “mother house” of Benedictine life in Rome) and studying at the Pontifical University of Saint Thomas Aquinas, more commonly known as the Angelicum.

**T**HIS WAS TO HAVE BEEN THE BOOK reviewed one or two *Chronicles* ago. Flush with a B&N gift certificate, I had procured a spanking new copy some months before and had rapidly read it through and then carefully put it where I could pick it up again for more careful reading—and reviewing—but so carefully put that I could not find it when faced with pressing deadlines so must needs resort to Book Club offerings brought immediately to hand by the post (or a generous guest).

In the upheaval of office relocations and shifting of bookcases, Newman’s *Unquiet Grave* quietly reappeared in time for this issue’s looming deadline.

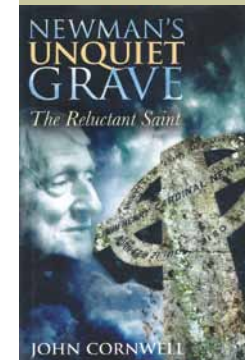
Remembering the searing honesty of John Cornwell’s unflinching eye and the lyrical intensity of his caring heart experienced in *Seminary Boy* (reviewed in the Winter, 2010, issue of this newsletter), I looked forward to this account of a dearly venerated (but perhaps too superficially known) figure in both universal and personal history. In his Preface, Cornwell reminds of the voluminous sources of Newman’s own literary output and of the increasing studies and books, including

four major biographies in the twentieth century and many minor portraits ... commentaries ... in essays and books.... So why yet another portrait of Newman? In the light of Newman’s beatification, and other circumstances that have thrust him into the media limelight, it seemed timely to offer a shorter, less academic account of his life, accessible not only to Catholics, but to non-Catholics and non-Christians as well. While being yet another version of his life, my interest focuses more on his character and importance as a writer than on his holiness. If my account touches on his foibles and human failings it is not to detract from the current celebration of his undoubted piety and saintly charisma. (pp. xi–xii)

In the Epilogue, Cornwell deals head-on with the question of canonization:

## QUARTERLY BOOK REVIEW

by fr. philip edwards, osb



**NEWMAN’S UNQUIET GRAVE: The Reluctant Saint**  
John Cornwell  
London:  
Continuum, 2010

Newman was aware that people thought him saintly, and he suspected that the Church might attempt to make him an official saint. In the time-honored tradition of most figures who make it to sainthood, Newman assured his contemporaries, and posterity, that he was no saint; his reason: that he was a “literary” man. It is likely that the request that his grave be filled with compost was to ensure that there would be no relics left to venerate. As it happens, Newman’s beatification was sanctioned with some difficulties and after half a century, despite an inflation in saint-making during the long pontificate of John Paul II.... John Paul II canonized and beatified a great many individuals, more apparently than all the previous popes put together from the time that the formal processes began in the reign of Pope Urban VIII (1623–1644). The choices were invariably associated with his many trips around the world.... John Paul’s enthusiasm for saint-making in Southern Europe, Africa, and South America, contrasts with a marked lack of new Blesseds and Saints in the Northern hemisphere during the same period. A senior Vatican official I spoke with during the millennium year informed me that, according to John Paul II, “North European Catholics don’t believe in sainthood or miracles in the way they used to. So they don’t pray to candidates for sainthood to produce miracles essential



for making saints..." My informant said that John Paul frequently grumbled: "I would like to beatify Cardinal Newman, but he won't do a miracle." And the reason he would not, so John Paul believed, was that Catholics in England had not prayed for one. (pp. 239–240)

Cornwell goes on to treat of Newman's own "take" on miracles, distinguishing between Apostolic and Ecclesiastical ("performed down the ages by 'holy' people") but in either case an event that over-rides the laws of nature: "But how could and should one discern a miraculous event? Newman declares: 'Persons . . . will of necessity, the necessity of good logic, be led to say, first, "It may be," and secondly, "But I must have good evidence in order to believe it."' He goes on, 'It may be, because miracles take place in all ages; it must be clearly proved, because perhaps after all it may be only a providential mercy, or an exaggeration, or a mistake, or an imposture'" (p. 241).

Then finally he takes on the miracle itself that was accepted for Newman's beatification: Jack Sullivan's relief and healing for a severe back condition. Dr. Banco put in writing the following statement to Sullivan: "Your recovery was extremely rapid and is clearly very much a rare exception rather than the rule for recovery after this type of surgery. I have been in practice for 15 years and have seen many cases similar to your case. I have treated probably over 1,500 patients with spinal stenosis. Your lack of pain preoperatively for that time period as well as your post operative recovery were truly miraculous, in my opinion" (p. 245). "The conclusions of the scientific board of five lay medical experts in the Vatican was that Sullivan's condition, on both occasions, would have made it impossible for him to walk normally, and that it was not simply a matter of relief of pain, but of an inexplicable underlying 'mechanical' physiology. In consequence the chair of the board, Professor Massimo Gandolfini, could state that the events were 'not completely explicable in scientific terms.' By any criterion the events are

unusual. It might be argued, however, that the underlying problem was cured by surgery. Even so, the relief of pain fits at least with Newman's view of 'an event which is possible in the way of nature . . . performed by Divine Power without the sequence of natural cause and effect at all'" (p. 246).

Heroes can be helpful to one's striving to live better, especially if that means "holier;" and openness to our heavenly comrades and friends, and most especially when they have been one of us from our own part of space in which we feel "at home." And so the Church puts before us the official Canon for veneration and imitation and encouragement while acknowledging that this list is far from exclusive—as we hear in Revelation 6:5 that over and above the one-hundred-and-forty-four-thousand there are innumerable members of that heavenly crowd, the "great cloud of witnesses" of Hebrews 12:1. Lutherans, Anglicans, Methodists—even Presbyterians—have kept the custom of the "Old Church" of naming their houses of worship or meeting after holy men, women, and angels (not to mention particular aspects of the Holy Persons of the Trinity)—St. Andrew, St. Luke, St. Paul, St. Michael, even St. Charles, King and Martyr! Calvin's Nestorian/Monophysite tendencies when grappling with the mystery of the Word-Made-Flesh and the hypostatic union are at play in his treatment of sacrament, especially the Eucharistic "Real Presence," and in the phrase he had to keep and deal with in the traditional creed on which his Institutes depended ("the communion of saints") he abjures any supernatural dimensionality and sees it as only a disciplinary recognition of the obligation of believers to share their goods with each other, certainly a valid but incomplete understanding of the mystery of both "communion" and "saints." The subsequent phrases concerning "the resurrection of the body and the life of the world to come" should confirm a seamless continuity and connection

of personal relationships even if the Church on earth's claim to universal sainthood is primarily in purgatorial process. Monks and Christians not only of England had benefited from the prayers and wisdom of the Venerable Bede for twelve-hundred years before he was formally recognized as Saint and Doctor of the Church in 1899. In his final section before the Epilogue, Cornwell masterfully and concisely puts forwards the positive—and often controversial—features of Newman's "profound contribution to the renewal of the Catholic Church into the twenty-first century" (p. 236).

All these features—historicity, patristics, development, ecumenism, conscience, moderate Marianism, the role of the laity, local discretion over Roman centralization—underpinned the renewals of the Second Vatican Council leading to Paul VI's verdict that it was "Newman's Council." But the Council had its dissenters, resisters, at the very heart of the Curia. Cardinal Giuseppe Pizzardo, one of those who represented the continuity of the Curia of Pius XII at the Council, commented these "new ideas and tendencies" were 'not only exaggerated but even erroneous.' That resistance to the renewals of the Council, and hence to Newman's influence, was never entirely broken, and it is arguable that the tide has been turning in recent decades with the promotion of the view that nothing of importance has been altered or renewed by Vatican II.



**Fr. Philip** was born the year this monastic community was founded in China. Newman—especially his *Grammar of Assent*—was important in his own intellectual formation. He made his monastic

profession at Valyermo in 1962.

Will the beatification, and probable canonization of Newman, break this resistance? Will this honouring of Newman prove, as theologian Nicholas Lash hopes, "a powerful signal that the Church has not abdicated its dedication to the movement of renewal and reform that the Council so wholeheartedly initiated"? Those who share Lash's perspective have urged that Newman should be named a Doctor of the Church in confirmation of the acceptance of his theology.

There is, of course, another possibility: that Newman's elevation to the altar might signal the taming and enfeebling of his legacy by the resisters of Vatican II and of the fullness of his teaching. Newman's habit of "saying and unsaying" towards a conclusion makes him vulnerable to distortion (obviously by those on both sides of the Catholic divide). One can only hope that his unforgotten voice will continue to find its way home and into the hearts of all pilgrims of conscience for the benefit of the fullness of Christianity. (pp. 237-8) ✠



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## around & about THE ABBEY



### EARLY MONASTICISM AND CLASSICAL PAIDEIA PROJECT

Last autumn, a group of *kosmikai* came to St. Andrew's monastery. As they were taking their leave they said: "Forgive us brothers for preventing you from keeping your rule." The brothers answered, "Our rule is to welcome you with hospitality, and to send you on your way in peace."

*AP/Syst Hospitality 7*  
(Ward; paraphrase mine)

In late November, a group of Late Antiquity researchers traveled to Saint Andrew's Abbey for a two-day workshop. Comprised of scholars from as far away as Sweden, and as near as Redlands, California, the research team chose to gather at Saint Andrew's not only to enjoy the monastery's rich traditions

of hospitality, but also to better understand the lived rhythms of monastic life. A central purpose of the two-day workshop was close engagement with Fr. Luke Dysinger's work on *Psalmody and Prayer in the Writings of Evagrius Ponticus*. Broader dialogue examined the role accorded Psalmody and prayer in both ancient and contemporary monastic life.

The sessions that took place at Valyermo comprise one component of a larger, seven-year research grant, led by Samuel Rubenson, Church History Professor at Lund University. Funded by the Swedish Riksbanken Jubileumsfond, the venture is grounded in the premise that from its inception, monasticism served as a conduit in transmitting and transforming models of formation deeply rooted in classical *paideia* ([monasticpaideia.org](http://monasticpaideia.org)). Individual projects encompass a range of interests. However, critical engagement of the narratives included among the *Apophthegmata Patrum* (or *Sayings of the Fathers*) is a primary focal point of the group's work. Lund Researcher, Britt Dahlman, is editing a selection of the earliest Greek manuscript traditions of the *Apophthegmata Patrum*. Bo Holmberg, Lund Professor of Semitic Studies, is working with a comparable

trajectory of Syriac manuscripts. He and Samuel Rubenson are likewise examining the most important Arabic and Ethiopic sources.

Related projects complement these foundational, philological investigations. Henrik Rydell-Johnsen, also in Lund, is examining the writings of John Cassian, in light of ancient philosophical practice. David Westberg, of Uppsala University, is exploring the "literary topography" of the late-antique monastic landscape. Lillian Larsen, faculty member at the University of Redlands, is re-reading material evidence that derives from early monastic school contexts in conversation with norms that define broader pedagogical practice. Benjamin Ekman, the team's research assistant, is involved in close, critical engagement of selected writings of Evagrius.

Within this frame, ongoing exchange with the monks at Valyermo afforded rich opportunity to place the group's emerging research results in conversation with lived praxis. At once dialogic and experiential, workshop sessions were structured to coincide with the daily rhythms of monastic life. Like Cassian and Germanus, two early visitors to the Egyptian desert monasteries, meetings took place in "Conference" with resident "Abbas." A general introduction to the monastery's history began the exchange. Per above, this conversation was

followed by in-depth engagement of Fr. Luke's investigation of the role accorded *Psalmody and Prayer in the Writings of Evagrius Ponticus*.

Two subsequent sessions extended these initial conversations to involve a broader cross-section of the monastic community. The first of these "Conferences" explored use of the Psalms in early monastic pedagogical texts (with particular attention accorded reference to Psalmody in material drawn from project members' current research). The second involved reading and discussion of the practice of Psalmody as reflected in the writings of John Cassian, the *Apophthegmata Patrum*, and Evagrius' *Chapters on Prayer*. Each exchange was characterized by rich and animated dialogue. Each underscored the degree to which lived experience usefully informs critical engagement of ancient sources, and critical engagement of ancient sources elucidates lived praxis.

Participation in the rhythms of monastic life played as significant a role in shaping the nuanced picture that emerged from these exchanges. Over the course of two days spent "soaking in the Psalms," the unawaited degree of hospitality extended by members of the monastic community proved a contemporary manifestation of encounters akin to those reflected in late-ancient sources. Iterative participation in the practice of Psalmody and

### MONKS' FEAST DAYS

April	25	Br. John Mark
May	1	Br. Joseph
	3	Fr. Philip
	10	Abbot Damien
	25	Br. Bede
June	29	Br. Peter

### A VISIT WITH FR. MAUR



Also in November **Barbara O'Neill-Ferris** and **Steven O'Neill**, long-time friends of the Abbey, were travelling in Belgium and had the opportunity to visit Fr. Maur van Doorslaer, OSB. A monk of our community's mother house, Sint-Andriesabdij, Fr. Maur for decades spent a few months each year at Valyermo designing the Abbey's beloved ceramics. His health prevents the journey now but

Barbara reports, "He was in great spirits.... We laughed a lot and shared many memories. He showed us his beautiful studio where he continues to be very busy, making beautiful art.... Fr. Maur is indeed a wonderful human being and special friend."



prayer underscored the degree to which individuals and communities become who they are as much by being formed, as by forming. For some, a walk in Saint Andrew's hilltop cemetery served as a profound register "of the brevity, and relative insignificance of life in view of the unimaginable greatness of the universe, of creation and time." Countering the competing demands of contemporary commitments, the simple gravesites were a comforting reminder that "we are not as important as we think we are." The high desert landscape, the brilliant stars overhead, even a late evening encounter with a resident raccoon, forged links between ancient texts and contemporary lived experience in powerful ways.

Carrying these truths with them, as the researchers departed Valyermo, they did so renewed in body, mind and spirit. The rhythms of life, the warmth of welcome, and the depth of quiet, made work a pleasure, and these days a rich respite. Even as the hospitality extended underscored the depth of humanity that defines monastic life, engaging ancient sources in light of contemporary praxis afforded critical insight into early monastic lived experience, and its textual refractions. Each conversation evoked new appreciation for the degree to which ancient texts continue to inform and define contemporary praxis. Each likewise



**Lillian Larsen** is a faculty member in the Religious Studies Department at the University of Redlands, where she teaches courses in Early Christianity and Church History. Her

research, both within and beyond the Monastic Paideia project, explores the pedagogical parallels that link "the sayings" of the desert fathers and mothers with ancient/late-ancient models of literate education and civic formation.



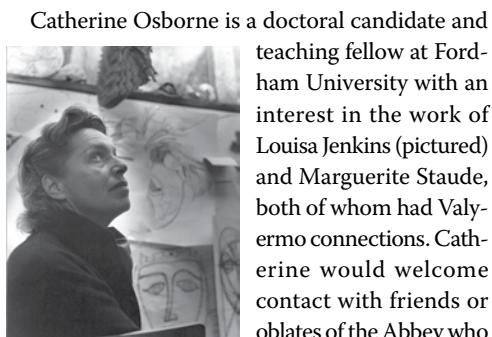
underscored the productive ways in which lived praxis can, and perhaps must, inform and re-define understandings of ancient texts. As the act of singing and praying the Psalms was paired with challenging intellectual analysis, both researchers and monks gained a more nuanced understanding and a deeper appreciation of the multi-faceted threads that link tradition and text. The time and conversations shared were an unanticipated gift, extended and received with grace and gratitude.

— Lillian Larsen

### HOLY RESURRECTION MONASTERY

The monks of Holy Resurrection now live in Wisconsin. For news of the community, visit their website: [hrmonline.org](http://hrmonline.org).

### LOUISA JENKINS & MARGUERITE STAUDE



Catherine Osborne is a doctoral candidate and teaching fellow at Fordham University with an interest in the work of Louisa Jenkins (pictured) and Marguerite Staude, both of whom had Valyermo connections. Catherine would welcome contact with friends or oblates of the Abbey who

### OBLATE MEETINGS

Upcoming oblate meetings held at the Abbey will take place on April 15, May 27, and July 8 (there will be no June meeting). Conferences begin at 2 p.m. in the Conference Center. Reserve your place for lunch by calling the Retreat Office at (661) 944-2178 or e-mailing [retreats@valyermo.com](mailto:retreats@valyermo.com).

### ABBEY BOOKS & GIFTS

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### VOLUNTEERING

The gift of time cannot be measured and the work of volunteers provides essential assistance to the monastic community. To offer your time, call Carolyn Jordan at (661) 944-2178, ext. 112 or e-mail her at [carolyn@monksvalyermo.com](mailto:carolyn@monksvalyermo.com).

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### BEQUESTS AND WILLS

Please remember St. Andrew's Abbey if you are writing or updating your will. A bequest to the Abbey, a non-profit California corporation, will help us to continue the ministry of the Benedictine monks here. It is a great investment in the future. Thank you.

### VALYERMO POST OFFICE

The Valyermo Contract Post Office is just down scenic Valyermo Rd. from the Abbey. Consider stopping by for stamps on your next visit! You'll be supporting a local institution that provides an invaluable service to the monastic community. Just turn right out the Abbey gate and you'll find the Post Office about a mile down the road on the right. Hours: Monday through Friday, 9:30 a.m. to 1:30 p.m.

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For reservations, please call the Retreat Office at (661) 944-2178.

### OVERNIGHT RETREATS

#### APRIL

##### THE SACRED TRIDUUM

Thursday, April 5–Sunday, April 8  
Room, board, tuition: \$350 single; \$287.50 each shared

##### ST. FAUSTINA: DIVINE MERCY IN MY SOUL

Friday, April 27–Sunday, April 29  
Presenter: Br. Jerome Leo Hughes, OSB  
Room, board, tuition: \$250 single; \$200 each shared

#### MAY

##### SPRING LANDSCAPE PAINTING

Monday, May 7–Thursday, May 10  
Presenter: Deloris Haddow  
Room, board, tuition: \$300 single; \$262.50 each shared

**LECTIO DIVINA: THE MONASTIC ART OF PRAYING THE SCRIPTURES***Friday, May 11–Sunday, May 13*

Presenter: Fr. Luke Dysinger, OSB

Room, board, tuition: \$250 single; \$200 each shared

**PRIESTS' RETREAT***Monday, May 14–Friday, May 18*

Presenter: Fr. Francis Benedict, OSB

Room, board, tuition: \$400 single

**POETRY AND PRAYER***Wednesday, May 23–Friday, May 25*

Presenter: Victoria Dendinger, ObIOSB, PhD

Room, board, tuition: \$200 single; \$175 each shared

**PENTECOST RETREAT***Friday, May 25–Sunday, May 27*

Presenter: Monks of Valyermo

Room, board, tuition: \$250 single; \$200 each shared

**CONTINENTAL COOKING WITH THE SAINTS***Tuesday, May 29–Thursday, May 31*

Presenter: Fr. Moses Wright

Room, board, tuition: \$200 single; \$175 each shared

**JUNE****FROM CONFRONTATION TO CONVERSATION***Tuesday, June 5–Friday, June 8*

Presenter: Elizabeth Seward, ObIOSB, EdD

Room, board, tuition: \$300 single; \$262.50 each shared

**SACRED SIGN; DIVINE REALITY:****PRAYING SACRAMENTALLY***Friday, June 8–Sunday, June 10*

Presenter: Br. Bede Hazlet, OSB

Room, board, tuition: \$250 single; \$200 each shared

**ONLY SAY THE WORD...***Monday, June 18–Friday, June 22*

Presenters: Elizabeth Seward, ObIOSB, EdD

Fr. Francis Benedict, OSB

Br. Bede Hazlet, OSB

Room, board, tuition: \$400 single; \$350 each shared

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**DAY RETREATS****INTER-PARISH RCIA DAY OF RECOLLECTION***Saturday, April 14, 9:00 a.m.–3:00 p.m.*Presenters: Victoria Dendinger, ObIOSB, PhD  
Diana Janas, ObIOSB, MSJ

Donation: \$40 includes morning beverages and lunch

**SCARF WITHOUT BEGINNING & WITHOUT END***Saturday, April 21, 9:00 a.m.–3:30 p.m.*

Presenter: Elizabeth Seward, ObIOSB, EdD

Donation: \$40 includes morning beverages and lunch

**BUILDING BRIDGES: CHRISTIAN AND MUSLIM WOMEN IN DIALOGUE***Saturday, April 28, 9a.m.–3:00 p.m.*Presenters: Victoria Dendinger, ObIOSB, PhD  
Maria Khani

Donation: \$40 includes morning beverages and lunch

**LA DEVOCION MARIANA Y COMUNION DE LOS SANTOS (ESPAÑOL)***Sábado, 12 Mayo, 9:00 a.m.–3:30 p.m.*

Presentador: Fr. Isaac Kalina, OSB

Donacion: \$40 incluye café o te en la mañana y el almuerzo

**A MOVING OBLATION TO THE SPIRIT OF PENTECOST: ACTIONS OF RENEWAL AND PRAYER FOR THE UNITY OF CREATION***Saturday, May 19, 9:00 a.m.–4:30 p.m.*

Presenter: John West, ObIOSB

Donation: \$40 includes morning beverages and lunch

**DAWN BREAKS IN THE EAST: A VISIT WITH BROTHER PETER***Saturday, May 26, 9:00 a.m.–3:30 p.m.*Presenters: Br. Peter Zhou Bangjiu, OSB  
Michaela Ludwick, ObIOSB

Donation: \$40 includes morning beverages and lunch

**SPINNING A YARN***Saturday, May 19, 9:00 a.m.–3:30 p.m.*

Presenter: Elizabeth Seward, ObIOSB, EdD

Donation: \$40 includes morning beverages and lunch

**DONATION FORM****YES,** I would like to support the monks and their ministry by donating the following amount each month:**PLEASE CHECK ONE DONATION BOX:**☐ \$1 a day (\$30 per month) ☐ \$2 a day (\$60 per month) ☐ \$3 a day (\$90 per month) ☐ Other (\$\_\_\_\_\_ per month)**PAYMENT OPTIONS:****MONTHLY CREDIT CARD PAYMENT**

Charge the marked amount to my credit card each month

☐ VISA ☐ MASTERCARD ☐ DISCOVER ☐ AMERICAN EXPRESS

CARD NUMBER

EXPIRATION DATE

SIGNATURE

**OR****MONTHLY CHECK TRANSACTION**☐ ENCLOSED IS MY VOIDED CHECK. By sending this check, I authorize St. Andrew's Abbey to withdraw the marked amount from this account each month.☐ MONTHLY CHECK. I prefer to mail my check each month.*To change or stop your donation at any time, simply call St. Andrew's Abbey Development Office at (661) 944-8959.***DONOR INFORMATION**☐ CHANGE OF CONTACT INFORMATION

YOUR NAME

MAILING ADDRESS

MAILING ADDRESS

PHONE NUMBER

E-MAIL ADDRESS

**PRAYER REQUEST**

ABBOT DAMIEN, please include the following prayer request for the monks to keep in prayer:

*Your donation is tax deductible. • Thank you for helping us to preserve this house of prayer.**If you wish to remember the Abbey in your estate planning, please call (661) 944-2178.**You do not need to make any donation to ask for our prayers.**Please place this card in the return envelope provided.*





St. Andrew's Abbey  
PO Box 40  
Valermo, CA 93563-0040  
RETURN ADDRESS REQUESTED

NON-PROFIT  
ORGANIZATION  
PAID  
PERMIT NO. 1  
PEARBLOSSOM, CA