



Photo by Carol Johannes at Monte Cassino

CURRENT PROJECTS

Cheryl Crozier Garcia, ObISB, Hawaii Pacific University, Honolulu, HA writes: "I'm working on a new paper this summer at Studium, Saint Benedict's Monastery, St. Joseph, MN, entitled: "Feminine Leadership in a Masculine Culture: Benedicta Riepp's and Marianne Cope's Contributions Within the 19th Century American Catholic Church." She acknowledges that ABA members already know Mother Benedicta Riepp's story, and goes on to say: "You may not know that Mother Marianne Cope, a Franciscan sister from the Sisters of St. Francis of Syracuse, will be Hawaii's first female saint when she is canonized in October, 2012. Mother Marianne led the group of Franciscan sisters who came to Hawaii in 1883 at the request of the monarchy to serve people living with Hansen's disease (leprosy). While the former's story is not widely known and the latter's is world famous, both sisters' ministries reveal similar leadership traits that may be used today to encourage ethical decision-making, consensus-building, and fundamentally moral behavior in business leaders and their subordinates."

Duke Walker, from Lexington, NC, is currently engaged in research related to Benedictine spirituality and forgiveness, as well as charismatic ministry and inner healing—related to emotional distress adversely affecting relationships with other people. He would appreciate any book suggestions that approach forgiveness and charismatic ministry from a distinctly Benedictine perspective. He would also like to hear stories about how Benedictine spirituality uniquely influences healing related to the above categories, and how Benedictine spirituality has influenced giving and receiving forgiveness. Book suggestions and testimonials can be sent to kenosis7@me.com. However, he welcomes phone calls as a better format: 336-309-1776. He is also willing to call any interested persons if they simply forward a phone number via email.

Laura Dunham, ObISB reports the following: "I'm currently working on a project through the Studium Scholars program at Saint Benedict's Monastery, St. Joseph, MN, on how to preserve and transmit Benedictine wisdom and spirituality for future generations. A number of

ideas have emerged from conversations with the sisters, other monastics, and oblates, as well as through research. We will continue to explore the possibilities and discern where the Spirit is leading us. If others are interested in contributing to this conversation, I would be glad to hear from them." lgad@mindspring.com.

Joel Rippinger, OSB, Marmion Abbey, Aurora, IL, writes: "I want to pass on to you a small writing project that I think might be a possible stimulant to other people in our houses. *Chicago Studies* is planning a special edition given to the topic of Spiritual Direction. I have been asked to write an article on my own experience of coming to take on the role of a spiritual director. It strikes me that as researchers we have been remiss in not doing enough to affirm the strong, ongoing strain of spiritual direction in our own monastic tradition, as well as being negligent in studying the way in which the current demand for spiritual direction from the laity, fellow religious, and ordained that we serve, has become ever more insistent. Is this our apostolate of the present and future?"

INSIDE THIS ISSUE:

Current Projects 1-2

Publications 2

Presentations 2

Kalamazoo Report 3

CONTRIBUTORS

- **Cheryl Garcia**
- **Duke Walker**
- **Laura Dunham**
- **Joel Rippinger, OSB**
- **Daniel McCarthy, OSB**
- **Hugh Feiss, OSB**



CURRENT PROJECTS CONT.

Daniel McCarthy, OSB, collaborating with Reginald Foster, OCD, has submitted to the publisher their first volume *Ossa Latin-italis Sola, The Mere Bones of Latin*, which presents Foster's method for teaching the Latin language. They have begun work on a second volume *Ossium carnes multae, The Bones' Meats Abundant* which uses the letters of Cicero to illustrate each of the elements of the Latin language presented in the first book. Audio recordings of the letters of Cicero are also being produced in

connection with this second volume. They announce a new website: thelatinlanguage.org.

Daniel is also developing his interests in liturgical architecture. He has been consulting the sisters of Stanbrook Abbey, Wass, on their proposed chapel. He is preparing his dissertation, on the history and models of the presidential chair, for publication in English. Since December, 2011, he has published monthly contributions on liturgical architecture in *The Tablet* of London. He has recently photographed St. Louis

Abbey Church, St. Paul's Cathedral and the Basilica of St Mary in the Twin Cities, Minnesota, and plans to use these and others in a book that illustrates the elements discussed in the *Tablet* articles.

Biennial ABA Convention

"Seek Peace and Pursue It: Monasticism in the Midst of Global Upheaval"

Saint Scholastica Monastery,
Duluth, MN

August 2-5, 2012

PUBLICATIONS

Branigan, Renee, OSB. "First Fervor Revisited," *Benedictines* LXV:1 (Spring/Summer, 2012) 28-34.

Feiss, Hugh, OSB, ed. *On Love: Victorine Texts in Translation*, vol. 2. Hyde Park, NY: New City Press, 2012.

Kardong, Terrence, OSB. Book Review: *Odiosa Sanctitas: St. Peter Damian, Simony and Reform* by William McCready. Toronto: Pontifical Institute for Medieval Studies, 2011, in *ABR* 63:2 (June 2012) 216-219.

Kleiman, Hilda, OSB. "Nimble as the Pen of a Scribe: Toward a Theology of Writing, Part II: Three Moments in Time," *ABR* 63:2 (June 2012) 173-209.

Ranek, Jeanne, OSB. "Women Monastics in Today's Church," *Benedictines* LXV:1 (Spring/Summer, 2012) 6—17.

Sautner, Adel, OSB. Book Review: *Lessons from St. Benedict: Finding Joy in Life* by Donald S. Raila, OSB. Augusta, MO: Sacred Wind Press, 2011, in *ABR*, 63:2 (June 2012) 213-216.

PRESENTATIONS

Feiss, Hugh, OSB. "Preaching in Stephen of Fougères Life of Vitalis of Savigny," 47th International Congress on Medieval Studies, Kalamazoo, MI, May 10-13.

McGrane, Colleen Maura, OSB, "Clyde's Relic Collections," 47th International Congress on Medieval Studies, Kalamazoo, MI, May 10-13.

"Hugh Feiss and his team have made an invaluable contribution to medieval studies."

-Barbara Newman



Report
on American Benedictine Academy
Sessions at the 47th International Congress
on Medieval Studies, Western Michigan University,
Kalamazoo, Michigan
May 10-13, 2012
 Hugh Feiss, OSB

The 47th International Congress of Medieval Studies at Western Michigan University was attended by 3000+ scholars and offered over 500 sessions. Two of those sessions, well attended and well presented, were sponsored by ABA. At the sessions and elsewhere, we distributed flyers about ABA. Judith Sutura, OSB, did the same at her *Magistra* sessions, and we left copies of the flyer at the Cistercian Institute sessions. We made a presentation about ABA at the social ABA jointly sponsored with the Cistercian Institute.

We hope to be allowed two sessions in 2013: (1) **In Honor of Adalbert de Vogüé**, in which we will honor his memory and look at his contributions and some of the issues and subjects he treated in his enormous scholarly output. (2) **Medieval Sermons by and for Monastics**, which invites papers on the content, style, audience, aims and sources of some representative (s) of monastic preaching. If you would like to offer a paper in either session contact Hugh Feiss, OSB: hughf@idahomonks.org

Our first session this year was on the monastery and congregation of Savigny, founded by the Vitalis, a canon and chaplain, who became a hermit-preacher and then seven years later established monasteries for his male and female followers at Savigny around 1113. He continued his preaching activities after becoming abbot. Abbot Godfrey who founded some 29 monasteries succeeded him in 1122. In 1147, the entire congregation was incorporated into the Cistercian Order.

Jon Porter of Butler University spoke of the activities of Abbot Godfrey of Savigny (1122-1138), who had been a monk of the Cluniac-influenced abbey of Cerisy-le-Forêt before transferring with several companions to Savigny at the time it was being founded. Having experience in a well-ordered monastery, he was qualified to put Savigny on a solid institutional footing. He had gone to Paris to study in order to become a better preacher in service of the salvation of souls, but decided that monastic life was the best path to salvation. In the expansion of the order under Godfrey, the only English Saviniac monastery to make foundations was Furness, which also resisted control from Savigny and the incorporation into Savigny.

Ron Pepin, emeritus of Greater Hartford Community College, spoke of a knight's vision of heaven and hell recounted in the Life of a monk of Savigny, Peter of Avranches (d. ca. 1172). This Life was a didactic work written by a monk of Savigny for his fellow monks. The

visions of hell includes the "nine torments," which first appear in the *Elucidarium* of Honorius Augustodunensis. In heaven, Christ is enthroned next to God the Father, Mary is next to him, and the saints are arrayed in the same order as in the *Te Deum*. Among the saints is a monk, who, the knight later discovered, was Peter of Avranches.

Hugh Feiss, OSB, Monastery of the Ascension, queried the emphasis on preaching in the Life of Vitalis by Stephen of Fougères, bishop of Rennes. Why, in a Life which was probably written at the behest of the now Cistercian monks of Savigny, did Stephen give so much emphasis to Vitalis preaching? Possibilities: he was writing for a wider audience, notably clergy whom he wanted to be zealous preachers; Vitalis' preaching zeal was a central part of his life and would contribute to earning him canonization.

The second session, on the life-cycle of monasteries, offered only two papers because the third presenter had to cancel at the last moment. In the first paper presented, **Annalena Mueller**, a doctoral student at Yale, spoke on the 15th century reform of the monastery of Fontevraud. Its founder, Robert of Arbrissel, was a hermit-preacher who was pressured to found a monastery for his followers. He did so reluctantly, legislating that the community should elect as abbess over both the male and female members a *conversa*, who had been married. The male members were to follow the *Rule of St. Augustine*, the female members the *Rule of St. Benedict*, and the members of the monastery were to interact with the world. His arrangements proved impractical and by the 15th century Fontevraud and its many priories were in disarray. Then, Marie de Bretagne (d. 1477), a noblewoman like most of the members, effected a sweeping reform, which ironically involved strict enclosure and a single rule for all.

M. Pilar Alonso Abad, a professor of art history at the University of Burgos, presented a stunning slide lecture on the history and artistic legacy of the Royal Monastery at Las Huelgas, a suburb of Burgos, where Cistercian nuns have lived since 1187. It was the burial place of the kings of Castile and is now part of the National Patrimony. Among the treasures of the monastery's textiles collection, is the *Miramamolín*, seized from the tent of the caliph at the battle of Las Navas de Tolosa, 1212.

Notice

Next MR Newsletter: October 2012

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Comments/suggestions welcomed