



## Current Projects

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### Inside this issue:

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**Current Projects** 1-2

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**Presentations** 1

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**Publications** 2-3

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**Kalamazoo Report** 3-4

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**Terrence Kardong, OSB**, Assumption Abbey, Richardton, ND, writes: "I am currently writing the Preface to a book on the Rule of St. Columban. My book will contain a commentary on that Rule, plus a synthetic article on the Life of Columban and his disciples. In connection with this work, I plan to soon begin translating the *Regula Cuiusdam Patris ad Virgines*. This is a Rule for monastic women written by a certain Walbert, Abbot of Luxeuil, c. 640 A.D. It is one of the very first mixed Rules, which were cobbled together from the Rule of Columban, the Rule of Benedict, and so forth. I will present a paper at Kalamazoo on this Rule in May of 2014, if I am still alive."

**Orlando Rivera, ObISB**, of Nyack College, New York, is work-

ing on a presentation for the Evangelical Theological Society meeting in November entitled, "Pastoral Care for the Excommunicated: Reflections from the *Rule of Saint Benedict*." He is proposing that "the biblical teaching on expelling the immoral, divisive, or doctrinally aberrant person from the congregation (Matthew 18:15-17, 1 Corinthians 5, Romans 16:17, 2 John 1:10-11) poses a unique challenge to the local church. How does the pastor and/or congregation protect the flock and restore the wayward individual like Jesus did for Peter (John 21:15-19)? In addition to procedural guidelines on excommunication, pastors need to be equipped to include the restoration of the fallen as an integral part of their ministry. The *Rule of Saint Benedict* (RB), a guidebook for Western cenobitic monas-

ticism, dedicates at least eight chapters to dealing with the excommunicated. This is significant in that the RB is a brief document and yet Benedict found it necessary to devote so much time to this topic. Monastic communities viewed themselves as life-long fellowships of believers who were on a journey together to reach their heavenly home. Their understanding of life-long relationships made it imperative to discipline and restore wayward members. The evangelical church could glean much from this perspective that is often considered Catholic, on how the pastor is vital in the restoration of the fallen in our midst." He asks anyone who is familiar with research on this topic to please contact him at [orlando.rivera@nyack.edu](mailto:orlando.rivera@nyack.edu)  
**Dennis Okholm, ObISB**, Azusa Pacific University, CA, reports:

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## Contributors

- Terrence Kardong
- Orlando Rivera
- Dennis Okholm
- Greg Peters
- Shawn Carruth
- Hugh Feiss

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## Monastic Researchers' Presentations

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**Greg Peters, PhD**, Biola University, reports that he will be teaching a D.Min. class entitled "Anglican Monasticism: History, Spirituality, and Implications" at Nashotah House Theological Semi-

nary from July 22 to August 2.

**Terrence Kardong, OSB**, writes: "On July 15, I will present a talk at the Oblate Directors workshop at Bismarck. In this talk I will talk about the cur-

rent vocation crisis and the need to maintain hope in the face of it. Whether this is the proper venue in which to talk about this sensitive subject (Oblates will be present!), it must be addressed /somewhere and sometime."



## Current Projects cont.



**Book of Revelation**  
San Paolo fuori le Mura

“I have a book to be published by Brazos Press in 2014. The title will be *Dangerous Passions, Deadly Sins: Learning from the Psychology of Ancient Monks*. The book will unpack the psychological insights in the writings of Evagrius Ponticus (4<sup>th</sup> century), John Cassian (5<sup>th</sup> century), and Gregory the Great (6<sup>th</sup> century)—with a little help from Thomas Aquinas—in a manner that helps people appreciate the relevance of these early monastic writers and apply the insights to their daily lives. Their relevance

will be enhanced by showing how they often *anticipated* the insights of contemporary psychologists and sociologists by comparing, for example, their discussion of gluttony with contemporary discussions about eating disorders. So there's a bit of an *apologia* in the book, as well as an elucidation of the wisdom of these ancients. Three of the chapters have already appeared in various venues, including *ABR*, though they will be rewritten for purposes of inclusion in the book.”

**Shawn Carruth, OSB**, Mount Saint Benedict Monastery, Crookston, MN, writes: “I am currently at work on three lectures on the Book of Revelation for entities in Australia. The first, I am calling “The Book of Revelation: What Does It Reveal? What Does It Do?” This is sponsored by the United Faculty of Theology in Melbourne. The second is a two-part presentation called “The Book of Revelation: Why Read It?” This is sponsored by the New Norcia Institute of Benedictine Studies and will be given at New Norcia Abbey in Western Australia.

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## Monastic Researchers' Publications

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**Burkhard, Marianne, OSB.** “Stability and Adaptation: The History of St. Walburg Abbey in Eichstätt,” *ABR* 64:2 (June 2013) 178-197.

**Bossert, Evangela, OSB.** “Night Song” (Poem), *Benedictines* (Spring/Summer 2013) 48.

**Crozier-Garcia, Cheryl, OSB.** “Brothers From Different Mothers: Confucius, Benedict, and Francis and the Historical Call for Humane Leadership,” *Journal of Human Resources and Sustainability Studies*, forthcoming September, 2013.

**Feiss, Hugh, OSB.** Book Review: *Nuns Behaving Badly: Tales of Music, Magic, Art & Arson in the Convents of Italy* by Craig A Monson, 2010, in *ABR* 64:1 (March 2013) 100-102.

\_\_\_\_\_ Book Review: *Inventing Sempringham: Gilbert Sempringham and the Origins of the Role of the Master* by Katherine Sykes, 2011, in *ABR* 64:2 (June 2013) 222-223.

\_\_\_\_\_ Book Review: *Monks and Muslims: Monastic and Shi'a Spirituality in Dialogue*, ed. Mohamad Ali Shomali and William Skudlarek, OSB, 2012, in *ABR* 64:2 (June 2013) 232-233.

**Fox, Ruth, OSB.** Book Review: *Hildegard of Bingen: Homilies on the Gospels*, trans. by Beverly Mayne Kienzle, 2011, in *ABR* 64:1 (March 2013) 95-98.

**Frigge, Marielle, OSB.** Book Review: *I Am the Way: Stages of Prayer in Saint Bernard*, 2012, in *ABR* 64:2 (June 2013) 226-227.

**Hensell, Eugene, OSB.** Book Review: *A Biblical Approach to the Rule of Benedict*, vol.1, by John Kurichianil, 2010, in *ABR* 64:1 (March 2013) 110-112.

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## Monastic Researchers' Publications cont.

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**Herbstritt, Helen, OSB and Ephrem Hollermann, OSB.** "Record of a Journey: Mother Benedicta Riepp and Companions Travel to North America," *ABR*, Part I, 64:1 (March 2013) 67-92; Part II, 64:2 (June 2013) 198-219.

**Joyce, Timothy, OSB.** Book Review: *The Rule of Saint Benedict: A Contemporary Paraphrase* by Jonathan Wilson-Hargrove, 2012, in *ABR* 64:2 (June 2013) 229-230.

**Kardong, Terrence, OSB.** Book Review: *Enlightened Monks: the German Benedictines 1740-1803*, by Ulric L. Lehner, 2012, in *ABR* 64:1 (March 2013) 93-95.

\_\_\_\_\_ Book Review: *Dom Augustine Baker, 1575-1641* by Geoffrey Scott, 2012, in *ABR* 64:1 (March 2013) 108-110.

**Rippinger, Joel, OSB.** "Ministry of Spiritual Direction," *Chicago Studies*, forthcoming in 2013.

**Sautner, Adel, OSB.** Book Review: *Sacred Rhythms: The Monastic Way Every Day* ed. by Francis de Sales Wagner, OSB, 2011, in *ABR* 64:1 (March 2013) 98-99.

**Report**  
**on American Benedictine Academy**  
**Sessions at the 48th International Congress**  
**on Medieval Studies,**  
**Western Michigan University,**  
**Kalamazoo, Michigan**  
**May 9-12, 2013**

Hugh Feiss, OSB

This year at the Forty-Eighth International Congress on Medieval Studies at Western Michigan University (May 9-12) the American Benedictine Academy sponsored a session on the Contribution of Adalbert de Vogüé to Monastic Studies. Three monastic scholars gave papers that were based on de Vogüé's work and in the discussion honored his memory with anecdotes and appreciations.

**Colleen Maura McGrane, OSB**, of The Benedictine Sisters of Perpetual Adoration in Clyde, MO, spoke about how function words helped de Vogüé establish the priority of the *Rule of the Master* to the *Rule of Benedict*. For example, the RB has twelve conjunctions and adverbs that are not found in the RM. De Vogüé suggested that the next step is to use statistical analysis to determine whether the same person wrote both the RM and the RB. McGrane took a step in that direction by a careful study of the use of *autem*. It is very common in the RB (82x), where it has various uses, but rare in the RM. This suggests that the two works were written by different authors.

**Fr. Hugh Feiss, OSB**, of the Monastery of the Ascension studied the use of *cura* (charge, responsibility, cure, care) in the RB (13x) and RM (18x), using de Vogüé's magisterial *Sources Chrétiennes* editions of the two rules. Apart from three occurrences of *cura* in chapter two of both rules regarding the sort of man the abbot should be, the RM and RB do not use the word in parallel. Most often the meaning of the word in both rules is the charge or responsibility that someone has. Otherwise, whereas the RM uses *cura* for the surveillance that deans and others



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exercise over monks or guests, St. Benedict most often uses it to remind the abbot and his officials of their responsibility before God, especially for those who are less strong in body or spirit. Thus, *cura* in the RM and RB seldom means “cure,” “care,” or “caring” in the contemporary senses of those words. The contrasting uses in the two rules manifest a very different outlook and suggest that a different person wrote each. This study of *cura* also showed how exact and unbiased were de Vogüé’s translations of the two Rules.

**Fr. Terrence Kardong, OSB**, of Assumption Abbey discussed a difficult translation problem in the *Rule of Columban*, in the contexts both of the Columbanus’ monastic career and teaching and of the discussion of the Columbanian literature by de Vogüé in his *Histoire littéraire du mouvement monastique dans l’antiquité*. Correcting previous translations, Fr. Terrence suggests that the passage in question should be the sage advice that “when a brother notices something out of line, but does not wish to report it to his immediate superior, but waits to tell the senior father, he shall merit three days of penance, unless he does this out of restraint. If some brother is upset . . . if he can bear up under it, he should postpone his report until his rancor has subsided and he can speak more restrainedly.”

**2014 Conference:** We hope to sponsor a session on the topic of reading among medieval Benedictines. It is a rich topic embracing topics like the cultural impact of RB’s emphasis on prayer in common, which called for both literacy and books; the exact nature of the “lectio divina” Benedict prescribed; table reading; how much and what monks read in the Middle Ages; what did medieval Benedictines write about reading and books?

Anyone who would like to present a paper should consult Fr. Hugh Feiss, OSB

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## Notices

**2014 ABA Convention**  
**“Benedictine Monasticism:  
The Past Receiving the Future”**  
July 24-27  
Conception Abbey  
Conception, Missouri

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**Next MR Newsletter, October 2013**

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Comments/suggestions welcomed

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