

THE CLERESTORY



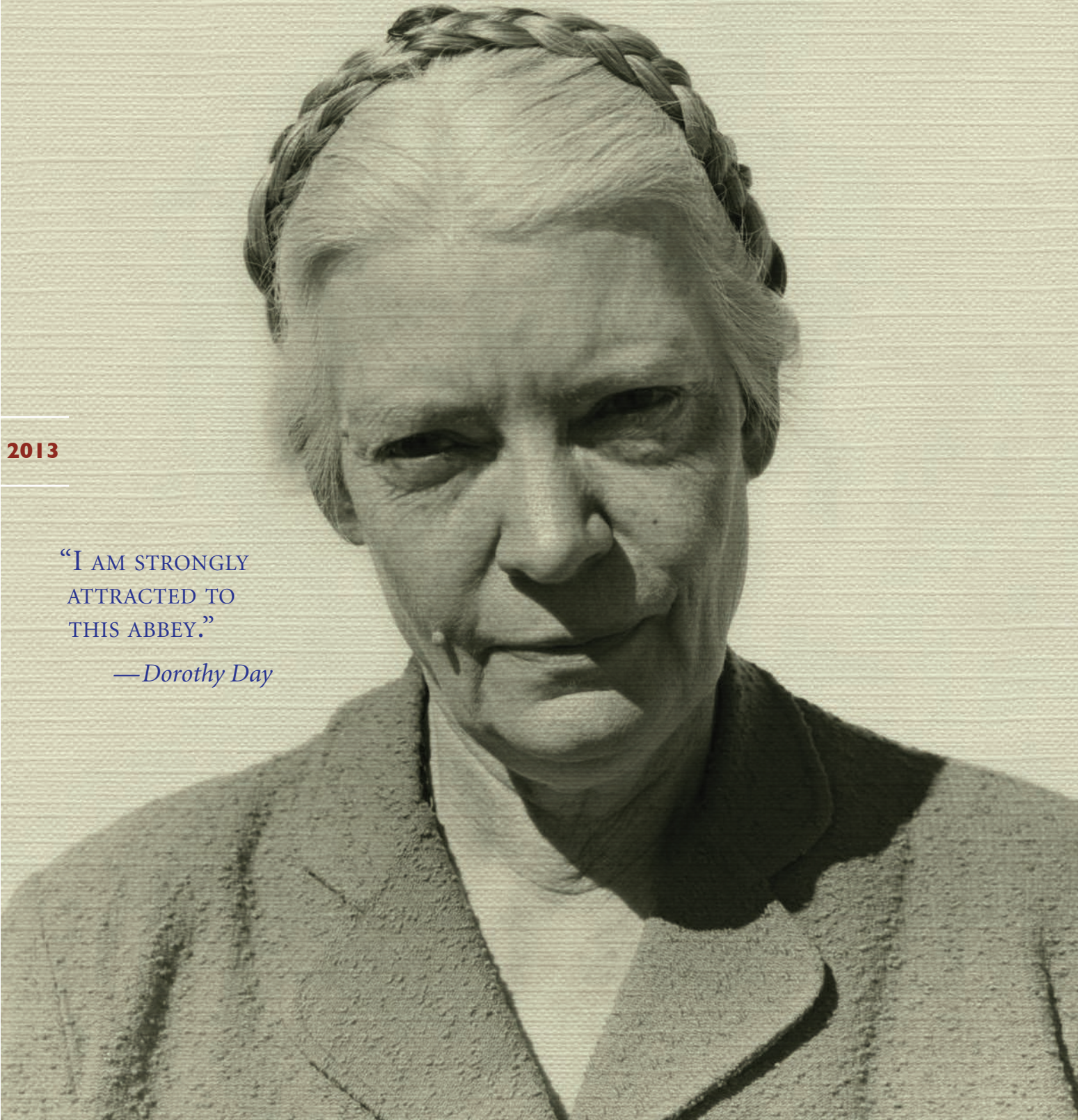
ST. PROCOPIUS ABBEY

Fall 2013

A Great Venture of Christian Discipleship

“I AM STRONGLY
ATTRACTED TO
THIS ABBEY.”

—*Dorothy Day*



THE CLERESTORY

ST. PROCOPIUS ABBEY
5601 College Road
Lisle, Illinois 60532-4463
(630) 969-6410
WWW.PROCOPIUS.ORG

ABBOT
The Rt. Rev.
Austin G. Murphy, O.S.B.

**EDITOR/DIRECTOR,
ABBAY ADVANCEMENT**
Fr. T. Becket A. Franks, O.S.B.
(630) 829-9253
bfranks@procopius.org

DESIGN
Wolf Design, Inc. /Mary Kay Wolf
wolf6259@comcast.net

THE EDITORIAL BOARD
Br. Guy Jelinek, O.S.B.
Fr. David Turner, O.S.B.
Fr. Philip Timko, O.S.B.
Fr. James Flint, O.S.B.

ADVANCEMENT ASSISTANT
Mrs. Joyce Schultz
(630) 969-6410, ext. 252
Advancement@procopius.org

PHOTOGRAPHERS
Benedictine University Staff
Fr. Becket Franks, O.S.B.
Br. Guy Jelinek, O.S.B.
Carrie Roberts
Mr. Keith Ward,
ROOT studios/HR Imaging
Mary Kay Wolf

COVER PHOTO
Dorothy Day, 1958, by Fritz
Kaeser, courtesy of Marquette
University Archives, Milwaukee,
Wisconsin.

FROM THE EDITOR

We have a great issue for you. As you might know, the U.S. Catholic Bishops voted to support the canonization cause for our most famous oblate, Dorothy Day. Fr. David undertakes a daunting task spelling out how she came to know the monks of St. Procopius Abbey more than fifty years ago, and, how she came to be "strongly attracted to this abbey." This issue's page quotes are all taken from Day's book, *The Long Loneliness*.

Every Wednesday at the end of supper, we pray to God that the Church recognize the holiness of Dorothy Day, Servant of God. Would you be willing to join us in prayer every Wednesday? Please see the prayer below.

Thank you for your prayers and your support of our mission and ministry.

May God bless you, our readers, and all our benefactors.



Fr. T. Becket A. Franks, O.S.B.
Director, Abbey Advancement



FIND US ON FACEBOOK
The Clerestory Magazine of the
Monks of St. Procopius Abbey

O God, may the Church recognize the holiness of Dorothy Day, Servant of God and Benedictine Oblate of St. Procopius Abbey, especially in her dedication to the liturgy, her desire for the justice of God's Kingdom, and her devotion to the poor as persons in whom Christ is welcomed.

Amen.



DOROTHY DAY
1897-1980



You can assist the monks in their great venture of Christian discipleship!

If you are interested in giving to the monastic community there are many options! They include:

- **Cash gifts** — You can make out a check to St. Procopius Abbey.
- **Stock gifts** — In making a gift of stock you may be eligible for a tax benefit.
- **Tribute or memorial gifts** — These honor loved ones, living or deceased; their names will be submitted to the abbey prayer ministry.

- **Matching gifts** — Many companies match or even double your charity.
- **Planned gifts** — You can make a bequest in your will or trust.
- **IRA Rollover** — A charitable rollover from your IRA may be a convenient way to make a gift to the Abbey. Please call to receive more information about the potential benefits of this type of giving.

St. Procopius Abbey
5601 College Road, Lisle, IL., 60532-4463

Our (Federal ID#) F.E.I.N. is 36-2169184. We are a tax-exempt institution and listed in the Official Catholic Directory under the diocese of Joliet, Illinois. Bequests, etc., are deductible for federal estate and gift tax purposes.

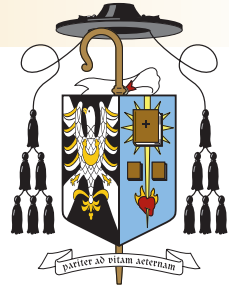
Call the office of Abbey Advancement for assistance with a donation or for more information at (630) 829-9253.

Online Giving is now available on the abbey website—procopius.webs.com/giving.





THE RIGHT REVEREND AUSTIN G. MURPHY, O.S.B., ABBOT



Dear Friends

The Solemnity of Christ the King on November 24 marks the end of the Year of Faith, which Pope Benedict began on October 11, 2012. Pope Benedict called for the Year of Faith as “a time of particular reflection and rediscovery of the faith” (*Porta Fidei* 4).

The Year of Faith has been timely for a few reasons. It coincides with the fiftieth anniversary of the Second Vatican Council, which took up anew the ancient faith in order to engage the modern world more effectively with that faith. It also coincides with the twentieth anniversary of the Catechism of the Catholic Church, which has offered a “sure norm for teaching the faith” (see *Laetamur Magnopere*).

But the Year of Faith is also timely because there has been a crisis of faith in the western world. Formerly Christian cultures no longer have confidence in what the gospel of Jesus Christ proclaims.

Pope Francis’ recent encyclical, *Lumen Fidei* (“The Light of Faith”), mentions this crisis of faith, noting the negative appraisals of faith found in modern culture. But undeterred, the encyclical proclaims, often in beautiful ways, the beauty of faith.

Faith is the ultimate insiders’ knowledge. We often hunger for inside information, that is, for information from people considered to be “on the inside” and thus able to give us an accurate report on the way things “really are.” But no one is more “in the know” than God. His knowledge is the ultimate inside knowledge. Faith is the acceptance of what God knows and shares with us. Through the revelation of His Son, Jesus Christ, God lets us in on the deepest truths concerning this universe which He made, our destiny in it, and His own divine life.

As the Year of Faith comes to a close, we give thanks for the inside knowledge that God has given us. May its light guide our ways. Also, we remember that this inside knowledge is not to be hoarded, but shared, yes, even proclaimed from the rooftops. May we share it with joy and hope, for the world needs to hear what God has revealed to us.

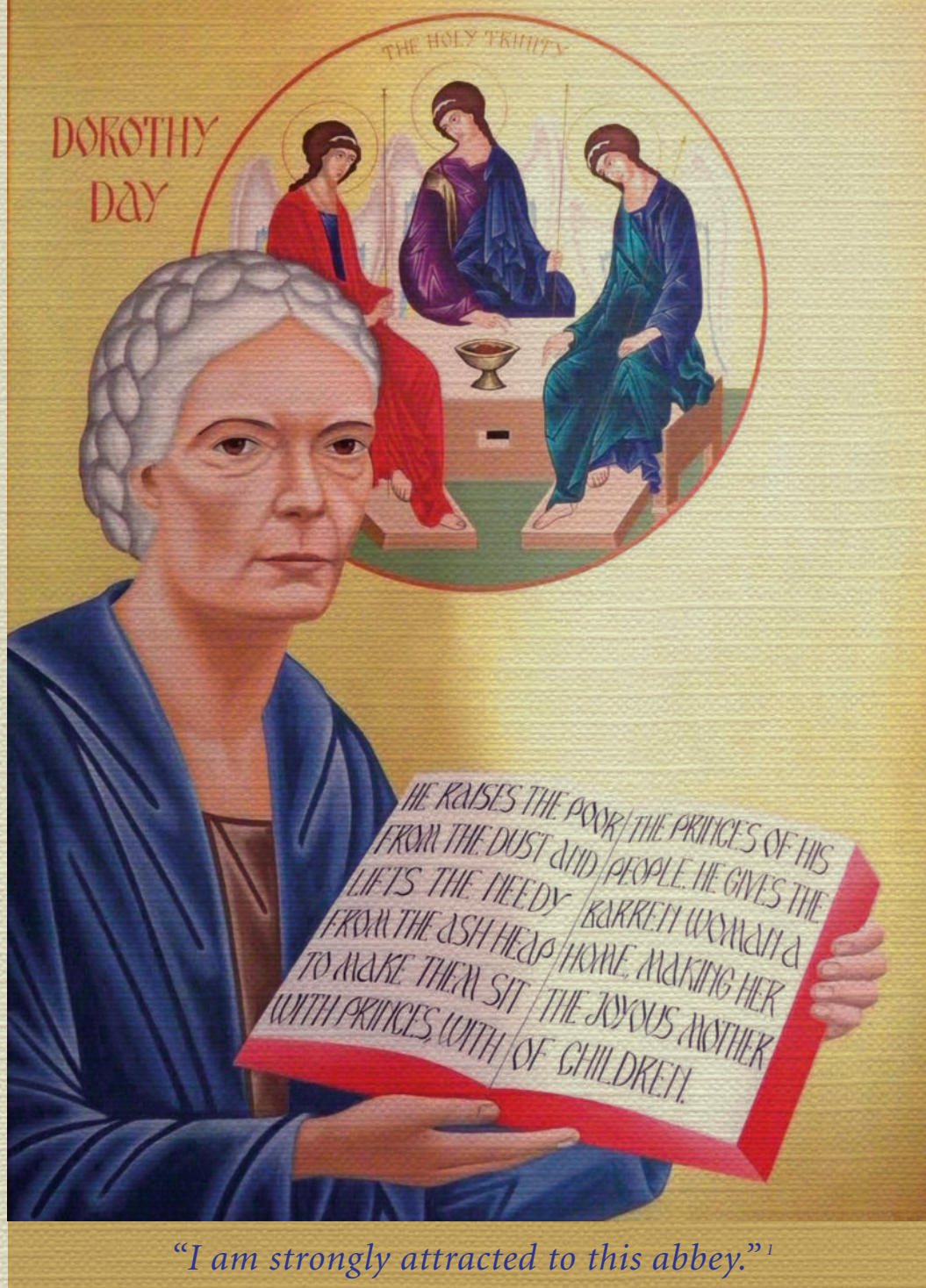
Peace in Christ,

Abbot Austin G. Murphy, O.S.B.



...in grateful joy, I turned to God and became a Catholic.

THE PROCOPIAN OBLATE



"I am strongly attracted to this abbey."¹

THE SERVANT OF GOD—DOROTHY DAY AND HER ATTRACTION TO THE OBLATES OF ST. PROCOPIUS ABBEY

by Fr. David

November 13, 2012, may not have been a monumental day for most Americans, but for the monks and Oblates of St. Procopius Abbey it was a red letter day in view of the action taken by the U.S. Bishops on the second day of their fall general assembly in Baltimore, Maryland. The U.S. Bishops on a voice vote unanimously endorsed the sainthood cause of Dorothy Day, an Oblate of St. Procopius Abbey since April 26, 1955. The pope has already named her a "Servant of God," and now the Vatican office which handles examining the lives of candidates for beatification will attempt to certify that she lived "an exemplary life of faith" and is the cause of two miracles.

Final Oblation of Secular Oblates of St. Benedict



PAX

In the name of our Lord Jesus Christ. Amen.

I, Dorothy Benedicta Day
(Baptismal name, name of patron family name)

of Nativity Parish, New York City
(Place of birth)

OFFER MYSELF TO ALMIGHTY GOD,
TO THE BLESSED VIRGIN MARY,
AND TO OUR HOLY FATHER BENEDICT,

for Saint Procopius Abbey
(Name of place of monastery)

AND I DO PROMISE,
BEFORE GOD AND ALL THE SAINTS,
THE REFORMATION OF MY LIFE
ACCORDING TO THE SPIRIT OF THE RULE
OF THE SAME MOST HOLY FATHER BENEDICT
AND ACCORDING TO THE STATUTES OF THE OBLATES.

(Name of Church)

Holy Innocents Parish Church, NYC

(Place of Church)

April 26th, 1955

(Month, day, year)

Dorothy Day

(Full name of Oblate, to be signed by himself)

Benedictine McLoth O.S.B.
Officiating Priest.

+Ambrose L. Ondrak O.S.B.
Abbot.

Becoming an Oblate of St. Benedict by making the formal "Act of Final Oblation" was an important event in her life, as she recounted in her article "On Pilgrimage," published in the April 1957 issue of her monthly paper the *Catholic Worker*.

Now I am a professed oblate of the St. Procopius family, and have been for the last two years, which means I am a part of the Benedictine family all over the world, and a member of the Benedictine community at Lisle and every month a newsletter comes from the pen of Fr. Richard [Shonka, O.S.B.], oblate master. My special love for St. Procopius is because of its special function to pray for the reunion of Rome and the Eastern Church. Their monks can offer Mass in the Eastern or Roman Rite and when Fr. Chrysostom [Tarasevitch] came to give us a retreat at Maryfarm, we sang the liturgy of St. John Chrysostom. St. Procopius is also to be the shrine of Eastern saints in this country.

Day's interest in the Benedictine life and its values and observances goes back some years, as she mentioned St. Procopius Abbey in a 1935 issue of the *Catholic Worker* highlighting a vocation pamphlet written by a monk of St. Procopius Abbey, Fr. Augustine Studeny, O.S.B. Her earliest formal visit to the abbey occurred in November, 1940, during the course of one of her speaking tours across the United States. She again spoke on the Lisle campus in November, 1954.

All my life I have been haunted by God...



DOROTHY DAY ADDRESSES PROCO ON SOCIAL JUSTICE

Dorothy Day, editor of the *Catholic Worker* and zealous promoter of social justice, lectured to a group of college men, seminarians, faculty members, and guests on Nov. 17. Miss Day traced the history of the history of the social work begun by Peter Maurin and continuing to the present day.

FEBRUARY, 1917 — DAY (CENTER) AT WWI PROTEST (UPI).

1937 — DAY, PETER MAURIN, AND JOHN CORT AT MARYFARM, EASTON, PA.

NOVEMBER 23, 1954 — THE PROCOPIAN NEWS.

Throughout her talk Miss Day explained the necessity for Catholic laymen to take an active part in the lay apostolate. She explained how the *Catholic Worker* group extends its charity towards neighbor as commanded by Christ in the Gospel.

To this end the group conducts communal farms and houses of hospitality to help people start anew life and to revive the sense of brotherhood in Christ.

The session ended with a question period.

The lecture was arranged by Father Chrysostom Tarasevitch, OSB, a long time friend and helper of Dorothy Day.

The PROCOPIAN NEWS

Vol. XXIV, No. 4. St. Procopius College and Academy, Lhds. Ill. November 23, 1954

ANNUAL AMATEUR PROGRAM SLATED FOR DEC. 14 IN GYM

Frank Blarck, college Chairman, and Robert Blad, academy chairman, report that the plans are shaping up for the annual amateur night. The program scheduled for Tuesday, Dec. 14 should be the greatest success of last year. Many acts already have been signed up, but there is still room for many more acts to help contribute to the fun of the evening.

Cash awards will be given in the three best acts. The winners are \$15, \$10, and \$5. The judges will be Father Tom Hovak, OSB; Father Tom Hovak, OSB; Father Valentin Skhennak, OSB; Chuck Fleming, chairman, OSB; and Don Finn, chairman, AGS.

The program will take place in the gymnasium in the evening. The ticket price is to be advised.

All applications sent by mail or before December 4 to either of the two chairmen listed above.

1) An act should last between five to ten minutes.

2) A specific entry may appear only once on an act however, in addition may perform in both a group and a solo number.

Exclusive

The PN joyfully announces that Father Thomas Hovak, OSB, pastor has changed the Christmas vacation starting date from Wednesday, Dec. 22, to Friday, Dec. 17, at 12 noon. The change was made chiefly through the efforts of Bob Pranger, vice-president of OSB, and Don Finn, president of AGS.

Michael Kelchak
Lettermen Head

DOROTHY DAY ADDRESSES
DePaul U. Will Be

Seniors Raising Funds; Turkey Hop Coming Friday

With the college and academy senior classes are raising funds for various class projects.

In the college, Gerry Slocum and his committee, Jack Ryan, Frank Brown, Tom Brennan, and Mike Schmitt, have planned to hold the first of a series of "Turkey Hops" sponsored by the senior class at the St. Procopius Gymnasium on Nov. 28, for a day after Thanksgiving. Supporting the work of the committee is Father Gilbert Labadie, OSB, senior class moderator.

Tickets for the dance are \$1.50 per couple and can be obtained through a very kind of committee member. Proceeds from the dance will be used for a senior class gift to the school.

In the academy, Lucy Skhennak and her staff are also on a fund raising campaign. In connection with this a 50¢ bond and a charity card will be given every day.

All institutions seem to share that each student will be very successful in their respective drives. The PN would like to urge all students to support these activities as much as possible.

There is also evidence reflected in the September 1943 edition of the *Catholic Worker* where she described the work of St. Procopius in its high school, college, and seminary. She was also influenced by the work of Fr. Rembert Sorg, O.S.B., whose *Toward a Benedictine Theology of Manual Labor* reflected many of the values held by Day and her associate in the founding of the *Catholic Worker* Movement, Peter Maurin. After her November 1954 visit to the abbey, she reported to the *Catholic Worker* readers:

How Peter [Maurin] loved St. Benedict whose motto was "Work and Pray." He is happy, no doubt, that I, his co-worker, was professed last month as a full Oblate of St. Benedict, attached to St. Procopius Abbey....

In her very focused biographical work, *Searching For Christ: The Spirituality of Dorothy Day*, Sr. Brigid O'Shea Merriman, O.S.F., explains:

The esteem in which Dorothy Day held the Benedictine tradition was unclipped in the period following her profession as a lay Benedictine oblate. While her interest expanded, the Benedictine influence remained constant and included her fidelity to prayer, her valuing of manual labor, her concern for hospitality to the end of her days, and her unflinching desire to provide a familial community setting for both guests and staff of the *Catholic Worker*.

The story is told that Day once received an invitation to become formally associated as a Franciscan Third Order member from the minister provincial of the Franciscans of Holy Name Province (in New York), and her answer was simple: "I'm a Benedictine oblate," and saw no need to have a



1955 — JULY-AUGUST ISSUE OF CATHOLIC WORKER.

APRIL 17, 1959 — CIVIL DEFENSE PROTEST, NEW YORK CITY.

NOVEMBER 6, 1965 — DRAFT CARD BURNING, UNION SQUARE, NEW YORK CITY, (PHOTO BY DIANA DAVIES).



Photo courtesy of Jim Forest, Flickr Photostream.

formal association with another major religious order. Interestingly, she developed a number of close Benedictine friends such as the Abbess Benedict Duss, O.S.B., of Regina Laudis Abbey in Connecticut; Br. David Steindl-Rast, O.S.B., of Mount Saviour Monastery in New York; and Thomas (Fr. M. Louis) Merton, O.C.S.O., the famous writer from Gethsemani Abbey in Kentucky. Some of Merton's minor writings appeared in issues of the *Catholic Worker*.

Day lived a very interesting and colorful life. She was born on November 8, 1897, the daughter of Grace and John Day. Her family moved to the west coast and then to Chicago, which led to her attending the University of Illinois at Urbana-Champaign where a variety of activities helped develop a concern for the poor.

Moving to New York City, she secured employment with a socialist newspaper and began participating in protest movements. She had a daughter, Tamar, and the decision to have her daughter baptized in the Catholic faith and her own decision to embrace the Catholic faith, led to the break-up her common law marriage to Forest Batterham.

Her meeting with Peter Maurin in 1933 initiated the *Catholic Worker* newspaper which began to reach out to the poor. Still published today, the 1933 one cent price of the paper has not increased over all these years. The development of "Houses of Hospitality" and farming communities have been replicated throughout the United States and even in foreign countries. Her entire life was focused on the poor and her pilgrimage ended at Maryhouse in New York City on November 29, 1980, where she died among the poor whom she served.

Every Catholic faced with a great need starts a novena.





1960s—CATHOLIC WORKERS MEETING.

1972—PHOTO TAKEN AT THE CATHOLIC WORKER OFFICE IN MANHATTAN FOR THE NY TIMES (PHOTO BY MEYER LIEBOWITZ).



Photos courtesy of Jim Forest, Flickr Photostream.

Day's life has been the subject for a number of authors who have primarily focused on her public life and intense work for social justice and the poor; the most extensive work having been written by William D. Miller in 1982. Her early autobiography, *The Long Loneliness*, held an interesting description on the front cover of later printings, citing the book as, "The Autobiography of the Legendary Catholic Social Activist."

In view of the fact that almost none of her biographers mention her role as an Oblate of St. Benedict of St. Procopius Abbey, we do express our gratitude to Sr. Brigid O'Shea Merriman, O.S.F., whose *Searching for Christ: The Spirituality of Dorothy Day* included references to materials which she secured from the abbey's archives, where we have some documentation relative to Day's association with the Benedictines of St. Procopius Abbey. She also provided the references to Day's own reports in "On Pilgrimage," her monthly article in the *Catholic Worker*.

It was in March of 2000 that John Cardinal O'Connor of New York announced the approval of the Congregation for the Causes of Saints to open the "Cause for the beatification of Dorothy Day." This may be a long process, as what is involved is the examination of the individual's life, writings, as well as testimony from reliable witnesses to demonstrate a truly holy and spiritual life. It is commonly known that she attended Mass and received Holy Communion daily and received the Sacrament of Penance weekly. In addition, a posthumous miracle must be accepted by the Congregation. To be declared a saint, there must be evidence of a second posthumous miracle.

As the years passed, many people came under the influence of Day either personally or through her writings. Today there are Catholic Worker communities throughout the world: 204 in the United



Photo courtesy of Jim Forest, Flickr Photostream.



1973 — DAY WITH POLICE AT THE UNITED FARM WORKERS PROTEST.

1979 — DAY'S LAST MEETING WITH MOTHER TERESA IN HER ROOM AT MARYHOUSE IN MANHATTAN, (PHOTO BY BILL BARRETT).

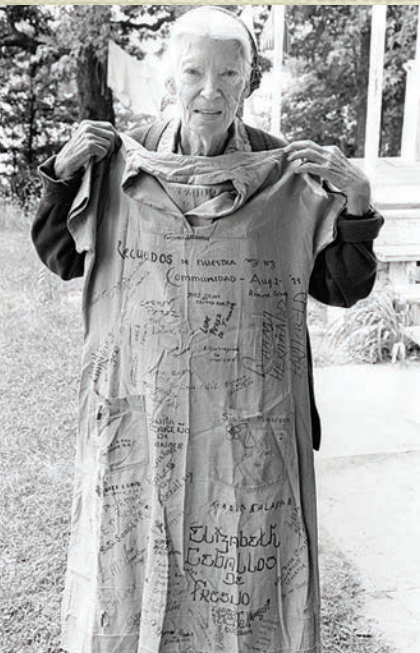


Photo courtesy of Jim Forest, Flickr Photostream.

DAY WITH THE DRESS SHE WORE DURING HER LAST TIME IN JAIL, SIGNED BY THE OTHER WOMEN SHE WAS HELD WITH (PHOTO BY JACK PAYDEN-TRAVERS).

DECEMBER 2, 1980 — DAY'S FUNERAL, NEW YORK CITY.

States and 25 in foreign countries: Belgium, Canada, the Dominican Republic, Germany, Great Britain, Mexico, New Zealand, Scotland, Sweden, The Netherlands, and Uganda. In these houses they follow the spirit of Dorothy Day by serving the poor, resisting war, and working for social justice. Some locations serve special needs, such as sheltering battered women. These communities are independent of each other, a Catholic Worker headquarters does not exist. The work in these houses will vary: some members hold outside jobs to support the program while in other houses they have developed a type of "cottage industry" for support. All welcome donations of food, clothing, and other personal needs items. The complete list of Catholic Worker Houses (by state or foreign country) can be found at: www.catholicworker.org/communities/commstates.cfm.

We encourage our readers to join the monks of St. Procopius Abbey in prayer not only for the eventual beatification of Dorothy Day, but also for those working to serve the poor and others in need.

ARE YOU INTERESTED IN LEARNING ABOUT THE BENEDICTINE SPIRITUALITY THAT TOUCHED DOROTHY DAY?

Visit our website or contact Fr. David for more about becoming an oblate of St. Procopius Abbey.

OBLATE MEETINGS

Second Sunday of the month | 2:30 to 4:30 p.m.
Contact Fr. David Turner, O.S.B. | (630) 829-9266
dturner@procopius.org | www.procopius.org/oblate

The most significant thing is community, others say.



DOROTHY DAY

CATHOLIC SOCIAL ACTIVIST

- 1897 • Born November 8, Brooklyn, New York to parents John Day and Grace Satterlee.

1900

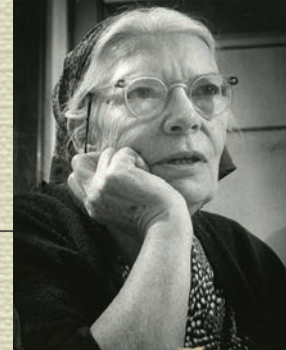
- 1904 • Day family moved to Oakland, California.
- 1906 • Moved to Chicago's South Side having survived the devastating 1906 San Francisco earthquake. Later the family moved to the North Side.
- 1914 • Earned an academic scholarship to the University of Illinois (U of I).
- 1915 • Left U of I and moves to New York.
- 1916 • Worked for *The Call* newspaper.
- 1917 • Imprisoned for demonstrating in front of the White House in support of women's voting rights.

1920

- 1920 • Worked as a reporter in New York and Chicago during the 1920s.
- 1927 • March 4, daughter Tamar Teresa Day was born. Father was common-law husband Forster Batterham.
- 1927 • December 28, became a member of the Catholic Church.
- 1933 • Founded the Catholic Worker movement during the Great Depression.
 - May 1, first copies of the *Catholic Worker* newspaper were distributed in Union Square, New York City (NYC). Day was the editor until her death in 1980.
 - December, opened the first house of hospitality in a rented apartment on West 15th Street, NYC, christened the Teresa-Joseph Cooperative.
- 1934 • Founded St. Joseph's House of Hospitality in the slums of New York City.
- 1938 • Day's autobiography, *From Union Square to Rome*, was published, giving the first account of her conversion to Catholicism.



DAY AND DAUGHTER TAMAR.



FEBRUARY 1968 —
MILWAUKEE JOURNAL PHOTO.

1940

- 1950 • From 1950-1955 Day was jailed four times for acts of civil disobedience.
- 1952 • Day's autobiography, *The Long Loneliness*, was published.
- 1955 • Became a professed secular oblate of the Benedictine Abbey of St. Procopius.

1960

- 1963 • *Loaves and Fishes*, Day's account of the Catholic Worker movement was published.
- 1965 • Traveled to Rome to fast and pray during the last session of the Second Vatican Council wanting the bishops to condemn all war.
- 1970 • Traveled to Calcutta, India, to speak to Mother Teresa and her novices.
- 1972 • *On Pilgrimage: The Sixties* was published.
- 1973 • Jailed for 11 days at the age of 75 while protesting with Cesar Chavez and the United Farm Workers in California.

1980

- 1980 • Died November 29, 1980 in New York City. Her gravestone includes a design of loaves and fishes and the words *Deo Gratias* (Thanks be to God).

2000

- 2000 • Cardinal John J. O'Connor of New York initiated the sainthood cause for Day. The Dorothy Day Guild was established to propagate her life and works. The Vatican approved the cause and gave her the title "Servant of God."
- 2012 • November 13, U.S. Bishops unanimously voted to endorse the sainthood cause of Dorothy Day at their fall general assembly in Baltimore, Maryland.

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Dorothy Day wrote columns titled "On Pilgrimage" for almost every issue of the *Catholic Worker* while she lived and published the monthly paper. Some of the quoted materials come from these columns.

THANKS

For assistance with biographical information and images, thanks to Phil Runkel, Archivist, Department of Special Collections and University Archives, Raynor Memorial Libraries, Marquette University, Milwaukee, Wisconsin; and author Jim Forest.

PHOTO CREDITS

Cover, pages 4-8: Marquette University Archives (unless otherwise noted).



Editor's Note: I first met Abbot Timothy when he visited Lisle in 2009. In 2013, because of Timothy's work in Islamic and Benedictine studies, Benedictine University President William J. Carroll offered him a job on campus to minister to Catholic students and to work with students of all faiths in interreligious dialogue. What follows is an interview about his family background, his professional studies, his own monastic community in York, England, and the history behind his travels to Lisle.



ABBOT TIMOTHY SAYS MASS FOR STUDENTS, FACULTY AND STAFF OF BENEDICTINE UNIVERSITY IN THE ST. BENEDICT CHAPEL ON THE UNIVERSITY'S LISLE CAMPUS.

FROM YORK TO ROME TO LISLE

Introducing the Background and Work of Abbot Timothy Wright, O.S.B.

I am the third of four brothers and the third to become a monk. That makes me pretty eccentric—a singular lack of originality in choice of career! I am a failed rebel! I tried first to become a missionary to Africa—that lasted a year in a seminary in Ireland. A further year of pondering and I was accepted by the community at Ampleforth Abbey in North Yorkshire, England, alongside my brothers. All four of us were students at the Abbey's high school—my father too, even one of *his* brothers became a monk. Number two brother is Fr. Ralph Wright, O.S.B., now an American citizen and a member of the community at St. Louis Abbey in Creve Coeur, Missouri (he writes poetry of various genres).

I entered the novitiate weeks before Vatican II opened, so I was brought up the 'old way.' But the new way has been my natural habitat for the last half century, so well exemplified by Pope Francis, one of the few who really was enthused about my work in my brief twenty-second presentation to him in April.

In preparation for ordination, I earned degrees in Geography at Oxford University and Theology at the University of London, and then worked for twenty-five years teaching in our high school. Then I took on responsibilities as head of religious studies, boarding housemaster (55 boys aged 13 to 18), deputy headmaster, and fundraising. To everyone's surprise, I was elected the seventh abbot in 1997 and retired at the end of my eight-year term.

Since the Ampleforth community is recognized as the legitimate successor of the medieval Benedictine community of Westminster Abbey London, a retired Abbot of Ampleforth can accept the honour of Titular Abbot of Westminster Abbey. I was delighted to be offered it. I visit regularly, have given talks there and have good relations with Dean John Hall, who fulfils the role of Abbot in the unique role that the Abbey has within the Church of England. I admire particularly the inspired contribution of Canon Jane Hedges, who convinced me of the unique charism of Anglican women priests. I say no more on that subject!

My first contact with Islam occurred while I was Abbot. One of my brethren asked whether he could bring a young Iranian cleric currently studying for a doctoral degree at Manchester University to the abbey. That started a relationship which continues to this day. Tangible signs of this friendship include a wonderful carpet in our cloister, three books of our three dialogues ("Catholic and Shi'a in Dialogue"), and multiple visits to Iran.

After I retired, Archbishop Michael Fitzgerald invited me to work for the Pontifical Council for Interreligious Dialogue in Rome. I accepted. But these were the days of Pope Benedict, who was not an enthusiast of such dialogue. I started, and after ten weeks the deal was terminated.

It was at that moment the Abbot Primate asked me to research Muslim-Benedictine relations. This research was made possible by my paid job as Spiritual Director at the Beda College in Rome, a seminary run by the Bishops of

England and Wales for older men who want to be Catholic priests. In my seven years we had candidates (mainly from the diocesan priesthood) from the British Isles, North and Central America, Africa, Asia, and Australasia. They have to be over thirty years of age and the upper age limit is up to the sponsoring bishop. It is a four-year course to ordination. This also enabled me to pursue a doctorate degree and during vacations I traveled the Benedictine and Muslim worlds. Today I can say I have travelled widely in those worlds and completed a doctoral thesis which focused on the relationship between the Rule of St. Benedict and the Qur'an.

After completing my thesis, the Primate asked me to teach courses in Benedictine communities on the Benedictine-Muslim dialogue. One of my visits a few years back brought me to Benedictine University whose Muslim student population is unique in the Benedictine world. The enthusiastic and forward-looking president recently offered me a job and I accepted with alacrity.

A book based on my thesis will be published in early November by Liturgical Press, entitled *No Peace Without Prayer, Encouraging Christians and Muslim to Pray Together, A Benedictine Perspective*. For those interested, it is already featured on Amazon.

I would like to publicly thank the abbot and community of St. Procopius Abbey along with the president and staff of Benedictine University for their warm and affirming welcome to this wandering monk! You have all made me feel at home.

We know Him in the breaking of bread, and we know each other in the breaking of bread, and we are not alone anymore.





The Year of Faith and the New Evangelization

by Fr. Philip

On October 11, 2011, Pope Benedict XVI announced the Year of Faith in the Apostolic Letter *Porta fidei*. The year extends from October, 11, 2012, the 50th anniversary of the opening of Vatican II and the 20th anniversary of the publication of the *Catechism of the Catholic Church*, to November 24, 2013, the Feast of Jesus Christ the King of the Universe. In the same letter, Pope Benedict convoked a General Assembly of the Synod of Bishops for October of 2012 to focus on “The New Evangelization for the transmission of the Christian Faith.”

The purpose of the Year of Faith is to encourage committed Catholics to deepen our faith. Pope Benedict said, “We must rediscover a taste for feeding ourselves on the Word of God, faithfully handed down by the Church, and on the bread of life, offered as sustenance for his disciples.” The pope added, “Through his love, Jesus Christ attracts to himself the people of every generation, in every age he convokes the Church, entrusting her with the proclamation of the Gospel by a mandate that is ever new. Today too, there is need for a stronger ecclesial commitment to new evangelization in order to rediscover the joy of believing and the enthusiasm for communicating the faith.” ... “By faith, across the centuries, men and women of all ages... have confessed the beauty of following the Lord Jesus wherever they were called to bear witness to the fact that they were Christians: in the family, in the work place, in public life...” Witness includes, as the pope explains, fidelity to our calling in every situation, the witness both of words and deeds, especially the witness of charity, by caring for those who are vulnerable, hungry, and in need of justice. Faith not expressed in loving deeds is empty.

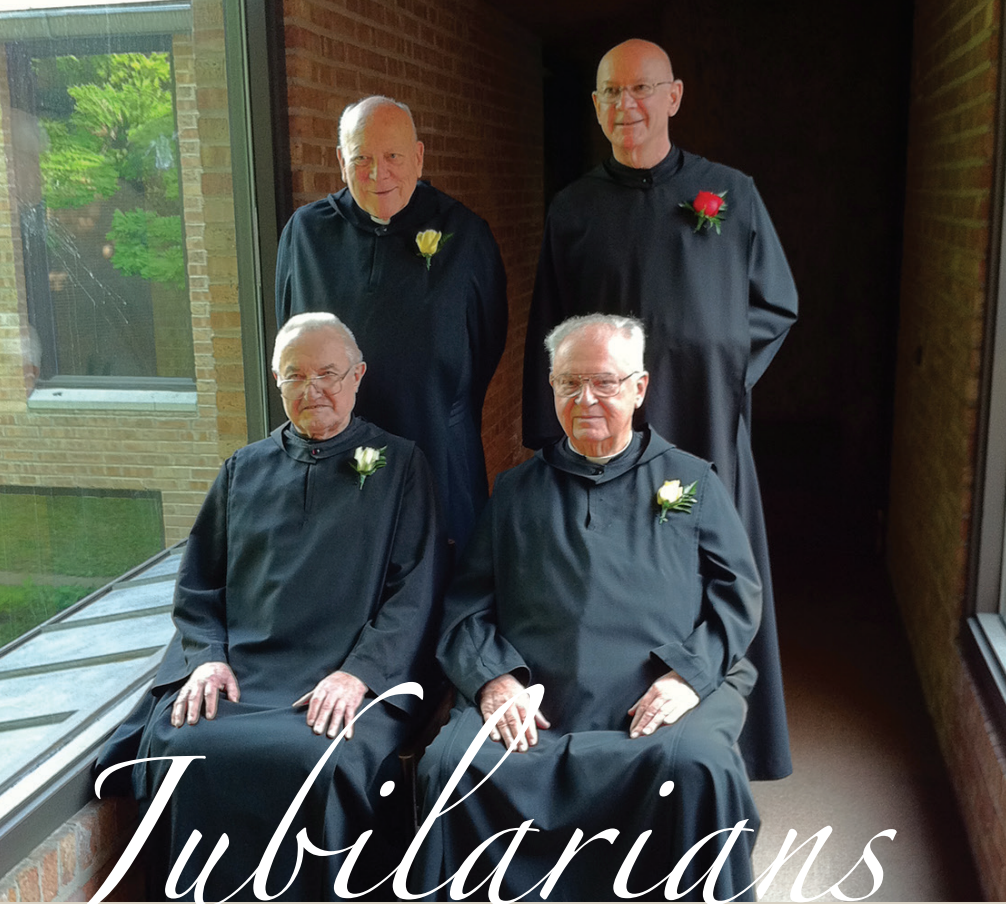
There is a noticeable pattern in Pope Benedict’s announcement of the Year of Faith, one that recurs throughout the Synod on the new evangelization and in Pope Francis’ first encyclical *Lumen fidei*: The call of God/Christ and the mission to bear witness to the faith we have received. It is the pattern established by Jesus himself: Those he called; he also sent. “As the Father has sent me, so I send you” (Jn 20:21).

In exploring the nature of the Church, Vatican II recovered a truth that had largely been forgotten, and that is that the whole Church has been entrusted with the mission of evangelization.

Spreading the Gospel, therefore, is not solely the responsibility of the hierarchy but extends to all members of the Church. The Council recognized the indispensable role that the laity must have in bearing witness to Christ and his Gospel. The laity not only greatly outnumber the clergy, but they are involved in every situation of daily life whereas the clergy are not and could not be even if they wanted to. There simply are not enough of them to substitute for the laity. Christian lay men and women are present in family life, politics, business, all the professions, and every aspect of public and social life. Therefore, if they do not bring a faith witness to all their involvements, that part of the Church’s mission will go undone. Moreover, as Pope Francis writes in *Lumen fidei*, Catholics should not be afraid to offer that witness, because faith illuminates all aspects of social life and gives meaning to the realities of human suffering, death, and the purpose of life itself. The witness of faith is not a judgment or an imposition, it is an expression of Christian love, offering hope and meaning to those who may find none.

In a particular way, the Year of Faith and the project of the new evangelization are an appeal and a challenge to Catholic men and women to renew and deepen their faith through daily contact with the word of God in Scripture and more frequent reception of the sacraments, so that they can be more effective witnesses. The new evangelization envisions committed Catholics as the primary agents in an effort to reach out to Catholics who have become distant from the Church and the practice of their faith. The need is great and growing.

John Allen gives the following figures. In the United States there are now 22 million ex-Catholics, a number big enough to make them the largest denomination in the nation. Four members are lost for every one gained! If it were not for the continuing Hispanic immigration, the number of practicing Catholics in the U.S. would have been declining for decades. The good news Allen cites is that the U.S. Catholic Church retains seventy percent of its members into adulthood, more than any other Christian denomination (NCR 3-7-13). They are the hope for the new evangelization: Catholic men and women whose faith is strong enough to reach out in love to fellow Catholics who have drifted away from the practice of their faith.



Jubilarians

(BACK) FR. DAVID AND BR. CHARLES, (FRONT) FR. ODILO AND FR. EDWARD.

60 YEARS OF ORDINATION

FR. EDWARD KUCERA, O.S.B. was ordained on May 30, 1953. Born in Chicago on April 28, 1927, he professed monastic vows on June 16, 1947.

“He is a ‘salt-of-the-earth’ guy, very open and caring and relates well to people. When people talk to him they feel that he really listened to them.”

~Abbot Dismas

FR. ODILO CRKVA, O.S.B. was born in Brtnice, Czechoslovakia, on February 23, 1926. He professed monastic vows July 11, 1947, and was ordained on July 26, 1953.

“... Father Odilo forms for us, in the St. Procopius Abbey of the twenty-first century, forms a link with our Czech heritage and origins. He actually is the only monk in our Abbey’s history to be born in Czechoslovakia...”

~Fr. James

50 YEARS OF ORDINATION

FR. DAVID TURNER, O.S.B. was born in Chicago on April 13, 1934. He professed monastic vows on June 24, 1957 and was ordained on May 25, 1963.

“When we need a retreat, a talk, a sermon, a book, a confession, a spiritual director, a reader, or just anything at all, we always call Fr. David...”

~Fr. Becket

40 YEARS OF MONASTIC PROFESSION

BR. CHARLES HLAVA, O.S.B. was born August 10, 1951. He professed monastic vows on August 11, 1973.

“He has incredible music talent for the organ ... and is considered by students at Benet Academy to be one of the best mathematics teacher.”

~Fr. Julian

All comments were spoken at the abbey’s jubilee dinner on June 6, 2013.



Vocations Ministry

by Fr. James

In July, I attended a “Behavioral Assessment” workshop conducted by one of the pioneers in that field, Fr. Raymond Carey (who once gave the community retreat at the Abbey). Both entertaining and highly informative, Fr. Ray provided numerous suggestions on the questions that should be on the minds of vocations directors trying to help individuals discern the best path for their future.

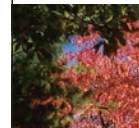
Four young men attended the “Come and See” program held over the weekend of August 2-4. Our guests attended the community prayers, took part in a Holy Hour, heard several presentations on aspects of the monastic charism, and did some work in the art studio. Another such program has been scheduled for the weekend of November 15-17.

You are welcome to write or call me at: vocations@procopius.org or (630) 829-9279.



 FIND US ON FACEBOOK
Fr. James Flint, O.S.B.

Community—that was the social answer to the long loneliness.



ABBEY ADVENTURES

Chronicling our great venture of Christian discipleship.

■ **Abbot Austin, Abbot Hugh** (as President of the Congregation), and **Fr. James** attended the General Chapter of the American Cassinese Congregation, held at St. Vincent Archabbey, Latrobe, PA, from June 16-21, 2013.

■ On August 18, Benedictine University opened and dedicated the new **Fr. Michael E. Komechak, O.S.B. Art Gallery** for the monastic community and major donors of the university art program. Located on the fifth floor of the Kindlon Hall of Learning, the art gallery contains more than 3,500 works of art. In the words of the university art curator, Teresa Parker, "Fr. Michael's presence is everywhere."

■ On September 24, 2013, St. Procopius Abbey was honored to host **Fr. Robert Barron** (pictured right with his former Latin teacher **Fr. Kenneth**), president and rector of Mundelein Seminary, as the second speaker in the Documents of Vatican II lecture series. Fr. Barron spoke on *Gaudium Et Spes: The Right Reading of Vatican II*. The lecture series, which is sponsored by the abbey and Benedictine University, commemorates the fiftieth anniversary of the Second Vatican Council. The series aims to make the documents themselves better known and appreciated.

■ **Fr. James** was part of the visitation team for Newark Abbey from September 15-18, 2013.

■ One of the last pieces of art purchased by **Fr. Michael** was an etching of the Servant of God, Dorothy Day, by Charles Wells of Pennsylvania.



The image is 18" x 15" and the sheet is 24" x 20" and it is edition 24 out of 100. The date is 1996, sixteen years after Dorothy Day's death in 1980.



■ Meet **Br. David Freeman, O.S.B.**, a monk of St. Bede Abbey, Peru, Illinois, who is studying at Benedictine University. He was born in Carlsbad, New Mexico, on May 29, 1970, and professed monastic vows on June 24, 2011. He is a sophomore student majoring in Education with a minor in English. He plans to return to his abbey when he graduates to teach at their prep-school, St. Bede Academy.



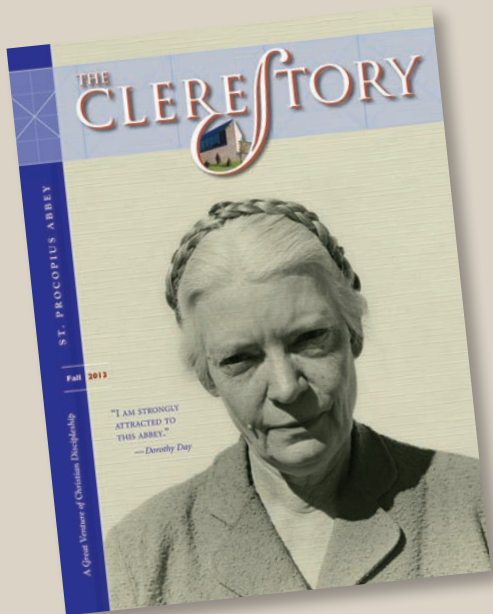
IN MEMORIAM

of all of our confreres, relatives, friends and benefactors

- + Sr. Mary Alma Bratrsovsky, O.S.B., Sacred Heart Monastery
- + David M. Beaudoin, oblate
- + Mr. Jack Cull, friend of the abbey
- + Sr. Mary Andrea Kallus, O.S.B., Sacred Heart Monastery
- + June Plamondon, oblate
- + Mary Safranski, sister of Br. Joseph Vesely, O.S.B.
- + Robert Smrt, friend of the abbey
- + Sr. Joanne Williams, O.S.B., Sacred Heart Monastery
- + Nicoletta Florentino, grandmother of Abbot Austin, O.S.B.

We have all known the long loneliness and we have learned that the only solution is love and that love comes from community.





FEEDBACK

From the Advancement Office:

We would like to update our records. Please respond if applicable.

- I wish to be removed from your mailing list.
- I am receiving duplicate copies of *The Clerestory*.
- My name and/or address are incorrect on the mailing label.
Please make corrections to the mailing label on the other side of this form and we will update your information.
- I would like a voluntary subscription to *The Clerestory*.
You may enclose a tax deductible contribution, payable to St. Procopius Abbey, to help defray the costs of producing and mailing the magazine.

**Please tear off this form and return it in the enclosed envelope.
Your responses are appreciated. Thank you.**

ST. PROCOPIUS ABBEY AND
BENEDICTINE UNIVERSITY INVITE YOU TO



ADVENT AT THE ABBAY

On the Spirit of Silence
—RB 6

PRESENTERS

Fr. Becket and Chris Fletcher, Ph.D.,
Benedictine University

St. Benedict dedicates chapter six of his Rule to silence. "Good words," he says, "are to be left unsaid out of esteem for silence." (RB 6:2) It is not that monastic men and women never speak; we should speak good and thoughtful words in specific places and at appropriate times. Advent is an appropriate time to listen to the Word of God and pray that God makes us more taciturn because "...the disciple is to be silent and listen." (RB 6:6)

Saturday, December 14, 2013

9:00 a.m. to 2:30 p.m.

SCHEDULE

9:00 a.m.	Arrival and Coffee
9:30 a.m.	Lauds
10:00 a.m.	<i>Lectio Divina</i>
11:00 a.m.	Sacrament of Reconciliation
12:00 p.m.	Eucharist
12:30 p.m.	Lunch
1:30 p.m.	Presentation
2:30 p.m.	Closing Prayer and Blessing

To help us plan the catering arrangements, please contact Fr. Becket at (630) 829-9253 or bfranks@procopius.org to let us know that you plan to attend. There is no fee for this day, but a free will offering will be taken.

THE BENEDICTINE MONKS OF ST. PROCOPIUS ABBEY
5601 College Road † Lisle, Illinois 60532

ABBAY PRAYER & WORSHIP

The monks invite you to join them for morning and evening prayer, especially solemn vespers at 5:00 p.m. on Sundays. These are the usual Mass times, please call the abbey switchboard at (630) 969-6410 or visit www.procopius.org to confirm Saturday or Solemnity times or any other schedules.

Worship will be in the abbey church, unless noted (LC) indicating the Lady Chapel.

Monday thru Friday

Lauds (LC).....	6:00 a.m.
Mid-day Prayer (LC).....	12:00 noon
The Conventual Mass.....	4:50 p.m.
Vespers.....	7:00 p.m.

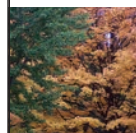
Saturday

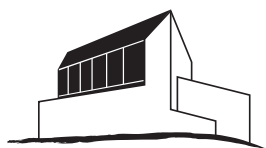
Lauds (LC).....	6:25 a.m.
The Conventual Mass.....	7:00 a.m.
Mid-day Prayer (LC).....	12:00 noon
Vespers.....	5:00 p.m.
Compline (LC).....	7:00 p.m.

Sunday

Lauds (LC).....	6:25 a.m.
The Conventual Mass.....	11:00 a.m.
Solemn Vespers.....	5:00 p.m.
Compline (LC).....	7:00 p.m.

The living together, working together, sharing God and loving our brother [sister]...and living close to him in community...so we can show our love for Him.





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- 10 The Year of Faith and
the New Evangelization
- 11 Jubilarians
Vocations Ministry
- 12 Abbey Adventures
- 13 Prayer and Worship Schedule

THE
CLERE STORY



Etching from the St. Procopius art collection, Dorothy Day by Charles Wells, 1996.