ABA Monastic Researchers Newsletter  
June 2016

Current Projects

Hugh Feiss, OSB, reports: "The reader in Benedictine History, 530-1530, edited by Hugh Feiss, OSB, Maureen O’Brien, and Ron Pepin, with translations by several members of ABA, should be ready to submit to the publisher (Cistercian Publications) by August. We used print-outs of the contents in a Road Scholar Program on "Medieval Benedictine Life, Literature and Culture," conducted at the Monastery of the Ascension. The five-day program went very well. Next year we hope to use the book itself."

Rev. Donald Richmond, OblSB, Apple Valley, CA, continues to provide a weekly column for his local newspaper on Christian faith and spirituality, contributes regularly to Forward in Christ: The Anglo-Catholic Voice in the Americas, and has released a major work on "Mercy" for Our Sunday Visitor. He is currently working on a piece that emphasizes the "self-help" orientation of the RB as found in the Prologue.

Judith Valente, OblSB, Normal, IL, was named one of her community’s "Women of Distinction" in May, 2016, an award given by the YWCA to women whose efforts promote greater understanding and community service. Judith was cited for her work as a journalist covering minority issues as well as her frequent talks on how to practice Benedictine monastic values in daily life.

Judith was interviewed May 21 on Relevant Radio in Chicago about her book Atchison Blue: A Search for Silence, a Spiritual Home and a Living Faith, a memoir of her frequent visits to Mount St. Scholastica Monastery in Atchison, KS.

Jacob Riyeff, OblSB, South Bend, IN, reports: "My introduction to and translation of the Rule of St. Benedict as translated and re-worked by St. Æthelwold of Winchester is currently in the editing phase with Cistercian Publications and is scheduled to appear next year. I am also currently editing and translating two apparently-unique Latin texts for novices in the fourteenth-century Bury St. Edmunds manuscript, Oxford, Bodleian Library, Bodley 240.

Aaron Raverty, OSB, St. John’s Abbey, Collegeville, reports on several works in progress: 1) An article accepted for Cistercian Studies Quarterly to appear in the late summer/early fall issue, entitled "Phenomenological Timing in the Rule of Benedict." He writes: "In addition to a dismantling probe of St. Benedict’s perspective on time and timing in his Rule, the monastic charter document of the Benedictine Order (OSB), this article also queries whether ‘age grades’ as described by cultural anthropologists characterize monastic generational succession.”

2) An article which will appear in the upcoming issue of the Abbey Banner, the Newsletter of St. John’s Abbey. The article is entitled “Saint John’s Stone Walls and Stone Buildings” and “explores the history, functional utility, and aesthetic appeal of the decorative stone architecture gracing the grounds of Saint John’s Abbey and the campus of Saint John’s University in Collegeville, Minnesota.” 3) While unable to attend the ABA meeting in July, he is currently constructing "an academic poster display that will complement the theme of the conference that was OK’d by ABA president Susan Quaintance, OSB, and the ABA board. The poster display is entitled "Ancestor Veneration in Benedictine Monasticism," and will be on display at the Convention for all to view. The poster/posters will summarize the inquiry and goals of a comparative research project I hope to complete that will combine my training as a cultural anthropologist with an empirical investigation of monastic practices in commu-
Current Projects cont.

Joyce, Timothy, OSB.

Fox, Ruth, OSB.

Feiss, Hugh, OSB.

Carruth, Shawn, OSB.

Publication


Riyeff, Jacob, OblSB. “‘Tenlvmyne’ the Laetabundus: John Lydgate as Benedictine Poet,” *Journal of English and Germanic Philology* 115:3 (July 2016) 370-93


Presentations


International Congress on Medieval Studies
May 11-14, 2017
Western Michigan University

The theme for the 2017 ABA Session is “Authority among Medieval Benedectines: The Interplay of Bible, Rule, Customaries, and Tradition.” Approval of the session is still pending, but if you are interested in giving a paper related to that topic please contact Fr. Hugh Feiss, OSB. Email: hughf@idahomonks.org.
Hugh Feiss, OSB, the faithful convener of ABA’s session at the Kalamazoo Congress, has provided summaries of the papers given at the 2016 Congress, held from May 12-15 at Western Michigan University.

Shana Thompson, a doctoral student in art history at the University of Texas, Austin, discussed a well-known portrait of Hugh of St. Victor found in a 12th-century manuscript from the Benedictine Abbey of St. Alban’s, which had close ties with the canons regular of St. Victor in Paris. In the portrait Hugh is shown in the foreground larger than the three students sitting on a bench and looking up at him. Hugh himself gazes upward at a lamp suspended from the roof, above which is depicted the heavenly Jerusalem. Hugh thus mediates heavenly wisdom to his disciples. Hugh holds a book or tablet divided into four parts by horizontal lines, perhaps signifying the four senses of Scripture. One of his students holds a small version of the same book. Hugh himself, in his role as teacher, embodies the Victorine conviction that they had a responsibility to share the fruits of their study and contemplation with others.

Colmán Ó Clabaigh, OSB, of Glenstal Abbey, currently a visiting professor at Boston College, discussed a manuscript from St. Thomas Abbey, Dublin, a Victorine community. The manuscript contains 30 different works. It seems to have been designed for the instruction of novices. Among the texts included are the Rule of St. Benedict and the Speculum monachorum of the Cistercian, Arnulf de Boerius. This interspersing of Benedictine and Victorine texts ran both ways. As Grover Zinn observed, many Benedictine manuscripts include both the Rule of Benedict and Hugh of St. Victor’s, On the Instruction of Novices, just as this manuscript does.

A. Compton Reeves, emeritus professor at Ohio University, described a long poem on St. George written by Alexander Barclay, while he was a monk at Ely Abbey. He was ordained a diocesan priest in 1508 in Devonshire, and then entered the Benedictine community at Ely. In the 1520s he became a Franciscan. At first he resisted Henry VIII’s break with Rome, but he reappears in the 1540s at a priest of the Church of England. His life of St. George is based on a Latin life written in Italy. It presents St. George as an ideal chivalrous knight. He rescues a princess by charging and spearing a dragon with a lance. He converts the princess’s town, turns down an offer to marry her, and rides off into the sunset to Palestine, where he is instructed by Carmelites, and then to Persia where he is martyred.