



# The AMERICAN MONASTIC NEWSLETTER

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*The mission of the American Monastic Newsletter is to be an instrument of communication and information for Benedictine monasteries of North America and members of the American Benedictine Academy.*

## Corporate Responsibility - Why Now?

In 2013, the Benedictine Coalition for Responsible Investment (CRI) is celebrating 10 years of reaching out to work together. The Coalition makes it possible for Benedictine monasteries to monitor and raise concerns with the companies in their portfolios and to have an active voice in shareholder advocacy, speaking truth to power about the vital issues in our time. There are currently twelve monasteries working together on this aspect of social justice.

The CRI belongs to the national group, the Interfaith Center on Corporate Responsibility (ICCR), which began in 1971. In the early days of ICCR, the actions centered around calling for companies to end ties with companies doing business in apartheid South Africa, equal employment opportunity practices, military profiteering, excessive drug pricing, adequate nutrition, and the impact of many environmental problems.

Many of the questions which have been raised for over 40 years are still in the picture today. Wall Street looks at the next three months, sales and the bottom line; religious groups look at the next decades and try to imagine a world where sustainability is viewed as part of the larger picture.

Among the characteristics of the Benedictine way are many qualities from the *Rule of Benedict* which guide what questions we wish to raise, how we interact with companies in dialogues, and what the end goals might be. Investments are a reality in planning for the future. The investments undergird our ministries and our retirement expenses.

One premise of the ministry of corporate responsibility is that there is a communal power in portfolios. Owning one share of stock makes one an owner of the company. Using stock ownership to raise questions is one way to speak truth to power. Some may invest in certain stocks to be at the table because of ownership. In other cases, after much discernment, some might divest of the ownership of a certain stock.

There are many tools that communities and individuals can use. Stockholder resolutions are one tool. After owning \$2,000 worth of stock for one year, shareholders may submit a "resolution" to a company asking it to take an action or to be more transparent about its practices. In 2012, the monasteries in the coalition filed 33 resolutions with 30 companies. For the 2013 proxy season, monasteries filed 50 resolutions with 31 companies. One of the resolutions is receiving much public attention. Mount St. Scholastica in Atchison filed a resolution with Citigroup asking the company to appoint a committee of independent directors to explore extraordinary transactions and have the committee publicly report on its analysis.

*(continued on p. 3)*

## President's Message

Reflecting on the “gap” – or what he says is really the “yawning chasm” – that sits between the Rule of Benedict and our contemporary circumstances, Terrence Kardong, OSB, opens the December 2012 issue of *The American Benedictine Review* with his editorial reflection on the hermeneutics of monastic life. How do we cross that gap, he asks. How do we bring not only what St. Benedict said, but also what he meant, into our present world? To be sure, living out ancient Benedictine values in the early twenty-first century requires some yoga-like stretching in order to keep our feet in firm contact with both sides of the divide.

As Terrence notes, some have found their answer by simply planting both feet in the “original lifestyle.” It seems to me, however, that going the way of “restitution” is much like trying to return to the age of the early “undivided” church. All one has to do is read the letters to the Corinthians, or the discussions among the disciples recorded in the Gospels, to find that such an age never really existed in the first place. It can't be about going back. The real “undivided” church lies ahead of us and to get there the church has always been about the untidy business of walking the path of eternal values with feet of clay. This is true of the monastery as well. As Terrence concludes, “We have to figure out how to live the authentic spirit of St. Benedict in a vastly different world” from Benedict's own.

In retrospect, it turns out that the board of the American Benedictine Academy was thinking about this issue in August of 2011 as we considered possible directions for the 2014 convention. As you know, we landed on the theme, “Benedictine Monasticism: The Past Receiving the Future.” Behind the title was a lively discussion around questions like: How is the Benedictine tradition being “received” by the current generation of monastics, and how are “traditional” monasteries “receiving” the growth of new expressions of Benedictine life? How are these new forms of monastic life reflecting the values of Benedict? What are the ecumenical implications? What do we make of the rising number of non-Catholic oblates in our monasteries? And what is the place of the Rule of Benedict in this evolution?

I still have my hand-written notes from that sunny afternoon. Written large in the upper right hand corner, circled and underlined, is the word “Conversation.” In keeping with the Academy's stated purpose “to cultivate, support and transmit the Benedictine heritage within contemporary culture” and “to ponder creatively and to discuss the challenges to Benedictine values in the twenty-first century,” we envisioned a conversation taking place among those who are grappling with these questions within long-standing and well-rooted Benedictine houses, and those

who are “newer” to the life but no less committed to it.

Our presenters, Joel Rippinger, OSB; Jonathan Wilson-Hartgrove; Christine Vladmiroff, OSB; and Julie Upton, were selected because they are among those who are already carrying on this conversation and we believe that they can help us to further it.

To that end, our 2014 presenters have all agreed to share some of their thoughts with us in the *American Monastic Newsletter* over this next year and a half. Beginning with Joel Rippinger in the June 2013 issue, each of them will reflect on these questions and any others that they find inherent to this conversation. We are all moving into God's future for monastic life. That is inevitable. But, what are the different ways we are doing so? What do we, must we, give one another and receive from one another? And, just as important, what will help us to have this conversation, and what will hinder us? I think we'd all agree that this is a conversation we must have because, applying Terrence's words, “we have to figure this out.”

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### *The AMERICAN MONASTIC NEWSLETTER*

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*The American Monastic Newsletter* is published three times per year and it, as well as other ABA information, may be read online at:

[www.americanbenedictine.org](http://www.americanbenedictine.org)

*(Corporate Responsibility - continued from p. 1)*

Trillium Asset Management did the research and asked the sisters to be the primary filer. Sister Rose Marie Stallbaumer was on TV's *Fox Business News* speaking about the concerns raised in the resolution, which will go to a vote in April 2013.

Letters to companies or government agencies are another tool. In 2007, many Benedictine monasteries wrote to the chairman when the SEC proposed rules to weaken shareholder access to the proxy process. The SEC backed off some of the proposed new rules or weakening of the current rules. A number of Benedictines signed a petition to the International Olympic Committee to recognize the presence of human trafficking at high profile sports events and to take steps to end it.

Attending shareholder meetings is another strategy. Sister Lynn McKenzie from Cullman presented a shareholder resolution at the Torchmark annual meeting in Birmingham asking for diversity/inclusiveness on the board of directors, which was all white males at the time. In 2006, Sisters Rose Marie Stallbaumer and Diana Seago from Atchison presented a resolution at the Halliburton meeting asking for a comprehensive human rights policy. Sisters from Fort Smith attended the Walmart shareholders' meeting in Fayetteville. Anna Falkenberg and Christy and Stewart Frazer, oblates of the Boerne monastery, and Sister Susan Mika have attend a number of annual shareholder meetings, including Caterpillar, ATT, Exxon Mobil, Coca Cola, Johnson & Johnson. Sister Susan also attended the Citigroup shareholder meeting in April 2012 and reminded the board about the many issues which religious shareholders have voiced over many years.

For religious shareholders, dialogue is a long-term strategy. While day-traders can be in and out of purchasing or selling a company stock in a few seconds on the internet, many religious groups hold shares for decades.

Another tool is voting your shareholder proxies. Shareholder resolutions filed must receive 3% of the vote the first year filed, 6% the second year filed, and 10% the third year and every year thereafter. If the resolution does not receive the threshold needed, the issue cannot be raised for the next three years on the proxy ballot.

Research is a tool that forms the basis of many of the questions raised. Investment firms, interns and colleagues have provided facts for dialogues, resolutions and interaction with the companies. Companies are often amazed at the depth of thought in feedback on materials produced by the companies. The Benedictine CRI has published 11 newsletters detailing the work of the groups and reflections on the signs of the times through a Benedictine lens.

The issues of our time require us to be involved at whatever levels of action we can. The concern for the common good often seems to be lacking. Religious investors

bring a long history of Benedictine values. It is one way that Benedictine monasteries are coming together to make a difference in changing the corporate world to be more responsive to the critical issues of our day. We continue on the uphill climb that this ministry represents because the time is now and we are here.

Susan Mika, OSB  
St. Scholastica Monastery, Boerne, Tx.  
Benedictine Coalition for Responsible Investment  
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## NEWS

For those doing research on women religious, the papers of the Conference on the History of Women Religious are now housed at The University of Notre Dame Archives. The finding aid for the HWR collection may be found at <http://archives.nd.edu/findaids/ead/xml/hwr.xml>.

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The American Benedictine Academy extends its condolences to the monks of St. Meinrad's Archabbey (St. Meinrad, Ind.) on the death of Father Simeon Daly, OSB, at the age of 90. Father Simeon, librarian at St. Meinrad's for a half century, was an active and supportive mainstay of the ABA for decades.

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In recent elections, Dom Stanislaus Gumula, OCSO, was re-elected abbot of Mepkin Abbey (Moncks Corner, S.C.) for a six year term. The monks of St. Benedict's Abbey (Atchison, Kan.) elected James Albers, OSB, as their new abbot. Sister Patricia Crowley, prioress of St. Scholastica's (Chicago, Ill.) was chosen as their president by the Conference of Benedictine Prioresses.

## CANON LAW COLUMN

### *Living in Community: Gift & Responsibility*

As monastics, we live in community, side by side with our sisters or brothers. Living in this way is both a gift and a responsibility. (Sometimes it is also humorous, maddening, and many other things.) Another way of saying it, from a canonical point of view, is that living in community is both a right and an obligation.

The first type of monk listed by St. Benedict in chapter 1 of his rule, on “the kinds of monks,” is the cenobite. Benedict describes cenobites as “those who belong to a monastery, where they serve under a rule and an abbot” (RB 1:1). They live and serve in a community of their sister/brother monastics. In the chapter on the good zeal of monks, Benedict says they must foster this good zeal with fervent love and, quoting Romans 12:10, “They should each try to be the first to show respect to the other” (RB 72:3-4). Benedict also directs that they should show to one another the pure love of sisters/brothers (RB 72:8). Elsewhere, he says that the members of the monastery should “serve one another in love” (RB 35:6).

In the constitution of the Federation of St. Scholastica, of which my monastery is a member, it states, “Cenobitic monasticism is characterized by living in community where the lifelong search for God takes place.” Indeed, the federation’s constitution requires that each monastic give priority to community life and to prayer (*Call to Life* (2010), CN 27, p. 23). This same constitution stresses the importance of community when it says, “Each monastery should be aware that the central ministry of the Benedictine woman is community, and should, therefore, organize its modes of living together in ways most conducive to maintaining Christian community” (CTL, CN 29, p. 24).

In the Code of Canon Law, the essence of religious life is defined as being vowed and living a life in common (Canon 607 §2). The Code also states that a religious community is to live in an established house under the authority of a superior. (Canon 608) Under the section of the Code addressing “the obligations and right of institutes and their members” (Book II, Title II, Chapter IV), observing life in common is certainly one of the foremost obligations of a religious. Canon 665 §1 states: “Observing common life, religious are to live in their own religious house and are not to be absent from it except with the permission of their superior.”

It goes on to say that lengthy absences can be granted but for a limited number of reasons, i.e., ill health, studies or apostolic work in the name of the community. In this canon, living in common is seen as an obligation of members of religious communities.

There is also a corresponding obligation on the part of the community to provide for the right of the members to live in common in a house of the institute. Canon 670 says that, “An institute must supply the members with all those things which are necessary to achieve the purpose of their vocation, according to the norm of the constitutions.”

Living in common is found as a value in the early church. In the Acts of the Apostles we read, “And all those who had believed were together and had all things in common” (Acts 2:44). Though Benedict began his monastic life as a hermit, he saw the value of living in common and so founded monastic communities. Ever since, as noted above, community life has been seen as a *sine qua non* of religious life (e.g., canon 607 §2).

Vocation directors tell us that a desire for community life along with common prayer are central in seekers’ discernment of religious life. For those of us in the monastery, we sometimes take for granted the gift that is living with others in common. Yet it is together that we go to God.

If there is a refrain that my current prioress has used throughout her time in office, it is that wherever our future takes us, it will be together. Our responsibility is to nurture this gift by giving ourselves to one another in community, by being an encouragement to our sisters/brothers in community as they, too, seek to be faithful to the monastic way of life. Thus we seek to learn to live together well in the “school of the Lord’s service” (RB Prol. 46).

If we do, we have this promise: “As we progress in this way of life and in faith, we shall run on the path of God’s commandments, our hearts overflowing with the inexpressible delight of love. Never swerving from his instructions then, but faithfully observing his teaching in the monastery until death, we shall through patience share in the sufferings of Christ that we may deserve also to share in his kingdom” (RB Prol 49-50). “May he bring us all together to everlasting life” (RB 72:11).

*The writer of this column welcomes ideas for future topics. Send your questions and suggestions to <lynnmckenzieosb@gmail.com>*

Lynn McKenzie, OSB  
Sacred Heart Monastery  
Cullman, Ala.

The Conference of Benedictine Prioresses met for their annual meeting in Tucson, Ariz., to conduct business and to be guided in a short retreat by Sister Genevieve Glen, OSB. They selected Sister Patricia Crowley, prioress of St. Scholastica's Monastery in Chicago, Ill. to serve as president of the group.

They also adopted a public statement on immigration reform as follows:

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*Statement on Immigration Reform - Conference of American Benedictine Prioresses*

We, the Conference of Benedictine Prioresses, join our voices with the United States Conference of Catholic Bishops (USCCB), with the Leadership Conference of Women Religious (LCWR), with Network, and with the bipartisan legislative effort to create a comprehensive immigration reform.

*Context*

As immigrants themselves, our Benedictine foremothers understood the needs of immigrants coming to this country. They served well and nurtured faith in this new land. In our time of numerous migrations, we acknowledge the rich contribution made by immigrant people and decry the unjust treatment they are too often compelled to endure.

Rooted in the wellsprings of Christian Scriptures, we recall the migrations of our forebearers Sara and Abraham, who left their homeland (Genesis 12:1-3), as well as Moses, who led the people out of Egypt (Exodus 3:7-10), and we hear the clear gospel call to welcome the stranger into our midst (Mt. 25:35).

As Benedictine monastic women, we listen with the ear of our hearts (Prologue of the Rule of Benedict) as we call for compassion and justice for all immigrant people. We are animated by our Rule which bids us to welcome as Christ all guests who present themselves (Rule of Benedict 53:1). Hospitality is a core value of Benedictine spirituality as well as a sacred duty and trust. Because we know that it is God whom we receive in the "other," we dare to speak out, even in this age of violence and fear of the stranger. We are compelled to raise our voices in an effort to transform the culture of fear and exclusion into one of peace and inclusion where the "stranger" becomes friend.

*Comprehensive Immigration Reform*

The central features of any immigration reform need to be:

- a clear and secure path to legal documentation and citizenship for the estimated 11 million immigrants who are currently in the United States,
- a family-based reunification system that keeps families together,
- a revision of the current visa system especially for migrant workers,
- protection for all workers' rights,
- a speedy enactment of the Development, Relief, and Education for Alien Minors (DREAM) Act with an option for community service in lieu of military service,
- reform of the detention and deportation system with due process,
- a fair and expedient process for asylum seekers.

As people of faith and citizens of the United States of America, we urge our country to establish compassionate and just policies to offer newcomers opportunities to participate fully in our society, to satisfy their basic human needs, to share their many gifts with us, and to live according to their human dignity.

Welcome to the first digital issue of *The American Monastic Newsletter*. We hope that you will find this convenient for your personal reading. If you are accustomed to having it in your library or reading room, we hope that the PDF format will make it easy for you to print out and share.

A message will be sent with this issue to all of the sponsoring communities that have been receiving multiple copies. Several options for the future of this service are being explored.

As promised, the new website was up and running at the end of January at <[www.americanbenedictine.org](http://www.americanbenedictine.org)>. Paraclete Press' website design team has worked with ABA president Martin Shannon, secretary Sister Elizabeth Carrillo, AMN editor and new webmaster Sister Judith Sutera, and Visual Arts chair Gregory Evans to develop a simple yet attractive website.

The link with the previous host has been updated so that those who visit <[www.osb.org](http://www.osb.org)> will be redirected to the new site. For now, that website will continue to host the archive of past newsletters and convention talks as efforts are made to update and clean the collection before doing any moving.

Sister Elizabeth was able to send membership renewal information via e-mail to most members, saving the ABA much effort and cost. The website will also give instant access to all ABA communications, such as forms for membership renewal, grant applications and convention registration. Any member who has not received the renewal notice, or anyone else interested in becoming a member can find information at the website.

If you have any questions about the transition or any suggestions for improving the newsletter, please contact the editor. Contributions of news items, or volunteers to be regular reporters from various organizations and interest groups, are always welcome.

### *Attention ABA members*

Membership renewal is due the first of the year. If you do not see your name on the list at the end of this issue, your membership has expired. Please renew; we need your support to sustain ABA activities.

## COMING EVENTS

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### *Monastic Worship Forum The Constitution on the Sacred Liturgy: A Living Liturgical Heritage*

hosted by Sacred Heart Monastery  
at Mount Marty College, Yankton, S.D.

June 17-21

The forum provides information and interchange among liturgists and liturgical musicians of Benedictine monasteries. The 2013 meeting features two speakers. Sister Anita Louise Lowe, OSB, director of liturgy for the Sisters of St. Benedict of Ferdinand, Ind., will give a historical review of events and documents that led up to Vatican II and the Constitution on the Liturgy.

The second speaker, Rita Ferrone of Mount Vernon, N. Y., will speak about various aspects of the document that have become elements of daily worship, and will guide participants through some of the developments since 1963, with some practical points to take back to communities. She is a writer, speaker, and educator who has worked in the field of liturgy in diverse settings, is a member of the faculty of the National Association of Pastoral Musicians and is a professor at Yale Divinity School.

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### *Benedictine Pilgrimages*

Footsteps of St. Benedict  
October 11 - 19, 2013

This week in Rome will be led by Father Paschal Morlino, OSB, and will include day visits to Monte Cassino, Subiaco, and Norcia. Contact:

Father Paschal: [pamorlino@aol.com](mailto:pamorlino@aol.com)  
or The Catholic Tour: 1-888-465-9868,  
[jimadair@thecatholictour.com](mailto:jimadair@thecatholictour.com)

\* \* \*

A few seats are still available for the Benedictine pilgrimage in celebration of the sesquicentennial of Mount St. Scholastica. Sisters and others, led by Sister Judith Sutera, OSB, will visit Rome, Monte Casino, Norcia and Assisi before traveling to the Munich area, with a visit to the Abbey of St. Walburga, from which the first American Benedictine women came.

Contact Sister Mary Rardin: [mrardin@gmail.com](mailto:mrardin@gmail.com)

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*North American Association of  
Benedictine Oblate Directors*

Annunciation Monastery  
Bismarck, N.D.  
University of Mary  
July 12 - 17, 2013

The NAABOD convention is for directors of oblates and a limited number of oblate representatives selected by their directors. The theme of the biennial meeting is "Living the Benedictine Charism Faithfully in the World," and will feature speakers Father Terrence Kardong, OSB, Assumption Abbey (Richardton, N.D.), Sister Colleen McGrane, OSB, Benedictine Sisters of Perpetual Adoration (Clyde, Mo.), and Sister Thomas Welder, OSB, Annunciation Monastery (Bismarck, N.D.).

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*Monastic Institute for Oblates*

Sophia Spirituality Center at  
Mount St. Scholastica, Atchison, Kan.  
July 18-21

The only national gathering specifically designed to enrich the spirituality of Benedictine oblates, the institute will feature Sister Karen Joseph, OSB, of Ferdinand, Ind. The theme will be "A Timeless Treasure: The Legacy of St. Benedict" and will feature talks on St. Benedict's life and his values of hospitality, stability and leisure.  
Contact Sister Micaela Randolph: micaela@mountosb.org

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*Triennial Conference on the History of Women Religious*

Women Religious Through the Ages:  
Managing Individual and Institutional Realities  
St. Catherine University, St. Paul, Minnesota  
June 23-26

Both members of religious communities and others with an interest in the history of religious life will hear a variety of presentations from research on many facets of American and world history.

Information and registration at [www.chwr.org](http://www.chwr.org)

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*48th International Congress of Medieval Studies*

Western Michigan University  
Kalamazoo, Mich.  
May 9-12

The Congress is the largest international gathering of those from all academic disciplines who study medieval life and thought. Each year's meeting includes, among its hundreds of presentations, sessions sponsored by the

American Benedictine Academy and Cistercian Studies, as well as other groups that present speakers on monasticism and spirituality.

More information and full program are at  
[www.wmich.edu/medieval/congress/index.html](http://www.wmich.edu/medieval/congress/index.html)

**CD RECORDINGS OF CONVENTION  
PRESENTATIONS**

Recordings of the major presentations at the 2012 ABA convention are available at a cost of \$6.00 for each CD.

*1. The Power of our Portfolios in this Global World*  
*Sister Susan Mika*

Sister Susan describes efforts being made by Benedictine communities in responsible investing and the use of stockholder power in challenging corporate practices.

*2. Contribution of Buddhist-Christian Dialogue to Peace*  
*Brother Luke Devine*

Brother Luke, member of the North American Board of Monastic Interreligious Dialogue explores the meaning and importance of positive dialogue among different faith traditions.

*3. Practicing Presence: Wisdom from the Rule on Finding Balance in a Digital Age*  
*Sister Colleen Maura McGrane*

Sister Colleen Maura takes a personal and practical look at the positives and negatives of contemporary technologies and their use or misuse.

*4. Seeing Jesus, Being Peace*  
*Rev. Weldon Nisly*

Mennonite pastor Nisly tells the powerful and touching story of his presence as part of a peace delegation during the bombing of Iraq.

To order copies:

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

\_\_\_\_\_

Make check payable to Sister Judith and send order to her at 801 South 8th, Atchison, KS 66002

## BOOK REVIEWS

Terrence Kardong, *Conversations with Saint Benedict: The Rule in Today's World* (Collegeville, Minn.: Liturgical Press, 2012) ISBN 978-0-8146-3419-6, \$17.95

The bottom line on this book: vintage Terrence. One of the world's foremost Benedictine scholars interjects a few scholarly observations in these essays, but the bulk of the book is observations based on the author's personal experiences and strong opinions. He takes on such topics as laughter and tears, security, work, economics, monastic garb, and even such contemporary issues as cell phones and channel surfing. The starting point may be "What would Benedict say?" but the reader finds out more about what Terrence would say. Then the reader is irresistibly drawn into the conversation with both of them. The conversation between the reader and Terrence, or among a group of readers in a monastic setting or an oblate group, is guaranteed to be lively and thought provoking.

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Several monastic stories have appeared recently that take readers around the world and deep into the monastic world and the personal worlds of well-known individuals in that world.

The life of Augustine Roberts is told through his letters to another Trappist monk in *Finding the Treasure: Letters from a Global Monk* (Collegeville: Cistercian Publications, 2012, ISBN 978-0-87907-034-2, \$29.95). Born to Episcopal missionaries in China, his spiritual journey took him from his conversion to Catholicism at Yale, to a vocation to the Trappists at Spencer, Mass., then the worldwide travels that included founding a monastery in Argentina.

A memoir by Sister Mary Margaret Funk is entitled *Into the Depths: A Journey of Loss and Vocation* (Brooklyn: Lantern Books, 2011, ISBN 978-1-59056-235-2, \$15.00). It begins with an account of her beginnings, but the center is the harrowing narrative of a near-death experience with missionaries in Bolivia. This pivotal event forms the foundation for the development of her spirituality after that. This is a very personal book that sheds a different light on this well-known monastic writer.

*Christian de Chergé: A Theology of Hope*, by Christian Salenson (Collegeville: Cistercian Publications, 2012, ISBN 978-0-87907-247-6, \$19.95) is an English translation of a French book. No single monk in recent years has attracted the international and secular attention of this man, the prior of the community in Algeria whose story was told in the movie *Of Gods and Men*.

Beyond the inspiring personal story of this monk, the book is primarily focused on the worldview and theology which undergird the actions of the Atlas community. Dom Christian was able to do what he did because of a Christology and eschatology which Salenson sets out clearly here, using evidence from both his writings and his life example.

A good part of the book also looks specifically at the dialogue between Christianity and Islam. The author notes that de Chergé had to face deeply and directly the place of Islam in the divine plan, how it relates to Christian beliefs and, most importantly, how the followers of each might live in peace and harmony with one another.

This is a book for those who want to know more about what makes a man do what this monk did, for those who are interested in interreligious dialogue, and for those who simply want to stretch their understanding of their faith in a modern global context.

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Father Julian Stead's classic book *Saint Benedict: a Rule for Beginners* has been re-issued in a new second edition (Hyde Park, N.Y.: New City Press, 2012, ISBN 978-1-56548-447-4, \$14.95). This is a good book for beginners, such as oblate inquirers, because it includes excerpts from both the rule and the biography of St. Benedict, along with some basic commentary and explanation for the essential elements and for some of the harder concepts for the new reader to understand without a little help.

**ANNOUNCING...**

An exciting discovery by Helen Herbstritt, OSB  
Saint Joseph Monastery, St. Marys, Pennsylvania

...a dairy written in old German script  
by a Premonstratensian priest who accompanied  
Mother Benedicta Riepp and her companions to  
North America in 1852

► Watch for two upcoming issues of  
*American Benedictine Review*  
for an introductory article and the  
diary in translation

•Part I: "Record of a Journey"  
Introduction and diary entries  
from June 8-23, 1852  
Volume 64:1 March 2013

•Part II: "Record of a Journey"  
Diary entries from June 24-July 12  
and an epilogue  
Volume 64:2 June 2013

By Helen Herbstritt, OSB and Ephrem Hollermann, OSB

## CURRENT MEMBERSHIP OF THE AMERICAN BENEDICTINE ACADEMY

Allen OblSB, Gerry, Bellevue, NE  
Bakken, Jon, Batavia, IL  
Barfknecht OSB, David, Waialua, HI  
Baroch OblSB, Dorothy, Leavenworth, WA  
Berger OSB, Mary Jane, St. Joseph, MN  
Bevens OblSB, Donna, Vancouver, WA  
Biermaier OSB, Ann Marie, St. Joseph, MN  
Bingham OSB, Penny, Yankton, SD  
Boucaud OSB, Benedicta, Canyon, TX  
Branigan OSB, Renée, Dickinson, ND  
Bratrsovsky, OSB, Mary, Lisle, IL  
Brennan, Donald, Basking Ridge, NJ  
Brown OSB, Eugenia, Tulsa, OK  
Brune OSB, Meinrad, St. Meinrad, IN  
Bryson, Jared, Collinsville, IL  
Burkhard OSB, Marianna, Peoria, IL  
Busta, Milan, Westlake, OH  
Caffrey, Canon David, Joshua Tree, CA  
Carrillo OSB, Elizabeth, Atchison, KS  
Carruth OSB, Shawn, Moorhead, MN  
Cerner, Dr. Anthony, Fairfield, CT  
Christensen, Katherine, Berea, KY  
Clay OSB, Corinne, Mt. Angel, OR  
Cloutier, Yvan, Sherbrooke, QC, Canada  
Coffin OSB, Lorane, Rapid City, SD  
Cogliano, OblSB, Teresa, Hull, MA  
Condon SGS, Clare, Five Dock, NSW, Australia  
Crowley OSB, Patricia, Chicago, IL  
Daly OSB, Simeon, St. Meinrad, IN  
Daniels PhD, Marilyn, Newport, VT  
de Gaal, Emery, Mundelein, IL  
de Paulo, Craig, Narbeth, PA  
DeAngeli OSB, Maria, Fort Smith, AR  
DeVine OSB, Luke, Lacey, WA  
Dieker OSB, Alberta, Mt. Angel, OR  
Drnjelic OSB, Cyril, St. Benedict, OR  
Dunham, Laura, Chapel Hill, NC  
Dwyer OSB, Cecilia, Bristow, VA  
Eckes OSB, Lois, Duluth, MN  
Emery OblSB Cam, Edward, Northampton, MA  
Ernster OSB, Jacqueline, Yankton, SD  
Evard OSB, Virginia, Winnipeg, MB  
Fallon OSB, Ramona, St. Peter, MN  
Feiss OSB, Hugh, Jerome, ID  
Flemming OSB, Janet Marie, Cullman, AL  
Forman OSB, Mary, Cottonwood, ID  
Fox OSB, Ruth, Richardton, ND  
Frigge OSB, Marielle, Yankton, SD  
Fritts, Jack, Lisle, IL  
Funk OSB, Mary Margaret, Beech Grove, IN  
Futter OSB, Volker, Schuyler, NE  
Gacnik, OSB, Bonita, Yankton, SD  
Garcia OblSB, Cheryl, Honolulu, HI  
Geis OPR, Gabriel, Medina, TX  
Grabert OSB, Colman, St. Meinrad, IN  
Greenslade, Mary, Boerne, TX  
Griesemer, Carol, Neosho, MO  
Gromatzky OblSB, Steven, Atchison, KS  
Gullo, Dr. Daniel, Columbus, GA  
Hammack, Robert, St. John, MO  
Hanson, Msgr. Donald, East Hampton, NY  
Harpenau OSB, Kristine Anne, Ferdinand, IN  
Hastings, Elizabeth, Bergvliet, South Africa  
Hawkins OSB, Mary, Canyon, TX  
Hayes OSB, Giles, Morristown, NJ  
Heble OSB, Judith Ann, Lisle, IL  
Hedican OSB, Michaela, Eau Claire, WI  
Hensell OSB, Eugene, St. Meinrad, IN  
Hermsen OSB, Kevin, Norfolk, NE  
Hollerman OSB, Ephrem, St. Joseph, MN  
Holmes OSB, Caedmon, Portsmouth, RI  
Howell OblSB, Laura, Bethlehem, PA  
Huber OSB, Kathryn, Ferdinand, IN  
Hughes OblSB, Thomas, Concord, CA  
Hunhoff OSB, Phyllis, Lincoln, NE  
Hunkler OSB, Marie, Wahpeton, ND  
Inhofer OSB, Mary Clare, St. Paul, MN  
Ix, Vicki, Florence, MA  
Jenniges, OSB, Bradley, Collegeville, MN  
Jett, Jan, Indianapolis, IN  
Joyce OSB, Timothy, Hingham, MA  
Kalcic, OSB, Dismas, Lisle, IL  
Kardong OSB, Terrence, Richardton, ND  
Kehrwald, OSB, Jennifer, Yankton, SD  
Keller, Will, Cleveland Heights, OH  
Kercher OSB, Mary Victor, Ferdinand, IN  
Kersey OblSB, Kathleen, Sioux Falls, SD  
Kirk, OSB, Patricia, Lutherville, MD  
Klassen OSB, John, Collegeville, MN  
Kleiman OSB, Hilda, Mt. Angel, OR  
Kodell OSB, Jerome, Subiaco, AR  
Kulzer OSB, Linda, St. Joseph, MN  
LaBrecque OblSB, David, Abington, MA  
Ladrigan-Whelpley, Theresa, Santa Clara, CA  
Lasha OSB, Laurian, Crookston, MN  
Lavandero, Ramon, Laguna Niguel, CA  
Liang OSB, Margaret, Cullman, AL  
Macul OSB, Joel, Newton, NJ  
McCabe OCSO, Maureen, Wrentham, MA  
McCarthy OSB, Daniel, London, UK  
McGrane OSB, Colleen Maura, Clyde, MO  
Meadows OSB, Lynn Elizabeth, Clyde, MO  
Meyers, Steven, New Era, MI  
Mika OSB, Susan, San Antonio, TX  
Miller OSB, Diane, Watertown, SD  
Minnaert OSB, Marlene, Watertown, SD  
Mongeon OSB, Stephanie, Ogden, UT  
Moorse OSB, Dunstan, Collegeville, MN  
Neilon, Barbara, Colorado Springs, CO  
Nelson, Mary, Mt. Angel, OR  
Neuhofer OSB, Dorothy, San Antonio, FL  
Neuman OSB, Matthias, Beech Grove, IN  
Neville OSB, Eileen, Yankton, SD  
Noll OSB, Mary Ann, Greensburg, PA

Norris ObISB, Kathleen, Honolulu, HI  
Norton OSB, Norma, Yankton, SD  
Novecosky OSB, Peter, Muenster, SK  
Nuce OSB, Mary Anne, Jonesboro, AR  
Odermann OSB, Valerian, Richardton, ND  
Okholm ObISB, Dennis, Costa Mesa, CA  
Oliver OSB, Richard, Washington, DC  
O’Ryan OSB, Mary Ann, Chicago, IL  
Osika OSB, Lynn, Yankton, SD  
Palm OSB, Rose, Watertown, SD  
Panowicz OSB, Mary Kay, Yankton, SD  
Paschke OSB, Lenore, Crookston, MN  
Peters ObISB, Greg, La Mirada, CA  
Piazza, Thomas, Pt. Richmond, CA  
Pieper OSB, Emmanuel, Villa Hills, KY  
Piorkowski ObISB, Martha, Aurora, IL  
Portmann OSB, Pia, Norfolk, NE  
Pratt OSB, Mary Benedict, Nassau, The Bahamas  
Pugsley CJ, Betty, Orleans, MA  
Purcell OSB, Antoinette, Beech Grove, IN  
Quaintance OSB, Susan, Chicago, IL  
Radelmiller OHC, Nicholas, Santa Barbara, CA  
Rader OSB, Rosemary, St. Paul, MN  
Ranek OSB, Jeanne, Yankton, SD  
Rau OSB, Renee, St. Joseph, MN  
Raverty OSB, Aaron, Collegeville, MN  
Riola OSB, Peter, St. Francis, MN  
Rippinger OSB, Joel, Aurora, IL  
Riquelmy, Christina, Baton Rouge, LA  
Rivera, Orlando, Nyack, NY  
Robinson ObISB, David, Cannon Beach, OR  
Roh OSB, Raymond, San Luis Obispo, CA  
Rose OSB, Karen, St. Joseph, MN  
Sampel ObISB, Pamela, Port Townsend, WA  
Sautner OSB, Adel, Pierre, SD  
Schima OSB, Margaret Mary, Warren, OH  
Schumacher OSB, Johanna, Watertown, SD

Schumacher OSB, Theresa, St. Joseph, MN  
Schwartz OSB, Christopher, Cleveland, OH  
Serna OSB, Mary Benedicta, Blanco, NM  
Shannon CJ, Martin, Orleans, MA  
Smith, Susan Marie, Kansas City, MO  
Solari OSB, Placid, Belmont, NC  
Soler OSB, Linda, St. Paul, MN  
Stasyszen OSB, Lawrence, Shawnee, OK  
Stedman OSB, Anne, Colorado Springs, CO  
Studzinski OSB, Raymond, Washington, DC  
Sutera OSB, Judith, Atchison, KS  
Swan OSB, Laura, Lacey, WA  
Tenney, Matthew, Chino Hills, CA or Salem, OR  
Tewes OSB, Mary, Villa Hills, KY  
Thole OSB, Simeon, Collegeville, MN  
Thompson ObISB, Phyllis, Nanaimo, BC  
Tomaine, Jane, Mountainside, NJ  
True OSB, Bertha, Cullman, AL  
Tybor, Rita, North Bay Village, FL  
Upton RSM, Julia, Syosset, NY  
Varga OSB, Hildegard, Canyon, TX  
Vladimiroff OSB, Christine, Erie, PA  
von Herrmann OSB, Jeannette, Mt. Angel, OR  
Wagner, Elizabeth, Windsor, ME  
Walgenbach OSB, Mary David, Madison, WI  
Walker, Horace “Duke”, Lexington, NC  
Wangler OSB, Brian, Richardton, ND  
Ward OSB, Daniel, Silver Spring, MD  
Ward, James, Sahuarita, AZ  
Wawersich OSB, Katherine, Colorado Springs, CO  
Wenstrup OSB, Mary Catherine, Covington, KY  
Wisniewski, Kristen, Philadelphia, PA  
Wolff-Salin, Mary, Marshfield, MA  
Wright OSB, Charles, Oceanside, CA  
Yunker OSB, Judy, Martin, KY  
Zeller, Elizabeth, Independence, MO

**AMERICAN BENEDICTINE ACADEMY NEW/RENEWAL MEMBERSHIP APPLICATION**

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