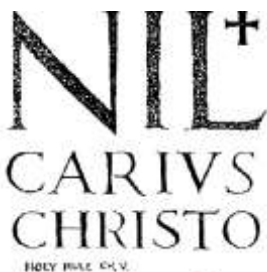


Nothing Dearer than Christ

Oblate letter of the Pluscarden Benedictines, Elgin, Moray, Scotland. IV30



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Peter & Paul 2022

Monastic Voices: DOM Jean Mabillon "Treatise on Monastic Studies"

----- *On Monastic Conferences:*

"Conferences treating spiritual topics are very useful, and have always been practiced in religious communities. They are of two kinds: lectures given to monks by their superiors; and conversations the monks have

among themselves on spiritual matters.

The former are mentioned in the Rule of St. Pachomius, which ordains that conferences be given by the superior three times a week; and St. Jerome, in the translation he made of that Rule, gives them the name 'disputation', a term much used in that sense since then. *Disputatio autem a praepositis domorum per singulas hebdomadas tertio fiet.* The monks had nonetheless the freedom to propose their difficulties on the topic treated by the superior, as we learn from the life of St. Pachomius; and St. Fulgentius gave the same freedom to his monks in the conferences he gave them on Scripture, as we have seen elsewhere. St. Isidore, bishop of Seville, copied St. Pachomius; he wants these conferences to take place after tierce three times a week, or every other day, which amounts to the same. The saint had chosen the hour of Terce for those conferences, so that the monks might attend still fasting, *dam adhuc jejuni sunt* perhaps to eliminate more easily the idle talk which might have slipped in if they had been scheduled after the meal.

It was also before the meal, but after the hour of none, and every day, that the cenobites of Egypt held their conferences, according to St. Jerome; he reports that the monks assembled, after chanting psalms and reading from Holy Scripture; the superior, after the prayer, began the conference, *incipit disputare*: and while he spoke, everyone listened to him in deep silence, with great modesty, and with tears in their eyes.

The same saint then says that the subject matter of the conferences was the kingdom of Jesus Christ and eternal happiness. Saint Isidore in his Rule aims them especially at the correction of vices, the right ordering of behaviour, and generally all that concerns the functioning of the monastery.

The practice of the other kind of conference, consisting in conversations that the monks had together, is no less ancient than the first kind. We have an example of it in St. Basil, appearing in the first of the letters he wrote to St. Gregory of Nazianzus,

and in the lives of the ancient hermits. Cassian has left us a collection of twenty-four conferences, which he and his faithful companion Germain had had in the deserts of Egypt with the holy monks dwelling there. We see from those conferences what the practice was. It was the custom among the saintly hermits, when a guest had arrived to pay them a visit, to speak only of God and of the means leading to him. They rightly supposed that no one was coming to see them for any other reason, and they would never have allowed a conversation on worldly topics. Usually the visitors proposed their problems, which became the topic of the conversation; and they, filled with that divine wisdom which perfect detachment and a consummate charity had earned them from heaven, gave admirable answers to the guests, sometimes brief, sometimes long, according to the nature of the topic, the talent of the speaker, or even the frame of mind of those to whom they were speaking. The hermits acted in the same way when they visited each other; and those were real conferences. St. Augustine in his book on the work of monks mentions such discourse, offered by hermits to passers-by and visitors. The saintly doctor reports in the same place that the topic of the conversations was the sacred books, or certain useful questions: *vel divinas lectiones exponere, vel de aliquibus quaestionibus salubriter disputare!*

St. Basil speaks of a third kind of conference, different from the others more by those making up the groups than by the manner of holding the conferences. That enlightened lawgiver thought that it was fitting for the superiors of different monasteries to gather from time to time in one place, to confer about unusual things that had occurred in their administration, about the means they should use in directing difficult characters, and about their past behaviour in that regard; so that if they had failed in something, they could be rebuked by the others, or if they had acted well, they might receive their approval.

St. Benedict noted in his Rule neither the kind of nor the time for conferences in his monasteries. For guests, in place of conferences he substituted the reading of Scripture; and as for the monks, he commands that every day before Compline they be read the conferences of the Fathers or similar books; and he wants no one absent from that reading. It is beyond all doubt that he also gave his own conferences, though he does not specify the practice. That is clear enough from his advice to the abbot to reprove vices vigorously, without losing any occasion to encourage the good and to correct the dissolute. Concerning conversations of monks, he wants them to be rare, even though they concern spiritual topics. He forbids interrupting the reader during the table reading, but he allows the superior to say something brief, if he judge it suitable, on the subject of the reading. That is what we have in our Rule relating to conferences.

We learn from the history of St. Gall in Switzerland that three of the most famous monks who flourished in that abbey in the ninth century held conferences among themselves on Scripture every day between matins and lauds with the superior's permission, having no other time to get together because of their tasks. St. Notker, known as well from his works as from his devotion and exactitude to regular

observance, was one of the three. Tutilo, the second, had a gift for preaching; and Ratpert, the third, had from his youth been in charge of the schools of that renowned academy, and left the cloister very rarely, being used to saying that excursions were the death of monks, Excursus mortem nominans. I do not claim the example as totally justified, but I did not think I could excuse myself from mentioning it here.

At almost the same time St. Odo composed conferences at the request of a bishop, but he divided them into books, not discourses. The monks of Citeaux, who studied hard to re-establish the purity of the Rule, also reinstated conferences of the first kind. We see from St. Bernard that they usually took place before the High Mass, although sometimes also before vespers. That saintly abbot gave them almost every day in place manual labour, from which he had been dispensed by the superiors because of his physical discomforts; but since then the general chapter has ordered them given only on major feasts, which for that reason have subsequently been called 'sermonal' feasts.

The conferences given by superiors in the form of connected discourse are still much in use today. They are given every day in our Congregation to novices and to junior monks, and on Sundays and feast days to the other monks. The superior, after the prayer, asks one of the monks to describe his meditation; he uses that as the occasion for his discourse. It might be at least as fitting to ask that monk his opinion on a certain topic, to avoid exposing him to the temptation, only too natural and perhaps too common, to think during his meditation only of what he might answer his superior in case he be required to give a public account of his meditation, or even say something completely different from what he in fact meditated.

Concerning conferences in the form of conversations, except during the recreation period when we sometimes speak of things spiritual, such conferences are rarely practiced in monasteries anymore. They could nonetheless be usefully reinstated, and they might be of no less value than those given by superiors, provided they were done seriously, and an effort were made to keep a sense of order. Some attempts in this direction have already been made, but the results have not been as successful as could be hoped, either through the fault of superiors who did not perhaps show enough eagerness and industry in the matter, or through the neglect of inferiors who look on the exercise either as too cumbersome or as useless. I will not flinch from giving my thoughts now on re-establishing such a saintly practice, nor from proposing two or three different ways to hold such conferences, so that the one deemed best might, if desired, be chosen.

The first would be to undertake a group reading on some important topic, such as the councils or church history; and to leave each participant free to propose problems from the reading that will have been done. That is the.....; here is how they are organized. One person from the group reads in private the council which will be the topic of the next meeting and writes a brief resume of the reason for the council and the chief problems treated by it. After reading the resume together, the text of the council is read aloud, and each participant proposes his own

problems, which they try to resolve. The previously written resume remains in the meeting room, to be consulted as needed.

So, the same reading could be undertaken, or a like reading on the same topic. Each one could see the reading in advance in the volume of the council that could be left in a public room, and could give his reaction in the public meeting, which could be opened by someone briefly explaining the topic and the reason for the council; he would then write at his leisure the problems brought up by the participants and the solutions for them. If some of the problems could not be resolved in the meeting itself, someone would be delegated to research them further and to report back to the next meeting. But so that the conferences not cause anyone pain, those who had neither inclination nor talent for them could be dispensed from attending.

Moreover, there would have to be in the meeting a person of outstanding merit and esteem, not so much to preside as to explain the subject clearly and to decide what problems should be proposed. Finally, there would have to be a reasonably good library to furnish the necessary books. It seems unnecessary to note that those taking part in such meetings should have completed their studies.

The second method would be to propose topics or material for the conferences, either at the beginning of each year for the whole year or at each conference for the following one. That is the practice in the diocese of Paris, where the pastors of each deanery give a conference each month on the topic prescribed in a brochure that is sent to them at the beginning of each year. Among the topics it is proposed, for example, to deal with the ten commandments. Each commandment forms the subject of a conference; and the person who composes the brochure formulates all the questions that can be imagined on that precept, so that each one has only to study solutions and not be obliged to think about searching for problems.

....

.....(Other procedures are noted from different locations).....

A third method which is no less useful is to have a clever monk give a lecture on some subject from a larger topic and answer the problems that could then be put to him. That method is ordinarily used by the Oratorians in Paris at the Seminary of St-Magloire, where such conferences are given either on Holy Scripture or religious observance or church history.

I cannot help myself from proposing a fourth kind of conference, though it be too challenging and too broad for monastic communities. It is the type practiced in the famous conferences given by the archbishop of Paris for several years with such brilliant success in his archbishop's palace. Each conference consisted of three lectures on the same topic, which had been proposed in the previous conference. The person giving the first lecture treated the material with the utmost breadth, dividing his lecture into as many chapters and sections as possible, and bringing to each point all the evidence he could muster. The second put forward his problems regarding the solutions of the first lecture. Finally, the archbishop of Paris ended the conference

with a third lecture, which seemed as innovative by the same material contained in it as if no one had previously spoken on the topic of the conference.

Those are the different methods that can be used for holding conferences in our communities. I have no doubt that a certain number will be delighted at their being organized; it would be strange indeed if people so busy in the world could find enough time and leisure for conferences while monks excuse themselves because of the little time left after monastic exercises. There is always enough time when there is enough good will. Page | 5

If it were merely a question of finding topics for such conferences, there would be no lack. Holy Scripture, Christian morals, reading the councils and the Fathers, ecclesiastical and monastic history, the topic of vows and religious observance, difficulties in regard to the Rule, canon law, and a number of similar topics, furnish a large enough quarry for a long course of conferences. To facilitate this exercise I will give at the end of this treatise an account of the principal difficulties that can be formulated concerning doctrine and discipline and concerning church history.(A list of seventeenth century learned French experts is given)..... .

It seems to me that another kind of conference could also be held, one that I consider easier, and which would perhaps be no less valuable, viz. that three or four monks dedicated to study should each read different books on the same topic, in accordance with their talents and interest; and that they should meet, with their superior's permission, once or twice a week to discuss material that each of them has noted in his reading, or doubts that came up, so as to seek clarification together. That method could be used in studying Holy Scripture, each one taking a commentary on the same book of Scripture, to discuss afterward the problems that came up or the notes that each made.

The same could also be done in reading the Fathers, whose study might be undertaken in chronological order, each one taking the Father who best suited him. As for the notes made by each on his reading, it would be desirable that the others make a resume of them to join to those they themselves made, thus having a body of notes on all the Fathers. I will consider such study in more detail in Chapter 20.

Notes could also be very usefully made concerning history, and we would have to get in the habit of making reflections commensurate with our state of life on all we read. In such a way we would have a body of morals composed of those reflections; they could serve as a rule in the different situations in which we find ourselves. No act is so small that we cannot learn some lesson from it; and we must from time to time ask young monks what they think of certain deeds of the early Fathers, which, though apparently very simple, are in fact the result of a wholly inspired wisdom and a very enlightened prudence. I need to give some examples.

One that seems remarkable to me is in the life of the holy hermit Marcian, told by Theodoret. "Another hermit, named Avitus, filled with esteem for his virtue, came to visit him; Marcian wanted to make him take his meal after the hour of none. Avitus protested that he had never done so before vespers, and that often he took

nothing for two or three days. Well then, Marcian answered, indulge in this little debauchery today for love of me, since weak as I am, I cannot wait until vespers. But since Avitus wanted no part of it, the holy man started to sigh deeply: Alas, he said to his guest, you have really been wasting your time, to have come so far to see a gourmand. At this Avitus was so struck by those words that he swore it would have been more bearable for him to eat flesh meat. Then the saintly old man answered him: I live like you, my dear brother, and I keep the same rule for the hours of meals. I hold fasting very important, but I also know that charity is preferable to it." Thus, the wise and virtuous hermit wanted to show that there are some encounters where we should relax certain religious practices to avoid flashiness and practice other virtues that are worthier, though less showy.

I will add yet another example from the blessed hermit Zeno, who made it a rule to go search at a great distance for the water he needed for drink. "One day as he was coming back from the spring carrying his jugs of water, a pious man met him and asked him to let him carry one of the jugs to lighten his load. Zeno first thanked him, saying he could not let himself drink water that another had carried for him. But finally, seeing that his refusal pained the man, he gave him one of his jugs to carry to his cell, which was on a mountain. But no sooner had he arrived, than he poured the jug of water onto the ground and went looking for another." Sometimes things must be done out of kindness, so as not to hurt and shock people with whom we have to live; and we always find occasions and means enough to make up for it, when we do it out of virtue and not from a soft complaisance. Certain natures can need this advice; those who are too eager to please need to take other measures. I fear I have gone on too long about such small details; but as I have already said, I am writing this for the young who need it.

To return to our conferences, I have no doubt that they are extremely useful, provided that apart from them we are careful to keep silence and composure as much as possible. We must also not use such conferences to dispense with the obligations of monastic life, since on the contrary those assemblies should serve only to maintain the regularity and substance of religious life. If they were to produce a completely contrary effect, not only should we not re-establish them, we should even do away with them, so as not to compromise what is essential and fundamental in the religious state. I know that a loyal freedom is needed to achieve a successful balance in these things; dissolute living is what must be cut out.

To achieve that we would have to hold to the method that St. Basil the Great prescribed for monastic conferences. In the first of his letters to St. Gregory of Nazianzus, cited elsewhere, *he describes the behaviour to be kept in such assemblies, carefully avoiding all show of vanity and ostentation, arguments and disputes, and the desire to be seen and to be distinguished from others. He legislates even to the tone of the voice and wishes that in everything else a great deal of moderation, gentleness and humility be shown, either in speaking or in listening to others....."*(my italics)

FROM THE OBLATEMASTER'S DESK: -

The oblatemaster's last words from this desk were of Abbot Jean De Rancé, Founder of the Cistercian reform, the Trappists, Cistercians of the Strict Observance (represented at the present time here in Scotland by Sancta Maria Abbey, Nunraw near Edinburgh).

Our theme is "Conferences", monastic ones, this time, and Abbot De Rancé is a suitable bridge.

My first experience of conferences was as a seven-year old when a letter from home to school obtained some days to accompany my parents and sister and my grandparents to a Conference of The Credit Drapers' Association held in Pitlochry Hydro my Grandfather being president of the Association. Although it rained as in Noah's time perhaps the whole time, the beautiful rhododendrons everywhere and plentiful fare and a table-tennis table made the few days like a worldly image of heaven in my mind. I remember weeping copiously in the school playground on the day of my return there!

Worldly conferences conjure up images of vast concourses of people from very diverse places in purpose-built special accommodation and facilities.

What was my surprise when first coming to a monastery that a conference could be-- and usually was-- one monk giving a prepared talk to other monks, usually the noviciate or the whole community.

Exaggerated accounts of De Rancé's conversion from very rich, worldly ecclesiastic of his time (17th century) to ultra-zealous, convinced, Spirit-fired reformer of monasticism triggered by the perhaps apocryphal story of the shock in seeing his newly deceased lady-love, when he asked to view her in her coffin, discovered her decapitated to make her fit the short coffin! Be that as it may, once heard this tale makes him memorable and also the perhaps exaggerated stories of his monastery putting sawdust in the food to make it more penitential. Many of his monks did have very short penitential lives but this may have been as much to do with the ill-drained, swampy malarial area in which the monastery was situated as additional penitential exercises. Abbot De Rancé did have nevertheless, even in his lifetime, a reputation for extreme asceticism which was also taken as being a kind of anti-intellectualism and being opposed perhaps in his mind, or that of others, opposed to the contemplative ideal which saw such pursuits as disastrous distractions from union with God.

This is the context of our Monastic Voice this quarter (Summer Quarter). Dom Jean Mabillon, writer of this "Treatise on Monastic Studies"

was also a contemporaneous monastic reformer but of a very different temperament and background. A Benedictine monk of the Congregation of St-Maur (now succeeded by the Congregation of Solemnnes), born at Saint-Pierremont between Mouzon and the Chartreuse of Mont-Dieu in Champagne, 23 November, 1632; died at Paris 27 December, 1707. He was the fifth child of Estienne Mabillon, a peasant who died in 1692, aged 104, and of his wife, Jeanne Guérin, descended, through her mother's family from a branch of the seigneurs of Saint-Pierremont. Jean was a precocious child, and easily surpassed his companions in their studies, while his pleasant disposition made him a general favourite. After many vicissitudes and many courses of study and being professed at St Remu Rheims he was much later sent to Nogent, whence, in July, 1658, he was transferred to the famous Abbey of Corbie. Here, as at Nogent, he occupied his time in the study of antiquities, while holding successively the offices of porter, of *depositarius*, and of cellarer. He was ordained at Amiens in 1660. The tranquil life restored his health and, in 1663, he was transferred to the Abbey of St-Denis, where he became treasurer. But his superiors had already noticed his great gifts and, in 1664, at the request of Dom D'Achéry (q.v.), he was removed to the Abbey of St-Germain-des-Prés, where he lived for the rest of his life.

Such were Mabillon's gifts that his gentle manner made him a father of diplomacy and paleography, the study of historic writing systems and the deciphering and dating of historical manuscripts, including the analysis of historic handwriting. A lesser soul might have locked horns with Abbot De Rance whose undoubted personal learning (adverted to by Mabillon above) was all directed inwardly (not without reason) to monasticism and contemplation.

And so, Dom Mabillon situates the conference in its many monastic forms (all different from the "worldly" grand concourse) from the earliest monastic roots of the Egyptian desert through Cassian's Conferences (adverted to in the last chapter of the Rule) and to the disputations of the schools, to the diverse forms of conferences in modern monasticism and Oblate experience. Dom Mabillon is a resource for both monks and Oblates when focussing on conferring for purposes of spiritual edification-- and may even be a resource at the present time when focussing on synodality!

BOOKS & MEDIA

Treatise on Monastic Studies, 1691. By Dom Jean Mabillon. Translated with an introduction by John Paul McDonald. (Lanham, Maryland: University Press of America, Inc.2004. Pp. xxii, 340. \$45.00 paperback.--free in French on Kindle or computer! "Into the arena of large personalities that populated the French

Church during the reign of Louis XIV stepped Dom Jean Mabillon, the father of the field of palaeography. Unlike some of his contemporaries, this Benedictine of the Congregation of Saint-Maur did not make his mark upon the Church and the era with firebrand sermons or a puritanical rejection of the worldly. Rather, his humble dedication to the fulfillment of the command labora through scholarship, especially the critical assessment of ancient texts and sources, earned him renown among clergy and laity alike. Not all of his ecclesiastical peers approved of cenobitic erudition though. While Mabillon meticulously annotated the works of St. Bernard and composed his treatise on diplomacy, Armand Jean le Bouthillier de Rancé advocated a back-to-basics monastic movement. Claiming that only through intense physical labor and extreme corporal mortification could a monk truly satisfy his vows, Rancé denounced intellectual advancement as unsuitable for contemplative orders.”

The Catholic Universe Weekly is back online NB

Pluscarden Benedictines Br. Cyprian Bampton is the editor. All enquiries about the magazine to him, please. £10 is a suggested subscription donation. For inclusion on the mailing list write Br. Cyprian Bampton OSB at the Abbey address -- similarly subscriptions and changes of address to him, Br. Cyprian.

Pluscarden Live Streaming--go to our website and you will find a drop-down list leading you to livestreaming-- click onto that and choose past or present items including the Pentecost Lectures of earlier this month, 2022. or click on this link <http://pluscardenabbey.org/live> Br. Michael is in charge of the live streaming. All queries to him.

RESIDENTIAL BOOKINGS:- FR. GILES BY LETTER (S.A.E. ALWAYS A GOOD IDEA!) OR EMAIL—or GO THROUGH A FORM ON THE WEBSITE guestmaster.pluscarden@gmail.com for bookings or officially guestmaster@pluscardenabbey.org

The Pluscarden website is the primary source for day to day information: Please keep an eye on it--especially if you have a "booking"----and for livestreaming.

www.pluscardenabbey.org

THIS YEAR 2022

PENTECOST LECTURES THIS YEAR WERE 7TH-9TH JUNE AND WERE LIVE-STREAMED--FOUR TALKS--DR CHRISTOPHER RUDDY " IT AIN'T NO SIN TO BE GLAD YOU ARE ALIVE"--PRAISE IN AN AGE OF AGITATION. See

Abbey Website for link: www.pluscardenabbey.org Recordings may also be available

NOTICE—COMPLINE IS NOW AT 7.30 PM

SUMMER OBLATE RETREAT THIS YEAR 2022- Friday 29th July to Monday 1st August Fr. Stuart Chalmers, Oblate, Spiritual director of the Scots College in Spain. Saturday and Sunday—three "Conferences" and Sunday sermon. Please book in in the usual way now.

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NEXT YEAR 2023

2023 Lent Friday 24th February to Monday 27th February Fr. Abbot.

2023 moved back!! N.B. to Summer 18th to 21st AUGUST Bishop Richard Moth, Oblat

WORLD CONGRESS It has been decided that the "5th World Congress of Benedictine Oblates" will be held at the *Badia Primaziale Sant'Anselmo*, in Rome, from 9 to 16 September **2023**. Abbot Primate Gregory Polan, O.S.B Registration will be from **January 1st 2023**. Further details to follow.

Reminder that **UK Benedictine Oblates** have a website <https://www.benedictine-oblates.net/>

PRAYER INTENTIONS Abbot Anselm's intentions. Bishop Hugh's & Bishop Richard Moth's(Oblate) intentions.. --Vocations to St Mary's and St. Scholastica's, Petersham, U.S.A and Fr. Bede Kristo Buase Priory. Dawn Cole in her 90's & very frail and Br. Thomas her only carer. Br. Aelred. Health of Oblates: Justyna Tymecka and Marvia McCulloch, Joe Bagley, Robert Cantafio and his mother Margharita, Julie, wife of Deacon John McCann Ursula Humphrey, Jane Coll's granddaughter Natasha Gunn. Fr. Francis Wilson(any news **still** welcomed by Oblatemaster), Janet Boyd Moss, Connie Reid, Mary Frances McGregor and her daughter Ruth. Please pray for the health of Fr. Matthew, Br. Cyprian, Br Finbar, Br. Gabriel, Rev. Christopher Mayo, Rev. Angus Macleod, for Netta Ewing. For Siobhan Gilmour's husband, for Mrs. Allie Brien, Margaret Johnston's mother, for Gitte Mackay, Leonora Duson, and her daughter, Joe Barrett senior, Maureen Woodhead & her Sister Doreen, Bob Barr, Brian Milne, Fiona Sellar, Nick MaCrae. Martin MaCrae, Jacqui Heath-Anderson and daughter Sally,Poppy Sinclair, Brodie Fred's Twin, for Pat Foster, Pam Woodhead, Carolyn, Marshall & Malcolm Boardman, and also for Eileen Kerr, Elizabeth MacKay, Peter and Brian Wynne, Alistair Macdonald, Elizabeth Mackay, and all the

friends of the Abbey and for all Oblates, and for ALL the sick and those who care for them--and for our 3 sponsored seminarians. For vocations and our Juniors Patrick & Edmund and postulant Br. Niall and "monther" Br. Anthony and all our Oblates, enquirers, postulants & novices living and dead. Br. Jerome Leo Oblatemaster of St Mary's Petersham, Sr Mary Paula Wenzel of St Scholastica's and Fr. Antony of Kristo Buase. Repose of the soul of Susan Stephen.

Our three sponsored seminarians are continuing to do well. Uganda is now returning to normal and the seminarians have all returned to their formal studies. Please pray for them and for Sr Catherine OSB, who phoned last month—May-- and she said that the seminarians are still(!) I doing well, busy with their studies. Josaphat will be ordained a deacon next year, D.v. Charles. He has finished his Philosophy degree with an Upper Second, and is now embarking on a year's post-graduate course in education. He is with the Servite Order and the teaching qualification will be useful for him when he is ordained. He is extremely grateful for the financial support we give him and prays for us.

Penelope Coate's contact details: penelopecoate@yahoo.com. 0794 9399592.

OBLATE CHAPTERS

PLEASE MAKE USE OF THE CONTACT DETAILS BELOW TO FIND OUT HOW THINGS ARE PROGRESSING.>>>>▼▼▼▼OR--Contact me(details at the head of every letter!) I can forward or:-

St Mungo's Chapter:Contact can be made via Peter Aitken. Tel. 0141 427 2084.

St Margaret's Chapter: All details contact Deacon Pat Carrigan smcb_oblates@live.co.uk

St. Monica's Chapter for far North -- Thurso. Contact Jane Coll. "Scaraben", Westside, Dunnet, Thurso, Caithness, KY14 8YD. Phone 01847 851467 & Orkney and Shetland by zoom I understand!

St. Peter's Chapter, Aberdeen: 7.00-8.00 pm Mondays at the Cathedral Presbytery Huntly Street, Aberdeen contact Chairman Mr. Robert Ian Johnston, 31, Tay Road, Mastrick, ABERDEEN AB16 5LA or secretary Mr. George Brand geobra@msn.com:- Schedule: As arranged--contact chairman & secretary.

"St Andrew's Chapter" I will send out an invitation email to you in good time. Live-streamed Oblates at None have resumed & are available on: <http://pluscardenabbey.org/live> Warm regards and prayers
Eileen Fitzpatrick Oblate OSB Co-ordinator St Andrew's Chapter (local to Moray)

St Columba's Chapter in Dundee -- contact Mrs. Georgina Quinn 2D, Church Street, Broughty Ferry DUNDEE Fife DD5 1EZ“

Benedictine Prayer Circle—If interested some oblates may like to know of John McKinlay's Benedictine Prayer Circle, see Links on the UKOT website—John McKinlay jgjm07@yahoo.co.uk

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In 21.15-17 When they had finished eating, Jesus asked Simon Peter, "Simon son of John, do you love Me more than these?" "Yes, Lord," he answered, "You know I love You." Jesus replied, "Feed My lambs." Jesus asked a second time, "Simon son of John, do you love Me?" "Yes, Lord," he answered, "You know I love You." Jesus told him, "Shepherd My sheep." Jesus asked a third time, "Simon son of

John, do you love Me?" Peter was deeply hurt that Jesus had asked him a third time, "Do you love Me?" "Lord, You know all things," he replied. "You know I love You." Jesus said to him, "Feed My sheep...."

*Summer Blessings,
Love and Prayers*

*Fr. Martin
PAX*