

*Thus says the Lord:
“I appear to you in this Church
as once in the burning bush.
You are the burning bush.
I am the fire.
Fire in the burning bush
I am in your flesh.
I am fire to enlighten you,
to gift you with my favor and grace
in the Church.” (St. Ambrose)*

**BENEDICTINE LIFE IN THE THIRD MILLENNIUM
Will it have an Impact?**

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Introductory remarks

When a co-sister of mine and I studied German in the winter semester of the 70's in Upper Bavaria, we used to hear Mass in a little village church every Sunday. On one such Sunday we came out of the church in our long, flowing Benedictine robes and a little German boy with blond head and blue eyes caught sight of us. He pulled his mom by the hand to show her the “sight” and cried, “Mamma! Look! One whole sister and one half sister – I have never seen in my whole life.”

What were two Benedictine nuns – Asians and Filipinas, in archaic Benedictine robes and veils – doing in Germany, studying the Teutonic language in the 1970's? It was because shortly before this, Vatican II had “struck”, like lightning strikes, and the religious world was served the new task of “reading the signs of the times.” In a sense Vatican II literally exploded in the midst of the religious life in my country as we grappled with the proclamation of the conciliar exhortation on the “Renewal of Religious

Life.” What followed it was a mighty tide of change in the mode of religious living. It swept us along, bringing monastic and Benedictine life to new frontiers of renewal never dreamed of by our founders before. “Reading the signs of the times” became a moral imperative to discover the

Spirit's action in the midst of many and rapid movements. In our community one of the first indications of change came with theology studies abroad for our sisters to prepare us for a magnitude of changes. Thus, my co-sister and I became part of the response to the "signs of the times" which we were enjoined to read. We were then in the 1970's.

I often compared the heights and depths of those changes to the soaring Gothic spires of medieval cathedrals like in Cologne of Germany or Orvieto of Italy. The higher the spires rose to the skies, the deeper the foundations were dug on which their pillars stood! In those days religious communities whose pillars did not sink deep into the bedrock of a religious identity and tradition – beautiful though their facades had been – were rocked by the tremors of progressive reforms in religious thought and practice. And reforms there were in those days, claiming the classic norm of *aggiornamento* (adaptation), evoking innovative response or conservative retrenchment.

When Sr. Judith Heble first proposed to me the idea of speaking at this meeting I said, "What can a little Asian Benedictine sister say to such a powerful group as this?" She said to me: "Challenge us!" Challenge American abbots and prioresses? Why? Is it because, as Chicago based- theologian John Kobler , says the Church in the United States is in a "religious malaise afflicting US Christians"¹, so also the US Benedictine family? Or: As canon lawyer Sr. Elizabeth McDonough sounds a call "for critical assessment of current practices in the light of the manifest patterns of continuing decline in religious institutes"², so, too, Benedictines in this continent? Or: as Ignatian Spirituality Center Director John Tetlow observes of today's search for community, "a post modern enterprise, growing from the dry bitter soil of modernity's isolation, alienation, and severe individualism"³, so also do post modern American Benedictines? Another thought-provoking question comes from moral theologian A. Josol: "Does America think that she owns the whole earth by divine destiny? Is she the modern Babylon who because of her pride is destined to disappear from the face of the earth? I am speaking about corporate America. How much is the individual influenced by this image and are there manifestations of this mental emotional construct influencing the Benedictine behavior?"⁴

I can hardly pretend to know much about American culture, much less about its religious culture, although I grew up in a country colonised by the United States and learned thus some American-Filipino English. However, let me just share with you my experiences and questions coming from another side of the globe. I hope that a challenge or two may awaken our sense of urgency as a "Benedictine family" to rally to the hour of the Great Jubilee.

An autobiographical note

Let me weave in an autobiographical note. On entering the community of the Missionary Benedictine Sisters in Tutzing in Manila after my BA studies in the early 60's, I just had three simple wishes: to pray, to love God and to serve Him in life-long obedience as a Benedictine. My family said, "Why can't you pray, love and serve God here with us? You want to be buried in there? You aren't broken-hearted, are you?" No matter – I knew that I did not want to pray, love and serve God the way my parents did. It had to be total! No holds barred! That was at 18 years of age fresh from college! We who entered then, got what we wanted – long hours of praying the Divine Office in Latin, numerous lessons in Benedictine history and spirituality,

strict monastic order and discipline, obedience without delay, exercise in basic humility before superiors and elder sisters. We loved the challenge and novelty of it all.

But as I said Vatican II “struck” and with it a socio-religious transformation swept across the scene of the entire religious life in the Philippines. As a social process it was turbulent and many an identity-weak religious was drawn like straw into the vortex of change. The numbers in the exodus of priests and religious peaked in the 80’s. Still, it was an exhilarating experience to have been part of a new ecclesial age.. We who survived looked upon ourselves as the “sons and daughters” of Vatican II – that event which marked a caesura in all of Church life. We were part of an era of change in all aspects in the Church – theological, moral, spiritual, pastoral and liturgical.

How we got where we are; moving into the new millennium

The Conciliar Document on the Renewal of Religious Life (*Perfectae Caritatis*) stressed two things: a return to the sources of the inspiration of the founder and an adaptation of religious life to the changed conditions of modern living. The first thing which had to go were the religious symbols of convent life which smacked of paternalism, juridicism, clericalism and triumphalism. However, there were also other symbols to be defended. The religious habit was a battleground of religious ideologies from top to bottom – from the Vatican to the grassroots monastery. My community decided in three different General Chapters to retain it as a symbol of monastic profession and of unity in our international congregation.

Thus, after Vatican II Benedictines and religious in general shed off the trappings of medieval culture in order to adapt themselves, meaning, to speak and feel the thoughts of their age, so as not to be “an utterance in a foreign tongue.” In our priory in Manila, we joined every band wagon of new approaches in human-psycho-sexual-social-spiritual development to offset the rigid, uniform and inhumane structures of past religious disciplines. I remember keeping abreast with such seminars, as serendipity training, group dynamics, T-groups, MBTI, psycho-spiritual processing, dream interpretations, Christian Zen retreats, centering prayer, Siddha yoga courses, and in recent years, enneagram spirituality. Sr. Doris Gottemoeller says about the great strides of renewal in the last forty years of religious life in America:

In the decades after the Second Vatican Council the winds of change propelled us through some incredibly difficult terrain: misunderstandings without; polarizations within; loss of membership; lack of resources; pastoral disappointments. Along the way we have acquired an unprecedented level of academic and professional preparation for ministry (but sometimes we confuse professional achievement with ministerial effectiveness.) We have a spirituality cultivated through individual faith journeys (but we are less sure how to integrate it into a communal experience.) we have highly developed skills in group participation (but less skill in calling forth and affirming individual leadership). Overall, compared to 20 years ago, American women religious today are more grounded in charism, more self-aware as women, more appreciative of diversity, more aware of the interdependent causes of social ills and as committed as ever to alleviating the suffering of the poor, needy and the vulnerable.

*Moreover, the processes of renewal have freed and empowered us. We have eliminated irrelevant and outmoded symbols and practices. We have grown into new theological, spiritual, educational, psychological insights.*⁵

I guess that these “gains” apply less to male religious, as they had enjoyed more of these and much earlier than the women did - by reason of their theological training and positions of leadership in ministry. Unlike them, women had first to get themselves to be recognized and heard in their own right. In my country one of our religious brothers of the Christian Schools who heads a university of several thousands of students moves about in corporate business like fish in water. He was appointed head of the Ministry of Education. Another religious, a dean of the Jesuit Law School was offered a post as judge in the Supreme Court on the basis of integrity and competence. Both are impeccable in their religious commitment. One accepted the post, the other refused, both for the sake of ministry. Different approaches to the right cause! Religious life in both cases was in the limelight. It was making an impact, but on whom and for what?

In the ferment of four decades of renewal there were voices, too, in my country and elsewhere in Asia, who raised a caution against levelling ourselves off with the secular and getting side-tracked from the depth questions of identity and mission. Among us Benedictines there lingered a doubt as to whether or not we have obscured the monastic message at all: an absolute search for the Presence of the Living God.

In a similar vein the well-known FORUS papers of David Nygren and Miriam Ukeritis raised a worrying question about the future of religious life in the United States.

The meaning and promise of this Benedictine moment

Today, in the year 2000, we are crossing the threshold to the third millennium, marked by a jubilee celebration, which will last a whole year. Our workshop theme relates to this event: What impact will Benedictine life make on the third millennium? Or more humbly put: Shall we Benedictines of today make at all an impact on the third millennium? There are surely “new signs of the times” which need to be read by Benedictines today. What are they? What is the Benedictine approach to renewal in a secular contemporary world? What is the identity of monastic life in the marketplace of liberal post-modern values? Where is monastic truth a piercing light into post-modern consciousness? The same questions have been already raised in previous decades and no one has given an answer that made everybody happy. Neither shall we! However, we of our age must seek our own answers – temporary though they be – like standing before the riddle of the sphinx in ancient Greece. We face the verdict: “Answer or die.”

It seems to me that monastic Benedictine life has yet to emerge with sharper and more clear-cut contours in our secular world. Are we in the world but not like the world? Or are we in the world and like the world? To my mind the answer to this has been evolving out of a number of birthing processes. The first birthing process took place, as I have just described, in the era of Vatican II. Now another “chrysalis” event is going on – in the post-Vatican II era or if you wish, in the pre-Vatican III era. We are again in quest of a manifest Benedictine core of virtue and power, which can be seen and felt on the multi-dimensional scene of the post-modern age. The

ancient monastics – our fathers and mothers in God-seeking - went to the frontiers of the desert unshakably focused on their object of life and activity – the Absolute. Their impact was magnet-like. Drawn by the same Spirit we also focus our minds and hearts on God alone – the Meaning-Giver of our entire Benedictine existence. This is the substance of monasticism to which Benedict subscribes – “*monos*”: to go for God alone. The ancient monastics in the silence and immensity of the desert had nothing externally which could deviate their focus from God. Their struggles were internal.

On the contrary, we post-moderns swim in the flood of material goods with which media and commerce swamp the consciousness twenty-four hours a day. Is this why we seem to have such a tenuous hold on this focusing power? Are we, in fact, in danger of getting a disturbed vision? Is this why we seem to be colorless, passionless, joyless monastics in the brightly colored, hard-driven, and fun-loving generation of the century’s end? The concomitant struggles of our age lie in the battle of the inner self against doubt, insecurity, ambiguity, and meaninglessness. This situation is true not only of Benedictine life in particular, but also of consecrated life, and of Christian life in general. In this situation of post-modernity, however, we are convinced that the Holy Spirit is at work to bring order, clarity and wise experience out of our insecurities and ambiguities. For where the contradictions are sharpest, there She is most active.

Herein lies the meaning and promise of this Benedictine moment – a **kairos** of the third millennium, the rare chance to push to birth a new Benedictine existence at the frontiers of renewal. In what does this renewal consist? Let me share with you something of what is being communicated to us from the continent of Asia, the continent where I come from – the continent of living faiths, the most populous one, the poorest, too, and the least Christian of all the continents.

In India where we have a little mission at the southernmost tip of Kerala, the peoples of other religions have a stereotyped image of the Christian, of the religious person and of the Church. They are, to be sure, agog over the vast achievements of the Church and of the religious in the fields of health, education, social work. Our services in schools, hospitals, social centers and charitable institutions are a byword. Those of other faiths cannot compare with them in efficiency of management and service of quality. However, when it comes to initiation and guidance into the inner life people would rather go to a Hindu or a Buddhist master – to a man / woman of God – because of his/her purity, his/her detachment and his/her holiness of life, rather than to a priest or sister.

Case 1: In 1995 we made a visit to Rajkot/India and had an audience with the head of the Ramakrishna Temple who greeted us: “Sisters, I am always happy to meet seekers of God and lovers of God.” Then he talked to us for 30 minutes about Jesus Christ as someone highly respected in his religion. His sharing came across to me as genuine, not contrived; benevolent, not condescending. I could not have spoken on Ramakrishna with the same spontaneity and respect.

Case 2: Catholic participants of an interreligious meeting in Nepal with a Siddha Yoga community reported on their observation: “These yogists have a mystical life; their mystical experiences are part of their daily life, not just high points. They meditate several hours daily. They are already in the 10th mansion of mysticism, while we Catholics are only in the ante-chamber.”

Case 3: A religious priest professor in an elite school for boys in India related that a group of his most talented students dropped their studies to join a Hindu guru. When he asked his boys why, they said, “We have found a man of God who can teach us to experience God.” His sad question was: “Did they not see a man of God in me?”

During the Asian Synod of Bishops in April 1998, the problematic was somehow confirmed for me. I was challenged by a line in the *Instrumentum Laboris* (No. 23) which read: **“Religious authority is based not on official position, but on the religious leader’s experience of God and his ability to communicate it to others.”**⁶ My reflection was on the role of the rich tradition of Christian mysticism in the social and religious realities of our society.

Yes, where have the treasures of the inner life of our Christian Churches gone? What has become of the magnetic force of their communion with God and with the Holy Spirit so very much in place in Asia of the living religions? Alongside their glowing works of charity, justice, peace and the care for creation, is the “burning bush” of Christian mysticism not to be found among them for those who hunger for the Absolute?

Authority and leadership in the Church can nourish communion and mission among the people of God only with this “burning bush” on their holy ground. Bishops and pastors and religious are to be guides to prayer and mentors of the interior life among their flock, not just managers and administrators of institutions.

Monasteries and convents, institutes and communities of apostolic life – are they a “burning bush” of contemplation to outbalance the flashy attractions of cinema houses and mega-malls, sports centers and holiday tours, and the fun gained through the internet?

Equality, dialogue, and partnership within the ranks of our own communities, between women and men, across cultures and nations – these big words can become real in daily life only through intimacy with God in seeking his will from moment to moment. Talking and walking with him can banish the self-sufficiency of an arrogant religiosity that is still tempted to be overly juridical, legalistic, triumphalistic and sexist even during forty years of an era of renewal and reform.

Inter-religious dialogue with women/men of other faiths who are so well-versed in centuries-old traditions of prayer impel us to share with them also our treasures of the mystical life. Those of a Benedict, Ignatius, Catherine of Siena, Therese of Avila, Dominic, Alphonsus, and other stalwarts of Christian spirituality transcend the boundaries of culture. Houses of formation for lay and religious can start their members onto a road of serious prayer. Do our own members enjoy at least an hour of meditation and communion with the Lord daily? I must confess that it

is a struggle for me to give prime time to lectio divina of at least one hour in a day full of meetings and activities.

I believe that concerns about the dignity of women, due participation of the laity in decision-making in Church bodies, solidarity with the poor, and norms for partnership between women and men gain proper perspective only against the integrity of an interior life. Then, Christianity would surely be a “burning bush” on holy ground as in the days of Pentecost. Then, it can rightly offer her treasures to Asia of the many living faiths and to the rest of the world.

The “burning bush” of Benedictine Presence

Surely, the meaning and grace of this moment is to humbly ask the question: does Benedictine life have an identifiable core in secular society – or even in the face of other religions – which makes it stand out as a “burning bush” of God-seeking for which it was born in the time of Benedict? Or does it have a diffused core, with a drifting hold on its own values as Benedictine values in the modern world? As with monasteries of old, does it have the impact of a piercing sharpness of purpose in its social environment – the pursuit of holiness and justice as the predicates of the God who calls it to existence?

The meaning and grace of this moment could be the projection of our Benedictine identity as a “burning bush of contemplative presence” in ministry, dialogue and inculturation in our age. The paramount impact of Benedictine life would be in the realm of God-values where people are hungering for transcendence, searching in their life for meaning, beauty and freedom. There where the social environment is a marketplace for the offers of myriad values, our Benedictine presence might share its treasures.

Can the Benedictine presence create an alternative culture of the Spirit to the spirit of our secular culture? By an alternative culture of the Spirit I do not mean something abstract, but something very concrete. As P. Henry says: “It must be a culture in which we do not allow ourselves to be invaded by material goods.”⁷ It must be a culture which breaks the war chain. It must be a culture which prays for peace and acts for peace. More years of chameleonic adaptation to the social and political environment will not assure it of survival, but a radical “refounding” of its own identity and message in a “culture of the Spirit” will.

Creating an alternative culture of the Spirit through

- peace and non-violence,
- the globalisation of solidarity and communion,
- and equality and partnership between men and women,

The spirit of our culture and a culture of the Spirit

The spirit of our culture is the spirit of the marketplace. It has found a new and seductive term in the process and pursuit of globalisation. Its promises are clear – to bring the blessings of material progress and human development to the farthest ends of the earth. People hanker for these blessings in order to get more – hoping to be more. We have nothing against

these blessings. They are gifts from God's Providence for which we are grateful. They are so beautiful as achievements of our intellects and hearts – the media, the internet, the factories which provide us with our necessities and luxuries. Yet, like all good and beautiful gifts, they can become our idols, the new gods of civilization, the new temples of worship.

In this culture, they are also the new evangelizers and colonisers. "Together with luxuries", says G. Plathottam, they propagate "lifestyles and a set of values and worldviews as well."⁸ They reverse the evangelization through the Gospel, because they invade our hearts and homes with consuming needs and promote the values of the market. However, they do not change the basic structures of those who can afford and those who cannot afford. In the last analysis, they cement relationships of inequality between rich and poor, perpetuate the war chain, and lead to social distress - in fact, to the largest scale of exploitation of women ever yet known and to more and more children on the streets.

What I see happening in our world during the last fifty years is not the inculturation of the Spirit of Christ, but the inculturation of the spirit of the age in our monasteries. The same market mentality is being ingrained into our monastic system. The same habits of consumerism grow up with us and accompany us into the monastery. Our new vocations bring these along with them. The same hank for pleasure and easy living erode our stability of mind and heart in monastic living. An evangelization **in reverse** is going on in monastic life. The blessings of material progress are indeed blessings. The curse is that, lacking a discerning and critical mind we can let them subvert our spirit of conversatio, obedience, humility and zeal for the work of God – unless we go back to the culture of the Spirit, which is our Benedictine heritage.

By **the culture of the Spirit** I mean the totality of the spiritual quest for God which finds its origin and foundation in the Gospels and makes an impact on the values and traditions of our society. How did Jesus do it? St. Paul? St. Benedict? How did they show that in the face of the *Gloria Dei*, the human is insignificant as against the total creation of God as we know it? St. Benedict invites us to set all our energies on the quest for the God of life as expressed in the Prologue of his Rule (Prol. 21): "*Clothed then with faith and the performance of good works, let us set out on this way, with the Gospel for our guide, that we may deserve to see him who has called us to his kingdom (1 Thess 2:12).*" The past and present is not ours, unless we take responsibility over the meaning of human life and culture – that meaning is the risen Jesus. If we are complacent, then we have an idol god, not the crucified and risen Lord. How can we be sure that the God we worship is the God of Jesus crucified and risen? Or is it the god of economic globalisation, a new method of colonisation of the third world? I do not mean here to bring back the "hell and brimstone" line, but the point is to shake our complacency that we may see reality. Then, Benedictine life would have an impact on the present as it had in past history. This impact was what J. Stead brings into one image: "The monasteries had been lighthouses on islands in a dark sea."⁹

Benedict is very concrete and specific about this "culture of the Spirit." For the monk /sister in community, Christ is to be the personal guide, not any Eastern guru or ashram mystic. He is to be the most basic need in the life and love of the monastic, like the need for light, water, air and food, to sustain him/her in the growth of the inner life. To look to Christ in all the events of monastic life is to imitate him in his "three categories of strength: "the strength of self-

mastery, the strength of action and the strength of relationship.” The ultimate following is to share in his passion and suffering and so share in his glory.

To it belong the life-long commitments of the monastic profession. From a heart that is God-seeking we promise to exercise our faith, hope and love daily in a relentless “*conversatio morum*.” We bind ourselves, not to our ego, but to God’s will in obedience to a superior. We put our heart to the task of day to day striving in a stability of will and purpose, in good and bad times, till death. Finally, we cultivate those “habits of the heart” which ensue in silence, sacrifice, communion with God, purity of heart, humility, zeal and love of the sick, the old, the children and the poor. In relating with confreres and fellow-sisters, we create a space of freedom where it is easy for everyone to be good and to do good because we uphold the good zeal to “forerun one another “ in showing love and reverence to everyone.

In Benedict’s time, this culture of the Spirit pervaded whatever process of intercultural exchange took place between Benedict and the world outside. With his burning quest for God he entered into all the socio-economic, political and cultural reality of his world with the leaven of the Gospel, creating energies of love and compassion for a new world culture. G. Penco can rightly say:

“Monasticism produced its own culture, because it believed in certain values, it recognized definite models, created climates and institutions, texts and literary genres that reflected some of its basic concerns. Certainly, in various movements and eras this could produce tensions and reactions, but in the end, *humanitas*, the integral sense of humanity, won out... Above all, it was the quest for God that favored the quest for humanity, and that promoted the ‘knowledge of self...’”¹⁰

This is social transformation according to the law of the Spirit. Thus, there emerged in the Middle Ages the model of medieval-monastic mission which B. Doppelfeld terms “mission through monasteries.” It is this culture which carried the values of the Gospel through the upheavals of the “Dark Ages” and the emergent culture of the “Middle Ages”. In modern terms, we can rightly say that Benedict’s culture of the Spirit built up his society:

- in the peace of the common life
- in solidarity and communion with society and creation
- in equality among persons (the seeds of partnership between the sexes in post-modern times?).

These are in fact the three blessings, which – in my opinion – converge with the emerging movements of post-modernity:

- action for peace and non-violence as a collaborative enterprise of all peoples and nations. (including peace with all of nature)
- building communion and solidarity in a world divided by globalized poverty and the ethnic battle of interests
- establishing equality and partnership between women and men

Let me conclude this part with an Asian note on the role of Benedictine men and women in bringing these blessings to our precarious world. There is a prose poem composed in the fourth

century B.C. by the Chinese poet Sung Yu, which is called the “The Great King’s Wind and the Wind of the Common People”.

It seems that Hsiang, King of Ch’u, was feasting in his palace with Sung Yu to wait on him. A gust of wind blew in and the king bared his breast to meet it, saying: “How pleasant a thing is this wind, which I share with the common people.” Sung Yu answered: “This is the great King’s Wind. The common people cannot share it.” The king said, “Wind is a spirit of Heaven and Earth. It comes wide spread and does not choose between noble and base or between high and low. How can you say, ‘This is the King’s Wind. Where is the wind born?’”

Sung answered, “The wind is born in the ground... it rages at the mouth of the pass... It rushes in fiery anger...tearing down rocks and trees, smiting forests and grasses. But at last, abating,, it spreads abroad, seeks empty places... and so, growing gentler and clearer... falls and rises till it climbs the high walls of the castle and enters the gardens of the inner palace. It bends the flowers and leaves with its breath... It pauses in the courtyard...goes up to the Jade Hall, shakes the hanging curtains and lightly passes into the inner room. And so it becomes the Great King’s Wind.

And the king said, “You have well described it. Now tell me of the common people’s wind.” Sung said, “The common people’s wind rises from the narrow lanes and streets, carrying clouds of dust. Rushing to empty spaces it attacks the gateway, scatters the dust heap, sends the cinders flying, pokes among the foul and rotten things, till at last it enters the tiled windows and reaches the rooms of the cottage. Now this wind is heavy and turgid, oppressing man’s heart. It brings fever to his body, ulcers to his lips and dimness to his eyes. It shakes him with coughing; it kills him before his time. Such is the Wind of the Common People.”

If the Great King’s Wind should ever blow across the world of Benedictine women and men, should it not be they who will bring it to their brothers and sisters in need, sharing health and refreshment, as they truly live who they say they are – sons and daughters of the monk and Father Benedict?

¹ J. Kobler, *Catholic International*, Vol. 10, No. 6, 1999, 286.

² E. McDonough, “The Need for Self-Criticism”, in *Review for Religious*, Vol. 58, No. 3, 255.

³ J. Tetlow, “The Experience of God in Consecrated Life during the 20th Century, in *Review for Religious*, Vol. 57, No.5, 1999, 503.

⁴ A.M.C. Josol, *Moral Theology*, Unpublished Manuscript, 1999, 1.

⁵ D. Gottemoeller, “Apostolic Religious Life: Ecclesial Identity and Mission, in *SEDOS*, Vol. 26, No. 10, 1994, 302-303.

⁶ Special Assembly of the Synod of bishops for Asia, *Instrumentum Laboris*, 1998, 18.

⁷ P. Henry and D. Swearer, *For the Sake of the World. The Spirit of Buddhist and Christian Monasticism*, Minnesota: Fortress Press, 1989,

⁸ G. Plathottam, *Christian Mission in the Third Millennium and the Information Superhighway: Challenges for Evangelization*, in *SEDOS*, Vol. 31, No. 4, 1999, 124.

⁹ J. Stead, *Saint Benedict. A Rule for Beginners*, New City Press, 1994,

¹⁰ G. Penco, *The Monastic Life in the Thought of Dom Jean Leclercq*, *ABR.*, 50:1, March 1999,