

THE CLERESTORY



ST. PROCOPIUS ABBEY

FALL 2010

A Great Venture of Christian Discipleship



FROM THE EDITOR

One day this short note arrived in the mail from one of our friends:

Enclosed is a donation to assist your great venture of Christian discipleship. All of us appreciate the gift to our Church of your lives and your prayers on our behalf.

On June 24, our venture of Christian discipleship grew greater with the election of Abbot Austin, the youngest in our 125 year history.

On these few pages you will read of the blessing celebration of our new abbot which took place on Saturday, September 18. Photographer Peter Hoffman and the and the Most Rev. J. Peter Sartain, bishop of Joliet, and, now, the archbishop-elect of Seattle, Washington, present an excellent picture of our community feast in the abbey church. More than five hundred friends and family joined us to pray for, and rejoice with, our new abbot.

We monks are very grateful to our benefactors (as we call you). I like to translate the word "benefactor" as "someone who does good things." You do us well as friends. And for your generosity we always promise prayers on your behalf.

In the past what you did well was to join us in a few great ventures. A few years ago we established the Fr. Paschal Memorial for Music and Ministry and the Fr. Michael Memorial for Art and Music at the Abbey. Because of our benefactors, we sponsored a concert in the abbey church on March 2, the 125th anniversary of the foundation of our community in Chicago. We commissioned Nancy Galbraith to compose "Lumen Christi." It was a beautiful celebration of sacred song that gave thanks for the Light of Christ present within our monastic community.

We wish to continue such great concerts in our abbey church in the name of two monks that you might remember as people who were devoted to music and art. If you wish to contribute to these memorials, we will send you a gift to commemorate our 125th anniversary.

Thank you for being our benefactor!
St. Procopius Abbey—A Great Venture of Christian Discipleship



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



THE CLERE STORY

FALL 2010 VOL. 5/ NO. 2

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(630) 969-6410
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You can assist the monks in their great venture of Christian discipleship!

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

- **Cash gifts** — You can make out a check to St. Procopius Abbey.
- **Stock gifts** — In making a gift of stock you may be eligible for a tax benefit.
- **Tribute or memorial gifts** — These honor loved ones, living or deceased; their names will be submitted to the abbey prayer ministry.
- **Matching gifts** — Many companies match or even double your charity.
- **Planned gifts** — You can make a bequest in your will or trust.
- **IRA Rollover** — A charitable rollover from your IRA may be a convenient way to make a gift to the Abbey. Please call to receive more information about the potential benefits of this type of giving.

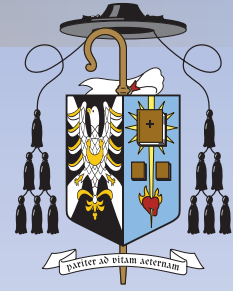
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Our (Federal ID#) F.E.I.N. is 36-2169184. We are a tax-exempt institution and listed in the Official Catholic Directory under the diocese of Joliet, Illinois. Bequests, etc., are deductible for federal estate and gift tax purposes.

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



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



Dear Friends

On September 18 more than five hundred people gathered in the abbey church for the Rite of Blessing for a new abbot. It would be incorrect, if not self-centered, to think that yours truly drew them to the event. In fact, many, perhaps most, in attendance did not know me. Rather, what drew them was their association with St. Procopius Abbey, an association that in many cases predates my own existence!

Of course, there were family and well known friends of mine present. I was blessed to have my immediate family there as well as my godparents and other family members. There were friends I made over the years from college, from the area, from my seminary days and from my time in South Bend as a doctoral student. It was a great blessing to have them present. They were witnesses to the many blessings God has granted me along the way of my faith-journey.

But again, the primary draw was the abbey itself. And the many people who came were also witnesses. The people in attendance included bishops, priests, other religious, oblates, faculty and staff from our schools, alumni, and so on. In one way or another each of them had an association with the abbey and, as such, they were witnesses to the many blessings God has granted our abbey through its journey over the years. God has been at work in and through this community of Benedictine monks. The enthusiasm with which those in attendance supported this new abbot, who many of them did not even know, was their testimony that God has been at work in and through this community.

It is very humbling to have been asked to lead a community with such a tradition. But the blessings God has bestowed on the past are an encouragement for the future. "God is faithful" and "His mercies are not spent" (1Cor 10:13; Lam 3:22). These are challenging days to be a Catholic and there are challenges for our monastic community. But God remains ready to work through those who believe in Him.

May God bless you with a firm faith and lively hope!

Peace in Christ,

Abbot Austin G. Murphy, O.S.B



CHOSEN BY YOUR BROTHERS

*The Blessing of The Right Reverend
Abbot Austin G. Murphy, O.S.B.*

TENTH ABBOT OF ST. PROCOPIUS ABBEY

BY THE MOST REVEREND
J. PETER SARTAIN, D.D.
JOLIET-IN-ILLINOIS

IN THE ABBEY CHURCH
LISLE, ILLINOIS
SEPTEMBER 18, 2010



THE ABBATIAL BLESSING

It is characteristic of the monastic tradition to ask God's blessing upon those who are to exercise a role of service in the community. The blessing of a newly elected abbot gives the prayerful support of the Church to the "abba" who now takes up the heavy task of teaching others the fear of the Lord. It is especially fitting to bless one who undertakes the task of guiding others as a spiritual father, not for a few years in an administrative office in a distant locality, but in a monastic family marked by stability.

The Rites of the Catholic Church, in its preliminary remarks to the blessing rite, visualizes that the bishop of the place where the monastery is situated celebrates the ceremony. In this way the monastery sees itself as a part of the local church.

St. Benedict encourages the abbot to recall what the Lord told the good servant who provided his fellow servants with food in due season: "Amen, I say to you, he shall set him over all his goods."



Fr. Abbot Austin, by the grace of God your community has elected you their abbot, their father, their teacher of wisdom... You have been chosen by your brothers to be their teacher, Fr. Abbot. You take the place of Christ in this monastery, for Christ was the Master Teacher.

—BISHOP SARTAIN, HOMILY





THE RITE OF ABBATIAL BLESSING

HOMILY BY BISHOP J. PETER SARTAIN, BISHOP OF JOLIET

People seek wisdom from many sources—columnists, books, diets, stars, cards, and just about anything that espouses itself as a font of good advice. But who is truly wise? Wisdom is not necessarily the result of great intelligence or years of schooling; some PhDs are not very wise, and some people who have had little formal education possess the wisdom of Solomon. The wisdom called for in raising children can be given a jumpstart by books, but for the most part it is sculpted by the daily experience of parenting, loving, and sacrificing.

Wisdom comes to some people through suffering and to others the moment they refuse to suffer any longer. At times wisdom is expressed in eloquent words, at other times in silence. It involves knowing certain things and humbly admitting what one does not know. Most of the time genuinely wise people do not realize the depth of their wisdom—and they would never think of hanging out a shingle that reads, “Wisdom To Be Found Here.”

But we know where wisdom is to be found. The Book of Proverbs reminds us, “the Lord gives wisdom, from his mouth come knowledge and understanding; He has counsel in store for the upright, he is the shield of those who walk honestly, guarding the paths of justice, protecting the way of his pious ones.”

And in his Son, Jesus, he has revealed the fullness of his wisdom. For you and me, for the abbot and the monk, that wisdom unfolds through a relationship with Jesus, a relationship fed by prayer and humble, ongoing conversion. Jesus’ parable of the wise and foolish maidens, some of whom brought ample oil for their lamps to keep vigil for the bridegroom, some of whom did not, is about keeping the bridegroom (Jesus) always in mind. The wise maidens were wise precisely because they took the bridegroom into consideration in all their plans, even bringing extra oil to keep their lamps burning brightly *for him*.

The Church celebrates the life of St. Benedict on July 11 and March 21. Praying the breviary on his feast, I am always caught by a response to one of the readings: “Wishing to please God alone, Benedict left his home and patrimony to enter the religious life. He lived as a hermit in the presence of the all-seeing God. He withdrew from the world of men, knowingly unacquainted with its ways and wisely unlearned in its wisdom.”

I often let the phrase roll around in my mind: “...knowingly unacquainted with its ways and wisely unlearned in its wisdom.” Benedict was no simpleton, nor was he naïve about human nature; his rule has stood the test of time and demonstrates keen psychological insight. On his feast, however, the Church remembers not his knowledge but his wisdom—and his dependence on God as his only source of wisdom.

Fr. Abbot Austin, by the grace of God your community has elected you their abbot, their father, their teacher of wisdom. Benedict wanted his monks to seek the Lord with their whole being, and to guide and prod them in that seeking he wanted the monastery to be a school for the Lord’s service. But this school—the *schola*—was not intended by Benedict simply to be a building. The *schola* was

Wisdom comes to some people through suffering and to others the moment they refuse to suffer any longer. At times wisdom is expressed in eloquent words, at other times in silence. It involves knowing certain things and humbly admitting what one does not know. Most of the time genuinely wise people do not realize the depth of their wisdom—and they would never think of hanging out a shingle that reads, “Wisdom To Be Found Here.”





also to be the group of monks themselves, gathered to receive instruction from a teacher. You have been chosen by your brothers to be their teacher, Fr. Abbot. You take the place of Christ in this monastery, for Christ was the Master Teacher. When Benedict describes the qualities of the abbot in the Rule, he noted that the abbot “must never teach or decree or command anything that would deviate from the Lord’s instruction. On the contrary, everything he teaches and commands should like the leaven of divine justice, permeate the minds of the disciples.” The most effective means of teaching would be to join example to word.

The Master Teacher himself said, “The kings of the Gentiles lord it over them and those in authority over them are addressed as ‘Benefactors;’ but among you it shall not be so. Rather, let the greatest among you be as the youngest, and the leader as the servant... I am among you as the one who serves.”

No matter how complicated the task at hand, the decision, the plan; no matter how much education one has received or how capable of understanding complex concepts; no matter how much theology one has read or how many words one has written; no matter how many people are in our charge—the task is to keep our hearts simple and to focus simply on Jesus. He is Wisdom incarnate. He is the Master Teacher. He is the exemplar *par excellence* of *diakonia*. Fr. Abbot, seeking him you will be wise. And your sons, the monks, will know that is so.

The abbot places every skill and every bit of knowledge under the light of Jesus, who will lead straightforwardly, even in darkness, to the place he wants his beloved sons to be. With his guidance, your considerable skills and your love for learning will be used for good, and you will more easily (perhaps even unwittingly) cooperate with what he desires to do in this monastic community.

When the Holy Spirit descended on the apostles as tongues of flame, his gifts enlightened and emboldened them to preach Jesus Christ and him alone. His indwelling in their souls kept them focused on Christ. His gift of unity made them one with the Trinity. And in one sweeping motion, as his breath, his wind, swept through that upper room, they were sent forth—sent by God, accompanied by God, to proclaim to all the world that wisdom and salvation are found only in Jesus Christ.

This was the truth St. Benedict knew to the depths of his being, an insight he preserved for every generation of monks through his *Rule*. God bless you, Fr. Abbot, and make you the best of teachers. Here in this *schola*, your brothers who are the *schola* thirst for what the Lord will give them through your word and example.

*L*ISTEN carefully, my children,
to your master’s precepts,
and incline the ear of your heart
(Prov. 4:20).

Receive willingly and carry out effectively
your loving father’s advice...



THE MEANING OF AN ABBOT

In Christian monastic tradition, the term “abba” is applied to the man who is leader of a community of monks. St. Benedict teaches in his Rule that while the Lord Jesus Christ is the spiritual father of the monastery, the monks call their abbot “abba,” father, because he holds the place of Christ in the monastery and because they are his sons in the spirit.

The abbot is instructed by St. Benedict to guide the monks by the example of a holy life and by the wisdom of his teaching. By praying and working with his fellow monks, the abbot discerns what the Spirit is saying to each monk and to the community. St. Benedict indicates that the abbot must give an account to the Lord of the monks entrusted to his care. Also, the abbot must provide for the brothers rather than preside over them. He must hate vice but love the brothers. The abbot should so temper all things, urges St. Benedict, that the strong may go forward with greater zeal while the weak are not disheartened and give up.



Appeal for greater virtue. — Rule of St. Benedict, 2

THE RULE, THE RING, THE MITER, THE PASTORAL STAFF

The bishop presents the abbot with a copy of *The Rule of Saint Benedict* as he says: *Take this Rule which contains the tradition of holiness received from our spiritual fathers. As God gives you strength and human frailty allows, use it to guide and sustain your brothers whom God have placed in your care.*

The bishop then puts the ring on the ring finger of the abbot’s right hand as he says: *Take this ring, the seal of fidelity. Wear it as the symbol of constancy and maintain this monastic family in the bond of brotherly love.*

The bishop places the mitre on the abbot’s head in silence, and then presents him with the pastoral staff, as he says: *Take this shepherd’s staff and show loving care for the brothers whom the Lord has entrusted to you; for he will demand an account of your stewardship.*



THE ABBOT IS WELCOMED BY MEMBERS OF THE COMMUNITY (FR. KENNETH AND BR. AUGUSTINE).

“It is very humbling to have been asked to lead a community with such a tradition. But the blessings God has bestowed on the past are an encouragement for the future. ‘God is faithful’ and ‘His mercies are not spent’ (1Cor 10:13; Lam 3:22).”

—ABBOT AUSTIN





THE PRAYER OF BLESSING

Almighty God and Father,
you sent your only Son into the world to be servant of all,
the Good Shepherd who lays down his life for his sheep.

Listen to our prayer:

bles ✠ and strengthen Austin, your servant, chosen to be abbot of this monastery.
May his manner of life show clearly that he is what he is called, a father,
so that his teaching will, as a leaven of goodness,
grow in the hearts of his spiritual family.

Let him realize, Lord, how demanding is the task to which he now sets his hand,
how heavy the responsibility of guiding the souls of others, and of ministering
to the many and various needs of a community.

Let him seek to help his brothers rather than to preside over them.
Give him a heart full of compassion, wisdom, and zeal,
so that he may not lose even one of the flock entrusted to his charge.

May he dispose all things with understanding,
so that the members of the monastic family will steadily make progress
in the love of Christ and of each other,
and run with eager hearts in the way of your commandments.

Give him the gifts of your Spirit.
Set him on fire with love for your glory and for the service of your Church,
and may he in turn inflame with zeal the hearts of his brothers.

In his life and in his teaching may he set Christ above all things,
and when the day of judgment dawns,
receive him, in the company of his brothers, into your kingdom.

We ask this through Christ our Lord.

Amen.

ABBEY JUBILARIANS

50 YEARS PROFESSION



BR. COLUMBAN TROJAN, O.S.B. was born on October 20, 1940. He professed monastic vows on March 25, 1960.

Br. Columban is the prior of the community, moderates the Mother's Club at Benet

Academy and serves on Benet's board of directors.



FR. ANTHONY JACOB, O.S.B. was born in Chicago on March 29, 1939. He professed monastic vows on June 24, 1960 was

ordained a priest on December 18, 1965. Fr. Anthony serves

as the abbey procurator, tutors students in Mathematics at Benet Academy, and, assists on Sundays at St. Mark's Parish, Wheaton.

50 YEARS ORDINATION



FR. JUDE RANDALL, O.S.B., was born October 3, 1933.

He professed monastic vows on June 27, 1954 and was ordained a priest on May 28, 1960. Fr. Jude is president

of Benet Academy, the director of the abbey kitchen, and, assists on Sundays at St. Raphael's Parish in Naperville.

40 YEARS PROFESSION



FR. THOMAS CHISHOLM, O.S.B., was born in Chicago on April 11, 1939. He professed monastic vows on June 19, 1970 and was ordained priest on June

24, 1989. Fr. Thomas is novice/junior master, guest-master,

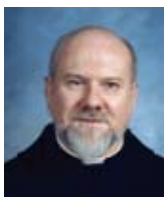
sacristan, and, assists on Sundays at St. Francis in Bolingbrook.



FR. JOSEPH CHANG, O.S.B., was born in Shanghai, China, on November 23, 1926. He professed monastic vows on

February 28, 1970, having been ordained a priest on March 18, 1957. Fr. Joseph is the business

manager at St. John's Catholic Church in Villa Park, IL., and assists on the weekends at the same parish.



FR. JULIAN VON DUERBECK, O.S.B., was born in Chicago on May 3, 1949. He professed monastic vows on June 19, 1970 and

was ordained a priest on May 15, 1976. Fr. Julian serves as

the abbey liturgist, teaches religious studies at Benedictine University and world religions at Benet Academy. He assists on Sundays at St. Margaret Mary Parish in Naperville.



IN MEMORIAM MONACHORUM

FR. ZACHARY (MICHAEL) HRISKO, O.S.B.

BORN: SEPTEMBER 11, 1923

PROFESSED: JUNE 24, 1951

ORDAINED: MAY 19, 1957

DIED: AUGUST 4, 2010



Michael Hrisko spent his childhood years living in an old tenement house in Yonkers, N.Y., that was owned by the carpet factory where his father worked. The family consisted of twelve children: three girls and nine boys. Times were difficult, the family was very poor. Often the children simply ate bread with ketchup. Both of his parents were very religious and very strict.

In 1943, Michael was drafted into the army at the age of nineteen. After being stationed in the South Pacific and working as the resident chaplain's assistant, Michael was discharged and entered Marietta College in Ohio. It was while he was at Marietta that he had serious thoughts of the priesthood.

Michael entered the abbey in 1949 and took the name Zachary. He completed his philosophical and theological studies with four other monks. After his ordination to the priesthood in 1957, he taught English at St. Procopius Academy and served as Registrar and Dean of Studies at the college.

In 1966, during the Vietnam conflict, Fr. Zachary heard the call for Catholic army chaplains. He said, "I found new life ministering to the GIs and their families." Fr. Zachary spent five years in West Germany and Cam Ranh Bay, Vietnam. Discharged in 1971, he returned to the abbey, ministering in the guest house, local parishes and working in the college development office. Soon an opportunity arose to apply for a clinical pastoral education program at the Texas Medical Center in Houston. While residing at a local parish, Fr. Zachary worked with disabled veterans, especially quadriplegics. While challenging and very difficult, it was humor, prayer and personal contact that enabled him to reach out to vets who had almost given up on life. After he left this fulfilling ministry and returned to the abbey, Fr. Zachary continued to hear from the veterans he befriended. He truly believed that these men reflected the suffering and crucified Christ.

Our confrere had a good sense of humor and a particular love of the New York Yankees. One of his favorite players was Yogi Berra, famous for his verbal confusions. Now, most of us know that Fr. Zachary had two favorite things in his life: number one, food, and, number two, more food. Comparing him to Yogi Berra we understand how much they were alike. For example, Yogi once ordered pizza and was asked whether he wanted it cut into four pieces or eight pieces. Yogi responded, "Better make it four, I don't think I can eat eight." When Fr. Zachary told this story he always told it with a smile and said, "I could have handled eight pieces."

I had the opportunity to visit our brother the afternoon before he died. He wanted me to tell the monastic community that he was asking forgiveness of those members whom he offended; he begged for their prayers.

Fr. Zachary is survived by his monastic community; his brother, Andrew; his niece, Jean McIntee; and his sister-in-law, Gloria.

In memoriam, a lighted candle burned in front of a standing crucifix at his place at table in the refectory.

Eulogy by Fr. Kenneth Zigmond, Fr. Zachary's profession classmate.

THE PROCOPIAN OBLATE

By Fr. David



A Great Symbol of the Life of the Baptized

For a good number of years the popes have held general audiences on Wednesdays either in the Vatican or at the summer residence of Castelgondolfo. The instructional talks given over the years have provided the Catholic Christian community with sound instructions on various elements of our Catholic faith. On February 11, 2009, Pope Benedict XVI departed from the 20 catecheses focused on the Apostle Paul, which he was developing to aid in the observance of the “Pauline Year” that he had established, and he focused his presentation on one of the great writers of the Church, recognized so in both the east and the west.

Taking up the pope’s introduction, our Oblates of Saint Benedict will be spending the next few months considering the *The Ladder of Divine Ascent* by Saint John Climacus. It is claimed that “with the exception of the Bible and the service books, there is no work in Eastern Christendom that has been studied, copied, and translated more often” than this work. In the monasteries of the Orthodox Church it is appointed to be read aloud each Lent either in the church or in the refectory.

John Climacus was born around the year 575, some time after St. Benedict had died, and completed his earthly journey sometime after the year 650. He spent much of his life in the desert around Mount Sinai, living for some periods in the coenobitic monastery and for some time as a hermit. In his monumental work he attempts to describe the journey a human person will take in a life directed toward God. That path, the Holy Father explained, “takes place through thirty steps, each one of which is united to the one that comes after.”

In trying to simplify a work of nearly 300 pages, Pope Benedict divided the path into three successive phases: a break with the world to return to the state of Gospel childlikeness, the path of spiritual combat against the destructive passions, and finally the stages of interior peace. In this last stage Saint John explains simplicity, humility, discernment, stillness, prayer, dispassion, and love.

Pope Benedict asked a very important question, a question that probably some people might like to ask: “Can one apply the points made in this ancient monastic work to our contemporary world situation?” The pope insisted that the ladder is “a prophetic symbol that reveals what

is the life of the baptized in communion with Christ, with his death and resurrection. For me, it is of particular importance the fact that the culmination of the scale, the last rungs are at the same time the fundamental, initial, simplest virtues: faith hope and charity.”

The pope stressed: “These are not virtues accessible only to moral heroes, but are the gift of God for all the baptized.” It is thus that while we do share and study Benedictine life and observances monthly with the women and men who have made a special promise to incorporate Benedictine values into their lives in so far as their state in life permits, we do see that there are challenges for all the baptized, for all who are willing to share in the “great venture of Christian discipleship.” Following the Holy Father’s encouraging words, we are going to examine all thirty of the rungs of the ladder, going from renunciation of the world to the perfection of love.

OBLATE MEETINGS AT ST. PROCOPIUS ABBEY

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



Oblation ceremony with Abbot Dismas and Fr. David.
Left: Christine and Peter Fletcher, Jennifer and Daniel Kalina.



www.procopius.org

For more information on the St. Procopius Oblate program, visit the Oblate section of our website at www.procopius.org.



Hold the place of Christ. — Rule of St. Benedict, 2 & 63

Abbey Ad-Ventures

Abbey Prayer and Worship

The monks invite you to join them for morning and evening prayer, especially solemn vespers at 5:00 p.m. on Sundays.

These are the usual Mass times, please call the Abbey switchboard at (630) 969-6410 to confirm Saturday Solemnity times or any other schedules.

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

Monday – Friday

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

Saturday

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

Sunday

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

The Twentieth DuPage Interfaith Thanksgiving Service

Monday, November 22 7:30 p.m.

Thanksgiving Mass

Thursday, November 25 11:00 a.m.

The Solemnity of the Birth of the Lord

The Christmas Season

Friday, December 24

First Vespers of Christmas 5:00 p.m.

The Vigil of Christmas 9:00 p.m.

Saturday, December 25

Christmas Mass 11:00 p.m.



Chronicling our great venture of Christian discipleship.

■ The monks of the St. Procopius community welcomed their new Abbot, Austin, during the Blessing on September 18, 2010. Pictured (top row): Fr. Odilo, Fr. Thomas, Fr. Theodore, Br. Rick, Fr. Robert, (bottom row) Fr. Becket, Br. Guy, Br. Kevin, Fr. Julian, Fr. Philip and Fr. Gabriel.



■ The abbots and delegates of the American Cassinese Congregation to which the abbey belongs elected Abbot Hugh as the fifteenth president of the congregation. He replaces Abbot Timothy Kelly, O.S.B., who died October 8.

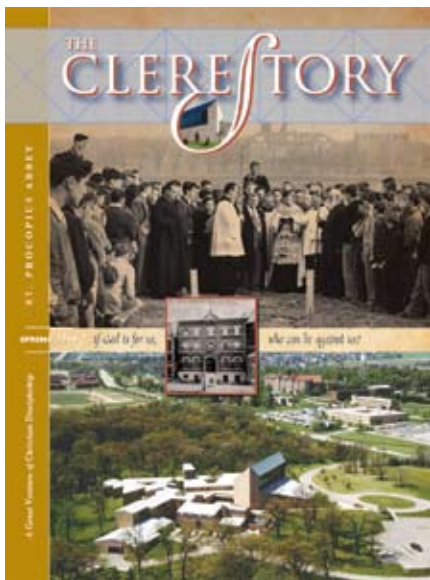
■ Abbot Austin appointed **Br. Columban** as prior. Having been prior under Abbot Hugh, and subprior under Abbot Dismas, Br. Columban resumes his role as prior of the community. The prior manages the day-to-day running of the house.

■ The Abbot appointed **Br. Gregory** as subprior of the community. He assists the abbot and prior in their ministry to the community and substitutes for the prior when he is away.

■ Abbot Austin appointed **Fr. Becket** as assistant to the abbot. Along with his job as director of abbey advancement and development, he is assigned to assist the abbot with special projects, to assist the Abbot in short and long range planning, and, to work congruously with the abbot's secretary, the prior, subprior and procurator.

■ **Fr. Julian** attended liturgy talks at the Liturgical Institute at Mundelein Seminary, July 8-11. He gave a talk on Eucharistic Theology in the Orations and Prefaces at St. John's Parish, Villa Park on September 15. Attending the annual investiture mass of the Knights of the Holy Sepulcher, he spoke on the history of the Equestrian Order in Cleveland, OH, on September 25. Fr. Julian and **Fr. David** assisted in planning a year-long formation program for future members.

■ The board members of the Monastic Interreligious Dialogue (MID) elected our subprior, **Br. Gregory**, as president



FEEDBACK

From the Advancement Office:

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

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

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



The monks wish you a blessed Advent and Christmas season.



and chairman of the board of the North American Commission. The election took place at the annual meeting of the board, held this year at Saint John's Abbey, Collegeville, Minnesota, September 24-26, 2010. He succeeds Fr. Mark Serna of Portsmouth Abbey in Rhode Island.

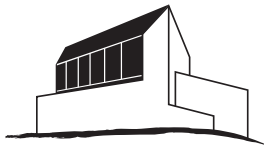
■ In his role as director of abbey advancement and development, **Fr. Becket** is a member of the Suburban Chicago Planned Giving Council and the National Catholic Development Conference. On October 20, he attended a morning conference in Lisle entitled, "How to Use Social Media" for development purposes.

IN MEMORIAM

of all of our confreres, relatives, friends and benefactors

- + Thomas Garvin, friend of the community
- + Gerald Gerten, friend of the abbey
- + Fr. Zachary Hrisko, O.S.B.
- + Rt. Rev. Timothy Kelly, O.S.B., friend of the abbey
- + Margaret Smego, friend of the abbey
- + James Jana, retired IBC faculty, friend of the community
- + James Meehan, retired BU faculty, friend of the community
- + Declan Drumm Sullivan, son of Alison and Barry Sullivan, Benet alums, and grandson of Anne Drumm, retired Benet faculty, and her husband, Robert.

Show equal love. — Rule of St. Benedict, 2



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FRONT ROW: + Fr. Zachary, Br. Columban, Abbot Dismas, Archabbot Douglas, Abbot Austin, Abbot Hugh, Fr. Anthony, Fr. Thomas, Br. Joseph

MIDDLE ROW: Br. Gregory, Br. Augustine, Fr. Joseph, Fr. Philip, Fr. Kenneth, Fr. Edward, Fr. Odilo, Fr. Theodore, Fr. Gabriel, Br. Rick, Fr. Becket

BACK ROW: Fr. Robert, Br. Charles, Fr. Julian, Br. Raphael, Fr. Jude, Fr. David, Br. Guy, Fr. James, Br. Kevin

NOT PICTURED: Fr. Timothy, Br. George

- 2 *Chosen by Your Brothers*
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- 10 Jubilarians
Fr. Zachary Eulogy
- 11 The Procopian Oblate
- 12 Abbey Prayer and
Worship Schedule
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THE
 CLERESTORY

