

Saint Mary's Abbey
Book of Customs

Morristown, New Jersey

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Preamble

In his observance of *the Rule* of Saint Benedict, the monk has promised to seek God in a monastic community through the profession and observance of the vows of obedience, stability and *conversatio morum*. The monastery is the preferred place for the practice of these vows and the pursuit of perfect charity. By profession according to *the Rule* of Saint Benedict, the monk is called to communion with God through the mystery of love for his brothers.

The monk's search for God is carried out within the community, where he expresses his imitation of Christ who was sent to do the will of the Father: to die to self and to be raised to new life. In his growth into Christ, the monk is tested in the mirror of his community wherein he is confronted with the truth about himself and also with the power of the love of God. Therefore, it is in the community where love is gradually built up, and where the monk finds the focus of God's reconciling activity.

A. Obedience

By obedience, the monk willingly submits himself to the demands of the *Rule* of Saint Benedict and of the common life for the sake of Christ. He seeks to free himself to discover the will of God in the authority of the abbot and in service of his brothers in community.

Obedience is the hallmark of the monk's relationship with the abbot, who holds the place of Christ as the spiritual guide and teacher in the monastery. Obedience should also characterize a monk's relationships with his brothers. By obedience, the "monk daily ratifies the conviction which moved him to enter a community of brothers under the guidance of an abbot. By obedience, the monk imitates Jesus who laid down his life for all and opened the way to the resurrection." (RB 5, 71; C.55)

B. Stability

The vow of stability, the monk's outward expression of his will to persevere in his vocation, implies personal and geographical elements. By the gift of God's grace, the monk promises to continue his search for God, even though he will continue to face challenges and difficulties along the way (*stabilitas cordis*). Moreover, the monk promises to continue his search for God in the same community and monastery (*stabilitas loci*).

By the vow of stability, the monk recognizes that his personal search for God is pursued through particular circumstances, in particular work, with particular persons. Through the vow of stability, the monk remembers that the search for God must be expressed in one's fellowship, that *Who I am* is conjoined with *Where I am*. Through the vow of stability, the monk declares that to be for the One is to be one with his brothers. (RB 4, 78; Prol 50; C.53)

C. Conversatio Morum

Through the vow of *conversatio*, the monk pursues perfect charity through the practice of those virtues and values that constitute the monastic manner of life. Through this vow, the monk recognizes that conversion, begun by the Lord, is manifested in deliberate and explicit renunciation for the sake of the Kingdom. The monk strives for a pointed, positive, specific *metanoia*, which will continue throughout his life. Through this vow, the monk seeks to imitate the self-emptying of the Lord who came not to be served, but to serve. (RB 45-49, 7:67; C.54)

Part I: Prayer and Work

The appropriate balance of prayer and work characterizes the life of a monk. Observant in prayer and industrious in work, the monk faithfully follows the *Rule* of Saint Benedict, thus contributing to the vitality of the community and the Church, and also enhancing his own personal growth. Although each monk is responsible for maintaining such a balanced life, he is supported by the *horarium* in achieving this balance. Fidelity to the *horarium* aids the monk in becoming a man of God, who, through obedience, humility, and love radiates the peace that enables him to be a man of prayer and a man of vision. It is in the daily living out of the *Rule* of Saint Benedict in the monastery, the school for the Lord's service, where the monk, working with his community, becomes the Lord's faithful servant. Fidelity to the *horarium* not only insures good order in the community, but also reminds the monk daily of the crucial importance of his responsibility to maintain a balanced life of prayer and work.

A. *Opus Dei*

The *opus Dei*, which includes the liturgical celebration of the Divine Office and the sacraments, is the corporate praise of God offered by the monastic community. In “preferring nothing to the work of God” (RB 43:3), the monk enters deeply into communion with God and his brothers.

Throughout the Benedictine tradition, the Work of God has always been held in high esteem. To be authentic, the *opus Dei* requires that three dimensions should always be found in liturgical celebrations: (a) an ecclesial dimension, (b) a community dimension, and (c) a personal dimension. Permission to absent oneself from Divine Office or Mass should not be presumed. Hence, the monk will always want to participate in the *opus Dei*, absenting himself only for exceptional reasons.

Reverence for the *opus Dei* demands that all involved in liturgical ministries prepare well for the functions at the abbey that they are called to exercise. Responsibility for planning the *opus Dei* lies with the liturgical ministers appointed by the abbot. In addition to the chairman and other members appointed by the abbot, the liturgical ministry consists of the following:

1. The chairman establishes the agenda, leads discussions, and informs the community through the publication of minutes.
2. The liturgy director orders sacred rites and feasts, appoints and trains liturgical ministers for specific tasks; in collaboration with appropriate parties, he coordinates various aspects of liturgical celebrations, including ministers, environment, and music for the Divine Office and sacraments.
3. The choir master is responsible for planning and executing liturgical music, appointing and training cantors, guiding the reverent celebration of the Divine Office, and calling rehearsals to review music that is to be used at our common prayer.
4. The sacristan is responsible for the housekeeping of the abbey church and its environment, and cares for the perquisites for various liturgies.

Practice: *The liturgical ministry exercises the following tasks:*

1. Plans the celebration of and environment for recurring feasts and seasons in the liturgical cycle, communal celebration of the sacraments, the Divine Office, and special monastic observances such as professions, ordinations, anniversaries, and funerals.
2. Re-evaluates liturgical celebrations and the revision of liturgical books.
3. Considers proposals made by members of the community, in the light of approved liturgical norms.
4. Implements, with the abbot's approval, the recommendations of the committee, including the revision of liturgical manuals.

B. The Liturgical Year

The whole mystery of Christ, from his Incarnation to the day of Pentecost and the expectation of his coming again, is recalled by the Church during the course of the year. As we annually celebrate the mystery of Christ, Mary, the Mother of God, is especially honored, and the martyrs and other saints are presented as models to us.

Different types of celebrations are distinguished from one another by their importance and are designated as solemnities, feasts, or memorials. *Solemnities* are days of greatest importance, marked by enriched offerings of readings, music, and ritual. *Feasts* are also of universal significance but are celebrated with lesser solemnity. *Memorials* are either obligatory or optional. Obligatory memorials that occur on Lenten weekdays are celebrated as optional memorials.

In addition to following the general norms of the Roman Calendar, the *Directory for the Celebration for the Work of God* (guidelines approved for the Benedictine Confederation), and the *Ordo of the American-Cassinese Congregation*, Saint Mary's Abbey observes the traditional Benedictine usage of (a) adapting the Roman calendar to both universal and local custom; (b) giving precedence to the seasonal and weekday office over the celebration of optional memorials; and (c) maintaining the celebration of the memorial of the Blessed Virgin Mary on Saturdays of the year.

Practice: *The celebration of the Divine Office:*

1. The season of the year (Advent, Christmas, Lent, Easter, and Ordinary Time) informs the celebration of the Divine Office.
2. Days of optional memorial, with the exception of the BVM on Saturday, are left to private devotion, for both Mass and the Divine Office. In communal prayer, preference is always given to the designated season of the year. Collects of the saints are not used at the Divine Office on days of optional memorials.

3. Obligatory memorials may have a proper reading at Matins and proper collects at the Divine Office and Mass. The cantor may insert a saint's name during the intercessions at Vespers, as indicated.
4. On Saturdays of the year (in Ordinary Time only) when there is no obligatory memorial, the optional memorial of the Blessed Virgin Mary is observed at Mass.
5. Feasts have not only a proper invitatory antiphon, reading and collect at the Divine Office, but often a proper hymn, responsory, and litany at Vespers.
6. Solemnities have the same proper elements as feasts, except that they have three readings at Matins instead of one and uses the psalms for Sunday Week I.; in addition, the Divine Office is not integrated into the Eucharist on Solemnities.

Practice: *The celebration of the Conventual Mass:*

1. Sundays, solemnities, and feasts have proper Masses.
2. Obligatory memorials use the proper collects the saint or collects in the Common.
3. Optional memorials, with the exception of the BVM on Saturdays, are left to private devotion; they are not celebrated at Conventual Mass. Preference is given to the season of the year.
4. Proper seasons (Advent, Christmas, Lent, Easter) have their own Mass formularies; on weekdays of Ordinary Time, any one of the thirty-four formularies from the *Roman Missal*. provided may be selected.

C. The Divine Office

The liturgical prayer of the abbey consists of the following four hours: Matins and Lauds, Midday Prayer, Vespers, and Compline (Monday-Saturday). In addition, whenever the community gathers for a chapter meeting, Compline is prayed at the conclusion. The order of these rites can be found in the proper liturgical books.

Matins is has a twofold characteristic: above all, it is a celebration of the Word of God, affording a more extensive meditation of Sacred Scripture and the Fathers of the Church; secondly, it is a prayer of praise, exemplified especially in the selection of psalms having overtones of confident perseverance and eschatological hope.

The morning office is designed to sanctify the opening hours of the day, to render praise and thanksgiving for God's continuing mercy, and, above all, to celebrate the resurrection of the Lord Jesus Christ, the true light, enlightening everyone.

Midday Prayer is a moment of rest and refreshment from the labor of the day. This brief Divine Office celebrated in the middle of the day preserves the ancient tradition of praying during the

course of the day's work. Monks, whenever possible, put aside their work and “hasten without delay to the work of God.” (RB 43:2)

Vespers, celebrated when the day is drawing to a close, is the evening sacrifice of praise and thanksgiving offered to God for all that he has given to us during the day, and the prayer which “rises like incense in the sight of the Lord” (Ps. 141), recalling our redemption. This is eminently true when Vespers is integrated into the celebration of the Eucharist.

At Saint Mary's Abbey there are three modes of this evening prayer:

- a. The traditional monastic office sung on Saturdays and Sundays and other festive occasions when the Conventual Mass is celebrated in the morning;
- b. Vespers is integrated with Mass, which is the normal practice on weekdays during the academic year;
- c. Mass celebrated without the inclusion of Vespers on solemnities and certain feasts.

Practice: *The following rubrics are observed at the Divine Office:*

1. The choir duties of leader (*hedomadarian*) and reader begin with first Vespers of Sunday (Saturday evening).
2. Proper invitatory antiphons and responsories are used for appropriate feasts and seasons; proper canticle antiphons are sung for First and Second Vespers.
3. The psalms are sung, recited in alternate choirs or as indicated. The *Benedictus* is sung in alternating cantor (odd verses) and assembly (even verses); the psalms at Vespers and the *Magnificat* are sung alternating cantor (odd verses) and assembly (even verses) as indicated in the choir books.
4. There is a period of silence (circa thirty seconds) after each psalm at Vespers and Matins and Lauds.
5. On entering and leaving choir, one makes a profound bow to the altar. A profound bow is also made at the doxology that concludes the introduction, the psalmody, and the canticles.
6. The sign of the cross is made at the beginning of each hour of the Divine Office, at the beginning of canticles, and at the blessing that concludes Matins.
7. After a solo part in praying the psalms, those sitting on the choir leader's side continue the recitation.
8. The choir leader stands at his place in choir to introduce each psalm; he reads the scripture lesson, and collect from the microphone at the Divine Office.
9. The *cuculla* is worn at the Divine Office and Mass on solemnities (including Sundays) and other designated occasions from All Saints' Day until Easter Sunday, beginning with first Vespers through second Vespers.

10. The Liturgy of the Hours according to the Roman rite, or some other schema approved by the abbot, may be used by those engaged in external ministries and in private recitation of the Divine Office. (RB 50; c. 66)

D. The Eucharist

The common celebration of the Eucharist holds a central place in the monk's daily life of prayer and work. Daily Eucharist is the cause and symbol of monastic unity, the source and strength of the common life. Therefore, monks will always want to participate in the daily Eucharist (C.67-68).

On weekdays, Mass and the Divine Office are combined into one service. During the school year, Mass is integrated with Vespers; during the summer months, Mass is integrated with Lauds. On solemnities and certain feasts, however, the Eucharist is not combined with the Divine Office. Whenever the Eucharist is celebrated with the school community, it serves as the Conventual Mass of the day.

Saint Mary's Abbey, in keeping with the traditional charism of Benedictine hospitality, celebrates its Sunday Eucharist as a service to the local church. To this end members of the larger community who regularly worship in the abbey church are invited to serve in liturgical ministries. The liturgy director coordinates these ministries.

Practice: *The following rubrics are observed at the Conventual Mass:*

1. Diversity of ministries is preferred at all liturgical celebrations; liturgical ministers (presider, lector, cantor, communion minister) serve in one ministry at a given liturgy.
2. Vested concelebrants wear the proper liturgical color of the day; common stoles can be found in the vesting chapels and also in the sacristy.
3. The lector wears the monastic habit and the master of ceremony (on solemnities and feasts) wears a surplice over the habit.
4. Vested concelebrants should not serve in another liturgical ministry (i.e., lector or cantor).
5. Even when a monk celebrates the Eucharist elsewhere, he is expected to participate in the Conventual Mass; he may concelebrate another liturgy.
6. Whenever the school community gathers for the Eucharist, this liturgy also serves as the Conventual Mass. Monks are expected to be present as a visible witness to the community at prayer.
7. All remain standing throughout the Eucharistic Prayer; all make a profound bow of the head after the Consecration when the presider genuflects.
8. A monk is assigned to distribute Holy communion to the aged and infirm members of the community in choir as well as those residing in the infirmary.

9. Following the distribution of Holy Communion, concelebrants bring the sacred vessels to the credence table and simply consume whatever remains; the vessels are purified by the sacristan and his staff after the liturgy.

10. When Vespers is integrated with Mass, the first two psalms are used during Week I and III, the second two psalms during Weeks II and IV.

11. When Lauds is integrated with Mass on Saturdays and during the summer months, the presider intones two psalms in alternate choirs (solo psalms are omitted). The hymnic psalm and Benedictus follow the distribution of Holy Communion.

E. Funerals

Saint Benedict wisely instructs us to keep death daily before our eyes. (RB 4.47) This is especially evident when the bell tolls to announce the death of a confrere. The community celebrates the following stationary liturgies: Requiem Mass (black vestments) on the day of death; a Mass of the Dead (violet vestments) the following day or on the day of the reception of the body; the Reception of the Body on an appropriate day; the Office of the Dead (violet vestments) on the evening preceding the Funeral Mass; and the Funeral Mass (white vestments) on the day of burial. Sufficient time is to precede the Funeral Mass in order to accommodate the family of the deceased, to open the grave, and to avoid calendar conflicts.

Practice: *Funeral liturgies at the abbey involve the following:*

1. The prior arranges with the liturgy director the schedule for funeral liturgies, which include the reception of the body, the Office of the Dead, and the Funeral Mass.
2. The cuculla is worn for all funeral liturgies.
3. Monks volunteer to keep vigil at the bier as a mark of respect for a departed confrere and as a ministry of consolation to the family of the deceased during the public hours of visitation.
4. Monks are assigned as ministers of hospitality to direct, welcome, and assist guests at each stationary liturgy.
5. The body of the deceased monk is received in the narthex by the monastic community until transferred into the sanctuary for the Funeral Mass.
6. The body of the deceased monk in solemn vows is clothed in a cuculla, and a Christian symbol may be placed in his hands.
7. Memorial cards are printed and left for guests at the doors of the abbey church along with the guest book.
8. Monks are permitted to determine whether the casket is to be open or closed at one's own funeral; this is done in writing and kept in the personnel files of the prior's office.
9. Should the casket be open for visitation, it is closed after the Office of the Dead, which is sung on the evening prior to the Funeral Mass; the prior informs family members of this practice.

10. The Funeral Mass ordinarily takes place on the day of burial; the abbot is the presider and ordinarily asks a confrere to deliver the homily.
11. A meal is offered in hospitality to the family and friends of the deceased and guests after the interment; should interment be deferred due to inclement conditions, the meal is held immediately after the Funeral Mass.
12. Family members of the deceased monk are invited to participate in appropriate liturgical ministries at the Funeral Mass.
13. The Final Commendation and Rite of Committal ordinarily take place in the abbey cemetery; the practice of dropping a handful of earth at the conclusion of the committal rite is an optional element in the rite.

When he learns that a confrere has died, the prior arranges the following:

1. Tolling the bell for each year of the monk's life;
2. Providing the funeral director with the necessary information for death notice and obituary and the clothes to be worn by the deceased monk;
3. Informing monks living outside the monastery, local religious, and family members of the funeral arrangements;
4. Printing of memorial cards for the funeral services and death notice to be sent to Benedictine communities. (D. 711.2)
5. Purchase and inscription of the deceased monk's gravestone.

F. Other Sacramental Celebrations

Saint Mary's Abbey, in keeping with the traditional charism of Benedictine hospitality, celebrates the sacraments as a service to the local church. It is understood that members of the Delbarton School Alumni Association and their families, as well as family members of monks and friends of the abbey, may celebrate the sacraments (e.g., wedding or baptism) in the abbey church.

Practice:

1. Reservation of the abbey church for any sacrament is arranged by the rector of the abbey church.
2. Arrangements for weddings and funerals have guidelines approved by the abbot with the consultation of the Council of Seniors and the liturgy committee.
3. The times for these celebrations are as follows: no later than 10:30 a.m., or earlier than 12:30 PM or later than 3:00 PM on Saturdays.
4. It is preferred that a member of the community will celebrate the sacrament.
5. Preparation for the sacrament is the responsibility of the presider.
6. Arrangements with regard to rehearsals, organists, singers, music, etc., are indicated in guidelines approved by the abbot.

7. Arrangements with regard to flowers and other liturgical appointments are made with the liturgy director.
8. Records of all sacramental celebrations are kept at Saint Margaret of Scotland Church in Morristown; canonical records are not kept at the abbey.

G. Special Rites

During the course of the year, certain days have special significance: our titular feast on the Immaculate Conception of the Blessed Virgin Mary (December 8), the Christmas Vigil (December 24), the feast of the Presentation of the Lord with the blessing and procession with candles (February 2), the feast of Saint Scholastica (February 10), the *transitus* of Saint Benedict (March 21), the feast of Saint Benedict (July 11), the anniversary of the Dedication of the Abbey Church (July 16), All Saints Day (November 1), and All Souls Day with our annual visit to the cemetery (November 2). The liturgies of Holy Week and the Sacred Triduum are preeminent; these liturgies have proper Offices and rites and proper liturgical aids (booklets) for the faithful.

Other sacred rites have special significance in our community. The communal Anointing of the Sick is celebrated during Advent (D.762) and a communal Rite of Reconciliation is celebrated during Lent. Professions, ordinations, and jubilees are also occasions for great joy. Those preparing for these special occasions work with the liturgy director in planning these liturgies. When ritual Masses such as professions and ordinations fall on a feast/solemnity, the readings and Mass formularies of the day are used.

Novenas are a revered tradition in the Church. Nine days of intercessory prayers are offered in our community as a preparation for three great feasts: (1) the solemnity of the Immaculate Conception, (2) the *Transitus* of Saint Benedict, and (3) the solemnity of Pentecost. These novenas take place at the evening meal and replace the ordinary concluding prayer.

At the beginning of Lent, the abbot publicly reads the forty-ninth chapter of the *Rule* to the entire community. At this time the abbot addresses the community about the discipline of Lent. Monks are to submit to the abbot for approval those practices they will perform during the season of Lent. (RB 49)

H. Private Prayer

The monk must always be mindful of his primary responsibility: seeking God. In his search to become a man of God, the monk possesses a deep sense of God's presence. Sensitivity to God's presence is cultivated and nourished through prayer, both communal and private.

The monk's search for God takes place in his own heart. Strengthened by his life within the monastery, the monk must cherish the solitude in which God is encountered. Private prayer is an essential element of monastic life, and it is through this prayer that a monk enters more deeply

into the mystery of God. He becomes aware of his identity in God and is prepared for work and for life with his brothers.

Lectio divina is the primary and indispensable occasion for private prayer. Through a serious, meditative reading of the Scriptures, commentaries of the Fathers, and other spiritual writers, the monk meets the Lord in the depths of his heart. (C.72)

Practice:

Opportunities for private prayer.

1. The time before the Opus Dei is an excellent time for *lectio divina*. For this reason, silence is maintained in the abbey church at this time.
2. If any circumstances or work assignments impede a monk from daily *lectio divina*, he ought to inform the abbot so that a solution may be reached (C.86).

I. Other Apostolic Ministries

Like every Christian, the monk is called to stewardship over the created world, especially the one with which he comes in contact. Through vows, the monk radically affirms the value of stewardship, an expression of a life of service directed toward building up the Kingdom, the Lord's community of justice, peace, and love.

The monastic life strives to achieve a delicate balance between prayer and work that is often difficult to attain. It intends to establish a hierarchy of values. Within the framework of the seeking of God to which nothing else may be preferred, the monk takes up his work full of hope and promise. Work has always been considered essential in the life of the monk because it is co-creative and continues what God wills to be done in the world. In fulfillment of this obligation, the monk always relates his personal gifts and talents to the interest of the community, and is sensitive to sharing the burden of his fellow monks (C.83-84).

Practice: *Community apostolic ministries:*

1. Delbarton School is the community's principal work and means of support. Monks occupy both administrative and teaching positions.
2. Some monks staff parishes full-time. Any monk who is inclined to serve in parochial ministry should make his intention known to the abbot (C.79).
3. The monks administer and staff programs in the Abbey Retreat Center.
4. Priests of the community serve as chaplains to local convents, in a rotation assigned by the prior.
5. In the best monastic tradition, monks serve the community by maintaining the physical plant. Any monk who is able to perform manual labor is encouraged to do so. Monks help care for the monastery and its grounds, especially during the summer months.

6. No work should be undertaken without the approval of the abbot. (RB 57, 60, C.87.1)
7. Numerous requests for ministry (e.g., confessions, weekday Masses, etc.) are received at the monastery and coordinated by the prior; monks should not make such arrangements without consultation with the prior.

Part II: The Common Life

A. *Community Order*

The monastery is the preferred place for the monk's pursuit of perfect charity. By profession according to the *Rule* of Saint Benedict, the monk is called to communion with God through the mystery of love for his brothers. It is in the community where love is gradually built up and where the monk finds the place of God's reconciling activity.

Preservation and cultivation of the life of the Spirit as well as harmony among the monks require that the community has a clearly defined order and organization. The principle of the organization is based on the *Rule* of Saint Benedict and on the proper law of the American-Cassinese Congregation.

The abbot is the head of the monastery, our father in Christ, the teacher of the monks, and he fulfills this role through example and instruction. Through conferences, communal and personal, the abbot fulfills his role as teacher. The abbot appoints certain officials to share the responsibility for the community in spiritual and temporal matters. (C32. 1)

Practice:

1. The abbot makes all appointments (C32.1). Before appointing the subprior, formation director, treasurer, and headmaster, the abbot consults the council of seniors. (C32.2) In accordance with provisions of the Congregation (D32.1), the abbot consults all capitulars about the appointment of the prior.

2. The prior is responsible for all routine activities of the monastery and takes the place of the abbot in the latter's absence. (RB 65) The following are his responsibilities:

- monastery superior (permissions, blessings, etc.)
- car assignments
- convent & weekend parish ministries
- liturgical assignments (presider, lector; etc.)
- room assignments & furnishings
- funeral arrangements
- publishes monthly calendar of events

3. The subprior assists the prior whenever necessary and takes the place of the prior in the latter's absence. He is also responsible for the abbey infirmary.

4. The formation director ranks in order after the subprior. (RB 58:6; C.39) The following are his responsibilities:

- novice/junior superior
- formation committee chairman

Oblate programs

As in each monastery of the American-Cassinense Congregation, our community has a council of seniors to assist and advise the abbot. (RB 3). The council ordinarily meets on the second Monday of each month as posted in the annual calendar, or whenever necessary.

Practice:

1. The council of seniors is made up of six monks. Three are appointed annually by the abbot; three are elected by the chapter for two-year terms. (C.30.3)
2. By virtue of civil incorporation, the council of seniors serves as the Board of Trustees of the Order of Saint Benedict of New Jersey, responsible for Saint Mary's Abbey, Delbarton School, and any other legal entity created by the monastic chapter.
3. The secretary of the council of seniors posts minutes about deliberations of the council on the bulletin board outside the prior's office, as are the minutes of other committees.
4. The consent of the council of seniors is required for the abbot as specified in the Constitutions of the American-Cassinense Congregation, or by the decision of the monastic chapter. (D.31.2)

The monastic chapter, which consists of all the solemnly professed monks of the community, makes decisions on the more important affairs of the abbey and school in accordance with the proper law of the Congregation. The abbot convokes the monastic chapter as announced in the annual calendar or whenever necessary. Members of the monastic chapter enjoy full active and passive vote as provided by the universal law of the Church. (C.25-26)

Practice:

1. Members of the council of seniors and of the monastic chapter are to be mindful of their responsibility to safeguard confidentiality in matters presented to them, especially when they pertain to charity and the general good order of the community. (D.26.4)
2. Meetings of the monastic chapter are held in the chapter room. All solemnly professed monks are expected to attend; those who cannot attend should excuse themselves to the superior.
3. Voting at chapter is done by secret ballot; proxies are accepted in voting for individuals (e.g., novitiate, profession, etc.) and on matters approved by the Council of Seniors for proxies.
4. The consent of the monastic chapter is required for the abbot as specified in the Constitutions of the American-Cassinense Congregation, or by the decision of the monastic chapter. (D.28.1.2)

B. Fraternal Relations

As a school for the Lord's service, the monastery is the place where the monk constantly learns the meaning of serving the Lord and bearing the burdens of his brothers. By the grace of God and the light of the Holy Spirit, the monk gradually rids himself of selfishness, learns patience and consideration, and grows in respect and reverence for his brothers. In addition to choir

duties, monks serve one another through various “ministries” or committees, **which** give expression to individual gifts and talents and voice to individual concerns and ideas. (RB 72; Prol 45)

Practice:

1. Monks gather with one another in the following common areas: abbey church, refectory, recreation and chapter rooms, library, and infirmary.
2. The dormitory wings (monks' rooms) are cloistered; externs are not permitted to enter the cloister. (D78)
3. Presence at communal activities (prayer, meals, work) is essential to belonging to a community (C.66). Therefore, a monk should not absent himself from communal activities without excusing himself to the prior, who represents the community.
4. Absences beginning before Vespers and extending to the evening should be excused by the prior. (RB 51).
5. When, because of extraordinary circumstances, a monk cannot follow this practice, he should excuse himself the following day. As a general rule, a monk should excuse himself in person, by voice mail, or e-mail.
6. No monk may transact anyone's civil business without the express, written permission of the abbot after the latter has consulted the council of seniors.

C. Celibacy

The gift of celibacy marks the monk as a person who lives for the Kingdom. Celibacy is lived, then, in preparation for the coming of the Lord. It is a sign to all the Church of the eschatological future of God's people, since the monk thereby heralds in an unambiguous way the nearness of Christ and of God's reign.

Celibacy also prepares the monk to give himself more fully and freely to others. It nourishes community life and, in turn, is nourished by community life. For this reason, a monk is always attentive to the needs of his brothers. The monk is ever vigilant, lest, through his relationships and expressions of affection, he compromises the sign of his union with Christ and his prophecy of the coming Kingdom (C.54; 54.2).

D. Poverty

The ideal of monastic poverty is the example of the early Church: holding all things in common and sharing everything (cf. Phil 2:6-8; Acts 4:32). The common holding of possessions demands that the monastic community give corporate witness to poverty that the monastic community be poor in fact as well as in spirit.

The individual _monk enhances his prophetic role when he is not tied to the hopes of gain in this world, but proclaims by his simplicity of life one goal: Christ, who emptied himself that we might become rich. Thus the monk shares not only what may come to him in material gifts, but also the gift of his own person: his talents, his energy, his time. (RB 31-34; 53:15; 57:8-9; C.54.1)

Practice:

1. The monk is careful to maintain simplicity and frugality in the furnishings of his room.
2. The monk is diligent in caring not only for his own room but also for other areas of the monastery.
3. The monk is always attentive to his style of dress. The habit is the usual attire of the monk (C.51). All other clothes, though neat and clean, must give witness to poverty.
4. The monastic habit or clerical attire should be worn in the school.
5. No monk may spend money beyond his personal budget allotment or incur debt without the permission of the abbot (RB 33; 54). For personal expenses, the monk should use the community-provided American Express credit card or his own personal credit card. In either case, the monthly balance must be paid in full each month.
6. For individual expenses paid for by the community (Schedule B expenses such as health care, clerical clothing), the monk should use the TD Bank credit card. For extraordinary expenses (e.g., computer, habit, mattress) the monk must obtain permission from the prior.
7. Individual checking accounts that have a monastery official (abbot, prior, subprior, treasurer) as a co-signer are permitted unless the option is prohibited for the monk by the abbot. Monks 65 years of age or older who are on SSI must not have over \$2000.00 in a bank account.
8. Monetary gifts received at the time of profession, ordination, or jubilee are given to the community which hosts a reception for that event; permission to keep gifts on these occasion rests with the abbot. (RB 33; 54)
9. If a monk receives a pension or an annuity or some other periodic payment, he is to give the money in full to the community.
10. At solemn profession the monk signs a will, in which all property that may accrue to him, is given over to the community. (D.52.2)
11. No monk may transact anyone's civil business without the express, written permission of the abbot after the latter has consulted the council of seniors.
11. Should a monk leave the community, he cannot claim remuneration for the work or service, which he freely gave under his vows. Nonetheless, in such cases, the community should observe the obligation of charity.

E. Common Goods

In the context of community life the practice of poverty finds deeper meaning as a promise to share all that one is and all that one possesses with one's brothers in the monastery. This sharing of personal and material goods finds its fullness in charity that prompts the monk to offer his treasures of faith, hope, and encouragement. The sharing of common goods becomes an external sign of simplicity and charity.

Under the guidance of the abbot, the community must constantly strive to manifest the spirit and fact of poverty. Such an objective is met not merely by relinquishing possessions but especially through the appropriate and proper use of the goods of the monastery. Thus, monks are truly stewards over the goods with which they have been blessed. (RB 31:10; C.76)

Practice:

1. With the approval of the abbot, the community gives to different charities. In some cases, gifts are not publicized in order to safeguard confidentiality.
2. The abbot, together with the council of seniors, annually reviews the community's practice of and witness to poverty.
3. The monk is the steward of his time, which is to be used for the common good, and the works of the community. Thus, the monk is to guard against indolence, which can occur through useless chatter, unnecessary trips, long sessions in the recreation room with newspapers or magazines, or an excessive amount of time devoted to hobbies.
4. Communal goods (cars, furnishings, newspapers, etc.) are for the use of all. Each monk should take care to use these things with thoughtfulness and reverence.
5. All car keys are kept outside the prior's office and assigned each day by the prior.

F. Common Table

Certain activities support and foster community life, helping to make the monastery a place where love and peace reign. Nowhere else, except at the Work of God, is the common life better attested to than at table. Table fellowship, which extends the Eucharistic meal, is a sign of and preparation for the heavenly banquet.

The common table is an important practice of the monastery. It is one of the few things in the *Rule* for which permission to be absent is explicitly required. It is one of the few things for which being late is considered an explicit offense. (RB 43) The common table in monastic life is not the act of eating; it is an act of community. The common table is a source of emotional and spiritual nourishment as well as of physical sustenance.

Practice:

1. The abbot appoints a refectory ministry with the following responsibilities:
 - Plan, evaluate daily, weekly menus with food service personnel;
 - Plan, evaluate holiday menus with food service personnel;
 - Plan menu items for feast day *haustus* and monthly *gaudiums*;
2. Seats in the refectory are not assigned. Monks are encouraged to sit with different confreres at various meals. Seats should not be taken to exclude others nor to isolate oneself.
3. Silence is observed at breakfast, except on Saturdays and Sundays, or during vacation periods. Silence at meals demands that monks anticipate the needs of others. (RB 38).
4. A prayer is offered by the superior at the beginning of dinner. Prayer at breakfast and lunch is offered privately by each monk.
5. At the conclusion of dinner, the superior rings the bell for the reading of the necrology, the *Rule*, and the closing prayer.
6. Ordinarily, monks should remain at the dinner table until the bell is rung and closing prayer has been offered. If one has not finished dining at the ringing of the bell, he should pause during the reading of *the Rule* and closing prayers.
7. On some occasions, meals may be served outside the refectory. Monks join guests for a meal following professions, ordinations, jubilees, and funerals.
8. The practice of fasting and abstaining stems from the deepest roots of biblical and ecclesiastical traditions. In addition to the Friday abstinence mandated for the universal church, the community observes a weekly day of fast during the discipline of Lent in solidarity with the poor. In addition, meat is not served in the refectory on Fridays of Lent.

G. Recreation

In the *Rule*, Saint Benedict divides the day into times for prayer, work, and rest or recreation, sometimes called holy leisure. This time for recreation allows the monk to set aside his work, enjoy a time of refreshment and relaxation, and strengthen fraternal bonds. This time of leisure enables the monk to maintain an appropriate balance between prayer and work sought in community. Recreation makes an awareness of others possible. It affords a time to build up the individual monk and one another in charity.

Practice:

1. Each day the community gathers in the recreation room for *haustus*; wine and sherry are served.
2. On the observances of Mardi Gras, Saint Patrick, Saint Joseph, the *Transitus* of Saint Benedict, the Annunciation, Easter Monday, the Ascension, Pentecost, the Dedication of the Abbey Church, the Assumption, All Saints Day, the Guardian Angels, Thanksgiving eve, the

Immaculate Conception, and December 26, a *gaudium* precedes the evening meal; hors d'oeuvres and liquor are available.

3. The time after dinner is an ideal time for recreation, which fosters fellowship.
4. Any monk who pursues forms of exercise that require membership in private clubs, must obtain permission from the abbot.
5. According to their status by profession, monks are allowed a stipulated number of weeks of vacation. Junior monks are allowed fourteen days and solemnly professed monks twenty-one days of vacation, exclusive of family visits. Vacation outside the continental United States requires the permission of the abbot.
6. Monks are encouraged to enjoy those forms of exercise that the campus and neighboring parks provide.
7. Throughout the day, soda, beer, and other beverages are available in the recreation room.
8. Newspapers and magazines are available to all in the recreation' room, and homily resources are available to all in the periodical room. Monks should not remove any of these materials from either room for private use.

H. Silence

The monk who strives to be a man of God ought to possess a peace that conditions him to be ever attentive to the voice of the Lord. This voice speaks in many ways but especially when the monk is disposed to silence and recollection. As a means of personal growth and self-discipline, silence is a bulwark against the frenetic activities that envelope our modern world (C.74-75).

Silence is also necessary for the common life. Silence helps the monk to be attentive not only to the voice of God but also to the voices of his brothers. A genuine practice of silence unites monks in charity, rather than being a source of division. By his silence, the monk communicates an awareness of the divine presence and receptivity to the Spirit.

Practice: *The times and places of silence:*

1. The night silence begins after Compline and extends until after breakfast of the following day; throughout the monastery an atmosphere of silence is observed. (RB 42)
2. Breakfast is taken in silence as indicated above, unless the superior rings the bell, indicating permission to speak. (RB 38). Conversations are permitted during breakfast on Saturdays, Sundays, and during vacation periods.
3. After 9:00 p.m., noisy activities cease throughout the monastery. (RB 42)
4. A reverent silence is maintained in the abbey church and its environs, especially during the time of preparation for the Divine, Office and Eucharist. (RB 52)

I. Ongoing Formation

Fidelity to the monastic life and perseverance in one's vocation presumes a life-long process of *conversatio* and renewal. Always open to the promptings of the Spirit and continually seeking to "have the mind of Christ" (1 Cor. 2:16), the monk engages in daily *lectio divina* and periodically participates in conferences, lectures, workshops, and seminars in biblical, theological, liturgical, and monastic spirituality. Those engaged in educational ministry of the community engage in professional development appropriate to their academic discipline. Those engaged in external ministry pursue areas of pastoral theology appropriate to their apostolate (C.58; 73).

Practice:

1. The abbot is the first teacher of community, and his conferences are the primary form of ongoing formation. Monks (including those in external ministries) should make every effort to attend these conferences (C.59).
2. The annual retreat is also a focal point for ongoing formation; members of the community are permitted to make a private retreat with the permission of the abbot (C.60).
5. As part of the ongoing formation program, the abbot appoints a librarian to oversee the abbey's collection of books and periodicals and to have the following responsibilities:
 - Develop annual budget for new books and periodicals;
 - Coordinate, publish, purchase new books;
 - Organize periodic "weeding" old books;
 - Annual review of periodical circulation and renewals;
 - Routine cataloging of books;
 - Coordinate getting the library collection online

Part III: Monks in Special Circumstances

A. Ministry of Formation

Although the formation of a monk extends throughout his entire life, the period of postulancy, novitiate, and temporary vows is in a special way dedicated to preparing candidates for the monastic life.

The ministry of formation, therefore, is the responsibility of the entire community (C.56). Special responsibility falls to the formation director. In addition to members appointed by the abbot, the formation ministry consists of the following *ex officio* members: formation director, *socius*, and vocation director.

Junior monks attend formation programs that are held at various abbeys of the Congregation and the worldwide Benedictine Confederation.

Through the efforts of every member of the community to welcome and support candidates, and through the various programs and aforementioned initiatives, we secure our own future and further the Kingdom of God by building up a community of concern and love for one another.

B. Candidates for the Community

Welcoming new brothers to the monastic way of life is the responsibility of every monk. The public witness and the authenticity of every monk will surely attract others to share our life. To assist the monastic community in welcoming new brothers, a vocation director is charged by the abbot to oversee recruitment efforts.

When a person inquires about entering the community, the vocation director is the primary representative for the community. Discernment for entrance into the community lies with the abbot's staff, which evaluates a candidate according to spiritual, psychological, and physical suitability for the monastic life.

The abbot and his staff consider each applicant on an individual basis. Ordinarily, a candidate must have a high school diploma or its equivalent, a college degree or its equivalent life experience, and ordinarily be at least twenty-two and not beyond forty years of age. The abbey also welcomes men with skills or trades interested in using their talents in the service of the community.

Practice: The following are the responsibilities of the vocation ministry:

1. Coordinate various auxiliary committees regarding marketing and vocation awareness.
2. Host vocation discernment retreats, days of recollection, and periodic visits of prospective candidates, as well as participate in vocation discernment groups for young adults in local dioceses.
3. Obtain as much information as possible from the inquirer before inviting him to visit the abbey
4. Interview a prospective candidate during his first visit. If the members of the vocation ministry judge that the man is a likely candidate, he should be encouraged to make further visits. On the recommendation of this ministry, an interview with the abbot follows during a visit.
5. Oversee the application process, including review of medical form, transcripts from educational institutions, baptismal and confirmation records; testimonial letters from the applicant's pastor, employer, and spiritual director are also required to evaluate any candidate.

C. Postulancy

A candidate resides in the community as a postulant for a period of six months. This gives a postulant an opportunity to experience the community in its life of prayer and work. During this period of residential vocation discernment, postulants reside in the novitiate and are under the direction of the chairman of the vocation ministry.

Practice:

1. The postulancy ordinarily begins each year during the first week of September and concludes with entrance into the novitiate on the following March 20 (or with departure).
2. At the beginning of their postulancy, candidates sign the non-remuneration form.
3. Postulants do not wear distinctive religious garb. (D.36.2)
4. Postulants engage in classes in *the Rule* of Saint Benedict, Scripture, theology, and monastic history and spirituality each morning, and in manual labor or some other work each afternoon.
6. The vocation ministry develops the program of studies and work assignments for postulants and maintains personnel files for prospective candidates and postulants.

D. Novitiate

When the period of postulancy is drawing to a close, the candidate must request the abbot in writing to be received into the novitiate. At this time, the candidate is evaluated by a competent psychologist as to his suitability for the monastic life. A vote of the monastic chapter is necessary for entrance into the novitiate. The ceremony for reception into the novitiate follows

the rite prescribed for the American-Cassinense Congregation and approved by the Holy See. (D.38.2)

The novitiate is a time for the novice to continue to seek and serve God in the monastic life, to discern his individual gifts and talents, and to learn to live in harmony and peace with others in community. The master of novices is entrusted with the formation of the novice for one year. The *horarium* of prayer, study, and work is to be so arranged that it will link the contemplative and apostolic dimensions of the monastic vocation to this community.

At the end of the novitiate, the novice must inform the abbot in writing of his desire to be presented to the Chapter as a candidate for simple triennial vows. The novitiate may be extended beyond one year according to the provisions of canon law if such is considered advisable.

Practice:

1. A monk is assigned by the abbot to serve as the formation director (novice master) and is assisted by monks who serve in the formation ministry and have the following responsibilities:

- Advise the abbot and chapter on the formation of novices and juniors;
- Oversee formation program for novices and juniors;
- Develop the program of studies for novices;
- Coordinate afternoon work/service assignments for novices;
- Develop an evaluation, scrutiny of novices and juniors;
- Maintain personnel files for novices and juniors;
- Develop the *Formation Ministry Manual* (descriptions, programs, etc.);

2. The conventional novitiate extends from March 20 of one year to March 21 of the following year.

3. Novices wear the monastic tunic and scapular (without or cowl). (D.38.3)

4. At the beginning of the novitiate, the novice assumes a religious name in consultation with the abbot.

5. Family members do not attend the rite of reception into the novitiate.

6. During the novitiate, novices continue classes in *the Rule* of Saint Benedict, Scripture, theology, monastic history, and spirituality each morning, and engage in manual labor or some other work each afternoon.

7. Novices may not accept work or any other assignment from professed monks without the express permission of the novice master. (D, 39.2)

8. After six months, the novice master prepares a report on each novice for the monastic chapter. (D.40)

E. Profession

During the years of temporary profession, growth in the monastic life continues. The junior monk's formation is broadened with further theological foundations and practical experiences. As he embraces humility, poverty, chastity, stability, and obedience in the community, the junior monk is better able to discern a lifetime commitment in the monastery. The community is also better able to discern if the junior monk truly seeks God.

During the period of simple profession, the junior monk is responsible to the formation director. This period extends for at least three years but may be extended for a longer period (to a maximum of nine years, C.48) if this seen as advisable to the abbot and, or the junior monk (C.45). The ceremonies for simple and solemn profession follow the rites prescribed for the American-Cassinese Congregation and approved by the Holy See.

Practice:

1. The formation director also serves as the junior master and is assisted by the members of the formation ministry who have the following responsibilities:
 - Oversee the juniors' formation program;
 - Evaluate the ministry/service of junior professed;
 - Evaluation/scrutiny of juniors;
 - Maintain personnel files for juniors;
2. The monastic habit (cowl) is given at the time of simple profession; the cuculla is given at the time of solemn profession. (D.S.1)
3. Immediate family members attend the rite of simple profession, which is celebrated with simplicity. Extended family members and friends attend the rite of solemn profession, which is celebrated with greater solemnity.
4. The first year of simple profession is served in the monastery so that the newly professed may become more familiar with the various apostolic activities of the community.
5. The junior professed monk may be assigned to teach in the school or to other activities that, in the judgment of the abbot and formation committee, will foster the qualities of spiritual and intellectual development necessary for growth in the community.
6. The junior professed participates in conferences given by the formation director and other members of the community on topics related to spiritual growth.
7. The formation director, in consultation with the formation ministry, prepares an annual report for the monastic chapter on each junior monk. (D. 57)
8. Beginning with the, second year of his profession, the junior monk ordinarily undertakes theological studies in a program approved by the formation committee and the abbot.
9. At the time of solemn profession, the monk signs a last will and testament, which is kept as part of his personnel file in the prior's office.

10. After professing solemn vows, the monk is directed by the prior, not by the formation director.
11. Monks pursuing Holy Orders live in a Benedictine monastery and enroll in a program of studies approved by the abbot.

F. Sick and Infirm Confreres

The provisions of *the Rule* of Saint Benedict concerning the treatment of the sick are to be carefully observed. (RB 36) Greatest care is to be given to the infirm and the aged. The health care facility provides services for the sick and aged monks of the community who require acute care. Provisions are available for both in-patient and out-patient care and for the dispensing of all medications. In addition, the lower west wing of the monastery has been designated for assisted living. Members of the community who do not need acute care but require some assistance may reside in this wing, which is outside the cloister to allow nurses to care for these monks.

Practice:

1. The subprior coordinates care for our aged and infirm brethren and is assisted by members of the infirmary ministry who have the following responsibilities:
 - Assist in transportation of the aged and infirm to doctors;
 - Assist the aged and infirm at meals whenever necessary;
 - Provide pastoral care to the aged and infirm, including Communion calls;
 - Coordinate groups of volunteers to assist in the infirmary.
2. Should a monk become ill, he is to inform the nurse who will make the necessary arrangements for care and diet and inform the superior.
3. A nurse is in charge of the health care facility and is on duty whenever needed, ordinarily in three shifts throughout the day.
4. In case of serious illness, the nurse, in consultation with the superior, arranges for doctor office visits, hospitalization, and special treatments.
5. All members of the community under 65 years of age are enrolled in the Religious Medical Trust of Christian Brothers Services. Those over 65 are enrolled in Medicare, Medicaid, and SSI; monks in full-time pastoral ministry receive benefits from the (arch)diocese in which they serve.
6. To receive more efficient and concerned care, an infirm or elderly monk requiring acute care may take up permanent residence in the healthcare facility.
7. All members of the community (including novices) sign an advanced care directive, which is kept in their personnel files as well as in the infirmary files.

G. Monks in External Ministries

As part of the tradition of the American-Cassinese Congregation envisioned by Archabbot Boniface Wimmer, members of our community serve in external ministries with the permission of the abbot and appointment of the local bishop. Apostolates outside the monastery serve the needs of the local church by sharing the gifts and talents of the members of the community. External ministries should always reflect the Benedictine charism by the way the monks live, act, pray, and minister. (D.87.2; C.85)

Practice:

1. Monks in external ministries should return to the monastery for periodic visits as directed by the abbot to strengthen their personal prayer and community bonds.
2. Monks in external ministries are expected to participate in the deliberations of the community at chapter meetings, workshops, and special events.
3. When a monk visits the monastery, he should find there an atmosphere of welcome and hospitality.
4. Physical presence of the external monk is very important to the morale of the community. It is similarly important for confreres within the monastery to support monks in external ministries in whatever way and whenever possible.
5. If two or more monks are assigned to the same ministry and live outside the monastery, they should be mindful of community living in the house assigned by regularly sharing common meals, prayer, and ministry together.
6. Sensitive to the continuation and extension of the abbey, monks in their respective apostolate should foster awareness to the need for vocations to the abbey and the local church.

H. Guests of the Monastery

Benedictine monasteries exist to deepen the spiritual journey and strengthen the commitment of those who "prefer nothing whatever to Christ" (RB 72) and have always had an appeal to those "thirsting for the living God" (Ps. 42). Guests come to a monastery for the same reason one becomes a monk: to seek God.

Saint Benedict teaches that the visit of a guest is a visit of Christ, a choice blessing for the monastic community. Benedict advocates a warm and open reception of guests but limits the contact between guests and monks to safeguard prayer, reverence, and silence. (RB 53) From this wise teaching, hospitality has become a hallmark of Benedictine monasteries for centuries.

Individuals and groups who visit our monastery are welcome to join us for the Hours and Eucharist. In addition, the quiet atmosphere of the abbey grounds affords a peaceful refuge for personal reflection and invites individuals to renew their call to holiness. For women and men,

young and old alike, the abbey offers a focus and center to the demands this world imposes on the disciples of Jesus Christ.

Practice:

1. A monk is assigned by the abbot to serve as the guestmaster and is assisted by the members of the hospitality ministry who have the following responsibilities:
 - Host individuals, groups at common prayer in choir;
 - Host individuals, groups for meals in refectory/*haustus*;
 - Welcome weekend retreat groups;
 - Serve as confessors for weekend retreat groups;
 - Coordinate, publicize adult education programs.
2. Members of the community should make arrangements with the guest master well in advance for their personal guests.
3. Guests of members of the community should be introduced to the abbot the prior, and the guestmaster. The host monk should see to the guidance and direction of his guest(s).
4. If the host monk cannot accompany his guest(s) to choir or- table, he should arrange for another monk to do so.
5. Guests ordinarily reside in the abbey retreat center; visiting monks reside in the cloister.
6. Guests are seated in the guest section of choir in the abbey church and, to preserve peace, should be seated before prayer begins for instruction concerning the use of our liturgical books.
7. Guests are seated at a designated table in the refectory. If there are more than six guests visiting the abbey, they take their meals in the guest dining room (or in the student dining room, in the case of retreat groups).
8. Guests hosted by individual monks are invited into the recreation room for *haustus* and *gaudium*, but may not enter the cloister.
9. Names, room locations, addresses and dates of arrival, departure of all guests are posted on the main bulletin board.

Appendix A: Monastery Budgets

Each monk is responsible for expenses incurred by him on two different accounts: (1) one's personal account [Schedule A] and (2) one's corporate (community) account [Schedule B].

The protocol for the two accounts is as follows:

Personal Account (Schedule A-use American Express card or personal credit card for these expense categories)

1. Personal books, magazines, newspapers, media, greeting cards
2. Candy, cigarettes, snacks, beverages (other than those provided by Sage Dining)
3. Clothing (casual)
4. Fines (library, traffic, parking)
5. Haircuts
6. Hobbies and crafts
7. Liquor
8. Meals (other than those provided by Sage Dining)
9. Self-prescribed preventive medicine (health foods, supplements)
10. Recreation and entertainment
11. Room accessories (radio, TV, stereo, etc.)
12. Toiletries
13. Vacation expenses beyond the allotment provided by the community

Corporate Account (Schedule B-use TD Bank VISA card for these expense categories)

1. Automobile use & maintenance (gasoline, car wash, driver's license fee)
2. Medical and dental expenses not covered by Medicare or Christian Brothers Services Religious Medical Trust insurance (eye care, co-payments when required at the time of a doctor's visit)
3. Education (degree programs, professional and personal development programs or conferences.
4. Job-related professional expenses at the abbot's discretion (professional periodicals, memberships)
5. Travel expenses for home visits and business trips
6. Room basics (bed, desk, chairs, lamps)
7. Monastic and clerical clothing (habit, black suit [each one every five years], clerical shirts, dress shoes)
8. Tailoring and shoe repair
9. Private retreats (with the Abbot's approval)
10. Postage

Please note:

1. Expenses for common stock items (cleaning supplies, stationery, etc.), academic degree program tuition, all insurances, laundry and dry cleaning, and lodging expenses for monks' personal guests are administered directly through the Abbey Business Office. Please see the Abbey Treasurer if any such item needs to be replenished.
2. Once approved by the appropriate community authority, mobile phones should be

obtained through the St. Mary's Abbey corporate Verizon Wireless account overseen by the Abbey Business Office.

1. If it is not obvious from the monthly credit card statement how the charge falls under Schedule B, an item submitted for payment under Schedule B must have an itemized receipt to accompany the credit card statement. If no such receipt is provided, the charge will be applied to the monk's personal account. For example, a book ordered for an academic course ordered from Amazon.com or EBay.com is not detailed as such on a credit card statement. Such a charge would need a receipt.

Appendix B: Baptismal Regulations

The monks of Saint Mary's Abbey, in the tradition of Benedictine hospitality, extend to you a warm welcome. We hope that you will find these guidelines helpful in planning your child's baptism. Thank you for choosing to celebrate your child's baptism in the Abbey Church.

1. To begin the baptismal preparation process, please make an appointment with the monk celebrating your child's baptism. At that time, you will complete the *Application for Having Your Child Baptized*. This form is to be returned to Father Hilary O'Leary, OSB, Rector of the Abbey Church, as soon as possible to confirm the date of your child's baptism. Upon receipt of this application form, the abbey church will be reserved. You can reach Father Hilary at 973.538.3231 [ext. 3005].
2. You are expected to comply with the policies of the Diocese of Paterson, New Jersey regarding baptismal preparation. Pre-baptismal instructions for parents and godparents are required and are made directly with the monk celebrating your child's baptism.
3. A record of your child's baptism is kept at Saint Margaret of Scotland Church, Morristown; no baptismal records are maintained at the Abbey. Subsequent requests for baptismal certificates should be made directly to Saint Margaret's Church at 973.538.0874, or by writing to

Parish Secretary
Saint Margaret of Scotland Church
6 Sussex Avenue
Morristown, NJ 07960
4. An offering of \$100.00 (in a check payable to *Saint Mary's Abbey*) is requested for the use of the church and should be mailed to Father Hilary O'Leary, OSB prior to the baptism. This fee does not include a stipend for the priest or deacon, which should be made separately.
5. At least one godparent must be a Roman Catholic, at least 16 years of age, who has received the Sacrament of Confirmation and who shares regularly in the sacramental life of the Church.
6. 4. According to the abbey *Book of Customs*, baptisms are ordinarily held on Saturdays or Sundays, as follows:
 - Saturdays: no earlier than 8:30 a.m. and no later than 4:00 p.m.
 - Sundays: immediately following the 11 AM Sunday Abbey Mass and no later than 4:00 p.m.
6. There are no baptisms celebrated during the discipline of Lent.

Appendix C: Wedding Regulations

The monks of Saint Mary's Abbey, in the tradition of Benedictine hospitality, extend to you a warm welcome. We hope that you will find these guidelines helpful in planning your wedding. Thank you for choosing to celebrate your wedding in the abbey church.

1. The registration form is to be returned to the Rector of the Church, Father Hilary O'Leary, OSB as soon as possible to confirm the date of your wedding. Upon receipt of this registration form, the abbey church will be reserved. You can reach Father Hilary at 973.538.3231 [ext. 3005].
2. You are expected to comply with the Common Policy of the five dioceses of New Jersey. A record of your marriage is kept at Saint Margaret of Scotland Church, Morristown. You can consult the priest or deacon witnessing your marriage concerning this policy and its requirements.
3. According to the abbey *Book of Customs* the times for weddings are as follows:
 - no later than 10:00 AM or earlier than 12:30 PM
 - no later than 3:00 p.m.

Times for rehearsals follow a similar principle:

- anytime in the afternoon until 4:45 PM
- evenings between 6:00 to 8:00 PM

4. All flower and plant arrangements are to be tastefully done. You can be in touch with Father Hilary if you have any questions. Decorations at the end of the pews may be fastened with rubber bands or ribbons *only*. No tape, tacks, plastic brackets or staples are permitted.
5. All music arrangements are coordinated by the abbey organist, Mr. Chris Hatcher. Additional musicians or vocalists should be arranged directly with Mr. Hatcher for an additional fee. You can contact Mr. Hatcher at (201)317-9197 or e-mail Chris.Hatcher01@verizon.net A stipend of @250.00 is made payable to the organist. The cantor received \$200.00.
6. A photographer and videographer are asked to be thoughtful and considerate throughout the wedding ceremony. At no time may they enter the sanctuary. It is best to have the videographer in one stationary place throughout the ceremony. A lace behind the credence table has proven to be the best location for the videographer.
7. The sound system for the abbey church will be monitored by the sacristan. There is no need to raise or lower the volume as the microphones are voice-activated. Those using the sound system (e.g., lectors and cantors) should be present for the rehearsal to familiarize themselves with these microphones. A cordless microphone is available to the presider and deacon.
8. A donation of \$599.00 minimum is required for the use of the abbey church. The donation should be addressed to Saint Mary's Abbey and included with the marriage file for the celebrant which is handed in at the rehearsal. A donation of \$50.00 is required for the sacristan who will

set up before and clean up after your ceremony. Finally, if you have more than 50 guests, you must have a parking attendant which we will sup for a donation of \$100.00. The honorarium for the priest is separate from the church fee and should be given directly to the celebrant of the wedding.

9. For safety reasons, the use of a runner is not permitted in the abbey church.

The following practical concerns are brought to your attention:

- Birdseed or bubbles (not confetti, rice, or flower petals) may be used outside the church only.
- Candles and balloons are prohibited. Only the altar and the (optional) wedding candle are permitted.
- Kindly do not rearrange the furniture in the sanctuary. Chairs for the bride/groom and two witnesses will be provided by the sacristan.
- The main entrance of the abbey church is ADA compliant. Parking space is available in front of Vincent House for those with handicapped permits.
- Restrooms are located in the area behind the organ near the west door of the abbey church.
- The use of alcoholic beverages is absolutely forbidden in or around the abbey church.

10. Finally, we request that all guests maintain an atmosphere conducive for reverence and prayer throughout the abbey church. No smoking, eating, drinking or loud noise is permitted.

Appendix D: Funeral Regulations

The monks of Saint Mary's Abbey, in the tradition of Benedictine hospitality, extend to you a warm welcome and the promise of our prayers during this time of grief. We hope that you will find these guidelines helpful in planning your loved one's funeral.

1. Reservation of the abbey church for a Funeral Mass is made through the Abbey Church Rector, Father Hilary O'Leary. Please contact Father Hilary at 973.538.3231 [ext. 3005] to arrange the date and time of the funeral, or to plan liturgical rites and music.
2. A donation of \$300.00 minimum is required for the use of the abbey church. The funeral director should present these checks at the time of the funeral Mass. A donation of \$50.00 is required for the sacristan who will set up and clean up after the funeral. If you care to give an honorarium to the celebrant, that is separate.
3. According to the Book of Customs times for funerals are established to respect the hours of prayer for the monks. It is suggested that you schedule the Funeral Mass no earlier than 9:00 AM and no later than 10:30 AM.
4. All music arrangements are coordinated by the abbey organist, Mr. Chris Hatcher. All music selections must be appropriate for the sacred liturgy and conform to *Music in Catholic Worship*, the directive of the U.S. Catholic Bishops on liturgical music. You can contact Mr. Hatcher at 201 317-9197 or by e-mail at Chris.Hatcher01@verizon.net
5. The abbey organist and leader of song will be available for the Funeral Mass. A stipend of \$250.00 is made payable to the organist. The cantor receives \$200.00. The funeral director should present these checks at the time of the Funeral Mass.
6. The abbey has a standard music program (booklet), which you are welcome to use. It is often very difficult (if not impossible) to print programs in time for the Funeral Mass. You may also select music from the *Worship* hymnal, which can be found in the pews throughout the abbey church.
7. The introductory rites (greeting, sprinkling with holy water, and placing the pall) are ordinarily celebrated after the processional hymn at the altar not at the doors of the church. The funeral director is requested to seat the before the processional hymn.
8. Members of the family or close personal friends are invited to place the pall on the casket, and serve as lectors, servers, and communion ministers at the Funeral Mass provided these people have experience with these ministries in their own parishes.
9. Only one (1) member of the family (or a close personal friend) may offer some brief (5 minutes) reflections prior to the final commendation. A written text, appropriate for the sacred liturgy, is reviewed by the presider for approval. We recommend that other relatives and friends share their memories and stories at the wake service(s) or gathering after the burial.

10. The following practical concerns are brought to your attention:

- The main entrance of the abbey church is ADA compliant. Six parking spaces are available in front of Vincent House for those with handicapped permits.
- The west door of the abbey church is also barrier-free. Limited parking is available by the abbey infirmary
- The church parking lot holds 88 cars. If you expect an unusually large congregation to attend the Funeral Mass, the funeral director is to arrange for parking attendants to assist guests to other parking lots on campus.
- The public address system in the abbey church is also ADA compliant. Devices are available to amplify sound for those who are hearing-impaired. Requests for the use of such devices should be made to the church rector.
- The funeral director may wish to drive the hearse directly to the front steps of the church via the concrete path past the cul-de-sac. During the Funeral Mass the funeral director may turn the hearse around so that the casket can be easily placed into the hearse following the dismissal.
- Restrooms are located in the area behind the organ near the west door of the abbey church.