



THE RAVEN



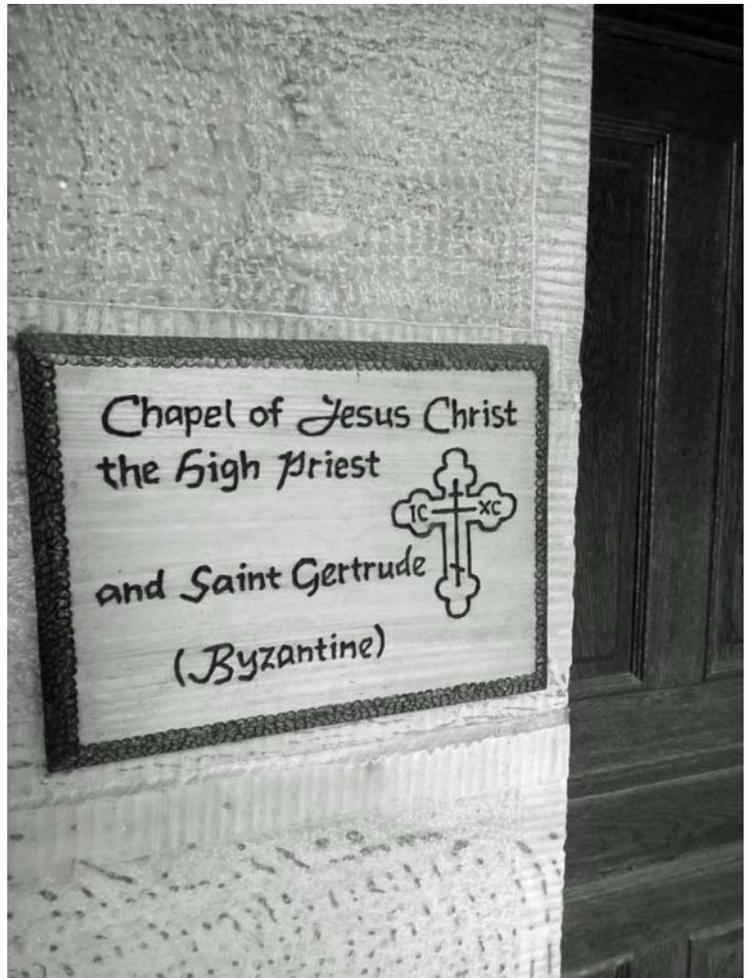
2015 - 2016 SCHOOL YEAR - MARCH 1, 2016

Diversity at Saint Meinrad: The Byzantine Divine Liturgy

By Brandon Bigam

Most of you know that Fr. Denis offers the Byzantine Divine Liturgy of St. John Chrysostom every semester in St. Gertrude Chapel. Many of you also know that I help coordinate our celebrations of it. I often get the question – why do I love the Divine Liturgy so much? Here are a few thoughts on that.

- I love the chant and the incense. Our schola does a beautiful job with music that is very different from the music of the Roman Rite, and we use way more incense than you would ever see elsewhere.
- I love the circular motion of the Liturgy. The priest is always going back and forth between the altar and the people – between Heaven and Earth – between God and the People of God. Many times we process around the whole assembly, an exitus and reditus, all things coming from God and returning to God. It's such a rich and very visible symbolism.
- I love the constant Trinitarian references, always with bowing and signs of the Cross. I could never possibly forget here that all worship is Trinitarian. I love the constant "Lord, have mercy" prayers. It's such a simple and beautiful prayer. I love the deeply reverential language and signs that are always used when addressing the Lord, the Blessed Virgin, and the Saints.
- I love the one big loaf of bread we use for the Eucharist, a very visible sign of the one Body that we become in the Church through the Eucharist.



We love the Roman Rite; I know it's where I belong. It has its own equal and different beauty. But sometimes, going to it every day, I forget that the Eucharist is a participation in the Heavenly Liturgy, and end up just saying the words. The different beauty and elaborate signs of the Divine Liturgy remind me, and draw me back into, fuller participation in the Heavenly Liturgy celebrated with us here below.

Exciting Seminary Resource Announced by the Library

The Saint Meinrad Archabbey Library is extremely excited to announce the addition of new online resources for the study of sacred Scripture.

The Oxford Biblical Studies online database provides access to six Oxford editions of the Bible alongside commentary, reference material, primary texts, maps, images, and interactive timelines. This online resource is on a one-year trial basis; usage is very important during this time to determine its overall usefulness for students and staff. Access the link under the Reference tab on the library's webpage.

The second resource is a set of eight print-version Oxford Encyclopedias of the Bible. These excellent encyclopedias are located in the library's reference section. They are:

The Oxford Encyclopedia of the Bible and Law

The Oxford Encyclopedia of the Bible and Theology

The Oxford Encyclopedia of the Bible and the Arts

The Oxford Encyclopedia of the Bible and Ethics

The Oxford Encyclopedia of the Bible and Gender Studies

The Oxford Encyclopedia of Biblical Interpretation

The Oxford Encyclopedia of the Bible and Archaeology

The Oxford Encyclopedia of the Books of the Bible

Whether you are working on a class project, term paper, or merely expanding your understanding of Divine Revelation, these books will make the Bible come alive for you. Ask the librarian on duty for assistance with the print or online versions. Let Dr. Kolb know what you think about this new student and staff resource.

|  OXFORD BIBLICAL STUDIES ONLINE | | |
|--|---|---|
|  VIEW BIBLICAL TEXTS IN THREE DIFFERENT WAYS | | |
| Full Screen Mode | Side-by-side view with commentary | Side-by-side view of two Biblical texts |
| View each chapter or jump to any location in the Bible | Read a passage of the Bible alongside scholarly analysis of the text. | Compare and contrast two translations of the Bible, line by line. |

Delivering Mercy

By Grant Monnig

Amen, I say to You, Whatever you did for one of these least brothers of mine, you did for me. Matthew 25:40

Several times over the past year and a half of delivering wood for CACD I have asked myself, usually when its 35 degrees out, raining, and I am facing an hour drive for delivery while a mountain of homework sits on my desk, “why am I doing this again?”



Ultimately, without getting overly spiritual the reason that I come up with, the reason I have come to love doing this job, the reason I still pile wood into a battered truck and take off, is because of this quote by Jesus in Matthew’s Gospel. This idea of service to all as service to Christ really hits hard with me because it forces us to go to the margins and radically challenges me to constantly practice what I preach. I (just like everyone on the delivery team) bring wood to all sorts of people. I have delivered to a single mother with young children, an elderly couple, and heaven knows a couple of people I’m pretty sure were drug users. The challenge is to recognize Christ in them all. I have delivered to some houses that looked relatively well-kept, single-wide trailers, and some dwellings so run down it makes you seriously wonder what is wrong with our society that people can still be so poor.

Sometimes the people profusely thank us for the wood; sometimes they barely acknowledge us all. Often they don’t even know what St. Meinrad is or what it means that we are seminarians. Their thanks, I think, doesn’t really matter though. I, nor anyone else affiliated with CACD, deliver wood for the thanks. We do it so that someone-whether child, adult, or elderly-will not have to go bed cold at night. Ultimately, I do it so that hopefully one day Jesus will say to me, “Well done, my good and faithful servant, for I was cold and you brought me warmth.” And really, that’s all the thanks we need.



Unstable 9 Ball Tournament at Full Tilt

The Annual Unstable Pool Tournament is forging ahead at full tilt. The first round is currently being battled out. The stiff competition is replete with trash talking and fist-bumping onlookers, there for the pizza, burgers, wings, and refreshments.

Although known for its tournament tough atmosphere, the field is absent of last year's winner. "Lucky" Luong told this reporter, "Someone else will see the glory of champion this year!"



**RULES OF THE
9-BALL TOURNAMENT
THE SHORT LIST**

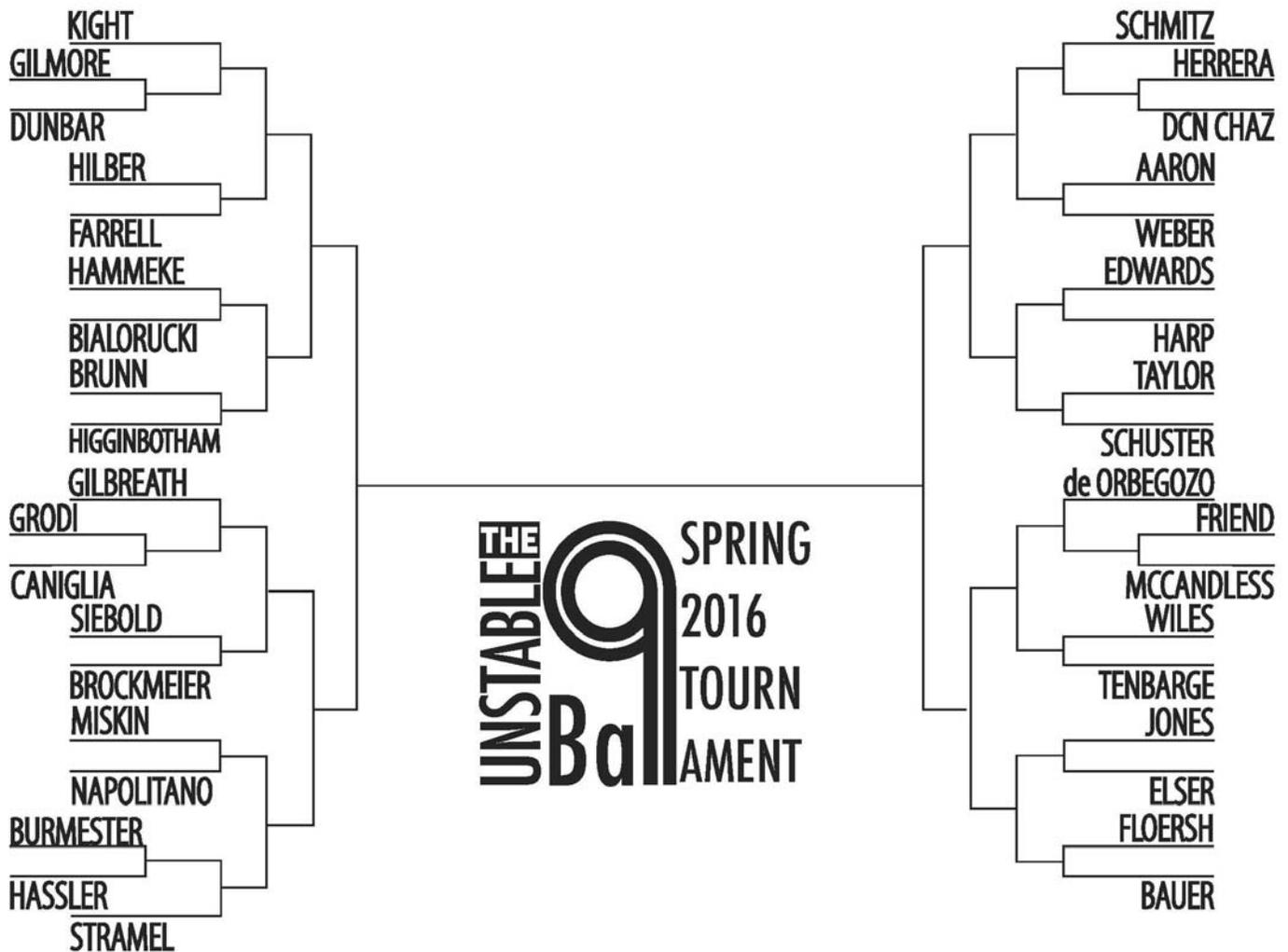
Best 3 out 5 wins the round.

Must hit lowest ball on the table first else it's a foul.

Not a call shot game = Slop Counts.

Fouls = end of turn, cue ball in hand to other player.

First person to shoot in the 9 Ball wins.



Dear “Abner”

By: Abner Von Buford



Dear Abner,

I have a problem and I am turning to you for guidance. Some people think being a seminarian is hard but it comes to me quite naturally. I continue to be amazed at how wonderful I am. It is such a blessing to be nearly perfect at almost everything. Sometimes I feel sorry for the other seminarians who are not nearly as awesome as me. How can I teach the seminarians around me to be extra special? Signed, Humble and Happy on the Hill

Dear Humble and Happy on the Hill,

I am so grateful you wrote me! I also had the problem in seminary of being both a natural and a genuinely wonderful person. I believe that Luke 6:28 applies to your worldly struggle. “Bless those who curse you, pray for those who mistreat you.” I know at times it can feel like your talents and deep devotion to God is being leached off of, but I say pray for the lesser brothers in the community. Do not let them drag you down, but pray.

I recommend wearing sackcloth and sitting in ashes when you are not in class. I found in my time at St. Meinrad that PJ’s BBQ in Ferdinand provided the best ashes. They reminded me of the fires of Hell, the fires your brothers *might* avoid with your penance. When you are unable to remain in prayer with sackcloth and ash, I recommend wearing a hair shirt. A hair shirt will allow you to better pray for your ignorant brothers. And remember, “A lie is a foul blot in a person, yet it is always on the lips of the ignorant (Ben Sira 20:24).” The best we can do for the less awesome seminarians is prayer. Only God can help them now...

As Paul writes in 2 Corinthians “Do not be yoked with those who are different.” I will pray that you drag your inferior brothers with you. I hope that your strong, virtuous example will provide what God needs to change hard hearts. I know it is not easy, but you may get outside seminary and have similar problems. Trust me, I am so close to perfect, I sometimes cannot understand others. Remember the example of the saints and martyrs!

Peace,

Abner Von Buford

Write your question clearly labeled to Abner Von
Buford in care of the editor of the RAVEN:

jpfister@saintmeinrad.edu

Satire: the use of humor, irony, exaggeration, or ridicule to expose and criticize people's stupidity or vices, particularly in the context of topical issues.

The Last Word

By Deacon Joseph Chan

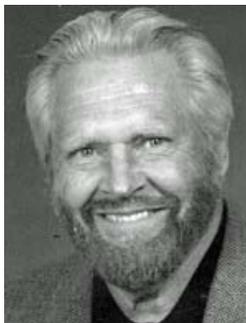


Requiem for Mr. Ring: Homily on the Gospel of John; Prologue 1:1-18

Most of us have struggled with darkness at some point in our life. Darkness may be in the form of sadness, despair, melancholia, chronic pain, seasonal affective disorder, sickness, or grieving for someone we love.

Mr. Gill Ring was once a robust young quarterback, a forceful softball pitcher, who philosophically introduced to us Aquinas' *Existence of God*. For in the beginning was the Word, and the Word was with God, and the Word is God. As the unmoved mover, all creation is through God, and without God, nothing was made. God is the eternal light, which the darkness never overcomes.

However, our mortal lives at times can be effaced with the cloud of darkness. Mr. Ring was as human as you or me. With his graying hair and coarse salt and pepper beard, he was at once debonair and learned. One of our conversations towards the end of his time at Saint Meinrad is particularly memorable. Mr. Ring looked at me, his eyes murky and teary. He related with trembling hesitancy: "I am not really depressed. I am frustrated. I know what I wanted to say but I could not utter the words to say. I do not have a panic attack. But... I just stop point blank... looking for the words, as if I lost them, which I never did, but the words would not come out!" Despite his difficulties, Mr. Ring continued to courageously share his words of wisdom, his testimony of who God really was and is in his life.



Like John the Baptist, Mr. Ring was a forerunner for us. Courageously, he started sharing his words of wisdom, his testimonies of who God really was and is in his life. Mr. Ring glowed with the light from someone else, of someone else's, despite his own struggles with aging.

What does the Prologue mean for Mr. Ring? What will it mean for us? The Prologue for Mr. Ring is a promise. Through his teachings, he introduced to us, like John the Baptist, the light, the light that he now shares in all splendor of creation, the light that penetrates the darkness, the light in heaven, where he can see the Father, and the Son, the light that has no beginning and no end.

Mr. Ring introduced to us the Word, the Logos through his enduring instruction, in the world at Saint Meinrad. Regardless of what others thought of him, he persevered. An honorable gentleman, despite his vast knowledge of the Saint Meinrad world, he always spoke with discretion. Even to the end, despite all his challenges, he managed to give you a smile, swing his eyeglasses to and fro and repetitively in a circular motion like a rodeo, sliding his knuckles on the side of his nose from time to time, and wiping them off on the side of his pants. Yes, that was Mr. Ring.

For him, the Prologue is a hymn of promise, a narrative of hope, and a crescendo of suspense. Mr. Ring poured the philosophical foundation to us. He lived in the Prologue. And now, the promise has been fulfilled through him personally. He has become a fulfilled witness of the Light.

We might pause and wonder, what does the Prologue mean for us? For Mr. Gill Ring, there is no more darkness. In the first place, the darkness never overcame his personal light, his instruction, his passion for teaching. Death is now dormant for death has never conquered his life in the first place.

The promises of the Prologue are now handed over to us by Mr. Ring, in order to be further fulfilled, as long as we believe and live the Prologue of the Gospel of John in our lives.