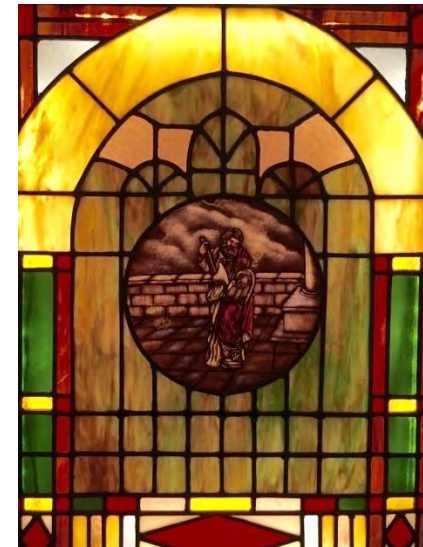




Obsculta

"Listen with the ears of your heart"

June 2018



"Indeed, our affiliation with the Cistercian Order of the Holy Cross has brought tremendous spiritual blessings to us and our dear ones. The Cistercian habit has become an effective and visible sign of the healing and reconciling presence of our Lord, Jesus."

"The Cistercian Order of the Holy Cross serves God in a variety of ministries throughout the world. Our union with each other, developed through common prayer also unites us to Jesus Christ, whom we ultimately serve with joy."

"Persevere in prayer. Gratitude will open our souls to the unity of God, self, and others. Gratitude moves us from limitations and fear to expansion and love."

Member of the Independent Anglican Church, Canada Synod

The quarterly newsletter of

The Cistercian Order of the Holy Cross, Common Observance

Worldwide Membership of Monks Living Inside and Outside of a Monastery

Founded 1981

1606 Briar Lake Circle Winston-Salem, NC 27103 336 918-0975

Abbot@bellsouth.net

Skype address: abbotscarjoseph

www.CistercianMonks.org

<http://stephenharding.college>

[Vimeo.com/Cistercian](https://vimeo.com/Cistercian)

<http://groups.yahoo.com/group/HolyCrossCistercians>

News From The Abbot General



Of Special
Interest In
This
Obsculta

- A New Chapter
- Independent Anglican Church
- Fr. Burt's Ordination
- Meet our New Chaplain
- Really Good News articles
- Removing Burdens and Breaking Yokes
- Pray for Heaven; Prepare for Purgatory
- Our monasteries
- Global Fraternity for Christian Unity
- Teaching videos on Vimeo.com
- Mary, The Mother of God
- Who we are and what we do.
- Stephen Harding Seminary/College
- Prayer for the Order
- Contact us



Greetings Cistercians and Friends:

We are beginning a new and wonderful chapter in the life of the Cistercian Order of the Holy Cross. You might remember that I have been feeling (discerning) that this was coming.

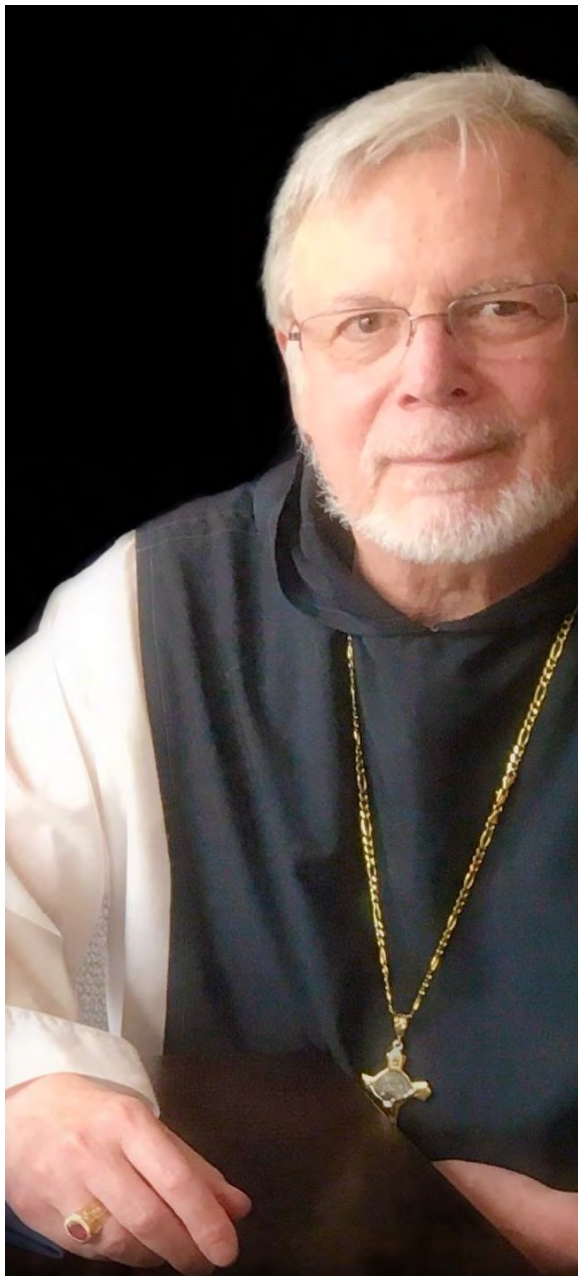
So many wonderful things have been happening during the past few months. We are now members of the Independent Anglican Church, Canada Synod, They have welcomed me into their House of Bishops. Primate Peter Goodrich and I have become the best of friends. At last a real place we can call home.

The Rt. Revd. David Smith has generously taken over for The Rt. Revd. Richard Kalbfleisch as our Chaplain. We are grateful for both of these men's service to our Order.

Postulant Burt Weigen was recently ordained into the IAC's priesthood.

We have a number of men who are completing their Postulancy and will soon be taking their Novice vows.

I believe that this year will be wonderful year of growth in service, numbers and, holiness.



A New Chapter for the Cistercians



On our 25th anniversary, 2006, I offered a reflection on what I believe our Good Lord, Jesus the Christ, would have us know regarding His perfect will for His Order. Since then it has become our cornerstone and self image. Thank you dear Lord God Father Almighty.

In 2006 God said:

“The Cistercians of the Holy Cross, are embedded icons, living sacramentals; who sustain, grace, and hold together the fiber of our communities. Our martyrdom is conversatio, stability, and obedience. We live in and are influenced by the heretic nature of our culture. However, “while clothed in our holy habits we become sacred icons. When people gaze upon us they look into their hope and see reflected back the Source of all Hope. We become sacred signs, living sacramentals. The Pax of our contemplative lives provides the necessary stillness to speak without words. The rhythm or ora et labora and the earnestness of our vows are our martyr,s cross.”

That is what our Good Lord would have me tell you.

To celebrate our New Chapter I asked God to further direct The Cistercian Order in this our 37th year, 2018.

He said:

“Persevere in prayer. Gratitude will open our souls to the unity of God, self, and others. Gratitude moves us from limitations and fear to expansion and love.”

I am so absolutely excited. The doors to our New Chapter are opened. In gratitude we can be fearless Icons of hope, living sacramentals for His people as we grow in service, numbers, and holiness. Go Forth.

++Oscar Joseph, OCCO
Abbot General

A New Chapter for The Cistercian Order We Are Proud Members of The Independent Anglican Church, Canada Synod



Faith of our Fathers



PhotoDirector

We are **the Cistercian Order of the Holy Cross, Common Observance**, an independent dispersed religious order within the One, Holy, Catholic and Apostolic Church and an autonomous member of the Independent Anglican Church - Canada Synod.

Our Cistercian roots date back to the eleventh century. We have tried to capture the Cistercian charism in our love of solitude, contemplation, work, and study as well as living under the Rule of St. Benedict and vows of Conversatio, Stability, and Obedience.

“The Independent Anglican Church, Canada Synod are proud to be traditional Anglicans. Who follow, "where the saints have trod", the old, familiar path; the path that leads, in order and dignity, to warmth and tolerance. We welcome all; all who come seeking such a way. That Way is Anglican. We are its soldiers, keeping watch and ward. We are the garrison, the guardians of the Way.”

“The discipline and public worship of the Church are, most properly, Catholic. Our adherents will experience a spread of services and style stretching gloriously all the way from Anglo-Catholic to (Low) Evangelical. Most of our congregations would be described as being Broad Church, following a via media.”

THE BEAUTIFUL INDEPENDENT ANGLICAN CHURCHTM CATHEDRAL OF ST. GEORGE NIAGARA FALLS, NY



Dear Brother in the Lord, Oscar Joseph,

Thank you for your kind message. The approvals have been completed and we are prepared to go forward in the Faith and Discipline of the Anglican Way.

It is with grace and humility that I welcome you, your clergy and faithful members into the Independent Anglican Church, Canada Synod. Archdeacon Seraphim Mary will continue to work together with us to deal with any questions that you may need answered. Of course, I am always available to be a person to whom you may contact as needed.

We, as a matter of course, have been remembering in prayer our Missions in Mozambique, Africa, The Anglican Church of India (CIBC) and it is our honour to add you and your faithful members to our weekly Prayer List and pray for you each and every week.

In the Unfailing Love of Christ and His Mercy, I remain,

Your Brother in the Lord,

+Peter



Father Burt



Connie Weigen

The New Priest by Revd. Father Burt Weigen

How to approach what has happened?

My ordaining bishop, Archbishop Peter Goodrich, presented the new priest to those in attendance, and to my surprise I could not think of anything to say to those in attendance. So I uttered to him and those in attendance, "I'll pass". As I moved to take my place alongside the Archbishop for the beginning of the Offertory, I turned to him and asked him to pause. "I do have something to say and it is that you have before you a flawed man, a very flawed man. I will do my best for Christ, for you, and for this neighborhood. Pray for me.

God leads, we follow. The event of this day borders on a miracle. The chances of a 75 year old being ordained a priest are slim to none. I am sure the Church's criteria for vocations placed me in some other galaxy. Believe that, truly, God can do anything. I guess I fall into Old Testament witnessing.

Another thought, one of my business associates asked if I felt any different now that I'm ordained. I told him no in that I still have to deal with Burt. What has changed is that my whole day is filled with the presence of God. I hope I'm at least an icon of Christ to my little corner of the world.

I conclude with these thoughts: in gratitude-pray, in activity-pray, in need -pray, in happiness-pray, in sorrow- pray, in memories- pray.

May the Mercy, Comfort, Strength, and Love of Christ be with you,
Father Burt



Archbishop Peter Goodrich

Burt Weigen ordained priest, May 20, 2018



Clerics who participated at Fr. Burt's ordination



Primate Goodrich and Bishop Smith at reception



Primate Peter Goodrich



Bishop Smith, Fr. Burt, Arch Bishop Goodrich



Father Burt giving his first blessings



The homily that the Abbot gave at Father Burt's Ordination on May 20, 2018

Part one, part two on following page

Remember back in grammar school when they picked teams for sports? Everyone lined up and two team captains picked people for their teams. The usually quiet voice inside you was screaming: PICK ME, PICK ME, PICK ME, CHOOSE ME! Then it happened...the glory of being chosen!

Wow, the heart sings – I am important, I am valuable, I am wanted.

Then it happened...I dropped the ball. I made an error. I failed to meet the expectations of others. Now I am rejected once again. I feel alone again. I feel fearful again. I am certain that my life will be a failure.

We have all had these feelings; no one is exempt.

Let me now represent the voices of the thousands of people you will greet. They say, “Father Burt, we have different faces but we share the same fears.”

Father Burt, listen to them with the ears of your heart.

The people say, “We know that because of our fears we have mistakenly chosen our way to survive. We know that we need a Savior but we do not know how to find Him. Help us.

We need you, Father Burt, to walk among us, not as a social worker, trying to make us feel better or to fix our lives. We need you as a priest, as a living icon of hope and love – as a living sacramental.

Show us who our Savior is and how to find Him. Show us that we have been chosen.

Show us that when we drop the ball we will be forgiven and embraced, not rejected. Show us how to grow past our frailties and fears. Show us this, as a priest, a person set apart. Show us your great charity and courage. Show us how to be people of prayer.



Father Burt, show us these things by being with us. Talk to us. Hear us. Share our lives; share our joys and our sorrows. And when there are no words, be with us in silence.

No matter what, please never reject us.

Father Burt, we know that you represent the Church. Help us to celebrate it as much as you do. Help us to appreciate the richness of a sacramental life, as much as you do. Help us to revere the Holy Mass as you do. Help us to know that here, in this church, we are accepted, valued and forgiven.”

Father Burt hear now my words, those of your Primate, and all the voices in the Independent Anglican Church.

We know the awesome tasks before you. We walk the same path ourselves. Father Burt, remember that you are not alone.

Connie, we have a word for you. Thank you! Thank you! Thank you!

Please know that you are not just an appendix to your husband's vocation. Rather, you share in that vocation. You, too have been chose. You are an integral part of your husband's mission and that of the Church. We are confident that our Good Lord ordained this vocation before time and has directed both of your lives to this moment. Connie, please be a true helpmate to Father Burt. Speak out – sometimes loudly. Encourage him and keep him humble.

Father Burt and Connie, we stand with you. Keep us as an integral part of your lives so that we can assist you. Always be transparent with us. Never, ever think that making a mistake, “dropping the ball,” means that you will be rejected.

Having said all that, we call you both to Go Forth, always in Him with Him and through Him. Amen.

The Rt. Revd. David Smith

Meet Our New Chaplain for our Order



Meet our new Chaplain

Archbishop David Smith Jr. has been in ordained ministry, in some capacity, for over 30 years. His vocation originally began in a local Baptist church in Cleveland, OH and has progressed to him receiving ordination as a Western-Rite Orthodox priest, and as an Anglican priest, and consecration as a Western Rite Orthodox bishop.

Since entering ministry his experiences have been varied included, teaching bible study for Athletes in Action, helping to write theological training programs, co-hosting a Christian radio program, part-time parish ministry, and most recently serving as an Examining Chaplain.

Chaplain Smith works bivocationally combining a career in ministry with a career in healthcare; previously he was an educator in public education and at several career colleges. His pursuits outside of ministry include becoming an amateur chef/gourmet cook.

Position of Chaplain

1. Should the Abbot/Bishop die while in office the chaplain will serve the Order's clerics as a temporary bishop so that they may continue their vocations uninterrupted.
2. The Chaplain will assist the Vicar General in a smooth transition in the voting process of a new Abbot General. If there is no Vicar General than the Chaplain will contact the members and get consensus in nominating and then electing a new Abbot General as the Constitution directs. The Chaplain is encouraged to seek the advice of the Abbot General's Council.
3. The Bishop Chaplain will install the new Abbot General and consecrate him a bishop for and in the Cistercian Order.
4. The Chaplain will aid the current Abbot General in the spiritual development of the members of the Order as the Abbot General directs.
5. The Chaplain will perform Sacramental services for the Cistercian Order as the Abbot General directs.
6. The Chaplain is a member of the Abbot General's Council.



Niagara Falls Excursion May 19 – 20, 2018

by

+David Smith

As a new postulant in a dispersed religious community, it can be a daunting matter to finally meet and interact with other members of that same community. Imagine my slight trepidation when Abbot Oscar Joseph invited me to Niagara Falls, NY to attend and participate in services to ordain Deacon Burt Weigen (an OCCO postulant and clergy member of the Independent Anglican Church, Canada Synod) to the presbyterate. That trip proved to be one of the best trips where I have been in fellowship with other clergy; as well as, having the opportunity to spend time with people whose generosity knows no bounds.

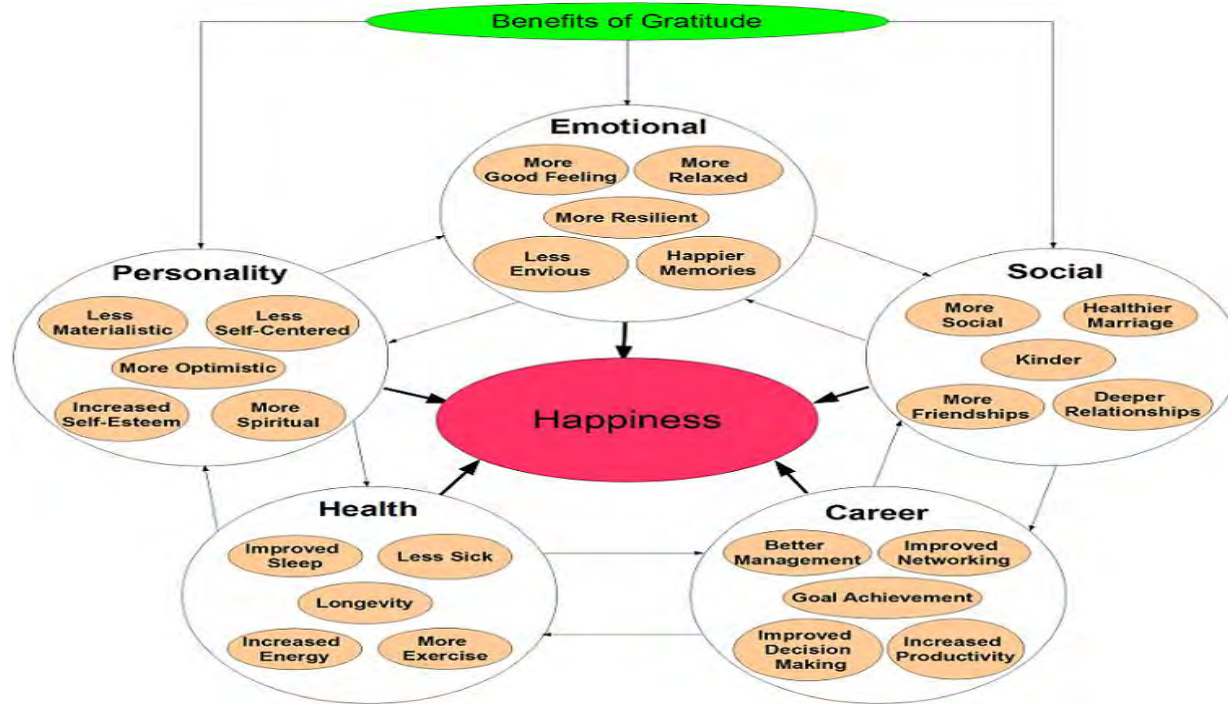
I arrived in Niagara Falls the evening before the ordination. Early the next day I went to St. George's Cathedral. There I met Abbot Oscar Joseph and his wife Kathleen. Here were two people that were genuine, friendly, spirit-filled, and so full of joy it was infectious. I immediately felt welcomed. As we spoke I realized I was simply with friends that I had not previously met.

I also had the good fortune to meet and spend time with Archbishop Peter Goodrich (Archbishop and Primate of the Independent Anglican Church, Canada Synod). He has a very generous and humble spirit; he too was already a friend, even though we were meeting for the first time. All of the trepidation, doubt, and concerns I may have had about meeting everyone and increasing my involvement with the Cistercian Order of the Holy Cross – Common Observance were driven away. I realized this next phase of my spiritual journey was occurring in the right place, at the right time, in the right way and with the right people. I am thankful to have met people who valued me as a person, as a clergyman, and as someone they wanted to fellowship and join with in serving the Lord God Almighty.

Praise be to God that His plans for me involve ministry and work within the vision God has given to Abbot Oscar Joseph. Amen.

The Abbot says that he is honored to have Bishop David as our Chaplain.

“Persevere in prayer. Gratitude will open our souls to the unity of God, self, and others. Gratitude moves us from limitations and fear to expansion and love.”



Kenya Noah Otieno Omondi

Living in Union with Christ as an oblate

Take for instance a village that has only one person owning a Mercedes Benz, life of maintainin this Mercedes for this person becomes very strenuous as the parts are not locally available; the perception by other villagers that this person is rich makes him even be viewed as that person who doesn't need help of other public transport services. But if a bigger number of the villagers own the said vehicle then things become simplified and unification is evident as everyone wishes to know how to get the trend of owning a vehicle. Such is our life when we decide to take a spiritual journey. If one takes it alone and in solitude then the challenges are very many, but if we join with a community and together cast our burdens to the Lord and live our spiritual journey together with him and our mother Mary then even the impossible becomes possible.





This article came at the last moment before publication because Br. Mervin had no electricity. He and Br. Jess are doing great work in the prison system. Actually two prisoners have grown in the faith and have become Cistercian Oblates.

The Believer-Inmate in Prison Bars



2 Corinthians 5:17

"Therefore if any man be in Christ, he is a new creature: the old things are passed away; behold all things are become new."

Very recently I read an article written by a Jesuit priest that Pope Francis has soft touch in his heart for the inmates. Learning his advocacy and his desire to help the least and the last gave us the courage to pursue our ministry in prison. In fact, we have extended our ministry in prison; from Quadrant 3 only catering the needs of most members of the gang named Happy Go Lucky to the Halfway House very near to the Minimum Security Prison. We never requested to say mass for it or wrote a letter to the director to allow us to say mass in it but God opened the way through an employee of a Non-Government Institution that runs the Halfway House. We say mass on first Wednesday of the month and soon will have regular Sunday mass if God allows it.

Another group of the gang from Quadrant 1, the leader of the Political Detainees also approached the Chief Chaplain and requested us to extend our religious service to his members for he learned the sincerity and the changed life of the other inmates who attended our church.

These two requests from the two different gangs simply imply that God works in our church. We cannot avoid problems like backsliding or insincerity, and maybe them taking advantage of our kindness. We let these happened because we believed that later on these people will realize that God never sleeps and forgets them. Sadly, those who did evil to us regretted what they did and went back to us asking for our forgiveness. We never knew what happened to them. They simply testified that God showed them their sins and told them to go back to the church and served Him again.

Now I know the power of His words; "If a man is a new creature and he allowed Christ to rule his life he will never do again evil because the Holy Spirit convicted him to repent and restore his relationship to God."



Chaplain
David L. Smith, Jr., Postulant
Archbishop David
Ohio

REMOVING BURDENS AND BREAKING YOKES

Our Hebrew ancestors longed for the coming of the Messiah, the Christ. For most of their history they had been oppressed in some form or fashion. The Hebrews had a tortured and tumultuous existence because they would not remain faithful to the God who had delivered them from their afflictions. He had chosen them, blessed them and honored them; yet they failed to live faithfully within their covenant vows to love and serve Him.

So why was there a longing for the Messiah? The Messiah was the Anointed One. The Anointed One had a God-purposed task: to set the captives free. The Anointed One had the power to remove burdens and break yokes. A burden is a heavy weight or insufferable task with which one contends. A yoke is a form of shackle which limits a person's freedom. People who have turned away from God or who have chosen not to serve God are subjected to burdens and yokes. This bondage is due to sin. Sin shackles one to death and the grave. However, the Anointed One was to come and those who were enslaved to sin, death and the grave would be freed from bondage.

Two thousand years ago Jesus the Christ, the Messiah, came and set the captives free. He loosed the shackles which separated us from God. We became heirs of God, and we had another chance to repent or turn toward God. Never again would sin have power over us unless we gave it that power.

Because the Anointed One has come we can rejoice. We have been set free. We can turn toward God. We can seek His presence and seek His face. We can say, "Father, I have sinned against heaven and in your sight, and I am no longer worthy to be called your son." (Luke 15:21) And when we turn toward God, oh what a day of rejoicing that will be. God will see us and have compassion on us. He shall hug us and kiss us. His response to our confession shall be "...let us eat and be merry; for this my son was dead and is alive again; he was lost and is found." (Luke 15:20, 23-24)

-Br. Columcille, OCCO+

Purgatory is the ultimately merciful process by which divine justice is satisfied, removing all impurities and obstructions from the soul prior to its promised entry into Heaven and the ecstasy of the beatific vision and an eternity with God. Even if we pass from this life in a state of grace, shriven, and before the taste of viaticum is lost, only a very select few of God's faithful will go directly to heaven. This truth, and the entire dogma of Purgatory, has been glossed over in the humanist post Vatican II Church. Ignorance will certainly not lead to bliss and risks serious damage to the health of the soul. Additionally, the living faithful, the Body of the Church, have the responsibility of praying for the holy souls currently in Purgatory, especially remembering them in the Sacrifice of the Mass, if we are to hope for any such aid and succor during our final purification.

What follows is:

- A brief overview of the Scriptural basis for Purgatory, along with the historical development of the Church's dogma.
- A look at the nature of suffering in Purgatory.
- What the Church Fathers (and Mothers) and mystics have said about Purgatory.

Purgatory became an official teaching of the Church in the 13th century, but the twin concepts of the purification of the soul after death and the offering of prayers for the dead by the faithful are much older, predating even the time of Christ.

The Old Testament sections relating to Purgatory come primarily from the Book of Wisdom and 2 Maccabees. In Wisdom 7:25 one reads that "nothing defiled can come into the presence of the Spirit of Wisdom [God]." From 2 Maccabees 12:39-46, we get the further perspective that "it is therefore a holy and wholesome thought to pray for the dead that they may be loosed from their sins." In his book, **Inside Purgatory**, Dr. Thomas Petrisko draws the ready conclusion that "...although forgiveness of sins by God is obtained, divine justice, nevertheless, demands satisfaction for the remitted sins. Temporal punishment is rightly due and justly given."

In the New Testament, we turn first to St. Matthew's Gospel 12:32, where he says, "Whoever speaks against the Holy Spirit, it will not be forgiven him, either in this world or in the world to come." This statement reveals that some sins *will* be forgiven in the world to come. Since we know that those souls condemned to Hell cannot receive any merit or forgiveness, and that the souls raised up to Heaven are already perfected, St. Matthew can only be, albeit indirectly, referring to Purgatory. 1 Corinthians 3:13-15 touches on post-death purification in saying that on the day of Judgement, "The work of each will be made clear. The day will disclose it. That day will make its appearance with fire, and fire will test the quality of each man's work." If, having been tested, the soul's work is found wanting, Paul says of that man, "He himself will be saved, but only as one fleeing through fire." The soul will be saved (destined, eventually, for Heaven), but will suffer the temporary fire of Purgatory.

Over time, the Church's tradition regarding the liturgy of the dead was formed, and Synods from the year 533 (Orleans) to 868 (Worms) maintained that belief in Purgatory was consistent with the teaching of the faith. Then, at the Second Council of Lyons in 1274, the bishops declared that, "...when truly penitent souls die in charity before they have atoned for their faults of commission and omission by worthy fruits of penance, they are purified in the torments of Purgatory." The doctrine was further refined in 1439, at the Council of Florence where it was established that, "the souls in Purgatory are benefitted by the suffrages [prayers] of the living faithful, namely the Sacrifice of the Mass, prayers, alms, and other works of piety."

The nature of the suffering undergone in Purgatory is full of seemingly contradicting definitions and evolving doctrine. Since no-one living has experienced this purification, we are, in a sense, groping in the dark, here. Fortunately, we have the Tradition of the Church to guide us, and the topic of Purgatory has been considered by histories' greatest and most holy minds and hearts.

In his landmark work, **The End of the Present World and the Mysteries of the Future Life**, Fr. Charles Arminjon notes the twofold nature of Purgatory by calling it, "...The workshop of infinite justice" and "...the masterpiece of the heart of God." This is important because the justice cited is *owed by us* due to a lack of true penance for sins, or some other impurity that sets apart from the perfection of God, but the core truth of Purgatory is evidence of a loving and merciful God, who is giving us one more opportunity to escape the eternal punishment of Hell, *even after death!*

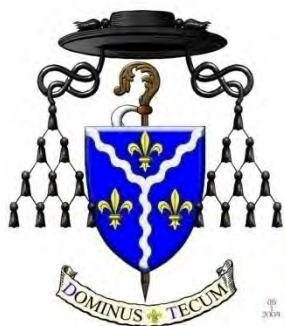
Universally, the Doctors and saints of the Church accept that real, material fire is the reason for the "physical" part of the suffering experienced by the souls. How such a sensory experience is possible, having been separated from the body, is simply part of the mystery surrounding this final purification. The fire "tries" the soul and, finding earthly impurities, refines it by burning off this dross, as with gold.

Although the promise of fire is certainly fearful, perhaps the worse punishment is the separation from the Divine. The soul has the consolation of knowing that all of these sufferings are temporary and that it is eventually to be delivered clean and perfected, to Heaven. Yet, how maddening, how frustrating, how pitiable it must be to see our heart's desire remain just out of reach? Fr. Arminjon describes this state by saying, "Under this great ruin of death, in the complete separation from all those objects on which our life turns, the soul has nothing left save this love that bares itself, leaving only the unimaginable regret that, through his own fault, he has delayed- by a day, a year, or a century- this consummated union which, for the soul, must be the real and perfect, the sole and everlasting, happiness."

Still, like the last of emergency rations in a dire survival story, we have the ultimate human consolation, hope. How else could a soul maintain sanity amidst such purifying suffering? If it were not so, how could St. Catherine of Genoa say, "There is no joy save that in paradise to be compared to the joy of the souls in purgatory." What's more, St. Thomas Aquinas, St. Augustine, St. Faustina, St. Pio and many others agree that once we are aware of our spiritual shortcomings, we accept this suffering, this refinement, *voluntarily*. Because union with God is our only goal, we are desperate to accept and enact His perfect will.

As I said earlier, we benefit greatly from Scripture and Tradition in our attempts to grapple with such a deep supernatural mystery. What stands out is the great need for all of the living faithful to offer prayers, fasting, and the Sacrifice of the Mass to aid these souls in holding on to the hope that sustains them. This is even more true for those of us who are vowed religious, yet we hear little about Purgatory and the holy souls in today's self-centered and materialistic world. It falls then to us, as leaders in our faith communities to remind the faithful of the truth of Purgatory, and if one believes in Heaven and Hell, Purgatory is an equally important article of faith. It is perhaps the ultimate example of God's loving mercy wedded to His demand for a creation based on justice, as well as on love.

A message from the Archbishop Oscar Joseph, OCCO



People of prayer have always been the spiritual fiber holding together the Church.

We are pleased to sponsor The Global Fraternity for Christian Unity whose purpose is to pray and work (Ora et Labora) so: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 1

817 members. 337 active members.

Each week we have a topic for discussion.

Members are from all over the world.

New: Prayer for Intentions. A place were you can ask for us to pray for your needs.

Prayer for Petitions is a place where people can list their personal petitions and find spiritual support for the same.. Prayers for political, social or anything other than sincerely personal needs are not welcomed.

Has 611 members. 319 active members.

Join today on Face Book



Membership is easy. Simply go to our Face Book page, Global Fraternity for Christian Unity Click on “ I want to be a member” and soon the heavens will open and you will be admitted. For more information go to CistercianMonks.org and go to the **Global Fraternity for Christian Unity** page.

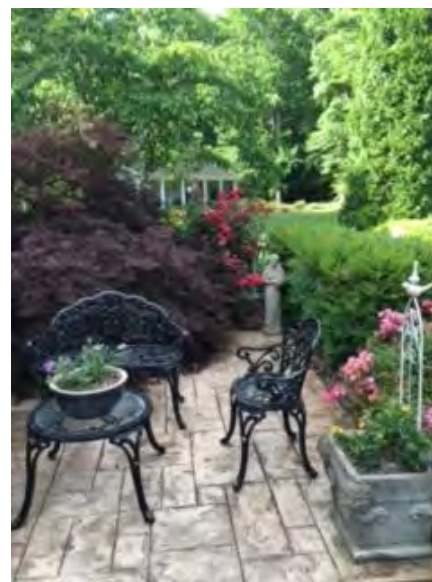


Holy Cross Monastery, Winston Salem, NC

Sacred Cross Monastery, Cleveland, OH
Our Lady of Covadonga's Respite Hermitage, Hopkinsville, KY
Monastery of the Waters of Shiloah, Tellico Falls, TN
Holy Cross Hermitage, Olympia, WA.
St Albert and St Gregory the Great, Buffalo, NY.
Church of the Holy Cross, Philippines



**Come and visit the Abbot
this year in Winston Salem, NC**



NEW



EXCITING



Reflections by the Abbot

Abbot Oscar Joseph gives instruction on the Holy Mass

<https://vimeo.com/265984192>

Reflections by the Abbot

Abbot Oscar Joseph prays the Canon of the Holy Mass

<https://vimeo.com/265984192>



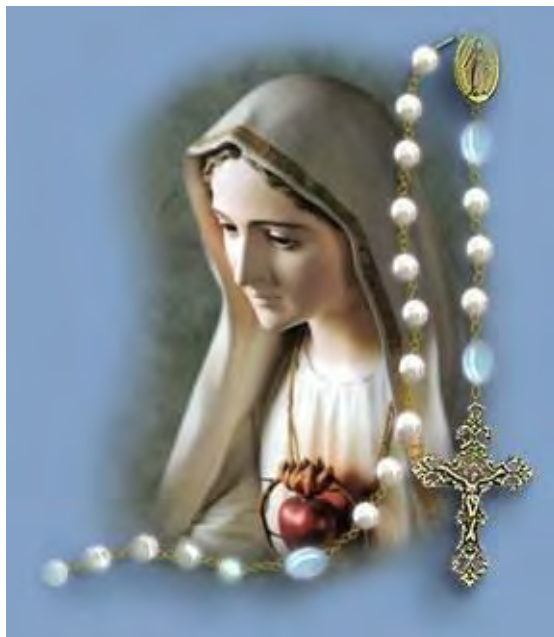
The Four Degrees of Love by St. Bernard

<http://www.soulshpherd.org/2013/08/bernard-of-clairvauxs-four-degrees-of-love/>

The Medal of St. Benedict

<http://www.osb.org/gen/medal.html>



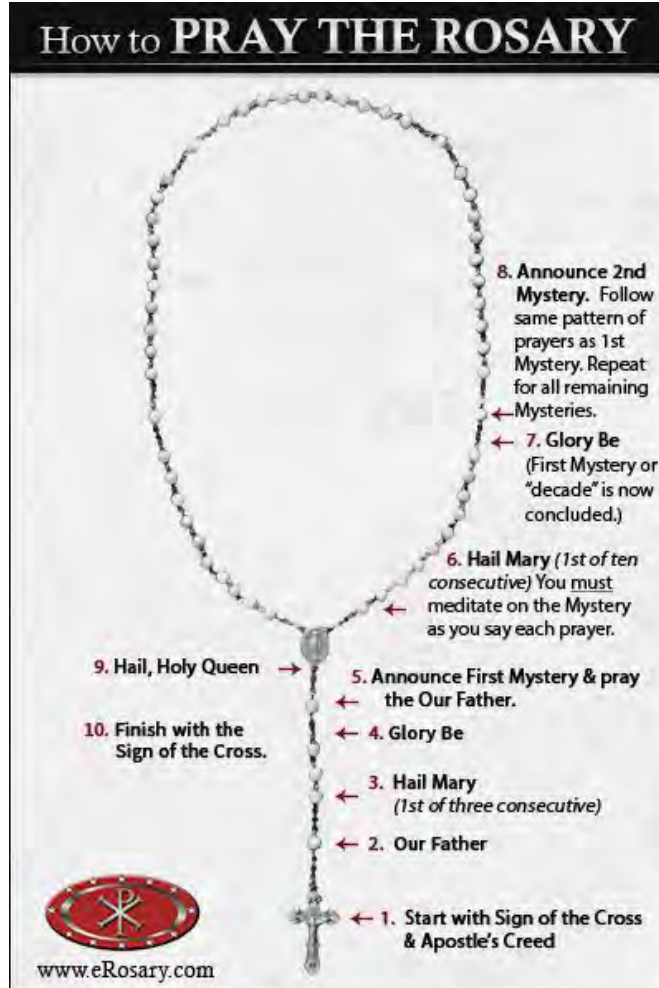


The Abbot says: These links have great and interesting information. Worth the read.

<http://catholicexchange.com/5-reasons-pray-rosary-every-day-2017>
5 Reasons to say the Rosary

http://www.catholicbridge.com/catholic/mary_rosary.php
Is the Rosary Biblical?

<http://www.ewtn.com/library/ANSWERS/ROSARYDI.HTMp://www.ewtn.com/library/ANSWERS/ROSARYDI.HTM>
The Rosary Dissected



We, The Cistercians of the Holy Cross, are embedded icons, living sacramentals; who sustain, grace, and hold together the fiber of our communities. Our martyrdom is conversatio, stability, and obedience. We live in and are influenced by the heretic nature of our culture. However, while clothed in our holy habits we become sacred icons. When people gaze upon us they look into their hope and see reflected back the Source of all Hope. We become sacred signs, living sacramentals.

The Cistercian Order of the Holy Cross is a contemplative Order that is also active in ministering to the world.

We are icons of hope in our communities.

We pray for the world and individual intentions.

We pray for the living and the dead.

We are counselors, medical professionals, law enforcement, executives, ministers, educators, and consultants.

We conduct seminars, chapter meetings, healing services, conduct Bible studies, administer the sacraments, visit the sick, jail ministry, hospice, go to hospitals, nursing homes; and give alms, medical aid, food and comfort to the poor and suffering.

We conduct retreats for teens, motor cyclists, and local parishes.

We provide training and education for others to minister to The Kingdom of God by way of our College/Seminary.

We also provide Spiritual Direction to individuals

We develop monks and oblates. We ordain priests and deacons.

"Your ministry has meant a lot to me. The Prayer Retreat I attended this spring was a great blessing to me. I had come to a time in my life when I felt cut-off in my prayers, wondering if I was "saying it right" so to speak. I learned that there is no "right", if it is in your heart (whether it is original words or written words) it is your personal prayer. So now I have those talks with God thru out the day (pray without ceasing)."





The Cistercian Order of the Holy Cross, Common Observance is an independent dispersed contemplative Religious Order that consists of laymen and women, single or married and male Diocesan clergy, from Anglican, Roman Catholic, Orthodox and Old Catholic traditions who live in the world as well as in monasteries or hermitages.

Our Cistercian roots date back to the eleventh century.

We live the Cistercian charism in our love of solitude, contemplation, work, and study as well as living under the Rule of St. Benedict, our Constitution and vows of Conversatio, Stability, and Obedience.

Our purpose is to:

- a) seek perfection.
- b) praise and worship God

Our work is to:

- a) produce educational materials.
- b) host retreats.
- c) found autonomous religious communities.
- d) prayerfully intercede for those in need and for peace in the world.
- e) perform works of charity, pastoral ministry and mission work



The Cistercian Order of the Holy Cross is 37 years old. We are one of the oldest Religious Orders of our kind.

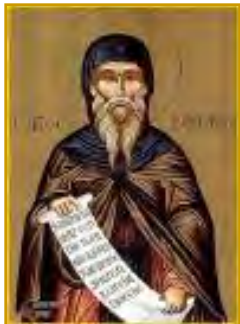
We are an independent dispersed religious order within the One, Holy, Catholic and Apostolic Church and an autonomous member of the Independent Anglican Church - Canada Synod.

Our monks and oblates give sacrificially to their communities.

Additionally the Cistercian Order of the Holy Cross operates The St. Stephen Harding Theological College and Seminary and Saint Seraphim School of Orthodox Theology. They currently have 5 Certified Degree Granting Academic Institutes and provides education for a worldwide student body and several Diocesan jurisdictions.

Martyrs and monks have always been the spiritual fiber holding together the Church Catholic.

Br. Columcille, OCCO writes, *"I believe Cistercians, and all contemplatives to be the heart of the Church. Our intentions, made perfect through the Holy Spirit, support all of the apostolic work around the world. Perhaps the stars would fall from the sky were it not for men and women dedicated to a life of prayer and sacrifice. We are a part of something holy, and are being made holy in the process."*



We, the Cistercians of the Holy Cross, are embedded icons, living sacramentals; who sustain, grace, and hold together the fiber of our communities.

Monks can also be deacons and priests

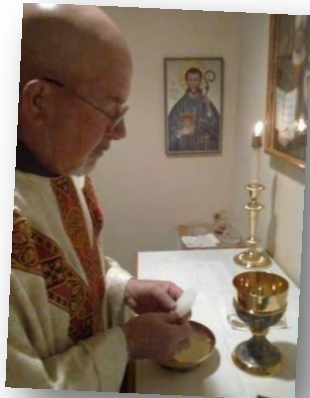


Deacon Monks can

- Develop local faith communities
- Do religious services
- Preach
- Baptize
- Marry
- Bury

Priest Monks can also

- Celebrate the Holy Eucharist
- Hear confessions
- Give The Sacrament of the Sick



The Memorial Day for our dear Br. Paul, OCCO is June 24th. He was a true blessing to our Order.

- The Cistercian Order of the Holy Cross is happy to receive male applicants for Holy Orders, e.g., Priest, Deacon. We would also consider incardination for other rightfully ordained clerics.

- While there are traditional qualifications for ordination/incardination, the principal interest is discerning a true vocation and developing Priests or Deacons who are fruitful ministers. Therefore, educational requirements may be individually tailored.

- We celebrate valid apostolic lines of succession, the seven sacraments and liturgical worship consistent with the historical churches. While some practices may differ, e.g., married clergy, we adhere to the dogmas constituted by true apostolic teaching.

- If you are interested in ordination or incardination, complete the application found on our website and forward it to the Abbot General. His office will then contact you.



Great videos for all occasions and needs. Good for personal study and group discussions. Can be used to introduce others to the Cistercian charism. Check them out.

There are several new videos available. Check them out.

The Abbot is really funny in
some of these videos.
Can you believe it?

www.vimeo.com/Cistercian

**You won't believe what Br. Brendan
said about the Abbot. "It will blow
your mind!!!"**

<https://vimeo.com/32063529>

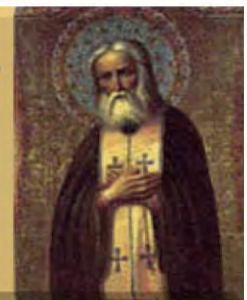
I have really enjoyed ALL of these videos and I think that this technology is blessed by your and by our intent. I think it's really difficult for many of us to "feel" like we are a community, what with distances, languages, etc. Your videos have helped me in that regard. I think of them as chapter talks and pray for my brothers and superiors in relation to what you have said. I am honored to be part of such important work.

Br. Columcille, OCCO

Technology gives our worldwide community one more way of coming closer together. I have produced a number of videos to provide personal messages and teaching opportunities for our members. I hope that they will be both enjoyable and inspiring.



The St. Stephen Harding Theological College and Seminary
and
The St. Seraphim School of Orthodox Theology



St. Stephen Harding Theological College and Seminary welcomes students to a wide variety of degrees, programs, licensing, and continuing educational opportunities. Check it out <http://stephenharding.college> for more information and application.

Daily Prayer for the Cistercian Order of the Holy Cross.

C. Let us pray

C. Our help is in the name of the Lord,

R. *Who made heaven and earth.*

C. Holy Lord, Holy Mighty One,

R. *Incline your ear towards us.*

C. St. Benedict, Father of our Order

R. *Pray for us.*

C. Mother Mary, Queen of Heaven

R. *Pray for us.*

C. All the Angels and Saints

R. *Pray for us.*

All. O God, Father, Son, and Holy Spirit, we give you praise and thanks.

May we respond to Your call in charity and courage and grow in numbers and holiness.

Bless our Abbot General Oscar Joseph with good health, growth in wisdom and grace. Help him to see the world as you do.

May our Beloved Order be blessed with leaders, both monks and clerics, who will carry forward our charism.

May our Beloved Order be blessed with the material and financial resources necessary to fulfill its mission.

We ask you, Lord, to bless us with a residential monastery in Winston-Salem where we can live as brothers and host others in a spirit of hospitality as taught by our Father, Benedict.

Holy Father Benedict help us to bring a contemplative balance to everyday matters, to cultivate the daily disciplines of work and prayer, to persevere in our vows of obedience, stability and daily conversion.

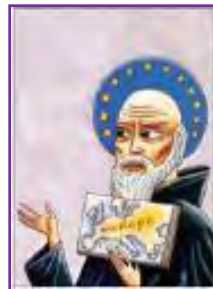
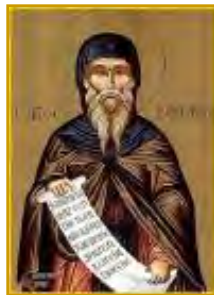
We pray for all those who have requested our prayers particularly members of our Order and those who are in union with us.

We pray also for those who may have given up hope or have forgotten to pray for themselves.

We ask this in the name of Jesus Christ, our Lord, who lives and reigns with you, in the unity of the Holy Spirit, One God, forever and ever.

Amen.

Please pray this prayer every day.



CISTERCIAN ORDER OF THE HOLY CROSS, COMMON OBSERVANCE



We serve men and women, clerical or lay, married or single by:

- *Helping them grow in perfection through the use of the Rule of St. Benedict, our Constitution and Manual, and community life.*
- *Consecrating to a first or second order religious life those who want to live either in community or outside community.*
- *Third order oblate program.*
- *Validating and assisting those already living the religious life but not living in a formal community.*
- *Supporting men with a call to the diaconate and priesthood through ordination, incardination.*

No dues

No fees

The Global Fraternity for Christian Unity

How can I apply for membership?

Applying for membership is easy. Simply go to www.CistercianMonks.org, Click on the **Global Fraternity for Christian Unity** at the top of the page and complete the application form. Send it to us and we will reply shortly.

The Cistercian charism is a refuge for ardent lovers of God. The adherence to the Holy Rule of St. Benedict and focus on contemplating God in prayer is a precious balm on hearts aching for closer union with the Lord. The Cistercian Order of the Holy Cross is an opportunity for men or women to become a true monk or nun in this revered tradition."

*For more information contact
Abbot@bellsouth.net*