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[About MID](#)
[Bulletins](#)
[News](#)
[Events](#)
[Glossary](#)
[Links](#)
[Contact Us](#)
[Support MID](#)
[Benedict's Dharma](#)
[Gethsemani I](#)
[Gethsemani II](#)
[Gethsemani III](#)
[Abhishiktananda Society Bulletins](#)

 [Help](#)

Introduction: Compline

Fr. William Skudlarek, OSB

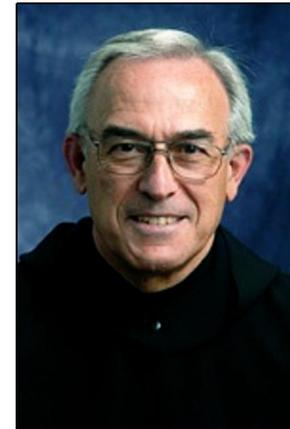
from **Benedict's Dharma**, September 2001

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William Skudlarek: Choosing one's card and one's partner is all going to be part of the movement to the ceremony of compline, the night prayer. When we leave this room, we will gather in the foyer, you can show your card and just ask someone or to be asked by someone to be your dialogue partner for this time. Choose someone who has a different color card and who, more ideally, would be somebody you don't know. That's the only thing. Blue doesn't have to go with green or anything like that. The problem is, we have five cards so you're not going to match it up evenly anyway. So choose anyone who has a different color card from yours and preferably someone you don't know, and with that person, you will walk together over to the chapel.

There will be candles in the foyer. You will light your candle from a candle, which I think is going to be at the doorway. We will walk over to the chapel, each of us, with our partner who will continue to be our partner during these next two days. Again, it probably would be best if you sit close to one another in the succeeding session because, following the talks and the general discussion and the response, there will be time to speak to your dialogue partner. So if you are next or close to that partner during each of the talks, that would be helpful. However, just after having talked about dialogue and discussion we would also like to recommend that following compline until the morning session tomorrow, we maintain silence. So following compline, through the meditation period tomorrow morning, through breakfast, and until the first conference, we would like to maintain the great silence.

I think that's all that needs to be said by way of introduction. We will



Fr. William Skudlarek, OSB, has been the Secretary General of DIMMID since November 1, 2008. Prior to that he served as chair of the MID board from 2000 to 2005, and as Executive Director of MID until his appointment as Secretary General. He is a monk of St. John's Abbey in Collegeville, Minnesota, but resides at Sant'Anselmo in Rome.

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Browse the Archive

- [By Category](#)
- [By Author](#)
- [By Article Title](#)
- [By Bulletin](#)

practice the sung refrain now before we go out to the foyer. On the fifth page in this liturgy booklet, you will find the refrain: *Confitamini Domino, quoniam bonos.*

Abbot Patrick, what would you suggest as an accurate and elegant translation to *Confitamini Domino, quoniam bonos*? "Let us pour out our hearts in recognition of God because of his goodness." The translation that's given here is one that was designed more to fit with the melody rather than a translation of the text. "Let us pour out our hearts to God, recognizing the goodness of God." Basically, it's an ostinato, it just continues being repeated over and over as we actually go in procession and move into the chapel. Alright, so now we can just move to the foyer, find your partner, and take a candle and we'll be ready to go.

[Exit carrying candles and singing with recorders.]

Continued in **Freedom and Forgiveness (Benedict's Dharma, September 2001)**

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