

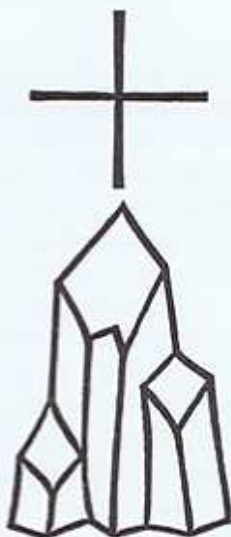
work is a new generation of Christians whose faith is not merely a matter of tradition, but of deep personal conviction, a leaven which transforms their lives.

Another enriching experience on this trip was the contact with some monasteries which open their gates to the ever increasing number of those who try to break down the barriers of ignorance and contempt which separate the various religious bodies. Together with Abbot Leo Rudloff of the Dormition Abbey in Jerusalem, I visited the community of Toumliline founded some eight years ago in the Atlas mountains of Morocco by a group of French Benedictines. After a long plane flight from Paris to Rabat, we were met by Bill Dunfy, a teacher at Fordham, who will soon be publishing a book which tells the story of Toumliline, *Benedictine and Moor*. He drove us for hours through the vineyards and fields of northern Morocco, on the extremely busy highway between Casablanca and Fez, until we came to the medieval town of Meknesh, with its high walls and picturesque gates. Behind Meknesh begins the region of the nomadic Berbers. We saw their black tents in the distance, and later we met some of the courageous Little Sisters of Jesus who give witness to Christ by sharing the life of the nomads, ministering to their needs. The road rose higher and higher into the Atlas mountains. Finally we arrived at the monastery, nestling just below a large forest of cedar trees. The Prior, Dom Denis Martin, had invited a number of friends to discuss the relation between contemplation and mission. We met two Dominicans from Egypt, two "Little Brothers," Msgr. Journet of Fribourg in Switzerland, Dom Paul Gordan of Beuron in Germany, a teacher from the Sorbonne and others. But this was not the large gathering which annually unites hundreds of scholars, politicians, educators of all races, creeds and continents at Toumliline to discuss problems of a social or educational nature. The monks do not feel that they are in Morocco to convert Moslems to Christianity. The spiritual as well as the social situation of the country make this impossible. But their monastic way of life serves to make Christ and His Church present in Morocco. There they are, celebrating the Divine Mysteries of Christ at the altar, setting the order of the day by singing the Canonical Hours, offering hospitality and help to orphans, to homeless people, to the sick, and to those who search for peace and understanding beyond the barriers of nationalism. By doing just this they create an island filled with the presence of Christ and His peace, which is immediately realized by all who come there to discuss the critical issues of a mankind which is so rapidly drawing more closely together in the dimension of space, while drifting apart in that of the heart.

We had the good fortune, after our return from Africa, to celebrate the feast of the Nativity of Our Lady, September 8th, at the Priory of Chevetogne in Belgium. This community was founded thirty years ago by Dom Lambert Beaudouin, a monk of Mont César in Louvain, in answer to the call of Pope Pius XI to the Benedictines to cooperate in the work of bringing Eastern and Western Christianity more closely together. The monks are of both the Latin and the Byzantine Rite. When we arrived at Chevetogne, the celebration of the Vigils of the Nativity of Our Lady was just beginning. We were deeply impressed by the beauty of the new byzantine chapel, by the perfection of the singing and the devotion of the community. The next morning we were shown the excellent library. Chevetogne is largely a community of scholars. Their periodical, *Irénikon*, is by far the most competent and systematic publication in the service of the Ecumenical Movement.

It was much later, after the Abbots' Congress in Rome, that I was able to visit another "monastery of union," the Abbey of *Niederalteich* in Bavaria, where the warm-hearted Abbot Emmanuel Heufelder has established a "Haus der Begegnung" (Home of Encounters). It comprises two institutes, one for the Orthodox Churches, with an Eastern Chapel, where the Liturgy and the Office are celebrated according to the Byzantine Rite, and one for the various Protestant communions. This latter serves the *Una Sancta* Movement initiated by Father Max Joseph Metzger of Meitingen near Augsburg. This saintly priest, who was executed by the Nazi Government in 1944 and offered his life for unity among Christians, appealed through his *Una Sancta* letters to Catholics and Protestants not to resign themselves to the fact of separation, nor to seek unity by means of human compromise, but to make themselves instruments of Christ's will that all be one. Numerous meetings, lectures, discussions and common days of recollection are being held all over Germany. But the *Una Sancta* Movement is first of all a movement of prayer. It does not live in an organization, but in the hearts of all those who make Christ's prayer for unity their own. Its symbol has become the "Thursday Candle" which is lit every Thursday in many, many Christian homes in living memory of the day on which Christ offered Himself for unity.

As a result of efforts like those carried out in the three monasteries I was able to visit, a great change is taking place in the attitude of various Christian groups toward one another. First all was battle. Then the deadly calm of an armistice immobilized the situation. Now the rainbow of the Holy Spirit appears in the clouds. A new dimension opens up, that of repentance, of prayer, of charity. This is the dimension of the monk. His mission is to be the peace of Christ in this world and to radiate it into



Mount Saviour Chronicle

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Dear Friends of Mount Saviour,

The first attempt at writing this Chronicle was made before Christmas. But Christmas came, and no Chronicle was ready. There was some hope that it might reach you around the New Year. But New Year came, and the



Chronicle was not yet born. Poor Chronicle! Geared from the very beginning to the idea of the new-born life, it outlived its season. Now Easter is fast approaching. Every morning at Lauds we sing: "The Day is coming, **Your** Day it is, when all things come to life again!" I wish I could say this also of the Chronicle. And perhaps I can, if I focus my report on the currents of new life with which I came into contact during last year's travels in Europe.

The Church in Europe has to fight against heavy odds. In the countries behind the Iron Curtain she is being strangled by relentless political, economic and intellectual pressure. The free regions of Central and Western Europe are enjoying the benefits of a great material boom. But the religious spirit suffers. One can see it on Sundays. The attendance at Mass is dropping off. More alarming is the decline in the number of vocations to the priesthood and to the religious life. A great number of those young people who leave their traditionally Catholic environment to seek new opportunities in the big cities are giving up the practise of their faith. But this is not the whole picture. The beautiful church of **St. Séverin** in Paris, the parish of the university students, was jammed with people on Sunday at every single mass, and the majority were young. I met the same situation at **St. Laurence** in Munich. Just as at **St. Séverin**, young people came there not only from the parish, but from all over town. The secret of the attraction was the way in which the Holy Sacrifice was being celebrated. In both places it is a **group** of priests, leading a kind of community life, which forms the "heart" of the parish. They radiate their own family spirit into their parishioners, first of all through the celebration in common of the Mass and of parts of the Divine Office. Greatest care is taken so that the preaching becomes a true announcing of the Glad Tidings of our redemption, based on the liturgy and on the Scriptures. The fruit of this pastoral

the hearts of men, "praising God and having favour with all the people." (Acts 2:47) The Abbots and Superiors who gathered in Rome for their Congress recognized that this was the hour for the monks to make their contribution to the work of reconciliation. A Council was constituted for this purpose, and I gladly assured the services of Mount Saviour for such an undertaking. Long before my coming to this country, I had participated in numerous meetings between Catholic, Protestant, Anglican and Orthodox scholars. So that I am not unfamiliar with this field, and it may well be that our monastic sharing in Christ's love for all men, through prayer and work, will enable Mount Saviour to join in this movement toward reconciliation.

"Succisa virescunt" — "Cut down, it sprouts anew" is the watchword of St. Benedict's Monte Cassino, so often destroyed and always rebuilt. It applies to the whole monastic order. At the end of the 18th century it was nearly extinct. In the first half of the 19th century new shoots sprouted from the old stump. By 1880, 107 mon-

asteries of Black Benedictines had been re-established, with 2,569 monks. In 1955 their number had increased to 205 monasteries, with 11,476 monks. The Holy Father's visit to Sant' Anselmo at the end of the Congress was like a seal upon the monastic spring of these last decades, and a pledge of further growth. Through doors locked by men, the monks enter again into this world and repeat the words of the Risen Christ: "Peace be unto you." (John 20:19). May their songs, their feasts, their life and their prayer, their very be-ing draw us closer together, those who are far off, and those who are nigh, until the Day is come, God's Day, I mean, when all things come to life again,— and this poor Chronicle will have outlived its season forever.

F. Ramsey Wignam, O.S.B.



BUILDINGS

The former "Casa Abbaziale" has been simply but attractively renovated inside to make an oratory. Here, twice a week at present, a simplified office of Vigils is celebrated in the vernacular, attended by postulants, regular oblates and sometimes by guests. This manner of praying the psalms and listening to lessons from Sacred Scripture and the Fathers provides a helpful preparation for deeper understanding of the Divine Office. The oratory has been given the title of the Holy Cross and a relic of the Cross which we are fortunate to possess will be kept there.

The new farm buildings were completed shortly after the October Newsletter was issued and have been in operation since early in December. The blessing of the buildings took place on December 5th. They consist of a "loafing barn" on the north side separated by a concrete paved yard from the feeding area and hay and silage

storage barns on the south side. These buildings which run east and west are joined at their west end by the milking parlor and barn for calves and heifers with the maternity and infirmary area. The whole forms a large U-shaped complex and is situated to the north and east back of St. Joseph's. Of concrete slab and creosoted wood construction, the simple buildings are as handsome as they are practical. The benefactors who made this new farm possible, and our builders, Tony Fusare and Rocco Picarazzi and their assistants, are much in our grateful prayers. It is difficult to describe what a difference the new farm makes in the operations of the dairy. We have had ample experience of this during the past weeks of heavy snow. We hope no one will be scandalized, but on the first morning the farm was in operation, one of the brethren returned from the morning milking to say, "Oh Father, it's just heaven."

To protect our property on the west, and to provide eventually for additional guest quarters, we have purchased about 100 acres on which is a very good house. We say "eventually," for at present, due partly to the burden of works on the small community, we regret that it is not possible to take a larger number of guests.

EVENTS

The Christmas issue of the Ithaca Journal carried a long article about Mount Saviour and more than a page of pictures in connection with a tribute to Norman Daly, professor of painting in the Cornell University School of Architecture, designer of the windows in our crypt which

were given by Miss Mary Mann of Elmira in memory of Mrs. Gertrude Holleran. We wish to express our gratitude to Mrs. Lois O'Connor, author of the excellent article, to Mr. Ralph Baker for the fine pictures, and to the editors for the generous space allotted to this story of Mount Saviour.

On February 7th, Anthony Bertram, Stipendiary Lecturer of the University of Oxford, extra-mural delegacy, visiting professor at Elmira College, gave us a stimulating lecture on the history of the development of church architecture. Professor Bertram's talk was illustrated by slides of which he is making a film strip on the subject.

From February 18-20, we were privileged to have as guests Frère Laurent of the Protestant community of Taizé, France, and Mr. Paul K. Chapman, director of Packard Manse, Stoughton, Massachusetts. Frère Laurent gave us two very interesting lectures, one about his community, so well-known and much visited by Catholics abroad, and another on the spirit of ecumenical work. Mr. Chapman spoke to us about Packard Manse, a center for ecumenical discussions where, with the approval of His Eminence, Cardinal Cushing, members of the clergy meet with Protestant ministers.

On February 21st, Father John Hayes, pastor of St. Patrick's Church, Elmira, showed his fine slides and gave a graphic account of his trip to Europe and the Holy Land.

COMMUNITY AND OBLATE NEWS

Father Peter gave the community retreat to the monks of St. Gabriel's Priory, Weston, Vermont, in February. In late autumn, he gave the Catholic Worker retreat at Peter Maurin Farm on Staten Island, N. Y. and in January spoke at the meeting of the "Third Hour" in New York City. In March, he visited the monastery of Our Lady of the Resurrection in Cuernavaca, Mexico.

Fathers Benedict and Basil are completing their studies at the International Benedictine College of Saint Anselm in Rome. Preparing now for the degree of licentiate in theology, they ask our prayers for success in their examinations.

Brother Martin is at St. Anselm's Priory, Washington, D. C., where he studies at the Catholic University. Our Most Reverend Bishop James E. Kearney, D.D., will ordain Brother Martin to the priesthood at Mount Saviour on the feast of St. James, July 25th next.

On November 7th, William Thomas Kelly of Jamesville, N. Y. and Claude Winstead of St. Charles, Missouri, became postulants. On December 26th, Frederick Palmer

of Scarsdale, N. Y., received the habit of a Regular Oblate and was given the name of Joseph.

On the feast of St. Scholastica, five students at St. Bernard's Seminary, Rochester, were received as oblate novices. Two other St. Bernard's seminarians had made their oblation in the summer and at the Christmas vacation. One of the students of St. Andrew's, the minor seminary in Rochester, was received as an oblate novice and another, whose home is in Elmira, made his oblation at Christmas. We now have 12 priest oblates and 25 seminarians.

GIFTS

This being the first Chronicle since October Newsletter, we take the opportunity to thank all those who sent offerings for All Souls' Day. We hope that all those who sent gifts at Christmas have received the card expressing our thanks.

We gratefully record the following gifts: from the family of Geraldine Cummins, in her memory, a chalice; from Mrs. Salvatore Costa, in memory of her husband, a chalice; from Mrs. Richard Lynch, in memory of her husband, a chalice; from Mr. and Mrs. William Sheldrick, in memory of Richard Lynch, a ciborium; from Mrs. Arthur Gardiner, in memory of her husband, a collection of philosophical and theological books from his library; from Mr. William Kennedy, adding to the Solemn Mass sets in all the colors which he is giving us, rose vestments for Gaudete and Laetare Sundays.

We express our sincere gratitude to all the above, to those who send offerings monthly or at other regular intervals, and to all our benefactors. They, and those in whose memory they have made their gifts, are remembered daily at the Conventual Mass as well as at other times.

VARIA

Second in importance on our summer calendar to the ordination to the priesthood of Brother Martin, July 25th, referred to above, is Dedication Day. This annual remembrance of the dedication of the Chapel of Our Lady Queen of Peace will take place on Sunday, August 14th. We ask all our friends please to collect and send to us any articles that they can provide for the bazaar held on that occasion. Enter the date on your calendar and plan to be with us that day.

We are enclosing with this Chronicle a list of recommended books, some of them dealing directly with the issues taken up in Reverend Father's Message. We hope you will note and read the ones which are not yet old friends.