

GREETINGS  
EASTERTIDE

1976



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Mount Saviour Pine City, N.Y. 14871

Chronicle



FELICIAN SISTERS  
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REMINDER

FALL FESTIVAL

contribute home made items;  
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etc.

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sept. 19

STREET  
OF SHOPS







By now most of you know that Father Gregory Borgstedt died on the ninth of December. He was "home for Christmas" in the truest sense of those words. The present liturgy of the Anointing of the Sick enabled us to give him this powerful sacrament on several occasions during the past two years. On the feast of the Immaculate Conception the community assembled in his room when we would ordinarily be saying None, and prayed over him and anointed him. He asked our forgiveness for all his disedifying behavior and for any offense he had given. Then he thanked us for giving him such a happy life. It was like blessing all of us with the joy of his spirit. He was very weak but very much alive. The following evening, while we were singing Vespers, he quietly slept away. His sister, Mrs. Joseph Weinert, was with him at the time. Brother Luke had been with him most of the afternoon, and some of us were going to return to be with him during the

night. But instead his was the return. As a child, he has returned to the Father. "I will lie down in peace and sleep comes at once." He had sung this verse from Psalm 4 every night during the forty-seven years of his monastic life. Now there was more truth to it than ever before.

He is buried alongside of Father Damasus in the same "dormitory" with Brother Christopher Claas and Brother Lawrence. The funeral mass brought together Father Gregory's surviving brother and sister and their children—his extended family—a number of our alumni, the monks of Weston, oblates and friends, clergy, religious and laity. Willie Romagosa and Brother Pierre shared the direction of the choir and blended the voices time and distance had aged. It was like fine cognac. It was Father Gregory who distilled all this for us to present with him to the Lord. We thank God for these moments so full of the past, the present and the joys to come.

I am writing this on the twenty-ninth of March, which is exactly twenty-five years to the day since Father Placid and Father Bernard came as the first monks to "stay" at Mount Saviour. How much we owe to those who come before us! We recently found some old correspondence of Father Damasus that makes it clear he never would have made this foundation without Father Gregory. The desire and the call were there, but the one thing necessary, a collaborator with whom Father Damasus could be of one heart and one mind, was still missing. Now the two of them are here to stay. There was always a community at Mount Saviour because these two brothers lived as one. And as it was with the two of them, so it was with every one of the founders and collaborators, religious and laity, who made it possible for us to be here. It is not as if they shared some proportional percentage of effort. Rather it was the total gift of self, and so a crucial contribution without which the foundation would have failed.

Time and again Father Gregory went out to gather enough money to keep us going another few months. When Father Damasus was sick and away for over a year, Father Gregory was superior. For those of us who lived with him, his real glory comes from his being a column of strength, a constant support in all the day's burdens and the weight of responsibilities that are the lot of mankind. He was subprior, novice master, workmaster, master of ceremonies, oblate director, and cellarer—and some of these all at the same time. The only job he didn't have was guestmaster. But his efforts with our liturgy, and the sharing of his talents and enthusiasm in his field with so many others, his extensive contacts in ecumenical work, and the endless hours of counseling young and old alike, only show that he lacked the title, not the function. Then at an age when most of us look for repose, or at least respite, Father Gregory took up the life of our foundation in New Mexico, Christ in the Desert Monastery, and he was miraculously born again. He loved the Southwest and its people, and he radiated with a new brightness that rivaled the desert sun. He managed this as he managed everything without losing, misplacing, or disordering the loves and the life he had known in the East. He was always a special person. He was truly monk and a gentle man. And we miss him.

*J. Mastrini*



## COLLOQUIUM

A colloquium assembled at Mount Saviour, March 18–21, to consider the love of God and of our neighbor as manifested in the twelfth century in religious solitude, community and service.

Father Ambrose Wathen, a monk of Saint Joseph Abbey in Louisiana, pointed out that monastic life in its origins was pluralistic. Beside the eremitic tradition that arose in the Egyptian desert, formed and described by Evagrius and John Cassian, there were the cenobitic traditions of south Egypt (Pachomius), a Basilian tradition also in the East, and an Augustinian tradition in the Latin West. Saint Benedict was aware of all of these: to a considerable extent the Rule will have the content of the particular tradition in whose light you read it.

Giles Constable, professor of history at Harvard, spoke of the great variety of expressions of religious life in the twelfth century, and the freedom with which passage was made from one to another, for example from a community into solitude and vice versa.

Carolyn Bynum, of the Harvard Divinity School, described the regular canons of the twelfth century, distinguishing their spirituality from that of the monks. While the monks were, in general, concerned to seek God and serve their brothers within the cloister, the canons desired "to teach by word and by example," employing a broader definition of the neighbor.

Saint Francis of Assisi's imitation of Christ and the problems it poses for us today—the impossibility of a literal following of Christ, and the difficulties of Saint Francis' attitude to nature—were the subject of a talk by Brian Tierney, professor of history at Cornell.

Discussions each evening of the colloquium were led by Rozanne Elder, of the Cistercian Institute at Western Michigan University.

The final discussion, on Sunday morning, dealt with monastic expressions of the dual love, of God and of neighbor, in the twentieth century, and focused especially on hospitality.

We are grateful to our oblate, Mary Woodward, who organized the program, and who will contribute a report on the colloquium to *Monastic Studies*/12.



*Father Martin, Giles Constable and Mary Woodward on a sunny afternoon during the colloquium*



*Some of our participants totally engrossed at one of the presentations*



*Father Vincent Crosby, of St. Vincent Archabbey, with some of our Cistercian brethren from the Abbey of the Genesee and other participants*

*Pictured below are Rozanne Elder, Father Keith Egan, O. Carm., Father Ambrose Wathen, Carolyn Bynum and other participants during an evening discussion*



*Brother Anthony Weber, of the Abbey of the Genesee, and Brian Tierney*



## VISITATION

Abbot Primate Rembert Weakland has the obligation of an official visitation of Mount Saviour every three years. About five other monasteries are in the same situation as we are, belonging to the larger Benedictine Confederation, without being within or, part of a smaller Congregation. He can delegate that duty and wants to get us used to someone else coming as his representative. He suggested we choose some one or ones to be with him for the 1976 visitation. The visitation is for fraternal help and encouragement, and not primarily an inspection by the district attorney or the in-laws. We chose Father John of Weston as a Benedictine confrere and Abbot Edward of Berryville, the Trappist abbey near Washington, D.C. The days between the third and tenth of January were filled with blessing and the peace that only Christ can give. It was like a retreat.

Each one of us met with the three visitors, and they lived our daily schedule, sharing our morning meetings and reflecting with us to evaluate where we were doing well or not so well. The community is deeply grateful to each of these monks, and for this experience of monastic structure and monastic persons. We long for and pray for the day when all human affairs will be conducted in the manner of our visitation.



## NEW APPOINTMENTS

It would be ideal if everyone in the monastery could have the experience of every task and responsibility. It isn't entirely possible, of course, but it does seem wise to give an opportunity to experience a variety of roles and services. With this in mind, we appointed Brother Gabriel Duffee subprior and assistant novice master. He and Father James Cronen and I will be the vocation team. Father James Cronen will be herdsman of our dairy farm, and Brother Pierre Pratte will be the guestmaster. Brother Peter Leinenweber will continue as editor of *Monastic Studies*. I am very proud and happy with the way Father James Cronen and Brother Peter carried out their former ministries, and we ask the prayers and encouragement of all for Brothers Gabriel and Pierre.

*martin*

## RECOMMENDED BOOKS by Father Martin

NEW! Publications of Father Damasus' commentaries:

### The Great Sabbath Rest

This is probably the best thing he ever wrote. It is of special timeliness at Easter, but its value isn't time bound, and

### The First Love

a wonderful sermon based on a phrase in the Book of Revelation. Both of these in one small volume. **\$1.00**

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