

Mount Saviour Pine City, N.Y. 14871

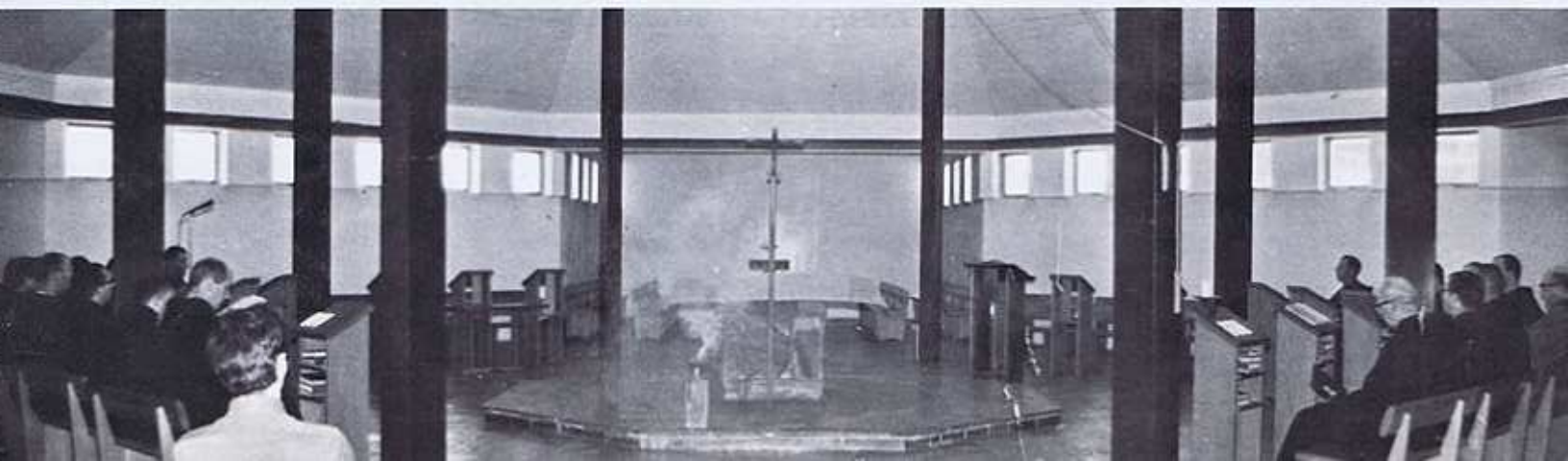
Chronicle



summer '76
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anniversary
ISSUE

25







1951

HISTORY OF MOUNT SAVIOUR MONASTERY

January, 1951—the founding group of four monk-priests, with financial help from five friends, purchased three adjacent farms off the Hendy Creek Road, west of Elmira, N.Y.

March 29, 1951—two of the aforesaid monks arrived to get one of the houses, renamed St. John's, ready for occupancy.

May 10, 1951—the founding group, viz. Fathers Damasus Winzen, Gregory Borgstedt, Placid Cormey and Bernard Burns, began community monastic life in St. John's.

Interested young men began to arrive, having read publicity articles in Catholic newspapers. By summer there were probably ten or twelve youths.

July 5, 1951—the Hofbauer house, renamed St. Peter's, was ready for occupation as our temporary monastery, and we moved in, vacating St. John's to be used as a guest house.

August 6, 1951—feast of the Transfiguration, the patronal feast of Mount Saviour. Bishop James Kearney of Rochester came and blessed the monastery building, also the site where the chapel would be constructed later.

January 8, 1952—we purchased six assorted dairy cows and three black angus heifers, as the beginning of our dairy farm enterprise.

June 20, 1952—work was begun on the chapel, designed by the architect J. Sanford Shanley, of New York City.

August 16, 1953—Father Damasus blessed the new chapel. The crypt, or basement, was not finished yet; it was blessed on October 4.

May 25, 1954—excavation work was begun for foundations for a new temporary monastery building, which would later become the men's guesthouse. It would contain the refectory, kitchen, laundry, boiler-room, and upstairs a library room and fifteen cells for the monks. The building is called St. Joseph's.

August 19, 1956—St. Joseph's building, now finished, was blessed by Father Damasus and occupied by the community.

April, 1959—the new dairy barn construction was begun by Fusare and Picarazzi, contractors, and finished by them on December 1.

September 11, 1959—purchase of the Sigler house and land.

July 15, 1959—Brother Christopher Claas died.

July, 1961—the Sigler house was opened as St. Gertrude's guesthouse for lady guests. Mr. and Mrs. Maximilian Albrecht and Miss Uli Schieffer were in charge.

March 25, 1962—Welliver Construction Co. began the new workshop building, which was finished and ready for use on June 17.

June 18, 1962—enlargement of the chapel was begun by Welliver Construction Co. The alterations were finished by December 21. Meanwhile the garage-repair shop section of the workshop building was used as a temporary chapel.

May 16, 1963—work on the construction of the permanent monastery buildings was begun. The architect was Ronald Cassetti of Elmira.

May 24, 1963—the August Neilitz farm buildings and land were purchased.

June 24, 1964—the monastery of Christ in the Desert was founded in the Chama Canyon, Abiquiu, New Mexico, by monks of Mount Saviour.

September 13-14, 1964—the permanent monastery buildings were finished and were opened to the public for inspection. Bishop Kearney blessed the buildings on Sept. 14.

August 27, 1968—Brother Laurence Duffy died.

February 19, 1969—the Sisters of St. Mary of Namur established a house of prayer in St. James' House and Annex.

August 18, 1969—Father Damasus asked permission to resign from the office of prior.

October 29, 1969—Father Martin Boler was elected as the new prior.

June 26, 1971—Father Damasus Winzen died.

October 25, 1971—the workshop building was partially destroyed by a fire that originated in the wing housing the pottery kiln. It has since been rebuilt.

August 27-Sept. 1, 1972—the Word Out of Silence symposium brought together one hundred and fifty spiritual masters and searchers.

December 9, 1975—Father Gregory Borgstedt died.

March 18-21, 1976—a colloquium on medieval monasticism was held, with fifty participants.

August 15, 1976—celebration of Mount Saviour's twenty-fifth anniversary, with Bishop Joseph Hogan of Rochester.



1952



1959



1962

1964



1969



1955



1960

1961



1967



1970

1971

1972



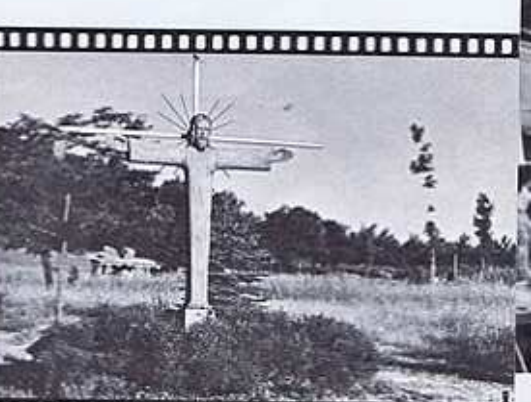
1956



1958



1968



1976

Dear Friends of Mount Saviour,

Twenty-five years! What are twenty-five years of monastic life? They are the expression and experience of the continuity of God's steadfast love coupled with the growing conviction that God's ways are predictable. We have only one request of God: "Lord be with us." We have the promise: "I will be with you always." For a quarter of a century we have had the personal and communal experience of God preserving that promise beyond human failure and human success. Someone observed that to write out the first thirty-five verses of Genesis Israel's faith required centuries of carefully collected reflection. We are not prepared yet to write a single line, but we do proclaim that our first twenty-five years verifies that experience of faith. It is the faith experience of Abel, of Abraham, of Melchisedech, of the community of Acts, of the Church. We have begun to see in our own days the evidence of things unseen. Ours is an historical faith, not a faith in history or in man's accomplishments. We do see accomplishments, but they are the evidence of a response in faith to the continuity of God's activity and a growing confidence in the knowledge of God's ways.

The years between 1951 and 1976 have certainly been years of profound and manifold change. Welcome or unwelcome, change has been a major factor in our life at Mount Saviour. But that does not surprise us since change has affected not only our entire globe, but the Moon and Mars as well. However I think the significance of these years is less in what has changed or in what has stayed the same than in what we have learned about how to live and manage life and the forces of change. That is why I stressed the *continuity of meaning* in our life, i.e. God's love eliciting our response and a *predictability*, i.e. that in all our ways and all ways, God will be present with us. Perhaps an example will bring this out. For many years we began Mass with the words of Psalm 42: "I will go to the altar of God; to God who gives joy to my youth. . . . Oh send forth your light and your truth: they have led me and brought me to your holy hill and even to your tabernacles." God and his joy, his truth and his light, the hill and his dwelling here, have had a continuity and a predictability daily, weekly, and yearly for a quarter of a century. The joy, the light, and the truth come from God as does the leading and the hill and the dwelling. That continuity of meaning and predictability is present whether or not the Mass is said in Latin, whether Psalm 42 or another opening is used, or whether on a given day Mass is said here at all. It is God's steadfast love of us, which is always present whether we behave or not, which gives meaning to our lives. The meaning of our lives is rooted in God's love for us and it is by our "yes" to this love that we order the events of our lives. We rarely think of God's love as being real as a rock is real. "On the rock too high for me to reach, set me on high." Psalm 60 asks precisely to be grounded on God's love. St. John's "religion is not that we love God, but that God loves us," and the exhortation of Psalm 106, "Let them ponder the love of the Lord," express what I've been writing about.

We are slowly beginning to be convinced that the continuity of meaning in our lives is rooted in God's love for all he has made, and of the predictability of his presence to help us all ways. We are beginning to keep St. Benedict's rule that in all things God be glorified. Our history is the expression of this for twenty-five years. It really began in Genesis, chapter one.

In Christ,





Fall Festival '76 sept. 19