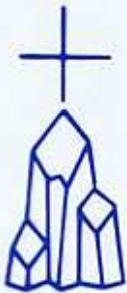




No. 57

Mount Saviour Pine City, N.Y. 14871

Chronicle



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Advent 1979

Dear Friends of Mt. Saviour,

The mystery of Christmas and the mystery of Easter are two aspects of the one mystery of Christ. The Lord of glory made our humanity his own in order to transform it in the fire of suffering. As Lent is to Easter, Pentecost, and Ascension so is Advent to Christmas and Epiphanytide. Each of these cycles is a sign or sacrament of the dying and rising to divine life of Jesus Christ. In each of these faith-experiences we know the unique Christian situation of both having and not-having. We do possess what we long and hope for, yet not as we shall touch and share the reality forever. This gives Christians a unique responsibility to identify with and bring new hope to both the haves and the have-nots in the human condition. We share

the human lot of our fellow creatures, the same world and universe. At the same time we share in the glorified portion of risen humanity as it is being made his own and transformed by the fire of suffering in union with his. We share the mediatorship of Christ whose humanity is real and risen, yet awaits our resurrection to present us to the Father who will be all in all.

In this time of Advent and Christmas-Epiphany we await with all creatures and all creation the fullness and wholeness that is peace. Yet we are convinced in faith that we know and possess the peace we wait for. True peace is the peace of Christ - union with the Father of our Lord Jesus Christ in the Spirit.

We share this peace with all who have been baptized by reason of his incarnation, death, and resurrection. In St. Leo's words: "All that the Son of God did and taught for the reconciliation of the world, we know not only by the telling of past events; we also experience the effects of it by the power of these present deeds (the sacraments)."

This already not-yet situation of the Christian causes its own tensions which we endure with the Lord until all are transformed into a new unity and fullness by his divinized humanity. Yves de Montcheuil writes: "Although we live in a sense outside the world and already have our hands upon abiding reality, the true Christian cannot excuse himself from working to transform the world so that someday the dawn of the heavenly city may break over it. He must set his heart on what lies beyond this world, and yet he has no right to lose himself in the foretaste of it that is given here below. There can be no living of true Christianity unless the various elements of the latter are kept in balance, or more accurately, in tension."

We Christians wait in tension-peace with expectant hope. It is painfully clear that our world waits in expectant hope. The various Saviours which have appeared give evidence of what we humans are hoping for. Christians must remember that our Lord refused to be a Saviour-King who would supply food and security. Peace as adequate food and security is not the peace which is the gift we share in Christ. We may have chosen him for this reason, but it is not the reason he has chosen us! His response to a 'Draft Jesus' movement would be the same 1980 years later and several thousand miles to the West. The lack of food and security in our time is due to human greed and has nothing to do with the peace that Christ brings at Christmas, Easter, and Pentecost. Our sought-after freedom from hunger and war will be the effect of receiving the gift of his peace and continuing to wait in expectant hope for the transforming of our universe. We Christians do hunger and thirst after justice in a very human way. But we also hunger after the justice and peace which have embraced, the mercy and faithfulness that met, that faithful one who sprang from the earth to meet the justice which looked down from heaven of which the 84th psalm promises, the union of God and man which is Christ. The time is past when we can hope for true peace through any merely human saviour or combination thereof. The Good News is that there is a saviour, rejected in his own day (which still is) who gives us the Spirit of Peace he has received. Someone who doesn't destroy enemies, but reconciles them to himself and bears their sin and failings gloriously in forgiveness and the gift of new life.

In musing on the year 1980 as the 1500th anniversary of the birth of St. Benedict, it occurred to me that although it is not a time to boast of Benedictines, such a continuity was a sign by which every person could

boast of the Lord. In our days, amid the superpowers and multinational economic empires, we are a sign of weakness as is the child and the crucified. Vatican II speaks of God gathering together as one all those who in faith look upon Jesus as the author of salvation and the source of unity and peace and established them as Church, that for each and for all she might be the visible sacrament of this saving unity. The 'little Church' of Benedictine monastic life shares in the nature of this sign. Our genealogy contains, as does that of Christ, a number of characters and people nobody knows. But it is also the visible expression of people having and having-not the peace that comes through Christ. When during those 1500 years we Benedictines have truly sought first the kingdom of God, we have done more good by accident than others have done on purpose.

In 1980 our present to you is our presence to you, a presence which you in large measure make possible. We are a sign of God's work of uniting very diverse people into a new reality while still in this real world. We are a small scale model of the work of God in the Church and in the world. It is marvelous in our eyes as is the Incarnation-Christmas-Epiphany and the Passion-Resurrection of Jesus, the Lord who sends the Spirit not just on Mary but on all flesh. Our world is being reconciled, will continue to be reconciled, and has been reconciled in the son of Mary, the Son of God, whom together with the angels and the shepherds, we praise with an exceedingly great joy.

In Xto,



We rejoice in the growth of the Community of Christ in the Desert which now numbers 8 persons and we rejoice in the new birth of the Benedictine Community of Montreal.

THE BENEDICTINE COMMUNITY OF MONTREAL

The Benedictine Community is the first monastic foundation to be made in Montreal and its aim is to make the depth of the monastic tradition of contemplation a living reality in the city. Here, as elsewhere, the monastic life of prayer, work and study acts as a leaven in the rest of society.

Father John Main is the Prior of the Community which is a dependent priory of Mount Saviour. The foundation originated in 1977 when Father John was Prior of Ealing Abbey in London and Director of a Prayer Centre there which consisted of a resident lay community and weekly groups whose life of prayer was rooted in the Benedictine tradition of meditation. Through tapes and articles the work of this Centre came to the attention of the Diocese of Montreal who asked for the establishment of a monastic community in the city open to sharing its life and discipline and teaching with all who might be seeking a deeper spiritual commitment. Bishop Leonard Crowley, auxiliary bishop of Montreal, was a prime mover in establishing the foundation which was invited on behalf of the Canadian Church by the Archbishop of Montreal.

The life of the Community is built upon the synthesis of prayer, work and study. A period of silent meditation follows each Hour of the Divine Office. Regular weekly groups come to the monastery for a talk on Meditation and to meditate together in silence for half an hour. An Introductory Group meets each Monday evening and people come to ten sessions before transferring to an ongoing weekly group of people who have begun to build two periods of meditation into their life each day. There is also a weekly group of priests who meet at the monastery to pray together.

An Oblate scheme is about to be started which will bring farther flung persons in Canada and the rest of the world into association with the Community. There is already a regular newsletter circulated about every eight weeks which gives both news of the development of the Community and encouragement to those on the way of meditation.

The Community's publications include both books and tapes on prayer and that tradition of Christian meditation in which it is hoped that those who visit or live in the monastery are trained in their turn to communicate. The newsletters of the Community from its origins to the present are being published in book form next year in Britain and N. America. This regular newsletter helps to keep in touch all the individuals, groups and communities around the world who see in the Montreal monastery a centre of spiritual friendship and support.

Now that the life and work of the Community has developed to this point it is looking for a better location from which to continue into the future. While retaining a contemplative presence in the urban area it needs also the space and resources of a larger site where it can welcome more of the guests and residential groups who already come or seek to visit. The Montreal Church has placed itself firmly behind this step of faith. And on October 18th both this faith and the encouragement of it were symbolised when Bishop Crowley came down to Mount Saviour with others from Montreal for the solemn monastic profession of Brother Laurence Freeman, who came to Montreal as the other founding monk of the monastery with Father John Main.

THE BENEDICTINE COMMUNITY
3761 ave de Vendome
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Mrs. Paula Ernst, Vestal, NY
3. Sylvania 16" b&w TV set:
Sr. Eleonor Brookman, St. Mary's, PA
4. Sunbeam Food Processor:
Bonnie Meyer, Sayre, PA
6. L. L. Bean Gift Certificate:
Mr. & Mrs. Joseph Skorczewski,
Ellicott City, MD
6. Helbros Ladies Watch:
Rev. James Moran, Brick, NJ
7. G.E. Portable Cassette Recorder:
Miss Kathryn L. Jenkins, Elmira, NY
8. Zebco Fishing Rod and Case:
Br. Jean Hagerty, Rochester, NY



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