



"From the point of view of the individual lambs, rams and ewes, there is no such things a good shepherd."
— Aldous Huxley

Summer 1982

No. 62

Mount Saviour Pine City, N.Y. 14871

Chronicle



Non-Profit Org.
U. S. Postage
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Permit No. 5

God as Shepherd Basic Trust Bonding Church as Mother

On 29 June the Church celebrates the apostles Peter and Paul with great rejoicing. We are grateful to St. Paul for reminding us he was a debtor to everyone. We feel the same way about everyone we meet in the course of our daily living and especially those who are, or have been members or guests of the Mt. Saviour Community. We are grateful to St. Peter, who though he never publicly thanked the rooster from whom he learned so much, did listen to the beast and so attuned us to the word of the Lord as it reaches us through all creatures great and small.

As teachers of service and self-sacrifice, no other creature can match the dairy cow. Weighing only twelve to fifteen hundred pounds, they give eighteen to twenty thousand pounds of milk a year and some fifteen tons of manure per head — or tail. With a little outside help, they also give a calf. Like the widow and her mite, that is giving in the extreme. There are no contractual guarantees, no

retirement benefits involved. If the world starts to go under again, they certainly deserve a place on the Space Ship.

From the sheep we are learning the mystery of bonding. We used to separate the cow and her calf 48-72 hours after delivery and took over the duties and privileges of the relationships. The same take-over motivated by efficiency for the hospital and convenience for the doctors and nurses prescribes the separation of mother and child in many places. With the sheep, we don't do that. We watch and listen, enriched and rewarded with wonder as the mystery of bonding takes place in our midst. Watching the lamb unfailingly find that source of its unique being which is its mother amid the mass of wool, mutton, and manure, is a constant delight. The same wonder fills us as we watch and hear the mother sort out the little ones to find her own. But in the beginning, immediately after birth, there is a time when finding and

accepting is not so unfaithful. As the ritual of nuzzling, licking, and nursing continues, the bonding forges those bonds of love that hell and death cannot break. We are reminded of the Lord who said: "Can a woman forget the infant at her breast, and even if she does, I won't forget you." And "Like a mother hen gathers her chicks, so would I have gathered you . . ." Bonding, like love, is a form of freedom. The ewe is not tied to the lamb and can go her own way much of the time. The lambs run and gambol. Bonding is a major factor in their mirth.

Bonding, like everything else, is rooted in the communion or bond of Persons that is God.

The Church can be seen as the expression of that bonding of God with creation through Jesus the Christ. It is as lambs of God that we find the Church is our mother. How we find this mother, to all appearances as woolly and as stinky as every other human organization, is truly a cause for wonder. Some don't unfaithfully find her, or she them. Sometimes we see a lamb nursing on a mouthful of wool and not a teat. It is the same with us. How do you tell the difference? One must be able to let go of what we are hanging onto and trust in the bonding process, i.e. the Spirit, the Lord, and the Father's love for us first. Newborns in every species come highly equipped for their meeting with their parents, and can unfurl considerable social skill, so none of us can be nourished by just clinging to fur. The strength of the mother's emotional attachment is so important. We who are the Church, need to exercise our bonding capacity which comes from our being bonded to God. This is not the manifestation of the feminine side of our individuality of which Jung speaks. The essence of personal fatherhood is the ability to recognize uniqueness of each child and to draw this out. Fatherhood doesn't consist in being a male. Motherhood is the capacity to nurture, to keep together, and to gather the strays. These are the aspects of being human. Support, forgiveness, and reconciliation are other ways to express this. St. Barnabas was a mother, in this way, to St. Paul. Bonding is the way the love of God and the Spirit comes to us who are living members of Christ — the Church. Bonding is the way we express that new life drawing persons and all things to Christ and so to God as the source of everything's unique being.

The source of goodness and security is concealed in the reality of life. We are meant to be bonded to this source. For the lamb, it is its mother, and vice versa. For us as persons, it is both our parents, though it is our mother first since the encounter begins in her womb. At any rate, our relationship to the source of goodness and security gives rise to a basic trust. Basic trust is the first fruit of bonding and in some sense the realities are interchangeable since our basic trust is the source of further bonding to siblings, friends, acquaintances, enemies, and all of life.

The daily events of nuzzling, licking, nursing between lamb and ewe, and feeding, washing, changing, etc., between mother and child are not improvised actions. Nothing that lives does so by total improvisation. Lambs who have been orphaned or rejected by their mothers and who try to grab a mouthful of milk here and a mouthful there from ewes momentarily unaware of what's happening, just don't survive unless we come along and take them into our daily care. Survival is tied to the phe-

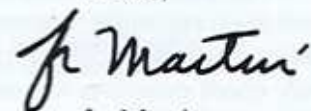
nomenon of basic trust, and basic trust flows from bonding, and bonding needs a regulated life, or what Erickson has called "ritual"! The daily exchanges between a child and its mother are to a high degree formalized in terms of gesture and words which are of great emotional significance for both mother and child. This is ritual. All creatures who are "born" have this need for regular and mutual affirmation and certification. For us humans, it is mutuality of recognition which enables us to have that sense of separateness transcended and distinctiveness confirmed that is essential to our personal nature as unique and yet part of creation. The basic elements of ritual are the basic elements of bonding — a mutuality based on the reciprocal needs of two or more quite unequal organisms and minds; yet ritual unites them in practical reality as well as in symbolic actuality. It is a highly personal matter and is yet groupbound: by the same token, it heightens a sense both of belongingness and of personal distinctiveness. It is playful and yet formalized, and this in details as well as in the whole procedure. Becoming familiar through repetition, it yet renews the surprise of recognition, which supplies the catharsis of affect.

All this seems to apply analogously not only to lambs and ewes, or to humans but to our being bonded by the Spirit into the Body of Christ, and with, through, and in him to the Father. Although it seems strange to us, by reason of the loving and free action of the Incarnation in the first century, God "needs" us if this Mystery is to be present in our time and space. The one called the Lamb of God was and is bonded to the source of his unique being. In his bonding we are bonded.

The ritual of our worship is effective because it is the ritual of His worship. Here the notions of Liturgy as action, and Liturgy as play are so fundamental. In our ritual worship and prayer there is a mutual recognition and affirmation of the Church and ourselves as lamb of God, mother, and bride. At the same time, there is a mutual recognition and affirmation of Christ and ourselves as lambs of God and as good shepherds which bonds the basic trust from which all the various ministries in the Church arise and develop.

I could go on and on, but, in brief, this is what we are learning from the sheeps and an article by Heije Faber.

In Xto,



fr. Martin

NEWS NOTES

The most important event since our last Chronicle was our Visitation which takes place every 3 years according to our Benedictine tradition. They are always a blessing for us and this time was no exception. Abbot Martin Burne of St. Mary's Abbey, Morristown, NJ, Br. John Hammond and Prior of Weston, Fr. Edward McCorkell, of the Trappist Abbey in Berryville, Va., and Fr. Maur Dlouhy of St. Procopius Abbey made up the team. It is always up to us to implement their suggestions and advice and we ask your prayers that we continue to do so. But the Visitation always open some doors and point out some possibilities that are implicit or dormant until their kiss of peace wakes us up and encourages us on our way.

A most important event took place in the life of Br. Gabriel with the death of his mother Edna Winifred Duffee last Fall. The same was true of Br. Bruno whose mother, Agnes Lane, died on Holy Thursday, and for Br. Luke whose brother, Bill Pape, died in January. We are orphans at any age when our parents die. They were our orientation while on earth in ways that are deep to our maturity and adult personhood. Parents and siblings enable us to know the brother in a better and richer way. These persons also close enough to some of us that we are more than aware of the loss. Each of these people was active in that quiet consistent way which infuses meaning and purpose into the lives of those who know them. We ask your prayers for our brothers and that you join us in thanking God for the blessing of their families.

Abbot David Parry osb of Ramsgate Abbey in England was our guest for a few delightful days in May. He is evidence of what monastic life can do for someone who gives himself to God in this form of existence over the years. We are so grateful for his presence among us. The same is true of Fr. Elias Achatz who spent the greater part of the year with us after retiring from St. Augustine's

Priory in the Bahamas. We look forward to the visit in late August of Fr. Burkhard Neunheuser of Maria Laach, a novice with Rev. Fr. Damasus.

We have also been visited by the Gypsy Moth. We don't feel the same about them as we do about our other visitors. There must be trillions and trillions of them and more besides. The County Extension Bureau put out a booklet about them and described their diet in terms of preference for certain trees. They added that if numerous, the Gypsy Moth would eat any kind of tree. Ours are even eating the grasses and alfalfa! It is practically a winter scene here now with the leaves gone from the trees and bushes. It will be worse in the next few years, it seems. They are turning South towards the hardwood forests of the Carolinas and perhaps North to the orchards along the Great Lakes.

Remember our Fall Festival on September 19, 1982 and our need for "Stamps" which we redeem for the additional prizes in the raffle. We expect to have sheep pelts available late this Fall on sale through the Shop. When you write, you can congratulate Br. Luke for 25 years of solemn profession. Keep Fr. Placid in mind, next year will be his 50th Anniversary. he has come a long way — to quote a well known source!

MONASTIC STUDIES . . . We are pleased to report that a new issue, volume #13 of Monastic Studies will be ready early this fall. For information please write to:

MONASTIC STUDIES
Benedictine Priory
1475 Pine Avenue West,
Montreal, Quebec, Canada
H3G 1B3

WOOL:

Our flock wintered well, and the first birth was twins on 20 April, 400 more followed.

We have decided to turn our raw wool into yarn to be sold through the Shop. Our products will be pure Mt. Saviour wool, and we have been granted the right to use the Woolmark and be listed by the Wool Bureau in its exclusive Directory of American Woolmark Resources. The Woolmark is your assurance of quality-tested products made of pure wool.

Our wool is now at Bartlett yarns in Harmony Maine. They specialize in the so-called Fisherman's Yarns — those with a significant percentage of natural oils left in. They have guaranteed us that the wool returned to us will be our own Mt. Saviour wool. The colors will be Natural (off-white) and Light, Medium, and Dark Sheep's Grey. The Fisherman's yarns are put up in one-pound cones (Sport and Softspun 1-ply) and 4 ounce skeins (2-ply and 3-ply). Order by color and ply. The 2-ply is about the same weight and gage as what is commonly known as 4-ply knitting worsted. The 1-ply is for weaving and knitting machines and comes in 1 pound cones. The Sport yarns are about the same weight as 1-ply knitting yarn. A most versatile yarn, Sport is equally suited for knitting ma-

chines, weaving, hand knitting and crocheting. Hand knitters figure about six stitches per inch on size 3 needles. Weavers estimate 1,750 yds. per one-pound cone. Machine knitters, substitute for the 1-ply in any pattern on any machine. We will also have a bulky weight (similar to the Icelandic type yarns) available in Natural and Light, Medium, and Dark Sheeps Grey. Bulky is made as a true, unspun bulky yarn. Soft, but not "tender" so less likely to be a problem casting on. For our hand spinning friends, we have all wool rovings in the natural colors mentioned above. Rolaag is about one-inch in diameter: pencil roving about 1/4 inch diameter.

Sold by the pound. Specify the amount and color when ordering.

Yardages:

Single ply	1,800 yds. per lb.
Two ply	210 yds. per skein
Three ply	145 yds. per skein
Sport	1,750 yds. per lb.
Bulky	80 yds. per skein
Roving pencil or rolaag	\$3.50 lb.

Skeins will be \$4.00 for a full 4 ounces. Cones are \$10.00 a pound.

For an adult medium sized sweater:

2-ply — 6 skeins

3-ply — 9 skeins

Bulky — 12 skeins

For those buying in bulk, we will have wholesale prices.

This will be a large undertaking and we will be looking for help in marketing. One suggestion made by a school searching for a new and different fund raising event, is to have our yarns available at reduced rates for such groups. We will be willing to do this. The yarn should be available by September '82. If you are interested in buying yarn, or helping us market it, please fill out the

coupon below. We will set up a special mailing list for our wool market. Samples and more exact information will be sent to you as soon as we are in operation.

Name _____

Address _____

City _____

State _____ Zip _____

Please send information on:

___ Yarn for myself

___ Yarn for fund-raising sale

___ Assisting with your marketing

RECOMMENDED FROM MOUNT SAVIOUR SHOP

- Our Oblate, Roger Corless, of Duke University, has written two books that we recommend.
- The Art of Christian Alchemy*, transfiguring the ordinary through holistic meditation \$ 4.95
- I Am Food*, for all who wish to experience more profoundly the mystery at the heart of the Mass \$ 8.95
- A longtime friend, Msgr. William Shannon has an excellent book *Thomas Merton's Dark Path*, the inner experience of a contemplative \$15.00
- Father John Main, osb. Prior of our foundation in Montreal has written *Letters From the Heart*, Christian monasticism and renewal of community \$ 5.95
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- The Arms Race*, illusion of security \$ 1.00
- Dwell In Peace*, by Ronald C. Arnett \$ 5.95
- Peace Is Our Calling*, contemporary monasticism and the peace movement, by Sr. Mary Lou Kowanacki, osb. \$ 3.50
- Real Security*, by Richard J. Barnet \$ 5.15
- Mount Saviour Cookbook*, by Oblates and friends of Mount Saviour, this popular book is now in its third printing. Illus. \$ 6.00
- Monastic Studies*, periodical, copies are still available as follows.
- Vol. 3 Feast of St. Benedict (limited supply) \$ 5.95
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SAINT PETER'S BARN, Mount Saviour Monastery, a print of the watercolor by Brother Luke Pape. The print is a four color offset reproduction of the original watercolor on 80 pound white text paper. From the limited edition of 250 numbered and signed prints 65 copies of each size are available.

21 x 14 1/2 inches at \$20.00 each

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