



Mount Saviour

THE BENEDICTINE MONASTERY
OF MOUNT SAVIOUR
PINE CITY, N. Y., 14871

NEWSLETTER

August, 1963

Announcements

Please note our change of address. The monastery remains in the same location, but we have decided to avail ourselves of the convenience afforded by the kind offer of the townsmen of Pine City, our actual postal address, to pick up and deliver our mail daily. This may occasion some confusion at first, but will be for the eventual benefit of the community and all its correspondents. The address as of August 3 is:

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We have decided to follow the custom of the two previous years and celebrate Dedication Day in September, on Sunday the 15th. D-Day last year, though a week later than the 15th, was a very successful one in most respects, except for the quantities of food eaten. Somehow, though attendance was better, fewer hamburgers were downed, perhaps because of the enticements of the Italian sausage. True to the: "Waste not, want not!" of our Puritan Fathers, we used the leftover hamburgers as the staple of subsequent meals. In mentioning the date of D-Day we know we have said enough: you know we are grateful for the financial help you give us each year through the mail to cover the more agreeable donation once made in the form of returns on raffle-books, and you know how much the ladies who manage the bazaar tent appreciate the selling power of the gifts you donate for that purpose; and you know, too, how weak human nature is unwilling to cast a second look at second-hand articles on sale in a bazaar tent. So there really is no need to "cluc" you on these matters. God bless you for thinking of ways to make this means of covering summer expenses the success we hope it will be.

In connection with Dedication Day and our request for Bazaar Tent items we are enclosing a package label for your convenience. The ladies who operate the Bazaar say the items should be new and worth less than \$5.00.

May we ask our friends to plan their visits to Mount Saviour in the coming weeks so as to leave us "guest-less" for the week of Sept. 2-7, that is, the week beginning with Labor Day. This will be the week of the community retreat.

Life at the Monastery

It all goes together: a larger community, need for larger buildings, and vague talk of a foundation when the community reaches the number forty. In connection with larger buildings we are happy to tell you that as soon as our long winter had tapered off somewhat we began construction of the dormitory and activities buildings, both north of the chapel. Since the winter was really very long, this date had to be postponed until May 16. Since then progress has been rapid, because of the fair weather, though the foundation has taken some time, because of the somewhat elaborate form of the dormitory building. Within a very short time Father Augustine, our Cellarer, will be in touch with you about participating in a fund raising drive to help cope with the debt that rises along with the buildings.

In connection with the building and the community's needs we should catalogue our growth. On April 7 Brothers Bruno Lane, Anthony Ward, and Matthew Regan professed their triennial vows at a ceremony simplified according to the suggestions made by Father Raphael of Maria Laach in the course of a year spent with us for the purpose of renewing monastic ceremonial. On Ascension Thursday Mr. André DeDecker of Vienna, Ontario, became Brother Mark of Mount Saviour, also according to a simplified rite.

In the first days of Spring we shared in the loss suffered by Father Gabriel who received news of the sudden death of his father, Mr. Theodore Duffee, on March 26. It was in the spirit of the season, Passiontide and Easter, that we should offer our sympathy and prayers to Mrs. Duffee for the death of her husband, and rejoice that death came to him so close to the day of rebirth that we celebrate in the Resurrection.

The paradox of death and new life in the Easter season was also pointed up by the performance on Easter Sunday of the Requiem of our neighbor and good friend, Mr. Maximilian Albrecht. Easter is one of the best moments of the year for the flowering of one's natural gifts, and it delighted the community that the Requiem was given its premiere performance by the superb music societies of Cornell University under the direction of Mr. Thomas Sokol in Hastings Chapel at the university on the day of the Resurrection. No better tribute could have been given the patience and talent of Mr. Albrecht than

the knowledge that the Requiem is to be performed next year at Town Hall in New York City.

It may not seem very *à propos* to pass from guests and ecumenical progress to disasters. There is in fact no real connection, apart from the fact that some 30 or 40 people who dropped in one morning about 8:30 have something to do with what might have been a disaster. It would be better to keep all the main characters of our tale anonymous. The first act opens with one of the brothers saying very casually into the telephone: "Hello, is this the Golden Glow Fire Department? This is Mount Saviour Monastery. We seem to have developed a rather serious fire in our crypt and were wondering if you might help us with it." The few of us within earshot leaped for the nearest fire extinguishers and ran to the crypt. The sacristy-boiler-room where it had started was almost solid with thick smoke, but thank God there was no fire, since every surface in the room is of stone. But there was a pair of footprints seared into the floor. Where was the owner? What caused the fire? The unlucky person to whom the solemarks belonged had been attempting to remove paint spots from the floor of the newly painted room with a highly volatile paint remover. The floor had probably grown somewhat warm from the boiler about eight feet away from the footbrand. Due to friction the paint remover on the floor ignited, igniting the can of remover nearby, causing a flash fire. It was a small fire, but bright and hot. The worker ran to the upper church and began to ring the bell. Gertrude, as our bell is called, is demure at best. Her voice doesn't carry far. That morning the bell rope was pulled gingerly, to put it mildly, and Gertrude rolled over and fell silent. By that time, however the community was arriving with the fire extinguishers, so the danger was past. The danger was over, but not quite all the excitement. We went back to breakfast and shaving, but in a few minutes a great roar was heard from Hendy Hollow. Up the hill came the lone brave apparatus of the Big Flats Volunteer Fire Department, Golden Glow Station, followed by several sedansful of other firemen. They had arrived here about a half hour after the cool call mentioned above. Given the three or four miles that separate us from the firestation, plus the necessity of assembling the firemen, we owe the town and its citizens a warm thank you for coming so promptly to our assistance, hoping nonetheless that whenever the firemen come again their visit will be social and not official.

Ecumenical Activity

In one instance our ecumenical activity was professional in the highest degree: Reverend Father Damasus accepted the invitation of the Harvard Divinity School to sit in one of the panels at the great Catholic-Protestant Colloquium held at Harvard University from March 27 to March 30. Since this was a gathering of major importance for the future of the ecumenical movement in this country, with one of the most responsible members of the Roman administration, his Eminence Augustin Cardinal Bea, as honored guest and keynote speaker, the

share we had in it through Father Damasus' taking part in discussions and plans for the sacramental aspect of the movement towards reunion, makes us most grateful to those who saw to our having a share in the colloquium.

Apart from the Colloquium our ecumenical activities have been limited to the monastery and its environs. Here, as in taking part in the Colloquium, we feel our chief interest and contribution must be in the field of worship, witnessing to its relevance to the life of our own Catholic Church, and attempting to realize its potentialities in dialogue with non-Roman Catholics. Dialogue continued for the third year at the First Presbyterian Church in Elmira, by our participating in the annual Lenten panel sponsored by two of the most energetic promoters of the ecumenical spirit in this area, the Reverend Ministers Martin Hardin and Alfred Lee Klaer, ministers of the church. As an outcome of the Elmira dialogue we got to know and were fortunate enough to have as our guest Mr. Robert Loyer of Penn Yan, N. Y., the general presbyter (the administrative equivalent of a Catholic bishop) of the Finger Lakes area. The visit lasted most of Sunday, March 17, and for most of the visit Mr. Loyer patiently submitted to a barrage of questions; and had a few to ask himself. He qualified himself, very modestly, as it turned out, as a conservative, but we would have to say that if Mr. Loyer's beliefs are typical of those of an appreciable number of non-Roman Catholic churchmen, the hope of all Christians of good will for eventual reunion is not at all vain.

A few days later, from March 19 to 21, we were hosts to a small group of Anglican and Lutheran church musicians with whom we wished to establish relations because of their long tradition of vernacular liturgical music. A very happy by-product of our invitation was to assist the Anglican-Lutheran ecumenical movement: they were very much unaware of traditions and trends in their sister confessions, and had been brought together as choir-masters for the first time by us. Though this meeting had been planned as no more than a liturgical reconnaissance mission, it had one extremely positive result: the conviction that in liturgical reform of the Mass, one should do all possible to retain the similarities that still exist among Roman Catholic, Anglican, and Lutheran liturgies, particularly with regard to synchronizing reforms of the public reading of Sacred Scriptures in the Epistles and Gospels. This conviction was presented to and eagerly concurred in by Anglican, Lutheran, and Presbyterian participants in the Symbol and Sacrament panel in which we participated in a few weeks later during the Harvard Colloquium. The question was brought to the attention of Cardinal Bea before he left Harvard, to be submitted eventually to the Liturgical Commission of the Council for its consideration.

At a more grass-roots level, on practically every Sunday between Christmas and the month of June we greeted a group or two from one of the local non-Roman Catholic churches. These were principally young peoples' societies, anxious to discuss the monastic life, worship, and the

ecumenical movement. We are also in close and harmonious contact with the Ministerial Association of Elmira. There have been discussions with the ministers at the monastery, and Reverend Father Damasus on March 11 addressed the association on the History and Meaning of Roman Catholic Worship as Sacrifice. The bonds established with our Protestant brothers showed in the mourning of the whole community at the passing of Pope John. A sizeable delegation of local Pastors assisted at the Mass of Requiem celebrated for the late Pope in the evening of June 17, the day of the state funeral in Rome.

Eastern Rite

A very genial way of being Catholic and catholic is to know the Right Reverend Monsignor Vladimir Pylypec of Sayre, Pa. Displaced, dispossessed, and made a widower in the course of the well known unrest involving religion in Eastern Europe at the close of the Second World War, Monsignor Pylypec has resided in the United States since that time, and has been an honored friend of the community for several years. During the past year, while we have been trying to master the music of the Eastern Rite, he has come generously and regularly to be the celebrant of the liturgy. If, as someone has pungently remarked, we are as restrained as Anglicans, comparatively speaking, in our rendition of the Ukrainian music, it is not the fault of the celebrant, whose majesty and dignity make every Mass a celebration of great beauty. Monsignor has, on the other hand, said that he thinks we sing like "genuine Orientals". Naturally, we accept his judgment, and in return for his kind efforts to acquaint us and the friends who attend with the beauty of a non-Latin liturgy, we profess our appreciative brotherly love.

In company with Monsignor Pylypec we owe a word of hearty thanks to Father Miroslav Myschshyn of Saint Nicholas' Ukrainian Church in Elmira Heights. This cordial neighbor has constantly seen to it that his parishioners keep us supplied with Ukrainian potato dumplings, but more than that, has often been our benefactor in person. He has also had a great deal to do with the success of the Eastern liturgy here at the monastery, having several times been minister, either deacon of Monsignor Pylypec, or celebrant in his own right.

Friends of the Monastery

On Pentecost we were enjoyably inundated by relatives — that is Oblates of the Rochester chapter, some twenty-five in number, together with several others from the New York City area, who came for a week-end retreat. The retreat was a success in spite of the death on Pentecost Eve of Rochester Oblate Brother Boniface Dorfner. Kenneth Boniface Dorfner died of tuberculosis in the Iola State Hospital after having fought the disease intermittently for approximately 25 years. His death was ultimately so sudden that he was inadvertently commemorated on the diptychs both of the living and of the deceased on the morning of Pentecost. You will remember that it was the time of the death agony of Pope John. When on Saturday, Pentecost Eve, it became apparent that he had only a

few hours to live, Brother Boniface showed a positive zest "to go with the Holy Father." He, like Pope John, was a fully human being, though physically wasted by sickness. But, like Pope John, he had long had "his bags packed." We consider ourselves twice blessed in having family members such as Brother Boniface, and his wife who survives him and who cared for him during the long years with inexhaustible tenderness. Both often expressed their indebtedness to us. We, however, owe them more than we can ever make good, for their friendship, and now, in Ken, for his intercession.

In the course of the years so many people have befriended us that it is impossible to give all of them specific recognition in a Chronicle or Newsletter. We do want, however to express our sympathy with the Rossi family of Elmira, whose family name has been a byword among us for years as a result of the kindness of the many members of the several branches whom it has been our privilege to know. Recently Mr. and Mrs. Philip Rossi were killed together with Mr. and Mrs. Matthew Brookman when the car in which they were driving was hit by a train at the crossing in the town of Horseheads, outside Elmira. To both bereaved families go our fervent prayers for the repose of the deceased and the resignation of the survivors. The day after the funeral it was our joy to welcome the daughter of Mr. and Mrs. Brookman, Sister Eleanor, O.S.B. of the Benedictine nuns of St. Mary's, Pa., at the offering of the Conventual Mass for the deceased.

If we may be pardoned a paragraph of "abbatial news" we would like to express our affection for Abbot Bede Luibel of Saint Bernard Abbey, Alabama, who visited us in March. An old friend of Reverend Father Damasus, though young in years, Abbot Bede spent a quiet few days here in the course of making the canonical visitation of Abbeys in the Northeast. The day of his departure he addressed the community in Chapter, giving us one of the most beautiful conferences on the place of the monk in modern life that it has ever been our privilege to listen to. In the same breath we should like to extend our warm congratulations to the communities of St. Vincent Archabbey, Latrobe, Pa., and Saint Anselm's Abbey, Manchester, N. H., both of which have recently elected Abbots Coadjutor. The Right Reverend Rembert Weakland is elected to assist Archabbot Denis Strittmatter of Saint Vincent; the Right Reverend Gerald McCarthy to assist Abbot Bertrand Dolan of Saint Anselm's. We extend our cordial good wishes to all, particularly to Abbot Bertrand, who is in the 36th year of one of the finest and most productive abbeys of American Benedictine history.

July 30. Within the last few days we have been grieved by the death of two of our oldest friends and benefactors, Mr. William Emerson of the Mark Twain Hotel in Elmira and Mrs. Catherine Mack, librarian in the Corning Glass Works museum in Corning. May they rest in peace.