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PAX REGIS — Volume 47 — Number 2 — June 1988

New crown adorns ancient statue

In England until the eighteenth century the year began not on 1 January but on 25 March, Lady Day as it was called, the feast of the Annunciation of the Lord. In that way, every year could be called a Marian Year, as well as being a year of the Lord. Although the Marian Year of 1987-88 began on Pentecost and will end on the feast of the Assumption, nevertheless at the Abbey the solemnity of the Annunciation also had a special significance, for it was the day chosen to crown the statue of Mary which stands in the south transept of the abbey church.

The statue itself dates from the fifteenth century, probably being German workmanship. It was donated to the Abbey by the late Mrs Otto Koerner of Vancouver. Mary is depicted with a band in her hair, which suggested the idea of a crown, and this Marian year provided the stimulus to make that idea a reality.

An appeal was made to friends of the Abbey to donate jewellery for the project, and there was a generous response in the form of trinkets, jewellery, stones, and other materials.

The stones used in the crown were selected to fit the design, which was created by Father Dunstan. Both style and material of the crown blend with the statue. The crown is of a type often seen in the Middle Ages: open, with points in the shape of fleurs-de-lis, the floral symbol of our Lady. The material is rosewood, edged with silver and decorated with stones in a simple arrangement suited to the style and scale of the abbey church. Brother Peter executed the design -- his many tasks included turning and carving the wood, bending and applying the silver edging, and inserting the stones.

The Blessed Virgin's statue was solemnly crowned in a ceremony during Second Vespers of the Annunciation. Father Abbot blessed the crown after the psalmody. Then Peter Pham of the major seminary, assisted by a minor seminarian, Eugenio Aloisio, climbed steps to place the crown on the statue. Finally those present -- laypeople, seminarians, and monks -- joined in singing the Litany of our Lady.

Like the crowning ceremony, the crown itself is a way of honouring Mary, a visible way for the Abbey, the Seminary, the donors and the artists to express their prayer and reverence towards the Mother of our Lord Jesus Christ.



Nineteen finish philosophy

With nineteen students in the final year of philosophy, the Seminary of Christ the King had, this April, its largest number of graduates.

As all but three are hoping to continue on to theology, at SCK or elsewhere, the year ended on a positive, optimistic note. Six of the group are in Pre-Theology, the others are in IV Arts.

Eight, all from British Columbia, have completed the Arts requirement for the B.A.: Cornelius Biersteker (Chilliwack), John Braganza, OSB (Westminster Abbey), Peter Tuyen Nguyen (Vancouver), Peter Nygren, OSB (Westminster Abbey), Pier Pandolfo (Prince George), Edward Ram (Burnaby), Anthony Tien Tran (Vancouver), and Martin Yupangco, OSB (Westminster Abbey).

Meanwhile as *Pax Regis* goes to press Grade 12 of the Minor Seminary is calmly preparing for the Provincial Examinations. This year's graduating class consists of Anthony Dowler, James Hughes, Paul Kostrzycki and Peter Kostrzycki.

SCK speakers shine again

Eugenio Aloisio (Grade 10, Burnaby) took top honours in the annual SCK elocution contest, on the feast of St Benedict, 21 March. Competing with him in giving interpretations of passages from Shakespeare's *Henry V* were Robert Hartery (Grade 11, Yellowknife), Dominic Carey (Grade 10, Delta), Brent Du-

charme (Grade 10, Coquitlam), and Michael Weicker (Grade 8, Langley). All are students of Mrs Audrey Mellors' public speaking class. Judges Father Basil, Father Nicholas, and Father Alban awarded second place to Brent Ducharme for his interpretation of Henry courting Catherine, and third place to Robert Hartery for his portrayal of "the Boy". Gino's first-place selection was the prologue to Act II. Alan Fernandez (III Theology; Weston, Ontario) acted as MC. Father Alban gave the adjudication.

The annual oratory contest, on 27 March, Palm Sunday afternoon, featured five speakers, finalists from Mrs Audrey Mellors' public speaking classes at the Arts level. There was an array of engaging topics, beginning with a talk by Barry Ukrainetz (IV Arts, Kelowna) on "The Problem of Tuition", which won him third place. The judges -- Mrs Teresa McCullough, Mr Gerry Ayotte, and Mr Len Bergonder -- presented second place honours to Paul Schortemeyer (III Arts, Surrey) for his "It's No Laughing Matter" -- the positive side of humour, a light touch with a point well made. Edward Ram (IV Arts, Burnaby) followed with "Missing? Why?", offering possible causes for young people's running away from home, and possible ways to keep them by understanding them. "The Benefits of Walking over Driving" was the subject of a humorous, thought-provoking talk given by Raymond Collieran (II Arts, Vancouver). For first place, however, the adjudicator, Mrs McCullough, and her fellow judges chose Terrence Krachuk (I Arts, Winnipeg) for his "The Heart of Culture". Coming from a Ukrainian background and having worked among the native peoples of northern Manitoba and Alberta, Krachuk was well qualified to speak on a topic about which, as was evident, he holds firm convictions.



Terry Krachuk

Both majors and minors also participated in extramural speech contests. Dominic Carey, James Hughes, Brent Ducharme, and Anthony Dowler brought back top honours in various events for the Minor Seminary when they returned from the Knights of Columbus Speech Arts Festival, held this year at Holy Trinity School in North Vancouver. Several students also took part in the speech events of the Coquitlam festival during Easter Week. Dominic Carey again scored high, bringing back two trophies. Edward Ram, successful at Coquitlam, will take part in a province-wide workshop-and-competition to be held this summer at Kimberley, B.C.

Greek grandeur graces Majors' track meet

Enthusiasm ran high for several weeks in anticipation of the Majors' Sports Field day, which began Friday afternoon, April 15, and continued all day Saturday, April 16. The contestants were divided into four teams: the Athenians, the Cretans, the Spartans and the Trojans.

Posters promoting the various teams became increasingly in evidence as the event approached. They were of many kinds, sizes and shapes, and appeared in the most unlikely places: on windowpanes, on outside walls, on the top of a tall fir tree, on the softball backstop, and even one high up on the west side of the bell tower. Besides the other prizes, there was a poster award offered, which probably



Eugenio Aloisio

Majors' Diary

sparked part of the enthusiasm. The poster award was judged on the basis of the best overall collective efforts of the team and it was won by the Cretans.

The sports events ranged from traditional field events such as dashes, races, a relay, hurdles, javelin, shot put, discus, and a long jump, to more exotic events such as a fast walk race, a slow bicycle race, a cross-country run, an obstacle course, and a tug of war. The obstacle course, conducted as a relay, attracted great attention: a run, stepping into a row of tires, crawling under a net, breaking a water-filled balloon by sitting on it, holding up the race to eat a banana, a sack race, an egg-in-spoon race, a dive into Mary Lake (the water was cold) to circle a marker, followed by a dash to the finish line on shore.

The points makers in the individual events were:

Michael Bellows.....	28
Pier Pandolfo.....	22
Richard Moore.....	21
Tien Tran.....	15
Robert Fuller.....	13
Paul Schortemeyer.....	12
Danial Park.....	11
Joel Loehr.....	10
Thomas Duong.....	8
Peter Tuyen.....	5
Paul Ho.....	5
Terence Brock.....	3
John Gill.....	3
Philippe Horry.....	3
Terrence Kraychuk.....	3
Edward Ram.....	3
Jose Remedios.....	3

The athletes of Crete accumulated the most points (132). Second place was gained by the Trojans (123), third by the Athenians with 115 points, and the Spartans, somewhat like their forebears at Thermopylae, fought a brave action but were ultimately overcome, gaining nevertheless 103 points. The day closed with a cookout supper which everyone seemed to enjoy.

SEMINARY OF CHRIST THE KING

VOCATION LIVE-IN DATES

July 8-10, 1988
November 4-6, 1988
February 17-19, 1989
May 5-7, 1989

November 11: We were honoured to have His Excellency Bishop Lawrence Sabatini of the Kamloops diocese with us at the evening meal and recreation. With him were Father Donald Potts and Father Fred Weisbeck. The evening discussion consisted mostly of topics stemming from the present Synod on the Laity in the Church. 21: A small group of Majors including Joe Remedios went to a home for the schizophrenic this afternoon just to talk and enjoy each other's company. They described it as a unique experience; certainly beneficial.

December 8: Many Majors were busy finding costumes and setting up the stage in between practices held all day long by Mrs Mellors. At 7:30 p.m. the Advent programme began and it ended with two Major Seminary productions: "The Ballad of Beau Brocade" and the mediaeval morality play "Everyman". Both went off successfully; notable personalities were Michael Bellows as Death, Edward Ram as Everyman and Barry Ukrainetz as Knowledge. 11: Last day of regular classes for all the Majors. The Vietnamese Sunshine Band made a special trip with cars, guitars, voices and good cheer to the Mission prison this evening. Thomas Nguyen together with Father Pinto headed the group in some carols and a social hour. 12: The senior Major, Deacon Terry Brock, gave the sermon at the 10:00 Mass this morning. It being Gaudete Sunday he mentioned it was the first time he had ever worn pink! He also spoke about the ability to "Rejoice in the Lord" as Mary, St John the Baptist and St Paul proclaimed.

January 4: Father Tritschler had his last dinner with us before he leaves for Guardian Angels Parish, Vancouver. He explained the spirit of obedience which made such a move possible and enjoyable. He also expressed his regret at leaving his home of eleven years and more as a seminarian, priest, chaplain, etc. All the Sems gave him a rousing round of applause for the ways he has helped and encouraged us. 17: The retreat is over too soon with the last conference held at 8:30 this morning. All were greatly appreciative of Father Glenn Dion's talks and they take some new mental baggage along on the trip of life. The sun appropriately came out of hiding as our refreshed minds and souls began again to tackle the daily tasks. The tongues were also free to wag again!

23: A special treat was in store for us after dinner thanks to Michael Nikolic, who gave us a free piano concert. It consisted of five pieces he plans on playing in an upcoming concert in Vancouver and he used not a single

sheet of music! The Majors are all well acquainted with him now and accustomed to hearing his beautiful music as we set tables three times a day. Often we hear his playing in the gym well before 6:00 a.m. meditation and long after 9:00 p.m. Rosary. 30: Many faces turned south to peer out their windows at Sumas Mountain across the Fraser River. Last night Ray Collier and Michael Bellows had camped at the base and were heading up to Chadsey Lake today. They returned home in the late afternoon rather wet and wind-burnt but content with the achievement. Best of all, they said, was the walk across the old Mission railway bridge in a driving gale. Their original plan to row a dinghy across the Fraser was scrapped due to the large waves.

February 8: A special guest speaker was brought in for the History of Philosophy class this afternoon, Dr Gerald Morgan of Victoria. Having spoken at the seminary before on literature, he now offered a rather comprehensive view of the trend towards subjectivity and the "superman complex" of the past few centuries. Many majors stayed on well after class for what ended up as two hours of real insights. 10: The new chapel was finally consecrated this afternoon in a subdued ceremony. Due to the tiny proportions only theologians were present with Father Abbot and a few monks. Still it was a beautiful occasion with a litany, blessing and prayers proper to the new place of worship. Jim Maderak and Bede Kiem Le led the singing, Philippe Horry, Greg Bittman, Peter Pham, and Alan Fernandez served and Terry Brock was Deacon.

12: Speaking to the Majors for almost two hours this evening were Sister Sheila Moss and Ray Cox from CCOOP, Vancouver office. They were invited because of our lack of mission awareness and goodness, did they help! Together with a slide show, featuring Bishop Remi de Roo, they spoke enthusiastically about their efforts and successes. Commissioned by the Canadian Bishops after Vatican II, the Canadian Catholic Organization for Development and Peace recently celebrated its twentieth anniversary. Their greatest need appears to be increased participation by Canadian Catholics. As priests hopefully we will be able to help on that score.

15: A combination Mardi Gras / Vietnamese New Year party offered a little social break tonight. Tien Tran and Peter Nguyen generously donated some of their native foods for the occasion while Vietnamese music played softly in the corner. 17: Ash Wednesday. After the double Alleluia at the end of Vespers last night we knew Lent had arrived and were

anxious to join in the Church's preparation for the Resurrection. Father Abbot was the principal celebrant this morning for the Mass in which ashes were administered to all. Father Dunstan gave a powerful sermon on modern day Pharisees. He encouraged us all not to be afraid of growing in faith and to live it boldly in the world. 19: Lent is in full swing now for us, evident by the violet vestments at Mass, no Offertory chants, no Alleluias, more desserts being returned, and so on. 25: Majors who sit in the choir stalls for the Divine Office were surprised by the latest monastic addition springing to life. Rows of fluorescent lights housed in modern looking fixtures now adorn the stalls providing ample lighting and making the rest of the church seem dark. Probably just a trick to keep us from falling asleep at prayers!

March 1: The self-evaluations were due today. Some industrious souls had it done two months ago already, others were tickling the typewriter till late at night. It's a challenging experience but usually rewarding for its insights into one's strengths and weaknesses. 16: Tonight Michael Bellows made a visit to the St Joseph's parish catechism classes ... dressed as St Joseph. As part of an educative advertisement for the fiftieth anniversary of the parish, Mike went around asking questions and entertaining the children.

27: The heavens parted for Palm Sunday and the sunshine allowed us to form a procession outside the guesthouse. Walking into the abbey church with the organ booming, the monks singing and the people following was just like entering a huge European cathedral. The Passion according to Mark was sung and Father Maurus gave the sermon comparing Holy Week to the Loughheed Highway! 29: Rev. Mr Terry Brock presented a slide show he put together a few years back after visiting Haiti with a former SCK seminarian, David Johnson. The scenes were vivid, moving and often outrageous for their poverty, sickness and despair. His own account of working with Mother Teresa's Sisters, getting sick and living in an orphanage was truly a treat for all of us during recreation period.

April 3: The celebration of the Resurrection is what we have been preparing for, and is accomplished in the Easter Vigil. A not insignificant side-benefit is the beginning of a week's holiday! 15-16: The sports day is bursting out all over, with posters, logos and even athletic events -- this is the last hurrah before the final exams. 30: The solemnity of St Joseph the Worker is celebrated one day earlier this year, because May 1st is a Sunday. After the common meal with the monks, the seminarians say their aurevoirs and adieux.

Hockey, basketball leagues healthy

The regular season for the Seminary Hockey League was exciting for some teams though of course not all could be satisfied. The captain of the Leafs, Joel Loehr, said, "The teams were fair and the competition was great." The playoffs really showed how fair the teams were. All the teams fought hard for the prestigious Keber Cup.

In the semi-finals, the Leafs defeated the Black Hawks led by Joe Remedios, while the Canadiens captained by Pier Pandolfo wiped out the Canucks led by the future priest Deacon Terry Brock. In the finals, the Leafs were up against the powerhouse Canadiens. Each game was very close, with a difference in score of only one goal. However the Leafs defeated the Canadiens in three games to become the new Keber Cup champions. James Hughes led the individual scorers with 9 points. Special mention should be made of Edward Ram, who was the top goaltender in the playoffs. He played for the Canadiens and stopped 90% of the shots on goal.

SHL 1987-88 Final Standings

Team	GP	W	L	T	Pts
Leafs	15	11	3	1	23
Canadiens	15	9	5	1	19
Canucks	15	7	7	1	15
Black Hawks	15	1	13	1	3

The long awaited Seminary Basketball Association began this year, providing a new precedent for early Saturday morning entertainment. The league consisted of four teams, each captained by a member of the 1988 Grad Class.



The slick 76ers slithered their way through with James Hughes. The canny Celtics crawled along with Tony Dowler. The showy Sonics showed off with Paul Kostrzycki. Last but not least were the ludicrous Lakers who lingered around with Peter Kostrzycki as captain.

In the semi-finals the 76ers defeated the Lakers while the Celtics won over the Sonics. The finals saw the 76ers defeat the Celtics 2 games to 0. Players elected James Hughes Most Valuable Player and Tony Dowler Most Sportsmanlike.

SBA Regular Season Statistics

Team	GP	W	L	T	Pts
76ers	6	4	2	0	8
Sonics	6	4	2	0	8
Celtics	6	3	3	0	6
Lakers	6	1	5	0	2

- reported by Peter Kostrzycki

Minors' Diary

November 19: Paul Kostrzycki broke the sem record for eating beets today.

December 5: The seminarians received a shock today when Alan Willock collided with the "monkmobile" on what the sems call "Hail Mary Corner." Reports ranged from near certain death to a badly broken leg. Our fears subsided, however, when Alan was reported miraculously in good health with no broken bones. 8: Most of the day was spent in practice for the evening Advent programme. Three schools visited the Abbey for the feast of the Immaculate Conception while we were practicing. The performance itself was an unqualified success! The junior Minors' play was an adaptation of "Treasure Island" starring, among others, Dinis Ferreira as Long John Silver and Brian Cyr as the Narrator. The senior Minors' play was "The One Prophesied" by Mrs Mellors. This starred James Hughes as the Little Drummer Boy, Nelson Sadler as the Archangel Gabriel, and Tony Dowler as Thaddaeus the Shepherd. 14: It snowed today! Experts around the world are confounded by the awe-inspiring event. First snow at SCK! Minors were seen skiing and removing the wheels from their skateboards for use in snow. There was a between-class snowball fight at 10:00 a.m. As yet unnamed persons constructed a "snow monk" in the parking lot.

January 9: The sems went bravely forth today in freezing rain to raise \$145.00 on a Knights of Mary bottle drive.

March 18: Exams are over!! 19: The Elocution festival began in North Vancouver today. Seminarians are doing very well. 21: St. Benedict's feast day. The Minors had their Shakespeare competition; the winner was Gino Aloisio (with the help of Paul Kostrzycki on the trumpet). 22: Mr. Warden was unable to come to class today due to the untimely death of his brother.

April 1: Good Friday. Everyone is preparing for Easter. Silence reigns in the Minor Seminary (for once) in observance of this day. 3: Gusts of wind marked the beginning of the Easter Vigil. Afterwards the sems started the Easter holidays until the 10th. 13: We played soccer. At approximately 3:27.08 p.m. it began to pour. Injuries due to muddy field conditions were copious! When the mud was cleaned off, it was found that three seminarians were missing. Search parties were dispatched, but all that was found was one torn running shoe and a suspiciously large molehill.

With the Brothers

December 22: An all-out cleaning and waxing of church choir stalls and parquet floors, with Father Alban, Br Michael and novices supplying the elbow grease. 23: Ganging up on all the oak doors in guesthouse, monastery and seminary, Fraters Peter, John, David and James leave them wonderfully waxed. 24: Br Meinrad again sets up a glistening crib in the cloister; Br Maurus assembles another one near Blessed Sacrament chapel; Father Mark hangs his giant star, all aglow, high on the Abbey tower; soon the Gardener and Frater Martin team up for church and table Christmas decorations. With students away, Br Stephen and Frater Joseph affix steel "corner bumpers" (four feet high) to crucial points in kitchen, defying all in-coming food cart drivers. Over holidays, too, Br Peter finished work on Majors' recreation room, obtaining ornate effect on the ceiling with two-tone, multi-mitred wood sections between fluorescent lights; also panelled the west wall with knotty pine, which Br Meinrad duly stained and waxed.

January 5: Br Andrew and Frater Novice clean kitchen ventilator units. 14: Busy Br Michael does considerable work in mezzanine repairing and restringing hemp chairs. 15: Frater Martin sands and re-stains radiator ledges in cloister chapel. 19: A noisy but necessary task faces Br Stephen as he drills into concrete floor of recreation room in order

to install an electric outlet in scullery below; by the 21st, he had run the wiring and electric box for the new refrigerator there. 20: Frater John calmly chops firewood beside boiler room. 26: Br Andrew returns from far hayfield after another session of ditch-digging for drainage tile in swampy area. Co-worker: Father Paul. As month ends, Br Stephen has husky novices to help him transplant four horizontal junipers from large flower bed in front of guesthouse to north bank of Majors' Residence; Br Maurus soon pops in with smaller, healthy junipers as replacements.

February 9: Assigned to the kitchen, the novices wash windows with a will. 10: Back again in the kitchen, they wash tile walls from floor to ceiling. 10: A new work project begins: the renovation of Father Prior's office and that of the mailroom. Br Stephen removes ceiling tile. In due course, Br Peter sets up new stud wall, applies "dry-wall" and plasters joints. Brs Stephen and Meinrad took care of the intricate wiring involved, installed new fluorescent lights, Br Meinrad handling also the painting. 24: A trio of workers, Brs. Stephen, Meinrad and Peter, coordinate their efforts to install new fluorescent lights in choir.

March 1: While alternating with Br Andrew in tractor-driving during the annual hayfield fertilizing, Br Michael shot his 21st crow, dropping this one - in the air! 2: Br Meinrad "enlightens" library-users by replacing dead ballasts of fluorescent lights in dark areas. 5-6: Br Stephen and Novice Michael, having installed a new lamp behind the gym, later clear bush and plant a nice Scotch Broom there. 7: A number of raised eyebrows greet Br Michael when he drives out the lawn-mower (in March?) to discourage some early grass. 8: Not content "to uproot, to pull down" and burn, bush workers Br Andrew and Frater Joseph plant some of the 450 cedar seedlings from the provincial Department of the Environment around banks of the south playing field. 24: Br Donald stands proudly beside his mother, Mrs. Ruby Winifred Higgs, as she is received into full communion at the conventual Mass this morning.

April 1: Good Friday: Fraters Martin and John, Br Andrew and Novice Michael spend the day profitably by exquisitely painting multiple and varied designs on Easter eggs. 2: Busy, as usual, with Easter decorations for church and table, Br Maurus has eager helper in Frater Martin. Br David, waxing strong as ever, managed to pour a 3-foot Paschal candle in time for the Easter Vigil. 4: It's up and ready for installing in Fr. Prior's new office - the cabinet and shelving turned out by Br Peter. 5:

With a crew of Brothers finishing the last winter steer-barn cleaning, Br Novice zooms off twice to Matsqui for the needed sawdust. 9: Br Benedict, already started on his annual garden layout at the south end of monastery, finds that kitchen window-sills are an ideal "hot-house" for his fast-sprouting plants. 9: After his many extra-curricular sessions of shrub and brush clearing on south side of soccer field during winter months, Frater David takes up extensive work in landscaping on the north end of Majors' Residence, hauling in many trailer-loads of fill to help offset erosion in that area.

Mid-April: Stock-piling rock and debris at corner intersection of Cassie's Road was a good investment. With helpers Frater James and Novice Michael, Br Stephen finally transforms it into a two-lane T-junction, now widened and gravelled, with a stately pear tree in the middle. 15-16: Frater Martin's "unofficial work" was a successful experiment in icons when he "wrote" an icon of the Theotokos in his free time. 29: After Frater Peter had cut down and cut up a towering tree at the entrance, Father Prior, Fraters John and David were on hand to burn up and clean up.

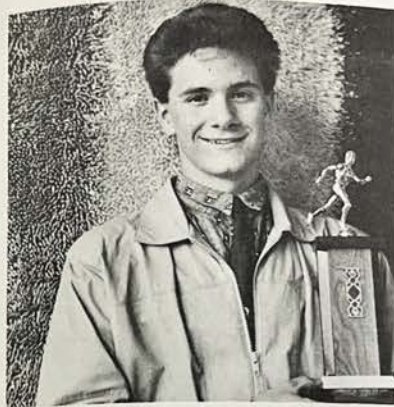
May 2: Cleaning the red window tile in the guesthouse with lacquer thinner, Br Andrew considers the breath-taking odour "uplifting." 3: With metal traps, red signal flags and shovel held tightly, Frater Peter jogs up another grassy hill to continue his battle - hand and fist - with meddlesome moles; had success with ten, still tracking the others. 4: Br Luke's favorite class-preparation site seems to be atop the retaining ledge of the monastic dormitory's west sidewalk, thus "keeping on the sunny side of life." Brother enjoys teaching and especially taking the minors for P.E. From what we hear, the Minors enjoy Br Luke. Often he also assists Father Paul, the Abbey Treasurer. 6: New shelving now assembled in monastic dispensary, with lots of space for all medicinal supplies. It was Br Peter's week-long project. To finish up, Br Meinrad runs electrical wiring for lighting. 19: After Frater Joseph's careful form construction, the community's concrete crew pours the "bridge" allowing access to the south entrance of the majors' residence.

An updating of farm news from Br Emeric reveals little out of the ordinary. However, noteworthy was Brother's construction of a sturdy wagon, well-welded (with help from his brother, Constable Lazar) and most handy for hauling calves and small steers to pasture. The pure-bred Charolais bull, purchased last October, grows bigger each day. Livestock count now is: 53 head of cattle, 10 pigs, 130 chickens, 10 cats and 1 dog.

Br Peter spent much of his time this winter in the tailor shop, deftly fashioning another eight habits. Br Maurus, sharing his workroom with the tailor, himself does another kind of sewing ... in connection with many of the book-binding (and repair) jobs he has accomplished over the years.

Another one who "sews behind the scenes" is Br John, snatching spare moments, apart from his regular kitchen work, to repair personal clothing of the monks, kitchen articles and blankets used in the Guesthouse. On Mondays, his "off-kitchen days," Brother works at the barn. Head-chef and Kitchen master, Br Benedict still maintains an equilibrium and cool which never ceases to amaze both monks and students alike; those who work with him know well his ability for organization and detail. Br Donald, a big contributor to meal preparation, is also a faithful custodian and washer of the Abbey surplices and altar cloths. Commending the seminarians for their care of the surplices, Brother maintains his sense of humour as regards the wax and charcoal stains on the altar cloths. We somehow condone his "use of magical incantations in an effort to bring the imperfections of the cloths to a state of unobtrusive visibility." Br George, a real "Johnny-on-the-spot" kitchen worker, ensures an ample supply of peeled onions, carrots, and other staples, besides his other duties throughout the busy day.

The last word is reserved for a special work-project completed this winter. The little tractor-trailer, now often seen putting up hill and down dale around the Abbey grounds with Br Michael at the wheel, was a joint venture between Frater Joseph and himself. The small 8-wheel vehicle, painted a bright orange, was constructed almost entirely from an old mower and scrap hospital-bed parts. Br Michael says it earns its keep by helping to maintain the lawns and grounds more easily and effectively.



Lorenzo Furlan - '88 Jr. Aggregate



James Hughes - '88 Sr. Aggregate

Alumnitems

Alumni who would like to share news of themselves in this column should send the information to Pax Regis Alumnitems, Westminster Abbey, Mission, B.C. V2V 4J2.

On December 8th, John Williams '63 wrote his two-page Christmas circular letter to relatives and friends, among them the monks of our Abbey. John is still working full-time at the Centre for Bioethics in Montreal, doing research, writing, editorial work, organizing and speaking at conferences, and committee work, as well as travelling frequently to Toronto, Ottawa and Quebec. His book, Biomedical Ethics in Canada, published last year, has gone into a second printing. His most recent article is a contribution to a symposium on "The Catholic Bishops and Canadian Society" in Compass.

After his visit to the Abbey with his wife last spring, Maurice Charpentier '49 wrote back on December 21st from his home in Mississauga, Ontario, and was lavish in his praise of the progress he found in the seminary and monastic community since his early years at Deer Lake. Maurice enclosed a substantial donation towards the Seminary Building Fund.

Daniel Dansereau '77, near the end of his year as Artist in Residence at Ponteix, Saskatchewan, visited during the Christmas holidays and recalled his first carvings with Br Emeric in Grade 8. The hobby is now a profession. Dan spent 1984-85 and part of 1986 studying the craft at St-Jean-Port-Joli, Quebec. His position at Ponteix involves giving carving lessons three evenings and one afternoon a week, with the rest of the time free for work on his

own. It was his "Artist and Family", a 24 inch square plaque carved in white pine, that the Commission Culturelle Fransaskoise presented to President Mitterrand of France during his 1987 visit to Regina.

In a Christmas greeting card to Father Augustine, Cameron and Ria Smith gave a favourable report on their son Chris '78. Now attending university at Lethbridge, Chris is confident that, in four years, he will become a full-fledged social worker. "His marks," mother proudly adds, "have been terrific so far - straight A's."

Matthew LaBrie '85 of Calgary wrote during the Christmas holidays, giving a mini-sketch of his activities since his two years at SCK. He took one year off from school and worked in a local funeral home. He is now at the University of Calgary doing general studies.

Father Prior received a letter on January 7th from Fr Joe Smith '61. Father Smith is serving the parish of Golden, as well as the Invermere-Radium parish until June, which entails 5 Masses each week-end in three churches.

Dennis Buonafede '78 sent greetings to the monks on January 31st while arranging for a three-day retreat in the guesthouse during his spring break. Dennis is in his first year at St Peter's Seminary in London, Ontario. His letter exuded his typical joyfulness and a wholesome outlook for the future. We wish him perseverance and success in his studies.

Accompanying a newsletter from the Abbey of Fontgombault (a Benedictine abbey in

France) was a personal word of greeting to all the monks from Chris Bernard '76. He is now Dom Christophe Bernard, OSB, having been ordained a deacon on 9 August 1987. Dom Christophe is understandably joyful in anticipating ordination to the holy priesthood in the summer of 1988.

Byron McDonald '62 visited Sunday April 3rd with his wife and two young daughters. Byron has been in the Armed Forces for a considerable number of years and is now Flight Engineer, living at the Canadian Forces Base in Comox, B.C.

A formal invitation was received by Father Placidus on April 25th from Major Frank E. Chamberlain '63 of the U.S. Air Force at Colorado Springs, Colorado. The invitation was

to Frank's retirement ceremony at the AFB Officers' Club.

Before departing for the summer, Major seminarian Andras Tahn mentioned that soon he and classmate Alan Fernandez would be travelling to Williams Lake to start employment with Ernest Gamache '83. Ernie is owner-manager of a town-house complex.

Among the new archdiocesan appointments since our December issue of *Pax Regis* were the following: Rt. Rev. John Stewart '44, from Guardian Angels Parish, West Vancouver, to St John the Apostle, Vancouver; Fr John Tritschler '66, from St Joseph's, Mission, to Guardian Angels, West Vancouver; Fr Gary Gordon '77, from St Mary's, Chilliwack, to St Joseph's, Mission.

Guestmaster's Diary

1987 November 13-15: Rev. Herbert O'Driscoll, former Rector of Christ Church Anglican Cathedral, Vancouver, came from Calgary to conduct a retreat for 56 from the Cathedral Parish. 20-22: A group of women of the Lutheran Women's Missionary League, Fraser Valley Zone, and another group of women from the First Baptist Church, Vancouver, on retreat.

December 8: Three school groups came to celebrate the Solemnity of the Immaculate Conception: 60 Grade 11 students from Little Flower Academy, Vancouver, 75 Grade 8's from Maple Ridge Secondary, and 20 Grade 12 students from our local Mission Secondary. 11-13: Forty-four members of "Overeaters Anonymous" spent a sugar-less weekend.

1988 January 5-8: Fourteen of the executive of World Vision of Canada from the Western provinces met for a planning session and retreat. At the same time Dr Gordon How of Vancouver was the moderator for a conference of thirteen members of Alcoholics Anonymous from Surrey.

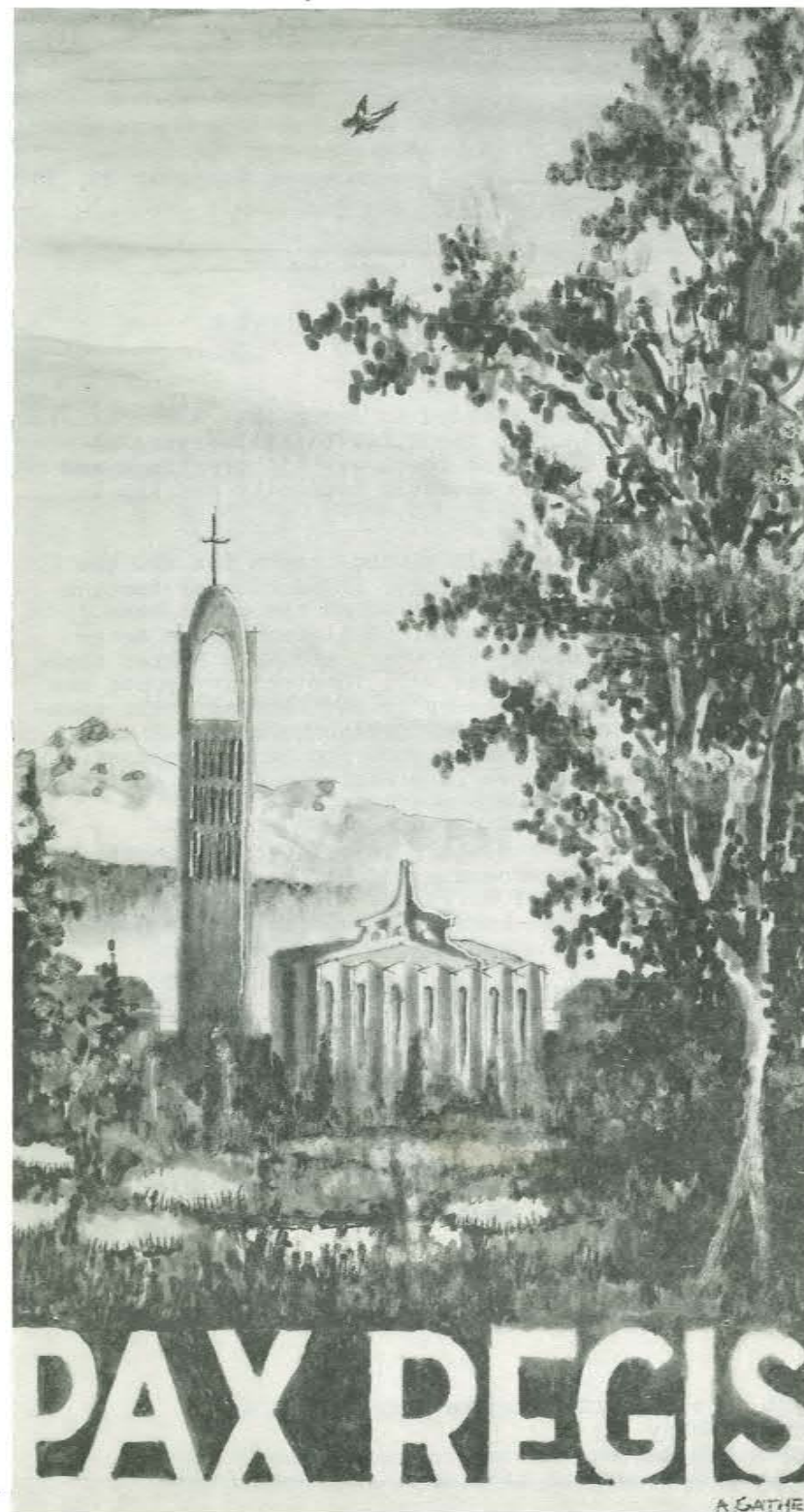
February 5-7: Marilyn Harrison of the Vancouver School of Theology directed a retreat for 21 students. 12-14: Father Thomas Bill, CSC, a Holy Cross priest from Portland, Oregon, conducted a retreat for 47 women of St Ann's (Abbotsford) New Life Prayer Group. 19-21: Father Richard Mugford conducted the Catholic Centre Lenten retreat for 48 people. 26-28: Father Richard Gagnon of St Jude's Parish, Vancouver, gave a retreat for 28 of his parishioners.

March 4-6: Father Glenn Dion directed a retreat for 32 women of St Anthony's Parish CWL (West Vancouver). 9-11: Archbishop

Douglas Hambidge of the Anglican Diocese of New Westminster was on retreat with forty of his clergy. Bishop Shepherd of Victoria was the retreat master. 11-13: Archdiocesan Catholic Charismatic Renewal Retreat with Father Jim Hanrahan as retreat master -- 54 attended. 18-20: Pastor Len Erickson of Central Lutheran, Bellingham, Washington had a group of 30 on retreat. Father Placidus conducted a retreat for 20 men from Our Lady of Perpetual Help Parish, Vancouver, and the Point Grey Council of the Knights of Columbus.

April 8-10: Two Basilian Fathers, Leo Klosterman of St Mark's College, Vancouver, and Jack Madden of Calgary, directed a retreat for thirty members of the Newman Association of the University of British Columbia. 15-17: Rev. Dirk Reinhart of Christ Church Cathedral (Anglican), Vancouver, had a weekend retreat for 24 members of the Granville Deanery. 24: Sister Veronica Doyle of St Paul's Parish, Richmond, brought a group of 35 of her Catechuminate class for the Sunday Mass and a few hours visit. 26-28: The B.C. Parents in Crisis Society held a training workshop for 56 people from various parts of the Province. 29: Twenty-five women of the CWL of All Saints Parish, Coquitlam, came for a Marian Pilgrimage. Father Placidus celebrated Mass for them and Father Alban gave a conference on Mary.

May 1: A group of scouts and altar boys, with several adults, from St Cecilia's Parish, Stanwood, Washington, drove up to the Abbey in time for the 10 o'clock Mass and a short visit afterwards. 6-8: Pastor Gary Grafwallner of Christ the Servant Lutheran Church, Bellingham, was on retreat with 20 of his parishioners.



Volume 49
Number 1
September 1989
Special Issue



SECRETARIAT OF STATE

No. 228.443

FROM THE VATICAN, November 29, 1988

Dear Abbot Medved,

The Holy Father was pleased to learn that Westminster Abbey is about to celebrate the Fiftieth Anniversary of its foundation. He wishes me to convey his greetings and best wishes to you and the monastic community sharing in this joyful celebration.

His Holiness joins you in giving thanks for all the blessings of the past half century, in particular for the special witness of religious life which the monks have faithfully given to God's people. Building on the Benedictine tradition of prayer and work, the Holy Father hopes the forthcoming Golden Jubilee will inspire many young men of the region to consider the religious life as their vocation. The call to serve God following the monastic Rule found a generous response among your people in the past. Such a wholehearted response is greatly needed to enrich the life of the Church in our own time.

The Holy Father commends all associated with Westminster Abbey to the intercession of St. Benedict and to the powerful protection of Mary, the Mother of God. In the love of the Savior he cordially imparts the requested Apostolic Blessing.

With every personal good wish, I am

Sincerely yours in Christ,

+ A. Kard. Jansz
Secretary of State

The Right Reverend Abbot Eugene Medved, O.S.B.
Westminster Abbey
Mission, B.C.
V2V 4J2

PAX REGIS

Volume 49 - Number 1

Special Issue September 1989

MONASTERY GOLDEN JUBILEE

1939-1989

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It befits us to glory in the cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection — through whom we are saved and set free.

Introit - Holy Thursday, Holy Cross (cf. Galatians 6:14)

Father Prior Cyril Lebold OSB carries the foundation cross of the monastery. He is followed by Fathers Eugene Medved, Joseph Schindler, Andrew Keber, Leo Walsh, and Justin Reilly.

Monte Cassino to Mission

In the seventy-third and last chapter of his Rule (written about A.D. 540), St Benedict speaks about a “beginning” and a “hastening” along the road toward perfection and the heavenly home. From Monte Cassino, where he lived his last days, he speaks of ascending the loftier summits “under God’s protection” and “with Christ’s help”. Here is a short and simple account of the 1500 year journey from Monte Cassino to Mission.

Benedict (about 480-547) grew up during the invasions of the Italian peninsula while the Roman Empire was in decline and disintegration. Leaving his native Nursia in Umbria for Rome to study, he left the paganism of that city for a cave at Subiaco, thirty miles east of Rome. Leaving the eremitical life, he left the twelve small monasteries he had

ten in contemporary, common Latin, Benedict calls it a “little rule” in which he wished to lay down “nothing harsh, nothing burdensome”, and yet something for which the strong have something to strive for. The Rule has been printed in some 1200 editions in 100 languages. The text closest to the original is a manuscript from the early ninth century in the library of the former abbey of St Gall, Switzerland. It is a copy only two or three stages removed from St Benedict’s own manuscript.

St Benedict, Gregory says, saw the whole world in the form of a small orb while praying at his window one night. He foresaw the first destruction of his beloved monastery at Monte Cassino. This happened about 577. Some of the monks, surely, fled to Rome, with the Rule. Some hermits trickled back to Monte Cassino and by 729 Abbot Petronax, with the help of St Willibald (†814), had things in order again. By that time monks had left Rome for England, arriving there in 597.

Monasticism grows and declines

In such long history, as with the Church herself, there have been tides of decadence and reformation. The monasteries were the primary bearers of Western European faith and culture in the centuries from the seventh to the eleventh — from Bede and Boniface to Anselm. Individual monasteries made their mark in every region; some, like Cluny, gained international stature. Yet it was early in the twelfth century, when new orders were beginning to arise, that another Benedictine beginning took place, important for the history of Westminster in Canada. This was the founding of Engelberg in Switzerland in 1120.

Engelberg survives the centuries

Engelberg (Mount of the Angel) was founded by Konrad von Sellenbüren, a nobleman. In 1124 Pope and Emperor (Callistus II and Henry V) helped guarantee its existence, precarious at first. Adelhelm the first abbot having died in 1131, its second, Frowin, came from St Blasien in the Black Forest and soon, before 1150, Engelberg had a school, a good library, and a parish on sound legal basis. The first fire of 1200 only led to reconstruction and enlargement. The abbey was actually an independent “state”, under the Emperor, a situation officially dissolved only in 1798.



Monte Cassino

founded there, for Cassino, eighty miles south of Rome.

What little we know of Benedict’s life is furnished us by Pope St Gregory the Great (†604), who tells us about the spreading fame, the deeds and wisdom of this holy man. Even Totila, king of the Goths, came to see him. Gregory speaks of the Rule, which, he says, is a mirror of the man. Writ-

Sharing the tides of history, Engelberg was not sure of its further existence in 1870. The other, even more ancient, Swiss abbey of Einsiedeln had already founded an abbey in Indiana in 1854, and German Benedictines came to Pennsylvania in 1846 and Minnesota in 1856. Laws in old countries restricted the number of novices and made monastic life uncertain. It is in this context that the saga of two monks directly and indirectly related to Westminster must be seen.

Frowin Conrad and Adelhelm Odermatt (after the 1892 Mount Angel fire he called himself O'Dermatt while begging in Boston!) were sent to the United States by Abbot Anselm Villiger (†1901) of Engelberg in 1873. Frowin settled in Missouri, where Conception Abbey arose. Adelhelm wanted something different — it was a dilemma that led to adventure. He was allowed with a companion to venture west, first to Colorado, then to California, then to Southern Oregon, which seemed like paradise, and finally to the Willamette Valley and nearer to the seat of the diocese of Portland, then Oregon City.

Adelhelm searches and finds

So it was a combination of divine providence and the human factor that led to Mount Angel Abbey being founded in Oregon and not in California or elsewhere. Adelhelm saw the site at Fillmore and was convinced this was to be a new Engelberg. In 1882 he went to Europe and returned with permission and helpers to make a foundation. He borrowed money and paid the "outrageous" sum of \$25 an acre for eventually 1800 acres. The move to Fillmore, the new and future Mount Angel, was made November 13, 1884, when the divine worship

began at the foot of the solitary hill on the edge of the town. Despite the two fires of 1892 and 1926, it has never ceased.

After the disastrous fire of 1926, Mount Angel Abbey had to make a choice on a wet and wind-swept September night in the little cemetery chapel: to disband, to move elsewhere or to regroup.

The last choice prevailed. The Divine Office continued in the parish church in town. The present writer was a boy of five at the time and remembers the fire.

Archbishops look for monks

The foundation of Westminster in Canada in 1939 has been documented often enough. Here is a summary. Archbishop Timothy Casey, who, incidentally, like Archbishop Seghers in the case of Mount Angel, had visited the future and final site of the monastery long before the monks themselves discovered it, had

contacted Abbot Placidus Fuerst of Mount Angel to begin a parish on Point Grey, in proximity to UBC. Nothing came of that.

There were proposals for a monastery connected with rural and pastoral work in Grand Forks and Chilliwack. In 1932 Archbishop Duke contacted Engelberg in Switzerland directly, but that abbey had now made a new foundation in the Cameroons of West Africa and could give no help.

That same year Archbishop Duke wrote to Abbot Bernard Murphy of Mount Angel, and again in 1934. The 1926 fire there had taken its toll, and the abbot was now blind. That same year, however, Abbot Thomas Meier was elected as coadjutor. He was a vigorous and reforming man.



Monastery starts life

Abbot Thomas paid a visit to Vancouver and the Archbishop in 1935 in company with Father Eugene Medved. They also visited the seminary at Ladner. There was still the slow progress of reconstruction at Mount Angel, besides the abbey's missions on the west coast of Vancouver Island. These missions were handed over to the Oblates of Mary Immaculate in 1938. In August 1939 the Mount Angel chapter accepted the offer to come to Ladner, with the option of finding a more suitable location for both monastery and seminary. The five founding fathers arrived at Ladner on September 14, feast of the Holy Cross. The liturgy and life of the new monastery, along with the school year, began that day.



Mount Angel Abbey

Fairacres on Deer Lake in Burnaby was purchased as an interim property. The property on the hill at Mission was found and bought in 1944. Westminster Priory became independent of Mount Angel in 1948, being raised to the rank of abbey by Pope Pius XII on February 12, 1953. On Christmas Eve 1954 the monastery moved to its permanent site at Mission.

Pope Paul VI made St Benedict patron of Europe in 1964, and Pope John Paul II made him co-patron with SS. Cyril and Methodius. This would please St Benedict, who spoke of "our father Basil" and gathered together the best monastic customs of both East and West.

Boniface Aicher OSB

Monastery Records First Seven Days

The Benedictines of Mount Angel, in charge of an Indian school since 1900 located at Kakawis on Meares Island, B.C., had decided to make a monastic foundation in the Archdiocese of Vancouver. There was a solemn profession of five monks of Mount Angel in the morning of September 12, 1939, the feast of the Holy Name of Mary. That afternoon there was another ceremony, to bless a group of five monks. Fathers Cyril Lebold, Leo Walsh, Justin Reilly, Eugene Medved and Andrew Keber were being sent to make the new foundation in Canada. Abbot Thomas Meier blessed the group and the Kiss of Peace was exchanged among the community. To Father Cyril, the Prior of the monastery-to-be, the Abbot gave the foundation cross.

The next morning the five took the Great Northern Railway from Portland. We continue the story with some extracts from a letter of Father Eugene to Abbot Thomas:

September 17, 1939.

Today is Sunday and I just returned from saying the Little Hours in choir after singing the High Mass. I am Hebdomader this week. I suppose you



Father Abbot Eugene Medved OSB

are wondering what happened since we left Mount Angel. ... [We] passed the international line without trouble. We entered Canada as settlers be-



Seminary at Ladner

cause this was the easiest way to get our trunks through. It was a little amusing to see how excited Father Leo became at the few rapid questions shot at him. We all thought the officers very courteous.

At 1:45 p.m., September 13, we arrived at Vancouver and I was greatly disappointed at the time in not seeing the Archbishop there as he had expected us. Msgr J. B. McDonald was on the platform so he took us and our baggage in his Pierce Arrow to the Cathedral. They were working on the street in front of the palace so we drove in the alley and entered by the back door.

Father Miles, Rector, met us and told us the Archbishop was resting and that he had not expected us till 11:45 p.m. that evening. [There were two trains arriving in Vancouver, one at 1:45 p.m. and one at 11:45. The abbot's secretary accidentally hit two "1"s in writing to the Archbishop.] He had arranged rooms for each of us for the night

and was planning on meeting us at the depot. He had servers appointed for our Masses in the morning and asked Father Clinton to take us to the seminary. We were to have entered by way of the Cathedral before which altar we were to have recited some prayers, invoke St Benedict's blessing, and receive his Excellency's benediction.

Well, what actually happened was this: the Fathers were anxious to see the seminary so Msgr McDonald drove us out to Ladner while the bishop rested. We were held up forty-five minutes at the ferry. ... We unloaded baggage and returned to the palace for supper.

The Archbishop was very gracious but exceedingly disappointed that his plans for our reception had failed. He said when we spoke of our regret: "All successful things begin by crosses and therefore we are starting out right." The Archbishop visited with us till 8:00 p.m. and seemed rather tired.

When Father Clinton arrived we went to the Chapel where we said the prayers the bishop had planned and received the Archbishop's blessing. Archbishop Duke accompanied us to our car in the alley. We returned to the seminary a little after 9:00 p.m. and Father Cyril assigned us to our rooms.

Community celebrates first Mass

The next morning Father Cyril sang High Mass, the feast of the Exaltation of the Cross. Father Leo served Mass and Fathers Justin, Andrew and myself were the choir. The three Grey Nuns and Father Clinton were also present. We then recited the Little Hours and Vespers and Compline in the evening. It sure keeps a monk awake in choir as there is so much to do. A gasp for breath at the wrong time will certainly cause a disturbance. ...

At five o'clock [on September 15] Bernard Aicher, his mother and Edward Armstrong arrived to pay us a visit. They were the first lay people to call on us. ...

BISHOPS VISIT MOUNT ANGEL

From a Mount Angel diary

December 3, 1934

The monastery was honoured by the presence of two Archbishops and one Bishop today. Archbishop Duke of Vancouver, B.C., Archbishop O'Leary, Edmonton, and Bishop Monahan of Calgary. They were guests for dinner and recreation afterwards, looked over the monastery and school and were greatly impressed. It is Archbishop Duke who seeks us to make a foundation in his diocese.

Saturday we received permission from the bishop to move the chapel to the large room above the refectory. We worked all day to make the change, but what a difference. We have placed the pews on the side like our stalls and have erected a liturgical altar with the foundation cross as the centrepiece. The light is much better now and there is lots of room with a large sacristy. Four years ago you suggested that this room should be the chapel.

Father Clinton had been trying to move the chapel but had no success with the bishop. This summer he moved it but was ordered to move it back. We consider ourselves very fortunate because we could make the change. We can now have a solemn High Mass and even Pontificals if ever the time comes.

Now what about the school? As yet we do not know how many boys will come. ...

This afternoon ... Fathers Cyril and Andrew are walking to town to mail some letters. It is good to get out because the first two days we were here it rained almost continuously. ...

Everyone seems to be pleased with the location and the setup. They think we have a real opportunity here. We do not notice much difference on account of the war except that American money is worth so much more.

May I express my own sincere thanks to yourself and the community for the touching and Christian departure ceremony which you held in our behalf. I dare say it shall be years before we can forget that. May I always remain,

Obediently yours, Eugene OSB

September 18

We arose at 6:00 a.m. and said our Masses at 6:30 and 7:00. Matins and Lauds were recited in choir the night before. We ate breakfast at 7:45 and said all the Little Hours in choir at 8:30. We do not sing the Martyrology because we do not have our book.

At one o'clock we met the Archbishop and had our pictures taken with our cucullas by the *Daily Province*. ... The Archbishop expressed the wish that we all write home about the beauties of Vancouver so we will have no difficulty in staying here.

September 19

Tonight I am working late so that I can get the classes assigned for tomorrow. Father Benjamin Csaki [Pastor at Abbotsford, B.C.] arrived at 6:10 a.m. He has been assigned to teach Philosophy so we had to wait for him to arrive.

Father Eugene's late night turned out rather later than he had anticipated. He elsewhere recalled the events of that night:

Father Clinton, pastor of Sacred Heart Parish, Ladner, who also was to teach French at the seminary and be the Bursar, took a day off before school started. It so happened that at 10:00 p.m. there was a sick call. I answered the telephone as I was still up, working on the class schedule. We had just arrived and had no means of transportation. The caller said he would supply transportation. I put an overcoat over my habit and went I thought to Ladner, not knowing the country.

After we had driven for half an hour, I asked with some trepidation where the sick man was. "He's in the car beside you," was the reply. The man was dying, but did not want to go to hospital without a priest and the police constable at Ladner was driving him. The journey ended at the emergency entrance of Vancouver General Hospital. I anointed the man and returned early in the morning, on the day that classes were to start. My long night absence was quite a shock to the small community.

School started with seventeen students in High School and College. To the surprise of the community, at mid-year the Benedictines were given an offer to purchase the property at Ladner, but the future was still uncertain. Mount Angel had a huge debt of about three quarters of a million dollars after the destruction of the monastery by fire in 1926. The final outcome was that the Benedictines were able to purchase properties at Deer Lake for a mana-

geable price. The Seminary of Christ the King moved to Deer Lake in unfinished buildings in the fall of 1940.

The seminary, a venture of faith which had been suggested by the Apostolic Delegate, was due in part to the shortage of priests and the difficulty of recruitment of candidates among the local people. Of more importance, one may say, was the founding of a Benedictine monastery. The Salem Oregon Statesman had editorialised on August 25 that while the

nations were entering upon war, the Benedictines were on the way to start a house of peace. In fact the new foundation did begin in wartime. There was a general blackout at night, for fear of Japanese bombing raids — the city was completely without lights at night. Meat, sugar, butter, gasoline, coffee and alcohol were all rationed. Young men were conscripted. In this atmosphere the monastery was founded and the Seminary passed to the tutelage of the Benedictines.

ARCHBISHOP VISITS BENEDICTINES AT LADNER

From Father Eugene's diary

October 20, 1939

Today we were honoured by the first visit of Archbishop Duke since we came to the seminary. He arrived at 11:20 a.m. and returned to the city at 2:10 p.m. The Archbishop was very gracious to us. At dinner he addressed the students. He paid glowing tribute to Mount Angel for sending him the Benedictines "almost crippling themselves at home."

He said he was pleased with the spirit manifested in the seminary. He believed that this year would prove the most successful of all the years since the opening of the seminary. He pointed out the number of prayers said constantly for the success of the seminary. He recalled the Prayer for Vocations which must be said throughout the diocese during Benediction of the Blessed Sacrament. He recalled the hundreds of hours of adoration promised by the school children "all said for you." He expressed the hope that the boys would lend their fullest cooperation for a successful year. They should be ever docile, soft as wax to be molded aright, etc. etc.

It was a beautiful little sermon, deeply spiritual, hopeful and appreciative.

Receiving Guests

Let guests be received as Christ — St Benedict

Guests are searchers. A cross-section of questions from guests and visitors reveals a variety of interests. Some questions are general: "How many monks are there in the monastery?" or "How many seminarians do you have?" Some are more personal: "Are we allowed to attend your services?" or "How long have you been in the monastery?" or "What do you do in the monastery?" or "Do you ever go home?" Some reveal an interest in the food: "Is this your own cheese?"

Many of these questions reveal the degree of understanding that the average person has of monastic life. The Guesthouse for them is the begin-

ning of an acquaintance with this ancient but new form of cenobitic living.

Of course, the getting acquainted works both ways. Monasteries are unique. So are people. Monasteries go through changes. So do people. For example, one of the features of modern life is pets. This was brought home to Father Benedict when he was guestmaster. One day he knocked on the door of one of the guests. Instead of being greeted by "Hello" he was startled to hear the "woof, woof" of a barking dog.

There is also a story which was told by Father Andrew. One day he met a guest who was going in and out of the church at frequent but regular

intervals. Curious as to the significance of this, he inquired from the gentleman the meaning of his many entrances and exits. He was told "I am making an Irish novena" — nine visits to the church on the same day for a time of prayer.



In the course of a year we receive many people of other Christian faiths. In the current year we will have received non-Catholic Christian groups on about thirty-three occasions. Two of the most notable of these are the Central Lutheran Church of Bellingham, which has been holding an annual retreat here for almost twenty years, and also

Archbishop Hambidge and the Anglican Regional Deans, who have had periodic meetings in the Guesthouse.

The number of school groups and Catholic teachers' meetings and retreats give an educational

Monks

help

build

Guesthouse

1964

(completed

1971)

flavour to Benedictine hospitality.

We hope that all these fine people carry away with them some of the atmosphere of peace, prayer and work which help us in our search for God.

Maurus Macrae OSB



Benedictine Sisters of St Lioba

(Freiburg, West Germany)

At Deer Lake and Mission, 1951 - 1968

Shown (l. to r.):

Sisters Laetitia, Ermelinda, Eleanor,

Eucharis (superior), Clara, Susanna

Founding Fathers

Memories of Westminster Priory 1940-48

The Right Reverend Lawrence Turgeon, Vicar General of the Diocese of Prince George, B.C., is an alumnus of the Seminary of Christ the King, and was probably the first priest ordained for British Columbia who received all his seminary training from the Benedictines. He graduated after eight years at the Minor and Major Seminary at Deer Lake (1940-48), going on to do his four years of theology at Mount Angel in Oregon.

Monsignor Turgeon recently told Pax Regis some stories about the founders of the Benedictine community in B.C., whom he came to know well during his long time at the seminary. "I was quite involved with the community. At various times I was MC, sacristan, dean of the student body, keeper of the apple house. I was almost a monk!" What follows is a selection of characteristic anecdotes.

We're going to talk a little about the founders of the Abbey. Father Cyril Lebold, when I was at the seminary in 1940, was the prior (it was not yet an independent priory). Father Eugene Medved was the rector of the seminary. Father Leo Walsh was one of the teachers and he taught us English. Father Justin Reilly taught us Greek. Father Andrew Keber was the professor of Gregorian Chant and Latin, and Father Joseph Schindler was in charge of the farm.



Cyril Lebold OSB (1899-1969),
Prior 1939-1944

What I remember of Father Cyril as a teacher was that he was a good Math teacher. I think he also learned a lot while he was there, too, and he was very prepared to say that. I remember him as being very humble. One time he said to us, "You know, you can catch more flies with a spoonful of honey than you can with a barrel of vinegar." I know he was quoting a favourite proverb of a saint, but I would take that quotation as depicting the kind of man Father Cyril was. I don't ever remember him raising his voice to us in anger. I don't remember any kind of anger, but a very gentle and easy going person, yet at the same time when he said something you knew he was serious about it.

Another thing which he used to do was involve us in his life. For example, I remember one time he was taking the laundry down to Vancouver — the Good Shepherd Sisters had a laundry down there — and he would invite us to go with him. (It was all right with the rector "if it didn't interfere with our responsibilities as seminarians.")

One of the sayings that I remember of Father Eugene is when we'd enter his office. He'd be bawling us out for being untidy in the

study hall; he'd say, "Do what I say, not what I do", because his desk would be all messed up. But one of the positive things I remember of Father Eugene is his love of liturgy and his ability to pass this love of the liturgy to us. Let each part of the liturgy have its proper value. It seems to me that liturgy, the way I was brought up by the Benedictines over twelve years, is an expression of how you live out your life ... it is a way to express one's life in a liturgical way, in a symbolic way.

Father Leo Walsh was our English teacher. I remember very clearly him one time in class quoting Tennyson: "More things are wrought by prayer than this world dreams of". Even though it was an English class this has been a very important expression to me. Father Leo in my experience, in the eight years I was with him, put a very human experience into my life. He was very jovial and his humanity came through.



Leo Walsh OSB
(1884-1966)

His job at the seminary as vice-rector was to make sure that we were tidy. One of the things he told us was how to put your pillow on your bed. The opening of your pillow should face away from the door. And I still do that today. When you asked me to help you with this interview, I went to my bedroom just to see and by golly both pillows — I have two pillows now; in the seminary I only had one — the openings of both pillowcases were facing away from the door.

I told you how he wanted us to be neat. He told us, "Put your stuff away. Put your stuff away. You've got a locker, put your stuff away." I remember one day we were coming back from chapel and we all wanted to go out and play football. We'd taken our suits off, and our shoes, our dress shoes and we left them on the beds, and rushed off, hoping that Father Leo would never come by ... and when we got back from



Justin Reilly OSB (1900-1960) - gardening

football we couldn't find our clothes. We looked out the window and there they were, all thrown out the window and that was the last time that anybody left their clothes.

Father was small enough that he could sit at the edge of the seat of his choir stall and hook his elbows on the side of the stall and when the kneeler was down, he could put his two feet on the kneeler, holding his book in his hand. He could fall asleep like that and look as if he were singing and praying. In those days when someone had died you would say vespers and then you'd throw in another vespers, for the dead. And Father Leo was hooked up as I described and they were going on praying the Vespers of the Dead for Abbot Bernard of Mount Angel. It was Father Leo's turn to intone an anti-

phon and the monk next to him touched him on the shoulder. He woke up and sang out "Alleluia!" It was very hard to continue Vespers of the Dead. He looked up like a cherub as if to ask, "How am I doing? How'd I make out, all right?"

Father Justin was the flower gardener in the early days and I had a project of raising rabbits for extra meat during the war years. One day Father Justin spent all day planting sweet peas in front of the Sisters' convent. He had gotten bedding plants from a greenhouse close to the Priory. He was a good gardener and could be very proud of his job of row after row of new three- to four-inch green plants sprouting out of the ground.

Next morning when he went to check his handiwork, he noticed with complete dismay that all his plants had been neatly felled by some sharp-toothed animal. One of my rabbits had escaped from its pen and had done the dastardly deed.

At Greek class that morning I was told in no uncertain terms that I was responsible for the expensive damage caused by my rabbits and restitution would be required. Since I didn't have any money, except the twenty-five cents a head I would get for cutting hair for the students and monks, I went to the greenhouse man to find out how much it would cost me to replace the sweet pea plants. The man told me that he would give them to me free of charge since that's what Father Justin got them for!

Father Andrew was the epitome of enthusiasm among these six founders. He'd come into the class and he'd always be enthusiastic, and more so with sports. He'd just bubble when he got out in the field, and even when he'd watch us playing football you could almost feel him coming into the field and wanting to be involved in the sports.

A saying that would express to me Father Andrew was his expression: *Bis orat qui bene cantat*, "if you sing well you pray twice". You could see it also in the way he conducted Gregorian chant — that



Andrew Keber OSB
(1909-1975) - watching
sports



Joseph Schindler OSB
(1882-1969)

enthusiasm, the expression on his face; he'd just bubble. (I know that I was a little bit of cross for him because I'm not a very good singer and I used to horse around a lot, but don't tell them about that.)

Father Joseph Schindler. If I were to say something that for me would bring together Father Joseph's spirituality it would be what he once said to us: "There are two places you can find Christ, one is the chapel, the other is the barn. If you really want to find Christ you either go to the chapel to pray, or to the barn because Christ will be there in the barn."

During Christmas time there were just a few of us who couldn't afford to go home for Christmas. I lived up in Prince Rupert and I'd have to go by boat, there was no airplane in those times. It would cost about twenty-five dollars to go up by boat (three days' traveling) and twenty-five dollars to come back. In those days salaries weren't high. I worked in the summer and I got fifty cents an hour for any kind of work that I did; so it was really virtually impossible and my parents couldn't afford it. So there was just Wendelin Schwab and myself in the Seminary in the Christmas holidays, and we used to help Father Joseph milk the cows and do odd jobs around the place. I enjoyed being there although I would have been much happier going home.

Anyway, on Christmas Eve all the monks were gone. They'd finish their Office and go off to help out in parishes. The only ones left for Midnight Mass were Father Joseph, Wendelin Schwab and myself. There were also a few neighbours that would come to assist at Midnight Mass. So we were milking the cows for the evening and I turned to Father Joseph and said "Are you going to preach a sermon for Midnight Mass?" "Oh no, no; there's just yourself, Wendelin, and a few people." "Oh Father," I said, "it would be terrible not to have a homily for Midnight Mass." So he decided that he would. He used to fidget a lot. When he would preach he used to hook his elbow on the altar to hold himself and he would move his upper body backwards and forwards.

Father Joseph started his homily by asking the question, "I wonder what the swaddling clothes was?" He just left us hanging there. Then he started saying how Mary delivered her child in the barn. "It could have been a little bit cold, even though there were the animals who were giving off heat from their bodies. So she kept this long piece of linen cloth and wound it around the baby to keep it warm. Of course if this had been in the house maybe she wouldn't have had to do this, but it was in the barn. Here we are in the chapel and we are remembering Jesus' birthday but it would have been so much more appropriate if we had been in the barn where Jesus chose, he chose to be born in the barn. Simply because he was God, he could choose. He saw the appropriateness of being in the barn where nature was, the smell of hay and the animals that were there, which he was so much a part of, since he created them."

And so here we were in a nice little chapel in the priory and Father Joseph brought us back to the barn. If you ever went close to Father Joseph you could smell the barn; it wouldn't be cologne or Russian leather, it would be the smell of the barn; and his hands were all gnarled and his boots usually had a little bit of manure on them. We just loved to have him. We used to have him once a year for our monthly



L. Turgeon in 1946
"... our responsibilities as seminarians ..."

day of recollection; he'd give us a talk about mystical things.

We always enjoyed having Abbot Thomas Meier at the priory. He was like a father. The monks all loved him. He would celebrate Vespers with us and when it came to the Our Father, he would say it in a rather squeaky way. We had an incident up in the junior dormitory. A fellow named Ed Bigler and another young fellow Zany Zanucky were having Vespers after Father Eugene had left and the lights were put out. They took a pillow case and made a little hood and then they wore black blankets — they're still over there in the major seminary. They were standing on the bed imitating the abbot. Ed Bigler had just got into the Our Father, doing an excellent imitation of Abbot Thomas's strangled voice,



William Mark Duke (1879-1971)
Archbishop of Vancouver 1931-1964

"Pater noster, qui es in coelis, sanctificetur nomen tuum ..."

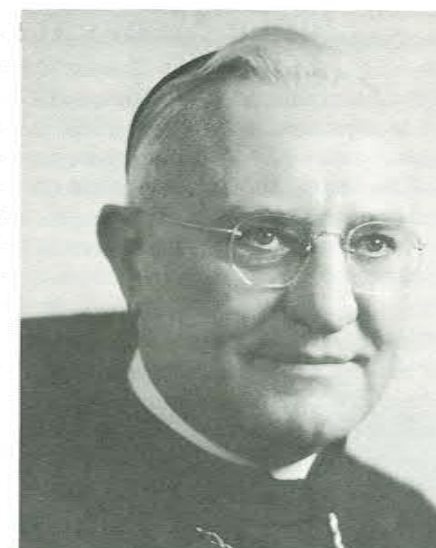
when the lights went on and Father Eugene walked in. Ed intoned "Requiescant in pace"; then they had to go down and burn the midnight oil doing some penance.

Archbishop Duke would come to the seminary quite often, but on very special occasions, like on the Feast of Christ the King, we'd have pontifical Mass. I used to call it the clothes line. There would be seven seminarians all holding different vestments and the bishop would keep putting on these vestments. He'd have the dalmatic, the tunic, and all kinds of things ... the zucchetto, then finally the gremiale, a sort of apron. I just loved serv-

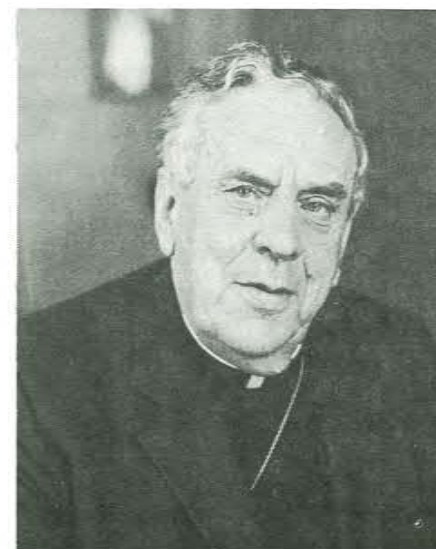
ing Archbishop Duke's Mass because he was the most gentle man, at least for us seminarians.

He asked George Cook and myself to go the Good Shepherd Convent to assist at the profession of the Sisters of the Magdalene. They were an order of Sisters attached to the Sisters of Good Shepherd. The Archbishop was receiving the profession of these sisters and he turned to George and me, saying, "Would you like to join the sisters?" I'll never forget that.

He loved to come for our disputations, Latin disputations, and if you didn't know the Latin you could use Greek, or you could throw in a bit of French. The archbishop used to come for those and enjoyed it very much, even though I don't think he understood what we were saying, because we didn't, at least I didn't. But I remember them.



Thomas Meier OSB (1887-1961)
Abbot of Mount Angel 1934-1950



Most Reverend James F. Carney
Present Archbishop of Vancouver

Junior Monks at Deer Lake – Some Memories

To seminarians, friends, visitors, and even to the younger members of the monastic community, Westminster Abbey means those substantial buildings on the hill east of Mission, B.C. And even the older monks probably do not reminisce often on “the way we were” at Gilpin Street in Burnaby, 1940-54.

To those of us who were novices, Fraters and junior Brothers there, however, the memories, like all memories, are generally pleasant, and as with all memories, it is the quaint, trivial, humorous and unlikely that remain most vivid.

Over all was the circumstance of living in a converted country mansion. No uniformly sized monastic cells here – the rooms were large or small depending on the location (under a staircase, for



Procession
at Abbatial
Blessing
1953

example) and scattered all over the house. There was an electric bell for announcing the events of the daily horarium, but it was not too effective as a signal for rising (4:30 a.m. in those days), so it had to be supplemented by a cleric or Brother, up five minutes earlier, running down to the staircase landing vigorously jangling a large hand bell.

Washrooms were not abundant. The one on the second floor had few sinks, so it was first come first served, and over a period of time a certain natural pecking order developed, over which even a distinguished visitor had no privileges.

Abbot Stephen Schappler of Conception, Missouri, encountered this pattern one morning during a visit to the Priory, when he found himself, in trousers and shirt sleeves and holding shaving equipment and towel, waiting with serene patience while a busy procession of junior brethren of the

Priory bustled to and fro in front of him, oblivious of any deference to his rank, or even his presence.

Similar restrictions prevailed regarding the shower – note the singular – which consisted of one only galvanized tin cubicle squeezed into a niche in the basement. Here again, first come first

SEARCH FOR SITE OF MONASTERY

From Father Eugene's diary

October 19, 1939

Father Cyril went to Vancouver yesterday and looked over more property for a possible location. He finds the land in North Vancouver [*British Properties*] very expensive, approximately \$1000 per acre. It is difficult to get any piece large enough for the monastery because this land is already divided up into lots.

Father Forget took Father Cyril to property out toward Westminster overlooking Capitol Hill and beyond Burnaby Lake. The weather was grand and Father Cyril was thrilled with the view. He says there is plenty unbroken land in that district. The sight would assure us of isolation and nearness.

Father Leo Walsh remarked to me that he hoped we would not try to locate too close to the city. If we want the seminary and monastery we must have isolation ...

Father Andrew remarked he hoped we would not locate too much in the city. He said, “History shows that St Bernard sought the valleys, St Dominic the cities, and St Benedict the mountains. The sons of these great men tried to follow out this principle.”

served, individuals found their slot, and all was in order.

The Fraters’ “dormitory”, a converted master bedroom, comprised four double-decker bunks, plus desks and chairs for study. There was a certain rough realism about it all, amusing or otherwise depending on one’s outlook. The situation of the room offered one popular feature, however: it was right next door to the Prior’s (later Abbot’s) office,

and by slipping into the closet and holding a glass tumbler against its wall, there was no telling what items of general or particular interest might not be gleaned, and the juniors prided themselves on being well informed!

The chapel had hardly the grandeur of the present Abbey Church, but it did have a certain prayerful intimacy; and it also had a closeness of acoustic that made a careless execution of the Chant all too obvious, with the result that Father Andrew trained his confreres to a remarkable degree of competence that somehow never lacked prayerfulness.



Monastery at Deer Lake in Winter

The furnishings were spartan, including choir stalls that were mostly benches with hinged seats. For a certain part of the Divine Office, one junior monk would raise the seat (for standing), then another would lower it for the following seated portion of the Psalm recitation. On one occasion, one of the juniors thought there was another seated interval to come, and that the bench had been lowered. He was mistaken. He sat down – with remarkable rapidity and onto the floor, his feet on the kneeler, his Breviary open and facing him from his bent knees; it was swift, painless and so devastating in effect that only after the length of two or three Psalms (not too coherently recited) was sobriety restored. If it should be wondered why this event is remembered in such detail by the present writer, there can only be one reason.

Christmas is special to everyone everywhere, but there was a feature of it at Deer Lake that did not survive at Mission. The bells for the future tower, cast in 1951, were mounted stationary on the grounds of the Priory, and could be operated by one person pulling a set of cables which activated the clappers under each bell. On Christmas Eve the community was awakened for Matins and the Midnight Mass by the ethereal, silvery sound of Christmas carols coming softly out of the night, chimed on the bells.

Father Augustine, Cleric Master in those days, was a firm believer in a brisk, bracing walk down

Gilpin Street and back, immediately after the noon meal. So off the Fraters strode, rain or shine, snow, hail or sleet, every school day of the week. The theory was that one was in this way refreshed and invigorated, ready to tackle the afternoon’s intellectual labours. The effect, with some particularly abstract material in Philosophy class, first period in the afternoon on a warm day in early fall or late spring, was something else again.

Probably the biggest event of the Deer Lake days took place near their close, when Father Prior Eugene Medved was elected Abbot, and the Abbatial Blessing was set for March 19, 1953, Feast of St Joseph, at Holy Rosary Cathedral in Vancouver. There was extensive preparation of ceremonies, vestments and all the details of the ritual, Fr Andrew honing the monks and seminarians to

a high degree of Gregorian Chant perfection, and many busy hands of Fraters and Brothers were turned to the transformation of the starkly secular decor of one of the banqueting rooms of the Hotel Vancouver, where the clergy were to adjourn after the liturgy, into a properly religious ambience for the occasion.

The great day came, and all went off smoothly, but an interesting footnote must stand for the records. There was Solemn Second Vespers of the feast to be sung that afternoon, but where were the monks? Nowhere to be seen. All joyfully dining and listening to speeches in the Mayfair Room. And what about St Benedict's "let nothing be preferred to the Work of God"? Nothing was, for the entire Seminary of Christ the King student body, plus one monk assigned to be celebrant, were present in cassock and surplice, together with a visiting U.S. abbot hastily invited to preside, a cuculla (monastic choir robe) thrown over his clerical suit. St Joseph was duly honoured on his feast, and for some time afterward the seminarians lost no opportunity of reminding their monk professors and fellow students of who was where he should have been for Second Vespers of St Joseph.

Down on the Farm

The nearest St Benedict gets to speaking about farming is the chapter of his Rule on manual labour. In A.D. 540 on Monte Cassino there was



Father Joseph
with home made tractor
at Deer Lake

not much farming to be done. But there were evidently some crops or fruit (maybe down at Terracina on the coast?), because he tells his monks not to grumble or feel distressed if they have to help in the harvest. In fact, he says, they will be

And then, after the years of planning, hoping, preparing and (in the case of the juniors) day-dreaming construction was begun at Mission and the move completed on Christmas Eve, 1954. That is a story in itself. Deer Lake became history, as the saying goes. But for those who experienced it, the memories are warm. All the unsuitability and inconveniences of temporary quarters in a locale fast urbanising and crowding in from all sides, the strict monastic regime and complexity of liturgical observances, the many minute customs and ways of doing things — all were cheerfully accepted. We lived those days and we loved them, and we shall not pass that way again.

A Postscript: In the years after the monks' departure the Ceperley House (monastery) at Deer Lake has come to public attention by the claims of some occupants that it is haunted, with reported instances of moving objects, voices in the night, et cetera. The Benedictines' experience can only suggest that the ghosts must have been on a leave of absence from 1940 to 1954.

Basil Foote OSB

really monks, imitating the apostles and fathers, if they live by the labour of their hands — at least in moderation.

Fifty years is a short time to develop a farm. It may seem to take up a small, and less visible part of life at Westminster Abbey. In fact there are three farms to be considered, in the three locations the monks have been.

At Ladner the Jubilee Farm was donated to the archdiocese in 1928 by Mrs T. McNeely. In the one year, 1939-1940, that the first monks were there, little need be recorded, since the farm was rented out.



Joseph Gauch OSB

Start small

Burnaby was quite a different matter. The duration there was fourteen years. There was a farm of sorts, including a barn, a workman's house, a few milk cows, a few pigs and chickens, a manure sled, pulled by a homemade tractor, some fruit trees, raspberries, an unused greenhouse, and enough garden to make weeding carrots an annual back-ache, not to speak of an attempt to raise potatoes, corn, beans, cabbage and rhubarb. The kitchen was a stone's throw away.

The pasture bordered on Deer Lake. The little tractor, until the first Massey-Ferguson was purchased, stayed in the barn and a lean-to housed the one abbey car. An hostler's hut near the barn housed most of the garden tools. The little tractor made by Fr Joseph was later sold for a song for use in picking up golf balls at a nearby driving course. Border customs at Blaine were startled one day to see Fr Joseph entering Canada with this tractor and cows.

The Mission property, already purchased in 1944, five years into the stay in Burnaby, witnessed many forays in the form of work parties before the move ten years later. The old Japanese house and barn on the south slope of Mount Mary Ann provided occasional accommodation, until Fr Joseph and Br Joseph came to live there the last five years

before 1954. As early as the great Fraser flood of June 1948 some refugee cattle found shelter behind some improved fencing.

Br Joseph carves land

While Fr Joseph said Mass on the second story of the house and dabbled in astronomy, probing for waterholes and stars in the night, or a new strain of alfalfa, Br Joseph cooked, slept on a kitchen couch, and ventured forth each day to fence, clear some of the tangled vines and wires, plough and care for remaining fruit trees left from Japanese days. Along with the remnants of berries, grapes, and fruit there grew now mostly briars and bush.

From 1949 on the two monks lived there continuously. The labour of Br Joseph was legendary, as were his mammoth pies, meant to last for a week. When a few monks would come to spend a holiday, sampling his pie and cooking, he was forced to remark in heavy Swiss accent: "The spirit is willing, but the meat is lazy!"

One of Br Joseph's herculean feats was driving two tractors at once: an old Farm-All and a small



John Deere caterpillar. They served different functions. One for hay making or hauling wire and fenceposts and tools, the other for making minor roads and other earth-moving, and later filling in ditches like the long water line or other backfilling. He would fill his quart jar with coffee after breakfast and take it with him on the tractor until he returned in evening.

As the day of construction came near, farming, such as it was, moved from Parr Road (now Parr Avenue!) to the main site. With Br Joseph's little Ford truck a few bales of hay were transported back to Burnaby for a final winter. One day the bales on one load got caught on the sides of the narrow, covered wooden bridge at Pitt River, and several were thus lost to the waters entering the Fraser.

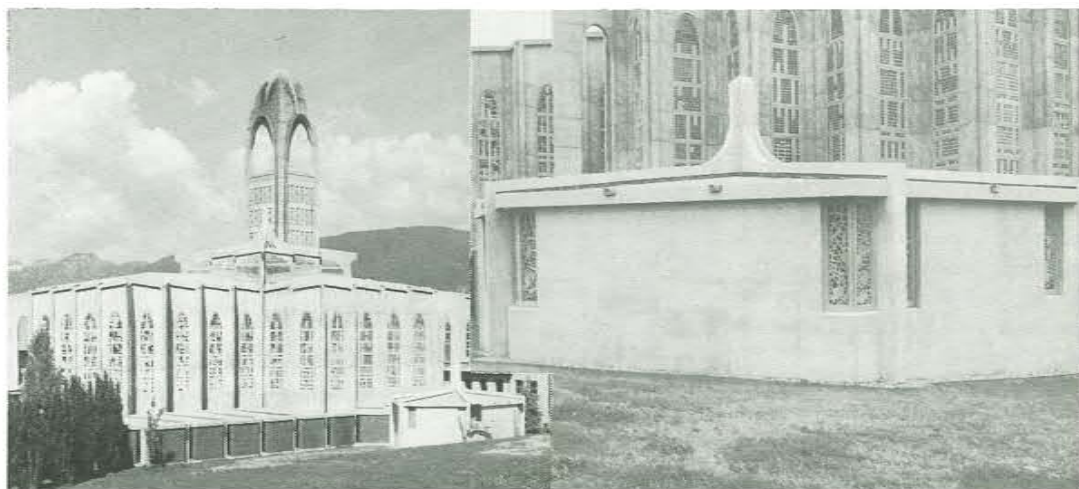
Consolidating the farm

We had a good neighbour, Mr Goundry. We needed his 35-acre farm to consolidate our property. The Mission golf club also had its eyes on it. We bought that property, except, for the time being, the house and a small acreage. The barn had a leaning silo which was something to behold and was actually used until it died a natural death. The barn itself was converted later into the beef barn by Br Joseph. Meanwhile the move to Mission at Christmas 1954 meant the cows had to come too on the same day, by earlier conveyance.

The present barn was built by this same handyman (and sometime mushroom grower) out of materials, mostly two-by-fours, left over from construction. The cement silo was added in the nick of time through the benevolence of Miss Pauline Lanzo, who was working with the Sisters at the time in the kitchen. The aluminum dome was

WHERE DECISIONS ARE MADE

The last unit of the monastery to be built was the Chapter House. In all monasteries, it is here that the future of the community is determined. Here the abbots are elected, here new members are received, life commitment to monastic life is determined. Here the abbots direct the spiritual life of their communities and correct public faults. Here the abbots receive advice from their communities regarding finances and the common life — sharing responsibility as outlined in the Rule of St Benedict. It might not be out of place to recall that the first parliaments of England took place in the Chapter House of Westminster Abbey, London.



Abbey Church — 1982

Chapter House — 1989

JUBILEE CELEBRATIONS

Your prayers are requested for the speedy recovery of his Grace Archbishop James Carney of Vancouver. He regrets that he will not be able to be with us for the Jubilee celebrations.

The fiftieth anniversary of the founding of the monastery occurs on Thursday September 14, 1989. As Thursday is a convenient day for priests while Sunday is a convenient day for laity, there will be two celebrations.

Wednesday, September 13, 5:00 p.m.

First Vespers of the Holy Cross and Blessing of the Chapter House.

Thursday, September 14, 11:00 a.m.

Solemn Mass of the Holy Cross.

Sunday, September 17, 2:30 p.m.

Solemn Mass of the Holy Cross. Homilist: Reverend Bernard Rossi.

added the next year, as was a milk house, pig pen and chicken house out of other hand-me-down or used materials. In those day of hoe, spade and pitchfork, the improvement from the first second-hand manure spreader to a later model was like a quantum leap.

It seems now a little difficult to recall that "first fine rapture" of relative primitiveness of getting out the manure, getting in the hay and silage, of draining fields, the planting of orchards against frost and mice, deer and bear, the endless fencing to keep our animals from wandering into the neighbours' property, all the creosoted railway ties and donated chicken manure, to our own small hay

baler, more ample help, a larger garden, a better beef herd.

The farm is still small and mostly manually operated, giving opportunity for the monks to have this "apostolic" dimension to their lives and no need to be terribly distressed. As Thomas Hardy put it in "The Time of 'The Breaking of Nations'", written during World War I:

Only a man harrowing clods
In a slow silent walk
With an old horse that stumbles and nods
Half asleep as they stalk ...
War's annals will cloud into night
Ere their story die.

Boniface Aicher OSB

Bird's-eye View of the Liturgy

Let nothing then, be preferred to the Work of God. This incisive phrase from Chapter 43 of St Benedict's Rule has shaped Benedictine monasticism for 1400 years. "The Work of God" is the community's prayer, its praise and worship of God. What St Benedict expects of his monks is, of course, nothing else than the first task of every Christian. Several times a day the monastic community gathers to celebrate the Eucharist, chant the psalms, and listen to the Word of God.

When Archbishop Duke of Vancouver invited the monks of Mount Angel to make a foundation, he had two things in mind: "I am writing to know if your community would be interested in making a foundation in the Archdiocese of Vancouver,

where there are numerous places suitable for your work, and where your life of prayer and teaching could do so much good for souls."

From the day of foundation, September 14, 1939, the daily Mass sung in Gregorian chant and Divine Office recited in choir were faithfully carried out by the five founders.

Beginning in the summer of 1943, a liturgical week was held each year with the enthusiastic support of Archbishop Duke. Sisters, lay people and clergy were given conferences on the Mass, sacraments, Gregorian chant, and active participation in the Liturgy.

The Constitution on the Liturgy (December 4, 1963) of the Second Vatican Council challenged



First Concelebration — Holy Thursday 1965

the whole Church to renew its life of worship. "In the restoration and promotion of the sacred liturgy the full and active participation of all the people is the aim to be considered before all else, for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit." (N. 14)

How was the monastic community to respond? It took study and time for a busy faculty. The world congress of Benedictine abbots met for the first time after the Council in 1966 and took up the problems with great care. Fortunately for the community, Abbot Eugene attended this Congress and subsequent ones. The final outcome was that each abbot with his community was able to determine the shape of the Divine Office for his house within certain directives given by the Holy See.

The goal of the Council was to intensify daily growth in Christian living. The heart of the liturgical renewal was active participation of all the members of the Church in the sacred actions, for

"Christ is always present in his Church, especially in her liturgical celebrations. No other action of the Church can equal its efficacy by the same title and to the same degree." (N. 7)

When the Council decreed the complete revision of the Liturgy it asked that "the rites should be distinguished by a noble simplicity. They should be short, clear, and free from useless repetitions. They should be within the people's powers of comprehension, and normally should not require much explanation." (N. 34) Such a program took much time and effort for bishops and specialists to accomplish and then the Holy See to approve.

At the Abbey the community began to move into the vernacular in 1965 at the Conventual Mass, retaining Latin from the Roman Gradual for the Proper. The adaptation of Gregorian chant from a Latin text has always been controversial, but the community decided to proceed along this line for Mass and Office. Fortunately Father Basil had the talent to do the work. The Canadian Sacramentary

was also to use chant adaptations for the Prefaces and other texts of the Mass.

During 1967 and 1968 the vernacular was gradually introduced into the Divine Office. Although the Work of God was shortened, the purpose was to lead monks to improve the quality of their prayer and to enable the individual to give more time to private prayer. The whole community, priests and brothers, were to seek a deeper unity around the altar and in the Divine Praise.

From the first days of the foundation the community wanted to have a worthy and inspiring place for its worship. Although the abbey church was a project to celebrate the fifteenth centenary of the birth of St Benedict in 1980, the actual planning began in the late fifties. It was finally achieved in 1982 with the consecration of the church by Cardinal Basil Hume OSB.

Finally a word about the visit of the Holy Father to British Columbia on September 18, 1984. All the members of the community were privileged to have some liturgical role in the Papal Mass at Abbotsford, only seven miles away across the Fraser River. Some acted as Masters of Ceremonies, others distributed Holy Communion.



Worship in the Present Abbey Church

Father Abbot was invited by His Grace the Archbishop to concelebrate with Pope John Paul and the B.C. bishops, taking part with them also in the special Mass at B.C. Place and a dinner with the Holy Father at the Cathedral in Vancouver.

Of Hallways, Attics and Libraries



Father Paul Hagel OSB uses new library

In the days of Benedict there must have been books (codices), in the form of either manuscript rolls or volumes pasted and tied together. He says Sunday should be kept for reading, aside from chores or inability (real or imagined) to read. In the chapter before the one on Lent (49), the one dealing with manual labour, Benedict says each monk should be given a book at the beginning of Lent, and he should "read it through". There should even be a couple of older monks to see to it that the other monks are reading and not using the time for talking.

Furthermore, reading was not to be lacking, either at the Work of God or at table, and only those able to do so, should. It was up to the abbot to comment on the reading, if he liked. So already the monastery possessed some form of library, which Benedict calls "bibliotheca", or treasury of books.

The first fifty years of the library of Canada's Westminster Abbey at Mission, B.C. seem to be about as small and obscure as Benedict's own. At

Ladner there was what there was. Mount Angel Abbey sent a sizable nest-egg of (mostly) older and duplicate books. The slow process of storage and growth began mainly at Burnaby, 1940-1954, in hallways and crannies, though the main collection was actually located in the north end of the main seminary building, corresponding to the north end of the monastery there, which still serves as a kind of sitting and lecture room of the Burnaby Art Gallery.

Nothing dramatic happened or could happen in those early days, though after World War II, 1945 and on, serious and learned books began to be purchased and added in some numbers, often (including old and rare books) from Europe. Nothing was classified, except generally, until the move to Mission. Even then it was to wooden shelves in the "attic", above the monastic recreation room, in what is now the tailor shop and book bindery.

A bequest enabled us to purchase proper steel shelving for that area, and that seemed like a giant leap forward indeed. Other books were shelved in the minor seminary and in the temporary book bindery at one end of the temporary guest chapel above the present guest chapel.

Classification and cataloguing proper began (Library of Congress system) with a minimum of fuss and experience, about 1955. But it went forward. Advice and help were offered by Dr Ronald Hager of UBC, the local Fraser Valley Regional Library and other contacts, especially the alternative classification in four specific topical areas developed at the Catholic University of America Library Science School.



It was another giant move when the steel shelves and main library were moved from the "attic" to the new guesthouse, beneath the first chapel there. A kind of linen closet provided for the first rare book room, and a reading room with current periodicals and books in the large room above the guest parlour where there is now a small monastic chapel.

The library had grown by now to some 15,000 volumes and was bursting. The attic still served as a kind of overflow and annexe. A room across the hall provided an office.

Then came the great day of the new and permanent library, built 1983-84, with its two levels, added shelves and proper office, photocopier, reference — almost the whole bit! The library technician class comes annually to enjoy it, and somehow think it rather special, as do others. Dr Henry Kreisel of the University of Alberta thought it was small but special.

Some benefactors of books and material stand out, like the National Library, Father Aidan Angle, Msgr Ambrose Griffith, Msgr Angelo Sacchi, Mr Martin

Griffin and Mrs Agneta Wright, the latter being present for the blessing on March 18, 1985.

With upwards of 36 000 volumes now, advancing at about 1000 items a year, about equally purchased and donated, space is becoming once more limited. Perhaps in five or six years it will be necessary to double the size, going eastward. But the task goes on, to make the library workable, comfortable, valuable in spiritual and human wealth — classical, cultural, current. All labour so far is voluntary. As St Benedict said of his Rule, it is a small beginning.

Boniface Aicher OSB

Benedictine Oblates Witness Christian Life

It is fitting to give the Oblates of St Benedict a place in this Jubilee issue. They are lay people who have

promised to follow the Rule of St Benedict "insofar as my state in life permits."

For them and others interested in the monastery a short Oblate News Letter is published every second month. Oblate Meetings are held at the Abbey on third Sundays of the month, September to June. For the 1989-90 season the spiritual conference given at these gatherings will be on Pope John Paul II's 1988 letter, Christifideles Laici, an up-to-date guide on the Lay Apostolate.

Janice McCabe of Burnaby, B.C., an Oblate for fifteen years, writes:

Many gems of instruction are contained in each chapter of Benedict's book. One sentence from Chapter 31 is a good example of the warm-hearted counsel of this "down-to-earth" saint. When describing what manner of man that the cellarer (housewife) of the monastery must be, Benedict writes, "It's essential he should have humility and if he has nothing material to give, he should at least offer a kind word of reply, as it is written, 'A good word surpasses the best gift.' (Sir 18:17)"

In our Oblate family community of two parents, six children and one granny, this little section of the Rule directs our actions at least five times daily. The good word is cheerfulness when a bad mood prevails. It is silence when you'd rather shout in anger at an aggressive younger brother. It is encouragement when the cross feels a little heavier.

St Benedict understood human relationships and what was necessary in order to live harmoniously with one another. Like the Abbot of a monastery, parents have an awesome role to achieve, particularly in the guidance of troublesome children. In Chapter 24, Benedict counsels, "There ought to be due proportion between the seriousness of a fault and the measure of excommunication or discipline." Moderation and reason are the infrastructure of each rule.

Architect Envisions Monastery

Many years ago I was living in a small town in Norway, with a beautiful fjord, great mountains, and a majestic cathedral that took over five hundred years to finish. In a way it was the only way it should be — strictly Lutheran — even more so since the Archbishop was a good friend of my parents.



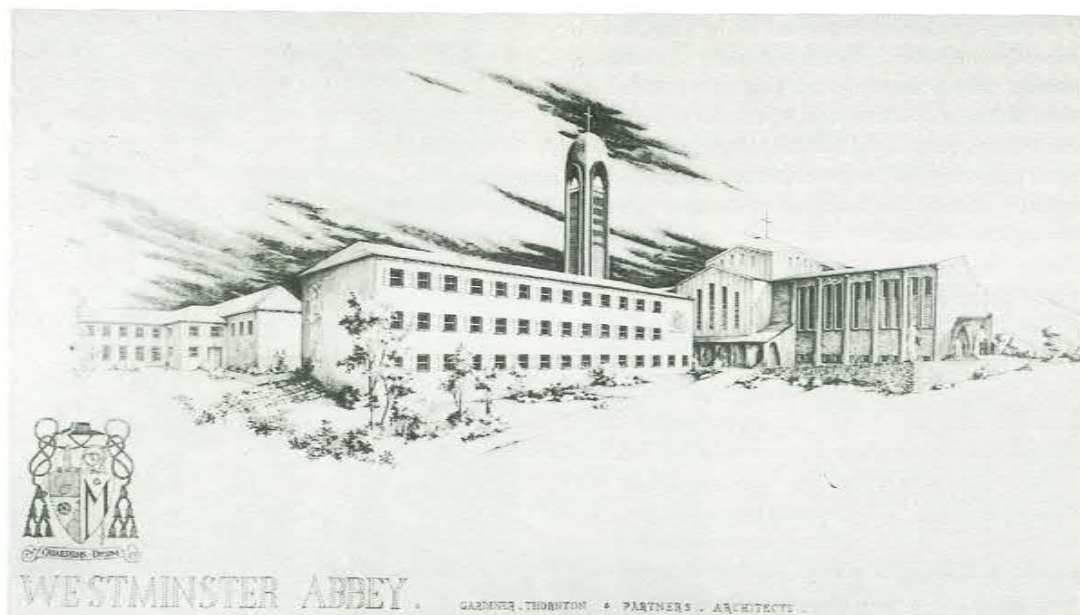
The McCabe Family

Understanding that "it is not by using many words that we get our prayers answered, but by purity of heart and repentance with tears," (Chapter 20) St Benedict weaves prayer into every facet of life so that work and prayer merge as one offering to God our Father who loves all the gifts his children bring Him.

St Benedict's Rule is both an anchor and a beacon. The anchor reminds us of why we are here and the beacon reminds us of where we are going. "Whoever you are, who are hurrying forward to your heavenly fatherland, with Christ's help fulfill this little Rule written for beginners ..." (Chapter 73).

However, I do remember St Joseph's hospital in my town, run by the nuns — and they were angels to me.

There was a tendency to accept things as they were — but as I accelerated into more knowledge and experience — the world is bigger — there is more out there — and it never ends!



WESTMINSTER ABBEY.

GARDNER THORNTON & PARTNERS ARCHITECTS

This is Asbjørn Rasmus Gathe's projected design of the abbey and seminary to be built at Mission. It was displayed for the first time at the laity reception held at Deer Lake after Father Abbot Eugene's abbatial blessing in 1953.

Then, there is a war — and all we want is peace.

The war is over and off I went to the next step in my life, to the Zurich Institute of Technology to study architecture. Different churches everywhere, and bells ring every fifteen minutes to tell me what the time is.

There are obviously more than Lutherans in the world, and that is another study!

Finished — and off I go into the world again — where? Vancouver, British Columbia in Canada — because there have to be fjords and mountains. Well, I got a job there and miraculously was given the challenge to design and build a monastery and school for the Benedictine monks in Mission.

So there I go again — what is it? — find out!

They have been in the world for 1500 years! Whatever it is, it has to last.

They wanted me to express something of a Benedictine antiquity, combined with contempor-

ary advances in structure and design. Father Abbot said, "Limited funds — but, give us a good roof, a good floor, and a good heating system, and I will settle for the rest!"

Ah yes! — but what is it? — Knowledge? Yes — but knowledge does not mean wisdom — and that grows within us — and never stops!

So there we go — and I have to say "we" because the man who did all the structural engineering work from the beginning to the end (?) was Per Christoffersen, today one of the greatest engineers in Canada — born in my home town, studied at the same university — and we came to Canada together. And "we" again — because Father Abbot, all the monks — my friends — with their freedom of spirit — and true inspiration and skill in all their work, gave me the spirit and faith in what I had to do and should do. And we did it!

Everyone has his proper gift from God — thank you.

Asbjørn R. Gathe DIP. ARCH, E.T.H., A.I.B.C.



Present Abbey - Seminary Complex

Theology Requirement Removed From Seminary's B.A. Degree

The Seminary of Christ the King amended its 1966 University Charter this spring by deleting a restrictive clause that required students to do a year of theology before they could receive the B.A. degree.

The amendment — a straightforward recognition of the Seminary's four-year Arts Program for what it was and is — was made by a Private Bill that passed the B.C. Legislature without opposition on June 20th.

This revision of *The Seminary of Christ the King Act* was recommended by the B.C. Ministry of Advanced Education after a four-year investigation that included consultation with British Columbia's three provincial universities, an out-of-province evaluation in 1988 by Dr Henry Kreisel of the University of Alberta, and a lengthy 1986 report to the Universities Council of B.C. on the Seminary's work particularly during the twenty years it had been authorised to give the B.A. degree.

The Seminary was founded in 1931 by Archbishop William Mark Duke, Coadjutor to Arch-

bishop Timothy Casey of Vancouver. The school began as a Minor Seminary which included Philosophy. This "venture of faith," as the Archbishop called it, was urged on him by Canada's Apostolic Delegate to remedy the shortage of priests and the absence of local clergy in a vast area of scattered Catholic population.

The young Archbishop, who had made priestly vocations the topic of his first pastoral letter, entered this note in his diary of July 2, 1931, the day he made up his mind: "*Day of Decision.*" (and quoting the Apostolic Delegate) "*Go on and Providence will help you.*" He selected Fathers Francis Chaloner and Joseph Kane, pastors of Revelstoke and Fernie, to be rector and bursar, and located the Seminary on the McNeely farm at Ladner, B.C.

In 1939, with authorisation of the Vatican's Congregation of Seminaries and Universities, Archbishop Duke entrusted the school to the Benedictines. **IN A 1949 CONTRACT APPROVED BY THE HOLY SEE, THE SEMINARY UNDER BENEDICTINE AUSPICES WAS**

AUTHORISED IN PERPETUITY TO EDUCATE BOTH SECULAR AND RELIGIOUS PRIESTHOOD STUDENTS IN A MINOR AND MAJOR SEMINARY.

Some major reasons for a long-range provision had to do with finances and personnel. There was the huge investment in buildings at the proposed new Seminary site in Mission and the cost to provide a stable faculty with specialised degrees.

Of the seventeen local students (five in Grade 10 and twelve in Grade 9) who enrolled in the Seminary the day it opened, five became priests. Among those in Grade 10 was the present Archbishop James F. Carney of Vancouver.

Students, who can now receive their Arts degree without waiting a year, are the immediate beneficiaries of the Charter change. But the Seminary, too, has, in the eyes of the Ministry of Advanced Education and the provincial academic community, gained its proper status as a liberal arts college.

Reports submitted to Government bodies in the course of the recent investigation dealt with enrollment, faculty qualifications, course descriptions, and library holdings. Examining bodies were supplied with a letter on student performance from all the universities in Canada and the U.S. to which four or more of the Seminary's students had transferred in the previous fifty years.

When the Benedictines took over direction of the Seminary in 1939 they offered a solid four-year Liberal Arts Program and conferred an "Equivalent

Noted Alberta Educator Evaluates Seminary

An important contribution to the successful passing of the Amendment to the Seminary Charter was the evaluation by Dr Henry Kreisel who spent April 18-19, 1988, at the Seminary on the invitation of the B.C. Ministry of Advanced Education. Below are some excerpts from the report he made to the Ministry on April 27.

Altogether, I spent about four or five hours talking to the monks who teach in the Arts program, both individually and in groups, and about the same amount of time talking to students at various stages in their program, again both individually and in groups. In addition I visited classes in Philosophy, Religious Studies, English, and Sociology, and stayed about 20 minutes in each class ...

Excerpt from Hansard on the day the Seminary Charter was amended. Mr Norman Jacobsen, a Member of the Legislative Assembly from Mission, sponsored the Bill.

MR JACOBSEN: Section 1 is simply to delete from the current wording that two semesters of theological study would be necessary in order to qualify for a B.A. degree.

MR WILLIAMS: Where is the seminary?

MR JACOBSEN: It's on a beautiful hill in the beautiful town of Mission.

MR LOVICK: Mr Chairman, as a member of the Select Standing Committee on Standing Orders, Private Bills and Members' Services, we spent some time canvassing this. Indeed, we interviewed the Catholic clergyman who came over to explain this. Certainly we on this side of the House have no difficulty whatsoever with this measure and are therefore happy to support it.

British Columbia Debates, June 20, 1989, p. 7700

ent B.A.". When the 1966 Charter legalized the Seminary's academic degree the "Equivalent" was dropped but the theological overtones in the restrictive clause continued to put the B.A. in a false light.

And since morning mass is celebrated early, about 6:20 a.m., this meant that I had to get up before 6:00 a.m. on Tuesday! It was certainly a unique experience for me. But it was also essential if I was to experience the rhythm of a life that is so completely different from the very secular life that most of us lead. Without that experience I could not even have begun to grasp the essential nature of the place. I do not pretend to claim that I have grasped it after two days, but I have certainly a better understanding than I had before I went to Mission. Had I judged the issues with only the written documents before me, this report would certainly have been very different.

The Seminary is not a conventional liberal arts college. The Arts program it offers is expressly designed to serve students who intend to become priests. It can fairly be described as a *pre-Theology* program in the same way in which certain science programs in universities are often described as *pre-Medicine* or *pre-Dentistry* programs. Students graduating from such programs are not doctors or dentists, and students graduating with a B.A. from SCK are not priests. The degree they receive is *not* a degree in theology.

I think it is accurate to say that the degree which the Seminary confers is a B.A. with a major in Philosophy. The courses in Philosophy form the centrepiece of the academic program and must, together with courses in Religious Studies, be regarded as the real strength of the program. The predominant figures in the philosophy syllabus are Aristotle and Thomas Aquinas. The approach to philosophy is not doctrinaire. The class I attended dealt with the Scottish philosopher David Hume (1711-1776), whose system is one of philosophical skepticism. It was obvious to me that his work had been seriously studied by the class.

... I was in general favorably impressed with what I found at the Seminary. I think that the Seminary

offers its very special group of students a good education that is designed to help them to realise their vocations. Its liberal arts program, though highly focussed, is not a theological program. This program has now established a track record, and other universities have recognised its validity.

The condition which the 1966 Act imposed, namely that the B. A. could not be conferred until the student had completed "not less than two semesters of theological studies," imposes a hardship on some students and can, in certain instances, lead to some injustice.

Dr Kreisel was born of Jewish parents in Vienna and came to Toronto in his teens. At the University of Alberta, he served as Head of the English Department, acted as Dean of Graduate Studies, and was Academic Vice-President during 1970-75. In 1986 he received the university's Rutherford Award for Excellence in Teaching. In 1988 he was awarded the Order of Canada. More recently he has been in the news in connection with multiculturalism in Canada, since he helped prepare the report preliminary to the location of the National Heritage Languages Institute in Edmonton.

JUBILEE FUND

During our first fifty years we have often asked our friends to contribute toward construction: seminary, gymnasium, abbey church, and the senior students' residence. The response has been generous.

Looking to the immediate future we have established a JUBILEE BENEDICTINE EDUCATION FUND of \$200 000 for the seminary studies of young monks, for their advanced degree studies, and for updating the faculty.

Father Alban Riley, our junior priest, has received his Licentiate in Sacred Theology during the past year and there are now six other young Benedictines in seminary formation.

Contributions would be much appreciated at this time to

JUBILEE BENEDICTINE EDUCATION FUND

Westminster Abbey

Mission, B.C. V2V 4J2

Why Become a Monk?

Most of the articles in this commemorative issue of Pax Regis were written by the senior monks who experienced the events and people they describe. There are also younger members of the monastery;

in fact four of them will make their permanent commitment to the community (solemn profession), one will make his first vows, and another will enter the novitiate, all within a few days of the fiftieth anniversary.

sary of the monastery. In order to give the juniors a voice we print here some random samplings of various younger monks on the subject "Why would anyone, why would I want to become a monk?"

I've been planning a paper on this question for four years, so I won't bore you to death with a book but give a few personal conclusions.

Most people look for "reasons" and by such usually expect physical reasons: disillusionment with the world (taken as a flight from reality), dislike of the company of women, security of the community (no responsibility and worries about family life and finances) for which we are labelled cop-outs, attraction of the intellectual life, attraction to silence and solitude which may be best for society's misfits. "Reasons" such as love of community and personal prayer normally aren't among those expected or received but should be mentioned among the "reasons".

Personally I don't like using the term reason concerning the *why* of my choice of monastic life; since in most cases if there is a reason for doing or not doing something if that reason disappears the choice based on it becomes null and void.

So I can say with all honesty that I have great affection for the Benedictine life and all that comes with it: its prayer, community, silence, physical and intellectual work; but none of my affections has ever been the reason for my wanting to be a monk. I want to be a monk because as far as I can tell God wants me to be a monk — there is no other reason.

I like *this* prayer life; *this* community; *this* work; and though they may be valid sources of joy they are not absolute sources of happiness in this life or eternity — God's Will is.

When I reflect back on my life, the most vivid and happy memories are associated with my family and the Church. I think that the happiest and most peaceful times in my life are those which were most prayerful and faith-filled. In retrospect, there are all sorts of loose threads which have been woven together by God and have led me to choose the Benedictine life.

My decision to become a Benedictine is a response to a long-standing invitation by God. He has been patient, even insistent, in prompting me to answer his call to me. When God has his heart set on something, he indeed pursues it with great love and persistence. For that I am very grateful. Monastic life is an opportunity given to us to respond with open and generous love to God who has loved us first. I regard it as an incomparable privilege to be called to know, love and serve him in the best way I can in living out my vocation as a Benedictine.



(l. to r.): Fr John Braganza, Fr Peter Nygren, Br Luke Couillard, Fr Joseph Park (all solemnly professed September 3); Fr Michael Gerlich (First Profession September 8)

In my late teens, while visiting my grandparents in Ottawa, I came across *The Waters of Siloe*, Thomas Merton's history of the Trappists. His description of monks and monastic life fascinated me and I was "bit-

ten". I began to think of monasticism as a means of moving closer to God.

Some years passed and the desire to become a monk, put on the back burner, returned. A priest, the chaplain of the Catholic college in the city where I was living at the time, encouraged me to follow through on my desire to see if I truly had a vocation to monastic life. The community agreed to allow me to come to try my vocation, and with God's grace I was able to "take the plunge" — I resigned from the hospital where I was employed, gave away my cat, and bought a plane ticket.

My pilgrimage to seek God began in earnest in an encounter with the mercy and love of Christ. Thus began the gradual rediscovery of my baptismal graces. I was not alone in this effort for my prayers and the prayers of my friends to the Mother of God played a major part in directing my steps to her Son, Jesus Christ.

This was the first surprise. I wanted to be a priest, yet never knew what a seminary was or where I could find one. The discovery of one at Mission was the second surprise and the third was the witness of the monastic community there.

This witness, especially by one of its members, was a call within a call. I was at the Seminary to become a priest, I wanted to dedicate my whole life to God, but had never dreamed of being a monk. I'd never seen one in flesh and blood nor known what a monk was until I arrived at the Seminary of Christ the King.

I can't explain why I had to cross two continents, live in a new country, and then quickly join a seminary, then a monastery. Yet the greater mystery is the awareness of the vocation — it's not a voice that you hear with your ears but somehow you know with faith that this is God's voice, and he also guides by certain providential signs that at times are very personal.

A Benedictine monk freely consecrates himself body and soul by means of vows to the service



Asbjørn Gathe, Architect

FORM OF BEQUESTS

I give, bequeath and devise to WESTMINSTER ABBEY LTD, Mission, British Columbia, a corporation under the laws of British Columbia, the sum of \$..... to be used at the discretion of the Benedictines of Westminster Abbey for the building program and general benefit of the Seminary of Christ the King, Mission, British Columbia.

of God and to the beings He has created. The vow of stability integrates him into a living community, where there is no holiday in the daily quest for holiness and charity. Obedience, and its counterpart humility, force him to live in the Faith, rather than in a world of make-believe he creates for himself. Conversion of life is his hourly personal sacrifice to God: assimilating himself to the Cross of Christ, so that he may one day himself experience the resurrection into eternal life.

But how can a weak person like myself, one with little interest in suffering, one habituated to the ease of leisure, enlist in this "school of the Lord's service"? Only in the inner heart can an answer be found, for there God sustains one's vocation — upholds a desire for monastic life — calls the wavering child back to the Father of life. Consequently, while conscious of the objective discernment of the community, I myself wish to respond to the invitation of God within my spirit, for through Providence He has fitted my body and soul to serve Him in this way, to turn from self-fulfillment to the joy resulting from a generous heart. Because of this inner conviction implanted in my heart by God, I have come to the monastery. God willing, I shall one day be wholly a Benedictine monk.

NO CROSS, NO CROWN

The pectoral cross worn by the first abbot was designed by Dunstan Massey OSB and executed by Wilhelm Rauscher of Fulda, Germany. Around the sides of the cross in green and gold cloisonné enamel are the opening words of the Mass of the Holy Cross: "It is for us to make our boast in the Cross of our Lord Jesus Christ."

Ring Out Your Joy to the Lord

The abbey's ten bells were ordered in 1948 from the Whitechapel foundry in London, England, and were delivered to the monastery at Deer Lake in 1951. The Whitechapel Bell Foundry was established in 1570 and many of its bells have been ringing out for centuries. The Liberty Bell in Philadelphia was cast in 1752 at Whitechapel, and London's "Big Ben" was cast in 1858.

Until they could be placed in their permanent tower in Mission, the abbey bells were simply "chimed" or struck with external hammers. The bells were dedicated in the fall of 1956 and lowered into the bell tower after its completion the next summer.



Ringling Room: Fathers Chrysostom, Nicholas, Andrew

BELLS HAVE NAMES TOO

Name	Weight	Note
Ave Maria	602 lb	G#
St Patrick	658 lb	F#
SS. Maurus & Placidus	672 lb	E
St Gregory	735 lb	D#
St Michael & the angels	826 lb	C#
St Eugene	1043 lb	B
St Thomas Aquinas	1288 lb	A
Holy Spirit	1491 lb	G#
St Bede	1932 lb	F#
St Benedict	2863 lb	E

The Pfitzer Memorial Tower was designed by Mr Asbjørn Gathe, the architect for all the abbey and seminary buildings. As he pointed out, a bell tower is actually a very large musical instrument. The abbey's was the first bell tower to be built entirely of reinforced concrete, thanks to the engineering skill of Mr Per Christoffersen.

The heaviest bell weighs 1300 kilograms, the lightest 273 kilograms. The bells were carefully tuned to be in the key of E major. Tuning is achieved at the foundry by shaving off some of the bronze from the inside of the bell.

Like their mediaeval counterparts, the abbey bells ring out for the divine worship. But unlike their forerunners of the Middle Ages and unlike most contemporary Continental bells, the abbey bells are rung in "change ringing", i.e. pealing of the bells in ever-changing sequences. This method was developed and perfected in post-Reformation England and there are over six thousand bell towers for change ringing in England today.

There are only six such towers in Canada — three here in British Columbia, including Holy Rosary Cathedral in Vancouver and Christ Church Cathedral in Victoria.

A change-ringing bell is connected to a wheel and a rope, by means of which it is swung through a full circle each time it rings. This arrangement allows the bell to produce a fuller note — the abbey bells have been heard up to eight kilometres away — but it complicates the task of ringing the bell. One person is needed to ring each bell, and that person must carefully listen to his bell and



Consecration of Bells

1956

Father Abbot Eugene

assisted by

(r.)
Father Prior Wilfrid Sowerby

and

(l.)
Frater Lawrence Bilesky

watch the ropes of the other ringers if his bell is to avoid clashing, sounding at the same time as other bells.

Change ringing is both an art and a science. Devotees of the art have often visited the abbey tower, and two "peals" have been rung. (A peal is a series of changes conforming to certain definite rules and consisting of not less than 5040 changes.)

The first peal on the abbey bells — and the first ten-bell peal in Canada — was rung on June 17, 1973, in three hours and three minutes. Called "a peal of 5040 Cambridge Surprise Royal", it was rung by a group visiting from England.

Three peals have been rung since then, all by visiting groups. One was rung in 1980, in honour of the sesquimillennium of St Benedict's birth.

Mark Dumont OSB

An Anglican's View of the Benedictine Way

"... a little book of rules, and household rules at that ..."

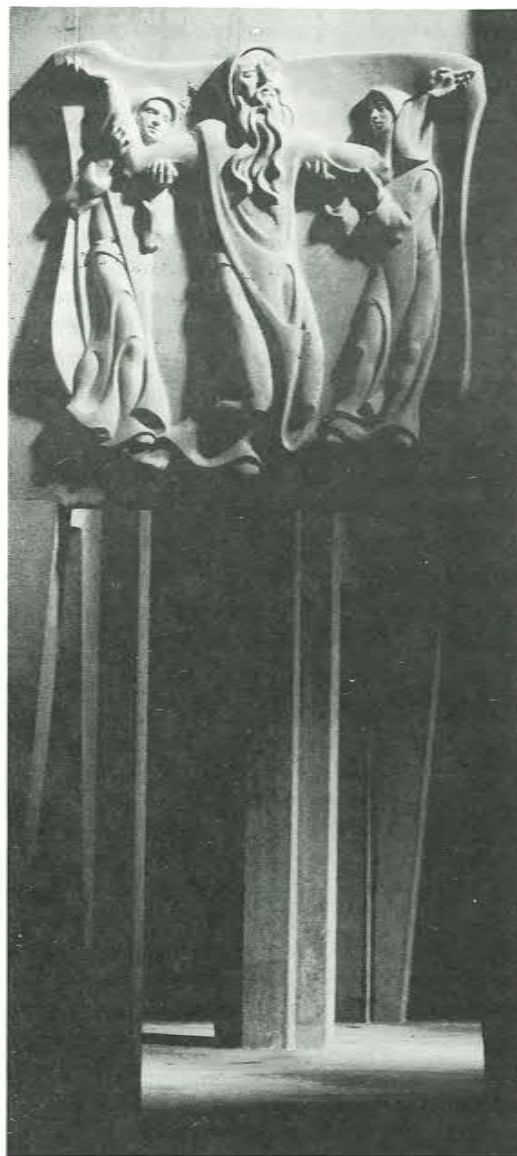
Ecumenism with Benedictine hospitality has flourished at the abbey since the construction of the guesthouse in 1964. The following is an address given by Dr Ramsey, Archbishop of Canterbury, at the fiftieth anniversary of the founding of the Anglican Benedictine abbey, Nashdom, England.

Father Abbot, your Graces, my Lords and friends, it is my privilege to join today with Nashdom's many guests in giving thanks for St

Benedict, for the Benedictine life through fourteen centuries and for the Benedictine life within our Anglican Communion.

It was a greater moment in history than people could have realized when, between 580 and 590, the Lombards sacked Monte Cassino, the Benedictines moved to the city of Rome and Pope Gregory was deeply impressed with the meaning of the Benedictine life, and subsequently the

Benedictine Rule spread throughout the monasteries all over the West. What was the secret of the deep, wide, pervasive influence of Benedict?



The Death of Saint Benedict
Concrete sculpture in abbey church
by Dunstan Massey OSB

Was it not that he taught what was, in essence, not only an ideal and a rule for monks, but a way of Christian life, a way of theology, a way to God, which concerns all Christians, wherever they are placed, and whatever their particular calling? And the marvel was this, that it was not by a work of theology, not by a great treatise of spirituality, nor by missionary preaching, but by a little book of rules, and household rules at that, that this immense mark upon Christendom, far and wide, was made.

We live in community

For Benedict and his monks, the way to God was the way in and through the community. Let a man forget himself in the common life of the brotherhood, forget himself in the work they share together, forget himself in the liturgy and office, all as an offering back to God the Creator of the life of man, a common life and all its actions and all its goods given back joyfully to the Creator from whom all the life and the goods and the actions have come.

And with that discovery of God in the common life of the brotherhood there went that strong Benedictine emphasis upon the "stabilitas loci", not roaming from place to place in the quest of heaven but staying in the family in one place, where all that is belongs to God and is given back to him because he is the Author and Giver of it all.

In Churchillian language, "how seldom in history has so much been owed by so many to so few," as in the early history of the Benedictines! To put it in another language, God gave to Christendom in the West, through the Benedictines, certain wonderful gifts, or the deeper grasp of them. What are those gifts?

Christ prays for us

First, the hold upon the conception of the church as "the whole Christ, body and head". Now that concept had indeed been prominent in the teaching of St Augustine; and nowhere more than in his great commentaries upon the Psalms.

"Christ prays for us as our Priest, he prays in us as our Head, he is prayed to by us as our God: let us recognise then, our words in his and his words in us."

So taught St Augustine, that the prayer of the Christian family is the prayer of Christ praying in his Mystical Body.

But, in practice, it was the Benedictines who laid hold upon the truth through the centuries, the

totality of the mystery of Christ in the church which is his body. And we have seen doctrines of sacrifice, doctrines of the Lord's presence, doctrines of prayer and liturgy go astray, without the contact of that doctrine of the whole Christ, upon which the Benedictines have laid firm hold through the centuries, writing of it and living by it.

Then the second gift to Christendom through the Benedictines was a great hold upon the rhythm of work and worship in Christian life.

Work and worship

That rhythm is inherent in the very nature of Christianity from the beginning. But how many have been the partial distortions of it, a quest for heaven in worship that can be filled with a false dualism, or service of man in this world that slips into a kind of activism that makes of worship the aid and servant, rather than the goal!

The Benedictine tradition has witnessed, not just to a particular rule for monks, but, more widely, to the meaning of work and worship within the very essence of Christianity. One practical corollary of that has been this. So often, in Christian spirituality, there came the tendency to regard the contemplation of God by the Christian soul as something far away, something for the advanced souls and mystics, and not for ordinary struggling Christians.

The Benedictine way has again and again borne witness to the fact that the prayer of contemplation can exist in ordinary struggling souls of men, women, and children. Why? Because when the whole life of a Christian is a way to God in the midst of life, the soul can reach out to God in hunger, in desire for him. And there can be that prayer which is prayer, not of the intellect, but from the "ground of the soul", to use one of Augustine Baker's favourite phrases.

How we all pray

Then, third, through the Benedictines there came, in the West, the ordering of the pattern of worship for all Christians, for the whole church. Yes, that is no exaggeration. The trinity of the liturgy, the divine office, and personal prayer is a trinity which in form and rule the Benedictines propagated. But does it not really belong to the very essence of Christian life and worship?

Liturgy, the showing forth of the Lord's death, the feeding on the Bread of Angels, and the offering of Christian life through Christ our great High Priest; Divine Office, the Christian family feeding its soul upon the scriptures, *lectio divina*, and offering its praises in response, in the same language of scripture (what is the Divine Office but the Christian family praying and praising in and through the Holy Scripture itself?); and personal

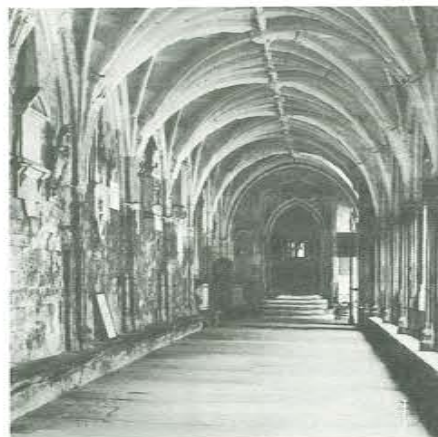


Building the Gymnasium

prayer, what is that but the Christian soul centred on the liturgy, and rejoicing in the scriptural office, bearing its own part in a way that a soul created by God can alone act, playing its own part in thanksgiving and adoration and petition?

Liturgical reformers will go astray if they lose sight of the fact that this essential trinity, liturgy, scriptural office, and private prayer, of which we can learn so much from the Benedictines, really belongs to the very essence of the Gospel and the Church.

So we do indeed thank God for St Benedict and for the Benedictine way through the centuries. And today we thank God also for the revival and persistence of the Benedictine life in our Anglican Communion. And, indeed, the Benedictine life and spirit takes us historically very near to the roots of the church's mission in this country, and spiritually very near to that which underlies our own Anglican way and Prayer Book. This not to say that the Nashdom monk is exactly the most typical of Anglican clergymen. It is to say that alike in history and in the understanding of spirituality, the Benedictine way and the Anglican way of the Prayer Book lie very close together.



The Cloisters, Westminster Abbey,
London

Ecumenical impact

But this is not just a matter for Anglicans. Today has an ecumenical significance, and I am one of many guests of different Christian obediences.

And the Benedictine way has an ecumenical significance that it is perhaps impossible to exaggerate. After all, it is a Christian way older than the Middle Ages, older than scholasticism, older than the Reformation, and a Christian way to which liturgy, Scripture and the Fathers mean everything. It is a Christian way in which East and West do touch and find one another.

Because is it not true that St Benedict really laid hold upon an Eastern tradition of spirituality, as it was in the beginning, giving to it that form and shape which the needs of the West required?

And so the truth and the way in which Benedictine monks live and die is essentially the truth in which all Christians, according to their vocation, are called to live and die. And there is a wonderful catholicity about this. We thank God for it. We ask him to help us to learn and receive something of this way to God which he has opened for us.

CANTERBURY AND WESTMINSTER

Archbishops of Canterbury perhaps cannot help being reminded of St Benedict and his work, since Canterbury Cathedral was also a Benedictine monastery until the time of Henry VIII. Other famous English churches were Benedictine, including Westminster Abbey, scene of coronations and parliaments.

Westminster Abbey in Canada got its name when it was still a priory at Deer Lake, Burnaby. For some purposes this was a New Westminster address, and the monastery was called Westminster Priory. The priory became an abbey in 1953, but the following year it moved to Mission and thus Westminster Abbey lost its geographical connection with its name.

However, Benedictines are slow to change, and the echo of the English Westminster is still significant enough in the English-speaking world to warrant keeping the name. It is to be noted that the mediaeval abbey was St Peter's, Westminster, while the Canadian monastery is under the patronage of St Joseph. There has been at least one case, however, of mail for St Joseph's being sent to St Peter's, arriving eventually at its Canadian destination one year late.

FIFTY YEARS AT A GLANCE – 1939-1989

- 1939 Mount Angel founds priory at Ladner
September 14, Feast of the Holy Cross – first Conventual Mass
- 1940 Move to Deer Lake
- 1944 The first Prior, Father Cyril Lebold, returns to Mount Angel
Father Eugene Medved, Prior; Father Luke Eberle, Seminary Rector
- 1948 Priory becomes conventual (totally autonomous)
- 1949 Contract gives right to Major and Minor Seminaries in perpetuity
- 1951 Theology added to curriculum of Seminary
- 1953 Elevation to Abbey – Election of first Abbot, Father Eugene Medved
- 1954 Fleet of trucks moves Abbey to Mission
First Conventual Mass at Mission - Christmas Midnight Mass
- 1957 Bell Tower construction
- 1959 Barn blessed
- 1964 Guesthouse begun, for hospitality and ecumenism
- 1965 Vatican II concludes; start of concelebration, Mass in the vernacular
- 1966 Seminary gives B.A. by provincial charter
- 1967 Divine Office in English; Brothers come into choir
- 1971 Guesthouse completed
- 1976 Construction of gymnasium begins
- 1980 1500th anniversary of St Benedict
- 1981 50th anniversary of Seminary
- 1982 Dedication of abbey church
- 1985 Blessing of new library
- 1986 Major Seminary residence built
- 1989 Completion of Chapter House; 50th anniversary of monastery

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Ecumenical impact

But this is not just a matter for Anglicans. Today has an ecumenical significance, and I am one of many guests of different Christian obediences.

And the Benedictine way has an ecumenical significance that it is perhaps impossible to exaggerate. After all, it is a Christian way older than the Middle Ages, older than scholasticism, older than the Reformation, and a Christian way to which liturgy, Scripture and the Fathers mean everything. It is a Christian way in which East and West do touch and find one another.



The Cloisters, Westminster Abbey, London

Because is it not true that St Benedict really laid hold upon an Eastern tradition of spirituality, as it was in the beginning, giving to it that form and shape which the needs of the West required?

And so the truth and the way in which Benedictine monks live and die is essentially the truth in which all Christians, according to their vocation, are called to live and die. And there is a wonderful catholicity about this. We thank God for it. We ask him to help us to learn and receive something of this way to God which he has opened for us.

CANTERBURY AND WESTMINSTER

Archbishops of Canterbury perhaps cannot help being reminded of St Benedict and his work, since Canterbury Cathedral was also a Benedictine monastery until the time of Henry VIII. Other famous English churches were Benedictine, including Westminster Abbey, scene of coronations and parliaments.

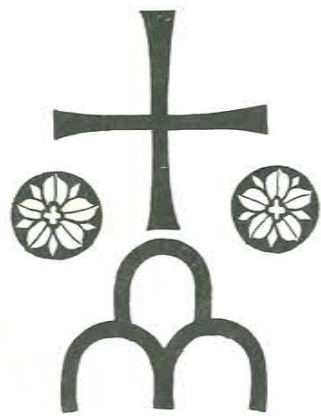
Westminster Abbey in Canada got its name when it was still a priory at Deer Lake, Burnaby. For some purposes this was a New Westminster address, and the monastery was called Westminster Priory. The priory became an abbey in 1953, but the following year it moved to Mission and thus Westminster Abbey lost its geographical connection with its name.

However, Benedictines are slow to change, and the echo of the English Westminster is still significant enough in the English-speaking world to warrant keeping the name. It is to be noted that the mediaeval abbey was St Peter's, Westminster, while the Canadian monastery is under the patronage of St Joseph. There has been at least one case, however, of mail for St Joseph's being sent to St Peter's, arriving eventually at its Canadian destination one year late.

FIFTY YEARS AT A GLANCE – 1939-1989

- 1939 Mount Angel founds priory at Ladner
September 14, Feast of the Holy Cross – first Conventual Mass
- 1940 Move to Deer Lake
- 1944 The first Prior, Father Cyril Lebold, returns to Mount Angel
Father Eugene Medved, Prior; Father Luke Eberle, Seminary Rector
- 1948 Priory becomes conventual (totally autonomous)
- 1949 Contract gives right to Major and Minor Seminaries in perpetuity
- 1951 Theology added to curriculum of Seminary
- 1953 Elevation to Abbey – Election of first Abbot, Father Eugene Medved
- 1954 Fleet of trucks moves Abbey to Mission
First Conventual Mass at Mission - Christmas Midnight Mass
- 1957 Bell Tower construction
- 1959 Barn blessed
- 1964 Guesthouse begun, for hospitality and ecumenism
- 1965 Vatican II concludes; start of concelebration, Mass in the vernacular
- 1966 Seminary gives B.A. by provincial charter
- 1967 Divine Office in English; Brothers come into choir
- 1971 Guesthouse completed
- 1976 Construction of gymnasium begins
- 1980 1500th anniversary of St Benedict
- 1981 50th anniversary of Seminary
- 1982 Dedication of abbey church
- 1985 Blessing of new library
- 1986 Major Seminary residence built
- 1989 Completion of Chapter House; 50th anniversary of monastery

The logo on the back is inspired by the Abbey coat of arms. The flowers are strawberries (in heraldry *fraises*) taken from the *Fraser* arms in honour of Simon Fraser and the Fraser River. Coincidentally, the town of Mission for many years held a Strawberry Festival.

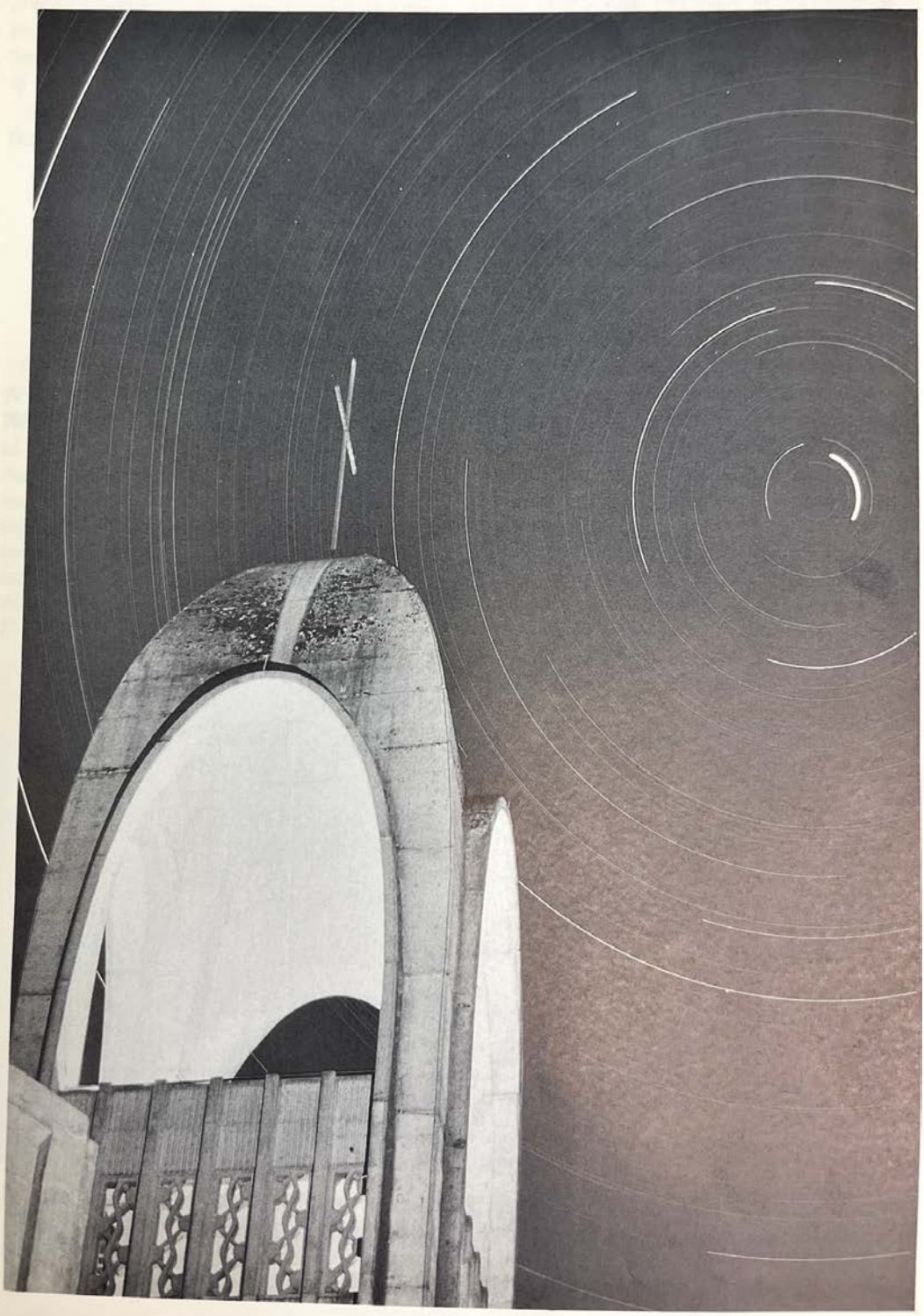


WESTMINSTER ABBEY

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PAX REGIS

Volume 53, Number 1
November 1993



About the Cover

Space is nothing more than the net of permissible paths of motion.
S. Jaki summarising early 20th-century scientists

Pointing his camera at the Pole Star, Father Joseph, assisted by Father Christopher, tracked the stars the night of August 11-12. They briefly illuminated the bell tower, then kept the camera shutter open in the dark to show the changing position of the stars.

He fixes the number of the stars; he calls each one by its name.
 Our Lord is great and almighty; his wisdom can never be measured.
Psalm 146 (147)

PAX REGIS - Biannual publication of Westminster Abbey and the Seminary of Christ the King,
 Mission, B. C., Canada V2V 4J2. Subscription: \$3.00 a year. ISSN 0031-3335

Templeton Lecturer Reflects on Universe's Origin

REV. Stanley L. Jaki OSB gave the Msgr J. E. Brown Lecture September 25 on "The Origin of the Universe". The morning session dealt with modern scientific cosmology, the afternoon with the interpretation of the first chapter of the book of Genesis.

Introducing the speaker, Father Augustine used the 1987 Templeton Prize citation:

Stanley L. Jaki stands out as one of the greatest of all modern champions of a positive relation of theology to rigorous science ... It is above all for his immense contribution to bridging the gap between science and religion and his making room in the midst of the most advanced modern science for deep and genuine faith that he received the Templeton Prize.

Father Jaki, a monk of Pannonhalma Abbey, Hungary, and professor at Seton Hall University, New Jersey, has the rare academic combination of doctorates in theology and nuclear physics. Author of some thirty books in the science-philosophy-theology field he has an unchallenged reputation as historian of the relationship between science and theology, a reputation deriving especially from two series of Gifford Lectures delivered at the University of Edinburgh in 1974-75 and 1975-76.



Fr Jaki (right) makes a point in conversation with (l. to r.) Mr William McCarthy, Fr Augustine, Msgr J. E. Brown.

A dynamic and confrontational speaker, Father Jaki treated faculty, students and guests to a quick survey of the past 150 years of cosmological theory and the current speculations on the age and structure of our finite, expanding universe.

Referring to Stephen Hawking, whose *Brief History of Time* has gone into several million copies, Jaki insisted that science can deal only with things that are in some way observable and measurable. Science, therefore, as science, can say nothing about creation or absolute origins. As we do not look to philosophers for scientific theory so we do not go to scientists or mathematicians for answers to philosophic or theological questions.

During the afternoon, drawing on his 1992 book, *Genesis I Through the Ages*, Father Jaki gave a simple, helpful introduction to the first chapter of Genesis, showing how fundamentalists and many others miss the point when they try to harmonize the six days of Genesis with science or struggle with scientific objections brought against the biblical account.

"The first thing to do with any piece of writing," he said, "is to establish its literary genre. What kind of writing is it? Parable, allegory, metaphor, history? And the next question is, what is the principal point of the piece? For Genesis I the principal point was not cosmogenesis but to impress the Hebrews with the importance of the Sabbath rest."

The authors of the Old Testament, the speaker explained, were convinced of God's omnipotence. God has only to will something and it comes to be, only 'say a word', a mere 'flick of the finger'. Everyone knew God had no need to rest. If the Genesis account, therefore, shows even God resting on the seventh day, a good Jew should do the same. The Hebrews did not originate the seven-day week; but the rest on the seventh day was peculiar to them.

Father Jaki made a point of showing that in the Bible as well



Questions from the audience in the gymnasium

as in normal speech the principal parts of a thing are used to stand for the whole: 'day and night', 'hook, line and sinker', 'heaven and earth', 'young and old' are ways of saying 'always', 'everything', 'everybody'. To become concerned about parts

that are left unmentioned is to miss the point.

A delightful detail of the speaker's presentation of the story of God's six days of work had to do with light. Many people find a 'scientific' problem with the Genesis 1 account in that there is light before the sun was made. But the normal and first thing a workman does when he comes on a job, Jaki said, is to make sure he has light. And so on the first day God says "Let there be light", and there was light. But the sun, moon and stars come only on the fourth day.

During his four day visit Father Jaki also addressed a clergy study day, a philosophy seminar at Simon Fraser University, and a noon-hour meeting sponsored by Newman Association at the University of British Columbia.

Multicultural monks

LONDON, New York City, and Papeete, Tahiti, have this in common that they have all produced vocations to Westminster Abbey. On September 8, feast of the Birth of the Blessed Virgin Mary, three novices made first profession as Benedictines. First vows are made for a period of three years, in preparation for solemn vows, which entail a life-time commitment.

The professions took place at the 6.30 a.m. conventual Mass in the abbey church. Celebrant was Father Abbot Maurus, who received the vows in the name of the Church.

Brother Thomas OSB, 46, was born David Smith in London, England. He has degrees in Classics from Cambridge, England and McMaster, Ontario, and in Law from the University of Victoria. He came to Westminster Abbey from Prince George, B.C.

John O'Hara, 49, took the name Brother Patrick

OSB. Born in New York, he was a professional photographer in Montreal before entering the monastery.

From French-speaking Tahiti, with an Italian father, Christopher Castagnoli, 28, adds yet another element to the cultural mosaic. He will now be known as Frater Columba OSB. He came to the

Abbey from Powell River, B.C., having earned a B.A. in French from the University of Victoria. Frater Columba will continue his priesthood studies, entering the first year of Theology at the Seminary of Christ the King.

Referring to the feast of Our Lady being celebrated, Father Abbot Maurus said that a birthday is a beginning, and so it is fitting to begin one's life as a monk under the sign of the Blessed Virgin, who is rightly called the dawn of our salvation, which came through her Son, Jesus Christ.



Frater Columba Castagnoli OSB
Brother Patrick O'Hara OSB
Brother Thomas Smith OSB

Major Seminary Diary

1993 September 13: First day of classes — while the new seminarians are trying to figure out what classrooms to go to and when, the veterans are seemingly happy to get back into the academic groove ... But there is a marked absence in Room 200 this fall, and the theologians of last year are quick to perceive it. Missing from our ranks is our good brother theologian, Robert Oliver. A "mature vocation" who heralded from the Archdiocese of Winnipeg, he was to enter his third year of Theology at Christ the King Seminary when on July 21 he was called by the Lord to depart this life and enter into the fullness of glory with the Holy Trinity and all the Angels and Saints. All who knew him will surely miss his gentle presence and ever-ready words of encouragement. But our loss is the Kingdom's gain! To the mercy of the Lord of All Mercies whom he so desired to serve, we entrust our brother seminarian and friend ...

September 18: The first critical week has gone by. We've met our teachers, experienced our courses, and settled into our rooms. But something beyond the Seminary beckons us — Mount



Major Seminary Student Association executive '93-'94 (l. to r.):
Arlan Parenteau (Vice-President),
Simon Tremblay (President),
Stephen Hero (Secretary)

SEMINARY OF CHRIST THE KING

VOCATION LIVE-IN DATES

November 5-7, 1993

February 18-20, 1994

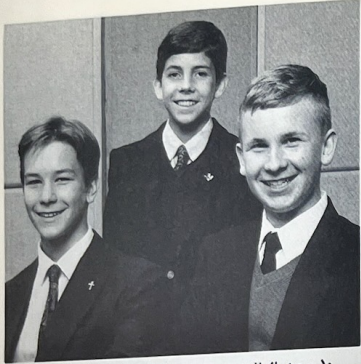
April 15-17, 1994

Seminary of Christ the King
Mission, B.C., Canada
V2V 4J2
Rector: (604) 826-8715

Cheam, just under 7000 feet of challenge and adventure. Two-thirds of the Senior Seminarians in three vehicles go out to meet the challenge today. Our sincere intentions were to be back for Vespers ... but little did we know what was awaiting us. 19: Praise the Lord! We mountaineers of the King awake with joyful hearts and sore bodies from our Cheam expedition. All is well, the trip was excellent but we were a little late — returning to the Seminary at 10:30 p.m. (five hours off our intended mark), thereupon finding out that a search party was being organised by the RCMP! Father Augustine took some time out of his day to impress upon the brave mountaineers of the Lord the need to be faithful to their word ... in their renewed zeal they hope to do just that on their next expedition. "Who shall climb the mountain of the Lord?"

September 20: A great day for the Seminarians of Christ the King! A new student executive has been democratically elected. Simon Tremblay - President (by acclamation!), Arlan Parenteau - Vice-President, Stephen Hero - Secretary. *Ad multos annos.* 25: After supper Father Jaki spoke in the Seniors' common room. Our informal and humorous dialogue with him ended with some valuable reflections on the primacy of prayer in a priest's life.

October 3: A special day of special witness. Nearly half the Senior Seminary has gone down



High School Student Council (l. to r.):
Walter Fawcus (President)
Marc Lefebvre (Secretary-Treasurer)
Mel Strazicich (Vice-President)

to Mission's main drag (Highway 7 in front of McDonald's) to bear witness to the dignity and sanctity of human life in the womb and to the great attack abortion is on women. We found ourselves among 300, old, young, families, singles, men and women, giving a silent but conscience-stirring witness. The response of the public? Generally positive, but we can say that we had the privilege of experiencing insult for the sake of Jesus Christ.

October 14: Two wonderful, Spirit-filled Sis-

Awards more than academic

THE 92-93 High School year closed June 12 at SCK with the 2:00 p.m. awards ceremony. Father Rector welcomed parents and families. Mr John Warden directed two numbers by the High School band, with a clarinet solo in between by Jeremy Leroux (Grade 9).

Father John Braganza gave out Canada Fitness Awards to all the students and announced the winners of the track and field Aggregate Awards: Seamus Kelly in the senior division, Phong Tran in the intermediate, Linh Nguyen in the junior and Marc Lefebvre in the juvenile division.

Father Rector distributed the following certificates:

- Latin Marc Lefebvre
- Mathematics Quyen Ngoc Tran
- Good Sportsmanship Quyen Ngoc Tran
- Initiative Mel Strazicich
- Helpfulness Marc Lefebvre
- Neatness Linh Hoang Nguyen
- Courtesy Stephen Hon Tong Chan
- Application Marc Lefebvre
- Reliability Mel Strazicich
- Apostolic Work Chinh Minh Nguyen
- Serving at the Altar Walter Fawcus
- School Spirit Quyen Ngoc Tran



Degrees for '93

Three major seminarians received their degrees from SCK last May. Augustine Obiwumma obtained the M.Div., while François Beyrouiti and Edwin Neufeld became Bachelors of Arts. Also in September David Mayovsky was granted the B.A. degree by the Seminary.

The seminary grants degrees by virtue of its provincial charter. The M.Div. is a professional degree programme, primarily intended to prepare students for the priestly ministry.



ters from Uganda graced our Sacred Music class. Wow. Could they sing! They shared with the Seminarians and a group of guests from Seattle the liturgical music and ethos of Ugandan Catholics. One hundred years ago there were eight thousand Catholics in Uganda. After the martyrdom of some twenty of them for the True Faith their number is today about eight million! One can truly see that Jesus Christ is African in His Ugandan people.

High School Diary

1993 September 7: Back to school, oh no! But we are looking forward to a nice, prayerful, fun year. 10: Hooray! School's out. Dedication of the Abbey Church. A group of seminarians went swimming in Mary Lake, Quyen Tran (Grade 12), Michael Madden (Grade 11), Stephen Chan (Grade 10), John Bosco Kim (Grade 10), Marc Lefebvre (Grade 10) and Chinh Nguyen (Grade 9). Michael's shorts fell off after he dived into the cold water from the raft that Father Joseph's brother built for the seminarians.

September 11: The seniors arrived today. A thunderstorm passed us and it caused a power outage. The residence did not have electricity that night. After supper, around seven seniors and three juniors helped Br Peter to carry the beautifully restored piano to the juniors' recreation room. 12: Mel Strazicich (Grade 10), John Bosco Kim (Grade 10), and Marc Lefebvre (Grade 10) removed the old, unused, damaged books from

the study hall library. Around sixty books need repairing. Seamus Kelly (Grade 12), Quyen Tran (Grade 12), Michael Madden (Grade 11) sneaked out of bed to look at the awesome Northern Lights. Chinh Nguyen (Grade 9) also saw them after Rosary.

September 14: Today is the feast of the Triumph of the Holy Cross. It is also the 54th anniversary of the foundation of the Benedictine monastery. We have our first band class of 1993 with Mr Warden. 25: All the juniors stayed for the weekend to hear Fr Jaki's lecture. 26: The soccer tournament for elementary schools was more exciting than lectures. 30: Elections for the Student Association executive: Walter Fawcus, President; Mel Strazicich, Vice-President; Marc Lefebvre, Secretary-Treasurer.

October 1: Mrs Mellors made us memorise our whole elocution piece. Some had sixty lines to learn.

A JUBILEE EDUCATION FUND

of \$200 000 was established on the fiftieth anniversary of the monastery for the education of our young monks in the major seminary, for their advanced degree studies, and for updating the faculty. This was a cause very dear to the heart of the late Father Abbot Eugene.

The fund has been slowly progressing toward its goal. With several of the community now taking advanced courses, contributions would be much appreciated at this time to

JUBILEE BENEDICTINE
EDUCATION FUND
Westminster Abbey
Mission, B.C. V2V 4J2

General Chapter of the Swiss-American Benedictine Congregation

WHAT happens when thirty Benedictines from abbeys all over North America get together? They hold a General Chapter. This is what took place this year at Westminster Abbey from July 29 to August 3. The Abbey was the scene of the 38th General Chapter of the Swiss-American Congregation, which consists of fifteen abbeys and six priories. Five of the priories are located in Central American countries.

Three days were devoted to business and one

day to lectures by Father David J. Nygren CM, a professor at De Paul University, Chicago. Father Nygren explained his research into problems and trends in religious life.

Though Benedictine monasteries are autonomous, the Holy See requires them to be formed into congregations which deal with common matters governed by Church Law. This law is referred to as the common or proper law of the monasteries.



Members of the 1993 General Chapter

First row: Abbots Thomas Hillenbrand (Blue Cloud, South Dakota), Luke Buegler (Corpus Christi, Texas), Gabriel Gibbs (Still River, Massachusetts), Theodore Wolff (Mount Michael, Nebraska), Peter Eberle (Mount Angel, Oregon), Timothy Sweeney (St Meinrad, Indiana), Patrick Regan (St Joseph, Louisiana), Maurus Maczra (Westminster Abbey), Jerome Kodell (Subiaco, Arkansas), Nicholas Morcone (Glastonbury, Massachusetts), Vincent Bataille (Marmion, Illinois), Marcel Rooney (Conception, Missouri), Claude Ehringer (Prince of Peace, California).

Second row: Fr Eric Loran (Subiaco, Arkansas), Fr Blaise Hauke (Prince of Peace, California), Fr David Leftwich (Esquipulas, Guatemala), Fr Peter Enderlin (Marmion, Illinois), Fr Aelred Cody (St Meinrad, Indiana), Fr Boniface Buegler (Corpus Christi, Texas), Fr Mark Dumont (Westminster Abbey), Fr Timothy Joyce (Glastonbury, Massachusetts), Fr Nathaniel Reeves (St Meinrad, Indiana), Fr Paul Thomas (Mount Angel, Oregon), Fr Gregory Duerr (Mount Angel, Oregon), Prior Boniface Lautz (Ascension Priory, Idaho).

Third Row: Fr Paul McHarness (Blue Cloud, South Dakota), Fr Alban Riley (Westminster Abbey), Fr Peter Connelly (Still River, Massachusetts), Fr Leo Ryska (Benet Lake, Wisconsin), Fr Edmund Boyce (Benet Lake, Wisconsin), Fr Richard Theil (Mount Michael, Nebraska), Fr Xavier Nacke (Conception, Missouri), Fr Aelred Kavanagh (St Joseph, Louisiana).

A half-day was set aside for an outing. The group travelled up the Fraser Valley for a boat trip on Harrison Lake.

The Chapter wound up with elections: Father Abbot Patrick Regan (St Joseph's Abbey, Louisiana) was re-elected Abbot President of the Congregation. Father Abbot Peter Eberle (Mount

Angel Abbey, Oregon) was elected to the Abbot President's Council, and Father Timothy Joyce of Glastonbury Abbey (Massachusetts) was re-elected to the same body. The next General Chapter will be held at Corpus Christi Abbey in Texas in 1996.

The Future of Religious Life

THE average age in many religious congregations is 67 years; over the last thirty years the number of brothers and sisters has decreased by 45 per cent, the number of religious priests by 27 per cent. These statistics are for the United States, and they make many wonder what the future will hold for religion.

Rev. David Nygren CM spent a day with the abbots and delegates of the General Chapter on Saturday, July 31. Father Nygren presented the

results of the study he and Sister Miriam Ukeritis CSJ carried out from 1989 to 1992. (A summary of the study was published in *Origins*, September 24, 1992.) Their purpose was "to examine the changes that are occurring in the experience and the understandings of religious life" in the United States. For the General Chapter, Father Nygren retrieved from the massive database those statistics which concerned Benedictines. He said his students tell him that learning from him is like

drinking from a fire hose — one gets somewhat overwhelmed by the stream of data.

The study, called the Religious Futures Project, had several components, including interviews and workshops with religious identified as outstanding leaders, people of vision, and caring people. The most massive effort in the study was a survey sent to 9,999 U.S. religious (out of 121,000). 7,736 responded, and the 335 items on the questionnaire were analysed according to vocation (religious priest, brother, sister), tradition (contemplative, monastic, mendicant, apostolic) and age group.

The perspective of the study was towards the future; how can religious communities transform themselves into what they want to be? Eight factors were seen as determining whether the change would be an advance or a decline.

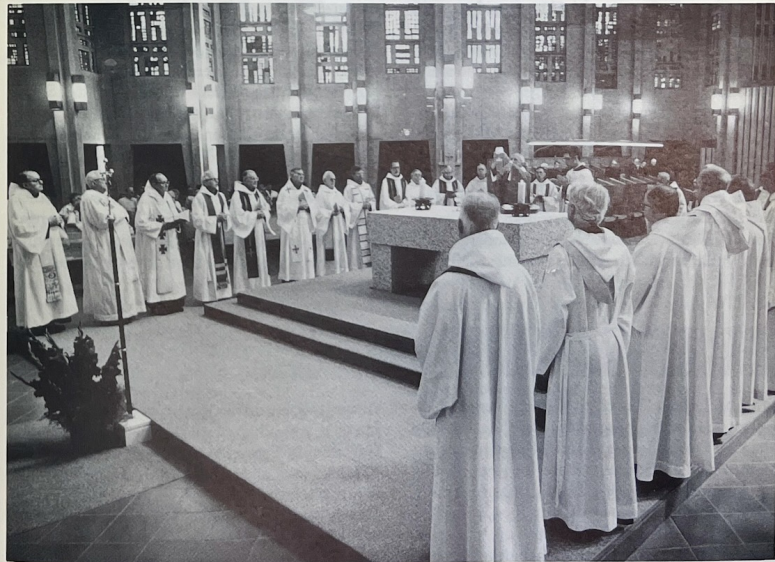
The tension between *individualism and vocation* has been increased since Vatican II, as American society has become more individualistic. The study "confirms that the impulse to generosity

among some religious is being eclipsed by self-preoccupation, psychological decompensation, stark individualism and a lessening of the willingness to sacrifice."

Those who had been identified as "outstanding" leaders in religious life turned out to be the ones who were most aware of God's role in their life and mission. On the other hand, "typical" leaders rarely mentioned God when they described their role.

Authority, seen by the study as "providing protection, direction and order for the sake of the group", is another crucial area. "Religious, in particular, are clear in their lowered respect for the magisterial authority of the Church and the U.S. hierarchy in general. And within their own congregations, the interpretations of authority vary widely."

The institutions sponsored or staffed by religious have experienced a dramatic decline in the last thirty years. This has resulted in some cases in a loss of *corporate identity* of the religious. "The



Members of the General Chapter concelebrate at the community's conventual Mass

orders that appear to be rebounding or stabilising the most in the United States are several monasteries, both male and female, who have carefully reinstated monastic practices and a sense of clarity regarding their life and work. It is also significant to note that monastic communities, particularly men's groups, who have retained the classic traditions of monasticism have not had to rely as much on compensation from parochial work."

The project results indicate that a significant percentage of religious no longer *understand their role and function* in the Church. "The younger religious experience the least clarity, and among them, women religious experience less clarity than their male counterparts." At the same time individuals who are currently members of religious orders find a high degree of satisfaction from membership in their congregation. This is referred to as *affiliative decline*; the sense of belonging is stronger than the sense of purpose or mission.

The fact that religious in the U.S. are 96% white shows that *race and multiculturalism* have not been properly addressed in the monasteries and congregations. "Ethnically distinct groups feel their culture to be not unwelcome, but generally unrecognised."

"The research suggests that religious orders of the future will derive their mission and their life in common from a firm relationship with the person of Jesus, grounded in communion with the Word." The gap between such a position and the *materialistic culture* which surrounds us is therefore significant. Father Nygren found it noteworthy that for male religious, the most difficult

of the three vows was chastity, but it was also the least important of the three. Such a combination is bound to cause problems. For women religious, the picture was the reverse: chastity was the most important and the least difficult. With regard to all the distinctive commitments of religious life, the research indicates that religious are often unaware of the degree of their assimilation into the mainstream culture and how invisible they have become to those who would most call out to them.

Another kind of assimilation occurs when religious priests, brothers or sisters become more and more involved in diocesan operations, especially parish work. This trend, termed *parochial assimilation*, has had "a dramatic effect on most religious orders and probably most significantly among women." However, many of the more vital congregations have chosen not to be assimilated into the exclusively parochial context. They tend to be more demanding in what is expected of their members and are characterised by a focussed mission that clearly serves the Church.

Father David Nygren and Sister Miriam Ukeritis, both psychologists by training, come to the conclusion that "there are many reasons to be hopeful about the future of religious life. Some individual religious live their charisms with such vigour and ease that one can only conclude that God sustains them." The authors of the study hope that "understanding more thoroughly where we are today will enable religious to chart a course that responds creatively to the Gospel challenges before us as members of the faith community with a very unique gift to offer to the Church."

Alumnitems

Ian McLellan '85, of St Peter's Parish, Nanaimo, was "at the head of his class" on June 10, when he faced Grades 8 and 11 students of St Andrew's High School, where he gave a slide presentation, illustrating his work with Youth Challenge International in Costa Rica from December '92 to April '93, during which he was actively involved in international development projects.

On June 29, Ed Filiatrault '85 visited. He is

currently a busdriver in the city of Vancouver. He tells us that his cousin Bernard Filiatrault '84 is working at Space Saver Designs at Richmond.

In his letter of June 30, Marc Dansereau '83 had this to say: "I am presently working in the Dean's office in the college of Arts and Science at the University of Saskatoon. I have been hired for the summer to re-create and edit a database for the 700 faculty of the college". Marc expects to complete his B.Sc. degree in Computer

Science in December.

Nick Westgeest '73 stopped by for a visit on June 29. Living in Edmonton and employed at Safeway, Nick has four children.

Another Edmontonian, Travis Stang '86 visited the Abbey on his way back home on July 8. He is at the University of Alberta, taking up nursing, his brother Leroy '86 is also attending university, taking education.

On July 9, Tom Fortosky '77 drove in with his wife and two children. Tom is a lawyer at Yorkton, Saskatchewan.

A joy-filled letter arrived on July 20 from Br Dana Wojtas '91, announcing the date of his temporary vows with the OFM Capuchins in Kansas, on August 6, 1993. We wish him perseverance.

Writing on August 13 from Denver, Colorado, James Yupangco '89 gave his good impressions of his trip and of the "youthful exuberance of his charges", sharing their faith with so many other young people, as they looked forward to their meeting with the Holy Father.

On August 30 Father John Tritschler '66 visited the monks' recreation room, armed with maps to show them his new parish: "two forts and a well". Father had volunteered to help the northern diocese of Mackenzie-Fort Smith, and Archbishop Adam Exner OMI of Vancouver had released him for a two-year tour of duty. Father Tritschler will be pastor of Fort Norman, Fort Good Hope, and Norman Wells, scattered along 200 miles of the Mackenzie River, just below the Arctic Circle.

Arriving in good time for the First Vespers of the Dedication of the Abbey church, Father Ray Cunningham '55, Pastor of the Church of the Ascension in Parksville, B.C., brought a group of his parishioners. They stayed overnight, attended the Mass and left after the noon meal of the following day.

Approaching the first monk in sight, after Sunday Vespers of September 12, a tall, chunky alumnus with a broad grin identified himself. It was Alex O'Neill '61, who reminded us that he had first come to SCK some 35 years ago. Alex is now living on a sailboat at False Creek and is a wholesaler by trade.

In the *Prairie Messenger* of September 20, Archbishop Halpin of Regina, Saskatchewan, announced some changes in his diocese. Among the priests concerned was Father Peter Thien Pham



Father Nicholas — back from his year of Scripture studies in Jerusalem

'89, who is now pastor of Sedley, Francis and Kronau, Saskatchewan, and provides ministry to the Vietnamese community. Father Thomas Duong Nguyen '93 is also serving in the Regina archdiocese.

Other priests who received new assignments during the summer include Father Alan Boisclair '77, Pastor of Holy Family Parish in Sechelt and St Mary's Parish in Gibsons; Father Joseph Phuong Nguyen '92, Assistant Pastor at Immaculate Conception Parish in Delta; Father Tien Manh Tran '93, Assistant at Holy Rosary Cathedral in Vancouver; Father Peter Tuyen Nguyen '93, Assistant at Our Lady Immaculate Parish in Guelph, Ontario.

Revd Mr Paul Chu '93 has been doing pastoral work as deacon at St Anthony's Parish in West Vancouver and recently received word that he will be ordained a priest on the Solemnity of the Immaculate Conception, December 8.

New clergy appointments announced in the Kamloops *Diocesan News* for October '93 included that of Father Dino Benedet C.S.S.R. '64, who has been pastor of Sacred Heart Parish, Williams Lake, B.C., since last August.

A surprise and welcome visit was made to the Abbey and Seminary on October 19 by Father James Maderak '88 of Combermere, Ontario. A member of the Madonna House community at Combermere, where he lives and works with two hundred others, Father also ministers in parishes of that area.

With regret, we announce the death of two of our alumni since our last publication. William Kennedy '58, of Vancouver, was killed in an automobile accident on June 19, 1993. Eric McIlhargy '48 died in July, 1993.



St Helen's returns to top spot

THE annual Seminary Soccer Competition for Catholic Elementary Schools was held on three Sundays in September and October. As has occurred most of the past decade, St Helen's School in Burnaby provided the winning team.

Round 1 took place September 26 with nine teams playing: St Francis of Assisi (Vancouver), Holy Cross (Burnaby), Our Lady of Sorrows (Vancouver), St Francis Xavier (Vancouver), St Michael's (Burnaby — two teams), Our Lady of Mercy (Burnaby), St Joseph the Worker (Richmond), and Cloverdale Catholic (Surrey). Holy Cross and Our Lady of Sorrows garnered the most points and entered the semifinals.

The second round was held on October 3, again with nine teams: St Paul's (Richmond), Immaculate Conception (Delta), Our Lady of Good Counsel (Surrey), Our Lady of Perpetual Help (Vancouver), Holy Cross (Burnaby), Star of the Sea (White Rock), St Patrick's (Maple Ridge), St Helen's (Burnaby) and St Mary's (Chilliwack). The last two survived to join the two winners from Round 1 in the semi-finals, held October 17.

The cup game at the end of the day matched St Helen's (Burnaby) with Our Lady of Sorrows (Vancouver), holder of the trophy from last year. St Helen's won back the Cup which they have dominated for the last ten years.

Winning team poses with trophy

At rear:

Fr Placidus
(Competition
organiser)

and
Coach
Dino Alberti

Guestmaster's Diary

1993 June 4: About 26 from Queen's Avenue United and 20 from Crossroads Hospice Association in Vancouver for weekend. 6: One hundred came for annual Slovenian Pilgrimage. 23: Newly-ordained Fr Eric McKechnie was principal celebrant and homilist at the conventual Mass. 25: Secular Franciscans came for weekend, with

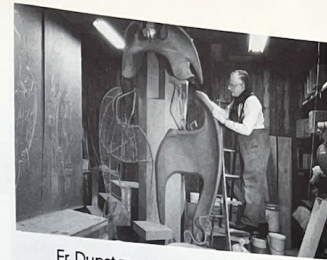
Fr Ian Stuart giving their retreat. Also, the Larry and Mary-Lou Wignes family (including four children) came from Holy Trinity Parish in North Vancouver as the result of a contest put on by Fr Tritschler.

July 2: Around 11 a.m. a horse and buggy with a driver in front and two people in the back were

seen coming up the road to the Abbey. The man, dressed in blue jeans, and the lady were in their mid-twenties. On the way up to the Abbey he proposed to the girl. Just as they arrived a large white limousine also came up the road with only a driver and stopped in front of the Abbey. The young man dismissed the horse and buggy and told the driver of the limousine to wait; he and the girl walked out to the cliff and said they would be back in a half hour or so; then the limousine was to take them back to Vancouver. 28: Guests began arriving for the 38th General Chapter.

August 13: About 53 men came for Seattle Monastic Weekend Retreat, given by Fr Peter. 19: Faculty and staff from Trinity Western University in Langley came till Friday. 23: St Michael's School staff came with Fr Rossi. Nine Brothers of Our Lady of Lourdes, mostly from Alberta, came for a retreat given by Fr Placidus until Friday morning. 27: John Weeks' AA Group from Bellingham for weekend, and also 16 from St Francis Xavier Youth Group under Tim To.

September 2: New appointments — Fr Mark is Guestmaster, with Fathers Placidus and Matthew assisting. 4: About 22 Mennonites from across Canada came till Labour Day, led by Peter Enns. 17: Thirty-six men came in the morning for Opus Dei retreat given by Fr Gregory Haddock from Montreal and Andrew McDougall from Toronto. Also ladies from St Stephen's Parish CWL came



Fr Dunstan at work on angels for Abbey Church

for retreat given by Fr Christopher. Very full house. 28: Principals and teachers from the Catholic Schools of the Archdiocese came for 2-day retreat given by Very Rev. Ray L'Henaiff OMI, new Provincial of the Oblates.

October 1: Twelve married couples from St Anthony's, West Vancouver, for retreat given by Fr Placidus. 5: Parents in Crisis Society came till Thursday for a seminar. 8: Prayer Group from Bellingham came for retreat given by Fr Lawrence. 11: Forty-five Oblates of Mary Immaculate from B.C., the Yukon and Alberta came for retreat till Friday given by Fr John Hennessy OMI, 83. 15: Fourteen Vancouver Unitarians and thirteen Anglicans from St Mary's, Kerrisdale came for retreats.

Apostolic Visitation of Seminary in February

ON February 6, 1994, a visitation team under the chairmanship of Archbishop Aloysius Ambrozic of Toronto will arrive to spend several days at the Seminary observing and evaluating the priestly formation program.

The 'visit' is part of the world-wide assessment of priestly education mandated by Pope John Paul II. A dozen countries have already reviewed their seminaries. Now Canada has its turn. For its English-language seminaries Auxiliary Bishop Frederick Henry of London, Ontario, is the Holy Father's representative in setting up the survey. After three years of planning, seven visitation teams are ready. All team members have had extensive experience either as teachers or administrators in Canadian seminaries. Each seminary

has received a questionnaire and a set of visitation guidelines approved by the Holy See. All visits are scheduled for this fall or early 1994.

Besides Archbishop Ambrozic, who was a professor of Sacred Scripture at St Augustine's Seminary, Scarborough, Ontario, there are three other members on the team which will visit SCK: Patricia Daley, psychologist and sessional lecturer in Pastoral Counselling at St Augustine's Seminary, and two former rectors of St Joseph Seminary, Edmonton: Rev. Karl Raab, pastor of Holy Family Church in St Albert, and Rev. Eugene Cooney, pastor of Sacred Heart Parish, Calgary.

The visitations are 'Apostolic' in that the teams come in the name of the Holy See and report back to the Congregation of Catholic Education in

Rome. While each seminary can expect some feedback from its team at the close of the visit, the official report on an institution's strengths and weaknesses along with various recommendations

will be in a private communication from the Holy See addressed to the bishop or religious superior responsible for each seminary or house of studies.

With the Brothers

It all started on August 5, the day Frank Kaiser came to score those seven sections of sinking asphalt on our main road, Br Stephen assisting. Then the organised monk-crew moved in, with Father Peter and Br Andrew excavating the first section and others hauling away the fill for use on the barn road and for a base for the foundation of a lumber shed soon to be built at the carpenter shop. After a foot of gravel was tamped into each hole, the hot-asphalt truck was ordered and soon

a damaged road was restored again. About this time, Br Patrick and Postulant Carl began digging that 600-foot trench skirting the bend in the road, into which corrugated plastic hose was later laid to assure proper run-off for the surface water.

When a towering, double-stemmed maple tree burst asunder and sent one of its giant arms reaching across the entrance drive, quick action was required. This Father Peter's power saw supplied and soon the way was clear and Brothers were hauling chunky pieces down to the shop for firewood.

Meanwhile, a major remodelling job was being done to the shabby doors of the tractor shed. It's now one door instead of two, thanks to Br Peter's use of new timber, a renewed sliding track and sturdy joists to sustain the added weight. Br Stephen did some needed repair to the brick

pillars at each end.

August 17: Br Meinrad's cleaning of paint brushes in late afternoon was a reminder that the dividing walls of the High School Seminary classrooms were being repainted, which involved no less than ten wall spaces of varied colours. Father John also helped in this project.

An example of work co-ordination was the use of the same concrete truck to supply two separate jobs. Concrete was first poured inside the barn

for the new cattle loafing area, under Br Emeric's charge; then, it was sent down to the shop where Br Peter and helpers poured the foundation of the new lumber shed. Brother Emeric's corral is now finished; the enclosed "comfort-cubicle" provides a feeding area for the cattle on one side and a roomy resting area on the other. Br Peter's lumber shed, however, took him into September. Solidly built, it includes a burglar-proof door and an ample loft.

About ten tons of wood and particle board were stored away in due course. His revitalized piano, now in use in the Minor Seminary, boasts a two-tone finish and a spanking new keyboard, strings and hammers. In early summer, with Father Christopher's help, Brother installed some 2000 feet of oak baseboard in the Major Seminary residence. Also in August, by the way, he man-

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aged to suit our three Novices with habits for their Profession in September. His piano tuning, of course, continues "with the sound of music".

August 24-25: A big pear-processing in the kitchen's back room keeps Br Andrew busy steaming preserving jars and Br Benedict producing homemade pear juice. Later, apple-juicers Br Stephen and Postulant Carl bring up to the kitchen gallons of their produce for Br Benedict's sweetening hand. A welcome surprise in the Abbey church! Br Peter sets up his fourth holy water font. Later he will install two concrete assistant's chairs in the chapter room.

September 2: Four monks wend their weary way up the pole line, having finished another vigorous session of brush-clearing. 3: Asked if he had seen anything spectacular during his trip to Keremeos with Frater Columba for a truck load of plums and tomatoes, Br Anthony replied: "Only the scenery!"

October brought, among other things, the harvesting of the filberts at Parr Road. Not too much tree-shaking needed this year, possibly due, in part, to that big storm. Many helpers volunteered for this, including Father Chrysostom, who lent a hand in the picking-up process. The entire nut crop is now drying out in a spare room in the monastery.

Though this column intends to deal principally with the activities of our Brothers, we feel it would not be out of place to make an exception in the case of Lawrence ("Larry") Morris of Seattle, who died of cancer on September 23. By his personal work (often side-by-side with the Brothers) and by his other benefactions on behalf of our community, Larry surely has merited the name of brother. Over the years, he generously gave us much of his time and energy, especially during the construction of the Abbey church and



Br Benedict tends the kitchen garden

the new library. It was Larry, also, who donated the much-used pool table in the High School recreation room.

Brush-clearing continues, with Father Matthew doing considerable work in the area below the red gate on the access road; others cleaned up the rhododendrons along the main road and those above the cottage. Br Luke, his road-widening finished, slips out frequently, equipped with clippers, sickle or saw.

A slight mishap in the kitchen brought Mrs Martyn a bandaged left thumb. Not the least disturbed, she continued her work, maintaining a "thumbs-up" attitude.

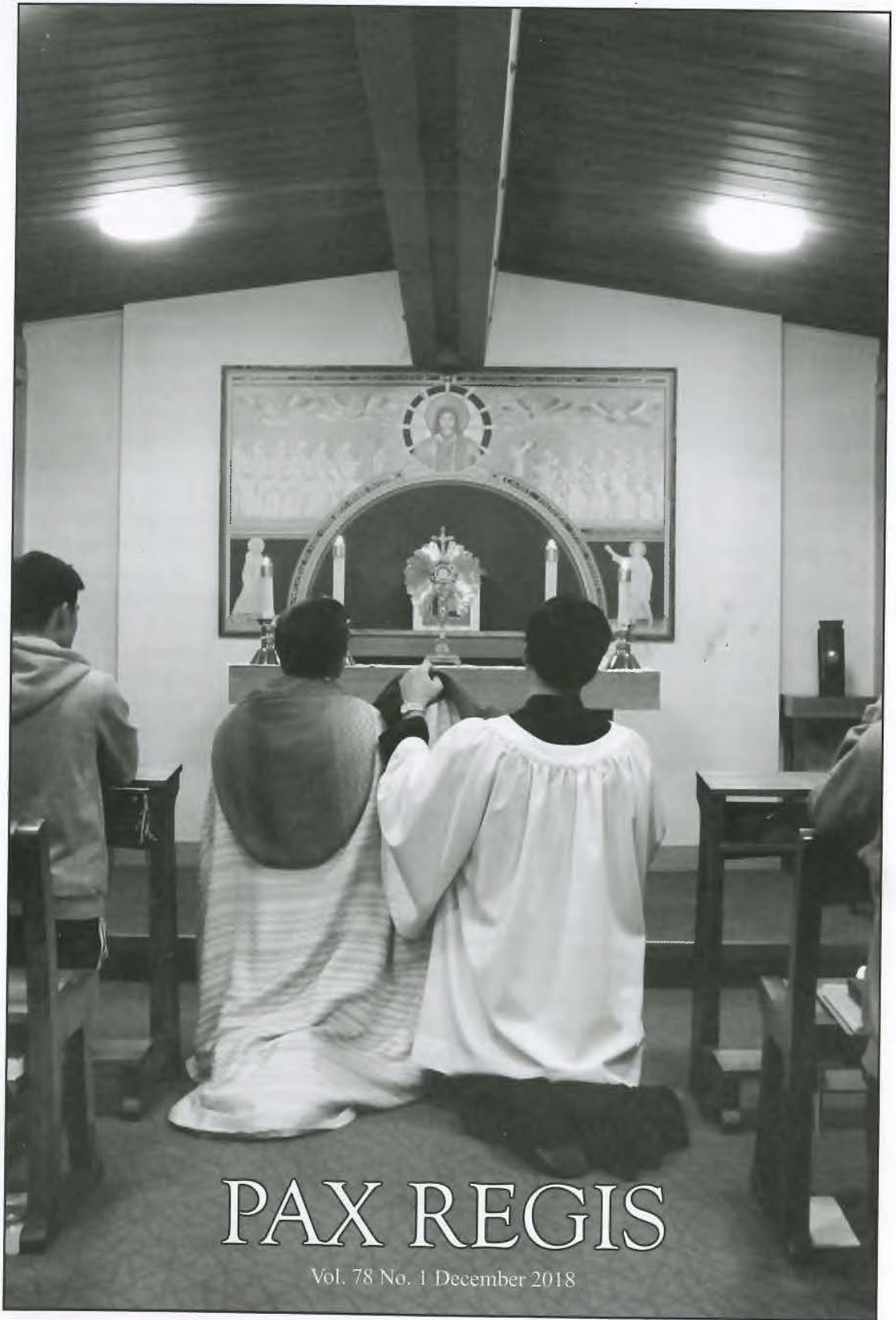
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Westminster Abbey / Seminary of Christ the King - Group photograph '93

First row (seated, left to right): Fr Lawrence, Fr Boniface, Fr Chrysostom, Fr Augustine, Fr Abbot, Fr Prior, Rev. R. Mugford, Fr Placidus, Fr Dunstan, Fr Paul
 Second row: Chinh Minh Nguyen, Marc Lefebvre, Malcolm D'Souza, Viet Trung Tran, Br Emeric, Francis Mai, Linh Hoang Nguyen, Matthew To, Christopher Blust, Hien Vinh Le
 Third row: Joseph Tri Minh Le, Hien Minh Nguyen, Joseph Phong Thuan Pham, Peter Hai Tran, Br David, Br Benedict, Fr Alban, Stephen Akhurst, Eugenio Aloisio, Stephen Hero
 Fourth row: Br Patrick, Joseph Thoai Le, Linh Pham, Quyen Ngoc Tran, Br Andrew, Derrick Cameron, Arlan Parenteau, Tuan Viet Nguyen, Dung Tuan Pham, Br Peter, Br Luke
 Fifth row: Fr John, Fr Matthew, Walter Fawcus, Paul Kavanagh, John Bosco Kim, Michael Madden, Fr Christopher, Carl Lapierre, Bradley Berg, Vincent Cuong Nguyen
 Sixth row: Br John, Br Maurus, Br Thomas, Fr Nicholas, Anthony Ackerman, Stephen Hon Tong Chan, Seamus Kelly, Terrence Kraychuk, Br Theodosius Machinski
 Seventh row: Br Meinrad, Phong Quoc Tran, Frater Columba, Bryce Belix, Mel Strazcich, Tomasz Rybak, Br Stephen, Br Anthony, Fr Basil, Fr Joseph, Simon Tremblay, Fr Mark



PAX REGIS

Vol. 78 No. 1 December 2018

The cover: The renovated chapel in Nazareth House of the Spirituality Year Program. (see p. 13)

Spiritual Deception in the Church



"If I had known that my soul was in a spiritual battle, I never would have left the Church at the age of 15," declared Moira Noonan, American author and lecturer who came back to her Catholic faith after 30 years of involvement with the New Age. Delivering the 2018 Seminary of Christ the King Lecture Series, Moira aimed to unveil the prevalence of New Age occult practices at work in our society.

The New Age—or 'Neo-Paganism' as Pope Emeritus Benedict XVI described it—is not a single religion, but a societal movement composed of an eclectic blend of practices from Eastern mysticism and Western occultism. The New Age is very much at home in

our present culture: certain types of yoga, self-help methods, energy or 'chi' channeling, alternative healing and represent some of the varied faces of occultism in our midst. Ultimately, New Age focuses exclusively on glorifying the 'Self', making God seem ever less personal or real. Moira noted that "at the centre of occultism is the promise of a power to become divine"—the same false promise a certain serpent once made to a couple called Adam and Eve.

Why would anyone—least of all a practicing Catholic—actively choose to pursue New Age practices? For some, entry into the occult often begins when those who find themselves in a desperate situation or think God is ignoring

their prayers seek answers beyond the boundaries of the Church. The New Age deliberately "preys on our legitimate thirst for God" explained Moira, adding that when "fascination outweighs faith", the legitimate search for God is actually diverted away from Christianity. For

others, the alternative path the New Age movement offers appears highly attractive, declaring that all one seeks can be found within one's "inner potential". The journey deep into the occult is subtle and brief, warns Moira: a New Ager soon believes that sin is not a fact of humanity but a matter of opinion, and that there is no need for any Saviour. "All those seemingly harmless practices lead us quickly into the heart of spiritualism" explained Moira, "but despite their varied innocent appearances, all these practices have the same author: Satan."

Despite the prevalence of New Age in our culture, Moira called the audience to be courageous: Prayers do work, baptismal grace is real, and the Blessed Virgin Mary as well as St Joseph are proven enemies of Satan and his fallen angels. "Do not give up; there is always hope," Moira concluded, recounting how despite her years of involvement in the New Age, it was the assistance of the Blessed Virgin Mary—and the prayers of her own daughter—that would eventually bring her bounding out of the grips of the demonic world and into the embrace of the Living God.



Moira Noonan

PAX REGIS – Biannual publication of Westminster Abbey and the Seminary of Christ the King, Box 3310 Mission, B.C., Canada V2V 4J5. www.westminsterabbey.ca; a30085@paralynx.com

Publications Mail Agreement Number 40012235 Subscription: \$5.00 a year. ISSN 0031-3335

Sexual Abuse Crisis

By Abbot John Braganza, OSB

Can a Catholic who truly loves the Church walk away from this moment in the Church's history simply feeling scandalized and angry? How do we navigate these icy ecclesial waters so that we come away stronger, wiser and more joyful as Catholics?

This crisis did not emerge overnight but has its roots in at least four generations before us. Analogously, the melting of the sea ice is going to take two or three more generations before we can emerge into warmer open waters. This is not simply about righting clerical abuse. Every priest emerges as a plant with his roots immersed for years in his

natural family. The roots of Jesus' humanity were thirty years deep in the mutual love of Mary and Joseph. His divine Sonship found its perfect human formation there. We must return there with faith.

Our active faith and our charity must shape our expectations and hopes in the Church at every step. Faith does not explain away the problem but rather helps us walk through it in order to arrive at a solution which is real. In the early Church the vocation to marriage and the vocation to virginity were seen and lived as complementary, each supporting the other. "This is the victory that overcomes the world, our faith." (1 John 5:4) Charity does not shy away from the deepest evils we encounter, for it looks to the cross of Christ as a real way through any evil, however dark; charity "hopes all things." (1 Cor

13:7)

The realism of our faith invites us to keep our peace interiorly even as we pursue justice and charity for the victims and the guilty. The angels fight even fiercer battles for the Lord but with tranquillity because they are always gaz-

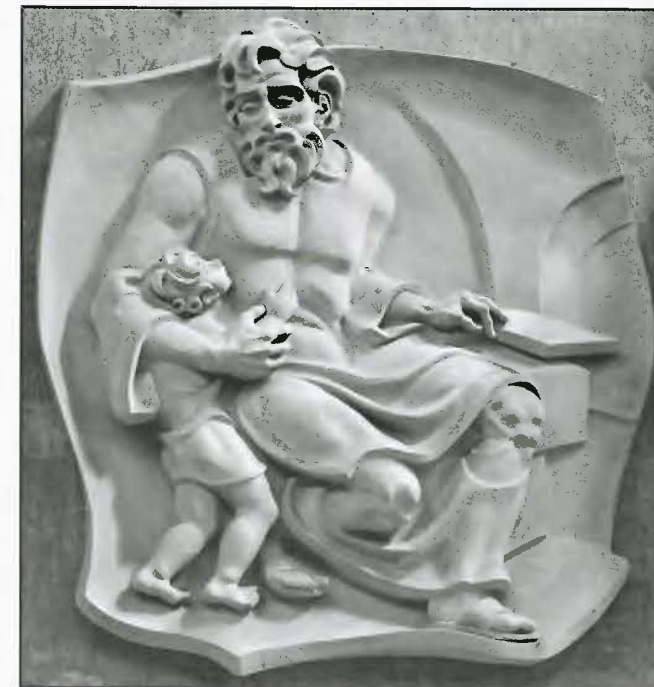
ing upon the face of their Lord. It is our interior peace that will confirm us in the truth that God is always with his Church in the worst of her crises. To bargain away our peace is to lose the battle. As one mother who had suffered sexual abuse put it: "the truth gives us hope." The truth coupled with justice and charity ought not to make us more angry or bitter, negative and inflammatory.

These are not gifts of the Holy Spirit. This is not how the saints faced the evils in the Church.

As I read Archbishop Viganò's open letter, I wondered what I would do in his place. As I prayed about this for some weeks somebody sent me his subsequent letter and then the third.

It was not until I was rereading Benedict XVI's General Audience for St. Francis, Jan 27, 2010, that a semblance of the kind of charity I needed emerged:

"Innocent III was a powerful Pope who had a great theological formation and great political influence; nevertheless, he was not the one to renew the Church but the small, insignificant religious. It was St. Francis, called by God. On the other hand, however, it is important to note that St Francis does not renew the Church without or in opposition to the Pope, but only in



Father Dunstan Massey's "St. Joseph and the Christ Child"

communion with him. The two realities go together: the Successor of Peter, the Bishops, the Church founded on the succession of the Apostles and the new charism that the Holy Spirit brought to life at that time for the Church's renewal. Authentic renewal grew from these together." The Apostolic foundation of the Church the charismatic foundation (prophetic) must work together for renewal that is lasting.

St. Francis' approach teaches us that taking sides is not the right attitude. Rejection and dismissal or disrespect of the hierarchy is never an option for us Catholics. Jesus put them there alongside us and us alongside them! Both Pope Francis and Archbishop Viganò are members of the same Body of Christ! And so are we! Let us pray and fast for three things: truthfulness on all sides, justice and mutual forgiveness, and that unity



Giotto's "Legend of St. Francis: Dream of Innocent III"

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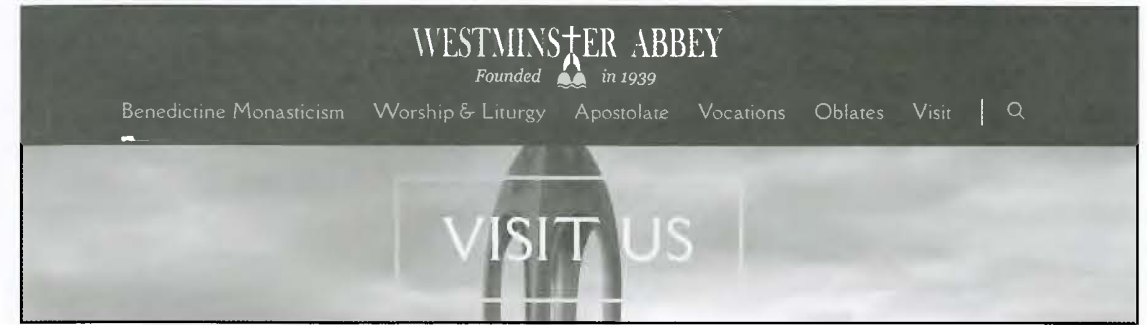
of the hierarchical and charismatic gifts that comes from God and is always his gift. Let us be instruments of the gift! This is really the way forward.

Finally, the laity must ask themselves about their own very grave public failure in the areas of marriage and divorce, contraception and abortion, euthanasia and suicide. 99% of the Church's membership are not clergy or consecrated religious: married couples have influenced ecclesial life since they make up the majority of that 99%. Has the married life of Catholic couples played no part in this crisis? Do the relational habits and patterns of our parents and grand-

parents play no part in the lives of seminarians who are aspiring to be priests? The laity rightly beg for holy priests, bishops and cardinals. Today priests, bishops and Cardinals must beg the laity for holy and courageous marriages. It would be an even graver crisis to overlook this connection. The sexual abuse crisis in the Catholic Church will not be cured without the majority of lay married vocations turning the tide on divorce, same-sex marriage, gender identity, contraception, abortion and euthanasia. The sexual abuse crisis did not appear first in this unholy link of crises in the Church, it comes as the last link! "Let him who is without sin throw the first stone." (Jn 8).

Is it not time that our ship be re-equipped with the kind of radical renewal that embraces both the laity and the clergy? The melting of the sea ice is effected by a ecclesial climate shift.

New Abbey Website



Technological advances do not rush into the monastery as fast as they do into the hands of ordinary consumers, of men and women living in the world. But over the past summer, the monastic community updated its monastic website to a more user friendly format, adaptable to smartphones, with new and richer content. Thanks to the assistance of a friend of the abbey, Makani Marquis, one of our monks is now trained to keep the website up-to-date and running.

The opening page offers an aerial view of the abbey with a quick link to a new section called "Visit Us". Many come to visit the abbey as guests in our guesthouse, or simply as day visitors to find peace and a place of quiet where they can get in touch with God. On the "Visit" page, those coming to the abbey can find out the hours the Abbey Church and grounds are open, as well as guidelines on how to respect the way of life of the monastic community.

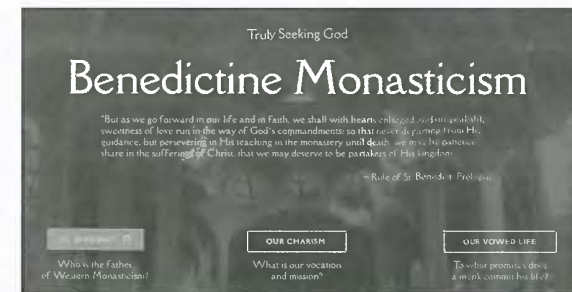
The revised website has six main headings, "Benedictine Monasticism", "Worship & Liturgy", "Apostolate", "Vocations", "Oblates" and "Visit", with quick links (i.e. Favourites) to the

"News & Media", "Giving", "Prayer Times" and "Contact Us" pages.

Under each of these headings is a variety of information and pictures on monastic life, lectio divina, peace, silence, work and apostolate (i.e., the Seminary of Christ the King and the guesthouse), how to become a monk or an oblate of the monastery, how to support the abbey, ways to give, directions, etc.

Some new items include: a ten minute video called "Set Apart", which offers a glimpse of our monastic life; an online prayer request form; a calendar of prayer times (i.e., Mass and the Divine Office); an online contact form to the vocation director and/or guesthouse master; an entire section dedicated to multimedia, including the latest publication of the Pax Regis, the Abbot's latest homilies, monastic resources, a gallery, and recordings of chants and polyphonic motets which the monks sing on special liturgical feasts.

Visit the revised website at www.westminsterabbey.ca. If you have questions or feedback regarding the website, please contact our webmaster, at wabbey.webmaster@gmail.com.



New Sacristy

Much progress on the new sacristy has been made in these past few months.

All the upright concrete forms are almost completed and there is hope that the concrete will be poured before the winter freeze arrives. Next follows the roof, then the perimeter drainage and finally the interior furnishings. Our hopes are that it will be finished by the end of 2019.

However, in the meantime as we watch the building go up, the purpose of the sacristy keeps inviting a deeper response in our minds. To date we use an electrical room as a sacristy. Its size is inadequate for all our storage needs and its location is a fire hazard.

Since we are a Benedictine community, we probably have more liturgical needs than the usual parish. For many years the extra vestment

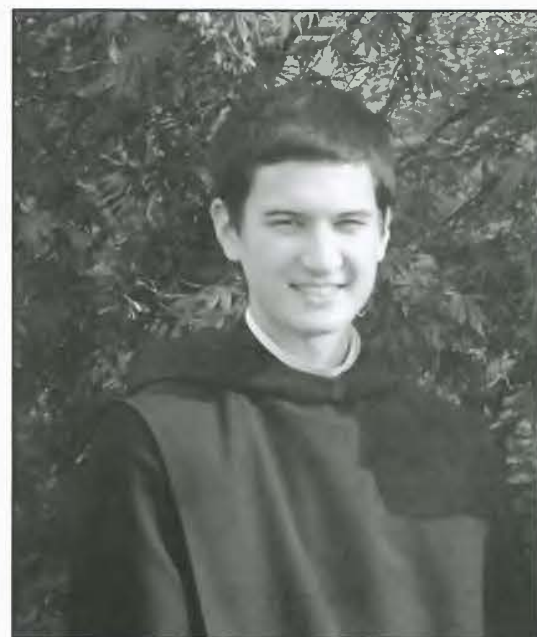


sets have been stored away in closets of empty rooms on the ground floor of the monastery. The sacristans look forward to all the vestments being consolidated in one space. The sacristans also look forward to a more spacious sacarium, one worthy of the vessels of the altar.

The size of the sacristy was largely determined by our present sets of vestments and our desire that the beauty of the sacristy match the beauty and architecture of the Abbey Church. We think we have achieved this with the help of the architect, Denis Bruneau, and our contractor, Form-All Construction. As usual the monks will also contribute to the completion of the project by helping with the roof and the drainage.

The blessing of the edifice is still far away but is anticipated even as we watch the progress.

Simple Profession



On September 8th, Caleb Rosario made his first profession of vows, taking the name of Brother Joshua. He was born in Goderich, Ontario in 1997 to Maria and John Rosario. The latter was an RCMP officer, so the large family lived in several postings across Canada over the years. His family now lives in Lac La Hache, BC.

Caleb entered Grade 9 in the Minor Seminary in 2011, graduated in 2015, and entered the monastery in 2016; he began his novitiate in September 2017.

He has been kept busy helping in such places as the kitchen, the farm, the sacristy, helping Father Dunstan with his art work, and being porter on Friday afternoons in the guesthouse.

We wish him many happy years in the Lord's vineyard!

Solemn Profession

"My vows to the Lord I will fulfil before all his people, in the courts of the house of the Lord in your midst, O Jerusalem" (Psalm 116:18-19). These are the words with which the community gave thanks to God at the noon meal following the solemn profession of Br. Bartholomew Bruneau on 2 September 2018.

Born 1 February 1995 in Maillardville, Coquitlam, Br. Bartholomew is the fourth of six children to Denis and Leanne Bruneau. He joined the monastery after graduating from the Seminary of Christ the King in 2013. Since then, through his simplicity, generosity and practicality, Br. Bartholomew has stepped ever more firmly into the shoes of his namesake, a man whom the Lord declared to be without guile (John 1:47).



After making such a life-long commitment, solemnly professed monks are often asked a series of questions: what is it like to be solemnly professed? Do you feel different? Praying and pondering about his own profession, Br. Bartholomew responded:

"The best analogy I have for what happened to me is this: getting a heart transplant. Yes my heart ached; it was wounded by sin and was at risk of growing cold. But God led me slowly to the Cardiologist, to himself, to his Son. And when I met him he said: "I will remove from you this heart of stone and I will give you a heart of flesh". After a thousand meetings I learned to trust him and handed myself over to him. I signed a little paper giving him full



permission to perform the operation he knew would cure my heart. So there on the altar on September 2, 2018, where I had seen him so often, he took his heart and put it within me, this heart so full of love yet carrying so much suffering. It beat so hard, it burned within me. Could I live the rest of my life like this? What a heart to live with! Three days of intense recovery. The body wanted to reject this new organ so strong and melodious, yet I would not let it. And now every day I go back to the altar to thank God for his Son and the great gift of Himself to me.

In closing his reflections, Br. Bartholomew offered one word of advice: "if you find yourself with heart pain all I can suggest is that you begin to see the Cardiologist more regularly."



Ordination of Guy Zidago

Father Guy Zidago was born in Bingerville, Ivory Coast, in 1985, the fourth of seven children. His parents were not Christian but he was baptised at the age of thirteen and many of his family members have also become Catholic. His journey of faith has brought him a sense of purpose and belonging and has brought healing to a difficult family background. Both his parents are now deceased.

Participation in the Neocatechumenal Way has been a decisive factor in Father Guy's life, and it was as part of this ecclesial movement that he discerned a vocation to the priesthood. Seminary studies brought him to the Redemptoris Mater Seminary in Guam where he studied philosophy and theology from 2007 to 2013. Father Guy was one of six seminarians chosen in September 2013 for a newly founded Redemptoris Mater Seminary in Vancouver, BC and he began studies at SCK in February 2014. As is the case for his fellow Neocatechumenal seminarians, Guy commuted from Vancouver to Mission for daily classes.

Father Guy took a number of courses at SCK over the next three years, transferring the credits earned at SCK to his seminary program in Guam and completing an STB degree. After concluding his studies, he had a ten month pastoral assignment in the Diocese of Whitehorse and a lengthy pastoral internship at St. Patrick's Parish in Vancouver under the guidance of Father James Hughes. He was ordained deacon by Archbishop J. Michael Miller, CSB, at Holy Rosary Cathedral in Vancouver on December 29, 2017.



He was ordained to the priesthood on December 8 by Archbishop Miller at Holy Rosary Cathedral, making him the fourth seminarian from the fledgling Redemptoris Mater Seminary to be ordained for the Archdiocese of Vancouver. Father Guy is fluent in English and French, and is familiar with a number of other languages as well. While Father Guy is incardinated in the Archdiocese of Vancouver, he and the other Vancouver Redemptoris Mater seminarians and

alumni understand that at some future date they may be sent on mission to China. For the foreseeable future, however, Father Guy will serve in the Archdiocese of Vancouver in a parish or ministry appointed by the Archbishop. *Ad multos annos!*

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Major Seminary Diary

September 2018

11: Today was a day spent in silent recollection in preparation for our new year of studies and formation. Lord God, may all that we do be your work and serve to glorify your name.

14: Br. Philip Ha, CSJB, and Br. Thomas Truong, CSJB, both in their first year of theology, move into the residence and join the major seminary community.

15: This afternoon Nancy Hadden gave the major seminary community a presentation on Rachel's Vineyard and her work in helping women heal from the wounds of abortion. It was particularly helpful hearing how, as future priests, God willing, we can best support and assist women along the path to healing from previous abortions. May the Good God bless Nancy and all those who work in this ministry.

30: Today, after classes ended, both the major and minor seminary communities joined local Pro-life supporters in the annual Life-Chain silent protest. Confronted with inclement weather and verbal condemnation, we took the opportunity to unite our very small sacrifice with our Lord's for the sake of the unborn.

October 2018

13: Deacon Hilmar Pabel visited us this afternoon and gave a presentation on Courage ministry and its Vancouver branch which he coordinates. Courage International serves those who experience same-sex attractions and invites them to live the Gospel and aspire to sanctity through chaste living. Deacon Pabel spoke on often misunderstood aspects of the Church's teaching on homosexuality, how to clarify them (especially when preaching) and the necessity of maintaining the bond of truth and love.

November 2018

2: Beginning at 9pm tonight and going until 6am tomorrow morning, the major seminary community is having nocturnal adoration of the Blessed Sacrament to console the Heart of Jesus and make reparation for our sins and those of the whole world. Richard Conlin encouraged all to fill time slots, reminding us of the many times parents get up during the night to attend to their children. Although in this case we are the ones crying for help! We pray that this will become a monthly occurrence as part of our First Friday devotions.



Major seminary student executive (L to R): Shawn Chessell (secretary), Joshua Van Vliet (vice president), Matthew Bellerive (treasurer), Dominic Rosario (president)

Spirituality Year Diary



October 13: Hike up Mt Cheam

September 5-9: The inaugural Spirituality Year began with a five day silent retreat led by Father John McCarthy, who guided us through the process of understanding and articulating our inner desire for God. We also catalogued the key experiences that led us to a better or worse understanding of God, and tried to identify and remove anything that was hindering us. Although it required quite a lot of interior 'digging', the retreat was a great way to begin this year which is intended to focus on the complete development of the individual, of which the interior/ spiritual life is an important part.

September 27: Today the SY seminarians all went to the St. John Paul II Pastoral Center in Vancouver to hear Peter Nation's presentation to a group of diocesan priests on a very current issue in modern society: sexual orientation and gender identity. His talk was informative and simple, clarifying our understanding of the terms and definitions involved and also our knowledge of the history behind this crisis in our society. As well as being our first official field trip of the year and a chance to breathe the fresh downtown Vancouver air, for many of us it was our first glimpse of the challenges that

diocesan priests are faced with during their ministry.

September 30: The annual Mission Life Chain was well attended, as in previous years, even if the seminarians from the Abbey composed at least 50% of those present! Together, we gave 'a voice to the voiceless' and prayerfully gave witness to the great evil that is rampant in our society: abortion, or the killing of the unborn child in the womb.

After the one hour vigil at the roadside, during which we mostly got a positive response from those driving by, we headed back up to the Abbey for Vespers with a slight detour to McDonald's on the way.

October 13: Today Father Hien led us on a hike up Mount Cheam, a peak which is within sight of the Abbey. We left early in the morning and after an hour on the road and another on the



Standing: Fr. Hien Nguyen, Luke Nguyen; Middle Row: Chris Walters, Ramon Carranza, Luis Duenas, Kevin Reese, Steven Borkowski; Front Row: Kuan Tsai, Alexis Boquiren

logging road up the mountain we reached the trailhead. The hike itself took about four hours round trip, but the pain was definitely worth it in the end! The view from the summit was an extraordinary panorama of the Fraser Valley and when combined with sandwiches that we had made the night before the experience was one we're sure never to forget. After taking pictures on the ridge and some of us exploring the edges rather recklessly, we descended the mountain and made a couple shorter stops (for ice cream and traditional Vietnamese cuisine) before returning to the Seminary.

October 31: Our celebration of the feast of All Saints began with an amazing Vietnamese

dinner which we were privileged to share with the Majors. Afterwards came solemn vigils in anticipation of tomorrow, another prayerful reminder of the comforting existence in Heaven of those who have gone before us in Christ, who intercede for us who are still making the journey that they completed successfully. Then we got into our costumes and proceeded to the gym to celebrate the saints through some pretty wild games and skits arranged by the Entertainment Committee. The variety of the costumes was astounding, but since there are seven of us in the Spirituality Year we decided to go as the Seven Sacraments, which were a big hit. Happy Feast Day!

Minor Seminary Diary

September 2018

26: The seminarians gathered together to elect their Student Council, which would decide how the Minor Seminary should use its money and make decisions and address problems that affect the entire Minor Seminary. Maximillian Laurence was elected president, Joseph Koh his vice-president, and Peter Lee their secretary. Felix Reichel and Miguel Pizarro were chosen to be hockey president and vice-president respectively. The Hockey President's responsibility is to organize the Minor Seminary Hockey League and matches against other schools or the Majors. During this first meeting, the Council appointed members for various committees in the seminary.

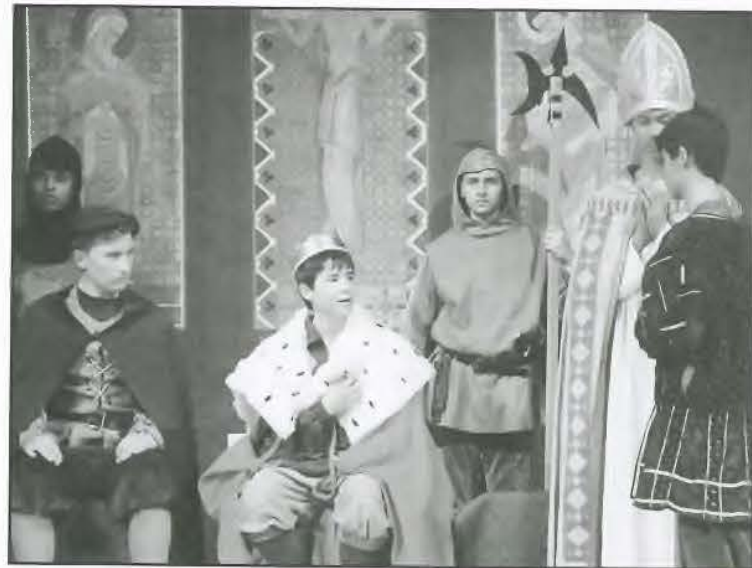
October 2018

2: The Gr. 12's finally returned from Clearwater, both glad to be back and thankful for the many things they had experienced. First of all, the predicted rain transformed into snow, which dampened our shoes and socks but not our spirits. On the way there, the scenery and the transition from autumn to winter was breathtakingly beautiful. After the two and a half hour long trip, some immediately went about preparing dinner in the dark, while others began to make the cabin more hospitable.



Grade 12's and the "Thanos' gauntlet" piñata they made for the minor seminary All Saints' party

Most slept well that night. We woke up the next morning, and a few unfortunate souls realized that their sleeping bags hadn't been warm enough. We hiked up Trophy Mountain, which was a relatively easy incline, and celebrated Mass in a clearing. The Mass was beautiful, and even the snow started falling gently, but the cold temperature that came with it wasn't so gentle. After Mass we huddled together around a conveniently nearby hut, which had been erected in memory of a certain man named John, and enjoyed a quick lunch of pre-packed sandwiches. After the hike, most continued on



Minor seminary performs Mark Twain's "The Prince and the Pauper"
L to R: Nigel Mathias, Felix Reichel, Oscar Laurence (as Prince),
Santiago Ruiz Cruz, Nathan Canero, Max Laurence (as Pauper).

to see Moul Falls, a beautiful waterfall which drenched us to the bones. It was indescribably awesome. After the waterfall, we gathered near the fire back at home base to dry out, and spent an hour of silence with God. Dinner came and sleep followed. A packed schedule awaited us the following day. We were to go horseback riding for about half the day! We eagerly headed over to the ranch run by a very generous couple, and trekked into the forest with our new four-footed friends, some more friendly than others, but all managed to survive the hike. It is worth mentioning that Maximillian Laurence rode a horse named Max. We stopped at a small lookout point for lunch and Midday Prayer. We knew that the scenery from the cliff was supposed to be beautiful, but our view was obstructed by a thick layer of clouds. We descended down back to the ranch and most reluctantly dismounted from our horses, for we had grown to like our companions. That night, we slowly cleaned out the cabin, preparing to leave the next morning. After the last night, we hiked out with all our belongings, and drove back home, stopping only at Kamloops for a short chili lunch and Midday Prayer. Most were asleep or quietly watching the breathtaking Coquihalla scenery for the rest of the way home. It

was not a regrettable trip in the least, despite the bitter cold, the damp rains and fatigue. We arrived at the seminary refreshed and ready to resume our daily duties.

8: The seminarians returned refreshed from their first home weekend. This was partially due to Canadian Thanksgiving on the weekend, but the Americans had a good weekend just the same. Many seminarians acquired materials they had forgotten when they initially came for the school year and others garnered information they were mandated to find by the Student Council. From the stories

that were exchanged, it seems that everyone had an eventful weekend.

13: Early in the morning, we (grades 10-12) were driven to Squamish to visit the Dominican Sisters at the Queen of Peace Monastery for an extended work period, helping the sisters with various jobs such as chopping up logs and collecting hay bales. We arrived in time for Mass in their chapel, which was peaceful and beautiful. After we had worked a little in the morning, the sisters cooked us a warm and scrumptious lunch and baked us their famously delectable cookies. This gave us energy to work some more and to continue our tasks until it was time to head back home.

Sun 28: The parents of most of the minor seminarians drove up to the seminary today for the first Parents' Day of the year! The program started at two in the afternoon. The high-school band performed an excerpt from 'Jupiter' by Holst and the main theme from the movie 'Mission Impossible', and then the minor seminarians performed three short selections from Shakespeare's plays. Afterwards, the parents congregated with their children and the monks in the Majors' refectory to have some food, to talk with teachers, and to catch up with their sons' progress.

With the Brothers



L to R: Fra. Athanasius, Br. Joshua, Vincent, Nov. Thomas, Fr. Caesarius, Nov. Andrew, David

As the sun sinks in the sky at the close of a long day and a short reading from *Gaudete et Exsultate*, the monks rise in their choir stalls to lift their voices to God: "Toil we've born for you this day Lord, Still for vigil strength we muster; Parched our throats our eyelids heavy, Seeking e'er your face, O Master." Yes, it has been an eventful and exhausting summer and start of the school year, but exciting and grace-filled all the same.

Starting the spirituality year (SY) has been a mammoth task. The community considered purchasing a nearby property for this endeavour but Providence directed our steps back home. We decided to revamp the cottage built of left-over construction materials in the 1950's; it had become well worn

by the time we set to work on it. Granted, contractors did most of the labour but there was still plenty left for us. Fr. Leo, our ever faithful contact with the contractors, who insists his work, though necessary, is uninteresting, kept things in order. Br. Joseph and company, including our welcome arrivals, Postulants David and Vincent, furbished the chapel with a tab-

ernacle, ambo, credence tables, pews, kneelers, and more. The sanding alone of these wooden works took a whole month! The roof was restored according to Fr. Abbot's wise counsel. Thankfully, a few days before the seminarians arrived, a light shower soothed the parched earth after a dry summer and revealed a slight

flaw in the roof as water shot over the gutters. The mistake was carefully corrected and the inexperience of the juniors is slowly becoming experience. "Peu à peu, l'oiseau fait son nid," (little by little the bird builds its nest) as Fr. Placidus is wont to remark.

This crew was also involved in the moving of furniture and the landscaping of the outdoors. A beautiful rock wall leading down to the cottage,

now called Nazareth House, shows evidence of a contagion of rock-stackers' disease that has begun to afflict some of the monks - they were even doing it on a solemnity! The day before the "SY" guys arrived saw a frantic effort to make things presentable. It must have been a success because one of them was heard to say, "Wow! It's like a five-star hotel!" Mention



Blessing of Nazareth House



Fr. Prior next to the rock wall by the SY House

must be made here of our oblates, Kevin and Mary Reese, who graciously lent their efforts and have taken on the role of couple-in-residence to give a wholesome family atmosphere to the seminarians' formation. Finally, mention must be made of Fr. Hien, diocesan priest and director of the program, and brother of our Fr. Anthony.

The other big project in progress is the construction of a new sacristy. Fr. Joseph, who has his hands tied trying to maintain the old and advance the new, did much of the excavation. He also connected electrical lines, water lines, and who knows what other lines, to the new site. This involved getting men to core holes through the brick wall, digging and burying trenches, and performing complicated scientific procedures. Father also used the excavator to improve the drainage of Mary Lake by installing culverts and clearing the runoff channel from blackberries.

As part of the effort at Mary Lake, Br. Joshua, the novices and postulants, armed with weed-wackers and makeshift swords of questionable fabrication, are being given a true Benedictine initiation in the Battle of the Brambles. The ob-

jective? To free and fortify the dam. So far, it looks like the die has been cast in their favour. Furthermore, along with Fra. Athanasius, they are assisting Fr. Dunstan in the art studio. "Too old for a knee replacement, too old for a hip replacement, too old for a spine replacement," Fr. Dunstan has his eyes set on the Resurrection. His next relief will feature Christ springing energetically from the tomb to the bewilderment of a soldier.

Alongside the studio, the Brothers Joseph and Bartholomew have erected a storage shed for the harvester. Made partly of our own lumber, the structure has an enticing rustic look. On the matter of wood, last winter's ice storm took down a lot of trees; a portable saw mill was purchased and Br. Joseph, the new postulant master, has set his crew to work harvesting the bountiful fallen timber.



Pumpkin carved by Postulant David for the Solemnity of All Saints

God's blessings knows no limits! The wood harvest was supplemented with abundant vegetables and fruits. Novices Andrew and Thomas were put in charge of the garden this year. Their first task was to care for some volunteer pea plants growing from last season. These "first fruits" were to fulfill a prophetic role, signifying the new tenants' dedication to water and nourish the

whole garden. Of course, like all prophets, these



Fra. Athanasius & Fr. Dunstan at noon recreation

peas ended their days withered and neglected but the lesson their demise brought was dutifully heeded. With the help of many monks, including Fr. Prior, Br. Luke, Br. Maximus, and Fr. Anthony, the garden flourished and produced excellent crops of corn, beets, beans and more.

Assisted by our telehandler operators, Br. Joseph and Br. Bartholomew, the roofers have completed restoring the section above the southern end of the minor seminary. It is always a relief to see the scaffolding dismantled and taken away, no longer a temptation for acrobatic seminarians to test their skills at the risk of a five dollar fine from watchful monks.

Moving to the indoors, Fr. Caesarius has



Reroofing the southern end of the minor seminary

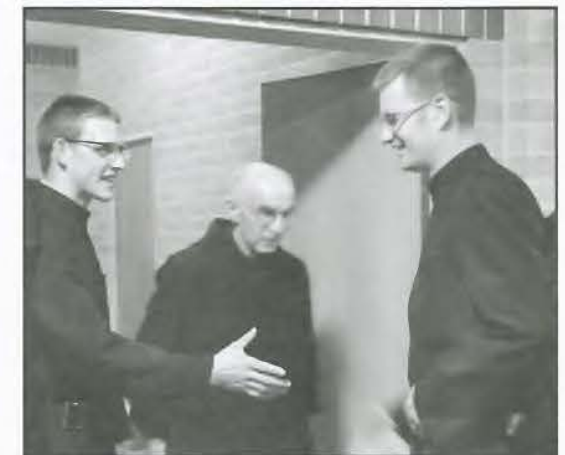
improved the website thus providing a valuable witness seen not by the technologically-detached monk but by the eyes of the world. Br. Paschasius was hard pressed in the tailor shop to make a cuculla, two scapulars, and three cassocks before Br. Bartholomew, Br. Joshua, Nov. Andrew, and Nov. Thomas entered new phases in their monastic journey. Br. Paschasius is now taking an automobile mechanic foundations course at UFV whilst Br. Bartholomew takes a carpentry course at the same. Frater Athanasius has entered his third year of Arts in the major seminary and is making small advances on the organ, having begun to accompany ferial weekday Vespers, which allows Fr. Basil a little bit of respite after untold years of service.

Amidst all this hustle and bustle, the typical



Monks stocking the barns with hay

tasks endure. Fr. Matthew and Fr. Peter as rectors of the major and minor seminaries, respectively, keep things ordered and lively. Br. Emeric continues to keep the cows and chickens in check, Br. Meinrad the minors, Br. Maurus the damaged books, Br. Benedict the kitchen, Fr. Nicholas the cars, Br. Gregory the potatoes, Fr. Mark the guests, Fr. Anthony the novices, Fr. Prior the work, and God us through Fr. Abbot. Even Br. David has his role, invaluable reminding us of our dependence on God and one another whenever he hollers "Help! Help me pleasee!!!" Yes, whatever would we do if Christ had not descended to our misery to raise us on high? "*Gaudete et Exsultate*" for God is good!



Novices Thomas and Andrew congratulate each other on the night they begin novitiate

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Alumnitems

Vuong Minh Nguyen '03 visited on Oct. 27th. After graduating from UBC, he has been working in IT at the UBC campus for the past few years.

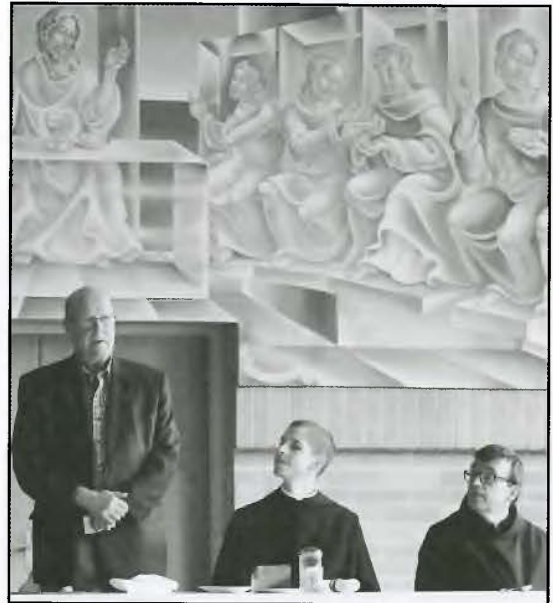
John Espadero '06 graduated from Our Lady Seat of Wisdom College in Barry's Bay College and is now an occupational therapist in a forensic psychiatric setting.

Requiescant in Pace:

Wilfred Zinger '52 died in Surrey on August 18th.

Duncan Goguillot '57 died in Kelowna on September 17th.

Father James Fagan '46 died in White Rock on October 13th at the age of 99. As far as is known, he was our oldest priest alumnus.



Dinner for Brian McGuckin's retirement from teaching in the seminary last June

To all Seminary of Christ the King Alumni:

You are invited to a Reunion

on Monday, May 20, 2019

Mass at 10:30 AM

followed by picnic lunch

RSVP: sckalumni@gmail.com

Seminary of Christ the King

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