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THE ABBEY BANNER

Magazine of Saint John's Abbey



JESUS HIMSELF CAME NEAR
AND WENT WITH THEM +
HE TOOK BREAD, BLESSED &
BROKE IT, & GAVE IT TO THEM.
THEN THEIR EYES WERE OPENED
AND THEY RECOGNIZED HIM
AND HE VANISHED
FROM THEIR SIGHT.

The Saint John's Bible

The Appearance on the
Road to Emmaus



The Abbey Banner

Magazine of Saint John's Abbey

Volume 3, Issue 1
Spring 2003

Editor

Daniel Durken, OSB

Editorial and Production Assistant

Margaret Wethington Arnold

Designer

Pam Rolfes

Contributing Writers

Margaret Wethington Arnold

Alberic Culhane, OSB

Daniel Durken, OSB

Joseph Feders, OSB

Lee Hanley

Michael Hemmesch

Eric Hollas, OSB

John Klassen, OSB

David Klingeman, OSB

Michael Kwatera, OSB

Kilian McDonnell, OSB

David Rothstein, OSB

Dolores Schuh, CHM

Columba Stewart, OSB

Allen Tarlton, OSB

Proofreader

Dolores Schuh, CHM

Circulation

Cathy Wieme

Ruth Athmann

Mary Gouge

Printer

Palmer Printing

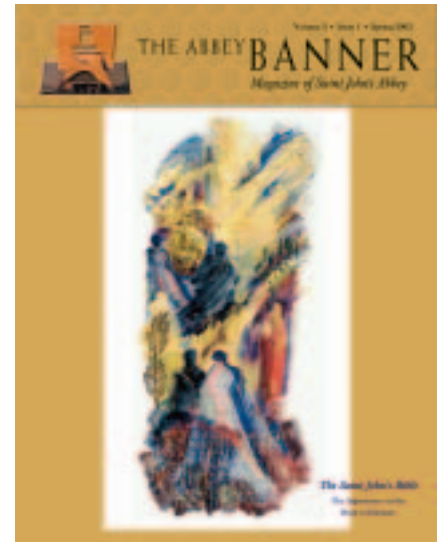
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The Abbey Banner is published three times annually by the Benedictine monks of Saint John's Abbey for our relatives, friends and Oblates. The Abbey Banner brings the extended family of Saint John's Abbey together with feature stories and news of the monastery.

The Abbey Banner is online at www.sja.osb.org/AbbeyBanner

Saint John's Abbey, Box 2015,
Collegeville, Minnesota 56321.
320-363-3875

Dying and Rising

by Daniel Durken, OSB

A religion teacher asked her youngest students, “If I sold my house, had a garage sale and gave all my money to the church, would I get into heaven?” The children answered, “NO!” The teacher continued, “If I cleaned the church every week, mowed the church lawn and kept everything neat and tidy, would I get into heaven?” Again the answer was “NO!” “Well then, how can I get into heaven?” From the back of the room a five-year old boy shouted, “You gotta be dead!”

Long before this story was told, Saint Benedict assured his followers of our mortality with these wise words: “Day by day remind yourself that you are going to die” (*Rule* 4:47). Not everyone remembers this good advice. One day in discussing his future plans my father began, “If I die . . .” I quickly reminded him, “Dad, it’s not a matter of *if* but of *when*.” In his *Common Nonsense* collection of reflections, Andy Rooney of *Sixty Minutes* fame says, “I have never faced the question of my preference [for burial or cremation] because I still entertain the possibility I may not die—although I understand the odds are against me.”

Our current reality of war gives urgency to Benedict’s advice. Author and literary critic C. S. Lewis, wounded and near death during World War I, later observed that one of the few positive aspects of war is that it makes us aware of our mortality. With the psalmist we pray, “Teach us to count our days aright, that we may gain wisdom of heart” (Psalm 90:12).

The wise heart of the Christian believes, however, that the final word of our fragile existence is not death but LIFE. This is the incredibly Good News of Easter. The Jesus who died an excruciating death is the Jesus who said, “I am the resurrection and the life; all who believe in me, even if they die, will live, and everyone who lives and believes in me will never die” (John 11:25-26).

We dare to alter Benedict’s advice and say, “Day by day remind yourself that you are going to LIVE!” +



What *The Saint John’s Bible* Means to Us

by Abbot John Klassen, OSB

“A Tiny Galaxy is Born”
 “Hubble Watches Galaxies Engage in Dance of Destruction”
 “Fast Flying Black Hole Yields Clues to Supernova Origin”
 “An Old Star Gives up the Ghost”
 “Space Movie Reveals Shocking Secrets of the Crab Pulsar”

These are headlines from the Hubble Website: <http://hubble.nasa.gov/newscenter/archive>. Day by day Hubble and other telescopes take us further into space, into a world we can barely fathom. The vastness of space staggers our imaginations.

Even if one does not understand the science, the images are breathtaking. They show a universe that is rich, complex and tantalizing in its mystery. And there doesn’t seem to be any end to it—it just keeps going and going and going. This is the journey outward.

The spiritual journey inward, to the Spirit of God who dwells in each one of us, is as rich, as complex and as tantalizing in its mystery. And there doesn’t seem to be any end to it—it just keeps going and going and going. That journey inward is everywhere nurtured, guided and sustained by our encounter with Scripture.

In the monastic tradition we have a practice of reading Scripture continuously, in small passages, slowly, savoring the words; taking time to reflect on the words in our lives; to pray; to be in God’s presence.

This may sound simple but many of you have already discovered that this practice takes genuine discipline: slowing down, making time in the face of pressing demands, staying focused, being persistent when the text seems to be utterly silent.

Sometimes we need a way to jumpstart our imaginations. *The Saint John’s Bible* is one attempt to create contemporary illuminations that open the biblical text for us. As the Hubble images draw us into the journey outward, so these biblical illuminations draw us into the journey inward. +





Fifty-three poplar trees line the driveway of the abbey cemetery.

photo by Timothy Backous, OSB

The Cemetery Hill of Collegeville

by David Klingeman, OSB

The first cemetery at Saint John's (c.1869), a plot of about thirty square feet, was located in front of the present Abbot Peter Engel Science Center.

In 1875, Wolfgang Northman, OSB, drew up plans for a new cemetery on an acre of a hill lying a quarter mile south of the monastery. In the winter of 1875-76, Abbot Alexius Edelbrock, OSB, ordered the hill cleared of timber and a cemetery laid out for the members of the community and the local parish of Saint John the Baptist.

Ironically, Wolfgang died on February 8, 1876, at the age of 33, and was the first to be interred in the new cemetery. On February 10, following a solemn Requiem Mass, a procession led by the

mournful sounds of the Saint John's College Band accompanied a large number of monks and mourners to the cemetery to bury Wolfgang.

On September 12, 1876, a large white cross was raised on the hill and on November 2 the monks buried in the original cemetery were re-interred: Demetrius de Marogna, OSB, the first prior of Saint John's; Placid Brixius, OSB, a carpenter who helped build the first convent for the Benedictine Sisters at St. Joseph; and Othmar Wirtz, OSB, the prior who oversaw the move of the monastery from St. Cloud to Collegeville.

Statistics from the abbey's necrology

400 monks have died.

25 monks are buried elsewhere, 11 in the Bahamas. (The body of Leander Roerig, OSB, who drowned at sea in the Bahamas on September 15, 1955, was never recovered.)

Year of most deaths: 1985 (10)

Months of most deaths: January, November (42)

Day of most deaths: February 22 (6)

From 1932-53 this stately horse-drawn hearse carried the remains of deceased monks to the cemetery.

photo from Abbey Archives





Limestone markers (l.) designate early graves. Cold Spring granite tombstones (r.) have been used the past fifty years.

Two monks who had been buried in the parish cemetery in St. Joseph were re-interred on November 9, 1876: Benno Muckenthaler, OSB (+1859), one of the pioneer monks whose relatives in Bavaria sent him the first church bell in Stearns County, and Novice Gall Kederly, OSB (+1864). Benno and Gall died before the community was located at the present site and are considered monks of St. Vincent's Archabbey, Latrobe, Pennsylvania.

Transporting the coffins of deceased monks to the cemetery in the early years was by an open surrey. In 1932 a horse-drawn hearse, equipped with side-lantern and heavy black curtains, was given to Saint John's by the Wenner Funeral Home of Cold Spring. For 21 years this stately carriage carried the remains of over seventy monks to the cemetery. On July 22, 1953, following the funeral of Innocent Gertken, OSB, the hearse was retired and given to the St. Cloud Chamber of Commerce.

Over the years, improvements were made in the abbey cemetery. In 1915, a wall of cement blocks was built along the front of the cemetery. At the entrance, a large double gate of ornamental wrought iron was installed flanked by two metal sculptured angels with trumpets. Other parts of the cemetery were cleared and arbor vitae hedges planted. In 1932 the cemetery was seeded with grass and an "avenue of pines" was planted. In 1989, Benedict Leuthner, OSB, lined the driveway with 53 poplar trees.

In 1952, Abbot Baldwin Dworschak, OSB, asked for plans to renovate the cemetery as a way to "honor the first abbots and pioneer monks." On September 9, 1953, a new granite stone designed by Frank Kacmarcik, ObISB, was installed over the grave of Abbot Alcuin Deutsch, OSB, and a design to replace the crumbling limestone monuments with Cold Spring granite was approved.

On June 18, 1964, coordinated by John Anderl, OSB, and Charles

Wenner, the graves of the five deceased abbots were moved to new vaults at the west end of the cemetery. Under the direction of Roger Klassen, OSB, twelve novices helped with the project. Cloud Meinberg, OSB, designed the center granite turnabout.

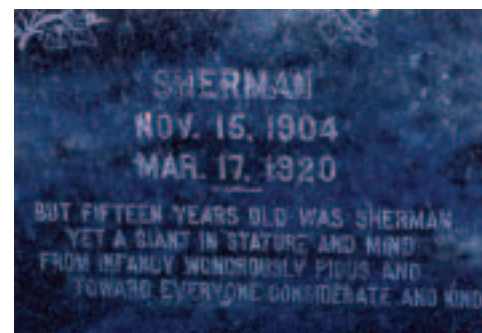
The original layout of the cemetery contained separate sections for brothers and priests. After Vatican Council II, this practice was discontinued and the monks were buried in the order in which they died. On March 16, 1967, Kevin Brush, OSB, was the first brother to be buried in the priests' section. On that same date the tradition of a morning funeral service was changed to an afternoon service.

May the souls of all the deceased monks of Saint John's Abbey rest in peace! †

David Klingeman, OSB, is the abbey and university archivist.

Unique tombstones in the parish section of the cemetery

photos by Fran Hoefgen, OSB



Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem,¹² and talking with each other about all these things that had happened.¹³ While they were talking and discussing, Jesus himself came near and went with them,¹⁴ but their eyes were kept from recognizing him.¹⁵ And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad.¹⁶ Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?"¹⁷ He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people."¹⁸

This sample of the calligraphy of Donald Jackson begins the story of the risen Jesus' appearance to the two disciples walking to Emmaus (Luke 24:13-35).

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Breaking Open Scripture *The Saint John's Bible*

by Margaret Wethington Arnold

Editor's Note: The Easter season is the ideal time for us to get into the Bible and the Bible into us. The risen Jesus chose the day of his resurrection to begin a forty-day Scripture course. His first students were the two disciples on their way to the village of Emmaus (Luke 24:13-35). Jesus realized he had to interpret for his downcast disciples "what referred to him in all the Scriptures" (Luke 24:27). Only after he broke open the Bible did Jesus break the bread that finally opened their eyes to recognize the risen Lord. This article describes the creative way of breaking open the Bible in our time. DDD

To break open the Scriptures for each of us today is the goal of *The Saint John's Bible* project. Commissioned in 1998 and due for completion in 2006, this creative effort will result in a totally handwritten and illuminated version of the entire Bible. Viewers and users should once again have their hearts burning within them as did the hearts of the original walkers to Emmaus "while Jesus spoke to them on the way and opened the Scriptures to them" (Luke 24:32).

Donald Jackson, the Scribe of Her Majesty Queen Elizabeth, is the artist leading a small team of calligraphers creating this 1,150-page, seven-volume Bible in his scriptorium in Wales.

The Saint John's Bible draws attention to the core inspiration of Benedictine monasticism, namely, its relationship to the word of God. For the monks of Saint John's Abbey, few activities are more important than *lectio divina*/sacred reading, the ancient monastic practice of carefully and prayerfully reading Scripture. For the individuals who are developing

theological briefs for the project's 160 illuminations, this practice is an essential part of the making of the Bible.

Lectio divina helps clarify the themes that Jackson and his team are illuminating. Nathanael Hauser, OSB, a member of the Committee on Illumination and Text, says, "This way Donald is not just drawing on his own resources. He is not an artist working in isolation. His work is drawn into this communal, prayerful exploration of the meaning of the text." The committee also looks for references to Christ and notes passages in the liturgical life of the Church. It likewise gives special attention to scriptural references in the *Rule of Saint Benedict* and highlights special prayers used by the monks of the abbey.

Carol Marrin, director of the project, adds, "The handwritten text and the illuminations help people truly see what the Scriptures have to do with their lives today. For example, Jesus in blue jeans speaks to young people. The hundreds who have already seen some of these illustrations have accepted Donald



Donald Jackson and Carol Marrin

photo by Jo White

Jackson's invitation to read the Bible and then imagine how they would turn the word of God into an image, to move from *lectio divina* to *visio divina*, from sacred reading to sacred seeing."

Last summer folios of the Gospels and the Acts of the Apostles were personally unveiled by Jackson for members of the Saint John's monastic community and friends of the project. Summer visitors to Collegeville saw the text and illuminations on display for the first time. Plans are underway to have another display this summer.

A television crew of the British Broadcasting Company (BBC) filmed the unveiling of *The Saint John's Bible*. An hour-long documentary will be shown in the United Kingdom at Easter time. Arrangements are being made to show the film on a TV network in the United States.

The documentary will offer viewers the opportunity to witness the monumental task of creating this handwritten, illuminated Bible, the first commissioned by a Benedictine monastery in more than five hundred years. The BBC's visit to Saint John's also captured the how and why of the project and includes wonderful scenes, music and sound bites of the people and places involved in its production.

The seven volumes of *The Saint John's Bible*, each measuring two feet tall and three feet wide, will eventually be housed

at Saint John's under special care. The volumes will be used in special liturgical celebrations and made available for national and international exhibits.

For more information on *The Saint John's Bible*, please visit www.saintjohnsbible.org. For additional information on *lectio divina*, visit www.osb.org/lectio. †

Margaret Wethington Arnold is the editorial and production assistant for The Abbey Banner.



The Saint John's Bible
Illumination: Raising of Lazarus, John 11:1-57
Donald Jackson,
Illuminator and Calligrapher

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The new and old churches
of St. Boniface in Cold Spring

photo by Daniel Durken, OSB

St. Boniface Parish — Thriving for 125 Years

by Alberic Culhane, OSB

At 125 years, St. Boniface Parish in Cold Spring is “healthy, a hub for small surrounding parishes, an energized spiritual community,” comments Cletus Connors, OSB, the latest in a century-plus line of Benedictine pastors.

Founded in 1878, St. Boniface, with its current 1,527 households, is the largest Benedictine parish of the St. Cloud Diocese. Many parishioners are descended from Stearns County mid-19th century German immigrants. They completed their first church in 1884, using bricks fired in the Saint John’s Abbey kiln.

The statistics of Benedictine service throughout the first century of the parish

are impressive: 280 sisters from Saint Benedict’s Monastery and over forty pastors and assistants from Saint John’s served the parish, its grade and high schools and a nursing home. A significant number from the parish, 73 sisters and twelve priests, entered religious life and the priesthood by the late 1960s. The financial burden of supporting both a grade and high school necessitated the closing of the high school in 1968.

After World War II as the Cold Spring population and diverse activity grew, the parish also expanded. Eventually a larger church and grade school were planned to meet the spiritual and educational needs of the parishioners. On June 28, 1980, the parish celebrated the dedication of an imposing

Architect Tom Peck's drawing of the proposed addition to St. Boniface Church

modern church seating one thousand worshippers. Additional space for grade school and religious education classes was provided and a new community center was incorporated within the original church building.

Population growth and educational outreach now dictate further expansion of the St. Boniface complex. A two-story building that will wrap around the modern church has been designed by the St. Cloud architectural firm of Hagemeister and Mack. This will provide more space for classrooms, office and support facilities for nearly three hundred students and 26 lay teachers doing regular, release time and evening classes.

The gathering space will be doubled, a new parish center with kitchen facilities and a student cafeteria/gymnasium will be added. The original church will be demolished this summer. The project is

scheduled for completion in 2004 at a cost of about four million dollars.

The parish continues to thrive. Many outreach programs are in place such as "Befrienders," who assist people with limited mobility, a home nursing program and a divorced-widowed support system. The parish's independent and assisted-living Assumption Nursing Home, begun in 1966, flourishes. Casa Guadalupe, a Hispanic ministry program begun in 1998, offers Sunday Mass in Spanish for about 150 worshippers. Three full-time staff persons offer spiritual and social ministry, legal aide and doc-

umentation support, and there is a free health clinic.

"In recent years," Father Cletus concludes, "we have seen a great influx of people. The older parishioners give stability to our work, the newer members bring fresh ideas. We now have six staff members in addition to our permanent deacon and myself—a far cry from the two resident priests and one part-time secretary of earlier days. We are a healthy community, financially solvent with a growing school. We are able to assist small area parishes in such ways as the Confirmation preparation program and space for some grade school pupils. Our centennial history (1878-1978) was well named. We are indeed *Amid Hills of Granite—A Spring of Faith.*" +

Alberic Culhane, OSB, is executive assistant to the president for university relations.



A Sunday celebration at St. Boniface

photo by William Schipper, OSB



Recent books read in the monastic dining room

photo by Greg Becker

Food for Thought: Monastic Table Reading

by Eric Hollas, OSB

“Reading will always accompany the meals of the monks.”

Rule of Saint Benedict,
chapter 38.

Benedictine life has never been entirely at home with modern mores. A glaring example is the case of meals.

In the age of fast food, Benedict’s regimen for the table includes carefully prepared dishes, monks who take turns serving the community, prayers to introduce and complete the dinner, and reading that should always accompany the meal. Benedict refused to reduce meals to mere caloric intake. Rather, they were a time for spiritual, intellectual and physical nourishment.

Always sparing when it came to instruction, Benedict neither specified the books to be read nor the purpose for reading. Thus Benedictines through the centuries have adapted table reading to suit their own purposes.

At Cluny, for example, the monks continued passages from Scripture that they had begun in choir. This allowed them to cover major sections of the Bible in short order. At Durham, the monastic archives indicate that the monks read heavily from the lives of local saints and regional histories. Still other monasteries had a steady diet of spiritual texts.

At Saint John’s that tradition continues, and monks from ages past would recognize in the ritual of dinner in Colledgeville a familiar pattern. Today’s meal opens with a prayer, follows with a chapter read from the *Rule of Benedict*, continues with fifteen minutes of reading from a book selected by a specially appointed committee, and concludes with a prayer. Afterwards the monks are free to leave or to linger over coffee and conversation.

What do modern monks read? Many factors influence the selection of texts to be read. Seasons play a part, so during Lent the readings tend to be more spiritual in nature. Current events can influence the selection as well, but in general biography and history tend to be the areas from which most books in the refectory at Saint John’s are drawn.

Eamon Duffy’s recent book, *Saints & Sinners: A History of the Popes*, was well received at the monastic table. So too was Joseph Ellis’ *Founding Brothers: The Revolutionary Generation*, a book that detailed the lives of some of America’s original political personalities.

David H. Donald’s biography of Abraham Lincoln, simply entitled *Lincoln*, held monks’ attention for many weeks, though its length came to weigh heavily. None of the monks approved of Lincoln’s assassination, but it did bring both an end to his presidency and the book, as well as an audible sigh of relief.

Do the monks like everything that is read to them? Decidedly not! Within the past twenty or thirty years many books have not reached the finish line. Many years ago the biography of the Mayo brothers came to an abrupt end when the chapter on their pioneering surgical techniques proved too much for some sensitive stomachs. A history of Mexico likewise was moving along very nicely until the author began to provide overly graphic descriptions of Aztec human sacrifice. Still other books have remained unfinished because the subject matter turned out to be far more tedious than initially supposed.

Topic alone is not the sole factor affecting the reception of a book, a fact that Benedict recognized when he specified that not just anyone should take up the book and read. Some voices can make the blandest book seem wildly interesting, while others have prompted the abbot to reach for the bell to signal a premature end to a day's reading.

Further complications can arise when pictures and graphs pop up in the middle of a text, leaving the best of readers at a loss for what to do. And in a phenomenon not unique to Saint John's, unfortunate mispronunciations have achieved legendary status in the folklore of most monasteries since the time of Benedict. One reader thought "misled" was pronounced "mizeded."

No one book has ever enjoyed universal acclaim in the monks' refectory at Saint John's, and perhaps that is as it should be. In an age when the various media and diverse academic pursuits vie for the attention of the individual monk, reading in refectory provides one of the few moments of shared intellectual experience in the monastery. Ironically, it is the book that animates conversation and even disagreement that goes the furthest in forging the bonds of community. +

Eric Hollas, OSB, is the senior associate for arts and cultural affairs for Saint John's University.



James Phillips, OSB, takes his turn reading to his confreres.

photo by William Schipper, OSB

A Record of Read Books

by Daniel Durken, OSB

An Abbey Archives' treasure is a small volume entitled "Record of Books Read in the Refectory." From 1939 to 1968 this journal contains the titles, authors, dates when a book or article was read and occasional concise evaluations. For example:

1941: *The Man Who Got Even with God*, M. Raymond, OCSO. Not quite finished. We had enough of it.

1950: *The Trapp Family Singers*, Maria Trapp. Seemed to be well liked.

1951: *Kon-Tiki*, Thor Hyerdahl. Most generally appreciated book read in years.

1952: *The Little World of Don Camillo*, Giovanni Guareschi. Treats a serious topic in a very humorous way. Enjoyed by all.

1953: *Sign of Jonas*, Thomas Merton. Reactions mixed but almost everyone agreed that it went on too long.

1957: *St. Benedict and His Monks*, Theodore Maynard. A thoroughly unhistorical, subjective meditation on our Holy Father Benedict, packed with unsupported generalizations and misconceptions.

1957: *The Nun's Story*, Kathryn Hulme. This book found everyone an interested listener and raised perhaps more discussion than any book read in the refectory. Liked very much by

most and even those who disliked it agreed that it was very well written.

Books recently read:

Wounded Prophet: A Portrait of Henri J. M. Nouwen, Michael Ford

Benjamin Franklin, Edmund S. Morgan

The Question of God: C.S. Lewis and Sigmund Freud Debate God, Love, Sex, and the Meaning of Life, Dr. Armand M. Nicoli, Jr.

Faithful Dissenters: Stories of Men and Women Who Loved and Changed the Church, Robert McClory

They Make the Campus Come To Life

by Dolores Schuh, CHM

R-r-r-i-n-g! Mark Kelly, OSB, turns over in bed, looks at his clock (4 a.m.) and picks up the phone. It's SJU Life Safety Services reporting that snow has been falling since midnight and three inches have accumulated. Brother Mark's workday has begun.



The crew gets out early to clear roads and walkways.

Mark calls Gary Pflueger, Rich Froehle, Dan Vogel, Orville Evans, and student worker supervisor, Steve Gilk. By 5 a.m. ten members of the Saint John's grounds crew are revving up their snow removal equipment.

Snow removal at Saint John's is a well-organized and orchestrated procedure, with each worker knowing exactly what areas are to be done first. A major snowfall naturally takes more time to remove, but ordinarily employees who begin work at 8 a.m. will find their assigned parking lots clean.

After a well deserved 9:30 coffee break, crew members are back at their plows, Bobcats, shovels and blowers to do the outlying areas of the campus.

Often by early afternoon the crew is putting the finishing touches on the day's work. Machines are then returned to the garage to be serviced by Louis Himsl.

Winter snow removal and spring and summer lawn and road care are the two major tasks of the grounds crew. Skill, determination and pride in their work are evident everywhere.

Areas cared for by the Saint John's grounds crew:

Turf: 118.6 acres of turf

Sidewalks: 6.34 miles (7-9 acres)

Stairs, ramps, docks: 0.7 acre

Roadways: 6.97 miles

Parking lots: 16.75 acres

I have watched these workers manipulate the huge machines around lamp posts, campus directional signs and the lone car left in a parking lot. I've asked them how they can come within two inches of a lamp post and not shear it off at the base. "No problem."

By April, when the snow is gone, the campus cries out, "Clean me up!" The crew puts the plows and shovels into storage and pulls out rakes and mowers.

Soggy leaves are pulled from under the bushes, protective wrap and tubing are removed from hundreds of young trees, sand and grit are swept off the walks and gutters, and the winter accumulation of debris is picked up. The grounds crew literally makes the campus come to life!

The crew has had a variety of jobs over the last four decades. For years they hauled coal from the Colledgeville depot (a six mile round trip). One coal car carried one hundred tons of coal and they hauled eight or nine tons in a truck. Oh, so many trips to the coal train! Workers remember that as their most dreaded assignment.

When Saint John's had its own hockey rink on campus, the grounds crew flooded it and swept it with their own



Mark orders supplies from one of his many vendors.

photos by Dolores Schuh, CHM

Zamboni creation. They used to spend many hours each fall “manicuring” the SJU football field. Now that Clemens Stadium has artificial turf, they simply blow off the dirt and sand after each game. “Much easier,” reports Mark.

In addition to his regular staff, Mark has about two dozen part-time student workers during the school year and seven to ten full-time workers in the summer. Simon Bischof, OSB, a retired pastor, volunteers his services on a riding mower during the summer months.

At appropriate times, the crew plants new trees, prunes older ones, repairs the cement brick walks, maintains the equipment, and adjusts and repairs the sprinkler system. And the list goes on.

During a visit with Mark, I asked him about his 42 years as grounds supervisor. One of his first responsibilities as a young monk was to help with the original landscaping around the abbey church in the early 1960s.

But by far Mark’s most memorable and harrowing experience occurred at 11:30 a.m. on August 15, 1965, when he was working in a trench that was being dug near the Prep School. It caved in on Mark and he was buried alive for three and a half hours. “I thought I was a goner,” he reminisced. Luckily for Mark, there was a small air pocket so he could breathe. The workers dug him out with their hands and shovels and Mark escaped with only some chipped vertebrae. He added, “That was the same year we got 110 inches of snow!”

The grounds crew is never hurting for something to do. With each task accomplished, they gain satisfaction and joy in the comments about the “beautiful Saint John’s campus.” +

Top: Gary Pflueger gets ready to hop on the big Cat and move tons of snow off parking lots and driveways.

Left: Rich Froehle and student workers, Steve Gilk and Nate Birr, remove tubing from tender tree trunks in early spring.

Right: Louis Himsl keeps the machinery in good working condition.

Bottom: Dan Vogel takes a break before he gets back in the Bobcat to clear the campus walkways.



Dolores Schuh, CHM, is the executive associate of the Institute for Ecumenical and Cultural Research and proofreader for The Abbey Banner.

Father Vincent at his desk



An Ode to Joy: Vincent G. Tegeder, OSB

by Lee Hanley

If, as I believe, enthusiasm for life contributes to longevity, Father Vincent is my “Exhibit A.” I’ve known him as a professor, colleague and friend for nearly fifty years and I can only imagine him with a beaming smile and a chuckle in his speech. I picture him sleeping with a smile on his face!

He certainly brought joy to his teaching style, nearly bursting with excitement for the material. He enjoyed alerting students to the relevance of historical events to their lives.

As he described in class James J. Hill’s quest to reach the Pacific with his railroad, he turned to Rick Wagner, a Montana native. “Mr. Wagner. You see many reminders of James J. Hill out there in Montana. He laid his ties and stretched his ribbons of steel across the mountains of Glacier Park. East Glacier to West Glacier. No easy feat building a railroad through the mountains. James J. Hill. Empire builder!”

Aware that I was a student photographer, he turned to me to deliver part of his Civil War lecture. “Mr. Hanley,” he said, “I want to introduce you to Matthew Brady. Matthew Brady, Lincoln’s cameraman. Lincoln’s cameraman. When he came rolling onto the battlefield with his black, horse-drawn darkroom on wheels, the Union troops would ask, ‘What’s that?’ Soon,” he continued, “the soldiers began to call the strange little contraption the ‘whatsit wagon.’”

Former students will remember other characteristics of Vincent’s pedagogical style. Aware that too many of his students tended to spend too little time in the library, he would dedicate one class period a term to visit the library and, specifically, the history section. He called it “B day” for “book day.”

“It’s B day,” he would say. “Let’s go over to the library. I want you to walk through those stacks. Just take some time to see what’s there. Read the titles on the spines. Pull a few from the shelf. Let’s go over there and dust off those volumes,” he said with a broad grin, a bit like a coach revving up his team for the big game. Vincent often said one of the excitements he found in teaching was

observing students “unfold their potential.” Surely he could see the unfolding of potential as students “dusted off those volumes.”

Vincent’s long career in the classroom was sprinkled with several distinguished awards and invitations to serve as a visiting professor. He received fellowships to study in Israel, Denmark and India, and he was a visiting professor at Sacramento State University, the University of San Francisco and Sophia University in Tokyo.

Following his retirement from teaching, Vincent accepted the directorship of the abbey/university archives. As director of the communications office and long-time editor of the *Saint John’s* magazine, I frequently called upon him for help in clarifying a historical fact or in retrieving some ancient photograph or artifact.

Typically, the same day I made my request, often within an hour or two, he would arrive at my office with a stack of file folders and large manila envelopes filled with an impressive “fleshed-out” answer to my inquiry. As together we explored his trove, I was endlessly amazed at his thoroughness, his knowl-

(l.to r.) Brennan Maiers, OSB, Vincent Tegeder, OSB, and David Klingeman, OSB in the abbey archives

photos from Abbey Archives



edge of Saint John's and his unwavering commitment to this place.

At 92, Vincent is the lone survivor of a roster of Benedictine academic department chairs that included such Saint John's legends (a.k.a. characters) as Fathers Adelard Thuente (biology), Bede Michel and Matthew Kiess (chemistry), Walbert Kalinowski (mathematics), Casper Keogh (physics) and Alfred Deutsch (English).

"Active" seems hardly adequate to describe him today. Still a learner, still a teacher, his only concessions to aging seem to be his cane and hearing aids. His short- and long-term memory are just fine, thank you, whether he is describing the Johnnies' march to a touchdown on a recent weekend or explaining General William Tecumseh Sherman's "March to the Sea."

He glows with exuberance and joy as he describes his recent visit to see a new monument marking the site of the initial settlement of pioneer Benedictine monks along the Mississippi River near St. Cloud. "The Rothkopp claim," he notes. "The Rothkopp claim. The first page of Benedictine history in Minnesota." And at 92 Father Vincent Tegeder continues to add pages to a distinguished volume. +

Since his 1997 retirement from SJU's Institutional Advancement division, Lee Hanley is an occasional consultant for the abbey and university.

Father Vincent's History Clips of Saint John's

by Michael Hemmesch

One of the unique ways that Father Vincent stays connected to the Collegeville community is through his Saint John's history clips at the administrative assembly luncheons, a monthly gathering of all Order of Saint Benedict administrators to discuss topical items. Vincent has been amusing and entertaining assembly members at these luncheons for the past eight years.

His goal with the history clips is to "examine past eras in Saint John's history." He uses old photos displayed on an overhead projector to bring his audience back to a different generation in local history.

Some of the most memorable topics have included: the method of promoting Saint John's at the turn of the twentieth century; the various traditions and observances of Christmas at Saint John's; the

construction of the Quadrangle building (1882-86); the first building on the present campus (1867-93); the leading personalities and friends of Saint John's; the coordinate relationship with the College of Saint Benedict; and a crowd favorite of this past year—the production of a homemade cough syrup, Philopaidia, by a Saint John's monk, Clement Staub, OSB.

Vincent's ideas for these presentations come from the rich holdings in the abbey and university archives, *The Record* and *Sagatagan*, as well as letters and diaries of some of the early monks. Vincent's ability to connect current employees to the rich tradition and history at Saint John's is to be valued and treasured. +

Michael Hemmesch is director of communication/sports information and a faculty resident at Saint John's University.



Housing units at Shadowlake CoHousing Community, Blacksburg, Virginia

photo by Fred Mignone

Communal Living in America: Notes from a Sabbatical

by David Rothstein, OSB

During my sabbatical I visited fifteen of the more than six hundred intentional communities in the United States. Not hippie communes, these are mainly secular communities of ordinary Americans who are extraordinary in their intention to live communally through degrees of social interaction and sharing of resources and income.

I came home feeling hopeful that Americans are not hopelessly individualistic and materialistic; that a growing number see intentional, ecological and communal living as essential to our planetary survival; that a young generation is especially interested in this mode of living; and that intentional communities might have something prophetic to offer monastic communities today.

My travels took me to four types: *cohousing* communities, *ecovillages*, *egalitarian* and *spiritual* communities. The first two types impressed me the most.

Over one hundred *cohousing communities* exist in urban or suburban areas. This type of

living features closely clustered houses with these common elements: a pedestrian area in the middle, a house where residents share several meals each week and other features like a laundry room, use of tools, machinery and cars.

In their governance, cohousing communities use consensus decision making, as do most intentional communities. Residents are expected to perform several hours of community service per week such as preparing meals (mostly vegetarian), making compost piles, gardening and giving tours. Members usually have outside jobs and must contribute regularly to community food and maintenance costs.

Many communities incorporate a variety of rituals and activities to maintain unity. Conflict management agreements are common. Both spiritual and secular communities have versions of the group attunements (silent meditations held before, during

and/or after an event such as a meal or work period) that I found used daily at Sirius Community, a spiritual ecovillage near Amherst, Massachusetts.

This attunement ritual worked wonderfully one day when I was helping a crew build a straw bale house. Nothing was going right—measurements were off, people were grumbly and we were misfiring the nail gun. We stopped and gathered for attunement. One could actually feel a new spirit flow through the group. The rest of the morning went smoothly.

Ecovillages bear many resemblances to cohousing communities in their social and physical design. Yet the mission and goals of an ecovillage are aimed at har-



Kids ham it up at EcoVillage, Ithaca, New York.

photo by Liz Walker



Snow BBQ—One of the commune members thought it would be fun to have a hot dog roast in the snow.

photos by Bill Idol



Flamingo croquet is an annual Memorial Day tradition at Westwood CoHousing in Asheville, N.C.

monious, sustainable living within a local ecosystem. Ecovillages are rural or semi-rural communities with closely clustered houses, leaving most of the land for prairie or forest restoration and organic gardening. Houses incorporate solar heating, structurally insulated wall panels, cellulose insulation, high efficiency windows, recycled vinyl-sawdust shingles and more.

A number of *egalitarian communities* started as hippie communities and to some extent retain that character. Although some communities are technically wealthy, members choose to live at poverty levels for social and environmental reasons. All things are shared in common, from money to cars; all meals are eaten together, usually using produce grown on site. Every member is given one room and a monthly stipend (\$70-\$90), including the children, who are generally home-schooled. Like ecovillages, these communities emphasize sustainable environmental living through their management of land and buildings.

Two *spiritual communities* merit attention. The Community of Jesus on Cape Cod has over three hundred members, mostly comprised of families, but also about sixty celibate sisters and twenty celibate brothers. A couple generations

have grown up in the community and many of the children have stayed, either as married or celibate members. The brothers and sisters have their own monastery on the property, and the families live in homes grouped around the church and other community buildings. They pray the Divine Office in Latin daily.

Little Portion Hermitage in Arkansas is also an integrated monastery, combining Franciscan and Benedictine spirituality. Their 25 members consist of families, couples and celibate sisters and brothers. Their groups live in separate areas and assemble for meals and prayer in their common house and chapel. In both spiritual communities I sensed the Holy Spirit at work: there was clear cohesion and a strong sense of future stability and growth.

I learned much from

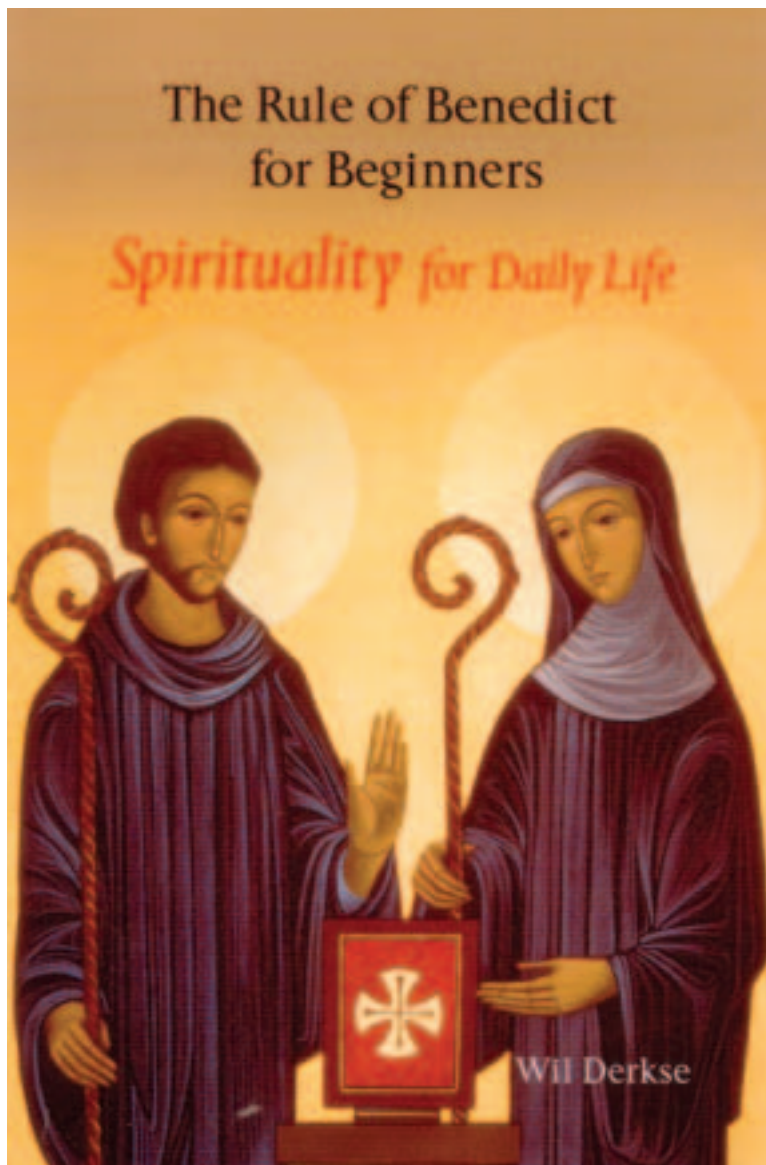
these intentional communities. Most of all, they bear witness to a growing hunger for communal living and an integrated spirituality that combines earth care, social justice, contemplation and growth through community. Could this new wave of communal living in America be a moment of grace for monasteries and for the wider Church?

For the complete account of my sabbatical experience, please visit: www.saintjohnsabbey.org/Abbey-Banner. +

David Rothstein, OSB, is assistant professor of English at Saint John's University.



After their annual meeting, the members of Westwood CoHousing dress up in colorful, crazy-looking clothes and enjoy dinner.



Two Benedictine Books: A Review

by Michael Kwatera, OSB

The Rule of Benedict for Beginners: Spirituality for Daily Life. By Wil Derkse. Translated by Martin Kessler. Collegeville: The Liturgical Press, 2003. Paper, pages i-xii, 1-92. \$9.95.

Benedict in the World: Portraits of Monastic Oblates. Edited by Linda Kulzer, OSB, and Roberta Bondi. Collegeville: The Liturgical Press, 2002. Paper, pages i-x, 1-212. \$18.95.

I read these two books after returning to Saint John's Abbey from nearly ten years of parish ministry. Both books were excellent refresher courses in the basics of Benedictine living and complemented each other.

Wil Derske is an oblate of St. Willibrord's Abbey in the Netherlands. In *The Rule of Benedict for Beginners: Spirituality for Daily Life*, he shows how Benedictine spirituality is directed to our growth and liberation and can enrich people who do not live within monastic walls. Such basics as inspired leadership, the value of respectful listening, fruitfully prospering human resources, salutary conflict resolution and sensible, ordered

management of time and possessions can enhance the lives of those who live, pray and work in the world.

This is not one more self-help book. Rather, it identifies and celebrates important elements of the *Rule of Benedict* in which divine grace and human response work together for our good and for society. For example, when we realize that our various human tasks, "though not the same, are equally worthy, and that all of them deserve to be done attentively, as opportunities 'to praise God,' or, in a more secular vein, *to attend and get things right*, and when we respond to this awareness, then all activities will increase in quality" (p. 6). This book, the fruit of deep reflection, will be a source of the same for all who read it.

Benedict in the World: Portraits of Monastic Oblates illustrates how the *Rule* has empowered twenty women and men to live a monastic life “outside the walls,” in times and circumstances as different as the lives chronicled here. One of them, H.A. Reinhold, observed: “An oblate’s mind should be large and wide, a thing which can only be achieved by historical reading” (p. 190). Such is one enduring value of this anthology, a kind of oblate family album.

Maybe that is why, as I read this book, those inspired and inspiring lines from chapter 44 of the Book of Sirach came to mind: “Now let us praise our ancestors, the illustrious in every generation . . . Some wielded authority as rulers, renowned for their deeds”—like Emperor Henry II and St. Oliver Plunkett. “Others were sage counselors or spoke with prophetic power”—like Emerson Hynes (former sociology professor at Saint John’s University), Patrick and Patricia Crowley and Dorothy Day.

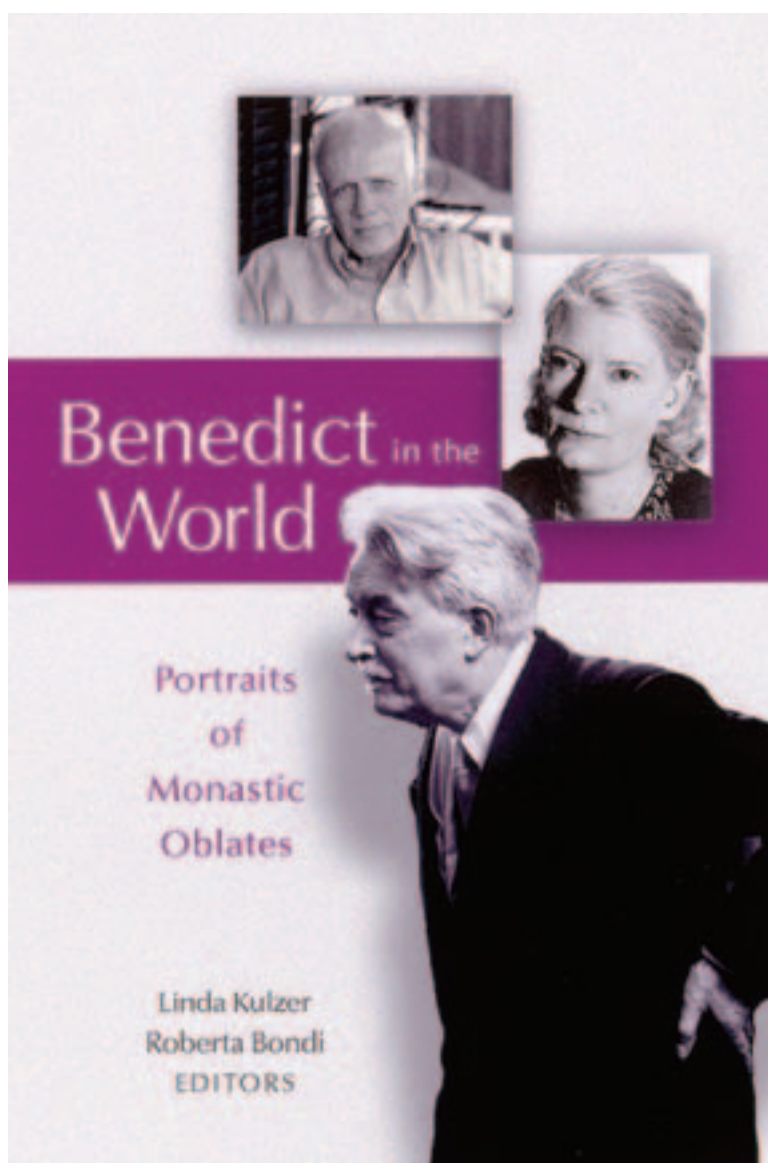
They were “leaders in wisdom, with command of great learning”—like Jacques and Raïssa Maritain as well as “authors skilled in composition”—like Eric Dean and Walker Percy. Others “lived peaceful lives in their homes”—like St. Frances of Rome and Edith Gurian whom I came to know during my doctoral studies at the University of Notre Dame.

The righteous deeds of the oblates described in this volume “have not been forgotten.” The sketches presented here will give inspiration to oblates today who are trying to faithfully live their monastic covenant with God and with their monasteries. “Their names live for all time,” thanks in part to the authors, editors and publisher who have proclaimed their praise so admirably in this volume.

Both books reflect the truth of Wil Derkse’s observation that “Benedictine spirituality is a veritable treasure trove of old and yet new insights which may be incarnated anew.” All of this is directed to the here and now, to the improvement of daily life in this world without losing sight of the heavenly homeland to which we are all hastening. The oblates described in *Benedict in the World* would agree that they were “always and daily beginners on our pilgrim road to a better quality of life,” while advancing on the way to eternal life.

These two excellent books can help guide all who are seeking God in company with St. Benedict. They may be ordered from The Liturgical Press at 1-800-858-5450 or www.litpress.org. †

Michael Kwatera, OSB, teaches liturgy in Saint John’s School of Theology Seminary and is the director of oblates of Saint John’s Abbey.





John the Baptist offers Jesus the hospitality of baptism in this woodcut on paper by Michael Wolgemuth (Germany, 1434-1519). From *Der Schatzbehalter*, Fol. n5v. Nuremberg: Anton Koberger, 1491.

Kacmarcik Collection of Arca Artium, Saint John's University, Collegeville, Minnesota.

Benedictine Hospitality

by *Columba Stewart, OSB*

Benedictine monasteries have traditionally been regarded as oases of hospitality, offering shelter, nourishment and spiritual care to travelers. This tradition of monastic hospitality was one that Saint Benedict inherited and knew well. In his *Rule* he notes of guests, obviously from personal experience, “monasteries are never without them.” In his day, Italy was a battle zone, and monastic hospitality could save lives.

But Benedict did not limit hospitality to emergency care. He knew that people come to monasteries for many reasons, as we know well today when people come to the abbey to step back from their normal routines, join us in prayer, or seek spiritual counsel. Benedict asked his monks to receive every guest as if Christ himself had come to the door, and to learn to recognize Christ especially in those most in need of a warm welcome, the

poor and those who were wayfaring as pilgrims. Everyone was to be welcomed with a bow of the head or even a prostration, for “Christ is adored in them.”

For Benedict, hospitality was a way to make the Incarnation real in daily life. His theological emphasis on Christ’s divinity finds its balance here, in his teaching that Jesus comes among us every day in our dealings with one another. He prescribed that when guests arrived at the monastery, the monks were to read Scripture to them and then to offer them *humanitas*, good human warmth and comfort.

Benedict’s emphasis on the vulnerability of the guest echoes the great scriptural passage alluded to in his chapter on hospitality, where Christ will say, “I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you gave me clothing, ill and you cared for me, in prison and you visited me” (Matthew 25:35-36).

Christ as guest depends on us. To neglect hospitality is to neglect Christ and to

forget that hospitality is the service we owe to our brothers and sisters as bearers of Christ. Hospitality is not something we offer to others from a position of power. It is a way of bowing low to meet our Lord.

Saint John’s Abbey is dedicated to St. John the Baptist, who is remembered more for his eccentricity than for his hospitality. Few would have wanted to share his table of grasshoppers and wild honey. But John offered the hospitality of baptism to those in need of repentance and forgiveness.

Among those who came to him was Jesus. Jesus asked for baptism, John gave it, and in that moment John recognized Jesus as the one he had been waiting for, the “Lamb of God, who takes away the sin of the world” (John 1:29). When we welcome our guests, we greet them as the one we have been waiting for, Christ among us for the salvation of the world. +

Columba Stewart, OSB, is the director of formation for Saint John’s Abbey.

Ten Commandments for Vocation Directors

by Joseph Feders, OSB

As I was preparing for the first of May changing-of-the-guard in the vocation office, I came across an article in my files that had been given to me shortly after I began my term as director four years ago. It is entitled, "Ten Commandments for Vocation Directors."

Since there is wisdom in these commandments, not only for the abbey's new director, Paul-Vincent Niebauer, OSB, but for everyone interested in promoting vocations, I offer the following summary with special thanks to the author, Sister Kathy Bryant, RSC.

1. **Thou shall trust a spiritual director with the picture of your whole life.** It is mandatory that we have someone to be accountable to in our lives.
2. **Thou shall pray faithfully and regularly.** We need quality time with God because vocation ministry calls for a discerning heart.
3. **Thou shall keep in touch with close friends.** Friends are gifts from God and an invaluable resource for keeping us balanced, affirmed and supported.
4. **Thou shall faithfully take a day off each week.** Keep holy the Sabbath.
5. **Thou shall meet other vocation ministers for support.**
6. **Thou shall not bear false expectations about numbers.** The focus ought to be on helping men and women discover God's will in their lives.
7. **Thou shall take responsibility for your physical, emotional, social and spiritual health.** Each aspect of our life contributes to our overall health and happiness.
8. **Thou shall not carry the future of your community or diocese on your shoulders.** Those who suffer a messiah complex must remember that the



Our January 2003 Monastic Experience participants were featured in a Minnesota Public Radio story by Jeff Horwich titled, "The cloister life: Students try one week as a monk." They include Saint John's University students from Minnesota (left to right): freshman Brandon Mathiowetz, Morgan; senior Erich Hoffer, Prior Lake; freshman Jeremy Ploof, Clear Lake; and sophomore Joseph Aronson, Minneapolis. Joining them is the program coordinator, Zachary Wilberding, OSB

photo by Robin Pierzina, OSB

Church continues in spite of all that happens.

9. **Thou shall exercise in some way, shape or form at least three times a week.** Exercise helps reduce stress and keeps us energized, optimistic and centered.
10. **Thou shall not judge the effectiveness of your work by the numbers who do or don't enter.** In three years, Jesus had twelve apostles and yet they seemingly failed him in the end. Perhaps we will never realize the full extent of how much we have helped another human being in his or her journey towards God.

Margaret Mead, the anthropologist, said, "Sooner or later I'm going to die, but I'm not going to retire." Actually, no one ever retires from vocation work. I'll just be doing it from a different office. As I would often remind the community, promoting vocations is everyone's work. †

Editor's Note: In February Abbot John Klassen announced that Paul-Vincent Niebauer, OSB, will become vocation director in May and Joseph Feders will be taking a full-time pastoral assignment. David Rothstein, OSB, will assist Brother Paul-Vincent one-third time. The Abbey Banner thanks Joseph for the articles on vocations he has submitted in this and past issues. DDD



Joseph Feders, OSB Paul-Vincent Niebauer, OSB

photos by David Manahan, OSB



Prior Thomas and a new batch of homemade bread

photo from Holy Trinity Monastery, Fujimi

New Prior of Japan Monastery Appointed

by Neal Lawrence, OSB

Thomas Wahl, OSB, was appointed prior of Trinity Benedictine Monastery, Fujimi, Japan, by Abbot John Klassen, OSB, to succeed Peter Kawamura, OSB, who completed his three-year term last November.

Father Thomas, 71, a native of St. Cloud, Minnesota, made his initial commitment as a monk of Saint John's Abbey in 1952 and was ordained in 1958. Inspired by a talk at Collegeville in 1955 by Hildebrand Yaiser, OSB, founder of St. Anselm's Parish and Priory in Tokyo, Thomas began reading books about Japan such as Ruth Benedict's *Chrysanthemum and the Sword* and learning to read Japanese.

But it took more than thirty years for Thomas to realize his desire to come to Japan. After

serving in parish ministry for five years he continued his study of theology at The Catholic University of America, Washington, D.C., and Scripture at the Pontifical Biblical



Thomas Wahl, OSB

Institute in Rome. He completed doctoral studies at Union Theological Seminary and Columbia University in New York City.

For 22 years Thomas taught Scripture at Saint John's School of Theology • Seminary. Implementing an idea

proposed by Godfrey Diekmann, OSB, he initiated a study abroad program that allowed seminarians and graduate theology students to study in the Holy Land for a semester. From 1974-1993 he was one of the principal teachers in this Jerusalem-based program.

A sabbatical in 1990-91 finally brought Thomas to Japan where he spent a year in the old frame building on the site of the present Fujimi monastery. There he

composed *The Lord's Song in a Foreign Land: The Psalms as Prayer*, a 224-page commentary published by The Liturgical Press in 1998.

Thomas eventually took early retirement from teaching and settled in Japan. He renewed his daily study of the Japanese language and now uses an English-Japanese pocket computer dictionary to help him through prayer, daily conversation and reading.

Thomas' academic and pastoral skills serve him well in assisting at local parishes, conducting a Bible study group and teaching English to the monastery's neighbors. He regularly bakes bread for the community and guests and does cooking, canning and gardening. With a community ranging in age from 35 to 95 Thomas is able and willing to lead all in singing the Lord's song in a land that is no longer foreign to him. †

Neal Lawrence, OSB, is the 95-year-old member of the Fujimi community.

St. Benedict, flanked by Maur and Placid, holds a cross and a book with the motto of the Benedictines: *Ora et Labora* (Pray and Work). At the bottom is Benedict's pet crow as well as a snake emerging from the cup of poisoned wine by which a disgruntled community sought to murder Benedict.

photos by Daniel Durken, OSB

St. Augustine's Monastery Restores Chapel Art

by Daniel Durken, OSB



The Benedictines of Saint John's Abbey were the chief spiritual architects of the Catholic Church in the Bahamas. But it was a Franciscan Tertiary architect who designed the original buildings of St. Augustine's Monastery and College in Nassau.

Msgr. John Hawes, better known as Fra Jerome (1876-1956) was a leading church architect in England, West Australia and the Bahamas. Ordained an Anglican priest in 1902, he was received into the Catholic Church in 1911.

After an active ministry Jerome retired to the Bahamas in 1940 with the intention of living the solitary and austere life of a hermit. He settled on the small land mass of Cat Island and built his compact hermitage on the hill which is the highest point of the Bahamian archipelago. Jerome's missionary spirit prevailed over his search for silence and solitude. For the next sixteen years he served the Bahamas as priest, architect and builder extraordinaire.

In 1946 the Benedictine community moved from downtown Nassau to the undeveloped area of the eastern part of New Providence Island. Jerome was invited to design the new school and monastery buildings. In 1951 the crypt or lower level of the anticipated impressive, two-towered church was completed. The prestigious plans for the church were never realized, but the crypt became the chapel for the community's daily worship.

Designed before the reintroduction of concelebration by the Second Vatican Council, the chapel provided ten recessed altars for individual celebrations of the Eucharist. The so-called "side altars" are dedicated to favorite saints of the monks and the architect and include Benedict, Maur and Placid; Scholastica and two unidentified women monastics; Joseph; John the Baptist; Vincent DePaul; the Poor Souls; Gabriel the Archangel; Our Lady of Perpetual Help; Francis of Assisi;

The abbess Scholastica, Benedict's twin sister, and two of her followers

our Lady of Guadalupe with Rose of Lima and Martin de Porres, the patron of the Bahamian women of St. Martin's Monastery.

With the wet coral cement used in the construction of the chapel, Jerome sculpted bas-relief figures of some of these saints and painted pictures of the others to serve as unique altar decorations.

Under the direction of Prior Mel Taylor, OSB, the faded colors of these altar pieces were restored early this year by the skillful hand of a young Haitian artist, Nenel Deholy. Several of the altar pieces are pictured here. †



St. John the Baptist emerges from the River Jordan and proclaims his message of reform. At left, Zechariah in the temple when the Archangel Gabriel announced the birth of John. At right, the daughter of Herodias carries the head of John to her mother. At the base is the façade of the first church of Saint John's Abbey.



The following obituaries are excerpts of the funeral homilies of Abbot John Klassen, OSB.

Berthold Edmund Ricker, OSB
1907 - 2002

After his ordination in 1931, Father Berthold worked as an associate pastor in various area parishes for seventeen years and was also the chaplain at the St. Cloud Reformatory. He then served as the superior of the newly founded monastery in Mexico City and helped establish a school in Poza Rica. Returning to the States, he became pastor of St. Augustine's Church in St. Cloud where he oversaw the design and building of a new church.

From 1964-75, he served the abbey as prior. He was gentle, warm, a leaven of compassion and balance, never stingy, always able to challenge individuals without diminishing their humanity. While the abbot and his classmate, Godfrey Diekmann, OSB, were involved in the discussions and debates of the Second Vatican Council, Berthold stayed home



and guided the community through those turbulent times.

For Berthold the priestly ministry was a golden opportunity to mine the wisdom of people who live everyday lives. He would certainly agree with Jesus that the Father "has hidden these things from the wise and the learned but revealed them to the childlike." The last twenty years of his ministry were spent with elderly people at area nursing homes.

In all these years of working with people preparing to die, Berthold reflected well and often on the promise of resurrection. We believe that in Christ, God has gone the extra mile in sending us his only Son, Jesus Christ, that we might have life and have it in abundance. +



Father Berthold congratulates a newly married couple.
photos from Abbey Archives

Nicholas Floyd Doub, OSB
1949 - 2002

We respond to and mask our fear of death in a variety of ways. We hear Saint Benedict's warning to "keep death daily before our eyes," but a part of our brain says, "Yeah, yeah, yeah, I'll get to it."



And then something like this happens: a strapping, 53-year old monk like Father Nicholas dies suddenly while hearing confessions. The truth of Psalm 39 is apparent: "In your house I am a passing guest."

Two themes are persistent through Father Nicholas' life: his involvement with music and his pastoral connection with people. He was a member of the abbey schola, its director two different times and an accomplished abbey organist. His contributions as music editor at The Liturgical Press, always done with gentleness and a sense of humor, flowed from his pastoral sense of what was appropriate.

Nicholas was a positive person, unflappable, ready with a big smile to serve others. After his ordination in 1967 he served St. Augustine's Parish in St. Cloud for four years. He was the Boys' resi-



Father Nicholas with friends

dence director for Saint John's Preparatory School for six years, served as the director of liturgy for the university's campus ministry, and was a faculty resident for freshmen college students. A symbol of his care was the unselfish sharing of his bottomless supply of M & Ms.

We will miss a confrere who was a faithful companion for 21 years. We pray that Christ, the Lord of life, will bring Nicholas to eternal life. For Nicholas surely lived in the truth that in either life or death we belong to Christ. †

John Floyd Anderl, OSB
1916 - 2003



Brother John found his community niche in the tailor shop where for over 41 years he made over 4,000 monastic habits for four monasteries. Generous to a fault, he would often work late into the night to prepare or repair clothing for a confrere who was leaving early the next morning.

After a serious fire in the carpenter shop, the community realized the need for better fire protection. So in 1939 John assisted Edward Zwak, OSB, in

Brother John and his pressing duties in the tailor shop

building the original fire truck. He served as fire chief from 1952-75 and was instrumental in the construction of a new fire station in 1965.

Being fire chief was a source of immense pride to John. He received seventeen awards for fire and rescue work from state and national organizations including the prestigious Benjamin Franklin Fire Service Award for Valor and honorary lifetime membership in the Minnesota Fire Chiefs Association.

John also played a major role in managing our cemetery, serving as funeral director, participating in enlarging the cemetery and moving many of the graves, including those of five deceased abbots. During his last decade of ministry he was the pastoral assistant to his priest brother, Father Henry, in Minnesota and Wisconsin parishes.

It is fitting that John died on January 1, the Solemnity of Mary, Mother of God, for he had a strong devotion to Mary and prayed the rosary every day. In our faith we pray that John now shares in the fullness of life with Christ, that he knows no more pain, no more sadness, no more regret. All of that has been wiped away by the love of Christ. †



Remember our loved ones who have gone to their rest:

Ann Nierengarten, Saint John's nurse for many years, November 24

Sister Dorothy Ann Marx, OSB, sister of Father Paul, OSB, and the late Father Michael, OSB, November 27

Andrew Breczinski, grandfather of Brother Christian, OSB, December 11

Gabe Eckroth, brother of Father Richard, OSB, December 25

Rosemary Porwoll, sister of the late Father Method, OSB, December 28

Ronald Deslongchamps, oblate, January 22

LeRoy Primus, brother of Brother George, OSB, January 30

Charles Thelen, brother of Brother Nicholas, OSB, February 10

Edwin Wieber, father of Father Robert, OSB, February 15

Paul Borgerding, brother of Brother William, OSB, February 19

Elizabeth Sjoving, sister of the late Father Alfred Deutsch, OSB, and the aunt of Father James Tingerthal, OSB, February 21

Bring them and all the departed into the light of your presence, O Lord.



NOTE: For the memorial leaflet of a deceased confrere, please send a self-addressed, stamped business-sized envelope to Daniel Durken, OSB, Saint John's Abbey, Collegeville, MN 56321.

Brother John and an early Saint John's fire truck



Monks at prayer

photo by Andra Van Kempen

Editor's Note: A suggestion that emerged from a recent meeting of the advisory committee of The Abbey Banner was to publish an Abbey Chronicle in each issue. The Benedictines who have a magazine or newsletter similar to The Abbey Banner usually include a feature that records and reports on some of the community's highlights. I hope our readers will enjoy reading a similar feature. Welcome to What's Up? The Abbey Chronicle. DDD

December 2002

■ On the feast of the Immaculate Conception 25 oblates and candidates made their Advent Day of Recollection, celebrating the Sunday Eucharist with the monastic community. Abbot John joined the group for lunch and Prior Raymond Pedrizetti, OSB, gave a conference on hope. Some spent time in private prayer, enjoying the comfort of new chairs recently placed in the private chapels of the lower church. These chairs were obtained through the machinations of Isidore Glycer, OSB, and John Brudney, OSB,

present and past liturgy coordinators. The day ended with a prayer service.

- In referring to Christmas, W. H. Auden says, "Love does not will enraptured apathy." Christmas in the abbey is anything but apathetic. Christian Breczinski, OSB, was charged with supplying the monastery with fifteen pine trees, each decorated by groups of monks. One tree is traditionally decorated only with homemade cookies. Last year Leonard Chmelik, OSB, alone baked some 1400 cookies. Because of illness, he was unable to do so this year, so a group of six monks baked about 400 cookies. The finished products proved no threat to the Cold Spring Bakery, but the monks gave it their best shot!
- Before Christmas the monastery received a thorough cleaning, waxing and polishing. The liturgy people became manic, the musicians became catatonic. Those planning the meals were merely glazed-eyed. The decorations in the area occupied by novices and junior monks resembled a bazaar in Budapest. In the end, all came together and the monks truly celebrated the birth of the Lord.

What's Up? The Abbey Chronicle

by Allen Tarlton, OSB

January 2003

- The abbey had its annual three-day workshop in early January. The monks missioned outside the monastery were invited home to consider a topic relevant to our life of worship and work. Like our June retreat, the January workshop is a truly family time for praying, eating, talking, sharing with those who are not home regularly. And the food is always good.
- On January 7 staff members and spouses of Saint John's Health Center and St. Raphael's Hall joined the monks for dinner. It was a festive gathering. The abbey is blessed with the professionalism and dedication of those who work with our sick and retired monks. A repeat occasion of this celebration is uncertain since several of the women guests reported that their spouses had such a wonderful time they are seriously considering joining the monastery!
- On January 14 a new system went into operation in our refectory. In order to make the service more cost-efficient and to allow more monks to serve their brothers at mealtimes, breakfast

Women and men religious serving the St. Cloud Diocese were honored at a prayer service in St. Mary's Cathedral on February 9.

photo by Elizabeth Roberts, PHJC

now consists of oatmeal or cold cereals, toast, fruit and rolls. Other hot food is available only in the student dining room. Supper is served cafeteria style rather than family style. As a result of these changes, the refectory has become somewhat more austere, but so far no one is suffering from malnutrition.



February 2003

- An early afternoon celebration at St. Mary's Cathedral on Sunday, February 9, recognized the gift of consecrated religious life in the Diocese of St. Cloud. Over 100 monastics from Saint Benedict's Monastery and Saint John's Abbey joined members of other religious communities who minister in the diocese. Bishop John Kinney presided at this service of music, prayer, reflection and blessing followed by a reception.
- That same evening a large contingent of monks traveled five miles east to Saint Benedict's Monastery for prayer, food and conviviality in honor of Saint Scholastica, Benedict's twin sister, on the occasion of her feast day, February 10. This tradition commemorates the annual visit of Scholastica with her brother. According to the biography of Benedict in the *Dialogues of Pope St. Gregory*, Scholastica begged her brother to extend his visit. When he refused, she turned to God in prayer and a cloudburst prevented Benedict's departure. When Gregory was asked why Scholastica prevailed over Benedict, he replied, "Hers was the greater love." Some Benedictine brethren question the accuracy of the

Latin translation, but Benedictine women contend that the accuracy is self-evident.

March 2003

- On Ash Wednesday, March 5, the monks began "The Observance of Lent" (*Rule*, chapter 49). In his conference that evening Abbot John spoke of "Benedictine Asceticism." He said in part, "A monastic Lent is about emptying ourselves so that there is room for the Word of God, space for the Holy Spirit to work. Lent is about taking stock of time and how we use it, how we fill it. Lent is about exercising control that enables us to say no to ourselves and yes to the work of God in us . . .

"Lent can be a time when we empty our lives of unnecessary possessions. It means cultivating the habit of giving things away, meeting the needs of others so that a great simplicity results. Simplicity of life is life unencumbered, life free of things we own so that they do not own us. When we cultivate a sense of 'enoughness,' when we learn to enjoy things for their own sake, when we learn that our deepest joy will not depend on some consumer good, we will experience a fundamental liber-

ation. Lent is a good time to deal with any pack-rat tendencies that operate in our lives . . .

"It is the conviction of a number of scholars that Benedict's recommendation of joy in Lent is an original contribution to Western monastic literature . . . Traditional Catholic piety reserves joy for the Easter season. But Benedict does not accept this view for theological reasons. The joy he describes depends on the work of the Holy Spirit. We are preparing a space for the work of the Holy Spirit who is present in each one of us as a consequence of our baptism. We are joyful because we already experience the One for whom we wait." +

Allen Tarlton, OSB, is a monk of Saint John's Abbey.

A Statement From Benedictine Men and Women Opposing a Military Attack on Iraq

We Benedictine men and women, members of the oldest religious order in the Roman Catholic Church, are alarmed by President Bush's and the US government's steady movement toward an unprecedented pre-emptive attack against the people of Iraq.

Born in late antiquity when marauding armies made all civilization vulnerable to violence, Benedictines adopted as their motto the Latin word *Pax* (Peace). The central teaching in our 1500-year-old *Rule of Saint Benedict* is that everyone, including every stranger, is to be welcomed as a blessing and treated as Christ. From that stance of reverence for the other, we state our opposition to a military attack on Iraq for the following reasons:

- A military attack against a densely populated country, already decimated by war and economic sanctions, will put millions of vulnerable civilians at risk of death and disease.
- The threatened military attack would follow over a decade of repressive sanctions that have already killed millions of innocent Iraqis, many of them children, who die of malnutrition, contaminated water and a shortage of medication for treatable diseases.
- A military attack will not decrease but increase the likelihood of terrorist attacks against the US and any allies who join us, both by giving immediate incentive to existing terrorist cells and by drawing more resentful and desperate young people of Islamic nations towards terrorist ideology.
- A military attack now will further divert attention and resources from solving our domestic economic

problems which threaten millions of American families and individuals with the terror of hunger, homelessness and unemployment.

- A military attack would needlessly put at risk the young men and women in the US military who would fight this war.



In saying this, we also recognize that Saddam Hussein's threats must be taken seriously. We realize that he did use chemical weapons against his own people in the 1980s, when he was allied with the US. We believe that United Nations' diplomacy must be used to resolve this ongoing problem. Threats to attack serve only to destabilize the situation and make more likely the use of any weapons Iraq may have.

One of the main reasons given by the administration for going to war is that, as Americans, we must refuse to live in fear. As people of faith, we know that fear is a spiritual problem. Fear can only be overcome by confronting fear itself, not by eradicating every new object of fear. The answer to fear is not war but a deep and living faith.

Some of us Benedictines oppose all war as immoral, but all of us oppose this particular war as immoral. We will each do what we can to prevent it. As we gather each day for prayer in our monasteries, we pledge to join together in praying that peace will prevail. †

This statement was signed by sixty abbots and prioresses of the American Benedictine Congregations and Federations at their meeting on October 20, 2002, and delivered to President Bush. More than 1700 other individuals have also signed the statement.

PAX design by Alan Reed, OSB



Dietrich Reinhart, OSB, Re-elected as SJU President

Brother Dietrich, president of Saint John's University since 1991, was re-elected by the university's Board of Regents to a third six-year term after nomination by Abbot and Chancellor John Klassen, OSB. The re-appointment of Dietrich, 53, was approved at the board's spring meeting and is effective July 1.

Greg Palen, board chair, stated, "We are delighted that Brother Dietrich will be continuing his leadership of Saint

John's University. His extraordinary vision and ability to inspire others are hallmarks of his presidency to this remarkable institution."

Abbot John added, "Under Dietrich's leadership the university has come to a deeper awareness of our Benedictine heritage and a renewed understanding of the distinct nature of Catholic liberal arts education. He has done an extraordinary job during the last twelve years and his service has enriched Saint John's beyond measure. We are very fortunate to have his continued leadership." †

Saving Lids to Save Lives

Each fall Yoplait Yogurt sponsors the "Save Lids to Save Lives" program to help fight breast cancer. The company pledges a guaranteed donation of \$750,000 plus ten cents up to another \$750,000 for each pink lid of its yogurt cups to the Susan G. Komen Breast Cancer Foundation.

For the past two years Daniel Durken, OSB, advertised for and collected these pink lids from various Collegetown yogurt lovers, namely, members of Saint John's Abbey, University and Preparatory School, Saint Benedict's Monastery, the College of Saint Benedict, The Liturgical Press and the Institute for Ecumenical and Cultural Research. Each week he washed and squashed the contributed lids in preparation for their mailing to the collection center in Maple Plain, Minnesota, at the end of December.

The 2001 collection garnered 2,479 pink lids while the 2002 collection numbered 4,746 for a two-year contribution of \$722.50. †



Abbey Retirement Center Welcomes Two New Residents

Last September the retired andailing monks of St. Raphael's Hall welcomed two new residents: a pair of parakeets. Frieda and Fred were purchased at a St. Cloud pet shop and now make their home in their cage in the social area of the hall.

Xavier Schermerhorn, OSB, is the designated caretaker of the birds. Each

Introducing Frieda (l.) and Fred, pet parakeets in St. Raphael's Center

photo by Daniel Durken, OSB

morning he gives them a shower with a light spray hose, cleans their cage and replenishes their supply of seeds and water.

The monastic residents enjoy watching the antics of the birds and can readily empathize with their confined mobility. †



The Saint John's Bible Illumination:
The Resurrection, John 23:1-31

Donald Jackson, Illuminator and
Calligrapher

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Mary Magdalene the Apostle

“Go to my brothers and tell them ...”

John 20:17

by *Kilian McDonnell, OSB*

Not promising,
not a good beginning,
not street smart—
to send Mary with the news.

Had the hand he laid on her
killed the whiff
of seven demons
he had exorcised?

Anyway, by law,
not to be trusted.
As witness,
very dubious.

Why had he appeared,
first of all, to her?
Why make trouble now?
Not street smart!

She walks the garden path
while it is still dark,
and the fortress of Antonia still
threatens the small of the night,

sees angels in white
guarding an empty space,
and turns to find the gardener,
(fretting over trampled cabbages?)

who is dumb before her question,
but says her name
and, in the speaking,
suddenly it is dawn.

She reaches out a hand
to touch the yesterday,
and grasps the feet of all
the untouchable tomorrows.

She who loiters finds,
is sent to tell the others
before the history is cooked,
and served on silver platters.

But the huddled guardians
of despair will not eat.
The report of raw glory smacks
of bleeding grief.

Kilian McDonnell, OSB, is the founder and president of the Institute for Ecumenical and Cultural Research at Saint John's. His book of poetry, Swift, Lord, You Are Not, will be published by St. John's University Press in September, 2003, and will be available from The Liturgical Press, Collegeville, MN 56321, or your local bookstore.

True and False Crosses

by *Abbot John Klassen, OSB*

A legend about a search for the True Cross has Helena, mother of Constantine, searching in Jerusalem for the place of Christ's crucifixion. The spot was difficult to find because persecutors of Christians had placed a statue of Venus over it. Any Christian praying there appeared to be honoring Venus.

Until Constantine's decree of tolerance, a fish was the identifying symbol for a Christian. The Greek word for fish is the acrostic IXTHUS, the initials for "Jesus Christ, God's Son, Savior." The fish signified baptism, Eucharist, the Last Supper and the Resurrection.

The earliest known representation of Christ's crucifixion dates to the early fifth century. It may seem strange to us today that this central Christian symbol took so long to find its place in Christian artistic imagination.

The search for the true cross is a powerful metaphor for us all, particularly in Lent and Easter time. Each generation, each Christian, must search for the true cross, and in the process must discard false crosses.

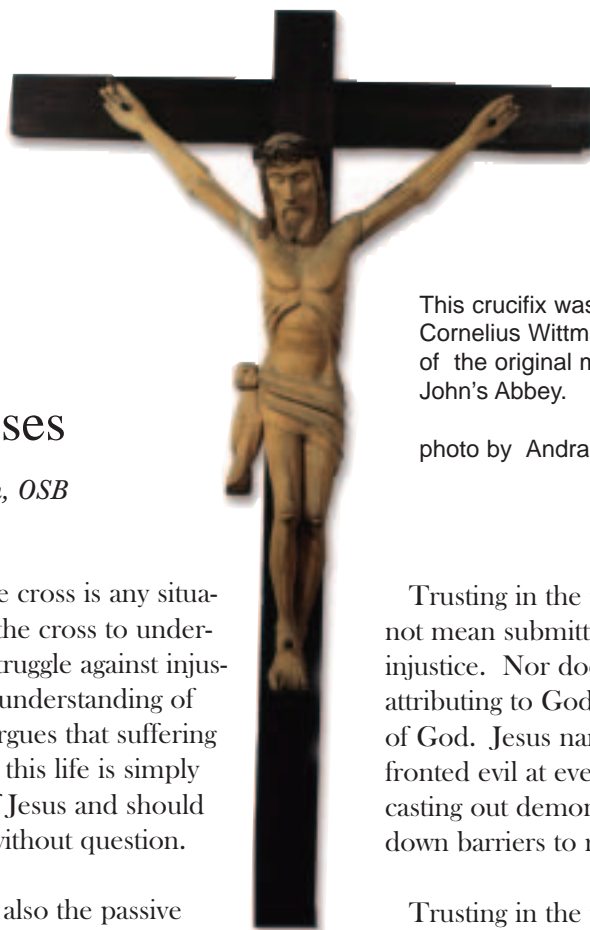
One false cross is any situation using the cross to undermine the struggle against injustice. This understanding of the cross argues that suffering injustice in this life is simply the path of Jesus and should be borne without question.

There is also the passive cross, the cross of self-imposed sacrifice that serves as well to rationalize the existence and continuation of injustice.

A third cross is one used as a weapon, a tool of destruction that wipes out anything in its path. Nazi Germany co-opted the cross in this way.

Then there is the cross that I carry because I am absorbed in my own life-project. I know how things have to be done; I know what the goal should be; it's my way or the highway. None of these crosses bring significant healing.

The true cross is a cross of healing. Part of the legend is that when false crosses were brought forward, there was no healing. When the true cross was found, it was a source of healing.



This crucifix was carved by Cornelius Wittmann, OSB, one of the original members of Saint John's Abbey.

photo by Andra Van Kempen

Trusting in the true cross does not mean submitting to abuse and injustice. Nor does it mean attributing to God's will what is not of God. Jesus named and confronted evil at every turn, whether casting out demons, or breaking down barriers to redemption.

Trusting in the true cross means having confidence in the saving power of Jesus Christ when we have done all that we can do. It means that we will never use the cross as a weapon.

Trusting in the true cross will surely mean letting go of our idea of ourselves, ideas about success in this world, ideas about perfection in this world.

Trusting in this cross means knowing that we will share in the victory of Christ over death, over suffering and pain, over all injustice, not on our time frame and not in the way that we imagine, but in God's design and in God's time. †

Calendar of Events

April 17 8 p.m., Holy Thursday: Evening Mass of the Lord's Supper

April 18 3 p.m., Good Friday: Liturgy of the Lord's Passion

April 19 9:30 p.m., Easter Vigil and the Mass of Easter

May 2 6:45 a.m. – 3:30 p.m., Benedictine Day of Prayer. For information/registration contact Don Tauscher, OSB, director of Spiritual Life Program, 320-363-3929 or dtauscher@csbsju.edu. Cost: \$50.

May 11 10 a.m. and 2 p.m., Baccalaureate Mass and Graduation, Saint John's University and School of Theology • Seminary. Commencement speaker: Ray Saurez, reporter for *NewsHour* with Jim Lehrer. Pax Christi Award to John Page, former director of the International Commission on English in the Liturgy

May 24 10 a.m., Baccalaureate Mass and Graduation, Saint John's Preparatory School

May 29-31 "Mental Health, Spiritual Development and the Arts," sponsored by Hamm Clinic. Contact kclock@hammclinic.org

June 2-6 Saint John's Abbey Community Retreat

June 6 10:30 a.m., Ordination to the priesthood of Deacon Julius Beckermann, OSB

6:45 a.m. – 3:30 p.m., Benedictine Day of Prayer. (See May 2.)

June 8-21 Youth in Theology and Ministry Program, "Celebrating Our Catholic Identity," for 10th and 11th grade students. Contact Jeff Kaster at 320-363-2620, jkaster@csbsju.edu

**June 16-
July 13** Saint John's Abbey Monastic Experience, a month of prayer and work in the monastic community for single Catholic men, 18-32. 320-363-2548 or vocations@osb.org

June 20-29 Third Annual National Catholic Youth Choir for Catholic students entering grades 10, 11 and 12; www.CatholicYouthChoir.org

**June 28-
July 2** 18th Annual Monastic Institute, "Distinctive Character of Monastic Prayer," Columba Stewart, OSB, presenter; 320-363-3154 or lschreiber@csbsju.edu

**June 16-
July 25** Summer Session of Saint John's School of Theology • Seminary. Contact Mary Beth Banken, 320-363-2102

July 4 6:45 a.m. – 3:30 p.m., Benedictine Day of Prayer. (See May 2.)

July 9-16 Monastic Explorer Week, a vocation "Come and See" experience for single Catholic men, 21-40. 320-363-2548 or vocations@osb.org

July 11 10 a.m., Profession of Solemn Vows and Renewal of Vows by Jubilarians

July 11-13 Retreat for Oblates of Saint Benedict, "The Dialogues of St. Gregory the Great" with Father Michael Kwatera, OSB. 320-363-2018 or mkwatera@csbsju.edu

August 25 Fall term begins for Saint John's Preparatory School

August 27 Fall term begins for Saint John's University and School of Theology • Seminary

Sept. 5 6:45 a.m. – 3:30 p.m., Benedictine Day of Prayer. (See May 2.)

Sept. 10-17 Monastic Explorer Week. (See July 9-16)

Abbey Prayer Time

Guests are always welcome to join the monks for daily prayers and Eucharist. Please come up to the choir stalls on the west side of the altar, and a monk will help you. Seating for Sunday Eucharist is in the main body of the church.

7:00 a.m.	Morning Prayer
Noon	Midday Prayer
5:00 p.m.	Weekday Eucharist
7:00 p.m.	Evening Prayer
9:00 p.m.	Compline (Sunday through Friday)

Saturday Eucharist is at 11:30 a.m.

Sunday Eucharist is at 10:30 a.m. and Evening Prayer is at 5:00 p.m.



PO Box 2015
Collegeville, MN 56321-2015
www.saintjohnsabbey.org

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