

ST. PETER'S ABBEY NEWSLETTER

Vol. 2, no. 3
September,
1977



SPC begins new year, plans reunion

Father Andrew Britz, St. Peter's College principal, gives the following report of this year's activities and reviews some recent changes in the college building and programs.

The old college building, now called Michael Hall in honor of Abbot Michael Ott who worked so hard to build the college in the early '20s, has undergone quite a facelifting in the past year. With each passing year new demands are being made of the building; far from being empty now that the high school has closed, it is used for many new things.

Part of the third floor is now a museum. As we near the 75th anniversary of St. Peter's Colony this will surely become a busy place. Father Rudolph Novacosky has done much to enhance the museum over the last few years.

The remaining part of the third floor is used by the Special Education program of the Humboldt School Unit. Father Lawrence DeMong and Brother Wolfgang Thiem teach in this program, which provides pre-vocational training for 18 adolescents who have dropped out of the regular high school program for various reasons.

Three years ago we started a secretarial course in conjunction with the Moose Jaw Technical Institute. It has grown steadily with each passing year.

The Arts and Science student enrollment is also up this year. There are 36 students enrolled in the day program, 32 of them full-time; 70 are taking night classes. I believe we are establishing a new record for distance this year: L. J. ("Pluke") Fournier drives out weekly from Prince Albert to take Father Lawrence's class in Educational Foundations.

With not enough students wanting to begin their study of French at the time of their entrance into university, we are not offering French 101 this year; and so, Father Norbert, after so many years of teaching at St. Peter's, suddenly had no course to

teach. Undaunted he decided to keep his French fresh by auditing the oral sessions of French 201.

Abbot Jerome Weber could not begin History 102 at the beginning of the school term because he was still in Rome at the abbots' congress; but on arriving home he discovered one of our largest history classes waiting for him.

Father Albert Ruetz, dean of arts, once again is doing his juggling act, teaching both here and at St. Ursula's Academy in Bruno. With Brother Stanley Vindevoghel, coordinator of student activities, he still finds time to fix the odd tennis racket while keeping the sports program humming.

With Father Maurice Weber stretching his sabbatical leave from one to two years, I am once more in the principal's office. The complete college teaching staff this year is as follows:

Biology 102 — Vlademir Murawsky, Humboldt (lab instructor — David Hall, Bruno)
Chemistry 102 — John A. Burns, Kandahar
Economics 101 — Richard Lansing, Clavet
Ed Fdt 400A, 402B — Lawrence DeMong, OSB
English 102 — James Gray, OSB
French 201 — Lawrence DeMong, OSB
History 102 — Jerome Weber, OSB
Mathematics 174 — Albert Ruetz, OSB
Philosophy M103 — Michael Pomedli, Saskatoon
Physics 111 — Angela Stern, Saskatoon
Psychology 101 — W. James Grainger, Saskatoon
Intro to Christianity 321A, 323B — Andrew Britz, OSB
Sociology 101 — John Thompson, Saskatoon
Sociology 234 — E. D. Tate, Saskatoon

With the many changes that have taken place in the college in the last few years, it is surely foolhardy to make predictions about the future. Several priests from the neighboring dioceses have encouraged us, now that Severin Hall has been converted to a guest wing, to think seriously about adult religious education programs. They feel there is a great need for a place where people can get away for awhile for serious study, especially with the growing recognition that new ministries are needed in the church.

This past year has proved the advantages of St. Peter's for group study sessions. Severin Hall (the old student dormitory) now provides a quiet place for individual study and prayer. New workshop

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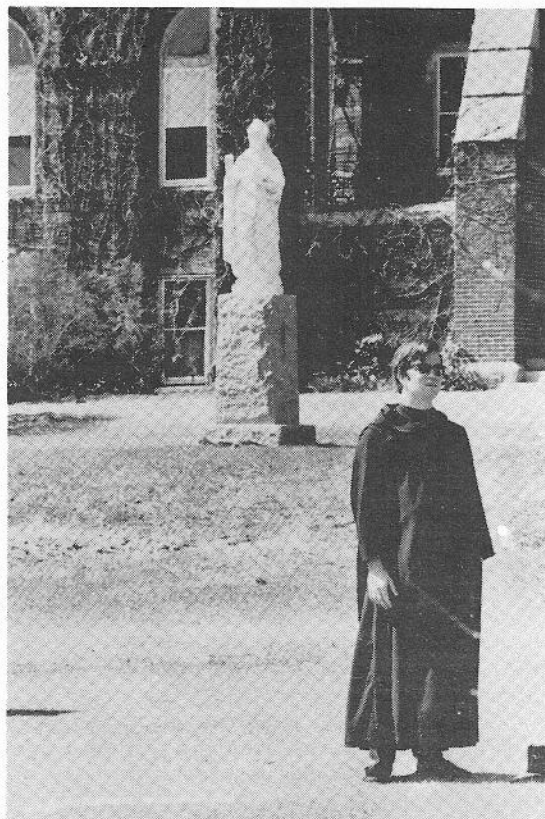
Father Andrew Britz, St. Peter's College principal, registers students at the beginning of the 1977-78 university year.

areas are being developed in Michael Hall for group meetings.

We are, to be sure, at a crossroads in our educational apostolate: a good time indeed to call the alumni (and alumnae, too!) for a reunion.

We are sending this newsletter to all the alumni whose addresses we have. We are planning a reunion for July 9, 1978, the first day of the two-week celebrations that will mark the 75th anniversary of St. Peter's Colony. We hope it will be our largest reunion ever.

Don't wait until next July; write us right away about yourself and your hopes for the college. We want to hear from you. Send us addresses of your friends. We have lost track of many students in the past 56 years since Abbot Michael opened the college.



Brother Douglas Schmidt at St. Anselm's Abbey, N.H.

Notice to alumni

If the address which appears on this newsletter is incorrect or if you know of alumni or alumnae who did not receive this newsletter, please let us know. Address your correspondence to:

Alumni Files
St. Peter's College
Muenster, Sask.
S0K 2Y0

Personnel notes

Father George Brodner attended the national CWL convention in Montreal, Sept. 18-24.

Father Philip Loehr attended the Institute for Christian Life in Canada at the Scarboro Foreign Missions house, Toronto, Aug. 21-26.

Fathers Alfred Engele and Albert Ruetz and Abbot Jerome Weber directed private retreats at St. Peter's Abbey during the summer.

Father Leo Hinz returned to the abbey July 15 from his work in the Marriage Tribunal in Regina. He was appointed pastor of Muenster and St. Gregor.

Father Lawrence DeMong was the main speaker at a number of catechetical workshops this September, including Victoria and Nanaimo, B.C., Regina, Weyburn and Yorkton.

Father Andrew Britz preached a retreat for the Sisters of Our Lady of the Missions at Lumsden, July 20-27.

Brother Bede Hubbard addressed the Saskatoon presbytery of the United Church at St. Peter's Cathedral, Sept. 24.

Brother Thomas Gerwing took the Muenster Children's Chorus on a goodwill tour to 12 Saskatchewan towns, Aug. 1-12, preparatory to the 75th anniversary of St. Peter's Colony next year. He taught a Kodaly Choral Method course to 30 STF teachers at St. Peter's College, Aug. 21-27.

Brother Douglas Schmidt left Sept. 2 for his final year of undergraduate studies in philosophy at St. Anselm's College, Manchester, N.H.



Pope Paul VI poses with the abbots and priors attending the congress in Rome. Immediately to the Pope's right is Abbot Rembert Weakland, former abbot primate. To his right is the new abbot primate, Abbot Viktor Dammertz; to his right is Abbot Martino Matrobola, abbot-ordinary (and bishop since May) of Monte Cassino (founded by St. Benedict 1,500 years ago). Immediately behind and to the left of Pope Paul is Abbot Jerome Weber of St. Peter's Abbey.

Abbots gather in Rome

Abbot Jerome Weber left Sept. 10 to attend the congress of Benedictine abbots and priors in Rome, Sept. 14-25, at Sant' Anselmo, the International Benedictine college. He gives the following account of the congress.

I left Canada a little early since I could get an excursion rate if my journey was more than 14 days. I used the opportunity to visit my relatives on my father's side.

They met me in Luxembourg on Sept. 11, and together we drove to Tawern, about 15 km from Trier, West Germany. I spent several pleasant days with them, and they arranged a visit to the famous Benedictine abbey of Maria Laach, a two-hour drive away.

The congress opened at Sant' Anselmo on Sept. 14 with Mass in the church. Present were over 200 abbots and priors from many parts of the world: Canada (three), the U.S., Latin America, Europe and Africa. There was also a number of observers

at the congress, from monasteries that follow the Benedictine rule. This included one Lutheran monk from Norway, two Anglican monks (Three Rivers, Mich., and Nashdom, England), and 13 Sisters (the second congress they attended).

During the meetings there was simultaneous translation into English, German, Italian and French. It was again a wonderful experience to hear so many languages, and see so many colors — yet each monk following the same rule of life.

In his opening address, Abbot Primate Rembert Weakland spoke of the present situation of Benedictines as he saw it in the hundreds of monasteries and convents which he had visited in the past 10 years. He saw great hope for the future of monastic life.

One of the main topics for discussion, as in previous congresses, was the Collegio Sant' Anselmo, which teaches philosophy, theology, and has a Liturgical Institute. The latter is doing well, but the number of Benedictines enrolled in philosophy and theology has continued to decline. It was suggested by members of the congress that

more stress be laid on the Liturgical Institute, on an institute in monastic spirituality, that more be done to provide renewal courses for Benedictine monks and nuns, and that perhaps the time has come to drop philosophy, perhaps even theology, except for graduate and specialized courses. More financial help will be needed from the monasteries of the confederation.

Another topic was monastic celibacy. It was seen as a great gift from God. Several papers were read on this topic, from the point of view of the theologian, the psychiatrist, the community and the abbot. There were occasional meetings of language groups, and I always found these to be very profitable. Each morning, too, there was opportunity for concelebration in language groups.

The agenda set for Sept. 22 was to elect the abbot primate. Abbot Rembert had been elected in 1967 and re-elected in 1973. It was taken almost for granted that he would again be re-elected. However, on Sept. 20, he announced that he could not be re-elected since Pope Paul VI had appointed him archbishop of Milwaukee.

This announcement momentarily stunned the members of the congress and for the next two

days, discussions on other topics faded into the background until the congress elected a new primate. Elected for a seven-year term was Viktor Dammertz, the archabbot of St. Ottilien, in Germany and president of the Congregation of St. Ottilien. He then presided, and it did not take long to see what a good choice he was.

The next big event was an audience with Pope Paul VI on Sept. 23. He spoke briefly in Italian and then read a prepared text in Latin. He exhorted the Benedictines to continue to be faithful to the Divine Office, to prayer and to obedience. To me he looked rather weak and frail — he was 80 on Sept. 26 — though he spoke with vigor and enthusiasm.

The last important topic was the next congress. It will be held in 1980, and with it will be a special celebration to mark the 1,500th anniversary of the birth of St. Benedict. For this the Cistercians and the Trappists will collaborate, since they, too, follow the Rule of St. Benedict.

The congress ended Sept. 25. During the last days of the congress, I had several pleasant visits with Father Maurice, who had returned to Rome on Sept. 22.



From left, Brothers Wolfgang Thiem, Francis Fortney and Peter Dougan put up new signs on the abbey grounds this fall.

The final journey

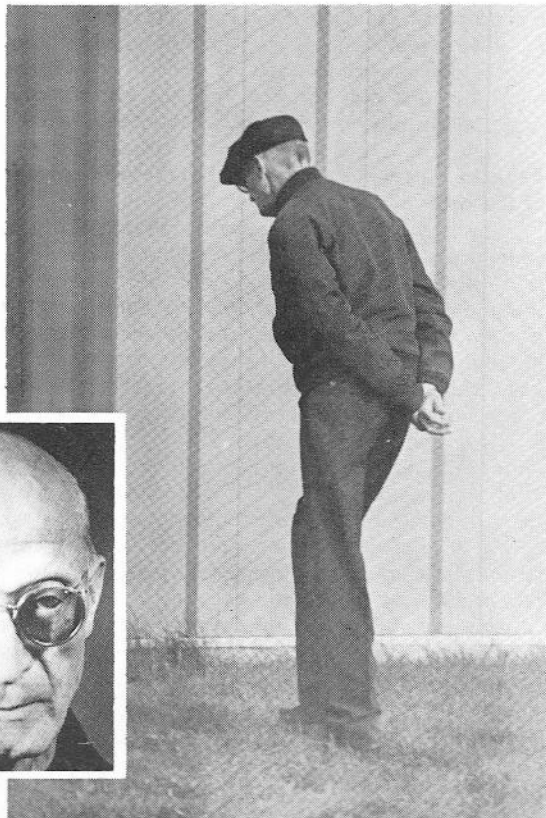
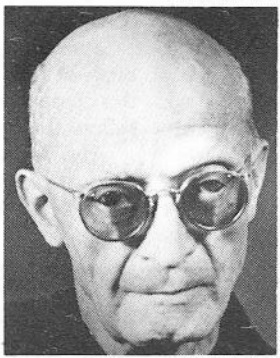
Father Gregory (Peter) Gasser was born in Council Bluffs, Iowa, Oct. 16, 1896. He came to Leofeld, Sask. with his parents in 1903, and had some elementary schooling there, in the first school of the newly settled St. Peter's Colony. When his family moved to Humboldt in 1910, he was obliged to leave school and find work. For a few years he worked for the CNR as a pre-telephone-age call boy. From then until 1921 he was employed with several of the retail merchants of the rapidly growing railroad town. A brief interlude in his working career came when he was drafted into the army just before the end of World War I, long enough to allow him to become an expert trumpeter in the military band.

When St. Peter's College opened its doors in late October 1921, he was one of the many young men of the area who took the opportunity to complete the education which pioneer conditions had forced them to discontinue. During the next four years he not only caught up on the elementary education which he had missed, but also took a leading role in an astonishing number of extra-curricular organizations: a public speaking and debating club, a glee club, a band, an orchestra, a dramatics club, and a baseball team which competed on an equal basis with the semi-professional teams of the area during the roaring 'twenties.

On July 8, 1925, he joined the Benedictine community of St. Peter's Abbey, taking the religious name of Gregory. He made his first religious vows on July 17, 1926, and was ordained to the priesthood on June 29, 1932, by Bishop Prud'homme.

In 1939 he asked for the opportunity to perfect himself in French, which he had already taught for several years, but which he was now required to teach on the university level in St. Peter's Junior College. After two summers with the scholastics of the Oblate Fathers at Lebreton, he spent just one year at Laval University, Quebec, and by dint of sheer toil fulfilled the requirements for an MA.

After his return from Laval he began his regular pastoral work. Continuing to reside at the abbey and to teach (until 1947 in the high school and until



Father Gregory Gasser (1896-1977) was faithful in his daily exercise.

1963 in the junior college), he filled the following assignments: St. Peter's cathedral parish, Muenster — assistant (1942-47), pastor (1947-66); St. Gregory's, St. Gregor, 1947-64; St. Agnes, Peterson, 1966-70; St. Maurus, Dana, 1966-70. In 1970 a throat ailment forced him to discontinue regular parish work, but he was still frequently called upon for assistance.

He is remembered in his parishes for the happy combination of zeal, determination, and consideration with which he performed all his pastoral duties; by his students for his thoroughness and humor; and by his community for his strict monastic fidelity, his high esteem of the Mass and the priesthood, and his devotion to the Blessed Virgin Mary.

The single word which best characterizes Father Gregory is determination. It seemed that everything in his life was set to try and at the same

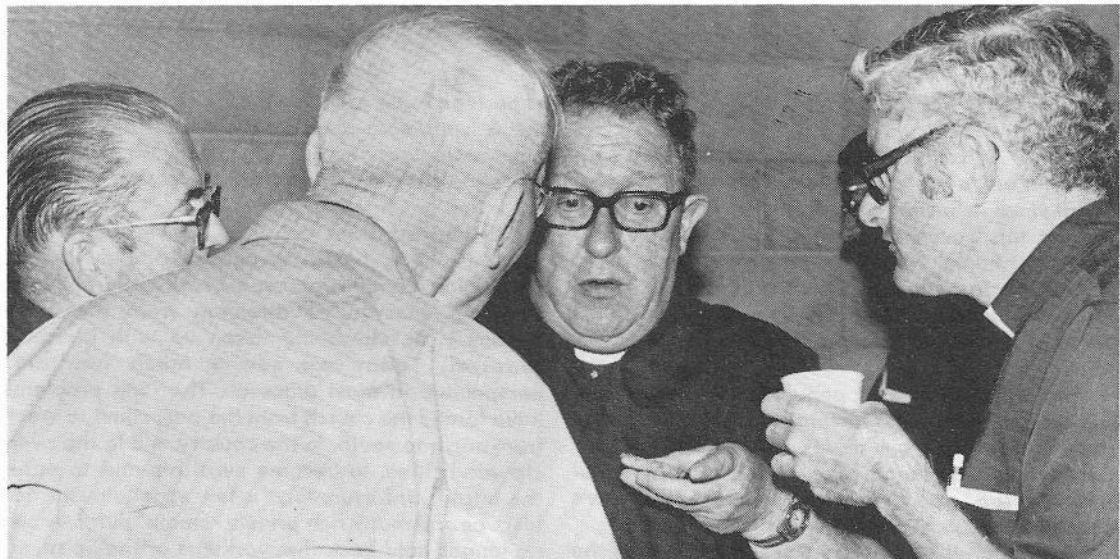
time to develop and strengthen this trait. For each time he achieved one goal, another obstacle rose before him. When at the age of 25 he determined to become a priest, he faced the obstacle of having had only a make-shift pioneer elementary schooling. When he had finally overcome this obstacle and was ready and eager for his monastic training and seminary studies, he was given an axe to clear bush, and an armful of text-books, not to be studied, but to be taught. When, by dint of midnight studies with the prospect of 5 am rising, he had completed the unabbreviated seminary course and reached the goal of ordination to the priesthood, he still had the heavy teaching load, with a train or buggy trip on weekends to assist at a parish. When he had fulfilled the uncompromising requirements of the University of Laval French department for an MA, he came home to an assignment as full-time assistant at St. Peter's cathedral parish and St. Gregory's.

The same determination carried over into Father Gregory's care for his health. To keep himself fit for his relentless work, he developed a spartan manner of living, in diet and exercise. He rose before the early community rising hour to do a set of exercises he had learned in the army. Except for emergencies, he never used an automobile for the three daily half-mile trips to and from the

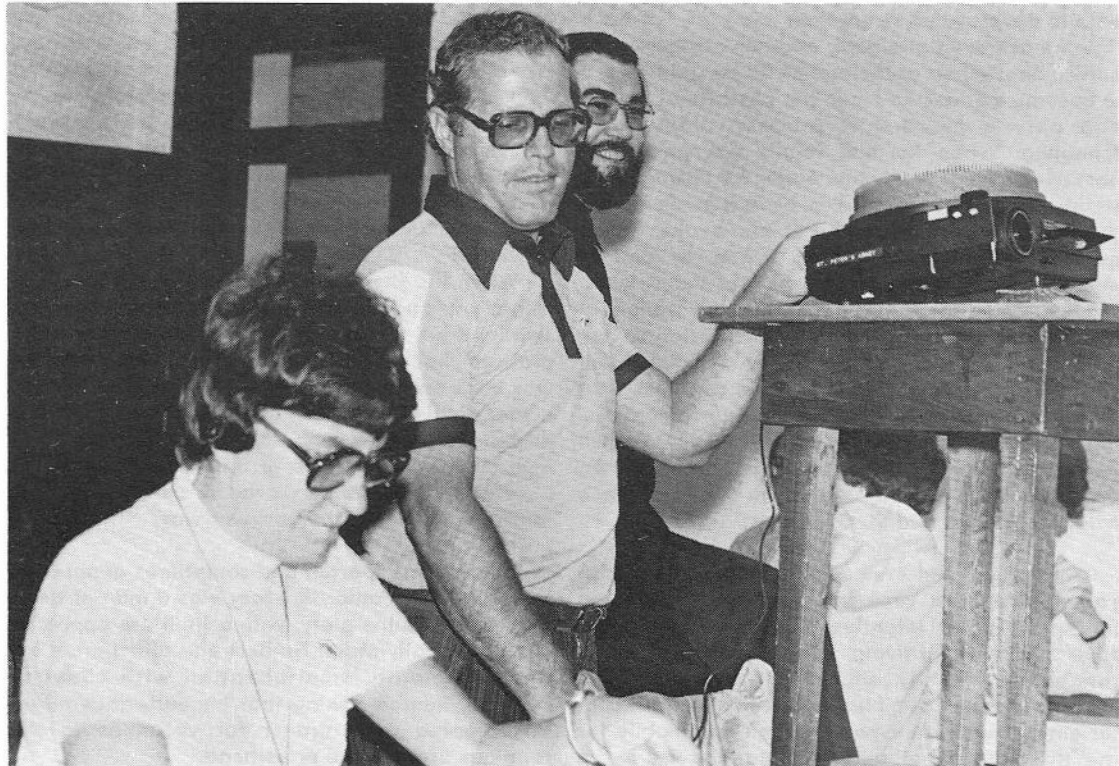
abbey and the Muenster church and school. For over 10 years he jogged fully five miles a day. When he was freed from his high school teaching load to devote almost full time to pastoral work, his voice began to give way. Desperately determined to save this essential pastoral organ, he spent a summer at a clinic in Chicago, and for many years thereafter did daily vocal exercises in the woods, for the birds in summer, and the rabbits in winter.

When the first bout with cancer and the cobalt treatments and the medications left him with badly swollen feet, he had to give up his daily exercise program, but as soon as the swelling was down, he was back on the jog again. At the hospital during his terminal illness, each glimmer of recovery was dispelled by a new set-back. And yet he refused to give up hopes of a cure or amelioration. When a kind visitor asked him to "pray for us when you get to heaven, soon," the answer was: "There's no hurry!"

Beneath his spartan and sometimes apparently stoic exterior, Father Gregory was a man of deep faith and genuine piety, with a limitless appreciation of his daily Mass. He bore the affliction of his final six-month hospitalization with cheerful courage, humbly asking that his sufferings might be accepted as a prayer for vocations to the religious life and the priesthood.



From left, Fathers Philip Loehr, Augustine Nenzel and Florian Renneberg discuss a point with Father Michael Prieur during a coffee break at the moral theology workshop this summer, July 18-22.



Father Sylvester Vredegoor (center) and Sister Claire Novecosky showed slides of Brasil to the monastic community, as well as to many other groups in the abbey, during their visit home this summer.

Brasil: small is beautiful

Father Sylvester Vredegoor has worked with the St. Peter's Abbey mission team in Maceio, Brasil since its inception in January, 1967. In early August this year he returned to Canada for his third visit home. He and Sister Claire Novecosky, OSU, plan to return to Brasil on Nov. 8. In the following article Father Sylvester shares with us some of his reflections on Brasil and Canada.

Brasil is huge in area, population and problems. But the best and most lasting reforms start in the now famous "Comunidades Eclesiais de Base" (grassroots communities). Catastrophies, sinful distribution, and downright persecution have caused Brasil to turn a new leaf in its history.

From there being a very close link between the first missionaries and colonizers in Brasil back in the 16th century, we have now come to quite a new

experience: the poor are the church, incarnated in the Gospel, spat upon by the authorities and big businesses, yet increasingly ready to suffer the cross in order to obtain the resurrection through, with, and in Christ.

To the surprise of many, the key word in Brasil's new history is LAND. A decade ago the socio-theologian Comblin accused Brasil's hierarchy of diverting everybody's attention from the more serious issues by being taken up with liturgical renewal. Today we see a much healthier perspective in most dioceses. The land problems have forced the church from the east coast to west, from north to south, in the country and in the overcrowded cities, to become sensitive and to enter the battle. Unfortunately, a few scandalously rich bishops and many rich priests remain, but they can no longer hold back the workings of the Spirit.

Thirty million people are on the move, roaming from the hinterland to the cities, in search of work

that often does not exist; having been forced off the land by big land owners or natural catastrophes, they do not find even a rock to lay their heads on. In a land of tremendous resources, 60 million people have to share as little as 13 percent of the national wealth, whereas the top 1 million get 18 percent. Over the last decade the low income people have had their buying power cut in half. It now takes a non-skilled worker 22 days per month to buy what the World Health Organization considers the absolutely necessary food for the family. Many families see only a sliver of meat once a year.

The Indians have been decimated over the past few decades, often brutally killed by the international land companies, under the auspices of the government agencies pretending to defend the Indians. Debts make the government play favors to multinationals, at the sacrifice of small people. The bishops have started to appoint their own commissions. Dioceses have set up legal assistance services for the poor. Lay people, spurred on by the Gospel and their community, have tackled gigantic problems. All start to feel themselves the same church, even if the ministries differ.

Such communities, "Comunidades Eclesiais de Base", or simply CEBs, have sprouted up in the thousands. If these keep their feet on the ground, think, reflect and make their commitment, they will force society to transform. They ARE the church in the modern world. The most successful have started with a careful socio-economic and political study of the local reality. Next the people were led to regain their sense of value. After that, the people almost spontaneously organized their community, their CEB. Many a pastor had not included the study of the reality, and was soon saddled with a purely spiritual group, destined to the bliss of third orders, Catholic action, cursillo, etc.

CEBs are small groups of people, more or less homogeneous in their interests, their problems and their faith. There has to be equality of dialogue, equality in decision-making, in assuming responsibility together, in sharing fully, even if each retains his own function. And this has to show itself in concrete action. There must be openness and commitment to the local people and to other communities. That is why such communities are at the heart, at the "base" of a new society and a new church which came from the people.

CEBs charismatically announce justice to the

poor and poverty to the rich, in order to make both sides more human, and capable of living as members of God's family. True CEBs have experienced the love of Christ, and nothing will now separate them from him in his people.

The socio-economic and religious situations are quite different in St. Peter's Abbey, but much, very much could be gained by working toward "church in the world communities" in our beautiful rural towns. We have to find a way to live the faith in community. Let us pool experiences for the building up of Christ's church in our midst.

Deceased brethren, relatives

Father Theodore Charles Krebsbach, 82, St. John's Abbey, Collegeville, Minn., died on May 18.

Brother James Schafhausen, 60, Saint Leo Abbey, Saint Leo, Florida, died on June 8.

Brother Julius Terfehr, 67, St. Mark's Monastery, South Union, Kentucky, died of terminal cancer on July 12.

Father Sylvester A. Prisc, 72, St. Andrew's Abbey, Cleveland, Ohio, died of a heart attack on July 19.

Father Bede Cernik, 80, St. Procopius Abbey, Lisle, Illinois, died on July 20.

Abbot Stanislaus Francis Gmuca, 82, first abbot of Saint Andrew's Abbey, Cleveland, died on July 21.

Father Cletus Charles Donaghy, 62, Saint Mary's Abbey, Morristown, New Jersey, died on Aug. 14.

George Nenzel of Calgary, brother of Father Augustine and a member of our community from 1930-33, died of cancer on Aug. 7.

Confreres' addresses

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Study in Europe

Father Maurice Weber has spent a year in Rome studying theology and monastic spirituality. He will spend another year of study there. In the following account he tells how he spent this summer.

How did I spend the summer? Yes, there was considerable prayer and study. I started off with a nine-day retreat on the Isle of Corsica with two other Benedictine confreres, Jacques Cote (St. Benoit du Lac) and Bede Urekew (New Hampshire). On June 29, I rode the night train to Paris, with five Spanish-speaking fellows. The next morning I explored my way through the Paris metro to Abbaye St. Marie on 3 rue de la Source, a small Benedictine abbey in the middle of Paris, 20-minute walk from the Eiffel Tower.

In the next days I enrolled in the Institut Catholique, Paris, and spent four weeks trying to master some rudimentary French. Of course, during this time I experienced life in a French monastery (Matins at 6 am and a spartan breakfast!), some of the cultural centers of Paris (Louvre, Champs Elysees opera, etc.), the exotic night life of the students on the left (or is it the right?) bank of the Seine, the architecture (Notre Dame) and the grandeur (Versailles) of this empire city. However, for some reason known to others than myself, this was a period when I felt sick — nausea and dizziness for three weeks. Was it the French? Too much of Paris? The rigors of monastic life? I came away with a greater reading ability of French, but I would have to stay for a year to do much in regard to speaking the language. Stayed in and around Paris for an extra week to see some sights and visit the Abbey of Solesmes. They, like the monastery in Paris, have most of their Office (prayer) in Latin, and they sing a great deal. I had a fine outing with the monks swimming in a local stream.

On Sept. 8 I took a train and hydrofoil boat over to England. Stayed in London one night (my most expensive hotel room of the summer, since I finally took the 17th hotel — all others were full — over \$30). Thence I went to Quarr Abbey on the Isle of Wight to live there three days. They have a beautiful structure built by Solesmes monks in exile (c. 1900). I enjoyed England since the communication was so much easier after battling with Italian and French for a year. I took a boat back to mainland England and then a train and



Father Maurice Weber at his desk at Sant' Anselmo, Rome.

boat to Ireland. There I visited a friend from Beda College, Noel Croke, at Waterford (an old town dating back over 1,000 years). I stayed with him for four days and also traveled to Glenstal Abbey, the lone Benedictine abbey in Eire.

I was there for one and a half days and found it quite similar to our North American abbeys. They have a castle for an abbey and run a school. The grounds are gorgeous and I found France, England and Eire all green and the crops looked good with plenty of rain this year.

I crossed back to England by boat and back to London to abide in Ealing Abbey with its tall, soft spoken abbot. This group of monks is in charge of a large gothic church, and they have a school. They are the tallest group of monks I have seen — very imposing. First time I had breakfast cereal with milk for a year, and I enjoyed the dish. Did not really miss the Latin wines. With a friend I saw Westminster Abbey and other sites, the British Museum, a fine science museum, and even saw Jesus Christ Superstar in a theatre where it has been playing every day for about eight years. (Found it inspiring.)

I wanted to stop at Ramsgate Abbey, but decided to make a quick return to Paris. There I bid Adieu, Au Revoir, after a day and headed to Belgium and St. Andries' Abbey. I had two friends

there and discovered their Flemish prayer life and existence quite conducive. They are near Brugge, one of the most important historical cities of Belgium. By the way, the Canadian embassy in Brussels has a fine library and music room to relax in for several hours, much like the one in Rome for the Vatican. By now it was Aug. 24.

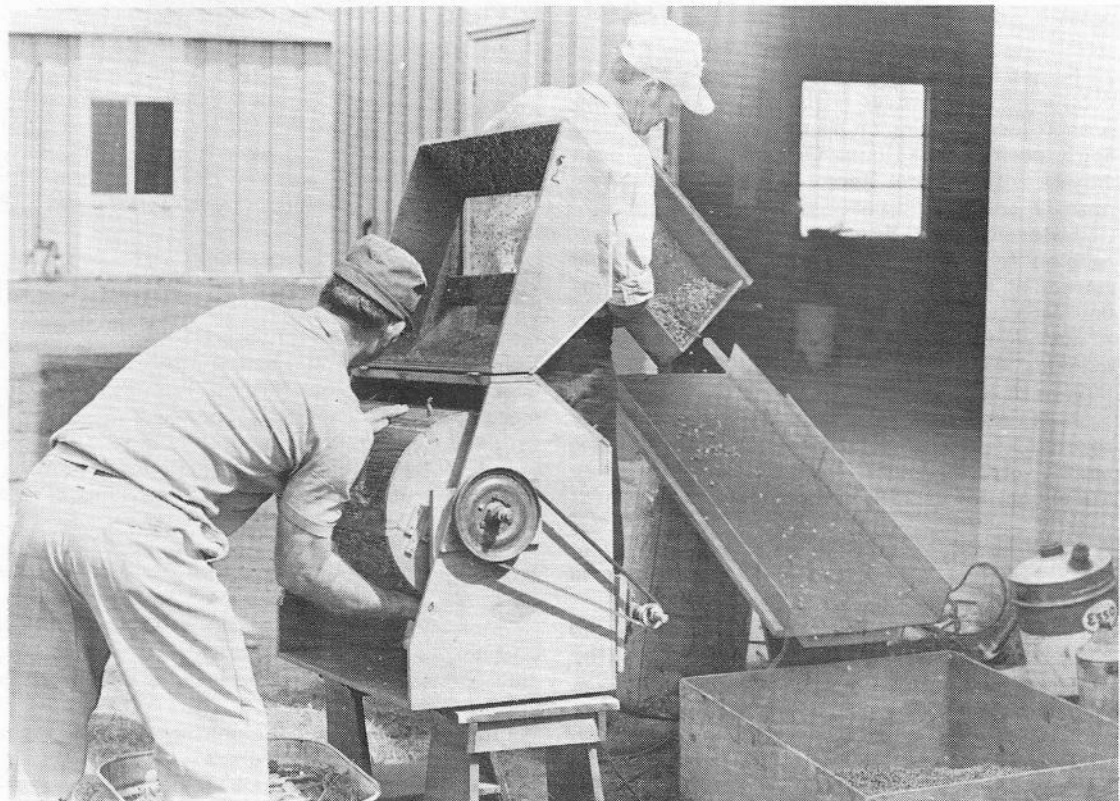
I took a train and stopped off for six hours in Amsterdam. I took a canal boat ride and wandered around this picturesque and risqué city. Prices were high so I made supper with two hamburgers from MacDonald's. Then back to the train and to Deutschland. I stopped at Reine (12 pm) and found a hotel room. My object was to go see Daniel Gerwing and family the next day. A friendly German showed me to a hotel where I had to make my own bed.

The next morning I hopped on a train for Meppen and Haselunne. At Meppen I sought out a doctor to check my ear which was causing trouble.

The young doctor, called Weber, gave me medicine and diagnosed it as inflammation of the inner ear. He charged nothing for the medicine or his services. It sure pays to be a Weber in Germany!

Mary Ann Gerwing picked me up and I had a very pleasant four-day visit with the Dan Gerwings. I discovered that prices are high in Germany but that the quality of things is very good. Dan and I drove to Gerleve Abbey on Aug. 28. I knew two monks there, and Daniel lived there some years ago. I could understand some of the German and I was determined to improve my knowledge of Deutsch — really part of the purpose for coming to this land of my forebears.

From Haselunne I took a train to Munich and St. Boniface Abbey, where I stayed for a week. I saw much, Rubens paintings, the Deutsches Museum for science and industry, etc. and studied German. However the Bavarian dialect is no real aid in learning high German.



Father Rudolph Novecosky (left) and August Toennies made short work of shelling peas this summer with the home-made pea sheller.

I had obtained a month Eurorail Pass on Aug. 20 in Paris and now decided to make use of it again to discover my long lost relatives in the Schwartzwald, near Friburg, where Switzerland and France border on Germany. I stayed with the Hoch family and then the Mosen family in Waldkirch and Elzach as well as the Webers. I did some haying with them and struggled along in their dialect, more determined to learn German. The Black Forest region is picturesque and gorgeous — with farms and villages scattered among the hills.

I bid Auf Wiedersehen to them with a promise to return before heading back to Canada. Then I swung down to Switzerland to visit a friend in the mountain resort of Arosa — high up in the mountains, with the Alps towering above on all sides. I stayed at the Abbey of Disentis (1000 years

old) and discovered their style of Benedictine life. They surely have fine scenery, as well as a new school and an old baroque church. By the way, this is the Romanish part of Switzerland.

From there I rode the rails to Vienna and thence to the Abbey of Gutweig, near Krems. It is 900 or so years old. I visited with a friend and experienced the Austrian style.

To make this short, I returned to Munich via Vienna and Solzburg, where I stayed at St. Peter's Abbey. I celebrated Mass in German on my last day in Munich. A quick trip to Copenhagen and then back to Rome, to visit Abbot Jerome. I arrived in Rome Sept. 22 and now intend to drill in Italian and read for my tesina ("The Benedictine Rule and Basil's (pseudo) Admonitio") and dig into Benedictine prayer and spirituality. How time flies. Arrive merci.

Brother Thomas' guestmaster's diary

Father Ralph Kleiter spent three days in recollection and prayer at the abbey in late June preparatory to taking on his new pastorate at Holy Spirit parish, Saskatoon. Gregory Schulte, who stayed with us last year, is Holy Spirit's new organist and choir director.

Sister Teresita Kambeitz, OSU, high school religion teacher in Saskatoon, made a private retreat at the abbey June 28 - July 4. She was impressed with the possibilities of Otto Lutz's book, *A Mother Braving A Wilderness*, as a teaching medium, especially to illustrate Old Testament themes of faith and pilgrimage.

Many of the relatives attending the Rath family reunion July 2-4, stayed at the abbey, including a number of Californians. We hope they'll return to the abbacy for its 75th birthday celebrations next year.

Sister McGloan made a week-long retreat at the abbey June 27 - July 3 and visited again in August before her transfer to Saint John, N.B.

The Dan Beveridge family of Regina visited the abbey from July 28-30. They attended the Muenster Children's Chorus concert in Melville, Aug. 3, on their way back from a northern holiday.

Ed Dyck of Moose Jaw, mathematics teacher by profession and poet by avocation, lived in at the abbey from July 11-28. He gave a poetry reading one evening to members of the monastery.

A dozen participants in arts and crafts in

courses offered by Carlton Trail Community College, stayed in our guest residence from July 2-15. The courses closed with an exhibit of student creations; it drew many visitors. Particularly fascinating was the weaving class' display of the many dye colors obtainable from roots, leaves and flowers found in the immediate vicinity.

Jim Niessen of Notre Dame University, Ind., spent two weeks at the abbey in July translating a book on the German Russians.

Sister Christine Loehndorf, OSU, was in retreat from July 10-16. A number of interesting visitors lived in during Father Michael Prieur's course in moral theology, including Father J. O'Toole of Drumheller, who would be greatly missed if some year he failed to show up at least once, and Msgr. E. Ulinski of Zenon Park, a good friend of the abbey.

Marikay Falby, high school teacher and Prairie Messenger contributor, spent July 24-28 in retreat here, her first visit. We hope to see her oftener.

Mary Bantle, Celine Wolsfeld, Cheryl Schmidt and Barbara White made private retreats during July and August, followed by quite a number of Sisters in August.

Joni Kirchner of Philadelphia spent three weeks of August visiting at St. Peter's.

That's the way it is here mostly in summer — retreatants and visitors in two's and three's, seldom large groups (though we did host several



Kusum Makawitags, Jim Degenstien and Denis Pelletier of Calgary experienced monastic life with us for three weeks in July.

TM courses this summer). This is just as well, because we have four week-long hockey camps with 100 boys in each, making enough work for kitchen and support staff.

Several young men spent part of their summer living and working with us. The longest stay was Eamon Sweeney's, six weeks. He is now on a visit to his parents in Ireland. Eamon worked hard at a variety of jobs during his stay here, and impressed everyone with his dedication to reading, study and prayer. Lawrence Genois, a Bell telephone manager from Toronto, spent a happy and helpful week with us in early September.

Denis Pelletier, Jim Degenstien and Kusum Makawitags, three young fellows from Calgary, spent three weeks with the community in July. Kusum was originally from Sri Lanka (Ceylon) and very knowledgeable about his country. On our Children's Chorus summer tour, just as we had settled in our bus outside a pizzeria in Kindersley, the three of them came pounding on the bus door. They were on their way home to Calgary and could hardly miss seeing our purple Muenster Elk's Club bus.

In late September Oblate novice, Yves Jalbert of Battleford, spent a week living in with the community.

Leo and Margo Fournier of Prince Albert, two of St. Peter's staunchest friends, visited us over the

Labour Day weekend. Leo had just returned from the third International Kodaly Symposium held this year in Canada at Acadia University, and Margo from a Choral Directors Clinic at Fort Qu'Appelle. The Fourniers are stimulating visitors, and we look forward to their visits. They had spent a week with us earlier in the summer, resting, reading, writing and talking.

On Aug. 26 Judge Garry Seniuk of Meadow Lake drove down for a few days of quiet and reflection. He was a most enjoyable visitor. He heard about St. Peter's from Brother Frank Fournier, OMI, of Meadow Lake, who had spent a week at the abbey earlier, making a retreat prior to taking his final vows as an Oblate.

From Aug. 21-27 we played host to 30 teachers from across the province, attending a Saskatchewan Teachers Federation short course on the Kodaly Choral Method taught by myself. (I moonlighted that week!)

In early September we had a whole series of visitors. Ole Rikke and Tony Blom from Saskatoon, Stewart Barthelette from Winnipeg, Sister Germaine Gorsalitz, OSU, Joseph Moody of Regina, all in one way or another wanting to sample a quiet retreat, a rural beauty spot, the Benedictine Office (the common prayer of the monastic community at various times of the day) or combinations of these.

Early September, too, saw a large contingent of wedding guests of Kurt Breker and Audrey Barrett. They were a most courteous and happy group of guests.

By mid-September the groups were coming again with regularity: the third weekend, St. Brieux girls' retreat; fourth weekend, seminar for faculty and students of psychology dept., U of S, Saskatoon; and fifth weekend, NDP caucus.

Guest department, kitchen and laundry staffs, alert! There's a busy fall and winter ahead.

St. Peter's College Alumni Reunion

July 9, 1977

*Details of this event will be mailed
to you in the coming months.*



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