

# Ten Years On Hill Top

## Elmira Monks Plan New Construction

Parents know ten-year-olds grow while you look at them—and that's true not just of children but of monasteries too.

Ten year old Mount Saviour Monastery will celebrate its birthday with a groundbreaking rite to start construction of a new building.

Bishop Kearney will turn the sod at the Elmira hill-top monastery Sunday, August 6, at 3 p.m.

When the first four Benedictine monks climbed the hill off Hendy Hollow Road, skeptical Elmira residents predicted: "Those lads will come down once the winter sets in. The wind up there will blow the vocation right out of them."

The four survived—barely.

After spring melted winter's snows, Elmira residents were puzzled to see the monks going on their errands in their bright red deep with its snow plow still attached.

The reason for the plow was simply that none of the four knew how to detach it.

This "detachment" from practical affairs also nearly led to tragedy.

One of the monks caught his flowing robes in the roller of the washing machine and later nursed bruises up to his elbow. Another monk nearby halted the grinding process by pulling the electric cord from the socket.

A tenth anniversary is in many respects not a very great occasion; many monasteries in Europe are now celebrating their thousandth anniversary.

A tenth anniversary of such things as the washing machine and snow plow incidents is still less important, but the community feels very happy that it can look back on ten years of life, not always so ridiculous as life in the first few months of facing the facts of practical life, not always so bleak as that first winter on the hill.

But the community weathered the transition from the amateur stage to the stage of being professional at farming and possible in other crafts.

From the hill in 1951, the community has grown to number thirty. Of the four founders, Very Rev. Damasus Winzen, O.S.B., founder and prior, Rev. Dom Gregory Borgstedt, O.S.B., subprior, and Rev. Placid Corney, O.S.B., are still at the monastery, and have been joined in the course of the years by many others from a variety of backgrounds and parts of the country.

As far as the physical growth of the monastery is concerned, it dates from August 6, 1951, when Bishop Kearney broke ground for the chapel of Our Lady Queen of Peace, the monastery church, built to fulfill a vow made by the founder to Our Lady that he would do his best to acknowledge her intercession in behalf of Roman approval of the foundation.

Rome gave its permission on Oct. 11, 1950, feast of the Maternity of the Virgin Mary.

Bishop Kearney helped the prior keep his promise to the Virgin. The chapel was built from 1952 to 1954, when the present residence of the monks was begun. This was completed in 1956. Much of the labor on both these buildings was done by the monks themselves.

In 1956 the reorganization and modernization of the farm was begun, and culminated in 1959 with the building of one of the most modern dairy barns in this part of the state.

With the help of the U.S. Department of Agriculture, the Chemung County Agricultural Agent, and the University of Cornell, the farm carried out an extensive program of conversion of small fields to contour fields, together with soil improvement.

The working through of this program made farmers out of "city slickers."

The prior has often joked about the fact that in many respects the cows are better housed than the monks.

Once the barn was built, and the community had a year to catch its breath, talk started about combining the tenth anniversary with the beginning of work on a new home.

As monastic foundations go, Mount Saviour began on an extremely modest scale—with no money, without equipment, without books, and with the minimum required number of monks, four. The situation, humanly speaking, has changed from hopeless to hopeful. Without the help of God and perseverance of the founders, this progress would not have occurred.

The reason for the monastery itself is simple: the founders wished to establish a Benedictine monastery that would not be committed to active work. If this freedom is not guaranteed from the outset it is difficult to realize later on. Bishop Kearney recognized this need from the moment the question of the foundation in his Diocese was proposed to him.

The monastery has helped out at local parishes, provided speakers for religious functions in the area, and from time to time has sent out monks to preach retreats at other religious houses, but its vocation remains essentially that of prayer, work, and study within the limits of its enclosure.

Its prayer is principally the Divine Office and Holy Mass, sung daily.

Its work is principally training its own men in philosophy and theology, as intellectual work, and maintenance of its property together with the management of its big dairy farm, as manual work.

Besides the community prayers and work, monks have time each day for "lectio divina"—spiritual reading meant to be a bridge to link their minds with the mind of God.

Visitors to the monastery are impressed with the solemn enactment of the Church's liturgy—at an altar in the center of the chapel facing out toward the congregation.

Father Winzen, prior, has found time between his duties to write books and articles and supervise the monastery's quarterly publication, the Chronicle.



PRESIDENT KENNEDY for our country and our cause

### President Asks Prayers

Americans of all religious denominations are expected to answer President Kennedy's plea for prayers at Church ceremonies this Sunday.

The President in his Tuesday talk to the nation concluded with an impromptu appeal for "your good will, your help and above all your prayers."

Earlier this year, Bishop Kearney asked members of the Knights of Columbus to make prayer for the President's daily.

Last week this paper published the text of new Mass prayers recently authorized by the Vatican for government officials and urged their use in both public and private devotions. Text of these prayers is reprinted this week on page four.

As far as the physical growth of the monastery is concerned, it dates from August 6, 1951, when Bishop Kearney broke ground for the chapel of Our Lady Queen of Peace, the monastery church, built to fulfill a vow made by the founder to Our Lady that he would do his best to acknowledge her intercession in behalf of Roman approval of the foundation.

Rome gave its permission on Oct. 11, 1950, feast of the Maternity of the Virgin Mary.

Bishop Kearney helped the prior keep his promise to the Virgin. The chapel was built from 1952 to 1954, when the present residence of the monks was begun. This was completed in 1956. Much of the labor on both these buildings was done by the monks themselves.

In 1956 the reorganization and modernization of the farm was begun, and culminated in 1959 with the building of one of the most modern dairy barns in this part of the state.

With the help of the U.S. Department of Agriculture, the Chemung County Agricultural Agent, and the University of Cornell, the farm carried out an extensive program of conversion of small fields to contour fields, together with soil improvement.

The working through of this program made farmers out of "city slickers."

The prior has often joked about the fact that in many respects the cows are better housed than the monks.

Once the barn was built, and the community had a year to catch its breath, talk started about combining the tenth anniversary with the beginning of work on a new home.

As monastic foundations go, Mount Saviour began on an extremely modest scale—with no money, without equipment, without books, and with the minimum required number of monks, four. The situation, humanly speaking, has changed from hopeless to hopeful. Without the help of God and perseverance of the founders, this progress would not have occurred.

The reason for the monastery itself is simple: the founders wished to establish a Benedictine monastery that would not be committed to active work. If this freedom is not guaranteed from the outset it is difficult to realize later on. Bishop Kearney recognized this need from the moment the question of the foundation in his Diocese was proposed to him.

The monastery has helped out at local parishes, provided speakers for religious functions in the area, and from time to time has sent out monks to preach retreats at other religious houses, but its vocation remains essentially that of prayer, work, and study within the limits of its enclosure.

Its prayer is principally the Divine Office and Holy Mass, sung daily.

Its work is principally training its own men in philosophy and theology, as intellectual work, and maintenance of its property together with the management of its big dairy farm, as manual work.

Besides the community prayers and work, monks have time each day for "lectio divina"—spiritual reading meant to be a bridge to link their minds with the mind of God.

Visitors to the monastery are impressed with the solemn enactment of the Church's liturgy—at an altar in the center of the chapel facing out toward the congregation.

Father Winzen, prior, has found time between his duties to write books and articles and supervise the monastery's quarterly publication, the Chronicle.



Monastery life in modern America reflects medieval origins. Prior is spiritual father of community and besides administrative duties is required to instruct young candidates in spiritual life. Father Damasus Winzen, founder of Mount Saviour Monastery, Elmira, conducts outdoor class, in left photo. Monks must also support themselves. Elmira group operates up-to-date farm to provide monastery its basic source of income.



Monks must also support themselves. Elmira group operates up-to-date farm to provide monastery its basic source of income.

LAST WEEK'S PAID CIRCULATION 66,035

# THE CATHOLIC Courier Journal

OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

This Issue One Section Local News Page 7

72nd Year ROCHESTER, N.Y., FRIDAY, JULY 28, 1961 PRICE 10 CENTS

## Ireland's Chief Teacher at Heart 'Give My Regards To Monsignor Connors'

Father E. Leo McMannus of St. Bernard's Seminary faculty is doing advanced study this summer at Trinity College, Dublin. While in the Irish capital, he met Ireland's President Eamon de Valera whose mother, Mrs. Charles Wheelwright was a Rochesterian. Following is Father McMannus' report of his interview.

At the western extremity of Holy Sepulchre Cemetery, at the point where Dewey Avenue meets the main road, is the grave of Mrs. Charles Wheelwright, the mother of Eamon de Valera, President of the Republic of Ireland.

Rochester seemed far away Friday afternoon, July 21, as I was ushered into the President's office at Aras an Uachtairain, the presidential residence in Dublin's attractive Phoenix Park.

But the memory of his mother, as well as the recollection of several visits to Rochester during his tour of the United States in the interest of the Irish cause, made Rochester quite immediate to the tall, magisterial figure who sat erect in a high-backed chair at his desk.

It was interesting to speculate that but for the events which had involved him so intimately in Irish affairs, he might have followed his bent for mathematics in the United States, and become, perhaps, a teacher in New York, perhaps, in Rochester.

The son of Vivion de Valera, a Spaniard, and Catherine Coll, an Irish girl from County Limerick who had emigrated to the United States three years before, Eamon de Valera was born October 14, 1882 in New York City. His father died when the child was not yet two years old, and the young widow faced an uncertain future.

She had come to America with her brother Edmond, and so long as he was near her in the new land, she felt the strength of his support. But his health failed him and he decided to return to Ireland in 1885. Then it was that she was confronted with an agonizing decision.

Her brother Patrick, at the old home in Knockmore, Bruree, would take the child and give him an upbringing and education which it was doubtful that she, in her circumstances,



MONSIGNOR CONNORS regards from de Valera

could provide. Thus it was that in the company of his uncle Edmond, Eamon de Valera came to a countryside of ruined castles, and lush grass, and fat cattle.

There in time, the promised opportunities for an education became realities: the local school at Bruree, then the school of the Christian Brothers.

(Continued on Page 2)

## Schools Key To Progress

Anchorage — (NC) — Archbishop Egidio Vagnozzi said here that "the Church progresses where there are Catholic schools."

Archbishop Vagnozzi, Apostolic Delegate in the United States, made this comment as he blessed the cornerstone of the Anchorage Central Junior High School now under construction.

The first mass celebration to visit Alaska, Archbishop Vagnozzi spoke to an outdoor audience of 300.

Construction of this high school, the first in the Diocese of Juneau, is a landmark in the history of the Catholic Church in this new state," said the Archbishop.

## Pope Quoted In UN Debate

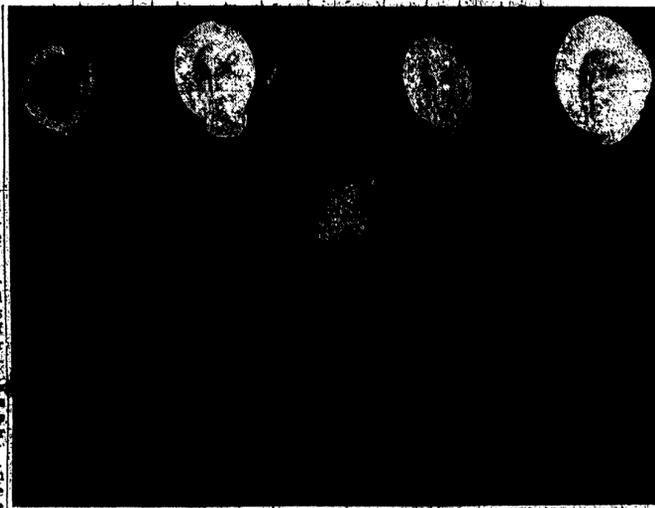
Geneva — (RNS) — Pope John XXIII's encyclical, Mater et Magistra, was cited several times during a debate on the world's social situation at primary sessions here of the United Nations Economic and Social Council.

The passages quoted included those in which the Pope proclaimed the responsibility of wealthy nations toward underdeveloped countries, underscored the primacy of human values, spoke of the need to balance economic and social development, and stressed the importance of paying greater attention to agriculture.

## Priest Chemist Visits Moscow

Windsor — (RNS) — A Catholic priest from Canada soon will deliver a speech on chemical research to an audience in the Soviet Union.

The Rev. George Kosicki, C.S.B., of Assumption University here, will present a paper on citrate condensing enzyme at the International Congress of Biochemistry which will hold its meetings in late summer at Moscow.



Four officials of Cenacle order of nuns visited Rochester convent this week—Mothers Coleman, Saglio, de Boisseau and Murphy.

## Cenacle Pioneer Visits Rochester

Three Cenacle nuns from the order's headquarters in Rome visited the Rochester convent this week.

They are in America for a tour of Cenacle convents.

One of the visitors is widely known in the Rochester Diocese—Mother Angela Murphy, first superior of the East Avenue retreat house for women.

Her brief stay in the city this week was filled with administrative details. She is Assistant General for English Speaking members, equivalent to being vice president of the Cenacle order.

MOTHER MURPHY was chosen for this position in 1950 two years after founding the Cenacle convent in Rochester. Her office now is in Rome, Italy.

With her on the visit were Mother Germaine Saglio, procurator general (treasurer), and Mother Jehanne deBoisseau, superior of the convent at Rome, and French Assistant General.

Escort for the three was Mother Gertrude Coleman, head of the order's Eastern U.S. Province.

All agreed the year-old chapel and retreatants' wing at the Rochester Cenacle met the ideals of the Cenacle order founded in 1826 in France to provide religious instruction and facilities for spiritual retreats to lay women.

The order today numbers 1500 members and has convents in France, Italy, England, Switzerland, Holland, Belgium, Brazil, New Zealand, Canada and the United States.

Mother Saglio is one of three sisters who joined the order and later their widowed mother also joined them in the cloistered life.

She told of requests from

FLOWERS have a special meaning. Beyond words, their beauty is a source of comfort and strength. Call BLANCHARD'S. 24 S. Eagle. Open daily 10:30 a.m. to 8:30 p.m. Free parking. — A-5.

YOUR DIAMONDS inspected and cleaned. No charge. WILLIAMS & THORNTON, Jewelers. 215 Main St., East. — A-5.

## Cure Said Miraculous

Lourdes — (RNS) — Official ecclesiastical recognition has been given here to the miraculous cure of a German woman who was brought to Lourdes 11 years ago dying of sclerosis and who made a complete and instantaneous recovery during her pilgrimage.

The pilgrim, Fraulein Thea Angele, now 40, has since entered the convent of the Immaculate Conception here and is now known as Sister Marie Mercedes.

Monuments and Markers for Holy Sept. The better way to choose a monument is to see our indoor display. You will appreciate our magnificent line. TOTT BROS., 1190 Mt. Hope. GE 3371-Adv.

## Vatican Ruling Affects Mass

Vatican has further simplified the rules concerning Mass on fourth-class ferias, lowest ranking week days of the liturgical calendar.

The Congregation of Rites issued a declaration stating that "a feria of the fourth class is never commemorated either in a festive Mass or a votive Mass, even if it is the conventual Mass."

The new provision thus eliminates the addition of the Collect, Secret and Postcommunion prayers of the Mass of the preceding Sunday if the Mass of a saint or a votive Mass.

## Cuba Jesuit Chapel Now Red Dance Hall

Buenos Aires — (RNS) — The Jesuit college in Cuba where Fidel Castro once studied, a school dedicated to God and to the education and welfare of young people, is now used as a Communist youth indoctrination center.

And the college chapel where Castro worshipped as a young man is now a dance hall.

These and other Castro acts were detailed here as three Cuban Catholic leaders, exiled from the Communist-dominated island, gave a press conference at the headquarters of Argentine Catholic Action.

They charged that Cuban children were being sent to Russia for indoctrination as future Communist propagandists in Latin America. Persecution of the Church was "relentless," they said.