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

The New Age—or ‘Neo-Paganism’ as Pope Emeritus Benedict XVI described it—is not a single religion, but a societal movement composed of an eclectic blend of practices from Eastern mysticism and Western occultism. The New Age is very much at home in our present culture: certain types of yoga, self-help methods, energy or ‘chi’ channeling, alternative healing and represent some of the varied faces of occultism in our midst. Ultimately, New Age focuses exclusively on glorifying the ‘Self’, making God seem ever less personal or real. Moira noted that “at the centre of occultism is the promise of a power to become divine”—the same false promise a certain serpent once made to a couple called Adam and Eve.

Why would anyone—least of all a practicing Catholic—actively choose to pursue New Age practices? For some, entry into the occult often begins when those who find themselves in a desperate situation or think God is ignoring their prayers seek answers beyond the boundaries of the Church. The New Age deliberately “preys on our legitimate thirst for God” explained Moira, adding that when “fascination outweighs faith”, the legitimate search for God is actually diverted away from Christianity. For others, the alternative path the New Age movement offers appears highly attractive, declaring that all one seeks can be found within one’s “inner potential”. The journey deep into the occult is subtle and brief, warns Moira: a New Ager soon believes that sin is not a fact of humanity but a matter of opinion, and that there is no need for any Saviour. “All those seemingly harmless practices lead us quickly into the heart of spiritualism” explained Moira, “but despite their varied innocent appearances, all these practices have the same author: Satan.”

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

By Abbot John Braganza, OSB

Can a Catholic who truly loves the Church walk away from this moment in the Church's history simply feeling scandalized and angry? How do we navigate these icy ecclesial waters so that we come away stronger, wiser and more joyful as Catholics? This crisis did not emerge overnight but has its roots in at least four generations before us. Analogously, the melting of the sea ice is going to take two or three more generations before we can emerge into warmer open waters. This is not simply about righting clerical abuse. Every priest emerges as a plant with his roots immersed for years in his natural family. The roots of Jesus' humanity were thirty years deep in the mutual love of Mary and Joseph. His divine Sonship found its perfect human formation there. We must return there with faith.

Our active faith and our charity must shape our expectations and hopes in the Church at every step. Faith does not explain away the problem but rather helps us walk through it in order to arrive at a solution which is real. In the early Church the vocation to marriage and the vocation to virginity were seen and lived as complementary, each supporting the other. “This is the victory that overcomes the world, our faith.” (1 John 5:4) Charity does not shy away from the deepest evils we encounter, for it looks to the cross of Christ as a real way through any evil, however dark; charity “hopes all things.” (1 Cor 13:7)

The realism of our faith invites us to keep our peace interiorly even as we pursue justice and charity for the victims and the guilty. The angels fight even fiercer battles for the Lord but with tranquillity because they are always gazing upon the face of their Lord. It is our interior peace that will confirm us in the truth that God is always with his Church in the worst of her crises. To bargain away our peace is to lose the battle. As one mother who had suffered sexual abuse put it: “the truth gives us hope.” The truth coupled with justice and charity ought not to make us more angry or bitter, negative and inflammatory. These are not gifts of the Holy Spirit. This is not how the saints faced the evils in the Church.

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

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

“Innocent III was a powerful Pope who had a great theological formation and great political influence; nevertheless, he was not the one to renew the Church but the small, insignificant religious. It was St. Francis, called by God. On the other hand, however, it is important to note that St Francis does not renew the Church without or in opposition to the Pope, but only in
communion with him. The two realities go together: the Successor of Peter, the Bishops, the Church founded on the succession of the Apostles and the new charism that the Holy Spirit brought to life at that time for the Church’s renewal. Authentic renewal grew from these together.” The Apostolic foundation of the Church the charismatic foundation (prophetic) must work together for renewal that is lasting.

St. Francis’ approach teaches us that taking sides is not the right attitude. Rejection and dismissal or disrespect of the hierarchy is never an option for us Catholics. Jesus put them there alongside us and us alongside them! Both Pope Francis and Archbishop Viganò are members of the same Body of Christ! And so are we! Let us pray and fast for three things: truthfulness on all sides, justice and mutual forgiveness, and that unity of the hierarchical and charismatic gifts that comes from God and is always his gift. Let us be instruments of the gift! This is really the way forward.

Finally, the laity must ask themselves about their own very grave public failure in the areas of marriage and divorce, contraception and abortion, euthanasia and suicide. 99% of the Church’s membership are not clergy or consecrated religious: married couples have influenced ecclesial life since they make up the majority of that 99%. Has the married life of Catholic couples played no part in this crisis? Do the relational habits and patterns of our parents and grandparents play no part in the lives of seminarians who are aspiring to be priests? The laity rightly beg for holy priests, bishops and cardinals. Today priests, bishops and Cardinals must beg the laity for holy and courageous marriages. It would be an even graver crisis to overlook this connection. The sexual abuse crisis in the Catholic Church will not be cured without the majority of lay married vocations turning the tide on divorce, same-sex marriage, gender identity, contraception, abortion and euthanasia. The sexual abuse crisis did not appear first in this unholy link of crises in the Church, it comes as the last link! “Let him who is without sin throw the first stone.” (Jn 8).

Is it not time that our ship be re-equipped with the kind of radical renewal that embraces both the laity and the clergy? The melting of the sea ice is effected by a ecclesial climate shift.
Technological advances do not rush into the monastery as fast as they do into the hands of ordinary consumers, of men and women living in the world. But over the past summer, the monastic community updated its monastic website to a more user friendly format, adaptable to smartphones, with new and richer content. Thanks to the assistance of a friend of the abbey, Makani Marquis, one of our monks is now trained to keep the website up-to-date and running.

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

The revised website has six main headings, “Benedictine Monasticism”, “Worship & Liturgy”, “Apostolate”, “Vocations”, “Oblates” and “Visit”, with quick links (i.e. Favourites) to the “News & Media”, “Giving”, “Prayer Times” and “Contact Us” pages.

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

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

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

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

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

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

Since we are a Benedictine community, we probably have more liturgical needs than the usual parish. For many years the extra vestment sets have been stored away in closets of empty rooms on the ground floor of the monastery. The sacristans look forward to all the vestments being consolidated in one space. The sacristans also look forward to a more spacious sacrarium, one worthy of the vessels of the altar.

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

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

Simple Profession

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

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

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

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

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

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

“The best analogy I have for what happened to me is this: getting a heart transplant. Yes my heart ached; it was wounded by sin and was at risk of growing cold. But God led me slowly to the Cardiologist, to himself, to his Son. And when I met him he said: "I will remove from you this heart of stone and I will give you a heart of flesh". After a thousand meetings I learned to trust him and handed myself over to him. I signed a little paper giving him full permission to perform the operation he knew would cure my heart. So there on the altar on September 2, 2018, where I had seen him so often, he took his heart and put it within me, this heart so full of love yet carrying so much suffering. It beat so hard, it burned within me. Could I live the rest of my life like this? What a heart to live with! Three days of intense recovery. The body wanted to reject this new organ so strong and melodious, yet I would not let it. And now every day I go back to the altar to thank God for his Son and the great gift of Himself to me.

In closing his reflections, Br. Bartholomew offered one word of advice: “if you find yourself with heart pain all I can suggest is that you begin to see the Cardiologist more regularly.”
Father Guy Zidago was born in Bingerville, Ivory Coast, in 1985, the fourth of seven children. His parents were not Christian but he was baptised at the age of thirteen and many of his family members have also become Catholic. His journey of faith has brought him a sense of purpose and belonging and has brought healing to a difficult family background. Both his parents are now deceased.

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

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

He was ordained to the priesthood on December 8 by Archbishop Miller at Holy Rosary Cathedral, making him the fourth seminarian from the fledgling Redemptoris Mater Seminary to be ordained for the Archdiocese of Vancouver. Father Guy is fluent in English and French, and is familiar with a number of other languages as well. While Father Guy is incardinated in the Archdiocese of Vancouver, he and the other Vancouver Redemptoris Mater seminarians and alumni understand that at some future date they may be sent on mission to China. For the foreseeable future, however, Father Guy will serve in the Archdiocese of Vancouver in a parish or ministry appointed by the Archbishop.

Ad multos annos!
September 2018

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

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

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

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

October 2018

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

November 2018

2: Beginning at 9pm tonight and going until 6am tomorrow morning, the major seminary community is having nocturnal adoration of the Blessed Sacrament to console the Heart of Jesus and make reparation for our sins and those of the whole world. Richard Conlin encouraged all to fill time slots, reminding us of the many times parents get up during the night to attend to their children. Although in this case we are the ones crying for help! We pray that this will become a monthly occurrence as part of our First Friday devotions.
September 5-9: The inaugural Spirituality Year began with a five day silent retreat led by Father John McCarthy, who guided us through the process of understanding and articulating our inner desire for God. We also catalogued the key experiences that led us to a better or worse understanding of God, and tried to identify and remove anything that was hindering us. Although it required quite a lot of interior ‘digging’, the retreat was a great way to begin this year which is intended to focus on the complete development of the individual, of which the interior/spiritual life is an important part.

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

September 30: The annual Mission Life Chain was well attended, as in previous years, even if the seminarians from the Abbey composed at least 50% of those present! Together, we gave ‘a voice to the voiceless’ and prayerfully gave witness to the great evil that is rampant in our society: abortion, or the killing of the unborn child in the womb. After the one hour vigil at the roadside, during which we mostly got a positive response from those driving by, we headed back up to the Abbey for Vespers with a slight detour to McDonald’s on the way.

October 13: Today Father Hien led us on a hike up Mount Cheam, a peak which is within sight of the Abbey. We left early in the morning and after an hour on the road and another on the
logging road up the mountain we reached the trailhead. The hike itself took about four hours round trip, but the pain was definitely worth it in the end! The view from the summit was an extraordinary panorama of the Fraser Valley and when combined with sandwiches that we had made the night before the experience was one we’re sure never to forget. After taking pictures on the ridge and some of us exploring the edges rather recklessly, we descended the mountain and made a couple shorter stops (for ice cream and traditional Vietnamese cuisine) before returning to the Seminary.

**October 31:** Our celebration of the feast of All Saints began with an amazing Vietnamese dinner which we were privileged to share with the Majors. Afterwards came solemn vigils in anticipation of tomorrow, another prayerful reminder of the comforting existence in Heaven of those who have gone before us in Christ, who intercede for us who are still making the journey that they completed successfully. Then we got into our costumes and proceeded to the gym to celebrate the saints through some pretty wild games and skits arranged by the Entertainment Committee. The variety of the costumes was astounding, but since there are seven of us in the Spirituality Year we decided to go as the Seven Sacraments, which were a big hit. Happy Feast Day!

**Grade 12’s and the “Thanos’ gauntlet” piñata they made for the minor seminary All Saints’ party**

Most slept well that night. We woke up the next morning, and a few unfortunate souls realized that their sleeping bags hadn’t been warm enough. We hiked up Trophy Mountain, which was a relatively easy incline, and celebrated Mass in a clearing. The Mass was beautiful, and even the snow started falling gently, but the cold temperature that came with it wasn’t so gentle. After Mass we huddled together around a conveniently nearby hut, which had been erected in memory of a certain man named John, and enjoyed a quick lunch of pre-packed sandwiches. After the hike, most continued on...
to see Moul Falls, a beautiful waterfall which drenched us to the bones. It was indescribably awesome. After the waterfall, we gathered near the fire back at home base to dry out, and spent an hour of silence with God. Dinner came and sleep followed. A packed schedule awaited us the following day. We were to go horseback riding for about half the day! We eagerly headed over to the ranch run by a very generous couple, and trekked into the forest with our new four-footed friends, some more friendly than others, but all managed to survive the hike. It is worth mentioning that Maximillian Laurence rode a horse named Max. We stopped at a small lookout point for lunch and Midday Prayer. We knew that the scenery from the cliff was supposed to be beautiful, but our view was obstructed by a thick layer of clouds. We descended down back to the ranch and most reluctantly dismounted from our horses, for we had grown to like our companions. That night, we slowly cleaned out the cabin, preparing to leave the next morning. After the last night, we hiked out with all our belongings, and drove back home, stopping only at Kamloops for a short chili lunch and Midday Prayer. Most were asleep or quietly watching the breathtaking Coquihalla scenery for the rest of the way home. It was not a regrettable trip in the least, despite the bitter cold, the damp rains and fatigue. We arrived at the seminary refreshed and ready to resume our daily duties.

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

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

Sun 28: The parents of most of the minor seminarians drove up to the seminary today for the first Parents’ Day of the year! The program started at two in the afternoon. The high-school band performed an excerpt from ‘Jupiter’ by Holst and the main theme from the movie ‘Mission Impossible,’ and then the minor seminarians performed three short selections from Shakespeare’s plays. Afterwards, the parents congregated with their children and the monks in the Majors’ refectory to have some food, to talk with teachers, and to catch up with their sons’ progress.
As the sun sinks in the sky at the close of a long day and a short reading from *Gaudete et Exsultate*, the monks rise in their choir stalls to lift their voices to God: “Toil we’ve born for you this day Lord, Still for vigil strength we muster; Parched our throats our eyelids heavy, Seeking e’er your face, O Master.” Yes, it has been an eventful and exhausting summer and start of the school year, but exciting and grace-filled all the same.

Starting the spirituality year (SY) has been a mammoth task. The community considered purchasing a nearby property for this endeavour but Providence directed our steps back home. We decided to revamp the cottage built of leftover construction materials in the 1950’s; it had become well worn by the time we set to work on it. Granted, contractors did most of the labour but there was still plenty left for us. Fr. Leo, our ever faithful contact with the contractors, who insists his work, though necessary, is uninteresting, kept things in order. Br. Joseph and company, including our welcome arrivals, Postulants David and Vincent, furbished the chapel with a tabernacle, ambo, credence tables, pews, kneelers, and more. The sanding alone of these wooden works took a whole month! The roof was restored according to Fr. Abbot’s wise counsel. Thankfully, a few days before the seminarians arrived, a light shower soothed the parched earth after a dry summer and revealed a slight flaw in the roof as water shot over the gutters. The mistake was carefully corrected and the inexperience of the juniors is slowly becoming experience. “Peu à peu, l’oiseau fait son nid,” (little by little the bird builds its nest) as Fr. Placidus is wont to remark.

This crew was also involved in the moving of furniture and the landscaping of the outdoors. A beautiful rock wall leading down to the cottage, now called Nazareth House, shows evidence of a contagion of rock-stackers’ disease that has begun to afflict some of the monks - they were even doing it on a solemnity! The day before the “SY” guys arrived saw a frantic effort to make things presentable. It must have been a success because one of them was heard to say, “Wow! It’s like a five-star hotel!”
must be made here of our oblates, Kevin and Mary Reese, who graciously lent their efforts and have taken on the role of couple-in-residence to give a wholesome family atmosphere to the seminarians’ formation. Finally, mention must be made of Fr. Hien, diocesan priest and director of the program, and brother of our Fr. Anthony.

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

As part of the effort at Mary Lake, Br. Joshua, the novices and postulants, armed with weed-wackers and makeshift swords of questionable fabrication, are being given a true Benedictine initiation in the Battle of the Brambles. The objective? To free and fortify the dam. So far, it looks like the die has been cast in their favour. Furthermore, along with Fra. Athanasius, they are assisting Fr. Dunstan in the art studio. “Too old for a knee replacement, too old for a hip replacement, too old for a spine replacement,” Fr. Dunstan has his eyes set on the Resurrection. His next relief will feature Christ springing energetically from the tomb to the bewilderment of a soldier.

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

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

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

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

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

Amidst all this hustle and bustle, the typical tasks endure. Fr. Matthew and Fr. Peter as rectors of the major and minor seminaries, respectively, keep things ordered and lively. Br. Emeric continues to keep the cows and chickens in check, Br. Meinrad the minors, Br. Maurus the damaged books, Br. Benedict the kitchen, Fr. Nicholas the cars, Br. Gregory the potatoes, Fr. Mark the guests, Fr. Anthony the novices, Fr. Prior the work, and God us through Fr. Abbot. Even Br. David has his role, invaluably reminding us of our dependence on God and one another whenever he hollers “Help! Help me pleeease!!” Yes, whatever would we do if Christ had not descended to our misery to raise us on high? “Gaudete et Exsultate” for God is good!
Vuong Minh Nguyen ’03 visited on Oct. 27th. After graduating from UBC, he has been working in IT at the UBC campus for the past few years.

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

*Requiescant in Pacem:*

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

Duncan Guguillot ’57 died in Kelowna on September 17th.

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

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**To all Seminary of Christ the King Alumni:**

*You are invited to a Reunion*

on Monday, May 20, 2019

*Mass at 10:30 AM*

*followed by picnic lunch*

*RSVP: sckalumni@gmail.com*

*Seminary of Christ the King*

*PO Box 3310*

*Mission BC  V2V 4J5*