



A LETTER FROM THE ABBEY

CISTERCIAN ABBEY

AUGUST 2001

OUR LADY OF DALLAS

The Biblical Basis for Monastic Life

What Kind of Life?

We are not speaking of some generic monastic life, but of the life to be lived in our Cistercian Abbey Our Lady of Dallas. This framework and the purpose of this life are well defined. It is supposed to be the life of celibate men in daily, passionate dialogue with God who called them, with Christ who gave the pattern for their life, and with the Spirit who animates them. This life is supposed to be based on an understanding of their faith with a substantial theological knowledge. It is expected to be an intellectual life of some reasonable level for men who earn their bread from teaching, a life free from ambitions of career and money, but motivated by an ongoing ambition for "conversion" —i.e., improving the self and serving others, especially the youth entrusted to them and all who come to the monastery for spiritual help. What are the foundational values of this life?

The Directives of the Gospels

Each of the four canonical gospels presents Christian life as the ideal of following Jesus. Every one of them begins Jesus' ministry by telling of his effort to gather around himself a special group of people who are to share his life by "walking with him" or "following him" and eventually sharing his destiny. The life of the apostles with Jesus, called in the early church simply the *vita apostolica*, is the clearest and simplest conceptualization of what Christian monasticism first identified as its ideal. The calls of the first disciples are found at the opening of chapters dealing with Jesus' ministry (Mt 4:18-22; Mk 1:16-20; Lk 5:1-11; Jn 1:35-51). This ideal is implied in the command "Follow me" (Mt 4:19, 8:22, 9:9; Mk 1:17; 2:14; Lk 5:27) and in the promise "I will make you fishers of men" (Mt 4:19, Mk 1:17, Lk 5:10), in the invitation to share intimately in Jesus' life away from the crowds (Mk 6:31) as well as to extend his ministry to the people who come to him (Mt 10:1; Mk 6:7; Lk 9:1, 10:1). But most importantly -- and in this respect the first disciples came to an understanding of their call only after initial failures -- the disciples were called to share in Jesus' suffering, his "cross" (Mt 16:24 = Mk 8:34 = Lk 9:23), his "cup," (Mt 26:42; Mk 14:36; Lk 22:42), or his "trials" (Lk 22:28) — the three most significant expressions describing the invitation to participate in Jesus' final destiny. The "apostolic life" is, therefore, a life



This picture illuminated from a 10th-century gospel book expresses dramatically what "apostolic life" meant for the ancient church: twelve men chosen to evangelize the world are tightly united around Jesus in the midst of the world's storm while Jesus appears to be asleep on a pillow (cf. Mk 4:38).

that involves shared companionship with Jesus in its lifestyle and activity, in its experiences of self-denial and perseverance.

It is in Matthew's Gospel that the cost and gain of the discipleship is treated most extensively. One must meditate, verse by verse, on chapter 19 to see how the evangelist builds up a case for a "lifestyle of discipleship" that is only for those to whom such an outlook is granted (19:11). It is in this context that Jesus explains his own celibate life and that of others renouncing marriage "for the kingdom of heaven" (19:12). This statement is followed by his

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teaching on leaving behind riches and the pursuit of earthly possessions (19:16-24). The section ends with a promise that the renunciation of possessions and family (wives and children) results for the disciple in receiving a "hundred times more and eternal life" (19:29).

The Evangelical Counsels and the Monastic Tradition

The texts quoted above were constitutive for the monastic movement and the ever-expanding forms of "religious life" or "consecrated life," known in Catholic tradition also as a life in pursuit of the "evangelical counsels." The latter name is based on Jesus' statement in Mt 19:11 in which he states that such a call is not for everyone, only for those who are called (Such a life is not a matter of precept, but advice or counsel.). Christianity has never existed without the practice of the "evangelical counsels." However, in a significant step toward a fuller understanding and practice of the "apostolic life," the monastic movement created institutions in which celibacy "for the sake of the kingdom" and voluntary poverty were practiced in community with the practice of obedience to a superior (abbot or prior) representing Christ for the members.

The Biblical Basis and the Vocation Crisis

Since the Church is experiencing a "vocation crisis" at the present, many people (with the media in the forefront) ask whether we are experiencing the end of religious life as practiced in Catholic Christianity for two millennia. Such statements are based on a mixture of legitimate fears and incorrect assessment. The decline of vocations in the last three decades of the 20th century was subsequent to an unrealistic glut of vocations in the first decade that followed the Second World War. In the 1970's the crisis of religious life began with large numbers of men and women suddenly leaving the framework of their vows. Such things did happen before. Other times of spiritual and cultural crisis witnessed similar sudden collapses of monastic and religious communities. The decades that followed the

Reformation or the years right after the French Revolution are full of such stories.

Exactly because religious life springs from the essential elements of the Christian experience, religious life and, in particular, monastic institutions have the tendency of rejuvenating after years of crisis. Few people realize that during the first half of the 19th century, because of revolutions, wars and the secularization of public life, practically all monastic institutions were abolished or suppressed or simply collapsed by themselves. Consequently, all forms of monastic life rooted in patristic and medieval tradition had to be jump-started by new foundations, re-organizations or a completely new beginning. Although the second half of the 20th century experienced no world war, there has been a revolutionary change in culture and lifestyle. No wonder, therefore, that the old institutions collapsed largely because of internal crises, although violent suppressions have also taken place.

"Ask the Lord of the Harvest" (Mt 9:37 and Lk 10:2)

Jesus himself considered his own task of finding workers for his missionary campaign in Galilee an arduous one. Even a casual reader of the gospels catches his sentiment of anxiety when seeing human beings like exhausted "sheep without shepherds" (9:36) to lead them to healthy pastures. The 19th chapter of Matthew's gospel is built around Jesus' own effort to call a young man to follow him and failing because the man is rich and cannot leave behind his possessions. The story is a sad one, more than any other: Jesus' call fails, the young man leaves sadly (19:22), Jesus himself sadly states, "How difficult it is for the rich to enter the Kingdom!" (19:23). And the disciples who witness this are so utterly demoralized that they exclaim, "Then who can be saved?" (19:25). Then "Jesus looked at them and said, 'For human beings this is impossible but for God everything is possible' (19:26). One must realize that the birth of a religious vocation belongs to the realm where God alone reigns and rules. It is a from the realm of grace that vocations are to be born.

Fr. Lawrence *continued* from page 3

the end of the homily I addressed our students in English. At the tomb, Abbot Polycarp, visibly moved, uttered the following: "Fifty-five years ago as a novice I have received Fr. Lawrence's teaching. Ever since I have live from that treasure. Fr. Lawrence, we ask you to remain with us, because our monastery needs your guidance, teaching and example more than ever!"

Now in the basilica of Zirc Fr. Lawrence's body rests under a beautiful monument carved of red marble beside eight the abbatial tombs. In gold letters the following inscription stands:

**"I STRIKE THE SHEPHERD AND THE
SHEEP WILL BE SCATTERED" (MK 14:7)
HERE AWAIT THE DAY OF GLORIOUS
RESURRECTION.
THE EARTHLY REMAINS OF FR. LAWRENCE
SIGMOND (1911-1964)
ABBATIAL VICAR (1950-1964)
GOOD AND PRUDENT SERVANT
FAITHFUL SHEPHERD OF A SCATTERED FLOCK
AND
TRUE WITNESS TO THE SUFFERINGS OF CHRIST.**

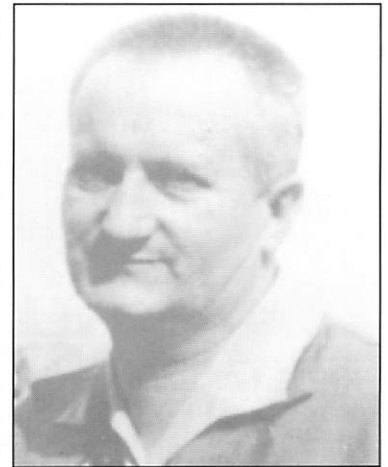
Fr. Lawrence Sigmond: Re-burial or Resuscitation?

by *Fr. Abbot Denis*

For years several members of our community have been anxious to preserve the memory of the past, not only that of the early days of Cistercian life in Dallas but also of the spiritual roots that made possible the resurgence of a monastery after the uprooting of our life in the 1950's. We especially did not want to lose the memory and heritage of a man who played a particularly important role in preserving the life of the disbanded community and preserving its sense of vocation and identity. His name was Lawrence 'Sigmond. (This is not a typographical error: his last name began with an apostrophe!)

When our mother monastery of Zirc was suppressed on October 15, 1950 and **Abbot Wendelin** knew that he was to be arrested and imprisoned (as it happened two weeks later), he appointed the 40-year old master of novices Fr. Lawrence to be his vicar and substitute for a scattered community of more than 200 monks. Fr. Lawrence was, indeed, an extraordinary person, an exceptional educator, a charismatic person in charge of the young, and as it became manifest in later years a saintly person of unusual spiritual qualities. For eleven years he became the most perfect emblem of God's presence for the community. He was both invisible and omnipresent. For himself, he provided the poorest, simplest and least ostentatious way of life. He grouped the young into small communities. While a minority succeeded in leaving the country, most of the monks were thrown into chaotic conditions. They needed help, advice and encouragement in finding jobs, housing or education as well as in sustaining their physical and spiritual existence. By the summer of 1951, less than a year after the suppression, Fr. Lawrence had already managed to establish a brotherly network well hidden under the appearances of a worldly lifestyle. Common prayer, financial help for the elderly, classes and spiritual conferences for the young, gatherings for prayer and recreation began to take place regularly but under strict rules of caution and secrecy. Fr. Lawrence even succeeded in continuing the recruitment of new members for

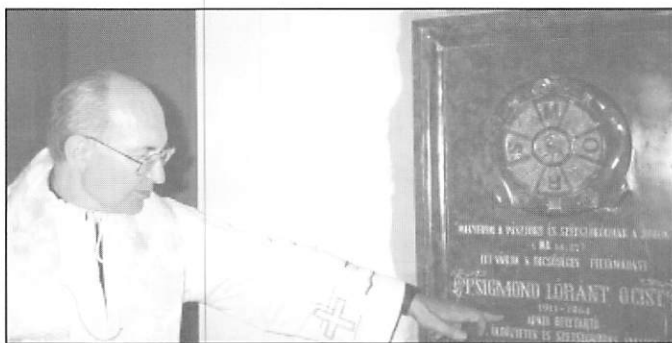
the community. Most importantly he realized the challenge of forming and formulating a genuine spirituality of Cistercian life lived in complete external immersion in the world. His own understanding of monasticism triumphed over the brutality of a regime as dozens of young men learned from Fr. Lawrence that living by God's Spirit makes the human soul



experience internal freedom and an abundance of grace, even under the worst persecution. Among the Cistercians who eventually came to Dallas **Fr. Matthew, Fr. Roch, Fr. Julius** and **Abbot Denis** have been led to religious vows in Fr. Lawrence's school of Cistercian life between 1950 and 1956. After the failed revolution of 1956 Fr. Lawrence continue his activities for five more years. He was arrested in 1961. Together with other priests, religious men and women, he was accused in a show trial of "counterrevolutionary activities" against the socialist system, the regime's last major attempt to destroy Catholic life and consolidate communism in Hungary. But by then Fr. Lawrence was a sick man. After his trial he underwent surgery in the prison hospital to remove a cancerous kidney. In 1963 in a partial amnesty he was released and banished to an retirement home. Soon afterwards his cancer metastasized into bone cancer, causing enormous suffering. After enduring much pain he died in 1964.

Through painstaking work, Fr. Lawrence's ex-novices and devotees collected his letters, the orally preserved memory of his teaching and many notes taken during his conferences and retreats given during his underground years. Last Fall **Fr. Roch** published a book in Hungarian under the title "His Radiant Soul Still Enlightens Us" with a short biography and introduction to these collected texts of his teaching.

For three years, plans were being made to transfer Fr. Lawrence's remains from a rural cemetery to the **basilica of Zirc**. By God's blessed providence this finally took place in a special way. On June 29, 2001, at the end of the community's retreat in Zirc, Fr. Lawrence's remains were reburied in the church. **Abbot Polycarp** was the main celebrant, the homily of the mass was preached by me, Abbot Denis. Five members of the Prep School's class 2001 were present with Fr. Roch, their Form Master. At



Fr. Roch points to the monument made for Fr. Lawrence.
Translation is found on page 2.

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WHAT IS A CISTERCIAN?



My two Cistercian guides in Rein, Brother Pius, who studies with me in Rome, and Father Benedict, who teaches elementary school in Rein. They took me through the largest city in southern Austria, Graz. Here we stand at the top of an ancient tower.

Brother Gabriel took a trip through the monasteries in Austria and Hungary after his studies in Rome this year. He reflects here on his findings.

A Tour through Austria

A vocation to the Cistercian Abbey Our Lady of Dallas is not only a call to an individual place with its particular group of people, but a call to belong to and pass on a set of traditions. I am not speaking only of the Catholic tradition but also of the tradition of the Cistercian Order. The Cistercians of Dallas represent a special aspect of the Order's tradition in Central Europe, and more specifically, in Hungary. Our monastery still belongs to the Congregation of Zirc, a monastery whose history and present effort to come to new life after fifty years of suppression is key to understanding our abbey and persevering in it.

I took a trip which brought this history into high relief. This trip was no sentimental sight-seeing vacation. It was instead the catalyst for the concrete realization that I am participating in the gift of perseverance shared by so many other monks. Their perseverance was tested in Hungary through trials of war and persecutions, sometimes of a sort we can hardly imagine.

My expedition began in

Lilienfeld, a quiet monastery near Vienna, close to its famous sister monastery of Heiligenkreuz. The latter is the one closer to Vienna and, therefore, receives many more pilgrims and tourists. They disembark the countless tour buses lined up outside the monastery walls and enter the austere

Romanesque nave that erupts into a soaring 14th-century Gothic sanctuary. Lilienfeld, equally majestic and imposing, is, nonetheless, more of a place of quiet and culture, tradition and history. The two monasteries only about 30 miles apart have coexisted side by side for nearly eight centuries and demonstrate quite clearly that our Order can sustain a wide range of vocations.

The third Austrian Abbey I visited was Rein. Founded in 1129, it has existed without interruption longer than any other Cistercian abbey. From here I was able to see Graz, the ancient capital of the heavily Catholic Styria.

On to Hungary

In Hungary I arrived at one of the old train stations of Budapest (the Keleti) to be greeted by Abbot Denis. As its name indicates, Budapest was put together from originally two cities: Buda on the Western shore of the Danube, Pest on the opposite side. My host took me to the top of Buda for a first impression of the city. Many bridges set in regular intervals spanned the Danube and connected the fortress of Buda with the expansive governmental and merchant districts on the opposite bank of the Danube. Here I stood realizing that I had begun my journey in Rome and

was now looking upon the farthest reaches of the Roman Empire. This was silently attested to by the remnant of a watchtower overlooking the Roman limes, or boundary. The history here is so rich and complex that it cannot be conveyed in a few words. Yet I saw that this was the history that bred the monasticism into which God has called us. Other countries have comparable stories of trials, Hungary is a nation that has constantly suffered at the hands of outsiders—Mongolians, Turks, Germans and Russians conducting not only invasions and raids but afflicting the country with decade-long, even century-long military occupations.

My education continued with trips to cities and monuments where Cistercians lived and live. Some of these you might remember from previous newsletters: Székesfehérvár, Eger and BÉlapátfalva. The last one is the site of the medieval Cistercian Church that provided the most direct inspiration for the design of our Abbey Church. There were smaller places in between, including the majestic Benedictine Archabbey of Pannonhalma, the only monastery to continue its existence, albeit in a restricted manner, during the decades of communism.

So I finished my tour with two things on my mind: the depth and breadth of the Order; and the hospitality of my confreres. From the monks of Austria to the many simply professed brothers in Zirc to Fr. Konrad, Fr. Denis' novice mate, who sacrificed time with his terminally ill father to drive us around the country, I always felt that I was received there by members of a family who put my needs before their own. My trip was not only an education in the history of the Cistercian Order, but also one in hospitality.

Prep School students visit Archabbey of Zirc

by Chris Gruber and James Kahn

On a trip planned by Providence, five recent graduates bicycled from Austria to Hungary and managed to meet up with Fr. Abbot and their Form Master, Fr. Roch, in Zirc. Their presence on June 29 at the re-interment of Fr. Lawrence remains a most memorable event for them as well as the Cistercians who received them. We would like to share some of their recollections: "We should never forget where we came from..." These are words to live by. Five young men from the class of 2001 were privileged to witness the re-interment of Father Lawrence at the Zirc Abbey.

We loved Cistercian Preparatory School dearly, but never did we realize the struggles and sacrifice that were made to make this ideal school a reality. Fr. Roch and Fr. Abbot were our mentors. Fr. Lawrence was their mentor. Immediately after arriving to the abbey at Zirc, we were honored to be present at such a ceremony. But what was even more touching was how honored the priests were to have us there. The mutuality of love and respect that we had for our mentors, Fr. Roch and Fr. Denis, was clearly reciprocated: they loved and respected us. Coming to Zirc, we knew little about the sacrifices and personal struggle of Fr. Lawrence. We later learned that this was a long-planned ceremony conceived by Fr. Roch and Fr. Denis. To them it was a blessing to have representatives from the Cistercian School there. It seemed to us to be a great coincidence to end up at a ceremony like this. We were witnessing the reburial of the man, the legend to us, who was ultimately responsible for much of what we received from the Abbey-School in Dallas, Texas.

For the ceremony we were honorably seated in the first row, but the mass in Hungarian was foreign to our ears. However, we read through a translated summary of the sermon that was delivered by Fr. Denis in Hungarian. Then unexpectedly, Fr. Denis turned to us and broke off into

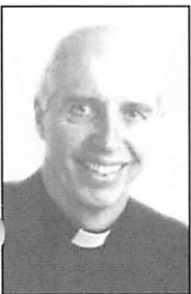


In the courtyard of the Abbey of Zirc stand Fr. Roch, James Kahn, Chris Gruber, John Prokop, Abbot Denis Brad Weiland, and Ed Brophy.

English. This was a surprise to all of us; listening to his words addressed to us, we were trembling with anticipation. He spoke of the importance of carrying on what we learned at the Zirc Abbey, the meaning of our roots, and the life-mission to remain men of God and to spread it to everyone else involved with our lives. We were five witnesses meant for the whole Cistercian family. We could not have looked at each other at that moment, or we would have cried. The intensity of this moment was a reiteration of how every man is called to fulfill his personal vocation, answering to a power greater than anything here on earth.

After the interment, we met with Archabbot Polycarp of Zirc the superior of the Cistercian community since 1996. Fr. Denis and Fr. Roch served as translators between Fr. Polycarp and us. We showed our appreciation by presenting him a copy of Exodus 2001, in which each of the five of us wrote and signed a personal note of gratitude... for what we realized that day. For the sufferings and sacrifices put into the sustaining of the monastery and the establishment of the school, we the Cistercian family will remain forever thankful.

Annual retreat for Our Lady of Dallas



Fr. Francis Martin

August 15-18 the monks hold their annual retreat. This year they have as retreat master Fr. Francis Martin. He was ordained at St Joseph's Abbey in 1956. He received his Licentiate in Sacred Theology from St. Thomas University in Rome and his Doctorate in Sacred Scripture from the Pontifical Biblical Institute, also in Rome. Fr.

Martin is a priest of the Archdiocese of Washington, D.C. where he is chaplain of the Mother of God Community. He is Professor of Biblical Studies at the John Paul II Institute for Studies on Marriage and Family. Author of several learned books and many articles, Fr. Martin is also known for his conference and retreat work in various parts of the world and for his popular books and numerous articles on Sacred Scripture and spirituality.

Holy Land Musings

Fr. Roch spent 8 days in the Holy Land with a confrere from The Abbey of Zirc. In the following article he reflects on the enjoyment of the tour and the significance it had for his understanding of the Son of God.

Due to the generosity of the students and parents of Class 2001, I and my friend from Hungary, Fr. Konrad, were privileged to spend eight days in the Holy Land this summer. After spending a day in Tel Aviv, enjoying the beach and the Mediterranean Sea, the second day our guided tour began. On our way to Tiberias we saw Zippori, a Roman-Hellenistic-Jewish city a few miles from Nazareth: Joseph must have found a lot of job opportunities here. (He was a builder, *tekton*, rather than a carpenter doing furniture.) We went up to Mount Carmel, where the prophet Elijah won the "competition" to determine who the true God is, Baal or Yahweh (1 Kings 18). The climax of our first day was the highest peak in the vicinity of the Lake of Galilee, Mount Tabor, the traditional site of the Transfiguration. The sun was already setting, its rays transfiguring the surrounding hills, the groves, and the lake into a silvery glow. It was good for us to be there even if we were not Peter, and even if we did not see Jesus in dazzling white robes, "such as no fuller on earth could bleach them" (Mark 9:3).

A sudden realization

It was only much later, one day before departure from the Holy Land, that I began to fully realize what was really happening during those eight days. We were seeing the same lake of Gennesareth, the same countryside, the same Kidron valley separating the Mount of Olives and the Temple Mount that Jesus had seen. We went into the same Garden of Olives, where Jesus was praying in agony before his arrest. Even though the buildings and the plants were different, still the continuity was palpable.

Jesus' figure became very real: you could imagine Him walking through the scorched hills, observing the flocks of emaciated sheep and stopping to drink at a spring. Everything about Him became very concrete, yet he also appeared very small and provincial: an itinerant rabbi without a home, preaching and healing in a territory that was hardly larger than Dallas and Tarrant counties combined. The figure of Jesus became the figure of a flesh and blood Jew, arising out of the insignificant but terror-stricken environment of a conquered Roman province. How could such a provincial figure be the Son of God and even God himself made man? The challenge of faith is not taken away in Galilee and Jerusalem. On the contrary, it becomes more intense. You almost begin to feel sympathy for Jesus' contemporaries who rejected him. On the other hand, here we can embrace more realistically the humility of God who became truly Jewish, truly human, small and ordinary for our sake. Also, his words ring much more real here because we can better imagine their original setting. A few examples: Listening to our Jewish guide, so obsessed with the importance and greatness of the Temple destroyed in 70 A.D. that he brought the topic up again and again showing us one model of the Temple after another, I began to understand how upset the disciples must have been when Jesus told them: "Do you see these great buildings? There will not be one stone left upon another that will not be thrown down" (Mark 13:2). Indeed, none of the walls remained, only parts of the platform on which the walls were built. Seeing the Jews wailing and chanting at the Wailing Wall in the evening twilight, bowing rhythmically before the barren stones and caressing them affectionately, gave me a glimpse into the tragic and yet hopeful destiny of Israel: they are blind to the fact that this once magnificent building was

only a preparation for the real Temple, the Body of Jesus; yet they faithfully and stubbornly cling to the former Holy of Holies (which was close to the Wailing Wall). They almost worship the absence of the Presence with real faithfulness. Still, believers among them possess God in clinging to this absence of God. Seeing the brown hills of the Judean desert where only a few springs provided viable sites for villages and the sparse vegetation, I understood better how bold the statement of Jesus sounded: "Whoever drinks the water I shall give will never thirst again" (John 4:14).

Just the facts

I can't avoid these theological ramblings and stick to the facts of the trip without sounding like an incompetent guide. So let me just say that we spent two and a half days around the Lake of Galilee, Cana, and Kapernaum, where we visited Peter's house and the subsequent house church on the same spot, the traditional places for the multiplication of loaves, the Sermon on the Mount, Caesarea Philippi at the springs of the Jordan. Then we walked three days in and around Jerusalem. We saw Emmaus, Gethsemane, the Church of the Holy Sepulcher, and the Cenacle, where according to tradition the Last Supper took place. We then spent one day at the Dead Sea, Qumran and Massada, where thousands of Jews committed mass suicide before the Romans entered the fortress. The whole trip was an incredibly rich experience. With only a few tourists, the holy places seemed very peaceful. We did not sense any of the terrorist incidents. Nevertheless, the general situation in Israel is growing ominous, and the extremists' influence is on the rise. I dedicate these few lines gratefully to my unforgettable Class of 2001 and to their parents. Thank you for making this beautiful trip possible for me and for Fr. Konrad!

Monk to be named honorary citizen in ancient capital



Fr. Benedict with his class of 7th graders in 1948, a few months before the school was taken away from the Cistercians and his class disbanded.

Since 1991 the school is again owned and operated by the Cistercians. Last year Fr. Benedict's former class held a reunion and decided to petition the city to recognize their former Form Master at a public ceremony in 2001. On August 20, 2001 Székesfehérvár (see photo back page) celebrates the 1000th anniversary of its existence. Fr. Benedict was invited to the festivities by the mayor to receive a medal of honor and the keys of the city in a symbolic

gesture of honorary citizenship. The "boys" he taught 53 years ago stated that he had molded their character so that they could survive 50 years of communism in faithful adherence to God and nation.

ON AUGUST 20, Fr. Benedict receives received honorary citizenship in the **city of Székesfehérvár Hungary**. Fr. Benedict is the only Cistercian in Dallas old enough to have taught in the Cistercian Schools before coming to America.

In fact, for three years he taught math and physics, and was form master of class '53 in the **St. Stephen School** of Székesfehérvár. Cistercians have taught in that city since 1813. Their school was taken away in 1948.

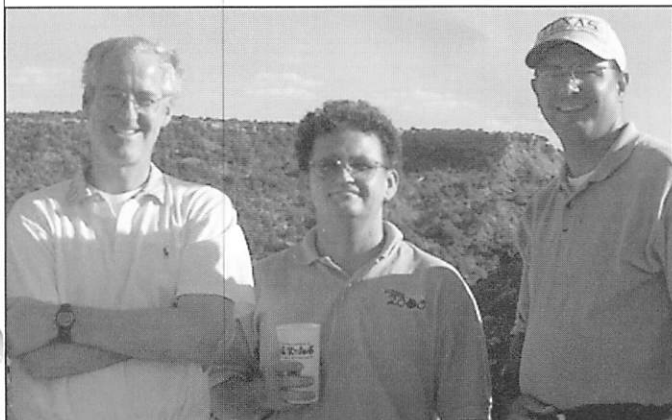
Summer relaxation?

This summer the three members of the Juniorate divided up for their vacations. This way we kept several younger monks in the abbey throughout the summer, and Br. Lucas could take a summer school class in Latin at the University of Dallas. **Br. Gabriel, Fr. Paul, Fr. Mark**

and **Fr. Peter** were the first to take their vacation. They spent a week in Northern New Mexico testing their fly fishing skills on several rivers, visiting friends and relatives, and taking in the Santa Fe Opera.

Br. Lucas, Br. Patrick, and Fr. Julius then headed off to Washington, DC, where they enjoyed the museums, sites, and hospitality of the Carmelites. who hosted them. Two weeks later this group added **Fr. Paul** and headed south to Padre Island for a week of relaxation at the South Texas Beach.

The vacations provided everyone an opportunity to rest from the schedule of the monastery while also strengthening their relationships with one another.



An evening at Palo Duro Canyon

Updates...

Br. Lucas finishes his summer Latin studies and takes simple vows on the feast of St. Bernard.

In late September **Br. Gabriel** returns to Rome to continue graduate studies in theology at the University of St. Thomas. He lives at the Cistercian Generalate of the Cistercian Order along with some 45 priests from many different nations studying at various pontifical institutions of higher learning in Rome.

Br. Patrick is teaching one class at CPS in addition to continuing his studies in theology at the University of Dallas.

Fr. Paul extended his work as Vocation Director by making trips to Texas A&M and Baylor Universities. At both places he was hosted by the Catholic Student Center.

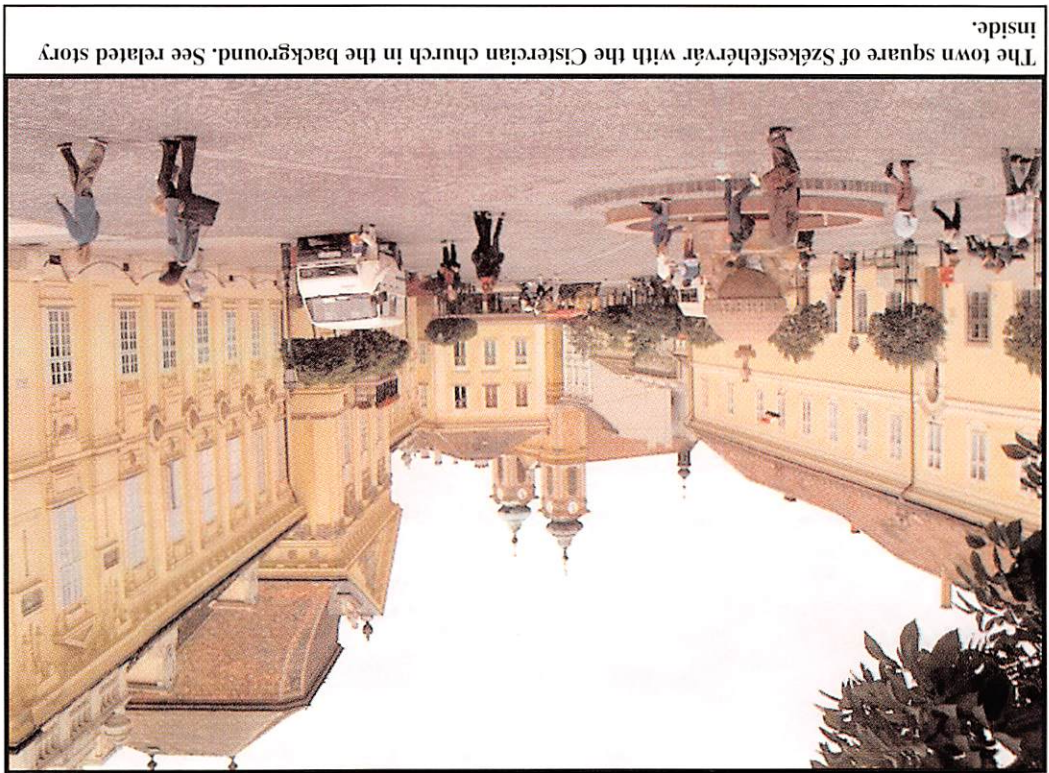
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Tabgha. Church of the Multiplication



In the Abbey of Zirc, during the recent restorations, experts discovered that the statues were originally gold, having been painted over at the end of the 19th century with white to look like marble.



The town square of Szekesfehervar with the Cistercian church in the background. See related story inside.