

An Enthusiasm for the Word

*The Life and Work
of Fr. Simeon Daly, O.S.B.*

Melody Layton McMahan

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Cover Design: Tawny Burgess

Published by: American Theological Library Association, 300 South Wacker Drive, Suite 2100, Chicago, IL 60606-6701 USA

Cataloging in Publication

McMahon, Melody Layton

An enthusiasm for the word : the life and work of Fr. Simeon Daly, O.S.B. / by Melody Layton McMahon.

1 online resource (p. cm.)

Includes bibliographical references.

ISBN 978-0-9863310-1-5

EPUB 978-0-9863310-2-2

1. Benedictines—Biography. 2. Librarians—Biography. 3. St. Meinrad Archabbey. 4. American Theological Library Association. I. Title.

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American Theological Library Association
Chicago • 2016



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Preface

I MET AND GREW TO KNOW FR. SIMEON through the various meetings and discussions of the American Theological Library Association and remember well two endearing aspects of his professional presence: first, although speaking quietly, he articulated his views passionately and persuasively; and it seemed, as a given discussion progressed, the trace of a playful smile would often appear on his face, which I've come to believe signified a simple joy in being there, sharing the conversation.

There was always about Fr. Simeon the sense that he knew he was an important contributor to a larger and now distinctly ecumenical work — the many tasks of theological librarianship — and he was glad about it. I read with great interest Melody Layton McMahon's excellent account of Simeon's early years in the profession; it echoes both my own somewhat unexpected career choice and a growing recognition through the years that the work is indeed for me also a Christian vocation.

Having joined ATLA in 1985, I first got to know Fr. Simeon during his stint as Executive Secretary in the second half of the 1980s when, through the many aspects of this service, he literally embodied the ecumenical ideal to which the Association now pointed. I particularly recall how helpful he was, as ATLA's Roman Catholic Librarians Group, which I convened in the early 1990s, tackled such projects as the sharing of acquisitions lists, vastly increasing Catholic contributions to the Association's preservation program, and exploring the electronic future of the Catholic Periodical and Literature Index. But most of all I remember his indispensable aid in reconstructing the nature of early Catholic participation in ATLA for an essay I was contributing to a volume compiled in celebration of the Association's fiftieth anniversary in 1996.¹ He pointed out to me, for example, how Catholic seminaries (and their libraries) began to seek accreditation from the Association of Theological

¹ Alan D. Krieger, "From the Outside In: A History of Roman Catholic Participation in the ATLA," in *The American Theological Library Association: Essays in Celebration of the First Fifty Years*, eds. M. Patrick Graham, Valerie R. Hotchkiss, Kenneth E. Rowe (Evanston: American Theological Library Association, 1996), 36-42.

Schools in the post-Vatican II educational environment. This, of course, helped to explain the steady increase in Catholic institutions' ATLA presence beginning in the 1970s. It soon became clear to me that, among his other skills, this priest was also a fine teacher. I was, of course, delighted when asked to write up a very brief biographical sketch of Simeon, as part of a "gallery" of such pieces on twenty-one theological librarians who had significantly enriched the first fifty years of Association activities; these appeared in the 1996 *Summary of Proceedings*.

In all of these efforts, Fr. Simeon was not motivated by any kind of sectarian stridency, but rather by a genuine desire to document the Catholic part of an ecumenical story. Moreover, as he had been an Association member since 1969, and was a past board member and President of the Association, he enjoyed a unique standing among Catholic and non-Catholic members alike in pursuing these goals.

However, I really only knew Fr. Simeon through our shared professional activities and, of course, there is much more to his life and work than that. Melody, a longtime colleague of mine in both ATLA and our regional group, CATLA (Chicago Area Theological Library Association), has thankfully addressed a wide range of themes in the interesting life of this Benedictine priest/librarian. In addition to covering the full spectrum of his professional association activities, she discusses his childhood and family background; his experiences as a monk, including important changes he perceived as a

Our author also reveals the broad range of writings authored by Fr. Simeon, including articles, essays, sermons, devotional writings, stories and poems. This offers a real depth to the study for those of us who knew him principally in a library/professional context.

member of a monastic community (often produced in the wake of Vatican II) — this section also includes a wonderful interlude on Fr. Simeon's lifelong love of music — and his profound impact both on the library at St. Meinrad Archabbey, in particular, and on the Catholic library world, as a whole. I especially appreciated learning more about his handling of space issues and his role in the move to a new library building for St. Meinrad in 1983, as we embark on a thorough renovation of the Hesburgh Library and thus our theology collection space here at Notre Dame. In developing his professional profile, Melody draws a portrait of a librarian that corresponds well to my conversations with him: while he was an early and enthusiastic proponent of library automation, Simeon consistently affirmed the complementarity of the print format and digital technology/access.

Our author also reveals the broad range of writings authored by Fr. Simeon, including articles, essays, sermons, devotional writings, stories and poems. This offers a real depth to the study for those of us who knew him principally in a library/professional context. It is also an encouraging reminder that we librarians, committed as we are to describing, making accessible, and preserving the works of others, can also contribute to the creative output!

For those who never met Fr. Simeon, Melody provides the opportunity to get to know a man who was a truly humble priest and just as truly an accomplished librarian and writer; for those of us who knew him, we get the opportunity to learn many more interesting things about him. For all readers, this welcome and engaging biography offers the chance to appreciate the legacy of a man who, despite his genuine modesty, was a true bridge-builder in his work and one of the giants of twentieth-century theological librarianship.

Alan D. Krieger
Theology/Philosophy Librarian
Hesburgh Library
University of Notre Dame
January 2016

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INTRODUCTION

ON THE SIXTIETH JUBILEE of the monastic profession of Fr. Simeon Daly, the following was posted on the website of St. Meinrad Archabbey:

Fr. Simeon was born May 9, 1922, in Detroit, MI. He professed his vows on August 10, 1944, and was ordained on May 18, 1948. He received an STL in theology and an MSLS in library science from The Catholic University of America in 1949 and 1951, respectively. He received an MDiv from Saint Meinrad School of Theology in 1984 [5]. Fr. Simeon taught religion and liturgy at Saint Meinrad and served as assistant librarian from 1949 to 1951, when he was appointed head librarian. He retired from the library in 2000. Fr. Simeon served as subprior for three years, 1975-78. He served the American Theological Library Association as a board member 1973-76, as president 1979-81, and as executive secretary 1985-90. He presently does part-time work in Saint Meinrad's Development Office.²

A most barebones summary of a life that has been full of interesting adventures, this can only serve as an outline for a more in-depth treatment.³ A tribute given by Alan Krieger on Fr. Simeon's retirement as ATLA Executive Secretary provides a bit more interest. He lauds Fr. Simeon as "one of the truly pivotal figures in the development of Roman Catholic participation in our association." He goes on to say that Fr. Simeon "has been a quietly effective force for unity in the association, a spiritual and professional leader who seems effortlessly to bridge confessional differences and strengthen our group efforts in

² "Six Monks Celebrate Priesthood Jubilees," St. Meinrad, May 27, 2008, http://www.saintmeinrad.edu/news_detail.aspx?NewsID=314. There is some uncertainty as to when Fr. Simeon received his MDiv, hence the bracketed number following the date.

³ I felt privileged to find an excuse for writing what eventually became this book in one of Fr. Simeon's own comments: "Many little incidents and details of life are recorded that might seem meaningless to an outsider. Their inclusion is defensible even though later histories will not repeat them." "A Survey of Benedictine Studies, 1963-1964," *American Benedictine Review* 16 (1965): 273.

the process.”⁴ This is not surprising, for his motto upon taking monastic vows was *Ut Omnes Unum Sint*, “that they all may be one.”⁵



Ut Omnes Unum Sint, Fr. Simeon's vow chart

- ⁴ Alan D. Krieger, “Reverend Simeon Daly,” *American Theological Library Association Summary of Proceedings* 50 (1996): 286. Despite having attended two previous ATLA conferences, my first contact with Fr. Simeon was not until the conference in Berkeley, CA, in 2000. I had not been brazen enough to introduce myself earlier, but this time I had a dilemma that needed solving. It was a question of fulfilling my Sunday obligation to attend mass, since my attendance at the conference prevented me from doing so. Fr. Simeon advised me to stop worrying, reminding me that we as librarians were doing God’s work by giving our best at the conference. This advice has had a strong influence on me in seeing my work as a theological calling, as a vocation from God, and is, indeed, my contribution toward bringing the reign of God.
- ⁵ Simeon Daly, “That They All May Be One,” *American Theological Library Association Summary of Proceedings* 44 (1990): 216–18. Reprinted in *A Broadening Conversation: Classic Readings in Theological Librarianship*, eds. Melody Layton McMahon and David R. Stewart (Lanham, MD: Scarecrow, 2006). Unfortunately, in the *Summary of Proceedings*, “Ut” was misspelled “Ute” and that mistake was repeated in *A Broadening Conversation*. The photograph of the vow chart, however, clearly shows the correct spelling.

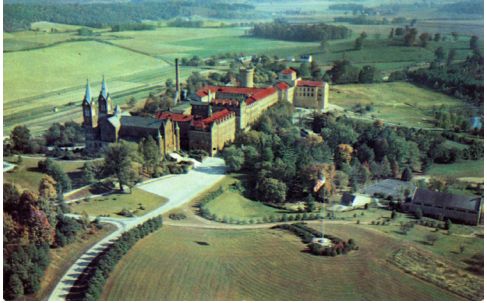
Youth: A “Hothouse” Catholic Childhood

PHILIP JOHN DALY WAS BORN May 9, 1922 in Detroit, Michigan, to Philip and Marguerite Daly. He had two brothers and one sister, Marguerite, who became a nun. Mr. Daly found it difficult to reconcile having to give two children to religious life, but he came to terms with this, writing a poem that is included in Fr. Simeon’s book, *Finding Grace in the Moment*.⁶ According to Fr. Simeon, he was raised “in a Catholic ghetto... never more than two blocks from the church. All our friends were Catholic. All our neighbors were Catholic. At my grandparents’ home in Wyandotte, MI, elderly Protestant people lived on one side of them. Although it wasn’t a shunning, I was never in their house even though it was next door. I didn’t know them, didn’t know their names, and never met them. It just didn’t occur.”⁷

In 1932, the family moved to Wyandotte, where Philip was again surrounded by other Catholics. He went to Catholic primary school and then to a Catholic boarding school, the Hall of the Divine Child, in sixth grade. He says, “I was a hothouse plant from the word go.”⁸

An account of how Philip discovered St. Meinrad is related in his story “Pilgrimage of Thanksgiving,” written after he attended the funeral of Fr. Columban Reed, O.S.B.

at Marmion Abbey. Fr. Columban had been recruiting for the Marmion Military Academy in 1936 when he came to Wyandotte because someone had given him Philip Daly’s name. The young Philip expressed his desire to go to seminary, but admitted that he had no plans yet to do so. Fr. Columban then told Philip and his family about St. Meinrad and made all the arrangements necessary for Philip to attend. The church the Daly’s attended, St. Patrick’s Church, was proud of the young men they sent to be priests, listing Fr. Simeon as one of eight they had sent in their 100-year history.⁹



St. Meinrad as it would have appeared when Fr. Simeon entered the seminary

⁶ Philip T. Daly, “Reconciled,” in *Finding Grace in the Moment*, by Simeon Daly (Lincoln, NE: iUniverse, 2005), 15.

⁷ “Fr. Simeon Daly, O.S.B.,” in *Conversations in the Abbey: Senior Monks of Saint Meinrad Reflect on Their Lives*, ed. Ruth Clifford Engs (St. Meinrad, IN: St. Meinrad Archabbey, 2008), 122. Interview conducted on June 9, 2005.

⁸ Engs, *Conversations in the Abbey*, 123.

⁹ *St. Patrick’s Church: One Hundred Years, 1857–1957* [Wyandotte, MI: St. Patrick’s Church, 1957], 34, 39.

Monastic Life: In Harmony with Creation

IN "SMALL BEGINNINGS," FR. SIMEON poignantly describes how he felt upon arriving at the abbey for the first time. He had begged his parents to allow him to attend the minor seminary (for high school), but when they dropped him off, he "stood there alone and very lonely." Recalling the event, he states, "I am now aware that that was a defining moment in my life, a major gravitational shift had taken place. I have no regrets."¹⁰ Yet, on reflection, he realized that he had been "totally rooted in my family. And now that I was here, I was not likely to turn back. It wasn't rejection of my family, but Saint Meinrad became the center of my life and has remained so ever since."¹¹ This occurred in 1936 when he entered the ninth grade. The following year, Philip was forced to convalesce at home because of a heart condition. When he returned to the minor seminary, he now found himself a year behind. Nevertheless, Fr. Simeon was always considered a classmate by those who began in 1936, according to his contemporary and lifelong friend Josef Sprug.¹² After graduation, he earned his BA at St. Meinrad College. Receiving the name Simeon, he entered the novitiate on August 6, 1943, made his first (temporary) profession of vows on August 10, 1944, and took solemn (final) vows exactly three years later.



Simeon Daly with his parents at the Archabbey

When the time came for Fr. Simeon to prepare academically for ordination, the abbot called him into his office. He explained that a benefactor would be financing his education: Miss Anna Casson, a retired schoolteacher. Miss Casson continued to support the young monk's education when he moved on to Catholic University of America (CUA) for graduate study in theology and library science. In return, Fr. Simeon was expected

to write to her occasionally and to keep her in his daily prayers. He met her just once, when he traveled from Washington to New York City for a special visit.¹³ He was ordained to the priesthood on May 18, 1948. From then until 1951, Fr. Simeon was mostly absent from the abbey, earning a License in Sacred Theology and a MS in Library Science at CUA. Upon returning, he was appointed library director, a position he held for forty-nine years.

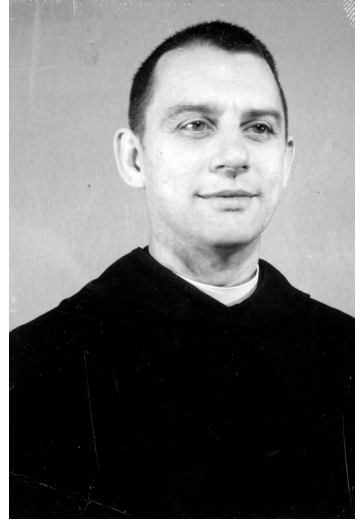
¹⁰ "Small Beginnings," *Finding Grace in the Moment*, 1.

¹¹ Engs, *Conversations in the Abbey*, 123.

¹² Josef Sprug, email to author, December 7, 2014. Josef left St. Meinrad after receiving the BA and went on to become a librarian himself. Interestingly, Fr. Simeon does not seem to have written about this illness anywhere and I only became aware of this when Sprug provided the information during our correspondence.

¹³ "Benefactors," *Finding Grace in the Moment*, 3-4.

In addition to his responsibilities in the library, Fr. Simeon's appointments included a decade-long stint (1958-1967) as master of ceremonies, a position usually given to someone with more liturgical experience. As Fr. Simeon describes the job, he was "primarily a rubrician. I was the person who directed the ceremonies and had to study what we were to do, train the acolytes, train deacons, and so on what they should do so and then lead the ceremonies, so we would have a smooth operation."¹⁴ His job became increasingly complex, however, as the liturgical movement picked up steam, especially with the reforms introduced by the Second Vatican Council (1962-1965). He was instrumental in the establishment of the "Experimental Office" that his community developed at this time, and that is still in use today.¹⁵ Not pretending to be a "professional liturgical scholar," Fr. Simeon called himself a "broker of sorts," convening the meetings and keeping the minutes to ensure that liturgists stayed focused on the project. This was a huge job, coming as it did in the aftermath of Vatican II, around 1966. In an early phase, the "Experimental Office" was celebrated by about twenty members of the community, and brought together choir monks and lay brothers for the first time. After the liturgists planned and prepared new offices, the small group would try them out for a week or two. This iterative process went on for a year or so, until the experimenters had enough material for a full liturgical year.¹⁶ The "Experimental Office" was a joy to Fr. Simeon. He wrote in many places about how prayer in the vernacular made the liturgy more meaningful than in the old Latin. He felt that the community made more of an effort to "enhance the prayer and prayer-space in our church so that participation is not the exception, but the expected."¹⁷ And he was delighted with the greater participation of visitors in the community's public prayer.



Fr. Simeon Daly at ordination

From 1975-78, Fr. Simeon served as sub-prior, the monastic official in charge when both abbot and prior are absent, all while directing the library. In 1980, he was filmed celebrating mass for an NBC documentary commemorating the 1500th anniversary of St. Benedict's birth.¹⁸ For the sesquimillennium, he also researched and mounted a display in the Lilly Rare Book Library at Indiana University (IU).¹⁹

After his retirement from the library, Fr. Simeon worked part-time in the Development Office, providing support in communications, writing for the newsletter and news releases.

¹⁴ Engs, *Conversations in the Abbey*, 144.

¹⁵ See "Experimental Office" below.

¹⁶ Engs, *Conversations in the Abbey*, 144-146.

¹⁷ "A Monk Reflects on a Life of Prayer," *Finding Grace in the Moment*, 104.

¹⁸ Letter to Donn Michael Farris, February 7, 1980.

¹⁹ Memo to Father Damian Schmelz, October 21, 1980, regarding his current professional activities.



Playing the clarinet in the chapel

One very interesting slice of monastery life that sheds light on a side of Fr. Simeon that most people have no knowledge of comes from “Cleaning out My Cell.” In this ‘musing,’ he describes being asked by the abbot to move out of the room he had occupied for twenty years.²⁰ This resulted in Fr. Simeon giving away his unused belongs, including the calligraphy tools he had used to make a copy of the gospel passage read at the Easter Vigil.²¹

Harder to manage was the Benedictine’s musical life; he had a guitar, harmonica, two clarinets, a metronome, and lots of music. He says that “parting with that section of my life was like a kind of lobotomy.”²² For several years in the 1990s there was a small monastery band — five or six members who played where no one could hear them; then for a few years they ventured out into the small gazebo. In 1998, Fr. Simeon retired from the band due to an illness. By 2004 all his band mates had died.²³

It is clear that music played a significant role in Fr. Simeon’s life — in several stories he mentions singing and how he used to play flute and clarinet music with Fr. Cajetan, and in a letter to Fr. Leo Tibesar, he provides a wonderful description of his clarinet playing. At the time, Fr. Tibesar was library director at St. Paul Seminary in St. Paul, Minnesota. Fr. Simeon’s letter thanks Fr. Tibesar for sending a copy of Fr. Michael Joncas’ *Canticle of Simeon*, a 1988 choral setting of a text by Fr. Tibesar.

I play clarinet and I run through the melody in church though not at a service. It is quite lovely. One of these days I may well use the melody as a meditation response or for a communion melody. My specialty is chant. I figure I’m the only kook in the world who plays gregorian melodies in church for solo clarinet.²⁴

The St. Meinrad Archabbey Schola Cantorum, in which Fr. Simeon sang, was recorded for the *Historical Anthology of Music in Performance: Early Medieval Music (Part 2) Pleiades P*

²⁰ A ‘musing’ is Fr. Simeon’s term for his miscellaneous writings, which include poems, short stories, reports, etc.

²¹ “Cleaning out My Cell,” *Finding Grace in the Moment*, 12-13

²² “Cleaning out My Cell,” 12.

²³ “Music in the Park,” *Finding Grace in the Moment*, 21-22.

²⁴ Letter to Reverend Leo Tibesar, January 4, 1980. Although written earlier, the *Canticle* was not published until 1988. This mystery was cleared up in an email to the author from Fr. Joncas (January 11, 2016).

According to him: “Both Fr. Leo and I had a custom of sending either a poem or a Christmas carol as part of our Christmas cards. This setting of the ‘Canticle of Simeon’ first appeared (as I remember it) in manuscript form reproduced on one or both of our Christmas cards, probably in the late 1970s. One of my patterns is to “stockpile” my compositions until there is some coherent collection that I can make of them for a recording or a publication booklet. So although the *Canticle* was written in the late 1970s and distributed in MS, it wasn’t really published in a printed format and recorded until about a decade later.”

248. The scores were published separately in Davison and Apel's *Historical Anthology of Music* (2 vols., Cambridge, Mass., Harvard University Press). One aspect of his work as a librarian that brought great joy to Fr. Simeon was his association with Dr. Willi Apel, author of *The Harvard Dictionary of Music* and one of the twentieth century's great musicologists; the two corresponded frequently. As Dr. Apel noted in the introduction to his book on Gregorian chant, Fr. Simeon "not only has very kindly welcomed me to his library but also, time and again, has sent me much-needed books and even brought them personally to my home."²⁵



Performing for One Bread, One Cup Youth Conference

Fr. Simeon maintained this interest in music to the end of his life. In an email to Chris Wenderoth, a fellow member of the American Theological Library Association (ATLA) he wrote:

Just this past year I wrote a "Story of a Friendship" which exposed a loving relationship I had with a nun. Trust me there was nothing scandalous about it, but I probably pushed the boundaries a bit. She expressed herself sweetly. I dared to share our exchange — mostly her notes to me. I had a file of our correspondence to draw on. I had her funeral liturgy in 1984. In that file was a manuscript of a piece of music that was written as a tribute to her. Although I do not play the piano, I have memorized that piece and continue to play it almost every day. It is at the end of essay: The story of a friendship which is one of the personal stories at www.fathersimeon.com.²⁶ I was 89 when I learned to play the piano for that one piece.²⁷

Music was even a part of Fr. Simeon's theological reflection. Describing how the monastic life had shaped him, he related:

I believe I have learned the meaning of love and I am very grateful for the countless people in my life that have helped me to blossom as a loving person, caring person. I have no ambitions outside of this. Each day I try to fit myself into this plan of the whole creation. I really don't hear it, but I imagine myself hearing beautiful chords of music and that's the whole universe in harmony with

²⁵ Willi Apel, *Gregorian Chant* (London: Burns and Oates, [1958]), xi.

²⁶ This website was online at the time of writing; some stories are also available on an older website: <http://www.angelfire.com/sd2/stories0/>.

²⁷ Email to Chris Wenderoth, July 24, 2012. This performance is posted on YouTube (<http://www.youtube.com/watch?v=tL0lq6mq7os>). When he played it for the participants of St. Meinrad's One Bread, One Cup program, they cheered his "under-developed keyboard skills" and posted it. "Longtime Librarian Fr. Simeon Dies," *On the Hill: For Alumni and Friends of Saint Meinrad* 52, no. 1 (Winter 2013): 3.

God — each created thing doing its thing as it's been created to do. I try to keep in tune with that chord by living my life, by offering my praise and thanksgiving, by being a whole responsive creature of God making the sound that is harmonic with the rest of creation.²⁸

In his interview with Ruth Engs, a Benedictine oblate, Fr. Simeon discussed in some detail the changes in monastic life since he had arrived as a high school student in the 1930s. He believed, nevertheless, that the values remained the same. “Basic monastic living of the principles of the Gospel is the life I feel that we have continued today. This includes seeking God, obedience, nothing being preferred to Christ, the work of God, fraternity, community and enclosure.”²⁹ He admitted, however, that the practice of enclosure had probably changed most of all. Indeed, Fr. Simeon was given the freedom to travel many times a year for professional opportunities. Speaking of this, he says, “Because of my training at Catholic University I began to have a world view of librarianship. I realized that I needed to go to library conferences to keep abreast of trends.”³⁰

“Because of my training at Catholic University I began to have a world view of librarianship. I realized that I needed to go to library conferences to keep abreast of trends.”

Over the years, Fr. Simeon happily took a number of sabbaticals. In 1967, he spent nine months in Europe for study and travel. In a report of this trip, Fr. Simeon lists fifty libraries that he visited during this time, in fourteen countries! These ranged from national libraries to those in monasteries where he lived in community with his fellow Benedictines.³¹ He reported on what he learned as a librarian, as an American citizen, as a Catholic, and as a monk, and related some special moments that he found enriching. One aspect of this sabbatical travel is fleshed out a bit in Fr. Simeon's story, “Gören Ogén.”³² Ogén was a young man who, somewhat by happenstance, accompanied Fr. Simeon for a month of the trip. Fr. Simeon speaks of having a bond with the young man that was almost paternal. (Ogén would later name his own son Simeon.) On the trip by sea back to the U.S., Fr. Simeon reflected:

²⁸ Engs, *Conversations in the Abbey*, 139.

²⁹ Engs, *Conversations in the Abbey*, 124.

³⁰ Engs, *Conversations in the Abbey*, 134.

³¹ Simeon Daly, “Report on a Tour,” [1968]; published as “Report on a Sabbatical Leave in 1967,” *Finding Grace in the Moment*, 172-176. Reading this report gave me much encouragement, for it showed that Fr. Simeon, at least, would have appreciated my article “Three London Catholic Libraries,” which had just been published in *Theological Librarianship* 4, no. 1 (July 2011), 22-31. It had earlier been rejected by a different journal whose reviewer had commented my article was of little interest. Fr. Simeon's report, by contrast, begins, “Traveling as a librarian, I wanted: to visit what libraries I could; to learn more of cooperative programs among Catholic theological libraries; to search for books. In the process I hoped to broaden my own horizons as much as I could.”

³² “Gören Ogén,” *Finding Grace in the Moment*, 163-166.

An important interlude of my life is coming to an end. Each moment we move from East to West, the end of an unbelievably lovely time in my life draws near. This is not a despairing thought. It's a moody one. I go back to a life I have chosen and I choose once more. I have no regrets with this destiny of my life, but I cannot shake this brooding. I do not try. It pleases me.

As surely as a phase of my life is coming to an end, may I not look at it as the beginning of a new one, with new hopes, new adventures to come? the beginning of years of fruitful accomplishment in peace.³³

In 1984, Fr. Simeon traveled to Europe again, this time for a semester, spending most of it in an academic theological renewal program in Rome. However, he also visited eighteen different monasteries in Germany, Austria, Switzerland, and Italy, and stayed with a family in Sweden. Upon his return in 1985, he was awarded a Master of Divinity from the St. Meinrad School of Theology.³⁴ In 1999, Fr. Simeon went to Israel for the millennium. In the *Saint Meinrad Newsletter*, Summer 2000, there is a photo of Fr. Simeon standing like “Leonardo DiCaprio (from the movie *Titanic*), open-armed at the prow of the boat. The photo I have of this represents an icon of how I view life as being open to whatever God wants of me.”³⁵

After his retirement from the library in 2000, he was given a year-long sabbatical during which he traveled to ten monasteries, staying at length in eight of them, in Europe and the U.S. (he drove more than 11,000 miles).³⁶ In 2001, he was also allowed to travel to Guatemala to visit a former St. Meinrad student with whom he had become friends, as the priest was giving up his mission after seventeen years. Fr. Simeon could not understand the language, but he was awed by the huge numbers of people involved in the mission and by the emotion and love that was shown.³⁷

Changes in monastic life tend to occur slowly, so that it is difficult to pinpoint precisely when they happen. Yet, one major shift that Fr. Simeon observed was the changing relationship between the individual and the community. For example, he describes how the introduction of a coffee break was scandalous to many monks, since they saw it as interrupting their personal work time. As Fr. Simeon recalls, “I came [to the monastery] as an individual responding to the Gospel. As closely as I can define it, it is Jesus saying, ‘Take up your cross and follow me.’ . . . But by the late ‘50s and early ‘60s, I saw myself shifting from personal goals to being part of the community of faith, of being with brothers who support one another in faith and hope and love.”³⁸ Up until the 1960s, the lay brothers, the fraters (monks who are studying for the priesthood), and the fathers each had their own liturgies. Moreover, the fraters and the lay brothers had separate novitiates and the German-speaking lay brothers who had emigrated in the 1920s

³³ “A Reflection after a Storm at Sea,” *Finding Grace in the Moment*, 72-73.

³⁴ Simeon Daly, Curriculum Vitae, application for ATLA Executive Secretary, June 1985.

³⁵ “A Chapter Ends for Fr. Simeon’s Library Career,” *Saint Meinrad Newsletter* (Summer 2000): unpagged.

³⁶ “Farewell to Friends after a Sabbatical in 2000-2001.” See Appendix C.

³⁷ “Some Reflections on a Special Journey,” *Finding Grace in the Moment*, 123.

³⁸ Engs, *Conversations in the Abbey*, 127.

had their own liturgies distinct from the younger American brothers. Combining and transforming each of these groups into a single worshipping community was a big change for the archabbey.³⁹

This bringing into community echoes Fr. Simeon's favorite part of *The Rule*, Chapter 72 on fraternity. He states,

By the mutual support of brotherhood, we take up our cross together and follow the Lord Christ in obedience and do this as brothers in the community. That chapter has some beautiful things about obedience to one another. It throws the whole concept of authority on its ear, in a sense. It changes authority from domination to charity. It changes obedience from being someone giving commands and someone obeying them, to someone anticipating what the wishes are of others and living accordingly.⁴⁰

For Fr. Simeon, this meant that the monk should be “less motivated by fear and more by personal responsibility... Today, I think there is more individuality and less conformity. People are encouraged to be themselves and, within parameters, to do their own thing.”⁴¹

Prayer was of vital importance to Fr. Simeon as a Benedictine. He believed that the basic monastic values, reading the Rule, praying and working “are tools to shape lives and create a community ethos of reverence for God and concern for one another.”⁴² When Fr. Simeon was new to St. Meinrad, the praying of the Office began with Matins and Lauds at 4 a.m. Even today, the first hours, Matins and Lauds, are at 5:30 a.m. Of the prayer of the Divine Office, after the adoption of the “Experimental Office,” Fr. Simeon found it “less of a burden and more of a joy... I can now pray more intelligently, not just because it is in English, but because the whole methodology of the pacing and the quiet has helped to make it more meaningful.”⁴³

Fr. Simeon wrote a “personal recollection” of the spirituality of St. Meinrad. In it he gives his remembrances of how life was lived through monastic decorum, obedience, the *Horarium*, silence, devotions, and other aspects of monastic life. He states, “No single devotion or custom would stand out as shaping the character of the monks, but I think the preponderance of little things adds up to a value-laden life that kept the monks focused in the ‘school of the Lord’s service.’”⁴⁴ In an article in the *St. Meinrad Newsletter* published in 1975, Fr. Simeon paid tribute to monastic life by writing about the bells of St. Meinrad. He lamented that some monks wanted to bring in an electronic version; instead, he saw the gathering of “young men of faith” ringing the six bells as a witness to “all the world that God is here, and men are here to praise

³⁹ Engs, *Conversations in the Abbey*, 127.

⁴⁰ Engs, *Conversations in the Abbey*, 137.

⁴¹ Engs, *Conversations in the Abbey*, 128-129.

⁴² Engs, *Conversations in the Abbey*, 124-125.

⁴³ Engs, *Conversations in the Abbey*, 128.

⁴⁴ “An Essay on Spirituality of Saint Meinrad,” *Finding Grace in the Moment*, 198. This was written during his sabbatical in 2001 and was intended to be a scholarly study for inclusion in a book celebrating the 150th jubilee of St. Meinrad. However, it became a “romp” through the practices of the monks instead.

him.”⁴⁵ Retirement allowed the elderly monk more time to write and reflect on Benedictine life. His extended meditation on the art in St. Meinrad’s chapter room is an excellent example of this, and helps us to understand some of the key episodes of Fr. Simeon’s life and the decisions that he made.⁴⁶

At the end of his life, Fr. Simeon was seen as a model of monastic life by at least one of his fellow monks, who said that as a novice he had always been “edified by his monastic example — his regular presence at the Divine Office, his pitching in to do dishes shortly after his recovery from yet another health scare, his daily commitment to feeding an ill confrere too weak to look after himself, and his genuine joy in arm-wrestling with One Bread One Cup participants.”⁴⁷



Ringling the bells for Fr. Simeon’s funeral

⁴⁵ “The Bells of St. Meinrad,” *St. Meinrad Newsletter* (January 1975): 3-4; reprinted in *Finding Grace in the Moment*, 65-68.

⁴⁶ “Chapter Room Art,” see Appendix C. Clearly, the art in the monastery offered a fruitful source of reflection for Fr. Simeon. He also wrote on the “Stations of the Cross” for an alumni publication. One is struck in reading these by the emphasis that Fr. Simeon places on the biblical saying, “Here I Am, Lord.”

⁴⁷ Br. Frances de Sales Wagner, “Fr. Simeon’s Moment of Grace,” *The Path of Life: Musings on Meeting the Miraculous in the Mundane*, blog post, November 11, 2012, <http://pathoflifeblog.blogspot.com/2012/11/fr-simeons-moment-of-grace.html>.

Librarianship: An Apostolic Obligation

LIBRARY DOCUMENTS SHOW THAT IN 1948 a library committee was established to discern what should be done regarding the monastery and seminary libraries (there were separate libraries for the minor seminary and the major seminary). Already more resources were going into the seminary libraries, and there were many concerns that needed to be addressed, such as cataloguing the entire collection.

There were other things in play that made the library become a more vital place. Abbot Ignatius was more of a “book man” than the previous abbot, Athanasius, had been. The *History of St. Meinrad Archabbey* makes it clear that Athanasius was parsimonious with the library budget and, although he did have the Archabbey Library built, he was not particularly interested in it. By the 1950s, however, it is clear that the libraries of the Archabbey and the two seminaries, major and minor, were on the upswing, with a more liberal budget for both books and personnel.⁴⁸ A useful perspective on the growth of St. Meinrad’s library can be gained by looking at the history of Mt. Angel Abbey in Oregon. An interesting chapter on the development of its new library points repeatedly to St. Meinrad as the example Mt. Angel was following. The chapter singles out the reforms being made under Abbot Ignatius, “where the library was placed at the core of the seminary’s activities.”⁴⁹ It mentions that Fr. Placidus, who had a library degree, was released from his administrative tasks as prior in order to draw up a “five-year development plan in 1945 which not only called for an improved physical plant and a massive infusion of funds, but the reorganization of the 40,000 volume library itself and for the first time, cataloguing according to the Vatican rules.” Without mentioning her by name, it goes on to relate that Katharine Skinner had come to make this cataloguing happen.⁵⁰ It also mentions that Fr. Simeon was one of the Benedictines who were being sent to library school to help with the library reform projects of St. Meinrad, Collegetown, and others.⁵¹

Fr. Simeon explained that there were three occupations in the monastery he did not want. He couldn’t remember what the third had been, but the first two, librarian and barber, he failed to avoid.

In his interview with Ruth Engs, Fr. Simeon explained that there were three occupations in the monastery he did not want. He couldn’t remember what the third had been, but the first two, librarian and barber, he failed to avoid.⁵² With the benefit of hindsight, Fr. Simeon explained that his “motivations for not being a librarian were totally selfish.

⁴⁸ Albert Kleber, *History of St. Meinrad Archabbey, 1854-1954* (St. Meinrad, IN: Grail Publications, 1954), 506.

⁴⁹ Lawrence J. McCrank, *Mt. Angel Abbey: A Centennial History of the Benedictine Community and Its Library, 1882-1982* (Wilmington, DE: Scholarly Resources, 1983), 113.

⁵⁰ McCrank, *Mt. Angel Abbey*, 113.

⁵¹ McCrank, *Mt. Angel Abbey*, 114.

⁵² Engs, *Conversations in the Abbey*, 130.

I was attached to recreation, especially handball, as a young cleric. The problem I saw in this library job was that we worked during recreation and I would miss all the fun!”⁵³

After his priestly ordination in 1948, Fr. Simeon was sent to Catholic University for a licentiate in sacred theology. He hoped to continue there, studying Scripture, but was sent home instead to teach and to work in the library. This caused him to envy and resent those who had been able to go on for advanced degrees, especially because he was now required to assist them in their research. Reflecting on this time, Fr. Simeon admitted that

the true demand of obedience came home to me as never before. I was to work out my salvation by making sure that others had what they needed to work out theirs. Slowly, the supernatural point of view took over and I was at peace again.... What was at first a heavy burden became a work of joy and peace. The external circumstances did not change at all. The shift was in my head and heart. The shift in my perception of what was going made all the difference in the world. For my part, I embraced my role of librarian and had a long, happy and fruitful career.⁵⁴

Fr. Simeon further addressed the issue of his obedience saying, “After I accepted the idea of being a servant to the needs of the academic community, I gained great peace....I saw my work as a real vocation and a real ministry,” said Father Simeon. “I am filled with a kind of awe at what I have been able to do with God’s help and the support of my community.”⁵⁵

Although this is speculation, a number of documents indicate that Fr. Abbot knew exactly what he was doing when he appointed Fr. Simeon as librarian. Scouting around among the recently ordained for someone who could bring true leadership to the library, he had sensed that Fr. Simeon was just the man, perhaps because it was not the young monk’s first choice of occupation. The rector of the college, Fr. Theodore Heck, asked Fr. Simeon to consider helping with cataloging because otherwise the college would never receive accreditation. A committee had been formed in 1949 from which two major decisions came forth, “to hire a cataloger, and, to train a librarian.”⁵⁶ His appointment came on November 13, 1949, when the abbot summoned Fr. Simeon to his office, informed him of his new responsibilities, and told him that he should regard this as his “life work.” The abbot is quoted as having said, “Put your heart and soul into this work...the library is one of the most important adjuncts to our work.”⁵⁷ After his appointment, Fr. Simeon studied library science at Catholic University for two summers and one school year, receiving his MSLS in 1951. He was appointed head librarian on August 16, 1951 upon finishing his degree.⁵⁸

⁵³ Engs, *Conversations in the Abbey*, 130.

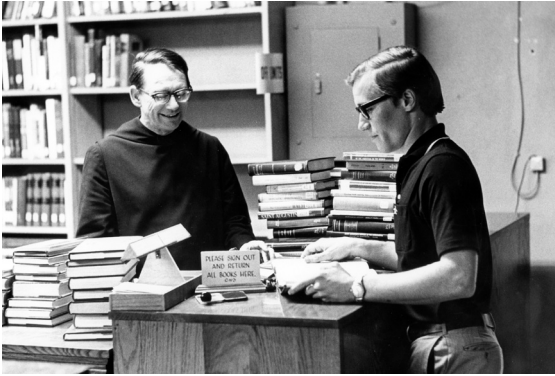
⁵⁴ “The Yoke of Obedience,” *Finding Grace in the Moment*, 30-31.

⁵⁵ Margaret Nelson, “Unexpected Request Led Monk to His Ministry,” *The Criterion* (Archdiocese of Indianapolis) 40, no. 46 (2001): 18.

⁵⁶ St. Meinrad Library [report], 1950-1965, 1965-.

⁵⁷ Nelson, “Unexpected Request Led Monk to His Ministry,” 1.

⁵⁸ Engs, *Conversations in the Abbey*, 130-132.



Fr. Simeon in the old Archabbey library

And what a world of difference the leadership of Fr. Simeon would make! While his dissertation was a fairly standard bibliography with rationale covering “The Selection of Materials in the Field of Sacred Scripture in the Major Seminary Library,” he did make the point repeatedly that seminaries need strong leaders, so he was clearly prepared by his professors at Catholic University to be a real

library director. “Our libraries have remained at a standstill, rather they have consistently deteriorated, simply because we thought anybody could be a librarian. The more useless he was in other fields the surer he was of being appointed to the post of librarian.”⁵⁹ “Lack of professional training, physical defects and inability to adjust to the technical tasks of cataloging, classification and book selection have made such individuals more of a liability to the library than an asset. It is unfortunate that so many short-sighted superiors and administrators still look upon the library as the most appropriate workshop for the willing but partially disabled teachers.”⁶⁰ When Fr. Simeon returned from library school, he took over from Fr. Placidus, who had been in charge of the library for twenty years. At that time, Fr. Placidus was only working in the library two days per week (he had also held the roles subsequently of Subprior and Prior during this time) and his monastic cell doubled as the librarian’s office.⁶¹ Fr. Simeon was grateful for Fr. Placidus’ continuing assistance in the library afterwards, remembering with fondness that Fr. Placidus never made him feel uncomfortable and always readily met his requests.⁶²

The most urgent problem Fr. Simeon confronted upon taking over the library was the complete absence of a catalog or any record of the library’s holdings. According to the expert advice of Julia Pettee, Miss Upton, and Miss Katharine Skinner,⁶³ who had served on the 1949 committee, the task of cataloging the collection could not be completed in a short time. St. Meinrad, however, retained the services of Miss Skinner on the advice of “Julia Patee [sic], the high priestess of theological cataloging” of the time.⁶⁴ Having arrived on May 1, 1950, Miss Skinner’s job was to “set up a method and machinery for

⁵⁹Albert O’Brien, “The Seminary Library,” *The National Catholic Educational Association Bulletin* 23 (1926): 563.

⁶⁰Eugene P. Willging, “The Library in Catholic College and University: A Survey,” *Catholic Educational Review* 49 (April 1951): 232.

⁶¹St. Meinrad Library [report], 1950-1965; St. Meinrad Library [report], 1965-.

⁶²Simeon Daly, “A Library with Personality,” *Saint Meinrad Newsletter* 16, no. 6 (July 1975): [7].

⁶³These three women were formidable in the world of cataloging and classification in the United States.

Julia Pettee was the cataloger at Union Theological Seminary and the creator of the Union Classification System, while Katherine Skinner and Eleanor Stuart Upton were both senior catalogers at Yale University.

⁶⁴Simeon Daly, “Hurried Musings on Crowded Years,” unpublished paper, November 13, 1974, [1].

processing books, and to train a staff.⁶⁵ This was one of the first steps in preparing the seminary for accreditation.⁶⁶

Only a few years after Fr. Simeon took charge, he was able to develop more interest in the library on the part of students and faculty, yet difficulties remained. Staff members were constantly coming and going as they shifted to other roles within the monastic community. One can sense the exasperation in Katharine Skinner's last annual report (her fourth), which concluded, "Finally, we cannot do what should be done in this library until library work is regarded as serious and necessary as teaching in the seminary, cooking three meals a day, or running the power plant."⁶⁷

Moreover, the relation of the Abbey Library to the College and Seminary Library had still not been defined. Fr. Simeon advocated for a closer interdependence between the two so that duplication would not be so rampant and that services might become more efficient. This problem worked itself out over a number of years, transforming the cloistered monastic library into a "community-wide facility serving as the main library for the students as well as the monks.... Some felt that this compromised the monastic cloister, while others felt the monastery was robbing the schools of their library."⁶⁸

In 1958, an article in the newsletter of the Indiana Special Libraries Association stated that "about 125 students, of the 620 served, are in the post-graduate theology courses. These patrons were being served in the monastic library (which was within the monastic enclosure) with four staff members; the cataloger and director had the MLS degree."⁶⁹ This gradual merging of the two had been effective and by 1965 was thought to be very effective.⁷⁰

A further challenge for Fr. Simeon was the lack of a library budget. Hitherto books were bought haphazardly, as necessary.⁷¹ Fr. Simeon needed to come up with a plan for not only how much money would be allocated to the library, but what it would be spent on.



Fr. Simeon demonstrating the use of the card catalog

⁶⁵ Katharine Skinner, Annual Report [Cataloging], July 1954.

⁶⁶ Archabbey Library, Annual Report, 1956-57.

⁶⁷ Skinner, July 1954.

⁶⁸ St. Meinrad Library: 1950-1965, 1965-.

⁶⁹ "Go Ye Therefore, And Teach the Nations." *Indiana SLAnt* 20 (1958): 9.

⁷⁰ St. Meinrad Library, 1950-1965, 1965-.

⁷¹ Report to the Library Committee, [1951].

In 1951 Fr. Simeon wrote in the *Annual Report to the Library Committee*,

[R]ecent educational developments have considerably influenced the concept of the library and the nature of the function it is committed to maintain. The role of the library is no longer conceived as much the storehouse of books or as merely fulfilling a passive part in the educational set-up. Rather it is considered the hub of the college and university-curriculum — the vital center of the institution.⁷²

Already in his next report, Fr. Simeon remarked that “the year has been wonderfully encouraging because of the invigorating interest shown toward the library by students and professors alike. Gradually attitudes toward the library and the place of its function in our institution are becoming more and more appreciated — a harbinger of good times to come.”⁷³

Most of Fr. Simeon’s time in these early years was spent helping with the cataloging in an effort to bring that project to a close. By 1954-55, he could report that he was now able to spend the year devoted to administration and book selection. It was 1959, however, before he announced that the library finally had a budget.⁷⁴

Fr. Simeon certainly did his part to aid this re-invigoration, offering seminars and resource aids to stimulate interest in the library. Evidence of this exists in documents that, for example, provide definitions of words pertaining to rare books and manuscripts as well as resource lists for scholars “interested in medieval and patristic studies.” At this time he was also able to say that the library approached accreditation standards.⁷⁵ In 1956, Fr. Simeon wrote that the librarian (speaking most specifically to Catholic college and university librarians) “ought well consider it an apostolic obligation to see that his library is exploited to the full.”⁷⁶

As long as there was constant turnover in staff, progress remained slow. The first ten or so years of annual reports continually lament the work that had gone into training and the dismay that the monk had been re-assigned. After more than fifty monks had worked with him in the library, Fr. Simeon was finally able to convince the administration that continuity and stability would enhance the programs that the library was trying to put into place. Henceforth, monks were assigned to the library for longer periods.

One interesting episode that does not seem to be well-documented are the years that the Passionists’ theology school resided temporarily at St. Meinrad. This occurred while negotiations for a common house of studies continued among a number of different religious orders. These negotiations eventually resulted in the formation of the Catholic Theological Union (CTU) in Chicago. The Seminary of St. Meinrad was an early participant in these discussions, but withdrew. From 1965 until the fall of 1968 when

⁷² Report to the Library Committee, [1951].

⁷³ Annual Library Report, 1951-52.

⁷⁴ Library Report, 1959.

⁷⁵ Archabbey Library, Annual Report, 1956-57.

⁷⁶ Simeon Daly, “Book Selection in Religion,” *Catholic Library World* 27 (January 1956): 167.

CTU opened,⁷⁷ the Passionists lived and taught their courses at St. Meinrad. Fr. Simeon was very industrious during this period, trying to foster cooperation between the two institutions. In the end, this turned out to be a rather short-lived experiment.⁷⁸

While he recognized that serving the needs of the St. Meinrad community came first, Fr. Simeon was also hoping to offer services to those who lived nearby.

By 1965, fifteen years into his tenure, Fr. Simeon could boast of having centralized the library, raised the book budget from about \$1000 to \$11,000, moved the librarian’s office from his cell to a room near the library entrance, and increased seating capacity from nineteen to sixty-four. Moreover, subscriptions had increased from 100 to 515 and efficient procedures regularized workflow in every department. Some of the efficiency had allowed him to welcome trainee catalogers from the Trappist monasteries in Gethsemani and Conyers.⁷⁹ Yet, in the same document, he noted one of the primary limitations going forward hinged on space needs. While he recognized that serving the needs of the St. Meinrad community came first, Fr. Simeon was also hoping to offer services to those who lived nearby.⁸⁰

A 1967 local news story indicated that under Fr. Simeon’s direction the library had gone from just a book-lending facility for the monastery and college faculty to one that was now a more “student-oriented, academically integrated facility” whose services now included programs such as “a speed reading course, art appreciation class, poetry contest, art displays, recorded and live music programs and discussion session.” Experimental programs were dropped if unsuccessful, or taken up by other departments. The article goes on to describe Fr. Simeon’s treasure — seventeen volumes of incunabula, over one hundred different editions of *The Imitation of Christ*, and many early editions of the Bible.⁸¹

From May 1967 to January 1968, Fr. Simeon took sabbatical leave in Europe. During this time, he attended a meeting of the library organization now known as BETH (Bibliothèques Européennes de Théologie). He related that the programs European libraries needed to achieve had, for the most part, already been accomplished by many libraries in the U.S. He believed that most of the librarians (men!) had good intentions, but were sadly lacking in funds, resources, tools, and staff to carry out their mission. He listed the following four items as things he learned during the conference:

- that the European system is less patron-oriented than are American libraries.
- that classification systems differ from place to place.
- that theology libraries may be rich in collections of ancient tomes, but inadequately kept up to date.

⁷⁷ Author’s correspondence with Fr. Sebastian MacDonald, C.P. and Fr. Donald Senior, C.P. (July 2014).

⁷⁸ Minutes of the Meeting of St. Meinrad School of Theology with Passionist Theology Faculty, December 31, 1964-January 1, 1965.

⁷⁹ Library Statistics, 1963-1964.

⁸⁰ St. Meinrad Library, 1950-1965, 1965-.

⁸¹ Gary Snyder, “Fast-Growing St. Meinrad Seminary Library Broadening Its Services,” (March 23, 1967). This is a cutout from a newspaper that has remained unverified.

- that vast collections of rare and precious volumes are fascinating and thrilling to see and use, but they are only a small aspect of the service a library should provide.⁸²

In 1969, St. Meinrad offered a special program in conjunction with Indiana University (IU). This led to Fr. Simeon acting as Resident Dean of Students for the St. Meinrad seminarians studying at IU. While doing so, he also worked twenty hours per week at IU's Lilly Library cataloging ecclesiastical literature.⁸³

At the beginning of his twenty-fifth year as head librarian, Fr. Simeon paid tribute to his staff in a newsletter article.⁸⁴ Each of the four monks he mentioned had other duties at the abbey besides working in the library. In 1976, Fr. Simeon summed up his first quarter century of service to the library:

We have come a long way since August 16, 1951 when first the mantle of head librarian came on my sweating shoulders. The challenge was almost overwhelming to a young man. The means at hand were hardly adequate. The challenge at this vantage point — with a new library just over the horizon — seems equally overwhelming and the means are not at hand. The records of these past years, however, are themselves seeds of hope, and an older man, tired but not exhausted; less a visionary, but not without vision; will not be overwhelmed.⁸⁵

Fr. Simeon did indeed still have vision and energy, bringing to fruition a new library building and automation in later years. The annual reports of Fr. Simeon, however, are also filled with discussions of dilemmas that still hound theological librarians today. He describes how “a great emphasis has been paid in recent years in academic circles to measuring output.” The need to stay aware of services provided by “database utilities” and the use of ID cards that can be used for circulation and copying, were newfangled things that he pursued with his administration.⁸⁶ In 1991 he was pointing out “the shifting sands regarding journals.” He noted that “journal articles may become discreet entities no longer available in a published paper form, but available exclusively by computer printouts. The shift is being driven on the one hand by the improved technology and on the other by the exorbitant costs of printed journals.”⁸⁷

His 1980-81 report brings to life the question of books vs. computers. Fr. Simeon states, “Computers have entered almost every aspect of our life.... This is certainly true for

⁸² “Report on a Sabbatical Leave in 1967,” *Finding Grace in the Moment*, 174.

⁸³ *Bloomington Courier-Tribune*, March 3, 1969, sec. 1, page 5.

⁸⁴ “A Library with Personality,” 7.

⁸⁵ Annual Report of the Librarian, 1975-76.

⁸⁶ Library Annual Report, 1991-1992.

⁸⁷ Archabbey Library, Annual Report, 1990-1991. It is an interesting report to read for another reason. As Fr. Simeon notes in the final paragraph: “I will reach my 70th birthday in the coming school year. I feel confident that I can continue to lead the monastery and schools in their library needs. I feel vital and competent to do so. At the same time the office I hold becomes more and more at risk as I advance in years. I urge that contingency plans be in place in the event of a sudden change in my health and energy. In the meantime few besides myself can appreciate how far we have come in the past forty-two years since I began working in the library. Whatever dreams I had as a young man for the library have been more than fulfilled in the interim. May the years to come be as rewarding.”

libraries. Libraries are no longer store houses for books, but a community information service utility, and in the popular mind books are of a relatively low priority. If the information is available without the book — who needs it!” Fr. Simeon goes on to claim, however, that the book is the “most ideal way to package, store, retrieve, and distribute the knowledge and information heritage we have received,” while asserting that libraries will still have to utilize the technologies that users will demand.⁸⁸

Again, in 1995, Fr. Simeon repeats:

There are those that say there is no future for a book oriented library. I am not among them. I believe that our book collection can and will continue to serve our patrons, but I also recognize that students will have access to the great literature of the past as well as the major resources of history and culture without needing to pass through our doors. Even as I have moved along with the introduction of computers to automate routines, I never imagined the extent of this evolution brought about by the microchip and internet in these recent years. The prospects for expanding library service are challenging and exciting. The technology is moving faster than we can comprehend or afford, but we must not fail to keep moving forward and taking advantage of the new world that is opening up out there.⁸⁹

This is a solemn refrain still current among librarians, who struggle to make administrations aware that both books and computers are necessary.

In the 1996-97 academic year, the painful decision to close the college was made. Fr. Simeon felt the need to assert in his report:

I hope and trust that we all have the wisdom to see that the work of the library goes on. The library is the Archabbey Library. It serves the Monastery and both schools. The bibliographic needs of the monastery go on. The needs of the School of Theology reach deeply into the liberal arts: history, philosophy, sociology, psychology, language and literature... The College may close; the work of the library goes on.⁹⁰

It was in this year too that Fr. Simeon had major heart problems, such that he had to have a heart valve implanted. He remarked in his report that the search for a replacement was going full speed ahead. In the following year, however, nothing was said about the search for a new library director; he remained in his position for a further four years.

Over the years, Fr. Simeon had a varied work life: besides all the work he did of running the library, making decisions about automation, staffing, space, and such, he also did the routine reference work of the library. He received requests from religious sisters entering

⁸⁸ Archabbey Library Annual Report, 1980-1981.

⁸⁹ Library Annual Report, 1994-95. (It is fascinating to look at these annual reports, in the early 50s on carbon paper, then purple mimeograph, then typewritten and photocopied, then dot matrix printing, then various nicer fonts printed by laser printers as the years passed by.)

⁹⁰ Archabbey Library Annual Report, 1996-1997.



Fr. Simeon in the new library



Fr. Simeon among the rare books

a contest who needed to know which famous American woman was Catholic and from Protestant librarians wanting help finding Catholic books. There were lots of questions about accreditation, starting a library, and which duplicator was best. Inquirers wanted to know where to get a picture of a certain pope or the addresses of publishers. They needed help with genealogical and doctoral research (sometimes extending for ten years). They asked Fr. Simeon if he could send duplicate books or specific manuscripts. Some even asked about his own Benedictine Order and for advice about vocations.⁹¹ Such questions arrived by both letter and email.

In person with students, Fr. Simeon saw his role as that of a teacher. In a short piece about writing, he reflected:

As a librarian, I am able, on occasion, though the occasions become rarer as I become more ossified in administrative duties, to awaken in others an enthusiasm for the word. (Word here is a multileveled symbol. It could mean literature, a good book, an accurate reference, Scripture, or the Son of God.) I am not a teacher in the classroom, but I am not without resources when dealing with a student, one on one. I am glad I am an avid reader, and enjoy being a librarian.... Yes, I am a librarian and not a teacher. When I write, though, I think of myself as a teacher without the benefit of podium.⁹²

Fr. Simeon also acted as a library consultant, both privately and on behalf of the Association of Theological Schools. At his retirement he wrote, “I have looked on my work as a ministry. I have felt very fulfilled as a human and as a religious person. In the Roman tradition vocation has been reserved for the higher callings to priesthood and religious life, so I hesitate to speak of my role as librarian as a vocation in that sense, but it has been a ministry.”⁹³

⁹¹ Letters of request for help from Fr. Simeon’s archive.

⁹² “Some Reflections on the Writing Process,” *Finding Grace in the Moment*, 85.

⁹³ “Goodbye to ATLANTIS.” An email to the ATLANTIS discussion list (members are those who have an interest in theological librarianship) upon his retirement which he later posted on his website. See Appendix C.

SPACE ISSUES: MAKING ROOM TO GROW

AS HAVE SO MANY LIBRARIANS BEFORE and after him, Fr. Simeon had to deal with space problems. From the very beginning, he was constantly working to find arrangements that afforded more shelf and study space. A charming report on the *Renovation of the Library — First Floor*, written in the late 1950s, details how the library workers disassembled the shelves and took them to the carpentry shop where they removed all the nails, planed the boards, and stained them. The refurbished shelves were then returned to the library and mounted on steel standards. Fr. Simeon's report makes it clear that St. Meinrad could not in any way afford the \$3,000-\$5,000 it would have cost for new shelving, but as a summer labor of love, this group of monks created new, workable shelving for less than \$200. As he remarked, "Nothing, however, can pay for the heart that went into the work, making this, at least in the minds of a few of us, "the loveliest library in Southern Indiana."⁹⁴

Fr. Simeon started to lobby for a new building as early as 1966. At that point, the renovation of another monastery building was considered. The architect chosen for the project, Victor Christ-Janer, however, destroyed Fr. Simeon's hopes by giving the library a very low priority in his master plan — fifteenth on the list of buildings!⁹⁵ By 1972, he was clearly suffering.

Before reviewing the particular areas of library activities, a word must be said once more of the crushing pressure for more space. The librarian suffers Poesque nightmares in the mood of horror not unlike that of *The Pit and the Pendulum* or *The Telltale Heart*. In these, the books keep multiplying until they explode the walls, or worse, turn on staff to envelop, crush, and absorb them. The nightmares he can cope with; the space problem he can't.⁹⁶

In 1972-73, the administration agreed to give over a bit of space, and already by the 1973-74 report, Fr. Simeon stated that "one of the most advantageous projects in the past twenty years of our library development" had been accomplished by taking over a small classroom in the attic and "stuffing it with bookshelves."⁹⁷ The following year he rejoiced that "a new library building separate and centralized is now an item on the long range plan"⁹⁸ and attached a "Space — Position Paper" he had written in January 1975. In the position paper he explains his reasons for putting a new library on the plan rather than continuing to advocate for upgrading and expanding the space they already had. He comments that this has been "a calm almost imperceptible decision on my part...with a peaceful enthusiasm which until now I have not been able to muster." He suggests that "the first step in this procedure is to try to assemble as many ideas and ideals as possible that we might look

⁹⁴ Renovation of the Library, Archabbey Library First Floor, [n.d.]

⁹⁵ Engs, *Conversations in the Abbey*, 135.

⁹⁶ Library Annual Report, 1971-1972.

⁹⁷ Library Annual Report, 1973-1974.

⁹⁸ Annual Report of the Librarian, 1974-75.

for in a new building. We have stated goals for the library; they ought to be looked at and revised if necessary. We need to test our programs against objectives.”⁹⁹

The decision to build a new library, however, was still a few years to come. Grants from the Lilly Foundation resulted in the opportunity to invite David Kaser, an expert in library architecture at Indiana University, who visited and reviewed the plans. Kaser, along with Sr. Claudia Carlen, I.H.M. of St. John’s Provincial Seminary and Dr. Stephen Peterson of Yale Divinity School Library, wrote the public report (a requirement for Lilly grants) which made manifest the library’s need for space, saying that “on a scale of ‘A’ to ‘F’, the Saint Meinrad library scores an ignominious ‘F’.” Due to this unfavorable public announcement, the library moved forward in the long-range plan from item fifteen to item two.¹⁰⁰ The Library was also a recipient of a Lilly Small Library Planning Consultation grant, part of which went toward planning for a new library. During the first half of the year, Deanna Marcum was the consultant assigned through the Lilly consultation grant, who was followed by Grady Morein in the second half of the year.

On April 10, 1979, the abbey decided to build a new library.¹⁰¹ A building committee was chosen, along with the architect Evans Woollen.¹⁰² A handsome fundraising brochure was produced highlighting what “Impact” the new building would make. Gregory Kempf, an Evansville developer, was recruited to lead the campaign to build the library, which would eventually be dedicated in his name.¹⁰³ According to Kempf, Woollen was required to go to “Monte Cassino in Italy for background study and spend two weeks living at St. Meinrad.”¹⁰⁴ According to Fr. Simeon, “few projects in our history can match the impact I anticipate this new library will have on the intellectual environment of Saint Meinrad.”¹⁰⁵

“1982-1983 will be remembered as the year of the move to the new library” is the triumphant opening sentence of Fr. Simeon’s report for that year. He went on to describe how the move was effected, and how accreditation teams will no longer be able to pronounce negatively on the collection and its lack of service space. He described the building in this way:

Proposed as long ago as 1966, now a reality, the new library has already demonstrated its value to the communities it serves. An environmentally responsible building, designed for efficient use of energy, it is air-conditioned for comfort of patrons and for care of the materials. Its design is functional and its planning has taken into consideration microforms and compact shelving as means of controlling growth and coping with the problems of preservation. With so much going for it, the new library is a crowning achievement for 1982-1983 and an academic landmark for years to come.¹⁰⁶

⁹⁹ Space--Position Paper, January 30, 1975.

¹⁰⁰ Engs, *Conversations in the Abbey*, 136.

¹⁰¹ A handsome 10-page booklet, *The New Archabbey Library*, 1983 contains a short history of the Archabbey Library, photos, floor plans, statistical information, and a reflection from Fr. Simeon. See Appendix B.

¹⁰² Archabbey Library Annual Report, 1978-1979.

¹⁰³ Sally Daly, “A Visit to St. Meinrad,” *The Motorist* (July/August 1983): 13.

¹⁰⁴ Daly, “A Visit to St. Meinrad,” 13.

¹⁰⁵ “The Impact of a New Library,” undated fundraising piece. See Appendix B.

¹⁰⁶ Archabbey Library Annual Report, 1982-1983.



What we do reflects fundamental values, dear to us: reverence for God and His whole creation; our vision that perceives all things — even buildings — as having a role in our journey to God.

The Archabbey Library

On May 23, 1982, a Solemn Blessing of the New Monastery & Library was celebrated. The booklet designed for the occasion announced that “new buildings are always a vote of confidence in the future” and described the library entrance as “looking like the façade of a mysterious underground world.”¹⁰⁷ Fr. Simeon, in his address for the day, said,

What we do here now — and later at the monastery — is, with Christian reverence, invoke God’s blessing on these buildings, and on all that will transpire within them. What we do reflects fundamental values, dear to us: reverence for God and His whole creation; our vision that perceives all things — even buildings — as having a role in our journey to God. We invoke His blessing, acknowledge His dominion, and pray for the wisdom to use them wisely. . .

How fitting that we begin the liturgy of the Word for this Eucharist at this new house for words. Here, besides the story of the universe, we treasure up the ideas that have shaped our world. Here we house the memory of the human community. A fitting place has been wrought — and we bless it.

Is it any wonder we are filled with such joy and say with such sincerity: It is good for us to be here.¹⁰⁸

¹⁰⁷ Solemn Blessing of the New Monastery and Library, May 23, 1982. See Appendix B.

¹⁰⁸ Librarian’s Address for the Blessing of the New Library and the New Monastery, May 23, 1982.

The actual move into the new building began on December 13, 1982 and was complete enough for the new library to open to students on January 3. To supervise the work, a professional mover was hired, along with one hundred book carts. Most of the labor, however, was done by volunteers, including faculty, students, monks, and the Durcholz family of Evansville — two fathers and their “nine husky sons.”¹⁰⁹ Books had to be removed from the fourth floor without the aid of an elevator and taken to the new library. In April of 1983, The New Archabbey Library Academic Convocation was held to celebrate the opening. This was a grand affair, with instrumental processional, interlude, and recessional. Giles Constable, Director of Dumbarton Oaks Research Center and Professor of History at Harvard, gave an address on “Medieval Monasticism and Modern Society.” William F. May of the Kennedy Institute of Ethics and Professor of Christian Ethics at Georgetown spoke about the “Relevance of the Liberal Arts and Theology in the Modern World.” The architect, Evans Woollen, made a presentation about the library and several testimonial responses followed. At least twenty-nine dignitaries from various sister institutions and organizations participated in the procession, including Fr. Simeon’s fellow directors from TEAM-A (Theological Education Association of Mid-America Libraries),¹¹⁰ representatives from religious order and diocesan seminaries, and non-Catholic libraries and universities.¹¹¹

LIBRARY TECHNOLOGY: AN EARLY ADOPTER

THE EARLY 1970S WERE A VERY EXCITING TIME for librarians as true collaborative projects were beginning and the effects of library automation and computerized catalogs were finally being realized. Fr. Simeon was active in automation projects both locally and nationally at a very early period. He believed strongly that participation was demanded “with such outside projects as a matter of course. They keep our institution in the stream of library activity as practiced in our time. It is not always cost productive, but it involves us in academic cooperation and prevents a parochial attitude toward our apostolate which is such a threat to an isolated academic institution.”¹¹²

As early as the summer of 1968, Fr. Simeon took a course in computer use at Indiana University.¹¹³ In the early 1970s, the period of automation expansion, he was a member of the special Advisory Board of the Cooperative Bibliographic Center for Indiana

¹⁰⁹ “The Big Move,” *Saint Meinrad Newsletter* 22, no. 4 (December 1982): [8].

¹¹⁰ For more on TEAM-A, see “Associations” section below.

¹¹¹ The New Archabbey Library Academic Convocation [Program], April 18 1983. See Appendix B.

¹¹² Annual Report of the Librarian, 1975-76.

¹¹³ Library Report, 1960-1970. Perhaps this report was for accreditation as he mentions the initial accreditation of 1960 in the report. In his 1970-71 Library Report, he remarks that accreditation by North Central was renewed and that a notation in the report of the American Association of Theological Schools (AATS), now Association of Theological Schools (ATS), was removed.

Libraries (COBICIL), which investigated the potential for Indiana libraries to cooperate in bibliographic networks. At the same time, he was also instrumental in the organization of InCoLSA, the Indiana Cooperative Library Services Authority, which allowed libraries across Indiana to participate in OCLC. In 1974, he reported:

At a broader level the library's participation in Indiana Cooperative Library Services Authority (InCoLSA) has taken more of my time this year... I have stated elsewhere on many occasions my convictions on this, but for the record I wish to repeat that I consider it essential to the overall thrust of this institution to be involved right from the start in these cooperative programs. I believe it is one way of exercising a responsibility of sharing our "wealth"; it keeps us alive in a system that will be the key to many cooperative programs and should in time reap cost benefits without which we may eventually find it nearly impossible to operate.¹¹⁴

Of his own ability to lead these new ventures, Fr. Simeon said, "It wasn't that I had any special qualifications, but I learned in the process. Being willing to say "yes", frequently is the path to growth."¹¹⁵

By the next year, the St. Meinrad Library had received an OCLC terminal — only the sixteenth library in the state to receive one. (Online cataloging through OCLC began in 1971.) Despite "some misgivings about this



Fr. Simeon with 'technology'

program on the part of library staff and in the academic community,"¹¹⁶ Fr. Simeon remained adamant that this would be a good thing. Though he said he had "no crystal ball," he clearly had read the signs of the times and boldly moved the St. Meinrad Library ahead at a pace many libraries would come to envy. It is clear how far ahead he was from his report of the 1976 CLA meeting:

A great concern at this meeting was the fact that many of the Catholic libraries had been offered eight thousand dollars to get into the OCLC program by the Kellogg Foundation. Because most of them had not given any consideration to the idea they were at a loss to know what to do. Most of them became interested, but I'm sure some will have refused the grant because they were not in a position to weigh the pros and cons in the limited time period allowed for the decision.¹¹⁷

¹¹⁴ 1974-75, Annual Report of the Librarian.

¹¹⁵ Engs, *Conversations in the Abbey*, 135.

¹¹⁶ Annual Report of the Librarian, 1975-76.

¹¹⁷ Annual Report of the Librarian, 1975-76.

For a short time, subgroups of InCoLSA existed and Fr. Simeon was the first president and organizer of the Four Rivers Library Services Authority. In his 1973-74 report, Fr. Simeon felt compelled to provide a brief rationale for why he was spending so much time on such activities. He writes,

I see my role as librarian very much as a pivotal position. Besides the coordination of the staff which happily is very highly motivated, I relate the library to faculty and students, and try to reflect their interests in the library programs and to the library staff. Attending faculty meetings and serving on committees I consider an integral part of my task. Beyond that, however, I feel an increasing responsibility to keep informed of and involved in programs in the community, state, and country that affect our present or future library development. Because such activities are beginning to absorb more and more of my time, a brief explanation may be in order.

Institutional libraries are discovering that they are no longer able to go it alone. Costs have escalated to such an extent that the kind of full coverage and total service that once was considered ideal is no longer possible or even feasible. Library administrators are searching for ways to coordinate programs, cooperate in services and share technology. This is presently being done to such an extent that a small library can hardly afford not to get involved in such programs.¹¹⁸

In 1986, another news story described how St. Meinrad had received a \$35,000 Lilly grant to convert 86,000 catalog cards into machine-readable form. Fr. Simeon was reported as saying that some of their books were not commonly held in other libraries. Moreover, it was in keeping with his philosophy that he asserted, "It's very important for St. Meinrad to be part of this national trend. Not to be trendy but, to be open to projects and advancements."¹¹⁹ This retro-conversion project would be a major step in becoming automated and was part of a larger project involving the catalogs of twenty-eight colleges and libraries in Indiana.¹²⁰

In 1982-83, the Library subscribed to Bibliographic Retrieval Services (BRS) and the New York Times Information Services (NYTIS), two dial-up database services. This is fairly remarkable as BRS had only become commercially available in 1977 with its premier database, Medline, and nineteen other databases.¹²¹ At the same time, Fr. Simeon contributed to a panel presentation for the Academic Library Section of the Indiana Library Association on "Technology: the Dream and the Reality in Library Planning."¹²²

In 1987-88, Fr. Simeon reminded the administration that he was "involved in computer networking and conferencing on a regular basis," all the while lamenting that the library's reference service was weak, largely due to his lack of skill at subject searching

¹¹⁸ Library Annual Report, 1973-1974.

¹¹⁹ Tammy Presley, "Interlibrary Loan Moving More Books More Quickly," *The Herald* (January 2, 1986): 3.

¹²⁰ Library Annual Report, 1985/86.

¹²¹ "BRS/Search," *Wikipedia*, <http://en.wikipedia.org/wiki/BRS/Search>.

¹²² Library Annual Report, 1982.

on databases.¹²³ In 1989-90, the library introduced three CD-ROM resources, *Reader's Guide*, *Humanities Index*, and *Religion Indexes*, and received a new computer after fifteen years to upgrade along with OCLC.¹²⁴ In 1992, the library moved to an online catalog and stopped ordering OCLC cards.¹²⁵ Fr. Simeon announced in 1993 that the Archabbey Library had had a "landmark year" introducing computerized book checkout, which was the final step in automating the library. The staff had barcoded all 145,000 volumes in the library. In the same year, Fr. Simeon attended a conference in Pittsburg on internet use in academic institutions. He stated, "I came away from there convinced that St. Meinrad should take the steps necessary to become fully operational on Internet." He had an "address on Internet" and was discerning what its uses might be for librarianship.¹²⁶ Like many librarians, Fr. Simeon thought that there would be a defining moment when computerization would magically take effect. In 1996, however, he capitulated, lamenting,

I thought this would be a definitive year for the library with a local area network in place. Library CDs would be in a tower on the server; the public access catalog would be available on three levels; computers would be upgraded; the circulation system would be on the server and would provide a status report (whether the book was available or in circulation); a streamline [sic] method for taking inventory would be in place; dial-in access to the PAC [Public Access Catalog] would be in place.

Actually, many of those goals have been accomplished, but I recognize now, that there will be no defining year. Technology is beating a faster drum than we can march to. We will continue to go with the flow, but will never be exactly where we want and should be. We must keep looking ahead and be planning carefully for the shifts that are taking place in the way information is delivered and preserve the records of our civilization.¹²⁷

The library had added the *Catholic Periodical and Literature Index* on CD-ROM that year and made other improvements, but Fr. Simeon clearly saw the hard truth: that computers would be a constant matter of upkeep for librarians in the years to come. In 1997-98, the library began connecting to OCLC via the Internet and migrated from a local area network to the Private Academic Library Network of Indiana (PALNI). These

¹²³ Library Annual Report, 1987-1988. For those not aware, database searching by dial-up was a highly technical skill. In large library staffs, only one or two librarians would be trained to do searching because the cost was so prohibitive. Librarians were taught to apply critical thinking skills and Boolean logic in combination with the controlled vocabulary of a thesaurus in order to retrieve precise results. Dial-up searching was not used for ordinary searches that could otherwise be found in a reference book. As a young reference librarian at the time, I was one of three trained in a staff of eighteen. Naturally, we were so fearful of wasting time that we seldom pursued dial-up searches, which did not exactly help us to maintain our searching skills, let alone improve them.

¹²⁴ Archabbey Library, Annual Report, 1989-1990.

¹²⁵ Library Annual Report, 1991-1992. Fr. Simeon lauds this as "a rather historic moment." All catalogers will understand the understated nature of this!

¹²⁶ Library Annual Report, 1992-93.

¹²⁷ Library Annual Report, 1995-96.

improvements had the effect of forcing a migration from the relatively unsophisticated Bibliofile cataloguing software to DRA (Data Research Associates), an integrated library system. This would enable catalog records to be accessible from the library's web page. Membership in PALNI also allowed access to other databases that the library would not otherwise have been able to afford. With all this taking place, Fr. Simeon was planning computer labs and laptop-enabled study carrels in order to better facilitate services for users. Fr. Simeon's concerns about technology, caused him to remark, "temper enthusiasm...but do not suppress it."¹²⁸ And indeed, in the 1998-99 academic year, the Archabbey Library joined PALNI, and as Fr. Simeon said, "implemented the decision to join the world."¹²⁹ In his forty-eighth annual report, his final one, he reported his belief that more had been achieved than in previous years; many of these achievements were upgrades to hardware and software.

Occasionally one wonders if Fr. Simeon had the gift of prophecy. His letter to OCLC in 1984, which even he says seems melodramatic, begins: "When we first began automation in Indiana the push was on cooperation. Shared cataloging meant: reducing expenses; cooperative acquisition programs; shared resources. The tenor of the times was cooperation and sharing. We all knew these things cost, but automation would make it cost effective." In his prophet's voice he goes on to say:

The gnawing fear I have is that we have created a modern marvel, but the heart of the matter, the stuff of the thing is our bibliographical records. If OCLC begins to turn on us, someone will find a way to pull the plug — no matter how big it is. A disillusioned [sic] constituency will gather in small groups to bemoan their situation, and then begin to pick up the pieces in order to try to develop a utility that will eliminate unnecessary duplication of labor, speed up operations, foster cooperation, and seek ways to cut costs in the interest of the group.¹³⁰

ROMAN INTERLUDE

IN 1983, FR. SIMEON WAS PLANNING to travel to Rome for a six-month sabbatical. Fr. Ralph M. Wiltgen, S.V.D., a missionary priest and journalist who authored an influential book on the Second Vatican Council, suggested that he use the time to help create the Theological Library Network (TLN), a proposed online catalog of 300 libraries in Rome and Vatican City. Fr. Simeon had been highly recommended to this project by Fr. Kenneth O'Malley, C.P. of the Catholic Theological Union, who, according to Fr. Wiltgen, "has high esteem for Father Daly and believes that it would be most worthwhile for someone as qualified as he is, to examine the situation here in Rome

¹²⁸ Archabbey Library Annual Report, 1997-1998.

¹²⁹ Archabbey Library Annual Report, 1998-1999.

¹³⁰ Letter to Mr. Thomas Fanville, OCLC, November 30, 1984.

during sabbatical leave, thus providing a necessary basic and preliminary study,” noting that the Archabbey Library was already computerized and was a member of OCLC.¹³¹

This project had already received widespread support from librarians and scholars at home and abroad. In a letter to Fr. Simeon in June of 1983, Fr. Wiltgen indicated that there was movement toward automating the Vatican Library as evidenced by the remarks of its librarian, Alfons Maria Cardinal Stickler, and Dr. Ivan Rebernik, who was teaching library automation at the Vatican Library’s School of Library Science. Fr. Wiltgen had had the opportunity to give a five-minute explanation to then-Cardinal Ratzinger who “grasped the idea at once and said it would be an excellent help to have ‘a mirror’ of the holdings of all the Rome/Vatican theological libraries via a data bank [database].” Fr. Wiltgen mentioned the support of several other cardinals as well.¹³²

Fr. Wiltgen had also prepared data in May 1983, perhaps in advance of seeking grant funding. In these notes, he lists the projects various supporters:

- Pope John Paul II heard an explanation of the proposed TLN and described it as “banca dati...molto importante.”
- Fr. José Saraiva Martins, C.M.F., President of the Association of Pontifical University Presidents, who agreed to present the proposal at a meeting of the presidents that month.
- Fr. Robert Maloy, Director of the Smithsonian Institution Libraries, previously library director at University of Dayton and Union Theological Seminary. Fr. Maloy was nearly a competitor for the job with Fr. Simeon, but Fr. Maloy did not want to jeopardize his effectiveness at the Smithsonian by taking a leave of absence. He had wonderful credentials for the task, however, having introduced automation at both Union and the Smithsonian.
- Sr. Claudia Carlen, who had interested John Francis Cardinal Dearden, Archbishop Emeritus of Detroit, and the American Friends of the Vatican Library in the project. Sr. Claudia had also interested the Deputy Librarian of Congress, Mr. William B. Welsh, and it was thought that purchasing LC MARC records would be a boon to the project, at a cost of \$7,000.
- Rev. Dr. Richard F. Smith, S.J., chair of the Theology Department at Fordham, an editor of *Review for Religious*, and sometime house librarian of a Jesuit residence,¹³³ suggested that the project would be invaluable to American Catholic libraries. These

¹³¹ Letter of Fr. Wiltgen to Mr. Harry G. John, President of the De Rance Corporation, December 5, 1983. According to *Wikipedia*, “The De Rance Corporation was the world’s largest Catholic Charity until its dissolution in 1992... Begun in the early 1950s by Harry G. John...De Rance was at one time worth \$188 million. In 1983-1984, the charity’s value plummeted to \$83 million as a result of Harry John’s questionable expenditures and investments of its assets. John’s wife, Erica, and Dr. Donald Gallagher, two of the three foundation directors, subsequently sued to have John removed as a De Rance director. Harry John was found guilty of gross mismanagement and was permanently removed from the De Rance board in August, 1986.” See https://en.wikipedia.org/wiki/De_Rance_Corporation.

¹³² Letter of Fr. Wiltgen to Fr. Simeon, June 30, 1983.

¹³³ Email from Peter Schineller, S.J. to Melody Layton McMahon, July 18, 2011 clarifying Fr. Smith’s positions. Fr. Wiltgen’s document had suggested that Fr. Smith was the librarian of the Fordham University Library.

libraries would receive the TLN list of new acquisitions each year as a source of international theological works published in the past year.

- Harry G. John and the De Rance Foundation, who seemed enthusiastic about the proposal and were willing to provide funding.
- Fr. Wiltgen ended the report with information that either the Washington Library Network (WLN) in Olympia or RLIN (Research Library Information Network), which had never done so, might license their software for use in the TLN project.¹³⁴

In the letter to Fr. Simeon attached to these notes, Fr. Wiltgen noted how happy he was to know that Fr. Simeon would be in Rome the next spring. He told Fr. Simeon that he believed the Vatican Library would join a coordinated venture if several pontifical universities showed that the concept could work. Fr. Wiltgen, a self-described “research worker,” believed that this project would see the “untouched wealth of research materials we have in libraries...become accessible through computerization.”¹³⁵

In his December letter to Harry John, Fr. Wiltgen sent Christmas tidings and again mentioned that Fr. O’Malley found automation to be of great assistance in cooperative borrowing, noting that CTU had loaned books to forty-eight states in a single year. Wiltgen believed that he had the support of the German Catholic Bishops Conference through a contact at Misereor, and one of his own friends, Archbishop John L. May of St. Louis, who had just been elected Vice President of the U.S. Conference of Catholic Bishops.¹³⁶ In this letter, Fr. Wiltgen asks De Rance to offer Fr. Simeon financial assistance for the preliminary study that had been suggested.¹³⁷ On December 8, Wiltgen wrote to Fr. Simeon telling him he had requested this financial assistance and suggesting that the Jesuits and Benedictines would be able to get the network started.¹³⁸

One of Fr. Simeon’s initial projects was to lobby for support from Sant’Anselmo, the Benedictine university in Rome. This project did not seem to succeed,¹³⁹ and Fr. Simeon seemed to have little memory of this Wiltgen intervention.¹⁴⁰

But there is more to this story. Fr. Simeon recollected in an email and in a published story that he had met Br. Ferdinand Poswick, O.S.B. at Maredsous Abbey in Belgium while he was on sabbatical in 1984. “I only vaguely recall my dealings with Fr. Wiltgen on the computer project, mostly because I was working with Br. Ferdinand Poswick who had actually developed the beginnings of a database of theological libraries and

¹³⁴ Ralph M. Wiltgen, Data Prepared, unpublished notes, May 11, 1983. These notes were apparently sent to Fr. Simeon in the letter from Fr. Wiltgen dated June 30, 1983.

¹³⁵ Ralph M. Wiltgen letter to Fr. Simeon, June 30, 1983.

¹³⁶ Misereor is the German Catholic Bishops’ Organization for Development Cooperation.

¹³⁷ Letter of Ralph M. Wiltgen to Harry G. John, December 5, 1983.

¹³⁸ Letter of Ralph M. Wiltgen to Fr. Simeon, December 8, 1983.

¹³⁹ In fact, it was not until 1991 that a group finally started organizing the association that would become URBE (Unione Romana Biblioteche Ecclesiastiche). Their history claims that in the mid-1980s the libraries of the pontifical universities tried unsuccessfully to set up a computerized network. A further ten years would pass before the organization of pontifical universities, institutions, and faculties finally launched a computerized union catalog of their libraries. See the URBE website, Historical Notes, for more information about the prolonged beginning of the URBE Consortia. <http://www.urbe.it/storia.php>.

¹⁴⁰ Email to Melody Layton McMahan, October 27, 2012.

was trying to expand it to Italy and more precisely to Rome. He was developing discreet CD-ROMs that would be updated periodically. He had been invited to address the librarians of the pontifical libraries of Rome."¹⁴¹ Br. Poswick asked Fr. Simeon to lead part of the workshop, discussing what was happening in America with OCLC and other automation projects. Fr. Simeon spoke to the librarians of the pontifical universities in February 1984 while on sabbatical.¹⁴² In a letter to his abbot written from Sant'Anselmo on February 26, 1984, he remarked that he would simply "describe our experience with automation."¹⁴³ In his story, "The Roman Experience: A Strange Interlude," Fr. Simeon recounted the intrigue that then ensued. First, he explained how Dr. Rebernik asked him to become the Librarian for Printed Books at the Vatican.¹⁴⁴ Msgr. Paul Canart, who held the position at that time, wanted to relinquish his position in the printed books section and return to the position in the manuscripts section that he had held earlier, according to Dr. Rebernik. Cardinal Stickler, however, did not want an American. Letters of Fr. Simeon to his abbot describe this episode in greater detail.¹⁴⁵

Undaunted, Dr. Rebernik and Msgr. Canart then proposed that Fr. Simeon become the coordinator of the joint library automation project planned by the pontifical libraries. Fr. Simeon was not overly enthused — he had just automated the Saint Meinrad library and moved it into a new building. He also felt that Dr. Rebernik and Msgr. Canart were pushing a bit too fast; they had suggested that Fr. Simeon go ahead and set up an office, despite lacking the approval of other member libraries, many of which were not in favor of automation. To Fr. Simeon's relief, when he asked for permission to stay in Rome to carry out this task, his abbot refused; the librarian was needed at home.¹⁴⁶ Fr. Simeon did remain aware of the ongoing concerns of the Roman libraries, noting in his November 1985 *Report from the Executive Director* (ATLA) that he had heard GEAC Computer Corporation Ltd. was providing automation software for the Vatican Library to test.¹⁴⁷

¹⁴¹ Email to Melody Layton McMahon, October 27, 2012.

¹⁴² Letter to A. J. Geuns, October 8, 1985.

¹⁴³ Letter to Abbot Timothy Sweeney, February 26, 1984.

¹⁴⁴ The Vatican Library has a complex administrative structure with a Cardinal Librarian who is typically not a librarian appointed to oversee the library; the prefect is usually a trained librarian. Under the prefect are the departments of the Manuscript Collection, the Printed Books Collection, and the Numismatic Collection. See the Vatican Library website for more information: https://www.vatlib.it/home.php?pag=la_biblioteca.

¹⁴⁵ As I believe this is an important chapter in Catholic library history, not least because it was nearly thirty years before online catalogs came to the fore in Rome and Vatican City, I have reproduced Fr. Simeon's letters regarding this situation in Appendix B.

¹⁴⁶ "The Roman Experience: A Strange Interlude," *Finding Grace in the Moment*, 153-155; email to Melody Layton McMahon, October 27, 2012.

¹⁴⁷ According to a *New Yorker* article on the re-opening of the Vatican Library in 2011, however, the Prefect was still complaining in 1993 that two-thirds of the collection had not been catalogued. Part of the purpose of the three-year closing from 2007-11 was so that cataloguing could be finished. See Mendelsohn, "God's Librarians: The Vatican Library Enters the Twenty-First Century," *New Yorker* (January 3, 2011), <http://www.newyorker.com/magazine/2011/01/03/gods-librarians>.

Associations: Leader, Colleague, and Friend

FR. SIMEON WAS ACTIVE IN MANY professional associations, from local library groups with very specific goals to national organizations with scholarly interests. He was a member of the Indiana Library Association for over fifty years and was particularly involved in the initiative Cooperative Bibliographic Center for Indiana Libraries (COBICIL). In 1962, he moderated a panel for the ILA-ILTA District V Meeting, was the chairman of the Intellectual Freedom Committee, hosted the annual meeting in 1963, and became the Secretary-Treasurer.

In Indiana beginning in the early 1970s, Fr. Simeon was also instrumental in the organization of InCoLSA, the Indiana Cooperative Library Services Authority. He was the first president and organizer of the Four Rivers Library Services Authority, a regional group that was soon absorbed into InCoLSA.

In 1994, St. Meinrad joined PALNI, the Private Academic Library Network of Indiana. Fr. Simeon had long been involved with PALNI, but had not yet found the money for St. Meinrad to join. Becoming a member allowed the library to become a client on the PALNI database, which was then using an automated CD-ROM system. His long-time colleagues and friends, Barbara Markuson and Larry Frye, paid tribute to him on his retirement saying that “it is harder to do a tribute for Father Simeon Daly than for any other Indiana librarian. For one thing, one feels so guilty in comparing oneself to Father Simeon that it is hard not to feel downhearted when one is through. For another, we are conscious of losing a unique and valued friend.”

Markuson goes on to say that “we do still revere this kind, gentle, cooperative, scholarly, dedicated librarian who has given so much to all of us who have had the pleasure of working with him.”¹⁴⁸ Mr. Frye added that Fr. Simeon had spent sixty-four years in one place, fifty-one in the library, “a life of devotion to his God, his order, and the students he has helped.” He reminded the members that “since 528, when Benedict published his Rule for monastic life, good men have lived faithful lives guided by it. Obedience, humility, silence, and good work — all for the glory of God — 24 hours a day — I give you such a child of God — our dear friend and colleague — Father Simeon Daly.”¹⁴⁹

Fr. Simeon reported in 1988, that he was chairing TEAM-A again and that “it is a most satisfying professional forum.” TEAM-A had been meeting for nearly twenty years and it is easy to see why he would find it a satisfying group. Even before a 1970 press release announced the existence of the organization, this group of librarians had presented a document containing ten recommendations to the presidents of their institutions. Some of the recommendations were: the need for a union list of periodicals and serials; reciprocal

“We do still revere this kind, gentle, cooperative, scholarly, dedicated librarian who has given so much to all of us who have had the pleasure of working with him.”

¹⁴⁸ Barbara E. Markuson, “A Tribute to Father Simeon Daly,” n.d.

¹⁴⁹ Larry Frye, “Father Simeon Daly,” April 18, 2000 Palni board meeting.

borrowing agreements; a joint purchase and processing center; and adherence to ATS accreditation standards. Prior to promulgating these objectives, the group had begun work on some of them.¹⁵⁰ Fr. Simeon chaired the group in 1971-72 and again in 1975-76.¹⁵¹

Fr. Simeon joined the Catholic Library Association (CLA) right out of library school and attended most of the meetings over the years. He served on many committees, including the Nominating Committee, a special committee on the *Guide to Catholic Literature and Catholic Periodical Index*, the Publications Committee, and the Seminary Section, which he chaired in 1964. He was also an active presenter, speaking on book selection in 1955, "Communication: A Divine and Human Necessity" in 1958, and on "Accreditation and the Seminary Library" in 1971.¹⁵² At first, Fr. Simeon was most active in the Seminary Section, but as high schools and minor seminaries closed, attendance dwindled. When ATLA began accepting Roman Catholic members, seminary participation in CLA dropped off even more. Fr. Simeon was granted an Honorary Life Membership by the CLA board in 2000.

In the mid-fifties, the American Benedictine Academy formed a library division, in large part due to the agitation of Fr. Simeon. The ABA had been formed in 1948 to foster Benedictine scholarship; members were scholars with PhDs who were elected as fellows. When the ABA meeting was held at St. Meinrad in 1950, Fr. Simeon was part of the hosting committee, enabling him to be an active participant. The few librarians attending complained that the requirement of a doctorate would eliminate most librarians and that libraries were generally a weakness at most American Benedictine institutions. They believed that inviting librarians to be members of the ABA would help create stronger libraries. It took a couple of years for this idea to take hold; the library section that was formed developed a number of cooperative projects almost immediately. Two important ones were the *Benedictine Bibliography* and a union list of serials in Benedictine libraries. These projects were eventually seen to be redundant as other, larger projects evolved, such as the union catalog created by OCLC. Fr. Simeon was one of the first librarians to participate in these projects and attended all the meetings of this group for over forty years. In the early days, the section provided training for those who were working as librarians, but without the benefit of a library degree. As the section became more professional, it also became geared more for archivists. Although the section has since been dissolved, librarians may still attend and participate in the ABA. Fr. Simeon chaired the library section a number of times, served on boards, and planned and presented at the meetings. He was elected as a lifetime fellow in 1996 and was honored at the annual meeting that year in Latrobe, Pennsylvania.¹⁵³

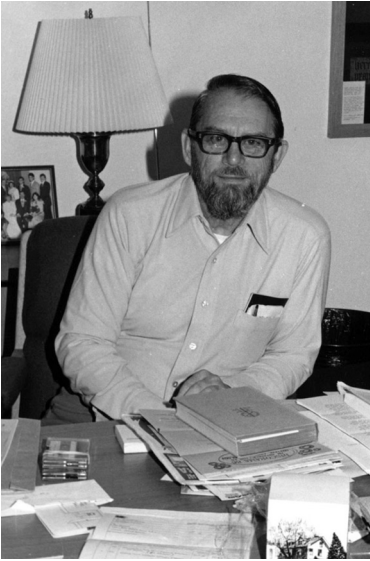
¹⁵⁰ Various TEAM-A documents dated 1969-1970 were provided by the archive of the Louisville Presbyterian Seminary; other archives used were the ATLA Archive at Yale Divinity Library, Special Collections; the CLA Archive at Marquette University Archives; and the archives of the Archabbey and Library of St. Meinrad.

¹⁵¹ Library Annual Report, 1971-72.

¹⁵² *CULS of the Catholic Library Association* 5, no. 2 (December 1958); *American Benedictine Review* 11 (1960): 330; Library Statistics, 1963-64.

¹⁵³ Some of the information regarding Fr. Simeon's association activities (especially in ILA, InCoLSA, PALNI, ABA, and CLA) was provided in a private document sent to me by Fr. Simeon in 2006.

ATLA: PRIME-MOVER FOR THE ASSOCIATION



Fr. Simeon at work

IN 1968, ROMAN CATHOLICS were at last invited to join the programs of both ATS and ATLA. Fr. Simeon joined ATLA as a full member in 1969 and attended the annual conference in Pittsburgh that year.¹⁵⁴ Fr. Simeon wrote of the transition of ATLA (and ATS) from an “American Protestant organization” to one that welcomed Roman Catholics. Prior to this, Catholic seminaries had not been accredited by ATS, though they had been moving in a similar direction. He indicated that Catholic seminary leaders were faced with three options: “1. Establish an accrediting agency of their own for Catholic Seminaries; 2. Seek accreditation from the regional agencies already established for the colleges and universities of the country; 3. Petition the Association of Theological Schools to expand their mission to include Roman Catholic Schools of Theology.” Catholic seminary leaders chose the third option and ATS welcomed

them. According to Fr. Simeon, “the choice was not difficult to make in the mid-sixties, as it would have been in 1950. The ecumenical climate was much improved in the wake of the 2nd Vatican Council. Relationships that would have been unthinkable only a few years before were developing all around.”¹⁵⁵ This was certainly propitious for Fr. Simeon and his ecumenical aims.

It has been said that, since the admission of Catholics to ATLA in 1968, “it would be impossible to relate the story of our association without speaking of Simeon. He has been a bridge figure in our midst, helping us to span the gap between where we were then to where we have come today as an ecumenical association.”¹⁵⁶ In 1972, he was the first representative from a Catholic theological library to be elected to the Board of Directors. Fr. Simeon was always characteristically modest about this, saying that this only happened because the association ran him against another Roman Catholic, Fr. James Caddy of St. Mary’s in Cleveland, to ensure they would have Catholic representation. In 1978, he was

¹⁵⁴ Channing Jeschke, “Tribute on Retirement, Rev. Simeon Daly, O.S.B.,” *American Theological Library Association Summary of Proceedings* 44 (1990): 39.

¹⁵⁵ Simeon Daly, *Mission Expanded: Roman Catholic Presence in ATLA*. This three-page paper was written in 1995 for Alan D. Krieger who was writing an essay for a volume celebrating the fiftieth anniversary of ATLA. See “From the Outside in: A History of Roman Catholic Participation in the ATLA” in M. Patrick Graham, et al, eds. *The American Theological Library Association: Essays in Celebration of the First Fifty Years* (Chicago: ATLA 1996).

¹⁵⁶ Jeschke, “Tribute on Retirement,” 39.

nominated for Vice President/President-Elect alongside John L. Sayre, librarian at the Graduate Seminary of Phillips University in Enid, Oklahoma. Having won the election in 1979, Fr. Simeon humbly announced in his annual library report to the administration of St. Meinrad that his presidency of ATLA “redounds to the credit of the institution.”¹⁵⁷

Fr. Simeon held the office of ATLA president for two terms (the first by default when G. Paul Hamm of Golden Gate Baptist Theological Seminary left to assume a different ministry, leaving Fr. Simeon to carry out both presidential and vice-presidential roles). Newsletter articles and personal and organizational papers show that this was a difficult time for him and for the association. The almost immediate acceptance of the presidency was taken on in characteristic fashion: “May I simply say I will accept this added charge.”¹⁵⁸ Some issues being grappled with then were the lack of timeliness of ATLA communications — the *Proceedings* were three years behind schedule; there was a lack of support for the elected officials of ATLA; a renewed office of Executive Secretary was needed immensely; and the Index Board had received a \$97,000 grant to index *Festschriften*. There was also a large grant proposal for a serials project with the National Endowment for the Humanities that did not come to fruition. This first year of presidency was intense, as at the time the vice-president did all the conference planning and the president did most of the job of keeping the organization running.

Fr. Simeon enumerated some of the myriad of projects that the organization was carrying out during his tenure as president. The Reader Services Committee started two major projects, one to set up a “clearing house for orientation programs in theological libraries” by Sara Mobley (Myers) and one to “investigate further the feasibility” of indexing D.Min. projects and theses.¹⁵⁹ Elections of board members became by mail only (rather than voting at the conference) and dues were adjusted upwards in the hopes that a deficit could be erased. Issues that were known to be “weaknesses” of the association were listed as, “the need for greater visibility of women in leadership roles...; the fact that there are so few minorities in the ATLA may not be something we can control but says something to us; a certain insensitivity to new and young members.”¹⁶⁰ A task force dealt with aspects of the annual conference. The new dues schedule was already productive, and so the board felt that at this point the office of Executive Secretary could be broadened (by hiring a part-time person for the job) to include program planning for the conference several years in advance, to “absorb some of the committee structure,” and to improve stability and communication. The Consultation Project, the program for training consultants, was proposed and planned for, but funding was not received in time to implement it during Fr. Simeon’s tenure as President, though John Trotti and John Baker-Batsel were on board to move forward with this venture.

In 1980, what would be known as Project 2000 was conceived. It began with a small ATLA committee that included Dr. Leon Pacala, the new executive director of ATS.

¹⁵⁷ Archabbey Library Annual Report, 1979-80.

¹⁵⁸ “A Letter from Vice-President Daly,” *ATLA Newsletter* 27, no. 1 (August 1979): 2.

¹⁵⁹ “A Letter from President Daly,” *ATLA Newsletter* 27, no. 3 (February 1980): 40.

¹⁶⁰ “Letter from President Daly,” *ATLA Newsletter* 28, no. 1 (August 1980): 9.

Funding was requested from the Lilly Foundation for “probing problems facing ATS institutions as they relate to their libraries.”¹⁶¹ According to Dr. Pacala, Fr. Simeon’s “collaboration was so essential to the initial planning and organization of the project.”¹⁶² In conjunction with his lobbying of Dr. Pacala for a grant for Project 2000, he also lobbied for better relations between ATLA and ATS.¹⁶³ Though Fr. Simeon was busy with Project 2000, he also took time to lead the ATLA Roman Catholic Denominational Group to work with both ICEL (International Commission on English in the Liturgy) and the Library of Congress to solve cataloging issues arising from Catholic liturgical books. He convened a meeting of these organizations, along with the Executive Secretary of the U.S. Bishops Committee for the Liturgy, the Vice President/President-Elect of the Catholic Library Association, and others to discuss these concerns in September 1980. By December of that year, Fr. Thomas Pater, the CLA liaison to LC, had written a report which Fr. Simeon presented to interested ATLA librarians.¹⁶⁴

In a tribute to his predecessor printed in the *ATLA Newsletter*, the incoming president of ATLA thanked Fr. Simeon, recalling that he was one of only a select few who had served for two years. He recounted some of Fr. Simeon’s achievements, reminding readers that Fr. Simeon had done this while working on plans for a new archabbey library. Moreover, that Fr. Simeon “was able to retain physical strength, mental balance, and his so characteristic gentle demeanor must be a tribute to both fiber and faith.”¹⁶⁵

In 1982, the new President, Jerry Campbell, reported on Task Force ’81, which had been convened during the two years that Simeon was President. During this time, the task force had decided to incorporate a “revised role for the Association’s Executive Secretary, a new process for developing programs for the annual meetings, and a reinvigorated role for standing committees.” Furthermore, “On the basis of a new job description, the Executive Secretary of the ATLA will become, so-to-speak, the prime-mover for the Association.”¹⁶⁶

¹⁶¹ “Letter from President Daly,” *ATLA Newsletter* 28, no. 4 (1979-81): 56.

¹⁶² Stephen L. Peterson, “Theological Libraries for the Twenty-First Century: Project 2000 Final Report,” *Theological Education* 20, no. 3 Supplement (1984).

¹⁶³ Following the publication of *A Broadening Conversation*, Fr. Simeon sent me an email saying, “The one by Leon Pacala brought back a lot of memories. Though I was not alone in thinking that we ought to have better connection with ATS than we had, we were like step children, somewhat neglected. Particularly galling was that while the presidents and deans met in luxury of hotels with air conditioning, we could only afford institutional dormitories. It was particularly noticeable when we both met in Denver. I had made a personal resolution to see if we could not improve that. I personally scheduled a meeting with Leon at his headquarters in Ohio. With him behind us and support we were able to get the grant to do the project 2000. They were exciting times for me and I believe that we are now benefiting from some of the initiatives that came out of that study.” Email to Melody Layton McMahan, July 14, 2006.

¹⁶⁴ Report on Meeting Dealing with Liturgical Entries [sic] in Library Catalogs, [Sept], 1980 to ATLA RC members; Letter to ATLA RC members, December 18, 1980 with Pater report as enclosure; Thomas Pater, “Liturgical Works and AACR-2,” *ATLA Newsletter* 28, no. 4 (1981): 59; and Thomas Pater, “Post-Vatican II Catholic Liturgical Works,” *ATLA Newsletter* 30, no. 3 (1983): 57.

¹⁶⁵ Robert Dvorak, “A Tribute to Simeon Daly,” *ATLA Newsletter* 30, no. 1 (1982): 5.

¹⁶⁶ Jerry D. Campbell, “A Letter from President Campbell,” *ATLA Newsletter* 29, no. 3 (1982): 36-7.

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In June 1985, Fr. Simeon took on the office of Executive Secretary of ATLA for a five-year term; it was the very position that he had as president formed a task force to explore and redefine.¹⁶⁷ In a Statement of Concern included in his application for the job, Fr. Simeon stated in a quite Benedictine-sounding way: “The executive secretary can provide continuity and stability so that passing Presidents may make their unique contribution to the leadership of the Association.... Other images come to mind that speak of supporting and nurturing.”¹⁶⁸ In his report of November 1985, he noted that a joint committee of ATS and ATLA would be following up on Project 2000, started in 1980 during his presidency. As in his annual library reports at St. Meinrad, Fr. Simeon often seems prescient, engaging with topics that are still of concern to librarians and the association today. Noting how membership in ATLA was based on a fixed

group, he was struck by how many students were joining the association and wondered if “thoughtful people in the organization ought to put their heads together to see how we can cater to this group. Hopefully, our replacements will come from among them. I believe we would do well to find ways to enrich their programs and to make theological librarianship more attractive to highly qualified individuals.”¹⁶⁹

Many of his tasks as Executive Secretary were just ordinary ones, such as keeping the Boards of the Association on task, coordinating various projects like the long-running Exchange Program, improving the association’s business practices as advised by Peat Marwick (changing the fiscal year, hiring a controller, and adopting accrual accounting), furthering the work of Project 2000, and attending to the minutiae of elections and conference planning. Space problems for the Indexing Board and the Preservation Board were critical, however, and planning for the future had to be in the agenda. Fr. Simeon wanted to put in place a job posting service — not an easy task in the days before the

¹⁶⁷ The office of Executive Secretary steadily grew in importance to become that of Executive Director today.

¹⁶⁸ Statement of Concern, Application for position as ATLA Executive Secretary. Fr. Simeon continues in typically modest fashion: “I am not unaware of some weaknesses that could make for difficulty. I am 63 and, though healthy, not without signs of mortality. By the term of this contract I would be 68. This is younger than the age of our country’s President when he took office, but it is also an age that sees many of our fellow citizens quite ill, decrepit and/or addled. One would hope to be able to be self discerning and quit before that time but we have all known of persons who did not. I am also very busy in my own institution with heavy responsibilities to the schools and the obligation to maintain a monastic life-style. I will not compromise on these obligations. I will, if appointed, have to rely heavily on the quality of secretarial help. My willingness to put myself forward at this time has been considerably conditioned by the realistic hope I have to employ just such a person, should I be chosen. Finally I recognize that my very willingness to be of service may at times be excessive. I have overextended myself in the past. I had been asked a number of times in the past by responsible people in the Association to consider this position, and I declined. This time after having given it much thought I am applying. I hope, despite all that has been said, my application will be considered favorably.” It would be over 25 more years before Fr. Simeon became frail.

¹⁶⁹ Report from the Executive Secretary, *ATLA Newsletter* 34, no. 2 (1986): 38.

Internet. In a report to the St. Meinrad administration, he noted that he was involved in computer communication almost daily. Moreover, he invited ATLA members to join him on “Ecunet Librarians,” hoping soon to set up a dedicated ATLA bulletin board. The perennial complaint was heard that ATS statistics did not take account of the issues that theological librarians recognize, but little was done to resolve this. All of these tasks and accomplishments were recorded in his quarterly reports for the *ATLA Newsletter*.¹⁷⁰

In 1988, Fr. Simeon announced that he would not seek a second appointment when his term as Executive Secretary ended. In November of that year the Task Force on Strategic Planning was thinking about the future of the whole organization, including the possibility of setting up a central office with a full-time director. By February 1989, the office in Evanston, IL, for the Indexing and Preservation Boards was already a success. Fr. Simeon announced that H. W. Wilson was advertising the long-awaited *Religion Index* on CD-ROM. ATLA made a special effort to recruit university librarians whose institutions had religious studies graduate programs for the first time, opening up a new market as well as new collaboration opportunities.

In a couple of dramatic paragraphs showing that Fr. Simeon understood the pitfalls lying ahead for the association, he wrote:

The ATLA has developed dramatically in the course of just a few years. We are having to cope with success. Our programs have grown by leaps and bounds. Much of the restructuring is necessary to deal responsibly with operations that are handling well over a million dollars a year. Ironically, there has not been a similar development in Association income and services. The general fund is only one tenth of annual operating income. Membership services cry out for more funds and leadership. The proposed restructuring takes small steps to address this need. Reality factors and fiscal restraint prevent anything more dramatic. Small wonder that some are anxious that membership needs will be swallowed up in the ever increasing money needs of the programs.

On the other hand, the programs serve us well. As has been stated many times, if the Index and Preservation Programs were not there, we would have to invent them. The Index has come a long way and could conceivably exist on its own, or be sold to a commercial company. That might provide relief in the short term, but it would remove theological librarians from the decision-making process on the direction and content of the publications. Because of these convictions, the present leadership of ATLA feels we should opt for restructuring.¹⁷¹

¹⁷⁰ Report from the Executive Secretary, *ATLA Newsletter* 33, no. 2-37, no. 4 (1985-1990). Very serendipitously, while reading these reports during a week-long residency at St Deiniol's, I happened upon one with a paragraph from Fr. Simeon announcing: “Individuals, particularly those who enjoy sabbaticals, may appreciate the service and the facilities of the program at Saint Deiniol's Residential Library” (Report from the Executive Secretary, *ATLA Newsletter* 33, no. 4 (1986): 70). Located in northern Wales, St. Deiniol's was renamed Gladstone's Library in 2010 after its founder.

¹⁷¹ Report of the Executive Secretary, *ATLA Newsletter* 37, no. 2 (1989): 43-44.

As a retirement tribute, Past President Channing Jeschke wrote,

Pastoral by nature and profession, [Fr. Simeon] has succeeded in making bureaucracy humane. He has taken his work on our behalf seriously, but never taken himself too seriously. By the public nature of his work for the association, he has turned his occasional deviations from accuracy and lapses of mind (or sins of commission and sins of omission, if you prefer) into occasions to poke fun at himself. In all things, he has earned our mutual respect and won our abiding affection, because his faith in us and in the association has been complete and unwavering.¹⁷²

Characteristic of his own humility, of his years of leadership in ATLA, Fr. Simeon noted that "ATLA has stretched me, and I discovered qualities that would otherwise never have been tapped in the course of my daily life in the monastery and school. I daresay that most of my confreres had little idea of the 'double life' I was leading, and, perhaps, would be far more surprised that it was in a role of leadership."¹⁷³

Following his term as Executive Secretary, Fr. Simeon was appointed Records Manager; as such he was a member of the Historical Records Committee. He continued to attend meetings until his retirement in 2000. After attending the annual conference in 1995, he reflected on the many accomplishments of these years of growth for the association, which led to his becoming Executive Secretary.¹⁷⁴ In 2005, Fr. Simeon was able to attend the ATLA conference in Austin, Texas. Greetings for him were collected from colleagues. Members who were new to the organization in the 1970s, 1980s, and 1990s remembered him as kind, gentle, and encouraging. The last conference Fr. Simeon attended was in 2010, as it was held in Louisville, hosted by TEAM-A. He was very frail and only managed to stay for a few hours, but it was long enough to greet friends and attend a session.

¹⁷² Jeschke, "Tribute on Retirement," 40.

¹⁷³ Simeon Daly, "Foreword," in *A Broadening Conversation: Classic Readings in Theological Librarianship*, eds. David R. Stewart and Melody Layton McMahon (Lanham, MD: Scarecrow, 2006), xi.

¹⁷⁴ Simeon Daly, "Musings of an Old Man," *ATLA Newsletter* 45, no. 5 (1998): 15.

Ecumenism: That They All May Be One

HERMAN A. PETERSON POINTED OUT in an article in *Seminary Journal* that “for many seminary librarians, ecumenical reception — the personal appropriation of the fruits of the ecumenical dialogue — has been second nature. Indeed, an ecumenical consciousness may be said to pervade a number of our daily activities.”¹⁷⁵ This statement is especially true for Fr. Simeon.

Fr. Simeon had adopted as his motto *Ut Omnes Unum Sint*, “that they all may be one,” upon taking his monastic vows in 1947. It would be more than fifteen years, however, before the Decree on Ecumenism (*Unitatis Redintegratio*) was approved at the Second Vatican Council, reminding Catholics that it “is a recognized custom for Catholics to have frequent recourse to that prayer for the unity of the Church which the Saviour Himself on the eve of His death so fervently appealed to His Father: ‘That they may all be one.’”¹⁷⁶ In his presidential address to ATLA in 1990, Fr. Simeon described how the monks in his community each write out a “vow chart,” a copy of their vows in calligraphy with an illustrated or illuminated “I” at the beginning. He chose to write *Ut Omnes Unum Sint* in the crossbars of the “I”, not knowing how this was to be manifested in his future. He noted how he was “hidden” in the “quiet hills of southern Indiana” and that he only knew about “half a dozen people who were not Roman Catholic.” But this text was very meaningful to him and he used it in the pictorial representation of what he hoped he would realize as a monk.¹⁷⁷

Little did Fr. Simeon know that he would become the first major ecumenical figure in the American Theological Library Association, one of its first Catholic members, and its first Catholic president. As Roger Loyd wrote in a tribute to him in 2005, “Certainly he did much to cement the connection of ATLA with the Catholic members.”¹⁷⁸ Fr. Simeon went further than that, though. One lovely characterization of his influence came from ATLA colleague Seth Kasten.

While my first impressions of him (accurate, I think) were all about extreme and sincere modesty, professional occasions later revealed that he was an extraordinarily good theological librarian and a wise administrator. I was also impressed by his combination of realism and idealism — that is, in a crisis situation involving another person, he was able to recognize the reality of the situation and yet maintain a kind of radical love and forgiveness, all of which was very practical to solving the situation. I will always have a wiser

¹⁷⁵ Herman A. Peterson, “The Role of the Seminary Librarian in Ecumenical Reception,” *Seminary Journal* 7, no. 3 (2001): 60.

¹⁷⁶ Decree on Ecumenism, no. 8. http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19641121_unitatis-redintegratio_en.html.

¹⁷⁷ Daly, “That They All May Be One,” 30.

¹⁷⁸ “Thank You, Father Simeon,” A selection of unpublished tributes to Fr. Simeon shared at the 2005 ATLA conference.

understanding of what monasticism can be in the world as a result of knowing him!¹⁷⁹

Fr. Simeon's ecumenism became a part of his vocation. In a moving memory he recounted at the ATLA conference in 1990 he said:

I review this chain of events in my life for no other reason than to share a moment of grace I experienced in preparing a homily not too long ago (spring '86). The Gospel for the day was a selection from the 17th chapter of John. I was preparing to suggest to the congregation that they be open to the guidance of the Spirit even in the small decisions of daily life. Jesus promised to send His Spirit to guide and console us; believing that He does we can have confidence that the Spirit will mold us 'after the mind of Christ.' It was while I was dwelling on these thoughts that it dawned on me how the events of my life have moved me into a pattern of service to unity. I make no claim here to hearing voices, nor do I have reason to boast of any significant contribution to Christian unity, but I feel compelled to share with you what is a significant insight for me that so much of my energies of recent years have reached across theological barriers. I have been deeply moved at the discovery of a pattern in my life that has developed after many small, but prayerful decisions, and that patterned after the mind of Christ, may have made some small contribution to the answer of Jesus' prayer — "that they all may be one." In 1947 I was focusing on a theology of church. In 1990 the word is not so much a theological tract as the pattern of a lifetime, led by the Spirit of Jesus, causing me to long "that they all may be one."¹⁸⁰

Of his work in ATLA, Fr. Simeon stated,

Learn and serve I did. Although some of it was natural to my personality, I think I was able also to be compassionate toward minorities and loners. As one of few Catholics in a Protestant-dominated organization I knew what it was like to be an outsider. I tried to cultivate an ethos where there were no permanent outsiders, first and foremost by striving to communicate well.¹⁸¹

At his retirement dinner, he remarked that "One of the great consolations of my life [speaking about his choice of *Ut omnes unum sint*] is that I spent the crowning years of my professional career, for close to 20 years, working almost daily in an ecumenical environment with non-Catholic theological librarians, not engaging in theological discussion, but in trying to advance the Kingdom by improvement in library service.... For me, that whole experience was a miracle of grace for which I will be forever thankful."¹⁸²

¹⁷⁹ "Thank You, Father Simeon."

¹⁸⁰ Daly, "That They All May Be One," 30-31.

¹⁸¹ "Foreword," in *A Broadening Conversation*, xi.

¹⁸² "Response to Retirement Dinner," *Finding Grace in the Moment*, 120.

Writing: From Head and Heart to Hand and Pen

DURING HIS PROFESSIONAL LIFE Fr. Simeon wrote a number of small pieces for publication.¹⁸³ About writing, Fr. Simeon had these words to say: “I am also intrigued by the concept of multi-levels in writing. Sometimes consciously, often unconsciously, I develop lines of thought that are open to communicating at different levels. Since most of my writing is on a religious topic or for the purpose of motivating, I believe I use words and phrases that can be ‘heard’ at different levels.”¹⁸⁴

I also write. Not a lot, but I write enough to know the agony and the ecstasy of the process. I know firsthand — with a pen in it — the difficulties the writer faces as he or she sits poised before the blank sheet. No time to become someone else with other skills. Now is the hour and I must go with what I have. The whole history and mystery of who I am, how I analyze, how I make judgments, is on the line here. The fantastic process takes place in me from head and heart to hand and pen. Soon, through the medium of a few marks on a page, I will be able to reach out to another’s mind and heart so that what is going on in me can go on in him or her.¹⁸⁵

In his 1952 review of Pius Parsch’s *The Breviary Explained*, he called Parsch’s work the “happy blending of scholarship and devotion.”¹⁸⁶ This could be said of many of Fr. Simeon’s works. In a short article written for the St. Meinrad School of Theology’s journal *Doing Theology*, Fr. Simeon talks about the excitement of providing collections and services that bring “young minds” to “other ideas — new and old — with facts of the past and present that will open up for him and others a hopeful future.... Stereotypes of the librarian exist, most of them unfortunate, suggesting a dull, uninteresting, hum-drum, day-to-day and day-after-day routine. Not for me!”¹⁸⁷ Reviews of books on Benedictine spirituality for *Catholic Library World* and *Reviews for Religious*, as well as tributes and memorials of friends and colleagues for ATLA were honest, but always kind. For example, in his short review of Sebastian Carlson’s *The Virtue of Humility*, a virtue well-known to Fr. Simeon, he says “This is not a study for a tyro and certainly contrasts the vague and nebulous tripe that is at times passed off as the doctrine of humility.”¹⁸⁸ Likewise, in his still-useful article on “Book Selection in Religion,” he states, “Before I leave this, may I digress a moment to remark that the librarian may have wonderfully beneficial influence on the tone of the spirituality of his clientele by eschewing pietistical tripe that somehow

¹⁸³ Though not as creative as many of the following pieces, mention should be made of the regular Quarterly Letters and Reports that Fr. Simeon wrote as the President and Executive Secretary of ATLA.

¹⁸⁴ “Some Reflections on the Writing Process,” *Finding Grace in the Moment*, 84.

¹⁸⁵ “Some Reflections on the Writing Process,” *Finding Grace in the Moment*, 85.

¹⁸⁶ Simeon Daly, review of *The Breviary Explained*, by Pius Parsch, *Theological Studies* 13 (1952): 624.

¹⁸⁷ Simeon Daly, “Faculty Letter,” *Doing Theology* 1 (Fall 1969): 11.

¹⁸⁸ Simeon Daly, review of *The Virtue of Humility*, by Sebastian Carlson, *Catholic Library World* 25 (December 1953): 102.

gets in print.”¹⁸⁹ During the short while he was working at the Lilly Library at Indiana University, Fr. Simeon displayed a thorough knowledge of rare book cataloging in two short pieces that he wrote for the library journal *Serif*.¹⁹⁰

It is clear from this essay that Fr. Simeon admired the dedication to truth and freedom that each man had shown.

For two issues of *American Benedictine Review*, Fr. Simeon penned surveys of Benedictine studies covering the years 1960-62 and 1963-1964.¹⁹¹ Although he was quick to point out that he wrote not as a scholar but as a librarian, these thirty-page bibliographic essays display a thorough knowledge of Benedictina of all types. He reviews scholarly works, weighs in where there are ongoing arguments, and provides a context for readers who might not be as well-versed in Benedictine history and life.¹⁹² He took over this task from Fr. Bosco Costello, who had been a historian at St. Vincent School of Theology in Latrobe, Pennsylvania, upon Costello’s untimely death. With characteristic humility, Fr. Simeon notes that he accepted responsibility for these surveys “as a librarian. My competence here is primarily bibliographical, and I am reluctant to have it seem otherwise.”¹⁹³ Further, Fr. Simeon contributed a scholarly essay to the volume, *Christian Freedom: Essays by the Faculty of St. Meinrad School of Theology* in 1993.¹⁹⁴ Fr. Simeon had long been intrigued by the life of John Courtney Murray, having heard a debate between Murray and Francis Connell, Fr. Simeon’s moral theology professor at Catholic University of America. Fr. Simeon, who was naturally drawn to the arguments of Murray, was “hurt” when Murray was silenced. When he learned that Murray had been a big contributor to Vatican II, Fr. Simeon was “delighted.”¹⁹⁵ He compared Murray’s silencing and eventual vindication to the trials of Giovanni Cardinal Morone in the sixteenth century. Imprisoned by the Inquisition, Morone was later exonerated, became a papal legate, and helped get the Council of Trent going again after it had stalled. It is clear from this essay that Fr. Simeon admired the dedication to truth and freedom that each man had shown. “It seems evident too from the conduct of their lives,” he wrote, “that Morone and Murray did honor to religion by the principled way in which they faced their accusers, and the forgiving, non-vindictive way in which they continued to serve the Church.”¹⁹⁶

¹⁸⁹ Simeon Daly, “Book Selection in Religion,” *Catholic Library World* 27 (1956): 166-169.

¹⁹⁰ See “Lilly Manuscript Fragment — Ordo L,” *Serif* 7, no. 2 (1970): 35-36 and “Missale Cistercianensis,” *Serif* 8, no. 1 (1971): 23-24.

¹⁹¹ Simeon Daly, “Survey of Benedictine Studies, 1960-62,” *American Benedictine Review* 14 (1963): 115-37. “Survey of Benedictine Studies, 1963-64,” *American Benedictine Review* 16 (1965): 263-90.

¹⁹² Fr. Simeon’s humor and inimitable writing style occasionally comes through in these scholarly surveys, such as when he quotes from Gilbert and Sullivan to demonstrate the controversy waging over the relationship between the *Regula Magistri* and the *Regula Benedicti*.

¹⁹³ Daly, “A Survey of Benedictine Studies, 1963-64,” 263.

¹⁹⁴ Simeon Daly, “John Courtney Murray, SJ and Giovanni Cardinal Morone Connected,” in *Christian Freedom: Essays by the Faculty of St. Meinrad School of Theology*, ed. Clayton N. Jefford (New York: Peter Lang, 1993): 41-57.

¹⁹⁵ Daly, “John Courtney Murray, SJ,” 41.

¹⁹⁶ Daly, “John Courtney Murray, SJ,” 54.

As noted earlier, prayer was important to Fr. Simeon, particularly the prayer of the liturgy. One of Fr. Simeon's first published works was about prayer: his scholarly chapter on "Mary in the Western Liturgy," published in volume one of Juniper Carol's monumental, three-volume *Mariology*. Carol, a Franciscan, was the founder of the Mariological Society of America. Fr. Simeon's chapter was masterly, pulling together threads from history, doctrine, popular devotion, feast days, and devotions; and examining all the texts that referred to Mary in the Missal, the Divine Office, the Pontifical, and the Ritual. To conclude why this was important, Fr. Simeon proclaimed, "The Church believes; the Church prays, and her prayer unfolds her belief."¹⁹⁷ Perhaps because of this study, Fr. Simeon often preached about Mary, finding in her fiat the perfect example of what for him was staying the course. In his reflection on the spirituality of St. Meinrad Archabbey, he provided a long list of the Marian devotions in use during his years in the community. He believed that this was possibly imported from Einsiedeln, the abbey in Switzerland that founded St. Meinrad for the purpose of training priests to work in the United States.¹⁹⁸ Einsiedeln was a place of Marian pilgrimage, where the faithful could venerate a "Black Madonna," Our Lady of Einsiedeln.

Writing to a Jewish friend about praying the Divine Office, or the Liturgy of the Hours, Fr. Simeon explained that before Vatican II, when the prayers were not in the vernacular, many priests viewed it as an obligation, a burden, and little care was taken about when the prayers were said.¹⁹⁹ He noted that this was not the case in monasteries. "In the *Rule of St. Benedict*, there is an expression: *Operi Dei nihil praeponatur* (Let nothing be preferred to the Work of God) ... The hours of the Divine Office are set and there is seldom an excuse not to participate at the appointed time."²⁰⁰ Fr. Simeon went on to lament that when one was absent from the abbey, it became harder to achieve this rhythm of prayer, and indeed, sometimes even hard to find the time to pray at all. He notes, however, that (not to brag) as he matured he set out to make prayer a priority, and "found a living solution to a daily challenge to be faithful in my prayer, on my own behalf and of that of the whole world."²⁰¹ Even though he worked daily in the library, he made the Office a central part of his life, stating, "I am grateful beyond my fondest hopes that the daily round of prayer in church has formed the backbone of my day."²⁰²

Fr. Simeon long had an interest in the stations of the cross. At some point, he had translated the sayings on the stations that had been painted by his confrère, Fr. Donald Walpole. These stations had been on the walls of the Archabbey Church from 1954 to 1968. Much later, in 1996, they were hung on the walls of the crypt chapel. In 2004, Fr. Simeon wrote a reflective guide to praying the stations using these sayings as the

¹⁹⁷ "Mary in the Western Liturgy," in *Mariology*, by Juniper B. Carol (Milwaukee: Bruce, 1955-61), 280.

¹⁹⁸ St. Meinrad Archabbey, History, <http://www.saintmeinrad.org/the-monastery/history/>.

¹⁹⁹ The prayers of the Office are spread throughout the day, beginning with Matins or Morning Prayer, and ending with Vespers and Compline, which is said before bedtime.

²⁰⁰ "A Musing on the Divine Office and Priorities," *Finding Grace in the Moment*, 98-99.

²⁰¹ "A Musing on the Divine Office and Priorities," *Finding Grace in the Moment*, 99-100. In a later work, Fr. Simeon indicated that it took some fifteen years of monastic life before he really "embraced Divine Office as the core of my day." See "A Monk Reflects on a Life of Prayer," *Finding Grace in the Moment*, 103.

²⁰² "A Monk Reflects on a Life of Prayer," *Finding Grace in the Moment*, 104.

basis for his short reflections. It was initially published by the Archabbey Press, and reprinted in 2006 for the Saint Meinrad Alumni Association. These transcriptions also came to life in Br. Francis De Sales Wagner's book, *The Way to Eternal Life: Contemporary Reflections on the Traditional Stations of the Cross*. Br. Francis not only credits Fr. Simeon with the translations of the Latin inscriptions, but also claims Fr. Simeon's reflections as the "inspirational seeds" of his own reflections.²⁰³

At the end of his life, Fr. Simeon spoke of praying until one's dying day. For a small book project of St. Meinrad monks, Fr. Simeon wrote the introduction and contributed his poem "Comfort."²⁰⁴ His introduction brings together various threads of his life: books and reading, art and prayer.

We want to know how to pray. Browse any bookstore spirituality aisle or its online equivalent, and dozens of fairly recent titles on the subject provide us with ample evidence of a sustained interest in prayer in all its forms. Many people, it seems, continue to ask the same question that Jesus' disciples asked: "Lord, teach us to pray" (Luke 11:1).

Surely, most of this interest and concern is genuine. At times, however, I am disconcerted. Are we so caught up in talking about prayer, looking for new methods and signs that we never come to grips with actually praying? We gather information, probe the esoteric, list obstacles, and distinguish types and techniques. Are we more like art collectors than artists? We become authorities on prayer, its nature and divisions, its history in the church and in society, but do we try to *be* artists?

Some artists, it is true, have unusual perception and gifts, and are able to create works of beauty without much effort. However, most of them become the artists they are through hard work — studying, practicing, and spending long and tedious hours perfecting their craft. I am suggesting that we become prayer artists and not hobbyists, which means we must be willing to work at "learning to pray." This learning process continues to our dying day.²⁰⁵

"The Good Zeal of Monks" is a meditation on Chapter 72 of the *Rule of St. Benedict*, written for oblates. *Aging Gracefully to Make Dying Worthwhile and Caring for the Sick*, published by the Abbey Press in the CareNotes Catholic Perspectives series, were written by Fr. Simeon when he was 86 and 89 and had confronted death a number of times. Together these documents provide an overview of Fr. Simeon's conviction that living God's

²⁰³ Francis De Sales Wagner, *The Way to Eternal Life: Contemporary Reflections on the Traditional Stations of the Cross* (St Meinrad, IN: Path of Life Publications, 2012), 10.

²⁰⁴ "Introduction," in *Thirsting for God: Prayers from a Monastery*, by The Monks of Saint Meinrad Archabbey, (St. Meinrad, IN: Path of Life Publications, 2011), ix-xii. "Comfort" was first published in Fr. Simeon's *Finding Grace in the Moment* as "In Time of Distress," with the comment that it had been written from the Psalms as the text for a four-part harmony musical arrangement (112-13).

²⁰⁵ "Introduction," *Thirsting for God* ix-xii. This was a lightly revised version of his essay, "Prayer: Some Personal Reflections," *St. Meinrad Newsletter* 15, no. 2 (March 1973).

will and attaining life with God after our death is the primary task of the human person. In “Good Zeal” he focuses on how to live the way of good, the way of life, by loving others. “We are to have an exuberant love that even anticipates the needs of another... These ways of showing love can be as many and as varied as the imagination of each individual.”²⁰⁶ After describing how monks live this way of life, Fr. Simeon shifts his emphasis to the everyday life of oblates in their homes, with their families, and in the workplace and other community environments, a calling that “calls for perseverance till death.”²⁰⁷ The pamphlet on dying focuses on how to live life as if we know what death means and provides some concrete ways that Christians can do this. Fr. Simeon revealed that after his first brush with death he felt an aching need to let people know how grateful he was to them for their friendship and care.²⁰⁸ In *Caring for the Sick*, he wrote as a caregiver to a confrère, remarking on his own nearness to death; he was 89. In this pamphlet, he discussed how Jesus modeled charity, how charity is the imitation of Jesus, how we are called to see Christ in every human being, what is the mystery of suffering, and how to nurture hope.²⁰⁹

In this pamphlet, he discussed how Jesus modeled charity, how charity is the imitation of Jesus, how we are called to see Christ in every human being, what is the mystery of suffering, and how to nurture hope.

Often Fr. Simeon was called on to preach for liturgies at St. Meinrad and elsewhere to celebrate jubilees, weddings, and funerals. Writing these out beforehand allowed Fr. Simeon to reflect on his own faith and theology. In his funeral homily for Sr. Mary Charboneau, I.H.M. (a long-time friend of his that he had had a crush on as a 13-year-old boy), Fr. Simeon preached about the meeting on the road to Emmaus. He explained that Sr. Mary would be partial to the story because “she believed very deeply that Jesus is present in our encounters with one another.” Fr. Simeon went on to say that “sometimes He reveals Himself to us through the other; sometimes He reveals Himself to others through us. No encounter is insignificant. Often they are life-giving or life healing moments in our otherwise deadening humdrum lives.”²¹⁰ This exactly summed up how Fr. Simeon saw his intense friendship with Sr. Mary Charboneau and the many friendships he had with others.

²⁰⁶ Simeon Daly, *The Good Zeal of Monks* (St. Meinrad, IN: St. Meinrad, n.d.), 4-5. In *The Benedictine Oblates of Saint Meinrad Archabbey: A Brief History, 1879-1999*, it is stated that “talent” had been “sought out” among the monks and several were chosen to write for the oblates, one being Fr. Simeon. (Edward L. Shaughnessy, *The Benedictine Oblates of Saint Meinrad Archabbey: A Brief History, 1879-1999* (St. Meinrad, IL: St. Meinrad, 2000), 64.

²⁰⁷ *The Good Zeal of Monks*, 7.

²⁰⁸ Simeon Daly, *Aging Gracefully to Make Dying Worthwhile* (St. Meinrad, IN: Abbey Press, 2009), [5-6].

²⁰⁹ Simeon Daly, *Care for the Sick* (St. Meinrad, IN: Abbey Press, 2012).

²¹⁰ “The Story of a Friendship.” The homily associated with this story is also found as “Homily for the Funeral of Sister Mary Charboneau, I.H.M.,” *Finding Grace in the Moment*, 199-201. See Appendix C.

Another theme Fr. Simeon often wrote of was duty and “staying the course.” Ruth Clifford Engs, a Benedictine oblate and friend of Fr. Simeon, writes about this in *St. Benedict: Hidden Meaning in His Story*:

A classic Benedictine concept is perseverance. Perseverance and its opposite, quitting, (or its more positive aspect, withdrawal to “cut one’s losses”) are illustrated in the life of St. Benedict. It is also mentioned in RB several times. Perseverance is persisting at something in spite of difficulties. It is “pulling oneself up by the bootstraps” and continuing at something, even if you feel it is beyond you. Perseverance is keeping at the task; it is endurance. It is usually difficult.²¹¹

Upon his retirement, Fr. Simeon wrote appreciatively of one of his brethren. “Br. Lambert is pious. I say pious, not in the sense of folded hands and cocked head, but in the hard gritty sense of giving others their due, God, family, superiors and country.” Fr. Simeon went on to describe Br. Lambert’s constancy in regard to raising the flag on holidays and feast days, as well as his unceasing months of caregiving for his sister whose illness made her resentful of his presence.²¹²

In 2003, Fr. Simeon was persuaded to make public some of the stories and poems he had written throughout his life, at first recording them with a Dictaphone. Some of them had been published as early as the 1980s in *Marriage and Family Living*, a Catholic magazine published by St. Meinrad’s own Abbey Press.²¹³ Based on the positive reception of his spoken voice recording, Fr. Simeon decided to put them into print. First, he had them transcribed and placed on an old “angelfire” website,²¹⁴ then later upgraded that with more stories, photos, and a video of himself speaking about his work.²¹⁵ But it seemed, and not surprisingly, that for Fr. Simeon, the real fruit of that labor was a print book (with most of the stories) that “invites us to join him in an ever-deeper life of grace whether we live in a religious community or not, hoping that by sharing these, ‘the reflection may awaken a sudden awareness of similar moments of grace.’”²¹⁶ These have been described as “a collection of short, simple, but personally profound, entertaining, and heart-warming essays, poems, homilies, and reflections he penned over the years.”²¹⁷ Many of them are so personal that it feels like eavesdropping on his memories. He calls

²¹¹ Ruth Clifford Engs, “St. Benedict: Hidden Meaning in His Story,” St. Meinrad, IN: Abbey Press, 2008. <http://www.indiana.edu/~engs/benpamphlet.html>.

²¹² “Brother Lambert Zink, O.S.B.” Fr. Simeon wrote in an email to me, “I suspect the greatest accomplishment is that I stayed the course.” March 10, 2007. See Appendix C.

²¹³ Two of these stories were later reprinted in *St. Linus Review*: “Justice Gone Awry” in *St. Linus Review* 1, no. 1 (Autumn 2005) and “Lament for Karen” in *St. Linus Review* 1, no. 2 (Spring 2005).

²¹⁴ Stories, <http://www.angelfire.com/sd2/stories0/>, accessed February 23, 2015.

²¹⁵ See <http://www.fathersimeon.com/index.asp>.

²¹⁶ Melody Layton McMahon, review of *Finding Grace in the Moment: Stories and Other Musings of an Aged Monk*, by Simeon Daly, *Catholic Library World* 76, no.1 (2005): 64-65. While I had felt that I knew Fr. Simeon a bit from my encounters with him at ATLA, it was when I read his book that I knew I had found a kindred spirit — someone who had imagination, who took delight in the things of beauty that were made by God and by human hands, who enjoyed the simple, ordinary (yet extraordinary) daily encounters of life, and loved writing about these people and events in order to somehow save and preserve them.

²¹⁷ Wagner, “Fr. Simeon’s Moment of Grace.”

himself a romantic in several of them, and indeed he was. He seemed to be constantly finding himself in a quandary about how to show the love in his heart for women while being in total obedience to his vow of chastity. Several stories tell of women with whom he developed a friendship that brought them both joy, but some difficulty as well.²¹⁸ In an account of his friendship with Sr. Mary Charbonneau, he comments, “Early on in my relationships with her and others I have used my willingness to share my love with others as a barometer of the validity of my love. I would become suspicious of my motives if I wanted to exclude others. True love is generous and giving and wanting to share with others the good I find in the loved one.”²¹⁹ Many others are romantic in the sense of finding mystery in everyday, humdrum life, even in the development office of the abbey, to ensure that we know of the “pompous praise” of Lord McCauley for the Church, a reference he had chanced on, and even passing the keys of the library to his successor when he retired.²²⁰ These are often, as the stories about his friendships with women, full of chivalry and self-deprecation; of one he writes, “this little piece of whimsy... something about me, but it is a nice description of a moment.”²²¹ He was fully cognizant that his imagination occasionally overcame his practicality.

In a piece he wrote for the St. Meinrad faculty and student journal *Kairos*, Fr. Simeon wrote of a Yugoslavian also named Simeon that he had witnessed and met on his sabbatical in 1967. It was an encounter so formidable in his life that he wrote about it on the spot, saying it made a “profound impression” on him. “I record the incident because it is one of the few occasions in my life for which I have a record.”²²² He went on to explain how the young man, who was loud and obnoxious, became a Christ-figure for him, an exemplar he decided to follow. During the rest of the trip, Fr. Simeon endeavored to become similarly uninhibited, to become an “alter Christus,” in a way that would allow him to reach out to people more effectively; it was an experience he found “exhilarating.” He found that inhibitions came back upon his return, however, though “Yugoslavian Simeon” remained “deep down inside” him.²²³

²¹⁸ See, for example, the following stories in *Finding Grace*: “An Afternoon in Dusseldorf,” 41-43 and “Awaiting a Visit on My Seventieth Birthday,” 44.

²¹⁹ “Story of a Friendship,” *Finding Grace in the Moment*, see Appendix C.

²²⁰ “Giving,” 47-48, “And She May Still Exist...” 49-50, and “Handing Over the Keys to the Library,” 59-60 in *Finding Grace in the Moment*.

²²¹ “Mail Management,” *Finding Grace in the Moment*, 92.

²²² “Of Christ and Clowns,” *Kairos* 1, no. 3 (May 1981): 26. (Reprinted in *Finding Grace in the Moment*, “Yugoslavian Simeon,” 169.

²²³ “Of Christ and Clowns,” 30. (Reprinted in *Finding Grace in the Moment*, “Yugoslavian Simeon,” 171.

End of Life: Aware of God's Presence

FOR MANY YEARS, Fr. Simeon did not enjoy good health. In 1979 alone he went to the hospital four times.²²⁴ In 1982, he wrote a poem about growing old gracefully.

Love, intellectual pursuits
and exercise
Are ways to counter
The passing years.

Mind, heart and body
Are thus toned,
And time's toll tempered.²²⁵

Fr. Simeon considered his tour of the U.S., Europe, and Guatemala in 2001 to be a sort of "Farewell" tour, giving him the chance to say good-bye to friends he had loved. He said, "I will not be able to say I never had a chance to say good-bye when next I come face to face with death."²²⁶

In my memorial for Fr. Simeon at the 2013 ATLA conference, I told how a number of years earlier (probably 2005), I had become friends with Tom Daly, a student at John Carroll University who was a great-nephew of Fr. Simeon.²²⁷ Over the years, he came in several times to ask me to pray for Fr. Simeon because of his illness. One day he rushed into the library crying, "This time Uncle Simeon is really going to die." We shed some tears together that day, yet this turned out to be the second time of several when Fr. Simeon revived and began to work again.²²⁸

Just before his 60th jubilee, he wrote:

Truthfully I do not look forward with enthusiasm to the diminishment of advanced age and infirmity that is seeping over my life. However, I have deep faith that I am on the right track with the prayer that has been instilled in me over the years. I pay homage to my Creator, the present and provident God, and I accept with thanksgiving the gift of life, even in its fading phases. I pray.²²⁹

²²⁴ Letter of Fr. Simeon to friends, December 1979.

²²⁵ "Formula for Growing Old Gracefully," *Finding Grace in the Moment*, 87.

²²⁶ "Farewell to Friends after a Sabbatical in 2000-2001."

²²⁷ Melody Layton McMahon, "Memorial," *American Theological Library Association Summary of Proceedings* 67 (2013): 327. Over the years, Fr. Simeon sent me several emails telling me what wonderful nieces and nephews, and great-nieces and -nephews he had. He sent emails with updates about Tom and his family after I left John Carroll. Although Fr. Simeon's family was still in the Detroit area, there was much communication and travel between there and St. Meinrad.

²²⁸ Fr. Simeon's description of being near death once in 2003 is related in his story "An Emergency Run," *Finding Grace in the Moment*, 107-108.

²²⁹ "A Monk Reflects on a Life of Prayer," *Finding Grace in the Moment*, 103.



Fr. Simeon's 60th Jubilee

We have a fairly thorough account of how Fr. Simeon approached death in his 2009 booklet for the CareNotes Catholic Perspectives series published by Abbey Press, *Aging Gracefully to Make Death Worthwhile*. He discussed “holding on loosely,” accepting with humility the aging process, and looking forward to the “glorified body” noted in Philippians 3:20-21. He suggested “creative weakness,” finding enrichment in visiting and praying for the sick and dying. If having the “grace of gratitude” toward friends was

important, it was more so to “express our gratitude to God for the countless blessings in our lives.” And finally he exhorts us to “take heart” and “befriend death” by living in God’s love every day of our lives.²³⁰ Earlier, in his *Stations of the Cross* (2004), he had ended his reflections on the fourteenth station with the words “sleep is a daily relief. Death is a deliverance from the woes of this life and a resting place for the things to come as a result of this redemptive journey of Jesus.”²³¹

He explained further in “An Afternoon in Dusseldorf” that he had had a near-death experience which had loosened his tongue. The experience had not been one of “sweetness and light, but a terrible aching abyss at the prospect of having to leave family and friends.”²³² In “Chapter Room Art,” Fr. Simeon makes it clear that death is an important aspect of the Benedictine ethos. Several of the meditations deal with death and the idea that the monk is supposed to

keep death daily before one’s eyes. To some this may seem like a depressing thought, yet it really makes sense for any Christian soul. If we are created to know, love and serve God in this world, and be happy with Him in the next, preparing for and being conscious of the hour of our death makes all the sense in the world. Monastic life is a way of living the Christian life fully. Almost everything in the *Rule* points to preparing for the moment of death.²³³

In July 2012, Fr. Simeon responded to an email from Chris Wenderoth, an ATLA member who was trying to identify ATLA members in an old photograph. Fr. Simeon told her:

Although I have a surface level of good health, there are signs that I am not long for this world. I have been in congestive heart failure for over 15 years. I have diseased kidneys, and just recently was diagnosed as having pancytopenia

²³⁰ *Aging Gracefully to Make Dying Worthwhile*, [2-7].

²³¹ *Stations of the Cross*, (St. Meinrad, IN: Saint Meinrad Archabbey, 2004) 2.

²³² “An Afternoon in Dusseldorf,” *Finding Grace in the Moment*, 4.

²³³ “Chapter Room Art,” (Appendix C). This meditation is also helpful for other aspects of Fr. Simeon’s thought about monastic life and the Benedictine *Rule*.



Graves — Fr. Simeon's funeral



The Funeral Mass of Fr. Simeon Daly

caused by myelodysplastic syndrome. The problem is not curable but manageable by medicines and transfusions. If you are curious about that google the terms. I am well cared for here and am reasonably comfortable. I can still participate in most of the community functions.²³⁴

In an email to me just eighteen days before his death, he explained,

I have the same disease as Robin Roberts had if you have followed that story at all. The solution for her is not an option for me. I live from month to month on infused red blood cells that have been transfused into my system. However since my congestive heart failure is worsening and my defective kidneys are deteriorating I could have a major medical moment at almost any time.²³⁵

Yet, on October 26, Fr. Simeon was well enough to travel to Indianapolis for a Development Office dinner, though it fatigued him.²³⁶ He died on November 10, 2012, at the age of ninety, in the monastery infirmary. He had been a solemnly professed monk for sixty-eight years and a priest for sixty-four. In addition to his recent work in the Development Office, Fr. Simeon had also been a participant in the Rush Religious Study on Aging and Alzheimer's,²³⁷ and was charting the graves of all the monks at the Archabbey.²³⁸

The Office of the Dead was prayed at 7 p.m. on Tuesday, November 13, in the Archabbey Church, followed by visitation until 9 p.m. There was also visitation on Wednesday from 8 to 9:45 a.m. in the Archabbey Church, followed by the funeral Mass at 10 a.m. The burial followed in the Archabbey Cemetery.²³⁹

²³⁴ Email to Chris Wenderoth, July 24, 2012.

²³⁵ Email to Melody Layton McMahon, October 27, 2012.

²³⁶ Email to Melody Layton McMahon, October 27, 2012.

²³⁷ Saint Meinrad Archabbey, News, "Fr. Simeon Daly, O.S.B., Dies at 90," November 12, 2012, <http://www.saintmeinrad.org/news/?story=4488>.

²³⁸ "Longtime Librarian Fr. Simeon Dies," 3. As recently as the summer of 2010 Fr. Simeon had given a presentation on the "Archabbey Cemetery" for the 2010 Alumni Reunion of St. Meinrad in which he discussed the history of the cemetery and some of its renowned deceased.

²³⁹ Saint Meinrad Archabbey, News, "Fr. Simeon Daly, O.S.B., Dies at 90."

Fr. Simeon had earlier prayed for the comfort that God could give to the dying:

Heal the sick,
Ease the pain of those preparing to die.
Comfort the sorrowing.
Show them your way.²⁴⁰

In his interview with Ruth Engs, Fr. Simeon summed up some of the context that made his life the special one it was:

Being more aware of God's presence and of God's action in our daily lives is a spiritual journey. It is opening up more and more to the reality that is there and letting the light show through, so to speak.²⁴¹

I feel that I have used my talents constructively for good, I believe in the whole Divine Plan. I believe in Creation, I believe in God's providence. I believe each is created to know, love and serve God — the very basic things we learn in catechism — in this world so we can be happy in the next. I have worked all my life to doing that and, in the process, I've touched other things and other hearts. I believe I have learned the meaning of love and I am very grateful for the countless people in my life that have helped me to blossom as a loving person, caring person. I have no ambitions outside this.²⁴²

How can you describe happiness or our capacities for happiness? Certainly, making vows and ordination were very, very high moments in my life. My solemn vows were very emotional. However, I reject the idea, as mentioned by some of my superiors when I was a novice, that "This should be the happiest years of your life" — the heck with that! What I mean is that you build on what you have had. It would be pretty depressing if your young years were the happiest or the best.... My happiness, I think, has blossomed.²⁴³

In a Christmas letter to friends in 1979, Fr. Simeon remarked, "I am not untouched by the problems of our troubled world. The good news of the Gospel we ostensibly celebrate in this season seems to have made little difference, but I have not lost faith or hope in its validity. I join with you in prayerful concern that it first penetrate my own life, and that whatever I do after that will make some difference."²⁴⁴

²⁴⁰ "Comfort," in *Thirsting for God: Prayers from a Monastery*, 48. This was also published as "In Time of Distress," *Finding Grace in the Moment*, 112-113.

²⁴¹ Engs, *Conversations in the Abbey*, 137.

²⁴² Engs, *Conversations in the Abbey*, 139.

²⁴³ Engs, *Conversations in the Abbey*, 138.

²⁴⁴ Letter to Friends, December, 1979.

Acknowledgements

WRITING A BIOGRAPHY ABOUT someone one has known and admired leaves one sometimes feeling like one is writing hagiography and therefore it is wonderful to have people who help one feel it is a worthy project. There are so many I have to thank for making this work possible. Thanks to my colleagues in the Roman Catholic Denomination Group of the American Theological Library Association for encouraging this work. A Special thanks to my colleague in the RC Group, Alan Krieger, for writing the Preface. For getting the project started, I need to thank my colleagues at John Carroll University (JCU), Ruth Connell and Jeanne Somers, as well as the Grauel Fellowship Committee, who were willing to let me go on sabbatical, even though I never did take it. Instead, I left JCU to become the library director at Catholic Theological Union (CTU). Thankfully, a number of years later, CTU did provide a sabbatical that allowed me to finish this project. First, thanks to my staff, Frances, Juventino, Latoya, Lisa, and Ann, who moved things forward in the library while I was away for a semester. Thanks to the Faculty Development Committee for awarding me an Osiek Faculty Development Grant to make writing possible. I also want to thank Gladstone's Library in Hawarden, Wales. I have stayed at that wonderful place twice, once on a "bursary" and once on a "scholarship." This is the best place for writing and scones I have ever found. A close second is the guest home of John and Donald in Albany, Wisconsin where I stayed in January 2014, one of the snowiest winters on record — perfect for study and writing.

Thanks also to those who helped with bits of research and reading. I will never remember them all, but at St. Meinrad, Dan Kolb, Librarian; Fr. Cyprian and Fr. Timothy, Archivists; Br. Francis (who sent me several documents); and Mary Jeanne Schumacher in Development all answered question after question. Thanks also to St. Meinrad for permission to use the photographs included in this book. Thanks to the Yale Divinity Library which houses the American Theological Library Association archives and Martha Smalley, ATLA Archivist; Marquette University Archives, where I used the Catholic Library Association Archives. Thanks to Ruth Engs, Benedictine oblate, who answered questions, encouraged me to pursue this research, and finally read the manuscript, offering many helpful ideas. Sharon Taylor and David R. Stewart, colleagues in the American Theological Library Association, also read the manuscript and provided thoughtful advice. Barnaby Hughes has been a patient and sensitive editor and Tawny Burgess whose creativity and good taste have amazed me throughout my association with her.

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Index of Stories

AUTHOR'S NOTE: I have endeavored to create an index showing where each story was published — My Stories website (MS), Finding Grace in the Moment website (FGW), Finding Grace in the Moment book (FGB), and this book (EFW) — and variant titles.

Afternoon in Dusseldorf, An (FGB, FGW, MS)

Abba Moses (FGB, FGW)

And She May Still Exist (FGB, FGW)

Angels' Song, The / Angel (FGB, FGW, MS)

Another Chance (FGB, FGW, MS)

Another Version of Day One (FGB, FGW, MS)

Awaiting a Visit on My Seventieth Birthday / Visit for My Seventieth Birthday, A (FGB, FGW, MS)

Bells of Saint Meinrad, The (FGB, FGW)

Benefactors/Miss Anna Casson (FGB, FGW, MS)

Br. Clement Seichter, O.S.B. (FGB, FGW, MS)

Br Lambert Zink, O.S.B. (FGW, MS, EFW)

Br. Lawrence Shidler, O.S.B. (FGB, FGW)

Br. Placid McIver, O.S.B. (FGB)

Campus Walk in September, A (FGB, FGW)

Chapter Room Art (FGW, MS, EFW)

Christmas in the Monastery (FGB, FGW, MS)

Cleaning Out My Cell/ Room Move (FGB, FGW, MS)

Cost of Listening to My Stories, The (FGB, FGW)

Daffodils in Spring (FGB, FGW)

Dearest Angel (FGB, FGW, MS)

Difficult Moment, A (FGB, FGW)

Discovery of a Manuscript / Medieval Manuscript (FGB, FGW, MS)

Door of My Cell (FGB, FGW, MS)

- Easter in the Monastery (FGW, MS, EFW)
Emergency Run, An (FGB, FGW)
Engagement of John and Angela Daly, The / Engagement, The (FGB, FGW, MS)
Essay on the Spirituality of Saint Meinrad (FGB, FGW)
Farewell to Friends after a Sabbatical in 2000-2001 (FGW, MS, EFW)
Farewell (to PALNI) (FGW, MS, EFW)
Flag Day, 1992 (FGB, FGW, MS)
Formula for Growing Old Gracefully (FGB, FGW)
Fr. Donald's Stations of the Cross (FGW, MS, EFW) (First published in 2004 and 2008 in pamphlets by St. Meinrad)
Funeral of Dr. Joseph Thomas (FGW, MS, EFW)
Giving (FGB, FGW, MS)
God's Will Be Done (FGB, FGW)
Good-bye to Atlantis (FGW, MS, EFW)
Gören Ogén (FGB, FGW)
Handing Over the Keys to the Library (FGB)
Homily for the Funeral Mass of Fr. Rembert Gehant, O.S.B. (FGB, FGW)
Homily for the Funeral of Br. Vincent Brunette, O.S.B. (FGB)
Homily for the Funeral of Sr. Mary Charbonneau, I.H.M. (FGB)
Homily in the Archabbey Church: Transfiguration (FGB)
How I Saved a Little and Lost a Bundle / Shrimp Cocktail (FGB, FGW, MS)
In Time of Distress (FGB, FGW)
Justice Gone Awry (FGB, FGW, MS) (reprinted in *St. Linus Review: 21st Century Catholic Literature* 1, no. 1 (Autumn 2005): n.p.)
Karen's Story (FGB, FGW, MS) (reprinted in *St. Linus Review: 21st Century Catholic Literature* 1, no. 2 (Spring 2005): n.p.)
Kind Words for Cordelia (FGB, FGW)
Letters of Love (FGB, FGW, MS) (First published in *Marriage and Family Living* 69, no. 5 (1987): 15.)
Letters to and from Mary / Letters (FGB, FGW, MS)
The Long Journey (FGW, MS, EFW)
Mail Management / Letter to Judith (FGB, FGW, MS)
Marine Hymn, The (FGB, FGW, MS)

Mary Waited, An Advent Homily (FGB, FGW)
 Memorial for Fr. Simon McTighe, O.S.B. (FGW, EFW)
 Moment of Crisis, A / Personal Maneuver (FGB, FGW, MS)
 Monk Reflects on Prayer, A (FGB, FGW, MS)
 Musing on the Divine Office and Priorities, A (FGB, FGW)
 Music in the Park (FGB, FGW)
 Mysterious Key, The (FGB, FGW)
 Ode to a Mosquito/On a Rhodes Mosquito (FGB, FGW, MS)
 Old Blue Goes to College (FGB, FGW, MS)
 On Doing Damage (FGB, FGW)
 One Last Kiss (FGB, FGW)
 Paul Boyle (FGW, MS, EFW)
 Perspective: An Essay on Looking at Paintings (FGW, MS, EFW)
 Pilgrimage of Thanksgiving (FGB, FGW)
 Prayer: Some Personal Reflections (FGB) (First published in *Saint Meinrad
 Newsletter* 14, no. 2 (March 1973): n.p.)
 Reconciled (FGB, FGW, MS)
 Reconciled (Again) (FGW, EFW)
 Reflection after a Storm at Sea, A / Storm at Sea (FGB, FGW, MS)
 Reflections on a Pinecone (FGB, FGW, MS)
 Remembering Father Dunstan McAndrews, O.S.B. (FGB, FGW, MS)
 Report on a Sabbatical Leave in 1967 (FGB)
 Response at Retirement Dinner (FGB, FGW)
 Roman Experience, The (FGB, FGW)
 Rosetta Stone (FGW, MS, EFW)
 Ruth Ann Denning (FGW, MS, EFW)
 Sister Mary Charboneau, I.H.M. (FGW, EFW)
 Sister Marguerite Daly, I.H.M. / Sister Marguerite (FGB, FGW, MS)
 Small Beginnings (FGB, FGW, MS)
 Some Reflections on a Special Journey (FGB, FGW)
 Some Reflections on the Writing Process (FGB, FGW, MS)
 St. John the Baptist (FGB, FGW)

Story of a Friendship, The (FGW, EFW)

Stranger, The (FGB, FGW, MS) (First published in *Marriage and Family Living* 71, no. 12 (1989): 15.)

There Will Always Be Love (FGB, FGW, MS)

Tom, A Man with a Vision (FGB, FGW, MS)

Unnecessary Concern / Fr. Theodore (FGB, FGW, MS)

Visit, The / Visit Me (FGB, FGW, MS)

Wedding Reflection for Loretta and Marty (FGB, FGW, MS)

Yoke of Obedience, The (FGB, FGW, MS)

Yugoslavian Simeon / Yugoslavian Simeon (FGB, FGW) (First published in *Kairos* 1, no. 3 (1981): 25-30.)

Appendices

Appendix A: Correspondence

THESE LETTERS are those referenced in the section titled Roman Interlude. I have included them because the saga of getting the Roman pontifical university libraries cataloged continues today.

REV. RALPH M. WILTGEN, S.V.D.
Collegio Del Verbo Divino
Cas. Post 5080
00153 Rome, Italy

Dear Father Daly,

30-JUN-83

I was delighted to get your letter of June 14 three days ago. I see that you will be coming to Rome next spring. We really do need a body like you on the scene, who has had firsthand experience with computerized bibliographies, who is well acquainted with theological literature, and who can appreciate the internationality of the picture here in Rome. I believe I told you that I am not a librarian but a research worker. But since the USA library community does seem to have too much trouble cataloging in computers foreign language books, which in the USA are a minority, perhaps the trouble here is not be much greater, where the non-English language books may be the majority. And since a precedent was set years ago when the Vatican Library allowed itself to be organized somewhat according to Library of Congress norms, maybe now it would not be out of place for it to lead the way in adopting MARC records. But I feel the Vatican Library may be ready to join only after several Pontifical Universities get the project launched. When it works, the Vatican Library would join.

Mr Martin Molnar, Librarian at the Rome Branch of the Loyola University of Chicago, attended a two-day library meeting held on May 30-31 and told me about it. The first day consisted of talks at the Vatican Library with about 100 participants and the second day's meeting was near Florence where the University of Europe is located and has a library that is completely automated. The title of the two-day gathering was: AUTOMATION AND NORMALIZATION (another word for STANDARDIZATION, Molnar said). The meeting was held for the students and alumni of the Vatican School of Library Science, and was not on a Pontifical University level. But the Prefect of the Vatican Library, Father Stickler, opened the morning session on the first day. Molnar said that at the end of the two-day session Dr. Rebernik, who teaches courses in Library Automation at the Vatican Library's School of Library Science, said to him: "I think we should just buy the Library of Congress tapes and be done with it."

This will give you some idea of the direction in which thinking is going. I am not the one who will pull this operation off. More and more library people here in Rome are getting convinced of the necessity of computerization and are seeing the untouched wealth of research materials we have in libraries, that could become accessible through computerization. On June 2nd Cardinal Ratzinger of the Doctrine of the Faith Congregation was here to see one of our men, and I was able to explain to him the idea for five minutes and give him a wealth of documentation. He grasped the idea at once and said it would be an excellent help to have "a mirror" of the holdings of all the Rome/Vatican theological libraries via a data bank. Cardinal Rossi of Propaganda Fide Congregation also sees the value of it from an evangelizing point of view. And I told you about Cardinal Baum.

If you contact Sr. Claudia, give her my greetings.

God bless your work,

Ralph M Wiltgen

Data prepared by Ralph M. Wiltgen SVD for 11-MAY-83

Pope John Paul II, hearing an explanation of the proposed Theological Library Network (TLN) at Santa Marcella Church on 6-FEB-83, described it for Ugo Cardinal Poletti as a "banca dati...molto importante." He received a copy of the ONLINE UNION CATALOG OF PERIODICALS.

William Cardinal Baum, Prefect of the Sacred Congregation for Catholic Education, expressed great interest in the Theological Library Network at Santa Susanna Church on Palm Sunday, 27-MAR-83, saying that the information was important for his Sacred Congregation.

Thanks to the suggestion of Cardinal Baum, Very Rev. Jose Saraiva Martins, C.M.F., Rettore Magnifico of the Pontifical Urban University, in his capacity as President of the Association of Pontifical University Presidents, received Father Wiltgen on 10-MAY-83 for a 35-minute exchange of ideas on the importance of the Theological Library Network for Rome and Vatican City. Martins said that all see its value and importance and he will present the matter to the Pontifical University Presidents at their meeting on 13 May.

Father Alfons Stickler, S.D.B., Prefect of the Vatican Apostolic Library, wrote on 27-MAY-82: "Plaudo inoltre all'idea di arrivare ad un catalogo dei libri di tutte le Biblioteche degli Enti Ecclesiastici Romani che da molti anni è in votis ma che non ha potuto essere realizzato finora soprattutto per mancanza di mezzi adeguati. Il computer rende oggi possibile tante cose che erano impossibili nel passato."

Rev. Dr. Robert Maloy, a Catholic priest incardinated in Basel, and now Director of the Smithsonian Institution Libraries in Washington, D.C., has expressed openness to assisting in a preliminary period of, say, three months at the most, should the Smithsonian Institution be willing to release him. Presuming this would be possible, he said, the Roman institutions should be prepared to assume his honorarium and expenses. He would view such a role or that of any other outside expert to be basically one of facilitating librarians here in moving ahead in planning a realistic and viable system. However, his commitment to the Smithsonian Institution stands and any rumors to the contrary which might start would gravely endanger his effectiveness to lead there, he said. As Director of the Union Theological Seminary Library (1975-79) in New York City, he initiated automation and helped create CORECAT (COoperative RELigion CATALOG), a union catalog of the holdings of Union Theological, Princeton, Yale and Harvard. He has sent a 10-page Curriculum Vitae.

Rev. Simeon Daly, O.S.B., former President of the American Theological Library Association, and now librarian at St. Meinrad Archabbey in Indiana, is interested in the data bank project. He has had computer experience, is a member library of the ONLINE COMPUTER LIBRARY CENTER (OCLC) with over 3000 library members and more than 9 million books now in its data bank. He has had experience with bibliographic networks in Indiana State and plans to spend his sabbatical leave of six months in 1984 in Rome.

Sister Claudia Carlen of Plymouth, Michigan, librarian at the Casa Santa Maria in Rome and then in Michigan's major seminary, is promoting TLN in the United States. She has interested Cardinal Dearden in the project, will mention it at the 17-MAY-83 meeting of the AMERICAN FRIENDS OF THE VATICAN LIBRARY, and will publish news of it in their quarterly publication AMTCY. An acquaintance of Father Stickler, Pres-

Bishop Jozef Tomko, Secretary of the Synod of Bishops, while examining Collegio del Verbo Divino's computer system on 11-MAR-83, asked how far the Theological Library Network project had progressed and wanted to know whether any universities were using computers. I told him the Salesian University was using a computer.

Rev. Dr. Richard F. Smith, S.J., of Fordham University in New York City, earnestly suggests that TLN publish and sell its list of new acquisitions each year. Such a list would be purchased by theological libraries internationally, he said, as a source of religious works published internationally in the past year.

Dr. James J. Artzer, S.V.D., Acting Head of the Humanities Cataloging Department at Rutgers University, holder of Doctorates in Greek and Latin and a Master's Degree in Library Science, with many years of expertise with OCLC and RLIN networks and terminals, hopes to collaborate by a study on how American authority work and subject headings fit into a European environment.

Mr. Harry G. John, President of the DE RANCE FOUNDATION of Milwaukee, Wisconsin, U.S.A., discussed with enthusiasm the proposed Theological Library Network in July 1982. Dr. Donald J. Gallagher, Executive Vice President, said that De Rance will consider funding one of the phases of the project. The FORD FOUNDATION and MISSIO are also interested in the project and will consider proposals for funds.

Mr William B. Welsh, Deputy Librarian of Congress and resident adviser and expert there on universal bibliographic control, is most interested in the project. Sister Claudia Carlen discussed the project with him.

The Library of Congress has cataloged over 100,000 books since 1968 in the fields of theology, religion, philosophy and education. Its MARC or computerized records are sold to the public at 7 cents each. All 100,000 MARC records can be purchased for \$7000.

ZEROUNO (Marzo 1983) published GESUITI ON-LINE detailing how the Pontifical Gregorian University obtained a SIEMENS 6010 computer on 20-SEP-82 for use in the Secretariat of Father Carlos Ignacio Gonzalez, 45, Secretary General. In MID-OCT the system began working with SOFTWARE TEXIME of Naples and in JAN-83 the Secretariat was completely automated.

Washington Library Network (WLN) at Olympia, Washington, U.S.A., one of three major U.S.A. computerized bibliographic networks, will license its bibliographic, acquisitions, and retrospective conversion subsystem software at a one-time license fee of \$200,000 for source code. (Charges effective 1-JUL-82 through 30-JUN-83)

The Research Library Information Network (RLIN) of Stanford, California, has never licensed its software, but will consider doing so for TLN, said Mr. C. James Schmidt, Executive Vice President, on 27-AUG-82. No more than two or three libraries are needed to found the network, since others will quickly join. Schmidt said the Pontifical University Presidents should create a legal corporation that can request funds and assign tasks. On 14-SEP-81 RLIN had 4,323,286 books in its data bank. Note the growth since then in these statistics of 11-APR-83:

BOOKS	SERIALS	SCORES	RECORDINGS	FILMS	MAPS	AUTHORITY
6,688,812	1,053,507	69,243	28,748	67,613	83,297	2,266,671

*Simon,
for your information
* Ralph*



COLLEGIO DEL VERBO DIVINO
Cas. Post. 5080
00154 Rome, Italy

5 December 1983

Re: THEOLOGICAL LIBRARY NETWORK
FOR ROME AND VATICAN CITY
(Grant for Father Daly)

Mr Harry G John, President
De Rance, Inc.
7700 W Blue Mound Road
Milwaukee, WI 53213
U.S.A.

Copy

Dear Mr John:

You may have heard of the CATHOLIC THEOLOGICAL UNION (CTU) of Chicago, near the University of Chicago, where some 12 religious orders have combined their staffs and student bodies in a single major seminary. Their library is computerized and is a member of OCLC, the national computerized library network with 3000 library members and 9 million books cataloged in its data bank. Father Ken O'Malley, C.P., CTU library director, was here to see me last week. His library in a single year has loaned works to colleges and universities in 48 states, because secular universities do not buy religious books. He is most interested in the THEOLOGICAL LIBRARY NETWORK (TLN) that I am proposing for the 300 libraries of Rome and Vatican City. The project is winning more backing all the time. I had the chance to explain it personally to Pope John Paul II last February and also on other occasions to Cardinals Baum, Ratzinger, and Rossi, and all think it is an excellent idea, including the librarians of Rome and Vatican City. Cardinal Dearden of Detroit also supports it.

From my enclosed newsletter you will see that Mr. Linden, second in charge at MISEREOR, believes that this project will most certainly interest the GERMAN BISHOPS CONFERENCE. He asked me to supply him with documentation for them, and I did. He also mentioned that, if Cardinal Ratzinger, Prefect of the Sacred Congregation for the Doctrine of the Faith, should ask the VOLKSWAGEN FOUNDATION for assistance in the project, they would surely provide a grant. Cardinal Ratzinger told me it would be valuable to have such a "Spiegel" or "mirror" of the holdings of the theological libraries of Rome and Vatican City as is made possible by a theological data bank.

News has just reached me that Archbishop May of St. Louis has been elected Vice President of the US BISHOPS CONFERENCE. I know him personally; his nephew, Nick May, is married to my first cousin. I hope to interest Archbishop May in the THEOLOGICAL LIBRARY NETWORK and then through him win support for the project from the US BISHOPS CONFERENCE.

Father Provincial Superior Terry Steib, S.V.D., is the Vice President of the Conference of US Major Superiors of Men. Periodically the executive board of this group meets in Rome and through him I was able

Sacred Heart

Mr Harry G. John, President
5 December 1983

page 2

Father Simeon Daly, O.S.B., director of the library at St. Meinrad Archabbey in Indiana and former President of the AMERICAN THEOLOGICAL LIBRARY ASSOCIATION of the United States, said the project "fascinates" him. He will spend his six-month sabbatical leave starting in the spring of 1984 in Rome. He said that he would do what he could to win the support of San Anselmo University here for the project. Father Ken O'Malley, director of the library at the CATHOLIC THEOLOGICAL UNION in Chicago, has high esteem for Father Daly and believes that it would be most worthwhile for someone as qualified as he is, to examine the situation here in Rome during sabbatical leave, thus providing a necessary basic and preliminary study. Father Daly's Archabbey Library is computerized and is a member of OCLC (Online Computer Library Center).

May I make bold to suggest that De Rance get in touch with Father Simeon Daly and perhaps offer some financial assistance for such a study during his sabbatical leave here. I myself have no idea what sum might be required.

You yourself, Mr. John, were very interested in the project when we discussed it at dinner in your home in the summer of 1982 (I get home once in five years). And since I understood Dr. Donald J. Gallagher, when we discussed the project here in Rome, to say that De Rance would be ready to consider financing one of the phases of the project, I decided to pass on to you the above information.

I hope that your own project for computerizing records of literature on the Sacred Heart is making much progress.

You give away so many presents during the year! I therefore hope that God will bless you abundantly at Christmas and will shower you and your family with his undying favors and graces.

I send you and your family best wishes and my blessing for

A Merry Christmas and a Happy New Year

Dear Simeon,

Rome, 8 December 1983.

You will be pleased to know that Father Ken O'Malley of CTU dropped in to see me on December 1st and was amazed at the automation here at our Generalate and also at the deep interest on all sides in a theological data bank for Rome and Vatican City. I was able to give him loads of evidence on this. I also told him about your interest in the Theological Library Network (TLN) and that of Sister Claudia and Father Robert Maloy of the Smithsonian, and he said that he knew all of you. He regretted that he had not been aware in advance of how far things here have developed, since he would have liked to spend his sabbatical here doing a preliminary study of some sort to help the project get moving.

When I told him that you were getting a six-month sabbatical and would be spending it in Rome, starting in the spring of 1984, he said that you would be the ideal person to do something about it...I told him that you had said you were both fascinated by the project and would do your best to get San Anselmo interested. Ken knows the new Jesuit librarian, formerly at Woodstock, now director of the Biblical Institute Library...you no doubt know him too. The Benedictines and the Jesuits would be enough to get the network started...and the others would quickly join. Ken said CTU is getting more grants than it can handle, and he feels TLN here would also get grants. Since you planned to look into the matter while in Rome, I hope you won't mind my having asked De Rance to give you some financial backing for this work. Ken says I should send documentation on TLN, like I formerly sent you, to Hugh Atkinson at the University of Illinois, which I'll do.

I send you best wishes and my blessing for

A Merry Christmas and a Happy New Year,

Ralph M. Wilton

4P₂₀
 ABBAYE DE MAREDSOUS

Feb. 11, 1984

Dear Father Abbot

I went to Maredsous to be in a monastery for the Feast of the Presentation. It was near enough to Luxembourg for me to be able without much fuss to meet Fr. Rupert on Feb. 3rd.

Fr. Ferdinand was a gracious host and I spoke with his staff on automation of libraries for over an hour. I will be part of Fr. Ferdinand's workshop in Rome later on this month.

(Words can't express how I appreciate this opportunity. I'm getting a bit old for some of the hassle, but I can put up with it for the benefit.)

I thoroughly enjoyed Fr. Ephrem's romp through ruins. He is unbelievably knowledgeable and did things for sarcophagi and basilicas that not travel book could. I was so thrilled I decided to do my M. Div. paper on what we saw. We both knew I was trying to get the burden of a paper out of the way. He stuck to his standards and rejected it. I hope I can bring it up to snuff, but I haven't been able to work on it since he left.

Fr. Rupert has told you of our present travels. We are indeed an odd couple. (He looks like a clothes tree after we get him draped with

poste : B 5642 Denée Belgique tél. : (082) 69 91 55

four suitcases.) We have managed amazingly well

I would say, though there have been moments, yesterday for instance we had about 10 minutes to change platforms between trains. We knew our train departed at 8:24 AM. We are us. We discover 2 trains leave at 8:24 from two different platforms and our destination was not listed on either. We ran from pillar to post in hectic fashion, finally finding a trainman willing to tell us which train to take. We made it with no more than 30 seconds to spare. As the door shut behind me the train moved. Rupert was in a latter but unharmed!

After Fr. Ephraim's course I went to Southern Italy - spent a few days in Sorrento (Pompeii + Capri) then went to Palermo to see if I could find the relatives of my nephew, Joseph's, wife. It took some doing. For about two hours I was like a child on another planet. I felt I was shuffled from one minor official to another trying to find out how to get to the right bus. I made it. After some very anxious moments (c. 15 minutes when I couldn't rouse anyone) I was swept up into a multitudinous family that treated me like royalty. I must have been in 10 different houses, inspecting every room (including bathrooms). One morning I had espressos and sweets in four different homes. My hair was almost on end from caffeine. They were wonderful.

You would smile to see Fr. Rupert and me so thoroughly inserted into these Beronese houses. Several times we have walked - in the stylized rhythm - in and out of choir as partners.

Fr. Burkhard Neukircher here (at Maria Laach) has been unbelievably gracious and kind.

Thanks again. Meet the brethren. Fr. Simon

ABBAYE DE MAREDSOUS

ST. MEINRAD ARCHABBEY
ARCHIVES

+Pax

Rome - S. Anselmo

ms. c. 3/19/84

Feb. 26, 1984

Dear Father Abbot

Thank you for your gracious note for my Feastday. I only got it Friday night. It was the more appreciated. This obedience has indeed been most pleasant and I am savoring each moment, conscious of the privilege it is.

May I offer a word of appreciation and admiration for the conscientious and thorough way you have handled the Peru situation. The decision was an important one and will be a significant segment of the history of St. Meinrad in the 20th century. How fitting that it be given serious consideration. As in so many things in our lives reason and feelings were in conflict and both had to be addressed with equal care. You have done this well, and as you have noted, we seek the will of God in the community decision. Both my mind and heart (though the latter less clearly) were in favor of closing. Historically it is a humbling embarrassment, but none the less, honest in the face of our realities.

Like the postman who traipses around the countryside on his vacation, Fr. Rupert and I have enjoyed our monastic visits. Although I had been to Einsiedeln before (twice), staying there a week this time was particularly impressive. I made a point of noting with appreciation the generous gesture offered to you and St. Meinrad Archabbey. The role of presenting the relic of St. Meinrad to the Holy Father for placing in the altar would be one the Einsiedeln Community might well covet for themselves and their Abbot. The decision to invite you was done with magnanimity and with joy that is evident when they speak of it.

Posto : B 5642 Denée Belgique Tél. : (052) 69 91 55

ST. MEINRAD ARCHABBEY
ARCHIVES

Fr. Rupert has no doubt told you that we both were brought to a room where the relic of St. Meinrad was being photographed and minutely studied by an anthropologist. Seals from 1761 and 1861 had been broken. There was a hand written note in 1861 by the then prior Athanasius Takoff, a monk who later came to St. Meinrad and is in our order among the deceased.

My Father's brother, Uncle Tom, lived on the property that old Squire William Daly purchased back in 1845. Most of the farm was sold years ago and is now a subdivision of Dearborn. Uncle Tom was 92 when he died a month or so ago. In his will he left all the value of his holdings to nieces and nephews. He gave the home to one and left everything else to be divided among the 12 of us. It seems his personal assets were in the neighborhood of \$170,000. No telling at this point how much will be eaten up by taxes and fees, but I suspect we should get around \$10,000 at least. I had no idea he was worth so much (momentarily, that is) or that he had us in his will. He was a dear gentleman, very much like my own Father. Sister Marguerite and I visited him whenever I was home. We'll be hearing more before too long.

Dr. Ferdinand is in Rome and he will come here tomorrow to coordinate my presentation to the theological librarians of Rome (about 20). I will simply describe our experience with automation.

Both of us have been in good health - a blessing in itself considering all our comings and goings. These last few days Fr. Rupert has had sinusitis pretty badly. We can hope it passes. He hopes to manage here without shots. For years he has had shots regularly around every two weeks.

Fr. Guy & Kurt are fine.

Respectfully -

+Pap

S. Anselmus - Rome

April 2, 1984

APR. 1 5 REC'D

Dear Father Archabbot,

First let me express again my appreciation for the opportunity I have been afforded. I know it is trite to say it is an enriching experience, but I don't know how else to describe what is happening. The change of scenery and rest are doing one thing; the classes and readings another. I find the faculty for the recycle challenging, and the net effect an interesting convergence. One might be hard pressed to try and summarize or identify that net effect but I am experiencing it. By the way, we have just passed the mid point of our stay. How fast it is all going!

The Visitors Report was duly received. Thank you. It is an interesting document in itself. It suffers from Committee made and compromise oriented document weaknesses. It seems to blow hot and cold, sometimes by paragraphs and sometimes within paragraphs. One learns to read these things and not get too upset, but the sour taste it leaves on digestion is a bit disturbing. I was not there, so I don't know how things really went, but had I been there my own perception of things would not be so negative. I believe the clue to interpreting the document was given within in it when it reported that dissidents can live more peacefully when they know they have been heard.

That there are dissident positions in the community is patent and they deserve a hearing. I believe they are heard to an extent and almost every decision is made with one eye on their reaction. I believe there is something happening in our admission procedures and formation that may unconsciously be filtering out a certain type of religious person. However I also feel there is a paranoia of sorts over this issue that, as the document says, goes back to categories we thought had been left behind. The dynamics of power are peculiar, though, and always leave some feeling powerless. The feeling more than the fact is what gnaws. For some, as with conscience, it will die out only a few minutes

after death.

I did not send you a Bona Opera. I thought of it only too late. I am finding it hard to do specific things over and above our daily fidelity & convalescence. I am trying to fast by having somewhat less and eating meat only once a day, but I have not been scrupulous about it. I will try to read all four Gospels in this period. Fidelity to prayer and reading are built into this lifestyle.

After Easter we have a week. Then I will visit my Swedish friend who I met on my trip through Southern France in 1967. He stayed with me on my rounds for a month. There is now in Lund a young boy named SIMFON. I will meet him for the first time then.

Last Wednesday night; Fr. Pinar Mack after some chivvianary preliminaries asked me if I would consider a term here. The offer was made both on the basis of the need for help in the library but also for an American presence as role model for young American monks. Well I have problems with both ideas, and the whole thought of it disturbing. At this point he was only probing and I could not respond responsibly without a lot more input and conversation here and there (S.T.M.) A number of American staff & students are leaving this year and I can appreciate his need. BUT! I try to keep weighing the pros and cons and at the moment the cons are winning. I don't know how seriously to take this at the moment. Our conversation was only by way of getting a feel. My head says I could. My head says forget it. I know I am not indispensable at home, but to be uprooted at 62 for four or five years would be distressing, I think. It might be a boon for Fr. Justin, but that could be provided less drastically. What I could accomplish in the library here as a plunkie in Italian politics is doubtful. As for being a role model, those for whom they want role models do their own thing anyway. These few words at least let you know something has been said to me and I am trying to deal with it. I suspect I would not find it an "impossible task" as Benedict speaks of it, but pretty close.

F. Prior asked me about this March 28, but I've been letting it simmer. After I wrote what I did on that last page I thought I should let it rest a while and perhaps state honestly some positive feelings in fairness to you as well as myself and others. I also knew that the Library School person at the Vatican wanted to see me. What his concerns were I wasn't sure but I thought it my concern a role on a committee here in Rome - or a lecture or so in the school. As it turns out, it was more.

The Vatican library is a very large organization that consists of Museum, Manuscripts, Publishing, Printed books (the main library) and Medals, coins, medallions etc. A Cardinal Prefect is in charge of all that (right now Archbishop Strickler). I was asked if I would consider letting myself be presented to Archbishop Strickler for the job of Librarian of the Printed book section. The position would be new in that they have not had a head librarian up to now (at least that's my perception). I wonder if you can imagine how I feel at the moment. If I say NO - nothing more will be said. If I say yes, then I will be interviewed by the Archbishop. It seems this has been brewing for some time and explained why the Archbishop seemed to know of me when I was introduced today (April 6). They had hoped for a slightly younger person. Apparently someone else is being considered. They want a priest (or religious) with management skills and familiarity with automation, also they want to see it more involved with the international library community. If the interview went well, then the Archbishop would negotiate with you. At this point they are asking me only if I would consider it.

Although some of my negative feelings are just as strong about this, the change, the opportunity for accomplishing something with which I am entirely different. I really have a vision for a library and for cooperation and genuine interest and concern for automation. All my experience (though on a very small scale) and my training are in these areas. They want someone to articulate the vision; there is staff to carry it out.

I have a very real and natural reluctance to accept new responsibility. I am already flattered to have been asked. I dread the thought that pride of position would make me

want to say you. I know pride is a problem for me, and I recognize it. I don't believe I am falling into its trap as I consider this. My struggle is to deal with fear, fear of the unknown, fear of isolation. I am also comfortable when I am at home. My life style is set; my associations and activities familiar. To say yes now would change all that. Would I be able to handle that?

Even writing this out has calmed me somewhat. I appreciate your patience. I fully accept the fact that you will have to make the final decisions based on your own judgement of me and of our needs at home. But I don't want to just hang it on you. I have a serious responsibility to weigh those things and give you my input as honestly as I can. I will consult further on this with Fr. Rupert and possibly, Fr. Prior Mark. My present inclination would be to say no to his offer and yes to the one downtown.

I will sing with the Schola Rosa during Holy Week. Fr. Rufino Watten directs. He invited me and so he asked me to start today. There are slight differences of interpretation, but it is substantially the same as it used to be. I did enjoy it today.

I hope your Holy Week services are peaceful and lead to a joyous Easter.

Respectfully & fraternaly

J. Simon

I am presenting a short curriculum vitae to the Vatican Library and a brief proposal based on my view of things.

+Tap

Monday 7 Holy Week
April 16, 1954

MAY 7 RECD

Dear Father Abbot

I hope Easter will have been that time of joy for you that you have longed for through Lent. I'm sure you're relieved to have the ceremonies behind you. The Vatican thing is rather "off" or on hold, as I will explain. The whole affair has given a pervading note of anxiety to my past two weeks, though they have also been full. I am finding the very "age" a most pleasant experience.

I wrote you a week ago yesterday. I had been asked to consider on April 7th accepting the position of Vatican librarian for the printed book section. The man who asked me was authorized to do so. On Monday April 9th I presented him with a brief Vita and we talked for 2 hours. He dissuaded me of any grandiose ideas, but he was absolutely convinced I am the man for the job. He was to consult with Fr. Conrad the next day. (Fr. Conrad (spelling?) is the present librarian for books, I believe last week I said the post they wanted for me was new. It is not. The present man had been the head of the Manuscript section and wants badly to go back to that job. He is eager to be relieved and seems to be very sympathetic to the proposal that I come). Fr. Conrad then approached Archbishop Stiebler who is the Pro Prefect. Stiebler prefers a younger man and someone from within the system. When Dr. Rebernik learned this (Conrad made the request to Stiebler) he went himself but Stiebler remained adamant. Archbishop Stiebler and everyone else is sure that a new Pro Prefect will be appointed at any time now. (As Rome moves it could be months) So as long as Stiebler is there an American will not be asked. Sounds like a clear cut no. However Rebernik who is being appointed Capo of Technical Services and is & will continue to be the director of the library school (though that comes under the librarian) insists that Conrad, Weston and he are still pushing for me. They feel they know who Stiebler's successor is to be but can't say and surprises are never out. He pressed me to continue to study Italian. (The Annuario Pontificio under Bibliotheca has a listing of staff.)

So that's the way it stands. I will not let it change any of present planning. If it was anything less than what it is I would say forget it. Actually in terms of working conditions it would be a throwback of twenty years for me. Yet I confess that my interest has been aroused by the challenge. By contrast the request to come here - even to be head librarian here, without funds, without staff and without much hope for development I would be frustrated out of my gourd.

I apologize for all this palaver, but it has very much consumed my attention these recent days. I wish I had an invite to Einsiedeln. I have thought I could go and

ST. MENRAD ARCHABSEY
ARCHIVES



IVBILAE
REDEMP
MCHLXXX
PORTAS



MAY 7 RECD

Rt. Rev. Timothy Sweeney, OSB
St. Meinrad Archabbey
St. Meinrad, IN 47577
U.S.A

AÉROGRAMME



E vietato inscrivere qualsiasi oggetto
Il est défendu de joindre n'importe quel objet

ST. MEINRAD ARCHABBEY
ARCHIVES

stay in some hotel away from the Abbey, but that would not
assure me of seeing you or of participating in the ceremony.
The Jubilee of the Young People had some inspiring moments.
Over 100,000 were here. I participated in their major event
with them which brought joy to my not so young heart.
I am singing in the schola for Holy Week. Fr. Ambrose
asked me. It is not Fr. Columbus' interpretation but lovely all
the same. I enjoy the liturgy here.
I have remembered the community and its needs in
all the many churches I have visited. St. Benedict & S. Scholastica
at Norcia were noteworthy this past week.
Greet the brethren Respectfully & gratefully
Fr. Simeon

ST. MENRAD ABBEY
ARCHIVES

Mons. Paul
CANARD

1. For several years the librarians of the Pontifical Universities of Rome have been considering the problem of improving the efficiency of their libraries and of a closer collaboration between them . On the other hand they , like many others , feel the necessity of exploiting all the advantages offered by the use of computers . From this the idea has arisen to create an automatic system incorporating the Pontifical (and eventually non-pontifical) libraries of Rome .

2. After various exchanges of ideas , projects (Wiltgen) and proposals (BIBOS) , not only the librarians themselves , but also the authorities from whom they depend (Congregation for education , Board of Rectors) are convinced of the interest and actuality of the proposal , but wish to have precise information concerning the project , the cost and time required to put into operation .

3. The informal group of librarians , presided over by P. Gallan (Gregorian University librarian) , has studied the problem , and has come to the following conclusions .

The positive realisation of the project requires :

- a) a detailed analysis of the present situation and future necessities of the libraries within the automatic system ;
- b) the planning of the various stages of realisation , together with the relative costs .

However , before carrying out this detailed analysis , which will require muchtime and considerable expenses , it is necessary to choose between three types of solution :

A. Accept the proposal made by a Belgian group ("Informatique et Bible" of Fr. Poswick - Maredsous Abbey) to set up a network of European theological libraries (project "BIBOS")with a terminal in Rome (the first to be realised) . Technical aspects (analyses - selection of machines - software) would be taken care of the Belgian group , in collaboration with the Rome librarians .

B. Create the system ourselves (the Rome librarians) , setting up a technical group , taking care of the analyses , selection of machines , development of software .

C. To join an existing network - European or American (U.S. and Canada) .

Note : There are possible intermediate alternatives between solutions A ; B ; C.

In order to make a serious choice , a preliminary study is necessary , to be carried out by a librarian having a practical knowledge of the problems connected with automation in libraries , and who is not interested in any one particular type of solution .

We are of the opinion that P. Daly ideally responds to this requisite , and would like to engage him to carry out the preliminary study on our behalf .

To this end we would request him :

- a) to study the various solutions adopted in other Countries in setting up library automation ; type of system and machines ; functions to be automated ; possibility of implementing the system ; data-base connections ; collaboration with other networks ; time of realisation ; provisional budget of cost ;
- b) on the basis of the results of such studies , and considering the characteristics of our libraries , to give us an opinion of the type of solution better to be adopted - A , B or C , or a compromise between them .

According to the judgement of P. Daly , such a study would take approximately three months .

For this we would offer P. Daly :

- a) his upkeep in Rome for three months : board ; housing ; subsistence allowance = L. 1,500,000
- b) an office with telephone and relative expenses (stationery ; postage etc.) = L. 1,000,000
- c) the assistance of the Pontifical Libraries secretariat : two persons part-time (100 hours per month) = L. 3,000,000
- d) refund of travel expenses both within and outside of Italy = L. 1,000,000

The collaboration of P. Daly would be of great help . It is an ecclesiastic service , for which we would request the approval and support of the highest ecclesiastical authorities .

It is most probable that the collaboration of P. Daly could develop into a long term work report . It is almost certain that whatever solution is adopted , our group will have need of a highly qualified librarian on a full-time basis in order to participate in the thorough analysis of the necessities and solutions to be taken , and to direct , in our name , the realisation of the network . P. Daly could eventually prove the person to undertake this important responsibility .

+Pop

ST. MENRAD ARCHABBEY
ARCHIVESMay 8th 1984

Dear Father Archabbot

This is the last day of my 61st year (I guess maybe its the last of my 62 year in reality) Anyway tomorrow I'll be 62 as the world reckons. A shift has taken place in discussions here and now I have been proposed to help with the network here. Specifically, to gather some data for presentation to the librarians here that will help them decide which system they should use for automation. One of the systems being considered is Br. Ferdinand's, others probably are US systems.

Last Sunday, the same people* that had recommended me for the Vatican job called and asked me to meet with them. Four of us met for 2 1/2 hours. It was almost as if they were determined to keep me here. I cooled them down. Said in Italian & English. That I am a monk and not a free agent. I have a job and like it. I have responsibilities to my community and to the schools. I am not a free agent. No decision could be made in a few days. I intend to return to ^{U.S.} as planned. They got that straight. That meeting was a rump session, with the full knowledge of the network president to plan for today's meeting. I was able to make some suggestions that they seemed to appreciate. The brunt of the meeting on Sunday was to review the stages taken to date and to ask me if I would help them through the next stage. Given all my conditions I said I was willing.

At a meeting of the group (c. 20 librarians - only about 15 present) besides other things they decided to ask you to allow me to come in September for three or four months. My report would be treated in then. Quite realistically they might then ask for more, but I have agreed to this point only on the three - four months as necessary.

ST. MENRAD ARCHABBEY
ARCHIVES

I repeated my speech in this group, telling them I thought they would be better served by a local person, lacking one, I agreed, but I told them that a budget, a job description and a term would be essential for you to give the proposal serious consideration. They like that I am a religious (probably because they come cheaper) but are particularly pleased that I am a trained librarian with experience of automation and networks. This is the same group I had addressed for Fr. Fordman in February.

I realize our staff at the library has been hard pressed this year & hate to burden them further. This position would not be particularly prestigious for the school or community - as Vatican librarian might be, but the very reasons they wanted me as V.L. may be realized through a solid beginning of the automation project. If done well, a role of leadership could fall once more to the Vatican and the important theological libraries of Rome.

I will have another meeting with the rump group in which I can insist again that things be clearly spelled out. They have authorized 5,000,000 lire for three months for the whole project. I figure at least 1,000,000 of that would go for Board & Lodging. I am supposed to be provided an office, a telephone & a secretary. Anyway this letter is to forwarn you that one will be coming from Fr. Juan J. Gallan, S. J. of the Gregoriana.

fraternally
J. Simons

My plans are to be at the Abbey
the 9th of July.

MBy 18, 1984

Dear Fr. Simeon,

I'm going to post this letter to Disentis with hopes that you receive it there.

Each of your letters concerning the Vatican Library offer as well as the project to computerize the Roman libraries, I received after the interviews or meetings were held. Via Fr. Rupert I know that you'll be in Disentis on or around May 29.

I appreciate your thorough investigation of your motives, and I'm sure that your intentions are good--to help St. Meinrad and the Church. However, I do have some serious doubts that we can spare you for this work. I would like to give you this opportunity to offer your expertise to others, but I continually find myself wondering about the common good here at St. Meinrad. Even for you to be absent for three or four months seems a lot.

At any rate, thanks for keeping me informed of the offers. Please let me know when you will be returning to St. Meinrad. We'll have to sit down and discuss this situation in light of the needs here at the Abbey. I do hope that the remainder of your sabbatical is pleasant, but I thought it best to indicate to you my sentiments about the various offers.

Fraternally yours in Christ,

Archabbot

**ST. MEINRAD ARCHABBEY
ARCHIVES**

FR. SIMEON

7/17/84

Spoke w/ Fr. Simeon about this. We
want be accepting this. A MSGR. PAUL
CANARD, Rehearnick, & Weston (layman) are
involved.

Fr. Simeon to contact Rehearnick who is at C.U.
for summer -

[Handwriting of Archabbot Timothy]

ST. MENRAD ARCHABBEY
ARCHIVES

Appendix B: Saint Meinrad Library

THE PROCESS of having a new building created and built and then celebrating that was one that consumed Fr. Simeon for years. Over and over he requested the Archabbey to put the library in the queue of building projects. Finally, in 1979 the Archabbey made the decision to build a library, but it wasn't opened until 1983. Documentation of the planning and celebration is included in this appendix.

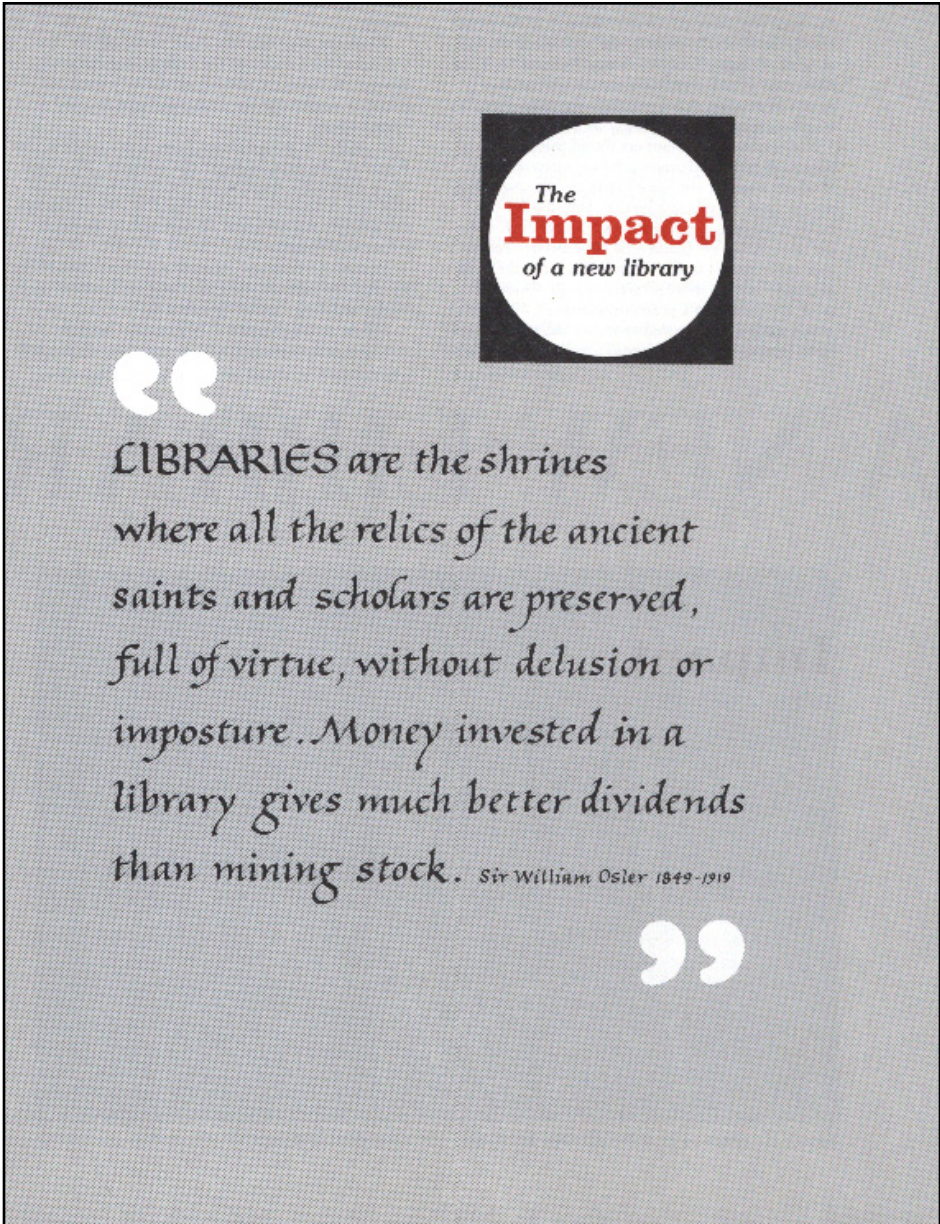


Figure 1: "The Impact of a New Library," undated fundraising piece.

THE NEED: For over a decade now, Saint Meinrad has been very conscious of the critical need for better library facilities. The most severe problem is the lack of space. Designed to house a maximum of 50,000 books, the library now has more than twice that many. In the past two years, there has been literally no place to put new books.

The crowded conditions are found throughout the library. Reading and study areas are inconvenient. Working areas for the library staff are too small and too far apart for efficient service. Shelving for the books is squeezed into every nook and cranny, even the attic. Aisles are blocked by bookshelves. Periodicals are crammed into a display area along the walls of a hallway. The most pressing need is obviously space for the library's present holdings.

But space is also needed to service the growing traffic in inter-library loans by mail . . . and for the new

developments made possible by current library technology.

When the Accreditation Team of the North Central Association reviewed the College in 1971 their general evaluation of the school was very favorable. But they singled out the library as being in need of improvement.

In 1979, the Accreditation Team that evaluated the School of Theology repeated this criticism. They said: "The library is a much neglected priority, and more than any other aspect of the school, it fails to support the strong academic tradition which Saint Meinrad claims with justification."

A recent professional study of our library, funded by Lilly Endowment, on a scale of A to F, rated our library building "an ignominious F."

A new, well-equipped library to serve both the seminary and monastery is basic and urgently needed.

A NEW LIBRARY

The **Impact** *on the seminary students*

"Few projects in our history can match the impact I anticipate this new library will have on the intellectual environment of Saint Meinrad." These words express the conviction of Father Simeon Daly, O.S.B., who has been serving as librarian for twenty-eight years. That conviction is certainly shared by many.

The library is the heart of any college or university. Within its walls are collected the wisdom and wit of the ages, available to anyone who wishes to learn.

A seminary library has special importance. A priest-to-be needs to steep himself in the Tradition of the Church so that his service of God's people has roots in the past. He needs to be well versed in Holy Scripture so that He can bring to the faithful the sacrament of God's Word as well as the sacrament of Christ's Eucharistic body and blood. He needs to be well informed about all

facets of contemporary life in order to be an effective minister of salvation.

Knowledge is power. The library is the mine from which the seminarian can extract the riches of knowledge. For that reason, contemporary seminary education lays great stress on the personal research of its students—and on a library that enriches their study and makes it more effective.

Information and knowledge are growing at such an astonishing rate in our day that we have coined a phrase to express the fact: The "information explosion."

A library, as a result, is no longer a simple storehouse for books. It is an action center for the communication of ideas and information. Microfilm, microfiche, cassettes and videotape will broaden the scope and enhance the new library's impact on the seminary's learning community. In time, on-line access to information data banks will be a normal operation of our library. The new building will make provision for such development.

The Impact *on the monks*

A monastery without a library is like a fortress without ammunition. Monks have always been known for their devotion to books. They come by it honestly, for St. Benedict, the Father of Western monks, was a man who loved reading. He directed his followers to spend a significant part of their day (usually several hours) in "holy reading."

Although Benedictine monks have always had a special zeal for reading Holy Scripture and the writings of the early Christian Fathers, as St. Benedict recommended, their love for good books reached out to most fields of knowledge.

In fact, medieval monastic librarians and copyists are credited with saving many of the ancient classics, without which modern studies of Greek and Roman civilization would be impossible.

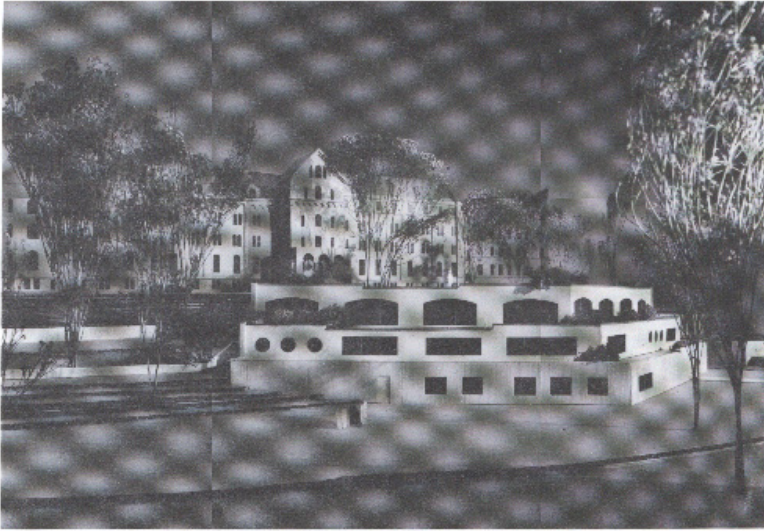
The new library will be an authentic extension of this ancient monastic tradition. Its rare book section will provide maximum preservation for valuable volumes.

Its well lighted, accessible stacks will facilitate the search for good reading.

Its pleasant, quiet, comfortable reading areas will invite browsing and encourage serious reading on the part of the monks.

So besides its central importance in the academic life of the seminary schools, the new library will offer the monks an opportunity to enrich their intellectual, cultural and spiritual life within its walls.

... what it will mean for Saint Meinrad and the Church in America



Architect's model of new library viewed from northwest. *(description on back page)*

The Impact on the Church & Community

Saint Meinrad seminary is part of a consortium, The Theological Educational Association of the Midwest, with four Protestant seminaries in Kentucky. Library privileges at member seminaries is an important feature of this ecumenical cooperative program. The new library will make Saint Meinrad's participation in this exchange more responsible and more inviting.

Networking is a fact of life in the library world today. Saint Meinrad belongs to a regional coop-

erative known as Four Rivers Area Library Services Authority, which takes in eleven counties in Southwestern Indiana.

Saint Meinrad is also a participating member of the Indiana Cooperative Library Services Authority. Cataloging done here automatically becomes part of the Indiana Bibliographical Data Base and is available to librarians throughout the country.

As library networking becomes more sophisticated on a national scale, Saint Meinrad will be involved. The new library will be equipped to cope with these advances, and to deal with the increased patronage that is gradually coming from the academic world at large.

NOTES ON THE LIBRARY DESIGN

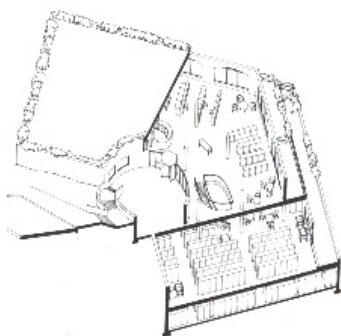
The site for the library, chosen by the monastic community, is just west of the seminary, facing the lobby. Several factors entered into the decision: accessibility to the seminarians, monks, and visiting scholars; economy of construction and maintenance; convenience and adaptability in use.

The architect, Evans Wuollen of Indianapolis, took one look at the imposing facade of the seminary, which the new library will face, and decided that the new building could not hope to contend with it. As he said: "We began to conceive of a library building that would be quiet, subservient, and have qualities of its own, not in the same scale as the main building . . . a library that was like garden steps, half building, half garden, built into the hillside" (talk to Overseers, October 5, 1979).

The library will be three floors stepping down the hill. Entry will be from the east, down semi-circular stairs from the road level to an entrance court. The top floor will have a lobby, exhibition area, main circulation desk, reference and periodical areas, and staff offices. The second and third levels, accessible by an open, curving staircase, will house the stacks, study carrels, and work areas.

Large windows in the western walls will provide natural light in the reading and study areas and a view of the pleasant wooded landscape to the west. Two of the floors will have an outside deck, part of which can be walked on. When the weather is pleasant, you can go out of doors with a book and sit on the terrace to read and reflect in the natural setting.

One of the reasons this building will be less expensive, both to build and maintain, is that it is fitted



Cutaway view from the north showing section of three floors of the new library

into the hillside. About 50% of the outside walls will be against the earth. This fact will reduce energy consumption both in heating and cooling. Also, since each floor has access to the outdoor terrace, conventional fire escapes are unnecessary.

The interior of the building will reflect the highest standards for college and university libraries: open stacks, uniform lighting, modular bays for maximum flexibility, and audio-visual area. Responsible weeding of less useful volumes, and the increasing use of microforms will help us stay within the walls of this new library indefinitely.



NOTES ON THE
LIBRARY DESIGN

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LIBRARY

Figure 2: Artist's Rendering of Design for the New Library, undated.

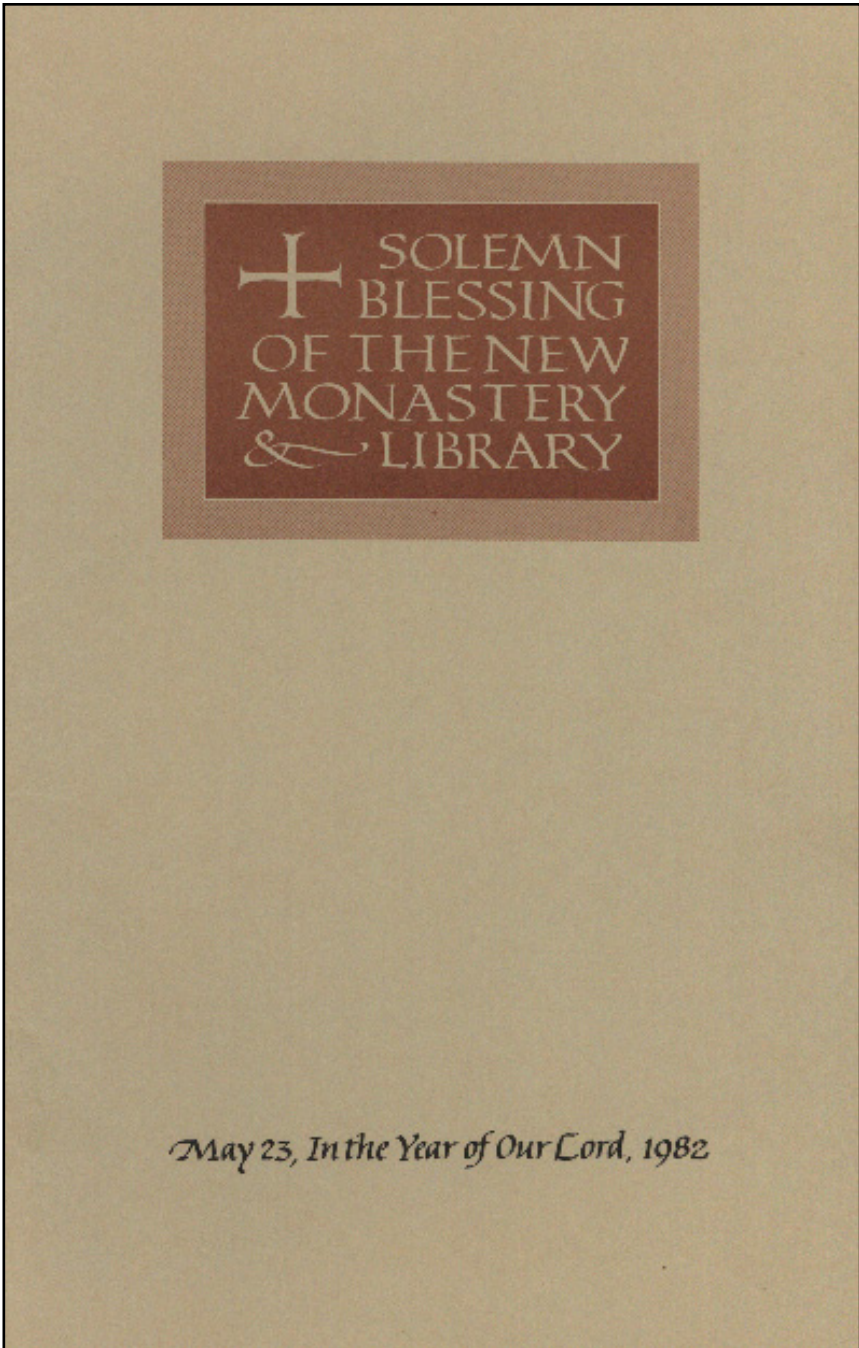


Figure 3: "Solemn Blessing of the New Monastery and Library," May 23, 1982.

Program

MASS & BLESSING
Archabbey Church
2:00 PM

DINNER
5:00 PM



Unless the Lord,
builds the house,
they labor in vain
who build it. Ps:126

*New Monastery & Library 1982
Saint Meinrad Archabbey & Seminary*

Buildings for the future

New buildings are always a vote of confidence in the future. Our confidence is based on a consistent and illustrious past. The cornerstones of both of our new buildings are inscribed with 1980, the year when we celebrated the 1,500 anniversary of Saint Benedict's birth. Fifteen centuries of Benedictine tradition are a good foundation to build on.

Our new buildings are also based on careful planning. The future is always obscure, of course, but for over ten years now we have done serious institutional planning, trying to use our present strengths to meet the needs of the future, as well as we can see them.

The need for a new monastery and library at Saint Meinrad has been felt for many years. In 1975, after careful study, we decided that the time had come to meet that need. The rest is history.

We presented our case to Alumni and Friends. They helped us organize a Capital Campaign to raise \$7.5 million toward funding the new buildings. Nearly a thousand volunteers took part in that Campaign.

Construction began in July of 1980. And here we are, thanks to the help of God and the generosity of many people, celebrating their completion. May they help us serve God and His Church for generations to come.

HOLY THURSDAY, 1982

Dear Friend of Saint Meinrad,

St. Benedict teaches us that a monastery should be a "school of the Lord's service," totally dedicated to prayer and good works. Ever since we began this ambitious building project, we have prayed "that the Lord may build the house." The Lord has built our new monastery and library. He did it through the faith and generosity of our many Alumni and Friends.

These new buildings are a beautiful and much needed improvement of our facilities. But they are more than that. They are a testimony to our Benedictine heritage and a sign of our commitment to the education of priests for the future.

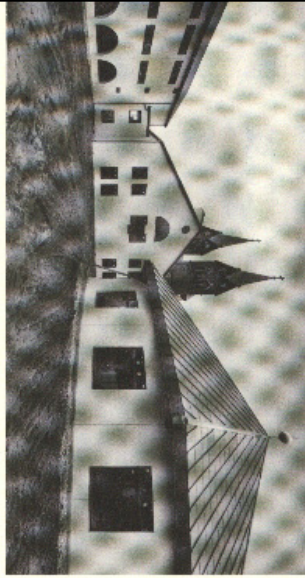
Many people have invested in these new buildings. We extend our heartfelt thanks to everyone who participated in this project. May God bless you for your share in our prayer and work.

Gratefully yours in Christ,

Timothy Sweeney, O.S.B.

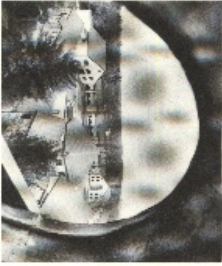
Rt. Rev. Timothy Sweeney, O.S.B.
Abbot

The Monastery



A view of the cloister courtyard from the north. The circular refectory is in the foreground at the right.

A bird's-eye view of the entire complex from the north tower of the Archbishop church.



A MONASTERY is first of all a house of prayer, a place where monks can live together, encouraging one another in the service of God. St. Benedict compares it to a workshop in which the monks are to labor diligently in doing good works. In a fast-moving world, a monastery also stands as a strong witness to tradition. This living bond with values of the past is clearly expressed in the design of the new monastery.

Much like a self-contained village, the monastery complex is centered around a spacious triangular inner court, traditionally the image of Paradise. This exquisite symbol is

enhanced by the double row of maple trees, which have been carefully preserved from our past to remain part of our future.

The Refectory (dining room), serving also as Chapter room for community meetings, stands within the inner court on its own axis with the Abbey Church. This link joins symbolically the two chief centers of monastic living, the Fuchsbast and the community meal.

Never far from the world of created nature, life in this monastery finds daily year-round moments of contact in the Belvedere (two story porch), facing the east.

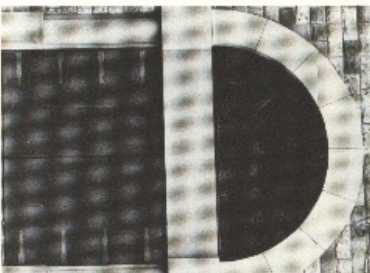
The monks' cells are arranged so that nearly everyone has a view to the outside. The trees surrounding the monastery on two sides, preserved with great care by the builders, provide a pleasant view from nearly every window.

The great doors of entrance express the outward-inward character of a monastic enclosure: open to the world and its needs, closed to the world's distractions.

Main entrance of monastery (right).



Cloister walk under the maples. Refectory is in background.



The Library



LOOKING like the facade of a mysterious underground world, the entrance of the library, facing the seminary, gives monks, students, and faculty access to the accumulated wisdom of the past.

The library's clearly contemporary appearance expresses the superb functional character of the structure. Built for 200,000 volumes, the library has been readied for modern technology and its 40,000

square feet will provide library patrons with ample space for study and convenient services.

The large windows to the west furnish maximum natural lighting.

Over 30% of the library's walls are built into the hillside, and the roof is covered with sod, providing natural insulation to reduce energy consumption. The grass cover enriches the attractiveness of the building and the campus.



A graceful open stairway in the center of the library connects all three floors.

The view from the west (below) dramatizes the generous windows providing welcome natural light for reading.

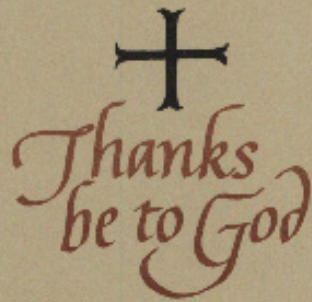


When I saw your monastery,
it seemed to me like a paradise,
watered by the river of the four Gospels,
made fertile by the streams of the
spiritual virtues... what else can I
call a monastery but a fertile field
of the Lord where, like an abundance
of heavenly seeds, a community of
monks live together in charity.

From a letter of St. Peter Damian
to the monks of Cluny.

ELEVENTH CENTURY

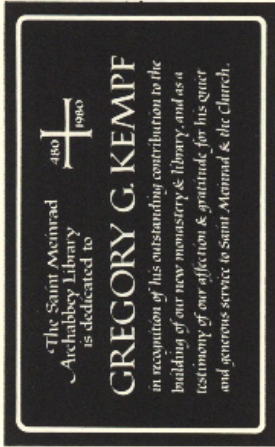
photos: P. 4: Alan Peersman, P. 5: Larry Kerr,
P. 6 & 7: Raphael Grenlich, P. 7: Dr. Meinrad Kinder. oxa



Thanks
be to God

SAINT MEINRAD ARCHABBAY & SEMINARY SAINT MEINRAD, IN 47577

Dedication



A small plaque on the outside wall honors Gregory Kempf. The few words hide as much as they reveal of the massive effort Mr. Kempf put into the project of raising funds for our buildings. This plaque stands as a reminder that monasteries and centers of learning still depend heavily on patrons and that this building in particular, indebted to so many benefactors, is dedicated to the generosity of one, Mr. Gregory Kempf.

Heritage

Carved in stone and set into a niche in the concrete wall of the library are the simple dates 480-1980. They are a reminder that the breaking of ground for this new library building came at a time, when the world over, the sesquimillennium of the birth of St. Benedict was being celebrated. The community acknowledges its roots in the Benedictine tradition of centuries. The liberal arts and theology have been well served by monks over the history of western civilization. Many names of Benedictine monks are academic household words. For each one known, there are hundreds of others, scribes and scholars, whose names, faces, and fingers are hidden, but who have, nonetheless, contributed richly to making libraries such as this one possible. We acknowledge our heritage.

History

Buildings are not the result of spontaneous generation. They grow out of stable communities with a vision. They evolve out of generations of living and planning. The new library is the product of over a century of library service and of dreams unrealized till now.

From the earliest days of the Saint Meinrad monastic community, education of young men was a high priority. Within a month of its founding, two young students, one a son of a judge of the Indiana District Federal court, were taken on as boarders. That was 1854. The place has not been without students since.

Where students are, libraries are not far away. A sizeable collection of books had been amassed here at Saint Meinrad by 1887 when fire struck. Brother Alphonse Veith, who was a candidate at the time, described how he helped throw books out the library windows to preserve them from the flames only to have sparks ignite them and destroy the majority of them as they lay on the ground in the inner court.

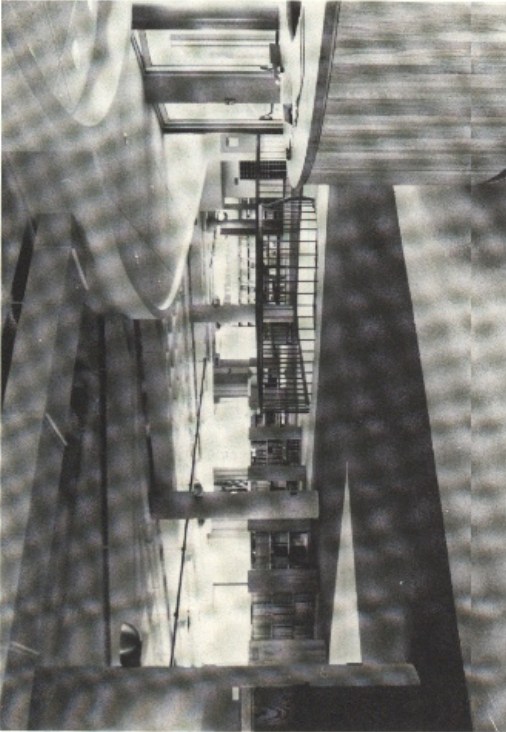
After the fire, appeals here and abroad for books, brought thousands of volumes. The restored monastery dedicated one floor of a one hundred foot wing to store them.

1914 saw the completion of a new wing, bordering on the monastic courtyard, a building whose upper two floors were dedicated to the library. Retrospective of the concept of library service at the time, the library was little more than a 9,660 square foot warehouse for books. Other spaces, such as the Science Library in Bede Hall, were captured over the years, but the library wing was the primary space for the Archabbey collection until the move into the new building in December of 1982. In the meantime small collections developed in both Minor and Major Seminary, which

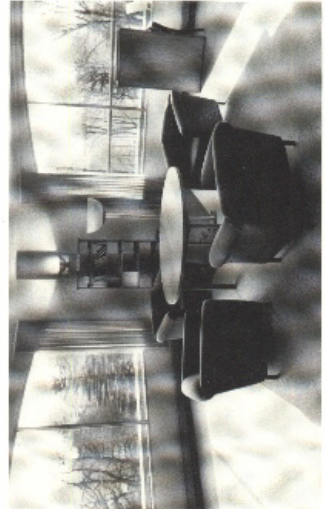
served students until 1958 when one central library was established.

A key period in this history was 1949 when a special committee began studying the needs of the library and pushing to get some decisions made. Father Adrian Furst chaired the committee and Father Gilbert Hess, Father Placidus Kempf, and Father Herbert Palmer were members. In November of 1949, Father Simeon Daly was appointed to help in the library and joined that committee. At the committee's recommendation, Miss Katherine Skinner, a cataloger from Yale University, was hired to begin the cataloging of the collection on May 1, 1950. A process of improvement in the quality of the collection and the number of services, begun then, has continued to this day. Father Simeon took over as head librarian in August of 1951. Father Placidus continued to offer faithful service almost until the time of his death in 1978. Father Philip Mahin began library cataloging under Miss Skinner in 1952. He took his degree from the University of Michigan and served as a skilled and dedicated cataloger until his untimely death in 1971. Brother Lambert Zink was appointed to the library in April of 1958 and has poured himself out in its service ever since. Others of the past and present could be noted; without them there could not have been this progress.

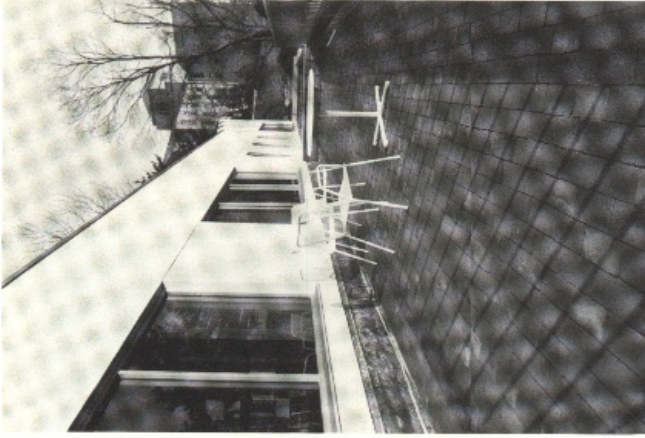
The needs of the library for improved space were accepted facts, frequently and painfully reviewed at regular intervals for many years. What turned out to be the climax of all such studies and reviews was the Lilly funded Kaser Report of early spring of 1979. Dr. David Kaser of Indiana University, Sister Claudia Carlen, nun of St. John's Provincial Seminary, and Dr. Stephen Peterson of Yale Divinity School Library were the authors. The report sharpened the focus on our needs. On April 10, 1979 the decision was made to build a new library. We now enjoy the benefits of that decision and the extensive planning that exploded once the decision was made.



A view of the upper level from beside the circulation desk. Counterheight shelving helps to accent the openness of this floor. The windows provide a glorious view of the valley to the West. Straight lines and circles are everywhere.



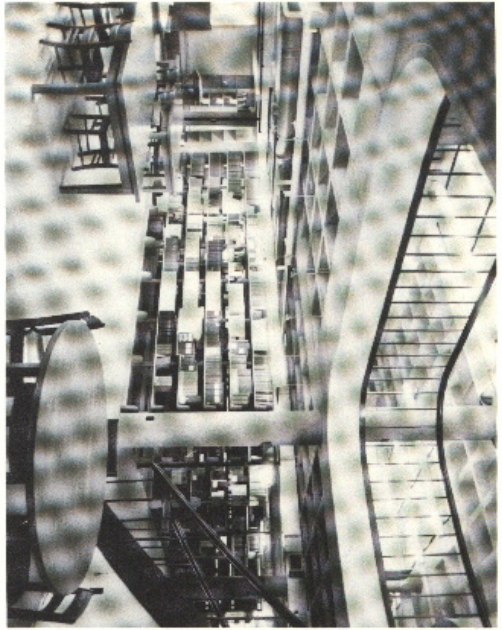
The upper level is all carpeted. This is the view from the Directory just after entering the building. The New Book Shelf, in the background, is changed every week. It is a popular service of the library. This picture gives a feel for how open the west side can be.



This is a view of the terrace on the middle level. The sweep of the wall is felt. St. Beede Hall is in the background.



The technical services room is spacious. Ordering books and many other services take place here.



The middle level is immediately accessible from the front entrance. The back files of our journals, an important feature of this library, are easily reached. Note again the straight lines and curves.



The current journals are on the upper level. The microform area is just to the right of the current journals and the back files are at the foot of the steps on the middle level (shown in an accompanying picture). The curvils throughout the library are a special feature of the new building.



The typing rooms and study rooms feature round windows. Group study areas are a special feature.



The sweep of the stairs from the upper level to the middle level.



This terminal can be used for word processing, and to draw on data bases for bibliographic and informational services.



Miss Denning uses the OCLC terminal everyday for cataloging. It is also used for interlibrary loan and for verifying records for acquisition. The terminal is connected to data bases in Denver, Ohio where OCLC, Inc. provides thousands of libraries with catalog services.

Reflection

Architecture is the language of generations. Architecture doesn't talk back; it talks forward. It proclaims the values of this generation to the next. Who, for instance, today, would doubt the importance of the Abbey Church to the men of Saint Meinrad at the turn of the century. The church still writes large in our sky. The message is there, speaking to us and to generations yet to come. The medium is the architecture, the language of generation.

I offer that reflection as a background for putting questions to the architecture of the new Archabbey Library. What is its message? What does it have to say to us, and to generations yet to come, about our values? No steeples in the sky here. Its crown barely pierces the surface of the earth. Yet it too speaks out. No shout. More a rhythmic tune, a humming melody like a brook that keeps up a peaceful conversation with all who care to listen. Yes, the library, as all architecture, is saying something. I want to tell you what it says to me, some of the things I hope it says to you and will say to generations yet to come.

First of all the library by its very position out front at the focal point of the school building is at the heart of the whole academic endeavor. In an unassuming and undemanding way it telegraphs that message. Its very massive structure, real but not blatant, is a subtle expression of the central role the library has in storing ideas and facts, history and tradition, needed for the work in the classrooms just across the path. This library building will continue to speak to coming generations even as the Abbey Church speaks to us. The library will say that a love of learning and a respect for knowledge are central values for monks and students alike. And I'm proud of the community that had the courage to make that statement this way, in concrete and glass, in stucco and grass.

If you stand at the door of the seminary lobby and look out at the new library, a harmonious geometric pattern presents itself. You are at the focal point of lines made by the north and south walls, as well as the more obvious line that reaches straight out to the far point of the building. These lines trace an interesting harmonious figure pleasing to the eye. I suggest that the library building will subtly draw a person down that center line. The architecture invites one. What happens when you get there is up to you . . . but then there is only so much that architecture can do.

These few reflections do not exhaust the message of the architecture of the new library. What has been said might whet your appetite to look again and listen. A classic can be read and reread with fresh delight.

Perhaps I can best sum up my views on the new library by applying a few adjectives:

HUMBLE. The library does what it is supposed to do with no apology, but does not flaunt itself on the campus.

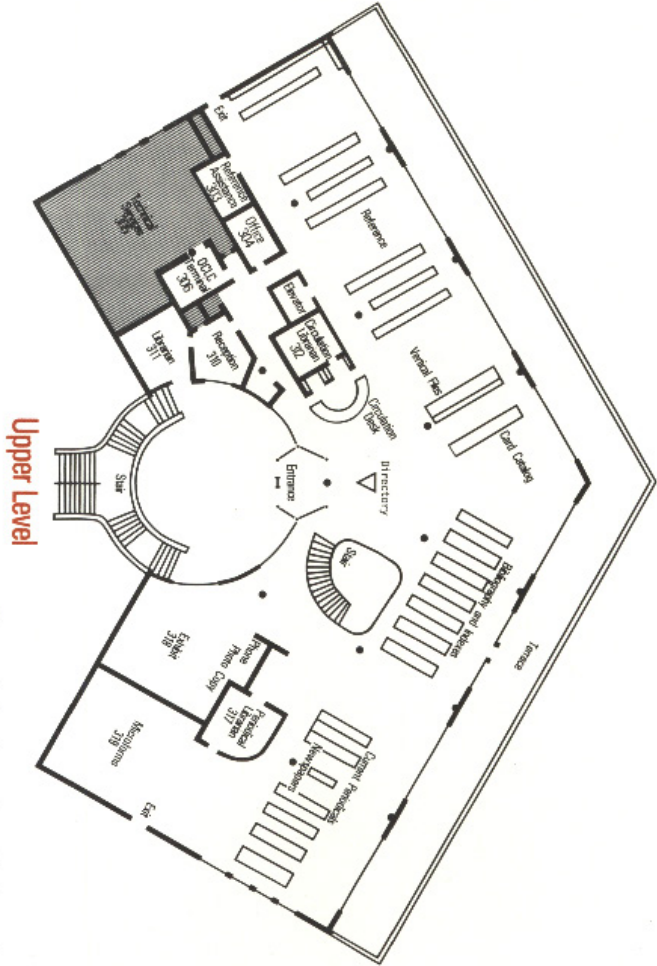
COMPLEMENTARY. It fits the campus, enhancing with its grass covered roof and foliage the vast expanse of the school buildings. It is complimentary, too, because it makes those buildings look better. The architect, Mr. Woollen, envisioned the library as complementary to the massive school buildings, like a Renaissance garden in relation to the manse.

AMBIVALENT. Both the East and West sides of the building appear to be the front. Although the main entrance is on the East side, the West has the more interesting facade.

RESPONSIBLE. A great economy of space is effected by the fire exits that do not require stairwells. Lighting fixtures over stack areas are on short timers to



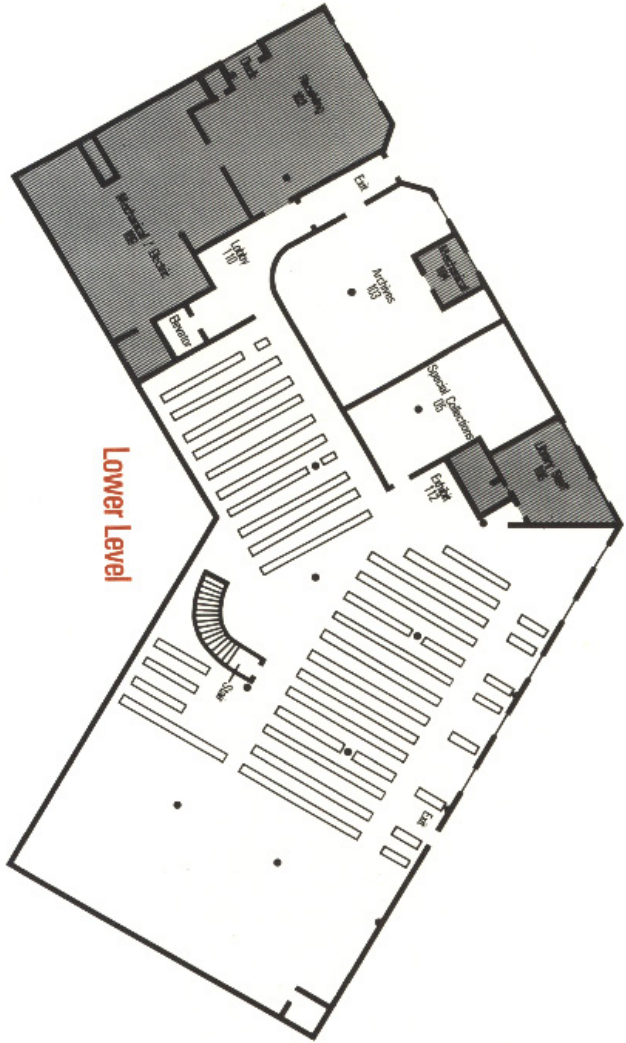
FR. SIMÉON DALY, OSB
Librarian



The upper level is the main floor of the library. The principal services take place here. The card catalog and indexes to journals are visible from the entrance. The stair to the stack area is obvious. Current journals are easily accessible. The microfilm area is an integral part of the upper level services. Staff areas are private, yet accessible. Not noted, but available in Room 310 at present, is Information Retrieval. The terminal used for word processing can also be used to access bibliographical and international data bases by phone.



Classification letters A to C of the regular stacks are to one's left at the foot of the stairs. Immediately ahead in counterheight shelving is the beginning of the back files of journals. They continue all the way down that aisle to the right. Oversize books are to the immediate right. Restrooms are on this floor as are study rooms and audio visual services.



The remainder of the regular stacks, D to Z, is housed on the lower level beginning to one's right at the foot of the stairs. An entrance for handicapped persons can be controlled from the circulation desk. The elevator serves all three floors. The archives are accessible from a separate entrance. The archives are not under the library's jurisdiction.

Special Items

The library has some very precious items acquired by purchase or gift over the years. Seventeen incunabula, i.e. books printed before 1500, are particularly noteworthy. A few examples of medieval manuscripts are useful for display purposes. The library possesses numerous editions of the Bible, the Roman missal, and other liturgical texts, the Rule of St. Benedict, and the Imitation of Christ. A centerpiece for the occasion of the inauguration of the new library is a magnificent reprint of *Codex Benedictus*. This manuscript had been commissioned for the dedication of the Abbey Church of Monte Cassino in 1071 by Abbot Desiderius. It has been described as "a masterpiece which in its flawless penmanship and in the beauty and splendor of its initials and illustrations constitutes a crowning achievement of Benedictine art." Archabbot Timothy, on behalf of the monastic community, presented this precious piece to the library on the occasion of the Academic Convocation celebrating the new Archabbey Library.



Architect	Woollen, Molzan & Partners Laurence O'Connor, Project Coordinator Indianapolis, Indiana
Construction Manager	Geupel DeMars, Inc. Indianapolis, Indiana
Project Supervisor	Nelson Grant
Mechanical and Electrical Consulting Engineers	Biagi & Associates Evansville, Indiana
Structural Engineers	THP Limited Cincinnati, Ohio
Library Consultant	Dr. David Kaser Indiana University Bloomington, Indiana
Total Space	40,136 square feet
Assignable Space	35,700 square feet
Book Capacity	200,000
Construction Costs	\$2,600,000
Furnishing and Equipment Costs	\$157,856
Vote to build a new library	April 10, 1979
Ground breaking	July 1, 1980
Move to new building	December 13, 1982
Academic Convocation	April 18, 1983

The background for front cover is a page from the Archabbey Library's copy of a Latin Bible printed in Vienna in 1498.
Calligraphy and design of the brochure are by Father Eric Lites, o.s.a.



Saint Meinrad Archdiocese and Seminary

SANCT MEINRAD, INDIANA 47577

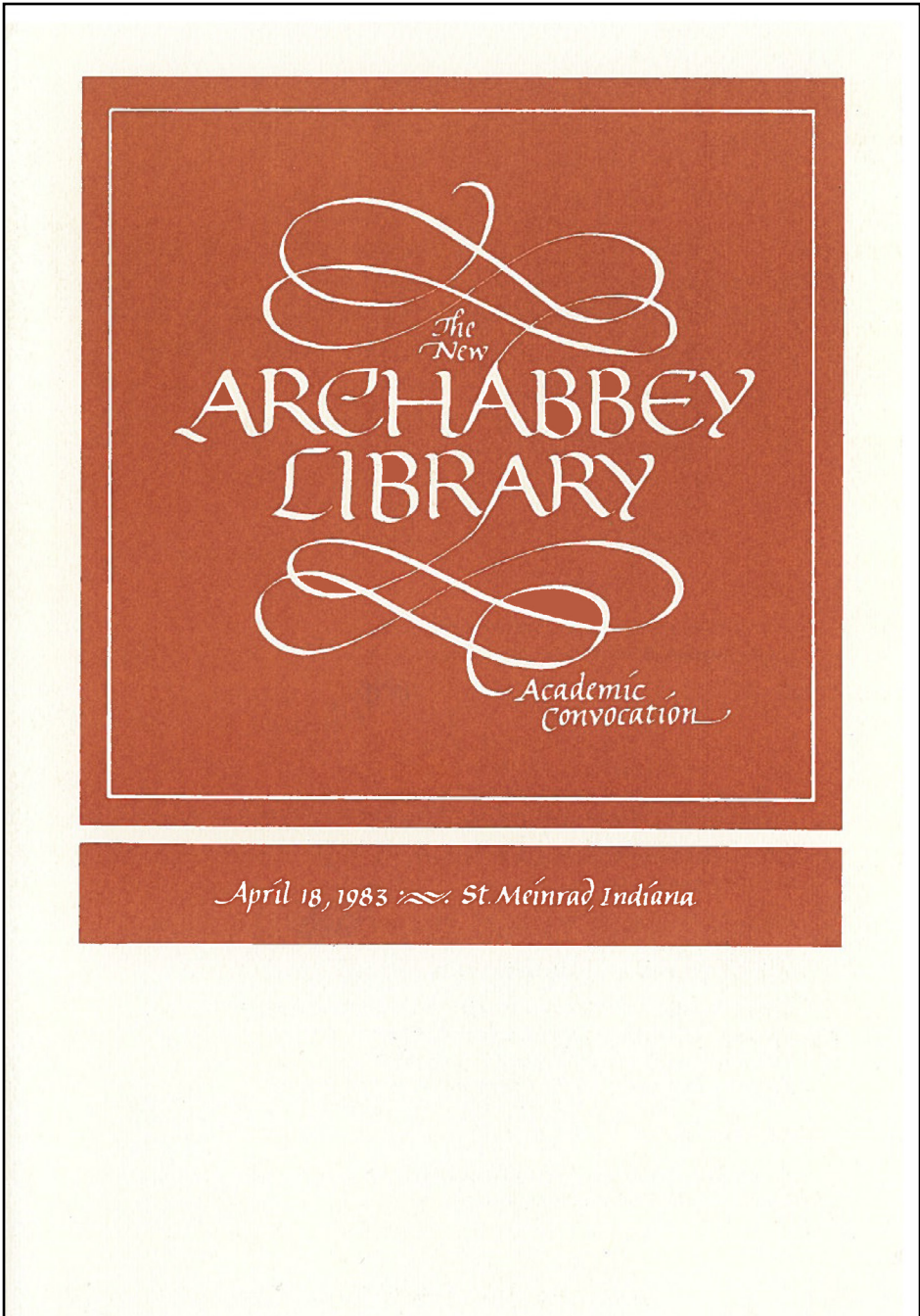


Figure 5: "The New Archabbey Library Academic Convocation," April 18, 1983.

Program

PROCESSIONAL

A Purcell Suite for Brass Ensemble, 1. Cebell, allegro.
Arranged by A. W. Benoy, Saint Meinrad Ensemble

INVOCATION

The Reverend Paul C. Reinhart, S.J.
Chancellor, St. Louis University
Member, St. Meinrad Board of Overseers

WELCOME

The Reverend Daniel Buechlein, O.S.B., President-Rector

PRESENTATION OF LIBRARY

Evans Woolen, Architect, Indianapolis, Indiana
Introduction: The Reverend Daniel Buechlein, O.S.B.

TESTIMONIAL RESPONSES

David Kaser, Professor, School of Library and
Information Science, Indiana University
Consultant in Preparation for New Library
Introduction: The Reverend Simeon Daly, O.S.B., Librarian
J. Terence Lyden, Department of History,
Saint Meinrad College

Joseph McMahon, III Year Student, Saint Meinrad School of Theology

ADDRESS: MEDIEVAL MONASTICISM AND MODERN SOCIETY

Giles Constable, Professor of History, *Harvard University*
Director, Dumbarton Oaks Research Center
Introduction: The Right Reverend Archbishop
Timothy Sweeney, O.S.B., Chairman, Board of Trustees

INTERLUDE

A Purcell Suite, 2. Hornpipe (King Arthur), vivace
Saint Meinrad Ensemble

ADDRESS: RELEVANCE OF THE LIBERAL ARTS AND THEOLOGY IN THE MODERN WORLD

William F. May, Joseph P. Kennedy, Sr., Professor of Christian Ethics
Kennedy Institute of Ethics, Georgetown University
Introduction: The Reverend Daniel Buechlein, O.S.B.

HYMN: NOW THANK WE ALL OUR GOD

Saint Meinrad Ensemble and Assembly

Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In whom his world rejoices:
Who, from our mother's arms,
Hath blessed us on our way,
With countless gifts of love,
And still is ours today.
O may this gracious God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
Preserve us in his grace,
And guide us in distress,
And free us from all sin,
Till heaven we possess. Amen.

RECESSIONAL

A Purcell Suite, 3. Trumpet Tune, alla marcia
Saint Meinrad Ensemble

*Guests, members of Saint Meinrad Archdiocese, and faculty members
are invited to a reception in the library immediately after the
Convocation. A reception for students will be held in Theology courtyard.*

Library Convocation Committee

The Reverend Thomas Ostlick, OSB, Chairman
The Reverend Simeon Daly, OSB
The Reverend Gavin Barnes, OSB
The Reverend Cyprian Davis, OSB

Saint Meinrad Ensemble: The Reverend Jeremy King, OSB, Conductor

Steven Bordelon
Phillip Carl
Laurence Covington
Thomas Lawshie
Adam Martinez
John Reynolds
John Thorstad
Richard Warren

*The Academic Procession includes the following
Representatives from Sister Institutions and from Organizations:*

- Robert E. Martin, President, *Independent Colleges & Universities of Indiana* (1971)
- George B. Weathersby, Commissioner, *State of Indiana Commission for Higher Education* (1971)
- Calvin L. Porter, *Christian Theological Seminary* (1958)
- Rev. Raymond C. Holtz, Rector, *St. Pius X Seminary* (1955)
- Rev. Joseph Alexander, OSB, Prior-Rector, *St. Mark's School of Theology* (1954)
- Gary H. Quehl, President, *The Council of Independent Colleges* (1954)
- Sister Mary Emily Whelan, OSU, *Brescia College* (1950)
- Sister Dorothy Neuhofer, OSB, President, *American Benedictine Academy* (1947)
- Robert Dvorak, President, *American Theological Library Association* (1947)
- Thomas F. Scully, President, *Indiana Institute of Technology* (1930)
- Leon Pacala, Executive Director, *Association of Theological Schools in United States and Canada* (1918)
- Sister Mary Andrew Matesich, OP, President, *Ohio Dominican College* (1911)
- Msgr. William Baumgaertner, Executive Secretary, Seminary Department, *National Catholic Educational Association* (1904)
- Rev. Francis A. Gaydos, SM, President, *Cardinal Glennon College* (1900)
- Msgr. Frank M. Mouch, Rector-President, *Pontifical College Josephinum* (1888)
- James W. Murray, President, *Oakland City College* (1885)
- John M. Duggan, President, *Saint Mary's College* (1884)
- Lawrence J. McCrank and Richard M. Clokey, *Indiana State University* (1865)
- Ronald F. Deering, *Southern Baptist Theological Seminary* (1859)
- Normand J. Widiger, *Valparaiso University* (1859)
- Grady P. Morein, *University of Evansville* (1854)
- Ernest Miller White, *Louisville Presbyterian Theological Seminary* (1853)
- David C. Dickey, *Taylor University* (1846)
- Roscoe Pierson, *Lexington Theological Seminary* (1838)
- Msgr. Lawrence K. Breslin, Rector, *Mt. St. Mary's of the West Seminary* (1829)
- Stanley P. Caine, *Hanover College* (1827)
- David H. Smith, Director, Department of Religious Studies, *Indiana University* (1820)
- Sister Eileen M. Egan, SCN, President, *Spalding College* (1814)

Appendix C: Stories

THIS APPENDIX has stories and writings that were published on the old and possibly-defunct websites that were not included in his book, *Finding Grace in the Moment: Stories and Other Musings of an Aged Monk*. Of the original website, Fr. Simeon said, "I have gathered here the websites for individual stories that I have written over the years. 'Stories' in this context really mean essays of one sort or another. They are part of the lore I draw on for my exchanges with friends. No one would want to sit down and try to read them all. I have tried to group them roughly into categories that may help one make a choice. They have grown out of life experiences for the most part. I like to think I find grace in the ordinary; that I am able to capture moments of grace. Obviously the quality varies. In sharing these stories, my hope is that you will be encouraged to find grace in the special moments of your life." <http://www.angelfire.com/sd2/stories0/> and <http://www.fathersimeon.com/>. A short video of Fr. Simeon introducing his stories is available at the [fathersimeon.com](http://www.fathersimeon.com) website.

Stories

BROTHER LAMBERT ZINK, O.S.B.

I had no idea in April of 1958 when Brother Lambert came to work in the library the important role he would eventually play here. I had nothing to do with his appointment. In those days personnel appointments were all made from the top down. I am sure I was not asked to relinquish Brother Xavier McGough, who had helped me for about two years. The shift was simply announced by Brother Lambert showing up and Br. Xavier beginning work elsewhere. Sometimes you win. Sometimes you lose. We won!

I soon learned to appreciate Br. Lambert's sense of responsibility and dedication. Over the years that dedication has evolved into devotion. Br. Lambert is devoted to his role in the library and he carries it out tirelessly. At times he seems driven. There is a fine line between work as an escape and work as a duty. Brother spends countless overtime hours in the library because he is constantly seeing more things that need to be done. Many of those hours are spent trying to make do with less than adequate equipment and materials. He has a sharp eye for cast off materials that he might be able to transform into useful shelving, a cart, a desk, or a prop for our displays. His creativity in providing for the monthly displays is truly remarkable. He puts in countless hours on the displays, but I believe the joy of seeing what he has accomplished lightens the burden.

Br. Lambert is pious. I say pious, not in the sense of folded hands and cocked head, but in the hard gritty sense of giving others their due: God, family, superiors, and country. For over thirty years with no fanfare he has hoisted the flag and taken it down again on all the major feasts and holidays of the year. Brother spent time in the service and has a keen sense that our liberties have not come easily. He shows his patriotism without words by his treks to and from the flagpole.

Even though his father was a hard taskmaster, Brother speaks of him reverently. I believe he knows that he comes by his strengths and some weaknesses honestly. In a special way Brother showed piety in the care of his sister. In her declining months, Brother did everything in the world for her, at a time when she resented his presence. Her attitude was brought on by her failing health and diminishing mobility, but that did not make it any easier for Brother as he did his best to care for her. Few in the community had any idea of all he went through at that time. My admiration for his patient care for her under trying circumstances was unbounded. That I was aware and sympathetic to his position helped us to bond in a way that nothing else in our working together for over forty years was able to do. I called him weekly throughout that ordeal and visited several times. I know deep down what a trying time that was for him. He showed his mettle by the quality of love and support he showered on his sister. I had always admired his sense

of duty. I came to appreciate what tough love is, and how he mellowed in the crucible of pain. Brother is a very pious man.

One story can be a simple indicator of how practical Brother is. He loves wheels. With a small staff, one of whom has a bad back, the task of moving furniture about is a constant challenge. Most of our heavy furniture is now on wheels. I believe it began with the card catalog up in the old library. In case of fire that was the one item we felt we had to save. On wheels it would be no trick to get it out of harm's way. For furniture not on wheels, we have a set of portable wheels that can be put under the item so it can be moved about with considerable ease. Brother's practical skills in carpentry and ingenuity have been constantly in play. And if he cannot do it, he knows someone in the carpenter shop or machine shop that can. For me as an administrator these skills were a priceless boon.

Brother Lambert has been a partner for me in the library enterprise. As librarian I have gotten the credit in the public forum for much of what has been accomplished. I accept what is my due, but I would ever want it known that much of the good work that has been accomplished in the library is the result of his creative cooperation and dedication. I am officially leaving the library. I take with me though the awareness that I still have a loyal friend and a dedicated brother, Br. Lambert.

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CHAPTER ROOM ART

Fr. Gregory de Wit, an artist-monk of the Abbey of Mont César in Belgium, spent a number of years at Saint Meinrad, as an artist in residence. One of his commissions was to decorate the Chapter Room. Although the general thrust of the paintings is to depict all creation as subject to Christ, a secondary theme was to convey some of the basic values of the holy *Rule* of St. Benedict. The project was dedicated March 21, 1943.



The Chapter Room is a most private space of the monastic community. In general, it is not a space open to the public. Although it is no longer within the cloister nor in daily use, as it was when it was decorated, it is the place that the monastic family transacts all its most important discussions and where all the major decisions relative to the community and its possessions take place. The space had been designated for the Chapter Room from the time of its building in what was known as the library wing. It had been in use, in a



very plain condition for almost 30 years. The project was completed within six months and is the fruit of Fr. Gregory's own reflections on a Christian and Benedictine worldview.

A physical description of the space is taken from a pamphlet written by Archabbot Ignatius Esser, O.S.B. "The room is rectangular, almost twenty-five and a half feet wide. The height is almost 13 feet. The walls are of solid sandstone, twenty-seven inches thick. Floor and ceiling are reinforced concrete construction... Heavy concrete beams divide the ceiling into eighteen fields or panels. The solitary door is in the middle of the east end wall. The north side and south side each have six pairs of leaded glass windows. Each single window is six feet and a half high and thirty inches wide."



CEILING

As one enters the door he is confronted with a very large image of Christ seated on a throne at the far end of the hall. That figure sets the tone. All the rest of the room is dominated by this image of living Christ, Lord of the universe, seated on His throne ready to reward those who have followed him faithfully.

The elaborate, colorful paintings on the ceiling depict all creation as subject to Christ. The monks in Lauds every day in one way or another call upon creation to bless God. Some of the expressions of the *Benedicite*, the canticle of the three children, are spelled out on the beams down the center of the room. The progression in the six center panels is from chaos and all material creation through the fishes of the sea, the birds of the air, beasts of the field, mankind, and finally angels. The twelve outer panels depict twelve signs of the zodiac thereby implying that the whole created universe, all space and time, comes under the dominion of Christ.

The progression begins with the panel nearest to the entrance. I use North, South, East, and West to designate the beam on which the text is written.

1. *S-Benedicite montes Domini Domino* Mountains of the Lord bless the Lord.
W-Benedicat terra Dominum (Dan. 3:74) Let the earth bless the Lord.
N-Benedicite montes et colles Domino (Dan. 3:75) Mountains and hills bless the Lord.

2. *E-Benedicite flumina Domino.* (Dan. 3:78) Rivers bless the Lord.
N-Benedicite cete et omnia quae S-moventur in aquis Domini Domino (Dan. 3:79) You dolphins and all water creatures, bless the Lord.
W-Benedicite maria Domino (Dan. 3:78) Seas, bless the Lord.

3. *N-Benedicite universa germinantia S-in terra Domini Domino* (Dan. 3:36) Everything growing on the earth, bless the Lord.
W-Benedicite omnes volucres E-Coeli Domini Domino. (Dan. 3:80) All you birds of the air, bless the Lord.

4. *N-Quam magnificata sunt opera tua Domini S-omnia in sapientia fecisti.*
W-Benedicite omnes bestiae E-et pectora Domini Domino. (Dan. 3:81) All beasts and cattle of the Lord, bless the Lord.

5. *E-Benedicite Ananis, Azarias, Misael Domino.* (Dan. 3:88) Hananiah, Azaria, Mishael bless the Lord.
S-Benedicat Israel Dominum. (Dan. 3:83) O Israel, bless the Lord.
W-Benedicite filii hominum Domino. (Dan. 3:82) You sons of men, bless the Lord.
N-Benedicite sacerdotes Domini Domino. (Dan. 3:84) Priests of the Lord, bless the Lord.

6. *S-Benedicite angeli Domini Domino.* (Dan. 3:58) Angels of the Lord, bless the Lord.
N-Benedicite coeli Domine Domino. (Dan. 3:59) You heavens, bless the Lord.

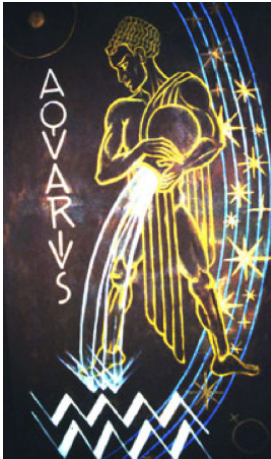
West Wall under the Christus:

Qui vicerit dabo ei sedere mecum in throno Meo sicut et Ego vici et sedi cum Patre Meo in throno ejus. (Apoc. 3:21) I will give the victor the right to sit with me on my throne as I myself first won victory and sit with my Father on His throne.

In the left hand of Christ:

Ecce veni cito et merces mea mecum est reddere unicuique secundum opera sua. (Apoc. 22:12) Behold I am coming soon. I bring with me the recompense I will give to each according to his deeds.

The twelve panels of the ceiling closest to the walls around the room are images of the Signs of the Zodiac, a panel for each one. The zodiac is “an imaginary belt in the heavens usually 18 degrees wide that encompasses the apparent path of the planets, except Pluto.” It has the path of the sun as its central line. The configuration of the stars month by month provides a foundation for a projected image month by month, much as we would search most nights for the big or little dipper. The traditional figures are *Leo* (Lion), *Virgo singularis* (Virgin), *Libra* (Scales), *Scorpius* (Scorpion), *Sagittarius* (the Archer), *Capricornus* (Capricorn, the Goat), *Aquarius* (the Water Bearer), *Pisces* (the Fishes), *Aries* (the Ram), *Taurus* (the bull), *Gemini* (the Twins), *Cancer* (the Crab). Each panel also includes the symbol for the sign.



WALLS

Right under the ceiling and on the walls around the whole room is the following text:

*Ecce haec sunt instrumenta
 Artis spiritualis; quae cum
 Fecerunt a nobis die nocturque
 Incassabiliter adimpleta et in
 Die iudicii reconsignata illa.
 Merces nobis a Domino recompense-
 Sabitur quam ipse promisit.
 Quod oculus non
 Videt nec auris audivit quae
 Praeparavit Deus his qui diligent
 Illum. Officina vero ubi haec
 Omnia diligenter operemur
 Clastra monasterio et
 Stabilitass in congregatione.*

These then are the tools
 of the spiritual craft. When
 we have used them without ceasing
 day and night and have returned them
 on judgment day, our wages will be
 the reward the Lord has promised:
 “What eye has not seen nor the
 ear heard, God has prepared
 for those who love him.” (1 Cor. 2:9)
 The workshop where are to toil
 faithfully at all these tasks
 is the enclosure of the monastery and
 stability in the community. (RB 4:75-78)

This text concludes chapter four of the *Rule* on the tools of good works. Many of the aphorisms displayed on the walls are drawn from the chapter.



The center of the east wall facing the Christus and over the door lintel is an image of St. Benedict with the words of St. Gregory in his halo, *Gratia Beditus et nomine* (Benedict in grace and name.) Immediately under Benedict the framework of the door is made up of two very austere looking monks bearing on their necks a plank on which are the words *Jugum Sancte Regulae* (the yoke of the *Holy Rule*.)



One such image on the north wall at the west end is of a seated monk holding his finger to his lips in a sign for silence. The text around the image is: *Multum loqui non amare* (Ch. 4:52), which translates as: “not to love much speaking,” or “prefer moderation in speech.” The passage is one of the good works of Chapter 4 of the *Rule* of St. Benedict to be a tool in the workshop, which is the monastic enclosure.

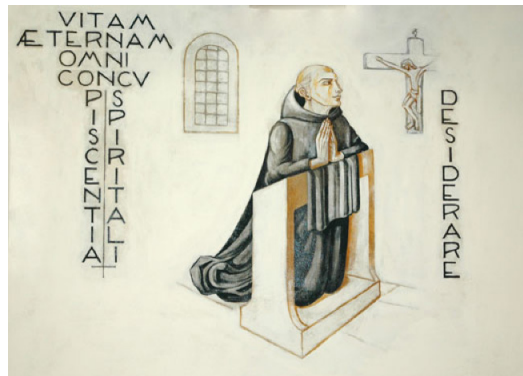
Silence is important to St. Benedict.

He devotes a whole chapter (6) to it. However, it is not absolute. There is a time to be silent and a time to speak. One is less apt to offend against charity and the community (grumbling) by tempering speech.

The monk in the image seems to be at meditation in his cell. His finger to his lips may not be a sign to others, but to himself. The clutter and clatter of inner voices need to be controlled. External silence is less than half the battle. Only with inner quiet are we likely to hear the voice of God.

The monastic is admonished to avoid any excess in speaking, to nurture quiet, and to listen in the silence for the voice of the Lord.

2. *Vitam aeternam omni concupiscentia spirituali desiderare.* (Ch. 4:46) “Yearn for everlasting life with all holy desire” or “To desire everlasting life with all spiritual longing.” The monk is kneeling in prayer before a crucifix. His body language is that of one with intense focus. DeWit uses this image to convey that desire for God, to seek God, requires not just a vague sentiment, but a physical attention to God and the eternal life promised.



This strong desire undergirds everything the monk does. All temporal and worldly values pale in the light of this intense concentration on eternal life. “What does it profit a man to gain the whole world and suffer the loss of his soul?” “Let us do now that which will profit us for all eternity.” (Pro. 44)

It is in the light of this focus on eternal life that St. Benedict says: “Live in fear of judgment day and have a great horror of hell. Yearn for everlasting life with holy desire. Day by day remind yourself that you are going to die.” (Ch. 4:44-47)

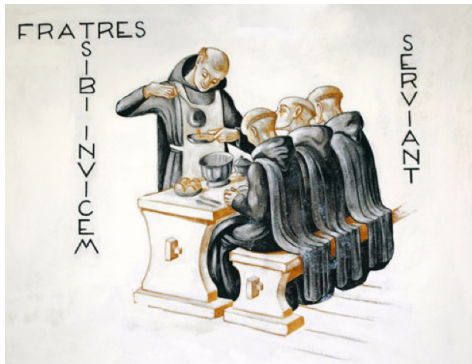
Our motives for seeking eternal life progress from fear of judgment, and punishment of hell, to a holy desire for everlasting life with God. Ultimately, one might hope, that it can be said of us: “It is love that impels them to seek everlasting life.” (Ch. 5:19)

3. *Pacem falsam non dare.* (Ch. 4:25) “Never give a hollow greeting of peace. Or turn away when someone needs love.” (Ch. 4:25-26) This could also be translated as “Not to make a feigned peace,” or “Not to forsake charity.” The monk lives in community. Genuine love for the brethren lies at the heart of the monastic endeavor. Anything at all that would disrupt that peace is to be avoided, and every effort is to be made to foster it.



Although it has broader implications, giving a false peace is an act of an unforgiving heart. We are called in liturgical ceremonies to express a word of peace. To be phony in such a moment is against a fundamental principle of the Gospel that we must forgive one another.

In the Our Father, which we pray publicly four times a day, we say: “Forgive us our sins as we forgive those who have sinned against us.” St. Benedict quotes the Gospel in saying: “If you have a dispute with someone make peace with him before the sun goes down.” (Pro. 73) He also counsels, “Harbor neither hatred nor jealousy of anyone and do nothing out of envy.” (Pro. 65-67)



Peace and joy are barometers of the spiritual life. Unforgiveness shatters peace and drains joy from one’s heart. Giving a “false peace” threatens the whole endeavor of seeking God.

4. *Fratres sibi invicem serviant.* (Ch. 35:1) “Let the brothers serve one another” or “All the brothers...shall serve each other in turns.” Although this teaching addresses the need for table waiters, it is of a piece with the doctrine throughout the *Rule* that all monks are equal. Only those who are otherwise serving the community in some capacity that would make table waiting an excessive burden, or are in some way incapacitated, are excused from this duty. Equality within the community and the willingness to serve one another are pillars of Benedictine community life.

Along this same line, St. Benedict, in speaking of good zeal, urges: “They should each try to be the first to show respect to the other (Rom. 12:10), supporting with the greatest patience one another’s weaknesses of body or behavior, and earnestly competing in obedience to one another.” (Ch. 72:4-6) Serving one another in charity and obeying one another are marks of a community of equals. The foundation for this principle is that we are all brothers in Christ, called upon to see Christ in one another.



5. *Lectiones sanctas libenter audire.* (Ch. 4:55) “Listen readily to holy reading” or “To listen willingly to holy reading.” Monks in the painting are shown straining to hear. The image is that of eagerness for the Word of God, or for any other word that makes us more aware of the Divine.

Listening is an important function for the monastic person. The very first word of the *Rule* is: “Listen.” Much of the discipline of the life is geared to opening opportunities to listen carefully

and ponder what is heard. God who is everywhere speaks to us in diverse manners: through Moses; through the law and the prophets (Cf. Heb: 1:1); through Jesus and the Gospels; through the rest of Scripture and other holy reading; through the sacraments, especially the Eucharistic liturgy. Part of becoming aware of God’s presence everywhere is learning to listen for His voice. God speaks to the monk through the superiors and, not least of all, through the brothers.

The “trick” is learning to listen. Many good works enhance the opportunities to use the ears of our hearts. They are important to the spiritual life. Listening willingly to holy reading, whether public or private, is one of them. The Psalmist says: “You do not ask for sacrifice and victim, but an open ear.” (Ps. 39:7)

One must be chary in trying to sum up the *Rule* in any one word or phrase, but listening, in all its nuances, is certainly one of the core values of the holy *Rule*.

6. *Injungatur ei opus quod faciat ut non vacet.* (Ch. 48:23) “He is to be given some work in order that he may not be idle.” Interestingly enough, this admonition is given in a context of meeting the needs of those who on Sunday feel they can neither study nor read.



The need for work is for all, as the whole Chapter 48 makes clear. “Idleness is the enemy of the soul. Therefore the brothers should have specified periods for manual labor as well as for prayerful reading.”

(Ch. 48:1) Some of the brethren may be assigned to studies and to reading but all must be willing to work and to avoid idleness. “If anyone is so remiss or indolent that he is unwilling or unable to study or to read, he is to be given some work in order that he may not be idle.”

Idleness is a key word here. When we are idle, we are not contributing to work of the community. This is disruptive in itself, but St. Benedict sees it far more a danger to the spiritual life of the individual. Today, manual labor is given a broad interpretation, more like “the work of our hands.” It may be reading and study over and above the exercises that nourish our interior life, such as learning the psalms, studying holy Scripture, holy reading, and the like. Idleness is more than not being busy. It is the misuse of down time.

There is much to be said for actual manual labor. Seekers in and out of communities do well to keep their hand in. A garden or some other manual project provides time to listen, to mull over one’s reading and events of the day, putting them in perspective in the light of our call to seek God. Time spent in this way can deepen interior recollection and

provide time for listening, in the various ways that can nurture our interior life.



7. *Omnibus inferiorem se credit monachus.* (Ch. 7:51) The literal translation is: “Let the monk believe he is inferior to all.” These words are more or less taken from the chapter on humility. “The seventh step of humility is that a man not only admits with his tongue but is also convinced in his heart that he is inferior to all and of less value,” or “The seventh

degree of humility is that a person not only call himself with his own tongue lower and viler than all men, but also consider himself thus with inmost conviction.”

This is one of the more difficult passages in the *Rule* to comprehend and accept. It is interesting that Fr. Gregory chose to highlight it when there are so many other, more uplifting passages to draw from. The artist conveys this concept by showing a monk washing the feet of another. Foot washing is a rite of hospitality, but at the time of St. Benedict it was more than a symbolic ritual, but rather a practical cleansing of feet covered with the dust of the road.

A sound principle of the spiritual life is that humility is truth. If a stance we take does not correspond to reality, it is not an act of true humility. One does not have to stretch the imagination to think of others who are less worthy than ourselves. We are challenged to try to find an explanation that is both reasonable and truthful.

A common interpretation is to believe in one’s heart that, given the graces we have received, we should be so much better than we are.

Another insight is not to compare ourselves with others but to foster a growing awareness of our dependence on God. As we grow in the spiritual life, we become increasingly aware of the munificence of God and gain a deeper appreciation of our own unworthiness in the light of His unreserved love.

The insight teaches us the incomprehensible divide between who God is and who we are. The issue here is that, as we progress in humility, we let go of all false and egotistical notions of who we are as creature and make ourselves more conscious of who God is as Creator and Redeemer.



8. *Quia in pauperibus magis Xtus suscipitur* (Ch. 53:15) “Because in the poor Christ is more received.” The full text is: “Great care and concern are to be shown in receiving poor people and pilgrims, because in them more particularly Christ is received.” This passage reflects the teaching of Jesus in the Gospel of Matthew (Mt. 25).

St. Benedict adds to this the insight: “Our very awe of the rich guarantees them special respect.”

Because of the strong identification of Jesus with the poor, the sick, the hungry, the thirsty, etc., St. Benedict champions this Christian teaching and suffuses it through the *Rule*. Indeed, it may well come about that, in these persons and their stories, we hear the voice of the Lord speaking to us.

By this good work, St. Benedict reminds us that Jesus said we will be judged on the last day. Even in the Old Testament we are told how God champions the plight of the poor and helpless. Jesus' identification with them goes a step further. If we truly believe this, we need not only to shape our attitudes toward the challenged, but also, in some way, to channel our time, talent, and treasure for their relief.

The monk fulfills this obligation through the corporate charity of the community, but each individual monk, indeed every Christian, is challenged to modify his world-view in the light of this axiom: "Christ is more particularly received in the poor."

Fr. Gregory depicts a monk kissing the feet of a poor man whose feet he presumably has washed.

9. *Corpus castigare.* (Ch. 4:11)
 "Discipline your body" or "To chastise the body."

(1 Cor. 9:27). Mortification of the body goes against the comfort zones we have become accustomed to. The theology of it is that if we die with Christ we shall also live in Christ. The monastic penal code included whippings by superiors or other designated officials. "Taking the discipline" is an expression for whipping oneself harshly or only symbolically. It has a long history in monastic spirituality, though it is hardly practiced today in Benedictine communities.



There are a number of passages in the *Rule* that advocate some form of physical discipline. Noteworthy is: "...those who are evil or stubborn, arrogant or disobedient, he (i.e. the Abbot) can curb only by blows or some other physical punishment at the first offense." (Ch. 2:28)

Fr. Gregory chose to illustrate "taking the discipline" more harshly than has been the practice in recent centuries. We are uncomfortable with the practice, especially as it becomes more violent. Although it stands on a good principle of dying to sin and curbing the less worthy thoughts, feelings, and coddling of the body, there can be a fine line between what is healthy mortification and masochism. The book on the monk's *prie dieu* is probably open to one of the penitential psalms.

There is no record of "the discipline" being practiced at Saint Meinrad; however, an early edition of a prayer book printed here has a special prayer to be said while taking the discipline.



10. *Sicut revera Christo ita infirmis serviatur.* (Ch. 36:1) One truly seeks Christ in the sick. The full text is: “Care of the sick must rank above and before all else, so that they may truly be served as Christ.” This is the opening sentence of Chapter 36 of the *Rule* of St. Benedict, harking back to the awesome passage in Matthew’s Gospel (Mt. 25) where Jesus identifies himself with the poor, the sick, the imprisoned, etc. “Whatever you do to these the least of My

brethren, you do unto Me.”

St. Benedict’s stress on the special care of the sick, the poor, the guest, and children is grounded in that teaching. It is not so much a Benedictine value as a Gospel value. A simple gauge of how important this teaching is in the *Rule*: Some form of the word *infirmus* appears 22 times in 13 different chapters. Eight of those appear in Chapter 36: “The Sick Brothers.”

This very charming wall painting reflects well the variation of age in the community, though it is no longer the practice to receive lads of such tender years. Note Parkview Hospital on the medicine bottle. Parkview was a private hospital owned by Dr. John James of Tell City, IN, who served as Saint Meinrad’s doctor at the time of the painting, in the early 1940s.

Studeamus amare quod amavit.
(Prayer) “Let us strive to love what he loved.” On the west wall on the north side of the Chapter Room is depicted the dying moments of St. Benedict. A passage from St. Gregory the Great describes the scene. (Cf. *Dialogs*. Bk. 2, Ch. 37.)

Six days before he left this world, he gave order to have his sepulcher opened, and forthwith falling into an ague, he began with burning heat to wax faint, and when as the sickness daily increased, upon the sixth day he commanded his monks to carry him into the oratory, where he armed himself with receiving the body and blood of our Savior Christ; and having



his weak body held up by the hands of his disciples, he stood with his own arms lifted to heaven. As he was praying in that manner, he gave up the ghost.

“*Studeamus amare quod amavim*” is taken from a prayer in the litany of St. Benedict. This fits beautifully with the other picture on the back wall depicting the death of a monk. We are encouraged to love what Benedict loved so that we, too, may enjoy a happy death.



Mortem quotidie ante oculos suspectam habere. (Ch. 4:47) “Day by day remind yourself that you are going to die.” Or “To keep death daily before one’s eyes.”

To some this may seem like a depressing thought, yet it really makes sense for any Christian soul. If we are created to know, love, and serve God in this world, and be happy with Him in the next, preparing for and being conscious of the hour of our death makes all the sense in the world. Monastic life is a way of living the Christian life fully. Almost everything in the *Rule* points to preparing for the moment of death.

The painting depicts a monk on his deathbed surrounded by his confreres. One of the monks holds a copy of the dying man’s vow chart, signed at the time of his profession. He seems to be reaching up toward heaven. The hand of God is reaching down and the words *Euge serve bone* are etched into the ray from heaven. They are the words of the master in the parable of the talents. “Behold, good and faithful servant; you were faithful over a few things. I will set you over many. Enter into the joy of your master.” (Mt. 25:21)

The good monk fosters silence so that he can hear the voice of God and be prepared to respond to it. All the discipline of the *Rule* and the vows has no other purpose than to set him, and keep him, on the road to eternal life. To prepare for the hour of death is no more nor less than to set a goal and work toward it.

“Let us do now what will profit us for all eternity.” (Pro. 44) The full passage as translated in the 1980 edition of the *Rule* is: “If we wish to reach eternal life, even as we avoid the torments of hell, then while there is yet time, while we are in this body and have time to accomplish all these things by the light of life — we must run and do now what will profit us forever.” (Pro. 42-44)

WINDOWS

There are 24 windows in groups of two, six pairs on each side. The first six pairs, on the south side of the room deal with the monastic vocation; the other six pairs, deal with the response to the monastic call.



1-2. *Ausculata* (Pro. 1) “Harken, O my son, to the precepts of your master” or, “Listen carefully, my son, to the master’s instructions.” These are the opening words of the *Rule* of St. Benedict.

Pictured are a giant ear, an adult bird, and a baby bird. The young one stands with mouth open wide, eager to receive the food the parent is about to provide. The inference is that the viewer should be as eager to hear the Word of God.

Ausculata is the first word of the *Rule*. It sets the tone for all that follows. “Listen up. The Master speaks.” The monk is asked to listen with the ears of his heart to the voice of the Lord calling. To be a good listener, one must be willing to give up his own will. The school of the Lord’s service, which the aspirant is entering upon, will teach him, armed with the weapons of obedience, how to do battle for the Lord Christ. (Pro. 1-3)

Ecce Lex (Ch. 58:10) “This is the law under which you are choosing to serve” or “Behold the law under which you desire to fight.”

In this second window, the little bird (the viewer, the monk, or the reader) seems to be placing its “hand” on the open book. Small feathers in the air might imply that some violence to oneself may be required. One might note the exaggerated *Chi Rho*, the symbol for Christ, along the side of the book.

In the *Rule*, “Behold the law...” is used when a novice is about to make profession. Three times in the course of the initial year, the *Rule* was to be read to the aspirant so that there was no ambiguity about what he was getting into.

The artist links the two ideas of listening and following by bringing them together in these two windows. The *Rule* that is handed to the professing monk is to be a source, along with the holy Scripture and the writings of the Fathers, for his listening with the ears of his heart in order to follow Christ.

3. *Sub uno Rege* (Ch. 61:10) or (Pro. 3) “We are in the service of the same Lord and doing battle for the same king (*uni Domino servitor, uni regi militatur*)” or “(*Domino Christo vero regi militaturus...*) To do battle for the true King, Christ the Lord” (Pro. 3)





At the top of the window is a *Chi Rho*, the first two Greek letters in the word for Christ, embedded in a crown. This is to say that Christ is the true king. Two birds are depicted; one stands for the disciple who wields the sword against a usurper king.

In the spiritual journey, that “king” could be any or all the faults and sins that must be overcome. One must be singlehearted to run in this way, not allowing any “false kings” to distract us from the path of following Christ, the bannered lamb, or more generically, seeking God.

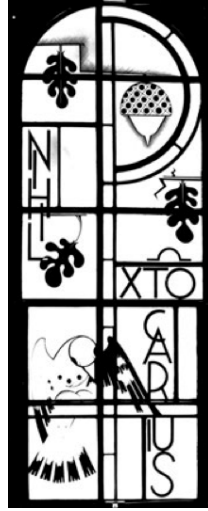
4. *Curritur via (mandatorum Dei)* (Pro. 49) “We shall run on the path of God’s commandments...”

In this window, a winged foot hurries along a path that leads to God. The bannered lamb is Christ toward whom we run. The adult bird perched at the top may represent a soul that has made the walk, or perhaps a superior or confrere urging one on. In any case, the image reveals a meaning of running on the way of God’s commands. This is a key concept for St. Benedict. The start of the journey may seem burdensome, but persevering in “this way of life and in faith, we shall run on the path of God’s commandments with hearts overflowing with the inexpressible delight of love.”

Two big motives for running this way of life are reflected in the next two windows.

5. *Timor Dei* (Ch. 53:21) “Fear of God.” Arrive at that perfect love of God, which casts out fear.

Pictured are the awesome elements of thunder and lightning. Upon reflection the monk accepts the power of creation, under the watchful eye of God, to convey some sense of the awesome power of the God of the universe. This awe is the foundation for a life motivated to take up the cross of obedience and to follow the Lord, Christ, progressing from dread fear to exuberant love.



Another take on this window, and perhaps more accurate, is “the eye of the triune God with rays penetrating in all directions.” Under this interpretation, the monk fears the Lord who sees all we do and say. “Hour by hour keep careful watch over all you do, aware that God’s gaze is upon you, wherever you may be.” (Ch. 4:48) Note in the left hand corner a suggestion of the earth with all its continents and the seas. Everything is within the purview of God.

Whatever the interpretation of the imagery, the concept of “fear of God” permeates the *Rule*. From the prolog where St. Benedict speaks of teaching one the fear of the Lord (Pro. 12) to the lot of the porter who “with all gentleness that comes from the fear of the Lord,” (Ch. 66:4) provides a prompt response with love to one who knocks at the door, the awesomeness of God is stressed.

6. *Caritas* (Ch. 7:67) Charity, or love, is another basic motive, which burns like a flame, drawing the soul onward and upward toward the running streams of God’s grace. It might be easy to miss the *Chi Rho* subtly imbedded in the lights and shadows. The white sheep might be the baptized person leading another to grace, or it could be Jesus, the Lamb of God, escorting the soul on its journey to heaven.

Fr. Gregory brings together, in these two windows, two motives for choosing to “run the way of the Lord” that Benedictine life, indeed all Christian life, entails. There is a progression from obeying the commands of the all-seeing God to embracing a loving relationship with the same loving God. “But as we progress in this way of life and in faith, we shall run on the path of God’s commandments, our hearts overflowing with the inexpressible delight of love.” (Pro. 49)

7-8. *Nihil Xto carius*. (Ch. 5:2) “Cherish Christ above all” or “Prefer nothing to Christ.” *Passionibus Christi participemur* (Pro. 50) “We shall through patience share in the sufferings of Christ, that we may deserve also to share in his kingdom.” These two windows also go together logically. The soul that prizes nothing dearer than Christ will be ready to share in His passion.

The window in the center (*Nihil Xto carius*) pictures a bird seemingly embracing or holding on to a tree. From the leaves, one might presume that it is a mighty oak, as a symbol for Christ. As the aspiring soul works out its priorities, it establishes this principle, to prefer nothing to Christ, to hold nothing dearer than Christ.

The window on the right shows a dramatic close-up of one bird feeding the other, giving body to the words (*Passionibus Christi participemur*) through patience we share in the sufferings of Christ. The whole passage, which is the conclusion of the Prologue, reads: “Never swerving from his teaching, but faithfully observing his teaching in the monastery until death, we shall through patience share in the sufferings of Christ that we may deserve also to share in his kingdom.” (Pro. 50) What may be lost in translation is that the two Latin words (*passionibus...patientiam*) are from the same root.

We hold nothing dearer than Christ so that by patience we may ultimately be sharers in His kingdom. There is a hint here of the description in the Acts of the Apostles of the early life of Christians in Jerusalem.

9-10. *Quaerens Dominus* (Pro. 14) “The Lord seeking.” *Revera Deum quaerit* (Ch. 58:7) the novice truly seeks God. “Seeking his workman in a multitude of people, the Lord calls out to him and lifts his voice again...”

These two windows depict two related concepts of seeking in the mystery of the journey of a soul. On the one hand we are told that it is God who seeks us out however far we may have wandered, even if it is into the spiny grip of the bushes on the hillside. On the other hand in the next window is one who truly seeks God. Seeking God is one of the primary criteria for testing to see if one is ready for monastic life as noted in the chapter on the novices. (Ch. 58:7)

The window in the middle, the soul is shown escaping from the power of the devil and moving quickly along the path of God’s commands, to the very heart of God — Father,



Son, and Holy Spirit — present in the symbol of three intertwined circles. This switch of the subject and the object in the two windows is a clever way to bring together two basic teachings of the *Rule*, though it is a truism of the spiritual life that even our desire to seek God is God-given.

11. *Quid suavius haec voce Domini* (Pro. 19) “What can be sweeter to us, beloved brethren, than this voice of the Lord inviting us?” or “What, dear brothers, is more delightful than this voice of the Lord calling to us?” (*Dulcius* is the Latin word used in the *Rule* for sweeter. Fr. Gregory has chosen to use *suavius*. The meaning is the same.)

The window hints of a pastoral scene of peace and beauty. With flowers blooming and birds singing, an aura of calm is conveyed. A scene such as this opens up the reflection on the beauty of all creation and the goodness of the God who provides it. Such a moment prompts us to call out: “What could be sweeter than the voice of the Lord inviting us” to prayer and discipleship?

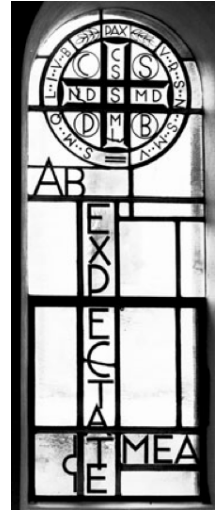


12. *Ecce ego* (Pro. 18) “Here I am.”

The window on the left has the words *Ecce Ego*. These words do not appear together in the *Rule*. Fr. Gregory may have purposely sought ambiguity in the expression. On the one hand, following the long covenant tradition, prophets being called would invariably answer the voice of the Lord saying, “Here I am.” The implication would be that the disciple on hearing the “sweet” voice of the Lord offers himself. The Psalmist says: “Here I am Lord, I come to do your will.” (Ps. 39 [40]: 8) The lighted candle being offered to the hand of God represents the total oblation of the aspiring soul.

On the other hand, one might interpret the words as God speaking. In the verses immediately preceding the one that speaks of the sweet voice of the Lord there is this dramatic passage: “Seeking his workman in a multitude of people, the Lord calls out to him and lifts his voice again: *Is there anyone here who yearns for life and desires to see good days:* (Ps. 33 [34]: 13). If you hear this and your answer is “I do,” God then directs these words to you: *If you desire true and eternal life, keep your tongue free from vicious talk and your lips from all deceit; turn away from evil and do good; let peace be your quest and aim* (Ps. 33 [34]: 14-15) Once you have done this, *my eyes will be upon you and my ears will listen for your prayers; and even before you ask me, I will say to you: Here I am.* (Pro. 14-18) (*Ecce adsum*)

That completes the windows on the south side. As we look at those on the north, there is a progression from east to west. All the rest of the windows represent the monk’s response, namely his profession of vows.



13-14. (*Suscipe me, Domine,*) *et vivam.* (Ch. 58: 21) “Receive me Lord [as you have promised] (cf. Ps.118 [119]: 116) and I shall live.”

These two windows include some of the words of the formula used at profession. As noted above, “as you have promised” (*secundum eloquium tuum*) is presumed.

At the time of solemn profession, the monk sings this verse three times with arms outstretched. On occasions where the vows are renewed, it is this verse that is used. The portrayal of the monk in full *cuculla* in a posture of oblation captures the moment he offers himself into the hands of God. The large *Chi Rho* implies that it is through Christ that the monk approaches God.

In the window second to the left, the blazing sun, clouds, rain, baptismal font, the decorated candle of oblation pull together the idea that both the natural and the supernatural are involved in this gift of self. The vowed life builds on and enhances baptismal graces.

Once again, the little bird is there with its total focus on what is above.

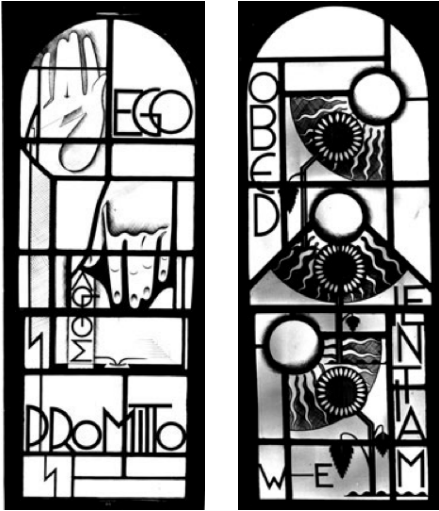
15-16. *Et non confundas me ab expectatione mea* (Ch. 58:21) “Do not disappoint me in my hope.”

This text unites the two windows and completes the prayer *Suscipe me* shown in the preceding windows. It is the prayer of the vowing monk for perseverance. The tacit implication is that the path will not always be smooth.

The owl perched on the bough of a mighty oak, one eye open and the other closed, implies wisdom and imperturbability. The owl is not letting the pestering of the pesky bird fluster him.

In the second window is a replica of the back of the St. Benedict Medal. The cross is dominant. On the arms of the cross are the letters: c, s, s, m, l, n, d, s, m, d. These are the first letters of a rhythmic Latin prayer: *Crux sacra sit mihi lux! Nunquam Draco sit mihi dux!* “May the holy cross be a light to me! May the dragon never be my guide!”

17-22. *Ego promitto obedientiam castitatem paupertatem stabilitatem conversionem morum secundum Regulam Benedicti.* “I promise obedience, chastity, poverty, stability, [and] fidelity to monastic life.” (Cf. Ch. 58:17)



There follows now in windows 17 to 22 the specific details of the monk's response in the form of resolutions called vows. St. Benedict does not call them vows, but promises made to the Abbot and community, and through them, to God.

His listing is not in the way of a formula, but a description of the action that the vows will include. His list is suggestive and, as a matter of fact, “stability, fidelity to monastic life, and obedience” have come to be considered Benedictine vows. Over time, the addition of poverty and chastity simply spelled out in more detail the nature of the promises. In more recent reforms, Benedictines have reverted to the simpler formula, but poverty and chastity are implied in the very

commitment to the monastic way of life. The windows represent the formula in use at the time of the paintings, when the monks took five vows. (Cf. RB 1980, 449-457.)

17. Window number 17 introduces the theme of the following windows through the words “I Promise.” Pictured is a kneeling monk with one hand in the air and one on the book, a posture we are familiar with from “swearing in” and from giving testimony in court. As noted above, St. Benedict describes a scene where the monk takes an oath to the Abbot and community, but which carries the force of vows to God. The letters in the window, *Logos* in Greek script, means word. It is used ambivalently; it may mean Word as Son of God or Word as divine revelation. It is through the “word” that God's will is communicated and is the medium for conveying that to which one must conform.

18. The window on the right features the vow of obedience, symbolized by the sunflower that lifts its face to follow the course of the sun from east to west. This is a classic image used by spiritual writers to portray the aspirant's readiness and openness to God's will. Jesus is the model for this. He prayed in the garden of Gethsemane: “Not My will but Thine be done.” In another place, He says: “I have come not to do my own will, but the will of him who sent me.” (John 6:38)

Leaving behind self-will is a cornerstone of Christian asceticism. The monk by participating fully in the community life subjects his will to superiors and confreres. St. Benedict says: “...obedience shown to superiors is given to God, and he himself said: ‘whoever listens to you listens to me.’” (Lk. 10:16) (Ch. 5:15).

It is love that impels the monk to pursue everlasting life by this narrow way. (Cf. Ch. 5:10)

The next pair of windows portrays chastity and poverty.

19. This first picture is somewhat abstract. A flame shoots upward toward the dove, symbol of the Holy Spirit. Surely this represents purity of life, cleansed and continually being purified in the crucible of Divine Love. The three small flames down the right side of the window may represent the evil desires that need to be overcome, especially those of the eyes, of the flesh, and of pride.

The vow of chastity commits the monk to unmarried life for the sake of the kingdom. This is more specific than the general demand for purity of life, which is the call to all Christians. “Blessed are the pure of heart for they shall see God.” (Mt. 5:8) There is then the legal side of the vow proper to monks, but in a broader sense,

the spirit of the vow that commits one ever more strongly to purity of life is the preserve of all. Although the professed may have a number of significant people in his life, God remains the significant Other. This establishes priorities across the spectrum of one’s life. The primacy of the spiritual, in daily choices, is a governing attitude that affects everything one does.

This vow is not explicit in the *Rule*, but, as mentioned elsewhere, is implied in the monastic way of life the monk is embracing.

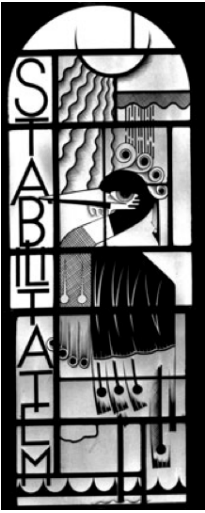
20. The picture on the right continues the naming of the vows. This window, rather starkly, manifests the vow of poverty. A pine tree seems to be thriving in barren rocks, suggesting that simplicity of life produces fruit for all eternity. Again here, the vow has legal ramification about how one possesses things, but the spirit of the vow colors one’s attitude toward all created things. “Blessed are the poor in spirit for theirs is the Kingdom of Heaven.” (Mt. 5:3)

Being poor in spirit goes deeper than the vow of poverty, but that is the underlying goal of it. Recognizing that before God we are empty-handed underpins all that follows from the vow of poverty. Detachment from all that does not lead to God is important, but does not prevent us from the normal joys of human life and living. Being in the world, but not of it, does not mean the renouncement of all the good things of the world, but primarily curbs and denies oneself whatever will separate from God.

Continuing to represent the vows as responses to the “voice of the Lord calling to us,” (Pro. 19) the next two windows represent stability and conversion of morals (Ch. 58:17).

21. The first window depicts what seems to be a stork or other exotic bird that can stand on one leg, remaining fixed in the same position awake or asleep, through rain or shine. This reveals the core of the vow of stability so much in demand for community living. Few





other communities besides those who follow the Benedictine tradition have this vow.

This place and these people are so much a part of the journey the monk professes to embrace that he vows to uphold it. It is not just that one be physically present in a specific place, but that one seeks God and strives for perfection within the context of this community. Monks are not just pious bachelors living in the same building, but a faith community that forms the matrix out of which, supporting one another in faith, hope, and love, they together work out their salvation.

Benedictine Oblates or others who follow the Benedictine ethos have much to learn from stability. For them, it may mean a deeper commitment to one's family, to one's church, or

to an ordered way of life. Most of all, it challenges us to an ongoing commitment to brothers and sisters in faith. The quality of the gift of caring friendship and responsibility for one another in faith is in the purview of the virtue of stability.

22. The final promise is *conversazione morum suorum*, variously translated as “conversion of morals,” “conversion of life,” or “fidelity to monastic life.” This latter is the translation used in RB80, and it captures the intent of the vow better than the more literal translations. In this promise, the monk places his hands on the plow and doesn't look back. This is a promise to be relentless in one's pursuit of God and His will. It establishes an attitude of conversion from sin and all that is not of God.



These concepts are hinted at by the large black cross that dominates the window and by a serpent with an apple in his mouth. Original sin and the devil, with all his works and pomp, are overcome by the sacrifice of Jesus on the cross. The monk vows to translate that signal victory into the fabric of his daily life, never being satisfied with anything that does not enhance that ongoing change in his life.

The principle of such a life in a way is a baptismal response. All of us are called to it. St. Benedict makes that dynamic the object of a vow for the monk

23. *Secundum Regulam* puts the commitment in the context of a way of life as laid down by St. Benedict in his *Rule*. There is a structure to the “monastic way of life.” The monk focuses on the values as laid down in the *Rule* and life in the enclosure. Once again, the community of faith-filled men will be the environment of the monastic seeker.

There are such things as vague vows where one makes up the rules as he goes along. St. Benedict addresses this problem in the very first chapter of his *Rule* (Ch. 1:1-13). The vows professed here are to be lived out under the guidance of the holy *Rule* and an abbot. (Ch. 1:2)

This teaching is symbolized in the window by the crosier, or shepherd's staff, as a sign of abbatial authority. The sun divides the day and night, and the bird (rooster) announces morning and evening. The two monks, look-alikes, at the bottom repeat the theme that these vows take place in community. They may also hint that the conformity affects a similarity to one another, a phenomenon frequently observed in people who share a close life together.



24. It is fitting that St. Benedict, whose wisdom is reflected in the message of the windows, should be represented in some way. Fr. Gregory does that in the final window.

This last window is dominated by a rendering of the front side of the Medal of St. Benedict and a raven. The raven has come to be identified with any image of the saint. In his right hand, he holds a cross. In his left, he holds a copy of the Rule, distilled from many sources, which will be the norm for the way of life the young monk is choosing. Other details on the medal: *Crux S. Patris Benedicti* — The Cross of Holy Father, Benedict, appears in script on the sides of the figure of Benedict.

On a pedestal to the right of Benedict is the poisoned cup, shattered when he made the sign of the cross over it. On a pedestal to the left is a raven about to carry away a loaf of poisoned bread that a jealous enemy had sent to Benedict. Encircling the medal are the words *Eius in obitu nostro presentia muniamur* — “May we be strengthened by his presence at the hour of our death.” Below St. Benedict is the printing — *Ex SM-Cassino* — “From Holy Monte-Cassino.” On an actual medal there would follow a date of its striking. Fr. Gregory omits that for his purposes.

The text around the medal is very appropriate for the whole meditation. The young seeker hears the word of God speaking to him. He responds with readiness to the call by vowing to seek God in a disciplined way of life with his brothers until death. At the time of death, he hopes St. Benedict will be around to support him.

In the Chapter Room, the painting immediately next to this window is the representation of the passing of St. Benedict, as described by St. Gregory the Great.

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EASTER IN THE MONASTERY

Easter is the principal feast of the liturgical year. It follows the sacred triduum that celebrate the institution of the Eucharist, and the retelling of the passion, death, and burial of Jesus. In all these celebrations we follow the Roman Rite with solemnity and care. In a way we celebrate Easter much like the rest of the Church. However, we drop all recreation from Thursday noon on and maintain a strict silence in the house.

One slight variation at St. Meinrad is that we split up the Holy Saturday readings, doing the first ones in the evening after the lighting of the new fire and the Exultet. That time, throughout the night, is filled with the measured reading of the 150 psalms of the Psalter. A number of monks and seminarians spend this time in recollection and prayer without benefit of rest. Participating is voluntary but there is never a lack of volunteers.

In the morning liturgy just after the Gospel, a lamb is carried in a basket to be blessed. While the symbolism is rich, the reality provides a moment of comic relief from the intense celebrations. In former years a young lamb was acquired some months ahead of time and was put in the care of one of the Brothers. After the blessing, the lamb was taken and prepared for Sunday dinner. (In those days the Holy Saturday rite was celebrated Saturday morning.) In these days, a local farmer loans us a young lamb for the occasion. Junior monks are responsible for seeing that the lamb is sufficiently secured by wires in a wicker basket so that it cannot get loose. The lambs are more or less noisy as they are carried in. If one is too mute, Fr. Abbot may encourage it to speak as he blesses it. Some lambs baa all the way in and out to the delight of children and adults alike.

Culpa is a private monastic observance at Saint Meinrad. It is private in so far as it is not open to the public, but it is public in that the monks individually and publicly accuse themselves of faults and ask pardon of God and the community. There is a very special culpa on Good Friday.

Also on Good Friday after celebration of the Lord's Passion and Death, a special painting by Fr. Donald is brought out to enhance our devotion. It shows Jesus laid out in white garments on a bier. Mary is so centered in the picture that one might call it a pieta. We have been doing that for some years now. The community looks forward to its reappearance each Good Friday.

I can no longer negotiate the hill to the cemetery so I no longer do this, but for years I walked to the cemetery, after the Easter morning liturgy, in a kind of private devotion to our deceased confreres who have been most affected by the resurrection of Jesus. The rest of the day provides us time to rest and to savor the mystery of our redemption that we have celebrated with such solemnity.

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FAREWELL TO FRIENDS AFTER A SABBATICAL IN 2000-2001

This was a letter written to friends that I had visited during the sabbatical after my retirement from the library. I fulfilled a dream of being able to say goodbye to friends who had a special place in my heart. Not being able to say goodbye was one of the special aches on one occasion when death was nearby. I continue to savor the joy of this special time in my life.

The days and hours of this fantastic pilgrimage are closing in. Wednesday, February 28th, I will return to Saint Meinrad to take up my place again in the community. I have counted this time away as a great blessing. I return refreshed. The memories of my encounters are deeply etched in my heart. I have had my opportunity to be present to you in some loving way, and to say good-bye. We may meet again, but even if we do not, I will not be able to say I never had a chance to say good-bye when next I come face to face with death. The grace of this time will make it easier to move on, content that I have made an effort to thank you for your love and care. I hope I have brought some joy to you. I am almost overwhelmed with joy and thanksgiving for what you have done for me.

I will begin a new employment when I return to the Archabbey. I will be doing editorial work in the development office. I find this very compatible. I look forward to this new adventure. I continue to care about the library, but it is now a part of the past. I recently saw an expression on a napkin: "I don't look back. I'm not going that way." I hope I can let go so.

I have not kept a record of my travels to get in touch with you all. I will not bore you with the tale. I have many friends around the country that I did not contact. Those of you that I did, though, are very special to me. I drove over 11,000 miles to see you, not counting my trips to friends in Europe whom I visited a year ago. What a wonderful adventure this whole trip has been. Thank you for receiving me so warmly. I imposed myself on you, frequently with short notice. Had I felt unwelcomed, I probably could not have continued on and on as I did. My travels took me to ten different monasteries. I stayed for some time in eight of them.

Thank you again for being a part of this lovely moment in my life. Although I say I am going back to the monastery to spin myself into a cocoon and wait for wings, I am sure the transition will not be that drastic and that we will be able to keep in touch at least remotely.

May God bless you and yours and keep you in His peace.

With affection,

Fr. Simeon

February 26, 2001

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FAREWELL TO PALNI

These were notes for speaking to the PALNI members on the occasion of a celebration of my retirement from the library.

Grateful. Few words for the occasion.

I was appointed to the Archabbey Library in 1949. It was the library of the monastery only.

In his letter of appointment my superior said: "...you will need to put your heart and soul into this work and strive to become an expert librarian." I can honestly say I have tried.

He had a vision for the library, "as one of the most important adjuncts of a community of monks" that I shared. In time, we expanded our services to include the College and the School of Theology.

I am proud of what has been accomplished at Saint Meinrad. We have built a good collection, now over 160,000 volumes, and we have a well established philosophy of service.

The Saint Meinrad administration supported my getting a degree at Catholic University and has allowed me to nurture the professional ideals instilled there. I have taken my profession seriously, in the State and nationally. In the early years I attended a good number of the ILA meetings where I was one of few academic librarians present. I remember a Senate Committee meeting that eventually led to the establishment of COBICIL where I testified that the public libraries put together in three counties in our area, serving tens of thousands of citizens, were spending less for books and periodicals than Saint Meinrad. That was a disgrace. It is a mark of good government and the efforts of people like Barbara Markuson, and countless others that library service has improved so much in Indiana over the past 30 years.

Saint Meinrad was the 16th library in our State to move to OCLC. That was 1976.

I have been an active participant of PALNI since before it had a name. I went to organizational meetings about automation for almost two years before I opted for less expensive system than was offered. I am grateful now while I am still at the helm, Saint Meinrad, with the help of Lilly Funds, is a full participant in this important cooperative organization. I treasure this program for its high professional quality and for the fine spirit of cooperation among the librarians. I will urge my successor to continue full participation.

Let me conclude by expressing even in this distant forum my gratitude to my staff whose hard work and patience have contributed so much the success of our program all along the way. I am grateful for my monastic vocation, for my call to the Catholic priesthood, and for having been allowed to serve as a librarian for over fifty years. It has been a lovely ride! And I treasure your friendship. Thank you.

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FR. DONALD'S STATIONS OF THE CROSS¹

The Stations of the Cross now set up in the St. Joseph Chapel were commissioned for the Archabbey Church and painted by Fr. Donald Walpole, O.S.B. They were raised to the church walls in 1954. However in the renovation of 1968 they were removed and put in storage. Since 1996, they grace the walls of the crypt chapel dedicated to St. Joseph. Very little is available that explains Fr. Donald's stations. I have written these few lines on each station to make them more available.

INTRODUCTION

From earliest times in the Christian era, the way of the cross, the path Jesus took on the way to Calvary, has been the object of veneration. Early Christians dreamed of getting to Jerusalem where they could follow in the footsteps of Christ. The stations along the way are where pilgrims stopped to commune with suffering Christ as they passed along His path. The devotion continues to this day in Jerusalem. The number of stations has varied greatly over the years going as high as 37. The number and title of the stations is now universally set at 14.

Because most Christians could never make it to Jerusalem, the practice of setting up stations in local cities and parishes as a devotion began. Just how and where the practice developed is a matter of history, but, today, most Catholic churches throughout the world foster this devotion that helps one enter more fully into the mystery of Christ's passion, death, and burial.

The set of stations painted on wood can be looked at as a whole. Fr. Donald has used the color of the wood as a basic background. He uses white, black, and red as the only other colors. Jesus' halo and garment are a bright white and appear in all the stations. He uses the red as a device to frame the images. The swath of red in each station focuses one's eye on the figure of Christ and one's heart on the suffering of Christ all along the way of the cross.

The Latin texts provide a distinctive flavor, and are integrated into the framing of the scenes. For the most part they are quotations from the Scriptures, especially the Psalms.

¹ These reflections have been published by St. Meinrad for alumni, but not widely distributed.

First Station: *Jesus is condemned to death*

Jesus stands with great composure facing out and not toward the tribunal. Pilate sits, with his official staff with the letters SPQR (*Senatus Populorumque Romanorum* —Senate of the Roman People) to pass judgment. Jesus' brilliant white garment emphasizes his innocence. Jesus and Pilate are not facing one another. Each, with his own role to play, seems lost in a private world.

Sanguis eius super nos et super filios nostros. Mt. 27:26 (“Let His blood be on us and on our children.”) These are the words of the people in dialogue with Pilate who washes his hands and releases Jesus to the soldiers for crucifixion.

Volo (“I will,” or “I accept,” or “I am ready.”) The sentiment echoes the response of many Old Testament saints. They frequently responded to God’s call with a simple: “Here I am, Lord.” Jesus embraces his fate as being the will of God.

Fiat (“Let it be done.”) Another word to convey the complete acceptance of Jesus of the unjust judgment of Pilate. The *Fiat* echoes Mary’s fiat to the Archangel, Gabriel. (“Here am I,” said Mary; “I am the Lord’s servant; as you have spoken, so be it.” Lk. 1:38).

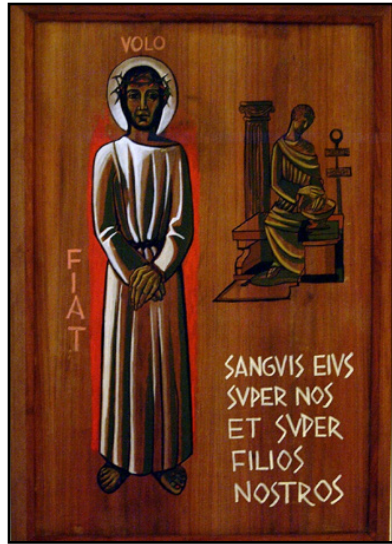
Second Station: *Jesus receives the cross*

Jesus takes up the cross with eyes heavenward, once more expressing His acceptance. The two Latin phrases build on that thought.

Ecce venio. Ps. 39:7-8 (“You do not ask for sacrifice and victim. Instead here am I”) or Heb. 10:7 (Then I said, “Here am I: as it is written of me in the scroll, I have come, O God, to do thy will.”)

Non timebit cor meum. Ps. 26:3 (“Though an army encamp against me, my heart would not fear”). This shows his fortitude in the face of things that are sure to come.

As the Christian reflects on the anguish of Christ in His journey, he or she is bolstered to imitate Christ’s openness to God’s will by bearing with patience the burdens of the day.





Third Station: *Jesus falls the first time*

The falls of Jesus are not documented in Scripture, but are reasonable given His weakened condition and the enormity of the burden. The falls lead the devout Christian to compassion. They provide consolation when life's burdens seem to overwhelm.

Curvatus sum usque in finem. Ps. 37:7 (“I am bowed and brought to my knees. I go mourning all the daylong.”)



Fourth Station: *Jesus meets his Blessed Mother*

Fittingly the Blessed Mother appears along the way. One can only imagine the depth of the pain each would have suffered at this encounter.

In tua se clausit viscera. (In your womb He has hidden Himself.) Mary was humbly aware of her role in the plan of salvation. Nothing could have possibly prepared her for such a moment.

Fifth Station: *Simon of Cyrene helps with the cross*

Just when it appeared that Jesus could not go on, Simon of Cyrene is recruited to help. We may never know the ways we have been called upon to help bear another's cross. "As they led him away to execution they seized upon a man called Simon, from Cyrene, on his way in from the country, put the cross on his back, and made him walk behind Jesus carrying it." Lk. 23:26.

Quis stabit mecum. Ps. 93:16 ("Who will stand with me?") It takes faith and devotion to stand up and be counted in the various challenges of our spiritual life. Especially fruitful is when we provide support physically or spiritually to our brother or sister.



Sixth Station: *Veronica wipes the face of Jesus*

The tradition here is that a pious lady, struck by the sweat and blood stained face of Jesus, steps forward fearlessly to bring Him comfort. The legend is that the cloth she used to relieve Him, ever after bore the image of Jesus' face in its fibers.

Faciem tuam, Domine, requiram. Ps. 26:8 (Of you my heart has spoken: "Seek His face."). The face of God holds great fascination for the psalmists and people in other books of the Bible. "Hide not your face." "Lord, it is your face I seek." Veronica is a model for all of us to reach out in compassion to those in need. The face we serve may be the face of God.





Seventh Station: Jesus falls the second time

In some manuals and in Jerusalem itself there were seven places that commemorated where Jesus fell along the way to the cross.

Lumbi mei impleti sunt illusionibus. Ps. 37:8 (“All my frame burns with fever; all my body is sick.”)



Eighth Station: Jesus meets the women of Jerusalem

Super vos ipsas flete et super filios vestros. Lk. 23:28 (“Weep for yourselves and for your children.”) The full passage is: “Great numbers of people followed, many women among them, who mourned and lamented over him. Jesus turned to them and said, ‘Daughters of Jerusalem, do not weep for me; no, weep for yourselves and your children. For the days are surely coming when they will say, “Happy are the barren, the wombs that never bore a child, the breasts that never fed one.”’

Ninth Station: *Jesus falls the third time*

Posuerunt me abominationem sibi. (“They have made me an abomination to themselves.”)

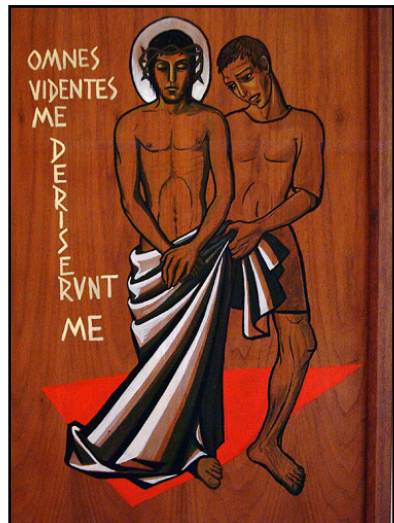
Is. 42:1-9 is a passage that speaks of a suffering servant. Christians apply it to Jesus, the suffering messiah. It is all the more meaningful because it was almost inconceivable to the Jews that the Messiah should suffer. “Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations. He will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. He will not grow faint or be crushed until he has established justice in the earth; and the coastlands wait for his teaching.”



Tenth Station: *Jesus is stripped of his garments*

“The men who were guarding Jesus mocked at him. They beat him, they blindfolded him, and they kept asking him, ‘Now prophet, who hit you? Tell us that.’ And so they went on heaping insults upon him.” Lk. 22:63-65. And, “They divided his clothes among them by casting lots.” Lk. 23:24.

Omnes videntes me deriserunt me. Ps. 21:8 (“All who see me deride me.”) Psalm 21 is a fruitful source for images of the passion. It is believed that Jesus recited the whole Psalm from the cross after he had prayed aloud the first line “My God, my God, why have you forsaken me.”





Eleventh Station: *Jesus is nailed to the cross*

“They brought him to the place called Golgotha, which means ‘Place of a skull’. He was offered drugged wine, but he would not take it. Then they fastened him to the cross. They divided his clothes among them, casting lots to decide what each should have.” Mk. 15:22-24.

Dispensa sunt omnia ossa mea. Ps. 21:15 (“Disjointed are all my bones.”)



Twelfth Station: *Jesus is crucified*

“Jesus was now taken in charge and carrying his own cross, went out to the Place of the Skull, as it is called (or, in the Jews’ language, ‘Golgotha’) where they crucified him, and with him two others, one on the right, one on the left, and Jesus between them.” Jn. 9:17-18.

Opus consummavi. Jn. 17:4 (“I have glorified thee on earth by completing the work which thou gavest me to do.”)

Ecce Mater tua. Jn. 19:27 (“There is your mother.”) In context: Jesus saw his mother with the disciple whom he loved standing beside her. He said to her, “Mother, there is your son” and to the disciple, “There is your mother” and from that moment the disciple took her into his home.” Jn. 19: 26-27.

Jesus Nazarenus Rex Judeorum. Jn. 19:19 (“And Pilate wrote an inscription to be fastened to the cross; it read, “Jesus of Nazareth King of the Jews.”)

Memento homo. (“Remember man.”) This brief expression could imply the blessing at the time of the distribution of ashes on Ash Wednesday: “Remember man that thou art dust and into dust you shall return.” It could also be a spiritual admonition: “Remember man what has been done here today.”

Mary, John, a skull and you are present at the foot of the cross.

Thirteenth Station: *Jesus is taken down from the cross and laid in the arms of Mary*

This is the *pieta* so frequently presented by artists and sculptors. Silent awe is a proper response.

Videte si est dolor similis sicut dolor meus. Lam. 1:12 (“Look and see if there is any sorrow like unto my sorrow.”)



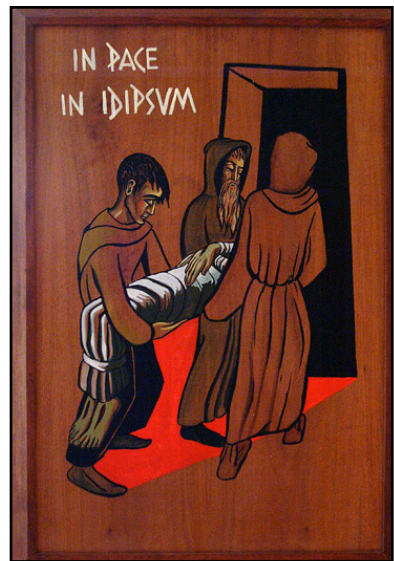
Fourteenth Station: *Jesus is laid in the tomb*

Three men in monk's garment place Jesus in the tomb.

In pace in idipsum. Ps. 4:9 (“I will lie down in peace and sleep comes at once for you alone, Lord, make me dwell in safety.”) Sleep is a daily relief. Death is a deliverance from the woes of this life and a resting place for the things to come as a result of this redemptive journey of Jesus.

These are the traditional stops on the way of the cross. They help the Christian reflect on moments of the passion journey of Jesus. Just as each of us would have our own take on these stations, Fr. Donald has provided a fresh, contemplative reflection on the awesome mystery represented by these stops along the way.

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THE FUNERAL OF DR. JOSEPH THOMAS

The funeral of Dr. Thomas, 98, was held in Trinity United Methodist Church in Jasper on Monday, December 23, 1996. The ceremony was solemn, reverent, and prayerful. His wife of 66 years, herself now 94, was able to be there. Though not well, she greeted visitors and played her role with great dignity and grace.

Dr. Thomas was a Methodist minister, but he was very comfortable with Catholic thought and had the deepest respect for the philosophy and theology of St. Thomas. He was one of the first non-Benedictine faculty members in our College. He loved to teach and could scarcely put aside his teaching mode. His love for St. Meinrad and all that we stand for was unbounded and he seldom missed an occasion to say so. He and Mary had lived in Jasper for over twenty years. He had made many friends and had impressed the community by his gentlemanly and kindly ways. Of those who were able to attend his funeral though, I am happy to say that a goodly number were in some way related to St. Meinrad and its programs. Present from the Abbey were: Fr. Damian Schmelz, who gave a touching memorial statement after the minister's homily; Fr. Bede, as academic dean of the college; Fathers Simeon, Columba, Cajetan, Jeremy, Harry, and Jonathan who sang three numbers. Present also were the following faculty members: Dr. Holsworth, his wife and two children; Mr. Gill Ring and his wife; and, Mr. Terry Lyden and his wife. Barbara Crawford was there from our Development Office.

I had a particular affection for Dr. Thomas and his graceful ways. We all owe him a debt of gratitude for the hundreds of books that he donated to the Archabbey Library. His knowledge of books in many fields was phenomenal. He treated them as personal friends and parted with them only when he knew they would be appreciated and cared for. He will be missed. May the Lord rest his soul.

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GOODBYE TO ATLANTIS

This little piece was mounted on the listserv, Atlantis, a location for ATLA librarians to query one another and pose questions. I took the liberty of placing this personal note there, fully aware that it was in general frowned on. The latter part of the remarks appears also as a separate piece among my stories.

Be forewarned that this note may not meet the criteria for this discussion group, but I risk putting it on because it is the easiest way to contact a major percent of my colleagues. I ask pardon ahead of time. I am reluctant to use attachments because they have been such bad news of late.

First let me say that the long awaited retirement of Fr. Simeon is scheduled for August 1st. In another note I will introduce my successor. Here I want to definitively say goodbye and thank you. The superior that appointed me said in passing that I should look on the assignment as my life work. I am not sure even he had any idea that it would turn out this way. He said that in 1949. There were many ups and downs especially in the first thirty years. These latter years have been much more positive. In 1983 we moved into a

lovely new building. It is still a joy to work in it. I have had a loyal staff with whom it has been a pleasure to work. Two have been here fourteen years, one twenty-eight, and one forty-two. In these latter years too I became very involved with many of you and the work of ATLA. It has been a good run. I have looked on my work as a ministry. I have felt very fulfilled as a human person and as a religious person. In the Roman tradition vocation has been reserved for the higher callings to priesthood and religious life, so I hesitate to speak of my role as librarian as a vocation in that sense, but it has been a ministry. My service to this community will continue to touch the minds and hearts of patrons long into the future as resources I have been able to supply and make available by catalogs will continue to be used.

I have also felt that I have had a role as a writer and a teacher even though my hours in the classroom have been very limited. A few years ago in a college faculty workshop on reading and writing across the curriculum, I wrote a little essay as part of an assignment. As a parting shot I would like to share some of it for what it says about me, but also for how it may encourage others to look on their work in a slightly different way.

I empathize with those who struggle to revise an original piece of writing. Frequently the revised text says something entirely different than the first draft because I recognize some illogical progression, or a leap that I have made in my thinking. The text is evidence of a lack of clarity of thought in the first draft.

I am also intrigued by the concept of multi-levels in writing. Sometimes consciously, often unconsciously, I develop lines of thought that are open to communicating at different levels. Since most of my writing is on a religious topic, or, for the purpose of motivating, I believe I use words and phrases that can be “heard” at different levels. I hear myself as a teacher at one level and as a practitioner at another. I can almost detect on second or third reading where I have moved from a theorist expressing teachings I have been given, to the person who has experienced and lived a truth he wishes to share. A subtle shift, but it is there — in the words — in the timbre of the voice when the words are spoken.

I am an avid reader. I enjoy stories. I am easily awed by the skills of authors who weave patterns of words that awaken feelings and images and sounds in my head and heart. I occasionally cry out at the beauty of a passage that moves me. I am sometimes so moved that I literally leave my reading place to collar someone with whom I can share my find—a practice, even when indulged in rarely, that does not endear one even to friends.

I remember once in the process of cataloging Newman’s sermons I was deeply touched by his sermon on the “Parting of Friends.” I was so moved by the final paragraphs that I interrupted the work of Miss Skinner, our head cataloger. I read the passage aloud with tears in my eyes and a cracking in my voice. I had not taken into consideration that she was a devout Anglican. I realized how insensitive I had been when into the silence came the rhythmic click clack of her typewriter. I was too stunned to apologize. We never ever spoke of it again.

As a librarian, I am able on occasion, though the occasions become rarer as I become more ossified in administrative duties, to awaken in others an enthusiasm for the word. (Word here is multileveled symbol. It could mean literature, a good book, an accurate reference, Scripture, or the Son of God.) I am not a teacher in the classroom, but I am not without resources when dealing with a student, one on one. I am glad I am an avid reader, and enjoy being a librarian.

I also write. Not a lot, but I write enough to know the agony and the ecstasy of the process. I know first hand — with a pen in it — the difficulties the writer faces as he or she sits poised before the blank sheet. No time now to become someone else with other skills. Now is the hour and I must go with what I have. The whole history and mystery of who I am, how I analyze, how I make judgments is on the line here. The fantastic process takes place in me from head and heart to hand and pen. Soon through the medium of a few marks on a page I will be able to reach out to another’s mind and heart so that what is going on in me can go on in him or her. How dependent I am in those moments on skills learned over years of practice. Yes, I am a librarian and not a teacher. When I write, though, I think of myself as a teacher without benefit of podium.

Thanks for listening. I am not leaving Saint Meinrad, just changing hats. I may continue to lurk a while, but it will be different. As for the future, I don’t know. I will be doing something compatible after a break. Don’t sit around waiting for my death notice. I won’t be!

Some of you may recall that I went to Israel in December of last year. At the cusp of the new millennium in the afternoon of the 31st of December, I stood in the prow of the boat I was in, on the Sea of Gallilee, and faced the future with open arms. The picture has become an icon for me of the attitude with which I face the future.² This will be my official sign-off, but you will still hear from me occasionally. Fr. Simeon

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THE LONG JOURNEY

Sunday we had occasion to reflect on Elijah’s journey to Mt. Horeb as a model for our own journey. The journey of Moses across the Red Sea and through the desert for forty years is a prototype of the spiritual journey. It tells many overlapping stories that we follow with our analogous eye that is with one eye on Moses and his story and the other eye on our own story. Today’s first reading helps us build a little on Sunday’s reflection.

Moses when he speaks to his people here is 120 years old. He has endured all the ups and downs of the passage from Egypt to the Promised Land. The high of their passage through the Red Sea and the subsequent destruction of Pharaoh’s army are followed by the low of the bitter complaining of the people over their lot — in passing.

² The photo is referred to on page 10 of this volume.

Now at the journey's end, Moses has to hand over to another generation the thrill of ultimate victory. He will not be able to enter the Promised Land. Ultimately that is not important. What is important is the unmitigated faith in the Lord who led him day after day. Told of his fate, he does not lose heart or reflect the slightest bitterness as he calls his people to follow Joshua. As John the Baptist will say later, Moses says now in other words: "He must increase; I must decrease." There is calm peace in the prayer of Moses. Gone anxious care. What remains is absolute trust and confidence in God.

Within the many interweaving stories within our large story, there are many beginnings and endings. Under the influence of the Spirit, we do well to ponder the story of Moses, and emulate the detachment that he developed over a lifetime of saying "yes" to God.

Each day, each hour of each day, can make some small circle in our lives. Each day our coming into this space can be a small Mt. Horeb for us, a place where we encounter God. It is also the place where He dispenses the Bread that strengthens for the next stage in our journey. When the good Lord tells us we need go no farther, we, like Moses, detached, will be ready to let go. Until then — we journey on.

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MEMORIAL FOR FR. SIMON MCTIGHE, O.S.B.

MARCH 23, 2005

Bells rang out over the valley, Monday morning. They told the world that Fr. Simon had died and from the number of the tolls, that he had been a professed monk here at the Archabbey for 56 years. After the tolls, a number of the monks gathered in the towers and rang, in a burst of joy, all six bells. They asked us to rejoice that he had entered into glory. We, indeed, mourn his passing, but celebrate the Christian life he lived and died among us.

Fr. Simon was born in New York City, NY, on October 5, 1917. Both his parents had been born in Ireland, a fact that colored much of who he was and how he thought. His elementary school and high school formation were in Catholic schools. We know little about his early years, and there are probably few that do. He was not one to speak much of himself. We do know that he was a mail clerk for some years before he pursued his ideal of becoming a priest only when he was 31 years old. His personality and character were pretty much formed by the time he entered the monastery in 1947. I doubt if he had to change much to become the monk that he was all these years.

He was indeed a New Yorker. Of that he was proud. No less was he an Irishman, and didn't mind if you knew it. A number of us in the monastery claim some Irish ancestry. Fr. Simon was an Irishman through and through. He had imbibed at his mother's breast a love for God and for God's people. He reveled in the lore of the emerald island.

Fr. Simon spent most of his professed career in parish ministry, and most of that in the local area: Ferdinand, St. Anthony, Huntingburg, Mariah Hill, Siberia, and Fulda. He was well known in these communities. He was a people person and enjoyed nothing

better than visiting the more senior citizens. Fr. Simon was his own man and not all his pastors found it easy to deal with him. When he was pastor himself, administrative detail was not his strong suite, but he was faithful and all recognized his heart.

These times outside the monastery walls provided him with a little more opportunity to travel. And travel he did. A number of monks could attest to his prowess in cluing them in on the train systems of Europe, the best places to go and the best places to stay. If one planned to visit Ireland, Fr. Simon was the man to consult. He still had family there and was in regular contact with them. In making arrangements for visits, Father probably concentrated more on what he was bringing to the contact than of the imposition his presence might be, but it usually worked out well.

There were some elements of a scholar in Fr. Simon. He had a sharp mind and an avid interest in many aspects of history. He read German so that a good bit of the lore was available to him. Even before he was ordained he spent considerable time assigned to the library and I once commented that he probably knew the contents of the old uncataloged library better than anyone except perhaps Fr. Placidus, a former librarian. I know that if I was searching for a specific book lost in the bowels of that collection, he was the first one I approached for help. Later he was assigned to help in the archives. He was of stellar help to people off the hill seeking information available only there. He was not the one who organized the archives, but he quickly learned to use it efficiently. He was tireless and relentless in his searching, and generous with his time.

Interestingly enough, I do not know of a single article that he may have contributed to any journal. He was constantly pursuing topics. He could discourse on them at length, but as far as I know he never put down on paper the results of his investigations. He had notes all over the place, but he never pulled them together.

Of particular interest to me was Fr. Simon's adaptation to the computer and Internet. I really do not know, but I suspect that he never used a typewriter in all his years in the parishes, but when Internet became available he swooped in on it, and spent much of his time in these latter years with email and surfing the web. It brought joy to his heart and helped to keep his mind alert and constantly expanding his horizons.

My brothers and friends, one could babble on. I hope what I have said recalls to your mind some of the breadth and depth of Fr. Simon. He lived among us in peace. He was a deeply committed man and was faithful in his service as a monk. He was kind and he was thoughtful and to say it in another way he was never mean nor vindictive. He has graced us with his presence. And his presence was a grace. When he spoke with you, you were the center of his attention. His awareness of you was almost tangible. Now he has answered the call to a better place. We pray that his transfer there was smooth and fast. I suspect there is less grief at his passing than joy that he has reached the reward he so diligently sought. It was the first hour of the 21st of March that he passed away, a day we normally celebrate the Feast of St. Benedict. I do not know what calendar they follow in heaven, but I trust that it was a privilege to begin his eternal life on the feast of St. Benedict. May he rest in peace.

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PAUL BOYLE

I believe it was July. I know it was very hot that first weekend of pastoral assistance at Fort Knox. It was the beginning of an assignment for St. Meinrad to help each weekend that the community filled for over twenty years.

I had arrived early. I had been told to report to Chaplain Denelpho's residence where we were to have supper, and, then, later go to hear confessions. I rang the doorbell. No answer. Not knowing what to do, I sat in the car awaiting the arrival of someone. We did not have air-conditioning in those days. The steaming heat was stifling.

A little while later a young priest came down the sidewalk. He was not the Chaplain, but another supply priest from Louisville. He had come by bus. It was his first day too. He was a Passionist, Fr. Paul Boyle. After brief introductions, he refused to wait in the car. It was too hot for that, he said. He tried the front door and found it unlocked. We both went in and made ourselves at home in the relative comfort of an air-conditioned living room.

Some time later, a chaplain arrived. He approached me, holding out his hand saying: "Paul Boyle." "No," I replied, "Simeon Daly." My companion held out his hand and said "Paul Boyle." The two of them kept saying: "Paul Boyle" to each other until they realized that they both had the same name. It was a charming moment. In time Paul Boyle, the Passionist, went on to become the Father General of the whole Passionist world. I knew him best when he was just a simple, but self-possessed, priest who could enjoy a moment of confusion.

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PERSPECTIVE: AN ESSAY ON LOOKING AT PAINTINGS

Recently I spent a good bit of time reflecting on the paintings in the Chapter Room at Saint Meinrad Archabbey. As I spent more and more time over each picture, it began to dawn on me that the artist was communicating with me. Many of the paintings were the artist's interpretations of aphorisms taken from the Rule of Benedict.

In the course of his monastic formation, Fr. Gregory de Wit, O.S.B. had fixed in his head some basic Christian and monastic truths. Once he had hung them out to dry so to speak, they sat there ready to be interpreted again by the viewer. This was a keen insight for me. I was looking at the pictures and writing an interpretation for others to read.³ I saw myself in a long line of teachers, some of them, no doubt, from before the common era.

For instance the expression: "not to love much speaking," is an insight of some wise man from the shadows who taught it to his disciples. They in turn wrote the dictum down and taught about the principle in the light of their master's teaching. This process of hearing and recording went on down the centuries until Dom Gregory got his formation in Louvain, Belgium.

³ This is the story included in this volume, "Chapter Room Art," 130-53.

Now once more the digested truth is translated into a painting ready for a viewer to get the message and perhaps to pass it on. I feel privileged to have gotten these messages and am eager to pass them on.

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RECONCILED (AGAIN)

I am a monk in a Benedictine monastery. My sister, a religious with the Sisters of the Immaculate Heart of Mary in Monroe, Michigan, recently spent the long Thanksgiving weekend here. We visited, reminisced, and shared our stories of hopes, dreams, disappointments, and joys. It was a lovely time. Actually it was the first time she had come alone for a visit, though she had been here before with companions. It became a very special time. We are both happy in our vocations. That is not say we are not still facing dilemmas and decisions that can affect substantially the quality of our lives. Our being able to talk things out together was very supportive for both of us.

A few days after my sister left, I came across a bit of doggerel verse written by my father forty years ago. I had completely forgotten it. Saved on scrap of fading paper, it had been salted away in a box with personal mementoes. I remember well that our leaving home for our respective vocations had been a burden for both our parents. I had forgotten that my father had put his thought in verse. Perhaps when I was younger they had not meant as much to me, though they are among the very few lines from him, now long gone, that I still preserve. Coming upon them now, when my sister and I have both completed over forty years in religion, they take on special meaning.

Let me add, we were not his only children. An older brother was serving our country in a war for peace when father penned these lines. Another son was still at home and was a source of much joy in their lives for the rest of their days. It is safe to say, though, this man of faith took special satisfaction in the religious vocations of the boy and girl who became a monk and nun. He revealed as much despite the pain in the verses he titled,

“Reconciled.”

Our little girl has left us,

She aspires to be a nun.

When you consider a vocation,

Can you think of a better one?

Our little boy has left us too,

He to be a monk doth aspire,

And after careful consideration

Can you think of a nobler desire?

Yes, Mom and I are lonely,
 And our home has had a sober air,
 But that these kids prove worthy,
 Shall always be our prayer.
 God grant that they are successful.
 And when their goals are won,
 Please, God, make us worthy parents
 Of a holy monk and nun.

Philip T. Daly
 July or August, 1943

My father's words touch me deeply as I read them now. I am consoled that before he and mother died, they seemed to enjoy the consolation for which he had prayed in these verses so many years ago.

Fr. Simeon Daly, O.S.B.
 February 2, 1985

P.S. Around that same time, knowing their distress, I had penned the following verses.

Tis almost cruel for God
 to snatch by love
 what by love you held so dear.

Let your hearts beat strong again
 and you will find
 that there entwined
 are the hearts you grieved as lost.

They're there in all life power
 loving and sharing your every hour.

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ROSETTA STONE

In 1799, quite by accident, a young French soldier uncovered on the banks of the Nile, a very unusual stone. It was small, 3' 9" foot long and 2'4.5" inches wide. On this stone were interesting markings, which in time proved to be an inscription in two languages and three scripts. The same information was given in the three scripts: hieroglyphics, demotic (popular Egyptian), and Greek.

That the inscription gave some information about Ptolemy V Epiphanies and his accession to the throne in Egypt around 196 BC was not nearly so important as the fact that the so called Rosetta Stone became the key that opened the door to the study of hieroglyphics, until then undeciphered. Through the writings in hieroglyphics we acquired access to a whole culture. As a result, Jean François, le Jeune Champollion (1790-1832), who finally deciphered the stone, is also considered the father of Egyptology.

The stone passed to the English in 1801 and is still preserved in the British Museum. There are reports as recent as July, 2003, of Egypt laying claim to the stone.

I think this is a fascinating little vignette in the history of communication. A cold stone buried in the sands of Egypt was the instrument through which we now contact the minds of people in another culture — till then known only through artifacts.

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RUTH ANN DENNING

I would like to describe the occasion of my first encounter with Ruth Ann. It was late November or early December of 1971. Father Philip, my library assistant and cataloger in the library, had died November 18th. I find it hard to express how devastated I was. I had lost a brother and a friend, but in the library I lost a most competent colleague and the person responsible for all the cataloging. I had the skills to do the work, but I was overwhelmed at the thought of having to take over that department again. It was a couple of weeks before I screwed up enough courage to unlock the door to the catalog room. Before planning for the future, I had to clear out Father's desk. I had been there only a few minutes when Fr. Joachim came in the room and announced that there was a lady in the library who offered her services. I couldn't have been more stunned if a cannon had gone off in the area. I sat there for some moments bathing in what I felt had been a special grace. I say this not just as an afterthought. I felt touched by an angel, though there was no glow. After I gathered myself in, I went out to greet the woman I did not know, had never met, who touched me so deeply. I explained to her that I was in no position to hire her but that I found her offer most encouraging. After several opportunities for getting help fell through, I began to investigate the possibility of hiring Ruth. She came well recommended. I went to her home to propose that she begin to work for us. She accepted. It is now twenty-eight years later. I can only say we have been richly blest.

A little corollary to that story is worth preserving. Ruth had taken the standard test that was given at the time to incoming office workers. I requested copy and had Fr. Warren look it over. His only comment said it all: "My God, she could run the place!" She began as a

typist and as my secretary. The latter role she continued to exercise more or less regularly until 1990. She kept my office calendar and typed letters skillfully throughout that period until Mary Ellen joined the staff. From the typing of catalog cards she quickly graduated to copy cataloging, and finally to taking over completely the office of cataloger. She learned to use the computer for OCLC right from the start and has patiently moved through all the migrations our cataloging program has been put through over the years. I just recently came across again a passing complement on our database made by a veteran cataloger in the PALNI office: "It has been a rare occasion when I have waxed eloquent over bib records that people wanted to load on a system, but I raved (happy raves) about yours....thanks for making my day sunnier." (Colleen Gocken, September 9, 1997) Ruth is a very careful and conscientious worker. Her ability to learn the fine points of cataloging, and apply them with such patience is truly remarkable. We have been richly blest, by her presence and her work.

Like Brother Lambert, Ruth is devoted to the library. Her skills are helpful not only in the catalog room but in all aspects of the library program. She has supervised the work of our work-study helpers for years and has instilled in them a work ethic that has served us well. She has been a team leader in every major project we have had, especially the major move into the new library. In short, it would be impossible to describe our library program for the last twenty-eight years without taking note of her countless contributions as a capable, conscientious, and caring co-worker. Included in that, has been her personal kindness to me. I want to say thanks with all my heart.

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SISTER MARY CHARBONEAU, I.H.M.

Sr. Mary Charboneau was an important woman in my life. I met her when I was 13 years old in 1935. We became fast friends and remained so until her death in the mid-80s. I loved her with a tender affection and she responded in kind. I had preached for her celebration of fifty years of commitment and was asked by her to preside at her funeral.

The Gospel reading for the funeral Mass was from Luke 24:13-35.

You know Sister Mary chose this text we have just read from the Gospel of Luke. She made that choice in a season of long and cold nights of personal discomfort. It fit hand in glove with the Gospel for the day she died. She could not have known. In any case, she chose well. If we take a few moments to reflect on this passage, we may not evoke the full meaning she intended, but I think we will be able to see its appropriateness for this occasion and come to appreciate at least some of the reasons she has asked to have it read tonight.

The encounter with Jesus on the road to Emmaus and what follows is surely one of the most charming and touching stories about Jesus, certainly of the resurrection stories. Here we see two disconsolate disciples trudging along the seven-mile road from Jerusalem to Emmaus. Disillusioned and disappointed, they hardly noted the stranger who joined them. They did not recognize him even when He opened the meaning of the Scripture to them. They invited Him to supper. It is likely that they were a married couple, Cleophas and his wife. At table in the breaking of the bread, they recognized Him. After He had gone, they recalled to each other how their hearts were on fire as He had expounded the scripture. So

excited were they at the momentous realization, which they were now able to absorb, they rushed back the seven miles to Jerusalem to tell the others. There they heard of the other appearances of Jesus to the disciples and they told their exciting story of their encounter with Jesus along the road to Emmaus, and how He walked with them and shared a meal with them.

I believe Sister Mary would be partial to this story because she believed very deeply that Jesus is present in our encounters with one another. Sometimes He reveals Himself to us through the other; sometimes He reveals Himself to other through us. No encounter is insignificant. Often they are life-giving or life-healing moments in our otherwise deadening, humdrum lives. Many of us here will be forever grateful to Mary for being present to us in just such moments. Sharing this Scripture is her way of thanking us for our loving presence to her through the years and her way of urging us to be mindful of the presence of Jesus even in the seemingly insignificant encounters of our lives.

Perhaps more to the point, Sister Mary would have chosen this text because it foreshadows and reflects the reality of our liturgical assemblies and especially our Eucharistic liturgy. We all know how fully she entered into the meaning of our worship. She was a thanksgiving person. She focused all her energies toward making our worship authentic and responsible. Her musical contributions were not self-aggrandizing or even simply aesthetic interludes. She used her musical talent to enhance the celebration, to provide responses to readings, and to nurture the faith experience taking place. The disciples on the road had the Scripture laid open before them and they shared bread with Jesus at table. We in our Mass have both the Liturgy of the Word and the liturgy of the Eucharist, which is completed in the sharing of His Body and Blood from the table of the Lord. I think this is a further and more cogent reason for Mary's choosing this text for us tonight. This one last time she speaks to us. This one last time she teaches us to strive to deepen our appreciation for word and sacrament. She teaches us to find in these things, as she did, an encounter with the living God. It is difficult to let go. There are so many things — even very personal things — each of us might like to say at this time. My own fond memories of Mary go back fifty years, even into this chapel. Not too many months ago, there were rounds of celebrations for Mary's fifty years of service to the Lord and His church. At that time, she was overwhelmed by the many signs of love, respect, and appreciation that were heaped on her from every side. How grateful we can all be that we took the time to do the things we did. The consolation of those hours helped her face the soul-shaking weeks and months just past. She bore them in peace, looking forward with joy to a new life with Jesus, regretting only that she must leave us behind for a time. She passed through that narrow gate now, and who can even imagine what our loving Savior has had in store for her. We will miss her, but we must believe that she is with her God. For our part, we can do no better; here in this sacred space where she labored for most of her life, we can do no better, than to encounter Jesus in word and sacrament in the sharing of these Scriptures and the breaking of the bread. And then, perhaps, we too will be able to say, as did the couple on the road to Emmaus: "Were not our hearts aglow as we did these things!"

May she rest in peace.

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THE STORY OF A FRIENDSHIP

Let me start by saying I approach this story with some reluctance. It is very personal. It forces me to bare my soul. That is difficult to do, but it is my decision. However it bares the soul of another. She has no choice in the matter. Another issue is the danger of hubris — that I have gone where others fear to tread, or that I am better or holier or more loving than others who enjoy friendships, or that it might cast a shadow on other friendships that I enjoy. Until this late hour in my life I have kept this relationship mostly to myself. Now, for reasons I do not completely understand, I want to share this story that dates from a time in my life when I was 13 years old in 1935.⁴

The person whose story I tell as it relates to me was a novice in a religious community when I first met her. I will identify her simply as Mary to preserve some anonymity for her though I realize that those who have known us will know of whom I speak. I am not disturbed by that because she was unashamed of our relationship that lasted until her death in 1985 at the age of 69. Needless to say the relationship matured as the years passed. It began at least for my part as an adolescent crush on a young lady of exquisite beauty of body and soul wrapped in the habit of a nun.

Mary was gifted musician already in her youth. She had been assigned to assist an elderly sister who taught music and led singing groups. Mary was only in the background as she accompanied on the piano the various singing groups and bands and instrumental soloists. Practically the only thing I remember of that time was how eager I was to show her the clarinet my grandfather had given me for my graduation from eighth grade. I was smitten.

Though our paths separated us from each other, I sought out opportunities to visit her wherever she was stationed throughout the following years until my entry into the novitiate here at Saint Meinrad in 1943. There then began a sporadic correspondence consisting of no more than a couple letters a year until the late sixties. She always insisted that it was my musing on the beauty of the liturgy and the rich content of antiphons that she attributed her own deepened interest in liturgy.

“While preparing the processional chants and the communion of the Mass for Candlemas this week, I could not resist speaking of you to both the novices and the postulants. After all, Father, you were the very first one to arouse my interest in the expressive beauty of the seasonal antiphons. And at the time you were a novice.” (From a letter in the 1960s)

For many years she was responsible for the liturgical formation of the novices and juniors in the community. It was deeply touching to me that at her funeral Mass around one hundred sisters from the Detroit area crowded into the gallery of the Motherhouse Chapel to sing as a tribute to her years of inspiration in the their formation years.

I have none of the correspondence from those early years. My first note saved from her dates from about 1950, but there are only a couple of notes in that decade. In one in 1960 she describes her work:

⁴ Mary is the Sister Mary Charbonneau, I.H.M. whose funeral sermon is included in this volume, "Sister Mary Charbonneau, I.H.M.," 174-76.

“My work here seems to grow every year. All the music at the Motherhouse involves chant classes and rehearsals with five groups each week — Usually at night... This year we took our Juniorate group (about 50 temporary professed in Jr. or Sr. year of College) into Detroit for the pontifical Mass at the Cathedral — opening the school year with teachers representing every school in the archdiocese; in October for a Mass opening our National Catholic Music Education Association activities for this year; and in November at Marygrove for their Golden Jubilee Pontifical Mass. In each instance the Sisters sang the Gregorian Proper, at Marygrove the entire Mass....”

In that same letter she wrote:

“Rather than ever try to explain away my long neglect of you, let tell you that you are in my thoughts and prayers — oh, so frequently; that any word from you is gratefully received; and most of all, I appreciate and count on your kind mementos.”

Here is a little note from a Christmas greeting in 1965. Earlier in the year I had invited her to the nursing home where we celebrated the 50th wedding anniversary of my parents.

“Joy and peace to you this holy Christmastide! As the renewed liturgy makes Advent more and more meaningful to us, I keep thinking our capacity for Christ’s love should grow ever wider and deeper. Let us pray one for the other that it really does, according to His desires for us. You have come to my mind so often since our few hours together last summer. What a glorious afternoon that was — the reverent, intimate celebration of the Eucharist, the feast after, our music making, just being all together. I shall always recall it with pleasure and joy — like the rich spiritual experience which it was... Whenever you come home and it can be so arranged I would always love to see you. I count on your memento. You are in my heart. Gratefully...”

As you have perhaps gathered, I opened a file folder for Sister’s letters. For the most part I do not have a record of my responses or initiatives. I do have one in 1969 that I remember well. I kept a carbon because I was a little fearful that one or both of us might get in trouble because of my frankness. I wrote:

“Friendships such as ours, fostered over great distances, nourished only by occasional scribblings on little scraps of paper, are not much support in the day to day struggles of our lives, but, at least for me, our friendship is a source of strength. I admit with a little blush that it began for me in a rather immature and adolescent infatuation, but it soon moved beyond that and stands today as the one relationship with a woman outside my family that bridges the long span of years. If for no other reason, it is something special to me. But that is only a statistic. It can no way imply the genuine affection I have for you. You have known this but I don’t know if I have ever expressed it this way. And now darn it, scribble a little on a scrap of paper that tells me you are still there and care. Once a year is plenty, but anything less than that will draw a similar protest. God love and support you. Lovingly in Him. Fr. Simeon.”

As I say, that was in at Christmas time in 1969. I do treasure a note from her in 1968 shortly after I had visited her on my return trip from a sabbatical leave that had taken me away from the monastery for six months. She was finishing up a music degree at the University of Michigan. I spent an evening with her and another sister, a housemate also in studies at the University. She wrote:

“Dear, dear Simeon, Oh you of youthful heart — full of warm, generous, vital love! Needless to say our visit has come back to me many times and your note said everything my own heart is feeling.

There has, through all our years of friendship, been something very special about every one of our communications, in person or in letter. And somehow — only the Lord knows — I needed you, in the flesh or in the word, every time you came. My neglect to tell you this each time has only the appearance of neglect because like the beautiful fox in the Little Prince, I felt confident you knew — and you did!

I feel very sure of the strength and purity of my love for you. In spite of my eagerness to see you, I proudly and joyfully shared your time with Sister Antonine. She loved it, too.

And like you, tho’ you didn’t say it in so many words, I am very conscious of my capacity for Infinite love, of my weaknesses and especially of my commitment. Somehow my communications with you have always inspired me to desire these more and more.”

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A VISIT FOR MY SEVENTIETH BIRTHDAY

These verses were written hastily on the occasion of a visit to the Abbey of Lois for my birthday. It was a playful piece in which I wanted to contrast the young and vibrant greeting of earlier visits with the more labored movements of these latter years.

You come

With eager longing I await your visit.

I long for your sweet embrace
and the warm kiss you will place
on my expectant lips.

You should no longer expect me, though
to come racing across the sward
to leap into your outstretched arms.

The spring has gone from my steps;
No more gazelle-like can I hurry.
Rather, I’ll lumber like a bear late for hibernation.

Worry not, I’ll make good time, as best I can,

with ready heart for warm embrace
and kisses too.

Age may bow my body.
My heart is stronger still.
I love you, Lois.

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APPENDED TO THE WEBSITE FOLLOWING FR. SIMEON'S DEATH:

FATHER SIMEON DALY, O.S.B.

Fr. Simeon Daly, O.S.B., age 90, monk and priest of Saint Meinrad Archabbey, died in the monastery infirmary on November 10, 2012. He was a jubilarian in profession and priesthood, and a participant in the Rush Religious Study on Aging and Alzheimer's.

Fr. Simeon was born in Detroit, MI, on May 9, 1922, to Philip and Marguerite (Ginzel) Daly, and received the name Philip John at his baptism. After his elementary education in Monroe, MI, he enrolled in the minor seminary at Saint Meinrad. Invested as a novice in 1943, he professed his simple vows on August 10, 1944, and was ordained to the priesthood on May 18, 1948.

Fr. Simeon was appointed assistant librarian in the Archabbey Library in 1949, and that year received an STL degree from The Catholic University of America, Washington, D.C. Two years later, he received from that university a Master of Science degree in library science. On August 16, 1951, he was appointed head librarian, a position he would hold for the next 49 years.

Throughout his 51 years in the library, Fr. Simeon was a member of virtually every library association connected with the Church, seminary education and the Midwest. Among these was the American Theological Library Association, for whom he served as president from 1979 to 1981.

Fr. Simeon was instrumental in the planning of Saint Meinrad's new library, dedicated in 1982. Having already managed the library for over 30 years, he devoted the next 20 to introducing and integrating new technologies into the library's holdings and procedures.

The history of Saint Meinrad Archabbey will identify Fr. Simeon most closely with his work in the library, but neither his contributions nor his interests ended there. He served as the monastery's Master of Liturgical Ceremonies during the challenging 10-year period preceding, during and following the Second Vatican Council.

He was chair or a member of the monastery's Liturgical Committee for many years, and served as subprior (third in leadership) from 1975 to 1978. He contributed to the monastery's music with his clarinet, and was delighted that, at the age of 90, he made a

cameo appearance on Facebook — a five-minute video posted by Saint Meinrad’s summer “One Bread, One Cup” participants, who applauded loud and long when he displayed his still-under-development keyboard skills with a sincere rendition of “Someone was There.”

Always having a personal project to attend to, Fr. Simeon had recently completed charting the graves of his almost-300 confreres in the monastery’s cemetery.

Convinced he had learned valuable lessons in his seven decades as monk and priest, he was determined that others benefit from his experience. His *Finding Grace in the Moment: Stories and Other Musings of an Aged Monk* was published in 2005, and he narrated much of its content onto a set of three audio CDs. Those stories are now on this website.

He wrote several pieces on aging for the various Notes series of the Abbey Press, including “Aging Gracefully to Make Dying Worthwhile.” Most recently, he assisted with writing projects in the Development Office.

The funeral liturgy was held on November 14, in the Archabbey Church, followed by burial in the Archabbey Cemetery.

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