
PRODUCTIVE ANNIVERSARIES! (2)



One of the first secular institutes in the Church was founded in our diocese, in Grand Falls, to be specific. Father Louis-Marie Parent, O.M.I., is the founder of the Oblate Missionaries of Mary Immaculate, who now have about 700 members in over twenty countries. The Institute was raised to the status of pontifical right in 1984, and their headquarters is at Trois-Rivières, Québec. Here in the diocese they worked at the retreat house (present Diocesan Centre), and at the Grand Falls Hospital. I join all the Oblates, and especially Ms. Doris Plourde, O.M.M.I., an Edmundston native, in giving thanks to God for the Institute's first fifty years, and I pray that He shower His choicest blessings upon the entire Institute. A new Roman document on religious commitment of consecrated in the third millennium, titled *Starting Afresh from Christ: A Renewed Commitment to Consecrated Life in the Third Millennium*. The Instruction reaffirms that like every other form of Christian living, consecrated life is dynamic, by its very nature, and that it comes from the creative impulse of the Spirit who led the founders and foundresses along the Gospel path, by raising a wonderful variety of charisms. Obedient and open to the Spirit's guidance, they carefully followed Christ and in their intimate relationship with him they fully shared in his mission. The communion existing between consecrated persons leads to even greater openness to the other members of the Church. The commandment to love one another, lived within the community, requires one to move from the personal level of relationship to the level of different Church realities. As the Church's legislation states: «A secular institute is an institute of consecrated life in which Christ's faithful, living in the world, strive for the perfection of charity and endeavour to contribute to the sanctification of the world, especially from within» (Canon 710). Father Louis-Marie Parent, O.M.I., who is now 92, is also founder of the Voluntas Dei Institute, one of whose members, Father Leo Grégoire, is totally committed to the Lord's work in our milieu; he is the one who translates all of the diocesan documents into English.

ONE HUNDRED YEARS OF CISTERCIAN PRESENCE

Better known as «Trappists». The Cistercians of Rogersville are celebrating the one hundredth anniversary of the establishment of Our Lady of Calvary Monastery. The present Father Abbot is Dom Maurice Guimond, a native of St-Léonard; he was ordained to the priesthood November 11, 1979. In 1995 he became the seventh superior of Our Lady of Calvary and its third abbot. Robert Pichette has just published a book on the subject: "Il est heureux que nous soyons ici. Les Cisterciens en Acadie 1902-2002" ["It Is Good for Us to be Here: The Cistercians in Acadia 1902-2002"]. It was a true pleasure for me to read the book: what pages full of hope, despite countless difficulties! I congratulate Mr. Pichette on his book. His lively style of writing introduces us the monks' coming to New Brunswick, the dedication of the young community, its fidelity to prayer and manual labour. Prayer and work are the two hallmarks of these men uncompromisingly dedicated to God. Upon their arrival in Rogersville, in 1902, the Trappists were greeted by my Eudist confreres, among others. Besides, throughout these one hundred years, the Atlantic Region Trappists and Eudists have maintained beneficial contacts, whether through the exchange of preachers and chaplains, college professors, directors of the Halifax Major Seminary, or Eudist bishops. I agree with the book's author that there is still room for contemplatives: «Religious life, as a consecration of the whole person, manifests in the Church the marvellous marriage established by God as a sign of the world to come. Religious thus consummate a full gift of themselves as a sacrifice offered to God, that their whole existence becomes a continuous worship to God in charity» (Canon 607 § 1). «Prayer and contemplation provide the atmosphere for the reception of the Word of God and at the same time they spring from listening to the Word. Without an interior life of love which draws on the Word, the Father and the Spirit to itself, an outlook of faith is impossible. As a consequence life itself loses meaning, the faces of brothers and sisters are obscured and it becomes impossible to recognize the face of God in them, historical events remain ambiguous and deprived of hope, and apostolic and charitable

mission become nothing more than widespread activity» (*Starting Afresh from Christ*, No. 25, par. 2).

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