



Paynesville Lutheran Church

657 Maple Street | Paynesville, MN 56362 | (320) 243-3624

Point Others to Jesus | Love Generously and Gracefully | Cultivate Disciples

CHURCH HISTORY IN YOUR BACKYARD

Trip #2

Thursday October 8th, 2020



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Thank you for joining us exploring church history in our own backyards! Today we will be traveling to several locations, at these locations please remember to social distance and wear your masks.

There is information in this booklet about each of the locations. There are also maps from each location to the next just incase you get separated from the group.

When we arrive at Luthercrest Bible Camp for lunch we again ask that you social distance from one another as you feel comfortable.

Please ask questions at the locations we stop at and keep this booklet incase you would like to venture back this way sometime.

Itinerary

- Depart Paynesville Lutheran Church
- Stop #1 Grasshopper Chapel Cold Spring (Page 4-6)
(We will stop here and take a self guided tour.)
- Stop #2 St. John's Chapel & Trail (Page 8-13)
(We will only be driving past this location.)
- Stop #3 St. John's Abbey (Page 14-25)
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- Stop #4 & #5 Luthercrest Bible Camp & Chapel (Page 27-31)
- Return Paynesville Lutheran Church/Home

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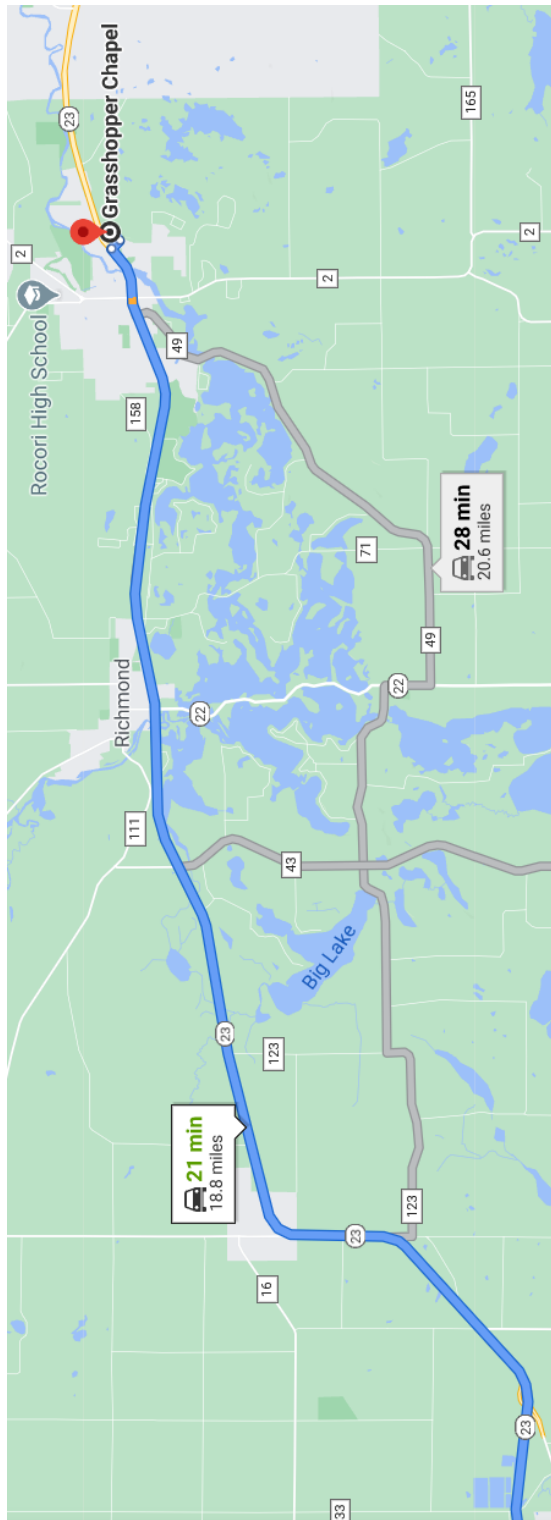
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Stop #1

Directions to the Grasshopper Chapel in Cold Spring:

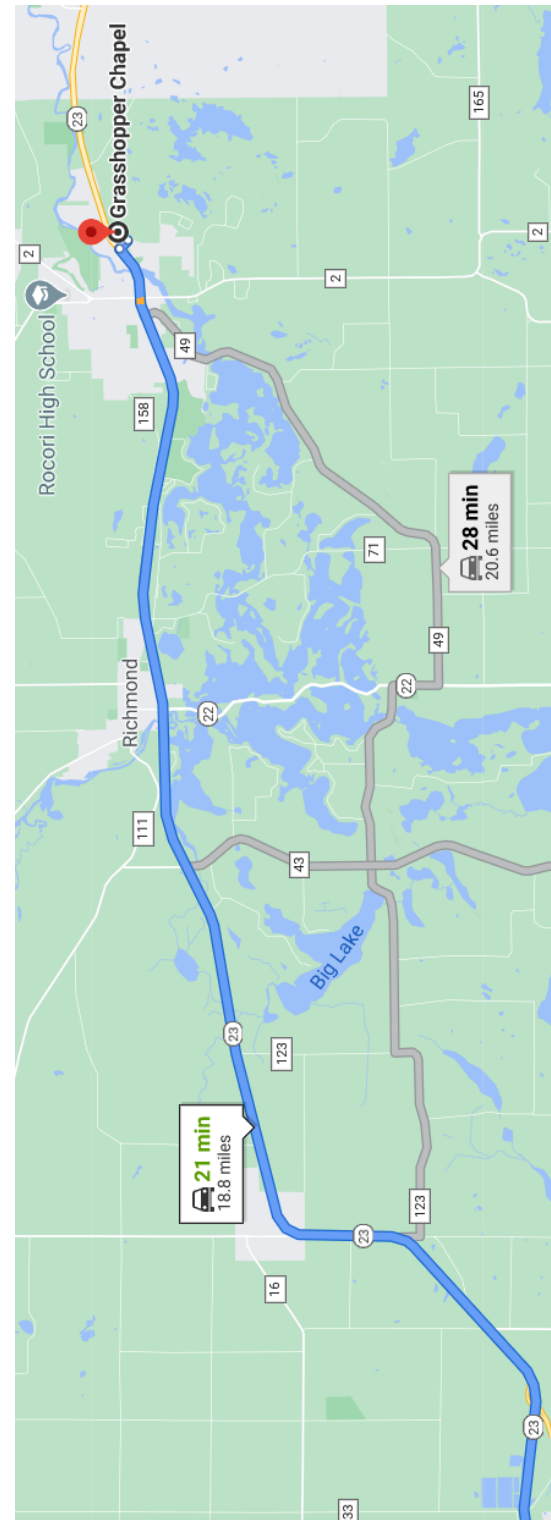
Paynesville Lutheran Church

657 Maple St, Paynesville, MN 56362

- > Take Maple St to MN-4 N/Hwy 55 W
32 s (299 ft)
- > Follow MN-23 to Cold Spring
20 min (18.5 mi)
- > Drive to Chapel Hill Rd/Maple Hill Rd
43 s (0.2 mi)

Grasshopper Chapel

22912 Chapel Hill Rd, Cold Spring, MN 56320



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ABOUT GRASSHOPPER CHAPEL

Excerpt from Visit Greater St. Cloud. Visit <https://www.visitstcloud.com/things/grasshopper-chapel/> for more information

One sight not to miss during a visit to Cold Spring is Chapel Hill. Each year, thousands of people revel in the tranquility, beauty and mystic that surrounds the grounds. Overlooking the city, the chapel is nestled among the towering trees.



The history of Assumption Chapel is legendary. It is the story of townspeople gathering together in efforts to rid the area of grasshoppers which were destroying farmers

valuable crops. The invasion happened within the course of 24 hours. One day the grain crops promised a bountiful harvest. By the next afternoon, they were blanketed by millions of Rocky Mountain grasshoppers. Farmers made every effort to stop the swarming insects but to no avail. The crops were destroyed, and, even worse, the grasshoppers honeycombed the countryside with eggs that would hatch next spring.



Minnesota's governor proclaimed April 26, 1877, a day of prayer and throughout the next few months the people of the Cold Spring area continued to pray. They vowed that if the Blessed Virgin would rid them of the grasshoppers, they would build a chapel and offer prayers to her for the next fifteen years. Construction of the chapel was the idea of Rev. Leo Winter, O.S.B., during the

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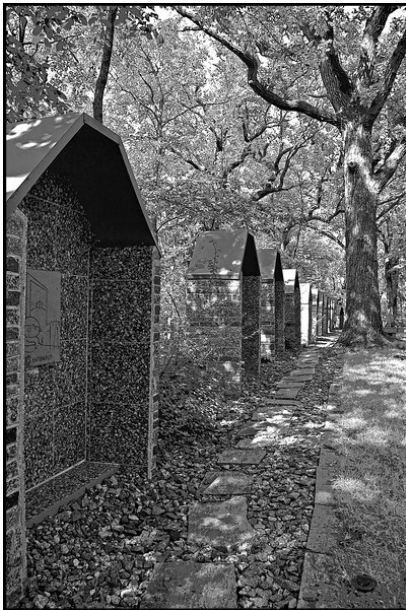
summer of 1876-1877. The next day, the grasshoppers were gone. The people kept their promise and built the chapel on a hill halfway between the parish in Jacobs Prairie and the mission in St. Nicholas.

However, the first structure of Assumption Chapel was made of wood and a tornado in 1894 destroyed the chapel. Not until 1951 was the chapel reconstructed with the help of Father Victor Ronellenfitsch, O.S.B., and community members. Granite was donated for the structure in addition to other supplies and Grasshopper Chapel remains in existence today.

Assumption Chapel is located in Cold Spring off of State Highway 23 and Chapel Hill Road.

GRASSHOPPER CHAPEL

Excerpt from: Minnesota Curiosities: Quirky characters, roadside oddities & other offbeat stuff Third Edition by Russ Ringsak with Denise Remick (Page 103-104.)



Minnesota is regularly beset with what we like to call “natural disasters,” generally related to the weather but not exclusively; natural as opposed to “unnatural disasters,” which would cover train wrecks, arson, murder, and anything else brought on by our fellow humans through carelessness, inattention, or just plain wrong thinking.

In the springs of 1856, 1865, 1873, 1874, and 1876, the area around Cold Spring was chewed up by Rocky Mountain locusts, called choppers to differentiate them from your standard-model grasshopper. These guys were three inches long and had eyes round as shingle nails and heads the size of the last joint of your little finger. Mostly, thought, they had big jaws and they ate everything. First the young green wheat and then everything else, including pastures, gardens, and the laundry

off the clotheslines. They ate big holes in the hides of cattle, so that the animals had to be destroyed.

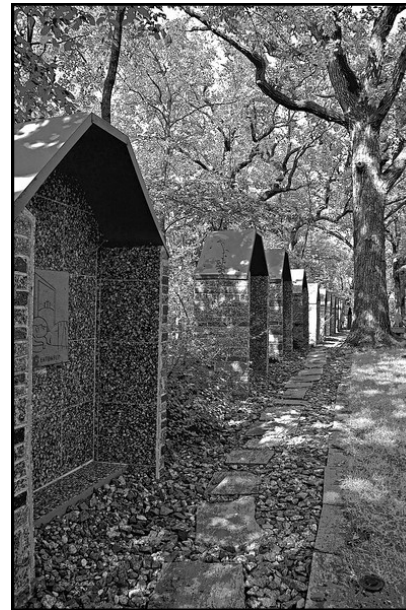
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In the spring of 1877, farmers figured the months of thirty-below cold of the previous winter would have frozen whatever choppers might have been hiding around; it looked like it was going to be a good year, and it was, right up until the sunny April morning when the sky darkened and the choppers came back, this time much worse than ever before. Farmers were already far in debt and had fought back with oil fires, tar-covered sheets of metal dragged over fields, huge bulky nets; the Stearns County board had offered bounties for choppers by the bushel, but nothing had dented the huge clouds of insects.

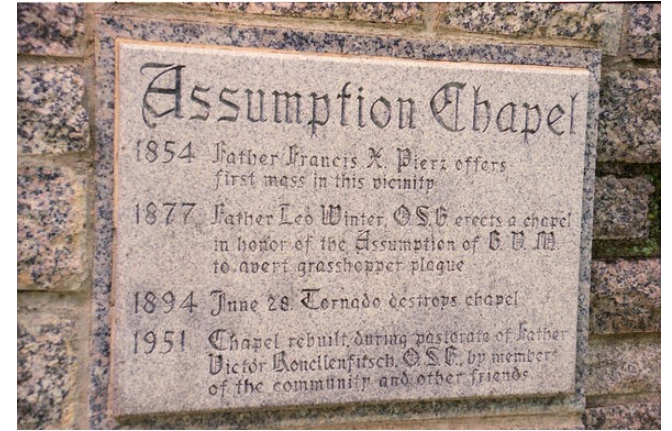


It was about the end of the line for most farmers, locusts for four out of five years. They were a solid Catholic community and turned to prayer, and with the help of a \$10,000 donation from Governor John E. Pillsbury's own wallet they built the sixteen-by-twenty-six-foot wood-framed Locust Chapel, in Gothic Revival style, on a hill overlooking the town, as an offering in honor of the Assumption of the Blessed Virgin. A local farmer carved a wooden statue of the Mother and Child for the altar. And about four months later, on August 15, the choppers packed up and flew off and haven't been seen since.

In 1894 the building was hit by a tornado and reduced to fragments. The statue was salvaged and stored, and in 1952 they rebuilt the chapel, this time of granite. It's officially the Assumption Chapel but is more commonly known as Grasshopper Chapel, and every August 15 the bishop of St. Cloud conducts a Mass there. Over the entrance is a plaque depicting the Virgin ascending into heaven on a cloud, with two grasshoppers below.



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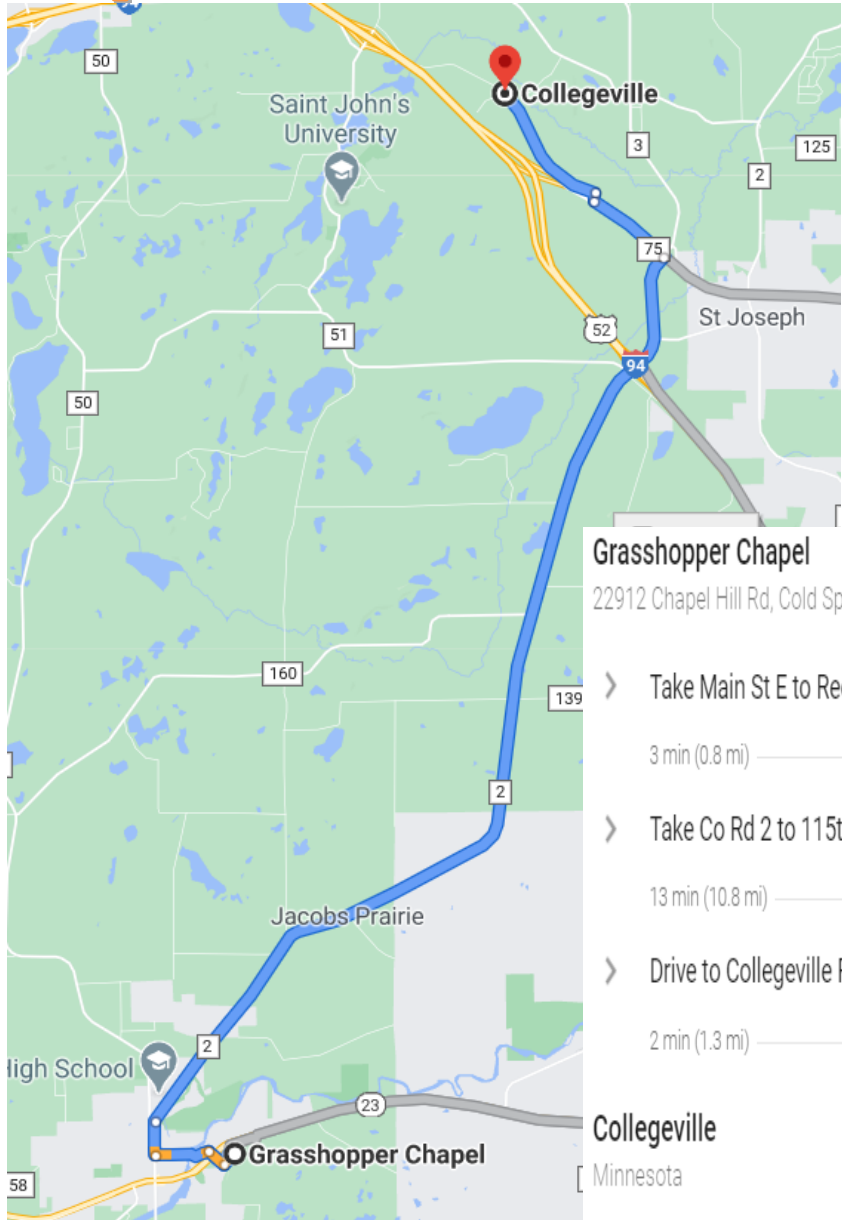
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Stop #2 & #3

Directions to the Chapel and the St. John's Abbey:



A map showing a route from Collegeville, Minnesota to Grasshopper Chapel. The route starts in Collegeville, goes north on Main St E, then west on Red River Ave N, then north on Co Rd 2, and finally east on Collegeville Rd to the chapel. Landmarks include Saint John's University and St Joseph.

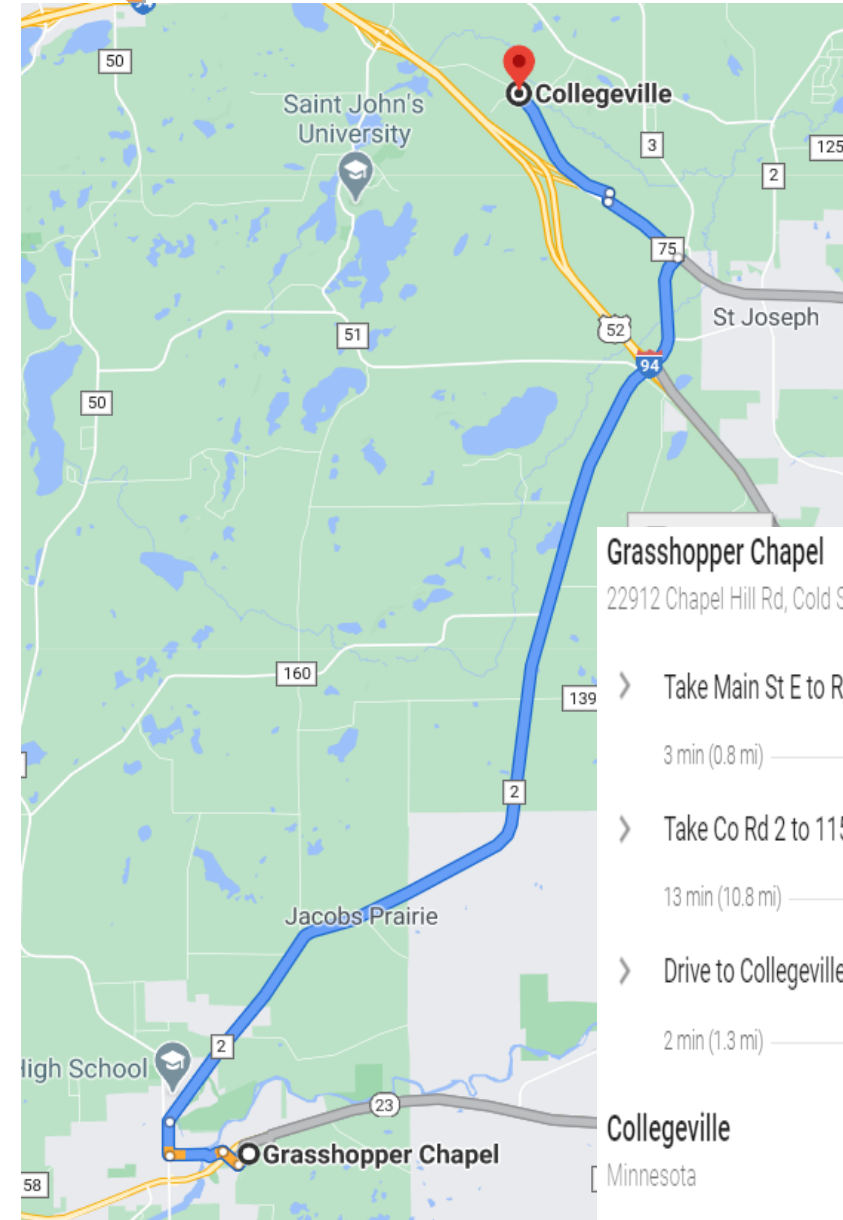
Grasshopper Chapel
22912 Chapel Hill Rd, Cold Spring, MN 56320

- > Take Main St E to Red River Ave N in Cold Spring
3 min (0.8 mi)
- > Take Co Rd 2 to 115th Ave in St. Joseph Township
13 min (10.8 mi)
- > Drive to Collegeville Rd in Collegeville
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Collegeville
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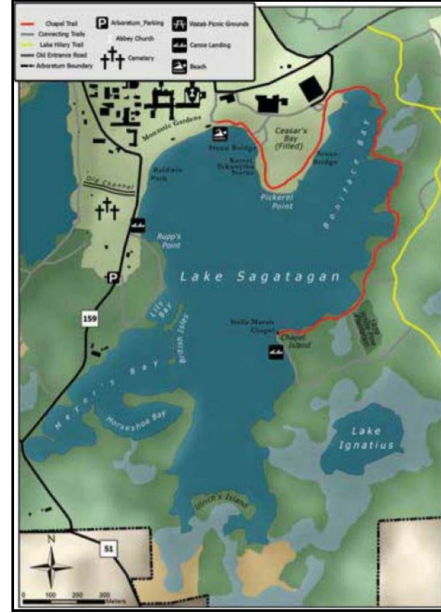
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The Chapel Trail

- 3 miles round trip.
- Open to the public.
- No dogs. No bikes.
- Chapel Trail Map

The Chapel Trail begins and ends at Lake Sagatagan's beachfront, skirting the shores of the lake to reach the Stella Maris Chapel. The route is filled with stone bridges, reverent statues, tall oak, pine, maple, birch, and tamarack trees, and an abundance of Minnesota wildlife. The scenic woods and views of the lake make this trail one of the most beloved routes in Minnesota.



Chapel Trailhead

Built in the summer of 2015, the chapel trailhead sits along the shore of Lake Sagatagan. Monks and volunteers brought white pine from the Abbey Arboretum up the North Shore to the North House Folk School, to build the timber framework. The framework was transported back to Saint John's and constructed into the chapel trailhead. Built as a place for gathering, reflection, and commemoration of the Chapel Trail, the trailhead has already become a favorite gathering spot for visitors.



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Statue of Saint Kateri

The statue, installed in 1956, celebrates Kateri Tekakwitha, the first Native American saint and martyr. Formerly located outside of the St. Olaf Church, the statue of Saint Kateri was gifted to Saint John's after the St. Olaf Church burnt down in a fire in 1953. Ever since, the statue has overlooked Lake Sagatagan and greeted generations of visitors on their way

to the chapel.

Pickerel Point

Named by the monks in honor of a large fish caught off the shore in the late 1890s, Pickerel Point offers a beautiful scenic resting spot to enjoy the view. In 2009, stone benches and a descending stone staircase were installed to offer hikers a place to enjoy the beauty of the scenery and prevent erosion along the shore.



The Chapel (Basic Information)

In 1872, the Stella Maris Chapel was built to honor Mary, the Mother of God. It was named Stella Maris, which means "Star of the Sea." When it was built it was situated on an island, but since then the water level has turned the land into a peninsula. In 1903, the chapel burned down in a lightning storm. It wasn't until 11 years later that a new chapel was built. There were plans for a bell tower and a meditative fountain, but these features were never added. Years,



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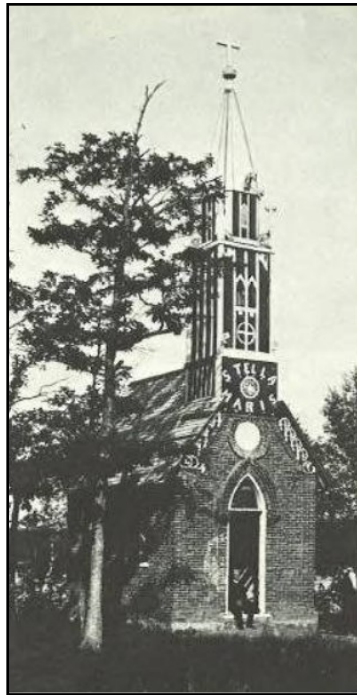
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Stella Maris Chapel (More Detailed Information)

Dates:

- Built 1872, burned 1903
- Rebuilt 1915
- Renovated 1943, 1989, and 2007

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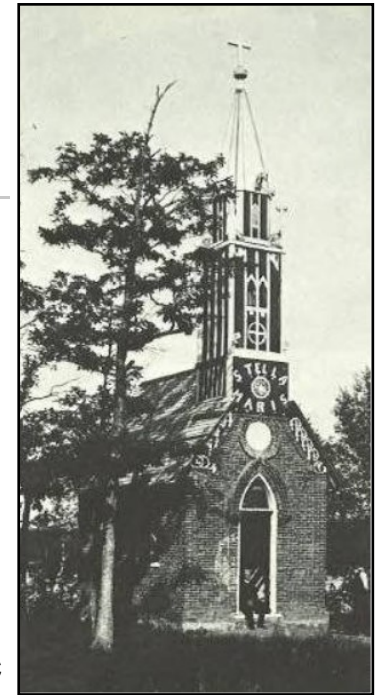


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In 1915, the young monks of the abbey completed a new Stella Maris Chapel on the same site, using red cement block with white stones for ornamentation. Gilbert Winkelmann, OSB, designed this larger Romanesque-style chapel, which featured with a wooden altar and a steeple, as well as a statue



STELLA MARIS CHAPEL, ST. JOHN'S UNIVERSITY,
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This description was published in *The Record* in May 1945:

"The chapel, which, when seen from across the lake on a dull day... is well worth the walk. It is dedicated to Our Lady, Star of the Sea; and her statue, bathed by the calm and cool blue light which pours

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The Record May 24, 1945, p. 2



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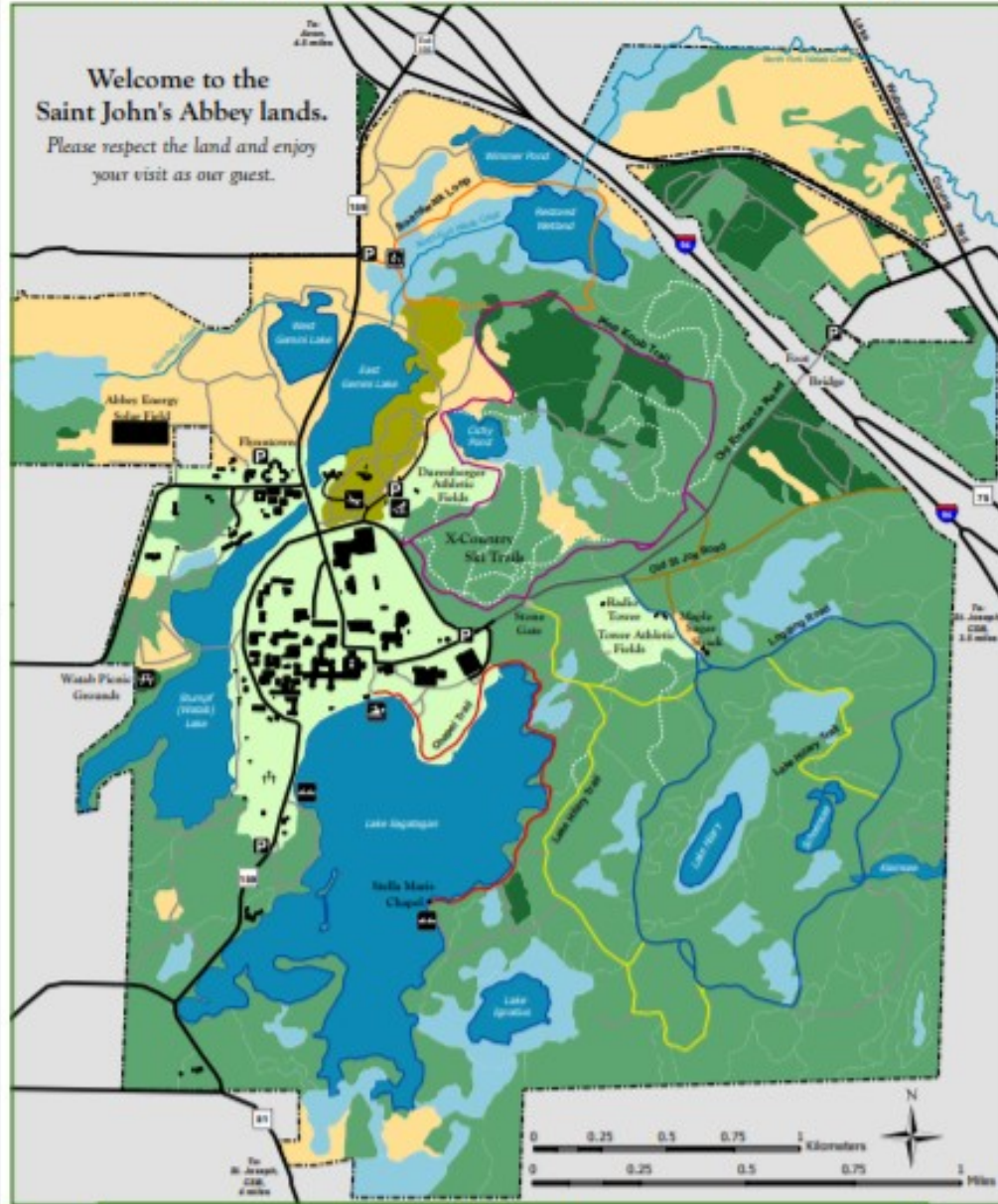
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Saint John's Abbey Arboretum Trail Map



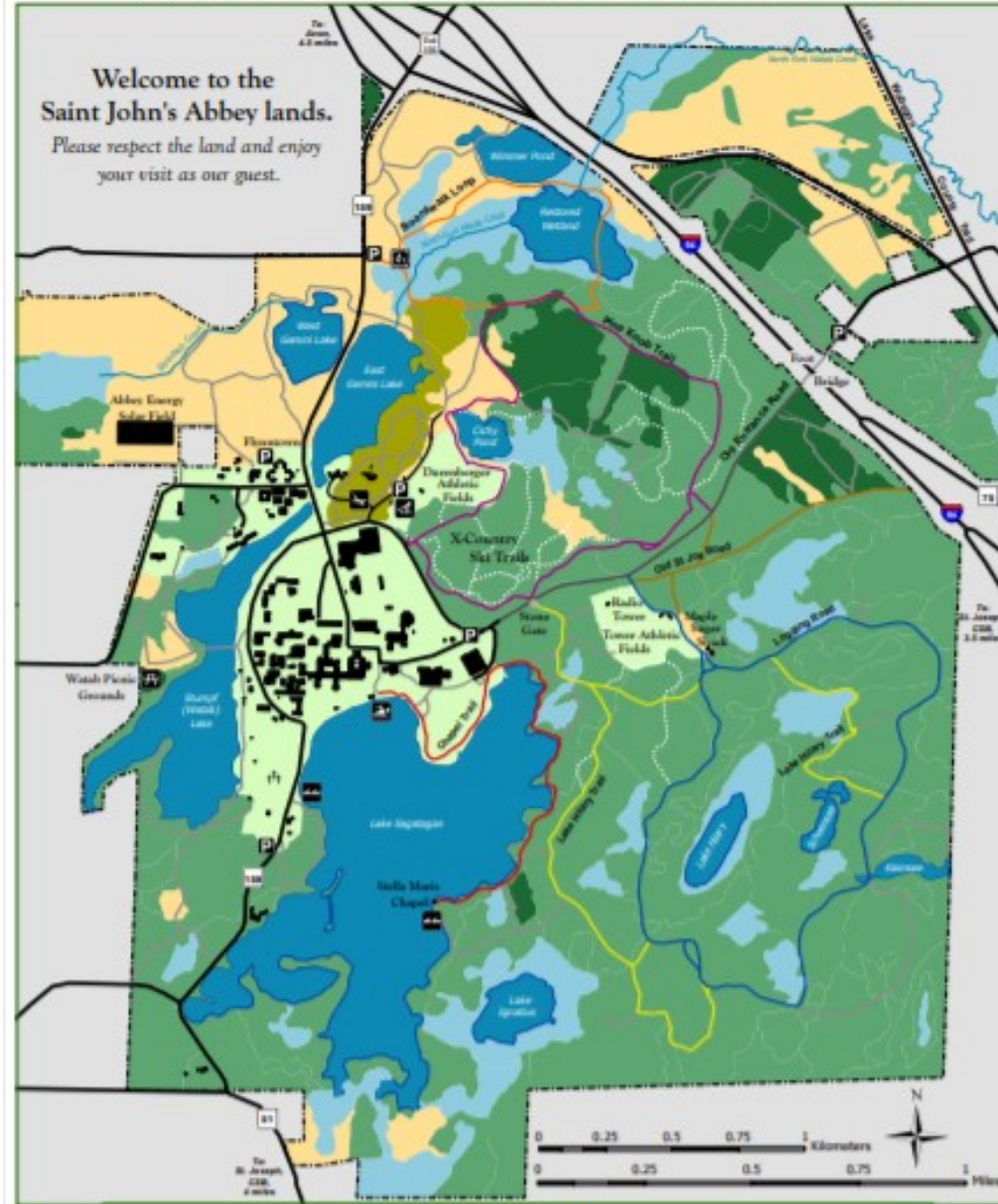
LEGEND

| | | | |
|-------------------------|--------------------------|---------------------------|---|
| Parking | LAND TYPES | TRAILS | <small>Trail lengths shown are for either round trip or full loop distance.</small> |
| Abbey Church | Abbey Boundary | Old Entrance Road | Pine Knob Trail 2.5 mi. |
| Cemetery | Hardwood Forest | Chapel Trail 3.0 mi. | Old St. Joe Road 3.0 mi. |
| Wash Picnic Grounds | Conifer Forest | Logging Road 3.4 mi. | Other Maintained Trails |
| Canoe Landing | Oak Savanah | Lake Hilary Trail 3.5 mi. | Winter Only Trails (Ski Trail Map on Reverse Side) |
| Beach | Grass, Fields, and Brush | Boardwalk Loop 1.5 mi. | |
| X-Country Ski Trailhead | Campus | | |
| Prairie Kiosk | Lakes | | |
| Disc Golf Course | Wetlands | | |
| Sledding Hill | | | |

Bikes allowed only on paved surfaces.
No dogs or other pets are allowed.
No motorized boats allowed on the lakes.

Reference Use Only - Not Ground Accuracy
Map Published Summer 2011 By Bergman Cartus
Updated 2014

Saint John's Abbey Arboretum Trail Map



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Updated 2014

A (Not so) BRIEF HISTORY OF SAINT JOHN'S ABBEY

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They had come from St. Vincent Abbey in Pennsylvania at the request of Bishop Cretin of St. Paul to minister to the German Catholic immigrants flooding into central Minnesota. Most of them spoke German as their native language. In 1857 they secured a territorial charter to conduct a seminary for educational, scientific, and religious purposes. That November they enrolled five local boys as the first students at Saint John's College, as it was called locally.

When it turned out that the well-meaning donors of the property on the banks of the Mississippi did not have legal title to it, the monks explored to the west and staked claims for the land around the beautiful valley. However, this lowland acreage with a stream meandering through it was not the best location for a college. In 1866 they moved about a mile through the woods to higher ground on the north shore of a lake later named Lake Sagatagan.

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Over a span of twenty years the Quadrangle, with its twin-towered church, took shape section by section with bricks made on the site from local clay. When Abbot Rupert was named bishop of the newly formed vicariate of Northern Minnesota in 1875, Father Alexius Edelbrock became the second abbot. It was he who integrated the first brick buildings and church into a multi-purpose five-story quadrangle completed in 1886 to house academic facilities, dining rooms, dorms, and private rooms for monks and seminarians.

Some of his monks thought this building was way too big and criticized him for wasting money. But thanks to its solid construction and standard floor plan it has been adaptable to many uses over the years, and its space has seldom been unused. Ironically, the fine plaster work of the 1870s and 80s was removed from many interior walls and corridors in the Quad a century later to display the distinctive orange ochre tone and soft texture of the bricks made in the Saint John's brickyards.

Plumbing in the vast new building was at first rudimentary: cold lake water piped to faucets in the corridors and kitchen. Heating depended on wood stoves until steam heating from a powerhouse fueled with cords of wood from the abbey forest was introduced in 1888. Contemporary Father Alexius Hoffmann wrote: "A supply main ran from the boiler house to the main buildings and connected with an enormous net-work of pipes which were to carry the steam to every part of the buildings...The day of the stove was over and the horrors of winter lost their edge." Ten years later oil lamps and candles yielded to electric light.

Behind the new Quad were shops, mills, and barns. The monastic community aimed to be as self-sustaining as possible and to produce much of the food that was put on the table for monks and students alike. The abbey had a dairy herd and beef cattle, hog pens, a garden for summer vegetables, potatoes stored in a special potato cellar, cabbage for sauerkraut in 30-gallon jars, and an apple orchard where one of the monks, Father John Katzner, experimented with new northern varieties designed to survive Minnesota winters. He was also acclaimed for his work on the Alpha grape.

The 1878 brick butcher shop and adjoining smokehouse still stand. Next to the smokehouse was a third brick structure, the wax house where wax from the bee hives in the abbey apiary was processed to make candles. The wax house was razed in the 1970s. The cellar dug into the side of the slope above the Watab to keep the hives in the winter is still in use for other purposes.

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the property, calling it St. Alexius Priory. Four brothers and a priest lived there. Deeming the whole operation impractical, Abbot Peter Engel sold the property in 1901 and moved the frame chapel to the neighboring hamlet of West Union, where it became St. Alexius Church, served by a priest from Saint John's.

Farm operations continued at Saint John's for another half century until college dorms displaced the chicken house and the flour mill and encroached on the now empty barns and barnyard. Sale of the herd of a hundred registered Holstein dairy cattle in 1958 marked the end of an epoch. What survived as a reminder of the past was Saint John's bread, first baked by Brother William Baldus in the 1890s with flour milled at Saint John's.

On the academic front, Saint John's College published its first annual catalog in 1870. It described the natural beauty of the campus as rivaling that of ancient Greece: "To the west is Lake Watab from which flows the Watab River, beautiful in its windings through the valleys as the Pencus through the Thessalian Tempe of old." And in an age when tuberculosis was common, the catalog noted the healthy climate, "one of the healthiest in the Union, as many who have regained health and vigor testify."

The catalog listed the courses for a six-year classical curriculum primarily meant to prepare young men for the three-year seminary program leading to ordination, or possibly for law school and the learned professions. In 1872 a parallel two-year commercial department was introduced to prepare students for employment in the business world. In one more adjustment to frontier reality, in 1879 a "minim" department was added "in recognition of the defective elementary education of many of the pupils" who applied for admission to the college from the surrounding area. This auxiliary program taught basic pre-secondary skills. It was tailored to individual needs and continued under one heading or another until 1916.

Enrollment grew slowly. Most of the faculty were monks. Most of the students came from nearby communities. Numbers were not large. In September 1881 classes began with only 60 students in attendance. In two weeks, the number grew to 85. This was considered a good number.

The school year took on an established pattern. Student activities included choral and instrumental groups, literary clubs, and outdoor games among the stumps in the front yard. Commencement became an elaborate all-day event with five-act dramas, orchestral concerts, oratory and prize-giving.

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Education was only part of the Benedictine mission to Minnesota. Some of the first monks were missionaries heading out on foot through the woods to pioneer settlements, backpack loaded with provisions for celebrating the Eucharist and being away for days or weeks at a time.

More priest monks followed them as the monastic community grew. Settlements in the woods turned into towns dotting the countryside, vying with one another to build impressive parish churches with spires visible miles away over the fields and pastures. Many of those parish churches still in use have carefully preserved the rich artistic detail of altars, Stations of the Cross, and windows that reflect the taste and devotion of the early parishioners.

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Particularly significant was the century-long mission to Native Americans on the White Earth and Red Lake reservations in northern Minnesota, which started at White Earth in 1878 with the ministry of Father Aloysius Hermanutz and two sisters from the Convent of Saint Benedict in St. Joseph. At Red Lake the monks and nuns staffed a church and school and for many years ran a farm.

Totally unanticipated was the mission to the Bahamas, which came about almost incidentally when Archbishop Corrigan of New York befriended Abbot Alexius after the abbot's forced resignation in 1889. The archbishop asked in return that the abbey assist him in establishing a Catholic presence in the Bahamas, which Rome had attached to the New York diocese.

The new abbot, Father Bernard Locnikar (1890-1894), did not approve of founding a new monastery in the Bahamas but allowed Father Chrysostom Schreiner to go to Nassau in a pastoral capacity. Abbot Bernard's reluctance to commit the abbey to a distant apostolate when there were many claims on the abbey close to home is understandable. Yet Father Chrysostom was the first in a line of 103 Saint John's priests and brothers who would serve in Nassau and the out islands between 1891 and 2012.

How did this come about? Thirty years after Abbot Bernard, Abbot Alcuin Deutsch headed a much larger and growing community, and he saw the Bahamas as a promising mission field. He committed many monks to service there, two of whom served as bishops when the Bahamas became a vicariate apostolic, Father Bernard Kevenhoerster (1932-1948), and Father Paul Leonard Haggerty (1948-1981). In 1946 Saint Augustine of Canterbury Monastery was founded in Nassau as a dependent priory of Saint John's Abbey, and, on adjoining property, Saint Augustine's College, a preparatory school for boys.

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251 members, 186 of them priests. Over the years the abbey had repeatedly reached out to assist other monastic communities, sometimes with monks who became abbots or temporary administrators. Abbot Alcuin had been generous in responding to such needs. In addition to Saint Augustine in the Bahamas, he established four more priories before his retirement in 1950: San Antonio Abad in Puerto Rico, Abadia del Tepeyac in Mexico, Saint Anselm's in Tokyo, and Saint Maur in Kentucky.

In 1950 the question facing Saint John's was how large the college should become. Peter Engel was abbot from 1895 to 1921. He was a scientist by training, and under his rule a whole cluster of college buildings took shape: observatory, library, gymnasium, kitchen, infirmary, science hall and dormitory (Benet Hall). He had a sure pastoral touch to match his academic interests. Under his leadership, continuance of the abbey's pastoral mission ran parallel with development of the school.

Alcuin Deutsch was the next abbot. He was concerned that the college should not outgrow the monastery. He had studied in Rome and taken an advanced degree in philosophy. He had also visited leading monastic centers in Europe where an exciting rediscovery of historic Benedictine monasticism was underway following the near extinction of monasteries in the French Revolution and the Napoleonic wars. He came home from Europe knowing how a monastery ought to be run.

He wanted the college to be small but good. During his nearly thirty years as abbot he sent away for advanced study over one hundred young monks. He should be credited with recognizing the significance of the liturgical movement in Europe and making Saint John's a center of the movement in this country through the work of Father Virgil Michel, Father Godfrey Diekmann, and others. He approved of founding the Liturgical Press in 1926.

But he was not a builder. The only major structures planned and completed during his many years as abbot were the 1927 auditorium and the 1946 powerhouse, replacing the one built in 1888 which was demolished shortly after the new one came on line. A third major structure, the diocesan seminary, was completed in his last year in office, 1950, but it was constructed, owned, and operated by the diocese of St. Cloud. A second college dormitory, St. Mary's Hall, was reluctantly approved by him in his last year in office with the provision that it should not be called St. Alcuin Hall.

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The first of these was the decision to draw up a comprehensive plan for the campus before doing any new building. His second major decision was to look beyond the local scene to invite a number of nationally and internationally recognized architects to consider doing the comprehensive campus plan with a bold new church as its centerpiece.

This approach led to the choice of Marcel Breuer to do the comprehensive plan. Once this plan was approved in 1953, Breuer was commissioned to design a new wing for the monastery. It was completed in 1955, greatly expanding living quarters for the monks.

They had scarcely moved in when Baldwin made the boldest of his decisions, to commission Breuer to draw up working plans for the church shown in his comprehensive plan. It would seat as many as two hundred monks in choir and 1,650 college students at daily Mass, plus as many as 400 prep students in a downstairs chapel intended for the prep school and the local parish. At the same time Breuer was asked to design a low-cost 400-bed college dorm, St. Thomas Aquinas Hall.

The dorm was completed in 1959, the church in 1961. Other Breuer buildings would follow: Alcuin Library (1964), Peter Engel Science Hall (1965), Saints Bernard, Boniface, and Patrick college residence halls (1967), and the residential complex of the newly formed Institute for Ecumenical and Cultural Research (1968) on its own campus in Flyntown.

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No less important than this extended building program was Abbot Baldwin's decision in 1958 to relinquish the office of president of Saint John's University, which the abbots had held ex officio since Alexius Edelbrock. He appointed a monk to the position, Father Arno Gustin, dean of the college, for a six-year term.

By this time the number of monks belonging to Saint John's Abbey was approaching 400, college enrollment exceeded 1,000, and the Prep School numbered well over 300. Baldwin also served as president of the American Cassinese Congregation, the loose federation of American Benedictine monasteries that includes Saint John's.

As president of the congregation, Baldwin attended the third and fourth sessions of Vatican II. Saint John's was also represented at the Council by Father Godfrey Diekmann, who served as a peritus for the document on the liturgy. Later he would serve for years as a member of ICEL, the international committee charged with creating English-language texts of the Roman Missal and other liturgical books.

The number of Saint John's monks peaked at 404 in 1963. In the next decades this number slowly declined as the foundations in the Bahamas, Puerto Rico, and Mexico achieved independent status, the number of young men applying to enter the monastery dwindled, and some professed monks either chose not to make final vows or sought exclaustation and left the community.

The years following Vatican II (1962-1965) were a period of change. The most radical change for the monastic community was the shift from Latin to English in the Mass and the daily round of prayer in choir. These developments made it possible for the lay brothers and the clerical monks to form a single choir praying the Divine Office in English. This was canonically approved in 1967 when all monks were permitted to make solemn vows, thus eliminating the connection between monastic vows and clerical status which had been in place for centuries.

Developments in the university also affected the monastic community. Father Colman Barry became president in 1964. One of his early accomplishments was a substantial across the board salary hike that benefited not only lay employees but also the abbey through the approximately seventy monks who held faculty or staff positions in the university. The abbey continued to return a high percentage of their annual income to the operation of the university and the prep school.

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Library in 1965, the Philips faculty position in Jewish Studies in 1969, and Minnesota Educational Radio in 1967. He supported the Institute for Ecumenical and Cultural Research founded by Father Kilian McDonnell in 1968, as well as adoption of a single academic calendar and curriculum for Saint John's University and the College of Saint Benedict, which was the essential first step toward close cooperation between the colleges.

He also encountered the social and political turbulence of the late 1960s. This demanded a new approach to the traditional role of monks living with the students as prefects in the student dorms, and more broadly to the paternalistic guidelines that had characterized management of the abbey's academic apostolate from the start.

Abbot Baldwin resigned in 1971 at the age of 65, an age limit adopted by the American Cassinese Congregation during his time in office, later raised to 75. He continued to be a wise and gracious presence in the community until his death in 1996. Father John Eidenschink, canonist on the seminary faculty and longtime subprior, was elected abbot and served until he turned 65 in 1979. Father Colman also resigned in 1971, to be succeeded by Father Michael Blecker as university president.

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Hymns took the place of Gregorian chant. Devotions like Benediction of the Blessed Sacrament, novenas, the Angelus, and Stations of the Cross became less frequent. The hour for Morning Prayer went from 4:45 to 7:00 a.m. Nocturnal silence yielded to academic and social activity, evening television and events off campus.

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Library in 1965, the Philips faculty position in Jewish Studies in 1969, and Minnesota Educational Radio in 1967. He supported the Institute for Ecumenical and Cultural Research founded by Father Kilian McDonnell in 1968, as well as adoption of a single academic calendar and curriculum for Saint John's University and the College of Saint Benedict, which was the essential first step toward close cooperation between the colleges.

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free-standing central location anticipating precisely the liturgical thinking of Vatican II several years later.

A fundamental change occurred when individual personal accounts were introduced. Personal expenses other than health care were charged to this account and a monk could draw cash for personal use within limits approved by the superiors. Gradually a fleet of abbey cars became available for general use. Getting a blessing before leaving the campus fell into disuse.

The community was getting smaller and older. Entering classes of more than three were rare. At the other end of the age scale, a whole new generation of monks in their seventies, eighties, and nineties needed some or much care. In 1976 Abbot John Eidenschink approved remodeling a section of the second-floor corridor in the Quad as a retirement center with its own nurses' station, dining room, and chapel. Dedicated as Saint Raphael's Hall, it was expanded under each of the following abbots to a current capacity of 26 beds. It was thoroughly renovated in 2008.

Under the same abbot the business office refined its accounting structures to distinguish four operating divisions of the monastic corporation: abbey, university, prep school, and Liturgical Press. This distinction between the abbey and its apostolates would have far-reaching consequences, leading to separate incorporation of the university in 2012.

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As the abbey neared its 160th year, the community devoted major funding and personnel to care of its elderly members and formation of its new members in the monastic way of life. The mission of its founders continued that in all things God might be glorified.

In the summer of 2019, the majority of abbey offices moved to the newly renovated first floor of the oldest building on campus (1868), the south wing off the quadrangle. A new office of Latino Outreach joined the offices with Fr. Efrain Rosado as its director.

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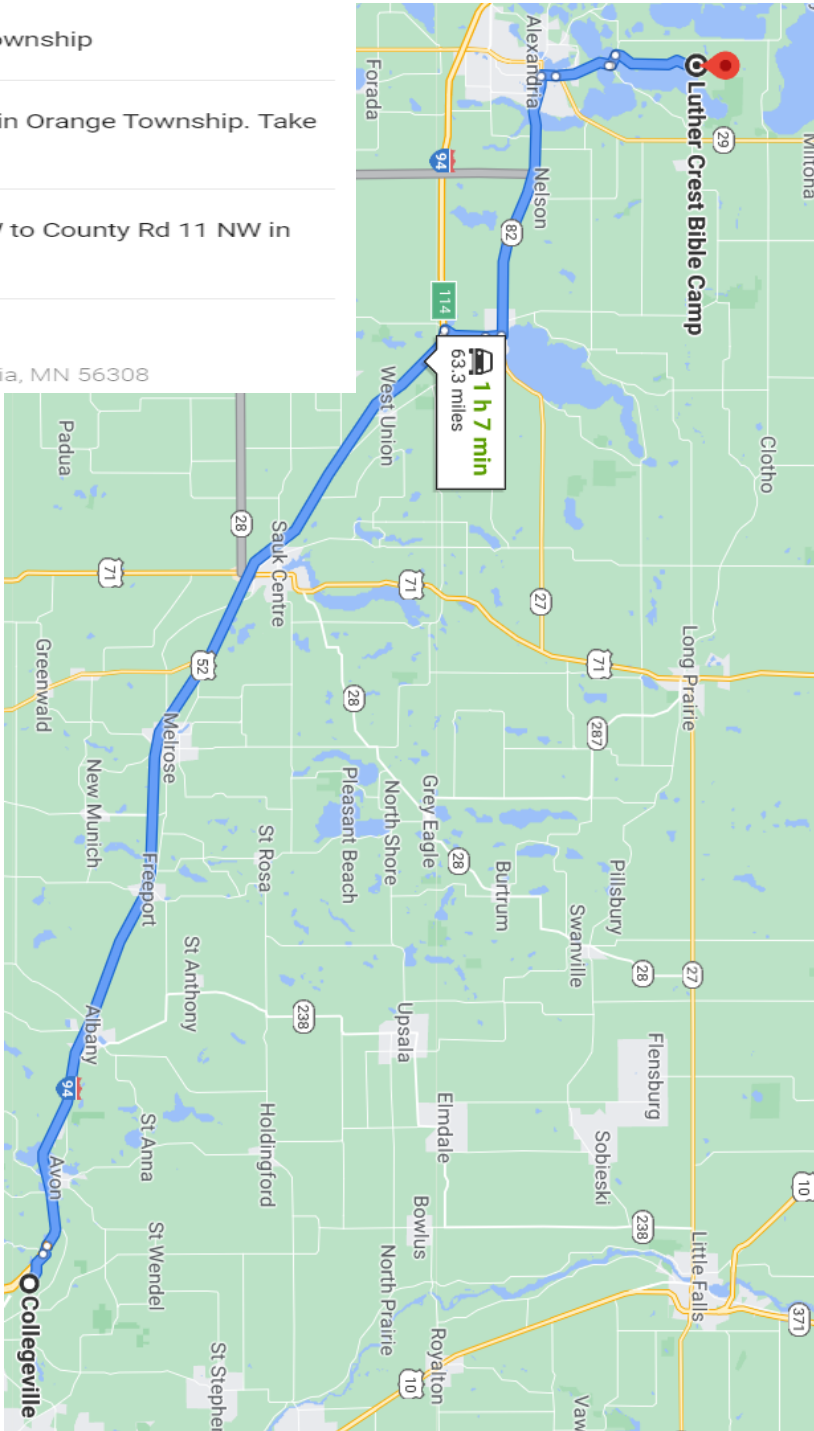
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Luther Crest Bible Camp
8231 County Rd 11 NW, Alexandria, MN 56308



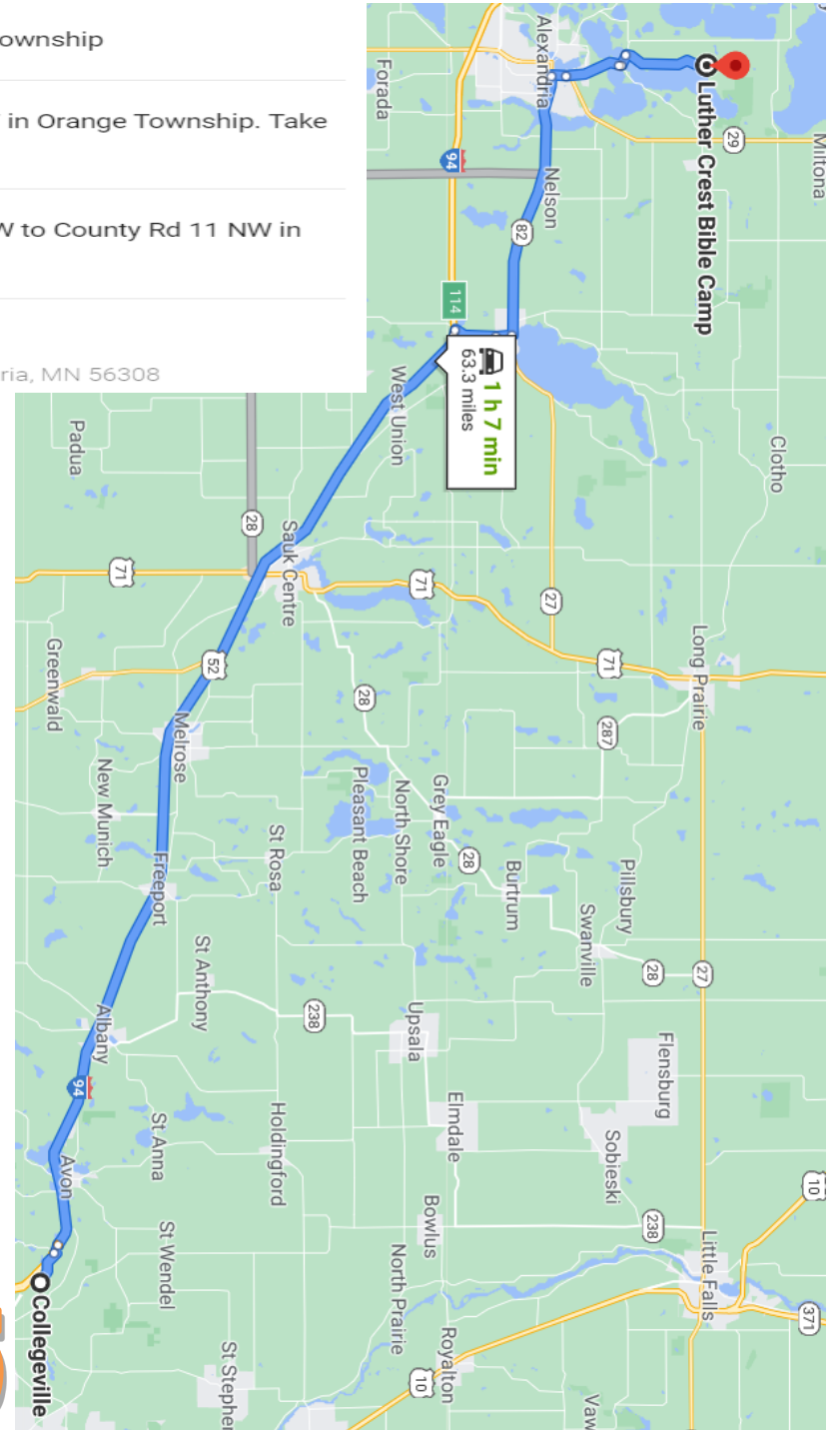
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THE LUTHERCREST STORY

Luther Crest was originally a boy's camp, built by a man named Heinie Brock, who later became well-known for his ice-skating in the Ice Follies. In the fall of 1945, the Milaca-Glenwood-Fergus Falls Bible Camp Association bought the camp for \$25,000, and the Luther Crest Bible Camp Articles of Incorporation were submitted to the State of Minnesota.



Camping ministry and a dream goes back beyond the pages of minutes and recorded history of Luther Crest. People of this area had camped on a rental basis at other camp properties. The need for Bible camping was felt and known by the people of the area. Youth was the primary target when the camp was bought. By the second summer, church women (WMF), the Zion Society for Israel and LBI were using Luther Crest.

In the summer of 1946, there were five weeks of Bible Camp scheduled. With the Fireside, Mini and Lodge, a few seasonal cabins, Luther Crest was launched. With the need for a worship space, plans developed in 1950 to build a chapel. By 1951, the Chapel had been constructed and was blessed.

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In this vacancy, Cheryl Berg, Program Director, served as acting Director. Pastor Phil Heide was called to the position of Executive Director in 1980. He served in the position until 1984. During this time, the old "Horse Barn," which had been converted into two cabins was torn down and two new winterized cabins were built.

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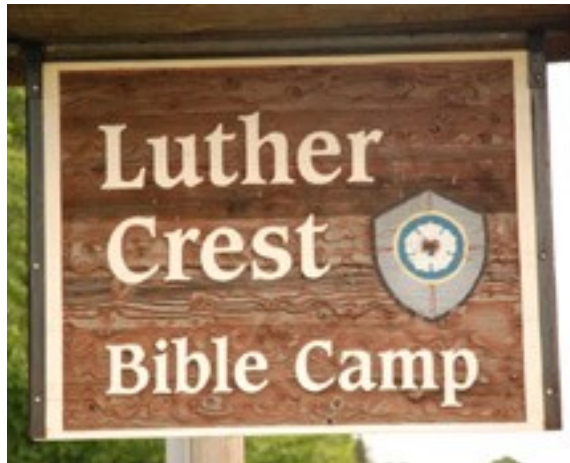
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Capital Campaign, Prepare the Way!

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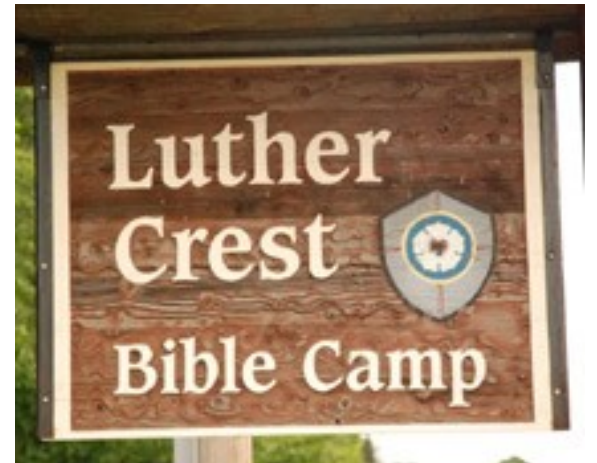
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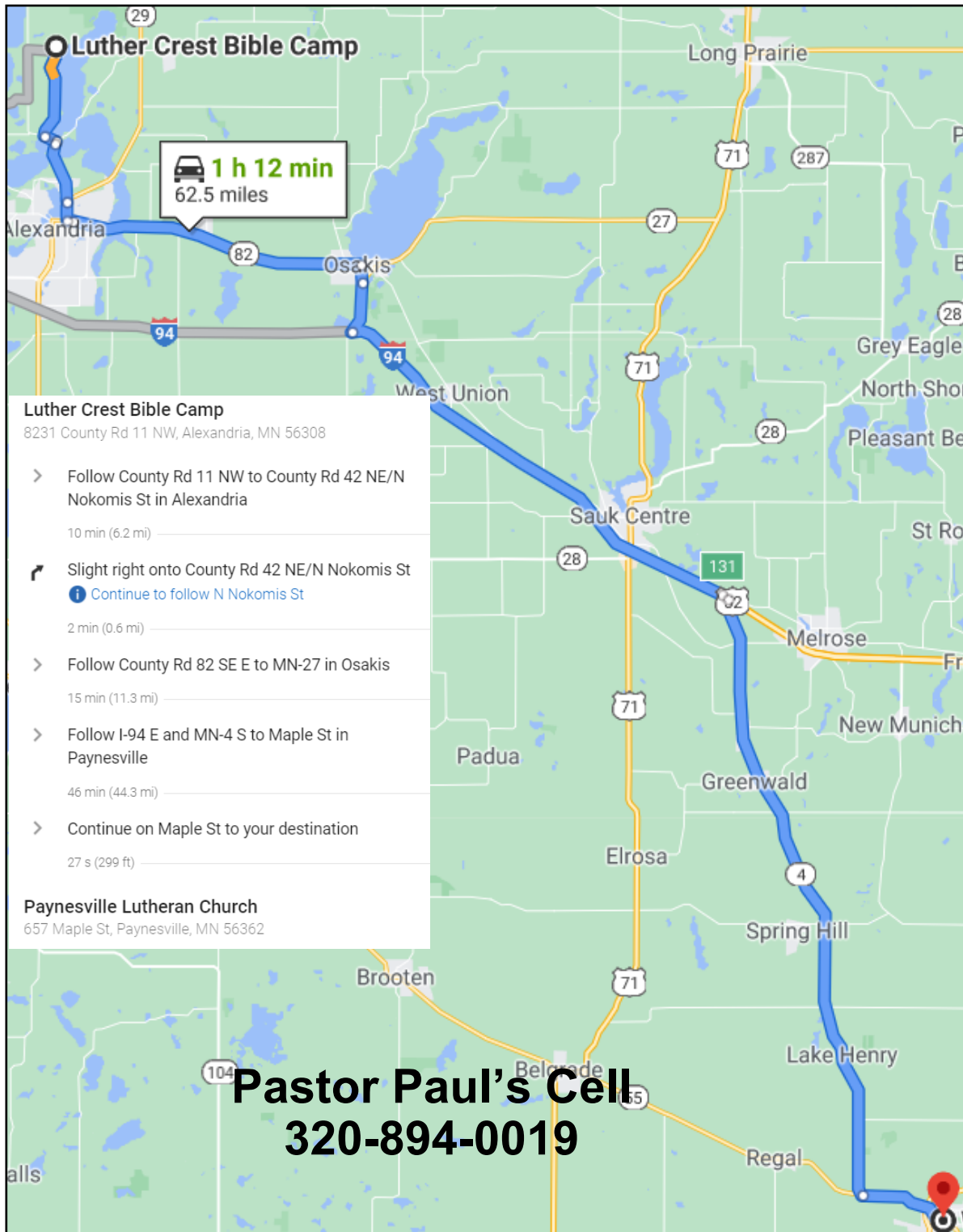
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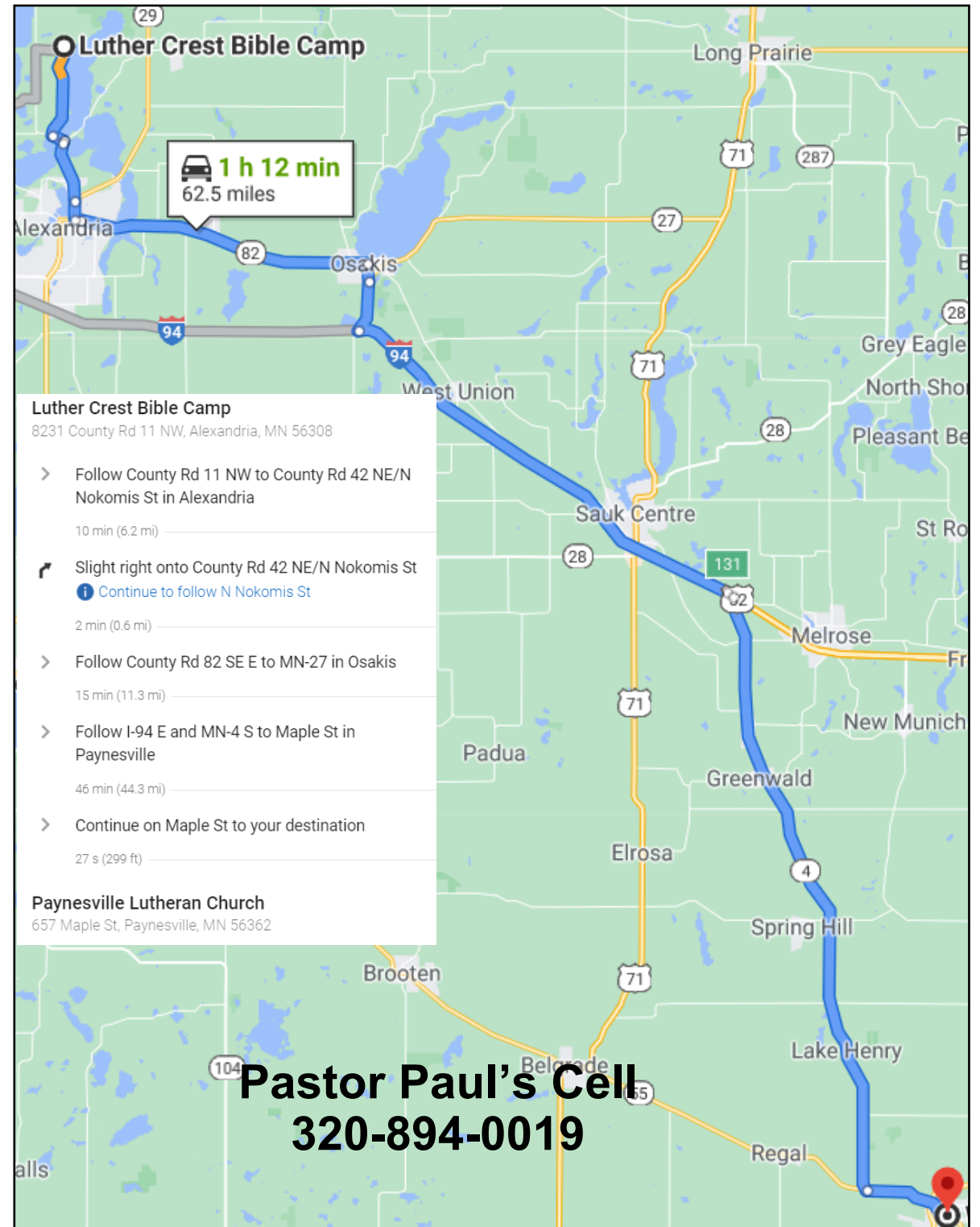
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