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I knew Brother Patrick in the last couple decades of his life, after he invited me to write a review for *Cistercian Studies Quarterly*, something I continue to do twenty years later. I met him on my first visit to Gethsemani and we stayed in touch till his health relocated him to the seniorate at

the abbey. We prayed for each other and I took him as a real elder in my work and life. Having spent more than a decade as a Carmelite, I spoke the common language of religious life with Patrick, as well as other dialects, including teaching and writing. (We both had been given “Simon” as our religious names on entering novitiate.) Patrick’s gifts to the Church, the Cistercian order and Gethsemani are innumerable. He was immensely hospitable to me as well as to countless other guests at the abbey. He was indefatigable as an editor of Merton’s writings, and his edited collections of articles about Merton were significant gifts, along with so many other publication projects. *A Monastic Vision for the Twenty-First Century* stands for me as one of his most important achievements. The depth and diversity of the contributors he assembled and the range of their perspectives provide radical, fresh and honest takes on the life – as was Patrick’s way. For me, Patrick’s greatest gifts were his relentless curiosity, his inquiring mind, but also his astonishing openness and his honesty. There was nothing he would not talk about with candor, even if discernment demanded boundaries and confidence be maintained. Patrick’s life and his integrity told me why Fr. Louis asked him to be his secretary – not to mention the abbots who did the same! Where I really saw and heard Patrick’s honesty and discernment was when we talked about the Church and monastic life. As my senior, I was greatly moved when he asked if I believed in the “good old days” of both the Church and religious life, something I had experienced, having been born in 1948. You can surmise his take on such “good old days” in the great hospitality of his heart and his humor. Anyone who had worked with as many religious superiors as he had, needed the charism of laughter. Having been raised in a pre-Vatican II era of much sentimental and pretentious piety, it was striking that none of this stuck to Patrick. Maybe it was his Wisconsin roots, his time in the Holy Cross Congregation as a brother, or the education he received at Notre Dame. Or perhaps it was his experience in the Gethsemani community for so long. He used to tell me, as the years went on, he did not particularly like seeing his name approaching the top of the community list in seniority. There was only one way out when you got to the top, at least as far as he’d seen! *Deo gratias* for Patrick, all he wrote and said and did. Many will cherish his lovingkindness and aim to follow his example.

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