

The Oblate

News Magazine of the Oblates of Saint John's Abbey

October 2022

Volume 66 Number 3

Fall Day of Reflection

Humor in Monastic Life

November 20, 2022

Though Saint Benedict does not think highly of laughter: "We absolutely condemn in all places any vulgarity and gossip and talk leading to laughter...." (Chapter 6:8), there are times when humor or laughter occurs that is not founded on vulgarity and gossip but rather simply human nature. This is the subject that we will explore beginning with some real life occurrences.

Br. Paul-Vincent Niebauer, OSB, is a Benedictine monk of Saint John's Abbey. He grew up in Phillips, Wisconsin, and completed his bachelor's degree in Theatre and Secondary Education from the University of Wisconsin at Madison in 1976. He completed his MA in directing from the Chicago School of Performing Arts at Roosevelt University in 2002.

Prior to entering the Abbey in 1993, Br. Paul-Vincent spent thirteen years as a ringmaster/performance director for several circuses throughout North America. Using the talents he perfected on the circus stage, he was soon assigned to teach and direct theatre at Saint John's Preparatory School, a career that held him for another thirteen years!

In 2007 Br. Paul-Vincent was asked to use his dynamic personality in the role of vocations director. It meant stepping away from teaching for some 5 years. But his love of theatre and



passion for directing had him returning to Saint John's Preparatory School in 2012. (He continued to serve as vocations director as well.) Currently Br. Paul-Vincent is the abbey's director of marketing and communications. His presentation will certainly lead to healthy laughter.

Please join us November 20! Free will offering.

To register, call or write the oblate office (see bottom of page 12). Registrations due by Nov 15th.

9:30 am Fellowship in Great Hall

10:30 am Eucharist

11:45 am Lunch in Quad 264

12:30 pm Small group *lectio divina*

1:30 pm Conference by Br. Paul-Vincent Niebauer

2:10 pm Group Discussion

3:00 pm Blessing and Departure



As I began writing this column I received the sad news of the death of my colleague and friend, Dr. William Muldoon (Bill). Bill and I have known each other and worked together in the chemistry department from 1983 until his retirement in the late 90s. As

an oblate, he has been a source of good humor, positive energy, and an ongoing desire to improve his fidelity to prayer. He has done yeoman research here at Saint John's on the oblate database, filling in gaps in our records and clarifying mysteries! Even though I have known of the fragility of Bill's heart for many years, and expected this day to come, it was still a shock to receive the news. So I write this column with Bill in my heart.

I am sure that you have had the experience of hearing a passage of Scripture many times and then, one day, out of the blue, the passage is like a heat-seeking missile to the heart. So it was recently for me when we began reading the prophet Malachi at evening prayer. It has a form different from that of the other prophets. From the beginning, the text portrays an argument between God and the people of Israel.

I love you, says the Lord. But you say, how do you love us! (Malachi 1.2)

And then the prophet Malachi gives one example after another of God's love for the people of Israel. The book continues relentlessly in this question and response method.

These are hard times for the people of Israel, who have just returned to the land of Israel, to Jerusalem from Babylon, where they have been in captivity. They are struggling to restore the normalcy

of life and to rebuild the temple. They also are facing the task of trying to understand and re-create the covenant basis of their faith in God as the people of Israel. But their confidence in their own understanding of God's blessing and care has been deeply affected by the Babylonian invasion and the destruction of the temple in Jerusalem. How could this have happened?

The prophet Malachi, in this unique dialogical form, is insisting on God's fidelity and God's love for the people of Israel. He is also calling them out for what he considers halfhearted attempts to live the covenant.

I am writing these words to share my own joy and delight at once again being startled by the raw combativeness of this life-giving Word of Scripture!



Saint John's Bible—The Prophets

Message from Fr. Michael Peterson, OSB



There's an old Christian story that while we were in our mother's womb, our guardian angel placed a finger over our mouth, and said to us, "Shhh... listen." That's why we all have a dent

between our nose and mouth. It's the angel's finger imprint.

So, when you listen to someone, place your finger there and really listen. Just listen. Don't listen to respond. Don't listen to fix. Certainly, don't listen to reload your gun. Take a clue from your guardian angel — "Shhh. Listen." Listening is a tremendous gift we can give to another. When someone says to you, "thanks for listening," you know you've done something very valuable for them.

All this may sound doable. Listening. But as a church and as a society, we know that listening is difficult to do. The dividing lines have been made; we've burnt the bridges between one another. There's a lot of anger in the world.

Here's a suggestion on how to deal with anger. Go for a walk! And best, go for a walk outside in creation! For me, walking is not so much about thinking as it is about not thinking, or at least not about anything complicated. It's never been my experience that things get more complicated when I walk. On the contrary, things become simpler and clearer.

On pilgrimages, especially in the Middle Ages, there was a Latin phrase that described sacred walking—*Solvitur Ambulando*. Translated: It is solved by walking. I need to tell myself, "I need to walk among my elder trees. I need to clear my head by breathing in fresh air. I need to hear the wind through the trees. I need to hear the birds."

Summer News

New Production Staff for "The Oblate"

Fr. Don Tauscher, at age 83, is stepping down from his position as assistant oblate director and editor of the oblate newsletter.

Moving forward, relevant correspondence, articles, and announcements for *The Oblate* should be directed to Oblate Pam Keul at:

pamelakeul1@gmail.com

Cell: 651-492-0049 Home: 651-697-0014

Final Oblations

Pictured below are Kathy Janku, Justin Lombardo, and Barbara Marincel, who made their final oblations during Evening Prayer on July 15.



Rev. Robin Dodge, from Sante Fe, NM, made oblation on September 21. He says, "The choice of being drawn to the ministry never really left me, even from a young age."

Deaths

David Wagner, brother of **LeMay Bechtold, ObISB**, died July 20, 2022.

Bill Muldoon, ObISB, 79, died September 6, 2022.

MAY THEY REST IN PEACE. AMEN.



Thoughts on *Essential Spiritual Writings*, Ronald Rolheiser, OMI; editor Alicia Von Stamwitz; Orbis Books, 2021.

Orbis Books is the publishing arm of the Maryknoll Fathers and Brothers and it has done a great ser-

vice in its Modern Spiritual Masters series. Spiritual masters of many different traditions are represented and each offering begins with a succinct biography of the author which is really helpful if one is not familiar with the particular master. There are currently more than 70 masters published.

Fr. Ron Rolheiser, OMI, has long been identified as a gifted theologian and spiritual teacher. He has numerous books published, along with four decades of a monthly column, *In Exile*, carried by many Catholic newspapers. *Essential Spiritual Writings* contains excerpts from his books and full columns to flesh out his teachings.

Part One: "Holy Longing" addresses the fire and energy that burns within us, the fire of God, which Father Ron defines as eros.

Part Two: "Guidelines for a Generative Spirituality" helps one walk through the second half of our

lives—the losses, the detachment, the acceptance, the Paschal Mystery. The book flows very well and feels connected throughout. The early years of our lives are driven with the energy of eros. Father Ron's integrated approach to the experience of this

drive is engulfed in the Incarnation—a loving, merciful God, and the knowledge that since all things are connected, our sexuality and everyday lives are part of the stardust of our existence.

We only exist in and of God, therefore ALL of our humanity is loved and sacred. Then we grow to choose how to live out our eros as the spirituality of our lives. That can go many different ways and he includes examples of how Mother Teresa, Princess Diana, and Janis Joplin lived out their spirituality.

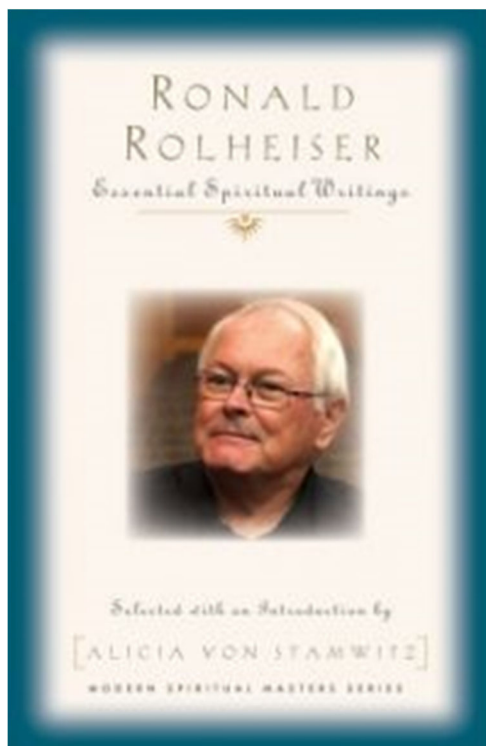
Father Ron talks about the giving away of our lives as spirituality as we get older. Personally, I go back to his books and chapters on the Paschal Mystery again and again and again—because, like many, I'm still a spiritual beginner and just can't get all this pick-up-my-cross-and-die business, and why I

should be happy about it. So, a good guide is absolutely essential for me when I hit the really deep potholes in my life.

I was most taken with Father Ron's newspaper columns. He has a real gift for succinctly defining, then expanding, then synthesizing the teaching he is illuminating. His writing is straightforward and lyrical so it speaks to one's mind and heart.

One reviewer said that this book should not be taken in gulps but sipped slowly. I agree wholeheartedly. It takes

time to let the words sink into one's consciousness and one's heart, to integrate acceptance, understanding, and faith in the mystery of who one is in God. I will return to this book again and again. It's a gift.



The In-Between

Our Lady of Guadalupe Trappist Abbey, Lafayette, OR 1989

A Trappist monk sat across from me not saying a word. He wore a black and white tunic with a leather belt cinched tight around his gaunt frame. He was tall, and because his long legs were crossed, I could see his ankles were bare. He wore no socks, only weather-beaten loafers flattened in the back – as if he hadn't patience to actually slip the shoes all the way on. He may have been 50 or even 60, but it was hard to tell. On his head he wore a purple knit hat with a Milwaukee Brewers logo on it. It was fuzzy as if it had been left in the dryer much too long.

His name was Brother Mark, and our conversation had suddenly stopped.

I was on retreat at the monastery, and genuinely surprised that one could talk with the monks who, at one point in their vocation, had taken an oath of silence. But the rulings of Vatican II of the Roman Catholic Church changed all that. Now the Trappists allowed talking and I began to wonder if the monk might be regretting it as I blurted out questions that perplexed me.

Why does Portland feel so foreign to me after living here so long? Should I go back home to the Midwest? What work should I be doing so that I feel happier?

Suddenly, Mark removed his hat. Clenching it in his right hand he raised his arm. With an intake of breath he said, "Holding on." Opening his hand he exhaled, dropping the hat. "Letting Go." He held the hat up again: Holding on. Pause. Drop. A big exhale. Letting go.

We looked at each other in silence. What he had said felt like a Buddhist koan I couldn't figure out. Yet there was a rhythm to it. Like a heartbeat. Steady. Calm. "We must do both," he said. "Life demands this of us."

At the time, I was a single woman on the verge of

Candidate Caroline Oldershaw

turning 30. By then, I'd built a life characterized by taking thoughtful risks. Attending a prestigious college that my college counselor told me I'd never get into. Taking a semester off and hiking in the Austrian Alps at age 21. Moving across the country to Oregon, solo, without a job. In college someone once called me assiduous, which means showing great care and perseverance. What is perseverance if not holding on?

In that monastic room, with that Milwaukee-born monk, I thought more deeply about what it was I was holding on to: ancient family pain dictating that joy does not exist and if it does you don't deserve it anyway; low-paying work where I faced a cement wall typing nonsense for eight hours a day; a chronic feeling of homesickness while moving about in the grey misty rain of the Pacific Northwest, always feeling as if I were wearing clothes that didn't quite fit. No, I don't love it here. Everything is always wet. The rhododendrons smell dank. Yes I love it when it's 20 degrees Fahrenheit and the sun is out. Yes the silos and cornfields surrounding the monastery felt exactly like home. Immense scrub oaks arched their heavy limbs over the road leading to the abbey, their leafy arms embracing me.

Several years later, late on a summer night, I was on a plane making its descent into Madison, Wisconsin, returning to the upper Midwest and my true home. Because I had totaled my car just days before the movers came, I made the journey by air, flying freely in the in-between. Out of habit I reached into my bag for keys but I had none. I had let go of my apartment, no longer owned a car, and the key to my new apartment was waiting on the counter of my new kitchen. An adult without keys. I had truly let go.



African Mission Work: Watching Ubuntu in Action

Steven Peterson, ObISB

The Rule of Saint Benedict requires us to “give ourselves away, to provide the staples of life, both material and spiritual, for another. The question is not whether what we have is sufficient for the situation or not. The question is simply whether or not we have anything to give. That’s what hospitality is all about. Not abundance and not totality. Just sharing. Real sharing.” — Joan Chittister, *Wisdom Distilled from the Daily*

I have been able to witness this sharing while visiting the impoverished communities of South Africa as they live by the philosophy of **ubuntu**—*I am because we are*. During five visits to South Africa (2016–2020), I was able to watch how ubuntu enriches these communities and learn how we can help each other survive challenging times.

Arm in Arm in Africa (AIAIA) has been organizing missions of engagement for more than 20 years. This not-for-profit organization works hand-in-hand with community leaders in South Africa to identify and fulfill the core human needs of food, healthcare, and education. My participation allowed me to visit the communities living in the townships surrounding Cape Town and in the rural villages of the eastern Transkei region, where I watched how the people depend on one another to live a better life—ubuntu.

Food: AIAIA purchases and distributes locally sourced food parcels on a quarterly basis to residents in Gugulethu (a township near Cape Town) and in Malungeni and Itipini in the Transkei region. Food parcels contain essential ingredients to prepare family meals: cooking oil, flour, sugar, rice, beans, samp (a local grain), and frozen chicken. The recipients themselves assist in determining which households are most in need and will receive the food parcels—ubuntu.

Healthcare: We distribute medication and clothing at the Mitchells Plain Community Health Centre,

which provides a variety of free primary health services to the surrounding township—ubuntu.

We visit a compound in Khayelitsha that houses residents with brain trauma and other disabling conditions. Operated by Mother Teresa’s Missionaries of Charity, the nuns also prepare take-away lunch for residents in the surrounding community—ubuntu.



Education: At a community center in Gugulethu, Fun Learning for Youth (FLY) provides a high school tutoring program. This not-for-profit is run by professionals who grew up in the townships of South Africa, attended college, now work in successful jobs, and choose to give back to their communities by starting the program—ubuntu.

These year-round programs supported by AIAIA provide a backdrop to our missions when we meet the people benefiting from the programs and learn how the communities themselves administer the activities as part of their support network—ubuntu.

The sense of community shown by the people of South Africa as they share what little they have with their neighbors is a demonstration of ubuntu—becoming who we are by our relationships with others. It also demonstrates the Benedictine hope that we show hospitality by sharing. Real sharing.

THE ROSARY

for Jo Stahle

These goldstone beads you gave me
when I summered in the monastery.

You told the tale: the old monk forming
molten glass with copper filings

to yield exquisite glints
flashing in this moment, hints

of prayer weaving its way
to the heart of what I crave—

the Word spoken, broken open
to thaw this spirit firmly frozen,

to flare and flame, ignite the prayer
that burns away deceit and fear.

On these beads I make my oblation:
This life I give, God's own creation.

Previously published, 2020 in

Shaft of Light, poems by Emily Wilmer (ObISB)

Candidates



Caroline Oldershaw
from Verona, WI.

Became a candidate
July 17, 2022



Abbey Dupuy from
Sartell, MN.

Became a candidate
August 23, 2022



Andrew Preston from
Minneapolis, MN.

Became a candidate
August 26, 2022



Watching Ubuntu in Action (see previous page)

Oblate Chapter News

After a summer hiatus, oblate chapters are again convening monthly.

Saint John's Chapter , Collegeville, MN

The Saint John's Chapter meets on the third Sunday of every month, except for summer, and also the Days of Reflection in fall and in spring. After the celebration of the Eucharist in the Abbey Church at 10:30 a.m., the oblates gather in the Guesthouse for lunch and then a discussion until 1:30 p.m. An oblate volunteers to lead the discussion based on a book chosen by the group. Father Michael sends out an e-mail in advance, requesting confirmation of attendance so that lunch can be ready at the Guesthouse.

Email: oblates@csbsju.edu with questions.

Saint Joan of Arc Chapter, Minneapolis MN

Oblate Ron Joki is the contact person for the meetings at Saint Joan of Arc Church in Minneapolis. All meetings are on Sundays, 3–4:30 p.m. Ron writes: "When I first came to Saint John's Abbey in the late 1980's, there was no 'sensible old man at the door of the monastery,' as Saint Benedict indicated in chapter 66 of his Rule entitled, *The Porter of the Monastery*. I was accompanied by a monk of the community whom I came to know in the Twin Cities. I was not treated as a stranger, but welcomed as a friend at a picnic put on by the community, much as Benedict suggested visitors be welcomed with 'the warmth of love.' Many things have changed since medieval days, but the importance of hospitality expressed in the Rule has remained. This past year, our chapter spent a fair amount of time discussing Benedictine hospitality as it relates to our lives as oblates."

Chapter meetings begin with prayer in the church followed by hospitality and discussion

in the lower level Hospitality Hall. Your presence will always be most welcome. If you have questions or want to let Ron know that you will be there, email him at jokix001@gmail.com or phone/text at 952-649-9384. Ron sends out an announcement by mail and by e-mail, giving directions to the church. The next meetings are: October 16; November 13; and January 22, 2023

SE Wisconsin Oblate Chapter

Group coordinator Tracy writes: "The SE Wisconsin group has been in existence for nearly five years. We've experienced growth in the last 2-3 years. We are always open to welcoming new members from Wisconsin. We meet bi-monthly and have been reading *Reaching for God* by Roberta Werner, OSB."

For questions, or to find out more about our meetings: WIOblates@gmail.com

Minneapolis Chapter: University Lutheran Church

Benedictine oblates in the Twin Cities area are invited to gather for a time of prayer and silence on the 4th Saturday of every month, 10 a.m. at University Lutheran Church of Hope in Dinkytown (601 13th Ave SE, Minneapolis MN 55414). Each month we begin with a time of check-ins and a short prayer service, followed by 20 minutes of Centering Prayer. Then we gather in the lounge for a time of fellowship and conversation about the Rule and the Gospel text from the Lectionary. This gathering is open to all oblates. It is a great way to connect with other Benedictines in the Twin Cities. To be added to the e-mail list, or if you have questions, contact oblate Nick Tangen:

nicholastangen@gmail.com or 651-808-7067

Oblates Katie and George Smith Reflect on Becoming Oblates

1 Corinthians 13:11 says: "When I was a child, I played like a child..." or my own interpretation: "When I was a child, I prayed like a child." Some years ago, I came upon a profound statement: "Over the course of a lifetime, God and I have changed together." What



a lovely concept. Through various books I've read and favorite authors with more theological background than I have, I've grown to practically depend on some of them. Father Ron Rolheiser and Father Don Talafous come to mind. Because of so many, I realize that my faith life must include sharing their wisdom with others.

Through the Oblate Program my husband George and I have had the amazing opportunity to do just that. In monthly meetings, whether via Zoom or now in person, it has been a joy and discovery that others are on a similar journey. I have come to the realization that all of us are on some kind of faith journey. It is different for each one of us, but through examining and sharing with each other, we can grow together.

Remember what Benedict tells us: "Listen carefully, my child..." When we listen, we grow in wisdom. Simple and profound. That can have lasting and enduring effects on others.

I must thank fellow oblate Lucy Fallon for introducing me to the concept of what the oblate journey is all about. That was years ago, and I'm still learning, listening and sharing. What a great treasure to have.
Peace, Katie Smith

A few years ago my wife Katie began attending periodic oblate meetings with good friends, two ladies from the Cities. We live in Wisconsin, a 3-hour drive to Saint John's. The distance, obviously, wasn't a deterrent for



her. I eventually realized this was an important endeavor for Katie. It was more than just a social gathering with friends at one of her favorite places.

I am a '65 graduate of Saint John's and have kept closely connected to the University. Two of our five sons also graduated from Saint John's. Encouraged by Katie, I started to attend the oblate meetings and soon realized how much I enjoyed the discussions and sharing with a very congenial group of others on their faith journey. It was inspiring to be with people who were willing to walk a spiritual path with Katie and me.

After attending a number of the monthly meetings together, we talked with Father Michael Peterson about becoming "official" oblates. We are now both into our second year as oblates and, weather permitting, make the drive for monthly meetings and the annual weekend retreats. Zoom meetings were refreshing during the "dark days" of Covid. Becoming Benedictine oblates has enriched both of our spiritual lives and we have met many wonderful people.

Peace, George Smith

The Path of Humility

Fr. Columba Stewart, OSB

The heart of Saint Benedict's spiritual teaching is the life-long cultivation and practice of humility. You won't find it among the four cardinal virtues inherited from Greek philosophy (prudence, temperance, fortitude, justice).

Nor is humility on Saint Paul's list of theological virtues (faith, hope, love). There's a reason: humility isn't a to-do, or a mark of attainment, but a fundamental stance toward God and other human beings that underlies and undergirds all those other virtues.

To be humble is to be acutely aware that God is God and we are not, and that any attempt to blur that bottom-line reality will always lead to trouble. Fundamental as it is, humility is not a starting point for spiritual progress, but its very path. Saint Benedict refers to humility as a ladder (RB 7), coextensive with the path of the commandments that by God's grace becomes a ramp to heaven (RB Prologue). You decide: if you want to climb or run (or at least walk purposefully) towards eternal life, humility is the means.

But what is humility? It is the reality check at each stage of our spiritual journey. As we pass through challenges and suffering—imposed by others or self inflicted—humility is the gift of insight received over and over again, the reassurance that God is with us and that our struggles have meaning and even purpose.

In the 7th Step of Humility, Benedict uses a series of quotations from the psalms to describe the devastating experience of hitting rock bottom:

"I am a worm and not a person" (that is how I feel in my shame).

"I was exalted, then I was humbled and overwhelmed with confusion" (this is what I brought upon myself).

"But it is a blessing that you have humbled me, that I may learn your commandments" (my humiliation

has become humility, a place of learning).

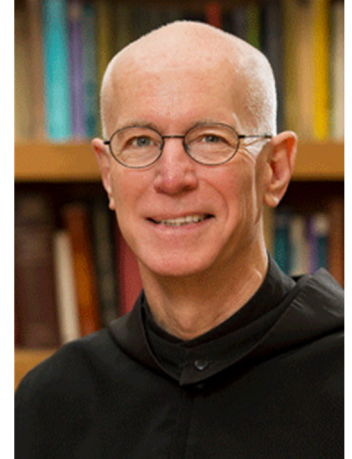
Seeing God's mercy in our worst moments is not easy; learning to see mercy in the rearview mirror is a great blessing.

Dramatic suffering falls to all of us in some form: the death of loved

ones, losing a job and not finding another, the devastation of seeing someone we love wrestle with a serious addiction. To some it is a constant trial: being displaced by war, reckoning daily with the effects of long-ago abuse, dealing with a chronic illness. The cultivation of humility keeps us limber, ready to face whatever may come with at least a small reservoir of confidence that we can get through it.

At the end of the day, humility is the most ordinary of things, for its salient characteristic is that it dissolves the need to be special or dramatically focused on the self.

The truly humble person, Saint Benedict writes, simply is the same in church as at work, the same at home as on a journey, keenly aware of sinfulness, but knowing not to wallow in any past failure that God has already redeemed.





This is part 2 of a 3-part reflection. There is a lot about kindness in the Rule of Saint Benedict. One can summarize three ways to express kindness with the letter H, three times. Last issue, we read that the first H is for hospitality.

The second H is Humility. You may recall that Chap-

ter 7 of the Rule of Saint Benedict is dedicated to humility. Benedict spells out 12 steps. From what I can tell, the only other virtues that get specific attention are obedience (ch. 5) mutual obedience (ch. 71), and silence or restraint of speech (ch. 6).

True to form, Benedict doesn't say much about silence, and the two chapters on obedience together don't equal the amount of attention that humility gets. Of course one can certainly say that more words on a topic doesn't mean more importance, but I think we can say that the amount of attention Benedict gives to humility does indicate that it is a foundational virtue and that it would seem that a monastic oblate's ability to function as an appropriately kind person is based on humility.

The reason I considered humility to be foundational is that I had to be honest with myself in facing life's difficulties. The words humility and human come from the Latin "earth, soil." It is a word that overlaps well with Ash Wednesday: Remember that you are dust and to dust you shall return." In other words, remember that you are of the earth and that you will again be of the earth. I have had to say to myself, you have to accept that you are human, you are of the earth. What makes you, Cyril, think that you are free of what it means to be human?

A book that I have found helpful to return to is *Thoughts Matter* by Sister Mary Margaret Funk, OSB (known as Meg). In it she makes accessible in

modern language the teaching of John Cassian on thoughts. She explains that it is very human that thoughts about food, sex, things (that is, possessing things), anger, dejection, acedia (a lack of motivation and energy), vainglory, and pride arise. All those typically arise in any human being on a regular basis. The strategy is not to deny one's humanity but to replace thoughts that pull in an unhelpful direction with thoughts that keep one on a good path.

Sister Meg also speaks in this book and perhaps more in her other books about states of being free from the affliction of thoughts. Acknowledging the existence of these kinds of thoughts helps one to put the Rule in context. Why is there a prayer schedule? Why are there designated times for *lectio divina*? Why are there times when we are supposed to work? Why are there designated times for sleeping and rising? Why should monastics typically be at the common meal and take their turns at serving table? Without these helps, it would be very easy to fall victim to a negative pull from the thoughts rather than to direct one's energy toward the good.

Granted we can't all have the same schedule, but we all need helps to deal with our humanness. I can tell you from experience that I can say to myself that I will always be kind and patient, but a strong will is not enough. I need these external practices as helps. Some of these practices are common, some are personal. In another of her books, *Tools Matter in the Spiritual Life*, a book that speaks of different spiritual practices, I think Sister Meg is saying the same thing. We need "tools" to maintain our spiritual life. It is a kindness to oneself and it is a kindness to others to have a Rule of life that works for one.

The first H then is Hospitality. Hospitality is a significant form of Kindness in the Rule of Saint Benedict. The second H is Humility. The third H, for next issue, is Happiness.



The Oblate

THAT IN ALL THINGS GOD MAY BE GLORIFIED

NEWSLETTER OF THE OBLATES OF SAINT BENEDICT: *published three times annually (February, June, October).*

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Mark Your Calendar

Oblate Formation on Zoom, First Saturday of every month, 9 a.m. central. The zoom link is sent a week before.

November 20, 2022 Fall Day of Reflection

March 26, 2023 Spring Day of Reflection

July 14-16, 2023 Summer Retreat



July 2022 Oblate Retreat participants with Fr. Michael Peterson, Director

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