

I was thinking . . . by Brother Edmund Ebers, O.S.B.

September 30th is the anniversary of the death of St. Theresa of Lisieux. The Saint known as "*The Little Flower of Jesus*" is one of my favorite saints. Her attitude known as the "little way", was reflected in all aspects of her life. With her in mind, I have been pondering the issue of why good or bad things happen to us. The answer to this is not a simple one and only through serious contemplation can we arrive at a satisfactory answer. Ultimately, each one of us has to answer this question for ourselves for it is a matter of personal faith.

I think some reflection of our attitude can help. When good fortune finds us, we are quick to embrace it. And even quicker for us to merrily go along with our lives in a happy-go-lucky moment, often forgetting to be thankful for the many blessings that God has given us daily, just accepting them as what we are entitled too. A sort of; 'leave well enough alone' attitude. Rarely do we stop and ask why has this happened to me, what have I done so right, that I have received this gift?

Love proves itself by deeds, so how am I to show my love? Great deeds are forbidden me. The only way I can prove my love is by scattering flowers and these flowers are every little sacrifice, every glance and word, and the doing of the least actions for love.

When sadness strikes we seem to wake up from our complacency. We often tend to put on our 'moaning garb' and wallow in our misfortune. We look to God with sad puppy eyes and say why me? Often it is not God but our own laziness that has brought us to a state of misery. If we examine our lot, asking searching questions like: what thing or things can and should I do better? What is my relationship with God? Can I adore Him more by recognizing His presence in my life and thank Him even for the small things life has brought me? Is

there sin in my life that I have left to fester? What is my relationship with my spouse or significant other, with my family members, with relatives, with the community, with the Church, with society, etc.? Am I willing to try to be a better person and Christian? Am I negative or positive, do I negate other people's opinions? These are hard questions to ask and even harder to listen to the answer without excuses or blame.

It is far too simple to say I have sinned and so God is punishing me or my child. In the scriptures, Christ points out that the blind man suffers not because of sin but to be cured and bring rejoicing and praise when he is cured. It is all about attitude. We can point the finger at evil sighting the evils others have done and we can be a victims of evil but in the end how to deal with it is up to us. What will you focus on? The chaff or the wheat?

The blindness or the cure?

All of this being said, I must remind you that illness, physical and mental, can be borne with the right attitude and taking advantage of all the gifts of medicine, if we are not too stubborn or blind to partake of that which is available. Once again it is really attitude and listening to what God wants us to do with the challenges he hands us. In the end it might help us to remember that with God all things are possible and what we do is for the glory of God.

Oblates of Saint Benedict

Oblate Sunday December 6th

Mass in the Abbey Church at 11:00.

Purchase lunch in student cafeteria and socialize with others.

Conference at 1:30 in the Abbey Church. Oblate Fr. Jim Lee will speak about Advent Holiness: Gabriel, Mary, Joseph, Elizabeth, John and Jesus.

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Abbot's Reflection by Abbot Neal Roth, O.S.B.



In the last few days, I have been thinking a lot about community life both in the monastery and in the family. The monk living in community spends a whole lifetime working on conversion of morals (one of his vows). Subjecting oneself to obedience and service to others does take a lifetime! I think our holy father, Benedict, even refers to the "battle of holy obedience" (Prologue). Obedience within the community and the family can be heroic. Benedict also suggests that a brother do the impossible with a gentle and obedient attitude. Such takes a great deal of discipline but Benedict urges us to obey for love of God with the trust that God will supply what is needed.

My mother was a practical nurse. She often had to take her turn at a revolving work schedule at the hospital. She would rise early and stay up late in order to ensure that things the family needed would be provided and accomplished when needed while she was at work. That meant that in addition to serving her family by supporting six children, she also baked, canned foods, cleaned house, etc., and taught us to do the same in order that the "community" of our family would be served, and that we might learn to share. Within the monastery there are those who basically perform that role of providing and serving. Such duties must be perceived as necessary for the good of community and performed with faith, hope, and charity for the love of God and family members. Blessed Mother Teresa of Calcutta had a way of saying something profound in very few words. The following is an example: "Vocation is an invitation to be in love with God and to prove that love...Love, to be real, must cost-it must have heart-it must empty us of self." Obviously, we all don't have a monastic vocation, but we all, as followers of Christ, have a calling to serve generously, beginning in the family (community).

Community a group of interacting organisms sharing an environment.

The Reason Why by Carmen Hertel O.S.B.

One of my son's favorite movies is Forrest Gump. Forrest was supposedly below average in IQ and yet he finishes college, survives a war, gains wealth and love just because he did what he was told---by his mom and his drill sergeant and lieutenant. And all with ignorance and bliss.

I feel that way, a bit, since I became an Oblate – a lot of ignorance but also bliss.

So I follow my director-Brother Edmund ... on Saturdays I follow him around whether it is gardening or digging or loading wood or make knotted rosaries. I don't usually ask why, I just do it. When people ask him where the rosaries go, he says the knotted ones are for the soldiers and for the missionaries. As he does so do I.

My parish is in Tacoma. One Sunday while passing the time till the next mass and hanging out with the retired folks and the priest, I knotted up twine while bantering and drinking coffee. A man called to his wife and pointed in my direction. She silenced everybody ---"hush, you all need to hear this story. When he was in Vietnam, he had one of those knotted rosaries-just like that one Carmen is making. He carried that rosary all three years he was there. The kids were so little then, I always prayed that he would come home. It hangs in the house now and my daughter wants it for her husband."

Duhhh...now I understand the reason why.

The Natural World and Silence. By J.J. Nugent Obl. S.B.

Benedictine Monks have long known that being in the presence of The Natural World can aid us in the practice of silence. Simply stopping and silently observing The Natural World makes us aware, if we are paying attention, that there is something grander than us out there. In the presence of such uncontrollable, awe inspiring beauty we are compelled to listen. The practice of listening predisposes us to prayer with God.

Our Oblate Manual refers to time spent in silence as "mini-vacations" and outlines the numerous benefits. The following story is a tiny example of a mini-vacation I went on. I encourage all of us to cultivate silence in the presence of nature.

It was one of those hot July nights when it never seems to cool off. At 11:00 pm it was still too hot to sleep so I put on some sandals and walk down to the beach. The water was black and as warm as soup. I felt compelled to take my kayak and quietly paddle out into Eld Inlet. I could hear the salt water drip off the paddle and see the little pools of phosphorescent green sea water pass by as I slowly eased my way into the night.

Perhaps at a quarter mile from shore I stopped and drifted languidly out further on to the dark carpet like bay.

The sky was like a black wool blanket with thousands of stars as brilliant as diamonds piercing it. I took a deep



breath and started to dreamily nap. Not wanting to go to sleep and miss this ecstatic beauty, I slithered out of the kayak and floated on my back in the deep dark waters.

At that moment I felt totally safe, supported by God, helpless as a child and perhaps slightly remorseful for not perfectly loving God back. Then came an illusion that I was actually falling into the universe. I wallowed in silence for some time and then silently returned to the beach and my home.

Making sense of the experience has taken a lot of time, and putting it into words an even longer effort. But the experience changed me for the good. I continue to take mini-vacations.

Cultivate silence in the presence of nature

Sometimes I pause for a second or five minutes or even a day. I walk at least an hour a day (doctor's orders) and find many opportunities to be silent in the presence of nature. I sometimes think that as modern people we have accidentally hindered our spiritual growth by "protecting" ourselves from the rhythm of the days and the cycles of the seasons.

Oblate Directory: This is a work in progress. If you have not got your material to the Oblate Director please do so as soon as possible to be included in the up coming Directory. Material that is being asked for are: personal photo, investiture and Oblation dates, hobbies and/or activities you enjoy. How your oblation has made a difference in your life, email and phone number if you wish, etc.

Oblate Mail: Please address all oblate correspondence to the Oblate Director.

Sharing Our Gifts by Bill Lagreid, Obl.S.B.

Almost every morning the newspaper delivers the announcement of people who have died, it's the first thing I read. I say a prayer for all of those who have died, their family and friends and to make sure my name is not among those listed. The text is usually a recollection of education, military service, occupation and relatives. In addition there is frequently a statement about the person's good deeds and contribution to others lives and community. Others are very brief noting the date of death and funeral arrangements.



Some people leave instructions to not have any notice posted in the paper, no funeral services. Yet one does not go through life without touching the lives of family members, friends and colleagues while others welcome a celebration with friends and relatives. In the past few months we have experienced both of these situations. One neighbor, who lived in the neighborhood for close to fifty years, chose to leave with the most Spartan of remembrances that lasted for only a few minutes yet he was a wonderful man who touched many live in a positive way. Another neighbor left with a grand party and gathering of family and friends that lasted for hours.

Each of these people had been a good neighbor who lived very different life styles. One had a few close friends he shared coffee with in the Village twice a day, the other reached out to people and shared his time and talent to be helpful to others. Each shared themselves in very different ways.

We who remain behind make our choices in life and leave our own memories with others. Neither of these lives has any thing to do with education, military service or accumulated wealth; it has to do with sharing personal gifts and talents in different ways.

I am reminded of the words of Fr. Mark Link SJ:

“Father, you created me and put me on this earth for a purpose.
Jesus, you died for me and called me to complete your work.
Holy Spirit, you help me to carry out the work for which I was created and called.
In your presence and name; Father, Son, and Holy Spirit,
may all of my thoughts and inspirations have their origin in you Lord God and so directed to your glory.”

Please in your prayers remember those who have recently died.

Fr. David Prebula, O.S.B. Oct. 4

Obl. Frank Scott Oct. 14

The father of Br. Peter Tynon, O.S.B

And for those with health issues:

Obl. Michael Wilson

If you have prayer requests please send them to Br. Edmund, so that the monastic community can pray with you. If you know of an oblate that is sick or dying please forward that information to Br. Edmund also.

Wine and Wisdom... commentary on the 2nd Oblate World Congress

By Patricia McClure Obl. S.B.

When Brother Edmund and the community honored me with the privilege of representing them and our oblates in Rome, several thoughts plagued me: I think you have made a mistake; there has to be someone else who is a better oblate to send; and finally Do you know who you are sending? But the spirit of Benedict, has always been in my heart. When asked to serve, I go where you send me. Ironically enough, one of the first hymns we sang at the congress was: *Here I am, Lord.*

The lessons of the 2nd Oblate congress are like the turning of the leaves, the temperature dips and the colors begin. It has been weeks since I spent eight days with 250 Benedictines Oblates from around the world.

What lingers is the sense of community. We were tied together because of fate, selected to be delegates, fused in spirit by prayer and liturgy but connections made beyond the confines now play heavy on my heart and mind.

to share. One required a gentle knock on the garden gate to enter her world and another grabbed you by the arm for a roller coaster ride of her life, each sprinkled Benedictine ideals, like fairy dust on everyone they saw, a wonder to behold. What I realized is that community starts with I, just as dialogue does. I share something about me and then listening to what you have to tell me about you.

Perhaps it was easier having Benedictine ideals in common but I think that was just the circumstance that brought us together. It was our differences that drew us in.

One of the trips we took as delegates was to Subiaco, to the cave where Benedict sat and learned. It is the call to be contemplative, which draws us to develop generosity, kindness, understanding, forgiveness. That is all well and good, but all that contemplation forces us to expand, to reach out, with those seeds of wisdom, to our

I left with little expectation.

I met, prayed, sang, traveled, ate with people from around the world, a few I remember, most are just smiling faces, lights in the darkness, a reminder that we are large, diverse, and present. Every hour of every day someone, somewhere is praying the divine office. What a grand cosmic connection.

But on a smaller scale four women touched me the most, each one unique and alive, irreverently reverent, spiritually wise in worlds that would challenge the strongest of us. By the second day the five of us became a mini community within a larger one. Not one of them made excuses; the beauty of each was on the table for all

communities whether they be monastic, family, or work place. Like Benedict we have to leave the cave. In leaving my cave, I found a small community of spiritual sisters, four women, rich in splendor of self, dare I say holiness, (they would all laugh at my choice of words). That is the hope I found. I always knew being an oblate meant I had the community of monks at St. Martin's in my spiritual back pocket, but now I know I have another kind of community, a group of woman, in my other pocket.



For more information and photos check out

Oblate Congress 2009 page at

<http://www.benedictine-oblates.org/2009/index-en.htm>

An excellent blog of events written by

Benet Hill Monastery Oblate Barb Neilon can be found at

<http://barbneilon.wordpress.com/category/2nd-international-congress-of-benedictine-oblates/>

“Qualities of Leadership: Humility.” By Mary Randall, Obl. S.B.

(This is the last in a series of six conference talks presented at the 2007 Benedictine Oblates Directors’ Meeting held at Saint Martin’s Abbey)



In her third and final conference, Sister Jacquelyn Ernster, O.S.B. a member of Sacred Heart Monastery in Yankton, South Dakota focuses her talk on the qualities of leadership: humility. “Many who have written on the Rule of Benedict,” she begins, “cite humility as the core concept put forth. Not only is Chapter 7 the longest of the Rule, humility is referred to throughout the Rule many times. This virtue dominates in the Rule, calling us to know ourselves, to be grounded in that knowledge and to seek the truth in our basic nature. Others have labeled it “living the authentic human life.”

Sister Jacquelyn states, “Bernard Lonergan, S.J., a Canadian philosopher, formulated five ‘transcendental imperatives’ for authentic human life. They are: be attentive, be intelligent, be reasonable, be responsible, and be in love. This is the purpose of the 12 steps of humility in the Rule. They are not steps to be learned and set aside as we go to another one, but they are facets or sides of our overall movement as we “run on the path of God’s commandments sharing in the sufferings of Christ that we may deserve also to share in his kingdom.” (Prologue). Humility is a key virtue for a leader.”

“Humility is related to the Latin word *Humus* and points to a connectedness with the earth. Humble people,” Sister Jacquelyn states, “are down to earth; they are not alienated from their own nature. They accept their origins and are content to be what they are. The humble are the people about whom Jesus spoke in the Sermon on the Mount: the poor in spirit, the meek, and the oppressed. Christ is the model for humility. Growth in humility is powered by the simple desire to become like Christ.”

Saint Benedict reminds us in the Rule, “Let them prefer nothing whatever to Christ, and may He bring us all to everlasting life.”

While humility is grounded in truth with oneself, in one’s relations with others, and with regard to God, it connotes a fundamental concordance with the reality of one’s nature. “Truth-filled living is the soul of humility, and is characterized by an attitude of realism,” says Sister Jacquelyn. “Humility,” she continues, “leads us to find contentment in the ordinary, obscure, and laborious occupations that are our daily lot.”

Sister Jacquelyn reminds us how, “We all carry through life a measure of woundedness. Humility involves the acceptance of these liabilities and allows us to recognize the truth of the past and build anew.” And she continues to give and define the 12 steps of humility which Saint Benedict gives us in the Rule to help access our growth.

One idea that Sister Jacquelyn brings to the table of new awareness is the notion of “elegant gravity” first expressed by Pope Paul VI on describing Benedictines on the occasion of a papal visit to Monte Cassino. She states, “Elegant gravity is an apt expression that evokes the image of cultivation for which we (as Benedictines) have been known throughout the ages with our libraries and saving of western culture, seriousness which befits a monastic who is seeking God, and sensitivity, which is the earmark of all who follow the Gospel. It is a distinctive mark of a leader who follows the Rule.”

Margret Wheatley in *A Simpler Way*, a book on organizational behaviors, states, “At the heart of life’s creating process is the autonomy to create one’s self. Life requires freedom. Even when systems form, they continue to thrive only in the freedom to experiment, and change remains abundantly available to all system members. As we partner with life’s motions and seek to create effective human endeavors, freedom and trust become paramount to our approach to organizing.” “This is the kind of freedom,” Sister Jacquelyn adds, “that the steps of humility lead us to with their emphasis on maturing growth.”

Sister Jacquelyn concludes, “We all want to make a difference in our lives. If we were to be asked to write one sentence that sums up what we would want people to say about us after we are gone, what would that sentence be? What do you want people to say about your character, pattern of behavior, impact and influence? Try writing that sentence. Then look to the Rule of Benedict to find ways to achieve that character. As animal activist Jane Goodall said, “You cannot get through a single day without having an impact on the world around you. What you do makes a difference, and you have to decide what kind of difference you want to make.”

My hope is that as Oblates you have enjoyed reading these series of articles that were timeless in regard to content. I am sorry it took so long to pass them on to you, but life is full of interruptions and we need to make the most of it.

Upcoming

Oblate Sundays



March 7th 2010 Patricia McClure, Obl. S.B. talks on 2nd Oblate World Congress. Investitures and Oblations

May 2nd 2010 Loretta Matulich Obl. S.B. talks on prayer & work July 11th picnic talk by Br. Peter Tynon, O.S.B. .

August 7th 2010 Oblate retreat

September 5th 2010 possible talk by Bshp. Joseph Tyson
Investitures and Oblations

December 5th 2010 possible talk by Br. Vincent Francis, O.S.B.

In The Beginning... By Fr. Gerard Kirsch, O.S.B.

In February 1953, experimentation and research work was going on at the abbey in regard to candle making. Nearly completed was a home-made filtering device with which raw beeswax could be cleaned and bleached in preparation for making candles. The hope was that, eventually, decorative candles might also be made in the abbey candle shop, under the Labora label. While the candle making business did not persist, the vast store accumulated is still being used for liturgical purposes in the abbey church well into the 21st century.

On December 30, 1952 the Junior Clergy Examinations were held at Saint Martin's for the young Benedictine priests. All newly ordained priests were obliged to undergo annual examinations for 5 years after ordination. Exams were conducted by **Fathers Alphonse Fuchs (1904-1971)**, **Luke O'Donnell (1913-1999)** and **Pascal Merola (1902-1977)**. By 1970, when **Fathers Justin McCreedy** and **Gerard Kirsch** were ordained, the clergy exams had been discontinued. Along the same lines, a theological conference was held at the abbey each month to keep the monks abreast of current thinking.

Father Philip Bagan (1905-1992) was hospitalized in January 1953 but was soon restored to health. Abbey carpenter Jake Kautzman was also in the hospital for a couple weeks following surgery. **Father Marian Esterman (1874-1957)** returned from an extended stay in Cincinnati on January 22, having on Thanksgiving Day, and seemed stronger in health than ever. **Fathers Damian Glenn (1907 -1986)** and **Felix Wirth (1913-1984)** were assigned to preaching in various parishes in February for Catholic Press Month.

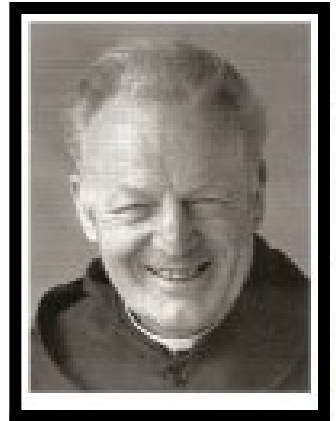
News meanwhile was reached from Italy that the bas-relief of Saint Martin of Tours, destined for the grand stairway south of Old Main, was on its way. **Brother Hugh Evans (1900-1957)**, bookstore manager, was engaged in expediting a lighting project to accompany installation of the plaque.



Father Alphonse Fuchs, oblate director and pastor of Saint Margaret Mary at McKenna, was occupied with acquiring new property for his church, namely a site in the nearby town of Yelm. The question was whether to use the buildings on the new site for the church (which would become the parish of Saint Columban) and what to do with the McKenna church (which became a revered part of abbey history).

From The Hill ... By Boniface V. Lazzari, O.S.B.

October is traditionally the month of the Holy Rosary, given his deep-grained Marian devotion, what an appropriate time for our dear confrere **FATHER DAVID PREBULA** to be called home to his Maker. During the last few years of his life, **FATHER DAVID** was in residence at a care facility operated by the Sisters of Providence. Prior to that time, he was very active in many of the Abbey's apostolates. He taught many disciplines in both high school and college; served many years as the infirmarian for monks and students; exercised his priesthood throughout the Archdiocese of Seattle, both in parishes and hospitals. He had an infectious sense of humor and loved crossword puzzles and fishing. **ABBOT NEAL ROTH** was principal celebrant and presider at **FATHER DAVID'S** Mass of Christian Burial. **FATHER GERARD KIRSCH**, who had known **FATHER DAVID** since he was a student at Saint Martin's high school, preached the occasional sermon. **FATHER GEORGE SEIDEL** and **BROTHERS AELRED WOODARD, VINCENT FRANCIS** and **NICOLAUS WILSON** were the Monastic Schola for the funeral Mass, which was attended by confreres, family and former students. One former student, who could not make the trip from Texas, sent a dozen long-stemmed red roses.



We say farewell to **FATHER DAVID** in October, three weeks after we welcomed back **FATHER HILARY THIMMESH** for a brief stay. **FATHER HILARY** was Abbey administrator for several years in the late 1970's, on loan from Saint John's Abbey, Collegeville. He returned to Saint Martin's in late September to deliver the occasional address at the inauguration of our new university president. **ABBOT NEAL, FATHER GEORGE** and **FATHER BENEDICT AUER** all played active roles in the inauguration ceremonies.

Pray for the repose of the soul of Father David and for your Benedictine brothers here at St. Martin's.

ABBOT NEAL traveled to many meetings this fall, among which was that of Major Superiors of the PNW in Boise, Idaho... Junior Master **FATHER EDWARD RECECONI** exercised his priestly ministry in Sitka, Alaska, for several weeks this fall ... In late September; **BROTHER LUKE DEVINE** gave a public address here on campus, on the Korean Martyrs. Since his return from graduate studies in Boston, **BROTHER LUKE** has been an active member of the university's religious studies faculty ... The General Chapter for the American Cassinese Federation will be held in Cullman, Alabama, in June 2010. **ABBOT NEAL** will attend. This writer will also attend, as a delegate elected by the monastic community. In other elections this fall, this writer was re-elected to the university's board of Trustees, and **BROTHER LUKE** was reelected to a one year term, serving out the remainder of the term of **FATHER TIMOTHY LAMM**, who is spending this academic year at the Monasterio de San Antonio, Abad, in Humacao, Puerto Rico... **FATHER PAUL WECKERT** is guest master, assisted ably by **BROTHER BEDE NICOL**, whose other duties are to serve as sacristan. **FATHER PAUL** also acts as vocation director, and does supply work in parishes of the Archdiocese, among many other things. A monk's work is rarely limited to one assignment!

On the Book Shelf...



Conversing with God in Scripture A Contemporary approach to Lectio Divina, by Stephen J. Benz.

Reconciliation, by Robert F. Morneau.

Spiritual Formation as if the Church Mattered, Growing in Christ through Community, by James C. Wilhoit.

The Way of Prayer Learning to Pray with the Father, St. Teresa of Avila, editor, William J. Doheny, CSC.

Good Works

Rosary Work.

Saturdays, 1:00 pm - 3:30 pm. Meet in the Guest dining room of Old Main.

November 21st 2009.

2010

January 16th

February 13th

March 6th

April 10th

May 8th

June 5th

July 10th

August 14th

September 11th

October 9th

November 13th

December 11th

Lambert Lodge: 1pm to 3:30pm. Br. Edmund plans to go out earlier in the morning. If you need directions please contact him in advance.

April 24th 2010

October 2nd 2010

Gardening:

Saturdays 1:00pm to 3:30pm when rosary making isn't in session and the weather permits. If you join us for noon prayer, we will feed you before we go out to work. We have tools, gloves and a lot of soil. We are short on warm able bodies

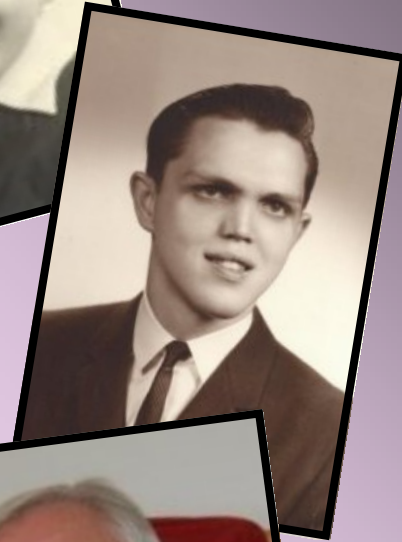
If you can't come and join us, you could assist monetarily. Your contribution financially would be greatly appreciated. We sell some rosaries but most are sent free of charge to foreign missions and the military. The rosaries are greatly appreciated and the blessings are abundant.

The Game By Father Benedict Quer, O.S.B.

"We do not know the answer because we even have forgotten to ask the question."

Erich Fromm, *Psychoanalysis and Religion*

I use to ask too many questions.
People know only so many answers.
So my questions tended to embarrass them.
I had so many questions.
Why is the sky blue?
Why is water wet except when it is cold?
Why do the flowers not stay for winter?
Why do people die?
Why is God invisible?
At first people tried to answer my questions,
but finally I stopped asking
because they kept telling me the same answer:
"It is a mystery."
In other words, there is no answer
or at least one I would understand.
And sometimes I was told,
"You will understand when you grow up."
I have grown up and I still do not understand.
As an adult I am now asked
the same questions I asked as a kid,
and my answer echoes what I was told
"You will understand when you grow up."
It is all a game between children and adults,
it would not be correct just to say,
"I don't know," because as an adult
I should have found the answers to all the inquiries,
but truthfully, I have only more questions.



Meetings of Interest...

Tacoma Benedictine Oblates

For those who live in and around the Tacoma area, we as Oblates meet on the third Mondays of each month from 7:00 p.m. to 9:00 p.m. at St. Patrick's Parish Center, 1001 North 'J' Street. We begin by praying *Evening* Liturgy of the Hours in the Parish Chapel. We then move to another room where we study the art of Lectio Divina, study a chapter of the Rule and faith share. Come to an oasis that teaches a greater appreciation for simple living. We also offer Liturgy of the Hours every Monday evening from 7:00 p.m. to 7:15 p.m. at the Parish Center Chapel. You are most welcome to attend!



Just another slice of Spiritual life

Seattle Benedictine Oblates of St. Placid's Priory

This is a group of St. Placid's Oblates that meet on the 4th Sunday of the month (generally) from 4:30 to 6:30 p.m. at St. Joseph's Parish Center (on Capitol Hill in Seattle). They bring a light snack to share. The meeting consists of prayer, lectio, and snacks. The next get together is on Sunday, November 22nd.

Contact: Christine Valters Paintner Email: christine@abbeyofthearts.com

.... The Priory Spirituality Center in Lacey presents: Advent Retreats for Oblates

Advent Promises on November 27-29(Friday 7:15PM-Sunday 1:30PM)

A silent beginning to Advent may deepen your journey to Christmas. The opening session will involve prayer, relaxation and preparation for the retreat with some materials for possible use during the retreat. The retreat will close with group prayer and sharing. A spiritual director will be available, for those who wish, to listen with you as you discern the actions of God in your life.

Mary as the Model of Advent Waiting on Dec. 12 (Saturday 9:15AM-3:00PM)

Using the song "Open Vessel," we will break open Mary's role of waiting with music, reflections, slides, poems, movement and scriptural pondering for the promised one. We will be invited to see how Mary's openness, listening to God's word and fruitful harvest can be a mirror for our own Advent longings. As a conclusion to the day we will create our own Advent waiting vessel.

Register by prior Friday

To register and find out costs call 360-438-2595

Or visit the website: <http://www.stplacid.org/spirit.html>

Abbey Church Events 2009-2010

Saturday, November 14th at 8 pm Trio Verlaine (flute, harp, viola) will perform.

Saturday, February 6th at 8 pm Paul Galbraith (classical guitar) will perform.

Saturday April 24th at 8 pm Tanya Gabrielian (Piano) will perform.

Events are not ticketed but a free will offering is suggested.

Contact Oblate Director:

E-mail: br_edmund@stmartin.edu

Phone: 360-438-4457

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Contributions welcomed

<http://www.stmartin.edu/abbey/Oblates/index.htm>

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