

# OBLATES OF ST. BENEDICT

Volume 96

June 2009

## THOUGHTS

by Br. Edmund Ebbers, O.S.B.

In the Rule, Chapter 1 St. Benedict addresses stability. Benedictine monks and nuns take a vow of stability and this is not by accident. In Benedict's mind stability is critical to spiritual development. Although stability of place looms the largest in our minds stability has a greater meaning. There is physical stability in which one stays put not running from one job to the next, one city, one house, never putting down roots or staying long enough to be known. There is also inner stability where one sits still and listens to the inner workings of one's heart.

St. Benedict says, "It is within the enclosure where we chose to do battle ...". Here Benedict suggests that we need to be in one place for a while. We need to be still long enough to be visited by the demons of our lives. So many of us are pulled in different directions and it is very easy to get swept away with the newest and best thing that comes our way.

In your lives as in the monastic life we run to our Lord instead of away from him. Staying in one place gives us time to find our weakness. Only in facing ourselves can we learn to free ourselves. Benedict reminds us that all things need to be done within the monastery. So we can ask ourselves, "Where is my monastery-community? Have I strayed and what am I doing to return to stability?" If we keep to ourselves we limit our chances for change we need community to reflect our shortcoming to us, in love and tolerance of course. Our spiritual growth depends on each other; we must dialogue and socialize with one another, in the work place, at home, in community through regular church worship, other prayer meetings.

Practicing stability means we don't flee from our foibles. Running away never works. In the end our baggage follows us and accumulates and finally weighs us down. It doesn't matter where we live or work, be it monastery or elsewhere, we need to stay alert and honest with ourselves, praying for the grace to accept and grow.

I encourage each and every one of you to read, pray and engage with other Oblates, and other people with like goals. Just as in the monastery the companionship helps us forge our way through difficult times. I can't encourage oblates enough to search out for a mentor to challenge them and walk with them on this journey.

It often feels like we are beginners or that we have to begin again when it comes to the practice of stability but as St. Benedict reminds us his Rule is for beginners.



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## Oblate Sunday

July 12th

Mass at 11:00 am

**Potluck** bring your favorite dish or dessert. Beverages and dinnerware provided.

### Conference to follow

- Br. Peter will speak on The Christian Way of Reading the Old Testament.
- Abbot Neal will give his presentation on AIM and Tanzania.

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

We have a number of elderly monks in the monastic community. Three are in residence at the local Providence Mother Joseph Care Center. Sometimes, while the elderly monk is still at home, he can become disoriented, quite confused with the monastic schedule, where he is to eat a meal or sleep at night. We assist such monks as best we can. We try to keep our brothers home as long as possible but when a monk needs care beyond our abilities, we must send him to a care center where he can be properly cared for and given a more comfortable life.

Every day, in the monastery and in the ordinary family home, is an opportunity to serve and to see Christ in our monastic brothers, and in our blood sisters and brothers. That insight is not just reserved to the elderly but to all in the community/family. But some in the community/family need more, and so Christ calls us to be "the hidden Christ" to our troubled sisters and brothers. Benedict is careful to ensure proper care of the sick, the elderly and the very young.

Such care often requires one to be very patient and to develop a gentle attitude toward the person afflicted with dementia or a crippling disease of some kind. When I am tired or feel impatient with the confused monk, I sometimes quietly pray that someone will be patient and kind to me if I should ever suffer from dementia or a debilitating disease of some kind. But we are often weak and give way all too easily.

We have to work at being tender, patient, and caring. It can be a constant inner battle yet so rewarding when we use our eyes to see the suffering Christ in the unsolicited dependence of our sick and elderly brothers and sisters. We are all on the way to loving as Christ loves. Our attitude in this matter is worth a good talk with the Lord.

*Chapter 37 of the Rule*



**L**ET US PRAY IN THANKSGIVING AND FOR THE CONTINUED HEALING OF:

- \* Carrie Mellon
- \* Anitalane Blair

AND FOR THE SOUL OF:

- \* Larry Sullivan



## IN THE BEGINNING BY FR. GERARD KIRSCH O.S.B.

**Father Paul Kucera (1887-1974)**, pastor of Immaculate Conception Church in Roslyn, Washington for the preceding four years, was assigned as pastor to Queen of Angeles, Port Angeles. Installation took place on October 29, 1952 and was attended by **Abbot Raphael (1903-1971)** as well as by Abbots Lawrence Vohs of St Bede Abbey (Peru, Illinois) and Cuthbert McDonald (St Benedict's Abbey, Kansas). **Father Walter Hellan (1920-1968)** was named pastor at Roslyn for weekends and holy days. Otherwise the Roslyn parish was administered by **Father Edward Weckert (1888-1965)**, pastor of Saint John's, Cle Elum, and great-uncle of Saint Martin's present Father Paul Weckert.

October 1952 saw the publication of an article by **Brother Adam Richardson (1877-1959)** entitled "Comb Honey for Headache". Brother Adam was our bee keeper until his death and alas had no successor. "Church Linen" by **Father Matthew Britt (1872-1955)** came out in Spanish translation, provided by Frater Ambrose Turner, then in

his third year at Mount Angel Seminary. The September 1952 issue of Western Conservation Journal included an article on the Saint Martin's College tree farm, which had appeared in Columbia magazine the year before but which, this time included three good photographs of our forest areas.

On October 11, 1952 **Father Albert Erkens (1874-1952)** was hospitalized at Saint Peter's in Olympia. He died three weeks later. Meanwhile, **Father Vincent Carey (1895-1967)** had a strenuous series of missions and retreats. A brief illness was the result of over-taxing his strength.



Also traveling was **Father Eugene Kellenbenz (1917-1982)** and his choir of sixteen students. Sunday, November 30, 1952 at 7:30 AM found them on station KIRO, Seattle for the program entitled "Church of the Air", which included a sermon by subprior **Father Bede Ernsdorff (1909-1982)**.

On October 24, 1952, the triennial visitation of Saint Martin's Abbey began at noon, with Abbots Lawrence Vohs and Cuthbert McDonald, mentioned earlier, as visitators. Every 3 years, all Benedictine monasteries were officially visited to determine the spiritual progress and material security of each. Often the abbot-president of our American-Cassinese Congregation was one of the visitators, but in 1952 the abbot president, Abbot Mark Braun of St. Gregory's, Oklahoma, was not well. Following the visitation at Saint Martin's, the two visitators were scheduled for a visitation at Holy Cross Abbey in Colorado.



### ON THE BOOK SHELF

*Soul Searching The Journey of Thomas Merton.* Edited by Morngan Atkinson and Jonathan Montaldo.

*The Spiritual Landscape of Mark* by Bonnie B Thurston.

*Becoming Fire Through the Year with the Desert Fathers and Mothers.* Edited by Tim Vivian.

*In Constant Prayer* by Robert Benson.

Exploring what St. Paul meant when saying Pray without ceasing.

**FROM THE HILL  
BY BONIFACE V. LAZZARI, O.S.B.**

"...see, winter is past, the rains are over and gone, the flowers appear on the earth... the blossoming vines give out their fragrance." Centuries ago, the poet penned those words in "The Song of Songs". We might well utter them today. It was a hard winter in the Pacific Northwest, but spring has arrived, to be followed by summer. Rains are always part of the Northwest, but as a result it is ever green here. The first rose appeared in the Abbey gardens in late May, and by Pentecost there were red gladiolas in the Abbey Church, though not from our gardens. Most likely they were from some warmer climate.

Our monastic summer begins with our annual retreat, a week or two after graduation. This year, we celebrated special anniversaries of four of our confreres.

Retired **ABBOT ADRIAN PARCHER** marked fifty years of ordination; **ABBOT NEAL ROTH** and **FATHER TERENCE WAGER** marked their golden anniversary of monastic vows; and **FATHER URBAN FEUCHT** marked his sixtieth anniversary of vows. **FATHER KILIAN MALVEY** delivered a fine occasional sermon at the celebratory Mass of Thanksgiving.

Earlier in the spring, **FATHER CLEMENT PANGRATZ** entered the ranks of the nonagenarians and his 90<sup>th</sup> birthday was celebrated with a cake with candles and a rousing chorus of "Happy Birthday". The people of Sacred Heart Parish presented **FATHER CLEMENT** with a pink dogwood tree in honor of the occasion.

At the retreat chapter, **BROTHER RAMON NEWELL** was re-elected to the Abbot's council. **ABBOT NEAL** announced that he was appointing **FATHER EDWARD RECECONI** to the positions of Novice Master and Junior Master. **POSTULANT DEREK DELGAGO** will enter the novitiate on the 10<sup>th</sup> of July; present Junior Monks are **BROTHERS VINCENT FRANCIS, NICOLAUS WILSON** and **IGNATIUS KELLY**. They will soon be joined in the juniorate by **NOVICE MARK BONNEVILLE**. In the spring of 2010 **FATHER EDWARD** will travel to Rome to enroll in a special program for formation directors. He expects to be gone for about three months.



*May God grant us a summer of blossoming vines and holy leisure to enjoy them.*

The university students are in the process of publishing a small book containing student written biographies of some of the monks. To **BROTHER LUKE DEVINE** has fallen the task of providing the illustrations. **BROTHER LUKE** has done a portrait of each monk featured to accompany the biographies...**BROTHER PETER TYNAN** spends the academic year studying theology at Mount Angel Seminary in Oregon, and summers at the Abbey working in the library. This summer he will be involved in a pastoral care program at St. Peter Hospital in Olympia, in partial fulfillment of the requirements of his theological program...**FATHER KILIAN MALVEY** was Grand Marshall at this year's commencement procession, a role that usually falls to **FATHER GEORGE SEIDEL**. **FATHER GEORGE** was on sabbatical, and only returned from Europe in early June. **FATHER KILIAN** left at about the time **FATHER GEORGE** returned in order to take on a parish assignment in Sitka, Alaska, for a few weeks...**FATHER PAUL WECKERT** celebrated the 10<sup>th</sup> anniversary of his priestly ordination on the 5<sup>th</sup> of June, the feast of Saint Boniface... In September, **FATHER HILARY THIMMESH**, of Saint John's Abbey will return to Saint Martin's to give the inaugural address at the inauguration of the university's new president. **FATHER HILARY**, former prior and university president at Saint John's, was Administrator of Saint Martin's Abbey in the late 1970's during a period when we were without an Abbot.

## Nesting Box by Bill Lagreid Obl.S.B.

It is springtime; I was working on what I thought was a very esoteric and scholarly project, the subject of which escapes me now, until I was disturbed by the sound of birds chirping outside my window. I turned and saw a very small black and white bird perched ready to enter the nesting box on an arbor arm next to the patio. I sat and watched. Nothing, then suddenly I saw the small bird dash into the hole in the yellow faced, red trimmed, slope roofed nesting box our grandson Ray made for us three years ago for Christmas. In a



moment the bird flew out again.

I heard the chirping of fledglings then another small black and white bird appeared hurried into the nesting box. The chirping stopped; I waited and this ritual continued, with the two birds returning to the nest. I lost interest in my scholarly work until the sun went down, then the activity ceased.

At that point I pondered about life and the rhythm of nature and how much we have in common with the birds. Bird life, I assume came before human life in the evolution of humans. Two adults, nesting time, the chirping of chicks for food, the response of parents to the calls of nature fascinated me

A study of the humans and the world of bovine's, equines and fowl suggests that we have more in common with each other than we would sometimes like to think. We pair up, build nests, nurture and feed the young then when the proper time comes they leave the nest and fly away to continue the cycle. I suggest that we all might think about the fact that we are all creations of the Master of Nature; therefore we are all related, and a part of his great design.



### Up coming events:

**Aug 1st Retreat Day at Lambert lodge. 8:00 to 3:30. Please phone, write or email Brother Edmund if you plan to attend also ask for a map if you don't know have the directions. 8:00 am Mass will in the Abbey Church. Lunch will be potluck so please bring something to share. Abbot Neal and Fr. Benedict will be our presenters.**

**September 6th** Br. Vincent will speak on Gift of Self: "the other" in the Rule of St. Benedict.  
**December 6th** Oblate Fr. Jim Lee will speak on Advent Holiness: Gabriel, Mary, Joseph, Elizabeth, John and Jesus.

### Qualities of Leadership: Discernment and building community.

By Mary Randall Obl.S.B.

*(This is an ongoing series of talks presented at the 2007 Benedictine Oblates Directors' Meeting held at Saint Martin's Abbey)*

In her second conference, Sister Jacquelyn Ernster, O.S.B. focuses her talk on the qualities of leadership: discernment and building community.

"Benedictine life is built around community," she says, "and to organize life in the community Benedict sets up a hierarchy, encourages consultation, differentiates work assignments, establishes a process of correction, builds an opportunity for recourse, establishes an honorarium, and ties it all together with prayer both formal and informal, throughout the day." In short, community is key to the life style for which Saint Benedict wrote a Rule. Sister Jacquelyn notes, "We look at the Rule and decision making to see what tools are given to develop and enhance leadership in a community."

What advice does Saint Benedict give regarding decision making in a community? Sister Jacquelyn turns to Chapter 2 and Chapter 24 of the Rule regarding leadership of the monastery as clearly defined. Benedict defines this leadership of the abbot and counsel based on the fundamental premise that whatever authority we have is for the common good. Chapter 3 Benedict seeks the counsel of the community, "as often as anything important is to be done in the monastery, the abbot shall call the whole community together." And further on he notes that the reason all should be called is that the Lord often reveals what is better to the younger."

Saint Benedict describes an active and dynamic model of leadership, which is enhanced by author John Greenleaf is his description of a leader. "A leader," he notes, "ventures to say: I will go; come with me." Sister Jacquelyn adds to this by stating, "A leader initiates, provides ideas and structure, and takes the risk of failure along with the chance of success." She goes on to say, "The direction or vision may be arrived at by group consensus, but

the leader always knows what it is and can articulate it for any who are unsure. By clearly stating and restating the vision the leader gives certainty and purpose to others who may have difficulty in achieving it for themselves. The leader creates unity of purpose."

Sister Jacquelyn defines vision "as a special sense of overarching purpose, the big dream, the visionary concept. It is something to strive for and is so represented that it excites the imagination and challenges people to work towards it." In Chapter 4, "The Tools of Good Works", she states, "Benedict lays out the vision which come from Scripture as does the reward God has promised, "What the eye has not seen

nor the ear heard, God has prepared for those who love Him." Saint Benedict closes this chapter by saying the workshop where we are to toil faithfully at all these tasks is in the enclosure of the monastery and stability in the community."

What then is the role of the community in this model of leadership? Sister Jacquelyn is quick to respond, "The community's role in this model of leadership is to give counsel to the abbot, give unhesitating obedience to him, give mutual obedience to one another, show respect for one another, and supporting with the

greatest patience one another's weaknesses while providing a stable witness." John Greenleaf supports this by his words, "Any human service where the one who is served should be loved in process requires community, a face-to-face group in which the liability of each for the other and all for one is unlimited."

"Monastic love," Sister Jacquelyn continues, "holds the community together under the leadership of the abbot. And we can draw on the Dialogues of Gregory that St. Benedict has experience in



*Routine gives security to individuals.*

monasteries where this was not the case, and therefore puts a lot of emphasis on creating community based on mutual love and respect." In Chapter 3 Benedict calls on the abbot to seek the counsel of his members in matters little and large, he does this based on the premise that the members have pride in their organization, want to succeed, are willing to do what is necessary to make that happen, and genuinely care about each other. The members' counsel is not sought in a vacuum, but in an environment based on fraternal love that creates mutual respect."

If the Rule has anything of significance to say about leadership it is in that in a Benedictine community a deep mutual respect is present and comes from a shared and common goal. "This goal," Sister Jacquelyn points out, "this vision is articulated by the abbot daily before everyone's eyes. Organizations today whether corporate, private, or public are successful to the degree that they are able to put into operation all of these principles: love, loyalty, vision and respect."

In their book on organizational development *A Similar Way* Margaret Wheatley and Myron Kellner-Rogers say, "As we act together in the world, our organization's identity grows and evolves. It helps periodically to question what have we become? Do we still love this organization? Do we each organize our work from the same shared sense of what is significant? Such an inquiry helps us to return to the energy and passion of that space of earlier vision. And from remembering that place together we can decide what we want to be now."

The author Skrabec in *St. Benedict's Rule for Business Success* says, "Part of Benedict's genius was his integration of community, hierarchy, and organization." Sister Jacquelyn continues this theme, "Benedict's communal organization achieved common community goals as well as individual goals. Benedict realizes that for productivity, happiness and spiritual self-actualization individual and organizational goals must be merged. This moved Benedict to address such mundane things as sleeping arrangements, meals and bathing." Skrabec writes, "Benedict's real genius was the insight that to deal with personal needs along with organizational structure leadership was necessary. The Rule built community be-

fore structure." Sister Jacquelyn elaborates further by saying, "Three principles are at the heart of community: camaraderie, communal welfare and stability. In the Rule, Benedict stipulates that the monks are together for meals because meals together were a primary vehicle for building community. Benedict puts a great deal of emphasis on them, addressing tardiness to meals, travel, the proper amount of food and drink, coordinating

what is eaten with the liturgical season, and rites for feeding the guests. It is a fundamental physiological fact that eating

together helps people work together. Benedict looked further into other aspects of the monks' lives such as sleeping arrangements, work routines, etc., all with the purpose of building community."

In looking at communal welfare, Benedict does not tolerate grumbling. "He requires obedience and loyalty with a smile," Sister Jacquelyn notes. "He knew that grumbling destroyed the heart of community and threatened the communal welfare." In regards to stability Sister Jacquelyn had this to say, "Living in the time of the dismemberment of the Roman Empire, Benedict understood the importance of stability. Routine is the methodology Benedict applied to this issue. Routine gives security to individuals. They could count on daily meals, prayer sessions, and defined study and work periods. Even today, many experience the calming effect of routine. Life routines do not lead to boredom but to security. They also lead to organizational efficiency and they give the message to the world around them of the permanence of commitment to the place."

In conclusion, Sister Jacquelyn says, "Common goals, building community, listening to one another, discerning and consulting together, being committed for the long haul are all tools Benedict gives to the leader in the monastery. It is because of the wisdom of these insights that the Rule is still followed by many today, 1500 years after it was written."

Next time the final talk given by Abbot Peter Eberle, O.S.B. entitled: **"Responding to Leadership According to the Rule."**

*Ut in Omnibus gloriificetur Deus*

## THE MORNING LEAF by Fr. Benedict O.S.B

Water washes the grounds  
before the morning sun,  
underground water  
fresh from our spring,  
create great rainbows as the sun  
rises  
from bed and stretches it orb  
with colors that turn pink to  
salmon.

This morning during Mass,  
I was distracted by a single drop  
of water hanging on to a waxen leaf, a diamond, shining in my eye  
to focus me on its sparkling beauty,  
and not on the pain that pulls at my inerts.  
It used to be this sort of kingdom of God  
experience made me see the presence of the Deity,  
I am afraid over the years an apophysis has captured my soul  
allowing me days, months, and even years of no solace,  
a solitude that speaks in silence, pain that knows no end.  
Once a priest told me, "I have never been depressed  
a day in my life." I envied him at that time. Now I am not sure.  
Black is bleak. Sunny gold is exciting.  
Yet I must accept what God gives,  
black or gold, pink or tangerine, flamingo or sea  
clear all speak in tints that color my day.  
Abandonment is an issue-  
everyone seems to walk out, take steps a way,  
and sometimes it helps clear my soul,  
sometimes it does not.  
I need someone to say, "I am for you," but few do.  
Just the sound of care helps me lower my feet to the floor each day,  
and sleepwalk through the hours,  
anything, that makes me seem that what I do means something.  
I want too much, bipolar is not an excuse,  
just a characteristic, life alone, with the thought, invalid,  
if death comes in the night,  
the church will be empty, no one will cry,  
the music will be typical,  
"Eagles Wings" and "Ave Maria,"  
no songs have been written that melody the night.  
Christ is my model, the Cross the pain to be endured,  
my smile is read, my help sincere, I listen with ears that  
are not mine, and my answers come from somewhere  
other than myself, as my psychologist says each time,  
"I wish I could put the message I have given you  
into my own ears, and listen to what I say."  
I try to think of meds that I could take  
but they leave me fuzzy, unable to function

*I sing the wind around. And I hear myself return to nothingness, alone. The loneliest  
thing I know is my own mind at play."*

*Theodore Roethke, "His Foreboding."*



sometimes until noon, an impossibility with a job such as mine.  
 I say what I think because I believe too much,  
 not just in a supreme Being, but sadly in myself.  
 What I have done this summer has drained the spark out of me,  
 my fire is gone.  
 I want things. I know shouldn't.  
 I expect of others what I expect of myself.  
 The morning leaf gave me courage today,  
 a glimmer of hope encapsulated in my soul,  
 a sign that the rainbow is not out there on the horizon,  
 but in a tiny drop of aqua that streams from a spring  
 deep down in the ground only used to irrigate the land,  
 and cause apparitions to early distracters  
 unable to keep custody of eyes,  
 a monastic practice,  
 instead my eyes wander away  
 during the Eucharist  
 to a drop of water on a tree,  
 a rainbow of color, that  
 made God repent for the flood He made,  
 and promise Noah that it wouldn't happen again.  
 The morning is cold today. Another day.  
 The same schedule. The structure will not change.  
 I have the Mass this morning so I cannot shift  
 my gaze to see the new drop of dew  
 that hangs on the watered branch,  
 instead I must center on Jesus who hangs  
 on the cross during this sacrifice  
 that is called the Mass.  
 The chemicals are off. My mind is imbalanced.  
 I look for keys that open doors  
 that are closed to the rooms  
 I need to enter – peace, tranquility,  
 even just rest. No sleep for the weary  
 or is it the guilty, presently both  
 are the cause nocturnal unrest.  
 I want to face the morning  
 a drop of water on a leaf,  
 and sit there until the sun  
 absorbs me in its heat.  
 This morning a deep breath,  
 "All will be well. All will be well."  
 Julian of Norwich has it right  
 so many years ago,  
 but the words sometimes ring hollow,  
 a dream that seems unreachable.  
 Despair is a form of unsettled conclusion,  
 everything passes, but it takes so long.  
 Maybe today. Maybe tonight.  
 Maybe next week. It is the maybe's  
 that make each day a struggle,  
 and also causes hope to remain.

*Glimmer of hope encapsulated in my soul*





**The 27th Annual Spiritual Life Institute at St. Martin's University June 22-26, 2009  
The Heart in a Heartless World: Religion, Suffering, and the Problem of Evil**

The world, it would appear, is broken. To even the most casual observer, not a day goes by without some new disaster or crisis making its way onto the nightly news. From the wars in Afghanistan and Iraq to the economic meltdown of the world's financial institutions, from the ethnic cleansing and genocide in places like Rwanda and Darfur to the rising unemployment and mortgage concerns facing those closer to home, no corner of the globe has been spared. In a world that is filled with violence and fear, where does one turn for answers? Where, one might ask, is the heart in a heartless world?

As we struggle to cope with the economic, humanitarian, and environmental crises that are facing our planet, individuals are turning to the world's religious traditions in hopes of shedding light on the ethical, moral, and theological questions that are foremost on their minds. For the past twenty-six years, the Spiritual Life Institute at Saint Martin's University has explored a wide range of topics meant to inspire awareness, challenge preconceived notions, and shed light upon the spiritual journey. In this, the twenty-seventh meeting of the Spiritual Life Institute, our faculty members will discuss the fears and concerns facing our planet and consider the responses put forth by the world's religious traditions.

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**Or check out these websites**

[http://www.stmartin.edu/spiritual\\_life/SLI%20Schedule%202009.pdf](http://www.stmartin.edu/spiritual_life/SLI%20Schedule%202009.pdf)

[http://www.stmartin.edu/spiritual\\_life/program.htm](http://www.stmartin.edu/spiritual_life/program.htm)

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## HANKS AND THANKS AGAIN

Brother Edmund thanks those Oblates who have contributed to the financial support of this program.

Reminder if you haven't sent in your Renewal there is still time to do so. The form was in March's Newsletter.

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**Contributions welcomed**

### St. Martin's Abbey 'Oblate Manual'

To purchase go to the web site: <http://stores.lulu.com/pilgrimagehouse>

Or write Lulu Enterprises, 860 Aviation Parkway, Suite 300, Morrisville, NC 27560, United States. Paper backs sell for \$15 each and hardbacks are \$25 each.

About \$5 of each copy sold will go to the Oblate Fund.

Brother Edmund will have a limited number of paperbacks for sale at the next Oblate meeting.

## GOOD WORKS



**Rosary Work** : Saturdays 1:00pm to 3:30pm Meet in the Guest dining room in Old Main.

July 18th, August 15th, September 19th, October 17th, November 21st.

**Gardening** : Saturdays 1:00pm to 3:30pm when rosary making isn't in session and the weather permits. Please call Br. Edmund if you plan to join us but can't make it at 1:00.

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