



The Oblate

News Magazine of the Oblates of Saint John's Abbey

October 2019

Volume 63 Number 3

Oblate Vision Statement:

As Benedictine Oblates of Saint John's Abbey we are committed to authentically serve, along with the monastic community, as co-holders of the Benedictine tradition by building community, giving and receiving freely, practicing the good zeal to which our Holy Father Benedict has called us, and holding one another accountable to the promises we have made in our oblation.

Day of Reflection — November 17, 2019

Work and the Presence of God

Brother Lucian Lopez, OSB was born in Iowa but grew up in Texas where he became, among other things, perfectly bilingual in English and Spanish. He made profession as a Saint John's monk in 2012. In addition to teaching at Prep he has done graduate work in Medieval History. In this conference Brother Lucian will discuss how Saint Benedict encourages us to invite God into our work and daily tasks, praying "most earnestly" before we begin any good work (Prol 4). He will talk about the monastic tradition of working with detachment, practicing the presence of God, and how the things we do are but emanations of our larger vocation.



Registration Information

Registration by November 10 is necessary for our preparations. No need to fill out forms; just inform the oblate office that you will attend.

Email: oblates@csbsju.edu

Phone: 320.363.3022 (or 363-2018)

Cost: Free-will offering

Schedule for the Day

9:30 Arrival in Great Hall
10:30 Community Eucharist
11:30 Lunch in Q264
12:45 Group *Lectio Divina*
1:30 Conference
2:30 Discussion and Prayer
3:00 Departure

Message from Abbot John



Unless you eat the flesh of the Son of Man...

Eucharist is a rich cluster of symbols that overlay each other in every which way, which is why it can continue to speak in powerful ways to our lives. However, that very rich web of symbols also allows the Eucha-

rist to become a source of division and misunderstanding among Christians. Eucharist originates in the meal tradition that Jesus has with his disciples throughout his ministry and which culminates in a final meal which he shares with them before his death on a cross. As such, this simple ritual meal prefigures and focuses the meaning of the passion and cross in a singular and unique manner: "This is my body for you; this is the cup of my blood poured out for the forgiveness of sins. Do this in memory of me." When Christians come together we are always giving thanks for this singular saving action by Jesus on our behalf.

Eucharistic theology since Vatican II has emphasized that the Risen Christ is present to the Christian community in many ways: in the scriptural word proclaimed, heard, and preached; in the worshipping assembly; and in the world in human form in the sick, the prisoner, the hungry, the homeless, the stranger (Mt 25.31ff).

If we shrivel the presence of Christ to the reception of Holy Communion, we will find that Eucharist does not help us much in our efforts to live the Gospel. It is really important to see the Eucharist as two tables, word and sacrament, for our nourishment and to have a full-bodied sense of the presence of the Risen Christ in the world.

Eucharist has a strong eschatological element. We receive a morsel of bread, a taste of consecrated wine. The Eucharist always reminds us that there is a full heavenly banquet, prepared for us by God, a banquet beyond all our imagining, a guest list that will astonish us!

The Eucharist always heightens our expectancy of the "more" that Jesus promises. And we hope.

Message from Father Michael, Director

The Life of Saint Benedict:

"The whole world, gathered together, under one beam of the sunlight, was presented before Benedict's eyes as glory."

In the creation story and in the story of evolution, we are dust and to dust we

shall return. So, why domi-

nate creation, why not rather be wise stewards?

Everything that is, every atom in the universe, is a gift to us by God. So why act as if we are our own? Why dominate if all is gift? Rather, we are beautifully and radically interconnected with all that is. Glorious!

Pope Francis writes in *Laudato Si*, "The human person grows more, matures more and is sanctified more to the extent that she or he enters into relationships, going out from themselves to live in communion with God, with others and with all [creation]...Everything is interconnected."

We are interconnected with everything, even down to the very atoms that make up our body. Science tells us this. Our atoms are communal in nature. Ever think about this? Every atom of your body is billions of years old, has almost certainly passed through several stars and been part of millions of organisms on its way to becoming you.

We are each so atomically numerous and so vigorously recycled that a significant number of our atoms probably once belonged to mountains and oceans, trees and plants, other people, and all sorts of critters.

Our bodies are ancient miracles. Our body is that collection of atoms that God scoops together, blows into it the Spirit of life, and knits us together in our mother's womb, not for ourselves, but for relationship to all that is. Listen to your body. Your atoms will move you to worship. Psalm 139, "I thank you, High God—you are breathtaking! Body and soul, I am gloriously made! I worship in adoration. What a creation!"



From Father Don, Editor and Assistant Director

In a month we reach another November with its attention to saints and all deceased as well as Thanksgiving Day just before Advent. In this issue we take time to reflect on Eucharist, creation, death, sainthood, vocational commitments, the joy of community and more. Readers are encouraged to save and come back to the “newsletter” occasionally to read and reflect on the articles on spirituality.

Please note the “**Mark your Calendar**” box on the back page. If you decide not to keep the issue, please paste the schedule where you can easily refer to it. Note that events for the coming year are included so you can find the dates for Days of Reflection and Summer Retreat and post them in your electronic or wall calendar. Please consider the dates of oblate events as you make your personal plans.

Prayer for the Canonization of Servant of God Dorothy Day (1897-1980)

We are asked to pray the following prayer on the first Tuesday of every month—or more often, of course. Dorothy was an oblate of Saint Procopius Abbey in Lisle, IL, and a friend of numerous Saint John’s monks. The prayer below was composed by David Mueller, coordinator of The Dorothy Day Canonization Support Network. See page 8 for more on Dorothy Day and canonization.

God our Father, your servant Dorothy Day exemplified the Catholic faith by her life of prayer, voluntary poverty, works of mercy, and witness to the justice and peace of the Gospel of Jesus.

May her life inspire your people to turn to Christ as their Savior, to see his face in the world’s poor, and to raise their voices for the justice of God’s kingdom.

I pray that her holiness may be recognized by your Church and that you grant the following favor that I humbly ask through her intercession: (here mention your request).

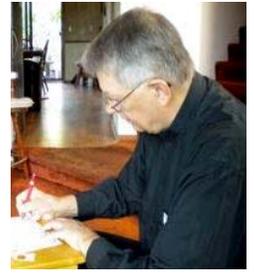
I ask this through Christ our Lord. Amen.

If you receive a favor or miracle from Almighty God through Dorothy’s intercession, please e-mail Msgr. Gregory Mustaciulo at Gregory.Mustaciulo@archny.org

Good Times

On July 11 the community celebrated monastic milestones. Monks marked jubilees, first profession, and initial formation.

Immediately below, under the bell banner right after the Mass: front row, 60 years: Don Tauscher, William Skudlarek, Bernadine Ness; back row L-R: Jeremy Welters, first vows, John Brudney and Joseph Feders, 25 years, Eric Hollas, 50 years, and Abbot John (47 years, almost a jubilarian)



Formation Director Father John Meoska witnesses Abbot John investing Felix Mencias and David Allen with the habit on September 11. Brother Felix was clothed as a novice and Brother David was welcomed for a probationary year. He had already completed his novitiate and years in formation before taking a leave of absence to consider his vocation. We are delighted to have him back with us, along with Brother Felix.

Monastic life takes time and the prayers of family and friends, among whom oblates are high on the list. We are grateful for everyone’s prayers for vocations.

Milestones

◆ Candidates



Andrew Kovacs. Candidacy 7.21.19. He is from Ballwin, MO.

Matt Celichowski. Candidacy 8.02.19. He is from St. Paul, MN.

Kathleen Cepelka. Candidacy 8.21.19. She is from Whitefish Bay, WI.

◆ Oblations

Craig Mueller, July 20, 2019

John Grek, July 20, 2019

Thomas Primmer, July 20, 2019

Thomas Guinan, July 20, 2019

Dennis Hanson, September 15, 2019



◆ Deaths



Mary MacDonald, sister of **Bill Muldoon, OblSB,** died July 22, 2019 in Boston. She enjoyed water aerobics, yoga, traveling, gardening, days at the beach, gatherings with family (cookouts and Christmas parties), volunteering her time to those in need and, of course, spending time with her brother Bill.



Dick Iten, OblSB, age 74, died August 2, 2019 at the Saint Cloud Hospital after years of disability. Dick was homebound in 2011 and made his final oblation there before then Oblate Director, Father Don Tauscher, OSB.



Frank Zeck, OblSB, age 75, died August 27, 2019 in hospice in Fergus Falls, MN. He and his wife Dian made final oblation July 18, 2015. Frank did a significant amount of *pro bono* dental care for the poor, whom he considered Christ in his brothers and sisters.

May the angels lead you into paradise; may the martyrs receive you at your arrival and lead you to the holy city Jerusalem. May you have eternal rest.

Meet Oblate Ron Joki

Every month during the school year Ron sends a "letter" to the members of the Joan of Arc chapter which he organizes and basically hosts in Minneapolis. The letter is an invitation and a kind of "priming of the pump" for their reflection before the meeting. Ron also drives from his home in St. Louis Park to the abbey every Friday in time for Morning Prayer with the monastic community, then spends the day as an abbey volunteer driving elderly monks to appointments off campus. —Editor's note—

Dear Oblates, Monks, Candidates and Friends,



I have been blessed in my life by several faith traditions. I was raised in a small, rural, evangelical church, a loving, caring community, one in which I was steeped in a close, personal relationship with God. I came to believe that

ours was a purer form of Christianity than many others that I was told didn't base their faith so closely on the Bible but included a lot of man-made rules and traditions. One of my best friends was Catholic, and although I helped him study his Catechism, I didn't understand why he had to memorize much of what was asked.

As we grew into our teens, that friend and several others in our high school became an inquisitive and adventurous group with a touch of 60's rebelliousness. We would occasionally sneak away from our families and attend each others' churches, Catholic, Lutheran, Mormon, Evangelical Free and even one that none of us attended which was a Serbian Orthodox Church. We found a warm welcome in each community and the Spirit of God manifested in sometimes unexpected ways. While none of us converted to the others' churches, we developed a respect for each and a perspective that all of the traditions were trying in their own way to be true to how God was calling them.

Years later after seeking a home in my personal, spiritual desert, with a significant stop at an oasis of east-

ern meditation, I entered the Catholic Church and a little later became an oblate of Saint John's Abbey.

People ask why I became a Catholic and an oblate. First was the call of the Holy Spirit who spoke to me in the silence of meditation, not to find the one true religion, but to find a place of nourishment where I could continue to search for God. Once I found that place at the University of Minnesota Newman Center, I also found a friend and fellow seeker in one of the priests who happened to be a Benedictine monk from Saint John's Abbey. He introduced me to this community of monks and their many charisms.

After learning about the Rule of Saint Benedict and the oblates, I knew that I had reached another spiritual oasis based on inclusion of seekers of diverse Christian traditions. This was a place where I could pray, worship and study with my sisters and brothers of other faiths.

The oblates and Benedictine monasticism have given us a way to join as one body of seekers who listen to each other with open hearts and minds, respecting our different viewpoints, preferring nothing to Christ and following his way together.

Schedule of Regional Chapters

Joan of Arc chapter meetings are usually on the 3rd Sunday of the month, except summer, at 3:30-4:30 at St. Joan of Arc Church in Minneapolis. Contact: Ron Joki <rejslp@aol.com> for schedule and directions.

Northeast Minneapolis Chapter meets on 4th Saturday of the month at 10 a.m. at University Lutheran Church. The focus is Centering Prayer. Contact: nicholastangen@gmail.com

Fargo/Moorhead Chapter meets on 2nd Saturday September-May at 10 a.m. at Presentation Prayer Center in Fargo. The contact person is Judy Doll. Reach her at dollja7@gmail.com

Southeast Wisconsin Chapter meets 2:30-4:30 pm at Fiddleheads in Cedarburg on a Wednesday in alternate months. Contact Tracy Deredzinski 262-707-1455 or tracy089@gmail.com

Collegetown Chapter meets 3rd Sunday monthly except summer. Currently discussing *Radical Spirit* by Joan Chittister, OSB. Contact: Father Michael, OSB.

Oblate Retreat 19-21 July 2019: Being an Oblate: Prayer, Stability, and Change

Photo at right shows oblates getting ready for one of Abbot John Klassen's four conferences.

1. **Hope** is always a balance of already and not yet. We must be able to name and recognize the real achievements that are being made and at the same time, we need to know that all our victories are partial, that there will never be a heaven on earth,
2. **Psalms** urge us to have confidence in God, to trust that in the larger scheme of things God will make things right. The just will flourish, the just will have their day of sunshine; the wicked will receive their just deserts.
3. **Anger** blinds the eyes of the heart. Cassian notes that anger can steel us to watch the wandering movement of our own heart. Coming to terms with anger includes growing in self-awareness and a loving and warm self acceptance.
4. **The self-emptying of God** in our Christian tradition has continually affirmed that the life, death, and resurrection of Jesus reveals God to us.

Below: The traditional banquet, held in the Great Hall—the former Abbey Church—still holding major art work, now used for a variety of gatherings. Meal prayer led by Abbot.



Oblate Retreat 19-21 July 2019: Being an Oblate: Prayer, Stability, and Change

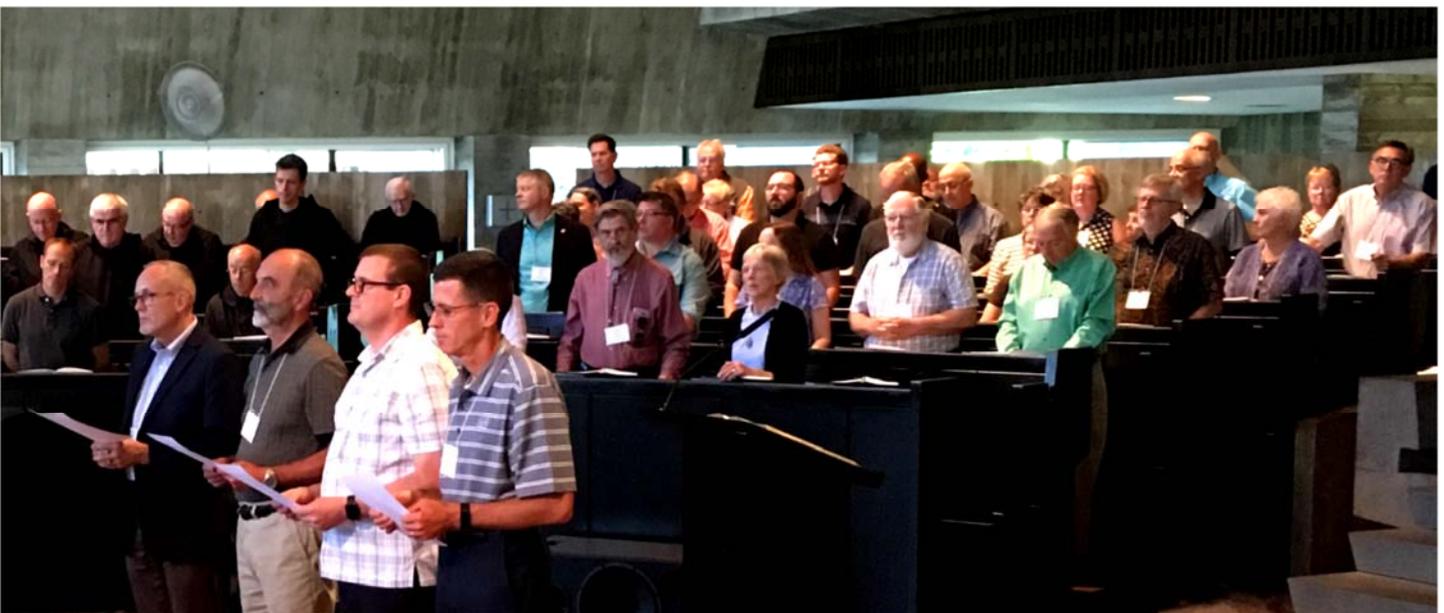
Evaluation Comments

Comment: **What I appreciated most:** the conferences presented by Abbot John. When I come to a retreat, I come for spiritual nourishment and challenge. I seek thought-provoking presentations rather than entertaining ones. I found his insights helpful and have continued to think about them upon returning home.

Comment: **What I would like to see kept:** presentations that offer both spiritual nourishment and challenge. The freedom to participate or rest: I came from four weeks of being with my mother in hospice care, her death, and burial. I needed some time each day to simply rest.

Comment: **What I would like to see presented in a future retreat:** I was mildly surprised by oblates who spoke of being oblates as something purely personal – “it is for my spiritual benefit.” It might be helpful to hear about the incredible influence Benedictine spirituality can have in one’s parish, town, or city, and in the nation. I don’t view this school of spirituality as something purely personal: the Rule is about *communal* living, praying and working with others.

Comment: **As a result of this retreat,** I feel greater closeness to Saint John’s and to oblate spirituality. I am inspired more in daily prayer, reflection on and allowing the Rule to shape my daily living, contemplation of Scripture, and honoring daily work.



Dorothy Day, Oblate to (?) Saint

Giving primacy to God means having the courage to say no to evil, violence, oppression; to live a life of service to others....” – Pope Francis



More recently, in November 2012, the question of Day’s being an appropriate candidate for canonization was raised by the present Archbishop of New York, Cardinal Timothy Dolan, at the annual meeting of the United States Catholic Bish-

Dorothy Day has been called many things: an activist, a journalist, a radical, a bohemian, a mother, a convert, a mystic, a prophet, a faithful daughter of the Church. After her death in 1980, historian David O’Brien famously called her “the most important, interesting, and influential figure in the history of American Catholicism.”

And then there are the many who call her, quite simply, a saint. Years ago, Archdiocese of New York’s Cardinal John O’Connor wrote in *Catholic New York*, the archdiocesan newspaper, “Shortly after I announced the study of Cardinal Cooke’s life [as a candidate for sainthood], several people wrote to ask me: ‘Why not Dorothy Day?’ ... It’s a good question. Indeed, it’s an excellent question.” The Cardinal pondered the question aloud in a homily given at Saint Patrick’s Cathedral on November 9, 1997, a day after the hundredth anniversary of Dorothy Day’s birth. He recognized that some might object to his taking up the cause of canonization for Dorothy Day because “she was a protester against some things that people confuse with Americanism itself.” Others, he said, might argue that she was already widely recognized as a saint and therefore formal canonization was not needed.

“Perhaps,” Cardinal O’Connor acknowledged, but went on to ask “Why does the Church canonize saints? In part,” he said, “so that their person, their works and their lives will become that much better known, and that they will encourage others to follow in their footsteps — and so the Church may say, ‘This is sanctity, this is the road to eternal life.’ ”

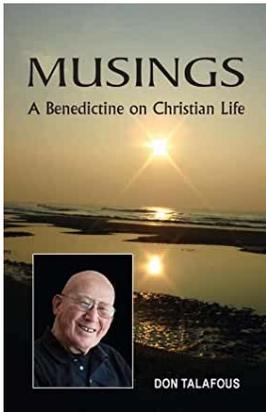
ops. In a voice vote, the bishops asked the Holy See to continue the canonization process that had been initiated by Cardinal O’Connor in 2000. Unanimously, they upheld sainthood for Day, who related the Sermon on the Mount to everything she undertook and did. Few of the faithful in the twentieth century were more committed than Dorothy Day to the Church’s teachings on economic and social justice and on the evils of the arms race and the pursuit of war. She was a daily communicant, and rose early to read the Bible and pray the rosary.

In his first encyclical, *Lumen Fidei*, Pope Francis eloquently affirmed the core teachings that animated Day’s life: “The light of faith is concretely placed at the service of justice...and peace,” he wrote. Day embraced the totality of Catholic belief and practice, living a life of poverty. When she sometimes challenged the Church, it was usually because she felt it had departed from Gospel principles, particularly when it came to the forgiveness of one’s enemies. Labels of left or right, temptingly applied by liberals and conservatives alike, fail to explain or contain Dorothy Day. Perhaps, ultimately, that’s why this woman of conscience is a saint for our time.

[We are grateful to the Dorothy Day Guild for this article. See <http://dorothydayguild.org/>
Also www.DorothyDayaSaint.org]

Dorothy was an oblate of Saint Procopius Abbey in Lisle, Illinois, and a friend of numerous monks of Saint John’s. Upon her canonization she would join other “famous” oblates: our patron saint Frances of Rome, Saint Thomas More, Jacques Maritain, Paul Claudel. Are there others?

— Editor



Words from the publisher at Liturgical Press: "Internet readers of the *Daily Reflections with Fr. Don Talafous* have long urged the author to publish selections in book form. Here is such a collection offering hope and encouragement in the face of the sadness and suffering of our world. While they come from the mind, heart, and PC of a Catholic Benedictine, the topics of

these reflections appeal to church-going Christians, readers of a skeptical bent, and even those of no or minimal relation to any organized religion."

- ◆ To find a reflection every day, open the link <http://www.saintjohnsabbey.org/your-visit/praying-us/todays-reflection/>. Following is one reflection.

Commitment

We fear promises. A man in his twenties says apropos of his generation: "My generation, we cohabit for 6-8 years, get bored and move on. We are afraid of marriage." Promises do cut off other possibilities. But only so that we can give ourselves unstintingly to this person, this place, this purpose. Promises are commitments which free us from endless floundering and indecision. We go from superficial wine-tasting or grazing to the real dinner of life. We give ourselves to this person or this undertaking and stop looking over our shoulder to see if there is something else we'd rather do, somewhere else we'd rather be, someone else we'd rather love. No one is suggesting, God forbid, that a college sophomore has to decide now on a career or life's companion. Edison checked out hundreds of filaments before settling on the right one for his light bulb.

Commitment means that after a reasonable search we do choose engineering or teaching or Bill Lopez rather than Jeff Olson. That we quit looking for some impossible blend of Taylor Swift and Mother Teresa. Often our outrageous expectations of others only mask our own unwillingness to change. We need practice for the big commitments. It means beginning with manageable promises; to stay with an exercise regime three times a week or with prayer every evening, to produce what is promised on time, to

take out the trash. Our commitments reflect God's untiring love for us and are fueled by it. "The steadfast love of the Lord never ceases; it is new every morning" (Lamentations 3:22-23). The love of him who loved even to death on a cross makes it possible for us to be faithful to commitment.



Dedicated readers of *Give Us This Day* may recognize the following reflection by Father Michael Peterson on the Gospel for September 21.

Apostolic Blessing

Most of us have had the experience of standing on a mountain or a high hill, of being on an upper floor of a tall building or on an airplane. From that vantage point, looking down on the earth and on people below, everything looks calm. Small. Perhaps when we were at that high elevation, we prayed and wished a blessing on the people below.

A friend suggested that when all my work seems too impossible to finish, I should stand on top of my desk and look down on my work. It won't look so bad—or so big—if I bless it.

I would well imagine why Jesus, seeing everything that needed to be done, often retreated to the peaceful and simpler perspective of the mountain. Soon after Jesus delivered his Sermon on the Mount, he came down, and surprise, there was Matthew the tax collector. His resume hardly made him a first choice for an apostle, yet without argument he followed Jesus. Pope Francis has said, "Jesus is the Lord of risk. Following Jesus demands a good dose of courage, a readiness to trade in the sofa for a pair of walking shoes and to set out on new and uncharted paths."

For us, called to share in the apostolic life, there will be experiences of mountains and valleys, and everything in between. There must be time for active ministry and time for prayer, times of working and times of rest. And, as in today's psalm, times of delighting to see the working of grace without our efforts: "The heavens"—the highest heavens—"proclaim the glory of God."

Keep Death Daily before Your Eyes (Prol. 4:47)

I have spent time in reflection of the Fourth Chapter of the *Rule* in which Benedict speaks about the Tools of Good Works, in particular his focus on the corporal work of mercy – bury the dead – and the admonition to remind oneself daily that “you are going to die.” This work and this admonition came to me with particular force as my mother was dying in hospice care and as we prepared the wake and funeral mass.

Many of my undergraduate students imagine that they will live forever. And many of them hold that there is something after death and every one, regardless of their choices and actions in this life, will slip easily into “something better” at death. As someone who has passed his sixtieth birthday, has survived cancer (with successful surgery), and has now buried both parents, my experience is different than theirs. Benedict’s focus on the corporal works of mercy as spiritual work and his admonition to hold death ever

before one’s eyes (the earlier translation with which I am familiar) bring a tangible way of dealing with what appears to be the greatest limitation of all: the prospect and reality of death.

When we have studied the *Rule* in class, this daily focus on death has been rebuffed by many of my students: so morbid, they say. And yet others, aware of the slow dying of the planet under the impress of global warming, seem to get it. Together we pick up on the environmental and political dimensions of this chapter. This struck me anew as my mother’s casket was lowered into the grave, as the priest spoke the words “ashes to ashes and dust to dust,” and as many of us threw soil on the coffin. The soil wasn’t hidden by green plastic tarps: the soil of the earth was right there. And, of course, it is that soil – the earth’s soil – and the vegetation that surrounds the cemetery that are in danger due to human actions. — *Sam Torvend*

+++++

There was a guy at my hospital named Mike. He had some learning disabilities and he was not an educated man. His job was to move laundry carts through the hospitals. Mike and I would greet each other in the morning and I remember that he always had an observation that would cause me to look up from my phone as I was steeling myself for the events of the day. I learned to look forward to my morning encounter with Mike, just to see what he would say. He died suddenly at work and I remember from the stories at his funeral that he had this effect on lots of folks, causing them to look up and away from the distraction in their hand or to break away from the rumination about a future event. Mike’s good cheer and attentiveness to people set the tone for many of us, calling us



back to the real reason why we got into the healing business in the first place. Mike still reminds me to be aware of my surroundings as I take to the streets and the trails, or when I am doing the dishes or the laundry. Somehow, I remember Leo, who worked in the refectory dish room when I was a food service worker my freshman year at Saint John's University. He was a lot like Mike.

— *Brian Smith*

Spirituality: God Keeps Promises

Promises abound in the seasons of Advent and Christmas. Amid concerns with Christmas shopping and other delights, the liturgies of these seasons remind us of significant promises from God. In the dark of winter the light of God's promise of salvation brightens human life. When it comes to keeping promises, God has an exceptionally good record.

As God prepares to fulfill the major promise of a Messiah, the sad and sterile Hannah, through the priest Eli, receives God's promise of a child. And Samuel is born. The promise is fulfilled with a miracle of life because God keeps promises.

Elizabeth, elderly and sterile, receives God's promise of a child through her high-priest husband Zechariah, who had his doubts and did his speechless penance throughout the pregnancy. So John the Baptist is born and the promise is fulfilled with a miracle of life, because God keeps promises.

John receives an important promise: "You will be called the prophet of the Most High . . ." with the mission to announce the really big promise—the incarnation of God in Jesus Christ. God's promise is fulfilled with a miracle of life. God keeps promises.

Mary, a simple unmarried young woman, receives the promise of a child through the power of the Holy Spirit. Now there's a promise to write home about, not to mention telling your intended spouse. God finds ways, however, to write straight with crooked lines. Mary becomes the wife of Joseph, the child Jesus is born, and God's promise of salvation



Father Don Tauscher, OSB

makes a giant leap forward in sacred history. Before long, however, Jesus would have to confront people's unrealistic expectations of a politically powerful Messiah because he came into the world as a humble servant. His mission was to seek and to save, to bring people into unity with each other. People would eventually describe him as a person "going about doing good," emptying himself of legitimate prerogatives so he could reconcile everyone to the Father, making peace eventually through the blood of the Cross. Jesus fulfilled what God promised.

People would remember that his prayer was "that all may be one." With his proclamation of the Kingdom of God, his ministry of preaching, healing, and forming a community of disciples, and principally with his death and resurrection, Jesus fulfilled—and still fulfills—what God has promised.

In his turn, Jesus made a few promises of his own, and he continues to keep them. He enriches our lives in ways we recognize and in some ways so deep in our souls that we do not even notice. Through prayer, sacraments, assorted experiences of joy and suffering as well as healing and enlightenment, Jesus opens up a whole new life for us. By challenging us to love one another as he first loved us, he directs us on a course that we—and our world—sorely need.

Take heart! With his challenge, Jesus gives us the gifts necessary to meet it—he never asks the impossible. He promises to be Emmanuel, God with us, until the end of time. Emmanuel pretty much tells the story of God's Advent and Christmas promises.

**O come, O come, Emmanuel
And ransom captive Israel
That mourns in lonely exile here
Until the Son of God appear.**

**O come, Thou Day-Spring, come and cheer
Our spirits by Thine advent here
Disperse the gloomy clouds of night
And death's dark shadows put to flight.**



The Oblate

THAT IN ALL THINGS GOD MAY BE GLORIFIED

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

SAINT JOHN'S ABBEY, BOX 2015, COLLEGEVILLE, MN 56321

OCTOBER 2019

VOLUME 63, NUMBER 3

ADDRESS CORRECTION REQUESTED

Non-Profit Org
U.S. Postage
PAID
Collegeville, MN 56321

Mark Your Calendar

November 17, 2019: Fall Day of Reflection

March 15, 2020: Lenten Day of Reflection

July 17-19, 2020: Annual Oblate Retreat



Publisher: *Abbot John Klassen, OSB*; **Oblate Director:** *Father Michael Peterson, OSB*; **Assistant Oblate Director/Editor:** *Father Donald Tauscher, OSB*; **Production:** *Josie Stang*; **Circulation:** *Beth Lensing; Cathy Wieme.*

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