



How sweet to my tongue is your promise,
sweeter than honey to my mouth.

(Ps 119:103)

Oblate Fund Donations

Donations are being accepted for the Oblate fund to help meet our Oblate expenses: Oblate newsletters, meetings and supplies. Donations can be made to: St. Peter's Abbey Oblate Fund. Our address is: St. Peter's Abbey, Box 10, Muenster, SK, SOK-2Y0. Please let us know if you wish to receive a tax receipt for your donation.

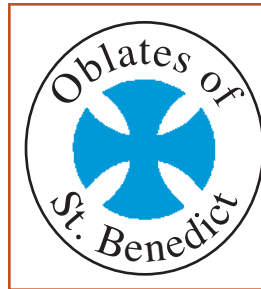


Oblate Day Agenda — July 14, 2018

- 7:30 a.m. Lauds
- 10:40 a.m. Noon Hour Prayer
- 11:00 a.m. Eucharist
- Noon Lunch with the Monks
Meeting in Jerome Assembly Room
- 1:00 p.m. Welcome and Prayer
- 1:05 p.m. "Growing in Friendship with Jesus" By Ken Roberts
- 2:00 p.m. Coffee
- 3:00 p.m. Vespers

2018 Oblate Days – October 27 * 2019 Oblate Days – March 23, July 13, October 12

The articles and photos of the Oblate news have been submitted by Fr. Paul Paproski, OSB, Oblate director.



Men and Women answer vocation to become Oblates

To be an Oblate of St. Benedict is to live a vocation.

Oblates of Saint Benedict are Christian men and women who associate themselves with a Benedictine religious community. Oblates strengthen their baptism as they answer their vocation to live the Rule of St. Benedict which immerses them in the Gospel.

The word "Oblate" comes from the Latin *offerro* (to offer). Families once offered their sons to monasteries for religious education and vocational training. These children were called Oblates. They lived in Benedictine monasteries and followed daily schedules of prayer and work. Adults eventually expressed the desire to live the spirituality of the Rule of St. Benedict outside monasteries. They, too, became Oblates as adults in their own homes and communities.

Oblates of St. Benedict make promises to follow the Rule of St. Benedict "in the world". Oblates do not live in monasteries and they do not take monastic vows. Each Oblate is spiritually affiliated with a particular abbey and its ministries. An Oblate may support a monastic community through prayer, public witness, volunteer work or financial contributions.

The international congress of Benedictine abbots, in 1984, de-

clared that Oblates are persons who have responded to a vocation, a call. Oblates are reciprocal blessings to monastic communities. They carry monastic values into the world in their daily witness.

Oblates, like Benedictine monks, seek a balance of prayer and work in their lives. They strive to live by

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For the Lord your God is bringing you into a good country, a land with streams of water ... a land of wheat and barley, of vines and fig trees and pomegranates, of olive trees and of honey. (Deut. 8:7-9)

**"Listen carefully to the master's instructions and attend to them with the ear of your heart."
(Beginning of the Rule of St. Benedict)**

"Ut In Omnibus Glorificetur Deus."
"That in all things may God be glorified." (1 Peter 4:11)



Men and Women answer vocation to become Oblates

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the Benedictine motto: *Ora et Labora* – Prayer and Work. They follow the Benedictine motto: *Ut In Omnibus Glorificetur Deus* — That in all things may God be glorified. (1 Peter 4:11)

The Rule of St. Benedict was written 1,500 years ago "to establish a school for the Lord's service" where "nothing would be preferred to the love of Christ." The Rule is designed to enable monks to spend their lives seeking God in an atmosphere of mutual respect, obedience, love and service for one another. Monks take vows of 'stability', 'obedience' and 'conversion of life' to enable them to become fully alive in Christ so they may grow into the image that God intends them to be. They work together in a spirit of: moderation, balance, stability, mutuality, prayer, work and service.

There are 75 Benedictine Oblates attached to St. Peter's Abbey who live primarily in Saskatchewan.

Twenty Oblates reside in communities across Canada and one Oblate of St. Peter's Abbey lives in the United States.

Oblates are invited to meet three times a year at the abbey on Oblate Day. The gatherings give the Oblates the opportunity to celebrate Lauds (morning praise), Noon Hour Prayer, Mass and Vespers (evening prayer) with the Benedictines and socialize with them at dinner. Meetings are held Saturday afternoon where one or two guest speakers make presentations. The topics are about an aspect of the Rule of St. Benedict, or about a matter that gives insight into the Rule of St. Benedict.

Oblates are invited to attend special liturgies at St. Peter's Abbey on the feasts of St. Benedict (March 21 and July 11) and other special occasions. Many Oblates are not able to be present at Oblate gatherings. These Oblates are always welcome to become involved in monastic life, indirectly, through their prayer, apostolic witness at home and work. Oblates are always welcome to visit St. Peter's Abbey, go on personal retreats and/or help the monks in their work. Newsletters are sent to the Oblates informing them of upcoming Oblate Days. The newsletters often have information that was presented at previous Oblate gatherings.

Some famous Benedictine Oblates are: St. Bede (637-735), St. Hildegard of Bingen (1098-1179), St. Gertrude the Great of Helfta (1256-1302) and St. Thomas More (1478-1535). St. Frances of Rome (1384-1440) and Holy Roman Emperor St. Henry II (973-1024) are honoured as universal patrons of all Oblates. Oblates of recent fame are Dorothy Day (1897-1980) and spiritual author Kathleen Norris.



"Ora et Labora"
"Prayer and Work" (Benedictine Motto)

Psalms are punctuation in lives of Benedictines

Visitors to St. Peter's Abbey often ask us monks what we do all day. When we tell them we gather five times each day to pray, they ask what we do to make a living. Prayer is looked upon by many as unproductive or something that is necessary only when we want something. Benedictines regard prayer as central to their schedule. Just as a good writer knows the value of grammar, Benedictines recognize that prayer is necessary punctuation in their lives and the lives of all Christians.

A punctuation can make a world of a difference in our communication. Here are two sentences to illustrate the example: ("Let's eat Uncle Chuck.") ("Let's eat, Uncle Chuck.")

The sentences have the same words, yet very different meanings once the comma is introduced. Punctuation brings structure and understanding to sentences and conversations. A simple comma can make a world of difference in expressing one's thoughts. Just ask Uncle Chuck.

Benedictines punctuate their day by gathering to pray the psalms. We interrupt the flow of daily living by dropping everything and coming together as a community for Divine Office. Our prayer structure is an essential guide in our journey of seeking God. The celebration of Divine Office is a holy comma, a pause in monastic life which brings a community together to recall God's abiding presence in every facet of life.

St. Benedict writes in the Rule: "We believe that the divine presence is everywhere ... but beyond the least doubt we should believe this to be especially true when we celebrate divine office." (RB 19:1, 2)

Jesus encouraged his followers to pray always. (Luke 18:1) He urges us to pray with one another, teaching us, "Where two or three are gathered, there I am among them." (Mt 18:20) The disciples in the early church gathered for communal prayer. "They devoted

themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers." (Acts 2:42)

Jesus prayed the psalms regularly and quotes them in the Gospels. He points to himself as the fulfillment of all that is expressed by the psalms and the rest of the Old Testament. (Luke 24:44) Benedictines believe that when they pray the psalms, they are listening to the words of Jesus and praying with Him. We are praying for the Body of Christ.

When the early Christians gathered for prayer, they prayed the psalms, the ancient Hebrew songs of praise, petition and thanksgiving and lament. The practice of communal prayer, from the times of the early church, developed into the Liturgy of the Hours, the prayer of the Christian Church.

(Information from the article was borrowed from The Psalms, written by Br. Francis Wagner, in the Benedictine Oblate, a newsletter of St. Meinrad Archabbey.)

