



Oblates of Saint Benedict

A Letter from the Oblate Director

Dear Oblate brothers and sisters:

Lent is just around the bend. By the time you receive this newsletter I hope you know what special sacrifice (s) you will make to prepare yourself to engage in fuller participation in the life of Christ, the triune God, who gave so much to save humanity from sin. Are we worth the tremendous sacrifice He made? Christ and His Father thought we are worth it. Yet we are made worthy only through the sacrifice Christ made of himself. As we look about, one does wonder about the human race, with all the violence heard and experienced throughout the world. But we must not give up our personal and collective efforts. Lent is a very good time for each of us to seriously take stock of our spirituality.

When I was much younger we spoke about what we were going to give up for Lent. Normally it had to do with chocolate, sugar, or desserts. Today, I look at the matter in a different light. Yes, it can still be a matter of giving up something but more in giving up occasion to sin or adding more prayer in my life or spiritual reading, or serving others, or doing a good deed which I would not ordinarily do.

Benedictines of old would be given a spiritual book to read during Lent, now the monks and nuns have greater freedom to choose their own material. In every newsletter there is a list of books that could inspire, if we allow the spirit to flow into us. For this to happen we simply have to take the time, make the time, to bask in the light of the Holy Words before you. Those of us who tend to be workaholics must push aside our belief that work is going to be a greater benefit to us than prayer and just try to pray. Recall here, the biblical scene of Mary and Martha preparing to serve our Lord. Who had the better part of service? Was it not Mary who sat at the very feet of Jesus and drank in His every word? The body could wait but not the soul. There are many biblical citations in both the Old and New Testaments that try to awaken us Christians to the urgency to get on with business, the business of our Christian duties, and stop sitting around waiting for someone else to do the work we ought to be doing ourselves. The community of Christian believers must unite with Christ for conversion of one another and non-believers. We've got work to do. Christ is not going to do the work himself and let us sit back. There's no commitment or conversion for us in that. Grace is given freely, but it must be exercised for it to bear fruit. Like Jacob's ladder ascended by humility and descended by sin.

So by exercising grace this Lent, we shall more joyfully rise with our Lord. Rise above sin, which has taken its toll on our souls in the past. As Oblates and religious we are called to be more holy as our Lord himself. We are to be urgent about our school work, as St. Benedict calls life, out-stripping or out-running our brothers and sisters to be the first to God.

In St. Benedict and Our Lord,

Brother Edmund Ebberts, O.S.B.

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

Today is Thursday, in the week after Epiphany. By the time you read this we will be into Lent. The gospel at Mass this morning was from Luke, chapter 4: 14-22a. I cite this because I was struck by the last sentence which is about Jesus: "*And all spoke highly of him and were amazed at the **gracious** words that came from his mouth.*" I had never noted the word *gracious* before. The Google dictionary, in the second definition, defines gracious (in Christian belief) showing divine grace with synonyms *merciful, compassionate, kind*, and several more words.

In the Rule of Benedict, there are several areas where *gracious, merciful, and compassionate* could be applied as well as *courteous, kind and pleasant*. These words certainly encapsulate *graciousness* in all its meanings.

In the gospel I cited, Jesus is depicted as standing in the Nazareth synagogue and reading scripture with power and authority. He was impressive and caused the listeners to think about what they heard. The people even approved of his words until they thought about how those words applied to their lives and how their comfort zone might be dislodged. Would *graciousness* become part of that inner dialogue?

As followers of Jesus with Benedict's guidance, we need not only to be listeners and thinkers of the word, but we must also be doers of the word with graciousness. Sooner or later, the words of Jesus need to be pondered and acted upon. We might ask ourselves how we are *gracious* to others. Are we *merciful or compassionate* when we have been wronged in some way? We have to strive daily to see Christ in annoying people and circumstances that we might experience. For example, shopping can be a real chore when encountering the clerk who does not believe in service with a smile, or the panhandler who waits outside the store's swinging doors or the family member who is so focused on his/her life that no one else is important. Are we the "gracious Christ" in these life situations? We cannot leave Jesus behind in church after Mass. The annoying person, the panhandler we do not want to shake hands with, the selfish family member we could like to see more loving and humble – all are Christ; all need us to dispense *graciousness* as best we can in whatever circumstance. I think Jesus would bless our "gracious" efforts and surely Benedict would approve!



Spread the word: **Ignite Your Torch: July 30 - Aug. 2, 2015**

A program for all youth. Here at St. Martin's University.

www.ignitenw.org

In the Beginning — Father Gerard Kirsch, O.S.B.

An interesting article in the Saint Martin's News of March, 1955 queried, "What of the future?" The goal was to establish a college of 500 students maximum and a high school of 200 students maximum. (Even as early as 1957, the number of students in the high school would approach 300.) Approximately 60 to 65 priests would teach in the two schools. No one could then foresee a college of 1200 students, as well as thriving satellite campuses. On the other hand, no one could foresee the closure of the high school - which had played such a vital role in the economic well-being of Saint Martin's during World War II - only a relatively short time later (1974).

On January 17, the Saint Martin's postal station opened, with Jerome Weier in charge... On January 24, **Fathers Luke O'Donnell (1913-1999), Richard Cebula (1916-2004) and Walter Hellan (1920-1968)** were certified as civilian chaplains for Fort Lewis... On January 25, our new telephone numbers became Fleetwood 2-5751. On January 26, **Father Jerome Toner (1899-1977)** drove to Mount Angel Seminary to lecture on "The Moral Obligation to Join a Union" to faculty and seminarians, and it is reported that a spirited discussion followed.

On February 2, **Abbot Raphael Heider (1903-1971)** left for Manchester, New Hampshire to attend a gathering of the abbots of the American Cassinese Congregation at Saint Anselm's Abbey... On February 9, Matt Sand was invested as a choir novice and received the religious name **Peter (1924-1981)**... On February 11, **Father Anselm Lenzlinger (1899-1960)**, assistant pastor at Port Angeles — Queen of Angels, was hospitalized after an automobile crashed into his car while he was parked at the side of the road between Forks and Port Angeles, and **Father Clement Pangratz** was assigned to replace him. On February 15, the evening meal became the main meal in the monastic dining room rather than the noon meal, with individual reactions to be noted.

In other news, **Fathers Luke O'Donnell** and Ambrose Turner were speakers in the Catholic Press campaign for Seattle archdiocese and **Father Damian Glenn (1907-1986)** for Yakima diocese. **Father Damian** also spoke on February 1, 1955 at the Lacey Lions Club (**Frater George Seidel** providing music for the evening). The Lions Club was having a series of speakers on local industries, and Saint Martin's, with more than 50 lay employees, was one such industry... During Lent, 1955 **Father Marcel Berthon (1899-1975)** was preaching a series at Tacoma — Visitation, **Father Michael Feeney (1919-2000)** at Tacoma — Holy Rosary, and **Father Walter Hellan** at chapel 15, North Fort Lewis. Lenten series on campus were held Tuesday and Thursday evenings, given by prefects **Fathers Walter Hellan, Dunstan Curtis (1921-1981), Conrad Rausch (1921-2011), Andrew McHugh, Leonard Feeney (1908-1980) and David Prebula (1918-2009).**

March 1955 saw the 60th anniversary of **Father Demetrius Jueneman (1866-1948)**, then assistant pastor at Saint Boniface in east Minneapolis, received instructions from Abbot Peter Engel of Saint John's Abbey in Collegeville, Minnesota, to proceed to Tacoma and to deliver to **Father Wolfgang Steinkogler (1860-1919)** the information they begin immediately preparation for the building of Saint Martin's College in Lacey, Washington. Joseph McCabe of Tacoma was chosen as architect and superintendent of construction.

From the Hill - Boniface V. Lazzari, O.S.B.

Pale pink camellias were our harbingers of spring this year. Probably planted by the late **ABBOT CONRAD RAUSCH** years ago, and now tended by **BROTHER MARK BONNEVILLE**, there is a beautiful bush to the left of the entrance of the Abbey Church that began flowering in mid-January. Much has occurred since the last time that camellia flowered.



FATHER ALFRED HULSCHER, who has suffered from numerous health issues, is still recovering from a fall surgery in at Mother Joseph Care Center, Olympia. As a result, he has stepped down from his role as abbey prior and treasurer, as well as that of corporate Secretary to both Abbey and University corporations. **ABBOT NEAL ROTH** has appointed **FATHER JUSTIN MCREEDY** to the positions of prior and treasurer and this writer to the position of Secretary to the corporations. **FATHER ALFRED** has served his community long and well in his various appointments. He is greatly respected for his careful attention to detail. In this, especially, his work will be greatly missed. During his time at Saint Martin's,

FATHER ALFRED has served also as principal of Saint Martin's High School, which closed in 1974, and as a counselor. He studied counseling in Washington, D.C., and as part of his learning experience worked for a time at Saint Luke's Hospital there. Please keep **FATHER ALFRED** and all the sick in your prayers. We all welcome **PRIOR JUSTIN** back to full time residence in the community. **PRIOR JUSTIN** is an educator and a Latinist. In recent years, he has been working in hospital and parish ministries, both in the Archdiocese of Seattle and the Diocese of Yakima. Welcome!



Father Justin McCreedy



The monastic community began 2015 with a community dinner at Lambert Lodge, named for the late **ABBOT LAMBERT BURTON**, on the Sound. **BROTHER NICOLUS WILSON** was the organizer and chief chef for the evening, assisted by **FATHER GEORGE SEIDEL** and this writer. **BROTHER NICOLAUS** is famed for his meatloaf and for his spaghetti sauce. On this occasion he served up spaghetti, sauce and his special meatballs. The evening was a grand success!

Late in 2014, **BROTHER AELRED WOODARD** gave a talk to the oblates on the psalms... **BROTHER MARK** participated in a "Jingle Bell Run"; a fundraiser ... **ABBOT NEAL**, **BROTHER MARK** and **FATHER BEDE CLASSICK** attended "Christmas Forest" a fundraiser for Providence St. Peter Hospital... **FATHER**

PETER TYNAN was interviewed on local station KGY, which was begun at Saint Martin's by **FATHER SEBASTIAN RUTH**, on Christmas and its meaning... **FATHER KILIAN MALVEY** traveled to Hawaii on university alumni business... A grand-nephew of **FATHER FABIAN SEXTON** visited us from Minnesota. He attended Mass, we entertained him at lunch, and he visited **FATHER FABIAN'S** grave...**BROTHER LUKE DEVINE** spent about a month and a half with his community before returning to his doctoral research in Chicago, where he is in residence this school year.

As the Archbishop of Seattle is recovering from serious surgery, he has deputed **ABBOT NEAL** to stand in for him and to administer the Sacrament of Confirmation. In early February, **ABBOT NEAL** confirmed members of the parish of Saint Columban, Yelm, Washington, where **FATHER PAUL WECKERT** is pastor. Early the morning following the confirmation in Yelm, **ABBOT NEAL** left for Saint Bernard's Abbey, Alabama, to attend an annual meeting and workshop for abbots.

Enjoy the harbingers of spring, enjoy spring, and experience a renewing Lent and Joy-filled Eastertide.

PRAYER REQUESTS

Prayer Thanks:

Brother Edmund's brother Tom is coming along following heart surgery several months ago. He's hoping to back at work by spring.

Br. Lawrence Vogel remains at Mother Joseph Care Center though not very active, please continue to pray for him.

Fr. Alfred Hulscher is still on the recovery list at Mother Joseph Care Center. His recovery is very slow.

Oblate Michael Wilson continue to reside at Kindred Hospital of Seattle. It's the one next to Swedish. He would appreciate visitors if Oblates could drop in.

For all the ailing and elderly in need of prayers.

Consecrated Virgins in Today's World

by Oblate Loretta Matulich, a consecrated virgin of the Archdiocese of Portland in Oregon.

My talk this afternoon is to explain who a consecrated virgin is and from the perspective of my vocation, what are my hopes for the Church and the world. I have, therefore, arranged the talk into six sections: Definition in Canon Law, the history of the vocation, the “nuts and bolts” of living the vocation, a Biblical image of the vocation, our special mission, and the future. All this in 10 minutes!

Canon Law

Canon 604 states: “. . . Through their pledge to follow Christ more closely, virgins are consecrated to God, mystically espoused to Christ and dedicated to the service of the Church, when the diocesan Bishop consecrates them according to the approved liturgical rite.” Please note here: “. . . when the diocesan Bishop consecrates them according to the approved liturgical rite.” The virgin does not make vows, but she renews her pledge to follow Christ and then *receives* the Consecration to a Life of Virginity through the hands of the diocesan bishop. We do not “make our Consecration,” but we *receive* it. We *receive* it usually in middle age, that is, after we have made a resolution to live in perpetual virginity for the love of Jesus Christ and have done so for a number of years in tranquility.

History

According to Rene Metz' classic, *The Consecration of Virgins in the Roman Church*, in the first two centuries of Christianity, it is evident that there were women who were resolved to keep perpetual continence and lived in the world usually in their families. By the third century, we have relatively more detailed documented information about this vocation in the Church. It is noteworthy that in the Roman Canon of the Mass, Agatha, Agnes, Cecilia, Lucy, and others are recognized by name. Today consecrated virgins like to think of them as our elder sisters in our vocation.

Because I am a teacher at heart, I have photocopied a rough timeline I made of the history of consecrated life in the Church. Consecrated virgins living in the world were a very early form of consecrated life; later the Consecration fell into disuse by women living in the world, probably for sociological reasons, but was kept alive in women's monasteries; and then in 1970, when the time was right in society, it was restored to women living in the world as one of the fruits of Vatican II. [In the early 1920s in Francophone Europe, some virgins living in the world were consecrated and Anne Leflaive, as one of them, worked very hard to see to it that eventually this sacramental would be restored in the Church, as it was in 1970 during her lifetime.] Today we estimate the number of consecrated virgins in the world in the thousands, with the countries that started to consecrate the earliest with the greatest number like France, Italy, and Argentina. We do not have an exact count for the United States, but I would say we have over 200 with the number growing.

In looking at the timeline, I like to think of consecrated life as one family. When children are born into a family, you don't discard the older ones, but welcome the new members into the human family. So it is with the consecrated life family—as the centuries move on and society and its needs evolve, new forms of consecrated life are born and continue to live on in the centuries that follow.

“Nuts and bolts” of our way of living

Because consecrated virginity is a distinct form of consecrated life in the Church, it is related to the other forms, but not identical to any one of them. The consecrated virgin does not wear special attire, nor is she known by any special title. She provides completely for her own material needs, including medical care and retirement resources. She is not restricted to a particular apostolate, but is free to choose her own way of serving the Church according to her own natural and spiritual gifts, all in accord with her local Ordinary. Most of the consecrated virgins work in secular jobs and offer their free time, as they are able, to Church-related activities or civic responsibilities. Please note that we are not living the life of a member of a secular institute, who also live in the world, but are legally bound to each other. Our bond with the Authority in the Church is through our diocesan bishop.

Biblical image of our vocation

Now for the most beautiful part of our vocation. . . . The Biblical image most often associated with the Consecration of Virgins is the Annunciation. From Mary’s dialogue with the angel, we can discern that she must have had some resolve in place for perpetual virginity. Through the power of the Holy Spirit, that virginity was made fruitful through the Incarnation in this world of Our Lord Jesus Christ. Through the sacramental of the Consecration of Virgins, the perpetual virginity of a virgin is made spiritually fruitful through the power of the Holy Spirit to bring Jesus Christ to the world. N.B. Right after the Annunciation, the Gospel speaks of Mary going in haste to the high country of Judah to bring Jesus Christ to the household of Zachariah and Elizabeth. So also the consecrated virgin today must go out into the world to bring Jesus Christ to the world in which she finds herself, in her own time and place. The exciting thought is that consecrated virgins *share* in Mary’s role of bringing the Savior to others.

This is a work of love. Make no mistake about it—virgins are not consecrated to be able to do an individual ministry, to do a certain work. They are consecrated in a bond of love. An analogy that I often use with candidates is this: any woman would be highly insulted if a man proposed to her saying that he wanted to marry her so that she could do his housework and manage his household business affairs. She would reply, “Get lost! You need a paid housekeeper and property manager, not a wife.” A wife and mother of a family has a bond of love, not one of chores and finances. So also a consecrated virgin—she may do chores and handle finances, but her real identity is the bond of love with Jesus Christ. This bond never ends—the Consecration is perpetual.

Mission of prayer for diocesan priests

I have alluded to this spiritual motherhood of the consecrated virgin, but how can we delineate it a little better? Please note that consecrated virgins in a diocese pray very specially for the diocesan priests and especially for our bishop and his intentions that the priesthood of Jesus Christ in them may bear great spiritual fruit. We are sisters to the diocesan priests. Personally, I cannot think of any intention I would prefer to pray for than to pray for our diocesan priests—all of them. At times, before daily Mass begins as I am just sitting in the pew waiting, I say to the Lord, “I really don’t know what you have on the agenda today for this priest who will offer the Mass this morning, but I do pray that it will be a spiritually fruitful day for him.”

Hopes for the future of the Church and the world

I am sure that in the year 100 A.D., no one could have imagined a St. Benedict coming along a few centuries later and the influence his consecrated life had on the world ever since he lived. The Benedictines are still among us as some of our elder brothers in consecrated life. Nor could the Benedictines of those early centuries ever imagine a St. Francis and how God would use him to establish the Order of St. Francis. Along these same lines, I can only quote Cardinal George, who, when he was Archbishop of Portland here, said to me, "We cannot imagine what new forms of consecrated life the Holy Spirit will bring about in the future." I never forgot that sentence.

I was also blessed a couple of times to have visits with the late Fr. Cyprian Vaggagini, OSB, in his retirement at Camaldoli in Italy. At the conclusion of the last visit, when he had just a short time to live, he walked us out to the car and said, "Just remember, Jesus Christ is in control, even when people do not recognize it."

I echo that for the future

Sure in an Unsure World — Father Benedict Auer, O.S.B.

"Jesus asked, 'Do you love me?'" John 21:17

Maybe Jesus too felt insecurity when he loved
and even feared being unloved and rejected.
So why shouldn't I who am so insecure
need to know whether I am loved or not.
Fear dwells in my heart and eats at my brain
'Why should anyone love me?'"
and no answers come to mind.
Yet someone loves me-
His body tells me so,
His eyes yearn for me,
His kisses eat my soul.
Maybe I'm too insecure to ever be able to fully love
but I'm trying, trying not to possess.
So I ask the question daily, too often
"Do you love me?" and
pray to hear "Yes, you know I do."
Fear then is banished and love fills my soul,
and I know once again I'm loved for who I am.
Yet my heart knows I cannot hold captive
Someone as beautiful as you,
But our love is as sure in an unsure world
As love can be.





Image found www.Alvernia.edu

Listen, My Priest!

Used with permission. From the *Vultus Christi* blog.

With credit to Benedictine Monks, Silverstream Priory, County Meath, Éire.

Leave aside the things that distract you from Me. I am the One Thing Necessary to you in this life. Save your eyes, your ears, your mouth, your hands, and your heart, your whole being for Me, and I will unite you to Myself.

Close your eyes to vanities, and your ears to flattery and deceit. Open your mouth to praise Me, to sing My glory, to speak of Me, and to speak good things to your neighbor.

Keep yourself for Me as I keep Myself for you in the Sacrament of My Love. Know that I wait for you. There is a consolation that only you can give Me. It is your friendship that My Heart desires and this friendship of yours cannot be replaced by any other. You are Mine and I am yours.

Abide in Me and I will abide in you, speaking through you, and touching souls through your words. Allow Me to be the physician of souls and bodies through you. I want to live in you and pursue on earth all of those things that I did out of love and compassion when I walked among men in My flesh. You are My flesh now, and you are my presence in the world. It is through you that I make myself visible to men. It is through you that I will speak to them, and comfort them, and heal them, and draw them to My Father in the Holy Spirit.

There is nothing that I will not do for souls through My priests. Let them be visible and present in the world that needs them and, without knowing it, seeks them and waits for a word from them: a word of life, a word of hope, a word of compassion, a word of forgiveness. Let my priests be visible, not in order to make themselves seen and admired by men, but in order to make Me seen, and known, and loved in them and through them.

The world is looking for fathers, and in My priests I have given souls the fathers whom they need. There are false fathers who would abuse souls and lead them along, and exercise seduction and power over them. These are not the fathers whom I am sending into the world. The fathers whom I send to souls are men in My own image and likeness: humble, meek, self-sacrificing, tender, and strong. I will give to these fathers, chosen and sent out by Me a wisdom and a courage that the enemies of My Cross will not be able to confound.

Let My priests forsake all selfishness and worldly aggrandizement and so become fathers to souls in need of love, of comfort, of direction, and guidance, and courage. It is through My priests that the world will be healed of the sufferings inflicted upon it by the absence of true fathers, fathers in whom the tenderness and mercy of My own Father will be revealed to His children in this valley of tears. Let my priests be fathers! Let them beg Me for the grace of spiritual fatherhood, and I will give it to them in abundance.

Such a man was Saint Joseph. He was the living image of My Father, and he was chosen by My Father to be a father to Me in My sacred humanity. Let my priests go to Saint Joseph. He will obtain for them this priceless gift of spiritual fatherhood, and he will guide them in the delicate and difficult work of being true fathers to souls.

Oblation Renewals: Here is a form, please fill out and return to the Oblate Director during Lent. If you don't normally make a contribution during the year, this would be a fine time to make an Offering to support the works of the Oblate Program such as : Mailings, gifts to San Anselmo in Rome, Alliance of International Monastic's etc.

Mail forms to

Brother Edmund Ebbers, O.S.B.
St. Martin's Abbey
5000 Abbey Way SE
Lacey, WA 98503

RENEWAL of OBLATION

I renew my oblation as an Oblate of St. Benedict for the community of St. Martin's Abbey and promise again to serve God and all people according to the Rule of St. Benedict.

Let us Pray:

God, most compassionate and loving, strengthen me in my commitment to follow you in the way of St. Benedict. Through my daily prayer and work may I be inspired to live in Christ and to bring His love to the world and His peace to all hearts. I make this prayer through Christ our Lord. Amen.

Oblate Signature: _____

Date of Final Oblation: _____

E-mail: _____

On the Book Shelf

The God of Miracles by Michael H. Brown

Jesus Christ the Bearer of the Water of Life and The Catholic Warrior by Robert Abel

Loving our Enemies: Reflections on the Hardest Commandment by Jim Forest

The Week That Opened Forever. The Passion of Christ in a Different Voice by William O'Malley, S.J.



***Items available for purchase to support the Oblate Program:**

We have grocery bags, medals, rosaries, lavender, jackets, calendars, crosses and much more. The sales of these items support the works of the Oblate Program.

F.Y.I.

The Oblate Program gives a gift of \$250 to The Saint Benedict Education Foundation of Sant' Anselmo for the formation of men and women who are called to religious life in developing countries throughout the world.

The Editor: Oblate Patricia McClure

E-mail : Ravenwings@comcast.net

March 1st Oblate Conference Sunday

Join us for Mass in the Abbey church at 11 A.M.

Followed by brunch, for purchase, in the student cafeteria (St. Gertrude's Hall).

1:30 presentation in the Abbey Church by Brother Nicolaus Wilson.

Let's begin planning for the Spring Bazaar, May 3rd. Hand Crafted items are always good to have. Home made pastries, breads etc. are also great items.

Mark your Calendars

Oblate Sunday Conferences

May 3rd Spring Bazaar Presentation by Father Jim Lee

July 12th picnic Workshop on Oblation by Oblate Tom Ward

August 8th Oblate retreat : Lambert Lodge

Sept. 6th fall bazaar Brother Edmund Ebbers workshop on the Oblate Program

Dec. 6th Presentation by Father Kilian Malvey

Abbey Church Events

Events are not ticketed. Freewill donation is suggested.



2015

February 21st at 8 p.m. Euclid Quartet.

April 11th 8 p.m. at Mischa Bouvier - Baritone and Yegor Shevtsov — Piano.

Good Works

Lambert Lodge: 9:30 to 3:30.

Please plan to assist in the cleaning and sprucing up of Lambert Lodge on the following days:

March 14th

October 10th

These are both Potluck days so bring something to share.

Rosary Work.

Saturdays, 1:00 pm - 3:30 pm.

Meet in the Guest dining room of Old Main across from the Monastery refectory.

Rosary makers and twine cutters are needed. Come tie a knot with us.

March 7th, April 11th,



Gardening and Wood:

Saturdays 1:00pm to 3:30pm

When we are not cleaning the lodge or making rosaries there is the much needed work of stacking, cutting, delivering wood, and gardening.

For more details on any activity

Contact Brother Edmund

360-438-4457;

br_edmund@stmartin.edu



Image found at www.explore-italian-culture.com

Prison Ministry: If you are interested in being a Pen Pal to a prison inmate, please contact Brother Edmund. This ministry can be as simple as mailing a card of encouragement and prayers.

Director's Advisor's Meeting: Saturday at 10 a.m. in St Gertrude's Hall.

All are welcome.

Feb. 28th, May 2nd, July 11th, Sept. 5th, Dec. 5th

The current committee consists of the director Br. Edmund, Oblates: Tom Ward, J.J. Nugent, Gavin MacHutchin, Carmen Hertel, Bene Reece, Chi Chi Nwankwo, and Patricia McClure.