



Community of the Transfiguration

**Oblate Guidebook:
On Becoming and Being**

January 2026

Gracious and loving God, thank you for your ongoing invitation to offer the fullness of our lives to you as Oblates of the Community of the Transfiguration. May we grow together in kindness, simplicity and joy; loving you in each other and in all to whom you send us. May our lives reflect the light of Christ's Transfiguration and draw others to know, love and worship you, now and forever. Amen

Constitution of the Society of the Transfiguration

Oblates of the Community of the Transfiguration

Article XIV

Oblates

Sec. 1. The Oblature of the Community of the Transfiguration is a diverse and inclusive community of mature, adult Christians who are considered “Affiliate Members”. Their vocation to the religious life is lived closely alongside, rather than within, the Sisters’ Community. Oblates share a deep spiritual relationship with the Sisters, and join in the prayer, worship, and work of the Community insofar as their lives permit.

An Oblate will normally be an active, confirmed communicant, in good standing, of The Episcopal Church, or a member church of the Anglican Communion for at least two years, or in a church in full communion with The Episcopal Church for at least two years.

A Christian who is an active member of another faith tradition will be given consideration by the Oblates’ Companion and the Superior. If affirmed by them, the person’s request will then be taken to the professed Sisters for a decision.

Sec. 2. There are four stages on the Oblates’ journey.

(a) An Aspirant is a person wondering about a possible call to the Oblature, getting to know the Community and the Oblates, asking questions. This is an informal stage with no commitment by the person or by the Community.

(b) A Candidate is one who is entering more deeply, in a more formal way, into the discernment process. They work with one or more Oblates and the Oblates’ Companion to explore the vows they hope to make and how those vows will be honored within their lives. This period is normally for one year.

(c) Annual Vows are entered into following the time of candidacy, with the intention of renewing them each year.

(d) An Oblate may offer Life Vows if, after a period of prayerful discernment with other Oblates, the Oblates’ Companion and one or two Sisters.

Sec. 3. The process of discerning a call to the Oblature includes developing and living under a *Rule of Life* which reflects the three Oblate vows, common sense spiritual discipline and growth, and should include provisions for rest, fun, and care for health. The aspirant will work on this Rule with the Oblates' Companion and with at least one Oblate. A course of study will be arranged and adapted to the candidate's background and needs.

The aspirant will make every effort to get to know other Oblates. There should be a sharing of senses of vocation and how each incorporates the vows into daily life.

The aspirant will also spend as much time as possible at the Convent or Branch House so that Sisters can develop a relationship with them. The use of Zoom or similar technology can be helpful in growing relationships as well.

Also required are: (i) A letter of recommendation from a member of the clergy and a lay person, both of whom know the aspirant well; (ii) a background check, to be paid for by the Community, (iii) a completed application form; and (iv) a spiritual autobiography. It is strongly recommended that the aspirant and all Oblates be in spiritual direction.

Sec. 4. Following approximately a year of discernment and formation by the aspirant, the Oblates' Companion shall consult with the Oblates who have gotten to know the candidate before presenting that person to the professed Sisters. A majority vote is necessary for approval. The aspirant will be presented to the Superior, normally at Evening Prayer on August 6, and admitted as a candidate. Candidacy lasts for a year before admission to annual vows.

Sec. 5. Oblate vows are renewable annually. If the Oblate believes he or she is so called, and the Chapter approves, the Oblate may make life vows, normally after a minimum of five years.

Sec. 6. (a) An Oblate living under life vows may, due to unforeseen circumstances, find that she or he can no longer fulfill the vows. The Oblate may request release in writing which may be granted by the Superior and Oblates' Companion.

(b) In the event that an Oblate ceases to live in a manner appropriate to the Oblature of the Community of the Transfiguration, or gives cause for scandal, in the absence of mutual agreement and resolution, he or she may be released by a two-thirds vote of Chapter in consultation with the Visitor.

(c) An Oblate not renewing her or his vows or being released from life vows shall return their scapulars and pendant to the Oblates' Companion.

Sec. 7. Oblates should ensure that, at their death, their executor will send their scapulars and pendant back to the Community.

A Brief History of the Transfiguration Oblature

The Sisters of the Transfiguration have been blessed and upheld by affiliates since before the founding of the Community. The first seven Associates were formally admitted on August 5, 1898, at Evensong, the day before our Mother Foundress, Eva Lee Matthews, and Beatrice McCabe Henderson became the first Novices in the new Community of the Transfiguration. Over the years, Associates have shared in, supported and extended the life and ministries of the Community in numerous ways.

Because God deals uniquely with each person, there have always been those called to a more intense commitment; to a form of the religious life deeply attached to, but lived beyond the Community of Sisters. Tentative explorations of how to respond to this call were first initiated in the late 1980's; waxing and waning over the years. The arrival of "Oblates looking for a community" early in the new millennium renewed the interest of the Sisters. On August 5, 2004, the first four Oblates made their initial Oblate Promises. The Oblates and the Sisters have been growing and learning together ever since.

The Ministry of an Oblate: Community, Service and Prayer

An Oblate makes an offering of the fullness of their lives to God through the Community of the Transfiguration. An Oblate's service to Christ is strengthened by close affiliation with the Community of the Transfiguration through worship, prayer and frequent contact. In their turn, the Oblates greatly enrich and strengthen the Community.

Along with sharing in the prayer and worship with the Sisters, in whatever way is possible, the Oblate carries the charism (*Benignitas, Hilaritas, Simplicitas*) of the Community of the Transfiguration beyond the Convent walls. The Oblate is further called to spiritually support and make known the ministries of the Community.

Some Oblates live and serve in close proximity to the Community; whether the Convent or a Branch House. Others live at greater distances. The ministries of each Oblate are discerned individually and prayerfully with the support of a spiritual director, the Oblates' Companion, and appropriate others. All are called to reflect the Light of the Transfiguration.

However an Oblate is called to serve, all are linked to the Sisters and to each other through prayer and the Holy Spirit. These invisible links are powerful and should support the Oblates in showing forth the transfiguring love and grace of Jesus Christ wherever they may be.

An essential part of the prayer ministry of all Oblates is intercession. The Oblate prays daily for the Sisters, other Oblates, Candidates and Associates, as well as those needs in the world to which God calls their attention. Through mutually supportive prayer, Oblates strengthen each other and share in each others' lives and ministries. The Oblate community is enriched as Oblates intentionally keep each other and the Oblates' Companion informed about specific joys

and concerns, and as they hold each other in love before God.

Oblates prayerfully support Candidates through their formation process, and help to incorporate them into the Oblate community. As a Candidate engages in study and formation, one or more current Oblates are asked to do the same readings and explore them together with the Candidate.

Discerning a Call to the Oblature

There are no simple formulas for discerning the movement of the Holy Spirit in one's life. However, a sense of spiritual restlessness, of yearning, of desire for a deeper commitment and closer relationship with God are often signs of invitation to listen and explore further. The sense of call to give more and more of oneself to God through the Oblature is likely to be an invitation to growth through prayer, study, relationships and service; wherever that invitation ultimately leads.

Pray with your intelligence. Bring things to God that you have thought out and think them out again with Him. That is the secret of good judgment. Repeatedly place your pet opinions and prejudices before God. He will surprise you by showing you that the best of them need refining and some the purification of destruction. Bp. Charles Henry Brent

Aspiration and Formation into the Oblature

Aspirant

Aspirants are strongly encouraged to spend as much time as possible at the Convent and/or Branch House to deepen their awareness of the level of commitment and discipline required of an Oblate and to grow in relationship with the Sisters and Oblates. The Oblature is not merely an individual commitment or spiritual adornment, but a commitment requiring that the individual be woven into the fabric of the Community and the Oblates of the Transfiguration.

Discernment begins in the Aspirant stage and involves creating a Rule of Life, a Spiritual Autobiography, getting to know the Sisters, their ministries and other Oblates, while listening for guidance from the Holy Spirit. Formation for the Oblature will normally last a minimum of one year. Exceptions may be made on recommendation of the Oblates' Companion and Superior with approval of the Community.

Oblate Candidate Formation and Discernment

An Oblate Candidate has been formally admitted to the Oblate formation program which will last a minimum of one year. During the formation period, the Candidate is responsible to stay in close contact with the Oblates' Companion. Each Candidate will also be in regular communication with one or more current Oblates; sharing readings, ideas, questions and thoughts. The Oblates faithful accompanying and supporting the Candidate provides an essential element of formation into the CT Oblate community. Each Oblate Candidate is strongly urged to find and meet regularly with a spiritual director or spiritual companion.

This is our Lord's will... that our prayer and our trust be, alike, large. Julian of Norwich

Throughout the formation period, the personal Rule of Life for each Oblate Candidate will be revised by the Candidate in consultation with her or his spiritual director and the Oblates' Companion. During the time of formation, the Rule may be adjusted to fit the realities of the person's life, needs, gifts and challenges.

A Rule of Life is not just about how you live your life: It is about why you live your life. The Rev. Magdalena Perks

In developing their Rule, Oblate Candidates should prayerfully explore the deep spiritual and practical implications of the Promises of an Oblate, both inwardly and in discussion with a spiritual director, current Oblates and the Oblates' Companion. They should be certain that they are ready to make such an intense commitment and to meet the challenges and obligations of the Oblate life, finding in it a joyous sharing in the life of God.

During the formation period, opportunities will be provided to live at the Convent or a Branch House for at least three or four days at a time. The minimum cumulative time at the Convent or a Branch House will normally be two weeks. Exceptions may be made depending on the person's life circumstances, and with the approval of the Oblates' Companion and Council. Time in residence will provide experience with the daily rhythm of the Eucharist and the Divine Office as offered by the Community of the Transfiguration. In addition, helping with daily life and work and becoming better acquainted with the Sisters and Oblates will deepen mutual relationships and aid in the ongoing process of discernment.

Those for whom the exception is made will learn about the ministries and become acquainted with the Sisters and Oblates and their daily rhythms in the following ways: 1. They will attend monthly meetings of the Sisters and Oblates online, 2. They will set aside four consecutive days to attend all Daily Offices via Zoom or other digital technology two times during their Candidacy, 3. They will have conversations with several Sisters to get to know each other and to discuss their spiritual lives. The Oblates' Companion will arrange those conversations, 4. They will review the CT website to learn about the ministries.

During formation, the Oblate Candidate will read prescribed writings and reflect on them with the Oblates' Companion, with whom the Candidate will be in regular contact, and with one or more current Oblates.

Oblate Annual Vows

Following the successful completion of the Oblate formation program, with the recommendation of the Oblates' Companion and Superior and the approval of the Community, the Candidate may make Oblation with Annual Vows, normally during Evensong on August 6, (in person, using digital technology, or at an appropriate time and place when the Oblation can be made at a Branch House or other designated location). Oblate Annual Vows may be renewed each year.

Oblate Life Vows

While there is no obligation or expectation that an Oblate will necessarily make a lifetime commitment to the Oblature, after a period of at least five years of making Annual Vows, an Oblate may request permission to make Life Promises. A period of prayerful discernment with the Oblates' Companion and the Oblate Community and the approval of the Superior, and

Community of Sisters is required. Life Vows will normally be made on August 6 at Evensong.

Oblate Lifetime Formation

Formation is a lifetime process for every Christian; one to be lived prayerfully, with a discerning heart and in ongoing companionship with other lovers of God. It is a cooperative effort among the individual, God, the Oblates' Companion, the other Oblates and the larger CT Community. We are never fully formed, thanks be to God. True formation continues throughout our lifetimes and, quite probably, beyond. Our goal is not merely learning more, but also daily being formed more fully into the people God creates and calls us to be. What joy!

Oblates in every stage continue to pray, study, share, question and do everything possible to support their own and each others' ongoing growth in Christ. Annually, each Oblate should prayerfully examine his or her Rule of Life in consultation with a spiritual director and the Oblates' Companion.

The Baptismal Covenant, the Oblate Vows and the Rule of Life

An essential part of the lifetime formation of an Oblate is the inner work that includes prayerful reflection on the Baptismal Covenant of The Episcopal Church in conjunction with reflection on the Oblate Promises, the Oblate's personal Rule of Life and his or her role in supporting the Baptismal Covenant.

The Baptismal Covenant is our common commitment to Christ and Christ's to us. All other vows, Promises and commitments that we make during our lives must be rooted in our baptism. As part of the ongoing work of formation, reflection on and *lectio divina* with the liturgy for Holy Baptism in The Book of Common Prayer, pages 298-314 is a valuable practice.¹

Let God work in you, give the work to God, and have peace. Don't worry if [God] works through your nature or above your nature, because both are [God's], nature and grace. Meister Eckhart

The Oblate Vows of Simplicity, Chastity and Obedience provide a focus for living the Baptismal Covenant. The Vow of Simplicity is demonstrated through a lifestyle that expresses a respectful use of God's creation and the careful, generous stewardship of all of God's gifts. The Vow of Chastity is about living from a reverent, Eucharistic attitude toward all others as God's beloved children. It is the standard for our kindness and fidelity toward each other in all our relationships. The Vow of Obedience is a condition of inward attentiveness to God that is outwardly expressed through faithfulness to the Oblate's Rule and in living daily in the willingness to "be subject to one another out of reverence for Christ" (Eph 5:21).

A Rule of Life for any Christian is a commitment to spiritual practices which nourish, strengthen and increasingly open them to the love and presence of Christ. "A Rule establishes a regular spiritual practice that keeps us vulnerable to grace and carries us when we cannot carry ourselves."²

¹ The "Catechism" on pages 845-862 of *The Book of Common Prayer* is also a good source of reflection and prayer.

² *The Rule, Commentary and Manual for the Oblates of the Order of Julian of Norwich*, 12.

Mother Eva emphasized the practical importance of fidelity to a Rule in her writings for her Sisters, saying, “A Rule well kept is the discipline that will keep a Religious in the hour of temptation.” To put it another way, fidelity to a Rule supports the kind of disciplined freedom that enables each person to live a life that exemplifies *benignitas*, *simplicitas* and *hilaritas*.

In the spiritual life, the word ‘discipline’ means ‘the effort to create some space in which God can act’. Discipline means . . . to create that space in which something can happen that you hadn’t planned or counted on. Henri J.M. Nouwen

While no formal “one-size-fits-all” Rule for all Oblates is possible or desirable, there are areas which should be included, in one form or another, in each Oblate’s personal Rule. These areas describe the Oblate’s commitment to responding to God through:

1. Attendance at the Holy Eucharist
2. The Divine Office
3. Personal prayer
4. Intercessory prayer
5. Spiritual reading, including Holy Scripture
6. Community life
7. Rest, recreation and Sabbath: room for *hilaritas* to grow
8. Care of self: an essential part of *benignitas*
9. Silence and Retreats: exercise in *simplicitas*
10. Self-examination
11. Thanksgiving
12. Stewardship

The Rule may also include such disciplines as fasting and abstinence, journal keeping, etc. as discerned by the Oblate and the Oblate’s spiritual director to be appropriate for that time in the Oblate’s life.

Comments on Elements of an Oblate Rule

Holy Eucharist

As the Holy Eucharist is our fundamental source of life as well as central to Christian worship, Oblates should make their communion at least weekly unless illness or circumstances make it impossible; and more often as the Sacrament is available.

The Sacrament of Communion is the most real thing we possess in this world of substantial unreality. It is our enduring thing in a world of fleeting and temporal things. Mother Eva Mary, C.T.

The Divine Office

The Divine Office weaves us into the ongoing prayer of the Church. Each Oblate will pray at least one Office daily. Alternative forms of the Divine Office are permitted (e.g. one may use the forms the Sisters use, A New Zealand Prayer Book, Celtic Daily Prayer, or another form). When in residence at the Convent, the Oblate should join the Community in praying the Divine Office.

*In the regularity of the Office the love of Jesus springs up within us,
we know not how.* The Rule of Taizé

Oblates living on the Convent grounds or near the Convent are strongly encouraged to take advantage of the opportunity to share this essential ministry with the Community and to enrich the Community with their presence as much as their schedules permit.

When at a distance from the Convent, online opportunities exist to attend the Daily Office. It is strongly encouraged to take advantage of the opportunity to share this essential ministry with the Community and to enrich the Community with their presence as much as their schedules permit.

Personal Prayer

Prayer is the essential foundation for growth in loving and serving God and our neighbors. It is both our source of nourishment and our ongoing response to the presence of God. In regular individual prayer, we come to recognize our utter dependence on God alone. Since God deals uniquely with each person, there should be much liberty of spirit in each Oblate's prayer.

That freedom should embrace experimenting with a variety of kinds of prayer, as well as fidelity to regular prayer practices. For example, in addition to such practices as *lectio divina*, centering prayer, meditation and contemplation, walking prayer, journaling, praying by hand (rosaries, knitting, bread making), art, music and gardening are among many other forms of prayer that can support the Oblate's growth as a person who is becoming a living prayer.

*All true prayer somehow confesses our absolute
dependence on the Lord of life and death. . .
It is when we pray truly that we really are.*
Thomas Merton

Intercessory Prayer

Regular intercession is an essential part of the ministry of the Community – Sisters, Oblates and Associates. Oblates should pray regularly for each other and for the Community as well as in response to the needs of the Church and the wider world. Oblates are encouraged to take part in the regular intercessions that are carried by the Community. The intercessory prayer list can be provided to Oblates, who cannot be at the Convent or participate through digital technology. A request for the list can be made to one of the Sisters.

How different the world would look, how different the state of our nation would be, if there were more sanctified priestly souls! These are souls who have the power to bless, for they intercede with sanctified hearts. They never begin their daily time of intercessory prayer without having first brought to the cross all that is unholy in their lives, so that their old self can be crucified there with Jesus, the sacrificial Lamb.
Mother Basilea Schlink

Spiritual Reading, including Holy Scripture

Carefully chosen spiritual reading is an essential element of ongoing spiritual growth. It is helpful to consult a spiritual director in the choice of at least some spiritual reading. Reading that

challenges as well as affirms beliefs and preferences can be enriching.

Consistent reading of Holy Scripture – whether based on the lectionary, a book at a time or some other consistent system – is fundamental to the life of a Christian. The practice of consulting quality commentaries to read alongside Scripture is also helpful.

As part of mutual support and growth, Oblates are strongly encouraged to share parts of what they are reading, learning and thinking with each other and with the Oblates' Companion.

Community Life

Seeking only the love of Christ, Oblates support a spirit of gentle community among themselves.

Adapted from oblatespring.com

We cannot be Christians in solitude. We grow in Christ in large part through our lives together. Each Oblate, regardless of living situation, needs to give careful consideration to the question of how his or her life is shaped, supported and challenged by intentional interactions especially with the other Oblates, as well as with the Sisters and other Christians.

Oblates are expected to give themselves and the Community the gift of their time in residence at the convent for a minimum of three or four consecutive days each year. For more information, see "Time in Residence at the Convent or Branch House."

Oblates need to be especially intentional about staying in touch with each other and with the Oblates' Companion on a regular basis. They need to be open to sharing their hearts on a more than superficial level with at least one other member of the Oblate community. The Oblates' commitment to regular prayer for each other is essential to the life, health and growth of the Oblate community.

Rest, Recreation and Sabbath: Room for *Hilaritas* to Grow

While we tend to think of the Oblature as a commitment to service, it is a service that offers our whole life to God – including our God-given need for regular rest and recreation. We thus cooperate with God's grace in creating us anew through sufficient sleep, through relaxation and healthy enjoyment. An Oblate's Rule should take into consideration the absolute necessity of time to be restored in body, mind and spirit.

Six days shalt thou labor and do all thy work. (Exodus 20:8)

Is it possible for a human being to do all his work in six days? Does not our work always remain incomplete? What the verse means to convey is: Rest on the Sabbath as if all your work were done. Another interpretation: Rest even from the thought of labor.

Abraham Joshua Heschel

Care of Self: An Essential Part of *Benignitas*

"Do you not know that your body is a temple of the Holy Spirit within you, which you have from

God, and that you are not your own? For you were bought with a price; therefore glorify God in your body.” (I Cor 6:19-20) It is a fundamental responsibility for every Christian to care for God’s creation. Each Oblate should take responsibility for proper care of his or her own body through common sense in diet, exercise and by getting and following proper medical advice as needed. We will be better able to exercise Christ’s kindness toward others, if we are also kind toward ourselves. Self care also includes rejecting false self-denigration and other self-destructive practices.

Silence and Retreats: Practice in *Simplicitas*

Silence is necessary in developing a spiritual life. In silence we can listen for the voice of God. Inner silence strengthens us and enriches the gift of speech. Oblates are encouraged to explore how attentive silence can be most fruitfully woven into their daily lives.

Retreats are a special time of silence and spiritual refreshment. A bare minimum of one retreat of at least two or three days annually is expected of each Oblate and more is strongly encouraged. Oblates are welcome to participate in Associates’ retreats and, normally, in retreats with the Sisters. Oblates are especially encouraged to spend time in private retreat at the Convent or a Branch House as often as their schedule permits. There may be times when schedules do not seem to permit, but retreat becomes necessary to restore the Oblate to openness to the Peace of Christ.

Self-examination

All sins are attempts to fill voids. Simone Weil

Growth as Christians requires a level of honesty with self and God that refuses the temptation of evasion when truth becomes uncomfortable. Oblates are encouraged to use a systematic, daily practice of self-examination (Ignatian Examen or other process may be used). They are also encouraged to use the Sacrament of Reconciliation (The Book of Common Prayer, pages 447-452, or as appropriate to their spiritual needs).

Thanksgiving

Whether through a “gratitude journal”, a simple time of reflecting on the grace experienced each day or other methods, an essential part of living in Christ is growing in awareness and thanksgiving for all that we receive in our lives. This is especially helpful for growing in joy and becoming increasingly effective witnesses to the work of Christ in our lives.

You say grace before meals. All right. But I say grace before the concert and the opera, and grace before the play and pantomime, and grace before I open a book, and grace before sketching, painting, swimming, fencing, boxing, walking, playing, dancing and grace before I dip the pen in the ink. G.K. Chesterton

Stewardship

I do not believe one can settle how much we ought to give. I am afraid the only safe rule is to give more than we can spare. . . If our charities do not at all pinch or hamper us, I should say they are too small. There ought to be things we should like to do and cannot

do because our charitable expenditures excludes them. C.S. Lewis

A Rule of Life should include stewardship of time, talent and treasure. As the Episcopal Church teaches that the tithe should be the minimum standard of giving,⁴ Oblates should give prayerful consideration to their personal stewardship choices.

Other elements

The Oblate's Rule may include other spiritual disciplines as discerned appropriate by the Oblate, the Oblate's spiritual director and Oblates' Companion. Oblates wishing to include fasting should consider their physical capacity for fasting and are encouraged to explore the spiritual implications of these disciplines with their spiritual director.

Other forms of fasting, such as prayerful fasts from criticizing, complaining, and other habits harmful to self, others and community life can be of lasting value.

Other Expectations of an Oblate

Manner of Life

The Oblate should seek a balanced manner of life which honors their commitments as an Oblate and their commitments to their families, their work, their own and others' needs. The Oblate Promises must not be imposed upon other family members.

It is wise always to remember the order of vows and Promises: our Baptismal Covenant is our first and highest priority. Oblates who are committed by marriage or a lifetime covenant with a partner are bound to give that relationship high priority and priority to any children or other dependents. The Oblate Promises, though sacred and binding for their duration, and worthy of much sacrifice to live faithfully, must not interfere with genuine family needs.

. . . one of the most important aspects of any religious vocation: the first and most elementary test of one's call to the religious life . . . is the willingness to accept life in a community in which everybody is more or less imperfect.

Thomas Merton, Seven Story Mountain

Time in Residence at the Convent or a Branch House

All Oblates, whether living on the grounds or at a distance, are expected to spend a minimum of three to four consecutive days in residence in the Convent or a Branch House each year. This is to be time set apart from whatever work for the Community they may normally do, whether volunteer or paid. It is not vacation time, although Oblates are certainly normally welcome to vacation in a Community house. Time in Residence is to be spent focusing on their lives and vocations as Oblates and on their relationship with Christ, each other and the Community. Exceptions may be made based on individual circumstances and must be agreed on annually by the Oblates' Companion and the Superior.

⁴ This has been affirmed by every General Convention since 1982.

Aspirants, Candidates and Oblates, are, of course, welcome and encouraged to spend additional time at the Convent and a Branch House.

When in residence:

- Oblates will attend the daily Eucharist and Divine Offices.
- Oblates will normally eat their meals with the Sisters.
- Oblates are normally invited to attend Community Hour.
- Oblates will normally be housed in guest quarters.
- Oblates will abide by house rules and customs.
- Oblates may wear a blue scapular with their pendant.

The Oblate Pendant and Scapular

Because the Oblate's primary vocation is to live as a religious in the world, it is important to resist the temptation to turn the symbols of the Oblature into parts of a prescribed religious habit. Therefore Oblates wear clothing that is in keeping with the Promise of Simplicity and is appropriate to circumstance and occasion.

The silver Oblate Pendant with the inscribed Jerusalem Cross is a symbol of commitment to Christ through the Community of the Transfiguration. It should be worn at the Convent or Branch House and may be worn at any time.

The scapular is to be worn when the Oblate is in Choir and may be worn in and around the Convent or Branch House. Scapulars may be worn when away from the Convent or Branch House. It is especially appropriate when the Oblate is formally representing the Community of the Transfiguration Oblature and the Community at a specific event or during regular worship at the Oblate's home parish.

Oblate Financial Offering

Oblates are encouraged to make a financial offering on the Oblate's birthday or on the Feast of the Transfiguration. The amount each Oblate will offer will be determined by each Oblate.

Funds will be accumulated and may be used for various purposes as determined by the Oblates. Possibilities include, but are not limited to, providing financial assistance for Oblates to travel to the Convent for the Feast of the Transfiguration or other Oblate gatherings, purchasing books for Oblates to study together, or supporting a ministry of an Oblate.

Oblates are encouraged to consider a financial donation to the Community of the Transfiguration in their estate.

Relationship with the Community of the Transfiguration

The Sisters of the Community of the Transfiguration are privileged to support the Oblates with their prayers, their friendship and their time.

Oblates are expected to honor the privacy of the Sisters and to maintain confidentiality about any Community business they may happen to learn. The Sisters will likewise honor the privacy and confidentiality of the Oblates.

The Society of the Transfiguration cannot and does not assume any legal or financial obligations for the Oblate.

Forms of Oblate Vows

By means of Vows, Oblates enter into a Covenant with God.

Commitment to the Candidacy

I, N_____, believing that God is calling me to make my life an oblation through the Community of the Transfiguration, do now, in the presence of God and of this congregation, commit myself to continue the process of spiritual formation and discernment as a Candidate. I will continue to learn the meaning of an application to my life the Charism (*Simplicitas, Hilaritas, Benignitas*), the Oblate Vows (Simplicity, Chastity, Obedience) and follow my Rule of Life for the ensuing year, with the hope of being received in the Community as an Oblate. To this end I pray for the Grace of God and ask for the prayers of this Community in the Name of the Father, and of the Son and of the Holy Spirit. Amen.

First Annual Oblate Vows

I, N_____, believing that God is calling me to make my life an oblation through the Community of the Transfiguration, do now, in the presence of God and of this congregation, commit myself as an Oblate. I promise that I will be faithful to God through the Oblate Promises of Simplicity, Chastity and Obedience and through my Rule of Life for the ensuing year, with the intention of renewing this commitment. To this end I pray for the Grace of God and ask for the prayers of this Community in the Name of the Father, and of the Son and of the Holy Spirit. Amen.

The Oblate Vows will be renewed annually

I, N_____, having lived as an Oblate of the Community of the Transfiguration, striving to live in faithfulness to God through my Vows of Simplicity, Chastity and Obedience and through my Rule of Life, now renew my commitment as an Oblate. I promise that I will so continue for the ensuing year, with the intention of renewing my Promises. To this end I pray for the grace of God and ask for the prayers of this Community, in the Name of the Father, and of the Son and of the Holy Spirit. Amen.

Oblate Life Vows

I, N_____, having lived as an Oblate of the Community of the Transfiguration, striving to live in faithfulness to God through my Vows of Simplicity, Chastity and Obedience and through my Rule of Life, now make my oblation for life. I pray for the grace of God and ask for the prayers of this Community, in the Name of the Father, and of the Son and of the Holy Spirit. Amen.

Oblates in Life Vows may elect to reaffirm their commitment

I, N_____, having made my Life Vows as an Oblate of the Community of the Transfiguration, do reaffirm my desire to offer the fullness of my life to God within the Oblature: to grow in kindness, simplicity and joy, loving God in others and, with God's help, drawing others to know, love and worship Him. Amen.

Collect, The Transfiguration, August 6

O God, who on the holy mount revealed to chosen witnesses your well-beloved Son, wonderfully transfigured in raiment white and glistening: Mercifully grant that we, being delivered from the disquietude of this world, may by faith behold the King in his beauty; who with you, O Father, and you, O Holy Spirit, lives and reigns, one God, for ever and ever. Amen.

Oblate Manual for the Community of the Transfiguration, 3rd ed. January 2026