



Benedictine Oblates of Nebraska

Associated with Sacred Heart Monastery

June 2011

WELCOME TO SPRING AND SUMMER!

PLEASE NOTE: We are canceling the pot-luck gathering on Sunday, June 12 at Madonna, in preference for a trip to the Spring Creek Prairie Center.

THIS YEAR OUR ANNUAL OBLATE GATHERING POTLUCK will be a PICNIC at the SPRING CREEK PRAIRIE CENTER:

Sunday, June 19 from 1-5 pm. (A good treat/trip for your father). Spring Creek Prairie Audubon Center is an 808-acre tallgrass prairie nature preserve. Visitors enjoy miles of walking trails, nearly 650 acres of native (never plowed) tallgrass prairie, ponds and wetlands, wildflowers and grasses, a diverse assortment of birds and other wildlife, historic nineteenth-century wagon ruts, peaceful surroundings, and beautiful scenic vistas. You can see more at: www.springcreekprairie.org. We will be inside, but with nice weather, we can open two sides of the room to enjoy the beauty and out of doors.

Please bring a prepared dish to share. Bring your own drink (water is available). Plates, cups, silverware and napkins will be provided.

BRING YOUR FAMILY AND YOUR SHORTER CHRISTIAN PRAYER BOOK

Directions: In Lincoln, starting on Hiway 2, turn left on 14th Street following this to the right unto the Denton road (across Hiway 77) just through Denton. Take a left on SW 99th Street for 3 miles. There is a sign to the left of the roadside.

RETREAT DATES FOR 2011-2012:

- Fall: Fri, Sept 30th to Sun, Oct 2nd.
- Winter: Fri, Feb 24th to Sun Feb 26th.

OBLATE NOTES:

- Congratulations to Oblate Jim O'Hanlon who had his reflection entitled, "Seeing Christ in Everyone" published in the Spirit and Life

- Magazine. To read it go to: <http://www.spiritandlifemagazine.com/articles/current>.
- Oblate Duncan Miller says, "I have accepted a call to become Minister of the Evergreen Christian Church in Evergreen, CO. My last Sunday will be June 26." We will miss you, Duncan.
- Oblate Nancy Ludden will join the Sacred Heart monastery Oblate Directors going to the 2011 Biennial Meeting of the North American Association of Oblate Directors at the St. Meinrad Archabbey in St. Meinrad's Indiana, July 1-6. The theme is "Embracing Creation with Reverence and Hospitality: Listening to Scripture and Rule Speak."

THE SILENT SERMON

(Submitted by Oblate Kathleen Schroeder, Hastings)

A member of a certain church, who previously had been attending services regularly, stopped going. After a few weeks, the preacher decided to visit him.

It was a chilly evening. The pastor found the man at home alone, sitting before a blazing fire. Guessing the reason for his preacher's visit, the man welcomed him, led him to a comfortable chair near the fireplace and waited.

The preacher made himself at home but said nothing. In the grave silence, he contemplated the dance of the flames around the burning logs. After some minutes, the preacher took the fire tongs, carefully picked up a brightly burning ember and placed it to one side of the hearth all alone - then he sat back in his chair, still silent. The host watched all this in quiet contemplation. As the one lone ember's flame flickered and diminished, there was a momentary glow and then its fire was no more. Soon it was cold and dead.

Not a word had been spoken since the initial greeting. The preacher glanced at his watch and realized it was time to leave. He slowly stood up, picked up the cold, dead ember and placed it back in the middle of the fire. Immediately it began to glow, once more with the light

and warmth of the burning coals around it.

As the preacher reached the door to leave, his host said with a tear running down his cheek: 'Thank you so much for your visit and especially for the fiery sermon. I will be back in church next Sunday.' We live in a world today, which tries to say too much with too little. Consequently, few listen. Sometimes the best sermons are the ones left unspoken.

AN EXPRESSION

(Created in the Holy Spirit by Oblate Vincent R. Murphy)

I soar when you are happy,
I commiserate when you are sad.
I try to be strong when you are weak-
But more than that, I try to be your friend.
When I am happy I wish to share my joys with you,
And when I am sad I wish to share that with you,
For you are my friend, too.
In you my joy becomes fulfilled,
In you my sorrows disappear-
For you are strong when I am weak,
And in you I am made whole.
God bless you for making you as you are,
For none other could supply the missing parts of me that
are you.
And I thank God for making me capable of rejoicing in
you-
For without that joy I would be the less...
I love you AS YOU ARE:
Your hopes, your dreams - your sorrows and fears,
I cherish you for being no-one else.
And all I ask is that you accept me as I have accepted
you:
Without fear, without reservation, with love.
As a friend.

BOOK REPORT/REFLECTION: Mother Teresa's spiritual language – Sister Phyllis-

I have been reading this beautiful book Mother Teresa, Come be my Light, the Private Writings of the Saint of Calcutta which was compiled and edited after her death by Brian Kolodiejchuk, M. C. It was interesting for me to learn of her spiritual language – how she speaks to and about God. She heard God calling her to work with the most destitute. She said the profound mystery of God's thirst for love and for souls was engraved on her heart on the journey to Darjeeling and she was called to reveal it to the poorest of the poor. "For me it is clear. Everything exists to satiate Jesus. Why does Jesus say, 'I thirst' (on the cross)? What does it mean? Until you

know deep inside that Jesus thirsts for you – you can't begin to know how He wants to be for you. Or who He wants you to be for Him." It took her over two years to bring this work to fruition. She tells of the tremendous amount of patience and perseverance it took for her to let go of her own demands and allow the journey to take place under God's way and with others directions.

Much of the book relates to her struggles with the darkness of her soul. She feels she has lost her faith in God as the fervor of her earlier convictions has vanished. She is disheartened as others see her as a woman of strong faith. She asks if she is being deceptive. She says, "What are You doing My God to one so small? If this brings You glory, if You get a drop of joy from this—if souls are brought to You—if suffering satiates Your Thirst—here I am Lord, with joy I accept all to the end of life and I will smile at Your Hidden Face—always."

One of her spiritual advisors explained: The reality of her relationship with Jesus was truly a paradox. He was living in and though her without her being able to savor the sweetness of His presence. Her response to him revealed her invaluable insight into her trial. "I can't express the gratitude I owe you for your kindness. For the first time in 11 years, I have come to love the darkness—for I believe now that it is a part, a very small part of Jesus' darkness and pain on earth. More than ever I surrender myself to Him. Yes, more than ever I will be at His disposal."

It is said that it was not the suffering she endured that made her a saint, but the love with which she lived her life through all the suffering. She knew that everyone can, with God's grace and one's own resoluteness reach holiness, not in spite of the mystery of suffering that accompanies every human life, but through it.

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