



Benedictine Oblates of Nebraska

Associated with Sacred Heart Monastery

NOVEMBER 2005

There will be no General Assembly meetings in November; however the Cells will be meeting.

OBLATION CEREMONY

Sunday, November 13, 2005, 2 p.m. in the Madonna Chapel
Followed by reception in the North Commons
Family and Friends are invited to attend.
(We will be welcoming Sister Jennifer Kerwald, Prioress and Sister Joelle Bauer, Director of Oblates.)

FIRST OBLATION: The following will become Oblate Novices. They will receive the Benedictine medal, the Divine Office and sign the Certificate of Enrollment. If I have missed anyone or spelled your name incorrectly, do let me know.

Lincoln Chapter

Karen Billings	Roberta Edwardson
Katie Booton	Judy Faubel
Lisa Brubaker	Michael Medwick
Karla Carter	Kelly Medwick
Scott Dolton	

Hastings Chapter

Gay DeMars	Dawn Lapka
Jan Johnson	Janelle W. Masters
Wayne Johnson	Teri White

Omaha Chapter

Lucile Fortune	Nancy Navin
Joyce Kinsey	Rita Wolfe

FINAL OBLATION: The following will become Oblates. The new Oblates will receive the Oblate pin, sign the Act of Final Oblation and receive the Certificate signed by Sister Jennifer, Prioress and take a new name. A NEW NAME: As one is reborn into new life, the new name is symbolic of our newness of life. In selecting a new name, consider someone you wish to honor, a loved one, someone deceased, a saint or a name you have liked for many years. You will place this name on the document you sign. Signed documents for the Final Oblation will be preserved in the Archives of Sacred Heart Monastery.

Lincoln Chapter

Lisa Andersen	Richard Palazzolo
Steve Andersen	James M. Rea
Daniel M. Brakhage	Elizabeth Rodacker
J. Elizabeth Brakhage	Philip Schoeneberger
Sandi L. Danskin	Karen H. Tyler
Karrie Licklitter	Sandy Ventri
Karina Lora	Juanita Wigley
Duncan Miller	

Steinauer Chapter

Joyce Burnison	C. Paul Duryea
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Hastings Chapter

Dorothy Aspegren	Jeff Ehlers
Daniel G. Deffenbaugh	

Omaha Chapter

Sula Grace Henriksen	John R. Dolton
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RENEWAL OF OBLATION: We look forward to seeing all of our Oblates for their annual renewal. We will commemorate our deceased Oblate: Richard Gerritson of Hastings.

LITURGY OF THE HOURS AT

UNL/NEWMAN CENTER: Thank you, again for your response to saying the office at the Newman Center. We will have an orientation Tuesday through Friday, October 25-28 at 5 pm to get you acquainted with the place, parking and the process. You need to come only one time to the orientation. Then we will officially begin Vespers Tuesday, November 1 at 5 p.m. Saying Vespers communally is a great way to get started in saying the office and become familiar with the Shorter Christian Prayer book. I look forward to seeing you. SP

DIVINE OFFICE BOOKS AVAILABLE: If you should wish to try using the larger single volume of the Christian Prayer Book or you wish to try the four volume Christian Prayer book, see Sister Phyllis. She has one set of each of these available to try and to have if you wish at no cost.

UPDATING YOUR SHORTER CHRISTIAN

PRAYER BOOK: On page 15 of the Shorter Christian Prayer book, it tells you what week to use on the Monday after Pentecost. Many of our books go only until 2005. Please cut out and paste the following - over that section. You do not need to purchase a new book.

2006 – Week 1	2011 – Week 3
2007 – Week 4	2012 – Week 4
2008 – Week 2	2013 – Week 3
2009 – Week 1	2014 – Week 2
2010 – Week 4	2015 – Week 4

OBLATE NOTES:

- Congratulations to Oblates Carol Olson and Marti Fritzen for an excellent article in the Saturday issue of Journal Star newspaper.
- Oblates John and Mary Schere: They will be here for Morning Prayer, Friday, October 28 at 7:30 a.m. in the Madonna Chapel. For those of you who wish to see/visit with them, come for Morning Prayer and join us for breakfast in the Madonna Cafeteria. They are heading back south again after that.

BEECH: (from the World Congress website:
[www.oblatesworldcongress](http://www.oblatesworldcongress.com) – Insipid)

A beech of the family Fagaceae (as the chestnut-tree and the oak) is a majestic plant that occupies a prominent place in the vegetation of broadleaf woods on the mountains. This tall, round headed tree with egg-shaped foliage tree can reach the height of fifty metres. The steel-gray bark is smooth and wide-spreading. The shining, hairy leaves which are dark green on the surface and of a lighter green on the other side turn golden yellow in autumn. The beech, especially the wood, leaves an indelible mark in the soul of those who walk through it.

Benedict must have been really attracted by the beeches and the beech woods on his way from Rome along the Aniene River and all the way to the valley. The Via Sublacense is a very renowned road that leaves the Tiburtina-Valeria and goes into it again, running through a beautiful valley, along which the Romans had built many villas. The remains of Nero's villa, in the vicinity of Subiaco, and Traiano's villa, on the Arcinazzo plateau, are valuable evidences.

Benedict walked along all these roads and, before heading to Montecassino, he spent a part of his life in these places, mainly between the present Subiaco and Trevi.

It was in these areas, besides Sacro Speco (Holy Cave) and Santa Scholastica, the two main sites at present, that Benedict founded the first twelve monasteries, which were nearly attached to one another along the Aniene valley, and whose remains still exist. San Clemente, the first monastery that was built on the remains of Nero's villa, contributed to the foundation of the present Subiaco; then there is S.Biagio,

above Sacro Speco; S.Donato; Beato Lorenzo; S.Giovanni of the Water; S. Gerolamo; S.Salvatore at Comunacqua and the female Monastery of S. Angelo at Orsano, above Trevi. Benedict not only lived here but he was also attracted by the charm of the beech woods of these areas. And so how can't one not agree with R. Guardini that: "A beech is something precious. The bark of a beech is not too high and beautifully finished with precision, as is usual of beeches. For me it has always been as if there were something Benedictine in them; something vigorous and mild at the same time; natural and nevertheless brought entirely to perfection. Everything imbued with form, from the bark to the slightest twig". (R.Guardini, *Contemplazione sotto gli alberi*, Morcelliana 2002, pg. 20).

HE AND I: by Gabrielle Bossis (Short excerpt from the book preface by Evelyn M. Brown, Translator and an example of Colloquy Prayer)

The vital religious problem of prayer is discussed and discussed and discussed yet again. Can anyone remember when we encountered an original and truly helpful suggestion? There are several in the pages of this volume containing the words of Our Lord to a French woman called Gabrielle Bossis. Here is one of them: "Give yourself a rest from saying prayers so that you may enjoy My love."

The conquest of all sidereal (starry) space is before man, but this is only a faint and far-off image of what awaits him when, through the conquest of himself and an ever-increasing awareness of his divine origin and destiny, he emerges "from the man-kingdom into the God-kingdom." Yet man's true evolution is not on a horizontal plane at the mercy of time, but an ascension from grace to grace into the many mansions of the Christ-consciousness; and the point of departure is humility. That is why the recorded dialogue with God of a little, somewhat sentimental French woman born in the last century is of more value to us in our creative outreach than the record of the three dauntless men who reached the moon in 1969.

A fresh restatement, yes that is our crying need! New terms for the Unknowable that we may know and love Him more and better, terms that will "stab the spirit broad awake." Yet it is not a case of discovering something new, but of rediscovering something old, of freeing ourselves from the shackles of outworn religious terminology that time and travesty have rendered worse than inadequate; and from all that man has done in the name of religion to disfigure the adorable face of the Father. It is a case of rediscovering the Word made flesh in the sacrament of man himself. Above all it is a case of rediscovering the divine Tenderness. "Come to this wellspring of My Love," says the Voice, "come draw living waters of constant union and levitating joy."

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