



# Benedictine Oblates of Nebraska

*Associated with Sacred Heart Monastery*

October 2006

## ASSIGNMENTS

### Lincoln Chapter:

Sunday, October 8, 2006 and Monday, October 9, 2006:  
Sun. Chapter, north Commons, 7-9 p.m. Mon. Chapter,  
Flanagan Room 7-9 p.m.  
Text: Strangers to the City by Michael Casey, Chapter 10,  
Christ Also read: the Holy Rule of St. Benedict: 4:21-62 &  
7:35-48; Romans 5:1-5  
Let Sister Phyllis know if you need a book.

### Steinauer Chapter:

Banquet Room, across from St. Anthony's Church  
Monday, Oct. 2, 2006, 7-9p.m.  
Text: Strangers to the City by Michael Casey, Chapter 10,  
Christ. Also read: the Holy Rule of St. Benedict: 4:21-62 &  
7:35-48; Romans 5:1-5

### Hastings Chapter:

St. Michael's Church, Family Room, 9:30 – 11:30 a.m.  
Saturday, October 14, 2006: Text: Path of Life, Chapter 1,  
Listening, pg. 1-14. Also read: Rule of St. Benedict:  
Prologue vs: 1-21

### Omaha Chapter:

All Saints Episcopal Church, 9302 Blondo, Omaha NE  
68134, Rite 13, Classroom.  
Tuesday, October 10, 2006, General Assembly:  
Text: Path of Life, Chapter 1, Listening pg. 1-14  
Also read: Rule of St. Benedict, Prologue vs.: 1-21  
New members begin Formation Handbook with Oblate Marcia  
Straatmeyer

**WELCOME TO NEW MEMBERS:** Please note your  
name and spelling and send me a correction if necessary. Also  
let me know if I have missed anyone. Thank you! Sister  
Phyllis

### Lincoln Chapter:

Anita Benes	Susan Kehri Moore
Paul J. Blotkamp	Christine Neville
John & Mary Jo Bousek	Peter Pallard
Steve Danahy	Kris Ross
Geoff and Tisha Friesen	Judy Smith
John Hansen	Lynne Murray Smith
Catherine M. Hornig	Marva Wasser
Theresa Johnson	Darla Weisbeck
Steve Liechti	

### Steinauer Chapter:

Jackie Lueders	Jerry and Kris Meyer
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### Hastings Chapter:

Larry Anderson	Father Thomas Lux
John Fertig	Stan Mangers
Gertie Fox	Bob Phillips
Ruth E. Hanson	Myron & Maria Wendland
Thelma L. Kaps	

### Omaha Chapter:

Marilyn Y. Bollinger	Joyce Kinsey
Evelyn J. Boyer	Ida Mary Leistner
Joyce Gregory	Julia Perquin

**NEW LINCOLN MEMBERS ONLY:** Special session,  
Saturday, November 4, 2006, 9-10:30 a.m. in the Flanagan  
Room for orientation to the Divine Office, confirmation of  
Initial Oblation & practice for ceremony.

**FIRST RETREAT DATE:** Do put the weekend of  
November 17, 18 & 19 on your calendar for our annual Oblate  
fall retreat at Sacred Heart Monastery. It will begin the  
evening of the 17th and end Sunday noon, the 19th and will be  
a semi-quiet retreat. The theme is: Reverencing God's  
"vessels" focusing on stewardship. Contact Sister Joelle  
Bauer for a reservation at 605-668-6009 or jbauer@mtmc.edu.  
Further information will follow. We expect to have another  
retreat in the spring.

**OBLATION CEREMONY:** Do put Sunday, November  
12, 2 p.m. on your calendar which is the day of our Oblation  
Ceremony, a great day of celebration. It is expected that our  
Prioress Sister Jennifer Kerwald and Sister Joelle Bauer, SHM  
Oblate Director will be with us. It will be held again in the  
Madonna James E. Ryan Memorial Chapel, 5401 South Street,  
Lincoln.

### OBLATE NOTES:

- The Order of St. Luke, Healing Mission, will be held the  
weekend of Oct. 6, 7 & 8 at St. Matthews Episcopal  
Church in Lincoln. The theme is: Intergenerational  
Healing with the Mission Leader being the Rev. Canon

Mark Pearson, a noted author and visiting instructor. He presently teaches Church History and Systematic Theology at the New England campus of St. Michael's seminary. For more information call St. Matthew's Church at 402- 435-2226 (Oblate Kathryn Robson)

- Benetvision Newsletter (from Oblate Marcia Straatmeyer): A 4th century story from the Christian tradition illustrates the heart-turning effect of hospitality. A young man, Pachomius, was an imprisoned recruit of the British Army. One night strangers came and offered a glass of water to the prisoners. They were Christians following the model of Jesus. Upon his release Pachomius sought the Christians out, rejected violence and redirected his life. In time Pachomius went on to found a large monastic community and lived a Rule that greatly influenced Saint Benedict, the founder of Western monasticism. History was changed by giving a cup of water to a stranger.

## NECESSARY DISPOSITIONS FOR LECTIO DIVINA

(From Don Swenson, in *Benedictines*)

- **Ambience**  
Privacy that closes us off from noises that distract. The time we choose to do lectio also helps. Choose a quiet time and place, with the phone shut off, stereo and TV off.
- **Ritual**  
A regular schedule for lectio, using the same space as above to complete it will help to 'get in the mind' of lectio.
- **Inserting prayer or oratio**  
A recommended way to begin lectio is to ask the Holy Spirit to guide us. Other forms are prayers of joy or praise; expressing thankfulness also helps. Asking God to open our minds and hearts to this lectio.: 'Morning by morning he wakens-wakens my ear to listen as those who are taught.' Isaiah 50:4. 'Were not our hearts burning within is while he was talking to us on the road, while he was opening the scriptures to us?' Luke 24:32. 'He opened our minds to understand the scriptures' Luke 24:45
- **Active reading**  
Reading sacred text is like reading poetry—need to slow down, savor the word, and allow it to trigger memories and associations that lie below the level of consciousness. Another way is to read aloud, or reiterate out loud what we have read.
- **Journaling**  
Writing out parts of the text that we read allows it to become more imprinted upon our minds, and help us to recall it during the day.
- **Asking questions of the text**  
Questioning is a genuine search for the meaning of the text in our lives. This also helps us to keep the text in our hearts throughout the day.
- **Avoiding drowsiness**  
Choose the time of day that we are less likely to be sleepy; use a posture that is conducive to prayer; limit the

time; vary the posture—sometimes to stand up if we are tired.

- **Having care in what we read and see**  
When we sit to meditate, we experience a multitude of voices in our minds that distract us from the word of God. We cannot cut out all of these voices but we can make decisions as to what we are to read and see. An example may be to be aware of what TV programs we watch, as these images can easily come back to us during lectio.
- **Attentive listening**  
In our daily relationships the idea of mutual hearing and mutual listening is of great value to help that relationship to grow. Benedict tells us to "listen readily, attentively, carefully, openly to holy reading" or "listen willingly, cheerfully, and gladly with pleasure to the holy reading"

## Fruits of Lectio Divina

- **To become Christ-like**  
"We will be like him, for we will see him as he is" I John 3:2  
"Whoever obeys his word, truly in this person the love of God has reached perfection. By this we may be sure that we are in him: whoever says, 'I abide in him,' ought to walk just as he walked' I John 2:6  
"Everyone who does what is right is righteous, just as he is righteous" I John 3:7  
This is intended to link us more and more to our brothers and sisters so that we, together, become the body of Christ.
- **Inspiration in our daily lives**  
As we are more and more transformed into the image of God, we become more like him. In this way, we may help others also see the characteristics of God. Sharing our inspiration with others may be a way to conversion for them.
- **The ultimate outcome of Lectio Divina is not for this world but for eternity: in a vision of the Holy Trinity. We are mirrors reflecting the Son who is like the sun. The Word of God in our lives in the light that comes forth from the Son, is reflected by us, and radiates about us.**



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