



Benedictine Oblates of Nebraska

March 2003

Peace

ASSIGNMENTS

LINCOLN CHAPTER, Madonna Rehabilitation Hospital
Sunday, March 9, 2003, 7-9 p.m. North Commons or
Monday, March 10, 2003, 7-9 p.m. Flanagan Room
Text: Preferring Christ, Divine Office, Chapters 15 – 20 plus
Interlude IV, pages 80 – 87.

ASHLAND/GREENWOOD CHAPTER, Thursday, March
6, 2003, Ashland CCD Center, 7-9 p.m. Lectio: Simplification
of Life. Write down how you can apply Simplification of Life
into your life over the next year. Complete Suggestion A or
B. Thursday, March 20, 2003, St. Joseph Church Hall, 7-9
p.m. Lectio: Contemplative Availability. Write down how
you can apply Contemplative Availability in your life.

STEINAUER CHAPTER, Banquet Hall across from St.
Anthony's Church, 7-9 p.m. March 3, 2003: Review
"Simplification of Life" section in Handbook and write down
how you can apply Simplification of Life into your life over
the next year. Complete Suggestion A or B. March 17, 2003:
Review Contemplative Availability. Write down how you can
apply Contemplative Availability into your life.

HASTINGS CHAPTER, Family Room, St. Michael's
Church, 9:30-11:30 a.m. Lectio from Handbook: Living in
Community. Write down how you can apply living in
community in your life over the years.

LINCOLN OBLATE CELL GROUPS (Leaders with time and place of meeting)

*As noted in the On-going Formation section of our Formation
Handbook, "Oblate small group Cells (cellae) are a
supplemental resource for the Oblate community. The model
is the ancient small houses (cellae) of monks. Oblates
establish such groups for common prayer, study of the Rule
and discussion applying the Rule in lay settings, and the like."*

Oblate cells usually meet once a month outside the regular
general assembly meeting time. Whereas the primary purpose
of the Oblate Cells is for the furtherance of one's spirituality,
we recognize the gift of community and the importance of
time for socialization and bonding of the group.

If you are not attending an Oblate Cell and have completed
your Companion Group, you may join a cell. Please review

the times listed and either email or call Sister Phyllis to join a
cell. Blessings! Sister Phyllis

- **JoAnn Druke:** Meets the Saturday morning after the
monthly meeting, at 9:30 a.m. in the Sheridan Room at
Madonna Rehabilitation Hospital
- **Teresa Harms:** Meets the Saturday morning after the
monthly meeting, at 9:30 a.m. in the Lancaster Room at
Madonna Rehabilitation Hospital
- **Jana Pentz-McBride:** Meets the first Monday at 7 p.m. at
the home of Jana Pentz-McBride, 7911 South Street
- **Pat Shafer:** Meets the first Wednesday of each month at
7:30 p.m. at the Aldergate Methodist Church at 70th and
South
- **Marcia Strautmeyer:** Meets the 4th Sunday of the month
at 7 p.m. at Madonna in the Lancaster Room

BENEDICTINE AWARENESS WEEK (March 17-
March 21) and the feast of St. Benedict on March 21. In 1989,
this week was initiated as part of the Mission Effectiveness
Program for our monastery healthcare facilities to assist in
making visible the Benedictine image. It has broadened its
scope to include all of our Sisters ministries. Literature,
brochures, newsletters, projects and events are held to
highlight this week. Let us, in our own way, make this week
special for ourselves and celebrate the feast.

NUMBERING THE PSALMS from Colleen Baade, Oblate.

There are two ways of numbering the psalms in the book of
Psalms.

1. Protestant and Jewish translations and recent Catholic
translations follow the numbering in the Hebrew (the
Masoretic Text). In this system, Psalm 23 is the shepherd
psalm ("The LORD is my shepherd.").
2. Older Catholic translations and some recent Catholic
translations like the NAB follow the numbering in the
Septuagint (old Greek translation) and Vulgate (old Latin
translation). In this system, Psalm 22 is the shepherd psalm.

You can easily find out which system a translation uses by determining whether the shepherd psalm is Psalm 23 or Psalm 22.

Here is how the psalms in the two systems correspond:

Masoretic or Hebrew (Protestant)	Septuagint & Vulgate (Catholic)
1-8	1-8
9-10	9
11-113	10-112
114-115	113
116:1-9	114
116:10-19	115
117-146	116-145
147:1-11	146
147:12-29	147
148-150	148-150

Norvene Vest uses the Hebrew numbering, but Benedict and the translation of the Rule that we have use the Vulgate numbering (see p. 178 n. 48 in *Preferring Christ*). That's why we have some confusion.

OBLATE NOTES:

- Mary and John Schere, Oblates, Sierra Vista, AZ: We have been over to St. David to the Benedictine community. We also found a group that does centering prayer. We hope all the Oblates are doing well.
- Maurice and Mary Beth Champion-Garth, Oblates, McAllister, MT: Hello from the not-so-snowy north. We continue to talk about Benedictine spirituality and have at least 2 people working on *Preferring Christ*. We would hope to start an Oblate program in the relatively near future. Ennis, MT is a wonderful town; the valley a fantastic area. God's Peace!
- Catherine Witt, Oblate: I have gained so much in trying to live according to the Rule of Benedict. Our cell group, with Jana as leader, has provided us a wonderful opportunity to share with one another our experiences on this spiritual journey. The year 2002 was a time of great turmoil for me and I am thankful that I had the support of the Oblate community. Thank you for all you do to encourage us.

THE LOVE OF FASTING From Nancy Ludden, Oblate
At our last general meeting Sister Phyllis invited me to survey the library and select a book. She offered many choices, but I didn't seem interested. Then she suggested the book "To Love Fasting". I said, "Yes, Sister. This is the one I need. I want to be more disciplined in my eating habits."

The author of the book is a French Benedictine monk who fasts every day by eating only one meal, the evening meal. He has done this for years. He encourages us to go beyond the abstention from certain foods or leaving the table a little hungry. "Fasting is not eating less, but not eating at all."

You may be familiar with St. Benedict's words from Chapter 4, asking us to love fasting. I have been grumbling about them and want to complain. How can I love fasting? Won't it cause me pain? You want me to enjoy practicing an austerity? I look for encouragement. The author says: "The monk loves fasting because it purifies the body and pacifies the soul, giving joy and freedom to the whole being."

As we approach Lent (March 5), we have an opportunity to cultivate the love of fasting, to contemplate the goal of our austerities—union with God.

BE MERCIFUL, O LORD, FOR WE HAVE SINNED

Have mercy on me, O Lord, in your goodness;
in the greatness of your compassion wipe out my
offense.

Thoroughly wash me from my guilt
and of my sin cleanse me.

For I acknowledge my offense,
and my sin is before me always:
"Against you only have I sinned,
and done evil in your sight."

A clean heart create for me, O God,
and a steadfast spirit renew within me.

Cast me not out from your presence,
and your holy spirit take not from me.
Give me back the joy of your salvation,
and a willing spirit sustain in me.

O Lord, open my lips,
and my mouth shall proclaim your praise.
(Ps 51:3-6b, 12-14, 17)

Sister Phyllis Hunhoff, OSB, Associate Director
5441 Glade Street
Lincoln, NE 68506
488-6731 (home) 483-9524 (work)
email phunhoff@ix.netcom.com
http://www.geocities.com/lincoln_oblates
Affiliated with the Benedictine Sisters of Sacred
Heart Monastery, Yankton South Dakota