

February 2014



Sister Anita Louise and Sister Rose Wildeman shared in the presentation at the January 18 meeting.

## A Study of the Prologue of the Rule of St. Benedict

By Sisters Anita Louise Lowe and Rose Wildeman

In September we began our time of study of the Rule of Benedict by looking at what we can surmise about the lives of Benedict and Scholastica based on what we know from history and the culture of the time, all of which would impact the views of Benedict. We noted that Benedict lived during a time of great unrest and war and considered how this influenced him in his writing of the Rule. We also discussed what was happening in the church during Benedict's life, including the impact of major heresies.

Before moving on, I want to restate what I said at the end of my presentation in September. Sister Aquinata Bockmann, one of the premier scholars of the Rule today, said to those of us in her class: "Keep rubbing the text and breathing on the ashes. Feel free to translate into our times but not on a superficial or literal level." As we continue our study of the Rule, we do so with some insight into the culture and society in which Benedict lived and was formed. We remember the stories and the themes and see how they can continue to instruct us in our day and in our individual circumstances.

Today we begin diving into the text of the first half of the Prologue of the Rule. Merriam-Webster dictionary defines the word "prologue" as "the preface or introduction to a literary work." Often today prologues also function as acknowledgments, allowing an author to thank those who assisted in the writing process or who provided inspiration. However, that is not a function of Benedict's prologue.

*“Listen with the  
Ear of  
Your Heart.”*  
—Rule of St. Benedict  
Prologue, v. 1



Monastery Immaculate Conception  
802 E. 10th Street  
Ferdinand, Indiana 47532-9239  
812-367-1411, ext. 2827/2829  
[www.thedome.org/oblates](http://www.thedome.org/oblates)  
[oblates@thedome.org](mailto:oblates@thedome.org)

The Encyclopedia Britannica Online edition says that the prologue had its origins in drama. It states:

The ancient Greek prologos was of wider significance than the modern prologue, effectually taking the place of an explanatory first act. A character, often a deity, appeared on the empty stage to explain events prior to the action of the drama. On the Latin stage, the prologue was generally more elaborately written. (2008)

The prologue of the Rule follows this model in providing some explanation for the text of the Rule to follow. In it we find the spirituality of the Rule; we learn what is important to Benedict. Benedict uses the text of the Prologue to “set the stage” for all that will follow.

### Sources of the Rule

There are three major sources for the Rule of Benedict: the Rule of the Master, Scripture, and the Rule of St. Basil.

St. Basil lived in 4th century Asia Minor (modern-day Turkey). He helped produce an encultuated Christianity by putting together the Jewish Gospel and the Roman pagan culture. Basil wrote two sets of what are called “Rules,” a long Rule and a short Rule. These are written in a question/answer format (sort of like a monastic “Dear Abby” column) in which he provides answers to problems presented to him. Through these answers we get a sense of what life in a Basilian monastery might look like. We find an emphasis on community life. The purpose of the rule is to promote the growth of charity. Fellowship in the community is guided by the superior in light of the Gospel. Benedict uses this model and enlarges on it by joining it with the Egyptian desert monastic model of living under an abbot and a rule. For Basil, and for Benedict, Christ is the true head of the community.

The Scriptures provide much of the text of Benedict’s Rule. One has only to look at a copy of the Rule that indicates Scriptural references to see how the Rule itself is actually a *lectio* on the Scriptures. Looking at verses 8- 13 as an example, we note the numerous scripture passages quoted in such a short amount of text: Romans 13: 11; Psalm 95: 8; Revelations 2: 7; Psalm 34: 12; John 12: 35. Yet, it’s also important to realize that Benedict uses the text and changes it sometimes in order to highlight his meaning. For example, Romans 13: 11 states that “now is the moment to wake from sleep.” Benedict says that it is “high time” for us to arise from sleep. Even given translation differences, we can see the nuance that Benedict adds. Here, it’s a sense of urgency. And, again in John 12: 35 we hear Jesus say, “Walk while you have the light...” Benedict’s urgency is shown in his change of the verb “walk” to “run.”

One of the major sources for Benedict in writing his Rule was another rule, the Rule of the Master. It was written around the year 513 for a community living south of Rome. The structure of Benedict’s Rule is similar to that of the Master. In fact, in some areas, Benedict copies the Rule of the Master word for word. The Master, however, is very suspicious of his monks and insists on order and discipline. To be saved, the Master believed, one must enter a monastery in order to fight the devil by mortifying the old will. The call was that of martyrdom — perhaps not in the literal sense but as a dying to self. The Master’s monastery seems very much like a prison with the abbot as the torturer who does whatever is contrary to the likes and dislikes of the monks under his charge.

Some scholars have said that the Rule of the Master was written but may never have been lived out by an actual community. Benedict takes the Master as a source but humanizes it. Benedict approaches the text out of life experience within community. While Benedict may copy the Master’s main points, he does so in a more concise manner, removing harshness and removing excess words. The Rule of the Master is lengthy and quite negative in its views of monks. Benedict borrows extensively from this document but transforms some of the negativity into a more positive view of the community and of the individual.

Now, let’s consider some images in the Rule. When we hear the word “rule,” we first may think of a list of rules with do’s and don’ts. There are rules for playing sports, playing games, driving a car, cooking, sewing, etc. Many teachers have rules for behavior in their classroom. We may also think of something that you measure with a ruler, a yardstick, or a tape measure. A rule can also be a line to help us keep within boundaries like the margins on the paper or computer when typing.

When Benedict and other early monastics wrote their “rules,” they had guidelines that formed boundaries within which the monks could live, move, and grow. The rules may have been strict, but they gave a clear idea of what was expected and not expected. Jane Tomaine, who wrote *St. Benedict’s Toolbox*, says the Rule is not a series of steps that must be followed “or else;” nor is it a list of “to-do’s” that list makers love to check off and can then say they have accomplished that task and go on to the next. We don’t always master a step or skill the first time we try. We often find that we fail or slip or fall and need to work on it some more.

Jane Tomaine says the word “rule” comes from the Greek term canon, which originally meant “trellis.” This is a wonderful image for us. She describes a trellis as a tool that helps a grapevine become more productive. Without it, the

branches of the vine will grow into a tangled mess and bear less fruit. A trellis can be used for some types of roses for the same purpose. It gives the rose bush a form or structure on which to grow. Gardeners can use it to keep the rose bush from growing wild and out of shape or out of the boundaries they want it to have. We are also familiar with using strings or poles when growing vegetables in our gardens. They keep the vines growing in the area where we want them to grow and not all over the garden. Keeping them from running “wild” helps them be more productive just like the grape vines.

Jane Tomaine also reminds us that, just like plant vines, we need a structure to guide our lives so that we may bear much fruit. The Rule is a trellis to which we can attach ourselves. It guides and promotes our growth toward Gospel living. Using the Rule as our trellis, we will grow and produce much fruit. In his simple Rule, Benedict refers to the scriptures often and gives us specific ways to live with Christ in our heart. He refers to it as a simple rule for beginners. That can give us hope. We don't have to be perfect. We can keep trying by using the Rule as our trellis and the Gospel as our guide.

## Listen

The first word of the Rule and the Prologue is “Listen.” Benedict speaks volumes in just that one word. Esther DeWaal says that she could take that one word as the “summary of the whole of Benedict’s teaching.” Reflecting on it plunges us into a personal relationship with God — a personal dialogue. God’s voice is everywhere in the Prologue, but we must listen for it and respond to it. Psalm 95:7 says “Today, if you hear my voice, harden not your heart.” Benedict uses this scripture in verse 10 to encourage us to really “listen” and hear what God is saying to us. In the Prologue, he not only begins with the word “listen” in verse 1, but he uses it four more times. In verses 9-12, he uses “listen” twice, encouraging us to use our ears to hear God’s voice. Referring to Psalm 95:8, he says we should “listen to what the Spirit says to the churches,” and then from Psalm 34:12 he says what the Spirit says: “Come and listen to me: I will teach you to reverence God.” That’s what all this listening is about: reverencing God.

In verse 18, Benedict uses Isaiah 58:9 to show us how God will respond to our turning away from evil, doing good, and seeking peace. God says: “my eyes will be upon you and my ears will listen for your prayers; and even before you ask me, I will say to you: Here I am.” God is always seeing us and listening to us. God is always with us. Finally, in verse 24, Benedict encourages us to “listen well to what God says.” God will show us the way to his tent.

Esther DeWaal emphasizes this when she says “we must listen intently, now, today.” Listening intently involves taking time to be quiet, to ponder, to reflect. Someone once said

that if you rearrange the letters of the word “listen,” you can make another word: “silent.” Silence is such an essential part of listening. It is difficult to listen well when one is surrounded by a lot of noise or other distractions.

Listening is much more than just “hearing.” We can hear lots of things that people say, but not really listen because our minds are preoccupied with work, errands, or problems. The cartoon “Rose is Rose” once ran a strip in which Momma is folding laundry and little Mimi is sitting there watching. Momma says, “What do you want to tell me, Mimi? I’m listening.” Mimi says “Hofays lisin!” Then Momma turns from her work and says, “Okay, I’ll ‘Whole-Face Listen!’” Mimi is obviously very happy. That is what God wants us to do too — whole-face listen. We need to quit what we’re doing and really pay attention, really listen — whole-face listening — not only to others, but especially to God.

“Whole-face listening” is what Benedict was thinking of and referring to in his very first verse of the Prologue: “Listen carefully, my child, to my instructions... This is advice from one (father) who loves you.” Benedict is setting the tone of Wisdom literature with this first sentence. He was very familiar with the Scriptures especially the Wisdom books of the Bible, such as, Proverbs, Sirach, and the Psalms. He quoted them and referred to them often. In Proverbs, there are five places from which Benedict bases this idea of listening to the father or the one who loves you. Proverbs 1:8 says: “Hear my child, your father’s instruction and do not reject your mother’s teaching...” Proverbs 4:1 says: “Listen, children to a father’s instruction, and be attentive, that you may gain insight...” Proverbs 4:10 says: Hear, my child and accept my words...” Proverbs 4:20 says: “My child be attentive to my words...” and finally Proverbs 6:20 says: “My child, keep your father’s commandment and do not forsake your mother’s teaching.” These words were important not only to Benedict, but also to the author of Proverbs.

The second part of verse one in the Prologue says “and attend to them with the ear of your heart.” Sister Aquinata Boeckmann points out that it says “ear” and not “ears.” Our heart has one ear in which God’s word enters. It doesn’t have two ears where it goes in one ear and out the other. It goes in and stays inside for us to ponder and reflect.

The words “Listen” and “Ear of Your Heart” are great images for us as we study the Rule and discover how we can apply it to our lives whether we are living in a monastery or striving to live by Benedictine values as oblates. Actually, listening with the ear of your heart is important no matter who you are or what you are doing. Wouldn’t this world be a much better place if everyone did that?

## Chiastic Structure



Next we want to look at a structure which we find repeatedly throughout the Rule, and especially in the Prologue: the chiasm. A chiasm is a writing style that uses a repetition pattern for clarification and emphasis. Often called a chiastic structure, this repetition form appears throughout ancient literature, including The Odyssey, The Iliad, and the Hebrew and Christian Scriptures.

Chiasms are structured in a repeating A-B-C ... C'-B'-A' pattern. With a chiasm, we find a repetition of similar ideas in the reverse sequence. The importance of the chiastic

structure is found in its hidden emphasis, the central point.

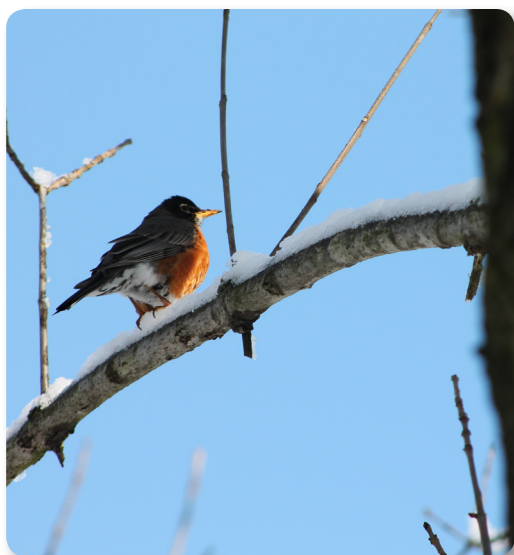
Let's look at an example from the New Testament, Matthew 11: 28-30 (the background text for the first verses of the Prologue):

- A Come to Me, all you who labor and are heavy laden,
- B and I will give you rest. Take My yoke upon you
- C and learn from Me, for I am gentle and humble of heart,
- B' and you will find rest for your souls. For My yoke is easy
- A' and My burden is light.

Understanding the chiastic structure is important because we, in modern Western culture, are trained to look for the emphasis at the beginning or the end of the text. But in literature formed with chiasms, the focus is found not at the beginning or end but in the middle, the center. It's like peeling an onion, layer by layer, until reaching the core.

The entire Prologue actually has a chiastic structure. The A and A' sections talk about listening, obeying precepts, service, and running. Both end with prayer. The B and B' sections are an introduction and a conclusion to the two psalms (33 and 14). Again there is the exhortation to listen. Then, we find the C and C' sections are actually explanations of Psalms 33 and 14. We discover the way to life and the way to dwell in God's tent. It is God who seeks us and who shows us the way. We are to keep our tongue free from deceit and are not to do evil; and it is God who either shows us the way or waits for us.

Verses 8-13 of the Prologue form a chiasm. In A and A' we have two calls from God, one from Scriptures rousing us and one from the Spirit calling us to come and listen. The first talks of sleep and the second speaks of that final sleep, death. Both also speak of light. The first is the light that comes from God (the defying light, the light that makes us like God) and



the second is the light of life.

B and B' show our response and point us to the necessity of listening. We have ears to listen to the voice and ears to listen to the Spirit. And, the central point (C): "If you hear God's voice today, do not harden your hearts." Benedict uses this quote from Psalm 95 as the nucleus of this passage. What are we do in response to God's call? Just as God told the Hebrew people during the Exodus, we are to listen for God's voice and not to harden our hearts when we hear it.

The next few verses of the Prologue (14-20) are also written in the style of

a chiasm. In A and A' God is again calling to all of us: "Is there anyone here who yearns for life and desires to see good days?" The voice of God is so delightful because we sense God's love for us. God is showing us the way of life, the way to eternal happiness. When we realize this, it brings us much joy.

B and B' is about what God will do if we answer his call. God will guide us and keep his eyes and ears focused upon us and our prayers. God is with us even before we ask for help. When we answer God's call by saying "I do," God answers us by saying "Here I am."

In C and C' God tells us what we need to do to gain eternal life: let peace be our quest, our goal. We can promote peace by keeping away from vicious talk and not being deceitful. In a nutshell, or the nucleus, Benedict uses Ps. 34:12 to say that we can do all of this by turning away from evil and doing good. Part D of this chiasm is the most important part. It tells us what we need to do to answer God's call and pursue our desire for eternal life.

The center of the entire Prologue, the nucleus, is found in verses 21 and 22: we are to walk God's paths in order to see Him who has called us. Verse 21 is actually a chiasm in and of itself. The central point is "let us set out on this way, with the Gospel for our guide." This verse becomes the nucleus of the nucleus. The Gospel is personified, the one who guides us. We are to set out on the journey, the journey of seeking God. This central point contains nothing negative. It is all positive. God is the guiding force. All we must do is respond.

### Assignment:

- Read RB Prologue 21-50
- Do *lectio* with a section of the Prologue
- Compare Prologue 45-50 with Matthew 7: 13-14 and Matthew 11: 28-30

## Getting To Know the Oblates

### Lynn Belli

My story begins in the small town of Allegany in southwestern New York State. In the fall, the foothills of the Allegheny Mountains are covered with gloriously, colored leaves, and in the winter, they are covered with an abundance of snow. I am the first born and only daughter to Tony (deceased) and Emeline Belli. My paternal grandparents emigrated from Italy in the 1920's. I am proud to say that I am second generation in this country. My maternal grandparents' ancestry extends back to the 1800's from England. I am blessed to have three remarkable brothers. Leo and Mark live in Allegany close to my mom, and Steve lives in Cocoa, Florida.

In 1981, I ventured out to Phoenix, Arizona, via Greyhound Bus. During the latter part of my three-year stent there, I became acquainted with religious sisters from various communities who lived at St. Thomas the Apostle Convent. Sister Linda Campbell, Benedictine from Ferdinand, became my mentor and my friend. She shared with me her dedication and commitment to the Benedictine way of life. From 1984 until 1989, I was a member of the Benedictine community in Ferdinand. In 1986, I began my ministry at Marian Heights Academy and continued working there until the Academy closed in 2000. I was a proctor for 13 years, and in 1999, I became the Residential Director.

Since 2003, I have been working at the Ferdinand Branch Library serving as the Children's Librarian and wearing many other hats as well. I am blessed and honored to hold the position of Children's Librarian. I love working with and being around the little ones. They are a delightful diversion in my daily routine. Their love, smiles, and hugs are a favorite

part of my day.

My hobbies include reading, visiting with friends, and traveling. I am fortunate to have been able to travel to many places in the United States as well as Alaska, Canada, Europe, and a once-in-a-life-time trip to Guatemala. In Guatemala, I experienced the poorest of the poor and a people who are not in need of material items to feel rich.

Being a part of the Benedictine community of Ferdinand, I have experienced and continue to experience from the sisters a genuine love for God, love of community, and love of others. Their hospitality is astounding — always making time for those they meet, no matter how busy they are.

Each step of my journey, I have been blessed with many, many friends. Several of these friends have become my extended family. Having an extended family means having more sisters, brothers, nieces, and nephews. I am an Italian sister and aunt to an extended family with a German ancestry. Their acceptance, love, support, and prayers continue to be an integral part of my life.

St. Benedict gently calls us to "listen with the ear of your heart" and to "seek God in all that we do." In each of the jobs that I have had, I have tried to look at them as a ministry. This makes serving God's people much easier, knowing I am sharing my love of God, my faith, and my Benedictine hospitality to all who cross my path.



## Oblate volunteers who served recently at the monastery

We had a wonderful response from our Oblates to our requests for helpers here at the monastery. Listed below are those who have volunteered in November and December. If any of you have been missed on this list, we apologize for the omission; please let us know. We appreciate all who have so generously volunteered.

### For Heaven's Sake Gift Shop

- Mary Lou Bassler

### Christkindlmarkt

- David and Jackie Richards

### Christmas Eve Helpers in Church

- Mary Eileen Fritz
- Shirley Stern

- Phyllis Claycamp
- Victor and Linda Begle
- Charles Luebbehusen
- Mel and Patti Schroeder

### Switchboard

- Mary Eileen Fritz
- Julie Beck

### Yard Work

- Victor Begle

### Oblate Office Assistance (Newsletter Mailing)

- Mary Taber

Judy Luebbehusen

# Bona Opera

## Lenten practice recommended by St. Benedict in Chapter 49 of the Holy Rule

Ash Wednesday launches the season of Lent – a very important liturgical season for all Christians to prepare for the most important feast of Easter. St. Benedict emphasized the importance of the Lenten season by devoting Chapter 49 of the Holy Rule to “The Observance of Lent.” For centuries now, Benedictines everywhere observe the custom for each monastic to list on a Bona Opera form (Latin for good works) the good works of prayer, fasting, and almsgiving that the monastic resolves to do during Lent. This Bona Opera is then submitted to the prioress or abbot, who blesses it with a signature of approval (as recommended by St. Benedict in Chapter 49 of the Rule.)

Here at the monastery in Ferdinand we invite all our Oblates and Oblate Candidates to participate in this Benedictine custom. (A Bona Opera form is included with this newsletter.) Please see testimonials below from some of our Oblates who have taken advantage of this opportunity in past years to enhance their Lenten preparation for Easter:

*“The Bona Opera lets me count the ways I plan to give more of myself to the one who gave all, unconditionally. Through the grace of joining my intentions to those of the sisters and Oblates of our community and the blessing of our prioress, I foster good zeal. RB Ch. 72 1-12.”*

— Ellen Stanton

*“When we were children we were asked ‘What are you giving up for Lent?’ Obviously, candy was always our choice. Now as adults we should go beyond just giving up candy but to actually fast, pray more and do other acts of charity. In keeping with the Benedictine custom of ‘Bona Opera’ we as Oblates will submit our intentions to Sister Barbara Lynn for her blessing. So by focusing on the intentions we submitted we can look forward to the joy of Easter.”*

— Victor and Linda Begle

*“When I was an Oblate Candidate, my companion sister introduced me to Bona Opera. It is an opportunity for Oblates to work alongside the Ferdinand sisters during Lent as we prepare for Easter. It’s a good feeling knowing that my Lenten commitment is included with those of the sisters. I would encourage Oblates to give it a try this year.”*

—Ruth Goepfrich

If you wish to participate this year in the Bona Opera custom, you may want to read Chapter 49 of the Holy Rule. Then after prayerful reflection, complete the Bona Opera form included with this article. Remember that you cannot do everything; choose one thing that you feel you most need to focus on to deepen your relationship with God and with all

your brothers and sisters in Christ.

You will notice that included on the Bona Opera form is a line where you may write the name of a spiritual book or a particular book of the Holy Bible that you intend to read during Lent. That practice stems from Chapter 48 of the Holy Rule; you may want to read that chapter also before completing this part of the Bona Opera.

This year Ash Wednesday is a bit later than usual — March 5th. The Bona Opera form is included with this newsletter. We will need to have your completed Bona Opera form mailed to us by Wednesday, February 26, 2014. This will give sufficient time for Sister Barbara Lynn, prioress, to sign it. Please mail your completed Bona Opera to: Oblate Office, 802 E. 10th St., Ferdinand, IN 47532-9239. If we receive your completed form by February 26th, it will be placed at the altar for Mass on Ash Wednesday. Then it will be returned to you. (We would appreciate a self-addressed, stamped envelope included with your form to expedite return of your form to you.) Then with your Bona Opera in hand, you will have a personal reminder of your Lenten offering to God.

## Sisters of St. Benedict Spirituality Ministry

[thedome.org/programs](http://thedome.org/programs)

The sisters’ Spirituality Ministry offers a buffet of nourishing, enriching, and tasty food for your soul and spirit. Check out these three upcoming programs, and invite a friend to join you at Kordes Center on the hill. For more information visit the sisters’ website at [thedome.org/programs](http://thedome.org/programs) or phone 812-367-1411, ext 2915.

**February 17, 2014 9:30 a.m. – 4 p.m.**

### Compassionate Healing

Learn to be a compassionate presence in a world that pulls us in many directions. Topics will include healing in Scripture and in the Benedictine tradition, tracing the heritage of healing, and practicing compassionate healing.

**March 1, 2014 9:30 – 11:45 a.m.**

### St. Benedict and Lent: A Holy Season

St. Benedict tells us that our lives “ought to be a continuous Lent.” Come and dare to explore ways to connect Lent to our daily lives that we might look forward each day “with joy to holy Easter!”



# Monastery Moments and Oblate Offerings

## February 15

**Oblate Meeting** Sisters Rose Wildeman and Anita Louise Lowe will lead a presentation on "The Prologue", Part II, from 2:00 to 4:00 p.m.

## February 26

**Bona Opera Forms** listing special Lenten observances are due in the Oblate Office.

## March 5

**Ash Wednesday** Lent begins

## March 16

**Oblate Retreat** Sister Karen Joseph will lead a retreat entitled "Benedict and Lent" from 1 to 3 p.m. in St. Gertrude's Hall.

## March 22

Father Eugene Hensell, OSB will lead a **Lenten Scripture Reflection** in St. Gertrude Hall from 9:45 a.m. to 11:45 a.m. and from 1:30 p.m. to 3:30

## April 13- 20

**Holy Week** Please check the webpage for scheduled times.

## April 26

**Oblate Meeting** Sisters Rose Wildeman and Donna Marie Herr will lead a presentation on Chapter 1, "Kinds of Monks," from 2 to 4 p.m.

## May 18

**Oblate Meeting** Sister Jeana Visel will lead a presentation Chapters 2 and 4 entitled "The Qualities of the Abbot" from 1 to 3 p.m.

## June 21

**Silver Jubilee** Sister Anita Louise Lowe will celebrate her 25th Jubilee. 1 p.m. in the monastery church.

## June 28-29

**Academy Alumnae Reunion** will be held this weekend. Details will follow later.

# Oblate Birthdays

## February

1 – Richard Huggins, 7 – Lynn Steiden, 10 – Judy Powers, 11 – June Berg, John Wallace, 12 – Zelma Peltier, 15 – Mary Ann Stoll, 18 – Rita Kohl, 24 – Carolyn Adler, 26 – Patti Schroeder, 29 – Mary Martha Salas



## March

2 – Joann Desjarlais, 10 – Beverly Belgarde, 12 – Scarlett Winters, 17 – Patty Allery, Kathy Dixon, 21 – Paula Dumont, 22 – Verna Jeanotte, Ruth Keethers, 25 – Denise Leinenbach, 29 – Gary Pope

## April

4 – Sharon Cavanaugh, 6 – Lawrence Willegal, 7 – Judy Bueckert, 28 – Shirley Stern, 29 – Marcia Brown, Carole Swim, 30 – Ron Allery, Leeny Hardesty

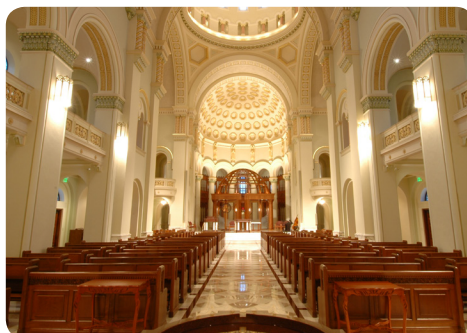
## Sisters Scrip Program

You can support the sisters through Scrip, a fundraising program offering gift cards from hundreds of merchants — both nationwide and local!

To see the list of gift cards offered, visit [scrippro.com](http://scrippro.com).

Interested?

Contact Sister Rosa Lee Koch!  
[rlkosb@thedome.org](mailto:rlkosb@thedome.org) or  
 812367-1411, ext. 2658



You are invited to be in touch with the Sisters of St. Benedict in prayer. Use the following link:

[mms://web-srv.thedome.org/churchcam](https://mms://web-srv.thedome.org/churchcam)

## Oblates

is published four times a year by the Oblate Leadership Team: Sisters Barbara Ann Offerman and Brenda Engleman.

Send comments to the Oblate Office  
 Monastery Immaculate Conception  
 802 E. 10th Street  
 Ferdinand, IN 47532  
 812-367-1411, ext. 2827/2829  
[oblates@thedome.org](mailto:oblates@thedome.org)

Pray for the deceased Oblates,  
 Sisters, and relatives:

**Dorothy McDaniel**, mother of  
 Sister Dorothy Graf

**Darlene Brinkman**, sister of  
 Sister Mary Ann Schepers

**Loren Zeller**, brother of Sister  
 Leta Zeller (deceased)



# SISTERS OF ST. BENEDICT FERDINAND, INDIANA

*Seek. Pray. Share.*

## Oblates

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RETURN SERVICE REQUESTED

### Scenes from the January Oblate meeting



Top left: Oblates Jackie Richards and Patti Schroeder share in a light-hearted moment.

Left: Oblates Joann Rubeck and Theresa Bauer seem to be enjoying one another's company after the presentation.

Above: (left to right:) We welcomed Oblate Inquirers Sister Linda Salaya, Shirley France, Carol Dunn and Jan Howard to our first gathering of the year. They traveled from four different states to be present for the meeting. Sister Linda is from St. Louis, Missouri; Shirley is from Plains City, Ohio; Carol Dunn is from Scottsburg, Indiana; and Jan Howard is from Owensboro, Kentucky.

