

October 2014



Sister Kathryn Huber presents at the September Oblate meeting.

## “Summoning the Community for Counsel,” RB3

Teaching by Sister Kathryn Huber, OSB  
Oblate Day, September 20, 2014

Sister Kathy began her presentation with a brief overview of the Rule of Benedict (see text on the website). She continued with the following topics of Life and Community and Summoning the Community for Counsel.

### LIFE and COMMUNITY

As never before in the history of humanity, we are becoming aware of our interrelatedness... all creation is a web of interconnectedness. The question is whether we will choose to translate this emerging consciousness into transformative action.

All life is implanted with that first moment of Life. Everything living has deep memory of that first moment; everything living has that divine spark. We come from the One. We will be one with God as we are aware of the Sacred Presence in all life. Our heart – the center of our being – is a part of God. The medieval mystic, Julian of Norwich, states that “we are not by God, we are made of God.” “We are not by God, we are made of God.” We carry the Divine within us and we seek the Divine.

Person “per sona” = to sound through – a person is a person through other persons. I can be human only through relationship with other human beings. Because I wouldn’t know how to speak as a human, I wouldn’t know how to think as human, I wouldn’t know how to talk, I wouldn’t know how to be human except learning it through other human beings. In community I learn how to be fully human. Alone, I am what I am, but in community, be it a monastery, family, workplace, or parish, I have the chance to become everything that I can be.

The fact is that simply living with people does not by itself create community. People live together in armies and prisons and college dormitories and hospitals, but they are not communities unless they live out of the same reservoir of values and the same center of love. Marriage and family is the same. We have to share a common vision. We have to want good for one another.

“As often as anything important is to be done in the monastery, the prioress shall call the whole community together and explain what the business is; and after hearing the advice of the members, let her ponder it and follow what she judges the wiser course.”

—Rule of St. Benedict  
Summoning the Community for Counsel  
(Ch. 3, vs. 1-3)



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Benedict's community was a community of equals. Nobility and serf, educated and illiterate, young and old lived side by side. There was no rank according to social status – rank was determined by entrance into the community. The one who came at the 7th hour was in rank before the one who came at the 8th hour although for goodness of life and holiness the monastic leader could place someone in higher rank.

Prior to Benedict's time, monastics were primarily hermits. Benedict's contribution to monastic life was time alone and time together – solitude and community. Together we go to God.

Benedict, in his wisdom, realized that people need to learn to live together. It is by living in that realm of human community that we come to claim full human development, total spiritual maturity. The real Christian learns to hear the voice of God in the voice of the other, see the face of God in the face of the other, know the will of God in the person of the other, serves the heart of God by addressing wounds, answering the call of the other. "The most valiant monastics," the Rule of Benedict insists, "are those who live in community... Let permission to live alone be seldom given." St. Basil, an early leader of Eastern Monasticism, asks pointedly, "Whose feet shall the hermit wash?" The implications are clear. It is human community that tests the spiritual grist of the human being.

### Summoning the Community for Counsel

In Benedict's community all are to listen to the voices of all the members, most especially to the abbot/the prioress because the monastic chooses to live under a Rule and an abbot. The Rule goes on to say that when anything of importance is to be done in the monastery, the prioress/the abbot, shall call the whole community together and explain what the business is... the reason, says Benedict, "why we have said that all should be called for counsel is that the Spirit often reveals what is better to the younger." Then the monastic leader makes the decision. The Rule of Benedict reminds us that whatever authority we hold, we hold it for the good of the entire group, not for our sense of self. This is true for family life as well as all the communities in which we live: parish, work, etc. (discernment and election of prioress)

We as communities, are blessed with the wisdom of age, those among us who are the tradition in their hearts. We must be especially open to embrace their insight, to listen to their stories, and to honor their presence among us. We recognize that they, too, have only their own pieces of the total wisdom, as do the newly arrived with their exuberance, and the mid-life people with their wisdom, challenges of ministry and administration, and their own issues of integration. Only as we share our experience of God with each other is communal discernment possible. Here we come together to share our personal wisdom and obedience to the collective wisdom of the gathering.

"The Lord reveals" is the key phrase in Chapter 3. Openness to the working of the Holy Spirit in both individual and in community is vital, life-giving. Without it there will be a closed-up person, a closed-up community. Benedict wants all of us to be open, alert, and attentive. "If today you hear God's voice..." is a constant daily reminder of this responsibility that I must listen to the will of God. If I live, daily, hourly in this way it will predispose me to be ready for those times when it becomes particularly urgent to discover what God's will means for me, and for others.

Abbots may be abbots and prioresses may be prioresses but the community was there before them, and the community will remain long after they have gone as well. To ignore the counsel of the group, then, is to proceed at risk.

The cenobitic monastery is defined as monks living together under a Rule and an Abbot (RB 1:2). Throughout the Rule, there is an effort to balance these three essential components of the monastic life: the Rule, the abbot, and mutual obedience within the community.

There is a very delicate balance between these three essential components. Between:

- the superior and his/her personal gifts
- the insights of the living community
- and the Rule that is the bearer of the accumulated wisdom of tradition

In Chapter 3 of the Rule, the monastic chapter discernment is being exercised in a corporate situation, in the context of community. The purpose of consultation and consensus is to open the heart and mind so that the Holy Spirit may reach us in whatever way it may come. This is an exercise in listening. For Benedict that means listening with a total openness. God is no respecter of persons. He may choose to reveal truth to the younger.

It is too easy when a policy is being made, when a vision is being created, for the articulate and astute to dominate, and for the weak, the shy, the marginal to be forgotten or put to one side. This chapter shows that Benedict knew human nature sufficiently well to insert a note of caution. Those who are speaking should exercise restraint and present their opinions with humility. This allows the other to listen as it is difficult to listen to the arrogant and strongly opinionated. Speaking with restraint and with humility invites the abbot/prioress to listen and allows the community members to listen.

Discernment is a gift for the common good. The essential process is that of consultation, listening. But if there is to be a communal vision that is truly a shared vision, then it is up to the prioress and community to make it accessible by finding a way to broaden the participation of all (e.g. process that allows infirmed and sick to participate in election of the prioress; provide hearing impaired with hearing devices or someone typing notes on laptop).

The worth of each, the need for authority, the overriding



necessity to find the will of God – how are these strands woven together? Benedict manages to present a workable situation – and indeed one which any community today (family, parish, school, etc.) could do well to learn from.

Then having listened the monastic leader must take time, ponder, weigh it within himself/herself, then decide the wiser course. This is an important concept which perhaps recalls what *lectio* is doing, chewing over slowly and meditatively. The monastic leader does this with prudence, with foresight, with fairness. The abbot/the prioress, just as the other monks, is as much under the Rule.

See document “Discernment as Way of Life”

- Wisdom in the Heart: Personal Discernment

Discernment is integral to Benedictine spirituality and is founded on the encounter with God at one’s personal center. Elements that nourish personal discernment in Benedictine life are silence and solitude, prayer, *lectio*, and stability in monastic life.

- Wisdom: Heart-to-Heart Relationships that Nourish and Test Personal Discernment

Conversations guided by the Spirit are an engagement in an age-old monastic custom of dialogues between an elder and a disciple. Today we might call it spiritual direction. She serves as a midwife in the birthing of the Christ in the disciple. The disciple’s task lies in the disclosure of thoughts, concerns, and desires: that is, the humble disclosure of her life to the listening heart of another. Together they engage in the basic principle of discernment. Soul Mates also do this for one another.

- Shared Wisdom: Communal Discernment

This is Chapter 3 in RB. We recognize that we have only a piece of the wisdom. We must be open to share our insights and to receive the insights of others whether we agree or

not. We enter communal discernment with open mind and open heart. It is in the silence of the heart, then, that we are open to hear, to speak, to let go, to treasure, to surrender, and ultimately to fully satisfy each other. No one comes to “win.” Communal discernment depends upon, flows from, and is the fruit of lives lived out of a discerning stance.

- Discernment: The Journey Into Unity

The fruit of good discernment is peace with the decision made. In unity we can walk forward together. There will be a diversity of insights and opinions. The fruits of living a discerning life are expressed in a growing attitude of openness and trust, a willingness to dialogue, a recognition of one’s brokenness, an attentiveness, a willingness to stay with the discernment process and to search out God’s presence in all the events of our lives, a growing freedom to let go and move in whatever direction calls. In the wisdom of one of our elders, “Together we can.”

### For Your reflection

What Benedict says to the abbot/prioress he could say to all of us: “Actively seek advice, then ponder the matter: and follow what you judge “the wiser course” (3:1-2). He says that this is to be done so that “all may obey” (3:5). Taking counsel is a means of searching out God’s preference for ourselves and the community. What messages do these texts have for your personal life and in your family and in the various communities in which you live? Can you relate them to your own experience? What has helped you at times of difficult decisions?

See the Oblate web site ([www.thedome.org/oblates](http://www.thedome.org/oblates)) for the full text, including Bibliography and Outline of the presentation.

### Scenes from the August Oblate picnic



## Rite of Reception of Oblate Candidates

On September 20, 2014, the Rite of Reception of Oblate Candidates was held in St. Gertrude Hall during Midday Prayer. The new Candidates are Carol Dunn from Scottsburg, Indiana, Shirley France from Plain City, Ohio, and Jim Goepfrich from Ferdinand.

Carole, Shirley, and Jim received The Holy Rule of St. Benedict, St. Benedict's medal, Sister Joan Chittister's book, *Wisdom Distilled from the Daily*, and a study guide. As candidates, they will discover ways to apply St. Benedict's values in daily living. The preparation also will include a personal study with a sister companion and regular attendance at Oblate meetings during this next year. Carol's companion will be Sister Jane Will; Shirley's companion will be Sister Kathryn Huber; and Jim's companion will be Sister Maura Beckman. Let us keep these three Candidates in our prayer.



New Oblate Candidates pose with their companions. (left to right) Sister Kathryn Huber, Shirley France, Sister Jane Will, Carol Dunn, Sister Maura Beckman, and Jim Goepfrich.



Sister Barbara Lynn Schmitz, prioress, prays with Jim Goepfrich while Sister Betty Drewes assists.



Melissa Barnes, June Goforth and Sister Marge Sasse smile for the camera.

## Guidelines for Oblates Overnight Accommodations

All Oblates — that is, those who have made Oblation — will have free overnight accommodations at Kordes or in the monastery guest department on Oblate weekends. When Oblates come to visit the monastery at other times, or to attend various programs, they will be asked to pay the regular room fee. If you have any questions, please contact Sister Betty (bdrewes@thedome.org).

## Oblate Birthdays

### November

3—Peg Albertson, 4—Ellen Stanton, 6—Phyllis Schmits, 8—Marie Roberge, 10—Bob Cadwallader, 18—Mel Schroeder, 22—Lawrie Hamilton, 23—Janet Ziliak, 27—Ruth E. Ihrig, 29—Patricia Hopf

### December

13—Lillian Keplin, 14—Dolores Gourneau, 28—Jeanie Jollie

### January

2—Kathleen Murphy McTiernan, 6—David Richards, 13—Lynn M. Belli, 16—John Kohl and Jackie Richards, 26—Joann Rubeck, 30—Kathy Knust and Rev. Pamela Gale Smith



## 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). For a list of gift cards on hand at the monastery, visit [thedome.org/scrip](http://thedome.org/scrip).

Interested? Contact Sister Rosa Lee Koch!  
rlkosb@thedome.org or 812-367-1411, 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://web-srv.thedome.org/churchcam)

You can also download a liturgy schedule from the Oblate page:  
[thedome.org/oblates](http://thedome.org/oblates)





## Greetings to Oblates of Monastery Immaculate Conception, Ferdinand, Indiana

As you read this newsletter, you will recognize that our Oblate group is very alive and well. The primary purpose of this letter is to ask you to renew your Oblation.

### Renewal of Oblation

In the past, we have not had a process for you to renew your Oblation if you were unable to attend the October Rite of Oblation. Because our Oblates live in multiple states, some at a great distance from Ferdinand, it is not easy for many of you to attend this ceremony. We certainly want to give you an opportunity to renew your Oblation, as well. So, we are asking that you pause a bit and reflect upon how being an Oblate of the Monastery Immaculate Conception is lived out in your daily life away from the monastery.

After you've done some reflection, please pray about your Oblate role and consider renewing your Oblation by praying the Renewal Prayer located below this letter. Please sign the form and return it to us in the enclosed envelope. Please keep one copy for yourself.

### Ongoing

Our Oblate group continues to meet and study The Rule of St. Benedict. During 2014, we have reviewed "The Prologue," Chapters 1, 2, and 3. We will continue our study of The Rule in 2015 and certainly hope to see more of you at upcoming meetings. We do have some excellent presentations by the sisters here at the monastery. The next meeting is scheduled for Sunday, January 18, 2015. The topic will be Chapter 4 of The Rule, "The Tools of Good Works," (Part 1). On Sunday meetings, we always invite you to join us at Morning Prayer, Mass, and dinner.

If you have questions about the Oblates, please let one of us know. Feel free to send along your prayer requests. We can ask the Oblates to pray, along with the sisters. We look forward to receiving your renewal form. Thank you so much.

Sincerely,

Sister Brenda Engleman and Sister Betty Drewes **(Would you like to add signatures here?)**

### Renewal Prayer

In the name of our Lord Jesus Christ. Amen. I renew my Oblation and offer myself to Almighty God, to our Holy Father Benedict, to St. Scholastica and to all the saints, as an Oblate of Monastery Immaculate Conception, Ferdinand, Indiana. I promise again to dedicate myself to the service of God and humankind according to the Rule of St. Benedict, as far as my state in life permits.

## Renewal of Oblation

### *Oblates of St. Benedict*

I, \_\_\_\_\_, renewed my Oblation  
as an Oblate of the Sisters of St. Benedict,  
Monastery Immaculate Conception, Ferdinand, Indiana

on

\_\_\_\_\_  
(Date)

\_\_\_\_\_  
(Signature)

# Oblate Retreat and Visit to Belcourt, North Dakota

By Sister Betty Drewes

On August 27, 2014, Sister Brenda and I began our journey to Belcourt, North Dakota, to visit the Oblates of St. Ann! Sister Mary Victor also traveled with us so she could visit with her Franciscan friends at Little Falls, Minnesota. She graciously served as navigator and made sure that we stayed on track. Traveling to and from Belcourt, we stopped for overnight accommodations at St. Mary's Monastery in Rock Island, Illinois, and the Franciscan Convent in Little Falls, Minnesota.

After a three-day driving journey, we arrived at St. Ann's at Belcourt, and were greeted by our Oblate coordinators, Phyllis and Jeannie Jollie. The parish staff, including priests, sisters, and volunteers of the (S.O.L.T) Society of Our Lady of the Trinity, showed us great hospitality. Father Tony, a diocesan priest, also gave us a warm welcome.

On Sunday, August 31, our retreat day began with the celebration of the Eucharist in St. Ann's Church. Following Mass, we went to the Pastoral Center and enjoyed a delicious picnic luncheon prepared by the Oblates. Those in attendance were: Josef Marion, Phyllis Jollie, Jeannie Jollie, Derek and Kathy Dixon, Madeline Keplin, Lillian Keplin, Shirley Azure, Patty Allery, Diane Mathiason, and Loretta Falcon. Diane Mathiason and Loretta Falcon expressed interest in joining the Oblates, so they attended the retreat as well.

During the luncheon, there was time for socializing while music was played for us by Leonard Keplin and his group. Sister Brenda joined the singing group with her guitar and voice. Father Patrick, one of the new and younger priests of the Society of Our Lady of the Trinity, joined us for our meal, music, and socializing. This informal time was most enjoyable as we had the opportunity to get to know the Oblates.

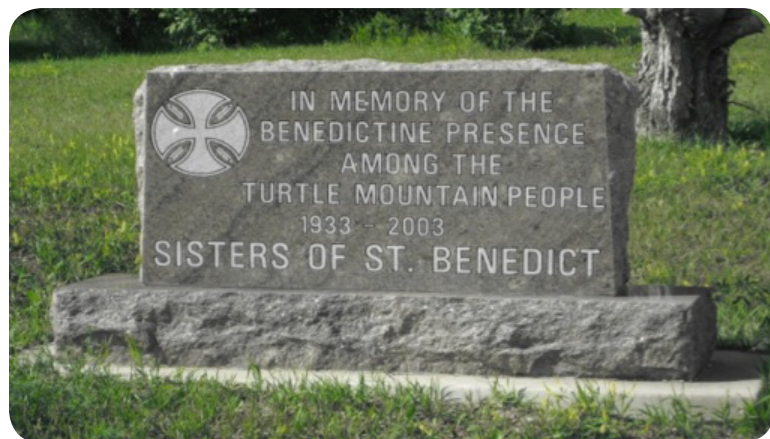
The theme of the retreat was "The Good Zeal of Monks and Hospitality" from The Holy Rule of St. Benedict, in particular Chapter 72. Sister Brenda began the retreat with the song, "The God of All Grace." Sister Betty then presented the topic with references from Sister Dr. Aquinata Böckmann, OSB, a member of the

Congregation of the Missionary Benedictine Sisters of Tutzing, Germany. (She is professor emeritus for Monastic Spirituality at the Pontificio Ateneo S. Anselmo in Rome since 1973. She is recognized to be one of the most comprehensive commentators on the RB today.) Sister Aquinata gives very explicit details of each verse and the specific meaning of the total content found in Chapter 72.

Sister Aquinata states, "Good Zeal denotes intensive striving, ardent enthusiasm, and total engagement of loving and powerful motivation within the person. Good Zeal is the active presence of Christ, who urges us on to act and live fully. Good Zeal is the ardor, the fire of the Holy Spirit and the dynamic power of our community life and service in ministry. We need to practice, activate ...and exercise this fervent love



St. Ann's Church in Belcourt, North Dakota



A marker honoring the Benedictine Presence among the Turtle Mountain People sits near St. Ann's Church in Belcourt.

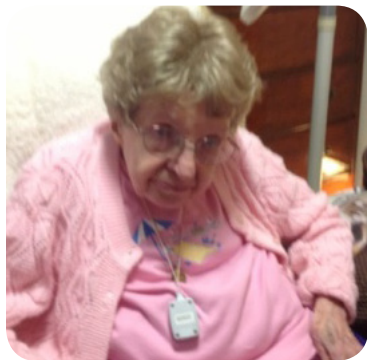


The luncheon and retreat were held in the Queen of Peace Pastoral Center.



every day ...for the Love of Christ impels us to do.”

For us today, Good Zeal represents a climax of intensity within The Rule of Benedict. Benedict has found and put into words his inmost desire for himself and the community. This unconditional love, this ardent good zeal, is the most important factor in monastic life. This fervent love is love of God and neighbor as oneself. I shared some ways we show this fervent love in our daily, ordinary living. So what are the ways we prefer nothing to the love of Christ and give fervent love to others?



Sister Wilma Davis shared a personal message during the retreat.

After a period of silence for reflection, the group shared. Then Sister Brenda read a letter from Sister Wilma Davis, and I played a video greeting from her. Needless to say, Sister Wilma's messages just made the retreat that much more special for the Oblates of St. Ann. After 10 years, they still miss Sister Wilma from

Ferdinand and Sister Diane from Watertown, South Dakota. Although the Benedictine presence has gone, these fine people are continuing to carry on the spirit and tradition of St. Benedict.

The retreat ended with a prayer service for the Oblates to renew their Oblation. The prayer service included hymns, psalm 8, and a reading from "The Prologue," verses 45-50. Next, they renewed their Oblation together. The prayer service concluded with Our Father and the final hymn, "Here I Am, Lord." May God be praised always through St. Benedict and St. Scholastica as we share the Gospel in our daily living.

Monday, September 1, was a time for us to visit with the Oblates. We concluded our stay in Belcourt with a wonderful dinner with Phyllis Jollie, David, her husband, and his sister, Jeannie Jollie. It was a blessed time for both Sister Brenda and me to become acquainted with the Oblates at Belcourt. We were certainly blessed by their presence and hospitality. Let us continue to pray for all the Oblates of Saint Ann in Belcourt.



After the retreat, a prayer service was held, as well as a renewal of Oblation.



Scenes from the social gathering and picnic luncheon.



Entertainment for the social gathering was provided by Leonard Keplin and the musician group.



During the retreat, participants spent time in personal reflection.



At the end of our visit, we had dinner at the home of David and Phyllis Jollie.



Pray for the Deceased Oblates,  
Sisters, and Relatives:

**Sister Mary Esther Steckler**

**Sister Maria Tasto**

**Sister Mary Charlotte Kavanaugh**

**Margaret McGuire**, mother of  
*Sister Patricia Ann McGuire*

**Oblate Carolyn Werner**,  
wife of Oblate Jim Werner

**Anthony Wildeman**,  
father of Sister Rose Wildeman

## Remembering Carolyn Werner



Let us remember Oblate Carolyn Werner, who died on September 3rd at the age of 73 years. She is survived by her loving husband, Jim, and two daughters, Diana and Loretta. Carolyn and Jim, who is also an Oblate, were married for 47 years. Carolyn was an Oblate for 28 years. Both she and Jim faithfully attended meetings, served on the Advisory Board and various committees. Her many Oblate friends will indeed miss her kind, gentle ways. May she rest in peace!

## Final Oblation for two Oblate candidates

On Sunday, October 19, two Oblate candidates made their Final Oblation in the Monastery church. Jennifer Kieffer is from Owensville, Indiana, and her companion has been Sister Jackie Kissel. Caroline Deutsch lives in Louisville and her companion has been Sister Kathryn Huber. During this past year, the candidates studied The Holy Rule and deepened their practice of personal prayer, including the use of Scripture, spiritual books, Liturgy of the Hours, and much more. In addition, Jennifer and Caroline learned about Ferdinand Benedictine history and grew in relationship with the sisters.

At the Oblation ceremony, the Candidates promised to live Benedictine spirituality with the Sisters of St. Benedict... as much as their lifestyle permits. As Oblates, they will continue the practices they learned as candidates and strive to stay connected with the Benedictine community through meetings, retreats, service work and other activities. We invite you to keep Jennifer and Caroline in your prayers.



Caroline Deutsch (second from left) and Jennifer Kieffer, along with their companions, Sister Kathryn Huber (far left) and Sister Jackie Kissel, listen to Sister Jane Becker, subprioress, as she gives introductory comments.

Caroline Deutsch reads her promises from the Ambo.



Need caption for this photo above...



Oblates who attended the service renew their Oblation.





# Monastery Moments and Oblate Offerings

## November 8, 2014

*During November and December there will be no Oblate meetings.*

### Forgiving What We Cannot Forget

workshop will be held in Kordes Center. Will begin at 9:30 a.m. and end at 11:30 a.m. Presenter: Sister Jane Becker

## November 15–16, 2014

**Christkindlmarkt** Sister Singers will perform during the Sunday concert at 3 p.m. Will be held in the monastery church. To assist at the 3 p.m. concert, contact Sister Anita Louise at 812-367-1411, ext. 2640. Assistance is needed to sell CDs and to distribute programs to the public. To assist in the bakery or bakery goods stand, contact Sister Jean Marie Ballard at 812-367-1411, ext. 2620

## December 13, 2014

**Praying with the Psalms** program will be held in Kordes Center. Will begin at 9:30 a.m. and end at 11:30 a.m. Presenter: Sister Donna Marie

## Christmas Eve 2014

**Eucharistic Liturgy** Music will begin at 9:30 p.m. with Mass at 10 p.m. Refreshments will be offered after Mass.

Join the sisters as ministers of hospitality before Mass or Eucharistic ministers during Mass. Many volunteers will be needed. If interested, contact the liturgy office, Sister Anita Louise, at 812-367-1411, ext. 2640.

*Oblates* is published four times a year by the Oblate Leadership Team: Sisters Betty Drewes and Brenda Engleman.

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Sister Betty: 812-367-1411, ext. 2902  
Sister Brenda: 812-367-1411,  
ext. 2827 or ext. 2647

## January 1, 2015

**Announcements of Jubilees** On this special feast day, the religious community will honor all sisters who will be celebrating a jubilee during 2015. Observance on this day will be for religious community members only. The sisters who will be celebrating during this year are:

**25 years** — Sisters Felicita Renteria and Maria Montalban from Peru, South America

**50 years** — Sisters Eileen Reckelhoff, Jane Becker, Agnes Weinzapfel and Donna Marie Herr

**60 years** — Sisters Mary Leon Kiesel, Mary Andre' Gettelfinger, Barbara Catherine Schmitz, Jacqueline Kissel, Carlita Koch, Jolinda Naas, Mary Beth Maier and Michelle Mohr

**70 years** — Sister Mary Victor Kercher

**75 years** — Sisters Wilma Davis, Mary George Kissel and Theresita Schenk

## January 3, 2015

**Grace in Our Christian Life** presentation will be held in Kordes Center. Will begin at 9:30 a.m. and end at 11:30 a.m. Presenter: Sister Jolinda Naas

## January 5–7, 2015

**Come Away Retreat** will be held in Kordes Center. Will begin on Monday at 2 p.m. and end on Wednesday at 2 p.m. Come away to a retreat atmosphere of quiet, meals, and prayer. You may request spiritual direction.

## January 10, 2015

**Hispanic Culture and Catholic Customs** will be held in Kordes Center. Will begin at 9:30 a.m. and end at 11:30 a.m. Presenter: Sister Karen Sue Durliat

## January 17–18

**Soul Collaging Retreat** will be held in Kordes Center. Will begin at 9:30 a.m. and end at 11:30 a.m. Presenters: Sisters Rose Mary Rexing and Kate Willegal.

## January 18, 2015, Sunday

**Oblate Meeting** will be held in St. Gertrude's Hall. Will begin at 1 p.m. and end at 3 p.m.

Presentation, Chapter 4 of The Holy Rule, "The Tools of Good Works" (Part 1) Presenters: Sisters Rose Wildeman and Anita Louise Lowe

## Share the Joy of Being an Oblate of St. Benedict

All Oblates and Oblate Candidates are encouraged to share the joy of being an Oblate with others. Spread the good news among your friends, relatives, and members of your church. Talk with those you think would be fine Oblates. Invite them to read this newsletter.

By the way, we do not have formal meetings during November and December. However, please notice service opportunities that are listed in Monastery Happenings and Oblate Offerings in this newsletter. We always welcome those who may want to learn more about the Oblates to contact Sister Betty Drewes or Sister Brenda Engleman at any time. Contact information can be found on page 8 of this newsletter.

SISTERS  
OF ST. BENEDICT  
FERDINAND, INDIANA

.....  
*Seek. Pray. Share.*

## *Oblates*

Monastery Immaculate Conception  
802 E. 10th Street • Ferdinand, Indiana 47532-9239  
RETURN SERVICE REQUESTED

## Our gift shop has moved!



For Heaven's Sake gift shop is in a new location! We are still on the monastery grounds, now inside the monastery's event hall (former gymnasium) at 840 East 10th Street. Signs on the monastery grounds point visitors to the gift shop.

We have been so busy arranging and re-arranging the new store and are so excited for you to see the new location. We invite you to come and visit.

A grand re-opening celebration is being planned for January 31, 2015.

***Remember: Ferdinand Benedictine Oblates receive 10% off your entire order. Be sure to let the clerk know you are one of our Oblates when you get to the checkout stand.***

Monday–Saturday: 10 a.m.–4:30 p.m.  
[forheavensake.org](http://forheavensake.org)