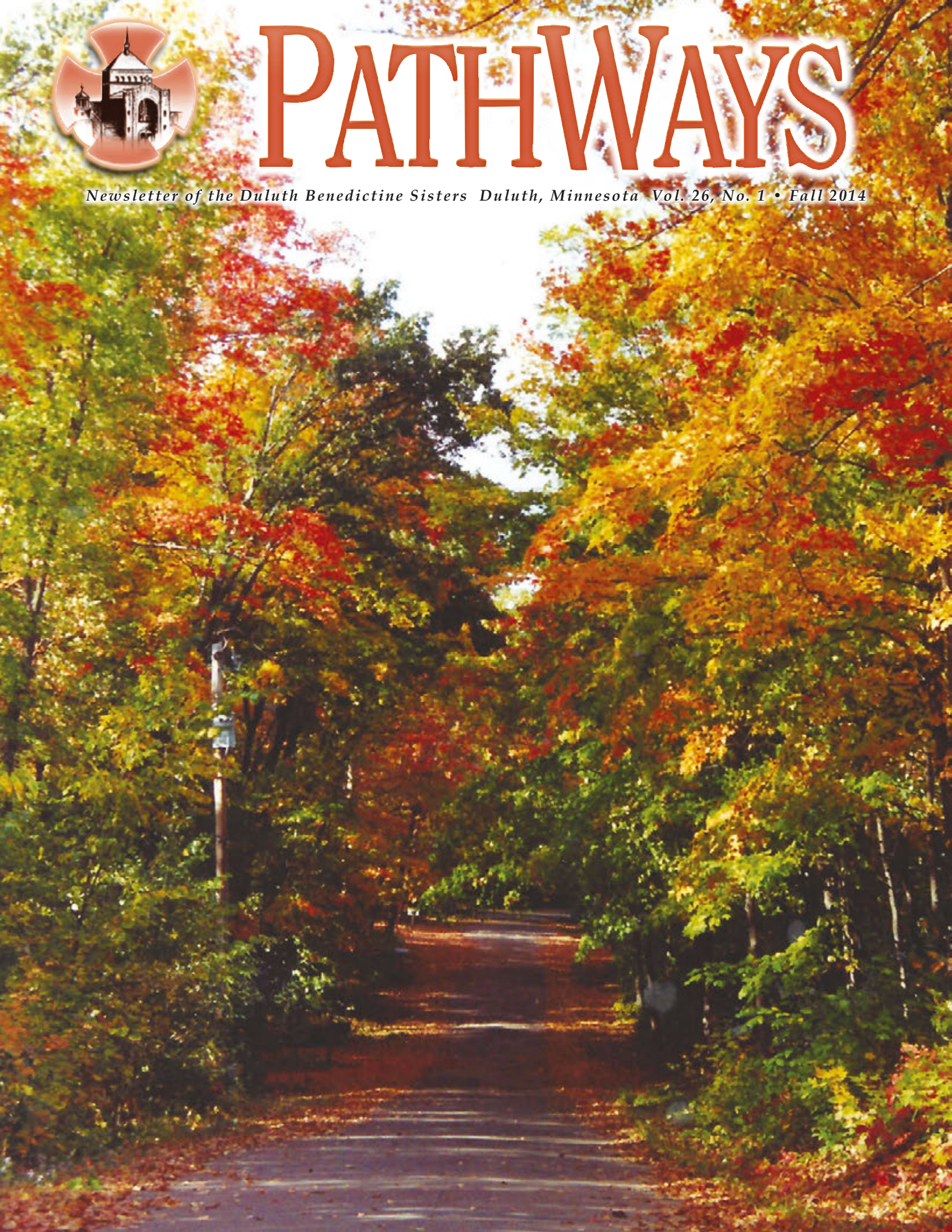




PATHWAYS

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Letter from the Prioress

“Proclaim God’s marvelous deeds to all the nations.”
(Psalm 96:3)

With the Psalmist we are invited to sing with our lives the wondrous news that indeed God is in our midst continually doing marvelous things. In deep and hidden ways, in empowering and visible ways, through the mysterious urgings of grace, God is forever at work shaping and transforming us and our world into the fullness of all we are called to be.

There are countless ways in which we daily experience the mysterious urgings of God’s grace at work in us because God is forever and always communicating God’s self to us in a way that is freeing, liberating, unmerited, and forgiving. There are countless witnesses who have gone before us and who live among us who bear witness to God’s creative love at work in the human heart and our world.

One of these prophetic witnesses is Dorothy Day, co-founder of the Catholic Worker Movement. The timeliness of her teaching, flowing from the very heart of the Scriptures and the life and teaching of Jesus, is unequivocal. She writes:

“What we would like to do is change the world – make it a little simpler for people to feed, clothe and shelter themselves as God intended them to do. And by fighting for better conditions, by crying out unceasingly for the rights of the workers, the poor, of the destitute ... we can, to a certain extent, change the world We can throw our pebble in the pond and be confident that its ever widening circle will reach around the world If we love enough, we are going to light a fire in the hearts of others. And it is love that will burn out the sins and hatreds that sadden us. It is love that will make us want to do great things for each other. No sacrifice and no suffering will then seem too much.”

May you light a fire in the hearts of others as you bear witness to God’s creative love at work in our world. And may you be filled with the wonder of God’s beauty and grace enveloping you as you journey on the Path of Life, ablaze with God’s presence.

Lovingly yours in Christ Jesus with deep
gratitude and abiding prayer,

Sister Lois Eckes

Sister Lois Eckes, Prioress



Autumn Joy

Reflection by Sister Linda Wiggins

In remembering the past autumns of my childhood, I once again suffer with the stiffness of new school shoes, flinch at the brutal sound of chalk squeaking on a blackboard, and bask in the absolute wonderment that the colors of eight new crayons in my school bag match the leaves of trees lining the streets on the walk to school.

Such stimulating days were ultimately surpassed by a brisk autumn eve when, accompanied by my reluctant teenage-brother, I promenaded up and down neighborhood streets in such glamorous attire as a well-worn quilt in which I radiated with the mystery of a gypsy maiden, notwithstanding my blonde curls. Due to the rapid pace of my escort and the limited vision created by the rough slits of my face mask, the way was often challenged by steep steps, rocky terrain, slippery wet leaves, and the feet of other trick or treat seekers who did not want to be the ones turned down because the neighbor ran out of treats.

Such vibrancy, whether the vitality of an autumn past or present, also touches the mature soul during this season, building poignant tears at such astonishing life force in operation. Under a full-term October moon, life vibrates with the pungent smell of pumpkin flesh, the tartness of apple orchards, the muskiness of wheat fields, the fecundity of rotting leaves, and the rippling of lake water air-brushed to a burnished luster. Such ripeness is so beautiful it becomes nearly painful to witness. Brilliant orange, deep burgundy, neon yellow, and rich purple embellish the earth with ripeness. Indeed, for one breath of time, ripeness is all.

But then, in the next breath, it is not. Decay follows closely behind. What was so gloriously here is not. Paradoxically, ripeness is necessary for decay. But while one season has ended, life has not. For it will be resurrected. The mystery of the earth is the mystery of Christ. Both are creations of the same creator. Such power of transcendence resides in one regenerating force: Love.

*... You visit the earth and water it,
Make it abundantly fertile.
God's stream is filled with water;
With it you supply the world with grain . . . Psalm 65*

Remembering Things Past: The First Schools In Duluth

By † Sister Margaret Clarke

Sister Margaret Clarke wrote this two-part article just before her death in April, 2014. The summer issue of Pathways outlines the first schools, and this article continues with three other early schools.

Part 2: Three more early schools in Duluth

St. Clement's School, 1887-1967

In 1887 Abbot Alexis Edelbrock of St. John's Abbey, impressed by the economic prosperity of Duluth, decided to create a new Benedictine monastery there. He purchased a block of land on 20th Avenue West, and sent a group of his monks to build a church, parish house, school and monastic seminary. In the fall of '87 three frame buildings were completed, including the school. A year later the brick seminary building was completed. By this time, the Abbot had decided to abandon the idea of a Duluth foundation in favor of a possible site in Shakopee. (It never materialized.) Abbot Alexis convinced Mother Scholastica to rent the brick building as a hospital—St. Mary's. Her Sisters continued to staff the school, and the hospital provided housing for a number of Sisters teaching in the West End. In 1937 a separate building was bought and remodeled as a convent. In 1939 the "new school" was constructed, a two story "modern" style edifice. The original school was eventually razed, but the new school still stands and now houses the Seafarer's Center. If one looks closely above the main door, a large medal of St. Benedict can be seen. The school merged with St. Jean's School in 1967, and officially closed as a separate entity at that time.



St. Clement's School students and faculty, 1938

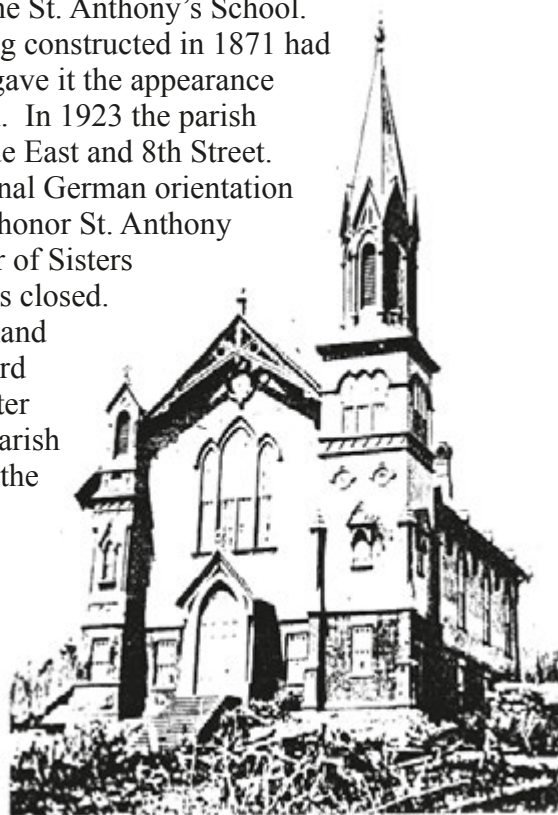


Classroom, St. Clement's School

St. Anthony's School, 1891-1970

Sister Aquina Prettnr, a teacher at St. Anthony's, told this story to Mother Agnes. "My third grade pupils were learning the Salve Regina in English: '...to thee we send up our sighs. ...' At the end of the first week, one of the little girls asked me 'Sister, when are you going to measure our heads?' Puzzled, I asked 'Why should I do that?' 'Aren't you sending up our sizes so the Blessed Virgin will know how big to make our crowns?'"

In 1891 the German Catholic community felt prepared to organize a parish of its own. They appealed to new Bishop McGolrick, who readily gave permission. The Presbyterians had recently completed a new church on 3rd Avenue East and 2nd Street, leaving their original church across the street empty. The new parish purchased this building for \$20,000 and its basement became St. Anthony's School. Sister Aquina was appointed principal. The original frame building constructed in 1871 had a very fanciful arrangement of windows on its main tower which gave it the appearance of a surprised face. The Catholics did some immediate renovation. In 1923 the parish constructed a new church, school, and parish house on 10th Avenue East and 8th Street. By this time, the enrollment had grown to 250 students. The original German orientation had been forgotten; the new church was built in Italianate style to honor St. Anthony of Padua. By 1984 parish numbers had decreased, and the number of Sisters available to staff the school had diminished to zero. The parish was closed. The complex was sold to St. Mary's Medical Center for \$1.00 in hand (provided by Marty Kilroy, a long-time parish member on the Board at SMMC.) The buildings now house the Benedictine Health Center Infant Day Care, and some storage in the former church, and the parish house is available for living space for Sisters. The original site of the church and school on 2nd Street is now occupied by a residential high-rise, and the brownstone "new" Presbyterian church still stands across the street.



The original First Presbyterian Church

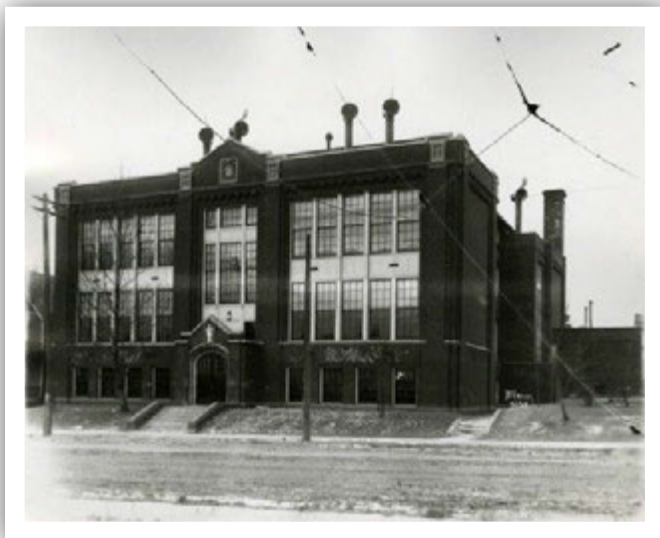


First Presbyterian Church renovated as St. Anthony's Church and School (school on first floor) 1891



St. Anthony de Padua new church and school, East 8th Street, (school on first floor) 1923

Continued, page 6



St. James School in 1914

St. James School, 1894-95; 1914-82

West Duluth got its first parish school in August, 1894. A church had been built in 1890 at 57th Avenue West, and a two-story frame building was rented to use as a school. However, like the original St. Thomas School, the building proved to be poorly constructed and drafty in the winter. Four Sisters from the now independent Benedictine community came to teach 104 pupils. The bitter winter weather brought about a near tragedy in the Sisters' residence (which was actually the school itself). On one cold night the Sisters stoked the wood stove, closed the windows tightly and retired. Sister Cyrilla reported that she, during the night, felt ill and tried to get out of bed, but fell to the floor unconscious. The Sisters sleeping in another room heard her fall and came to the

rescue, throwing open the windows. Sisters Cyrilla and Anselma had been overcome by carbon monoxide. They were, however, recovered enough to resume teaching the next day. This, among other problems caused the Sisters to give up the school after a year of operation, but Sisters continued to come to teach catechism on Sundays until a new school was built in 1913. The Sisters lived "downtown" (probably at the new St. Mary's Hospital) and took the streetcar as far as it went, then walked the rest of the way, no doubt with faces modestly covered with the voile "face veil." The school was eventually expanded to offer kindergarten through ninth grade, and a convent was built for the Sisters. Of the "early" schools, this one has remained in operation until now, although the Sisters gave up its administration in 1982. The school is celebrating its centennial this year. (See Centennial article on St. James, p. 8)

Over the century or so that the Duluth Benedictines taught in elementary, high school, and college, a total of 58 schools were administered and staffed by the Sisters. Some of these were owned by the Community itself: Sacred Heart Institute, Villa Sancta Scholastica, Stanbrook Hall, and The College of St. Scholastica. Others were located in northern Minnesota, on the Iron Range, in Crookston (these went with the Crookston community when it became independent) and in Ontario, which went with the Canadian foundation. As the century progressed, schools were accepted further from home—often as the benefice of friends and relations. The Cincinnati school was a gift from Bishop McNicholas, former Bishop of Duluth. The school in Phoenix, Arizona, was a gift from the pastor, Father Doran, who was a relative of Sister Chrysostom Doran, in hope that an independent Benedictine community would be founded there. There were also schools in Minneapolis, Chicago, Washington D.C., and most recently in Antofagasta, Chile.

As the number of Sisters diminished during the 60s and 70s, most of these schools were given up as Community ministries. At present, there are only two Community members still teaching in Chicago. Lay teachers took over, and, in many cases, the school eventually closed as parish members chose to send their children to public schools. Nevertheless, the St. Scholastica Community over the past century or more has contributed to the education of Catholic children in parish schools and has formed Christian adults who are not reluctant to attribute their formation to the Sisters who taught them.

- We invite readers to submit by mail or email any fond reminiscences of any of the elementary schools.

Much of the information in these articles comes from an unpublished history of the community by Sister Agnes Somers.

Happy 90th Birthday!

Sister Elizabeth Ann Gilbertson

Photo by Sister Joyce Fournier



As September 6 and my 90th birthday coincided, I pondered some of my life experiences.

Jesus calling children to him (Luke 18: 15-17) intrigued me and probably nurtured my early desire to be a teaching Sister.

St. Scholastica Monastery accepted me as a postulant on September 7, 1941. My first assignment after formation was teaching and attending classes. The College of St. Scholastica granted me a bachelor's degree and the State of Minnesota life certification for teaching. Teaching eighth grade was my favorite; art and English my best-loved subjects.

My teaching career spanned about 30 years but included a hiatus. For six years I was coordinator of the Diocesan Materials Center, a service open to all Diocesan schools. Summer assignments varied: preparing children for the sacraments, teaching remedial reading to elementary school students at CSS, and assisting Sisters who would begin teaching in the fall. The four summers I taught arts and crafts at Saint Anselm's Boys' Day Camp in D.C. were most interesting. That assignment involved about 125 boys for a ten-week session.

My last years of teaching were the nineteen spent moderating adult Bible studies at St. Ann's, McCabe, the Monastery, Diocesan parishes, and the CSS Emeritus program.

Now it is retirement time, for "You have shown me the path to life, abounding joy in your presence" (Ps. 16:11). During retirement I pray for some Diocesan parishes and visit our infirm Sisters in Benet Hall.

A prayer I make my own: "Bless the Lord, my soul; do not forget all the gifts God has given you" (Ps. 103:2).

Sister Mary E. Penrose

Photo by Andi Therrien



If I were to describe my ninety years, I would have to admit that "God draws straight with crooked lines." I would not have believed I would enter a religious order but I did.

As I was growing up in Carlton, Minnesota, we often had music in our house. My mother was a pianist and my dad played a saxophone. Their interest spurred my brothers' and my interest. I was in several high school bands and choirs and (later, in Community) was a member of schola and a cantor.

When I went to high school, I did think of what I might want to do after graduation. Even though I admired teachers and nurses and was greatly influenced by them, I did not want to be either. It never occurred to me to prepare for the profession of writing. Good Christians were supposed to WORK, to build up the Kingdom. Writing was too much fun; it was just a hobby! Then my answer came. I went to daily Mass, and one afternoon I was sitting quietly in chapel when suddenly I experienced a feeling that I was in "outer space." The altar was bathed in a bright light and so was I. I felt very close to God. From then on I prayed that God would show me what was wanted from me. And so it came to be!

I did teach school—third grade through junior high school—and attended some graduate schools which offered classes in my areas of writing and interest. My penchant for history led me to study the Fathers and Mothers of the Church and to compile their writings. Eventually, this hobby led me to accumulate enough of these writings to have them published. Some of these writings as well as my unpublished excerpts from the Fathers have been used for the readings in our Liturgy of the Hours.

I think a birthday is a day when we can thank Jesus for the life He gave us and we can recollect how we spent it.

St. James School Centennial

By Sister Dorene King

One hundred twenty years ago —or is it one hundred years ago— that St. James School is celebrating as its founding? According to the St. Scholastica Monastery archival record, St. James School opened its doors for students on September 10, 1894, in a two-story frame store building at about 5528 Grand Avenue in West Duluth. Apparently the building proved to be a chilling experience for the students and the Benedictine Sisters who were their teachers.

Among the Sisters who taught at St. James School during that severe winter were Sister Jeremia Cannon, Sister Cecilia Prefontaine, Sister Anselma Mahowald and Sister Cyrilla Kocianchich (born in Yugoslavia). Sister Cyrilla, who entered the Monastery only six months prior to teaching at St. James stated, “After some preparation I taught school at St. James in West Duluth for three terms under great difficulties.”

Those “great difficulties” centered on the intolerable freezing conditions in the building, and so after one year the school closed in 1895.



Sister Cyrilla Kocianchich



St. James School c. 1894



Sisters Edward and Anselma Mahowald

The new three-story brick St. James School was constructed in 1913 and completed in August 1914. It had eight classrooms, an office, a library, a meeting hall which served also as a recreation room, a boys' gymnasium, a lunch room and a large auditorium on the third floor.

As in 1894, the teachers of 1914 were Sisters from St. Scholastica Monastery. They were Sister Beatrice Sauve, principal, Sister Colette Brennan, Sister Sabina Flegel (came from Austria to the US at the age of 11), Sister Loyola Stein (taught 5th and 6th grade), Sister Conrada Millner (taught 2nd and 3rd grade) and Sister Adela McGill (taught intermediate and upper grades).

Sister Adela entered the Monastery in 1912 and served at St. James School from 1914–20 and 1927–28. She prepared herself to return to St. James by taking courses at Superior State Teachers' College. Among the most interesting titles in her 1925 transcript were “Modern Tendencies in Education” and “Hygiene and Sanitation.”

It is possible that one of the modern tendencies in education employed during the late 1920s and even into the early 1940s was the practice of playing Sousa marches. This was the method employed by Sister Gregory Mannheim as principal of St. James School from 1937–43. Prior to the beginning of each school day all the students would line up on both sides of the school entrance and come in two by two in complete silence.



St. James School 1914

All that could be heard was the sound of the Sousa March emanating from the record player (today's site would be below the large bulletin board in the hallway across from the lunchroom).

The desire for precision encompassed not only Sousa marches but the teaching of phonics. Sister Devota LaVoie's second graders (1938-42) were drilled in proper pronunciation and thereby learned to read and speak well.



Sister Sabina Flegel

Sometimes order and daily rhythm give way to disruption and panic. When Sister Rosella Blais was principal at St. James (1955-59), a disruption occurred that affected the entire school. A pet hamster from one of the lower grade classrooms had disappeared. The whole school was put on high alert and all searched for the much-loved hamster. Time passed, even a week went by and still no trace could be found of the primary's precious pet. Yet hope was not diminished and the janitor became the hero. He found, amid the dusty furnace room, a bedraggled, filthy, and emaciated hamster. The children took immediate charge of their beloved pet and with love brought him back to his old distinguished and well-fed self.

All the children at St. James School were encouraged to care and celebrate everything and everyone. Around March 1962 Sister Cecile LaForest, the principal, wrote a St. Patrick's Day play to honor the three priests who served at St. James: Pastor Patrick Corbett, Assistant Pastor Patrick Carey, and Resident Priest Father Patrick Moran. Sister Elizabeth Ann Gilbertson co-directed the play with Sister Cecile and assisted her eighth graders in designing the set. Papier-mâché sheep were moved across the stage with the help of fishing lines. A mattress box, courtesy of a furniture store on Grand Avenue, was transformed into the ship on which Saint Patrick was held captive. The program was heralded as "a huge success."



Sisters Loyola (l) and Ignatius Stein

St. James School has been a wellspring of creativity, compassion- building and academic excellence. The Benedictine Sisters of St. Scholastica Monastery began the school first in 1894, then in 1914 completely staffed the school, and eventually, as years went by, shared the teaching environment with others.

As of this writing, the following Sisters now living at the Monastery remember their time at St. James and cherish their time as teachers and / or principals: Sister Maria Volk (1953-54), Sister Elizabeth Ann Gilbertson (1957-62, 1974-75, 1975-76 principal), Sister Lois (then Mary Stephen) Eckes (1962-65), Sister Mary Clare Hall (1965-67), Sister Theresa (then Matthias) Jodocy (1966-67), Sister Joyce Fournier (1965-71 principal), Sister Arlene Kleeman (1966-71), Sister Barbara Ann Vierzba (1979-82 principal), and Sister Dorene King (2010-2014).



Sister Conrada Millner

Photos from Monastery Archives

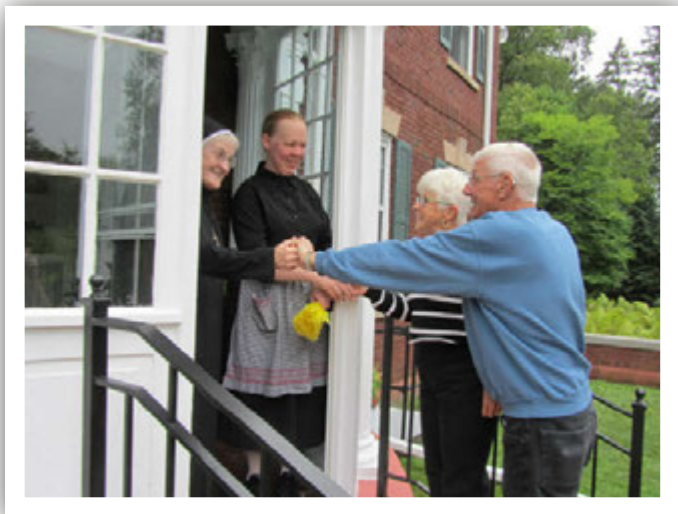
Highlights

McCabe Holds Centennial Celebration

By Sister Dorene King

On Sunday, August 24, two to three hundred guests celebrated the hundredth birthday of the McCabe house. The guests were treated to tours by “Sister Geraldine Sullivan, OSB” (a spitting image of Jude Collins) the first supervisor of the McCabe Guest Home and the McCabe maid “Lula Lee” (a look-a-like for Sister Gretchen Johnston. Photo below, left.) A most surprising guest was “Mrs. Jane McCabe” (Sister Lisa Maurer) who I thought had died at the McCabe Guest Home in 1947. She insisted on giving tours of her house. We even had her grandson, Tom, and his wife, Alice, on a tour (that’s them in the upper left-hand corner of the crowd photo).

Thanks be to God for the perfect weather and sunshine at the prayer service. Thank you guests, actresses, staff, musicians, Spirituality Advisory Board members, and numerous volunteers for your part in making this day a most memorable occasion.



Photos by Andi Therrien



The Monastic Institute Conference

By Sister Luce Marie Dionne

The Monastic Institute at St. John’s Abbey in Collegeville, Minnesota, and St. Benedict’s Monastery in St. Joseph, Minnesota, that was held June 29 to July 3, 2014, focused primarily on the future of Monastic life. Conferences included presentations on evangelization, idols, signs of our times, technology, communication, a brief history of monasticism, and present new communities. With increased rapidity of global change, nothing is set in stone. We essentially do not know the whole picture about what God is doing. However, we do have some glimpses of what could evolve. God is giving light even in those dark spaces. And we do know that if God is in the heart of a monastic, monasticism will survive.

Monastic life is centered in Christ through the paschal mystery, that is, the cycle of life and death. We live this mystery each day and each night, when we rise in the morning and when we go to sleep in the evening. The cycle is intertwined with our lives daily, weekly, monthly, and yearly. This is the symbolic life of a monastic in time. The past, “the passing life,” is there for us to learn from, to cherish memories, to embrace the formation we have received, so we can bring a spiritual well-being into the future, “the new life” to come. With that in mind, life for the monastic is also anchored in the present through the life and death of Christ Jesus. Being rooted in Christ is the most important priority for the monastic. The *Rule of St. Benedict*, explicitly says, “Let nothing come before the Opus Dei.” The daily life in the monastery commits us first and foremost to seeking God, especially in the Liturgy of the Hours, Eucharist, and private prayer. As long as we center ourselves internally in Christ, we do not have to worry about the uncertain events which will unfold in the future. We journey in faith, relying on God’s providence. We seek God in ministries, in work, in events, and in all whom we meet as we encounter this call of being present in the moment. The monastic life shall receive the future from the past, but most importantly in the “present” heart of Christ.

Annual Assembly of the Catholic Health Association

By Sister Sarah Smedman

The ninety-ninth Catholic Health Assembly, with the theme, “Signs of the Times, Signs of Hope,” convened in Chicago, June 22-24, 2014. Sisters attending from St. Scholastica Monastery and representing our sponsored institutions from both Essentia Health and the Benedictine Health systems: Sisters Kathleen Hofer, Beverly Horn, Sarah Smedman, Joan Marie Stelman, Mary Josephine Torborg, Lois Eckes, and Lisa Maurer.

The Assembly opened with the inaugural “Bishop Sullivan Memorial Lecture” delivered by Bishop Robert N. Lynch, DD, who characterized his friend and colleague as the “quintessential apostle of social justice” who, like Pope Francis, ceaselessly spread the Gospel of Joy to those who needed it most and so began the long, slow process of re-imagining a church as Jesus founded it.

Other keynote speakers addressed issues raised by today’s culture that confront health-care providers. Dr. David Nash, repeatedly named to Modern Healthcare’s list of Most Powerful Persons in Healthcare, spoke of the growing concern for population health and preventative care. As members of a Keynote Panel, Dr. Joseph Betancourt addressed the disparities in health care for different populations; Ima Matul, herself a victim, spoke movingly on stopping human trafficking; and Dr. Gary Slutkin, addressing the prevention of violence, drew out the similarities between contagious diseases and violence and proposed treating violence as we treat the control of epidemics. The final keynoter was Dr. Abraham Verghese, author of the best-selling novel *Cutting for Stone* and well known for his New York Times articles in which he coined the term iPatient for the electronic records that often get more attention than the human patient. In an eloquent and often humorous lecture, illustrated with photos and cartoons, Dr. Verghese presented a history of major developments in patient treatment, concluding with the traditional medical conference in which a computer actually replaced the patient. Verghese’s salient message: the human hand, its touch, is still the most significant and healing instrument.

The celebration of an exuberant Eucharist each day for a congregation of 1000+ with traditional Mexican, Caribbean, and intricate classical music provided by a local Marimba Ensemble, was thrilling and inspiring. It reminds us that our Benedictine Sponsorship of health care, dedicated to carrying on Christ’s mission to the sick, is a part of a world-wide effort.

Celebrating Creativity

By Sister Dorene King

*Third Year of creative children
Fifteen in July and five in August
Monastery the location
Pebble mosaics new fascination.*



Here’s a bit of what the children said: “It was amazing—I am going to come next year.” “It was fun from the beginning to the very end.”

Next summer: July 21-24, 10 a.m. to 3 p.m.
at McCabe.

Photos by Andi Therrien



Love of Learning the Benedictine Way

By Sister Paule Pierre Barbeau

It took me a relatively short amount of time web-surfing to find out that what the average person is interested in learning is typically related to external knowledge or a skill. Learning a language, how to create a cool twitter background, how to invest, how to whistle with or without fingers, how to pick a lock, and how to never lose at tic-tac-toe are just some of the examples I found! I think that I can fairly say that while the Benedictine view of love of learning might encompass these (the legal ones, anyway), it is really much more comprehensive than these examples might suggest. It is also much more challenging.

The *Rule of St. Benedict* calls us to be fully human by challenging us to delve deep within ourselves to learn and practice the virtues by which we draw closer to our neighbor and to Christ. It is a life journey which is both introspective in its origin and outward reaching in its impact. The outward reaching component, of course, is the social aspect of being human. We live our lives in relationship with others as well as with God. And it is within these relationships that we are called to share our love of learning.

Benedictines have always been involved in learning and teaching. One can find many examples in the *Rule* of instances when the monk should listen, read, pray, and meditate. There is an implicit teacher/student relationship between younger monastics who should heed their elders and the older religious who should look after younger members with careful attention. The Sisters of St. Scholastica Monastery have been involved with education at all levels and in all types of environments since the formation of the Community. In fact, it was a need for teachers in the Catholic schools which first brought Benedictine Sisters to the Duluth area in 1884 and eventually led to the formation of the Duluth Benedictine Community under the care of Mother Scholastica in 1892.

From 1884 on, Sisters taught in elementary, middle, and high schools all over Minnesota, as well as in Phoenix, Chicago, and Washington, DC. They even built their own high school, Sacred Heart Institute, which later became Villa Sancta Scholastica Academy, as well as their own college. They also taught in other colleges and universities in various parts of the country. And when the Sisters were not teaching in the classroom, they were teaching catechism classes in the parishes.

Today, 122 years after the founding of the Community, the focus of the educational ministry of the Sisters of St. Scholastica Monastery has changed tremendously. Most educational needs have shifted to out-of-classroom and more adult clientele-type settings. Sister Pauline Micke, the Director of the **Benedictine Center of Spirituality** (BCS), explains: "People are hungry for the spiritual dimension of life and that comes through relationships. I feel our Sisters do this by their 'presence' with people. It is through this that they know we care about them as a person, not a number, pupil, etc." The Sisters have found many creative ways of doing this.

In addition to workshops/retreats offered at the Monastery, the BCS offers other learning opportunities. In the **Outreach** program Sisters go out to parishes, schools, dioceses, anywhere outside the Monastery to offer workshops/retreats or to work with RCIA/CCD programs according to the local needs. Several Sisters are currently engaged in offering workshops or retreats, including Sister Sarah O'Malley and Sister Pauline Micke, who both have workshops scheduled this fall in nearby parishes; Sister Lisa Maurer who enjoys going out to schools to speak with students; Sister Mary Josephine Torborg, who led a wonderful Advent retreat last year; Sister Ann Marie Wainright, who has co-led several retreats with Sister Pauline; and Sister Paule Pierre Barbeau, who led a retreat last year at St. Mary's Catholic Church in Cook, Minnesota. In the **Recovery** program a Sister gently walks with someone who is struggling through the 5th step of a 12-step program, helping that person learn how to get in touch with the wrongs that he or she have committed. Several Sisters offer **Spiritual Direction**, which entails walking with people and helping them learn how to assess their journey with God. Speaking of spiritual direction, Sister Jeanne Ann Weber and Sister Michelle Dosch are the co-directors of the **Shalom Program**, a two-year ecumenical program that trains spiritual directors. Sister Michelle shared this about the program: "People say it helps them develop skills for interacting with people. Interestingly, the vast majority of them do not actually go on to hang up a shingle and take up spiritual direction as a career." This speaks of the hunger for something deeper to which Sister Pauline referred above.

Photo by Sister Lisa Maurer



Shalom program participants

The **McCabe Renewal Center**, whose Director is Sister Dorene King, is located off-campus but only moments away. It is also a large part of the Sisters' educational ministry. Workshops and retreats for individuals or groups are offered by Sisters and other excellent leaders, some of whom are from other religious denominations while others are laypeople with deep spiritual roots. Another exciting program offered through McCabe is **Celebrating Creativity**, a summer day camp led by Sister Dorene and Sister Gretchen Johnston for children entering fifth and sixth grades. Spiritual direction is also offered through McCabe.

Sister Edith Bogue directs the **Oblate Program** at the Monastery, keeping our 75 oblates informed about events and spiritual opportunities. About 10-15 Oblates attend any particular monthly meeting, during which Sister Edith guides their study of the *Rule of St. Benedict* and the monastic tradition, helping them to apply it to their lives as laypeople. All of this requires a lot of organization skills and preparation! Sister Edith is fond of saying: "I love our Oblate meetings: they care deeply about the topic, and don't fall asleep or text – what a difference from teaching statistics!" I also attend these meetings, so I can say with some degree of certainty that we also learn a lot from the oblates!

Three Sisters have the privilege of overseeing that our Benedictine values and mission are upheld in our **sponsored ministries**. Sister Mary Rochefort is Associate Vice-President for Mission Integration at **The College of Saint Scholastica (CSS)** and co-coordinator of **Benedictine Friends**, a partnering of Sisters and CSS students. Sister Lisa Maurer is the Director of Mission Integration for the **Benedictine Health System**. Sister Joan Marie Stelman is Program Director of Mission Integration for **Essentia Health**. In addition, about thirty Sisters sit on the Board of Trustees of the College and of numerous entities within BHS and Essentia, also educating laypeople on the Benedictine values and mission.

Photo by Sister Paule Pierre Barbeau



Advent Retreat with Sister Mary Josephine (center).



Sister Lisa presents for BHS staff.

Photos by Andi Therrien

Sister Judith Oland is the coordinator and supervisor of the **Clinical Pastoral Education (CPE)** Program at St. Mary's Medical Center in Duluth. She is responsible for training individuals in the program, which involves didactic learning, group sharing, and one-on-one contact with each trainee.

Sister Mary Rochefort has been involved with Parish First Communion Programs since 1980. She continues to facilitate a **Bread Day** every year for students from the Cathedral of Our Lady of the Rosary parish in Duluth and St. Joseph's Catholic Church in Grand Rapids who are preparing to make their First Communion. The students come to the Monastery, where they learn about the importance of bread and related foods in our lives, and the importance of Jesus, the Bread of Life. The students bake bread, see the video "Grandma's Bread," talk about their upcoming First Communion, and end the day with a short prayer time.

There are still several Sisters, of course, who are involved with more traditional teaching ministries. Sister Gretchen Johnston gives **private piano** lessons here at the Monastery. Sister Lois Ann Glaudel and Sister Arlene Kleeman engage in **substitute teaching** in Chicago. Sister Edith Bogue, Sister Agnes Fleck, Sister Mary Josephine Torborg, Sister Beverly Raway, and Sister Paule Pierre Barbeau all teach at CSS.

While some of the Sisters of St. Scholastica Monastery share their love of learning in more formal ways as mentioned above, it is worth noting that all the Sisters show evidence of their love of learning by the way they relate to each other and to people outside the Monastery, and by their participation in Community activities such as the CSS offerings at Mitchell Auditorium and the CHUM Rhubarb Festival. It is evident that the Benedictine love of learning is far-reaching in its breadth, depth, and longevity. As long as people continue to have a need to discover more about themselves, the world around them, and their relationship with God, the Sisters of St. Scholastica Monastery will continue to find novel ways of teaching them how to achieve their learning objectives.

Sister Therese Carson Makes Her First Profession

By Sister Donna Schroeder

On August 31 at Evening Prayer we welcomed another woman to first monastic profession. Sister Therese Carson stood before the Community and promised before Almighty God stability to this Monastery, fidelity to the monastic way of life, and obedience.

Sister Therese comes from Michigan, where she worked for 38 years as a Medical Technologist before coming to Duluth in early 2013 to discern God's call as a Benedictine. She has a passion for fine arts and gardening, both of which are much appreciated by the Community. She takes to heart the command in the Book of the Prophet Micah, "This is what the Lord asks of you: to act justly, to love tenderly and to walk humbly with your God," which she chose as her closing song. Her icon of Micah, written in the Russian orthodox style using egg tempera paint, was displayed in the Gathering Place to welcome those who attended the ceremony.

In preparation for this day Sister Therese studied liturgy, the monastic way of life, the *Rule of Benedict*, early monastic history, and the history of the Catholic Church. She also assisted in the liturgy and vocation offices and learned the many ministries that support our Liturgy of the Hours and Eucharist. This gave her first-hand experience of the *ora et labora* – prayer and work – of monastic life.

As a first professed Sister, Sister Therese will continue in the vocation office and begin working in the development office. Over the next three years she will continue her classes in the Monastery and has started a theology class at The College of St. Scholastica. She claims it feels good to be back in college, though the students make her feel old as Methuselah.

How did she celebrate her first day as a professed Sister? "I drove to Jay Cooke State Park and spent hours hiking the trails and scrambling on rocks along St. Louis River taking photos. As a novice we aren't allowed to leave the Monastery grounds except for important things – doctor appointments and haircuts. It was good to leave, and better to come home."

Some of her photos may show up on the Monastery website with her blogs, which she hopes to find time to write. She also plans to complete an icon of St. Maximillian Kolbe which she began six years ago, and to explore writing icons using different media.

Photos by Sister Lisa Maurer



Sister Lois Eckes (left) gives Sister Therese Carson copies of the norms of our St. Benedict Federation as Sister Donna Schroeder (center) looks on.



Sister Pauline Micke, witness; Sister Michelle Dosch, Novice Director; Sister Therese Carson; Sister Lois Eckes, Prioress; Sister Donna Schroeder, Director of Initial Formation; and Sister Mary Catherine Shambour, witness.

Benedictine Center of Spirituality

By Sister Pauline Micke, Director

The Benedictine Center has been very blessed this past year. We served close to 1,500 people, particularly through retreats and spiritual direction. We thank God for this growth and all of you for your prayers and contributions.

Summer Retreat—July, 2014. This retreat was led by Sister Sarah O'Malley, OSB. Thirty-five participants reflected on what it means to be "instruments of peace." Looking at the lives of St. Francis of Assisi, Cardinal Joseph Bernadin, and Pope Francis I, we learned we cannot just talk about peace, but must live it.

Upcoming Events

November 22, 2014—The Advent Retreat—Sister Sarah O'Malley, OSB, will facilitate "A Time of Hope." We will walk with Mary and learn what it means to "not be afraid" as we reflect on the longing for hope in our lives. This retreat is Saturday from 9 a.m. to noon. To register, call 218-723-6555 or email pauline.m@duluthosb.org.

A New Offering

We have a qualified person trained in the art of "Healing Touch" who is available to offer sessions for those of you who wish to schedule a session. For more information or to schedule, please call 218-723-7086 or email pauline.m@duluthosb.org.

We want to welcome back and let all of you know that Sister Sarah O'Malley and Sister Barbara Higgins are living now at the Monastery. They will continue the ministries they did in Arizona—retreats and spiritual direction. Blessings on them.

If we can help you schedule a presentation, retreat, or day of prayer just call 218-723-7086 or email pauline.m@duluthosb.org.



Sister Sarah O'Malley

PLEASE PRAY FOR THE FOLLOWING DECEASED FAMILY AND FRIENDS

Jeannine Leitschuh Rachner 12/19/2013

Robert Cibuzar 4/22/14

Robert W. Kray 5/29/2014

Bud Volk 5/31/2014
Sister Maria Volk's brother

Eli Rochefort 7/22/2014
Sister Mary Rochefort's brother

Carol M. Romnes 6/16/2014

Irene Graham 6/24/2014
Sister Melanie Gagne's sister

Karl Vanderhorck 8/13/2014

Gregory Haugen 9/7/2014

Perpetual Monastic Profession of Sister Gretchen Johnston

My Dictionary of Perpetual Monastic Profession

How can you describe love? There are many words that have been used to try, but every one has fallen short in some way. Here is a list of some words that have been used to describe religious commitments and how, for me, they fall short. Yes, a list of words and definitions is very like a dictionary, but please bear with this three-dimensional dictionary.

Choice. Did I choose God or God choose me? Yes, but ever so much more than choose. God comes to me gently, asking me if I would consider being totally committed to God, and giving me the freedom to say no if I choose. It is all about respect. God will not use me without my permission. God could choose to use a possession and then set it aside, but God asks permission gently.

Commitment. Yes, I have committed myself to seek Emmanuel wherever Emmanuel may be found. But more than that, I belong to Emmanuel—belonging not as a possession to be used, but as a being made complete in love, trust, and respect. Mine is a lifelong commitment to seeking Emmanuel in God's word, in the prioress, in my Sisters, in the church, in society. After all, there is nowhere God is not.

Sacrifice. I dislike this word extremely because many times it is used so disrespectfully, as if it were a legal contract with the potential for abuse and abusers to take cover under it. What do I sacrifice? I cannot sacrifice myself. I have made a promise to sacrifice not myself or anything good God has made, but what God has not made and is an absence of God: resentment, unforgiveness, callousness, selfishness. Little by little I seek to replace these absences with God.

Photos by Andi Therrien



Prostrating before the altar and the Community during the Litany of the Saints



Signing my Perpetual Profession document

Dedication. Allegiance and loyalty, certainly. Set apart, yes. Enthusiastic, yes. But more than these, I am my Beloved's, and my Beloved is mine. We are not sacred possessions of one another, but Love growing. Dedication can also mean agreement with a cause. Do lovers agree with each other? I am growing in love of God.

Vow. This term came with the Dominicans and the Franciscans around the late eleventh century or so. This was later than the Benedictines, who had different terminology. For me, yes, I am solemnly promising to God and making a formal commitment, but that is included in the term Profession—there is so much more! Profession also means living the promise out and practicing it every day with like-minded people who profess the same thing. Medical doctors do not practice their professions in a vacuum; the same with us.

Perpetual. Unending, lasting until my death. I hope to seek the unending Love that is God together in this commitment with my Sisters, and may God bring us all together to everlasting life (*Rule of Benedict*, Chapter 72).

Monastic. Simply living with others. I cannot seek God in a vacuum, but in the ordinariness of daily life with others. It is through others that God will come, and the way in which my sharp edges will be worn down, much as rocks are polished in a rock tumbler.



Suscipe—"Receive me, O Lord . . ."
Psalm 119:116



Sister Lois places the ring on my finger.

Profession. I am privileged to have as my main occupation seeking God-with-us, Emmanuel. What does this mean? It means that whatever occupation or task that I have, God is present and I have the duty to find Emmanuel, the One who is Love.

Some people ask me how I can do this, commit to live such a counter-cultural way of life. They even say in a puzzled manner, "I don't understand it, but I will support you." So far, no one has said the opposite to me, "I do understand it, and I will not support you." When people say they don't understand it, several things happen: 1) I appreciate their honesty and 2) I agree with them. How can you understand someone who is madly in love? It is better not to try.

Whenever I start a conversation and people find out I'm a Sister, almost invariably their first question is, "Are you allowed to do ____?" or, "Did you have to give up ____?" Let me ask a question in return: Would you ask of a married person, "Are you allowed to date anyone else?" With any commitment, yes, you give up some things, but why focus on what you do not have rather than on the things you do have?

What I have received is, for me, so much greater than what I have given up. Any married person might say the same. My prayer life, my relationship with Emmanuel, God-with-us, bringing it into the world, and the privilege of educating love and peace in others is for me so much greater than anything I might have had otherwise.

For your own prayer, here are the four readings I chose for my Perpetual Monastic Profession. 1) Song of Songs 2:8-14, 2) Psalm 63, 3) Romans 12:1-13, and 4) John 17:20-26.

“It Was The Best Of Times, It Was The Worst Of Times. . . .”

By Sister Mary Catherine Shambour



I would like to think that every thinking adult living in our northern clime, on viewing the annual de-leaving of greenery and the oncoming darkness of winter, must pause at least once to reflect that another year of life has passed, leaving its imprint on eternity. Hopefully such an observation also causes each one to wonder whether they are closer to their final goal and if their life has in some way made a difference for humanity. Maybe I'm a dreamer, but can any American on viewing the plight of millions of our brothers and sisters around the world driven from their homes, facing annihilation because of their ancestry, beliefs, or the greed of others not be moved to compassion and wish to assist in whatever way possible to bring about justice?

In particular, have the current world's crises moved the hearts of Christians to reflect on the meaning of their faith in this new period of the world's interconnected history of endless wars, global warming, poverty, and disasters, along with the challenges of artificial intelligence and technology directing our lives? On the surface, it would appear that many no longer see any connection between their faith and this

“new norm” in our civilization. For instance, one can access statistics to find that about one in four Americans, particularly those in the 18-29 age group, no longer list any religious affiliation, with Catholicism taking the greatest hit. A reliable survey indicates that only 24% of Catholics attend weekly Mass. Even without the statistics, we have all witnessed the closing of parishes and schools and, sadly, the loss of faith within our own families. Even worse is the indifference of many who consider the decline of religious belief a sign of progress, citing religion as the cause of all the world's problems.

The irony is that, were these persons to actually spend time meditating on the teachings and example of Jesus, they might see that they have never had more relevance than they do for today's world. What could our world be like if the world's billion Christians lived in the spirit of the Beatitudes? It has always struck me how people today accept without question the need for constant education in their field of specialty to keep abreast of affairs and yet see no need to develop their spiritual nature that gives meaning to their whole life. Years ago the great Catholic theologian Karl Rahner posited that “the Christian of the future will be a mystic or will not exist at all,” defining mysticism as “a genuine experience of God emerging from the very heart of our existence.” To be a Christian in today's ever more secularized society will require spending more time in silence, listening to God speak to one's heart, and responding in love. It will necessitate reading the “signs of the times” and discerning what God is asking of his followers in this age, with a firm faith in Jesus' promise that He will be with us always. It will necessitate bonding with all others who share the same values. “For whoever is not against us is for us” (Mk 9:40).

But who will re-ignite the fire that Jesus came to cast upon the earth, and how are we to interpret His statement that He came not to establish peace but division? (Lk 12:51) Who are the “other sheep” Jesus promises to lead until “there will be one flock, one shepherd”? (John 10:16) One could list countless passages that would help guide us through the dilemmas facing humanity in the future, but we need the strong faith and example of believers who take them to heart and will help us navigate through the uncertainties ahead. Vatican II reminded the faithful that the Church is not the hierarchy alone but all the people of God who are called to holiness, and thousands have accepted their responsibility in building the kingdom of God through their lives and example, which also had the countereffect of helping diminish vocations to religious life.

Nonetheless, religious men and women, through professing religious vows, have the added freedom to dedicate themselves totally to God and spread His love to others without normal encumbrances. Through additional hours of daily prayer along with their ministries they are given the graces to help understand God's will for themselves and their world. Their life is not for everyone, but is for those who have sensed this is what God is inviting them to do, thus being an example that God's precepts can be followed and give light to the world. If you or someone you know is free to consider such a life, I would be happy to help you in your journey.

In Loving Memory



*Sister Joan Braun, Sister Mary Carol Braun,
and Sister Grace Marie Braun.*

Sister Mary Carol Braun, OSB (October 20, 1923—April 26, 2014)

Sister Mary Carol Braun, OSB, 90, died on April 26, 2014. She was born Carol Rose Braun on October 20, 1923, to Anton and Emma (Gehl) Braun in Sheboygan, Wisconsin. Carol, the third of five children, grew up in Kohler, Wisconsin, and after graduation followed her older sister, Joan, to The College of St. Scholastica (CSS). After two years at the College, this lively and fun-loving girl answered God's call to religious life, to the surprise of her friends and family. She would have celebrated 70 years of religious life in the summer of 2014.

She entered St. Scholastica Monastery and professed her Triennial Vows on July 11, 1944, and Perpetual Vows on July 11, 1947. After receiving her Bachelor of Arts degree in Business Education from The College of St. Scholastica in 1946, Sister Mary Carol, a gifted pianist and organist, was sent to teach music at St. Timothy's School in Chicago. Her extraordinary business and organizational skills led to her being called back to Duluth in 1948 to teach typing and shorthand at The College of St. Scholastica while also serving as the Secretary to the Dean and as an organist for St. Scholastica Monastery. From 1954 until 1962 she taught business skills at Cathedral High School in Duluth while pursuing graduate studies at the University of St. Thomas in Secondary School Administration and completing her Master's of Arts at the University of Minnesota Duluth in Curriculum and Instruction (1961). In 1962, Sister Mary Carol took part in a pilot program for Personnel Management in Religious Communities through the Catholic Hospital Association in St. Louis. When she returned to Duluth in 1963, she became the Personnel Director for the Monastery. Full of energy and life, she rarely held only one position, and during this time she taught Medical Records at CSS, was the Secretary of the Federation of St. Benedict (1966-1971), continued to play the organ, and also served as the house mother at Sellwood, a residence for CSS students, where she made a lasting impact on her "Sellwood girls."

She became the Academic Dean at CSS in 1969 and then the Assistant to the President in 1973. In 1976 her ministry called her in a different direction, and Sister Mary Carol went to Washington, D.C., to assist Sister Maureen Harney at St. Gertrude's School, a residential school for girls with disabilities. She served as Director of the school from 1981-1990. Sister Mary Carol was one of those rare individuals who possess both an extraordinary organizational ability and extraordinary warmth and compassion, which served her well in this favorite ministry.

After her "retirement" and a sabbatical, Sister Mary Carol returned to St. Scholastica Monastery where she served as the assistant to the archivist and continued to play the organ. Ill health caused her to give up her music ministry and to retire to Benet Hall, but she never lost her fun-loving nature and warmth, which endeared her to all whom she met.

She was preceded in death by her parents, her brother Robert, and her older sister, Sister Joan. She is survived by her younger sisters, Sister Grace Marie and Mary Merline, as well as her devoted nieces and nephews, many cousins, friends, and the Sisters of St. Scholastica Monastery.

In Loving Memory



Photo courtesy of CSS

Sister Margaret Jackson Clarke (Francis Joseph) **(June 19, 1938—April 29, 2014)**

Sister Margaret Clarke, 75, died on April 29, 2014, at St. Scholastica Monastery. She was in the fifty-second year of her Monastic Profession.

Margaret was born on June 19, 1938, in San Jose, California. Mr. Clarke was a career Marine, and the family moved to many areas including the Pacific Northwest, the Mojave Desert in California, San Francisco, and Hawaii—where Margaret graduated from high school. Following high school graduation, Margaret began her college studies at Gonzaga University in Spokane, Washington, where she majored in chemistry and minored in math and philosophy. She was received into the Catholic Church on February 9, 1957. Within the next year Margaret desired to enter religious life.

She entered St. Scholastica Monastery as a postulant on September 13, 1959. Sister Margaret professed her Triennial First Vows on July 11, 1961, and her Perpetual Vows on July 11, 1964. She celebrated her Silver Jubilee on August 17, 1986, and her Golden Jubilee on August 14, 2011. She finished her Bachelor of Science degree in chemistry, along with minors in math, philosophy, and education at Gonzaga University in 1962. She received her Master of Science degree in analytical chemistry in 1968. In 1976 she received a Ph.D. in physical science with a concentration in radiation physics and the history of science from Oregon State University. Sister Margaret also completed graduate course work in geology and astronomy, counseling, and College Science teaching.

Sister Margaret taught an impressive body of courses in her 40-year teaching career at The College of St. Scholastica. Beginning in 1962 she taught physical sciences and mathematics first at Stanbrook Hall High School and then at Duluth Cathedral High School. Then, in 1969, she was appointed to the faculty of the Physical Science Department at The College of St. Scholastica where she began as an instructor and eventually became a full-tenured professor in 1981. Her love of Celtic Myth and Folklore led her to participate in the College's Irish Studies Program, Louisburgh, Co. Mayo, Ireland, as a faculty member in 1984 and 2000. Sister Margaret received The College of St. Scholastica's prestigious Lavine Award for Teaching Excellence in 1994. She was also a long-term member of the American Association of Physics Teachers.

During her years at The College of St. Scholastica, Sister Margaret was the Natural Science Division Chair from 1992–2000; the Physical Science Department Chair from 1982–2006; and Acting Director of the Master's Program in Education from 1985–1987. In addition, she faithfully served on numerous committees and task forces.

Always an active member of her Benedictine Community during her fifty years as a Sister, Sister Margaret served on the first liturgy committee in the late 60's, several terms on the long-range planning committee, on the monastic council, as Chapter secretary for a year, parliamentarian to the Chapter, as a delegate to the Federation Chapter several times, and as a member of the Federation Juridic Committee for fifteen years. She also served on St. Mary's Medical Center Board of Directors from 1981–1988, and on the Benedictine Health Center Board of Trustees, 1997–2003.

Sister Margaret was preceded in death by her parents, Margaret M. (Miller), John W. Jackson, and step-father Raymond H. Clarke. Along with her Benedictine Sisters, she is survived by her brothers, Raymond Clarke, Jr. and Charles, her sisters, Collette Cantrell and Mary Ellen Baldwin, nieces, nephews, friends and many colleagues.



Sister Alicia Panger and Sister Estelle Panger

Sister Estelle (Loyola Margaret) Panger, OSB (March 31, 1913—May 14, 2014)

Sister Estelle (Loyola Margaret) Panger, OSB, 101, of St. Scholastica Monastery died on May 14, 2014. She entered the Duluth Benedictines March 7, 1931, and made her Monastic Profession July 11, 1932.

Sister Estelle was born in Cloquet, Minnesota, on March 31, 1913, and attended Villa Sancta Scholastica for her high school education. She earned a BS degree in Education from The College of St. Scholastica, attended graduate studies at UMD and the Athenaeum of Cincinnati, and later earned certification as a Registered Occupational Therapist from The College of St. Catherine.

Sister Estelle's ministry began with teaching in the elementary schools in Duluth, Brainerd, Cincinnati, International Falls, and Minneapolis for 23 years. During this time she also taught summer catechetical classes throughout the Duluth Diocese.

After becoming a Registered Occupational Therapist in 1956, Sister Estelle began a professional career in health care at St. Mary's Hospital, Duluth, where she served as the Director of Occupational Therapy for 22 years. While at St. Mary's she was the editor of the hospital newsletter "Mary Notes." Sister then spent two years gaining additional experience in a nursing home setting at American Health Care Center in Dubuque, Iowa. When the Benedictine Health Center in Duluth opened in 1980, Sister started the Occupational Therapy Program where she served until her retirement in 1988.

Sister's professional and civic activities included membership in the Occupational Therapy Association on the national, state, and local levels with service as president of the Minnesota Occupational Therapy Association for three years. She served on the planning committee for the "new" Central High School, on the advisory committee for the Miller-Dwan Occupational Therapy Department, and on a Duluth Diocesan committee for the improvement of handicapped accessibility in parishes.

Sister Estelle was preceded in death by her parents, Fred and Virginia Panger; her sisters: Honorine Oswald, Claudia Johnson, Sister Eunice Panger, OSB, Sister Alicia Panger, OSB, and Ollie Mae Fox and her brothers: Seconal (Joe), Leslie, and Lemire (Lee). Besides the Sisters of St. Scholastica Monastery, she is survived by many nieces, nephews, and friends.

In Loving Memory



Sister Jane Casey and Sister Cecile LaForest

Sister Cecile LaForest, OSB **(August 18, 1918—July 31, 2014)**

Sister Cecile LaForest, OSB, age 95, died July 31, 2014, at St. Scholastica Monastery. She was born to Louis and Philomene (Brusseau) LaForest on August 18, 1918, in Negaunee, Michigan. Sister Cecile was in her seventy-seventh year of Monastic Profession.

The middle child in a family of five, Sister began her journey with the Duluth Benedictines when, after an all-night train ride from the Upper Peninsula to Duluth, she enrolled as a high-school sophomore at Villa Scholastica at age fourteen. She completed her high school education and then entered the Benedictine community as a postulant on August 29, 1935. She professed her Triennial Vows on July 11, 1937, and her Perpetual Vows on July 11, 1940. She earned a Bachelor of Arts degree in Elementary Education from The College of St. Scholastica and later earned a Master's Degree in Educational Curriculum and Administration from the University of Minnesota Duluth.

Sister Cecile's sharp intellect and lively personality carried her through fifty-four years of ministry in elementary education with great aplomb. She began as an elementary school teacher in 1937 at Our Lady of Sacred Heart School in Cloquet, and moved to St. Clement's, St. James, St. Margaret Mary, and Sacred Heart in Duluth, and the cities of Virginia, Eveleth, Grand Rapids, Aitkin, and Chicago. She also served as Principal at Marquette School from 1953-59 and at St. James School from 1959-63. She served as Supervisor of Elementary Schools in the Duluth Diocese from 1969-1981, and was Principal of St. Joseph's School in Grand Rapids from 1973-1985.

Sister Cecile served as Director of Religious Education at Resurrection Parish in Eveleth from 1986-1991. She then moved to St. Ann's in Duluth where she was a resident, a staff member and sacristan until 2008 when she returned to the Monastery and became a resident of Benet Hall. Aside from her impressive service in education, Sister was also a gifted writer and wrote "Hillside Handmaid," a beautiful account which describes Sister Alicia Panger's ministry in Duluth's Hillside neighborhood.

Celebrations of significant Jubilee milestones abounded in Sister's life including her Silver Jubilee, August 15, 1962, her Golden Jubilee, August 15, 1987, her Diamond Jubilee, August 10, 1997, her Seventieth Jubilee, August 12, 2007, and her Seventy-Fifth Jubilee, August 15, 2012. No wonder she cherished this verse from Psalm 16: "The lot marked out for me is my delight. Welcome, indeed, is the heritage that falls to me."

Sister was preceded in death by her parents and siblings, Clifford LaForest, Gladys Schmeltzer, Della Marks, and Marcella Belpedio. She is survived by the Sisters at St. Scholastica Monastery, a niece, nephews, cousins and many dear friends.



Sister Mary Sarto Sadler, OSB (March 15, 1924—August 2, 2014)

Sister Mary Sarto Sadler, OSB, 90, died August 2, 2014, at St. Scholastica Monastery. A Duluth native, she was born March 15, 1924 to Joseph and Frances (Vertin) Sadler. Sister was in her sixty-sixth year of Monastic Profession.

The youngest of eight children, Bertha Sadler attended Young and Hurst Business College in Duluth where she gained excellent skills in various business applications, especially accounting and administrative organization which were invaluable to the Community when she entered St. Scholastica Monastery as a postulant on June 15, 1946.

Sister Mary Sarto professed her Triennial Vows on February 10, 1948, and her Perpetual Vows on July 11, 1951. She celebrated her Silver Jubilee on August 15, 1973, her Golden Jubilee on July 11, 1998, and her Diamond Jubilee on August 3, 2008. In addition, her last celebration was this current year on March 15 when she turned ninety years old. Those present sang her favorite song “Que Sera Sera” much to her delight.

Beginning her long and impressive service in the business arena, she worked in the Business office of St. Mary’s Hospital from 1948-1949 and then moved to the Business office of St. Scholastica Monastery in 1950. Later in 1950, she became Business Manager at Miner’s Hospital in Crosby, Minnesota, where she served until 1958. From 1958 to 1974, Sister Mary Sarto served as an accountant in the Bursar’s Office of The College of St. Scholastica. From 1974-76 she served as secretary to the Director of Nursing at St. Joseph’s Hospital in Brainerd, Minnesota. She returned to the Monastery to serve in the Business Office from 1976-1994. She was the Prioress’ Administrative Secretary from 1994-1999.

Sister Mary Sarto taught catechism classes during the summers from 1958-74 and thoroughly enjoyed teaching at St. Elizabeth’s parish (her home parish) where she knew many of the children and adults. She also taught catechism in other nearby parishes which she found to be a wonderful learning experience. Sister was a talented calligrapher and found many opportunities during her time in the business field to use her creative talents in designing announcements and other similar documents.

Preceding her in death were her parents and her brothers Joseph, Rudolph, John, Jacob, Albin and Paul, and her sister Mary Elizabeth Sadler. She is survived by the Sisters of St. Scholastica Monastery as well as beloved relatives and friends.

St. Scholastica Monastery
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**Proclaim God's
marvelous deeds
to all the nations.**

(Psalm 96:3)