



PATHWAYS

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Letter from the Prioress

Several years ago we received an Easter card from our dear Sisters of St. Clare's Monastery in Bloomington, Minnesota. It contained the following poem by Sister Mary Catherine Martin, O.S.C. With her gracious permission I share it with you here.

Easter Is The Road We Walk

*Easter is the road we walk
our daily Exodus, our Pasch,
our history of grace in grief or gain*

*The Risen Christ walks with us hour by hour,
His wounds our medicine,
His words our peace as fresh as dawn*

*The paschal candle's steadfast fire, second sun,
shines over these days,
blessings well up like rain glistening on grass*

*Easter is the garden of our faith
flowering in light, true spring,
where we learn His love is ours forever.
Alleluia*



How comforting and reassuring is this message, reminding us of the Entrance Antiphon proclaimed in the Easter Sunday Liturgy: "I have risen and I am with you still. Alleluia!" Amidst the times of fear and confusion in our lives, when disappointment, weariness, tragedy, and loss weigh us down and even devastate our sagging spirits, our Easter Jesus proclaims the Good News that He lives in the heart of our lives and walks with us day by day as our hope, our healing, and our peace.

Like the gorgeous lilies depicted on this cover of *Pathways*, may we open ourselves to the magnificent light of Christ. Welcoming Him as the earth welcomes the springtime rain, may our lives become a flowering garden of grace in which goodness and compassion flourish, making each of us an immense wellspring of love declaring the greatness of God.

Lovingly yours in Christ Jesus, our joy and our peace,
with abounding gratitude and prayer,

Sister Lois Eckes

Sister Lois Eckes, Prioress

BE LIFE! A Reflection

By Sister Gretchen Johnston

In God we live and move and have our being. Acts 17:28

Question: What do potholes, rain, and chickadees have in common?

Answer: Life. Being there, in spite of everything we do.

We have parking lots and paved driveways all around the Monastery. Every spring, no matter what we do, we have large person-devouring potholes springing up and lurking in different places. This is true of all Duluth, actually. We have many rainy days and capricious weather, courtesy of Lake Superior. It brings all sorts of mud and grime. We can't do anything about it, so why complain when it doesn't go our way? Better to accept it and find things to enjoy about it.

We also have flocks of chickadees around us in our woods. Are they bewildered by the cold winter or by the construction on our campus or the noise from the various engines that regulate the buildings' heating systems? If they are, they do not show it. They go about their little lives, talking to each other, staking out their territories, building nests, and telling each other the places of the best birdfeeders in the neighborhood.

In God (they) live and move and have (their) being.

Life. We can't exist without it, yet we know so little about what it actually is. What is life? Is it a physical and biological quality or a spiritual breath? It is connected to breath and blood, but do those things constitute life? Life is indeed all those things, but above all, to truly exist, it must contain the appreciation of BE-ing.

In God we live and move and have our being.

Potholes, rain, and chickadees can all remind us of life and this precious quality of BE-ing. They exist, they "be," wherever they are without thought for being convenient. They just "BE," so the least we can do is appreciate them. Yes, you read that right—even about potholes.

In God we live and move and have our being.

One of the titles often used for God is "Source of all being" or "Ground of being." What does this mean for us in our lives? Why is this title important? The very fact that we can say "I am (insert your name)" reflects our BE-ing. The reason we are able to be anything is because God is the Source of All Being.

In God we live and move and have our being.

My right arm, that moves the hand I write with, is marvelous. It is a multitudinous conglomeration of molecules that stay connected to me. God is holding the molecules together as part of my be-ing.

In God we live and move and have our being.

Are you going on vacation or camping? Go, in the boundless life and being of yourself in God. You probably have many things to do this summer. Whatever you are doing, go likewise in the boundless life and being of yourself in God. Don't do; be. How are you BE-ing this summer? In your vacation, BE. In your camping, BE. In your gardening, BE. In your working, BE. And when you be, remember and delight in the marvelous gift of your BE-ing in and from the Source of All BE-ing.

In God we live and move and have our being.

REMEMBERING THINGS PAST: THE FIRST SCHOOLS IN DULUTH

By † Sister Margaret Clarke *

Part 1: The First Schools

From their earliest existence, the Benedictine Sisters of Duluth engaged in two major ministries in their early days: teaching in parish schools and running hospitals. The first of each of these ministries to be accepted occurred even before the establishment of the independent Duluth community, while Mother Scholastica Kerst was prioress of St. Benedict's Convent in St. Joseph, Minnesota. We have chosen five of the early schools to highlight, all but one founded before the independent community. In this article we will concentrate on the first of these schools and in Part 2 (Fall *Pathways*) will continue with four more early parish schools staffed by our Sisters.

St. Thomas/Cathedral/Sacred Heart School; 1881; 1884-1970

On December 15, 1880, Mother Scholastica Kerst, in her first year as Prioress at St. Benedict's, came to Duluth at the invitation of Bishop Rupert Seidenbusch, OSB, Vicar Apostolic of Northern Minnesota. She arrived by train, accompanied by a "little orphan girl." I had always wondered about the tradition of traveling with orphans until I read an account which noted that children traveled free by railway, an economical and convenient way to meet the requirement that Sisters always have a companion while in public. Sacred Heart Parish provided a dilapidated livery barn and promised to have it renovated by the time school would start in January. On January 6, Mother Scholastica returned with three Sisters who would be the teachers. The Sisters were housed in the home of parishioners for six weeks, beginning classes for 150 pupils on January 15. The primary drawback was the state of the building—during a cold winter, snow and wind came through all the cracks. On June 29, at the close of the academic year, the announcement was made that the school would be closed until a more suitable building could be provided, and the Sisters returned to St. Benedict's.

In 1884 a new start was attempted in a frame building on East 3rd Street and a rented convent on 2nd Avenue West and 4th Street. Children came, generally on foot, from all over the city. Fr. Joseph Cashen noted: "Some of the children lived on Minnesota Point and crossed the canal on the ice or in a boat. In the severe weather they stopped at Poirier's store halfway between their homes and the school (well over a half mile for those living on the Point) and Mrs. Poirier unwound the scarves and set the little ones behind the stove." In 1885 the parish purchased the lots occupied by the convent and built a new school and renovated an existing house for a convent. The school was named for St. Thomas Aquinas.

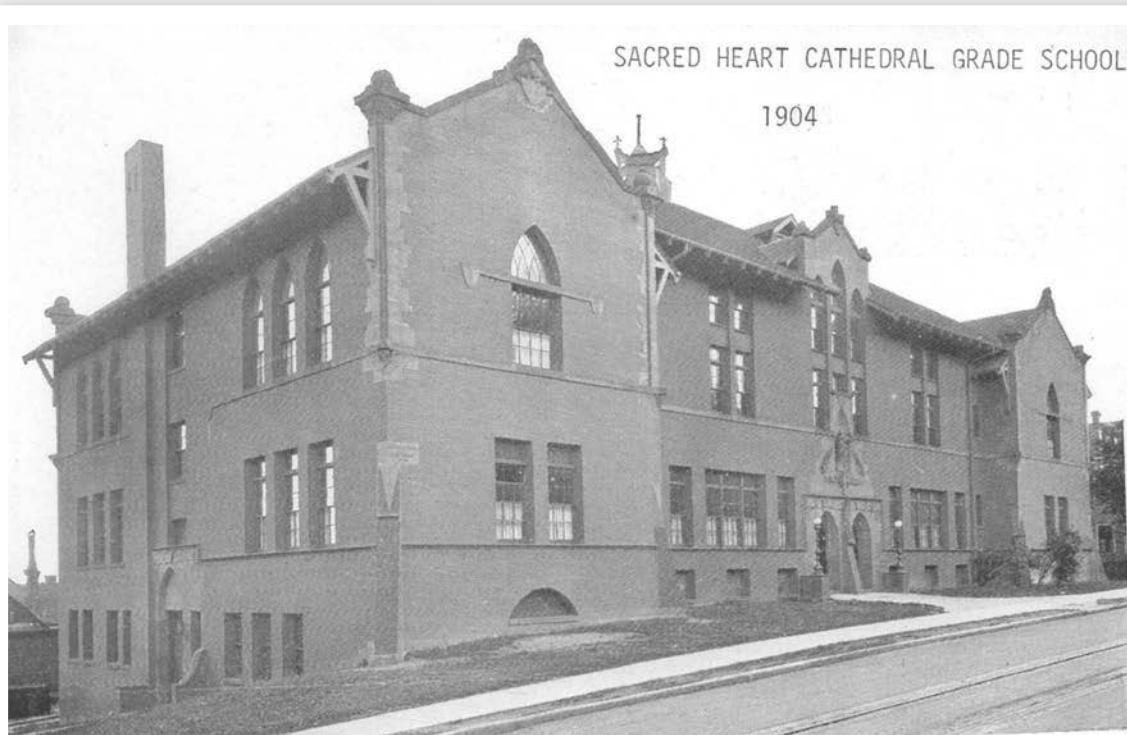


Students and teachers in front of St. Thomas School, 1897



St. Thomas School (left) and parish hall

At this time, the school became the first to pay salaries for its teachers: \$20 a month for teachers and \$25 for the principal. This became the norm for all parish school teachers for the next 30 years (until Mother Chrysostom Doran demanded an increase in order to help the Community out of debt.) The two-story frame building could accommodate 350 students in its 10 classrooms. In 1902, after the establishment of the Diocese of Duluth, when Sacred Heart Church became the Cathedral, the building was moved to lots adjacent to St. Mary's Hospital (roughly where the Emergency entrance is today) and a new school was built on the St. Thomas lot, across from the Cathedral, and renamed Cathedral School.



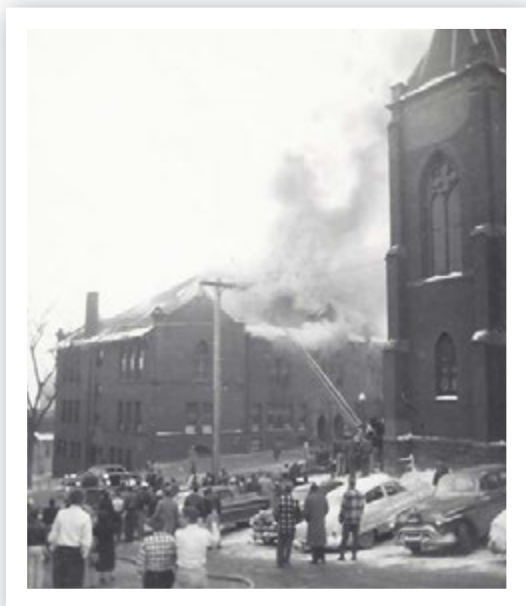
Cathedral Grade School, 1904

Continued, page 6

Remembering Things Past, Cont.

The impressive new building, completed in 1904, had eleven classrooms, gyms, club rooms, offices and an auditorium seating 2000. The building still stands across from Sacred Heart Music Center, the former Cathedral, and now houses the Damiano Center. The façade of the building contains a bit of mystery: Above the doors is a statue of the Sacred Heart, and on the trumeau between the entrance doors, another statue of a shrouded figure. No one has any knowledge of whom this might represent. (Any information would be gratefully accepted!)

When Holy Rosary Cathedral was constructed in 1957 in eastern Duluth, the grade school was renamed “Sacred Heart School,” although the High School which had been built across the avenue remained “Cathedral High.” One notable event occurred in 1956, when a major fire gutted the top-floor auditorium. The students and faculty were well-prepared, and the entire building was evacuated within three minutes under the direction of principal Sister Mary Paul Ludwig.



Fire damage to school auditorium, 1956

The elementary school continued in existence with Sister faculty and administration until 1970. One Sister describes why it is so fondly remembered, noting that it was a small school where everyone knew everyone; poor in the things of this world—every little bit had to be earned—but with a Benedictine family spirit of everyone caring for all others. Students attended Cathedral by choice, not by coercion.

Intermission: Ethnic parishes and schools

In the late 19th century, a trend began in Northern Minnesota to create parishes made up of families of a single nationality, most of whom lived in a particular neighborhood. The first group to lobby the Vicar Apostolic in Duluth for such a parish was the Polish. In 1884 St. Mary Star of the Sea parish was created, and in 1885 a school, St. Stanislaus, was constructed and Polish-speaking Benedictine Sisters were assigned to teach there. About 150 children were moved from St. Thomas school, and classes were taught in Polish, English, and German. Other ethnic parishes in Duluth were eventually established: St. Anthony (German) and St. Jean Baptiste (French). This desire for ethnic parishes led to such curiosities as having two churches of differing ethnicity built on adjoining lots in Virginia, Minnesota. The Benedictine Sisters withdrew from St. Stanislaus in 1913, when the Franciscans took over.

*** Sister Margaret Clarke died April 29, 2014, just after completing this two-part article. The second part will be in the fall Pathways. Sister Margaret's obituary is online at www.DuluthBenedictines.org and will appear in the fall Pathways.**

Photos from Monastery Archives

Passing on the Gift of Love: A Profile of Sister Mary Clare Hall

By Sister Ann Marie Wainright

Born in Two Harbors, Minnesota, as the third child of six siblings, Sister Mary Clare grew up on a farm. Her father was a barber as well as a farmer. Her mother sometimes helped in the barbershop with the bookkeeping. “As a farmer and a barber, my father didn’t make a lot, but he always supported all of us.”

On reflecting about what dreams she had for herself once grown, Sister Mary Clare says, “The example set for me, what I saw growing up, were women who were wives or worked on farms. I was never really drawn to that.” Sister Mary Clare found herself, and her dreams, blossoming at Wednesday night CCD classes in her church parish when she met the Sisters from St. Scholastica.

“I really liked the Sisters. I always felt like they respected me and listened to me.” The Sisters talked to Sister Mary Clare’s parents, who gave their assent to her becoming more involved, including helping them with CCD classes for the little children.

The Sisters’ confidence in Sister Mary Clare was a gift of love that she needed in order to see how precious she was to God. A family member had abused her as well as a couple of her sisters, leaving her with a sense of being “dirty.” She kept what happened to her secret for many years.

Sister Mary Clare entered the Community just out of high school. “I was very nervous. I kept wondering, ‘Should I be here?’” Her postulancy and novitiate were “kind of scary,” she says, noting that for the first three or four years in Community she told no one about her abuse. Healing began when she found some priests to talk to about what had happened. As her healing progressed by not keeping her abuse a secret, she began to share her story with a few Sisters in Community as well. “I feel that God opened me to the crux of it all – that it wasn’t my fault and that what happened to me was beyond my control – and I found healing.”

Sister Mary Clare’s healing journey became part of her calling. Whether teaching grade school children, CCD classes, or caring for her mother and some of her siblings through their illnesses and until death, Sister Mary Clare tried to see the goodness in others and to communicate that to them, just as the Sisters of St. Scholastica Monastery once did for her. This is important to who she is, and to how she is perceived by others. “It bothers me when people only see what is wounded, and not what is good, what is healed and whole.”

Sister Mary Clare has spent her nearly 67 years of professed monastic life passing on the gift of love she has been given so long ago by the Sisters who taught her in CCD. “I try to reach out to others and tell them, ‘You are very precious to God, and God loves you.’”



Photo by Sister Joyce Fournier

Thank you, Sister Mary Clare, for the gift of who you are and for your ministry of kindness.

Hildegard House: Haven of Hope

By Sister Linda Wiggins

On a quiet avenue in the East Hillside area of Duluth sits a modest two-story house with few distinguishing characteristics to draw one's eye—no large yard, no impressive landscaping, no grand architectural detail. Yet to those who will soon enter its unassuming front door, this house may appear to be an absolute vision of beauty.

Hildegard House is being formed as a Catholic Worker House of hospitality with a special mission: to provide a place of hospitality for women who have been victims of human trafficking. A group of nine Duluth women have been meeting since early fall on a regular basis to explore the possibilities of creating a new Catholic Worker house for this purpose. From these meetings, they researched, studied, connected with others involved in caring for victims of human trafficking, and eventually purchased a home to serve these needs. Then, as a group, they created the following mission statement:

At Hildegard House we welcome and offer compassionate, non-judgmental day and live-in hospitality to those who have experienced human trafficking and are in need of a safe place to rest and heal. We strive to love and learn from each other, focus on the goodness in each person, and support the growth and wholeness of all. Rooted in the Catholic Worker tradition, a grassroots movement started in 1933 by Dorothy Day and Peter Maurin, we embrace the God-given dignity of all creation. As Catholic Workers, we recognize the universality of the call to love one another which manifests itself in the teaching of the great faith-filled traditions. Hildegard House is not tax exempt. Through our faith in the Spirit, we look to the generosity of our friends and neighbors to sustain this work.

The new Catholic Worker house is named after St. Hildegard of Bingen (1098-1179), who was canonized as a Doctor of the Church in 2012. Hildegard was a Benedictine abbess, a musician, a healer, a scientist, and a radical feminist. In Matthew Fox's book *Hildegard of Bingen; A Saint for our Times*, Joan Chittister writes in her forward to the book about Hildegard:

The regard, respect, and religious repute she brought to the place of silence in the spiritual life brought religion beyond the magical to the mystical. The figure of Hildegard herself as woman—bright, bold, fearless, and confident of her place in God's creation, of woman's place in the image of God—gives heart to women still beaten, rebuffed, sold, enslaved, and ignored in our own. This is Hildegard of Bingen, Doctor of the Church, a woman for all women to find in themselves, to follow and to proclaim as sign and model of what they themselves must be permitted to be.(xi)



Hildegard House keys



*Michelle Nar-Obed sanding
Hildegard House floor*

The name Hildegard means “keeper of the light.” Human trafficking is a monumental dark tunnel of complex social, economic, geographic, legal, and spiritual issues that destroy the humanity of many women trapped inside its hideous walls. Duluth, a port city, has a large number of women confined in this tunnel who need a multitude of services. Hildegard House is meant to provide one promising avenue of escape from this tunnel of despair in our area. Certainly it cannot address every need for trafficking victims, but it can be a beacon of hope to women who have little to none in their lives at present. And together with other community services in Duluth, Hildegard House will make a marked difference in the lives of many women.

Hildegard House will be in operation by the first week of June, 2014. Currently, we need food donations, especially Super One or another store’s gift cards. Beginning in 2015 we will need at least 50 people to pledge \$120 annually so we have utilities covered for the year. We will again need food donations such as a CSA vegetable share or Super One or Co-Op gift cards. We need basic furniture: twin mattresses, pillows, blankets, dressers, couch, chairs, lamps, tables. We’ll also need household staples like paper goods, light bulbs, cleaning supplies, etc., and toiletries like soap, shampoo, and related products. Checks may be made out to Hildegard House and sent c/o Judy Sausen or Michele Naar-Obed, 618 W. Skyline Parkway, Duluth, Minnesota 55806.

Hildegard House needs your prayers as we move forward in this crucial effort to help our sisters return to the community free of judgment and safe from further harm, as they leave a life of exploitation, violence, and trauma. Most of all, how successfully Hildegard House will meet its purpose will not be measured by the grandness of its space or furnishings but on how much love is given in every aspect of its operation. As Dorothy Day emphatically noted in the past, “Love is the Measure.”



Hildegard House Committee: Front, l to r: Sister Linda Wiggins, Treasure Jenkins, Francesca Palmer. Back, l to r: Mary Kay Thornton, Sister Gretchen Johnston, Sister Jean Maher, Michelle Naar-Obed, Laura Hoelter, and Judy Sausen.

MCCABE CENTENNIAL

By Sister Dorene King

The time has come to celebrate. What are we celebrating? The grand old house turns 100 years old this year. Yes, McCabe is celebrating its centennial and we are planning an outdoor gathering on Sunday, August 24 from 2:00 to 5:00 p.m.

If the grand home could tell its story, it would relay the following:

My birth was well planned. Mr. McCabe had the foresight to prepare the ground prior to my arrival. He hired Milton Turmbull as his gardener and caretaker. Milton recalled, "He [Mr. McCabe] sent me out here. I worked a couple of years getting the land ready before the house was built. We had one horse and two cows."

I don't recall anything before I came to be, but I have a faint recollection of meeting Arthur Hanford, the Duluth architect who planned how I would turn out. I was born in the Hunters Park district in Duluth, Minnesota in 1914. I was embraced by a seven-acre tract of land. Most importantly, I was home to William and Jane McCabe plus their two sons. We lived well, as William had gained prominence as a grain man and president of the Board of Trade.

I enjoyed being host to McCabe family members and friends. It was delightful to see them gather around the large dining-room table, the space now used as a chapel, and the youngsters seated at a smaller table outside the dining room.

After a few years, the boys moved out, and I experienced a bit of loneliness. My grief was brief, as one boy moved across the street from me on Abbotsford and the other on Lewis.

Then, to my surprise, McCabe grandchildren made frequent visits. I enjoyed seeing Bill up in one of my third floor rooms, seated on the floor engrossed in National Geographic magazines. Meanwhile toddler Tom, nestled in Grandpa William's lap, was delighted with stories as Grandpa sat in his chair in the living room.

It was a sad day when William died in 1933. I was there for Jane, but she needed more than my stone, brick, and glass.

When Mrs. McCabe moved out, I worried what would become of me. I should have known that the McCabe family had grown fond of me and wouldn't let me be occupied by just anyone. So, I was delighted to learn that the McCabe family had given me over to the care and keeping of the Benedictine Sisters of St. Scholastica Monastery. I was even the focus of a sizable newspaper article in the January 4, 1940, edition of the *Duluth News Tribune*. That article stated: "The William J. McCabe home has been presented by the McCabe family to Mother M. Agnes [Somers], head of the Benedictine Sisters Benevolent Association, to be used as a home for the aged."

I was perplexed about how I could be hospitable to the aged since I contained several flights of stairs. I should have read the newspaper article thoroughly for it stated, "Ambulatory patients will be transferred from St. Ann's home, which the Sisters operate, to the new location in six to eight weeks."

I felt a renewed energy stirring inside of me as I became known as the McCabe Guest Home. The Sisters and I welcomed our first guests, four guests to be exact. I marveled at the compassion and efficiency of Sister Geraldine, superintendent and administrator, Sister Rita, our registered nurse, Sister Mary Mark, dietary and general work, and Milton, the caretaker, who knew me before I came to be.

Although I was used to the Presbyterian tradition via the McCabes, I was eager to be hospitable to these Roman Catholic Sisters and our guests. It was with great joy that I learned the Sisters determined that my sun porch would be an excellent location for daily Mass. Thus it was that I became acquainted with Father Larkin, from St. John's Parish, who said daily Mass and heard confessions.

Those Benedictine Sisters and our guests made me feel at home. Of course, from my first year with the McCabes I knew my calling was to be a home known for hospitality, which meant welcoming all who came to me.

I was surprised to learn that after twenty-three years of being the McCabe Guest Home I did not meet state requirements. The Sisters consoled me with the challenge of becoming a dormitory for College of St. Scholastica students. The students and I got along fairly well for eight years (1963-1971).

I took early retirement at the age of 57 in 1971. The Sisters seemed to sense that I needed a reprieve from the intense activity of the last thirty-one years. They came up with the idea of having me be a center for teaching music. I appreciated their concern and thrived through having music caress my walls.

After four years of being a music center, I came out of retirement to provide a home for a number of physically disabled adults (March 1975 until August 1976).

Since 1977 I have been pleased to be known as the McCabe Renewal Center. I remember well Sister Bernice Braegelman's scripture series (begun in 1978), the Easter bread baking and the "Living Room Retreat" (1985 through 1989) which included prayer exercises for two hours each week for twelve weeks. I have been privileged to host many workshops, retreats, and spiritual direction sessions over these thirty-seven years.

Please consider coming to celebrate my 100th birthday on Sunday, August 24, from 2:00 to 5:00 p.m. There will be house tours, music, snacks and an ecumenical prayer service. Jigsaw puzzles of the house and barn (carriage house) will be for sale.

If you plan to attend on Sunday, August 24, please email me prior to August 1 at McCabeCenter @msn.com. In addition, if you would like to purchase the McCabe house jigsaw puzzle and/or The Barn puzzle (created in honor of my centennial) please fill out the order form below and mail it with your check to:

McCabe Renewal Center
2125 Abbotsford Avenue
Duluth, MN 55803



Photos courtesy of McCabe Renewal Center

ORDER FORM FOR McCabe House puzzle and Barn puzzle

Name _____

E-mail _____

Phone number _____

Desired number of the McCabe House puzzle _____

Desired number of The Barn puzzle _____

Price per puzzle: \$20 (10 x 14, 250 pieces)

We will contact you via e-mail or phone when your puzzle may be picked up.

HIGHLIGHTS

“SISTER STORY” AND SAINT SCHOLASTICA MONASTERY

By Sister Paule Pierre Barbeau

“Sister Story” is a national campaign aimed at broadening awareness about Catholic Sisters and demystifying religious life by sharing their stories. This exciting project is funded by a grant from the Conrad N. Hilton Foundation awarded to St. Catherine’s University in St. Paul, Minnesota. Sister Lisa Maurer, Sister Paule Pierre Barbeau, and Katy Sullivan, a first-year student from The College of Saint Scholastica, attended a weekend workshop at St. Kate’s to learn more about the project. They joined about 100 Sisters from around the country representing over 55 religious communities/congregations, and 56 students from 50 other colleges and universities, to learn about what comprises a good oral history, how to make the most of social media, and what makes for great storytelling. In addition, the participants were treated to four Sister Stories which were recorded live for The Moth Radio Hour.

The weekend also served to kick-start the first annual National Catholic Sisters’ Week (NCSW), to be held each year March 8 to 14. Locally, and as an outcome of that weekend, was the Who’s That Sister? Scavenger Hunt held at CSS with the help of campus ministry in honor of NCSW. The hunt took students through historic Tower Hall, around the Science Building, including the brand new Benedictine Commons, into the Monastery, and searching through the Monastery and College websites. Another outcome was the submission of three vignettes from our history boards (i.e., Sister Mary Odile Cahoon, Sister Amata Mackett, and Sisters Petra Lenta and Agatha Riehl) for the Sisters of Influence section of the “Sister Story” webpage. The next phase in the fall will be to match interested students from CSS with Sisters in the Monastery. The goal of each pair will be to develop a meaningful relationship that will culminate in the student interviewing her Sister-friend in order to record a “Sister Story.” There will be other fun activities in the coming year that will bring the Sisters and students closer together. Stay tuned!



L to r: Scavenger Hunt first place winners Alisha Peterson, Amber Bromenschenkel, and Megan Janczak



L to r: Sister Lisa Maurer, Katy Sullivan, Sister Paule Pierre Barbeau

RHUBARB FESTIVAL

By Andi Therrien

Announcing the 10th Annual CHUM (Churches United in Ministry) Rhubarb Festival, Saturday, June 28, 2014, 9 a.m. to 4 p.m. at 11th Avenue East and London Road, Duluth, MN. Admission is free!

Enjoy delicious arrays of rhubarb delicacies, including hundreds of pies, muffins, and crisps as well as rhubarb brats and burritos that will have your taste buds wanting more. Bake sales and food booths open at 9:00 a.m.

Children's Run: Children ages 4-6 & 7-10 can meet at the children's tent at 9:00 a.m. on London Road to race 1/8 mile or 1/4 mile around Leif Erickson Park.



*Hundreds of pies are made
in preparation for the festival.
Photo by Kim Randolph*

Rhubarb Blessing: There will be a blessing of the rhubarb and all those who are volunteering and attending the festival. A community-sung blessing song follows, as the stage show kicks off. MPR's Walt Dizzo will be the MC for the variety of folk, country, bluegrass, traditional spiritual, and roots of American music to be featured on stage.

The Duluth East Daredevils robotics team will also be giving a demonstration at the festival from 10 a.m. to 2 p.m., and Duluth's Stephanie Madson will share some of her expertise during a cooking demonstration.

For more information or to volunteer: chumduluth.org/rhubarbfestival.htm.

NUN RUN

By Sister Ann Marie Wainright

While thousands of college students are basking in the sun on the beaches of Cancun and elsewhere, a dedicated group of young, Catholic women chose this special time to take part in a "Nun Run." They were visiting a number of religious communities in order to learn something of their way of life as a help in their discernment as to whether God might be calling them to a life of service in the Church.

So, with backpacks and Bibles in their hands, six young college women ranging from freshmen to seniors accompanied by their leader paid a weekend visit to St. Scholastica Monastery as part of their spring break.

All were students from South Dakota State University in Brookings who came with their FOCUS leader, Kathryn Houle, to visit three religious communities of women in Minnesota and Wisconsin.

FOCUS (Fellowship of Catholic University Students) is a volunteer group of young Catholic missionaries who, in keeping with the goal of the New Evangelization, seek to introduce young men and women on college campuses, especially Catholics, to a relationship with God. The leaders have gone through training in the FOCUS ministry and their methods include large group outreach with events and conferences, Bible study groups, and one-on-one mentoring. One of their significant contributions has been to encourage young men and women to consider a religious vocation. The "Nun Run" is one of their methods of introducing women to various religious communities.



Photos by Sister Ann Marie Wainright

Highlights, Cont.

LOOKING FOR A UNIQUE SUMMER EXPERIENCE?

If you're a single Catholic woman between ages 18-45 and are still discerning how you wish to serve God and live a meaningful life, one way is to consider a possible calling to religious life.

If you would like to learn more about the life of a Sister at St. Scholastica Monastery, we invite you to be our guest for a few days or up to a week this summer according to your and our mutual schedules. There is no charge, obligation, or pressure put upon you as you would have the opportunity to pray, work, and play with the Community. If interested, contact Sister Mary Catherine Shambour at 218-723-6646 or at mcsambour@duluthosb.org.

SISTER MARY CHARLES MCGOUGH EXHIBIT AND BOOK

An exhibit of Sister Mary Charles McGough's art will open at the Tweed Museum of Art at the University of Minnesota Duluth June 3, 2014. An opening reception will be held that evening from 6-8 p.m. Gallery talks will be offered Sunday, June 29, 2014, at 2 p.m. and Saturday, July 19, 2014, at 2 p.m. The exhibit will continue through September 21, 2014, with a closing prayer service and reception at St. Scholastica Monastery Sunday, September 21, 2014, at 2 p.m. A book on the life and art of Sister Mary Charles, *Saved by Beauty: Sister Mary Charles McGough, OSB*, will be available from the Tweed Museum of Art gift shop and from St. Scholastica Monastery gift shop or via this order form below.

The book is offered to the public for \$25.00 plus tax. If you would like to order a book to be mailed to you, the cost is \$32.00, which includes tax and shipping in the United States.

Please clip the form below and mail to Development/Public Relations Office, St. Scholastica Monastery, 1001 Kenwood Ave., Duluth, MN 55811

I would like to order *Saved by Beauty: Sister Mary Charles McGough, OSB*.

Please print

Name _____

Address _____

Telephone number or email: (in case we have questions) _____

Number of books you would like to order _____ at \$32.00 (includes tax and shipping)

Total: _____

☐ CHECK ENCLOSED (Payable to St. Scholastica Monastery)

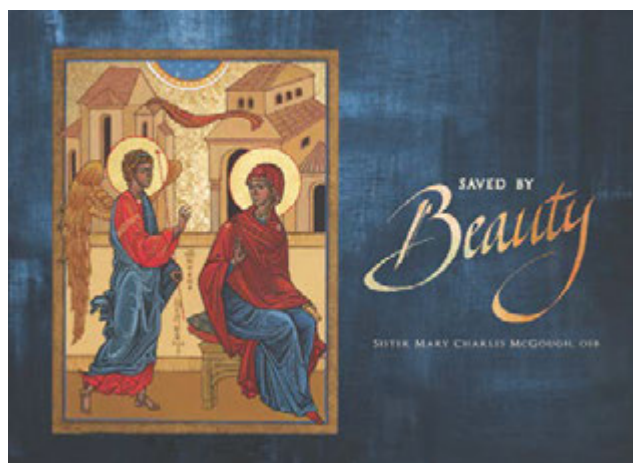
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ANNUAL VOLUNTEER APPRECIATION DINNER

The Sisters of St. Scholastica Monastery celebrated Monastery volunteers Thursday, April 24, 2014, with the annual Volunteer Appreciation Dinner. Sister Lisa Maurer announced that our 64 volunteers had donated a total of 2,726 hours in the previous year.

Sister Lois awarded five, ten, and fifteen-year service pins to those who could attend. Recipients this year were Susan Walkoviak (15 years), Len Hansmeyer (10 years) and Lori Henningsen, Frank Mudrak, Kathy Noble, and Colleen Wood (5 years).

Sisters performed a skit for the gathering, a humorous take on the wonderful attitude volunteers have when offering themselves to fill needs: vocal or instrumental music (such as the harp music being provided by Meridith Schifsky), office work, information desk duty, driving Sisters, gardening (this brought a laugh as everyone looked at the heavy snow falling in the Garden Court), visiting Sisters on Benet Hall, gift shop cashier, and more.

Sister Mary Rae Higgins, coordinator for the Monastery's volunteers, commemorated two volunteers who died over the last year: Robert Trauba and Vicki Hennum.

If you are interested in volunteering, please contact Sister Mary Rae Higgins at (218) 723-6600.



Above left: Sister Lois Eckes gives 15-year pin to Sue Walkoviak. Above right: Lori Henningsen, Kathy Noble, Sister Lois and Sue Walkoviak. Right: Sisters and guests at the volunteer dinner



Benedictine Health System names Rocklon B. “Rocky” Chapin, President/CEO

By Sister Lisa Maurer and BHS Staff

The Benedictine Health System Board of Directors has named Rocklon B. “Rocky” Chapin, as president/CEO of the Benedictine Health System effective January 1, 2014.

Mr. Chapin joined the Benedictine Health System in January 2013 as senior vice president of business development and strategic planning. He has been a leader in the management and health care industry for more than 35 years with experience in operations improvement, board and physician relations, managed care negotiations, strategic planning, and business development. During his time at BHS, he has led System growth and partnership efforts with a specific emphasis on post-acute care initiatives and relationships with major hospitals and health systems.



Rocklon (Rocky) Chapin

“We have every confidence that Rocky will carry forward and grow the precious legacy of leadership being left by Dale Thompson,” said Sister Lois Eckes, OSB, prioress, Benedictine Sisters of St. Scholastica Monastery who sponsor the System. “Rocky Chapin is a man of incredible integrity, goodness, and compassion, fully committed to the Catholic health-care ministry of the Sisters of St. Scholastica Monastery and the mission and core values of the Benedictine Health System. It is with deep gratitude and joy that we welcome Rocky as the new CEO of BHS.”



Rocky Chapin welcomes Regina Senior Living in Hastings, Minnesota, to the Benedictine Health System

“I am honored and humbled by the trust placed in me by the BHS Board and our sponsors, the Benedictine Sisters of St. Scholastica Monastery,” said Chapin. “The Benedictine Health System is poised to lead the transformation of senior care to the creation of communities in which health, independence, and choice come to life. This vision for the future is shared by the 6,000 employees who work with our residents, patients, and guests every day, and it is their commitment to those we serve that gives me confidence we will, indeed, make a difference in their lives.”

Chapin is not new to the sponsored ministries of the Sisters. Prior to his appointment at BHS, he was the executive vice president and senior officer of Essentia Health’s (Duluth, Minnesota) hospital division where he was

instrumental in setting overall strategy. His past positions include national director, health care services with Ryan Companies, Inc., Minneapolis, Minnesota; executive vice president and chief operating officer, St. Luke’s Methodist Hospital, Cedar Rapids, Iowa; president and CEO, VHA Iowa/Health Enterprises of Iowa, Cedar Rapids; and senior administrator, Abbott Northwestern Hospital, Minneapolis.

Mr. Chapin has extensive governance experience having served on many health-care and not-for-profit organization boards and is active in the American College of Healthcare Executives both nationally and in Minnesota. He holds a master’s degree in health-care administration from the University of Minnesota and a bachelor’s degree from Luther College in Decorah, Iowa.

Photos courtesy of the Benedictine Health System

Still Full of Sap; Still Green—A Profile of Sister Melanie Gagne

By Sister Linda Wiggins

Photo by Sister Joyce Fournier



Sister Melanie Gagne was 89 years young on May 7, 2014. Like the “just” whom the psalmist in psalm 92 declares will flourish and will bear fruit in old age, Sister has no intention of being “unproductive” in her senior years. And, of course, she is not. Her sparkling wit and ever-present smile illustrate her “can do” positive attitude whether she is distributing communion to the sick, potting a new plant to brighten the Monastery, or creating beautiful greeting cards to sell during the annual Christmas sale.

In the numerous activities she carries out each day, one quality springs out of her very being: a nurturing spirit. Sister naturally “adds” to any conversation, agenda, liturgy, or recreation—obviously a finely-honed instinct arising from a deeply spiritual heart. Then, too, she has had much practice in nurturing minds and hearts with a teaching career spanning 44 years, and with her 10 years as a certified chaplain, which she still (unofficially) practices at the Benedictine Health Center.

“I love the saying, ‘Every saint has a past; every sinner has a future,’” Sister Melanie exclaims. She continues to describe the joy she feels having witnessed the rocky start of some individuals who grew and blossomed over the years to where they have become a beacon of hope to others.

“God has given me the gift of years for which I am very grateful,” says Sister Melanie. More importantly, she does not waste this gift but keeps an open mind to every age of her Sisters, her friends, and her God. Others gravitate to her frequently because she is such good company and such a good listener. Who would have thought that someone who, after graduating from high school, worked the night shift on the railroad as a hostler’s helper, switching tracks and guiding engines on and off a turntable, which she operated, would have the grace and tenderness that Sister displays today?

Do not, however, be deceived by her goodness. She is not above slamming you with gusto on occasion when playing Scrabble or cards. It’s all part of her charm. But ever nurturing, Sister will probably share her latest “goodies” with you afterward, along with a cup of tea. Anyone who shares her cookies with you has to be at least part saint, don’t you think?



Photo by Andi Therrien

The Benedictine Value of Community

By Sister Joan Marie Stelman

The model for all Christian community life is rooted in Scripture—in the communal life of Jesus and his disciples described in the Gospels and in the life of the early Christian communities depicted in Acts and in the letters of the Apostles. The ideal community is described in Acts 2:42-47:

They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. Awe came upon everyone, and many wonders and signs were done through the apostles. All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one's need. Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people.

In this passage one can see the essence of Benedictine life: the balance of study, prayer, communal ministry, and leisure; the willing renunciation of private ownership; obedience to the authority of spiritual leaders; and the subjection of individual agendas to the communal good.

St. Benedict recognized the dangers of trying to seek God living alone—especially the temptation to mistake one's own will for God's will. He believed that monastics who are strong enough to live as hermits are those who have learned to fight temptation through their successful participation in community life, in "the school of the Lord's service." He describes the cenobites as "the strongest kind of monks." RB 2 This is not to say that St. Benedict was naive about the difficulties of communal life. In fact, one could view the body of the *Rule* as his method for counteracting the inevitable problems that arise when people live together—jealousies, differences of opinion and tastes, wavering levels of commitment, destructive competition—and the underlying selfishness, pride, anger, and envy that give rise to such discord. To frame this more positively, the *Rule* provides practical tools for "preserving charity"—for maintaining the bonds of love that make community life joyful and life-giving—and keep it grounded firmly upon the rock of Christ.

An integral part of St. Benedict's interpretation of communal life is the importance of the role of the shepherd—the Prioress or Abbot, who represents Christ in the community. As the early Christians looked to the apostles for guidance, so monastics are to be obedient to the authority of God in the person of our spiritual leader. Again, St. Benedict is quite aware of the difficulties inherent in this arrangement because of our imperfections. Throughout the *Rule* he admonishes both the monastics and the leader—monastics are not to grumble or to obey half-heartedly; the Abbot or Prioress is not to show favoritism or to be unjust or imprudent. Each person is to be valued and all are consulted when important decisions are made, although decisions remain the responsibility of the superior.



Although the network of relationships in the community might seem rather involved as described in the *Rule*, what it really comes down to is that everyone is expected to be not merely outwardly respectful, but to be loving—to love one another as Christ has loved us. This love expresses itself in mutual obedience on every level, as St. Benedict says, “They should each try to be the first to show respect to the other, supporting with the greatest patience one another’s weaknesses of body or behavior, and earnestly competing in obedience to one another (RB 72). The love we have for Christ and for one another is that love which, when perfected, will drive out all fear (RB 7).



One aspect of Benedictine communal life that is unique among the religious orders is the influence on community of the vow of stability. Even though we are not strictly cloistered, as some Benedictines are, this commitment to a particular community made up of specific individuals keeps our focus turned toward our Monastery, even if our ministry takes us temporarily away from home. Our understanding of community means that we share more than material things—we are committed to sharing one another’s triumphs and burdens. We rejoice when a Sister is honored for her accomplishments or celebrates a Jubilee, and we support Sisters who are suffering from illness or grieving the loss of a family member with our prayer and whatever help we can give. We make a commitment to give one another our time, our attention, and our care. One of the most beautiful images of this is the death of St. Benedict, described by St. Gregory the Great: “he had his disciples carry him into the chapel where he received the Body and Blood of our Lord to gain strength for his approaching end. Then, supporting his weakened body on the arms of his brethren, he stood with his hands raised to heaven and, as he prayed, breathed his last.”



Our pilgrimage to our heavenly home is not one that we undertake alone. We are, in miniature, the body of Christ as St. Paul describes it in the twelfth chapter of the first letter to the Corinthians. The body is made of many parts, which can only function properly as a whole, not as separate, disjointed units. The body moves together, and so we, loving and helping one another, travel toward God together.

Most importantly, as St. Benedict taught, Christ must be at the center of the life not only of each Christian individual but of each Christian community. His admonition to “prefer nothing whatever to Christ” (RB 72) must be just as true of the soul of the monastic community as it is of the soul of the individual Christian. If the community loses its focus on the Lord, having lost the binding Love that makes community life possible, it will wither like the branches that break away from the vine. Together, with Christ as our strength, we can bear much fruit.

“May Christ bring us all together to everlasting life.”

Images from the illustrated Rule of St. Benedict. Illuminations by +Sister Mary Charles McGough and calligraphy by Meridith Schifsky.

Sister Mary Sarto Sadler turns 90!

Photo by Sister Joyce Fournier



Sister Mary Sarto celebrated her 90th birthday on March 13 this year. During her special birthday party, Sister Lois read a long list of Sister Mary Sarto's ministries during her Benedictine years to which Sister listened in apparent awe.

Mary was born in Duluth, Minnesota, the youngest of eight children of Joseph and Frances (Vertin) Sadler. She attended Business College, and when she entered St. Scholastica Monastery most of her ministry was in the business field. She enjoyed the many opportunities that called for creativity, such as producing colorful announcements and the use of calligraphy, one of her favorite hobbies.

Sister Mary Sarto spent some time at St. Mary's Medical Center assisting



in the Business Office. She also taught catechism at her home parish of St. Elizabeth's Church in Duluth. It was enjoyable to know and be known by the children she taught and their families. She also taught catechism at other nearby parishes. She worked for Miner's Hospital in Crosby, Minnesota, as Office Manager and for St. Joseph's Hospital in Brainerd as Secretary to the Director of Nursing. Returning to Duluth, she joined the staff of the business office of The College of St. Scholastica. And from there she moved to the Monastery Administrative Office where she worked until her retirement, still enjoying the creative activities the job afforded.

On her birthday everyone enjoyed cake and ice cream, and she listened, surrounded by her friends, as they sang for her her favorite song, Edelweiss:

"May you bloom and grow forever!"

PLEASE PRAY FOR THE FOLLOWING DECEASED FAMILY AND FRIENDS

Frank Rozinka 1/10/2013
Anne T. Oxley 9/9/2013
Joseph Ereth 10/23/2013
Howard Eisinger 11/2/2013
Ruby Krmpotich 2/9/2014
Mary Zbracki 2/20/14
Anthony Poderzay 3/5/2014
Victoria Hennum 3/11/2014
Jean Frances Davidson 3/20/2014
Carol Shykes 3/23/2014
Fr. Thomas Bouchard 3/26/2014

Daniel Herald 3/31/2014
Jean Atmore Mars 4/6/2014
Daniel Shepard 4/6/2014
Helen Heaslip 4/6/2014
Nancy Strom 4/7/2014
George Pavlatos 4/7/2014
Frances McSwiggen 4/9/2014
Fr. Thomas Radaich 4/21/2014
Donald Bogue 4/21/2014
Sister Edith Bogue's father

Benedictine Center of Spirituality

By Sister Pauline Micke, Director

In spite of the weather, winter has been a season of nurturing and growth-giving opportunities for people throughout the Benedictine Center of Spirituality.

February saw 37 people participate in the “Gratitude Retreat” giving thanks for their blessings and learning how to change the not so blest areas of our lives into positive growth. This retreat was facilitated by Sue Swanson, MDiv from Minneapolis.

On March 15, 2014, 25 people joined in the Lenten Retreat “Saying ‘Yes’ to Journeying the Paschal Mystery with Jesus” and reflecting on our “personal Passovers.” This brought greater understanding to our own dying, rising, and coming to new life in everyday living. This retreat was facilitated by Beth Pellin Kaiser, Director, Music and Liturgical Ministries at St. Michael’s Parish, Duluth, and by Sister Pauline Micke.



Photo by Sister Pauline Micke

Early April was a time for Parish offerings. Sister Jean Maher did a workshop at St. Lawrence Church on “Journaling.” One Parish Retreat at Deerwood was cancelled due to the weather.

On Saturday, April 5, 2014, Sister Paule Pierre Barbeau facilitated a retreat at St. Mary’s in Cook, Minnesota, for 30 participants on “Living the Sacraments.” They spent the day listening, sharing, and reflecting on this central, vital aspect of our Christian life. Some of the comments given affirm the importance of assisting people to more fully understand and live their sacramental lives:

“I’ll always remember how important a Catholic Community is in my life.” “Sister, please keep doing these retreats. They do so much to reinforce our Catholic ideals and beliefs.” “I’ll always remember the give and take in the discussion and the group sharing.” “I’ll always remember that God is love—that He’s always there to hear our petitions, prayers, and that I must always strive to do better in my relationship with Him.”

Valuable suggestions keep coming to us from the evaluations people give, and this enables us to continue to develop and offer retreats and presentations that meet the needs of the people.

UPCOMING OFFERINGS: The summer retreat offered by Sister Sarah O’Malley promises to be a wonderful way to spend Saturday, July 12, 2014, from 8:45 a.m. to noon here at the Monastery. This retreat, “Called to be Instruments of Peace,” will look at the desire that rests in everyone’s heart—PEACE! The world seeks to come to this way of life. We will look at how it was lived and witnessed in the lives of St. Francis of Assisi (1182-1226), Cardinal Joseph Bernardin of Chicago (1928-1996) and Pope Francis I of Rome (1936-).

Register by calling 218-723-6555 at St. Scholastica Monastery or email: Pauline.m@duluthosb.org.

I HAVE A DREAM

By Sister Mary Catherine Shambour

There is no need to inform our faithful supporters and readers of *Pathways* that for St. Scholastica Monastery “the times they are a’changin’.” Like nearly every religious community of women in our country, we are facing diminishment as our numbers steadily decline and new members are few. The multiple reasons for this are beyond this reflection but everyone can agree that the individualized culture of our secularized society and the loss of vast numbers of families to our Church are not fertile ground for fostering the self-sacrifice required by religious life.

As a representative member of the largest cohort of American religious women today—those retired but still working well into their 70’s, 80’s and beyond—I am both sad and hopeful about the reality. Sad, because it marks the end of a highly successful and never-to-be-repeated era in American church history, but also hopeful to see some signs of new beginnings already germinating. Being a Christian requires believing in the God who forever says, “Behold, I make all things new.”

There are material signs of changes already taking place: dissolution of some communities, merger of several provinces, some communities assimilating others, sales of buildings and lands, etc. But more encouraging signs are the connections being made among newer members of aging communities who meet regularly to dream and plan the revitalization of religious life for the future as well as newer members of our Community meeting with other Benedictines. All realize that their numbers will be small and that they have much to share and learn from one another.

Are these women on to something? Not only do I say “yes” but I feel they have something to model for our Church. (Do we really need 450 different women’s religious institutes in our country whose ministries largely overlap or have been assumed by other agencies?) Yes, they each have their own charism that is a gift to the Church, but probably it is time for us all to pull together and support one another in proclaiming the Gospel, recognizing the variety of gifts we bring. It is time to stop the old arguments of “I belong to Paul” or “I belong to Apollos” in our Church and recognize that we all belong to Christ crucified. I would like to ban completely the words “conservative” and “liberal” from all discourse about expressions of our faith. Each person has his or her own way of praising God which needs to be respected so long as it is true and does not destroy the charity and unity among the congregation. American women’s religious orders themselves do not model perfect examples of unity as they organize themselves under three different organizations through which the Church is to connect with them, and relations among the groups have not always been commendatory as some claim that they “are faithful to the Magisterium of the Church,” implying that others are not. Do we then wonder why many young people have drifted away from the faith or from being attracted to religious life? Reality has come home to the Church.

The times not only are “a changin’” but have changed into a whole new volatile world. As the American Catholic Church has grown in recognition and power, it also has become more closed in upon itself while the events of world history—which is all of salvation history—has moved on. Pope Francis, who has been more in touch with the needs of the vast majority of the world’s poor, is calling all Christians to come out of their ghettos and comfort zones and minister to those suffering on the battlefields of the world. Christians today in many countries are suffering the greatest persecution in all of church history; millions today live in refugee camps; climate change and water shortages are threatening the future of many nations; terrorist attacks and genocide are being carried out in the name of religion; women and children are being exploited into slave labor and human trafficking, etc. Can we sit back and say these are not our responsibility?

My dream is that American Catholic women who care about our world and wish to bring Christ’s message and compassion to others will listen to the voice of God speaking to their hearts and will be willing to consecrate their lives to building the kingdom of God on earth through a religious vocation. Can you name any higher aspiration for a Christian woman today?





Above: Sister Mary Henry (left) and her sister, Sister Annabelle, OSB, summer 1954 at Sister Mary Henry's Golden Jubilee. Right: Sister Mary Henry, summer 1964 on the occasion of her Diamond (60th) Jubilee.



Sister Mary Henry Landsteiner, OSB ***October 13, 1914—February 25, 2014***

Sister Mary Henry (Henrietta) Landsteiner, age 99, died on February 25, 2014. Born on October 13, 1914, in Fairfax, Minnesota, she was the daughter of Henry J. and Anna Mary (Buchl) Landsteiner. Sister was in her seventy-ninth year of Benedictine Monastic Profession.

Sister entered St. Scholastica Monastery August 28, 1932. She professed her Triennial Vows July 11, 1934, and her Perpetual Vows July 11, 1937. She received her Bachelor of Science in Elementary Education from The College of St. Scholastica.

Sister Mary Henry served with great dedication as an elementary school teacher and principal for fifty-three years; she began her teaching at St. Francis School in Brainerd in 1934. Sister taught grades 2, 3, and 4, leaving in 1940. She taught at Cathedral Elementary School in Duluth from 1940-1945 (grades 2, 3). Then she served at Our Lady of Sorrows in Cincinnati, Ohio, from 1945-1955 (grades 1, 2, 3). Next she taught at St. Joseph School in Grand Rapids, Minnesota, from 1955-61. From 1961 to 1974, Sister taught at St. Leo School in Hibbing. There she taught first grade and served as principal from 1968-1974. She taught at St. Bridget's School in Minneapolis from 1974-1984 (grades 4, 1). In 1985-87 Sister was a substitute teacher and worked with children who needed remedial teaching.

In July of 1987 Sister returned to St. Scholastica Monastery where she served as co-director on Benet Hall until 1994. She continued her ministry on Benet Hall as a staff member from 1994 to 2004 and then retired. Sister Mary Henry's joyous nature and beautiful smile continued to brighten the day for those on Benet Hall, especially during activity sessions.

Sister Mary Henry was preceded in death by her parents, her brother Joe, and her sisters Florence Jenson, Katherine Haag, Delores Betzold, Lucille Worm, and Sister Annabelle, OSB. She is survived by the Sisters of St. Scholastica, numerous friends, and family members.

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*May we open ourselves
to the magnificent
light of Christ.*