

PATHWAYS



Newsletter of the Duluth Benedictine Sisters

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Dear Friends of the Monastery,

Greetings to all of you as this season of waiting and watching in expectant hope. Readings for the First Sunday of Advent give a strong message for reflection. From the prophet Isaiah we hear, “Why do you let us wander, O Lord, from your ways?” and “Would that you might meet us doing right, that we were mindful of you in our ways!” Our plea in the responsorial psalm is “Lord, make us turn to you; let us see your face and we shall be saved.” And then Paul reminds us, “You are not lacking in any spiritual gift as you wait for the revelation of our Lord Jesus Christ” (1 Cor. 1: 2). Mark warns us, finally, with sharp emphasis, “Be watchful! Be alert! You do not know when the time will come” (Mk 13: 33). While we wait expectantly for the coming of Christ, Sister Mary Catherine gives some reasons to reevaluate how we prepare our souls for Christmas with quiet reflection on what this season really means.

The Sisters, too, in this season are in an introspective mode. We recently participated in a week-long Canonical Visitation and are reflecting now on the overview, commendations, and recommendations from the report. A Visitation occurs about every six years and at least once in the term of a Prioress. The purpose of a Visitation is to encourage individual members to reflect on their growth in fidelity to the spirit of the Gospel and the *Rule of Saint Benedict*, and for the visitors to offer an external, supportive viewpoint that clarifies our monastic ideals and encourages ongoing conversion of life within the Community. In preparation for this, a Community participates in a focus-study. The theme for our study was: “Strengthening a Culture for Vocation.” Its purpose was to understand how others experience our common life, so that we may work together to create a vibrant Community that helps us to grow spiritually and personally, to contribute to the Church and to the world, and attract the next generation of Benedictine Sisters. We discussed five topics with related questions and articles.

The first topic we reflected upon was the charism of our Community. Charism as understood by religious men and women refers to a gift given for the building up of the Body of Christ, the Church. We asked ourselves, “How do we understand our Benedictine monastic charism and identity?” Over the centuries, we said, the gift of Benedictine monastic life as described in the Holy Rule is the seeking of God together in Community, through reflection on the Gospels, the *Rule of Benedict*, and on the word of God that comes in sacred times of common prayer, Eucharist, and *lectio divina* (personal time for sacred reading and reflection).

We recalled that we define ourselves and our charism in the motto *ora et labora* (prayer and work). We recognize that our work is animated and activated by our prayer or, as a friend pointed out to Sister Barbara Higgins, “ora” is etched in “labora.” Prayer is the centerpiece of our work, an official prayer of and for the Church, but also a way of life that leads to maturity in our personal and communal spiritual life. In *lectio*, in the praying of the psalms, and in the proclamation of the day’s scriptures, we listen for a word or phrase that becomes our mantra for a day, a week, or a lifetime, that we may be transformed into Christ.

In this season of watching and waiting for the Word – the Word that becomes flesh among us and comes to us again and again – we pray that all may be transformed by the Word we hold in our hearts and experience in our communities and families. May we become the light of Christ for one another.

May the blessings of this Holy Season be with you and yours,

Sister Beverly
Sister Beverly Raway



Divine Design

by Sister Mary Catherine Shambour (mcsambour@duluthosb.org)

In the unfolding of every adult Christian's life, there comes a time when one grasps a deeper understanding of what this season is all about, for in the words of theologian Karl Rahner, "all Christianity is Advent for we are forever waiting for God to come." Most Christians understand Advent as a time to prepare for the great feast of Christmas, which for many means a hectic season of shopping, gift-wrapping, baking, decorating, and partying. All this is, of course, good and wholesome if our intentions are to share the greatest gift we have ever received, God's love, with others, but we need to prepare our souls for Christmas, which includes taking personal, quiet time for reflection about what this season means.

The very name *Advent*, though appropriate, is somewhat of a conundrum because it means both *arrival* and *coming*. Through its liturgies, the Church wisely employs the Scriptural texts, colors, music, and symbols to help us understand and embrace the significance of the great event in human history: the infinite Creator God broke into our finite humanity to show us the way to eternal life. While it is fitting to rejoice with the angels at this marvelous mystery and share the peace and joy it brings, the season also asks us how we are using the gift of faith to prepare ourselves for Christ's second coming at our death or the end of time.

Most of us don't connect the two comings, nor do we like to dwell on Scripture describing the end of time. They are too scary, and we just heard them read at the end of the Church year that culminates with the Feast of Christ the King. We would rather celebrate the beginning of our salvation, and our weary world is certainly in need of some joy!

Yet now *is* the time more than ever for us to connect the two purposes of Advent and find even greater joy and meaning. While we know that change is an inevitable part of life, we must admit that the pace of change in recent years – even in the past year alone – has left most of us breathless. This is not the way we hoped it would be! While we're hypnotized by all the data and interconnections that technology, science, and globalization have given us, we haven't realized the truth that with every positive development come negative consequences and new responsibilities. We have also come painfully to realize that, for all our knowledge and exploitation of the planet, there are limits to our resources and we are not



in control over nature. But why spoil our Christmas celebration with such negative thoughts? Because God has blessed us with the wisdom and means to collaborate with his design and plan for our universe.

This Advent take some quiet prayer time free of distraction to contemplate the good God gives us. Give thanks and then ask what role we are playing in God's beneficent plan for the world. Are we helping or hindering it? What could we be doing that would make a difference, even such a simple thing as recycling or stopping use of plastic bags?

Reflect on the Mass readings for Advent for this year (found on line or in your parish bulletin). As we read about God's prophets urging their suffering people to repent and return to God, as we hear the

Israelites pleading for a leader who would deliver them and bring peace, fast forward to today's newspaper headlines or evening news. Do you hear the cries of tens of thousands of people in overcrowded refugee camps who have fled genocide, warfare or famine? Do you hear the pleas of our own prophets, including our Holy Father, warning us what will happen if we continue polluting and plundering the planet? Are we aware of homelessness, poverty, and injustice in our own neighborhoods? At another time we may have pleaded ignorance of such evils, but now they are at our doorstep through the media and our smart phones. Can we think of ways that we could help alleviate such injustices? Remember that in helping others, we are serving Christ.

We can share our ideas with family, parish, and co-workers. Once children see their parents and teachers enthused about helping others, there is no end to their novel ideas, and we are helping keep their faith alive. We can decide to stop the costly presents and parties this year, and use the money to help others in need. If we feel too far removed to assist relief workers in foreign lands, there are thousands of Americans whose homes and livelihood this year are a pile of rubbish due to fires and hurricanes. Relief organizations need our generous financial and physical assistance to provide for basic human needs. No one can honestly say we have nothing to give; we can all give our prayers, offer our sufferings, come for a cheerful visit, or lend a helping hand. Such would fulfill the Beatitudes, live Advent in our time, and even bring us great joy. Remember the innkeeper who once had nothing to offer but a cave and a stable, into which was born our Savior and Messiah. Happy Advent and a Blessed Christmas!

How Would I Know?

by Sister Edith Bogue, Director of Vocations (vocations@duluthosb.org)

"I've never met a Sister," Lindsay said, "but I have this feeling I might want to become one. How would I know what I'm looking for?"

I met Lindsay through a service that helps discerners discover religious communities that match their interests. "I doubt real Sisters are like the super-strict or naïve ones in movies," she explained. "I hope they would be more like *Call the Midwife*." She paused "But even though those ones are wise and savvy, the show rarely shows them praying." As far as she knows, there are no Sisters in any nearby towns.

Lindsay is not alone. While services like Vision Vocation Match and the Guide To Religious Ministries help, they ask discerners to choose among types of communities or prayer forms. "I don't understand apostolic and monastic," Lindsay said. "How would I know if I wanted to pray the Liturgy of the Hours? Or a habit – some wear it, some don't, but why?"

The internet helps a bit. Most religious communities post blogs and videos about their life, events, and Sisters. These provide a window into the different forms of religious life. Read our blog at <http://duluthbenedictines.org> or connect with @DuluthMonastery on Twitter or Facebook. Terms like "monastic" or "cloistered" become clear when you see how various Sisters' lives are organized.

After "window-shopping," as Lindsay called it, discerners take the step of making contact. Those who live near a community of Sisters might inquire about joining them at Mass or for prayer. The Sisters may invite you for a cup of coffee or a meal afterwards. Discerners at a distance begin with a phone call and, if their interest in the community grows, consider going for a weekend visit or participating in a retreat there.

Those options appealed to Lindsay, but she was still perplexed. "The internet can show me what religious life is like from the outside, and I could meet a Sister," she explained, "but I can't imagine what it would be like for me to gather for prayer three times a day, or share the common table. How would I know that?"

Many discerners choose a live-in volunteer program, such as our Benedictine Associates, to experience a pattern of prayer and work. Others explore programs that enable lay people to learn and live the particular spirituality of a community, as our Benedictine Oblates do. Others prefer conversation and visits with a vocation director. There are many paths on the discernment journey; none is right for everyone.

"I'm glad we talked," Lindsay said. "My Mom told me about Vision Vocation. Otherwise, I would not have found you." Discerners are deeply appreciative when friends and family support them. Please pass this article along to anyone you know is thinking about religious life – and encourage their exploration.

Becoming a Sister...

Catholic women age 21-50 who sense that God might be calling them to the Benedictine way of life are invited to contact Sr. Edith Bogue, our Vocation Director. She is happy to journey with them in their exploration.

Email: vocations@duluthosb.org

Phone: 218-733-2273

Becoming a Benedictine Associate...

Women of any age who are in good health are invited to live and pray with the Sisters for 3 months to a year as a volunteer Benedictine Associate. Sr. Barbara Higgins will be pleased to explain the program and application process to them.

Email: sbhiggins@duluthosb.org

Phone: 218-723-6555

Becoming an Oblate

Oblates are men and women who "love what St. Benedict loved and follow the practice of his *Rule*."

They meet at the Monastery once a month, September-May, to learn about Benedictine life and share their spiritual journey. Inquirers are welcome at any meeting.

Email: oblates@duluthosb.org

Phone: 218-723-6555

Sister Profile: Sister Therese Carson

by Sister Therese Carson (theresecarson@duluthosb.org)

I remember this clearly. It is a bright spring afternoon, and I am walking with hand wrapped in Mother's skirt as she pushes the baby in a stroller. The sun is warm on my head, and when I look up at Mom I see a shadow wrapped in dazzling light. At three, I have already glimpsed God in my Mother's loving care. This is still my personal image for God, sixty years later: a shining darkness.

I grew up in the 1950s and '60s in a small house near Detroit, Michigan, that somehow held Mom and Dad, myself, and four brothers. My memories are of green alleys running everywhere I needed to go and arching elms that dropped golden showers every autumn. Our pleasures were simple but instructive. Dad bought a small telescope, taught us a few constellations, and we took it from there; the stars became friends whom we welcomed back with each changing season. Saturdays we went to a Metropark where we ran free in the woods, learned the names of trees, and caught mudpuppies in Huron River. Summer meant camping up north, long trails in wilder woods, and lakes to swim and canoe. On wet nights the rain sang to us while we stayed secure and dry.

Books from weekly library visits carried us into new worlds. In school we explored science and learned the mechanisms that hold this Universe together and make a place where humans can live. Educated and grown, we scattered to our own careers. For me it was Medical Technology, the science that answers from many angles the question, "Why am I sick?" Gradually I specialized in Microbiology, and moved from Detroit to work in a hospital laboratory on the northeast shore of Lake Michigan. I bought a small home in the country at the edge of a state forest, planted a garden, raised dogs, and walked the rolling hills praying to God. Through it all, my deep love for the natural world kept me connected with its Creator.

In a fallow time, when the earth dropped from under me and I even doubted God's existence, I spent a week in a tent on Lake Superior, searching a Bible for objective proof. Unable to find it, I closed the



Book and thought, *if you want me to believe in you, you will have to do it because I can't*. And God took over. Faith poured in like strong sunlight, filling my spirit with divine love. I did not need proof to believe, for even the blind can find the sun by its warmth.

Life went on. My friendship with God grew stronger, my parents grew old. On a hot September afternoon Dad died of cancer as we waited by his bed. At the moment of his death, my spirit rang like a struck bell, filled with

a nameless presence. My parish priest was familiar with this. "When a person dies, the veil between this world and the next grows so thin we can almost reach through it and touch the face of God." I remembered my encounter with God on the shore of Lake Superior, and nodded. We had already met through the veil, darkly.

My mother died, a profound grief that released me to follow a call that had haunted me since childhood. I came to St. Scholastica for my first visit, and driving up to the Monastery felt I was coming home. Seven months later, my home sold to a good man, who also adopted my special-needs dogs, I entered Community as a postulant.

Five years later, I continue to learn how to embrace obedience, accept correction, and live a communal life. This is not an easy task to begin at sixty, but I am learning to see Christ in each Sister, and the lesson is taking root. At the end of Morning Prayer, I used to pray the *Anima Christi* of St. Thomas Aquinas that begins, "Soul of Christ, sanctify me; Body of Christ, save me," and so on through the litany. This summer, without conscious intent, I found myself saying, "Soul of Christ, sanctify *us*; Body of Christ, save *us*." God is re-shaping my spirit to become what he already knew me to be.

We dance alone on the edge of a luminous darkness, and if we are lucky one day we fall in, God catches us, and our hearts "overflow with the inexpressible delight of love" (*Rule of St. Benedict, Prologue*).

Celebrating 125 Years – The Journey Continues

by Sister Judine Mayerle, OSB (jmayerle@css.edu)

“Before and above all things, care must be taken of the sick,
that they be served in very truth as Christ is served.”

Rule of St. Benedict, Chapter 36

Throughout the history of the Duluth Benedictines, Sisters have ministered to the sick in a variety of ways and in a variety of places, following St. Benedict’s *Rule*, which continues with the words of Christ in Scripture, “I was sick and you visited me” (Matthew 25:36), and “What you did for one of these least of my people, you did for me” (Matthew 25:40). The following examples highlight the Sisters, laypeople, and clergy who were committed to Christ’s teachings.

The beginning of health care: St. Mary’s, Duluth

The Duluth Benedictines established their first hospital in Duluth in 1888 on a “campus” that had been built by Abbot Alexis Edelbrock of St John’s Abbey in (what today is) Collegeville, Minnesota. He thought an abbey of monks in Duluth could create a strong Benedictine presence in the city, and he had purchased a block of land in West Duluth and planned to build a church, an elementary school, and a seminary, which he envisioned as the new abbey. Construction neared completion by the end of 1887, but the plans for the new foundation didn’t materialize. One of the reasons was that the Abbot realized the abbey could not compete financially against the growing city’s new public schools.

Significant time and money had been invested in constructing the buildings on what had become known as the St. Clement’s campus, and the Abbot suggested that Mother Scholastica of St. Joseph, Minnesota, take over the brick four-story seminary building and turn it into a hospital. Sisters from St. Benedict’s Convent in St. Joseph were already operating two hospitals established by Abbot Alexis in St. Cloud, Minnesota, and Bismarck, North Dakota, and the only hospital in Duluth was St. Luke’s, which had been opened in 1882 by an Episcopal minister in response to a typhoid epidemic rampant in the city. Discovery of iron ore on the Mesabi and Vermillion Ranges and the expansion of the timber industry attracted new residents to the city and throughout northeastern Minnesota. By 1887, when another typhoid epidemic erupted, it was clear that another hospital was needed.

With some financial assistance from her parents, Peter and Anna Kerst, Mother Scholastica took on the monthly rent of \$100 and the remodeling needed for what was named St. Mary’s Hospital which, from its beginning in 1888, has been the flagship hospital of the Duluth Benedictines. Sister Alexia Kerst, who was trained at St. Alexius Hospital in Bismarck, and six other Sisters from St. Benedict’s Convent were the first staff of the new hospital.



Sister Alexia Kerst and her staff of Sisters opened the first St. Mary’s Hospital to the public on February 2, 1888.



The “new” St. Mary’s Hospital, which was twice as large as the first, was built on land which had been intended for a Benedictine motherhouse.

The prevalence of contagious diseases along with the dangerous occupations of logging, shipping, and mining quickly filled much of the new hospital with patients. The catastrophic Hinckley fire of 1894, followed by two more typhoid epidemics, stretched the hospital to its capacity, and by 1896 it was clear that a larger hospital was needed. The Sisters had established an independent Benedictine foundation in Duluth in 1892 and planned to build a motherhouse and a school for young women at Fifth Avenue West and Third Street. However, they were persuaded by city officials, members of the clergy, and the hospital medical staff to instead build a larger hospital on the site. In 1898 the “new” St. Mary’s Hospital, which could house 200 patients, twice as many as the first hospital, was completed.

As the city grew, St. Mary’s Hospital did as well, expanding numerous times over the years. Nurses’ training involved Sisters attending lectures given by staff doctors to supplement their on-site learning. A few Sisters studied at St. Joseph’s Training School for Nurses in Milwaukee. In 1908, Mother Scholastica made an extensive trip to visit many hospitals in the East and South to acquaint herself “in the best and most modern methods employed in the conduct of Training Schools.” As a result



This ticket guaranteed free health care for miners and lumberjacks at any hospital run by the Duluth Benedictines.

of her observations and the experience of Sisters who had attended nurses’ training schools, a plan was developed and approved by Bishop James McGolrick. The St. Mary’s Hospital Training School for Nurses graduated its first class in 1912. St. Mary’s Hospital continued to expand its comprehensive health care over the decades that followed, with additions to and replacement of the 1898 structure and new wings to house more patients and specialized services.

Early Health Insurance

During the early years, the hospitals founded by the Benedictine Sisters had two main sources of income: fees from patients and from what came to be known as the “lumberjack” ticket, which offered affordable health insurance in the form of a “ticket” to men working in lumber (and then mining) camps at whatever Benedictine hospital was nearest their work site. Stories are told about Sister Amata Mackett, considered the “chief saleswoman” for the program, who visited the lumberjack camps and later the mining camps across northeastern Minnesota to sell the tickets, at the same time dispensing advice, darning socks, and baking pies in the camp cookhouse. According to archival records, she was six feet tall, weighed over 200 pounds, and was known to the men as “Sister Lumberjack.” She went into the camps by whatever conveyance was available: steam locomotive, railroad handcar, a wagon pulled by an ox team, or on snowshoes.

When legislation was passed in 1913 mandating a system of workmen’s compensation in Minnesota, the hospital ticket program ended. However, it had served its purpose in helping keep the hospitals financially solvent during the early years and affording guaranteed health care to the hundreds of miners and loggers in the Northland.



Sister Amata Mackett was a welcome sight in the logging and mining camps. When the Benedictines bought their Kenwood campus as a site for their Motherhouse, Sister Amata was the farm manager. She died of influenza in 1929 at age 68.

Expansion of Health Care Ministry

St. Anthony's Hospital – Bemidji

When the Benedictines established their new foundation in Duluth in 1892, they launched a health-care ministry that built hospitals across northern Minnesota. One hospital was in Bemidji, a very small settlement without railways or roads, just trails through the woods that led to lumber camps and other similar small settlements. When the Benedictines came to start a hospital in 1898, Bemidji had been in existence for only two years and consisted of one store, a post office, and six homes. The Sisters leased the second floor of the store and equipped it for temporary use as a hospital. St. Anthony's Hospital had room for 24 patients and was commonly known as "Lumberjack Hospital." The small hospital quickly ran out of room, and in 1899 the Sisters bought a parcel of land to build the first hospital building. A new wing was added in 1900 and another addition in 1910. St. Anthony's closed in 1922 when the Sisters were needed in Crookston, Minnesota, to help staff the hospital there.



The Benedictines bought land and built the 24-bed St. Anthony's Hospital and added two wings.

St. Joseph's Hospital - Brainerd

Dr. James Camp, a physician and surgeon serving logging camps of the area, first opened a 15-bed hospital in the settlement of Brainerd in 1890, and two years later purchased a site on the east bank of the Mississippi River to build a larger facility. Seven years later he asked the Duluth Benedictines if they could come to Brainerd and manage the Camp Hospital. The Sisters purchased it from Dr. Camp in 1902 and renamed it St. Joseph's Hospital, and a year later began construction of a new 35-bed facility. The hospital was remodeled and enlarged as the population in the Brainerd area grew. In 1953 the Sisters built a new 140-bed hospital, and ensuing years saw continued expansion of the facility to encompass the additional services offered by the modern hospital that exists today.



St. Joseph's Hospital in Brainerd expanded over the years in response to needs of the area. It is still sponsored by the Duluth Benedictines and is the largest hospital in north central Minnesota.

St. Vincent Hospital – Crookston

The people of Crookston had repeatedly asked the Benedictines to help them build and staff a hospital, but it would necessitate further borrowing by the Sisters. They chose instead to rent a building in 1900 that could serve as a temporary hospital. It soon became apparent that a larger facility was needed, and in 1902 they opened a 60-bed hospital that the *Crookston Daily Times* called "a blessing to the city!" Although both St. Joseph's Hospital in Brainerd and St. Vincent's Hospital were successful, the Crookston hospital did not do as well financially, possibly because its location in a quiet farming area at some distance from the logging camps rarely saw it filled to capacity. When Mount Saint Benedict, formerly a daughterhouse of the St. Scholastica Motherhouse in Duluth, was established as an independent foundation in Crookston in 1919, the Duluth Benedictines who had built and staffed St. Vincent's hospital turned it over to them.



St. Vincent Hospital was considered a 'blessing to the city' by the people who had long desired a hospital in their little town.

St. Benedict's Hospital - Grand Rapids

Grand Rapids was founded on the banks of the Mississippi River because of the extensive logging done in the area, especially the highly prized white pine. The first physician in what is now Itasca County was employed to look after the health of the men constructing dams to control the water levels of Pokegama, Winnibigosh, and Leech Lakes. The first hospital was built by the Northwestern Benefit Association, a for-profit group supported primarily by those who worked in the forests or on the railroads. Some pioneer doctors formed partnerships and built small hospitals, one of which was purchased by the Duluth Benedictines in 1898. A newspaper clipping of the time tells how "Four sisters of the Order of St. Benedict arrived here a week ago last evening to take charge of the Ehle & Russell hospital," which they renamed St. Benedict's Hospital. The article goes on to say that men carrying the Sisters' insurance ticket may have any doctor in the city to treat them, "and it is hoped that this hospital will in due time be worthy of its parent institution, St. Mary's in Duluth."



St. Benedict's Hospital was purchased by the Duluth Benedictines in 1898. After fourteen years, when there were fewer lumberjacks and the hospital was becoming obsolete, it was closed and the Sisters returned to Duluth.

St. Benedict's Hospital was a poorly constructed frame structure where "winter winds were cold and stoves roared during the freezing nights." A booklet about the hospital, entitled "The Story of a Hospital on the Timbered Frontier," tells how the first Sisters who came "remained for some years, and the community knew them well ...they wore the sober garments of their order. They were skilled and sympathetic ... gentle but strong and firm." The Sisters remained until 1912 and then gave up their work in Grand Rapids because there were fewer lumberjacks, and older hospitals were becoming obsolete. During the fourteen years in which the Sisters operated the hospital in Grand Rapids, health care was given to a total of 12,478 patients.

Hibbing General Hospital - Hibbing

Hibbing, Minnesota, is home to the largest iron ore mine in the world, the Hull Rust Mahoning, discovered by Leonidas Merritt in 1893. It supplied as much as one-fourth of all the iron ore mined in the United States during its peak production during World War I and World War II. In 1915 when the population of Hibbing was 20,000, it was determined that some of the ore went under the town. Negotiations between the Oliver Mining Company and the village resulted in a plan whereby the entire village would relocate to a site two miles south. In 1920, as part of the financial arrangement resulting from the village's relocation, the Oliver Mining Company built the new 35-bed Rood Hospital, named after Dr. Dana Rood who had come to Hibbing in 1893 and established a small hospital. This building served as a combined hospital and clinic.



The Benedictine Sisters owned and operated Hibbing General Hospital for 35 years.

When the need for a larger, more modern hospital became apparent, the Hibbing district mining companies helped remodel the Rood Hospital and add an additional wing. Known for their work in health care, the Duluth Benedictines were asked to equip and run the hospital. In return, the deed to the 130-bed hospital, to be known as Hibbing General Hospital, was given to the Sisters in 1942.

In 1953 it became apparent that Hibbing General Hospital was very overcrowded. A fund-raising campaign proposed to raise \$1,250,000, and of this amount the local mining companies pledged \$750,000. The *Duluth Register* noted in October 1956, "Through the sacrifice of the Duluth Benedictine Community and the generosity of the mining companies, the citizens, and the Ford Foundation, Hibbing General Hospital is now prepared to meet the needs of the people of the area." This 1958 expansion resulted in a 230-bed, 20-bassinet hospital with additional specialty departments. A decade later, when a new regional hospital for the Hibbing and Chisholm areas was being planned, the Duluth Benedictines supported the idea but were unable to finance its construction and operation. The Community had begun planning to build a Benedictine Health Center connected to its monastery buildings in Duluth and could not handle another large financial commitment. The Center was needed to house infirm Sisters as well as Duluth residents and individuals with special needs.

According to archival legal documents, the ultimate goal of "a fair and equitable settlement for the transfer of Hibbing General Hospital from the Benedictine Sisters to the people of Hibbing and the surrounding area" was accomplished in 1977, and the Sisters left Hibbing after 35 years of health care to the region.



St. Michael's Hospital

The Journey Continues

Throughout their history, the Duluth Benedictines have demonstrated a commitment to own and/or operate hospitals wherever there was a need. Although archival records are sketchy, and in some instances information about the small hospitals virtually nonexistent, their names are part of our history: Miners' Hospital in Crosby (1946-1964), St. Michael's Hospital in Cass Lake (1904-1905), St. Joseph's Hospital in East Grand Forks (1895-1896), and St. James Hospital in International Falls (1912-1913). Founding a hospital took courage and vision; leaving a hospital when their work was done also took courage. Difficult choices had to be made.



One of the first ambulances arriving at an emergency room

The Duluth Benedictines' commitment to health care has continued into the 21st century, when even more difficult decisions have had to be made. But with the guidance of the Holy Spirit and the support of dedicated laypeople willing to take on positions of leadership in some of their ministries, the Sisters look to the challenges of the future as a continuation of what God asks of all of us in serving each other in His name.

"Before and above all things, care must be taken of the sick, that they be served in very truth as Christ is served."

Rule of St. Benedict, Chapter 3

The Waiting Room

by Sister Katie Doyle

We entered the room,
joining the expectant ones.

Earth and sky were joined in a mist of sadness.

I wondered as I stood by your bedside,
you were awaiting your call for citizenship
like an Ellis Island immigrant.

You waited with only your packaged body,
closed to all but your beating heart,
waiting your Creator's breath, recalling yours.
And, in an inhalation, God received your being.

You did not
look back.

Please Pray for the Following Deceased Family and Friends

<i>Dorothy Dauer</i>	<i>9/19/2017</i>
<i>Roberta Couture</i>	<i>10/1/2017</i>
<i>Martha C. Maniak</i>	<i>10/16/2017</i>
<i>Charlotte Shirley</i>	<i>10/20/2017</i>
<i>Irene Enrico</i>	<i>10/22/2017</i>
<i>Dorothy Foley</i>	<i>10/25/2017</i>



Erratum

“...*Nostra maxima culpa.*” We apologize for a statistical error in the “Farewell to the Blip” article on page 18 of Fall Pathways. According to the Homeland Security website*, the figure of the number of immigrants entering the U.S. during Mother Scholastica’s lifetime, 1847-1911, was closer to 27,000,000 than 271,000,000. Thank you to the reader who questioned this number.

* <https://www.dhs.gov/immigration-statistics/yearbook/2015/table1>



Center for Spirituality and Enrichment

St. Scholastica Monastery - McCabe Renewal Center

One Mission, Two Locations

by Dawn Carrillo, Director (dcarrillo@duluthosb.org) and Sister Pauline Micke, Outreach Coordinator (pauline.m@duluthosb.org)



Greetings from the Center for Spirituality and Enrichment!

My name is Dawn Carrillo, and I am thrilled to be here with you as the new Director for the Center! I have just moved from Little Falls, Minnesota (in the St. Cloud area), and am looking forward to experiencing my first Duluth winter. I have

worked in parish ministry for more than 23 years in the Diocese of St. Cloud, primarily in the areas of faith formation and liturgy. I completed my Master's Degree in 2002 at St. John's School of Theology in Collegeville, and my Doctorate of Ministry in 2015 at Aquinas Institute of Theology in St. Louis, Missouri. I have also served in several different roles at St. John's School of Theology (retreat facilitator, adjunct professor, field education supervisor) and have collaborated with the Spirituality Center at St. Benedict's Monastery as a spiritual director and facilitator.

Relocating and starting a new job have brought their share of disorder and confusion to my life, yet I can't help but marvel at the workings of God in it. Clearly, I had forgotten (once again) that our God is one of unimagined surprises, continually shaking me out of my seemingly well-ordered days and calling me to rise to a new ministry and a different life. This is a daunting process, but amid all the disarray

and commotion, if I listen well – *with the ear of my heart* – I can also discern the whisper of the Spirit grounding me, granting a peek at what might be, and beckoning me to awaken to the beauty of the new people and sacred spaces that fill my days now. For this, my heart is filled with wonder and gratitude.

The Center continues to unfold in its own new endeavor, and excitement permeates the air as we engage in this deeply collaborative and sacred effort: offering spaces and places where all people can discern the movement of the Spirit in their lives and develop a deeper awareness of God in all things and all things in God. For this opportunity to serve, we are filled with wonder and gratitude.

Come and share our space at the Monastery or McCabe (*One Mission, Two Locations*) for a private or group retreat or workshop. We also offer spiritual direction and sabbatical opportunities. Take advantage of our peaceful, beautiful spaces for meetings or enrichment experiences that we can host. There is also opportunity for a variety of outreach retreats or workshops we can offer at your church or site.

Check out our website at retreatduluth.org. If you have questions or would like to share possibilities, please contact me at dcarrillo@duluthosb.org or 218-723-6699. Like us on Facebook at Center for Spirituality and Enrichment.

May the Spirit continue to surprise and guide us!



Outreach On three successive Mondays, September 11th, 18th and 25th, people from Holy Rosary Parish in Aurora and others in the area gathered to pray, hear and discuss "*Reflections by Pope Francis on the Joy of Discipleship*," led by Sister Pauline Micke. This series was a wonderful sharing on what it means for us to walk the path of discipleship with Jesus.



McCabe On four Wednesday mornings from Sept. 20 through Oct. 11, Deacon Chico Anderson led a gathering in focusing on “The Parables of Jesus: Reading Them Again for the First Time”. Parables are universally known and, as those gathered reflected on them, they again were able to ponder the meaning of what it means to be a “Good Samaritan” or a “Prodigal Child”.

Schedule for Winter 2017-2018

Saturday, December 2
from 9:00 a.m. to 3:00 p.m.

An Exploration of the Twofold Adventure of Waiting

Sister Mary Josephine Torborg, OSB, associate professor in the CSS Theology and Religious Studies Department

Monastery Ground Floor Conference Room.

\$75 (includes refreshments and lunch)

We will explore the twofold practice of waiting: we wait for God and God waits for us.

Advent Wednesdays, December 6, 13, 20
5:30 p.m. Simple Supper
6:00 p.m. Presentation and Discussion
7:15 p.m. Compline

Advent Series: The Joy of Discipleship

Sister Pauline Micke, OSB, MA Theology and Certified Spiritual Director

St. Andrew's By the Lake Episcopal Church, Park Point, Duluth

We will walk these three weeks of Advent on somewhat the same journey that the Magi took many years ago. It is a path of seeking the meaning of being called, learning to live the meaning of the call, and then living it out as Jesus did.

Thursday, December 14
from 7:00 p.m. to 8:30 p.m.

Christmas Caroling at McCabe

Sing-alongs and cookies!

Please call (218) 724-5266 if you plan to attend.

Friday, January 19, 2018
from 1:00 p.m. to 2:30 p.m.

Seasons of Our Life: What Can Snow Say to Us?

Sister Pauline Micke, OSB

Duluth Benedictine Living Community
935 Kenwood Avenue, Duluth, Minnesota

Saturday, February 17, 2017
from 9:00 a.m. to Noon

Lenten Retreat

Sister Pauline Micke and Fr. Steve Ulrick

Monastery Ground Floor Conference Room.

\$35 (includes refreshments)

To register for an event, schedule an event for your Church or group, or for questions:

Online: retreatduluth.org

Email: retreat@duluthosb.org

Phone: 218-724-5266.

For presentations outside of Monastery or McCabe, contact Sister Pauline Micke, Outreach Coordinator, at 218-723-7086.

Open House at the Monastery

by Sister Therese Carson

On September 16, in our continued celebration of our 125th Anniversary, we opened the Monastery for tours, special activities and, of course, food. The day began with Eucharist in Our Lady Queen of Peace Chapel, celebrated by Bishop Paul Sirba. Displays around the Monastery told of our ministries and history, and Sisters posed for “Selfie with a Sister” photos, and talked about their life. Thank you to all who worked to make this a special day, and all who came to share it with us and to celebrate our history and our future.



Bishop Paul Sirba greets guests after Mass.



The Sister Schola sings at the Eucharist.



Sister Lois Eckes poses for a 'selfie' with guests.



Servers from the culinary staff work to make this a special meal.



Kathy Baxter, John Baxter, and Francesca Palmer enjoy the repast.



(Clockwise from upper left): Sister Beverly Raway and Bishop Paul Sirba. --- Claire Calligure, Gene Calligure, and Jude Collins. --- Sister Kathleen Hofer, Terry Jacobson, and Connie Jacobson. --- Bob McLean (in white shirt), Dr. Colette McCarrick Geary, Judy Nelson, Sharon Whittier, Sister Beverly Horn, Lori Collard, and Gene Collard



Sister Kathleen Del Monte (in blue jacket) greets guests in the Sisters' Community room.



Sister Barbara Higgins chats with guest.



Sister Johnetta Maher and Sister Jeanne Ann Weber tell the stories behind historical artefacts on display to Kate Miller, a student reporter with The College of St. Scholastica Cable.



Sister Mary Susan Dewitt leads a sing-along in Chapel.

THE SAINT JOHN'S BIBLE...at the Monastery



by Sister Sarah Smedman and Sister Therese Carson

To commemorate the 500th anniversary of the Reformation and the 54th of the Council of Vatican II, and to emphasize the unity we have in Scripture, the Lutheran Church of the Good Shepherd, Duluth, and St. Scholastica Monastery co-sponsored *A Journey of Renewal with The Saint John's Bible: From Conflict to Communion*. Co-chairs of the Planning Committee, comprised of members from both groups, were Pastor David Mesner of Good Shepherd and Sister Sarah Smedman of St. Scholastica. Central to the event was *The Saint John's Bible* itself and a variety of other documents, particularly the *Joint Declaration on the Doctrine of Justification* by the Lutheran World Federation and the Catholic Church.

The Saint John's Bible is the first hand-written, hand-illuminated Bible since the invention of the printing press in the fifteenth century. In 1970 Welsh calligrapher Donald Jackson expressed his lifelong dream of creating an illuminated Bible, and proposed the idea to the monks of St. John's Abbey. After serious deliberation, the Abbey and University commissioned Donald Jackson to undertake the project. Though *The Bible* revives the crafts of medieval calligraphy and illumination, the text is that of the *New Revised Standard Version Catholic Edition*, and the illustrations draw upon recent history, modern science, nature, and the artistic traditions of many cultures. The original seven-volume *Bible* is housed at St. John's, but a magnificent seven-volume Heritage edition is available for services such as ours, with 500



Bishop Paul Sirba speaks at the closing ceremony.



Diane Jacobson explains the genealogy of Jesus, using an illumination of Christ's family tree from the Gospel of Matthew.



Evangelical Lutheran Church in America
God's work. Our hands.

copies available for purchase. Beautiful coffee-table editions are also available at a much more reasonable cost.

For the fourth time in the last ten years, Good Shepherd Lutheran Church of Duluth and St. Scholastica Monastery have sponsored a three-day event, September 19-21, 2017, focusing on *The Saint John's Bible*. We hope that its emphasis on our common roots in Scripture, rather than on our differences, will bring us ever closer together.

This year's major guest presenters were Dirk Lange, Professor of Worship and Frederik A. Schiotz Chair of Christian Missions at Luther Seminary in St. Paul; Dr. Diane Jacobson, Professor Emerita of Old Testament at Luther Seminary; and Father William Fider, Pastor Emeritus at St. Lawrence Church in Duluth. Susan Sink, author of *The Art of St. John's Bible*, showed illuminations from *The Bible* on a wide screen, which accompanied the passages that speakers read and/or offered commentaries. Before Sink herself discussed any particular illumination, she evoked responses from attendees, which were spontaneous, detailed, and rich.

Central to the Event were two prayer/worship services in Our Lady Queen of Peace Chapel. First, on Tuesday evening was *Common Prayer: From Conflict to Communion: Lutheran-Catholic Common Commemoration of the Reformation 2017*. Its text was composed by the Liturgical Task Force of the

Lutheran-Roman Catholic Commission on Unity. Presiders were Sister Beverly Raway, Prioress of St. Scholastica Monastery and Pastor Peter Kowitz, Dean of Lake Superior Conference, ELCA. The closing event, *To the Ends of the Earth*, was a beautiful, reverent, actually glorious worship service. Each individual volume of *The Bible* was carried in procession with candle bearers, readers, and reflectors, and placed in front of the altar, where passages from each were read and reflected on. Music, heavenly music, flooded the Chapel and surrounding halls, with organ, lute, marimba, and voice, both solo and congregational. To quote a participant: "I found [this service] so incredibly uplifting and spiritual and enjoyable. It is so good to

be among joyful, joyous people." A typical response. All did leave rejoicing!



Jennifer Robbins and David Tryggestad



Sisters Theresa Spinler and Mary Catherine Shambour carry a Heritage Edition book of The Bible in procession.

Through listening to the Word of God, through study of sacred word and images, and through shared prayer, the great hope of Catholics and Lutherans is that we will become a unified worshipping community.

Volumes of The Saint John's Bible were on display in the gathering space of Our Lady Queen of Peace Chapel a half hour before and after the sessions on Tuesday and Thursday evenings, as well as other times during the days. All sessions, excepting those for the freshman Dignitas classes at The College of St. Scholastica, were open to the public. People of all or no religious persuasions came to share this memorable experience.

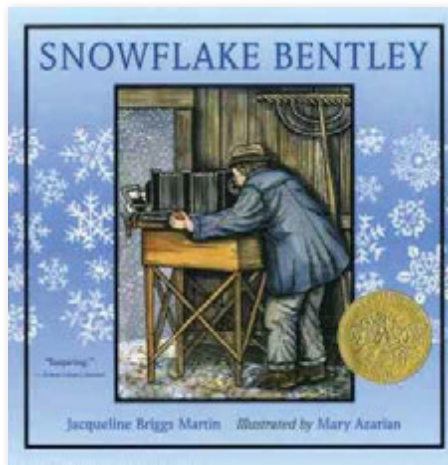


Storybooks and Picture Books: Which? And How to Read

by Sister Sarah Smedman (ssmedman@css.edu)

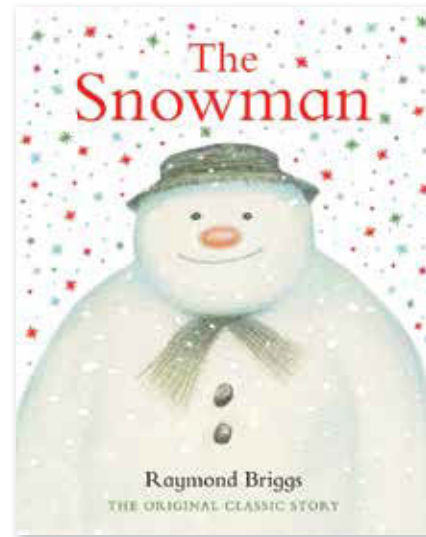
The storybook is a literary tradition that dates back at least to the eighteenth century with novels *Robinson Crusoe*, *Tom Jones*, and *Pride and Prejudice*. In a storybook, words depict in detail the setting, the characters, the events, everything essential to telling the story.

In a picture book, words alone do not tell the story. “The meaning of words in a picture book is unclear or incomplete without pictures,” says Uri Shulevitz, himself writer of notable picture books. Pictures and text complement each other: pictures do not repeat what is in the words, nor vice versa. Both pictures and words must be read to understand the full story that is being told. As winter approaches and children, even adults, play jubilantly in snow, it seems timely to look at storybooks and picture books about snow.



Snowflake Bentley, a 1999 Caldecott Medalist by Jacqueline Briggs, a true storybook, illustrated by Mary Azarian, is a biography of Wilson Bentley, born in 1865 on

a farm in Jericho, Vermont. From childhood Willie loved snow and, with the gift of a camera when he was seventeen, his endurance eventually succeeded in photographing snowflakes. When he was sixty-six years old, with contributions from other scientists, Willie published his famous book *Snow Crystals*. Today, 500 of Bentley’s photographs are safely preserved in the Smithsonian. A monument to Bentley now stands in the center of Jericho. In narrow side panels on many pages, Briggs provides additional details from Bentley’s biography to enhance her story. Azarian’s sparse, realistic paintings not only accompany the story, but add to the clarity and credibility of Bentley’s almost unbelievable contributions to the world’s “understanding of the grandeur and mystery of the snowflake.”



In direct opposition to *Snowflake Bentley*, Raymond Briggs’s ***Snowman*** (1978) is an oversized wordless book of a boy who wakes to see a snowman outside his window. From twelve small pictures on a page to double-page spreads, with

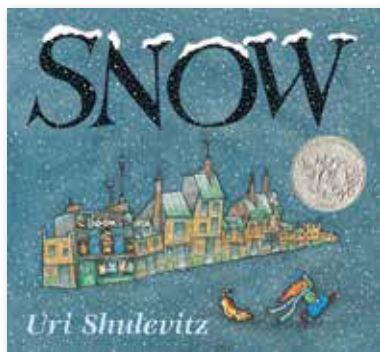
every variation between, the gently-colored and slightly hazy illustrations convey a dreamlike atmosphere which, nonetheless, seems very real. At dawn the boy goes out to meet the snowman, brings him into the house and introduces him in page after page to multi-facets of the boy’s culture. Then, aptly, in two two-page spreads, the snowman flies with the boy in hand through vast spaces to a huge city (Moscow?) and vast, empty winterland (Russia?) before shortly taking the boy home. After a prolonged, nostalgic farewell, the boy goes back to sleep, awakes, runs outdoors without stopping for breakfast, and finds—a heap of melted snow, with three black coals and a hat. Close reading of each and all the gentle pastel pictures requires attention and imagination and undoubtedly evokes nostalgia in those who know snow.



Ezra Jack Keats’ *The Snowy Day* (also a Caldecott winner, 1963), is a classic for all ages that I read as a book in which the illustrations both accompany the story (an

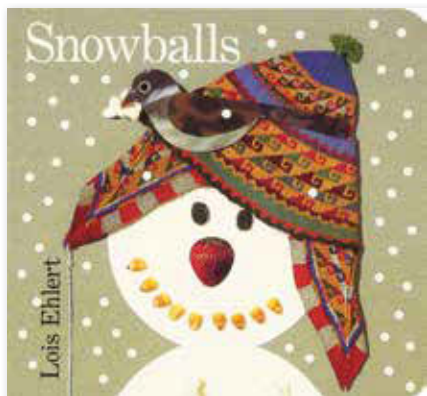
illustrated storybook) and extend the story through evoking an imaginative response that the words may possibly suggest (a picture book.) Through his window, a small boy sees a world covered with snow. Going out to play *alone*, he enjoys making tracks, knocking snow off trees with a big stick, climbing snow-bank

mountains, and making snow angels. Then, with a huge snowball stored in his pocket, he recounts his adventures to his mother and relives them in memory. At bedtime, when he discovers the snowball in his pocket has melted, he is sad and dreams that all the snow has melted. But when morning comes, and new snow is falling, he calls his friend and “they went out together into the deep, deep, snow.” Inviting all readers into the story, the boy, though he is black, has no name and few facial features. At the end the two little boys, backs facing the reader, are dressed differently. Is Keats, through appealing to all readers, subtly suggesting something deeper here? Certainly the reader is left thinking.



Snow, Uri Shulevitz’s 1991 Caldecott Honor Book, is a *bona fide* picture book. The text is flat: “The skies are gray. The rooftops are gray. The whole city is gray...Then... one snowflake... Snowflakes keep

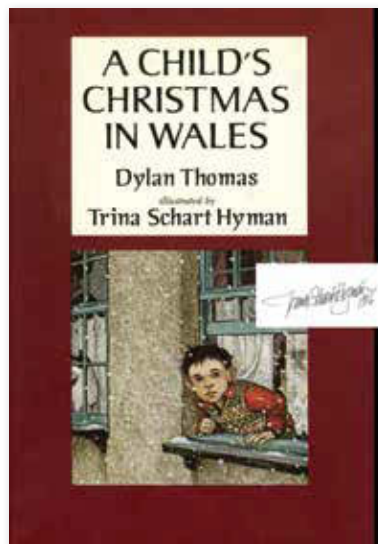
coming and coming and coming.” The illustrations, however, contrast adults who neither notice nor care with a boy and his dog who delight in the snow. While adults, laden with snow, plod steadfastly toward shelter, the boy and his dog dance and play with mates from Mother Goose, who join them out of a bookstore on the street. For the four ensuing double-page spreads, “circling and swirling, spinning and twirling”, the language matches the rapture of the boy, dog, and Mother Goose characters depicted in the pictures. When the book ends, and “the whole city is white,” the boy is alone, facing the completely white city in a posture of wonder and awe. “‘Snow,’ says the boy.”



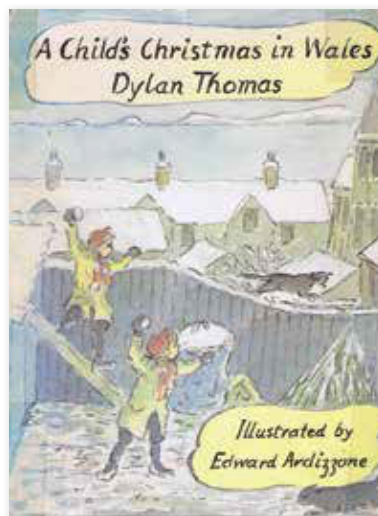
“What kind of day is it when thick snow is falling everywhere?” Lois Ehlert’s answer: **Snowballs** (1995), an inimitably creative picture book, in which “We” make

a snow dad, mom, boy, girl, baby, cat, and dog, all collages made of a huge collection of materials

from different countries. The oversized book opens horizontally, but becomes vertical with the snow creatures, which inevitably melt. In epilogues, Ehlert adds brilliantly colored pictures of items used in making the snow people and an explanation of snow. The whimsy of the book concludes on its back cover with the recipe for making popcorn balls and sixteen weather reports predicting snow.



The beautiful, sonorous, descriptive language of Welsh poet Dylan Thomas’s ***A Child’s Christmas in Wales*** (1954) defies added meaning through illustrations. Yet its power has attracted the talents of two major illustrators, whose pictures effect different readings of the text: American Trina Schart Hyman (1985) and British Edward Ardizzone (1980). “All the Christmases roll down toward the two-tongued sea, like a cold and headlong moon bundling down the sky which was our street , , , and I plunge my hands into the snow and bring out whatever I can find.” So begins the narrator’s Christmas



memories. Hyman’s realistic illustrations of select memories, some in brilliant color, some in black and white, reduce the power of the story to the mundane. Ardizzone’s pictures, also in color and black and white, more successfully capture the magic and mystery of the language. His black and white expressionist sketches anchored in more realistic pastel drawings better fit the musical text, whose words stretch the imagination. If you have never read aloud nor heard Thomas’s prose poem, give yourself this gift for Christmas. Then, “turn the gas down, get into bed, say some words to the close and holy darkness, and sleep.”

HIGHLIGHTS

Advent Vespers

by Sister Therese Carson

Each year in early Advent, the Sisters join the students, faculty and staff of The College of St. Scholastica in the Chapel for Advent Vespers, followed by the tree lighting in front of Tower Hall. Last year was particularly moving. In candlelight, the college choirs filled the chapel with thanksgiving in John Rutter's hymn, *For the Beauty of the Earth*. Then the college and Monastery choirs led the chanting of Evening Prayer, pleading in the ancient words of the Hebrew people and of the Church for the coming of Emmanuel into our hearts today and at the end of time.



"Wait for the Lord, whose day is near. Wait for the Lord: be strong, take heart!" (from *Les Presses de Taizé*)

"To you I lift up my soul; my trust is in you, O God! ... May uprightness and integrity protect me, because I wait for you." (Psalm 25)

"Faithfulness and truth will meet; justice and peace will embrace. Truth springs up from the earth, and justice looks down from heaven." (Psalm 85)

"Patience, people, till the Lord is come. See the farmer await the yield of the soil. He watches it in winter and in spring rain. Patience, people, for the Lord is coming." (John Foley, SJ)

"There is a longing in our hearts, O Lord, for you to reveal yourself to us. There is a longing in our hearts for love we only find in you, our God." (Anne Quigley)



We listened to the words of Isaiah: *The wilderness and the dry land shall be glad, the desert shall rejoice and blossom.... Strengthen the weak hands and make firm the feeble knees. Say to those who are of a fearful heart, "Be strong, do not fear! Here is your God."* (Isaiah 35)

In his letter James admonishes us, *"Be patient, therefore, beloved, until the coming of the Lord. The farmer waits for the precious crop from the earth, being patient with it until it receives the early and the late rains. You also must be patient. Strengthen your hearts, for the coming of the Lord is near. Beloved, do not grumble against one another, so that you may not be judged. See, the Judge is standing at the doors! As an example of suffering and patience, beloved, take the prophets who spoke in the name of the Lord."* (James 5:7-10)

Wait in patience. Christmas is coming.

HIGHLIGHTS

Continuing the Celebration...



Left As part of our 125th Anniversary celebration, we mark each Sister's name day – the day of her patron saint's feast – with a photo in the dining room.

Right Each August the Sisters receive a list of responsibilities for the next year – their commissions. This year, the card front showed three Founders: St. Scholastica, who began the women's Benedictine order in the sixth century; Mother Benedicta Riepp, who brought it to America - St. Mary's, Pennsylvania in 1852; and Mother Scholastica Kerst, who established St. Scholastica Monastery in Duluth in 1892.

Below Near the prioress' photos in the front hall of the Monastery is a banner that sums up our Foundress' vision.



...and it all began and has grown by

'the power of a vision,

the strength of an idea,

the courage of imagination.'

Celebrating 125 Years ~1892 to 2017



Sister Lisa Maurer Gives Presentation in Chicago

by Jan Barrett

Sister Lisa Maurer (second from right, pictured with fellow classmates) gave a presentation to her classmates at Catholic Theological Union in Chicago. The presentation was entitled, "All About St. Scholastica Monastery in Duluth, Minnesota and Our Benedictine Way of Life!"

Sister Lisa is attending the Institute of Religious Formation at the Catholic Theological Union in Chicago until spring, 2018, and will then return to the Monastery.



HIGHLIGHTS

Student Volunteers Help Clean the Chapel

by Sister Therese Carson

Each year on Community Day, the students of The College of St. Scholastica volunteer city-wide to make Duluth a better place. Here in the Monastery, under the guidance of Sister Jeanne Ann Weber and Ruth Jimenez from the liturgy office, thirteen students and their coordinator scrubbed pews and washed windows, leaving the Chapel sparkling clean and sweet-smelling.



Our thanks to all of you for your splendid work!



Sister Beverly Horn Blesses Claudia's Bistro

by Jan Barrett



St. Gabriel's Community in Bismarck, North Dakota is affiliated with the Benedictine Health System, which is headquartered in Duluth, Minnesota, and is sponsored by the Benedictine Sisters of St. Scholastica Monastery. Last May they held an open house and blessing to celebrate their new bistro, which they lovingly named "Claudia's Bistro" after our dear Sister Claudia Riehl. On many occasions Sister Claudia visited, educated, and inspired associates from the St. Gabriel's Community and will always be their loved and cherished icon. One of their signature menu items is Claudia's Reuben Sandwich, one of her favorites. She is also featured on the back of their menu.

The BHS held their board meeting at St. Gabriel's Community to coincide with the blessing of Claudia's Bistro. Sister Beverly Horn, OSB, attended the BHS board meeting on behalf of the St. Scholastica Monastery and helped bless Claudia's Bistro.

+Sister Mary Hope Novak, OSB



Sister Mary Hope Novak died on September 13, 2017, at St. Scholastica Monastery, surrounded by her Benedictine Sisters who kept vigil in prayer at her side. She was ninety-three years old and in her seventy-third year of monastic profession.

Born in Virginia, Minnesota on November 26, 1923, Katherine Terese

was one of 14 children born to Frank and Rose (Skrabec) Novak. She had fond memories of her early school days at Marquette School in Virginia where her teachers were the Benedictine Sisters from Duluth. She desired to follow them at an early age by becoming an aspirant in their high school, as two of her close girl friends had done. However, because her father insisted that she first complete high school at home, she stayed and graduated from Roosevelt High School in Virginia in 1941. That fall she entered St. Scholastica Monastery as a postulant, becoming one of thirty-six women from Minnesota's Iron Range who, as members of the Duluth Community, were proud to call themselves the "Rangers." Sister Mary Hope made her Perpetual Monastic Profession on July 11, 1946, celebrated her Silver Jubilee in 1968, her Golden Jubilee in 1993, and her Diamond Jubilees in 2003 and 2013.

Sister earned a B.S. in Elementary Education from The College of St. Scholastica and taught in Catholic elementary schools of the Duluth Diocese for twenty-six years. She began in primary grades where she took special joy in preparing children for First Communion. Later, she moved to teaching upper grades, and also served a brief term as Principal of Marquette School in Virginia, Minnesota, where she herself had once been a student.

Being a versatile person, after years of teaching, Sister Mary Hope was assigned to the Social Service Department of Hibbing General Hospital, where she worked in the business office and nursing service as an administrative clerk. In the early 1970s, she also served as secretary of the Hibbing Medical Foundation. On returning to the Monastery, she served as co-chairwoman of the Community Renewal Project and also as Purchaser for the Community. In 1975, she took charge of the Monastery Greenhouse with the assistance of about twenty college students. She studied the plants under her care and so was able to provide helpful instructions to buyers. She also served as chauffeur for the Monastery chaplain, Reverend Angelo Zenkl, OSB.

During her assignment as Purchaser for the Monastery, she was responsible for distributing various objects that came into the Community via the Sisters, and became intrigued by antiques and other old objects that passed through her hands. She studied to learn their value and learned how to repair them, especially old clocks and watches. She explained, "If you can read, you can do anything." Before long she created her own miniature antique shop in the old laundry of The College of St. Scholastica's Tower Hall, which she named the *This and That Shop*. It attracted many college students and curiosity seekers with whom she always engaged in animated conversation. She continued in this endeavor until her retirement.

Sister Mary Hope was preceded in death by her parents, Frank and Rose (Skrabec) Novak; her brothers Frank, Vincent, John, Joseph, William, Daniel, and twin boys who died shortly after birth; and her sisters Rose, Ann, Mary, Bertha, and another sister who died at birth. She is survived by her sisters-in-law Maryanne Novak and Stephana (Mary) Novak, many nieces and nephews, and the Sisters of St. Scholastica Monastery.

Wake Service, Morning Prayer and Visitation were held on Saturday, September 23, 2017 in Our Lady Queen of Peace Chapel at St. Scholastica Monastery. The Mass of Christian Burial followed, celebrated by Reverend Brian Schultz. Interment was at Gethsemane Cemetery.

St. Scholastica Monastery
Office of Development
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**First Bazaar with the
Benedictine Mothers' Club, Fall 1958**

*(Left to right): Mrs. Carroll, Mrs. Kushner, Mrs. Higgins,
Mrs. Salstad, and Mrs. Casey*

St. Scholastica Monastery Christmas Bazaar

Thursday, December 7, 8 a.m. to 5 p.m.

**Rockhurst Dining Room
1001 Kenwood Ave, Duluth, MN**

**Homemade Christmas decorations,
canned and baked goods, candy, crafts!**

Cash or check only

**Proceeds go towards landscaping in front of the
Chapel, needs of the Sisters in Benet Hall,
and other priorities.**

**Join us for
Sunday Eucharist at 11:00 a.m.
in Our Lady Queen of Peace Chapel
*Celebrating 125 years***