

# PATHWAYS



*Newsletter of the Duluth Benedictine Sisters*

*Duluth, Minnesota Vol. 29, No. 3 • Lent 2018*





# Pathways

NEWSLETTER  
of the Benedictine Sisters

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## Dear Friends of the Monastery,

I pondered long before writing this letter waiting for inspiration to strike. I thought because Ash Wednesday and Valentine's Day fall on the same day this year, surely a connection could be made between the two. The Spirit did not disappoint me. In the reading for Ash Wednesday, the prophet Joel says, "Even now, says the Lord, return to me with your whole heart with fasting, and weeping, and mourning; rend your hearts not your garments and return to the Lord your God" (Joel 2: 12-13a). The psalmist's response includes the plea, "a clean heart create for me, O God, and a steadfast spirit renew within me" (Psalm 51: 10). This is certainly a heart connection that goes beyond the message of "Be my Valentine" on heart-shaped lacy cards.



Lent is a time for us to look deep into our hearts to discover how we have drifted away from the Lord and to listen for the whispered messages that draw us back to the path from which we have strayed. It is a time for renewed heart-to-heart dialogue. As Brian Moore puts it in his book, *The Gospel Day by Day through Lent*, "The whole of Lent is a summons to a change of heart, and the depth of that change of heart will be commensurate with the deepening of our awareness of God and of ourselves in relationship to him." That deepening can occur through our response to the call to fasting, almsgiving and prayer. There are many ways we can respond, but the measure of the fruitfulness of our self-denial and charity, he says, is not in our success in cutting back on food, giving away our excess to the poor, or spending more time in prayer. In all these things, it is the "deepening our awareness of God's presence to us and his action in our lives" that really matters.

Returning to the Lord includes a deepening awareness of how we choose to respond in the small decisions throughout our day. More often than not, the choice is between two good things rather than good and bad. Two good things we might need to choose between, for example, are more time for pleasure or recreation and more time for prayer. Each help us to be healthy and balanced in our community and family relationships, but which is the Lord calling you to do? There may also be times when we are called to meet the needs of others when it conflicts with something we see for our own good. When we choose the good for others, the Gospel of Matthew says, we need to do it with joy and shining faces, not looking gloomy or cast down. At those times we need to recognize that the grace to respond is a gift we are able to give because of our deepening awareness of the love God has for us. Then we may discover with the prophet Joel that the Lord will relent, even if sometimes we are not so cheerful, and "leave behind ... a blessing" (Joel 2: 4).

I pray that all of our Lenten journeys may be a time of blessing:

"May our fasting be hunger for justice; our alms a making of peace; our prayer, the chant of humble and grateful hearts" (from *Catholic Household Blessings & Prayers*).

Thank you for the blessing you have been to us during this year as we celebrate the 125<sup>th</sup> Anniversary of our founding. The official date for that founding is June 25, 1892. Please take advantage, especially, of the events occurring with the circulation of the St. John's Bible sponsored in our honor by The Benedictine Health System and The College of St. Scholastica, and of the retreat and workshop offerings of the Center for Spirituality and Enrichment.

Lovingly in Christ,

*Sister Beverly*  
Sister Beverly Raway



# Changing of the Light

by Sister Therese Carson

Our chapel sits high on a bluff over Lake Superior, with doors that face east into the rising sun. A flat roofline blocks the view of the horizon from the chapel and so we miss the first light of spring and fall. However, when the sun is rising just a little north of due east, it reaches due east around 7:00 a.m., and sends a level beam through the chapel door windows, across the Gathering Space, over the baptismal font, and down the center aisle to illumine the altar.

This occurs as we begin Morning Prayer. A yellow patch of light appears on the wall behind the altar and slowly drifts down and to the right, briefly touching the angel on the front of the altar and the edge of the organ, and then vanishes. We find this phenomenon ridiculously satisfying.

This is our equinoctial Stonehenge. It tells us change is in the air: in spring we awake from cold to warm, darkness to light, and in fall we return to darkness. A little thing, this changing of the light, but for those who watch, it gives quiet pleasure as day and night become equal and we balance once more on the edge of a new season.

Our liturgical year revolves within this solar year. Inside the dance of sunrises and new moons, we mark feasts and fasts, solemnities and memorials, nativities and the great Paschal mystery of death and resurrection. Early Christians celebrated Easter the day after Passover, the 14<sup>th</sup> day of the Jewish lunar month of Nisan, but in 325 the Council of Nicaea changed it to "the first Sunday after the first full moon occurring on or after the spring equinox." The actual date varies with the calendar being used: Julian or Gregorian.

Whichever date we call Easter, we are called to celebrate the story of Christ's passion, death, and



resurrection in the daily round of our own lives. In chapter 49 of his Rule, St. Benedict reminds us that, "the life of a monk ought to be a continuous Lent. ... devoted to heart-felt prayer, sacred reading, and self-denial. ... as we look forward to holy Easter with joy and spiritual longing."

Start this Lent in contemplation. Watch the sunrise and reflect on how God's light is working in your own life. Has your inner life of prayer grown in the past year? Has it transformed your outer demeanor

and actions? Do people see a difference in you? Where in your daily walk have you found sadness and despair that cries out for God's light? How can you carry God's love into the darkness to the unloved and broken of this world?

In his encyclical *Joy of the Gospel*, Pope Francis says, "I prefer a Church which is bruised, hurting, and dirty

because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security. ... If something should rightly disturb us and trouble our consciences, it is that so many of our brothers and sisters are living without the strength, light, and consolation born of friendship with Jesus Christ, without a community of faith to support them, without meaning and a goal in life." This is what it means to be Church.

Christ's call is clear: don't settle for an easy life. Go out and rub shoulders with the lonely, rejected, feared, forgotten. Be the light that shines into the darkness to bring all you meet into a loving relationship with Christ.

A good morning prayer is this: "I see the sun has risen again today, Lord. Thank you for your faithfulness. Help me today bring your light into the darkness and become a blessing for someone today."



# Celebrating 125 Years – The Journey Continues

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

The 125-year history of the Duluth Benedictine Sisters is a continuation of the story begun 165 years ago when the first Benedictine women to settle in North America arrived at St. Marys, Pennsylvania, from Eichstatt, Bavaria. From there some traveled to St. Joseph, Minnesota, to establish St. Benedict's Convent, and from there some to Duluth. The challenges these pioneering women faced in coming to Duluth were immense. They had left the security of their motherhouse in St. Joseph, journeyed to what was still considered the "wilderness" of northeastern Minnesota, were impoverished and at first unwelcome in the predominantly non-Catholic city. They had to decide if they should use their scant funds to begin elementary schools, build small hospitals for iron miners and lumberjacks, or buy acres of land far from the city's center on which to build what would one day be a motherhouse and a college. Should they respond to the needs for Sisters to minister to the elderly, to orphans? Should they respond to requests to establish and/or staff schools throughout Minnesota and beyond when they barely had enough Sisters to meet the needs of their own diocese? After establishing their independent foundation in Duluth in 1892, the Community began to answer each of these questions in turn—and each with a "yes."

## *Expansion of Ministries*

By the end of Mother Scholastica's nineteen years as prioress in 1911, the Benedictine Sisters were staffing 18 elementary parish schools, four secondary schools, five hospitals, an orphanage, a home for the elderly, and a School of Nursing. Community membership at the time of her death in 1911 was 161 Sisters, an increase that allowed Sisters to respond more fully to other needs of the area and beyond the diocese in addition to education and health care.

## **St. James Orphanage**

When the original St. Mary's Hospital at 22nd Avenue West and 3rd Street reached its capacity and needed to expand, a new hospital that could accommodate twice as many patients was built at 5th Avenue West and 3rd Street on land originally intended as a site for the Benedictine motherhouse. When the "new" St. Mary's Hospital opened in 1898, Mrs. Peter Kerst, mother of Mother Scholastica and Sister Alexia, purchased the former hospital building in 1900 for the Sisters to use as an orphanage. The Community took on the cost of repairing, repurposing, and furnishing the building, and eight Sisters welcomed 25 children the day it opened. Archival records show that although orphan fees and other outside funding helped with care of the children, it was never sufficient to cover the full cost or that of the Sisters' living expenses or provide them with even a nominal salary.



*The first building of the original  
St. James Orphanage when completed in 1910*

Ten years later when more than 100 children needed a home, Bishop James McGolrick, the first Bishop of the Diocese of Duluth, and other benefactors purchased a 45-acre tract of wooded property in Duluth's Woodland community, and after a year's construction a new St. James Home was opened, with care provided by the Benedictine Sisters. Placement of children changed over the years. In the early years, involuntary separation



due to a parent's sickness or death of one or both parents was common. In later years children were brought to the home because of neglect issues, and, as divorce became more prevalent in society, the need for dependent care increased. The orphanage was incorporated as an institution of the Diocese of Duluth in 1916, and the Sisters continued to staff the home along with dedicated laypeople and clergy.

Children learned responsibility through completion of their assigned chores in the upkeep of the buildings, learned vegetable gardening and helped with livestock, which provided food for their large family. The facility also offered farm and industrial training. A letter written by Mother Celestine Sullivan in October 1918 to the St. James Board of Directors described the three classrooms with an enrollment of 84 students. She also described the difficulty in determining which grade a child should be in when they came from ungraded schools or had no prior education, and what the teachers were doing to address the problem. Many of the children left after a year to live with relatives, were adopted, or were old enough to be employed. But for many, as former residents have attested, St. James Orphanage was the only childhood home they had, and they remember the Sisters who cared for them with fondness.



*Sister Pascal Pocta (1911-2008) made whatever cake a birthday celebrant requested and had matching cupcakes for the rest of the children.*

In later years St. James' Orphanage underwent significant changes, in large part because of new federal relief programs enacted during President Franklin Roosevelt's administration that provided unemployment insurance, disability benefits, and aid to dependent children. This enabled more families to stay together or encouraged relatives to assume the children's care. Over the years the children's needs for a home changed, as did the number of Sisters who were available to care for them. St. James Children's Home was licensed for the care of 40 emotionally disturbed children in 1965. Six years later it had separated from Catholic Social Services and a new corporation, Woodland Hills, was formed. Two Sisters continued after this transition – Sister Mary Martin Beringer as housemother and Sister Paschal Pocta as cook and kitchen manager. Sister Mary Martin ultimately served at St. James/Woodland Hills for 23 years. Sister Paschal endeared herself to "her" boys and girls during her twenty years with them by her loving ways, her welcoming smile, and the wonderful creations that came from her kitchen. Both Sisters were honored in separate ceremonies commending them for their dedication to the children.

What began in 1900 as a small orphanage owned and staffed by the Benedictine Sisters has evolved into Woodland Hills, which today is a residential and day treatment facility staffed by lay professionals that offers a variety of services, with programming focusing on trauma repair, social development, and relationship building.



*Sister Mary Martin (1922-2015) provided the teenage boys with stability, taught them practical skills, took them shopping and on outings, and learned about hockey and football so she could better connect with them.*



## St. Ann's Home

When the building at 20<sup>th</sup> Avenue West and Third Street that had been St. Mary's Hospital and then St. James' Orphanage was vacated, the Sisters established a home for the aged. It was repurposed by the Sisters once again to become the first St. Ann's Home, which ministered to the elderly from 1911 to 1956.

Most of the building was used to house elderly residents, and although it served them well for decades, the aging structure required considerable maintenance that became increasingly costly, much of which was put off for lack of funds. In 1956, 45 years after the first occupants came to St. Ann's Home, a complete overhaul of the plumbing and the electrical wiring system was ordered by the state fire marshal, a requirement that would involve substantial renovation. Mother Martina Hughes and the Community determined that the cost was too high and began to seek alternative housing for the residents. Some went to nursing homes in Superior, Wisconsin, some to the St. Louis County Cook Home. All residents were placed except for "nine very elderly ladies," according to archival records. Bishop Thomas Welch visited the administrator of St. Mary's Hospital on their behalf, and a wing on the hospital's first floor was given for their use.

The *Duluth Herald* included a story by staff writer Walter Eldot on May 25, 1956 that lamented that "the oldest institutional building in Duluth is nearing the end of its service." Eldot went on to say:

Oldtimers who have made their home there for decades are saddened by having to move. Other Duluthians, too, may view the passage of this ancient landmark of service with feelings of regret and nostalgia. But in a broader sense, as the Benedictine Sisters and public welfare leaders indicated, it may serve as a poignant challenge to secure better provisions for the city's aged. Thus, upon the crumbling cornerstone of Duluth's oldest institutional building may grow the firm foundation of bigger things to come.

Although Bishop Welch recognized the need for a new "St. Ann's Home" and announced plans for such a facility in 1957, he died three years later and did not see his dream become a reality. His successor, Bishop Francis J. Schenk, continued the dream and began to look for a site. In March 1961 the Whiteside mansion on Ashtabula Hill, facing Lake Superior and adjacent to St. Mary's Hospital, was purchased by the Diocese and razed, along with several smaller buildings.



*The original St. Mary's Hospital/St. James Orphanage/St. Ann's Home was razed because it was too costly to bring up to code.*



*St. Ann's Residence today*



A building committee was formed, architectural plans were developed, and application was made to the Federal Housing Administration for a long-term loan. In May 1961 approval of the \$2,427,000 loan to cover most of the project was announced by Senators Hubert H. Humphrey and Eugene J. McCarthy and Representative John A. Blatnik. To that date, the six-story 187-unit facility that could accommodate 234 residents was the largest ever approved project under the federal housing for the elderly program. The facility was not a nursing home, according to the building committee, but rather a home that would “provide congregative living facilities for the aged.” The cost of constructing an adjacent chapel connected near the main entrance of the building was not included in the government loan.



*Sister Magdalen Dooper  
1912-2009*



*Sister Thea Sandusky  
1908-2013*

Groundbreaking took place on March 23, 1962, and residents began to move in on October 1, 1963. Many Benedictine Sisters had worked with the elderly over the years, but two Sisters spent most of their lives in this ministry. Sister Magdalen Dooper's 40-year ministry began at the original St. Ann's Home, then during the interim St. Ann's at St. Mary's Hospital, and then again with the residents at the new St. Ann's Home until she retired and moved to the Monastery in 1996. Sister Thea Sandusky began her ministry in 1961 with the elderly housed at St. Mary's Hospital and moved with them to the new St. Ann's Home where she spent 23 years at the Information Desk and in clerical services.

On March 17, 1977, the facility's name was changed from “St. Ann's Home” to “St. Ann's Residence” to underscore the fact that it is an apartment building, not an infirmary. Today the facility is a nonprofit entity no longer under the auspices of the Diocese but managed by a secular board of directors

## McCabe Guest Home

An interesting sidebar to the story of St. Ann's is that of McCabe, known since 1977 as McCabe Renewal Center. Built in 1914, the Georgian-style three-story home stands on four acres of beautiful grounds at 2125 Abbotsford Avenue in Duluth and was the home of W.J. McCabe and Jane Chidlaw McCabe and their two sons, Ben and John. The house had 19 rooms, 6.5 baths, and six fireplaces. In addition to housing the immediate family, it was a gathering place for the McCabe extended family, including some relatives who stayed for a longer period of time while attending school.

Sometime after W. J. McCabe died in 1933 and Mrs. McCabe had moved into an apartment, her sons were given the tasks of disposing of the house and property. In 1940 they offered their family home as a gift to St. Ann's home, then located at 20th Avenue West and 3rd Street, and thus to the Sisters of St. Scholastica Monastery who owned St. Ann's. The home underwent some renovation to accommodate the needs of retired men and women and became known as McCabe Guest



*Residents at McCabe Guest Home*



House, a “place of gracious living for senior adults who no longer lived in their own homes.” During those years McCabe was home to 15 to 20 adults with a staff of four Benedictine Sisters. Mrs. McCabe then chose to return to her home where she lived until her death in 1947.

When the “new” St. Ann’s Home opened in 1963 at its present site on Fourth Avenue East and Third Street, all the residents of McCabe Guest Home moved into the new facility. State guidelines for senior housing had been standardized, and the McCabe Guest Home did not meet the regulations.

The McCabe property had multiple uses between 1963-1977, including housing students from The College of St. Scholastica and their Sister prefects, and housing for several Benedictine Sisters who cared for the house and grounds and gave piano lessons. In 1977 the home became McCabe Renewal Center, a facility that offers retreats and programs promoting spiritual and personal growth to people of many religious traditions.

The facility is also available to nonprofit groups for their use when their missions are in harmony with those of the Center. McCabe Renewal Center is an integral part of the expanded Center for Spirituality and Enrichment housed at the Monastery.

The McCabe estate had a carriage house which from 1968 through 1983 housed The Barn art program that became an important part of the childhoods of more than 800 young participants. Assisted each summer by other Sisters and laypeople, Sister Mary Charles McGough opened her artist’s studio and developed programming that encouraged creativity to flourish on the McCabe grounds. “These children, like little sponges, absorbed the connectedness between the beauty all around and within themselves,” she said.



*McCabe Renewal Center*

## **St. Gertrude’s School of Arts and Crafts**

Father Thomas Verner Moore from Fort August Abbey in Scotland and a small group of Americans purchased a tract of land in Washington, D.C. in 1923 on which to build a Benedictine Priory, which was named St. Anselm’s. Dom Thomas, as he was to be known, had long desired to provide care and education for Catholic children with special needs and in 1924 had plans to open a facility for them. He gave a retreat to the Duluth Benedictines and told Mother Agnes Somers about his project. She brought the idea to the Community Chapter as a possible ministry. Subsequently several Sisters were sent to the University of Minnesota and Columbia University to prepare.

In 1926 three Sisters and one postulant began the Community’s ministry at St. Gertrude’s School of Arts and Crafts that would continue for nearly 70 years. What began in a barn refurbished as a



*Arrival of Sisters at St. Gertrude’s in August 1926 with Dom Thomas and another Benedictine monk, along with ladies of what would become the St. Gertrude’s Guild.*



school with just two students on farmland purchased by the monks adjacent to their property, quickly became overcrowded and was replaced with a new school building in 1928. The Sisters and some students continued to live in a renovated farmhouse until a new classroom and dormitory was constructed in 1968. The Sisters then moved into the 1928 building except for the Sister Prefects who lived with the children in their dormitory.

The school cared for and educated up to 40 girls a year, ages six to nineteen, who were classified as educable but mildly emotionally disturbed and/or disabled. Offerings included academic, pre-vocational and vocational training, physical education, arts and crafts instruction, speech therapy, and self-help skills. The girls were taken on field trips each month to museums and historic places in the Washington, D.C. area as well as to programs and plays. The older girls learned office and home economics skills.

Many Sisters were assigned to this ministry, some for between ten and thirty years. Sister Maureen Harney's ministry lasted for more than forty years, and she was Director for most of that time. In 1968 the newly-constructed classroom and dormitory building was named Harney Hall in recognition of her commitment to the school.

In the 1970s federal legislation had provided that parents could request funding for exceptional children to attend a special school if their needs were not being met in the public schools. The beginning of the end of St. Gertrude's School began when it became more difficult for parents to secure funding for their special-needs daughters to attend St. Gertrude's because school districts, which were losing out on per-student funding, wanted them to attend public schools. By the late 1980s parents were hiring lawyers to challenge the school districts, a largely costly and ineffective action, and by the early 1990s enrollment had dwindled to only a few girls. St. Gertrude's was closed in 1992, and the property and buildings were sold to Boys' Town, which established several programs there for disadvantaged boys and girls.



*Sister Maureen Harney and student.*

### ***The Journey Continues***

The story of the Duluth Benedictines from the beginning has been to respond to the needs of the people and places to which they were called. An orphanage, housing for the elderly, and a school for girls with special needs were examples of new and different ministries even as the Community was also expanding efforts in its more traditional ministries of education and health care. While they continued teaching primarily in the Diocese of Duluth, as the Community grew in membership the Sisters expanded their teaching and parish ministries throughout Minnesota as well as in Cincinnati, Chicago, and the Phoenix area because of special requests for Benedictine Sisters. The early history of the Community was a journey into the unknown, one that can be described in the words of the poet Rainier Maria Rilke (*Letters to a Young Poet*): "It is not the answers that show us the way, but the questions."

Clearly the challenges faced by the Duluth Benedictines when they left the security of their motherhouse in St. Joseph and traveled to what was still considered the wilderness of northeastern Minnesota became questions: how to settle in a predominantly non-Catholic city that was not welcoming, how to best use their scant funds for ministries, what schools should they staff, how could they meet the city's overwhelming need for health care? And as they faced the challenges that raised more questions for the young Community, "It was not the answers that showed them the way, but the questions."



# Sister Profile: Kathleen Del Monte

*From the Sunshine State to the Northland: The Mystery and Joy of Following Where God Leads*

So how did someone living in the Sunshine State come to live in the Northland? Born and raised in New York, I am the youngest of seven children. We were very much a practicing Catholic family. I attended Catholic grade school, received all the sacraments, and was active in my parish. As an adult, I later moved to Florida to pursue graduate studies.

I currently serve as the Associate Vice President for Mission Integration at The College of St. Scholastica. Being able to share the treasure of our Benedictine heritage and facilitating others in learning, appreciating, and living our Benedictine values is life-giving. I am blessed to experience so many grace-filled moments as I interact with faculty, staff, students, alumni, and members of the Board of Trustees in a wide variety of ways, including orientation; offering prayers, reflections, blessings, and invocations; serving on committees and task forces; guest lecturing; and influencing where policies and procedures may be needed.

Prior to coming to the Northland, I was living in Florida and working in my dream job. I had attained everything I ever thought I wanted in life: a terminal degree, a house in a desirable neighborhood, a professional position. And yet... at a certain point, I noticed that something was missing, though I could not put my finger on just what that was. When I shared what was on my mind and in my heart, a friend commented that she thought I had a



*Sister Kathleen (center in blue jacket), First Monastic Profession.*



*Packing Operation Christmas Child shoeboxes with +Sister Mary Rochefort*



*Family Reunion, 2005*

religious vocation. Though I did not see it at the time, I decided to prayerfully pursue the possibility. An internet matching service led me to St. Scholastica Monastery. I contacted the Vocation Director, we began corresponding, and she invited me to "come and see." My experience that first week is difficult to put into words. The Sisters were so real and so welcoming. They seemed to create a space and a place for me to be more *me* than I ever realized was possible. That I continue to grow in ways I never imagined is, to me, confirmation of my monastic vocation.

One of the many things I appreciate about our Benedictine way of life is the environment for continual *conversatio*, transformation into who God is calling me to be. Several elements contribute to this environment: the Sisters, the rhythm of prayer, and *lectio divina*. My personal prayer life grounds me and is both enriching and fulfilling. This valuable time spent with God centers me and is a wellspring of grace. Communal prayer is central to my life as a monastic, as Morning and Evening Prayer anchor my day. My prayer life helps me stay true to my promise of *conversatio morum*, as I seek to continually grow.

Another amazing gift of monastic life is knowing that I have the care and support of the Sisters and that we each can be part of one another's growth. Being an instrument of God's grace and love, and witnessing



the beautiful lived example of the Sisters is also a tremendous grace. To be sure, there are some challenges in this monastic path, such as when others' growing edges rub up against my own. I am beginning to see these also as gift. They are invitations to pray and spend time journaling and reflecting on what my part is in the interchange. I ask myself, "What can I learn from this experience?" and "what might God be teaching me in this situation?"

St. Scholastica Monastery has felt like "home" from the moment I first arrived. I believe that God's purpose for my life is in and through this community. I recently had the opportunity to attend the Benedictine Spirituality Workshop and Retreat, a program for women preparing for perpetual monastic profession. This graced time has given me a



*Having some winter fun,  
December 2017*



*Sister Margaret Meaney of Benet Hill Monastery  
and Sister Kathleen at the Benedictine Spirituality  
Workshop and Retreat, Summer, 2017*

deeper appreciation for the gift of my vocation and profound gratitude to God for allowing me to be part of this Community. I see my path as a tapestry being woven by the Hand of God, who is clearly at work in my life. What a treasure it is to experience the joy and freedom of living as a Benedictine monastic woman!

Frederick Buechner has written, "The place God calls you to is the place where your deep gladness and the world's deep hunger meet." I believe I have found my true calling. What is *your* calling? Your passion? Or as a friend might say, "What sets your heart to dancing?" Know that if you seek, you *will* find. God's grace is always there. Trust in the One who created you and loved you into being – And always say "Yes" to God – you will be glad you did!! Blessings!

### **Please Pray for the Following Deceased Family and Friends**

<i>Antoinette Bulgarella</i>	<i>3/15/2016</i>	<i>Anita Saline</i>	<i>12/2/2017</i>
<i>Jonathan Lee</i>	<i>8/23/2017</i>	<i>Marianne Wipson</i>	<i>12/4/2017</i>
<i>Irene Puype</i>	<i>10/23/2017</i>	<i>Janet Bachnik Rintala</i>	<i>12/15/2017</i>
<i>Mavis Eggert</i>	<i>11/7/2017</i>	<i>Charles Trieschmann</i>	<i>12/20/2017</i>
<i>Lois Marie Deutsch</i>	<i>11/18/2017</i>	<i>Ann C. Longar</i>	<i>12/20/2017</i>
<i>Dorothy Manaski</i>	<i>11/25/2017</i>	<i>Joan Arlyn Smith</i>	<i>12/25/2017</i>
<i>Robert John Gauthier</i>	<i>11/26/2017</i>	<i>Per Henrik Wickstrom</i>	<i>12/29/2017</i>

"...*Nostra maxima culpa*." On page 16 of the 2017 Advent Pathways, the person in the second photograph was misidentified. The caption should have read, "Susan Sink explains the genealogy of Jesus, using an illumination of Christ's family tree from the Gospel of Matthew." We apologize for this error.





# Center for Spirituality and Enrichment

## St. Scholastica Monastery - McCabe Renewal Center

**One Mission, Two Locations**

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



On November 29, 2017 Sister Pauline Micke was the guest speaker at Harbortown Rotary in Duluth. She shared the message of, "Shaping healthcare and education in the Northland for 125 Years". Members shared with me that she was a great presenter and her message was informative and interesting. They felt the women at St. Scholastica Monastery have been impressive and still are as they continue their legacy through the core values of the Benedictine Health System, a Catholic, faith-based organization entrusted with advancing the life-enhancing senior care ministry of the Benedictine sisters of Duluth, Minnesota.

On October 13, Sister Pauline presented at the St. Louis County Health and Human

Services conference. Her topic on addiction and recovery was called, "Change the Lens, Change Your Perspective." She showed how if a person wants to grow in recovery and come to a new way of life, she must change the lens through which she views and lives her life, or her perspective will still be blurry.

Those present were inspired to share with the group their own journeys through addiction and recovery, and offer support and encouragement to each other.



### **Schedule for Winter – Spring 2018**

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

Online: [retreatduluth.org](http://retreatduluth.org) Email: [retreat@duluthosb.org](mailto:retreat@duluthosb.org) Phone: 218-724-5266.

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

#### **Lenten Retreat: "The Road to Redemption at St. Scholastica Monastery"**

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

We will explore the "Road to Redemption" as God invites us to journey more deeply into this relationship which arises out of His unconditional love using the Cycle B Scriptures.

**Facilitators:** Father Steve Ulrick, Pastor, Holy Name of Jesus Parish, Medina, MN. Sister Pauline Micke, OSB, Outreach Coordinator for the Center for Spirituality and Enrichment at St. Scholastica Monastery.

\$35 (includes refreshments)

#### **"All Ways Pray" at McCabe Renewal Center**

*(for children in the 4<sup>th</sup> and 5<sup>th</sup> grades)*

Monday, February 19 and Tuesday, February 20, 2018, 8:00 a.m. to Noon

How about discovering some new ways to pray? Come to McCabe and experience Color Prayers, Pretzel Prayers, Parachute Prayers, and even how to use games as a way to pray.

**Facilitator:** Sister Dorene King, OSB is a MN licensed teacher and director of McCabe Renewal Center.

\$40 (2 days) *Register early, limited to 10 children. Scholarships available.*



### **"All Ways Pray" at McCabe Renewal Center**

*(for children in the 6<sup>th</sup> grade)*

Wednesday, February 21 and Thursday, February 22, 2018, 8:00 a.m. to Noon

Come explore more ways to pray. What does it mean to "Pray with Art" or "Pray with Music"? What are "Proprioceptive Prayers" and "*Lectio Divina*"? Join other 6<sup>th</sup> graders on these two days of "All Ways Pray".

**Facilitator:** Sister Dorene King, OSB is a MN licensed teacher and director of McCabe Renewal Center.

\$40 (2 days) *Register early, limited to 10 children. Scholarships available.*

### **Encountering God's Gracious Presence through Lent at St. Scholastica Monastery**

Fridays, February 23, March 2, 9, 16, 2018, 9:00 a.m. to 10:30 a.m. (Noon on March 16)

We are excited to present our *lectio divina* series this Lent! *Lectio divina*, a Benedictine form of contemplative prayer, is a powerful practice that enables us to open ourselves to God so that we can better recognize and hear God's voice in our lives.

**Facilitators:** Sister Lois Eckes, OSB, Sister Edith Bogue, OSB, Dawn Carrillo

\$10 for each, \$20 for final session (March 16), \$45 for the whole series.

### **Lord, show me the path to life: Women's Discernment Retreat at St. Scholastica Monastery**

Friday, March 9 - Sunday, March 11, 2018, 7:00 p.m. (Friday) to 1:00 p.m. (Sunday)

God has plans and dreams for each of us, but how can we know them? You will learn and practice the ancient practice of discernment, an intentional way of listening for God's voice.

**Facilitator:** Sister Edith Bogue, OSB is Vocations and Oblate Director in the Monastery and a sociology professor at The College of St. Scholastica. She is passionate about the future of monastic life.

This experience, open to women ages 18 to 49, is of no charge to you except a heart open to the possibility of a religious vocation!

### **"Have You Heard the Good News? Four Women Doctors of the Church" at McCabe Renewal Center**

Saturday, March 10, 2018, 9:00 a.m. to Noon

This retreat will consider four women doctors of the Church and how they lived and preached the Good News by their lives. Each of these women lived out of a strong, vital faith, which empowered them to be pioneers in their day. *(continued in next column)*

**Facilitator:** Sister Sarah O'Malley, OSB has authored 12 books on pastoral topics and has given many retreats.

\$35 (includes refreshments)

### **"The Theology of M\*A\*S\*H" at McCabe Renewal Center**

Saturday, March 24, 2018, 9:00 a.m. to Noon

During The Theology of M\*A\*S\*H, you will have an opportunity to revisit characters and situations that had an impact on our lives when we were younger, relive the good times of our past, and connect with old wounds from the Vietnam War.

**Facilitator:** Rev. Dr. Cheryl Fleckenstein is a clergy person in the Evangelical Lutheran Church of America.

\$35 (includes refreshments)

### **Walking the Path of Holy Week at St. Scholastica Monastery**

Thursday, March 29, 10:00 a.m. through lunch, Sunday, April 1, 2018

Enter the silence and experience the rich liturgies of Holy Thursday, Good Friday, the Easter Vigil and Easter Sunday with the Benedictine sisters of St. Scholastica Monastery in Duluth, MN.

**Facilitators:** Sister Pauline Micke, OSB is Outreach Coordinator for the Center for Spirituality and Enrichment at St. Scholastica Monastery. Brian Kapp is a pianist, organist, vocalist, and liturgist. He currently enjoys the post of Director of Music and Liturgy at St. Michael's Church in Duluth.

\$230 (includes meals and overnight accommodations) *Registration limited to 12 people. Scholarships available.*

### **How To Get Out Of Trouble at McCabe Renewal Center**

*(for children in the 4<sup>th</sup> through 6<sup>th</sup> grades)*

Monday, April 2 through Thursday, April 5, 2018, 9:00 a.m. to Noon (performances on Thursday)

What are some ways to get out of trouble? The King of Bulgaria is looking for an answer to his big problem. How about an attractive surprise for the best solution to the King's problem? If the King disapproves of your solution, you may lose your head! Come and be an actor/actress in this 1880 comic opera: "Mr. Samson of Omaha" by an American woman composer.

**Facilitator:** Sister Dorene King, OSB is a MN licensed teacher and director of McCabe Renewal Center

\$60 (4 days) *Register early, limited to 10 children. Scholarships available.*



# Into the Pachal Mystery

by Sister Therese Carson ([thereseccarson@duluthosb.org](mailto:thereseccarson@duluthosb.org))

Our celebration of the Paschal mystery originates in the story of Exodus, when God liberates the people of Israel from slavery in Egypt. An Angel of Death passes over them while they huddle behind doors marked with blood. Following God's command, they keep this memory alive in the annual Passover celebration. After the temple in Jerusalem is destroyed and the people led away captive to Babylon, they organize their oral and written history into the Book of Exodus. Remembering their release from captivity in Egypt, they see in their traditions a promise that they will return to Jerusalem if they follow the covenant God made through Abraham and Moses and teach their children to do the same. And they do return, rebuild the temple, and continue the Passover celebration, though, like all of us, they often stray from God's laws.

After the temple is destroyed in 70 CE, the yearly Passover meal is altered to take the place of temple sacrifice. On that night they share the *Magid*, the story of Passover and liberation. In symbolic foods – bitter herbs, salted water, sweet *charoset* – they taste again the hardship of slavery and the wild joy of freedom, returning in spirit to a night when their ancestors were sheltered by the hand of God. For thirty-five centuries they have passed down the story to their children, “so that they should set their hope in God, and not forget the works of God, but keep his commandments” (Psalm 78:8). Remembering gives them a past, sanctifies the present, and promises them a future. It is what defines them as a people. If you are invited to a Seder meal, go; it is a deeply moving experience.

As Christians, we live our own Exodus story. We, too, share a past marked by hardship, persecution, and deliverance. We, too, are bound in covenant with God through baptism. We imitate Christ in our lives and so become “a chosen people, a royal priesthood, a



holy nation” (1 Peter 2:9). We look forward to a blessed future, to “the resurrection of the dead and the life of the world to come” (Nicene Creed).

Soon after Jesus' death and resurrection, Christians begin to record their own story using imagery taken from Passover combined with other traditions, including the idea of redemptive suffering in the Suffering Servant of Isaiah. The original Passover sacrifice of a lamb was not a sin offering, but in Christ it is transformed into the ultimate sacrifice that redeems the sins of all. Thus, in John's Gospel, written about forty years later, Jesus is called “the Lamb of God who takes

away the sin of the world” (John 1:29). The high priest Caiaphas suggests it is better for one person to die than have the whole nation destroyed, and John adds, “He did not say this on his own, but being high priest that year he prophesied that Jesus was about to die for the nation, and not for the nation only, but to gather into one the dispersed children of God” (John 11, 51-52). In the First Letter of Peter, written about 80 CE, we are told, “You were redeemed from the futile ways of your ancestors with the precious blood of Christ, a lamb without blemish or defect” (1 Peter 1:18-19). Around 54 CE, Paul warns the Church in Corinth to purge themselves of evil practices: “Clean out the old leaven, for Christ our paschal lamb is already sacrificed. Therefore, let us celebrate ... with the unleavened bread of sincerity and truth” (1 Corinthians 5:7-8). In the Preface for Easter we hear: “He is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his dying he has destroyed death, and by his rising to life again he has won for us everlasting life.”

We are the heirs of the Hebrew faith that is fulfilled by the death and resurrection of Jesus. The Paschal mystery is the touchstone of our own faith journey,



the key that opens the stories told in every Eucharist and lived in our lives. It is a *mystery* because inside the story lies a deeper truth: the glory of God in a bloodstained cross. Paul says, "We proclaim Christ crucified, a stumbling block to Jews and foolishness to Greeks, but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God" (1 Corinthians 1:22-24). In his death and resurrection, Christ destroyed death and restored life.

We prepare ourselves to celebrate our own Passover with forty days of prayer and fasting. There is no *Gloria*, no *Alleluia*. With the sanctuary stripped of color, nothing distracts from the story. We keep ears and heart open to discover Jesus in the progression of Gospel readings. In the desert, Jesus embraces his divine nature, resists temptations, and discerns his mission. The Father reveals Jesus' divinity in the Transfiguration. Jesus warns his friends he will die and rise on the third day (though no one understands him). Jesus tells Nicodemus he is the Son of God and bringer of light (Nicodemus does not understand). Jesus tells his friends that, like wheat sown in the earth, he will die and rise again to bring life out of death (still no one understands). Finally, on Palm Sunday with the reading of the Passion of Mark we relive his triumphant entry into Jerusalem and a last loving meal with his friends, who abandon him to trial and execution. They do not understand his death. Do we understand? Are we prepared for the Easter Triduum?

It begins with Eucharist on Holy Thursday and ends at Evening Prayer on Easter. Its roots lie in the fourth century when Emperor Constantine made Christianity the official religion of Rome. Romans flocked to join and Christian worship moved from behind locked doors into large public churches. To teach the newly



baptized the narrative of the Gospels, the Triduum (Latin for 'three days') was established to tell the story.

Here in the Monastery, Holy Thursday begins in silence that will continue until after the Easter Vigil. Only liturgical prayer and necessary speech are allowed. Silence intensifies the experience of this sacred time. In the afternoon we hold the rite of Reception of the Holy Oils. One by one, Sisters carry oils that were blessed by the Bishop at the Mass of Chrism, and place them into the ambry. The oil of catechumens will strengthen those preparing for baptism and help them be worthy heirs of the kingdom of God; we pray, "May they receive wisdom and strength as they deepen their understanding of the Gospel. ... May the oil soften our hearts, strengthen our wills, and nourish our souls." The oil of Holy Chrism will anoint new Catholics at baptism and priests at ordination; we pray, "Holy Chrism makes us temples of God's glory and radiant with the goodness of life that has its source in God. ... Confirm and renew us as your holy people united in Christ our High Priest." Finally, the oil of the sick will anoint those receiving the Blessing of the Sick; we pray, "We touch one another's lives of pain, illness, and affliction with loving compassion, trying to grasp the mystery of suffering. ... May this oil bring healing, patience, and

wholeness to all who receive it." Then we chant, "In all our ministries... may we pour out the healing oil of love." Every blessing of God is made flesh through loving relationships.

In the evening, we commemorate the institution of the Eucharist, the point where heaven and earth meet. The words of William Blake about childhood also describe how Eucharist exists outside of time and space: "to hold Infinity in the palm of your hand and Eternity in an hour." We read and then reenact Jesus's beautiful



act of self-giving, kneeling to perform the work of a slave, washing his disciples' feet even while he knows they will abandon him. He directs them to do likewise, for whoever lets Christ wash their feet will share in Christ's heritage. We sing, "Give of yourself, deny yourself; lay down your life for others, day after day." In his *Holy Rule*, St. Benedict directs the abbot and Community to wash the feet of all comers regardless of faith, "for Christ himself will say, I was a stranger and you welcomed me." Every year, Pope Francis kneels to wash the feet of refugees and prisoners of all faiths, men and women, whether whole in body and spirit or battered by life. He explains, "We have different cultures and religions, but we are brothers and we want to live in peace." And sisters, too! Participation of women in the foot-washing has a long history, from ancient desert monasteries in Sinai to the late Middle Ages when it somehow became the province of men only.

The liturgy of Holy Thursday ends without blessing; indeed, it begins a liturgy that continues to the end of the Easter Vigil Mass, and so it is proper to behave throughout the Triduum with the same reverence we bring to prayer. In procession we follow Jesus into the Blessed Sacrament chapel, singing the *Tantum Ergo*. Jesus has withdrawn with his friends to an olive grove, where he waits in the dark for the terrible fall into suffering and death. We wait with them, watching for the torches of those coming to arrest Jesus, and pray before the Divine Presence. "Let us bow in adoration, to this Sacrament so great. Here is new and perfect worship, all the old must terminate. Senses cannot grasp this marvel, faith must serve to compensate." Will we have the courage to follow Jesus, whatever happens? On this night, pray Thomas Merton's prayer of abandonment, which ends: "I will trust you always though I may seem to be lost and in the shadow of death. I will not fear, for you will never leave me to face my perils alone."

Good Friday is appalling – literally it 'makes us pale'. We walk beside Jesus as he staggers toward Calvary. During Morning and Evening Prayers on Friday and Saturday, a cantor intones the Lamentations of Jeremiah, where he weeps over the destruction of Jerusalem. Our Jewish friends also sing these on *Tisha be-Av*, the day of mourning for the destruction of the First and Second Temples. The *Tre Ore* service begins in silence: no music, no opening prayer. Nothing softens Jesus's crucifixion. Nothing intrudes

on our presence at the foot of the Cross. The Prioress prostrates herself before the altar and we wait. We hear about the Suffering Servant of Isaiah, who "was cut off from the land of the living, stricken for the transgression of the people" (Isaiah 53:8).



While the Sisters listen to this prophetic voice, who spoke to the exiled in Babylon 600 years before Christ, we stand in thought before the poignant figure of the crucified Jesus in our Blessed Sacrament chapel, who looks up in anguish asking, "My God, why have you abandoned me?" In the Psalm response, Jesus bows his head and accepts death. "Father, into your hands I commend my spirit." The Letter to the Hebrews tells us that without suffering and death there is no life. "Although the Son of God, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him" (Hebrews 5:8-9).

Now we listen once more to his arrest, trial, and execution. Each time the impact is fresh, immediate, and painful. When Jesus dies, we bow deeply or kneel painfully on the floor, to honor his sacrifice. In our hearts, we must question why. Was there no other way to open Heaven? Or was Jesus's execution the natural consequence of living prophetically? Theologians have wrestled with this question for centuries, seeking to describe the divine Mind in human terms. All the theology comes down to this: we do not really understand because our minds are limited by our humanity. Remember the story of Job: his friends try to explain his suffering, and God replies, "Who is this that darkens counsel by words without knowledge? Where were you when I laid the foundation of the earth? Tell me, if you have understanding" (Job 38:2, 4). Job bows his head in humility: "I have uttered



what I did not understand, things too wonderful for me, which I did not know" (Job 42:3). In the final analysis, it is Job's humble surrender to God's wisdom that we should imitate. On this side of death, we can wonder and create intricate explanations, but we will know the truth only after death. On this side of death, we reverence the Cross and worship the One who died there. We seek to become like Christ who forgave his executioners and submitted to the Father. We ask, "How are we worth this sacrifice?" and the answer Jesus gave Nicodemus is, "God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life" (John 3:16). To God, we are worth it.



Holy Saturday begins as the emptiest day of the year. We wait in silence with the women who followed Jesus to the end and who prepare to properly anoint and wrap his body as soon as Passover ends. It is a good day to share your blessings with those who, like Jesus, have been abandoned.

But the day isn't empty; it is full of expectant joy, for time is unraveling and death rolls backwards into gloriously transformed life. As dark falls, we light the new Easter fire, and as it is shared from taper to taper until the whole church is bright, we listen to the *Exsultet*: "These are the feasts of Passover, in which is slain the one true Lamb, whose Blood anoints the doorposts of believers. This is the night, when once you led our forebears from slavery in Egypt. ... This is the night, when Christ broke the prison-bars of death and rose victorious from the underworld. ... O truly blessed night, when things of heaven are wed to those of earth, and divine to the human." We listen to the

salvation story from Genesis creation through Exodus liberation, and finally to the women who return to the tomb with their spices where they encounter, not the body of their friend, but two men wrapped in dazzling light who tell them, "Why do you look for the living among the dead? He is not here, but has risen" (Luke 24:5). Such deep sorrow transformed in an instant to unbearable joy! They run to tell the men, but no one believes them ... yet.

Would we have believed without first-hand experience, or would we have been like Thomas, who thought seeing is believing? Are we the blessed ones "who have not seen and yet believe" (John 20:29)?



Writing to the persecuted Church everywhere, John declares that, "Blessed and holy are those who share in the first resurrection. Over these the second death has no power" (Revelation 20:6). Paul comforts the Church in Corinth with, "Death has been swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting?" (1 Corinthians 15:54-55)

This is the story of the Easter Triduum. Taken in, chewed on, and lived, it transforms hearts and changes the world. This is what leads each of us, as Brian Wren says in his hymn, *How Shall I Sing to God*, to "tell the Savior's story: Passover bread, life from the dead. I'll sing with my life, witnessing and giving, risking and forgiving. This is my song: I'll sing it with love."

*Join us at the Monastery for Holy Week and Easter.  
See page 13 for **Walking the Path of Holy Week**  
at **St. Scholastica Monastery**, Thursday, March 29,  
10:00 a.m. through lunch, Sunday, April 1, 2018.*



# HIGHLIGHTS

by Sister Therese Carson

## New Windows for the Benedictine Living Community Chapel



As part of the Benedictine Health System, the BLC in Duluth provides senior independent living, assisted living, short-term rehabilitation, long-term care, and adult and child daycare, under the sponsorship of the Sisters of St. Scholastica Monastery. The chapel, which serves people of all faiths, was moved a year ago to new quarters in a spacious and sun-filled room. Over the past year, new stained glass windows by local artists Barb and Jim Collette have been installed as they were completed.

The windows share the common theme of flowing water, sign of cleansing, purification, and renewal for all world religions. Here is the installation of another window on November 15, 2017.

## Employee Christmas Party

At the annual Employees Christmas party on December 14, we shared conversation, memories, laughter, and banana splits with all the toppings. We are so blessed to have such wonderful people working with us.

*Left to right: Keith Haugen, College Post Office Manager; Sister Kathleen Hofer; Tim Orlowski, College Maintenance Manager*



*Teresa Talarico, caregiver for Sisters on Benet Hall; Sister Luella Wegscheid; Christine Eichison, Monastery Environmental Services Manager*



*Director of Finance Kathleen Ulshafer and Sister Josine Krausnick*



# HIGHLIGHTS *continued*

## Sisters Attend Religious Formation Conference in Milwaukee



*Left to right: Sisters Lisa Maurer, Beverly Raway (Prioress), and Joan Marie Stelman*

In November, 2017, three Sisters attended a conference on Religious Formation in Milwaukee. Presentations included understanding human sexuality in vowed religious life, responding to disordered personalities in communities, serving with sensitivity in a time of cultural diversity, and embracing justice while recognizing the presence of evil in our political and social structures.



## comes to the Benedictine Living Community in Duluth

In honor of our Community's 125 years of service, the Benedictine Health System and The College of St. Scholastica are sponsoring a tour of a Heritage edition of *The Saint John's Bible*. This is the first hand-written, hand-illuminated Bible since the invention of the printing press in the fifteenth century. Commissioned by St. John's Abbey in Collegeville, Minnesota, and created by artists in England, *The Bible* revives the crafts of medieval calligraphy and illumination. Illustrations draw upon recent history, modern science, nature, and the artistic traditions of many cultures.

*The Saint John's Bible* will visit Benedictine Health System communities throughout the Midwest and The College of Saint Scholastica's campuses. For the schedule, go to [http://www.bhshealth.org/st\\_johns\\_bible](http://www.bhshealth.org/st_johns_bible).



*Left: Examining a page of The Bible at the Opening.*



*Right: Dawn Carrillo leads a video divina on an illustration of the Nativity.*



# HIGHLIGHTS *continued*

## Christmas Bazaar a Success



*Key Leland*

What can we say? The annual Christmas Bazaar represents hundreds of hours of work by dedicated and generous volunteers, employees, and Sisters. The last week is full of last-minute preparations, and then on December 7 the doors open, people enter and peruse with delight, the room fills with laughter and happy chatter, and shoppers go home with full shopping bags and relief at being one step closer to 'being ready for Christmas.' When we combined sales from the Christmas bazaar and Fall sale, we raised over \$19,000 towards new outdoor benches and for landscaping in front of the Chapel. The balance will help meet the needs of our retired Sisters on Benet Hall.

Thank you to all who helped put it on and all who came to buy.



*Sisters Sarah Smedman and Maria Volk*



*Barbara Coffin, Sister Sarah Smedman and Brenda Milinkovich*



*Bazaar organizers: Lisa Roseth, Sr. Teri Spinler, Mary Tanner and Kathy Noble*

## High Tea with the Benedictine Living Community of Duluth

On November 14, staff and residents of the BLC in Duluth honored the Sisters with a tea, in recognition of our 125 years of service in Duluth. Barb Wessberg spoke about our long connection with the BLC from its inception through the present. The Westwood choir sang, and Merry Wallin, BLC Foundation and Marketing Director, and Brian Pattock, Administrator, presented Sister Beverly Raway with a framed print of the Nativity illumination from *The Saint John's Bible*. They also gave each Sister greeting cards with illuminations from *The Bible*. It was a lovely tea and the Sisters are most grateful.



*Left to right: Brian Pattock watches as Sister Beverly Raway accepts the Nativity illustration from The Saint John's Bible. Sister Johmetta Maher receives her cards. The Westwood choir sings with enthusiasm.*



# Finding the One

by Sister Edith Bogue

When I meet young people, teens, and college students, who are just beginning to discern their life vocations, they are grappling with one Big Question: Is Jesus calling me to marriage and family life, or consecrated life? As we talk about these possibilities, a strange imbalance emerges. Every young person recognizes that there are many uncertainties on the path to marriage and a family. Dating often involves anxiety and some heartbreak while searching for The One. They know that the short trip down the church aisle is just the prelude to the long journey of married life. They are filled with hope for building vibrant, faith-filled families. They have at least an inkling of how much work is involved.

Most are stunned to discover that the path to consecrated life also involves a search for The One. "I want to be a sister, and you're closest to my hometown," said one young woman, "I figured I would just enter here." The questionnaire in Vocation Match (eHarmony for religious life) poses many choices in unfamiliar jargon: cloistered or active? apostolic or contemplative? The charisms – Benedictine, Dominican, Handmaids, Mercy... One perplexed inquirer said, "I wish Jesus just asked me to find a husband...I think that's easier."

Both paths involve finding the right fit. Whether a spouse or a religious community, God calls us to relationships that will both nurture and challenge us, calling out the best in us and bearing fruit in service to others. In their eagerness to find The One, some people mistake "fitting in" for

finding the right fit. Plans to reform one's spouse after the wedding or reshape one's personality during the novitiate rarely work out.

Discerning cannot be rushed. We pray for God's guidance. We perceive our gifts and our challenges, then explore how they might mesh (or not) with those of others. We spend time together, trying on the relationship for size. We pray, ponder, listen, hope. Placing our trust in God, we choose.



## LORD! SHOW ME THE PATH OF LIFE!

**Women's Discernment Retreat**

**March 9 - 11, 2018**

We invite women (20-50) who are open to a religious vocation to share our community's prayer life while learning the practice of discernment. Reservations are required.

**For information or reservations, contact Sr. Edith:  
(218) 733-2273 • [vocations@duluthosb.org](mailto:vocations@duluthosb.org)**



## +Sister Michelle Dosch, OSB

Sister Michelle Dosch, OSB, died on December 27, 2017 at St. Scholastica Monastery. She was in her sixty-fifth year of Benedictine Monastic Profession.

Born on January 29, 1933 to Elmer and Fern (Johnson) Dosch, Sister Michelle (Helen Mae) was the oldest of four children raised on a farm in Finlayson, Minnesota. Her Catholic upbringing, her appreciation of all creatures on the farm, and her sense of community within her family led her to enter St. Scholastica Monastery after high school graduation. She made her First Vows on July 11, 1953, and her Perpetual Vows on July 11, 1956. She celebrated her Silver Jubilee on June 4, 1978, her Golden Jubilee on June 15, 2003, and her Diamond Jubilee on August 11, 2013.

Sister Michelle received her B.S. in Elementary Education and Social Sciences from The College of St. Scholastica and began her teaching career as an elementary teacher in 1954. She continued teaching until 1969 at Minnesota schools in Virginia, Pine City, Duluth, and International Falls, and in Cincinnati, Ohio and Phoenix, Arizona. While in Phoenix, she earned an M.A. in Guidance and Counseling from Arizona State University in Tempe. She then began a career in Guidance and Counseling services at Phoenix Guard High School for two years (1971 to 1973). Her astute listening skills as a teacher transferred well to her new field of ministry. In 1973, she returned to Duluth and continued counseling at The College of St. Scholastica, where she served as the Director of Somers Residence Hall as well as Career Counselor until 1981. Before returning to her Duluth ministry, she earned an M.A. in Education and Administration from the University of Minnesota Duluth.



Sister Michelle became Director of Workshops and Retreats at the Duluth Port Rehabilitation Center from 1981 to 1984. She then returned to Arizona and became Director of the Lifestyle Counseling Center in Phoenix. From 1985 to 1991, she was Executive Director of Chrysalis Shelter, where she and her staff assisted abused and battered women and children. In 1992, she returned to the Monastery and served as Director of Vocations and Lay Associates for seven years and Director of Sisters in Formation for eight years.

Sister Michelle felt called to deepen her spiritual communication skills by entering a training program for spiritual direction. After completing the program, she worked with several other Sisters to form a training program for about twenty-five people from the Missoula, Montana area. She began a similar program at the Monastery called the Shalom Program that was active from 2007 to 2015. This ministry pulled together all her skills of guiding, counseling, and communing with those who were committed to deepening their relationship with God. She believed and taught others to “always be in the stream of God’s presence and grace, for these are the sources of a happy life.”

Sister Michelle was preceded in death by her parents and her brother Ronald. She is survived by her brother Stephen, her sister Bonnie Johnson, nieces and nephews, friends, and the Sisters of St. Scholastica Monastery.

Morning Prayer, wake, and funeral were held on January 12, 2018, in Our Lady Queen of Peace Chapel at the Monastery, with Father Brian Schultz presiding. Memorials are preferred to St. Scholastica Monastery.



# She Taught Me to Knit

by Sister Lisa Maurer

Sister Michelle Dosch, my postulant and novice director, died this past December. I was blessed to spend my first formative years as a Benedictine Sister with her and graced to be with her in the days before she died.

In a bit of bittersweet and providential irony, I was not able to attend her funeral. Because I am away at school preparing to become a formation director, I was not able to say a formal, final good-bye to my dear formation director. Thankfully, my friends and classmates here at Catholic Theological Union in the Institute of Religious Formation have been supportive as I grieve Sister Michelle. They listen to my stories and memories of her. Many of them have asked what I most learned from Sister Michelle and with a smile I say, "She taught me to knit."

Be assured Sister Michelle taught me all the things one needs in initial formation as a Benedictine Sister. She taught me and modeled for me a great deal about monastic life. And, it turns out many of those lessons are found in knitting.

When she taught me to knit, she took me out of my comfort zone. As a self-proclaimed jock, knitting or any of the handicrafts were never in my wheelhouse. By teaching me to knit, Sister Michelle was expanding my horizons and challenging me to do something new, a great lesson to learn early on in monastic life.

When she taught me to knit, she was teaching me to slow down. Sister Michelle was forever calling me

to just *be*. I never really knew what that meant and it always seemed quite odd to me. I was all about doing things and being active. An evening spent knitting seemed dull and boring, but it was in those evenings that we had some of our best conversations. By teaching me to knit, Sister Michelle was teaching

me patience and showing me that there was value in slowing down and being still. A great lesson to learn early on in monastic life.

When she taught me to knit, Sister Michelle was teaching me that not everything needed to be perfect. One of the most frustrating things about knitting was that I was not good at it. I was never able to knit the perfect

scarf. Just ask my Mom. She was the beneficiary of many of my hand-knitted scarves. I am sure none of them adorn her at Mass on a cold winter's day. In fact, at one point Mom told me that she had more than enough scarves to wear while shoveling snow. By teaching me to knit, Sister Michelle was helping me to grow in self-understanding and humility. Another great lesson to learn early on in monastic life.

I pray that the lessons Sister Michelle taught me continue to grow and deepen in me. I will be forever grateful for her and how she accompanied me in my early years at St. Scholastica Monastery. I am glad she taught me to knit.

*This excerpt from Sister Lisa Maurer was originally written as a blog for our website but we felt it was also perfect to share along with Sister Michelle's obituary. Please visit our website at [www.duluthbenedictines.org](http://www.duluthbenedictines.org) to read other blogs from Sister Lisa and our other Sisters.*





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*“I prefer a Church which is bruised,  
hurting, and dirty because it has been out  
on the streets, rather than a Church which  
is unhealthy from being confined and from  
clinging to its own security.”*

*~Pope Francis*

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

