



PATHWAYS

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Letter From The Prioress

A glimpse of the summer beauty which flourishes here at St. Scholastica Monastery is depicted in Sister Edith's lovely photograph featured on the cover of this issue of *Pathways*. It is a portion of the Magnificat Garden so named by +Sister Rose Marie Larkin who lovingly, and with great and tireless effort, cultivated and tended it for many years. Now cared for by others, this display of beauty blesses all who look out the back windows or walk by on their way to any number of places on our extensive grounds.

The statue of Mary, located in the center of the garden, brings to mind Mary's Magnificat, her song of praise to God for His wondrous works of justice, mercy, and love (Luke 1:47-55). In its varied display of glorious beauty the entire garden joins its Magnificat to Mary's and invites passersby to do the same.

Reflecting on the beauty of this garden and its dedication to Mary, I am reminded of the writings of Hildegard of Bingen, a 12th century mystic. In one of her songs of praise to Mary she wrote:

*Mary,
O luminous mother,
holy healing art!*

*Eve brought sorrow to the soul
but by your holy Son
you pour balm
on death's wounds and travail.*

*You have indeed conquered death!
You have established life!*

*Ask for us life.
Ask for us radiant joy.
Ask for us the sweet delicious ecstasy that is forever yours!*

Like Mary, may we know how much God delights in us, how deeply God sinks His love in us so that we, too, will flourish with the beauty of God's life come to full flower in us. May we be living Magnificat Gardens, radiant with the joy of bringing the healing balm of Christ to our world's wounds and travail. With Mary may we sing, "My soul magnifies the Lord who has done great and mighty things for us!"

Lovingly in Christ our joy
with deep gratitude and prayer,

Sister Lois Eckes

Sister Lois Eckes
Prioress



Summertime

By Sister Mary E. Penrose, OSB



Are you a “green thumb” person itching to get your hands in the soil as soon as the first sign of the planting season appears? Though there may be some who do not share your enthusiasm, you are not alone. For many people, including me, the land is a primary concern. When I think of the earth, though, I imagine that land which we ourselves are—God’s holy people. As we are reminded on each Ash Wednesday, we came from the earth and someday we will return to it.

How many of us think of ourselves as being not simply “earthy” people, but earth itself? How many of us are convinced that God wants to delight in this land which we are? And how many of us believe that we also have a right to delight in it? Sacred Scripture suggests this truth when God speaks to the chosen people of the Old Testament as well as to us, the new Israel: “Fear not, oh land!” (Joel 2:21); “...you will be a land of delight says the Lord of hosts” (Malachi 3:12); “...you are God’s field” (1 Cor. 3:9). Perhaps these passages have a message for us if we ponder them carefully, using our imaginations to consider the processes the land goes through.

In the spring farmers begin to break up the ruts, cracks, and rigid chunks of soil hardened and encrusted by the cold of winter. It is arduous, tedious work. The earth, however, does not seem to mind because, becoming soft once again, it is open to receiving the rain and sun of summer, the most “fruitful” season of all. It is the season of growth and activity, bringing the experience of new life everywhere. At the end of summer the land is graced with beauty, and its fruits are ready to be harvested. Finally, it gladly gives up what it has produced, returning once more to a state of rest, knowing full well this is just the prelude to a new cycle.

The comparison is clear, but there is a difference. We are not only the land but also the farmers who must do the arduous and tedious task of weeding out all those tendencies which prevent us from being fully Christian. Each year God invites us, throughout the personal seasons of our own lives, to gently break up those parts of ourselves which might have become hardened by negative thinking and behavior, or encrusted with habits of anger and bitterness.

Gradually, summer comes to us as we notice small but vibrant shoots of change in us. We welcome this inner summer and allow the enriching rain and the warm sunshine of God’s Word to enter our lives. We experience a sense of aliveness and enthusiasm and also find ourselves bearing fruits of kindness and joy. At the same time, we come to the surprising realization that, ultimately, this experience and its results are not our work at all, for, “...neither the one who plants nor the one who waters is anything, but only God who gives the growth” (1 Cor 3:7).



Illustrations by +Sister Mary Charles McGough

REMEMBERING THINGS PAST: KATIE

By Sister Margaret Clarke

Katherine Bush was born in 1889 to a middle-class Midwest American family. Her father died when she was seven, and her mother took courses as a telegraph operator to support the family, eventually being hired as manager of a branch office of Western Union in the Spalding Hotel in Duluth. Although her Mother had been baptized a Catholic, she had long ago given up any practice of the Faith, but a young aunt who lived with them when Katie was twelve took the child to church with her, and a love for Catholicism was born in the young girl. Mrs. Bush eventually joined the Methodist church and had all of her children baptized and instructed in that faith, although young Katherine begged to be allowed to become a Catholic. Her mother dismissed this idea but told the child that if she became a Methodist, at some time in the future all she would need to do was to ask for a “letter of transfer” and she could immediately become a member in good standing in the Catholic church.

At the age of sixteen, Katie was still determined to become a Catholic. Her mother told her that she could make her own decision, but not until she was eighteen. Dismayed by her mother’s intransigence and bitterness towards all things Catholic, Katie bravely marched over to Sacred Heart Cathedral and signed up for instructions. When report of this reached her mother, she was very angry; nevertheless, Katie was received into the Catholic church in July 1907, at the age of seventeen. Shortly after, she graduated from high school (with a second grade teacher’s certificate), but as there were no teaching positions available, she took a job as a salesperson at a jewelry store and faithfully attended daily Mass.

The situation with her mother came to a head late one evening: Mrs. Bush confronted her and told Katherine that she would have to choose between her mother (and her mother’s home) and the Catholic church. Katie was devastated, and wept and prayed long into the night. At some point she had a vision of the face of Jesus, surrounded by nuns, and realized that she was being offered an alternative. She knew nothing of religious life: had never met a nun, never visited a convent, had no concept of whether she could do what she now perceived to be God’s will. After a few weeks she asked the pastor of the Cathedral for advice, and he arranged for her to meet Mother Scholastica Kerst.



Mother Scholastica's "Last Class" of Novices. Sitting: Sister Maura Bergerman, Sister Placid Wimmer. Standing: Sister Alfred Kemp, Sister Scholastica Bush, Sister Rose O'Donnell. March 21, 1911

In October 1910 Katie met Mother Scholastica in her second-floor sitting room at the newly-completed Villa. Here, certainly, was the mother that she had always desired. They talked for hours and toured the grounds and met the Sisters. At the end of the month, Katie returned to take up permanent residence as a postulant, under the direction of Sister Jerome. She was assigned to scrub the slate stairs in Tower Hall daily and to take classes in stenography and typewriting. Around Thanksgiving she and fellow postulant Margaret O'Donnell (later Sister Rose) were assigned to address fund-raising envelopes under the supervision of junior Sister Angela Tobin, who in the first fervor of her convent life took it upon herself to reveal all of the “hidden mysteries” of the various penances and practices of the Community — something that the newest members found truly frightening. Nevertheless, they persevered!

BUSH JOINS THE CONVENT

Early in 1911 Mother Scholastica returned from a stay at Sacred Heart Sanitarium in Milwaukee, knowing that she had only a short time to live. She informed the Community that she wished to preside at the reception into the novitiate of the five postulants. She called each one in to her bedroom to give her her name in religion, and to Katie she said, “You will be Sister Scholastica. I wanted to give the holy habit once more so that I could give out my name. . . . I chose you because you have had it so very hard and I wanted to give you a little something on the other side.” The novices received the habit on March 21, the feast of St. Benedict, and Mother Scholastica died three months later.



Sister Scholastica Bush in the early 1920s

Sister Scholastica Bush went on to study at several prestigious universities, receiving her M.A. in English at the University of Chicago. She taught in the high schools for five years, and then at The College of St. Scholastica for thirty years, where she was also chair of the English Department and much beloved by all of her students. She was an avid collector and created a “museum” of her accumulated artifacts in Tower Hall. She eventually reconciled with her mother. In her last two years, suffering from cancer, she wrote the community Annals, which remain a treasury of the events of daily life. She died in September 1947.

On the day that Mother Scholastica gave Katie her name, she had said, “You must not be proud, child; I shall expect much of you. Be good so that I shall never have cause to regret giving you this great name.” Sister Scholastica lived up to those expectations in every way and is surely a credit to her namesake who put such faith in her.



Sister Scholastica Bush (behind tree) and Sister Rose Marie Larkin, 1946

Photos courtesy of Monastery Archives

TO BE OR NOT TO BE?

by Sister Mary Catherine Shambour

Photo by Jeff Frey; courtesy of CSS



“So, what gives you hope?” the worried visitor asked after we had been discussing the sharp decline in numbers of American women religious (65% drop in 45 years). “Our new members,” I instinctively responded. Yet I gulped for a moment as I considered the impact of my statement, considering the uncertain future these new women will face. Certainly their lives will face challenges we never experienced when we had the security of large numbers. It takes immense courage and faith to dedicate one’s life to God as a Sister in today’s American culture when a religious vocation is scarcely valued or considered a bygone relic of piety that is fast disappearing. So we are humbly grateful for the women who have answered God’s call by joining our ranks, and we firmly trust that God will sustain and bless their dedication as He has ours. Nonetheless, there is a sense of loss at the passing of an era, particularly as we bid farewell in death to so many giants of our Community’s history and wonder how their contributions can be replaced. Many

times we do wonder what the Holy Spirit is up to – particularly in regard to the paucity of religious vocations.

There are various ways of looking at the situation. Historians claim that religious communities go through periods of growth and decline: some die, some reform, and new ones are born. Others blame the present decline on the growing secularization of American society and the lack of strong Catholic families. The spiritual writer Carlo Carretto sees no shortage of religious vocations, pointing to the growing number of new groups of selfless laypeople who band together to pray and build the kingdom of God by feeding the hungry and working for peace and justice. Could these be new forms of religious life for a new time as we recall that most religious orders began this way and only later came under church jurisdiction?

One thing we can be certain of is that the Holy Spirit continues to work and surprise us in ever new ways just as happened at Pentecost. Is it possible that formal religious life as it existed for centuries in the Church is disappearing—at least in the western world—and might be replaced by something else? Should we as one of the oldest orders in the Church be concerned about numbers? Yes, and no.

Having just participated in the Paschal mystery, we remember that what may seem as failure and even death itself can give birth to new life. The history of salvation gives numerous accounts of one or a small number of persons inspired by God accomplishing great things. We believe the same can happen in our day as long as God’s followers remain the “salt of the earth” and the salt does not lose its savor.

While some religious communities in the country have closed due to lack of vocations or because the specific purpose for which they were founded no longer exists, we believe that monastic life – if only in small numbers – will continue. Among all cultures, including non-Christians, there are persons who choose to live a different lifestyle in pursuit of transcendence. For followers of Christ, monasticism has provided men and women the opportunity to seek God alone through the support of community, thus enriching one another and society. Monasticism has survived through the centuries because it has God at its center and is open to others. It provides a model of how diverse people can live together in harmony by following the example and teachings of Christ and is therefore adaptable and meaningful for any century.

To our faithful supporters and readers who wish to see religious life continue, we suggest two approaches: 1) pray for an outpouring of religious vocations in the Church and 2) suggest the idea of a monastic vocation to women you know who are seeking a challenge and purpose in their lives – even if they seem uncertain that religion has meaning for them. In a recent survey of new women entrants into religious life, 87% indicated the beginning of their calling came when someone suggested the idea to them!

As we prepare for Pentecost, let us pray, “Come, Holy Spirit, renew the face of the earth, and help us be open to recognize the many ways You are working in our world.”

P.S. Each summer we welcome women who wish to learn more about our life to come and spend time with us. Maybe God could be calling you! Come and see. Phone Sister Mary Catherine Shambour at 218-723-6646.

BENEDICTINE CENTER OF SPIRITUALITY

By Sister Pauline Micke

Lenten Workshop

A “Healing Life’s Hurts” Lenten Workshop was held March 19, 2011. The 22 participants voiced appreciation for the opportunity to spend the day in meditation and exploring ways to bring deeper and greater healing to their lives.

Retreat for Seniors Group

Sister Pauline gave a retreat for 100 of the Seniors Group at Nativity Parish in Bloomington, Minnesota, on March 16, 2011. The retreat was based on Ephesians 2:10, “We are God’s Work of Art”—understanding and living out how we are created out of God’s unconditional love and are called to live this love out in our own lives. The participants gave positive feedback and voiced their desire to have more of this type of offering for personal and spiritual growth.



Women’s Veterans Day

On April 5 The College of St. Scholastica hosted a day for women veterans. The closing talk on “Women’s Wellness and Spirituality” was given by Sister Pauline. This enabled the women to connect with the Benedictine Center of Spirituality to find more resources for their healing and growth. The entire day dealt with issues women veterans face in daily life.

A New Offering—“Sabbath Day(s)”—the Seventh day—“to rest”

This opportunity provides time and place for someone to “come apart” from everyday life for a day or a few days in order to find quiet, solitude, and a place for prayer and reflection. Meals will be provided. For more information contact Sister Pauline at 723-7086 or e-mail at Pauline.m@duluthosb.org.

Upcoming

Saturday, July 16, 2011, Sister Sarah O’Malley will facilitate a workshop titled “Dorothy Day: 1897-1980: A Radical Christian Woman.” Call or e-mail for information.

Happy Birthday, Sister Agatha Riehl!

By Sister Claudia Riehl

Photo by Sister Joyce Fournier



On February 17, 1921, Sister Agatha Riehl was born to Emma and Melchior Riehl and baptized Natalia, after Grandma Wagner. Melchior and Emma were farmers of German Russian descent who homesteaded in North Dakota.

Sister Agatha attended elementary school near Raleigh, North Dakota, followed by Stanbrook Hall High School in Duluth as an aspirant for becoming a Sister. She entered the Benedictine Community as a postulant August 30, 1938. She graduated from The College of St. Scholastica in Nutrition, and then attended the Institutum Divi Thomae in Cincinnati, Ohio, to get her M.S. in Biochemistry. After teaching Chemistry at CSS for several years she obtained her Ph.D. in Chemistry at Catholic University of America in Washington, D.C. In her total career she taught chemistry at CSS for 53 years and was known for helping students who feared chemistry to learn to

actually like it. During this time she also was co-founder with Sister Petra Lenta of the Cancer Research Unit at CSS and did cancer research for 17 years.

Sister Agatha had a variety of administrative positions through the years such as being Chair of the Chemistry Department, Chair of the National Science Division, BHS Long-Term Care Chair of the Board, and a board member of the Benedictine Health Center. In the Benedictine community she was a council member, director of Postulants, director of the Monastery gift shop, and sacristan.

Well known for her patience, prayerfulness, generosity, and faithful living of the Benedictine life, Sister Agatha is still a very creative seamstress for the gift shop, for the Sisters, and for other clients. Her philosophy of life has always been “to accept whatever happens in her life as God’s will and to respond in the best way she is able.”

PLEASE PRAY FOR THE FOLLOWING DECEASED FRIENDS AND RELATIVES:

Della Esther Schieffert	11/12/2010	Gertrude Torborg	3/7/2011	Elaine Gerwing	4/5/2011
Eugene Merlin Maurer	11/20/2010	Sister Mary Josephine Torborg's sister		Sister Annella Wagner's sister	
Sister Lisa Maurer's father		Mary O'Toole	3/7/2011	Marjorie Waltz	4/22/2011
Gladys E. Hart	2/11/2011	Margaret Wille McKay	3/17/2011	+Sister Mary Ann Waltz's mother	
Joseph Killian	2/12/2011	Lyle Hermann	3/22/2011	Kate H. Buckley	5/6/2011
Msgr. Bernard Popesh	2/15/2011	Rev. Roman Spors	3/25/2011	Leonard Wegscheid	5/8/2011
Clinton "Dick" Boo, Jr.	2/21/2011	Helen Slaughter Zoia	3/26/2011		
Sister Mary Richard Boo's brother					

Sister Profile: Sister Jane Casey

By Sister Linda Wiggins

"I knew in high school that I would be a Sister," muses Sister Jane, a small, slender woman with a calm demeanor and a disarming smile. And, indeed, on July 11, 1946, she professed her vows to the Duluth Benedictine Community. Now in her 65th year of Benedictine service, she looks forward each day to performing her sacristan duties for St. Ann's Chapel, visiting with the residents of this Senior Community, volunteering one day a week in the gift shop, and occasionally playing Scrabble with her blood sister, Terese Perich, at Terese's home in Duluth.

Sister Jane moved to St. Ann's when she retired from teaching children in grades one to three in a career that spanned 47 years. She taught at St. John and Sacred Heart schools in Duluth; Marquette school in Virginia; St. Thomas School in International Falls; Assumption School in Hibbing, and St. Bridget School in Minneapolis. Out of state, she taught at our Mother of Sorrows in Cincinnati, Ohio, and at St. Timothy School in Chicago, Illinois. Wherever she taught, she always found it highly satisfying "to start little ones out." Given her education, a B.A. in elementary education from The College of St. Scholastica and an M.A. in Curriculum and Instruction from the University of Minnesota, Duluth, and her commitment to Benedictine values, she truly did give these children a "good start" in life.

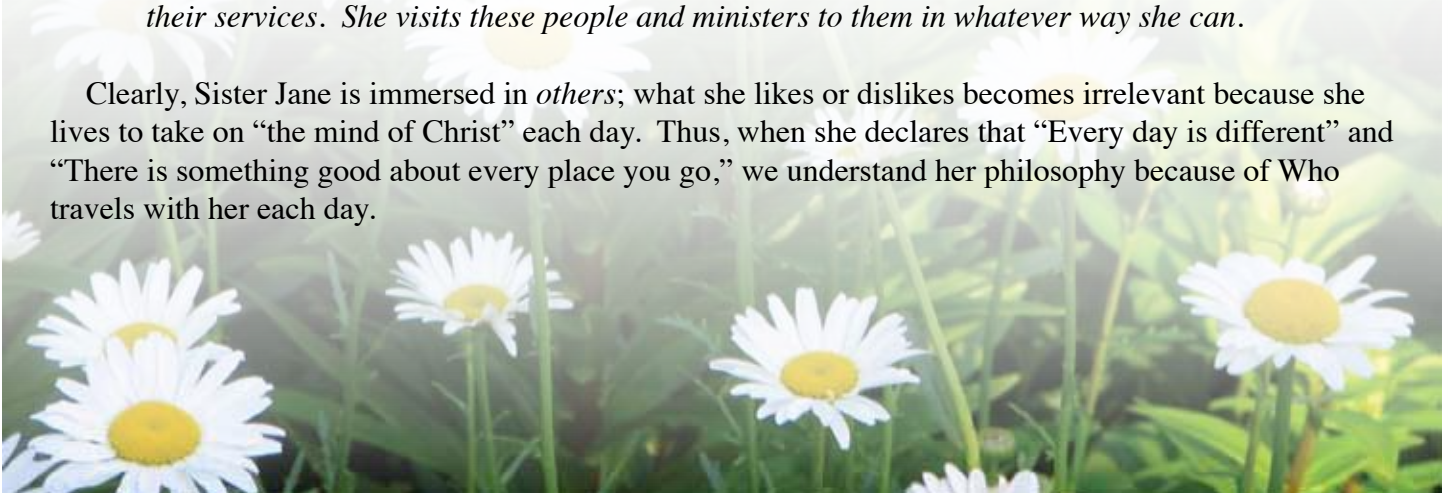
Most telling about Sister Jane is what she does not tell during an interview. When asked what her "favorite" time of day was, or her "favorite place to visit," etc., she looked rather puzzled about such questions. She did disclose she really loved reading about the Lives of the Saints. She cares deeply about Peace and Justice issues and prays daily for those who are enduring wars and oppression. Only later, after the interview, when I met Sister Mary Susan Dewitt and told her of my interview with Sister Jane, did a full picture of Sister Jane and the passion she has toward others come into view. Sister Mary Susan exclaimed:

Sister Jane is known well by the poor, disabled, and ill residing in Central Hillside and those who seek assistance through programs in Duluth like CHUM. She attends many events these programs offer and becomes well acquainted with those who need their services. She visits these people and ministers to them in whatever way she can.

Clearly, Sister Jane is immersed in *others*; what she likes or dislikes becomes irrelevant because she lives to take on "the mind of Christ" each day. Thus, when she declares that "Every day is different" and "There is something good about every place you go," we understand her philosophy because of Who travels with her each day.



Photos by Sister Joyce Fournier



Sister Profile: Sister Almira Randall

By Sister Almira Randall

One cold winter night, on the Feast of St. Nicholas, way back on December 6, 1924, St. Nicholas brought me in his big sack—or so I was told by my dad. For years I believed it, and to this day I have a special fondness for Old St. Nick. I was followed shortly after by my sisters Patricia, Mary Ellen, and Lois, and by my brother Irving (Bud) . . . and not so shortly after that by my sister Irene. My dad, Leslie, worked for the Standard Oil Company, and my mother, Millicent (Despins) Randall, stayed at home and did what mothers did: cook and clean and look after her brood.

We lived in several different houses in Duluth. The first one was on 8th Street, across from St. Anthony's church and school. I remember that first little house. One of my favorite memories was of sitting down in the basement on a little red chair "helping" my mother by watching to see that the clothes didn't fall on the floor. But we outgrew the house. Next, we moved to 9th Street, and what I thought then, and still do, was that the house was haunted. My parents' room was open, and you could see the rafters. For so many nights I would wake up and hear footsteps on those stairs. They started at the bottom, went up to the top, and started over again. We moved once again because Dad couldn't meet the mortgage, and we scoured Duluth for a new place to live. We found one on 4th Street, not far from Chester Park. However, when my mother went out to hang the wash, our landlady came out to talk. My shy mother wouldn't go out of the house after that, so we started our search all over. The last house we looked at on 10th Street and 6th Avenue East was our last abode. From there I entered St. Scholastica Monastery (at that time simply called "The Villa"). It was September, 1943.



Sister Almira (center) with students at St. Jean's

After initial formation years I was sent out to St. Gertrude's School of Arts and Crafts in Washington, D.C.—a boarding school for girls aged six to eighteen with developmental disabilities. I was prefect for the older girls and also taught school. From there I went to Hibbing. I then taught at several different schools, my two favorite ones being Holy Name in Wayzata and St. Jean's in West End Duluth.

In 1987 I was asked to be House Director at the Monastery. It entailed being in charge of the Sisters' housing, working with the kitchen supervisor, listening to anyone who needed listening to, passing the mail—a sort of Jack-of-all-trades. I enjoyed the job, but it was hard work.

When a new Prioress (Sister Danile Lynch) was elected, she asked me to stay on for another year. I agreed, and we became fast friends. When she suggested, after a year, that I might want to take a sabbatical, I went to Maggie Valley, North Carolina, in the Great Smokey Mountains. It was wonderful! I fell in love with it. I was there for three and a half glorious months.

My last ministry was at McCabe Renewal Center where I cooked and served the noon meal for the retreatants and later on did just the baking—homemade bread, sweet breads, and cookies. I loved it.

In May, 2010, after being hospitalized with pneumonia, I landed in Benet Hall, our infirmary, where I now live. I can't do much. I read and I walk and I pray. I think my ministry now is to do as the Serenity Prayer says: "God grant me the serenity to accept the things I cannot change; courage to change the things I can; and wisdom to know the difference." And to try, as newscaster Dennis Anderson said, to "be kind."



Cooking for the Deacons' retreat, June 2006: Sister Almira, Sister Jean Maher, Judy Nordstrud.

Photos courtesy of Sister Almira Randall

Learning: The Lifelong Process

By Sister Mary Carla Flood, OSB

As a Sister in initial formation and yet out in ministry, I am continuing to learn, not just about myself, but about others as well. Simultaneous opportunities come from both classes and work. In fact, I sometimes find myself learning so much from my ministry that it feels like a class in itself. As I do my homework for my class at the Monastery and as I completed the assignments for the college class I took this past spring semester, I try and have tried to *listen with the ear of my heart*, to see what God wants me to know about other individuals and communities as well as what applies to me and my Community. In the process of doing the work of my ministry as a social worker it is easy to learn factually and theoretically about different disabilities, but to learn about the *people* and what they *experience*, I need to *listen*. As I do that, I am better able to take what I know into service of others.



My college class this past spring was on the spirituality of resilience and recovery. It was an online class, and I had to regularly read what my classmates had written as well as write my own papers and reflections. In looking at my classmates' assignments in order to give them feedback, I saw what they had experienced in their own lives and what they had gained from what they had been through. I hope I can remember what they shared when the time comes for me to use their knowledge.

Earlier this summer I finished reading *Vita Consecrata* by Pope John Paul II for my formation class here at the Monastery. In it, the Pope explains in depth the call of individual religious and that of religious orders and institutes. He examines everything from secular institutes to cloistered contemplative orders and communities, detailing the value of each and how they are connected to other aspects of Church life. I saw how similar everyone is and the importance of collaboration for the good of service to the Church and to society overall. It is not that I had no idea before this, but what was said in the document reminded me of this and helped me to see it in a new way.

Especially in the foundational work of developing my ministry this past winter and spring, I have had the chance to do *lectio divina* on my life. Because the presentations I have given and am scheduled to give in coming months have called for me to share parts of my own story, I have looked at my journey in terms of not just who has been a part of it—which is definitely significant—but also the changes that have come about in my lifetime: anything from legislation to technology to cultural attitudes. I remarked recently at a presentation I gave that I did not appreciate all of these developments as they came about, in part because I was too young at the time, but in looking back, I can see what a blessing it is that I was born in the era in which I was born, and to live in the era in which I live.

None of us is ever finished learning. I feel I spend most of my time learning one thing or another—both inside and outside of the traditional learning environment. Everything I learn teaches me more than just the material itself. It teaches me how much more I need to learn.

The Development/Public Relations Office

By Vicky Siders, Director

The Monastery's Development Office was begun in 1989, with Sister Grace Marie Braun as its first Director. She established the Office's goal as the task of "friend-raising." Throughout the years, our task has been to keep family and friends connected with the Sisters and their ministries, to receive and acknowledge donations and prayer requests, and now, through the web site, to invite interested people to explore the monastic life and ministries of the Sisters of St. Scholastica Monastery.

Our Office has been responsible for varied duties, including the following:

- Edit and design *Pathways* (a quarterly newsletter), Annual Report, Calendar, Christmas card, and annual appeal
- Manage web site, adding blogs, news items, and reflections
- Process prayer requests, making lists of these for the Sisters
- Provide gift acknowledgments for the Prioress's signature.
- Send birthday cards and sympathy cards
- Design and print the vita following a Sister's death
- Administer the Father John Whitney Evans Fund for Vocations for the Monastery, the Diocese, and the Knights of Columbus
- Organize the annual Stanbrook Reunion and Open House
- And, it seems, do everything else that needs to be designed, proofread, printed, and mailed.

In our spare time we have also:

- Produced the history exhibit on first floor
- Published the ceremonial *Rule*—illustrated by Sister Mary Charles McGough with calligraphy by Meridith Schifsky
- Published *All Her Ways* by Mother Agnes Somers and edited by Sister Joan Braun and, in the process,
- Established Duluth Benedictine Books

Our day starts with prayer. Every day we begin by praying for our benefactors, for people's prayer requests, and for the birthdays of Sisters' relatives and friends. The prayer requests, which are also listed in the Eucharistic Chapel and Benet Hall, come to us via the website or in donation envelopes or by phone. All methods are good.

We particularly appreciate it when people write to tell us of a change of address or otherwise help us to keep our mailing list accurate. Each year we send out about 50,000 pieces of mail—*Pathways*, Annual Report, Appeal, and Christmas card. Weekly, about 60 people ask for prayer requests or for information about the Monastery or Sisters.

Please know that we thank you for writing, donating, or praying for us or for any other way that you join us in friendship.



Behind the scenes: Sister Margaret James Laughlin, Vicky Siders, Andi Therrien, and Sister Estelle Charron

Uncle Fred and You!

By Vicky Siders

Have you ever had your mail delivered to the neighbor's house by mistake? Most probably. Was it an estate check from Uncle Fred for \$250,000 that the neighbor cashed? No, probably not. But that has, in fact, happened here on the St. Scholastica campus where three (or four, depending on how you count us) entities live separately but closely related, with our Benedictine heritage uniting us.

St. Scholastica Monastery was once Villa Sancta Scholastica, and, indeed, the Sisters who were not out on missions at other locations lived in Tower Hall. Many people came to consider the subsequent College of St. Scholastica and the Sisters as the same—one gift to the College or to the Sisters would support whatever the Sisters deemed necessary. Then the College became independent and, eventually, the Sisters moved out, changing their name to St. Scholastica Priory (1959-1996) and finally to St. Scholastica Monastery (1996-present). Along the way, the Benedictine Health Center was built to the west of the Monastery buildings, and then the Westwood complex, an extension of the continuum of care of the BHC.

The Sisters of St. Scholastica Monastery receive gifts to this day addressed to “The College’s Monastery” or to “Villa St. Scholastica.” Sometimes the College receives gifts made out to “College of St. Scholastica—for the care of infirm Sisters” or “for vocations.” Usually the College and the Monastery are able to figure out the donor’s intentions and get the gift to the right program, but sometimes this may not be the case. And if the donor is deceased, we, of course, cannot ask.

The Duluth media is little help to us and perpetuates the illusion that the College and the Monastery are the same. Even though the Sisters began the College and then allowed it to become independent, the Sisters are tagged as “belonging” to the College, as if the Monastery were some sort of subsidiary of THE COLLEGE. *Duluth Superior Magazine* recently called us the “Sisters of St. Scholastica’s monastery,” and, worse, the *Duluth News Tribune* “the College’s monastery.” Now, if anything, the reverse would be true, at least historically, but no one says that the College is “St. Scholastica Monastery’s college.” So we are having a bit of trouble with our name branding—with letting people know that

- The Monastery and the College are separate entities
- The entire 186 acres here on the hill might be called “The St. Scholastica campus” but not “The College of St. Scholastica campus.”
- Gifts to support the Sisters and their varied ministries should be addressed to St. Scholastica Monastery, 1001 Kenwood Ave., Duluth, MN 55811.

The changing of names throughout the years has been somewhat confusing, but we hope that both donors and people sending in prayer requests to the Sisters will remember that if they wish their letters to come to the Sisters, checks and envelopes should be made out to **St. Scholastica Monastery**.

By the way, Uncle Fred’s gift was sorted out, but still . . .



Highlights

New Affiliate Linda Sellards

On Saturday, March 12, 2011, Linda Sellards from Hermantown, Minnesota, knocked on the Monastery front door several times. Following tradition, Prioress Lois Eckes welcomed Linda in and asked her intention. With Vocation Director Sister Mary Catherine Shambour at her side, Linda addressed the assembled Community and stated her desire to become affiliated with the Sisters of St. Scholastica Monastery. An Affiliate is the first stage in becoming a member of the Community.

Photos by Sister Patricia Anne Williams



Linda Sellards knocks on the Monastery door.



L to r: Prioress Lois Eckes and Vocation Director Sister Mary Catherine Shambour welcome Linda Sellards to continue her faith journey.

Monastery Experience for Girls

The Sisters held a Girls Monastic Experience on Saturday, April 9, 2011. Twenty-one girls in grades 3 through 6 spent the day at St. Scholastica Monastery. The girls joined the Community at Morning Prayer, toured the Monastery, participated in games, completed an art activity, listened to presentations, and took part in discussions. At the end of the day one of the 6th grade girls said, "Before coming, I thought visiting the Monastery would be scary and something I wouldn't like . . . but the next time I come I want to take a longer tour, visit more Sisters, play some games and look around outside."



Twenty-Five Graduate From Shalom Spiritual Direction Training Program

By Sister Jeanne Ann Weber

Photo by Sister Patricia Anne Williams



May 6-7, 2011, were special days at the Monastery for the participants and facilitators of the two-year Shalom program. Sister Michelle Dosch, Sister Jean Maher, and Sister Jeanne Ann Weber are part of the Shalom team. Participants shared with the group their research on a particular aspect of spiritual direction, their assimilation of program learning with personal integration and transformation. A rich tapestry of gifts, knowledge, wisdom, and blessings were shared in the group and will continue

to be shared with many as the graduates go forth! The group was very grateful for the love, prayers, and support of the Benedictine monastic Community!

Volunteer Appreciation Dinner

By Sister Mary Rae Higgins

Photo by Andi Therrien



All seemed to enjoy the dinner we had for our volunteers on Tuesday, April 26 in the Monastery dining room. This year volunteers contributed 2,634 hours of service to our Community. At the dinner we remembered volunteers Marge Mathison and David Kirby who died this past year. Sister Lois Eckes, Prioress, presented five-year service pins to Judith Gerald, Donna Leonard, Louise Eilert, and Linda Vukelich. Special thanks was given to Sherie Scanlon of RSVP

for the help she gives to the volunteer program and also to Iain MacGillivray, who played the bagpipes as we processed from chapel to dining room and the fiddle for our dining background music. As a tribute to our volunteers, guests Kermit the Frog and Friends (Sisters Dorene King, Theresa Spinler, Mary Carla Flood, and Susan DeWitt) offered a special rendition of "The Rainbow Connection" written by Sister Almira Randall and accompanied by Sister Linda Wiggins.

In Loving Memory



Left to right: Sister Joan Braun, Sister Margaret James Laughlin, Sister Mary Daniel O'Neil, and Sister Ethel Radtke



Left to right: Sister Mary Carol Braun, Sister Grace Marie Braun, and Sister Joan Braun

Sister Joan (Antonine) Braun, OSB

June 11, 1920—February 5, 2011

Sister Joan (Antonine) Braun, OSB, 90, died Saturday, February 5, 2011, in St. Scholastica Monastery. She was born June 11, 1920, in Sheboygan, Wisconsin, and attended and graduated from the Kohler Public School. She entered St. Scholastica Monastery as a postulant on January 6, 1941, the middle of her junior year at The College of St. Scholastica, and professed her vows on July 11, 1942. Sister Joan celebrated her Silver Jubilee as a Benedictine on August 11, 1967; her Golden Jubilee on July 26, 1992; and her Diamond Jubilee on July 28, 2002.

In the fall of 1943, having completed her bachelor of arts degree at CSS, she was assigned to St. James Junior High in West Duluth where she taught general science and history for three years. In the fall of 1947 she began her long association with the University of Michigan by completing a bachelor of arts degree, then a master's in library science and returning summers as a visiting professor until 1981. From 1948 until the fall of 1966 Sister Joan was librarian and faculty member at The College of St. Scholastica. She then returned to the University of Michigan where she earned a master of arts degree in art history and a doctoral degree in library science. In 1971 she returned to CSS as director of libraries until 1973 when she was appointed academic dean. During 1974-75 she also served as acting president of CSS while its Board of Trustees conducted a presidential search. For a short time she was able to return to teaching (Art History, Children's Literature, History of Civilization) until her appointment as dean of faculty in 1981.

Sister Joan chose to retire from the College in 1987 at which time a grateful College awarded her a surprise honorary doctor of humane letters degree which described her as "librarian, art historian, dean extraordinaire." Her academic excellence was earlier rewarded by membership in honor societies and professional organizations. A high point of these was an address she gave at an International Symposium on Monasticism and the Arts in the National Gallery of Art, Washington, D.C., "The Life of St. Benedict in Art and the Reformation of Monks," on March 22, 1980.

The interiors of St. Scholastica Monastery's buildings are living examples of Sister Joan's knowledge of, and love for, genuine religious art (especially icons). She was particularly influential in the planning of the new, smaller chapel in 1986 when most of the former chapel became part of the College library. When the Monastery opened a gift shop in 1989, Sister Joan carefully selected items to be stocked. In 2008 Sister Joan served another generation of College faculty and students by revising and editing *All Her Ways* (a short account of the Foundation, Development, and Artistic Possessions of The College of St. Scholastica and St. Scholastica Monastery) by Sister Agnes Somers, published in 1956.

At the wake, the Sisters and friends spoke of her kind and gentle spirit. One said it was great to have a friend for over sixty years who was such a wise and loving person. Another friend said that as a librarian Sister Joan was always there and always helpful.

Sister Joan was preceded in death by her parents, Anton and Emma (Gehl) Braun, and her brother, Robert Braun. In addition to the Sisters of St. Scholastica Monastery, she is survived by her sisters, Sister Mary Carol Braun, OSB, Sister Grace Marie Braun, OSB, and Mary Ann Braun Merline as well as sister-in-law Myrtle (Skip) Braun, brother-in-law Keith Merline, nieces, nephews, and many friends.



*Sister Bertrand
at St. Mary's Hospital*



Driving the tractor June 1955

Sister Bertrand Reiser, OSB

April 30, 1922—February 15, 2011

Sister Bertrand Reiser, OSB, 88, died Tuesday, February 15, 2011, in Benet Hall at St. Scholastica Monastery. She was born April 30, 1922, in Wayzata, Minnesota, where she attended Holy Name Elementary School and Wayzata High School. She taught in Our Lady of the Sacred Heart School in Cloquet and at Maryhill Academy in Aitkin. She attended The College of St. Scholastica where she earned a Bachelor of Science degree with a major in nursing. During her nursing career, Sister Bertrand participated in numerous workshops and seminars.

Sister Bertrand entered St. Scholastica Monastery September 20, 1943, and professed her monastic vows July 11, 1945. She celebrated her Silver Jubilee August 15, 1970, her Golden Jubilee July 9, 1995, and her Diamond Jubilee August 14, 2005.

Following her nursing studies, Sister Bertrand served at Hibbing General Hospital for a short time, and in 1952 began her long and faithful 36-year service at St. Mary's Medical Center in Duluth. First she was head nurse in pediatrics for a while, but the bulk of her time was spent as head nurse in the medical/surgical department where she specialized in urology. In 1984 her outstanding work earned Sister Bertrand the title "Employee of the Year." And on January 22, 1988, she received a "Certificate of Recognition." She returned to St. Scholastica Monastery in 1988, where she served as a nurse for the Benedictine Health Center and, later, on the nursing staff of Benet Hall. During her nursing career she was a member of the American Nurses' Association and the former Catholic Nurses' Association in Duluth. She retired from nursing in 1991.

At the wake her brother said she worked hard as a farm girl and that she was an excellent strawberry picker; no one could keep up with her. He said she was an avid reader of St. Augustine and St. Bernard of Clairvaux. As a youngster she began a lifetime of suffering caused by a skin disease which involved scaling and itching. Others noted that she ran a "tight ship" as head nurse and was not intimidated by the doctors when she had to approach them. Nevertheless, she was loved and highly respected both by the staff and patients. Her one concern was to have immediate care for the patients.

She was preceded in death by her parents, Aloysius Reiser and Ottilia (Ditter) Reiser, her brother Alex, and her sister Magdalene (Reiser) Maciej. In addition to the Sisters of St. Scholastica Monastery, she is survived by her brother, Reverend Bernard Reiser and sister, Rosemary Leger.

In Loving Memory, (continued)



*Sister Lea Pocta and
Sister Paschal Pocta*



Sister Lea Pocta, OSB

December 31, 1909 – March 16, 2011

Sister Lea Pocta OSB, 101, died Wednesday, March 16, 2011, in St. Scholastica Monastery, Duluth. Sister Lea was born in Mason City, Iowa, December 31, 1909, one of ten children of Frank and Mary (Lukes) Pocta. While she was still a young child, the family moved to a farm east of Beroun, Minnesota. In 1924 she became an aspirant at St. Scholastica Monastery where she attended Villa Sancta Scholastica High School. On August 24, 1926, she entered the Duluth Benedictine community as a postulant, was admitted to the novitiate July 9, 1927, and professed her monastic vows on July 11, 1928. Sister Lea celebrated her Silver Jubilee on August 15, 1953, her Golden Jubilee August 15, 1978, her Diamond Jubilee August 14, 1988, her Jubilee of seventy years on August 15 1998, of seventy-five years on August 15, 2003, and of eighty years on August 3, 2008.

Sister Lea earned a Bachelor of Science degree in education from The College of St. Scholastica and a Master of Arts in counseling and administration from the University of Minnesota, Duluth. For many years her ministry focused on education and administration. She taught at the following schools in Minnesota: Assumption, Hibbing; St. Thomas, International Falls; St. Bridget's, Minneapolis; St. Joseph's, Grand Rapids; Marquette, Virginia; and St. James, St. Anthony's, St. Clement's, and Sacred Heart, all in Duluth. Sister's last teaching assignment was at Our Mother of Sorrows in Cincinnati, Ohio. In addition to her teaching duties, Sister Lea was principal at St. Bridget's and St. Joseph's. Her summers were spent in teaching religion in various parishes, substituting for the administrator of the former St. James Children's Home in Duluth for two summers, and ministering in various ways at St. Mary's Medical Center. In 1975 age and failing eyesight caused Sister to ask to be relieved of her teaching duties to attend a course in clinical pastoral education at St. Joseph's Hospital in St. Paul, Minnesota. This course, coupled with her training in psychology and counseling, prepared her to accept a chaplaincy position at St. Mary's Medical Center, Duluth, where she visited patients, assisted families of dying patients, and made weekly rounds on the oncology floor. Sister served on the Monastic Council and, in 1987, was asked to be on the pastoral team at the Benedictine Health Center, Duluth, and continued there until 1990. In 1984 she was appointed Subprioress. She also assisted the Monastery Director of Temporalities and helped staff the Monastery Information desk.

Sister Lea was an excellent teacher and administrator. Her work in pastoral care brought out the caring and compassionate side of her character. Sister brought genuine enthusiasm, a ready smile, total dedication, and professional expertise to all she did. She was ever grateful for her vocation to religious life. She wrote "God has been very good to me, showered me with graces and blessed my activities. Now, in my remaining years, I strive to deepen my relationship with Jesus so that someday we can continue this friendship in Heaven." In retirement Sister Lea enjoyed time for quiet prayer, rest, and relaxation. Vision problems curtailed her knitting, crocheting, and macramé, but talking books, good music, sports broadcasts, large print crossword puzzles, and solitaire replaced her earlier hobbies. Daily walks with her sister, Sister Paschal, and visits with friends rounded out her days.

Sister Lea was preceded in death by her parents and all her sisters (including one who died in infancy and Sister Paschal of St. Scholastica Monastery) and all her brothers. In addition to the Sisters of St. Scholastica Monastery, she is survived by devoted relatives and countless friends.



*Left: Sister Rita Ann at
St. James Orphanage
Below: Sister Lisa Maurer
and Sister Rita Ann*



Sister Rita Ann (Mary Louis) Beaulieu

August 12, 1925—April 23, 2011

Sister Rita Ann (Mary Louis) Beaulieu, OSB, 85, died Saturday, April 23, 2011, at St. Scholastica Monastery. Sister Rita Ann was born in Duluth, Minnesota, on August 12, 1925, one of three children born to Anthony Beaulieu and Bertille (Melanson) Beaulieu. She attended St. Jean Baptiste Elementary and High School, graduating in 1944. She was a member of St. Jean's Sodality.

On January 7, 1947, she entered St. Scholastica Monastery and on July 9, 1947, was admitted to the novitiate, receiving the name Sister Mary Louis. She professed her monastic vows July 11, 1948, and celebrated her Silver Jubilee August 15, 1973, her Golden Jubilee on July 11, 1998, and her Diamond Jubilee on August 3, 2008.

Sister Rita Ann's first and longest ministry was housemother to the preschool children at St. James Orphanage from 1948-1957. After that she served in a variety of ministries at the Monastery, St. Mary's Hospital, and St. Mary's Convent in Duluth. Among these activities were being a Central Supply Aide at the hospital and a Teacher Aide at the United Day Activity Center for children with special needs and at the Monastery as Assistant Unit Manager in Benet Hall where she helped with activities. In 1991 she took care of the Guest Rooms at the Monastery and helped in the Priory store. In 1995 her ministry was visiting with the Sisters living on Benet Hall, and on January 8, 1998, she became a resident there where she remained until her death.

Perhaps one of the greatest assets for which Sister Rita Ann will be remembered was her gentle, radiant smile. Sister Rita Ann helped to write her own obituary and identified herself as a "caring, loving, happy, compassionate, artistic, grateful person—who has achieved the goal of seeing God, her close friend. She found God in everyone and everything."

Sister Rita Ann was preceded in death by her parents and her brothers Bill and Ed. In addition to the Sisters of St. Scholastica Monastery, she is survived by several nieces and nephews and many friends.

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*“You will be a land of delight
says the Lord of Hosts.”*
(Malachi 3:12)

“You are God’s field.”
(1 Cor. 3:9)