

PATHWAYS



NEWSLETTER OF THE BENEDICTINE SISTERS

DULUTH MINNESOTA

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Lenten Reflection While Praying the Stations

By Sister Agnes Alich

There were so few who offered comfort to Christ on His great journey. There were the weeping women, Veronica, and Simon. Maybe there were others, but these the Scriptures and early Church tradition include.

The women wept. Ordinarily, when we weep with someone we do so in sympathy and to comfort. Jesus' response was rather sharp—"Do not weep for me. . . ." *Did He mean, perhaps, sympathy is one thing I do not need (I may need help, but I do not need your sympathy!).* Their weeping was for themselves—they did not reach out to help. It was not generous, but self-directed, and probably not what we are asked to do as Christians. What is demanded of us is compassion rather than sympathy.

Veronica had compassion. Surely she felt all that the women at that other station did—and more—because she was driven, in spite of a real fear of soldiers and a hostile mob, to go out of herself, to wipe Jesus' face, to help, to be Christian. Kierkegaard would refer to this as knighthood. Her act made her an individual and loved by people of every age. It is good to remember that her act was not carried out in the peaceful calm of a safe, quiet chapel, but in the presence of a dangerous mob, and of soldiers who just wanted this whole episode over quickly. There would have been no acclaim for her action when she did it. Veronica chose her penance, her mortification.

It is easier to see reason for penances we ourselves choose than for those someone thrusts upon us. Simon's penance was, indeed, thrust upon him when he was forced to carry the cross. Simon must have wanted nothing

to do with being identified with criminals who had received the death penalty. Why had he even come to the city? For a poor farmer, there would be much more security in obscurity. But Simon, by some special grace, some touch from Christ, accepted his penance—his gift (Do I do this?). He had to endure the same humiliation Veronica had endured, but he could not fade back into the crowd. Simon had to go all the way.

*we shall
through* **P**atience *share in the
sufferings of Christ
that we may deserve also to share in his*

*Kingdom.
Amen.*



I can learn from this: To willingly accept crosses, humiliations, and mortifications that I have not chosen and do not like. To be open to others so that they feel they can ask for help. I must learn to be wary of my motivation in taking on voluntary penances and to be more alert to where Jesus is, where He asks me for help.

A Letter from the Prioress

Dear Friends,



he journey of Lent is a journey of the heart, leading us deeper into Christ whose life we were born into at our Baptism.

According to a variety of biblical concordances, there are nearly one thousand references to the heart throughout Sacred Scripture. Well over one hundred of them are found in the Book of Psalms alone. The frequent reference to the heart in Scripture gives us a significant clue to its foundational importance in the story of God and us.

The heart, in the biblical sense, means the central, interior core of who we are. It includes our thinking, feeling, deciding, and the depth of our insight and integration. It is both a holistic and an incarnational concept because it is a symbol of our whole person. It is our sacred core where we dwell in God and God dwells in us. And it is where, in graced and mystical moments, we experience both the ecstasy and the vulnerability of being one with God and one another.

The heart is also the place where we struggle to believe in God's love for us and to believe in our own goodness and the goodness of others. In this secret innermost part of our being we do battle with the forces of darkness and evil and either accept or reject God's grace, which is forever available to us. It is in our hearts that we face the truth of who we are and open ourselves to the transforming presence of God in our lives. Within the sacred core of our being we are invited to accept our own and others' joys and sufferings as ways of living the Paschal Mystery, that is, the life, death, and resurrection of Christ in our lives.

The heart is the place of conversion, where we are invited and challenged to go beyond our small minds, to think and act in a new way. The Greek word in the New Testament for conversion or repentance is *metanoia*, which literally means "to go beyond the mind."

Cover Illustration by Sister Mary Charles McGough

The Lenten call to conversion of heart is the call to put on the mind of Christ, to identify ourselves with the one in whom we have been baptized. And with whom does Christ identify himself? We find the answer in Matthew 25: in the hungry, the homeless, the outcast, the imprisoned, the lonely, the stranger. Our identity with Christ leads to both adoration and compassion, to healing, transformation and communion, to solidarity with the poor and oppressed, and to works of justice and peace.



We will hear many references to the heart in the liturgical readings for Lent. As we do, I invite you, as St. Benedict exhorts us in the opening words of his *Rule*, to "Listen with the ear of your heart." May Lent truly be a journey of the heart leading us into a deeper, fuller, richer union with Christ, who came that we may have Life and have it in its fullness.

May you be filled with the joy and peace of Holy Easter and know God's love and mercy all the days of your life.

Lovingly yours in Christ
with prayer and gratitude
for the gift you are,

Sister Lois Eckes

Sister Lois Eckes
Prioress

Sister Profile: Sister Victorine Sitter

By Sister Mary Richard Boo



In her years as an elementary school teacher, Sister Victorine Sitter spent countless hours in the classroom, but perhaps none as enjoyable and fulfilling as the ones she is experiencing these days. She has accepted a new and rewarding position with The College of St. Scholasticas. The job entails her spending four days a week supervising Scholastica students who find the tensions of the ordinary classroom an obstacle to their taking of tests. Not just anyone merits access to her testing center, however; students are recommended and certified by a school official as needing privacy, quiet, and freedom from distraction in order to score their highest on written work. To date, thirty students have qualified for this special service, but at the present time only eighteen are regular in their use of it. Sister Victorine is convinced this number will increase steadily "as word gets around."

With student needs in mind, Sister Victorine has carefully planned an office-classroom that seats a maximum of four persons (often only one!) in a décor offering light, space, and privacy. Given these prerequisites, her students are producing excellent work and enjoying their success. "I pray with each student before he or she begins writing," says Sister Victorine with a smile. "We chat, too, when time permits, and are getting to really know and appreciate each other. I enjoy the students and love my work, and I feel that the students share my positive outlook on this whole opportunity. I have the same enthusiasm I had when I first began in September, and I think they do too."

Sister Victorine unknowingly laid the groundwork for her current position as a youngster growing up in a small town in central North Dakota, where her father operated a general store. As the oldest of three girls, she worked in the store and learned to relate to other people but continued to dream of the day when she would enter the convent to become a Sister. "I knew in first grade that I had a vocation," she says. Her longed-for day came when she completed eighth grade and

entered Stanbrook Hall High School in Duluth as an aspirant. From that day, she never looked back and was, in fact, soon followed into religious life by her younger sister, Sister Agnes Sitter.

As a Benedictine Sister, Sister Victorine taught for six years in the public school system of North Dakota and both conducted and supervised catechism classes for a local parish. (At this time, North Dakota forbade the wearing of religious garb in public school classrooms; Sister Victorine was permitted to teach, but was compelled to wear secular clothes.)

Photo by Andy Therrien



Sister Victorine at her desk in Tower Hall.

Since those early years, Sister Victorine has taught elementary school in various parishes, has held staff positions at Marshall School, and, more recently, has worked in the transportation office and Benet Hall Infirmary at the Monastery. Tuesdays she reserves for writing birthday cards that are sent out regularly from the Monastery Development Office and for other duties at the Monastery. One fact is certain: life, for Sister Victorine, is never empty.

Stewardship the Benedictine Way

By Sister Martha Bechtold



ouldn't Benedict be surprised? When he established his monastery in sixth century Italy, the Roman Empire was disintegrating and its culture crumbling. Benedict's monasteries offered stability in a time of chaos; they were not fleeting. But surely he could not have imagined that houses of Benedictine men and women would have survived into the twenty-first century! Today, members of these monasteries continue to march to Benedict's beat with faith and fervor, listening to his every word with the *ear of their hearts*.

With the *ear of our hearts* we listen attentively to a line in Chapter 31 of his now-famous *Rule* for guidance on

*All things are to
be treated as if they
were vessels of the
altar.
RB:31*

stewardship. Benedict teaches that "all things are to be treated as if they were vessels of the altar." In that brief statement he sets forth a guideline that goes beyond the immediate need of his day to take good care of property. His teaching gave dignity to all that is created. Today when we live in a culture awash with overabundance, throwaway goods, and a lack of concern for our environment, we need good Benedictine stewardship even more to counteract the careless use of created things. Wouldn't Benedict be surprised that we in this third millennium look to him for guidance?

Here at St. Scholastica Monastery we are blessed with a beautiful campus located on a hilltop overlooking Lake Superior. We share the campus with the ever-growing College of St. Scholastica and the Benedictine Health Center, a facility which not only offers nursing care and independent and assisted living apartments to older adults but a pre-school for tiny tots as well. To care for this property, we employ a well-trained cadre of workers who oversee every aspect of need and take pride in their work. Food service workers, carpenters, painters, engineers, environmental services' staff, vehicle and grounds workers, janitors, electricians, plumbers, and their managers all do their parts to maintain functionality and beauty.

We are dedicated, as are many of our readers, to recycling to keep unnecessary and harmful items out of landfills. The list of recyclables is long: paper, metal, glass, plastic, aluminum cans, flip tops, corrugated cardboard, packing peanuts, food for composting, button batteries, computer parts, and clothing. Unused medications are disposed of through procedures used by the medical profession. In another vein, wood chips from our fallen tree branches are chipped to be put on the trails in the woods. We also contribute to WindSense to help with the development of wind energy for making electricity.



Photo by Andy Therrien

Sister Sharon O'Neill shreds paper for recycling.



Salt/sand storage shed

Within the past year we constructed a new storage shed on campus which we named Wintergreen. Its use is to store the sand-salt mixture that is used on our icy roads, as well as many pieces of equipment needed for outdoor work. It was built to prevent the leaching of salt into the soil and ground water, and it is doing that successfully. Its previous site will soon be ready for planting. Construction standards for new buildings mandate proper runoff of rain water into holding ponds prior to flowing into Chester Creek, and wetlands used as a site for a new building must be replaced with a new wetland area nearby.

Photo by Sister Joyce Fournier



The blessing of Julian, a white pine donated to the Monastery by the Benedictine Health System.



Workmen restoring Sacred Heart statue



The new Peace Doors

Care of flower gardens is done by volunteers from the College, Monastery, and the Benedictine Health Center. We share our vegetable garden, which is located near Chester Creek, with other gardeners through the Community Garden Program. Trees are cared for and trimmed or replaced as needed. (Admittedly, cutting down a tree is always a sad occasion.) In the woods adjoining the Monastery, we have recently posted signs naming the trails to make the area more user-friendly for our campus residents and neighbors who love to walk the trails. The stop along the way at the Sacred Heart Shrine is enhanced with the recent repair and repainting of the statue.

Appreciation and preservation of art have long been practiced in Benedictine houses. On our campus, Tower Hall, the building that gives the campus its character, has beautiful doors at its entrance which state, "Peace to all who enter here." Originally carved by Sister Mary Charles McGough, these doors succumbed to the ravages of use and weather and were no longer able to be refinished or repaired. This past summer the doors were replaced, laser-carving replacing the hand-carving of the originals. The additional cost to replicate the doors was deemed a good investment to preserve good art and a good message for those who live on our campus or visit.

We have also recently rediscovered beautiful wood-carved statues of Benedict and Scholastica, the canopies that hung above them, and one of the brackets on which the statues stood. Because we value history and art, we will replace the missing bracket with a matching one carved by a local wood-carver. The statues and their accompaniments will soon be on display in the Monastery.

The care of our earth and the portion assigned to us for our use is an important aspect of stewardship in a Benedictine monastery. However, we recognize today that Benedict's teaching on stewardship refers to more than the careful use of things and the environment. It also involves the good use of human resources and financial resources, both of which merit attention at another time.



Benedict and Scholastica and one of the canopies that adorned them



Would Benedict be surprised if he visited St. Scholastica Monastery? We hope so. And if he did come, we would not expect compliments, but a further word of guidance befitting today's world to express the necessity of good stewardship.

McCabe Renewal Center Celebrates 30 Years of Retreat Ministry

By Sister Jean Maher



It was on the 30th day in January in the year 1977 that Sister Ingrid Luukkonen and Father Whitney Evans facilitated the first retreat at McCabe Renewal Center. This retreat for students of The College of St. Scholastica began a thirty-year tradition of sharing the Good News in this warm and friendly mansion. The Good News is that God's generous love is calling us to stretch and grow into wholeness, joy, and freedom.

**McCabe Renewal Center
embraces these values from
the *Rule of St. Benedict*.**

**Awareness of God
Community Living
Dignity of Work
Hospitality
Justice
Listening
Moderation
Peace
Respect for Person
Stability
Stewardship**

Thousands of people of every age and every faith tradition have come to McCabe searching for spiritual nourishment, healing, growth, discernment, community, challenge, and peace. Each one has a personal agenda. One retreatant wrote a note to the staff after her experience at McCabe in 1978. She said:

"I pray that McCabe Renewal Center will continue to minister to many, many persons whose souls long for this peaceful closeness to God. I had the feeling that this ministry would continue to develop and grow in numbers. It is like the new buds in spring time. They soon, under the kiss of the sun and the blessing of gentle rains, get to the point that they can no longer restrain themselves and simply burst into bloom praising their Creator. May McCabe's ministry blossom and grow in numbers."

Photos Courtesy of McCabe Renewal Center

Indeed it has grown! On the 31st day in January in the year 2007 the current daily staff of McCabe, who are Sister Josephine Krulc, Judy Northrud, Jane Haubrich-Casperson, and I, spent a day of prayer together thanking God for the blessings of these past thirty years. We also prayed for the future of McCabe



College of St. Scholastica Student Retreat October 1979

We Invite You!

On the 12th day of May in the year 2007 we invite you to join us at McCabe for an afternoon of celebration from 1:00 until 3:30 p.m. It will be a time of gratitude for all the beautiful people who have kept the ministry at McCabe alive and growing. If you can be with us that day, please call and let us know you are coming so we can prepare for you. The phone number at McCabe is 218-724-5266.



St. James School children at a bread retreat with Sister Aimee Miron, March, 1981



June, 1981, Father Fred Fox celebrated Mass on the Feast of Corpus Christi.



A Re-memering weekend, July, 1996



Benedictine Spirituality workshop given by Sister Edith Bogue (2nd from left), November, 2005.

Highlights

Sister Gaudensia Mwanyika

By Sister Grace Marie Braun



We welcomed Sister Gaudensia Mwanyika to St. Scholastica Monastery on December 2, 2006. Sister Gaudensia is a Benedictine Sister from the Community of St. Gertrude in Imiliwaha in Tanzania, East Africa. The 400 Sisters in her Community teach school, operate an orphanage and a hospital, and serve as catechists. The Sisters also have a farm where they raise sheep, goats, and cows and grow wheat, potatoes, maize, and plants for black tea.

Photo by Sister Joyce Fournier



Sister Gaudensia Mwanyika

Sister Gaudensia is one of four children born to Rosamunda Samnenuka and Michael Mwanyika in Njombe. Here at St. Scholastica Monastery Sister Gaudensia joins Sister Valentina, Sister Gotharda, Sister Paracleta, and Sister Chisom, who are all from Africa and are students at The College of St. Scholastica.

Sister Gaudensia taught elementary school before coming to the United States. We invited Sister to live with us at the Monastery while she attends the College to study for a degree in secondary education. Sister Gaudensia is currently enrolled in the “English as a Second Language” program to help her become more proficient in the English language. When she completes her ESL classes, she will begin her courses at the College.

Our newest Sister from Africa experienced snow for the first time in December. Sister Gaudensia enjoyed walking in it and thought it “looked so white and beautiful.” It is a privilege to have these joy-filled Sisters living with us and to have the opportunity to experience some of their culture through them.

Conference of Benedictine Prioresses



The Conference of Benedictine Prioresses, which Sister Lois attended, met in Burlingame, California, for its annual meeting from January 31 through February 5, 2007. The North American Abbots joined them on February 3 for a two-day joint meeting which happens every four years. Abbess Maire Hickey from Germany and Abbot Armand Veilleux from Belgium were the presenters for the joint meeting. Their reflections on “Identity With Christ in Chapter 72 of *The Rule of Benedict*” and the discussions that followed were formative and profound. The Abbot Primate, Notker Wolf, who oversees all Benedictines worldwide, was also present. Besides offering his inspiring thoughts on Benedictine leadership and life from a global perspective, Abbot Notker, who is a proficient musician, played his flute one evening, accompanied by a Prioress whom he spontaneously engaged. Sister Lois returned home to a 70-degree difference in the temperature, her heart overflowing with gratitude for this opportunity to learn from and share with others who, like her, have the sacred responsibility of Benedictine leadership in the Church and world today.

Highlights

Alma Mater

By Sister Margaret James Laughlin



n February 3 a century-old Duluth landmark at 2nd Avenue West and 4th Street celebrated its past, present, and future with an afternoon open house for the former students who were its past, the friends of the present Damiano Center, and the theatre-folk who hope to use it in the future. Several Sisters who had been students, teachers, (or both) at Sacred Heart Elementary School, Girls' Cathedral High School, or Cathedral Junior and Senior High Schools, enjoyed touring the building, comparing its present to its past, and marveling at the transformation wrought by the Damiano Center and its plans for the future use of the auditorium.



Sister Jane Casey meets and greets former students.

Photo by Sister Patricia Anne Williams



Barb Monsaas Misiewicz and Mary Cherro Krieps recall the auditorium fire of 1956.

Photo by Sister Patricia Anne Williams

Dinner for beginning of Indian Studies Program at College

By Sister Mary Richard Boo



Scholastica students enrolled in the Ojibwe Language and Culture Education Project took time Sunday, January 28th, to say a traditional "Thank You" to the Sisters who instituted the American Indian Studies Program under the leadership of former academic dean Sister Joan Braun. Program chair Al Hunter explained that because a feast has always been an expression of gratitude in American Indian culture, some 15 students planned and prepared a dinner for 36 of their former teachers, mentors, and College administrators. The evening was climaxed by a presentation of prayer rugs to the Sisters.



Sister Lois Eckes (left) and Al Hunter

Photo by Sister Patricia Anne Williams

Happy Birthday Sister Jeanne Marie Lortie!

Photo by Sister Joyce Fournier



"Life goes on. Make the best of what you have in spite of everything that happens. . . . God has been good to me." Sister Jeanne Marie Lortie offered these words of wisdom that reflect her positive and cheerful attitude toward her life. On February 4, 2007, Sister Jeanne Marie celebrated her ninetieth birthday. She recalls

with joy the years she has been in community.

"I had a wonderful family. I had wonderful parents. I entered Community and found wonderful Sisters." Sister Jeanne Marie came to St. Scholastica from Eganville, Ontario, a town of about 1500 people. Her father was a businessman and her mother a nurse. Sister says her mother's Irish wit and nursing skills made her a blessing to all. Indeed, Sister Jeanne Marie's sisters all became nurses and her brother a doctor. But Jeanne Marie came west to Duluth after high school where a cousin was attending The College of St. Scholastica. Sister says, "I became enamored with the religious life around me and entered the Community!"

Sister Jeanne Marie taught elementary school for a number of years while also studying at CSS, where she received her B.A. in 1951. She subsequently studied at Northwestern University where she earned a master's degree in speech and drama. Sister then taught at Stanbrook Hall and, after it closed in 1967, gave numerous workshops on various aspects of religious life all across the United States and Canada.

Sister Jeanne Marie published several books, some of them on etiquette ("Oh, the nerve of me," she says!) and later established Priory Books. "I always thought that when I got old I'd have time to write," she says. "But now I find that I have the time but not the energy!"

"My happiest days were teaching at Stanbrook Hall. I enjoyed the girls, many of whom still visit and write. The thing I appreciate most is their loyalty. I have such great memories of them!"

Congratulations! Sister Valentina Pilla, O.S.B.

By Sister Mary E. Penrose



Photo by Sister Patricia Anne Williams

Sister Valentina Pilla has the honor of being the first Tanzanian Sister living with the Sisters at St. Scholastica Monastery to earn her Bachelor's Degree from The College of St. Scholastica. She graduated December 16, 2006.

Sister Valentina did not know what to expect when she came to the USA. The information she had about our country had been gleaned from the 1960's era, so she was surprised to see how committed both the Sisters and lay people are to their work. Also, she found that teachers are generous and willing to give time to help students after school. In Tanzania's public schools students might be charged if they need extra help. She says there is a particular need for teachers in the middle schools so that these adolescents can be taught morals. In addition to the benefit she will bring to her homeland where few Sisters have a degree in education, she hopes to correct some of the wrong perceptions people have about America.

While pursuing her degree, she has been living with the Sisters of St. Scholastica Monastery. She noticed similarities between her Benedictine community and the Sisters here, but, coming from a community with many younger Sisters to one with more aged Sisters was a noticeable change. In her own community, the younger Sisters take over the work the older Sisters have been doing. Those over seventy are no longer responsible for major works in the community; instead they do other less burdensome work and things they would like to do. Now she understands what the Sisters here mean when they say they are not retired but just recycled.

In Loving Memory



Sister Eugenia (Ruth Etta) Daly, OSB, 85, of St. Scholastica Monastery, died Thursday, December 14, 2006, at St. Mary's Medical Center.

She entered the Duluth Benedictines February 10, 1945, and professed monastic vows on January 7, 1947. She was in her 59th year of monastic profession.

Sister Eugenia was born on October 5, 1921, in Crosby, Minnesota, and attended Crosby-Ironton High School. She earned a B.S. degree in nursing from The College of St. Scholastica. Sister Eugenia was a member of the Minnesota Nurses Association. Beginning in 1947, Sister Eugenia was a head nurse at St. Mary's Hospital in Duluth until 1955. At Hibbing General Hospital she was head nurse and night supervisor from 1955-1959, returning to St. Mary's Hospital in Duluth in the same positions from 1959-1971. She served as school nurse for The College of St. Scholastica from 1971-1972 and then returned to St. Mary's Hospital from 1972-1991. After retiring from hospital ministry, Sister Eugenia worked for two years in the Education Department of the Duluth Federal Prison, two years in the Duluth Detoxification Center, one year as a Home Health Supervisor in Duluth, and one year at St. Ann's Residence. When she retired to St. Scholastica Monastery in 1997, she served as receptionist at the Monastery's Information Deck and as assistant in the Transportation Office.

Sister Eugenia was known for her kindness toward others, exemplified particularly in the bedside care she gave patients. Her special gift of friendship netted her a sizable group of friends. Sister Eugenia also had a few "worldly loves"—namely playing Scrabble, reading mysteries, and picking berries. One Sister claimed that playing Scrabble with Sister Eugenia was the beginning of a twenty-year friendship.

Sister Eugenia was preceded in death by her parents, Henry and Stella Mae (Harter) Daly, her brother Miles, and her sister Agnes. Besides the Sisters of St. Scholastica Monastery, she is survived by grandnephews Michael McKay and James McKay, cousins, and many dear friends.



Photo by Sister Joyce Fournier

PLEASE PRAY FOR THE FOLLOWING DECEASED RELATIVES AND/OR FRIENDS

Eugene Mahoney 5/31/06

Marlene Meehl 11/10/04

Helen Caskey 12/4/06

Edward Hoffman 12/7/06

Thomas Bundich 12/11/06

Evelyn Kleeman 12/12/06

Sr. Arlene Kleeman's mother

Viginia Heyn 12/12/06

James B. Casey, Jr. 12/16/06

Sr. Jane Casey's brother

Anthony Annoni 12/16/06

Millicent Caldwell 12/20/06

Marie Thompson 12/26/06

John Sontorovich 12/29/06

Kathleen Berres Dornbach 1/4/07

Charles Semrod 1/6/07

George Felten 1/8/07

Sr. Mary Felten's brother

Edward O'Hehir 1/14/07

Catherine McPherson 1/16/07

"Yes, Virginia, there ARE Sisters..."

By Sister Mary Catherine Shambour



Sister Mary Catherine Shambour



Recently my niece reminded me of a conversation that took place when she and a group of her high school classmates got together for lunch after some years. One friend mentioned that she was going to visit her great aunt who happened to be a religious in another city. Hearing this, another friend asked, "Are there still Sisters? I thought that all went out with other things in the Church years ago!" (So much for my job!) "Well, where are they?" another friend queried. "I haven't seen one in years." To this, my niece Kathy insisted that yes, Sisters do exist, and some women are even choosing this way of life again. She also said that her aunt has the job of helping them find her community.

One could hardly blame these Catholic women for doubting something they had never seen. Statistics do bear out the fact that the number of religious women in the United States has dropped from 204,000 in 1968 to 67,000 today. Will this decline continue? Will religious orders survive? Should they? Why should a woman of the 21st century choose such a way of life, and what difference would it make, anyway? These are the questions we ask ourselves as

we seek to define ourselves to others. And young people are asking, too, as they try to find meaning in today's world.

As we view our changed world and changed Church, we realize that the days of large numbers of women arriving yearly—unsolicited—to enter the convent are gone as surely as the long Saturday evening confession line. Yet we know that as long as there are Christians, there will be some form of religious life, for there will always be committed women and men who, for love of God and a desire to serve their neighbor, will forego marriage and come together for a common work. Their examples witness to the world that the values of the Kingdom can be lived on this earth.

As the world underwent phenomenal changes in the past century, so did the Church and religious life. Now, after a period of uncertainty, questioning, and reform, religious communities are poised to go forward. As the Holy Spirit continues to brood over the world and instill in souls the desire to give all for love of God and the human family, this new wine must be poured into new wineskins. Generous souls are stepping forward. The Duluth diocese has seen a surge of men entering the seminary. Our own Benedictine community has experienced a small, but significant, growth. In the past year we have had a woman make perpetual monastic profession, a transfer Sister, a new postulant, a new affiliate, two women applying to become affiliates, and a steadily growing number of inquiries about our monastic community from the Internet. Surely this is an answer to our prayers and a reason to continue praying for vocations.

Yes, Virginia, there are Sisters. Watch for them.

Photo by Andy Therrien

PATHWAYS



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