



PATHWAYS

Newsletter of the Duluth Benedictine Sisters

Duluth, Minnesota

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Letter from the Prioress

Dear Friends,

The Springtime of the Soul has arrived! Derived from the Old English word, Lenctem, which means "Spring," the holy season of Lent invites us to let God do deep and vigorous work in the earth of our hearts. In the very core of our being, where we dwell in God and God dwells in us, we ask to be made new so that life might grow and blossom and flourish within us in fresh and abundant ways.

It is God's grace that enkindles our longing for a renewed heart, and it is God's age-old love, tender and persistent, which promises the transforming power of the Spirit within us. "A new heart I will give you, and a new spirit I will put within you. I will take away your stubborn heart of stone and give you an obedient [listening] heart." (Ezekiel 36:25-27)

The heart is the place of radical conversion, where we are challenged to go beyond our small mind and act in a new way. The Lenten call to conversion of heart is the call to more fully put on Christ in whom we have been baptized and to identify with those with whom He identifies: the hungry, the homeless, the outcast, the imprisoned, and the stranger. (Matthew 25)

Lent is a journey of the heart that invites us to a deep and prayerful listening; the kind of listening that evokes profound changes deep within. As God works the earth of our hearts, the false self in its many disguises is uprooted and the graced simplicity and beauty of the true self is revealed, proclaiming the wondrous miracle of God's transforming love.

Through the threefold Lenten discipline of prayer, fasting, and almsgiving we let God place before us the mystery of our souls and welcome God's invitation to enter its unexplored depths where we face the truth of who we are, both our Divine worth and our daily combat with the forces of darkness and evil. The Springtime of the Soul is full of promise, the promise of the seed, the promise of new life unfolding within us, new life that will give glory to God and bring healing and hope to our world.

It is the Christ of Easter who is the fulfillment of our Lenten longing. May we cherish Him above all else and let Him shape us into the likeness of His own heart.

Lovingly yours in Christ, with deep
gratitude and springtime prayer,

Sister Lois Eckes
Sister Lois Eckes, Prioress





Metamorphosis

By Sister Mary E. Penrose, OSB

Several years ago, I was thrilled to hear a talk by Jean Houston via an audio tape. She spoke of her childhood walks in Central Park and the old man she met there. He, noticing how excited she was about everything—the new buds on trees, sprouts of grass coming out of the ground, tiny creeping creatures and so on—began to walk with her. He bent down low beside her to view these delightful phenomena. Once he held up a new blade of grass to her and whispered with a distinct French accent, “*Jeanne, meta-morfoceese!*” Jean thought this the most wonderful word she had ever heard and began to chant it over and over like a mantra. One day, sadly, the old man did not appear in the park. It was only years later she learned her friend was Teilhard de Chardin and that he had died that Easter Sunday.

In our Lenten liturgy this theme of metamorphosis is simple and graphic:

I solemnly assure you, unless the grain of wheat falls to the earth and dies, it remains just a grain of wheat. But if it dies, it produces much fruit. Those who love their life lose it, while those who hate their life in this world preserve it to life eternal (John 12:24-25).

The grain of wheat which insists on remaining what it is, is doomed to a lonely, solitary existence, but if it dies to its present existence, it becomes the origin of countless other grains.

It is the same with us. If we insist on remaining as we are, refusing to face the problems of daily life honestly, the divine, creative life in us will not be unleashed for the good of the world. The Gospel is quite clear: if we love our present way of living we will destroy ourselves. On the other hand, if we are not completely satisfied with our present way of living, we are given the possibility of finding true life.

The Lenten Scriptures further emphasize the benefits of metamorphosis. In the Old Testament Jeremiah tells us that in the future the law will no longer be some standard “out there” demanding obedience, but rather it will be God’s own law, written on our hearts. It is this law which makes us God’s people. He then reminds us that forgiveness of sin is the reverse side of the covenant, our binding relationship with God which heals alienation (Jer. 31:33, 34). In Jeremiah we find the first account in the Old Testament moving us from a sense of collective guilt to an individual responsibility for sin. According to the prophet, conformity to the law needs to be based on conviction and personal appropriation. It takes this to achieve metamorphosis.

Today our society seems particularly vulnerable in this area. Every day we hear about people in high places who are not willing to claim personal responsibility for their wrongdoing. Unlike the people of Jeremiah’s day, most of us admit our nation’s guilt for societal sins, but we expect individual culprits to be accountable for their actions as well. However, we need not look only at our elected officials to see inconsistencies in the ideals they profess and the way they act. We need to ask ourselves how willing we are to admit to our own specific wrongdoing. How often, for example, do we admit it when we wrong someone? Or when was the last time we apologized to someone we have wronged? It takes personal change before we can expect societal change.

Illustrations by +Sister Mary Charles McGough

The Busyness of Business

By Sister Estelle Charron and Andi Therrien



Sister Danile Lynch



Kathy Ulshafer

The Sisters of this Monastery are involved in many and diverse ministries. Essential to the success of these ministries are support services, one of which is the Business Office. The Business Office is staffed by both Sisters and layworkers who perform the many accounting tasks that help Sisters in their ministries and monastic lives. Sister Danile Lynch serves as Community Treasurer. Kathy Ulshafer is Director of Finance. Sister Marilyn Micke is in charge of Accounts Payable, and Office Assistant Catherine Wright sees to the Payroll Services.

As Finance Director, Kathy makes monthly reports to no less than 30 departments (such as Monastery Food Service, Facilities, and Environmental Services), numerous committees, and the Community's Chapter. She answers to an auditor yearly in a way that satisfies the Federation of St. Benedict. Her office handles the Community budget, a very big and important process which begins with a yearly gathering of proposed budgets from all departments, from individual Sisters, and from the Shared Use (shared physical plant expenses with the College) program. The finances of the Monastery Books and Gift Shop are also managed by the Business Office.

The all-important employee payroll checks are processed biweekly by Catherine. Sister Marilyn handles the Sisters' stipends, bills for Sisters' phone usage, gas, and other utilities, maintenance for the small fleet of Monastery cars, shared use as mentioned above, insurance premiums, and other bills the Monastery incurs. They are required to keep up with all changes in the tax codes. "This," Catherine comments, "is not so easy this year with Congress not agreeing on tax rates in a timely manner."

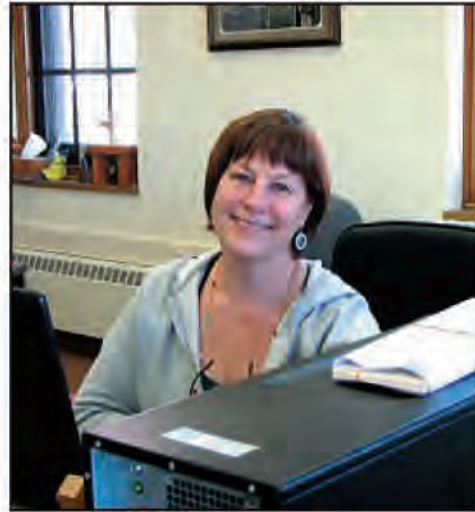
The list of the tasks of these four valuable people is extensive. And the whole arrangement has been complicated by two difficult transitions during the last year. The transition from the Business Office *as it has been* for many years into *what it will be* began when Sister Mary Odile Cahoon, our beloved Treasurer, became terminally ill and had to withdraw from her duties. Sister Mary O. did what she could to help ease the burden of changes and she even wrote a transition plan. Nevertheless, her loss was very hard on Sister Marilyn and Kathy.

"We were like family, together 40 hours a week for years," Kathy said. "We got close. So whenever something happened to one, it affected the whole office. The illness and death of Sister Mary O. was a very difficult time for the office, in many ways." Kathy and Sister Mary O. had been together in the Business Office for 14 years. Sister Marilyn had been working there even longer, 20 years. But even while grieving, Kathy and Sister Marilyn managed to keep the Business Office running as efficiently as ever, with the help of Sister Verda Clare Eichner who served as Interim Treasurer.

Photos by Andi Therrien



Sister Marilyn Micke



Catherine Wright

But then in addition to the loss of Sister Mary O. there emerged still more to reckon with. About the same time, as part of a major review of Monastery space use, it was decided that the Business Office had outgrown the current physical layout and that now was as good a time as ever to make much needed improvements and updates. At Sister Verda Clare's direction a remodeling plan for the one office and the larger room next to it was laid out and initiated. Workmen came in and furniture was moved out—into the hallway. The sounds of saws and automatic hammers and electric screwdrivers shattered the peaceful Monastery silence for the whole third floor.

Walls were painted and workstations changed. Then the staff of three (Sister Danile had not yet arrived from her previous ministry in Washington, D.C.) was squeezed into the smaller office for the duration of the remodeling of the larger room. Kathy suddenly went from two large desks and counter space to a typewriter desk. All the work resources from the larger office were stuffed into the small one.

But thankfully, the larger office was completed in good time, painted, carpeted, and everyone moved into her own spot: Sister Marilyn and the newly hired part-time assistant, Catherine Wright into the smaller office and Sister Danile and Kathy into the larger room with a place for a meeting table for six. Some new furniture was purchased, assembled, and organized. New computer systems were brought in and set up. Each arranged her work resources into the appropriate cabinets, shelves, and drawers.

A time finally came when they sat down at their desks and let out a collective sigh. And with the next intake of breath they went back to their normal tasks and busy schedules. Sister Marilyn commented that the offices are better organized now and quieter. Her desk is arranged so that she is the first person visitors speak with when they enter. "I have always thoroughly enjoyed working in the Business Office," she said, "helping Sisters and others in many ways. All of us in here get along really well with each other."

Sister Danile, the new Treasurer, drove from Washington, D.C., in mid-December and hit the ground running—not so bad a start, though, thanks to Kathy, Sister Marilyn, and Catherine. When asked what she likes best about her new position, she said it's too soon to know. Things are still settling. Routines are emerging. The staff is still discovering how to arrange their new spaces to match their needs and preferences. They are learning each others' strengths and abilities. After long months of loss and chaos, they all agree they like each other and work very well together.

Catherine, here for such a short a time, has become so indispensable and appreciated that she is now full time. Sister Danile, unfamiliar with a monastery Business Office, is gamely taking it on. You could easily say *all* of them are unfamiliar with the new Business Office. It's been a huge transition for everyone.

Our Journey Into “A Future Filled with Hope”

Second in a series of three articles by Sister Judine Mayerle, Chair, Monastery Strategic Planning

As our monastic Community moves more deeply into strategic planning this year, our focus is on Directive I, one of four Directives approved by the Community on May 1, 2011, as part of our direction-setting for the next four to six years. Strategic planning for Directives 2, 3, and 4 is ongoing and will be updated in future issues of *Pathways*. These three Directives deal respectively with *more intentionally addressing our commitment to foster Benedictine spirituality in the public sector* (e.g., McCabe Renewal Center, the Shalom Program, the Benedictine Center for Spirituality); with *creating a model of sponsorship reflective of our values, capacities, and the needs of our sponsored institutions and enhancing our commitment to mission effectiveness*; and with *integrating elements of the Eden Alternative Philosophy (person-centered care) on Benet Hall* (our assisted living area). Directive I, however, really hits us where we live, literally, and thus is the greatest challenge of our strategic planning and may take the longest to complete.

The primary focus of Directive I is on Stanbrook West as *our home and place of communal life so that we can authentically live our Benedictine charism and spirituality* and on Stanbrook as *the place where we share our life and express our hospitality for the sake of the Gospel* (taken from the Directive statements). Our “space utilization” study of last year’s strategic planning identified the size, configuration, and use of space within the two buildings by both the residential monastic Community and by laypersons who participate in spiritual programs or come as guests. We have begun an extensive survey of our current buildings (Stanbrook and Stanbrook West) including general operating expenses, reconfiguration potential to meet changing needs, projected major repairs, current value, and measures to increase sustainability and ensure their long-term viability.

We are also making projections to the year 2025 about the future shape of our monastic Community, a process that includes two ways of analyzing data. The first is through the use of TRENDS or similar software which (based on the data we provide) makes good estimates about the longevity and health of current members of the Community. The second is the admission of new members, a more difficult projection because until recently the numbers of women who entered the monastic Community ebbed and flowed with tremendous variability over the years. We will be using at least two decades of past experience in our Community, adjusted for our knowledge of the current national vocation picture.

The monastic Community met the weekend of January 20-22, 2012, with consultant Donna Fyffe of CommunityWorks, Indianapolis. The Directives set by the Community on May 1, 2011, were reaffirmed, suggestions were offered to the Strategic Planning Team regarding how the tasks that lay ahead might be prioritized, and how groups within the Community as well as the larger Community itself might be more involved. Additionally, the Community reaffirmed its desire for a handicapped entrance for Stanbrook, a modest renovation of the Garden Court for safety and accessibility, and the possibility of an enclosed link between Stanbrook West and the Chapel. The Strategic Planning Team is developing research groups and design teams comprised of members of the Strategic Planning Team and Sister-volunteers with expertise in specific areas who will ascertain how Stanbrook West

and Stanbrook might be reconfigured to better fulfill our needs as a monastic community and the needs of our growing spirituality ministries.



A basket in Rockhurst Oratory where Sisters put their written hopes, concerns, and prayers for our strategic planning process and read what other Sisters have written. One of the first slips of paper placed in the basket said simply, “God help us!”

Although not a priority of Directive I, given the changing landscape of religious life today which includes diminishing membership, a rising median age, and a change in ministries, we would be remiss in not exploring the feasibility of possibly building a new monastery at some future time. We are also having conversations with other Benedictine communities in our own Federation and in the other Benedictine Federations in the United States as together we plan for the future.

In addition to continuing the implementation of the four Directives, the Community is committed to the “Desired Outcomes” (where do we wish to be a year from now?) generated by the Strategic Planning Team out of concerns raised by the Community last year that will explore the concept of using a modified Eden Alternative Philosophy to improve the quality of our lives as monastic women; research new initiatives to foster vocations; explore alternative forms of memberships appropriate for our life and ministries; consider our heritage, the future of our ministries, and our impact on the next generation; assess how we can best use our members’ gifts and talents as we move into the future; and develop succession plans for leadership positions within our monastic Community and within our sponsored institutions. The work we have laid out for this year and beyond is challenging. None of it will be easy, some of it will be difficult, but all of it is necessary as we look to the future to which we believe God has called us.

Throughout our history as noted in the first article of this series, the Sisters of St. Scholastica Monastery have taken on challenges unheard of for women of their time—their persistence in starting education in the Diocese of Duluth despite the quality and paucity of housing and classrooms, their purchase of the 160-acre “daisy farm,” the beginning of a college with only six students, the building in stages of Tower Hall which today is regarded as an architectural landmark, the huge building project begun as World War II was breaking out in Europe (Stanbrook, the Chapel/Library, and the cloister walks), and the difficult decision in 1984 to exchange the beautiful three-story space of Our Lady Queen of Peace Chapel with that of the halfway below ground single-story library to ensure the continued growth of The College of St. Scholastica and provide a barrier-free chapel for the Community. In 1986 as we gathered for the blessing of the baptismal font during the Rite of Entry to our new Our Lady Queen of Peace Chapel, we prayed “Thank You for the power of a vision, the strength of an idea, the courage of imagination.”

Photo courtesy of Monastery Archives



Mother Scholastica Kerst would be amazed by how her dream unfolded and multiplied over the 100 years since her death.

As we look to our heritage, at what has been accomplished by the Sisters of St. Scholastica Monastery over the past 120 years, we are reminded that we are a creative, courageous, visionary Community. When Mother Scholastica Kerst, then Prioress of St. Benedict’s Convent in St. Joseph, Minnesota, first stepped off a train on a snowy afternoon on December 15, 1880, to determine whether she should send Sisters to Duluth to teach, she had no idea of what she was setting in motion, no idea that she would be Prioress of the Duluth foundation of Benedictine Sisters, no idea that her Sisters would build schools, hospitals, a college (celebrating its Centennial this year), a Benedictine Health Center that would become part of their own Benedictine Health System, no idea that the livery barn and carriage house where the Sisters would

first teach and live would be but the first in a long line of housing and ministry space.

She had no idea when she stepped off the train in downtown Duluth that just west of Lake Superior lay some 160 acres of land covered with trees and daisies where she and her small band of courageous Sisters would build what over 120 years would become a 186-acre campus, home to the Motherhouse of the Duluth Benedictine Sisters, a college, and a health-care complex.

And it all began and has grown and been sustained by “the power of a vision, the strength of an idea, the courage of imagination.” We dedicate our Strategic Planning to Our Lady Queen of Peace and ask her intercession as patroness of our journey into “a future filled with hope” (Jer. 29:11).

Sister Jeanne Ann Weber—Director of Liturgy

By Sister Lisa Maurer

"The Benedictine vocation, to seek God in and as community, is manifested each time the Benedictine community assembles for daily liturgy." Upon this Tradition II, Of Time Made Holy

Liturgical life is central for the Benedictine life. This liturgical life includes all the rites – words and actions – through which the Church assembled publicly praises God through Jesus Christ. Some examples of our Liturgies at St. Scholastica Monastery are: Eucharistic Celebrations, Liturgy of the Hours, all the Sacraments, our rites of the various stages of Initial Formation, prayer services, ritual blessings, etc. Liturgy is the structure and heart of our life together. For us as Benedictine monastics, the Eucharist and the Liturgy of the Hours stand at the center of our worship.

Because our Benedictine life is rooted in prayer, it stands to reason that the position of Director of Liturgy is an integral part of St. Scholastica Monastery. This key staff position is currently filled by Sister Jeanne Ann Weber. As Director of Liturgy she is responsible for facilitating the prayer life of the Monastery which celebrates and strengthens the Community's journey of faith. She oversees the planning of all worship services for the monastic community as well as training, scheduling, and coordinating the liturgical ministers. There are many Sisters who work with Sister Jeanne Ann in her ministry as Director of Liturgy. Sister Marguerite Baxter, Assistant; the Sister members of the liturgy committee; the seasonal planners; and the women in Initial Formation all work in conjunction with Sister Jeanne Ann. When speaking of her liturgical work Sister Jeanne Ann says, "I feel blessed to do my part in the daily Liturgy at the Monastery. It is rewarding to be involved in all the celebrations of life at the Monastery, be it a simple, ordinary commemoration or a high feast."



Sister Jeanne Ann Weber

Sister Jeanne Ann, born in Grand Rapids, Minnesota, entered St. Scholastica Monastery in 1961. She made her First Monastic Profession in 1963 and her Perpetual Profession in 1966. Before becoming Director of Liturgy, Sister Jeanne Ann was involved in many ministries. When reflecting on her ministries Sister Jeanne Ann said, "I have been involved in a variety of ministries. I am grateful to have been called to minister in so many aspects of service. I have been richly blessed by all my experiences." She taught elementary school, worked in parish ministry, directed programming at McCabe Renewal Center, ministered to those recovering from addiction, and was an advocate for those in need. Sister Jeanne Ann has served as a board member for various organizations including St. Mary's Medical Center and The College of St. Scholastica. She currently represents the Benedictine Health System on the board of Cerenity Senior Care. At this time Sister Jeanne Ann is one of the leaders of Shalom, a training program for spiritual directors, and she also serves on several committees and task forces within the Monastery.

It is said that good liturgy nourishes our spiritual life and empowers us to live the Gospel. At St. Scholastica Monastery we are blessed to be immersed in good liturgy. Thanks to the efforts of Sister Jeanne Ann Weber, Director of Liturgy, we are able to respond to God's invitation to grow in our communion with Him and with one another.

Sister Margaret Clarke's Retirement

By Sister Edith Bogue

Sister Margaret Clarke has completed her phased retirement from The College of St. Scholastica, where she was a valued member of the faculty for more than 42 years. Sister Margaret began teaching physical sciences at CSS in 1969, then pursued her Ph.D. at Oregon State University in Corvallis, Oregon, from 1972-1975. She returned to CSS in 1975 and taught Physics; Earth Sciences; Math; History, Philosophy, and Social Aspects of Science; Chemistry; Science Education; and Humanities courses such as Logic, Celtic Myth and Folklore, Science Fiction, and Telling the Benedictine Story. Sister Margaret is an artist and musician. In conjunction with Shelley Gruskin and the CSS Music Department, she wrote librettos for musical operas/dramas in the late 1970s and early 1980s. For over 30 years she sang in the Duluth Superior Symphony Chorus. Sister Margaret is also a visual artist and has sketched drawings and done calligraphy for certificates and Christmas cards for the College and the Monastery.

Sister Margaret served as chair of the Physical Science department and the Natural Science Division, and also served on numerous committees, task forces, and councils, including the undergraduate curriculum committee. She is the recipient of the Lavine Award for Teaching Excellence in 1993 and is listed in Who's Who 2010. At the Monastery Sister Margaret served on the Monastic Council, and since 2007 has been the Monastery Archivist.



Paul Stein, Sister Donna Schroeder, and Sister Margaret Clarke (right) at her retirement party.

Other remembrances were sparked with several college yearbooks from the early 1970s picturing many of those present at the party—but barely recognizable in that earlier incarnation. Sister Margaret moves into this next phase of her ministry with the warm wishes of many colleagues who said, “Don’t be a stranger to us now!”

Asked about her years at the College, Sister Margaret said, “When I was searching for a Community to enter, my criteria were that it say the Divine Office in choir, have a college and a not-too-outrageous habit. St. Scholastica met these criteria, and the years I spent on the College faculty have been enjoyable and productive. I hope that the College can say the same for me!”

This past November Mike Robinson, Sister Margaret’s long-time colleague in the Physics Department, hosted a gathering to celebrate Sister Margaret’s transition to “retirement.” “We all know you just continue with other jobs—you’re a Sister!” joked one of the guests. And, indeed, this retirement opens the door for Sister Margaret to devote more time to her role as Monastery Archivist. In a moving tribute, Dr. Robinson spoke of the warm welcome he received coming to teach at St. Scholastica. “There were more Sisters then, teaching and working in all the offices. It wasn’t just joining a faculty. . . it was becoming part of a family.”



Sister Donna Schroeder and Sister Margaret Clarke (right) listening to stories and tributes.

Photos by Sister Edith Bogue

REMEMBERING THINGS PAST: “LET’S START A COLLEGE!”

By Sister Margaret Clarke

In the fall of 1911, just short of 20 years after its founding, the Duluth Benedictine Community had 163 professed and novice members and 18 postulants. Following the death of Mother Scholastica Kerst that summer her sister, Sister Alexia, had been elected prioress. In 1909 the Community had built its second motherhouse (or at least the first installment thereof)—Villa Sancta Scholastica in the Kenwood neighborhood. Besides supplying teachers for a number of Duluth parish schools, the Community owned five hospitals and Villa Sancta Scholastica Academy for young women (high school and preparatory divisions.) The Community was deeply in debt from building the Villa and several hospitals. Life insurance policies had been taken out on Sisters to provide collateral for loans. In addition, the new Prioress was involved in acrimonious debate with members of the clergy regarding the Community’s Canadian missions (which would result in a new foundation in Winnipeg) and with Bishop Corbett of Crookston regarding Community missions in his diocese.

Since the early days of the Community, Mother Scholastica had been sending Sisters for higher education to the University of Minnesota and the University of Chicago. In 1911 the Catholic University (Washington, D.C.) opened its doors to women for the first time, and in the ensuing five years Mother Alexia sent seven young Sisters there for graduate work. Sister Agnes Somers and Sister Augustine Blau received the MA there in 1916, and Sister Katharine McCarthy became the first woman to receive the Ph.D. there in the same year.

Shortly after Mother Alexia’s election, two young Sisters came to her with a proposal: to expand the Academy to include a two-year junior college. These two Sisters were Sister Agnes Somers and Sister Katharine McCarthy, speaking for other members of the Academy faculty. They doubtless felt that they were ready for the challenge. Today, if a prioress were to receive such a proposal, she would ultimately bring it to the entire Community in Chapter for a vote. When we look back to the founding of the College, this is what we imagine to have happened. As a matter of fact. . . it did not! Early in the Community’s history, Mother Scholastica had decided that the Chapter, which would make all important decisions, would be limited to a small number of elected and appointed finally-professed Sisters. In Mother Alexia’s time, this was sixteen members. The Prioress would also seek advice from a group of four—the Corporation officers—which eventually came to be known as the Council. Apparently, the request to start a college went only to the Prioress and Council. There is no record in the Chapter minutes of any discussion or decision on this issue.

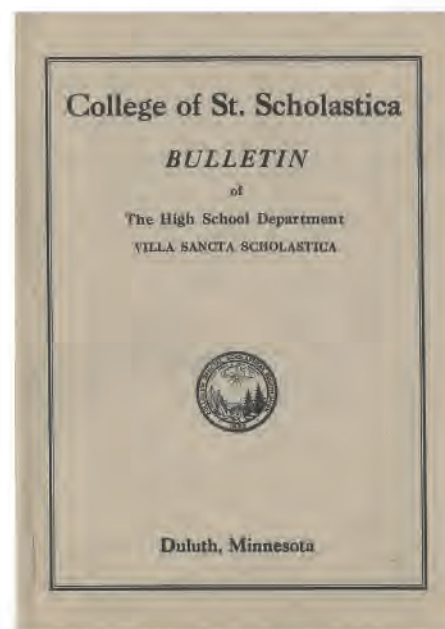
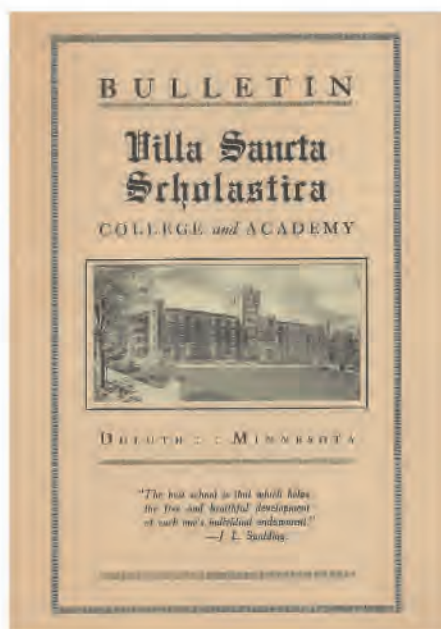
Mother Alexia was in favor of the plan. The Council was not. They were concerned with the Community debt and did not wish to take on any more financial obligations. Sisters Agnes and Katharine submitted reasons in favor of their plan: the College would become a financial asset after several years; it would draw students from Duluth, being the only other institute of higher education there besides the Duluth Normal School; it would attract Cathedral High and Central High grads to a liberal arts program close to home—the only college north of the Twin Cities; and—most important to the Community—it would enable young Sisters to start their higher education at home, not interfering with convent life. Although only six (four Sisters, two lay) women were probable enrollees for 1912, the Council eventually gave consent.



College original logo in use until the 1930s

In November of 1911, planning began. Sister Paul Ketter set out to increase the number of college-level books in the library. Sisters Agnes and Katharine planned a course sequence. They identified 52 courses in Religion, Philosophy, Psychology, Education, English, History, Mathematics, Natural Science, Ancient and Modern Languages, and Fine Arts. Within a short time they had also identified upper division courses offered for Sisters only. The course offerings were published in the December 1911 *Villa Quarterly*, which continued to be used for College announcements for several years, culminating in the June 1917 issue which was devoted almost entirely to College and Academy information. In the early years there seems to have been little distinction made between the College and the Academy (High School.) The College women were apparently held to the same regulations for dress and behavior as the younger students. At its beginning the College seems to have been just another department of VSS Academy. By 1917 this had been reversed, and the Academy programs were now listed as departments under the general title of the College of St. Scholastica. In 1916 the College was accredited by the University of Minnesota, and from then onward was advertised as “incorporated under the laws of the State of Minnesota and empowered to grant all College Degrees,” specifically, the Bachelor of Arts and Bachelor of Science. Because there was no “Associate of Arts” degree as there is today for junior college graduates, those women who completed the two-year program had no official recognition at commencement. At the 1917 Commencement program, however, Sister Mary Agatha (from Dubuque, Iowa) and Miss Alice Lamb (later Sister Alice) received the B.A. degree—Sister Agnes’s plan to offer upper division courses for Sisters apparently had been implemented.

The College of St. Scholastica, which today offers programs leading not only to the Bachelor’s degrees, but to Masters and Doctoral degrees as well, celebrates the centennial of its founding in 2012. For a description of its current status and a list of its centennial programs, see its website at <http://www.css.edu/About.html>. It has gone from a two-year department of the Villa Sancta Scholastica Academy with six students in 1912 to the primary entity of which the Academy was only a department in 1917, to a four-year college in 1924. For its first fifty years its faculty, staff, and administration were mostly Sisters. And though the Monastery and the College are now separate entities, the College still remains a sponsored institution of St. Scholastica Monastery, sharing our campus and infused with the Benedictine values of its founders. We celebrate with the College, and wish it many more centuries to come!



In 1911-12 the College (six students: four Sisters and two laywomen) was designated as a department of Villa Sancta Scholastica Academy. By 1915 the College and Academy had equal billing, but within a few years the Academy had become a “high school department” of the College of St. Scholastica.”

BENEDICTINE CENTER OF SPIRITUALITY

By Sister Pauline Micke

ADVENT RETREAT: Nov. 19, 2011



Here are some of the participants who spent the day with Sister Mary Josephine Torborg, OSB, reflecting on "Advent: the Call to Be Listeners and Lovers."

Photo by Sister Pauline Micke

SABBATH DAY (S): This opportunity to schedule a time at the Monastery for prayer, solitude, and renewal is continuing to grow. For information call: 218-723-7086 or e-mail: pauline.m@duluthosb.org

LENTEN RETREAT: "ST. PAUL'S SPIRITUALITY AND OUR CALL TO CONVERSION"

When: Saturday, March 17, 2012 9-Noon Registration: 8:30 a.m.

Where: St. Scholastica Monastery 1001 Kenwood Ave. Duluth, MN 55811

To register or for more information call: 723-6555 or e-mail: pauline.m@duluthosb.org

Freewill Offering

This retreat will look at what St. Paul tells us about Spirituality and then will focus on what "Our Call to Conversion" is all about and how we live it out. This will help us understand what living "In Christ" means and how this leads us to "The Cross."

Facilitator: Sister Pauline Micke, OSB, MA Theology. Certified Spiritual Director and Director of the Benedictine Center of Spirituality

CALL FOR INFORMATION OR TO SCHEDULE A 5th STEP: 218-723-7086

PLEASE PRAY FOR THE FOLLOWING DECEASED FRIENDS AND RELATIVES:

William Deziel 11/29/11

Janice Mozinski 12/2/11

Emma Shubitz Himebaugh 12/3/11

Francis Doyle 12/13/11

Sister Kathleen Doyle's brother

Annette Hazelroth 12/27/11

Father Bertrand Reiser

+Sister Bertrand Reiser's brother

Robert Felten 1/2/12

Marcella Beaupre 1/5/12

+Sister Francesca Caskey's sister

James Schur 1/30/12

Sister Madeleva Schur's brother

A Rich Life: Profile of Sister Martha Bechtold

By Sister Ann Marie Wainright

“I like to tell people that my job requires one to care for everything that is not eternal.”

Sister Martha’s definition of what a “Director of Temporalities” does understates the intelligence, creativity, humility, and dedication that go into the work now called “Director of Monastery Facilities.” All these qualities were present in childhood and were formed by the path she has walked with God all her life. Born to Lawrence, a farmer, and Hildegard, a homemaker, in rural St. Cloud near Luxemburg, Minnesota, Jeanette was the second oldest of twelve children. Growing up on a farm in a large family, she learned to pitch in and work hard. Interests in cleanliness, order, decorating, painting, renovation/repair work, and creative activities would one day serve her well as a Benedictine sister.

At age eighteen Jeanette was at a crossroads, wondering where her life would lead her. Then, unexpectedly, she felt “zapped by God” and a conviction to become a Sister. A women’s retreat offered by the Sisters at St. Scholastica Monastery introduced her to this religious community, and by retreat’s end she had the courage to express her interest to become one of the Sisters. Two months later she donned the uniform of a postulant and was on her way to full membership. That was 57 years ago.

*Right: Sister Martha volunteers as religion teacher at Cathedral School in Superior, Wisconsin.
Below: Sister Martha walks in a CSS Homecoming parade.*



Photo by Andi Therrien

In her active ministry within the Community, Sister Martha utilized her intelligence and natural creative sense as a teacher in Catholic schools in Hibbing, Pine City, Chicago, Wayzata, Cloquet, and Duluth. Her love for teaching children really shines as she reminisces about fun lesson plans and art projects that involved her students and allowed them to discover their own innate intelligence and creative sensibility.



Photo by Sister Lisa Maurer

Although the focus of her ministry is no longer teaching, she has volunteered to teach lessons on the saints in third, fourth, and fifth grade religion classes at a nearby parochial school for the last six years. Clearly, her students enjoy her as much as she enjoys them. One of the students in her saints classes wrote to her: “I enjoy when you read the stories! I love when you come!”

Sister Martha felt deep satisfaction in her teaching career, a satisfaction that no doubt facilitated the transition into her next, 14-year ministry at McCabe Renewal Center, where she served as a spiritual director and Center Director. Other ministries include Director of Oblates for eight years, Director of Associates for the last two years, and active involvement with our Twinning

Community in Tanzania. She has been serving as Director of Monastery Facilities since 1994, a modern position equivalent to what the *Rule of St. Benedict* calls “the cellarer.”

Sister Martha’s Benedictine monastic life has been characteristic of the “good zeal” St. Benedict describes in Chapter 72 of his *Rule*. She opened her heart and her life to seeking God’s will, and along the way found a rich, fulfilling life: “I never defined it in terms of ‘God is leading and I’m following.’ It’s like *God is acting* and I’m *doing* it. I didn’t really have any goals in mind. It was just letting things evolve, and in the process of things evolving that is where growth was and, I should say, a very satisfying way of life, a rewarding way of life. Yes, it’s a rich life, in terms of knowing that you’re making a difference.”

Highlights

St. Benedict's Church New Baptismal Font

By Sister Luce Marie Dionne

On All Saints day, November 1, 2011, there was a celebration at St. Benedict's Catholic Church in Duluth. Father Eric Hastings, parishioners, Sister Lois Eckes, Prioress, and Sisters of St. Scholastica Monastery came together in the gathering space. With the spirits of St. Scholastica and St. Benedict, and like the historic visit between brother and sister, we gathered to honor two baptismal fonts—the font of St. Scholastica Monastery, which was the point of departure for the creation of this new font for St. Benedict's Church.

This past year I was asked to design this new baptismal font. Design is not just about drawing something on paper. It is also a process of coordination from the very beginning stages to the actual construction. A dialogue of craftsmanship is involved, in this case experts working with stone fabrication and plumbing. Many hours were spent discussing the metaphorical process, the construction, the means and method of technical fine-tuning.

Theologically, the baptismal font is aligned with the altar in the sanctuary. The east wall was reserved for the paschal candle, referring to the light from the East—from Jerusalem, the place of Christ's crucifixion. Historically, the font also makes the connection to the eight sides of the octagon, symbolizing the octave week to Easter Sunday and the eighth day of Christ's resurrection. The grey exterior stone assures us of the ancient journey to today. The square reminds us of St. Benedict's stability to God and our own stability to God, to each other in community, and to society. The water flows up within a mixture of colored glittering stones. These represent Christ's abundant life, which began when God created the waters of the universe, and continued in time when St. John the Baptist poured water over Jesus Christ in the Jordan. This baptismal font reminds us that somehow we are all connected in

geographical time, in historical time, and in eternal time, in Christ, the wellspring of a new life, a new way, a new truth in the world. We thank you God for making this reality known during our earthly lives.

First Step on a Long Journey

By Sister Mary Catherine Shambour

On December 12, 2011, Kathleen DelMonte from Tallahassee, Florida, commenced the first step of a new direction in her spiritual journey as she pursued the example of thousands before her who for more than fifteen centuries have been seeking God by living the monastic life under the *Rule of St. Benedict*. As part of the Rite of Affiliation, the candidate knocks on the door of the Monastery which, symbolically, is not readily opened since St. Benedict advises that admission to the Monastery should not be easily given. Thus the candidate is kept knocking for some time before the door is opened, but not for some weeks as St. Benedict would recommend!

Kathleen is originally from New York, but received her doctorate in applied anthropology from the University of South Florida and currently is working as a senior policy

analyst for the Florida State legislature. Like the majority of today's vocations, Kathleen sought information about religious life online, being especially drawn towards monastic life and the *Rule of St. Benedict*. After viewing our Community's web site—and particularly the blogs of our newest members—Kathleen contacted us and used her

Photo by Sister Luce Marie Dionne



Photo by Sister Patricia Anne Williams



vacation time to make two one-week visits to the Monastery in November and December of 2011. At her last visit she submitted her application and went through the Rite of Affiliation.

Kathleen says of her acceptance, "I am indeed grateful to God for leading me to this Community. And I am thankful to the Sisters of St. Scholastica for so warmly welcoming me into their hearts and their lives. I pray that I may respond generously to God's call (as we pray daily in the Prayer for Monastic Vocations) 'to work together with Him in creating a just and compassionate world.' I look forward to the time when I can join the other women in initial formation—women with wonderful gifts and with whom God is weaving a beautiful tapestry of His own making." After a minimum of six months as an Affiliate, Kathleen may request entrance to the Community as a Postulant. We welcome Kathleen to our "School of the Lord's Service." Though we may not have year-round balmy weather, we have no alligators!

Centennial Mass

By Sister Jeanne Ann Weber

Photo by Sister Lisa Maurer



Sister Lois Eckes welcomes all.

On Sunday, January 29th, the St. Scholastica Community celebrated a Mass to honor the opening weekend of the College's year-long centennial celebration. The theme of the Eucharist was from Psalm 126: *The Lord has done great things for us. We are filled with joy.* The College brass ensemble welcomed those entering the Chapel Gathering Place. Then Sister Lois welcomed everyone. The procession was led by two ribbon bearers who are students from Ethiopia and also Monastery lay associates.

The opening hymn was *All Are Welcome*. This hymn speaks of building a house of hopes, dreams, visions, and prophets. This certainly speaks of our founding mothers and all who are continuing the Benedictine tradition of love of learning, community, respect, stewardship, and hospitality. The music that enhanced the Eucharist was provided by the Sisters' Schola. Students were involved with various ministries.

Father Bill Graham, presider and homilist, focused on the readings and how they speak of Mother Scholastica being a prophetic witness. She initiated building a house of stone that has grown and flourished for one hundred years. After Communion, an alum, staff member, and College board member spoke of their experience of the College, Benedictine values, and the Sisters as founders, teachers, and sponsors.

The closing hymn, accompanied by trumpet, was *Tell the Gospel's Boundless Riches*. This hymn speaks of God's plan from ages past which calls us to love all and to care for those who have less than we do. As the assembly proceeded down the hall, they were greeted by six banners that give the history of the College. Of course the Sisters play a big part in that history. This was the premier showing of these beautiful and insightful banners!

Sister Gaudensia Graduates from CSS

By Sister Edith Bogue

Sister Gaudensia Mwanyika, OSB, a member of our Twinning Monastery in Imiliwaha, Tanzania, received her Bachelor's degree in Educational Studies from The College of St. Scholastica on December 17, 2011. The degree is the culmination of years of study and, in the last semester, a teaching practicum that placed her in classrooms with students of all ages. Sister Gaudensia developed a list of topics related to the history, culture, politics, sociology, and economics of Africa and prepared different lessons for various age groups. The list was distributed around the region for possible inclusion in social studies classes, and the calls poured in! Sister Gaudensia found her schedule filled with requests for her to come and teach. Sister Gaudensia is now home in Tanzania, but will return to the College to begin a masters degree.

Photo by Sister Edith Bogue



THREE POSTULANTS SHARE THEIR NEW LIVES

The word “postulant” comes from the Latin *postulare*, meaning “to ask.” Today the word “postulant” refers primarily to a person asking for admission into a Monastery, and “postulancy” refers to the period of time preceding her admission into the Novitiate. The three women writing below have all become Postulants since September, 2011.

Paule Barbeau

Duluth?!!! Have you lost your mind?? Do you know how cold it is up there? This was the typical reaction I received from my friends and family when I announced that I was leaving Myrtle Beach, South Carolina, to enter a Benedictine monastery in Duluth, Minnesota. Yes, I know how cold it gets up there. Yes, I know how much snow there is in winter, and yes, I know the winters can be long. After all, I did grow up in the vicinity of Quebec City, Canada, where there are now seven feet of snow in front of my uncle’s house! Yet I have lived in the deep south of the United States for the past 16 years, so I have become quite attached to hot (really HOT) weather, not to mention the beach, in the past couple of years. (I can admit now that I entered into training the last few weeks I was in Myrtle Beach, wearing shorts and T-shirt even though it was cold outside and swimming in the frigid ocean, to the locals’ bemusement, to try to thicken my blood a little.) So it was with some trepidation that I first answered the call of the Holy Spirit to visit this Community in the spring of 2010. To my surprise, I fell in love right away, felt right at home, and was pleasantly surprised at everything Duluth had to offer – culture, nature, and spectacular beauty. Personal commitments delayed any further visits for a while, and gave me more time to discern my calling to this Community. During this time I forged new friendships and established myself in yet a new parish in the Montreal area, so that when I finally made my decision, I was leaving behind not one, not two, but three families to whom I had grown very close during these past two years – St. Michael’s in Myrtle Beach, Holy Name of Jesus in Montreal, and my own personal family!

Yet it was with great joy and a light heart that I set out for Duluth on January 1, to finally enter here as a Postulant. My first month has been everything I could have hoped for and more. I love the rhythm of the day, working in my ministry, classes, studying, and whatnot around prayer time and Mass, although this is sometimes rather challenging! I enjoy my ministries in the Liturgy Office, in the Sacristy, and getting to know the Sisters who live on Benet Hall. I think I know well over half of all the Sisters’ names now! I enjoy spending time with the other women in formation and taking part in some of the College’s activities. Mostly, I love the quiet and the atmosphere of reflection that permeates the Monastery and especially the cloister. I love choir and chanting, the way the psalms just take over my soul, if I let them. And I am most appreciative of everyone’s kindness and patience as I continue to find my way around, learn the community’s customs, and how to fit in to this marvelous group of Benedictine Sisters.

Linda Sellards

I’m Linda Sellards, and I became a Postulant here at St. Scholastica Monastery in September, 2011. My primary ministry is working in the Spiritual Resource Center with Sister Lucille Geisinger three days a week. Some of my duties there include checking books in and out, reshelving books when returned, and cataloging new books and CDs that come to us and then preparing them for shelving. I also serve as Sacristan in Chapel. Some of my other Chapel ministries include reading the responses during Eucharist, and I also participate at Sunday Eucharist in the Schola and the Contemporary Group which occurs approximately once each month.



Photo by Sister Joyce Fournier



Elizabeth Farias

I came here to St. Scholastica Monastery two years ago as an Associate and during that time got to know and love the Sisters and their way of life. This has possibly made Postulant life a bit easier for me. After spending the summer in Iowa, selling my home, and disposing of most of my possessions, I returned in July and became an Affiliate waiting for the big day when I would become a Postulant. That day was September 1.

Though somewhat nervous, I found the ceremony to be beautiful and very meaningful. My favorite part of all (and the most moving for me) was participating in *statio* for the first time after having just watched for so long. When the ceremony was over, Sister Martha gave me a guided tour of the Hub (the Sisters' communications center) right away. I had often closed the door and turned off the light as part of my duties, and the Hub seemed kind of mysterious because it was forbidden territory. I would always lean in around the wall to turn off the lights so I'd be sure not to step inside. Now I can actually go into the Hub any time I want to, a mystery no longer!

From the Hub we went to the community room for a fine celebration and then four Sisters escorted me into the cloister and to my new life. As Associates we would often talk about "the other side," meaning the cloistered area, and now I was on "the other side." I really appreciated the floor plan and measurements of every nook and cranny that Sister Mary Josephine had drawn for me, so I had some idea of the size and layout of the room before I actually got there. First impressions were, "Oh, it is pretty small," but "how nice to have my own bathroom," and then "what a beautiful view out my window," and "I guess I won't be needing a rubber mat for the shower floor because it's too small to fall down in there." After four and a half days of unpacking, lugging, pushing, sorting, cramming, arranging and rearranging the furniture several times, I finally finished, dropped into the nearest chair, looked around and really liked what I saw: a comfortable and pleasing living space. And I thought, "There! I'm home now."

I have been a Postulant for about five months now, and I am happy here. I find the classes, both at the College and in formation very interesting, communal life and prayers uplifting, and my ministries rewarding. I am grateful to have been allowed to take piano lessons, and I treasure the quiet moments to pray, read, study, and reflect (though sometimes I wish there were a bit more of them.) In short, "life is good." I am so grateful to these Sisters for inviting me to come and join them, and I look forward to growing in faith, love, and wisdom with them as companions and mentors on my journey.

I also join in setting up the Chapel area for special situations that may include holy days, feast days, or CSS functions. The ministry I have periodically at midday prayer is as soloist. I help out at the information desk as needed by assisting visitors to the Monastery and by answering phones. I also help out the Shalom program by assisting with room setup and then clearing away when it's finished. In addition to these, I also attend Formation classes with the other Postulants three days each week where we learn more about becoming a monastic and also about the history of monasticism. I am also enrolled in a college course. I recently started volunteering one day a week at the Damiano Center here in Duluth in the Kid's Café, which I really enjoy. So, overall, a wide and varied spectrum of activities keeps us busy in our service to the Lord.



Photo by Sister Joyce Fournier

WELCOME TO THE WORLD OF PARADOX

By Sister Mary Catherine Shambour

Photo by Jeff Frey; courtesy of CSS



Some time ago a promising candidate crossed half the country to pay our Monastery a visit as she was discerning a possible call to religious life. Although she herself was favorably impressed, her father had cautioned her to ask pointed questions about the financial viability of the Community, the median age of the membership, etc. to make sure that she would not be entering an institution without a future. His well-meaning advice was certainly practical based on the sharp decline of numbers entering religious life and, obviously, was taken seriously as the woman never applied—although others since then have.

Surely the long-range prospects for any career one is choosing must be considered. However, devoting one's life to God through a religious vocation is not a career, but a response to love. But why would any sensible man or woman go against all earthly common sense and surrender themselves completely to an unseen lover? Because the invitation comes from no one less than God himself dwelling deeply within the

soul that knows it will find no peace or fulfillment apart from total surrender. Such has always been the case for anyone truly called by God in every age—including ours. And those who fully enter into the loving relationship with God *do* experience the promised hundredfold—along with the persecutions. And their numbers are always small. In the eyes of the world, they are fools: fools for Christ. (Imagine us putting up a billboard: “Fools welcome. Only fools need apply!”)

But why do we need fools in our already crazy and mixed up world? To bring us back to the world of paradox. We have, all of us—believers and non-believers alike—been living as though we're going to be here forever. We spend trillions on warfare killing others and the environment, billions on defending our security, our interests, our health but rarely ponder what our role in all this is and how we will spend our eternity. Like the father of the prospective candidate, we are willing to give God his due so long as it doesn't upset our security or comfort. Who can set us back on track and remind us of our spiritual nature and the purpose of life? Only a prophet, and as Christians we profess our faith in the greatest of all prophets who turned our world upside down, into a world of paradox. In fact, Jesus himself *is* the great paradox being both God and man. And—joy beyond all telling—the message of paradoxology He taught is truly Good News for those who believe.

How has the story played out over the centuries? All of salvation history bears out the paradoxology of the parables and the beatitudes IF we have faith to believe in them. The smallest mustard seed has indeed grown into a billion-member following and is threatened on all sides. Then we recall that every good tree is pruned that it may bear more fruit; that there will be wars and persecutions but we are to hold fast; that the grain of wheat must die if it is to bear fruit; that those who persevere to the end will be saved.

In yet another paradox the all-powerful God *needs* and calls others—the small and foolish of this world—to bring down the power of the wise. (1 Corinthians: Chapters 1 & 2) Instead of lamenting over the mass exodus from our churches and the chaos within, can we see this as a necessary purgation, as labor pains bringing forth something new? Instead of blaming the young generation for their disregard of moral values and disinterest in religious practice, can we admit our own failing to set the standard? And this holds for church leaders and religious as well.

As a religious community, we've gone through our own purgation and need to continue our ongoing renewal. We're willing to admit our failings and welcome a new time in our history with its new challenges. Time to call in the *fools*: women of faith who will respond to the invitation to leave all behind and answer the call of the Beloved. Lest anyone thinks this means the call to a peaceful life of prayer sheltered away from the temptations of an evil generation, you have misunderstood both the needs of the time and the kind of followers Jesus—and this Community—seeks: women “wise as serpents and simple as doves.” (Mt.10:16) Anyone wish to apply?

Women's Weekend Discernment Retreat

Single Catholic women ages 18-50 interested in learning about religious life are invited to spend a weekend at the Monastery from Friday, April 20 to Sunday, April 22. The weekend includes sessions on prayer, discernment, the various forms of religious life, and a chance to pray with the monastic community, visit with Sisters and the newest members. For further information or to register by April 18, contact Sister Mary Catherine Shambour at mcshambour@duluthosb.org or call 218-723-6646.

In Loving Memory



Sister Cabrini (center) with sister Pat Oppelt and sister-in-law Rose Beauvais



Sister Cabrini Beauvais, OSB ***December 23, 1918—December 4, 2011***

Sister Cabrini (Margaret) Beauvais, OSB, 92, passed away Sunday, December 4, 2011, at the Monastery. Born in Freeport, Illinois, on December 23, 1918, she was the daughter of Ruell and Ann (Fox) Beauvais and the second oldest of five children.

After she graduated in 1936 from Aquin High School in Freeport, Illinois, she worked for the Duluth, Winnipeg and Pacific Railroad in the Duluth office for several years and later in the office at Glass Block. These positions allowed her to help her younger siblings financially to attend the various Benedictine schools in Duluth, which led to her becoming acquainted with the Benedictine Sisters and eventually entering the Community. She professed her monastic vows July 11, 1947. She celebrated her Golden Jubilee in 1997 and her Diamond Jubilee in 2007.

Sister Cabrini received her Bachelor of Science degree in Education from The College of St. Scholastica in June, 1953. She taught first and second grade at St. Thomas School in International Falls, Minnesota, from 1947-1951. She was one of four pioneers who opened St. Thomas the Apostle School in Phoenix in 1953, where she taught until 1955. After these years of teaching she returned to St. Scholastica Monastery, serving as secretary to Mother Martina Hughes until 1958 when she was appointed Director of Postulants and, in 1966, appointed Subprioress by Mother Martina.

In 1972 Sister Cabrini entered a graduate program in psychology and counseling at the University of Minnesota Duluth. Following her studies she became Director of Continuing Education at The College of St. Scholastica from 1974 to 1976, when she began her position as Director of Religious Education at St. Anthony's parish in Ely, Minnesota. For 18 years she was responsible for shaping a preschool through ninth-grade curriculum to develop the spiritual life of the children of the parish, as well as training the volunteer teachers. Sister Cabrini was called back to St. Scholastica Monastery in 1994 to serve as Interim Director of Initial Formation, a position she held until the year 2000, when she took a sabbatical leave for one year. She then began volunteering in the Hospice program at St. Mary's Medical Center in Duluth, continuing this ministry for several years.

At her wake, it was evident that Sister Cabrini was greatly loved and admired by her family, former students, laypeople, and Sister friends. Her outstanding virtue, repeatedly expressed over and over again, was her gift of joy and youthfulness of spirit. Another trait, a sense of humor, was illustrated when her sister Pat told how liberally she used holy water for any occasion. When someone would leave on a trip, Sister would sprinkle holy water all over the car: roof, hood, wheels, windows—everything. Before she died, one of her nephews reminded Pat to be sure to give Sister Cabrini a good send-off, which she did by rubbing Sister Cabrini's feet with holy water to assist her in her heavenly journey.

Sister Cabrini was preceded in death by her parents, Ruell and Ann Beauvais, and her brothers Eugene, Arthur, and Joseph (Eleanor) Beauvais. In addition to the Sisters of St. Scholastica Monastery, she is survived by her sister, Patricia Oppelt, her sister-in-law, Rose Beauvais, many devoted nieces, nephews, other relatives, and countless friends.

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*A new heart I will give you,
and a new spirit
I will put within you.*

Ezekiel 36:26