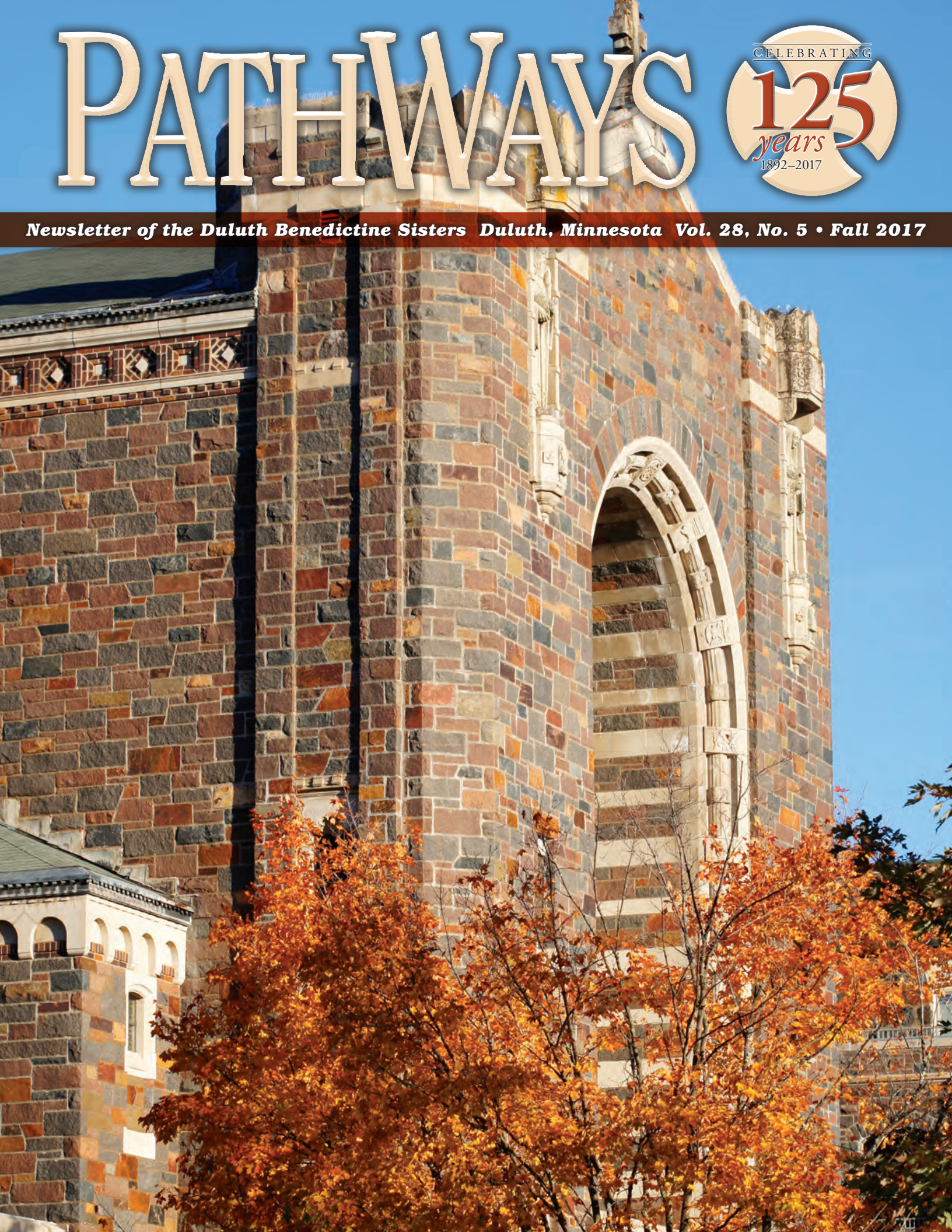


PATHWAYS



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Dear Friends of the Monastery,

With grateful hearts we thank God for this year of grace, the 125th Anniversary of our founding. When you receive this issue of Pathways our major celebration on September 16th including a Mass of Thanksgiving and open house will have passed, but our gratitude remains for all who were able to be with us and all who sent congratulatory greetings. Those who came received a bookmark blooming with daisies, the signature of our home built on the Daisy Farm. On the card are the themes “Celebrate our history, move forward in hope, and choose joy.”



Celebrate our History. Our history like that of many of our Sister Monasteries across the world began with the courage, adventuresome spirit, and commitment of a few faith-filled women who put all of their trust in God. At our annual Commissioning Ceremony we celebrated the founders of our Benedictine heritage: Saint Scholastica, Mother Benedicta Riepp, and Mother Scholastica Kerst. Their vision and journeys of faith led them to seek God in communities founded in Italy, St. Mary's in Pennsylvania, St. Joseph in Minnesota, and finally Duluth. We are proud of Mother Scholastica and of all the prioresses who followed her and built St. Scholastica Monastery and the Diocese of Duluth. God has shown us ways to collaborate with others to meet the needs of the people of this Diocese and beyond, and helped us in our work of forming persons of integrity whose leadership skills carry our work forward serving others with a passionate love for God and neighbor.

We celebrate the Anniversary of the founding of our community as an independent Monastery, but also rejoice in some joy-filled milestones this year. These include the blessing of our expanded ministry of Spirituality and Enrichment, the formation of the Sponsor Council (lay and Sister members who will support the work of our sponsored ministries), the Diamond Jubilee celebrations of five of our Sisters, and the perpetual monastic profession of Sister Elizabeth Farias.

Move Forward in Hope. Our journey forward continues as we celebrate this year with an eye to the past, but also looking forward to what will be. We face this future full of hope precisely because we know we move forward with the same courage and trust in God that animated our founders and the pioneering women who have gone before us. We “respond to the God who comes to us and calls us from and into the future” – a future which is going to be “fundamentally different from what we can project it to be based on our past reality” (Saffiotti, 2011, p. 3).

Choose Joy. In this celebratory year, we move forward in a spirit of joy. St. Benedict tells us in the Holy Rule that our call to serve Christ is one that will bring us such joy that “as we progress in this way of life and in faith, we shall run the path of God's commandments, our hearts overflowing with the inexpressible delight of love” (RB Prologue, 49). Our service to one another is to be given cheerfully and joyfully, and one who learns this path “will quickly arrive at that perfect love of God which casts out fear. Through this love, all she once performed with dread, ... she will now begin to observe without effort, as though naturally ... out of love for Christ, good habit, and delight in virtue.”

Finally, Dom Columba Marmion said, “Joy is the echo of God's life in us.” We call you on you to rejoice with us as our year of celebration continues, to look for places where joy touches your life and to celebrate it with others. Thank you for your continuous support and prayer and may the fall season bring you much peace and joy.

Gratefully in Christ,

Sister Beverly

Sister Beverly Raway, OSB

Saffiotti, Luisa. M. (2011, Winter). Moving toward the future: A process... *InFormation*, 20 (4), 1-6. (Note: a subscription is needed for *InFormation* an on-line journal. The article can also be found at <http://www.mercymidatlantic.org/PDF/articles.pdf>)



Divine Design

by Sister Linda Wiggins (lwigginsosb@charter.net)

Autumn splendor stops the heart with its fullness of color, blaze of presence, demand of attention, and splashing of beauty at the breath of a gentle wind. Crisp blue skies, cool mornings that produce exquisite afternoons, and evenings with fire-evoking memories. Musky, earthy fragrances waffle through wood and countryside. Bustling energy culminates with the family cat curled up on a lap and hot apple cider warming all (except the cat) before bedtime. Autumn brings such generosity with its “letting go” of such finery which, in turn, trigger sighs of gratitude from us because it came into our lives once more, even though its time passes quickly. Here lies the true teaching of autumn. All life is impermanent. Life has its time of fullness, but always death will follow on “extended wing.”

Poet Wallace Stevens wrote his elegant poem “Sunday Morning” about this impermanence and observed,

*Death is the mother of beauty; hence from her,
Alone, shall come fulfilment to our dreams
And our desires.*

Death creates impermanence, and this impermanence creates meaning because we love more fully that which will leave us. Rarity makes a person or a commodity far more valuable. When we experience the pain of loss of a loved one, a relationship, a beloved pet, we understand how all is impermanent and must be loved dearly for as long as it is with us. Otherwise, all is meaningless. Coming to terms with the inevitable reality of death gives real meaning to life. Shakespeare’s sonnet 73 carries the same message: “... To love that well which thou must leave ere long.”

The autumn equinox brings a day when we experience twelve hours of light and twelve hours of darkness. The transformative changes autumn brings serves to remind us of how precious this time is with such beauty, such lavishness, such wealth of agricultural products. For soon, the bleakness of winter will come with its icy beauty and colorless days. We always need to see the checks and balances on the earth, for they are the patterns of all life. Light would not be appreciated if we did not have darkness and vice-versa. Impermanence is a great gift from God. Without it, no transformative growth would be possible. What is permanent is the changing cycle of life and death. Thank God for such great love he makes visible on our earth.

Especially autumn splendor.

“Listen, My Daughter”:

the Perpetual Monastic Profession of Sister Elizabeth Farias

by Sister Sarah Smedman

On July 11, 2017, the Feast of St. Benedict, Sister Elizabeth Farias professed her perpetual vows of Stability, Fidelity to the Monastic Way of Life, and Obedience before Prioress Beverly Raway, her Duluth Benedictine Sisters, and Bishop Sirba of Duluth. Perpetual Profession follows an eight-day retreat after five or more years of “formation,” as a postulant, a novice and first monastic profession. The year before Perpetual Profession, the candidate attends BSWR (Benedictine Spirituality Workshop and Retreat) for several weeks at a Benedictine Monastery with all other women from the United States preparing for “final vows.” During those days, Elizabeth said, “I was fearful that I would not be able to live up to the full commitment; however, I was heartened by the “Prologue” to *The Rule of St. Benedict*: ‘What is not possible to us by nature, let us ask the Lord to supply by the help of his grace’” (line 41).



Sister Beverly Raway, Prioress, places the Benedictine ring, sign of monastic profession, on Sister Elizabeth's finger.

Sister Elizabeth's final days of preparation were unusual. She made the first five days of retreat at St. Scholastica Monastery with the rest of our Community, then interrupted her retreat to attend the 130th anniversary of her family's life on their ancestral farm in Early, Iowa, a gala, lively, and noisy event,



Sister Elizabeth sits in center aisle as Eucharist begins.

with 45 family members attending from Alaska, Washington State, and Kansas City, and Duluth as well as Iowa. Following the family celebration, Elizabeth completed her retreat at St. Benedict's Monastery in St. Joseph, MN, where she “appreciated spiritual direction sessions with Sister Aquin Christian, time for reflection – and the quiet!”

Returning to the Monastery, Elizabeth spent her days preparing for the actual *Rite of Perpetual Monastic Profession*. “I was edgy and nervous during this time,” Elizabeth claims, “but when the day came, I was calm and focused on the meaning of what I was doing.” The *Rite* is an integral part of the regular Eucharistic celebration, during which Elizabeth sat on a stool in the center aisle between the first pews until called forward by the Prioress and her formation Director, Sister Donna Schroeder. In answer to their call, Elizabeth expressed her desire to affirm her commitment. At this point, the two Sisters that Elizabeth had asked to be her witnesses, Sisters Lois Eckes

and Sarah Smedman, came forward to stand beside her. Elizabeth knelt, then prostrated in front of the altar while the congregation sang the *Litany of the Saints*. The *Litany* concluded, Elizabeth rose to her knees, then stood, symbolizing her commitment to a new way of life, proclaimed her vows, and signed the document on the altar, after which the prioress and the witnesses also signed the document, which will be preserved in the Monastery archives. Following a solemn blessing of the newly professed, the Bishop blessed the Benedictine ring, symbol of perpetual commitment, and the Prioress slipped it on Elizabeth's finger. Publicly welcomed to full membership in our Community, by the



After reading her vows to the assembly, Sister Elizabeth signs it on the altar.



Holding up the signed copy of Sister Elizabeth's vows, Sister Beverly Raway leads the Sisters out of Chapel.



She sings the *Suscipe* three times:
 "Receive me, O Lord, according to Your word and I shall live,
 and do not fail me in my hope," from Psalm 199, v. 116,
 and each time the Sisters respond, "We have received, O Lord,
 your mercy in the midst of your temple."

entire congregation applauded Elizabeth, who then returned to a seat among us. The Mass continued, concluding with a resounding recessional.

A celebratory banquet followed the ritual. Among the guests were Sister Elizabeth's brother Stephen Dahm; widowed sister-in-law Ange (John) Dahm; niece Virginia Dahm; nephew John, his wife Donna and daughter Genevieve Baldessari; Early friends since childhood, Jean and Al Liske and Dee Zimmer; and many Duluth and Superior friends. During the remainder of the afternoon Sister Elizabeth visited with her guests.

"What a glorious day it has been," Elizabeth exclaimed, "and how happy I am to be a fully professed member of this Community!" For her Benedictine Sisters, this 2017 Feast of St. Benedict was exultant and memorable as we welcomed Sister Elizabeth to our Community.

Celebrating 125 Years – *The Journey Continues*



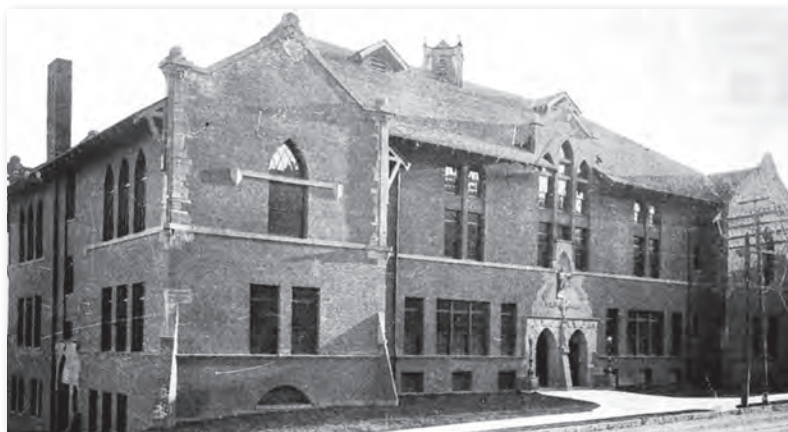
by Sister Judine Mayerle, OSB (jmayerle@css.edu)



*Mother Scholastica Kerst with some of her first students and Sisters at Munger Terrace, 1893.
(Mother Scholastica is in the third row, third from left)*

When Mother Scholastica Kerst died in 1911, she left behind not just a legacy by which she would be remembered, but also a sense of direction for her Community. And at her funeral when Bishop McGolrick said, “She built my diocese”, it was a tribute both to her and to the Sisters who had come with her to Northeastern Minnesota to begin serving in education and health care even before the Diocese of Duluth was established in 1889 or the Monastery founded in 1892. By 1911 the Duluth Benedictines were staffing 18 parish elementary and four secondary schools, an orphanage, and a retirement home;

they had built a hospital, which continued to expand; they had built an academy for girls called the Sacred Heart Institute near downtown Duluth and had completed the first section of their motherhouse on Kenwood Avenue. Membership in the Community had increased from 32 to 161 Sisters. Events external to the Community such as the Cloquet fire, the Spanish Influenza, the growth of the City of Duluth, the development of the railroads, mining, and shipping, and the first of two World Wars affected the growth and culture of the Community.



Sacred Heart Cathedral School and Christian Brothers' School (c. 1914). Sacred Heart Cathedral School became a co-ed elementary to secondary school and the Christian Brothers School became the co-ed Cathedral Senior High School when the Brothers left in 1942.



Ministry of Education

Mother Scholastica Kerst was in her first year as Prioress of St. Benedict's Convent in St. Joseph, Minnesota, when she was asked by the Vicar Apostolic of Northern Minnesota to begin a school in Sacred Heart parish in Duluth. She made an overnight trip to Duluth in December 1880 to meet the priest and some parishioners, and inspect the ramshackle livery barn that they promised to have renovated as living quarters for the Sisters and classrooms for the school before three Sisters arrived in January. However, the deplorable conditions in which they taught and lived during an extremely cold winter resulted in their return to St. Benedict's at the end of the school year.

Three years later, when suitable quarters were found, Sisters from St. Benedict's returned to staff several parish schools including St. Thomas School in the Sacred Heart Parish, which provided a convent and a frame building for classrooms that welcomed children from all over the city. A year later the parish built a new school with ten classrooms that were filled with 350 students. St. Thomas School was the first to pay salaries for its teachers: \$20 a month for teachers and \$25 for the principal, which became the norm for the next 30 years. By the end of the decade, Sisters from St. Benedict's were staffing parish schools and a hospital in a city that in many ways was still a rustic settlement on the western tip of Lake Superior.

When the Diocese of Duluth was established in 1889, Bishop James T. McGolrick invited Sisters from St. Benedict's to establish a permanent community in Duluth. Thirty-two Sisters responded, including Sister Scholastica Kerst who had been teaching for three years after completing her term as Prioress at St. Benedict's. She was appointed Prioress of

the Duluth group by the Bishop and then later elected by the Community, which established an independent Benedictine foundation in 1892. The Sisters rented three large multi-room units in Munger Terrace, two for their own residence and chapel, and opened Sacred Heart Academy for girls in the third unit. When Munger Terrace became inadequate to house the growing school, the Community built the Sacred Heart Institute on the corner of 3rd Street and 3rd Avenue East, the first property owned by the Duluth Benedictines. This was used as a Sisters' residence and school until they bought land a distance from the city center and built the first section of the building that was to become "Villa Scholastica," which housed both Sisters and Academy students. It is not possible in these pages to include all the Catholic schools staffed by the Benedictine Sisters in Duluth and elsewhere (from 1892 the Sisters staffed more than 50 schools in seven states from elementary and secondary to college) or to do justice to the determination of parishes to provide Catholic education for their children. Following are just a few examples of the courageous building of schools by parishes in times that were economically difficult, and the cooperation between the parishes and the Benedictine Sisters in the development of parochial education.

When Sacred Heart Church became the Bishop's Cathedral, members of the rapidly growing parish wanted a school open to any Catholic child in the city. In 1904 the parish constructed a much larger building named Sacred Heart Cathedral School with a 1,200-seat auditorium, offices, and classrooms for both its own parish grade school and high school. During the school's sixty-six-year history (1904-1970) roughly 250 Sisters from the Community served there. In 1907 the diocese invited the four Christian Brothers who had been teaching boys in



The Community, including five postulants, enjoying an outing at the creek that ran through their new Kenwood property (c. 1903)

the high school section to staff a separate boys' high school built on 4th Street across from the Sacred Heart School and Cathedral High School. The Christian Brothers Boys School was open from 1910 to 1942 when the Brothers left Duluth and the building became a coed Cathedral Senior High School staffed primarily by Benedictine Sisters, along with Diocesan priests and laymen.

In the late 19th century, families of the same nationality who lived close together wished to form their own ethnic parishes and received support from the Vicar Apostolic in Duluth to do so. St. Mary Star of the Sea parish was created in 1884, followed by construction of its parish school, St. Stanislaus, a year later with children taught by Polish-speaking Benedictine Sisters. Other ethnic parishes followed, including St. Jean Batiste (French) and St. Anthony (German), to name just a few.

Another school and housing for teachers came about with help from the monks of St. John's Abbey. In 1887 Abbot Alexis Edelbrock of St. John's Abbey decided to create a new Benedictine abbey in Duluth. A group of his monks were sent to build a church, rectory, school, and monastic seminary on land purchased by the Abbey. However in 1888, when the Abbot abandoned the idea of a Duluth foundation, he

persuaded Mother Scholastica to rent the brick seminary building as a hospital. Sisters staffed St. Clement's School, and the hospital provided housing for many Sisters who taught in what was called the "West End."

St. James School opened in the West End in August 1894 in a structure built as a church and then used as a school. Like the original "renovated" livery stable that housed the first Benedictine convent and school in 1881, the deplorable condition of the drafty

structure was ill-suited for classrooms and the Sisters' residence, and the four Sisters left at the end of the first year. When a new school was built in 1913, the Sisters returned and were on the staff until 1982. Of the "early" schools, St. James School has remained in operation to the present day, with lay faculty and staff replacing the Sisters in most recent years.

As the desire for parochial education continued to expand, it wasn't long before the Sacred Heart Institute became too small for the number of young girls who wished to attend, and Mother Scholastica and the Community knew they needed a larger building to house the growing number of both students and Sisters. The site they found on Kenwood Avenue was, they said, an answer to prayer.



Student dining room showing the pillars and enclosed beams that were added to strengthen the building. Steel rods were strung below the ceiling in all rooms, except those of the fourth floor. The rods, covered by weathered oak, were artistically molded at the edges, giving them a look characteristic of the late Tudor style.

The Daisy Farm

The 80 acres of farmland purchased for \$8,000 in 1900 was about two miles from the center of Duluth. Its location on one of the highest terrains in the city with an elevation of 680 feet provided an amazing view of Lake Superior. Archive records of the time do not indicate when the Sisters began calling their property the “Daisy Farm,” but much of the acreage was covered with wild daisies, which flourish in parts of the campus to the present day. The Daisy Farm became a popular picnic destination for Sisters and their students, and it was during one of these outings that Sisters remember Mother Scholastica saying what has become part of her vision and legacy:

“My dream is that someday there will rise upon these grounds a fine building, like the great Benedictine abbeys of Europe. It will be built of stone; within its walls, higher education will flourish; the Divine Office will be chanted, and the beautiful ceremonies of the liturgy will be carried out.”

The Community borrowed funds to purchase two additional 40-acre parcels of land adjoining the Daisy Farm when they became available in 1906 and 1907, and architects Frederick German and A. Werner Lignell of Duluth were hired to plan a motherhouse and school on the 160-acre property. Construction began in 1907, but before completion of the first section there were “whispered rumors” among the workers about defects in the walls that might not hold the considerable weight of the higher floors. Despite the contractor’s reassurance that the building was structurally sound, rumors continued.

When Mother Scholastica became increasingly concerned about the quality of construction, she stopped the work and went to



Students arrive at Villa Sancta Scholastica. A circular driveway at the south end of Tower Hall permitted first horse-and-buggy transport and then automobiles. The wide expanse of the first floor porch was a welcoming entrance to the building.

St. Paul to consult with her cousin, Peter Michael Kerst. He took her to the office of the St. Paul Building Inspector, which assigned Franklin Ellerbe, a young engineer, to the project. After examining the new building’s first wing, Ellerbe advised that the construction company be terminated. He thought they were honest men but lacked the kind of experience required for the project. Franklin Ellerbe took over the reconstruction project, and under his direction, according to Mother Agnes Somers’ account in her unpublished history of the Community, “the walls and ceilings were thickened and reinforced with steel bands, then concealed with weathered oak.” This was a considerable financial blow to the Community, which had to borrow funds to finish reconstruction. The building was completed in August 1909, and “Villa Scholastica,” and a month later Sisters and boarding students from the Sacred Heart Institute moved in. Day-student enrollment was not encouraged because the trolley lines did not reach the “Villa,” and the poor condition of the few city roads made horse and carriage travel difficult.



The 1920 additions. The porches at the south end of Tower Hall indicate the main entrance to the building.



The 1928 addition to Tower Hall under construction, including the north tower and the north/south wing.

The Beginning of the College

When Mother Alexia became Prioress of the Duluth Benedictines in July 1911, she inherited a huge debt for construction of the first section of “the Villa.” Nevertheless, she understood the need to educate Sisters. Mother Scholastica had been sending Sisters for higher education to the University of Chicago and the University of Minnesota since the early years of the Community. In 1911 Catholic University of America in Washington, D.C. began accepting women, and during the next five years Mother Alexia sent seven young Sisters there for graduate study. Sisters Agnes Somers and Augustine Blau received their MA there in 1916, and that same year Sister Katharine McCarthy received her Ph.D.

It was not surprising, then, that shortly after Mother Alexia’s election as Prioress, two young Sisters proposed to expand the Academy to include a two-year junior college with upper-division courses for Sisters only. Sisters Agnes Somers and Katharine McCarthy spoke for other members of the Academy faculty who also believed they were ready for the challenge. There was a strong rationale for the proposal: there was room for more students in the new Motherhouse/Academy building; a college could become a financial asset; it would draw students from Duluth because the only other institute of higher education in the city was the Duluth Normal School; and it was the only

private college north of Minneapolis and St. Paul. Moreover, it would enable young Sisters to start their higher education at home. The Community decided to move ahead.

Planning the curriculum began in November 1911, with a variety of courses that would fulfill requirements for a two-year program. During the early years there was little distinction between the college and the academy until the college was accredited in 1917 and able to grant all college degrees, specifically the Bachelor of Arts and Bachelor of Science.

Construction Continues

When Mother Alexia Kerst died in 1916, Mother Celestine Sullivan was elected as her successor. An able administrator with a good business head, she managed to retire much of the debt that had accrued through purchase of land, construction of the first section of the motherhouse, and other costly projects. When World War I ended in 1918 and restrictions on construction were lifted, the Community again began to discuss how to realize their initial dream for the Kenwood campus. Mother Chrysostom Doran replaced Mother Celestine in August 1919, with life in both the Community and the city enjoying a period of normalcy after the devastating Cloquet fire of 1918 and the widespread influenza epidemic. Architect Thomas Ellerbe (son of Franklin who had overseen the reconstruction of the first section of Tower Hall) developed the plans, and construction

began. An addition to the northwest wing was completed by Fall 1920 with a 120-seat Chapel on the third floor.

After the first tower was completed in 1921 and its new bell installed, construction began on a gymnasium/auditorium. This building would meet the needs of music and drama courses that had become popular despite the fact that there was no appropriate space to practice or perform. Designed to look like an English country chapel, the building had a stage, dressing rooms, and audience seating, as well as basketball and badminton courts. Because off-campus social life was virtually non-existent, the gym/theatre building was transformed at times for dancing and parties to which off-campus friends were invited. The building was deemed perfect for a growing student enrollment and an expanding membership in the Benedictine Community, with the Sisters sometimes using the space for badminton or enjoying the polka and circle dance. Over the years many students have commented on how this close proximity to the Sisters was a treasured part of their time at the Villa, including the blessing of lifelong friendships. An unanticipated but most welcome blessing from the interaction of Sisters and students was the number of young women who became members of the Benedictine Community.

Expansion of the Villa

Mother Agnes Somers succeeded Mother Chrysostom Doran in June 1924, and two years later presented preliminary architectural plans for enlarging the Villa. Recognizing the

need for more space for the growing college as well as the increasing membership of the Community, the Chapter voted unanimously to proceed with the estimated \$200,000 cost. Rather than hiring architects from Ellerbe & Co., whose father/son team had done significant architectural work for the Community, Mother Agnes had instead chosen architects from a St. Louis firm whose design differed from the original 1906 design in that the central front section had two towers rather than one and a north/south axis twice the length of the original plan. The greatly enlarged building completed in 1928 met the needs of the growing student body of the college, which included “day hop” students as well as residents.

In subsequent years, more challenges would face the Community as they began a huge construction project just as World War II was breaking out in Europe, built their health-care presence in Duluth and throughout Minnesota and beyond, expanded their ministry of education and parish work in Duluth and throughout Minnesota and in places as far from the Villa as Phoenix, Cincinnati, Chicago, Washington, D.C., and eventually Chile. Our Community began in rented space in Munger Terrace in 1892 and within 35 years had built magnificent stone buildings on 160 acres of former farmland overlooking Lake Superior. And it all began, as we prayed years later during the Rite of Entry to what would become our new Our Lady Queen of Peace Chapel, “Thank You for the power of a vision, the strength of an idea, the courage of imagination.”



*Tower Hall as completed in Spring 1928.
Note the porches on the south end (left side of photo), the original entrance,
where the enclosed cloister walk and other buildings would be added ten years later.*

“I Remember When...”

– Sisters’ Favorite Stories

As we celebrate 125 years as Duluth Benedictines, we asked some of our Sisters to submit their favorite memory or inspiration as a Benedictine Sister. Enjoy!

Sister Donna Schroeder: I came to Duluth in 1956 to attend College. My first view of the campus astonished me by its beauty. Later I was amazed by the quality of the faculty and staff.



Sister Donna Schroeder

One particularly impressive person was Sister Ann Edward Scanlon. It was usual for her to take her evening meal with the students in the college dining room. I liked the conversation at her table. I was excited when the Catholic University Players were scheduled to come to campus because I had never attended so professional a performance. They were slated to perform Shakespeare’s “The Taming of the Shrew”. Sister Ann Edward wanted me to get the most out of the play and so she used her magic keys to go into the library after hours and get me a copy of the play to read before I attended the play. That was the kind of attention the faculty and staff provided for us.

Sister Pauline Micke: Sister Leona was in the original group who founded this Monastery in 1892 when she was in her early 20s. I entered in 1958 and was near that same age when I came to know her. It was my responsibility as a young Sister to do tasks for her such as get her laundry.



Sister Pauline Micke

When I would come to her room, she would be sitting in her little rocker (she was shorter than me).



I would sit on this little stool and listen to her stories. One of her favorites was how they wanted her to be bookkeeper. She said, “We had so little money it hardly took

even one bookkeeper to keep track of it.” A further story was, “We didn’t have enough money to buy a bar of soap or a wash cloth.”

These are treasured memories learned from a woman who was truly a “Wisdom Figure” in our history.

Sister Barbara Higgins:

“Higgins, get it out of your system!” That was the mandate of my Cathedral High School sophomore music teacher, Sister Eucharista Dalbec. I think Sister had reached her tolerance point of seeing me mine every classical piece she played. Violin, piano, harp, tuba, and especially male operatic voices – I sat in the back of the room and went to it, imitating each masterful piece of music. I did “get it out of my system” when I acted out *Figaro* for our Girls Athletic Association talent show. Sister Eucharista sat in the front row and rocked back and forth with hysterical laughter.



Sister Barbara Higgins

That was just my debut, as I continued to entertain our Benedictine Community through the years with Al Jolson, Mario Lanza, *Figaro*, Maurice Chevalier, *Fiddler on the Roof*, and many, many more. One time for *Figaro* I wore glasses with attached bushy eyebrows, huge nose, and mustache. The Benedictine Sisters, my favorite audience, roared with laughter. One came up afterwards and asked, “How do you keep the mustache on?” I said, “It’s stapled to the nose.” Her puzzled response, “Doesn’t that hurt?” Needless to say, I threw that prop out. Another Sister said in a puzzled voice to Sister Mary Rae Higgins (my own blood sister, who had always laughed even after seeing the pantomime many times), “I didn’t know Sister Barb had such a deep voice.”

I have performed for a variety of groups and find joy in bringing much-needed laughter to so many people, especially my Benedictine Sisters.

Sister Mary E. Penrose: One of the memories I have is that of sitting and hearing Sister Ann Edward as she entered her classroom to teach history. She was so enthusiastic that it was contagious and I ended up with a minor in history in graduate school, though it was not my minor field of interest, because I always signed up for any history classes that were optional.



Sister Mary E. Penrose

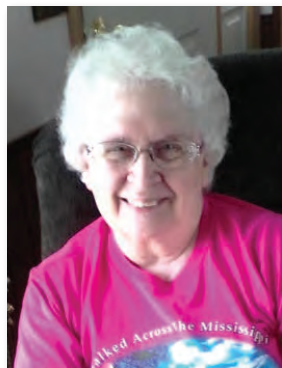
Sister Johnetta Maher: It was a fall day in 1940 when I made the first trip to Duluth to enroll in The College of St. Scholastica as a freshman, majoring in Home Economics Education. Little did I realize that a year and a half later I would be making that same trip to enter Saint Scholastica Monastery as a postulant! My parents made these trips with me and the family has been supportive of my decision throughout these years.



Sister Johnetta Maher

After graduation, I was assigned to teach Home Economics at Stanbrook Hall, our women's High School. It was good to see so many former students and friends at the recent Stanbrook Reunion. In the fall of 1949, my assignment was to teach at Cathedral High School where I spent the next fifteen happy years. During several summers, I attended St. Louis University to prepare for my next teaching assignment at The College of St. Scholastica from 1964 to 1996. I still see many former students and faculty and am most grateful for those lasting friendships. 1998 marked my official "retirement". What has happened since? That is another whole story about heritage, antiques, pictures and other treasures. When would you like a tour?

Sister Lois Ann Glaudel: Our 125th Anniversary is huge considering I have only been a part of it for 55 years. During my early years of formation in the 1960s, we were a really large community. The most exciting time for me was summer when all the Sisters would come home from their missions. There would be laughter, fun, and picnics outdoors behind Tower Hall. After eating, we would sit around and have "hootenannies." I loved singing and just being together was the best, and made for such a closeness that it's hard to describe. I hated to see August 15 come when the Sisters



Sister Lois Ann Glaudel

departed for their missions, leaving us behind. I wanted to go, too. Then in 1966 I joined the exodus of Sisters for the school year, and others were left behind until the following summer brought us back together.

Sister Mary Christa Kroening:

One hot summer day, as I was walking near the greenhouse [which once stood behind the College], I saw this Sister in full habit running towards Tower Hall. Taking a better look, I saw a skunk after her.



Sister Mary Christa Kroening

Sister Sue Fortier: "My litany of Benedictine women in heaven and on earth who remain an important part of my life is long, but one woman, in particular, has influenced my life to this day. Sister Elodie, a down to earth woman with a childlike spirit was delightfully human. As an educator she sparked my sense of wonder. Among her favorite books was the "Velveteen Rabbit." Like the Skin Horse, Elodie knew that becoming real takes a lifetime and that it can happen only with love. She studied in Belgium with Cardinal Suenens who was a leading voice at the Second Vatican Council. Returning to Scholastica, she taught contemporary theology, stretching our minds and hearts. She encouraged us to become critical thinkers and to reimagine religious life. Whenever she wanted us to remember something of great importance she would always say, "Now, write this on your underwear." She inspired me to believe and to trust that, with others, I have everything I need to carry forward the mission of Jesus."



Sister Sue Fortier

Sister Theresa Jodocy: My childhood dream came true! When I was little, our family always said prayers together, morning and evening, on our knees in the kitchen. Daily, we prayed to St. Thérèse of Lisieux, patron of missionaries, and I added my own intention that I might one day be a Sister. I didn't know any Sisters growing up, as we had none near where we lived, so I had no idea how this could happen, but through the influence of a college friend in Marquette, Michigan, I transferred to The College of St. Scholastica in Duluth. There I met Sister Ann Edward Scanlon, who intuitively sensed my desire without my saying a word. I entered the Monastery, and after teaching in Minnesota for a number of years I was



Sister Theresa Jodocy

sent on mission to Phoenix, Arizona, where I worked for 35 years teaching adult faith formation in parishes. I thank God daily for answering so generously my prayers as a child and giving me a joy-filled vocation as a Benedictine for 63 years.

Sister Mary Susan Dewitt: I remember coming to the ‘Villa’ (The College of St. Scholastica) in the early 1960s. There were only two buildings then: Stanbrook Hall and Tower Hall, but I still managed to get lost at times. I also remember some of the legendary teachers from those days, who have mostly gone on ahead, but not all. Among them was Mrs. Swanson (“Swannie”) of First Aid and Phys Ed Fame, +Sister Celeste Shoup and Sister Johnetta Maher, the Dynamic Duo in Home Ec, Sister Mary Andrew Aleck (now Sister Agnes), Queen of the chemistry lab, +Sister Bernice Braegelman, who taught Sacred Scripture, +Sister Timothy Kirby, dorm prefect and drama coach – and who could forget +Sister Ann Edward Scanlon, our College President?



Sister Mary Susan Dewitt

We know that beloved past and, while we don’t know what the future holds, we do know who holds the future. God has a plan. This same God, our strength, hope, and joy led and inspired us in the past and is moving among us and within us today. Our next 125 years are in good hands.

Sister Marie Thérèse Poliquin:

Thinking about the 125 years of the Benedictine Sisters in Duluth, I am reminded of my mother, Jeannette Beaurivage, who was born here in 1889. She attended elementary school at old St. Clement’s School on 21st Avenue West, and on Saturdays the Sisters would invite the students to walk with them up four miles of steep hills from St. Clement to the “Daisy Farm” that the Sisters had purchased in the countryside above Duluth. There they shared a picnic and became acquainted with the human side of the Sisters outside the classroom. She moved on to the Sacred Heart Institute for her secondary education, at 3rd Avenue East and 3rd Street.



Sister Marie Thérèse Poliquin

The story came full circle when I was a student at The College of St. Scholastica, built on the old Daisy Farm. I worked as an editor of The Towers under the watchful eye of Sister Katherine McCarthy, my mother’s first grade teacher.

Sister Dorene King: Sister Armella Oblak was an important mentor and friend. When I first came to St. Scholastica Monastery, Sister Armella greeted me, introduced me to Sister Kathleen Hofer who was the Prioress, and overall gave me a feeling of acceptance. As I had never been in Duluth, that first evening we drove downtown. I was delighted by her teasing remark, “That is a red light; it means stop.”



Sister Dorene King

After one week in Duluth, I looked to her for help and trusted her advice. When I received an ‘offside’ parking ticket near St. Mary’s Hospital, Sister Armella went with me to City Hall where such offenses were handled. “Say as little as possible.” So I did just that and promised never again to park on the wrong side of the street.

Sister Armella modeled for me the importance of noticing another’s needs, acknowledging and including all and being free to leap and dance if so moved.

Sister Melanie Gagne:

One memory stands out as I recall the elaborate holiday celebrations. On Independence Day we played baseball, danced the Virginia reel, and held three-legged and gunnysack races. Later we sat outside and enjoyed a delicious picnic and countless goodies. Story time followed, and I dearly loved to listen to comical events from the past – perhaps a bit exaggerated! The day ended peacefully with Compline in the beautiful big chapel.



Sister Melanie Gagne

Sister Elizabeth Ann Gilbertson:

Sister Elaine Loubert played an important role in my formative years as a Benedictine Sister. I had met her before becoming a postulant, and she took this opportunity to teach me about Benedictine monasticism, St. Benedict, and his *Rule*. Importantly, I learned about our Benedictine values, among them: peace, respect, stewardship, hospitality, justice, and mission. Sister Elaine stressed prayer and communal life. Nothing was left out. Even though she was confined to her room because of age and ill health, she always asked what the Community had voted on in Chapter so she could “keep up on things.” From the time I first met her she



Sister Elizabeth Ann Gilbertson

was my teacher, giving me an education for my future life as a follower of St. Benedict. It was important to her that we knew Benedict's *Rule* and the Scriptures.

Sister Jeanne Ann Weber: Our 125th Anniversary year has been a time to remember, to give thanks, and to celebrate what has been, what is, and what will be in God's faithful and steadfast love for this Community. However, our roots are even older than 125 years, going back to St. Benedict and St. Scholastica who lived in the 5th century.



Sister Jeanne Ann Weber

There have been many changes over the decades and centuries, but what remains stable through the generations has been the *Holy Rule* with its many Scripture references, the Eucharist, the Liturgy of the Hours (our common prayer), and Community. I have been so blessed to have these gifts to support my journey in life. I have been enriched through various ministries, amazing opportunities, and wonderful people, including family and friends who support me as we endeavor to "prefer nothing whatever to Christ, and may He bring us all together to everlasting life" (*Holy Rule*, chapter 72).

Sister Therese Carson: Shortly after I entered the Monastery, I came upon a touching scene that has stayed with me. A Sister had been asked to take on challenging work and was near tears. Her Prioress held her gently and said, "One day at a time, dear Sister. One day at a time." That is how I manage the often-overwhelming work and the many demands on my time and energy: one day at a time, with love.



Sister Therese Carson

Thank you to Sister Mary Catherine Shambour for gathering these stories.



*Sister Mary Catherine Shambour (left) with
+Sister Noemi Weygant in Russia, 1990.*



One Mission,

by Sister Pauline Micke (pauline.m@duluthosb.org)



Center for Spirituality and Enrichment
St. Scholastica Monastery - McCabe Renewal Center

It is with gratitude and great joy that we introduce this Center, the Monastery's growing effort to meet your needs in the areas of Spirituality and Enrichment. We provide opportunities for holistic spiritual and personal growth through Spiritual Direction, Retreats, Outreach, and a variety of programs and retreats both at the Monastery and at McCabe. We welcome members of all faith traditions and human service organizations who promote the well-being and peace of all.

Spiritual Direction This is a process in which one person freely invites another person to be a director, for a time, on their sacred journey, and develops a relationship with them. These sessions are held either at the Monastery or at McCabe. Biographies and photographs of our Spiritual Directors, along with contact information are available on our website, <https://retreatduluth.org/>.

Private Retreat or Sabbatical We provide peace-filled environments for you to spend time alone in reflection, prayer and rest. A private retreat or sabbatical is a time to slow down, set aside the need to be productive, and to simply be. It is a time to be alone with God, and to allow your soul to breathe deeply once again.

A sabbatical is a period of time set aside from a career, ministry or vocation for the purpose of personal renewal. You choose your period of time to meet your need for rest, renewal and reflection.

Outreach Ministries Through this component of our offerings, we provide retreats, conferences, presentations, and seminars at churches, men's and women's retreats/groups, retirement facilities and senior groups. We will help you design the format and content you feel your group needs. We offer a variety of speakers from which you can choose and work out a presentation.

Additional Offerings In addition to the above, we have qualified people who are trained and certified to hear 5th Steps and to give 12-Step presentations or retreats for your group.

Schedule for Fall 2017

Friday, October 6
from 1:00 to 2:30 p.m.

The Seasons of Life: Autumn
with Sister Pauline Micke, OSB

NOTE: This is at Benedictine Living Community of Duluth, Chapel Overflow room, 935 Kenwood Avenue, Duluth

For more information, call (218) 723-7086 or email pauline.m@duluthosb.org

Saturday, October 14
from 9:00 a.m. to Noon

Life and Spirituality of Henri Nouwen
with Sister Sarah O'Malley, OSB

Monastery Conference Room, ground floor **\$35**

To register, call (218) 723-6699 or register online at www.retreatduluth.org

Thursday, October 19
(repeated on Friday, October 20)
from 8:00 to Noon

All Things Apple *For 3rd and 4th grade children*
with Sister Dorene King, OSB

McCabe Renewal Center **\$20**

To register, call (218) 724-5266

Saturday October 21
from 9:00 to 4:00 p.m.

Lives of Courage, Compassion and Connection

with Kerry Sopoci McCabe Renewal Center

\$75 (includes lunch and refreshments)

To register, call (218) 724-5266 or register online at www.retreatduluth.org

Two Locations

Six Mondays:

October 23 and 30, November 6, 13, 30, and 27, from 7:00 to 8:30 p.m.

Book Discussion: Rediscovering the Holy Spirit in the 21st Century

with Sister Mary Catherine Shambour, OSB

Monastery Conference Room, ground floor

Free Will Offering

To register, call (218) 723-6699

**Saturday, October 28
from 9:00 to 4:00 p.m.**

Grief and Loss: Remembering the Ebb and Flow of Life

with Sister Pauline Micke, OSB and Kerry Sopoci

Monastery Conference Room, ground floor

\$75 (includes lunch and refreshments)

To register, call (218) 723-6699 or register online at www.retreatduluth.org

**Thursday, November 2 to Saturday, November 4
from 9:00 to 4:00 p.m.**

Spirituality and Rosemaling

with Teresa Ann McCue Thompson and Sister Dorene King, OSB

Monastery Lake Superior Lounge, ground floor

\$190 (includes lunch, refreshments and materials)

To register, call (218) 723-6699 or register online at www.retreatduluth.org

**Saturday, November 18
from 9:00 to 3:00 p.m.**

Introduction to Centering Prayer

with Lezlie Oachs

McCabe Renewal Center **\$45**

To register, call (218) 724-5266 or register online at www.retreatduluth.org

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

Advent Retreat: An Exploration of the Twofold Adventure of Waiting

with Sister Mary Josephine Torborg, OSB

Monastery Conference Room, ground floor

\$75 (includes lunch and refreshments)

To register, call (218) 723-6699 or register online at www.retreatduluth.org

Tues., December 5, from 9:30 to 11:30 a.m.

Flannery O'Connor and Teilhard Chardin

with Lezlie Oachs and Rev. Cindy Peterson Wlosinski
McCabe Renewal Center \$20

To register, call (218) 724-5266 or register online at www.retreatduluth.org

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

Christmas Caroling at McCabe Renewal Center

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

St. Scholastica Monastery:

1001 Kenwood Ave, Duluth, 218.723.6699

McCabe Renewal Center:

2125 Abbotsford Ave, Duluth, 218.724.5266

Website: <https://retreatduluth.org/>

Bidding Farewell to the “Blip”

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

When the last congratulatory tribute has been spoken, the last “Thanks for the memories” has been shared and our 125th Anniversary guests have departed, the sisters of St. Scholastica Monastery will file into chapel to offer praise to the triune God, “...as it was in the beginning, is now and ever shall be, world without end. Amen.” One hundred twenty-five years of history is a very short time span, but when placed in the context of the phenomenal growth of women’s religious communities in the United States from the mid-19th to the mid-20th century, it is referred to by some church historians as a never-to-be-repeated “blip” in the history of Catholicism in America. Wow! We were a part of history that is now changing before our eyes. This is and was a phenomenon out of the ordinary for Benedictine communities in our 1500 year plus history.



While we give thanks to God for all the community accomplishments wrought through God’s grace, each of us individually can testify that we truly have received the “hundredfold” promised those who leave all things to follow Christ. Yet we cannot help but be concerned about what our role will be in the future. Though we have enlisted trustworthy lay persons to carry on our ministries and values, our community remains deeply engaged in discerning what God is asking of us now. We believe religious life will survive but for what ongoing or new purpose?

Probably the first requirement is to bid farewell to the “blip” and all comparisons with the past 125 years of American history. With due credit to Mother Scholastica and her band of followers for their vision, trust in God, and self-sacrifice, we must remember that those were years of great promise. In her own lifetime (1847-1911), 271,000,000 immigrants, including her own family, poured into America primarily from Christian Europe to take advantage of the land, resources, and promises of a better life. Although Catholic immigrants were at first met with prejudice, the combination of their work ethic and deep faith gradually made them be recognized as worthy citizens. The rest of the story we know of how

the nation grew and how religious communities of women helped the Catholic church become the second largest religious denomination in the country! Those of us survivors of that period remember how we thought this would never end and soon everyone would be Catholic.

No need or time to recall all the historical changes that brought this vision crashing down. We must face the realities of change, particularly those of the most recent years – and present – that threaten humanity’s survival and our own faith. We must also question ourselves as to what has caused so many of our people

to abandon their faith and make *former* Catholics now the second largest non-religious denomination in the U.S!

Is it our excessive consumerism and desire for the “good things” in life – which for some is simply survival – that leaves no time for God, or is it that our scientific and technological advances have made God obsolete, or has the witnessing of so many tragic events in the world led us to believe that God has abandoned us? Probably all of these have contributed to our disillusionment making too many of us like the downcast disciples on the road to Emmaus following the crucifixion who did not recognize that the risen Christ was walking with them all the while. Do we believe that the Holy Spirit is at work today working through the “signs of the times” to show us what we as Christ’s followers are being asked to do, or are we satisfied with our “comfortable apathy” to the world’s problems as of no concern to us? We cannot plead ignorance when globalization, technology and the Internet have brought them to our doorstep.

What is needed is an outpouring of the Holy Spirit upon our individual prayer lives and our faith communities to discern what our responses should be. Unfortunately, many of us assume that we are still living in another era, as was revealed in a recent poll of regular church going Catholics. When asked how often a world problem was mentioned in church, over 65% responded with “seldom” or “never” while these are the questions on which we may some day be judged. Might

this be another, if not key reason why many have abandoned their faith as irrelevant?

As we celebrate the accomplishments of 125 years of our Benedictine community, we cannot help but wonder what our next 125 years will be like for us, our Church and our world. We do know that we have all been swept up in the whirlwind of changes and that the needs of the time are more complex than those facing the founders of our community. What we do know is that God is with us, that we are still here – though

in smaller numbers – and that we will continue to praise God daily as we discern what our role in the future will be. We do know that the Benedictine charism of seeking God together in community has survived for over 1,500 years and that our hospitality and outreach to the needs of others has helped nourish the faith and lives of many. With God's blessing on us and on one of our new ventures, the Center for Spirituality and Enrichment, we hope to assist others as we seek God together in these changing times.

Please Pray for the Following Deceased Family and Friends

Anna Lopez 9/29/2016

Victor M. Robertson 10/28/2016
brother of Sr. Benet Robertson

Jack Caldwell 11/30/2016

Frances J. Johnson 1/4/2017

Richard Gravelle 1/28/2017

Jane Krause 2/5/2017

Joseph J. Sala 3/10/2017

Daniel Kurosky 4/21/2017

Frances Kozarek 5/5/2017

Rose Marie Campion 5/8/2017

Phyllis Yvonne Annoni 5/15/2017

Theresa Martell 5/22/2017

Marilyn Ann Gratto 6/20/2017

William Stubenvoll 6/20/2017

Mary Lillian
Buryk Aufderheide 6/21/2017

Gloriann Marie Oswald 6/27/2017

David Michael Hojnacki 7/5/2017

Loretta Brissett 7/5/2017

Betty Beutel 7/6/2017

Ruth Connor 7/11/2017

Leon R. Paquette 8/3/2017

Mary Ann Daigle 8/3/2017

Duane Tourville 8/7/2017

Raymond E. Marshall 8/17/2017

Jean Rossman Erwin 8/19/2017

Jim Makowski 8/27/2017

Donald Morse 8/30/2017

Edward A. Ryan, MD 9/4/2017

Alice C. Stelling 9/9/2017

Sister Victorine Sitter: a Lifelong Impact on Her Students

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

The hunger for God can only be satisfied by a love that is face to face, person to person. It is only in the eyes of another that we can find the icon of Christ. We must make the other person aware we love him. If we do, he will know that God loves him.

While thinking about how I could describe Sister Victorine Sitter's teaching vocation, I happened to read the above quotation by Catherine de Hueck Doherty. It captures how she affected those whom she taught.

Perhaps her most vital contribution has been her effect on the many first graders who were the focus of her work for decades. I spoke with two of them, and similar themes emerged from the conversation. She was a wonderful teacher, kind and patient with a sense of humor. Sister Claudia Cherro said, quite simply, "I adored her." As a student, Sister Claudia wanted to be just like Sister Victorine, and her presence in the Community today speaks of the tenacity of that desire. She said that Sister Victorine has remained a good and loyal friend within Community.

Another person on whom Sister Victorine had a deep impact is Mark Croteau, the Director of Parish Mission at the Church of St. Joseph in West Saint Paul. He described Sister Victorine as "gentle and kind," someone "who made us feel comfortable." At a time when many Catholic schools, like Our Lady of Victory in Minneapolis, packed fifty students in first grade classrooms, Sister Victorine somehow managed to create a safe environment for learning. Mark never forgot her. His experience as a first grader plunged into a large school could have been overwhelming, but Sister Victorine's warmth and concern for her students allayed their fears, so that they could concentrate on mastering the important tasks of first grade. After many years, Mark and his family still keep in touch with Sister Victorine.



Mark Croteau, Sister Victorine Sitter, and Sister Claudia Cherro share memories.

After retiring from elementary school teaching, Sister Victorine moved to The College of St. Scholastica where she administered tests to students who needed a longer time for tests, a soothing environment, or other accommodations. On her bedroom wall is a framed document that reveals how her caring attitude had the same calming effect on college students as on first grade students. Asked what they liked about Sister Victorine, they replied that she is loving, calm, generous, kind, considerate, endearing, sweetheart, adorable, sensitive, caring, inspirational, among other words.

Sister Victorine inspired them with her custom of starting each session with a prayer. That, by itself, had a calming effect. Of course, there was so much more in the way she responded to each student as an individual. She described the importance of the mentoring she had within the Community. She did her practice teaching with Sister Valeria Lessard and had Sister Benedicta Braegelman as a guide when she started teaching. The qualities they fostered were ones that she carried into all that she did. The seed had landed on good ground.

MID to Meet at Monastery in October

by Sister Sarah Smedman (ssmedman@css.edu)



DIALOGUE INTERRELIGIEUX MONASTIQUE
MONASTIC INTERRELIGIOUS DIALOGUE



From October 5-9, 2017, the Board of The North American Commission for Interreligious Dialogue (MID) will meet at St. Scholastica Monastery, an event possible only because of newly renovated space for our Center for Spirituality and Enrichment.

The North American Commission (MID) is but one commission of the international organization *Dialogue Interreligieux Monastique/ Monastic Interreligious Dialogue* (DIMMID). Others are located in Europe (12 countries), Australia, India, and Sri Lanka. In response to the Vatican's request that Catholic monks and nuns assume a leadership role in the dialogue between Christianity and the great religions of the East, the Benedictine Confederation established DIMMID in 1978. A General Secretariat in Rome, established in 1994, coordinates the work of the Commissions.

In MID, Catholic monastic men and women “bring their charism of listening and hospitality to interreligious dialogue. Dialogue is conducted at the level of spiritual practice and experience for the purpose of mutual spiritual benefit and communion” (Mission Statement). MID is currently governed by President and Chairman of the Board, Father Michael Peterson, OSB, of St. John's Abbey in Collegeville, MN, who will, of course, be in attendance with a newly appointed Executive Director, with Father William Skudlarek, also of St. John's and former head of the General Secretariat, and with eleven Board members from across North America.

The Board meets annually, usually over the first weekend in October. I treasure my nine years on the MID Board, which began in 2007 with an invitation because of my work on The College of St. Scholastica's Interreligious Forum Advisory Board, and ended with the 2016 MID Board meeting at Mount St. Benedict Monastery in Erie, PA. In my farewell to the

Board, I expressed the richness and growth I had experienced during my term and my sorrow at leaving the wonderful men and women I might never again meet. One of the Board members said, “Well, Sarah, you could invite us to meet at St. Scholastica,” My response: “I would love to, but my Monastery does not have room to accommodate us.” When I went to bed that night, it suddenly dawned on me, ‘But we are renovating our space for the Center for Spirituality and Enrichment. And next year we WILL have room!’ And, as is often said, the rest is history.

Among my cherished memories as an MID Board member are two *Gethsemani Encounters*: gatherings of Buddhists and Christians in dialogue, common prayer, and ritual at Gethsemani Abbey in Kentucky, the monastery of Thomas Merton, who was a pioneer in conversation between Buddhists and Christians. From 1996 to 2015, MID has sponsored four Encounters, each focused on a contemporary theme of concern to both groups of monastics: in 1996 on “The Spiritual Life”, in 2002 on “Suffering and Transformation”, in 2008 on “Monasticism and the Environment”, and in 2015 on “Spiritual Maturation.” During my term on the Board, I was privileged to be a part of the last two Encounters, significant events in my life.

To open my final Board meeting, Sister Joan Chittister talked with us about her involvement in the Global Peace Initiative of Women, emerging from the First World Summit of Women Religious and Spiritual Leaders at the UN Office in Geneva in 2015. Joan told heartwarming and hopeful stories of individual gatherings, say, of Jewish and Arab women, old and young, who bonded through honestly sharing and recognizing the similarities between their stories, and praying together. That practice, said Joan, is the path to peace advocated by the Global Peace Initiative. For me, an explosive ending to my inimitable MID Board years.

The Last Stanbrook Hall Reunion

by Sister Therese Carson

In the waning years of the Depression, our Community under the leadership of Mother Agnes Somers opened Stanbrook Hall, a four year high school for young women. Drawing students from Minnesota and the Mid-West, it offered an exemplary education from its beginning in 1938 until the last class graduated in 1967. Fifty years later on July 29, the alumnae held their final reunion at Stanbrook.



Alumnae lead us in singing the old School song.



Sister Beverly Raway welcomes and blesses the assembly.



Inspecting photos and artifacts from High School years.



Catching up on news.



Class of 1957 the front steps of Stanbrook Hall.



Class of 1967 on the front steps of Stanbrook Hall.



Husbands of alumnae enjoy a baseball game away from the noise.



: Stanbrook Hall as it appeared in 1938, waiting for its first class of students.



Mary Anne Snow Miller with her Stanbrook senior uniform, which she donated to the Monastery.

Sister Mary Clare Hall Celebrates her 90th Birthday

by Sister Therese Carson

Sister Mary Clare Hall celebrated her 90th birthday and her 70th Jubilee as a Sister during the same week. Drawn to the Benedictine way of life while attending CCD classes with Sisters from St. Scholastica, she became an outstanding elementary school teacher who genuinely loved her students and always found good in each one, especially the most difficult. "You are precious to God, and God loves you," she would tell them.

Sister Mary Clare lives in Safe Harbor in the Benedictine Living Community in Duluth, where she shares her healing love and compassion with others. Together they struggle with failing memory but know they are loved by God.



Left to right: Sisters Beverly Horn, Mary Clare Hall (seated), Mary Susan Dewitt, Beverly Raway

Armani's Loss

by Sister Katie Doyle

Her gaze is indirect, but she saw more,
like one will see the elusive star
with an indirect gaze.

Her presence was music,
a *Liebestram*, a *Claire de Lune*
enveloping all she met.

Her presence was a soft spring air,
enriching a warm loam of memories.

She led by following,
like a golden thread on a dark fabric
leads the wandering eye.

But to us her loveliest
was her artless beauty.

She did not know her beauty.

She knew herself a bud,
held tightly in velvet swirls,
but others saw the perfect rose.

HIGHLIGHTS

Celebrating Our 125th Anniversary

by Sister Therese Carson

The Sisters continue with a year-long celebration of the founding of our Community 125 years ago.

On the annual Founders Day, July 19 (right) we honored those who came to Duluth in 1892 to open a school.

On June 9 (left and below) the Sisters in administration served a joyful dinner with balloons, bubbles, laughter, and a display of photographs and relics from archives.



Sisters Jeanne Ann Weber and Mary Christa Kroening blow bubbles.



Sisters Clare Marie Trettel, Kathleen Doyle, Sarah Ann O'Malley, and Annella Wagner (left to right) examine relics from our Founders



Sister Beverly Raway leads prayers on Founders Day. On the annual Founders Day, July 19 we honored those who came to Duluth in 1892 to open a school.



Sisters Grace Marie Braun and Theresa Jodocy enjoy their meal



June Chapter and the Sister's Annual Retreat

by Sister Therese Carson

June is a busy month at the Monastery. Four times a year we gather in Chapter according to the Rule of St. Benedict, who said, "Whenever anything important is to be done in the monastery, the Prioress shall call the whole community together and make explain what the business is, and after hearing the advice of the Sisters let her ponder it and follow what she judges to be the wiser course. The reason why all should be called for counsel is that the Lord often reveals what is better to the younger" (Rule of Benedict, Chapter 3).

Soon after this, all who are able take a week off for a retreat. A director presents conferences on four mornings and afternoons, with a fifth day as a Desert Day. This is a time of deep prayer, reflection, and silence, where we listen to the quiet voice of



God speaking in our hearts and gather strength for whatever God is calling us to be. This year, Sister Michaela Hedigan of St. Benedict's Monastery in St. Joseph, Minnesota, led the retreat.

Sisters Attend ABCU: Educating in the Benedictine Context

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

To celebrate the 25th anniversary of its foundation, the Association of Benedictine Colleges and Universities (ABCU) opened its annual meeting of college and university presidents, abbots, and prioresses to include faculty, staff, and board members of these institutions. Seventeen represented the College of St. Scholastica and Saint Scholastica Monastery, including college president Dr. Colette Geary; Wolfgang Natter, the new VP for Academic Affairs; Prioress Sister Beverly Raway; Sister Kathleen Del Monte, Vice President for Mission Integration; and board member Sister Mary Catherine Shambour. The conference was held at St. John's University in Collegeville, Minnesota from June 1 to 4. Keynote speakers and panelists included college presidents and abbots, retired CSS President Larry Goodwin, and the retired Abbot Primate Emeritus Notker Wolf from Saint Ottilien in Ammersee, Germany.

Presenters spoke on what a Benedictine education means in our time. Small groups discussed various ways that their institutions strive to embed Benedictine values into the curriculum and campus life and how they assessed their success. Two sessions



explained the prayer form of *lectio divina*, including the use of religious art from the St. John's Bible. One message of the conference was the value of listening. How different our culture would be if we practiced respectful listening to others' opinions and respected even those with whom we disagree!

HIGHLIGHTS

Duluth Benedictines Host the Annual NAABOD Conference

by Sister Edith Bogue (vocations@duluthosb.org)

The Sisters and their oblates hosted the biennial meeting of the North American Association of Benedictine Oblate Directors July 14-19. The theme this year was “Benedictine Values & Practices: Tools for Living, Tools for Life.”

Oblates are Christian lay people who love what St. Benedict loved. They study and practice the Benedictine monastic tradition, adapted to their everyday lives.



Monastic Institute: A Monastic Response to Caring for Our Common Home

by Sister Therese Carson

Sister Mary Catherine Shambour and Sister Therese Carson attended the 2017 Monastic Institute at St. John's University in Collegeville, Minnesota. The subject was Pope Francis' recent encyclical *Laudato Si'* – On the Care of Our Common Home. Monsignor Kevin Irwin discussed how the document was written and its place among papal letters issued over the past 125 years.

Sr. Michelle L'Allier, OSF, presented the Franciscan response as a call to communion, conversion, and solidarity with the poor who will most be harmed by environmental collapse. Dr. Bernie Evans considered the encyclical to be a response to the unsustainable economy of capitalism and uncontrolled consumption.

Sr. Anne McCarthy, OSB, of the Benedictine Sisters of Erie presented the Benedictine response to Francis' call to environmental stewardship. Abbot John Klassen of Saint John's Abbey ended the Institute with a spirited discussion of how our communities will respond to Pope Francis and become part of the solution.



*Sister Mary Catherine Shambour studies the discussion groups' practical responses to *Laudato Si'*.*

Blessing the College of St. Scholastica Football Team

by Sister Lisa Maurer

On August 25, the Saints Football team held their annual preseason prayer service in Our Lady Queen of Peace Chapel. During the service each member of the team was given a Benedictine medal. At the conclusion of the time of prayer and reflection Sister Beverly Raway, Prioress, offered a blessing for the team. May they all give their best and come through the season with heads held high.



Supporting an Equal Chance for all of Duluth's People

by Sister Therese Carson

Who would have thought helping others would be so much fun? The Sisters help support CHUM and the Damiano Center in Duluth in their fight against, homelessness, hunger and poverty. Our donations help these worthwhile organizations provide the poor with basic supplies, give them find a home, and restore their God-given dignity.

At right, Sister Dorene King helps children with an art project at the Rhubarb Festival, CHUM's annual June fundraiser. Below left, the Sisters show off backpacks and school supplies they purchased for CHUM's *Backpacks for Kids* program that makes sure all children come to school with supplies they need to learn. Below right, on a hot August evening, Sister Therese Carson and Sister Beverly Horn mingle with people from all backgrounds at CHUM's Night Out and share stories and hot dogs.



Wisdom Connections Symposium

by Sister Therese Carson

Every generation of monastics has its own *Abbas* and *Ammas* – wise desert mothers and fathers who see the truth and pass it on to others. American Benedictine Sisters are gathering this wisdom in the form of brief videos and using them to pass on our wisdom and tradition to a new generation. The Wisdom Connections library includes recording with Sister Joan Chittister from Erie, Pennsylvania and Fr. Columba Stewart from St. Johns Abbey in Collegeville, Minnesota.

In July, Sisters from around the country met at St. Leo University in Florida to review why learning is innate to Benedictines, where we are with the 'Wisdom Connections' project, and how we can reach a wider audience. Sister Edith Bogue, a Duluth Benedictine, gave the keynote address on "The Love of Learning: The Overlooked Monastic Practice."



Why Poetry? Which Poetry? Book Reviews

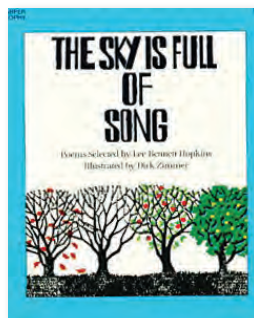
by Sister Sarah Smedman (ssmedman@css.edu)

When a reader requested I write about poetry, I readily agreed. What a good suggestion! I came to believe it was not such a good idea because, frankly, I did not know what to say, nor how to begin. Poetry is a vast subject. Volumes have been written about its various kinds: lyric, narrative, sonnets, haiku, limericks. Some people read poetry with joy and excitement, others have no taste for it. My own experience began with hearing nursery rhymes as a tot and climaxed in various literature classes, studying a poem in detail to find out what its constituent parts are made of in order to discover more about it, to understand it better. As a result, I personally judge some verse as fine poetry and others as just prose arranged on a page in stanzas rather than sentences. My taste may like or dislike either. And I have come to realize that personal taste may be more important in the appreciation of art. So I will begin with two poems, “good” ones that I “like” and why.

Sidewalk Measles

by Barbara M. Hales

*I saw the sidewalk catch the measles
When the rain came down today.
It started with a little blotching –
Quickly spread to heavy splotching,
Then as I continued watching
The rain-rash slowly dried away.*



Certainly to be read aloud, Hales' poem has rich sensory appeal and delights the imagination. The rhythm and rhyme invite movement. The image the falling rains on the sidewalk and its comparison to the measles are innovative and fun. The slow fading of the rash, likely an itchy one, adds a note of melancholy to the glee in responding to the fresh image which jostles the imagination by unexpectedly juxtaposing two known realities: rain and rash.



The Tyger

by William Blake

*Tyger Tyger, burning bright,
In the forests of the night;
What immortal hand or eye
Could frame thy fearful symmetry?*

*In what distant deeps or skies
Burnt the fire of thine eyes?
On what wings dare he aspire?
What the hand dare seize the fire?*

*And what shoulder, and what art,
Could twist the sinews of thy heart?
And when thy heart began to beat,
What dread hand? and what dread feet?*

*What the hammer? what the chain?
In what furnace was the brain?
What the anvil? what dread grasp
Dare its deadly terrors clasp!*

*When the stars threw down their spears,
And water'd heaven with their tears:*

*Did he smile his work to see?
Did he who made the Lamb make thee?*

*Tyger Tyger burning bright,
In the forests of the night:
What immortal hand or eye
Dare frame thy fearful symmetry?*

for Children and Young Adults

The rhythm, rhyme, and vivid concise language of Blake's famous poem immediately engage the reader's eye and ear. With awesome wonder, the narrator of the poem, queries the beautiful but terrible Tyger: "What immortal hand or eye/ Could frame thy fearful symmetry?" The near impossibility of the smithy's task is conveyed by both meaning and sounds of the words – nous sinews, anvil, chain, spears, fire; verbs dare, burns, twist, seize, grasp, clasp; adjectives immortal, fearful, dread, deadly. The penultimate stanza questions, "Did [the creator] smile his work to see?" The allusion to the Tyger's companion poem "The Lamb," with the last paragraph repeating the first, suggests the world we live in will always be both beautiful and violent.

The two poems, one written for children, one for adults, appeal to both because of their descriptive and vivid language chosen for sound, rhythm, and meaning, their use of sensual imagery, and their evocation of an emotional response, all qualities which quicken the imagination. Following is a list of recommended poetry books, published primarily for children but sure to be enjoyed by adults, especially when read aloud. Most have stunning illustrations, certain to influence the meaning and emotional effect of the texts. To be sure – at the head of the list – is *Mother Goose*:

Greenway, Kate. *Mother Goose, or the Old Nursery Rhymes*.

Mother Goose: The Old Nursery Rhymes. Illus. by Arthur Rackham.

The Oxford Nursery Rhyme Book, 800 Rhymes 600 Illustrations. Edited by Iona and Peter Opie.



After *Mother Goose* a few **single poems and collections of poems** by a single author as picture books. The two illustrators of the Noyes poem – one realist, one existentialist – evoke different emotional responses.

Dickinson, Emily. *A Brighter Garden*. Illus. by Tasha Tudor.

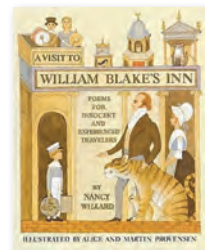
Frost, Robert. *Stopping by Woods on a Snowy Evening*. Illus. by Susan Jeffers.

Noyes, Alfred. *The Highway Man*. Illus. by Charles Keeping.

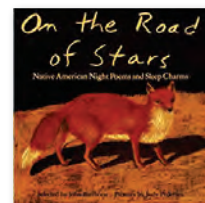
Noyes, Alfred. *The Highway Man*. Illus. by Charles Mikolaycak.

Stevenson, Robert Louis. *A Child's Garden of Verses*. Illus. by Brian Wildsmith.

Willard, Nancy. *A Visit to William Blake's Inn: Poems for Innocent and Experienced Travelers*. Illus. by Alice and Martin Provensen.



Bierhorst, John. *On the Road of Stars: Native American Night Poems and Sleep Charms*. Illus. by Judy Pedersen.



Blishen, Edward. *Oxford Book of Poetry for Children*. Illus. by Brian Wildsmith.

Dunning, Stephen, et al. *Reflections on a Gift of Watermelon Pickles and other modern verse*. Design by Donald Marvine.

Harrison, Michael *Peace and War*.

Hopkins, Lee Bennett. *Hand in Hand: An American History through Poetry*. Illus. by Peter M. Fiore.



Hettie, Jones. *The Trees Stand Shining: Poetry of the North American Indians*. Paintings by Robert Andrew Parker.

Prelutsky, Jack *Something Big Has Been Here*. Illus. by James Stevenson.



Collections of poems. As the titles indicate, some are with a specific theme, others of a particular culture. Following: Striking volumes of poetry and art.

Koch, Kenneth and Kate Farrell. *Talking to the Sun: An Illustrated Anthology of Poems for Young People*.



Also: *Go in and Out the Window: An Illustrated Songbook for Young People* (illustrated with art from The Metropolitan Museum of Art); Charles Sullivan's *Children of Promise: African-American Literature and Art for Young People*; and many more.



+Sister Mary Felton, OSB

Sister Mary Felten, OSB, 83, died on August 23, 2017 at the Benedictine Living Community in Duluth. She was born Mary Catherine Felten on July 3, 1934, to Henry and Eleanore (Schwoerer) Felten at their family farm home in East Wrightstown, Wisconsin. She was the fourth of six children, and the oldest girl. A gifted student, Sister Mary was recruited to come to the College of St. Scholastica by Sister Monica Simon and Sister Prudentia Moran.

Sister Mary loved the Divine Office and the prayer of the Sisters, and felt drawn to Benedictine life. She loved teaching and attained many degrees to prepare herself for the ministry of education from the University of Wisconsin, Superior; B.S. in Education (1961), M.S. in Education Administration (1966), and M.S. in Counseling for Education with a specialty in Psychological Counseling (1973). Her deep love for the Church prompted her to pursue post-graduate training in Theology, Scriptural Studies, and Liturgy as well as several certificates in Religious Education.

Sister Mary served as a teacher at St. Thomas, International Falls and Our Lady of Victory, Minneapolis. She was a counselor at St. Bridget's, Minneapolis and the College of St. Scholastica. She served as principal for St. Mary's School in Stockbridge, WI, St. Hubert's in Hubertus, WI, and St. Mary's School in Richland Center, WI. She was assisted in her ministry by her dear friend Sister Valeria Lessard, OSB.



Sister Mary and Sister Valeria returned to the monastery in 1997, having “retired.” Sister Mary taught religion for several years at the Cathedral School in Superior, Wisconsin. She coordinated the hospitality ministry of the Information Desk for many years. She was a generous volunteer outdoors, harvesting and cutting rhubarb and caring for the Stations of the Cross in the Sisters’ cemetery. She loved nature, and when she was well, she would rarely let a day go by without going for a walk. She also loved to visit our cabin at Lake Placid and enabled many infirm Sisters to get up to the lake to enjoy the beauty of creation. She loved wildlife, but had a special soft spot for her “bunnies.”

When she was well, she loved traveling with Sister Valeria to visit her family in Canada. She also enjoyed classical music and reading and was a faithful correspondent, never missing special occasions for her family and the Sisters.

She was preceded in death by her parents and her brothers, George and Leo. She is survived by her sister, Ann; her brothers, Walter and Jerome; many other family members and friends, and the Sisters of St. Scholastica Monastery.

Her funeral was held on Friday, September 1, 2017, in Our Lady Queen of Peace Chapel at St. Scholastica Monastery, Fr. Kevin Gordon officiating. Interment was in Gethsemane Cemetery.



At work by the Sacred Heart shrine.



Welcoming guests at the Open House in 2010.

+Sister Judith Ann Oland, OSB

Sister Judith Ann (formerly Justin) Oland, OSB, of St. Scholastica Monastery, died in Benet Hall at St. Scholastica Monastery on September 11, 2017. She entered the Duluth Benedictines on September 8, 1961, and made her Monastic Profession on July 11, 1963.

Sister Judith Ann was born in Hibbing, Minnesota, and graduated from Denfeld High School, Duluth. She received her B.A. in Elementary Education from The College of St. Scholastica and her M.A. in Theology from St. John's University, Collegeville. Sister Judith Ann taught in the elementary schools at St. Mary's, Pine City; St. Joseph's, Grand Rapids; and St. Jean's, Duluth. Subsequently, she served as Pastoral Associate in Clara City, Lake Lilian, and Kandiyohi, Minnesota. After earning certification as a Clinical Pastoral Education Supervisor, she served as Chaplain and CPE Supervisor in the Wilmar State Hospital.

In 1989, Sister Judith Ann returned to the Monastery to become Vocation Director and Associate Director of Formation for the Sisters in triennial profession. In 1991, she became Clinical Pastoral Education Coordinator and CPE Supervisor at Essentia Health-St. Mary's Medical Center, Duluth, where she served until she retired on June 4, 2017.

Sister Judith Ann was preceded in death by her father, Norman Oland; her mother, Rose "Rhoda" Maras Bjork; and her brother, Thomas Oland.

She is survived by her sister, Wanda Oland-Johnson (Duane Johnson), step-sister Julee Williams, niece Paige (Bruce) Jensen, grandnephews, Daniel and Max Jensen, and her Benedictine Sisters.

Her funeral was held on Monday, September 18, 2017, in Our Lady Queen of Peace Chapel at St. Scholastica Monastery, Fr. Tom Foster presiding. Interment was in Gethsemane Cemetery.

Funeral arrangements by Dougherty Funeral Home. Memorials to St. Scholastica Monastery are preferred.



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**First Bazaar with the
Benedictine Mothers' Club, Fall 1958**

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

Save the Date!
St. Scholastica Monastery
Christmas Bazaar

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

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

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

Cash or check only

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

**Join us for
Sunday Eucharist at 11:00 a.m.
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