

# **Searching for New Frontiers**

Philippine Duchesne: Ambassador of Reconciliation and Peace

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## **Introduction**

I am convinced that I am here at this conference due to the invitation of Philippine Duchesne who is in a very real way alive today. The inspiration which gathers us together here is her power of love. Throughout this past year, all the members of the Society of the Sacred Heart and those in the Sacred Heart family have prayed to her. As Philippine lived in the love of God, we too are invited to be witnesses of the gospel to our world with renewed vitality and passion for life in God's love.

It was through my experience that I came to know Philippine Duchesne as a living saint, who is very present now. In September 2005, three Chinese candidates came to Korea for their initial formation, and in 2007, our sisters in Taiwan asked to join the Korea province. Finally, in 2011 the Korea-Chinese(韓華) province was established opening the way for the Society's evangelization in China. In the course of all these events, the first person to come to my mind was Philippine Duchesne. Many of us thought that if Philippine Duchesne were with us now, she also would have responded to the invitation of God without delay. Subsequently the Korea Province translated two volumes of Philippine Duchesne's biographies into Korean.<sup>1</sup>

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<sup>1</sup> Louise Callan, *Blessed Philippine Duchesne: Frontier Missionary of the Sacred Heart (1769-1852)*, Newman Press, 1957; Catherine Mooney, *Philippine Duchesne: A Woman with the Poor*, Paulist Press, 1990. Korean versions published in 2013 and 2015.

In 2014, I had an opportunity to visit the Shrine of Philippine Duchesne in St Louis. Before that, I participated in the “Christian Forum for Reconciliation in Northeast Asia” hosted by Duke University. Later, the Center for Reconciliation at Duke University invited me to attend the Summer Institute for Reconciliation. Due to these events I was able to stay in St. Louis on my way to Durham, North Carolina. Visiting Duchesne’s shrine impressed me much more than I had expected. The strong spirit of the saint permeated the chapel where she prayed as well as the small room under the stairs. Her great desire for God and deep dedication to love the poor seemed still alive! How fortunate it is for us to have a member who continues to serve us like a compass, not as a person who lived 200 years ago. She is still accompanying us on our journey and desiring that the reign of God may come on earth!

I am from Korea, a country which has a very complicated history in the 20<sup>th</sup> century. It is a country divided into two parts, it seems impossible to be reconciled. After the Japanese colonial period (1910-1945) for 35 years when it was under the Soviet and U.S. domination (1945 – 1950), my country endured the Korean War (1950-1953). After this, it was divided into democratic and communist camps and suffered many ideological conflicts. Now sixty-five years later, the two Koreas are in the process of signing a dramatic de-nuclearization accord and a peace treaty. Peace on the Korean peninsula and peace in Northeast Asia have a very important meaning for the peace of the world. I feel this movement which came like a miracle has been accompanied by an invisible hand. On the surface of this historical event we see the political/economic interests of the great powers and the fine diplomacy of political leaders, but beneath it, we can also sense the hand of God who hears the cries of the oppressed and the

suffering.

In 2016, prior to this event, South Koreans accomplished a bloodless democratic revolution through non-violent candlelight rallies, which resulted in impeaching a corrupt president and establishing a new government. We experienced that history was led not by the power of a minority, but by the united force of many powerless people. Hope seemed to be like a small fire at first, but the forces gradually have come to create a surprisingly great hope, like the small fire of hope that Philippine Duchesne tried to create that is still burning, so to speak, 200 years later. Now, we are hoping for new embers to spread through this gathering, just as they did for the small faith community of Jerusalem who experienced the growing realization of the resurrection.

What I shall attempt to do in this presentation is to draw from Philippine's spirituality some messages for us, followers of Philippine. The title, "Searching for New Frontiers: Philippine Duchesne, Ambassador of Reconciliation and Peace," was not evident from the beginning. But while I reflected on Philippine, this message gradually came to me more clearly. The words "new frontier" and "ambassador of reconciliation and peace" touched my heart. Though these expressions may have been unfamiliar to Philippine, she encourages me and others, too, to deliver this message of reconciliation and peace more earnestly than ever.

In the first part of my presentation, I will highlight four aspects of Philippine Duchesne's spirituality as they relate to the theology of reconciliation. These four are: her relationship with God, with herself, with her neighbors and with all creation. In addition, I will explore which of these aspects might have influenced us, the members of the Society of the Sacred Heart.

In the second part, I will investigate the four calls of the 2016 General Chapter through the perspective of Philippine. Perhaps you will agree with me that the spirit of Philippine greatly permeated our 2016 General Congregation.

### **Philippine Duchesne: Ambassador of Reconciliation and Peace**

“So whoever is in Christ is a new creation: the old things have passed away; behold, new things have come. And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation, namely, God was reconciling the world to himself in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation. So we are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who did not know sin, so that we might become the righteousness of God in him.” (2 Cor. 5:17-21 *New American Bible*)

From a Christological point of view, reconciliation means restoring to a status of “God saw everything which he had made and it was very good.”(Gen. 1:31), that is, building right relationships with oneself, with neighbors and creation based on one’s relationship with God. Therefore, the spirituality of reconciliation is one of relationships. Spirituality for an individual manifests itself as the sum of the relationships that he/she has made with God, other people, and the world.

Reconciliation is possible only when we surrender to God, and we receive power from God to build reconciliation. Reconciliation is a form of spirituality. Since reconciliation is the work of God, we are the representatives of Christ (2 Cor. 5:20). The spirituality of reconciliation is rooted in the respect for oneself, one's neighbor and the earth, and is accomplished through truth and justice. The reason that I call Philippine Duchesne, "an ambassador of reconciliation and peace" comes from St. Paul, when he says that God entrusted to us the ministry of reconciliation, and we carry out that mission, as "representatives of Christ." Philippine Duchesne lived a life of reconciliation through her relationship with God, herself, people and creation. It is in these relationships that the features of her spirituality are revealed. I will attempt to single out some of the features of her spirituality.

### 1) Fortitude and Persistence

When we talk about Philippine's spirituality, we use such expressions as tenacious, patient, strong, adventurous, determined, generous, decisive and courageous. She was a woman with vision and an open heart, not afraid of failure and genuinely brave. Many people have said that she was born with the strong and faithful temperament of the Duchesne family (The name, Duchesne, means the oak tree.). I think her outstanding virtues were not just acquired by human endeavor, but were given her as a gift from God.

Living for four and a half years as a sister of the Visitation, Philippine experienced the closure of the convent in 1792 during the French Revolution, and for the next eleven years (1793-1804)

when she was 24-35 years old, she lived such an uncertain life. At last she met the Society of the Sacred Heart. Her tough human nature and her tremendous faith in God produced a harmony between her relationship with God and her relationships with people. They were like two branches on one tree.

Philippine's toughness and persistent personality fit well with the dream of being a missionary, a dream she had had since her childhood, and she eventually became a brave pioneer who did not fear failure. But the dream of being a missionary did not come to realization quickly. Philippine recalled the vision she had of leaving for a foreign land on the Feast of the Epiphany of the Lord in 1806 as the Magi had done, but she had to wait until 1818. The fact that the Society was less than twenty years old, and sending members to the distant new world of America, shows the dynamism of the Society of the Sacred Heart, which desired to realize the great dream of God. In this way, the internationality of the Society of the Sacred Heart has been a dream of God since the beginning.

Philippine reminds us of the persistent prayer and courageous action of a poor widow (Luke 18: 1-8), and in the words of the gospel: "There is nothing impossible for God" (Luke 1:37). Philippine was not frustrated by failure, but rather she simply understood it as God's plan for her. I believe that her constant courage came directly from her beliefs and contemplative views. Philippine modified her quick temper through long waiting. Through prayer she learned to depend on the love and mercy of God, and she was united with God, surpassing her personal limitations. She lived to be 83 years old, a long time in her day. She burned with vitality and was

faithful to her mission. Philippine, though she had a big dream, did not neglect the trivial daily work. She was faithful to do trivial matters like sewing, and did not mind doing hard labor.<sup>2</sup> Her willingness, courage, lively and firm faith have been the source of inspiration for the Society.

## 2) Humility and Self-emptying

Reconciliation with oneself is the basis for other expressions of reconciliation. Without the help of God, it is difficult to accept oneself and love oneself. To accept the changes which come along at every stage of our lives and to integrate these are a means of reconciliation.

The virtue of humility tempered Philippine's stubborn nature and allowed her to grow as a person of God. Like gold tempered by fire, God created in her an entirely new self, one ready to work with God. I heard the story about Philippine meeting Madeleine Sophie, who was ten years younger than she was, that she knelt to kiss the feet of Sophie, saying aloud, "How beautiful upon the mountains are the feet of those who announce peace." (Isaiah 52:7) As an Asian who is conscious of the important of age differences, I was greatly shocked by her action. She respected Sophie as her superior until the end. Sophie called Philippine "dear daughter." In

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<sup>2</sup> This resonates with the vision of Ignatius, reiterated by the Pope Francis. "I was always struck by a saying that describes the vision of Ignatius: *non coerceri a maximo, sed contineri a minimo divinum est* ("not to be limited by the greatest and yet to be contained in the tiniest—this is the divine"). I thought a lot about this phrase in connection with the issue of different roles in the government of the church, about becoming the superior of somebody else: it is important not to be restricted by a larger space, and it is important to be able to stay in restricted spaces. This virtue of the large and small is magnanimity. Thanks to magnanimity, we can always look at the horizon from the position where we are. That means being able to do the little things of every day with a big heart open to God and to others. That means being able to appreciate the small things inside large horizons, those of the kingdom of God." (From "A Big Open to God: An Interview with Pope Francis" by Antonio Spadaro, S.J.) <http://www.americamagazine.org/faith/2013/09/30/big-heart-open-god-interview-pope-francis>.

contrast to her strong personality, Philippine's obedient attitude is amazing. In the icon that represents the encounter of Philippine and Sophie (similar to that of the meeting of Elizabeth and Mary), we learn of a deep friendship and trust which surpasses difference of age. The fact that from the outset Philippine saw in Sophie a figure to lead the Society of the Sacred Heart, shows her excellent intuition and contemplative regard.

Philippine's deep respect and obedience for priests showed a remarkable humility as well. When I read about her struggles with priests, I was surprised that one time she did not participate in the Mass for the feast of the Sacred Heart but rather chose to pretend to be sick because the priest denied her Communion. It was difficult for me to understand her, but I also thought that her spirit of obedience to the priests was heroic. Indeed, she tried to follow Jesus who was poor, insulted and who died on the cross, obedient to his Father. With her strong pride, it would not have been easy for Philippine to ask forgiveness. I can imagine how much sacrifice it was on her part to practice humility and to submit to priests.

Despite her zeal and love for her new mission, Philippine did not learn English well. This weakness of Philippine's reminds us of the words of the Apostle Paul, "Therefore, that I might not become too elated, a thorn in the flesh was given to me." (2 Cor. 12:7 NAB) "I would rather boast most gladly of my weaknesses, in order that the power of Christ may dwell with me." (2 Cor 12:9 NAB) She said, "I am happier when other Sisters are loved more than me. I just want to be of help to them. God did not give me a gift of a language." In prayer she realized that she was destined to please God more by failure than by success. In this we know that for Philippine,

the purpose of her apostolate was to pursue God's work, not her own.

Philippine was the oldest missionary in the newly founded American community and was entrusted with full authority from the Superior General. However, whenever she had the opportunity, she pleaded that she should be removed from her position, saying that she was not fit to serve as a superior. Although she did not stop being a superior until the age of seventy, she seemed to be in a constant agony as to whether she might be an obstacle to manifesting the glory of God. Considering her character, which never gave up wanting to be right, we can see how humble she was. It is clear that Philippine exhibited extreme self-control, self-denial, and a propensity for penance, which were valued virtues of the spirituality of her time. It seems that Philippine regarded her life as the process of a grain of wheat being buried and dying in the ground.

### 3) Spirit of Poverty and Compassion for the Poor

Though Philippine was born into a prestigious bourgeois family and grew up loving her parents and many siblings, she did not seek worldly happiness, but pursued a simpler life by helping the poor even from childhood. Her desire for God's love was much greater. "It is my happiness and glory to serve my divine Savior in the person of the unfortunate and the poor."<sup>3</sup> She encountered the incarnated Jesus among the poor.

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<sup>3</sup> Louise Callan, *Blessed Philippine Duchesne: Frontier Missionary of the Sacred Heart (1769-1852)*, Newman Press, 1957, 48.

Life in the new world, such as in St. Charles and Florissant, was poverty itself. She always lived in material poverty and needed the help of others, but she did not despair. Rather, she had the conviction that to care for the poor is to do God's work. Her special love for the poor and those on the periphery was demonstrated by her determination to open a free school as soon as she arrived in the United States (October 18, 1818); to accept children of mixed descent without discrimination; to open schools for Native Americans; and to petition many times in order to accept those of mixed descent as nuns. Even though Philippine was not a revolutionary figure protesting the abolition of slavery or other social injustices, she did not demonstrate any sense of authority or superiority. With the restrictions of her time, she was a woman who served God and associated with people of other ethnic groups.

It was in her old age in 1841 (72 years-old) that Philippine could go to the Potawatomi Indians of Sugar Creek, but had to leave there after only a year because of her deteriorating health. When she experienced herself as unfruitful, she said, "When I die, you will see everything prosperous." Indeed her prophecy was realized and the Society spread rapidly in North America. We see in Philippine Duchesne a noble soul emptied of herself and filled with a love of Jesus on the Cross. The title "the woman who prays always" suggests that her heart embraces whole world. Her attitude fully witnesses the goal of the Society of the Sacred Heart: "for the glory of the Sacred Heart of Jesus."

#### 4) Inner Peace: Surpassing Unity

Philippine had very faithful relationships with those she knew. These were based on a trust that was as strong as her character. Her friendship with her cousin Josephine revealed her strong bond with her family and lasted a lifetime. Notably, Philippine's friendship with Madeleine Sophie was marked with a very deep trust and affection showing how human her love was. While she could not communicate with Madeleine Sophie except by letter, she missed Sophie greatly. Hers was a steadfast friendship which lasted a lifetime. This human love balanced her seeming stubbornness and toughness. The roots of her security and genuine love for others seemed to have come from her faith in God and her sincere relationships.

Although Philippine had a strong attachment for her hometown of Grenoble and convent of St. Marie- d'en- Haut, where she lived, she did not forsake her dream of being a missionary. She lived for 34 years in America and died there. She never returned to her country or home. Many religious groups which had their origins in Europe went to the New World, where they became independent congregations due to the physical distance. This was not the case with Philippine who was intent on keeping the unity of the Society of the Sacred Heart with the motto of "One heart and one mind in the Heart of Jesus." Like a deep-rooted tree, she was faithful to maintain the unity of the Society. The figure of Philippine, pictured in prayer in front of the map, reminds us of the prayer for unity in John 17. "That they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me."(John 17:21)

The inner peace which Philippine had drawn from her deep unity with God enabled her to be

stable in the face of any adversity and enabled her to integrate everything into the unity she so prized. Especially in her old age, we can see in Philippine one who accepted herself as she was. She had learned to lay down everything and to be peaceful within herself. Undergoing times of solitude, inability, waiting, poverty and continuous spiritual struggles, she became a holy woman. Indeed, after a great deal of effort, she had walked the journey of sanctification, and finally reached the stage of an integration of all relationships and a deep unity.

This experience of reconciliation was broad in scope. It consisted in a reconciliation with everything in the universe, that is everything on earth and in heaven. "Through the blood of his cross, through him, I unite all things which are on earth or in heaven." (Col. 1:20) The fact that the whole universe was created by God is the foundation for global solidarity. This global solidarity is not only between human beings but also with all living things. All that has been endowed with life form is part of the life of the entire earth. When we abide by the order of the creation, all beings find their place.

I think that some characteristics of the spirituality of Philippine Duchesne, such as fortitude, persistence, humility, the spirit of poverty and her compassion for the poor and inner peace, had a great influence on the spirituality of the Society of the Sacred Heart. These form our spiritual legacy which we need to take with us on the Rebecca as we set sail toward new frontiers. Philippine was steadfast like the oak tree in her relationship with God and with people, and she manifested great courage which enabled her to overcome many adversities. She also invites us to have the same dream which Jesus had: that humanity may all be one.

(John 17:21)

In the spirituality of Philippine Duchesne, I see three images of the General Chapter 2016: one body, bread patiently made, and a family setting sail for the new lands. Her firm faith is the center of the life of the Society of the Sacred Heart that tries to form one body. Imitating her virtues, we, the daughters of Philippine Duchesne, are connected to each other weaving various kinds of networks, and now also are connected to the enormous earth community and huge ecosystem. Human consciousness has been extended in this way.

The hardships and trials Philippine had to suffer are related to the bread transformed by the fire until the loaf of bread is ready. Her simplicity, spirit of poverty, and modest attitude of self-denial, can be compared to a time of purification in the furnace until she became a woman of God.

Currently, the Society of the Sacred Heart is regarded as the family who decides to embark for a new land. This reminds us of Duchesne who sailed on the ship *Rebecca* to spread the love of Jesus Christ. We, too, are now preparing for a new voyage. We are called to be “ambassadors of reconciliation and peace,” restoring our relationships with God, our neighbors and with all things. It is the call with which the resurrected Jesus sends to us. “Peace be with you. As the Father has sent me, so I send you.”(John 20:21)

### **Descendants of Philippine as Ambassadors of Reconciliation and Peace:**

## **Searching for the New Frontier**

I think the most significant spiritual root which Philippine planted in the Society of the Sacred Heart is the spirit of unity found in our international community. Her pioneer mission as an educator became the root of internationality in the Society. At that time, it was one-sided, but now our internationality has shifted into what is called interculturality. (General Chapter 2000)

As I have already mentioned, I participated in the Christian Forum for Reconciliation in Northeast Asia in 2014.<sup>4</sup> Since then, I am participating in this forum as a council member. This forum is composed mostly of Protestants, but I believe the participation of the Catholic nuns played an important role in the formation of one Christian body. The Catholic religious communities who try to live reconciliation are a very good model for those who are not Catholic. The Society of the Sacred Heart is a model also, because it is visibly practicing sisterhood, as a faith community composed of people of various nationalities. Participating in the movement to promote peace in Northeast Asia, I am deeply proud of the RSCJ in Japan, Korea, Taiwan and China. Regardless of the real complexity of politics in Northern East Asia, the RSCJ there live united in a sisterhood as one faith community. Although declining in number, the Society which is already living in a community as one body with five oceans and six continents. It is already “ambassador of reconciliation and peace.” Those curious about its living

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<sup>4</sup> The Center for Reconciliation established in 2004 at Duke University has led a forum on East Africa reconciliation (African Great Lakes Initiative) for more than a decade as a way to contribute to world peace. For their next project, they launched the Northeast Asian Reconciliation Forum in 2012 and have been leading the reconciliation forum with meetings once a year from 2014. Participants are about 50-100 people who are theologians, pastors, activists and young people who work for peace, from six countries including Korea, China, Hong Kong, Japan, Taiwan, and the United States, I think the role of the United States is very important, because the United States is so closely related to the problems of Northeast Asian countries.

in a faith community ask “Don’t you have any conflicts?” or “How do you resolve conflicts?”

Called to live as an ambassador of reconciliation and peace is mentioned in the four calls of the General Chapter 2016. Why do they feel that Philippine is a living saint, journeying with them? Although they live in a world that has changed so much from Philippine’s time, the world where she traveled so hard to reach the Native Americans now calls us to live as a family of God, as a world citizen. Philippine’s life tells them about the primacy of God’s love in a world where money takes the place of God.

### 1) To Reach New Frontiers

What does it mean today “to reach new frontiers”? A Peace Studies scholar expressed an objection to the title of this article, “Searching for New Frontiers.” For him it brought to mind the image of the colonial conquest. He thought the image of the frontier was negative, because it surfaced memories in recent history of conquerors who destroyed other cultures and forced their culture on the other culture. Perhaps for that reason, Cardinal Bergoglio, who became Pope Francis, used a term, “existential peripheries.” This refers to the marginality which comes from sin and results in suffering, injustice, ignorance, apathy, lack of thought, and... misery.

(2016 General Chapter, p.18)

I think today’s frontier could be regarded not so much as an uncharted geographical place but rather as being with those who are ignored or marginalized, poor or alienated, those who need

help.

I will provide an example of such a frontier. From 2013-2017, the Sacred Heart schools in Korea protested against the Computer Horse Racing Casino which was located near our schools. The school community continually staged rallies and participated in Masses offered on the public sidewalk to register their protest against having a mega casino so near an educational institution. A tent was erected to continue the protest even during the night by the teachers. All this effort was to protect and insure a sound educational environment. This experience taught us what it means to go to the frontier. This is not to exclude other means such as resolving ideological conflicts, for example, narrowing the gap between the rich and the poor. There are many ways to go to the “existential periphery.”

“To reach new frontiers” could be interpreted as the courage to overcome limitations and weaknesses with generosity and an attitude of inclusiveness. It is in the spirit of humility and self-emptying of Philippine Duchesne that the Society of the Sacred Heart has been able to form a body as an international community.

The Society and the whole Sacred Heart Family are now called to be ambassadors of reconciliation and peace as an international apostolic community. With the conviction of God’s mercy and faithfulness shining forth in a world wounded by sin (*Constitutions* 2), we proclaim that we “wish to be women who create communion. By the witness of our love and apostolic dedication, by sharing the life of peoples whose cultures are rich and varied, our communities throughout the world help to further communion in Christ.” (*Constitutions* 6)

While Philippine departed for a specific destination in the world, these times suggest that we look at the whole world as the place where we can establish a human community as a part of the family of God. It is the call for God's justice and peace in the ecosystem. Where does today's world call us? It may be a specific place, but it seems more important to begin creating a network from the place where one is. The educational mission of our congregation today is to create a community of peace and to build a more just and equal world.

## 2) To Live more humanly

Philippine's humility and spirit of poverty were in accordance with the radical life style of Jesus of Nazareth. In a material world where worldly goods are substituted for God, it is still a great challenge for us to live among the poor and meet God in their midst. Meeting Jesus in the poor reminds us how precious each person is. The 2016 General Chapter says that our service of education is a process of humanization rooted in the gospel and the educational intuition of our founder (2016 General Chapter, p.22). "The education of humanization is relational and inclusive, and it fosters a critical vision of the world." (2016 General Chapter, p.22) The journey of reconciliation is God's request to "live more humanly." In 1994, the General Chapter emphasized the call for reconciliation, compassion, friendship and education for reconciliation. "Responding as educators and as women of friendship, compassion, reconciliation" (1994 General Chapter, p.16), we want to commit ourselves to fostering life, and creative collaboration. "We want to work together and cooperate with organizations and institutions

which work for the protection of human rights and for justice and peace." (1994 General Chapter p.19)

According to the radical lifestyle of Jesus of Nazareth, the Society of the Sacred Heart wants to live more humanly, creating a network of courageous people with the belief that there is nothing impossible for God. The means that an ambassador of reconciliation and peace will use are poverty and humility. The truth that God's power is exerted in weakness and all things are possible to God are manifested. Our part is to pursue peace and reconciliation. Reconciliation is a long journey and can only be achieved through perseverance, awaiting God's response while remaining in a painful reality. The prophetic and educational mission of the Society is to devote itself to education for reconciliation and peace. As the times change, ways of regarding education have changed. For example, now we speak of justice education, education for reconciliation, transforming education. The Society has increasingly been committed to reconciliation in its educational endeavor.

### 3) To Create silence

The reason that Philippine was able to remain constant without abandoning her goal, in the midst of failures in apostolic activities, was because she had the conviction that all she did was for God, not for human accomplishment. We all know that it is not easy to forge a path of reconciliation and peace. The reason that she is strongly present among us and that we pray through her intercession is that she pursued only God with a strong faith in face of all adversity.

Her perseverance, sustained in the midst of the hardship, has given us courage over two hundred years and brings us together. The journey toward reconciliation and peace does not come overnight, and we cannot judge the success or failure of it. We cannot continue the journey without the help of God. The firm belief that Philippine has shown gives us the courage to look at the world with contemplative outlook and to do God's work in it. The spirit of Philippine does not allow an attitude of helplessness, simply following past practices, or laziness. Prayer, interior spirit, and a contemplative regard inherited from Philippine are not intended only for RSCJ but for all whom we meet.

#### 4) To Be and Act as one Body

In the 2016 General Chapter document, the phrase "with others" appears very often. It is mentioned as something very urgent: to be in solidarity with Associates, Sacred Heart friends, colleagues and those in civil society. This is important not because of the diminishment of membership but because of the demand of the times for internationality and openness. The internationality of the Society of the Sacred Heart seems to me more than ever to be a very precious gift for peace and reconciliation in the world.

In fact, creating a community of faith across all borders is an invitation to go beyond one's own selfishness, limitation, and greed. It is an invitation to consider other people beyond my own culture, to think from someone else's point of view, and to change from considering my views as the only point of reference. Creating an international community is a time-consuming process and includes the possibility of many conflicts. It also points to the necessity of learning

other languages, to living in ambiguity arising from cultural differences, and to being humble in accepting incompleteness. It asks for an open attitude, admitting that what I have until now considered important might in truth be insignificant, and what I thought was correct might be incorrect. We need to broaden our views from our own centers to the center of the world. The call to be and to act as one body symbolized by the globe, reminds us of the sacrifice on earth, as Teilhard de Chardin (1881-1955) wrote. As the shrine of God, this world must become a body centered on Jesus Christ. The family members of the Society of the Sacred Heart, the followers of Philippine, as ambassadors of reconciliation and peace, must be the people who are eager to look forward to the peace Jesus gives and hope that the peace of Jesus will surely come true.

Recently, the problem of refugees and migrants has become more serious than ever. It is difficult to express the immense suffering of migrants and refugees, but it reminds the world that if a part of humanity is sick, it affects everyone. It is the call of all the people of the world to live in forming a new family. Like Philippine Duchesne, we are ambassadors of reconciliation and peace, “united in our searching and open to the gifts of the Spirit in this new moment”. (2016 General Chapter, p.18.) I believe that Philippine will give us the wisdom and courage to respond to this call of our time.

## Questions

Q 1. To what new frontiers does Philippine Duchesne call me (us) today?

Q 2. What would you like to learn from Philippine for yourself and your mission now?