



# Heart

Spring 2008

A Journal of the Society of the Sacred Heart, U.S. Province



# ...to Heart

## Dear Friends,

*“...I cannot express the pure joy that we found in being delightfully together. It was our consolation, in a great purity of union in God alone. We talked by the fire in the kitchen with our heads drawn together.”*

—Madeleine Sophie Barat, *Vie de la Venerable Mere Barat*, p. 42 Adele Cahier, 1884

That was 1800. Ever since, the Society of the Sacred Heart has continued this practice, in all times and places. By the fire with Sophie this July approximately eighty-five RSCJ delegates from thirty-two provinces will come together in Lima, Peru, to talk and pray, dialogue and decide in a gathering called a “General Chapter.” The theme is our spirituality as it flows from the charism of discovering and making known the love of the heart of God in Jesus.

Originally the Society’s spirituality was expressed by Madeleine Sophie in the Constitutions. Many decades later, in response to Vatican Council II, this document was rewritten in 1982. Since then we have probed its new language for our charism and mission, and General Chapters have highlighted particular aspects: our apostolic service (1988); letting the world set our agenda, the meaning of the Eucharist in our lives (1994); education that transforms, collaboration/reciprocity, meeting/dialogue of cultures (2000). The topic of our spirituality surfaced in 2000: “We are convinced that our lives, given in love, are the strongest expression of our spirituality. Living these Chapter calls day by day will yield a new language, whether in words, art, or symbol, to express our spirituality of the Open Heart of Christ in the Church and for the world.” (Chapter 2000)

Recently the provinces explored the particular features of how our spirituality is best expressed. In these documents, we have many new expressions of the core of our spirituality enriched by our diverse cultures, and we will continue the search together at the international level. But, for what purpose? Recent events hold the answer.

In Africa, the Uganda/Kenya province (about sixty people) gathered in Uganda in early January, and later that month the provincials of the four African provinces met in Chad. Both gatherings were severely impacted by violence causing suffering for the people of Kenya and Chad and also for our sisters and their families. Ursula Bugembe, RSCJ, provincial of Uganda/Kenya, suffered through both crises, and afterwards wrote of her experience in Chad: “When we looked, it was only the hand of God that saved us. To this day, I don’t know how none of us were hurt. The sewing room, the pastoral centre, four classrooms were finished... There was glass everywhere... we were airlifted in groups of twelve... I don’t know how to thank God enough for his protection and his love.” These experiences have been felt by RSCJ worldwide and will profoundly influence the time together at the General Chapter. The words on a page have been a profound lived reality for our sisters and friends.

Still peace is not secure in Africa nor in other parts of our world. We invite you to pray with RSCJ around the world for peace and for the Spirit’s guidance as we prepare for our General Chapter 2008. We invite you to reflect on your spirituality and how you share it with those close to you. Perhaps these conversations, too, will take place around many kitchen tables. ✦

With love in God’s heart,  
U.S. Provincial Team



Left to right: Paula Toner, RSCJ, Marina Hernandez, RSCJ, Anne Byrne, RSCJ, Kathleen Conan, RSCJ, Provincial, and Nancy Kehoe, RSCJ

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# Heart

*Heart* is published three times a year to highlight the mission and ministries of the Society of the Sacred Heart, U.S. Province, for a wide circle of friends. The covers, photographs of hearts in nature, symbolic of Christ's presence at the heart of the universe, bear witness to the contemplative dimension of the Society's "wholly contemplative, wholly apostolic" mission: to discover and reveal God's love through the service of education.



Photo: young radish sprout © Rura Saulyre-Laurinaviciene

The Society of the Sacred Heart was founded by Saint Madeleine Sophie Barat in post-revolutionary France and brought to the United States by Saint Philippine Duchesne in 1818. For more information about the mission and ministries of the U.S. Province, please visit [www.rscj.org](http://www.rscj.org).

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## In Mission for Life Campaign Raises \$7 Million—\$33 Million to Go!

By Larry Vaclavik and Shirley Miller, RSCJ



Photo: Jerry Naunheim, Jr.

A breath of fresh air: at left, Liz Manthey, public relations director at the school and Lynne Lieux, RSCJ, Upper School head at the Academy of the Sacred Heart, "The Rosary," in New Orleans, pause for a brief moment of relaxation and a laugh in an otherwise very busy day. The future of all the Society's components is enhanced by a successful campaign.

of Gail O'Donnell, RSCJ, Nancy Kehoe, RSCJ, and Michael Ryan. These efforts across the country have produced some great results. Each gift represents a significant event, a transformational moment, as many friends and alumnae/i make first-time major gifts to the province. A principle at the heart of the *In Mission for Life* campaign is to encourage alumnae/i and friends to continue their gifts to their Sacred Heart schools while asking for distinct support for the Society.

The campaign is about more than major gifts. The *In Mission for Life* campaign includes \$2 million per year in annual fund support that must be raised.

There are the moments of grace, the unexpected blessings. In September the Society received the announcement of a bequest made to the Society by an alumna of Jackson Street, San Francisco, Margaret Duff, who left approximately \$2.5 million to help care for our elderly sisters. All bequests made in the form of a will or codicil to a will for persons of 80 years or older will be counted in the campaign.

One of the most beautiful realities of this campaign, of the fundraising calls, the gatherings and the individual visits is reconnecting with those we have loved, worked with, prayed with and educated for so many years. It is true that the results of a campaign like this are so much more than the dollars raised or the goals achieved. It is the life-long relationships that are priceless. ✦

Since announcing the *In Mission for Life* Capital Campaign in the last issue of *Heart*, we are pleased to report significant progress as commitments have reached the seven million dollar mark. This level of success is due to work that is happening across the U.S. as alumnae/i, friends and collaborators step forward to raise and to make gifts on behalf of the province and the campaign plan.

The *In Mission for Life* campaign is intended to generate funds to ensure financial stability for the U.S. Province, while funding the ongoing ministry and life of the province and addressing the elder care needs of the Society.

To date, three regional campaigns are underway: in the San Francisco and Atherton areas, New York/New Jersey/ Connecticut and Boston/Rhode Island. The regional campaign committees are led by groups of dedicated volunteers including alumnae, friends and members of the Society.

Many people are making this campaign come alive. Be Mardel, RSCJ, and Nancy Morris, RSCJ, at Oakwood, with their wide network of relationships, arrange meetings, and follow-up conversations. We have had wonderful gatherings of small groups and personal visits, discussing the Society's needs, dreams and hopes.

A dedicated group of 91st Street and Manhattanville alumnae and friends, led by Jane Maggin and Jane O'Connell, assisted by Kathleen Conan, RSCJ, Paula Toner, RSCJ and Meg Canty, RSCJ, and other volunteers, are proceeding with a carefully crafted plan in the tri-state region in the Northeast. The Boston/Rhode Island committee is being shaped by chairperson Kathleen Hegenbart, with the assistance

# Kenwood Celebration Advance

*"Kenwood, the house on the hill where the rivers rise, is made of bricks and mortar.*

*The life and spirit of this holy place flows from the hearts and minds of the Religious of the Sacred Heart who have lived here more than 150 years.*

*These religious live out their ministry in prayer making the Heart of Jesus known and loved."*

So reads the cover of the final edition of *The Ginko Tree*, the Kenwood Pax Christi Newsletter. The "Ginko" itself bespeaks the sacred history of the place, recalling Mother Janet Stuart planting a ginko on the property in 1914.

All this history will come alive, no doubt circulating amid some tears and some happiness, as the revered place that breathes the spirit of the Religious of the Sacred Heart is celebrated on the occasion of the 150th anniversary of Kenwood Convent of the Sacred Heart, May 29-31 on the convent grounds.

Planning for the celebration is ongoing, but several events are known. **Festivities will begin Thursday, May 29, with a 10 a.m.** chapel service of RSCJ blessing of the school. **A 4:30 p.m. liturgy is planned for Friday, May 30** for the celebration of the Religious of the Sacred Heart and the renewal of vows. **The largest event will occur at noon on Saturday, May 31:** a Eucharistic liturgy presided over by Bishop Howard J. Hubbard, and attended by friends of Kenwood, local officials and area clergy.

"Kenwood's history is crowded with deeds of faith and love, high courage and nobility, sacrifice in its most perfect form," reads the 1937 history of the Society in the U.S. by Louise Callan, RSCJ.

This history will be in full focus in May. ❖



Photo: Jerry Naunheim, Jr.

Left: Patrice "Pat" Donovan, RSCJ, shares a light moment with Anne Sturges, RSCJ.



Photo: Jerry Naunheim, Jr.

Juana Resto, RSCJ, enjoys a moment with a staff member.

# Blogging to the World on the Love of God

In today's on-line jungle that is known as the blogosphere sits an island of serenity and spirituality called "Reflections of an RSCJ." It is the daily musings of Helen Rosenthal, RSCJ, coordinator of spirituality studies at the School of Theology and Ministry at St. Thomas University in Miami, Florida.

Started in February, 2007 in the midst of her post-retirement years, Sister Rosenthal's blog is updated faithfully each day, and has drawn fans from all over the world. A blog is an on-line column that, like Sister Rosenthal's, generally is updated frequently, and can be contributed by anyone.

Sister Rosenthal said she got the idea to start a blog after hearing students constantly talking about them. Her subject matter was a natural, given her work in spirituality studies at St. Thomas.

"I had the desire to start one as all the college students are into blogs. And I thought it would be something I could do and maybe put something spiritual out there along with the blogs on music, sports, et cetera," Sister Rosenthal said.

Her blog immediately began to gather steam.

"So I started one and immediately heard from an RSCJ in Australia and someone in Scotland, and then Malaysia and then an associate who said she read my blog before going to work each day. I was hooked!" she said.

Sister Rosenthal tries to keep readers interested through various suggestions, such as books on spirituality.



Helen Rosenthal, RSCJ

"I have a list of spiritual books that I try to keep adding to, but only when I think it is a book that I have found helpful and have at least mentioned it in my blog," she said.

The following example from Sister Rosenthal's February 28, 2007 blog illustrates this use of devotional books to assist her readers.

*"Today I am thinking about a little booklet that I gave to others for Christmas and now I am using myself. It is called 'Golden Counsels of St. Francis de Sales.'... Francis says the 'virtue of devotion is neither more nor less than a general inclination and promptitude of spirit to do what we know is pleasing to God. It is the joyful expansion of the heart spoken of in the psalms..."*

She said the popularity of her blog has been gratifying.

"The reward has been great for me personally. I began in February (2007) with pre-Lenten reflections and then just followed the liturgical year. I felt free to write whatever I was reflecting on, and found that I deepened my own love of the liturgical year as the weeks went by," she said.

And she said the blogging process itself has even fostered her spiritual growth. "I think that I have become more reflective because I am writing a daily reflection. It has made me more attuned to God's presence in my life."

To reach Sister Rosenthal's blog, go to: [reflectionsofanrscj.blogspot.com](http://reflectionsofanrscj.blogspot.com) ❖

## In Memoriam

Please see [www.rscj.org](http://www.rscj.org) for biographical information on RSCJ who have died.

**May they live in the fullness of God's love.**

**Maria Teresa Daza**  
December 18, 2007

**Eleanor Adams**  
December 24, 2007

**Connie Welch**  
January 11, 2008

**Elizabeth Farley**  
January 18, 2008

**Verona Denkmann**  
March 2, 2008

**Dean Traynor**  
March 11, 2008

**Amelca Manuel**  
April 14, 2008



# TWO FAITHS INTERTWINE AND BLOSSOM AT A DESERT RESERVATION

There are four women—all RSCJ—working miracles daily in the grip of a Native American reservation in the cactus-and-rock edge of Riverside County, California. They form the vanguard of the Catholic Church’s mission at the wide expanse that is home for the Soboba band of Luiseño Indians and others, residents of this land centuries before the Europeans “discovered” it.

*(The word “Indian” is widely used by the Luiseños, even as part of their formal name, unaffected by standards of “political correctness.”)*

An oft-heard phrase here is “go with the flow.” That is because life in a wide open country where some freedom is still enjoyed happens on its own time. While stillness  
*continued*

At the vanguard of love: a quartet of RSCJ. Left to right, Deanna Rose Von Bargen, Marianna Torrano, Judy Roach and Mary Gen Smyth.



envelops the land here where Mother Earth is still revered for what She gives, it is a peace of recent vintage. Not so long ago, and still in the institutional memories of the elders, this spirit-filled land was the site of many generations of broken promises, broken treaties and deceitful, murderous governments and even churches. The starkest part of that history—if you are Catholic—is that it was the church’s missionaries who often were effectively, though unwittingly, the “reconnaissance” crew for the U.S. Cavalry, softening the Native peoples with a foreign religion that helped to numb their resistance to the nightmarish machine of government-sponsored onslaughts.

When the dust began to settle after generations of this continual attack on Native Americans and their culture, a decimated people stood proud as a separate nation within a nation, determined to forge a better future with what little had survived from the past. And, perhaps defying the odds, one thing that survived was a fragile Catholic faith that the ancestors had accepted freely and of which they still held at least a remnant.

It is against this tough—outsiders might say forbidding—reality of past and present, that the four sisters patiently do the things that bring hope and God’s love to a people who have received little love or even recognition from those who come from the outside of the reservation.

It is only now that both the Native people and the Catholic Church—in the form of the RSCJ, a circuit-riding priest and many others—seem ready to begin a new phase of hope fueled by real love in a collaboration that seems strong and growing.

“We are just at the beginning of evangelism here,” says Sister Marianna Torrano, RSCJ, the “dean” of the group and “founder” of the current presence of the church here.

All the pain and promise of the past have prepared Sister Torrano and her little band, and the Luiseños and others who have graciously accepted them, for this moment in their histories. It is a moment full of hope.

### **SOBOBA INDIAN RESERVATION**

This place is not for the tenderfoot, and there is not one among the quartet of RSCJ whom fate has thrown together on a mission of love and faith in a land that still holds too much despair and poverty.

Marianna Torrano, Deanna Rose Von Bargen, Mary Gen Smyth, and Judy Roach—each will forever be linked in the annals of both Soboba and RSCJ history—women who have put a unique stamp on their charism by taking it to a place where the real America was born. The four form one third of what Father Earl Henley, MSC, calls the miraculous intersection of three separate Sacred Heart groups in Soboba. Father Earl is a priest of the Missionaries of the Sacred Heart. His counterparts, from a separate province, are the sisters of the MSC who are involved in teaching throughout the Soboba (Suh-BO-buh) reservation and other reservations in the region. The third group, of course, is the Society of the Sacred Heart, the RSCJ. Each Sacred Heart order has its roots in France, still echoed in the *Sacré-Cœur* (SC) part of their titles. On the reservation they all are headquartered at a place called Soboba, which takes its name from the reservation.

Father Earl, who at sixty-five is the youngest of the group, said he is sustained by the same zeal that has driven him since he was a young missionary priest years ago in Papua New Guinea.

“You have to have the missionary vision. That is so important. If you don’t have the missionary vision, it doesn’t work,” he said.

He echoes Sister Torrano’s description of the nascent faith at Soboba. “We are still at basic evangelization here,” he said.



Named for Blessed Kateri Tekawitha, this community center hosts many local events in Soboba.





Mary Gen Smyth, RSCJ, in a teaching moment with one of her students.

How basic? Here is one way Father Earl describes some of the work he does at Soboba: “Baptisms, funerals—some in Latin, some in Spanish, some in birdsong maybe,” he said, the latter point referring to an important Native song form recalling a creation story that tells of the people’s genesis as birds, led to long distances by the creator to the place they were destined to inhabit.

Father Earl is a “circuit riding” priest who puts 25,000 miles a year on his Chevy pickup riding around the 6,880-acre Soboba reservation and five others in the region and bringing the Mass to parishes without a resident priest. The other reservations—like Soboba, all in Riverside County—are Morongo, Cahuilla, Pechanga, Torres-Martinez and Santa Rosa, most of which have small Catholic churches serving congregations, some of which have been in place for many generations.

Along with Father Earl, others are engaged in faith formation on the reservation through ministries matching particular skills and interests.

“I came here to teach children. I would always want to teach the Word and I don’t care how many people are there. Mary taught just one child, and he changed the world,” said Sister Roach, who spends most of her time at Soboba planning and teaching religion and related subjects mostly to children.

Sister Torrano, who came to Soboba in 1994 and has the longest tenure of the RSCJ there, said evangelism does not come easy on the reservation.

“The people are nominally Catholic. But there’s little foundation. Many of them don’t know the richness of the faith,” she said. Most of the Catholic Native Americans in the region were baptized in

their infancy or youth by various missionaries, barely remembering that baptism in later years.

Father Earl echoed the same thoughts. Many of the 850 or so Luiseños living on the sprawling reservation are Catholic but only a handful attends weekly Mass. But funerals are another story, as the deceased of the Luiseños are highly honored and funeral Masses can be several-day affairs with a mix of theologies and feasting. So important are the funerals to the faith life of the Native Americans, Father Earl said, that he once committed the liturgical error of allowing one on Holy Saturday because the date of the funeral had already been set, the wheels were in motion “and there could be no turning back.” It would have been impossible, he said, to relate the singular importance of the Easter Vigil to the Native people because it was not a part of their religious experience. But funerals were a “huge” part of that experience, he said.

Mike Madrigal, a member of the Cahuilla Tribe who serves as a lay minister through St. Joseph Catholic Church on the Soboba reservation, said the story of a sustained—if not always practiced—Catholicism among the people of Soboba and the other reservations is nothing short of miraculous.

“God has been so faithful, so present to us, in so many ways. It’s part of this miracle that the church is still here,” he said.

An example of the miracle, he said, are the many ways Native theology and Catholicism have intertwined for a unique spirituality—something he calls “interfaith.”

“This has been the reality of Native spirituality  
*continued*





A billboard made of rock marks the Luiseño administrative campus.

for many generations. We have been an interfaith people” blending a Native spirituality with Catholicism or Christianity. An example of this, he said, is the idea of Eucharist among the Catholic Native Americans.

“In our Indian spirituality and culture we have known that God is present in very real ways. We have always had sacred places. Having the Eucharist shows that God is a real presence in our lives. The elders understand this. There is a great awareness of the mystery of God, the reality of sacredness,” he said.

It is the relationship and spirituality of Madrigal and Sister Torrano that have caused the church to flourish at Soboba. The relationship is yet another miracle, Madrigal says. In the beginning, both Sister Torrano and Madrigal—who were to meet in 1994—were simultaneously engaged in two years of prayer and discernment: Sister Torrano that she would find her ministry and Madrigal that God would bring someone to Soboba to teach the faith to the children. That was when she made a chance visit to Soboba, where they found each other. Madrigal thinks of it now as a reflection on the realities of faith and need.

“God comes to us through our brokenness. We are brothers and sisters in God,” he said.

From Madrigal, Sister Torrano learned of the faith of the people, in the context of the rich Native theology and its more recent partner, Catholicism. On the Catholic side, children needed proper preparation for sacraments. Parents needed to be able to support the children’s faith formation. And the sisters delivered.

Signs of the steady growth of spirituality and the faith have continued, and now there is a Catholic school that has as its mission to teach and preserve the Native culture. (see following story.) There are spiritual programs aplenty, drawing on both Catholic and Indian spirituality traditions.

“We are a whole work in progress—a work in grace,” Sister Torrano said, adding that the miracles of mission at Soboba continue to astound her each day. “We are without means to do anything, and yet we do them,” she said.

And so the work continues, and does not abate. Most of it involves the sisters teaching various aspects of the sacraments to children, and often their parents.

This teaching usually involves “very basic things—listing the sacraments on a chalkboard,” said Deanna Rose Von Barga, RSCJ, still very new to the reservations, (about four months) but already well on her way in ministry.

Her formal mission: “collaborative ministry with Native peoples,” she said. “Everything is challenging here. I’m very organized. But you can’t do that here,” she said, laughing, adding that the idea of “going with the flow” is foreign to her experience.

In just a few short months, she is impressed with what she has seen. “We see growth, we see the seeds. Not just here (at Soboba), but throughout the other five reservations we serve.”

Teaching occupies Sister Smyth’s time as well. She has taken over some religion classes on the reservations in the region, in addition to working as an administrative aid to Father Earl. Like Sister Roach, she makes a point of saying numbers do not matter when she is teaching the Word. “I don’t mind teaching just one person about the bible,” she said.

It is the kind of dedication that Madrigal says has been essential to spiritual progress at Soboba.

“The sisters of the Sacred Heart have been just wonderful for us. We never would have gotten Father Earl to come here, would never have built a school, without Sister Marianna and her prayers and support,” he said.

“It’s part of God’s providence that we don’t understand. But we’ve come to expect miracles here.” ✦





St. Jude School Principal Kathryn Piguet with students. "This is my family."



## EVANGELIZATION HAPPENS ONE BY ONE

**IN A SCHOOL WHERE BOTH CATHOLICISM  
AND NATIVE CULTURE ARE IMPORTANT**

**Ambitious plans call for a new school at the site**

**If the Soboba Indian Reservation is at the beginning of evangelization, as Marianna Torrano, RSCJ, has said, then the chief evangelist at St. Jude School here is Principal Kathy Piguet. For Mrs. Piguet it is simple: St. Jude is a Catholic school. She wants to share the good news of Jesus' love and life with her students.**

The uniqueness of St. Jude, however, is not only its Catholicism, but also the strong emphasis on the culture and traditions of the Native people, most of whom are members of the Soboba Band of the Luiseño Indians. It's a matter of "sustainability" to Mrs. Piguet.

"They need to know their roots. It is going to help them sustain this tribe. The elders want this," she said, referring to the tribal leaders who wield much influence on the reservation and whose endorsement can go a long way toward a venture's success.

"It's a way to help bring them (the students) together with their families, with their aunts and uncles, their cousins," she said.

The tiny school currently has about thirty-five students in grades kindergarten through five in three classrooms, double the size from a year ago. When it opened in September 2004, before Mrs. Piguet's arrival, it had a total of six students – four in kindergarten and two in first grade.

Mrs. Piguet said the guidance of the Society of the Sacred Heart has been essential to the success of the school and to its objective of creating a curriculum that respects and reflects the Native culture.

*continued*



“They are the heart and soul of it,” she said of the RSCJ. “When Sister Torrano came here the people said ‘teach our children,’ and this is the response to that,” she said.

Sister Torrano, in her humility, tosses off the praise. “Just being here is amazing to me; in the way I’ve been led here by Christ,” she said.

Today, her school is considered one of only three Catholic Native schools in the entire United States. In the beginning, there was no guarantee that it would work, despite the great patience and the strong faith in the possibilities that are everywhere here.

“I put a lot of my eggs in this basket,” she said of the school.

The Missionaries of the Sacred Heart (MSC) here—a priest and two sisters—were collaborators with the RSCJ in establishing the school and other educational outreach efforts throughout the reservation. In a recent MSC newsletter dedicated to the school, Sister Mary Seibert, MSC, frames education in the broad issue of missionary outreach to the Native Americans.

“As missionaries, we can so readily get caught up in the idea that we will bring God to the Native Americans, yet we forget God is already there. God is very much a part of their culture and life though



expressed in terms that may seem foreign to us. Recognizing God’s presence causes our hope for the future to blossom amid the difficulties we experience,” Sister Mary said.

Mike Madrigal, a lay minister at St. Joseph’s parish, which is affiliated with the school, said the people on the reservation are very pleased with the cultural efforts maintained at the school.

“We fully appreciate our Catholic and Native American heritage. There isn’t just one way to do it, but the school is a very good way,” he said.

Mrs. Piguet is very serious about helping the students discover the spiritual dimension of their own culture and about the Catholic mission of the school. Faith is taught and celebrated, not only for its beliefs, but also that students might come to a personal experience of God. Each year a number of students ask to receive the sacrament of baptism.

There is emotion in her voice as she talks about her love of the students.

“This is my family,” she said softly. “And if I’m having a bad day, they sense it. And if they’re having a bad day, I sense it. There’s a mutual caring, and there is empathy. Some of these kids just need someone to care. Some are desperate for this,” she said.

The school is on a firm footing and growth is anticipated. The MSC newsletter featuring St. Jude gave most of the credit to Sister Torrano. “In July of this year (2007), Sister Marianna found another classroom and toilet block for St. Jude. The seeds of patience, prayer and hope have gotten us this far.”

If Sister Torrano keeps to her plan, a future MSC newsletter will highlight an expanded St. Jude School that goes all the way to the eighth grade in a gleaming new building. She has the architect’s drawings for it and has begun laying the plans for fund-raising efforts to pay for the estimated 1.2- to -1.5 million dollar school building, probably to be completed in three phases. It will take a lot of prayer, she said, and a little support from many, many people.

Principal Kathy Piguet is a strong believer in the project.

“It will happen,” she said, reflecting as much confidence in herself as in Sister Torrano’s dream.

“I build schools,” she said, referring to past experiences. “And I don’t give up on children.” ✦

Beauty in the desert: students attend Mass regularly at St. Joseph’s Catholic Church.





Jovel Queirolo, a junior at Schools of the Sacred Heart, San Francisco, hugs Mary Bernstein, RSCJ, at Duchesne House. Muriel Cameron, RSCJ, in the background, says goodbye to students at the end of their service trip.

Photo: Mary Pat White, RSCJ

## OPENED EYES AND HEARTS IN NEW ORLEANS

### Where Rebirth Comes Slowly, But Hope Floats Spirits Like Riffs from an Alto Sax



Mary Pat White, RSCJ, meets and shares a laugh with Kevin Fitzpatrick, volunteer housing coordinator for Catholic Charities' Operation Helping Hands in New Orleans.

**A** banner hangs above the porch of a late nineteenth century former rectory in New Orleans recently recast as a haven for volunteers still coming to this area in a time locals call “post-Katrina.” The banner holds the words “Louisiana: Recover, Rebuild, REBIRTH” around a fleur-de-lis, symbol of the Crescent City.

Signs of rebirth, the operative word on the banner, can be seen almost everywhere here, and the house on Bayou Road, operated by the Society of the Sacred Heart, is one of them. The former rectory, which had been vacant, was reborn last year as “Duchesne House” and stands as a symbol of the RSCJ response to a recovery effort still unfolding two-and-a-half years after Hurricane Katrina combined with a failed levy system to wreak death and devastation.

*continued*





A joyous song: choir leads congregation at St. Augustine Catholic Church, New Orleans.

The RSCJ were instantly drawn to the mushrooming needs of New Orleans, their charism matched to many aspects of it.

“Working with the youth who were flooding our city naturally fit our educational charism and commitment to solidarity with those suffering,” said Muriel Cameron, RSCJ, a member of the Duchesne House community along with three other RSCJ.

Some of those youth came to Duchesne House from Schools of the Sacred Heart in San Francisco, who were there February 16-19, on a service trip.

“We are truly blessed with a new understanding of the desperate situation in New Orleans. As Californians, there is no understanding of the situation until you see the truth of the poverty in our nation. It’s all interconnected,” Jovel Queirolo, a junior at the school, wrote in a log the students kept on-line to share their experiences with classmates back home.

Other students had similar comments, many of them sobering. A common theme was their view of a chronic lack of federal government support for the recovery of New Orleans. “My experience here has opened my eyes to the deception of our established government,” one student wrote.

The students spent the four days engaged in various types of renovation work, including preparing a house for painting and doing landscaping. Each night after supper a guest speaker from the local community addressed the students.

The first group activity for the eleven high school juniors and four chaperones was Mass at St. Augustine, which serves an African American congregation in New Orleans. It was a unique experience for most of the students, particularly impressed

**DUCHESNE HOUSE  
OFFERS FAR MORE  
THAN ROOM AND  
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WHO STAY HERE.**

by the rousing, robed choir at the altar fronted by an alto sax player who put jazz-like melody lines on traditional Catholic hymns.

“We were feeling the love, getting tossed around in all the craziness,” said Jovel, referring to the animated “sign of peace” at the Mass.

## MORE THAN A HOUSE

Duchesne House offers far more than room and board for volunteers who stay here. There is group prayer, topical and faith discussions, a sense of the interconnectedness of people and the role of faith in service to those in need.

“I have visited several Network schools and they all made me feel so much at home, very welcoming. It was the same thing at Duchesne House. I love the hospitality. Everyone automatically takes us in. I love the community spirit,” Jovel said.

The four RSCJ connected to the house bring a diversity of backgrounds and capabilities that seem tailored to the situation. Mary Pat White, RSCJ, spent a career in campus ministry that gives her an ease in working with young adults. Marie-Louise “ML” Wolfington, RSCJ, works with volunteers in clean-up efforts and is the neighborhood connector for the house, walking up and down Bayou Road, known to all. Mary Bernstein, RSCJ, a community organizer, puts the group in touch with significant inner dynamics of city politics and decisions from a grass roots level that cuts across racial, religious and economic lines. Muriel Cameron, RSCJ, an educator at the local Sacred Heart school, “The Rosary,” is a hurricane veteran with the longest tenure in the region among the group.

“I feel that because among the four of us we have so many different as well as similar publics with whom we interact, we can offer a particular richness of reflection to the students who come here,” Sister Cameron said.

Doug Greer, one of the volunteers from Schools of the Sacred Heart in San Francisco, responds to one of his peers during some down time at Duchesne House, where the volunteers stayed during their service trip.





In an example of Christ's call to "Come follow Me," the four of them came together about a year ago from different regions to answer the call to serve the spiritual and social needs of the hurricane victims.

"I was in Boston, at a new community. Muriel Cameron was pleading for help, saying we need a volunteer house in New Orleans. I had two new knees—a new lease on life.

I said, 'I can do this,'" Sister Wolfington recalled. Within a year, she said, the four were in place on Bayou Road.

"We definitely are four strong-minded women," she said, continuing, "We are four legs on a table that is a program that is still growing." she said.

She said the group felt very fortunate to find the spacious rectory that became Duchesne House, mothballed earlier by the Archdiocese of New Orleans, which gladly donated it to the Society under a one dollar per year plus utilities leasing arrangement.

The RSCJ presence is broad and deep in New Orleans, and includes: Academy of the Sacred Heart "The Rosary" high school; Duchesne House; Sophie Barat House, a community and spiritual center; and Carondelet, a community residence next to The Rosary. The Society first came to the region in 1821, establishing a community and school at Grand Coteau, about 150 miles northwest of New Orleans, according to Mary Blish, RSCJ, unofficial historian and part of the Sophie Barat House community.



Mary Blish, RSCJ

Sister Blish said the Society's flexibility that allowed the New Orleans team to coalesce is a living example of the vision of the Society's founding.

She said the four RSCJ at Duchesne House form a unique team and "these people are very good at what they do," adding that they also have the natural inclination to collaborate with other groups, including those within the Society.

"There are natural collaborations between various alumnae/i groups, Children of Mary Sodalitys, individual alumnae," she said.

The students from San Francisco and their classmates will form another lifelong group in the Society's family; and from their comments about their service trip, it appears the Society

**"WE CAN OFFER A PARTICULAR RICHNESS OF REFLECTION TO THE STUDENTS WHO COME HERE," SISTER CAMERON SAID.**



Photo: Jerry Naunheim, Jr.

The "four M's" who form the Duchesne House community. Left to right: Marie-Louise Wolfington, RSCJ, Mary Pat White, RSCJ, Mary Bernstein, RSCJ, and Muriel Cameron, RSCJ.

has a core group of young adults who will both live and foster the charism of making God's love visible in the heart of the world.

"It will be hard to erase from our minds or forget what we saw in the Ninth Ward. This will influence my community service in the future," Doug Greer said. Jovel said that her experience at Duchesne House and New Orleans has given her an invaluable lesson on community.

"We have learned what community is and how to build it ourselves. This is how we learn to do community service, by experiencing community ourselves in this way," she said. Many more will serve New Orleans through Duchesne House. The next group, which arrived in late March after Easter, came from the Newman Center community at California Poly Tech in San Luis Obispo.

Sister Cameron says the Duchesne House experiences are enriching both the volunteers and their hosts.

"I think it is an experience that has been very mutually energizing," she said, with both groups experiencing "a deep spirit of peace in the midst of chaos and darkness, a place where they can feel at home with themselves and ask questions about life."

"A wonderful dimension of this ministry," she said, "is that so many threads of our relationships have come together."

She talked about the "amazing things" that can happen through the interconnections of people and groups. "It helps us to grow more fully in some dimension; to be whomever God is calling us to be." ✦

# DISASTER AS A GOSPEL CALL, AND ONE PERSON'S RESPONSE

The Catholic Church, with its myriad of relief services in New Orleans, has thousands of energized workers on the ground, bringing comfort and solace to those affected by the hurricane disaster. One such laborer is Jocelyn Sideco, who is the director for the Jesuit volunteers who come to New Orleans. Jocelyn serves as kind of a traffic cop for the dozens of students who pour into New Orleans from Jesuit colleges and high schools.

"It's an immersion experience that renews us in the values of the Jesuit Volunteer Corps," she said.



"Traffic cop" Jocelyn Sideco, director for the Jesuit volunteers who come to New Orleans.

Jocelyn said the most successful relief efforts run on "the power of connection" such as the coalition of groups affiliated with various religious orders. One of her key connections locally is the Society of the Sacred Heart, which has led her to various areas of need, she said.

"They are cutting edge here," she said of the RSCJ. "They're responding to a need so creatively that they

become an example for other congregations." Jocelyn's collaboration with the Society in New Orleans includes her work in helping Muriel Cameron, RSCJ and Marie-Louise Wolfington, RSCJ, develop the concept for Duchesne House as a place that can be a prayerful, reflective environment for volunteers to stay.

As with Duchesne House, her challenge, she said, is to handle the influx of student volunteers at semester breaks in a manner that will help them to have a meaningful experience. She called her office "one stop shopping for both locals and outsiders," matching volunteers to the social service agencies which seek them.

She said the system is often stressed by large groups of volunteers who arrive without experienced leaders. "Yes we need people to help out. But we also need people to organize and supervise the projects," she said. She said that while

**"YES WE NEED PEOPLE TO HELP OUT. BUT WE ALSO NEED PEOPLE TO ORGANIZE AND SUPERVISE THE PROJECTS."**

"franchise" relief groups like Habitat for Humanity are "attractive to many volunteers," many smaller projects hidden within the streets and neighborhoods of the city too often go unnoticed. Those are the projects she likes to link to Jesuit volunteers who are processed through her office. She challenges volunteers

to come to New Orleans as leaders with vision.

"Come to New Orleans and take a look at the city—and what kinds of suggestions can you make?" she said.

One constant about the work of the church in New Orleans, she said, is that it is the response of a community to the call of the gospel.

"Part of it is friendships. And you go back to the simplicity of 'Come, follow me. You are my friends. Let's go do the will of God,'" she said. ✦



Duchesne House, a spiritual refuge on Bayou Road for volunteers.



# 'Contemplation-in-Action' Means Business

## To Harvard-Educated Terri Monroe, RSCJ



Terri Monroe, RSCJ, in her campus office.

**IT WOULD BE TEMPTING** to draw a contrast between a religious of the Sacred Heart and the “heartless” world of corporate America. Yet many mid-career executives are drawn to the classes taught by Terri Monroe, RSCJ at the University of San Diego’s School of Leadership and Education Sciences. Sister Monroe does not experience this as a conflict or problem. In fact she would likely say the perceived contrast stems from a “mental model” out of sync with today’s social reality.

One could, she admits, view her work through a filter that says “this is not the kind of thing a nun does.” She, however, views it as an opportunity to help people who are often “suffering from a kind of wasteland of the spirit” recover a sense of meaning in their work by confronting and responding to questions such as Who am I? What is my Purpose? What is the source of my power? Who can I trust? How should I live? What is the nature of the force field of life in which I (we) dwell?

“Most students arrive on the first day of my introductory class aspiring to be leaders—or in many cases, assume they already *are* leaders who just need a diploma to certify this fact,” she said. “Thus, I am interested in the *depth dimension* of leadership education. I want my students to see spirituality as a *practical* discipline—one capable of motivating and guiding leaders who are able to “discern” where the sacred and transcendent are to be found in our culture and world so that

they can become sources of meaning and inspiration for others.

From the very beginning, Ignatian spirituality and the charism of the Society have been at the core of Sister Monroe’s interest in leadership. As a graduate student at Harvard’s Kennedy School of Government she enrolled in a leadership class taught by a young professor, Ronald Heifetz, who was starting to experiment with a method referred to as “case-in-point” or “here-and-now” teaching whereby a group is helped to study its own behavior and the dynamics that unfold *as they are actually happening*.

The process requires one to be attentive and aware of what is taking place in the present moment. “It suddenly dawned on me,” she said, “that this was a form of teaching the capacity for *contemplation-in-action* and *discernment*, in a secular context to people who would likely never take a class in theology or spirituality.

Sister Monroe ended up spending the next eleven years teaching and working in close partnership with Heifetz at the Kennedy School on the development of the theory and teaching methodology which was eventually articulated in Heifetz’ *Leadership Without Easy Answers* (Harvard University Press, 1994) and by Sharon Parks in *Leadership Can Be Taught* (Harvard Business School Press, 2005) which reports the results of a six-year study and evaluation of the teaching methodology. Both authors

*continued*





In a classroom at University of San Diego, Terri Monroe, RSCJ, drives home a point.

acknowledge the critical role Sister Monroe played in the formulation of their work.

Since coming to the University of San Diego in 1999, Sister Monroe has continued to develop and refine this method of instruction. Twice a year (usually on the second weekend of January and July) she offers and directs *Leadership for Change Conferences*.\*

Each time she is joined by different faculty colleagues recruited from leading universities around the world (e.g. Harvard, Columbia, UCLA, NYU, Oxford and INSEAD [France]) and a complement of distinguished practitioners. They included, for example, the former Dean of Westminster Abbey who presided over Princess Diana's funeral, incumbent mayors of U.S. cities, cabinet-level state officials, superintendents of school districts, prominent business people—and “even a shaman!” she said. These individuals come together and form the temporary “staff” for one of the *Leadership for Change* conferences directed by Sister Monroe.

Dissecting the “mental models” held by the participants and the social dynamics that arise during the course of their interactions (e.g. projection, scapegoating and “blaming” authority

for our problems) forms the basis of a process of self-study and observation that frequently surfaces patterns that participants recognize as operative in their places of work.

Asked to give an example, she related an incident from her most recent conference having to do with ‘gender dynamics.’

“There comes a moment during these conferences when participants “get” that staff

members are not going to deliver answers in a way that corresponds to their expectations of authority. Suddenly it dawns on them that the next step depends upon their taking the initiative.

“Each of us has interior ‘mental models’ that tend to govern the way we respond during these ‘moments of crisis.’ While I recognize this is a broad generalization, I think it is fair to say that many more men than women are socialized by a whole host of previous experiences to respond to crises by taking the initiative, leaping into action and trying to ‘fix’ the problem.

“So, as the anxiety in the room was building, it was not surprising to me that Jeff, a tall, articulate, confident-appearing male, was the first to speak up and make a suggestion for how the group might proceed. As he began to speak, you could almost hear a collective sigh of relief coming from many people in the room who felt ‘rescued’ from the awkward silence. Jeff’s statement broke the ice, and others began to chime in. Most of the subsequent comments were addressed to him, and almost took the form of an interview.

“On and on it went, until a female member of the group, Emily, virtually exploded: ‘Jeff, why do you feel so entitled to dominate this conversation? Don’t you feel it’s about time to hear from some of the women and people of color here?’ Jeff concluded his response with the statement, ‘OK, I get the picture. You don’t have

\* [www.leadership.sandiego.edu](http://www.leadership.sandiego.edu)

to worry about my speaking again. I'll shut up.' From that point on he began to acquire the role of the 'angry, insensitive, dominating white male,' and Emily began to acquire the role of 'shrew'."

"We don't pay enough attention to how these sorts of interactions and roles get co-constructed," says Sister Monroe. It wasn't just a matter of Jeff's or Emily's individual personality. Initially, she said, Jeff performed a service and was viewed as the group's hero. Emily also performed a service by calling attention to the fact that many potential contributors weren't being heard, but it was expressed in a way that made it easy for some to stereotype her as an 'angry female man-hater.'

Fortunately, Sister Monroe said, in this instance, staff members were able to intervene and help the group "unpack" the complexities involved in what had just happened. Jeff, for example, was helped to see how his gifts for quick thinking, extroversion, confidence, and so forth, combined with the social expectations others held of someone who 'looked' like him (e.g. white, male, tall, handsome, etc.). Staff members worked to help him understand ways in which he could contribute from his wealth of gifts, but also be alert to opportunities for refocusing attention and responsibility to other members of a group.

Emily was helped to think about alternative ways that she could have formulated her intervention so that it would have had a better chance of producing the outcome she desired which was to hear from people in the group who had so far been silent.

"We have entered an era that demands new paradigms for perception and action," Sister Monroe said. "This is true in religious life as well. Many religious orders made a huge leap

after Vatican II from a model of authority that demanded conformity and obedience to one that honored inclusion, collaboration, diversity and difference. But, my fear is this 'mental model' is becoming frozen in a way that makes it difficult to perceive the next stage emerging.

"When we have been trained to think and act in a certain way and belong to a group that thinks the same way, it is difficult to imagine thinking and acting differently because so many aspects of the culture are implicit and unconscious. *Real cultural change becomes possible only when we are able to enlarge our perceptions by engaging in important encounters with others significantly different from ourselves.* And, it is not enough for individuals or organizations to want to be able to change these patterns or to adopt new mental models.

"The real question is, when all is said and done, can we really live and operate in new ways? Lasting systemic change in the Church will

require challenging deeply rooted personal and institutional habits—the ways we think, feel, act and, perhaps even pray.

"It will require adopting fresh perspectives, initiating new ways for clergy and laypersons to work together with one another—all the while allowing God's love to shine

in the darkest recesses of our souls so that we become more discerning in our choices, forgiving in our relationships, and more healthily disengaged from disordered desires and patterns of relating and acting."

God's love shines in a new way to approach our world. Sister Monroe guides from experience as a Religious of the Sacred Heart, discovering and illuminating this love in all its forms. Those touched by her guidance experience growth, anchored by Christ-rooted contemplation-in-*very-dynamic-action.* ❖

**We have entered  
an era that demands  
new paradigms for  
perception and action.**



# Articulating Spirituality

## Through the Concreteness of Our Lives

By Kathleen McGrath, RSCJ

**This past year I have often thought about what it may have been like for Sophie and her companions in those early days in Amiens, huddled together by the fire in the kitchen after the children were in bed, then later around a candle in Poitiers when they would make time to share with one another about their lives, their desires, their experiences.**

I do not remember another year like this past one when we have given so much time and space for such deep sharing among ourselves. This began with the January, 2007 teleconference during which Suzanne Cooke, Eve Kavanagh, Bea Brennan and Elisabeth Brinkmann described how they saw themselves living RSCJ spirituality today. After that teleconference when we were supposed to share among ourselves, we mostly sat quiet in Boston—trying to take in all that we had heard and resonating deeply with their words. It was not until Clare Pratt and Jane Maltby came to Boston in March that we were able as an area to make the time and space to reveal something of the depth of our own lives with God, lived in the concreteness of the circumstances of our daily life. Perhaps each of us had experiences such as these that we brought with us to the Assembly/Chapter in June, which contributed to the richness of that gathering.

In August I was asked to work on part of the document on RSCJ spirituality as experienced in the U.S. in a subgroup with three other RSCJ. It amazed me how we were able to pull together even a rough draft over the phone and via e-mail. But it was an experience similar to the ones in January and March, an experience



of how easily words come about our spirituality when we give the time and space to it. Then three weeks ago, the Boston Area, in response to the Central Team's letter, engaged in a "mapping of our ministerial relationships in the area." We split into two groups and were asked to answer this question: "What do you do and why do you do it?" This was by far one of the best area meetings we have had in a while. But I think we actually ended up answering the question "what do you do and *how* do you do it?" That is, it seems to me that each time we come together to share what we our doing, we inevitably point back to our charism. We describe the concrete particulars of our lives, our ministry for example, but it is usually more about how we engage with others in that setting through and by way of Christ's Heart. I have been struck over and over by how deep "discovering God's love" is in us and how that manifests itself in our lives.

Although I am aware that we have struggled to articulate our spirituality, one would never have known it based on this year. In each of the mentioned gatherings we seemed to be able to express ourselves effortlessly when we shared about what is most central to us: that is, where our life with God and our presence to others, especially in ministry, are deeply intertwined.

Several weeks ago I began another course at the shelter where I facilitate a group for people who are experiencing homelessness and/or coming from incarceration. Linda is one of the women in my current group—a woman who has suffered most of her life beyond what can really be imagined or told. Since the beginning of the course she has made it a habit to stop by early to chat with me for a minute or two, mostly standing, often not looking at me directly. One day she arrived to share her frustration about the fact that one of the other women in the group was doing something of which she did not approve. I listened without saying anything—mostly trying to stay focused—as in that moment I was more interested with what was going on with Linda than the other woman. After a minute, she threw up her hands and said "you don't get it—you only see the good in people—you don't see what I see."

Although I am not sure I see the good in everyone, with this statement Linda did reveal that surely she thought that I

saw only the good in her—despite what she might have thought about herself. This last part is critical, and it made me reflect on what might make it possible for me to see something in her that she barely sees in herself. I imagine it comes partly from my own experience with those who have recognized the good in me. But I think that, more importantly, it comes from my experience with God in this regard.

John of the Cross in his *Spiritual Canticle* puts words on God's seeing something in me I have often found difficult to see in myself. John says that when God looks at us God's eyes imprint God's grace and beauty in us. Therefore, when God beholds us, God in a way gazes on God – making us worthy and capable of God's love – despite and beyond what we might think about ourselves. For John, and certainly for us as RSCJ, this is the essence of Christ's coming.

No doubt this experience of God has worked its way into my ministry. And it captures for me what we have each spent the last year naming and articulating in our spirituality. As stated in the introduction to the U.S. Spirituality Statement, "We acknowledge that our communion with the Triune God is the ground of our being... and everything in our lives flows from it."

How our spirituality will actually be articulated as a result of the General Chapter I am not sure. But I am sure about wanting to accept the challenge of continuing to make the time and space for this articulation among ourselves and among anyone, as the Central Team put it, who "resonates with our mission and the spirituality that fires it." I know Sophie was sure about this. After the exhaustion of the day, somewhere beyond the work and all of the distractions, she and her companions would find time, sometimes deep into the night, probably until the candle end burned down, for conversation about this most important aspect of our lives. ❖



*Kathleen McGrath, RSCJ, holds master's degrees in business and theology and has been working for nine years with men and women who are homeless in New York City, San Diego, Chicago, and Boston.*



## RSCJ SPIRITUALITY FORUM REMINDER

The forum will be June 25-29 at Loyola University in Chicago.  
For more information, go to: [spiritforumo8@yahoo.com](mailto:spiritforumo8@yahoo.com)

# Crying Out with Gladness

## in Celebrating Birth, Death and the Gift of Love

By Marcia O'Dea, RSCJ

### The first stanza of Richard Wilbur's "A Christmas Hymn" begins:

*A stable-lamp is lighted,  
Whose glow shall wake the sky.  
The stars shall vend their voices,  
And every stone shall cry.*

Somehow this hymn reminds me of the closeness of Birth and Death in the Life of Christ; surely, just as the stones would shout should the disciples fail to speak their Hosannas as Jesus entered Jerusalem, so will they cry out their praise with the angels and the stars at Bethlehem. The images of this poetic hymn bring together Jesus' birth and death—just as T.S. Eliot does in the Magi's question in *Journey of the Magi*: "Were we led all that way for Birth or Death?" I feel I have been led "all this way" in the past months for both Birth and Death.

I uncovered in our gatherings a strong spirit of prayer and humility, which for me resounded with Life and Birth. I appreciated that the Assembly was preceded by a year of prayer and that the Central Team's visit was also heralded with reflective thoughts about our local culture and needs. This reliance on silence, on quiet and on discernment told me that our consideration and decisions would issue more from the Lord's light than from my own—or our own—perceptions. I found myself endeavoring, through prayer, to understand issues and decisions in order to see their "insides" and implications.



Also, I feel that the open communication of the regional meeting for the Central Team's visit and the province Assembly in Chicago bespoke new Life, new Birth. The leadership and Assembly Committee created a gathering whose rituals, conversations and direction engaged each one with complete respect and openness. Especially in the round table discussions, I felt our many forms of diversity became, through our discussions, unified in our awareness of them. Also, I sense that these meetings issued in a vision that places relationships as key and recognizes the Gift of Love as the life of those relationships.

To me, this understanding is a new way of grasping an old truth, a new power to be open to what is given. In looking more closely at spirituality, governance and mission, I have more deeply admitted that my "changeless note," and our "common word"—as G.M. Hopkins wrote—is Love.

There is a little of Death too, which has characterized those months. The moves my elder sisters have made so generously, and the sensitive guidance of the Retirement Center staffs have inspired me. I wonder if I will or would have such courage. Also, speaking of ways of dying to self, the assembly reminded me of the need for balance in my life, dedication in ministry, global understanding, and appreciation of poverty in an extravagant world, all of which require some self-discipline.

And so—  
*A stable-lamp is lighted,  
Whose glow shall wake the sky.  
...And every stone shall cry.*

There is a new Light, a stable lamp that has been lighted in the prayer, humility and courage I have seen and experienced in these past months. The voices and hopes ringing through them reveal to me that my sisters and all whom I know—and every stone—cry out with me in gladness and thankfulness for the paschal Mystery, for Christ's love. ✦



*Marcia O'Dea, RSCJ, holds an M.A. in English and a C.A.S. in education. Presently she is a teacher of English at Forest Ridge School of the Sacred Heart in Bellevue, Washington; at this Network school she also chairs the Senior Seminar Program, a program of collaboration with Matteo Ricci College of Seattle University.*

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- ♥ Support our mission financially. Please contact Shirley Miller, RSCJ, [smiller@rscj.org](mailto:smiller@rscj.org).

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Statue of Blessed Kateri Tekawitha is enshrined in front of community center named for her at the Soboba Reservation, where **Two Faiths Intertwine and Blossom at a Desert Reservation.**

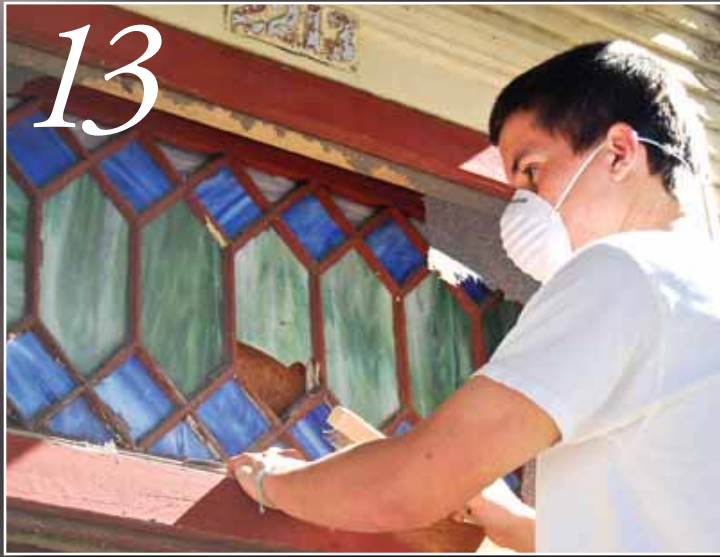


Photo: Mary Pat White, RSCJ

Graham Grealish scrapes paint around a stained glass window in a downtown neighborhood where devastating Hurricane Katrina **Opened Eyes and Hearts in New Orleans.**



Photo: Jerry Naunheim, Jr.

Diana Wall, RSCJ, right, confers with Guilhermina Kost, RSCJ, who sits next to Bea Brennan RSCJ, in a place that will come alive in May according to a **Kenwood Celebration Advance.**

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