



# Heart

WINTER 2009

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



# ... to Heart

*“In the depths of self, leave some room for the vague, undecided and mysterious; leave a corner of the land uncultivated where chance seeds may grow as the wind conveys them; leave a few branches to shelter strange birds; leave an altar unscribed where there is a place for a mysterious god. Allow some novel thoughts to grow without much criticism. If the soil is of the right sort and well cultivated, bad seeds will not take root, and only what is good will flourish there.”*

— H. F. Amiel

## Dear Friends,

In the flow of seasons, the winter months are a fallow time. If we take our cues from nature, slow down, and pay attention, and if we can be present to this season, there is richness in the quiet of winter, in the darkness of long nights (the realm of owls), in the stillness and silence. Here we can be present to ourselves “where chance seeds may grow as the wind conveys them,” present to our life experiences from which to draw wisdom, and we can be present to God – who is very near and yet unknowable, mysteriously present to us. From this fallow time in our lives of love and good works, “bad seeds will not take root, and only what is good will flourish here.” Whatever may come from our soil is bound to be a gift to us and also a gift from us to others.

This issue of *Heart* takes us on a journey from an Assembly of RSCJ’s in Chicago last summer to a celebration of St. Madeleine Sophie’s return to France after more than a hundred years of exile, into the world of electronic communication among Sacred Heart schools and for vocation ministry outreach, and to universities on both coasts where RSCJ prepare young people for their world. We honor the generous families who have given two and three members to the Society to become RSCJ, and we welcome reflections on “a ministry of presence” that advances our sacred mission of making known the love of Christ’s heart. The essay brings us full circle to Manhattanville College, where the Master of Arts in Writing program provides students that fallow time, which allows “some novel thoughts to grow.” For you, we hope these stories will be the “chance seeds” from which more goodness shall flourish.

May the new year bring you all the graces you ask.



With prayer and union in the Heart of Christ,

A handwritten signature in black ink that reads "Paula Toner".

Paula Toner, RSCJ  
Provincial

## Heart Lines

- 4 Assembly 2009: Planning and Transitions in a Contemplative Key**  
U.S. Province members meet and welcome a new provincial team
- 6 Using Technology for Outreach**  
Electronic outreach for vocations and community building  
By Lisa Buscher, RSCJ
- 7 Sisters Who Are Sisters**  
The three Caires and their shared vocation
- 8 In Mission for Life: *Cor Unum et Anima Una in Corde Jesu***  
By Shirley Miller, RSCJ
- 9 In Memoriam**
- 10 Sophie Comes Home!**  
The body of St. Madeleine Sophie Barat returns to France

## Features

- 11 Higher Education for the World We Live In**  
Four RSCJ educators whose teaching extends beyond the campus and the classroom
- 17 High Tech and High Touch**  
How three Network schools combine technology and service

## Departments

- 20 Essay: In Support of New Literary Voices**  
By Ruth Dowd, RSCJ
- 21 My Spirituality of Presence**  
By Patricia Reiss, RSCJ
- 22 The Book Page**

**Editor's note:** Special thanks to all who contributed their time and talent for this issue. Numerous people at ten schools and universities participated in planning and interviews, a team of RSCJ photographers and reporters contributed to the Assembly article, and Claude Deschamps, RSCJ, sent images from the installation ceremony in Paris. Thank you village!

# Heart

*Heart* is published two 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: James Everitt, Principal, Sacred Heart Prep, Atherton, CA

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).

### **U.S. Provincial Team:**

Paula Toner, RSCJ, Provincial  
Anne Byrne, RSCJ  
Margaret (Meg) Causey, RSCJ  
Mary Charlotte Chandler, RSCJ  
Melanie Guste, RSCJ  
Mary Kay Hunyady, RSCJ  
Susan Maxwell, RSCJ

**Editor:** Susan Switzer

**Designer:** Peggy Nehmen

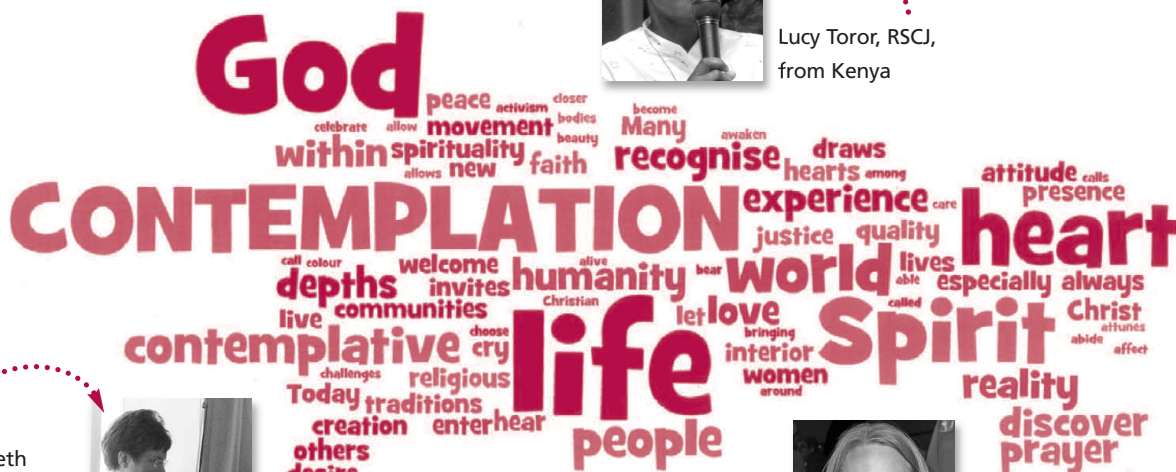
**Copy Editor:** Frances Gimber, RSCJ

Please send address changes for *Heart* to [editor@rscj.org](mailto:editor@rscj.org) or to *Heart* editor at the address below. Article proposals, manuscripts and letters for publication are welcome.

Society of the Sacred Heart, U.S. Province  
4120 Forest Park Avenue  
St. Louis, MO 63108  
314-652-1500  
Fax: 314-534-6800

# Assembly 2009

## Planning and Transitions in a Contemplative Key



Lucy Toror, RSCJ, from Kenya



Elisabeth Brinkmann, RSCJ, one of the musicians



Maureen Glavin, RSCJ, monitors the web cam



New RSCJ candidate, Juliet Mousseau

**I**n addition to the volume of material covered, what is most apparent to an onlooker at an assembly of the Society of the Sacred Heart is the depth of thought and discernment in every aspect of the proceedings. The ability to combine the contemplative with the active has always distinguished the mission and work of the RSCJ, and Assembly 2009 was no exception: “A communal contemplation that gives our commitments and action steps energy from within, from God,” said Assembly Steering Committee Chair Suzanne Cooke, RSCJ. She and RSCJ committee members, Anne Byrne, Meg Causey, Ellen Collesano, Jan Dunn, Anne Wenthe, Mary Pat White, and Georgie Blaeser, consultant, spent the better part of a year planning and organizing the assembly. “At first all those words and all that music we were putting together got to me,” said Sister White, who also served on the Liturgy Committee. “But when we got to the opening ritual, all the nitty gritty stuff fell into place... all that ‘work’ slipped away, and the moment of prayer was there.”

Since 1988, RSCJ in the U.S. have convened periodically in the same physical space – instead of the usual cyberspace – to pray and discern next steps for the province. The most recent assembly, held at Loyola University, Chicago, July 29 to August 2, 2009, to implement priorities established at the 2008 General Chapter in Peru, comprised three very full days of meetings, preceded by an evening welcome prayer and followed by a Sunday morning closing liturgy.

### Action Steps

Two of the five priorities from the Chapter were chosen as focal points: Justice, Peace and the Integrity of Creation (JPIC) and the priority for Young People. Three JPIC action steps emerged: work on global and national levels on immigration and human trafficking; comprehensive education and action regarding global warming and sustainable environmental practices, especially the responsible use of water; and the continued integration of RSCJ spirituality and lifestyle with a reverence for all creation. To better serve young people, the

following actions were decided upon: to reach out and provide opportunities where RSCJ spirituality can converge with young people's longing for meaning in their lives; to collaborate with RSCJ and volunteer groups that offer service opportunities for young people; to increase RSCJ appreciation of young people and engage with them in a process of mutual learning; and to use technology to reach out to young people.

## Assembly Highlights

In her opening remarks, Kathleen Conan, RSCJ, superior general, spoke of the five priorities (in addition to JPIC and Young People: Contemplation, Community, and Dialogue toward Communion) as gateways to world reality and practical ways of living RSCJ spirituality in the 21st century.

The Provincial Team Report began with movement – no words – dramatizing the many transitions that took place in 2008-2009. Sister Conan waved farewell; “temporary” provincial Paula Toner, RSCJ, symbolically accepted “the files” from Sister Byrne and Marina Hernandez, RSCJ, before donning an Arizona sweatshirt and sunglasses for her mini-sabbatical; and Mary Kay Hunyady, RSCJ, and Nancy Kehoe, RSCJ, moved on and off stage using cell phones to communicate... setting the stage for the new team.

The transfer of authority to Sister Toner and her team – Sisters Byrne, Causey, Hunyady, Chandler, Guste, and Maxwell – took place in the context of liturgical celebration. A ceremonial shawl, made under the supervision of Carlota Duarte, RSCJ, and embroidered with names of Sacred Heart foundations in the U.S., was placed next to the altar as a symbol of unity and continuity.

Sister Collesano introduced new candidate, Juliet Mousseau, who will be teaching theology at St. Louis University; Lucy Toror, RSCJ, from Kenya powerfully addressed the situation in her country; and Mary Finlayson, RSCJ, from Canada and Anne Corry, RSCJ, from New



A ceremonial shawl was placed next to the altar as a symbol of unity and continuity.



RSCJ Provincial Team – back row, from left: Mary Kay Hunyady, Melanie Guste, Mary Charlotte Chandler, Paula Toner, Provincial; front row: Susan Maxwell, Anne Byrne, and Margaret (Meg) Causey.

Zealand spoke of their association with the U.S. province. The next issue of *Heart* will include information about the growing collaboration among Canada, Australia/New Zealand and the United States (CANZUS).

International music was integral to the proceedings. *O Love of God/Amor de Dios* incorporated Spanish and English lyrics; the *Celtic Alleluia* was part of the Eucharistic liturgies – as well as Acclamations from *Misa del Mundo*, a multicultural/multilingual Mass, *Oku, Oku, Maonioni/Holy, Holy, God*, and the traditional *Veni Creator Spiritus* and *Spirit Seeking* by Janet Stuart, RSCJ, were sung with gusto. In addition to Sister White, Lisa Buscher, RSCJ, Sheila Hammond, RSCJ, and Kim King, RSCJ, served on the Liturgy Committee; Mary McGann, RSCJ, directed the musicians, who included Elisabeth Brinkmann, RSCJ, and Shell Olson, RSCJ.

Technology to support the proceedings and share the dialogue via the internet with those unable to attend was handled by Maureen Glavin, RSCJ. Thanks to the generosity of Carrollton School of the Sacred Heart and Academy of the Sacred Heart, St. Charles, RSCJ around the country were able to watch the presentations via a live web feed and also view particular segments on the RSCJ website.

Loyola University's location on Lake Michigan afforded space for individual reflection by the water. And a symbolic setting of gates and keys, designed by Sis Flynn, RSCJ, and Regina Shin, RSCJ, served as a collective reminder to participants of the choices and doorways ahead.

Sister Toner summed up the proceedings in her closing talk at the *Liturgy of Transition*: “Together, we are the Society of the Sacred Heart in the United States today... we go home to an extended array of relationships with people also deeply committed to living the Gospel and the Society's charism, people who are giving of themselves to discover and make known the love of Jesus in our world.” ✦



Music was integral to the proceedings, and hymns from around the world were sung at the liturgies.

## Using Technology for Outreach

By Lisa Buscher, RSCJ

Some say if you aren't on the web, you don't exist. Those people are generally under forty. And some of them are precisely the people we would like to get to know better!

Since about 2000, the RSCJ vocation website has been up and running, and, before you read another word, I invite you to log on to [www.vocation.rscj.org](http://www.vocation.rscj.org). We added the music a couple of years ago and are always adding new items to keep the site fresh.

Vocation outreach is not all electronic; we work regularly with young adults in various projects such as life direction retreats, the Sacred Heart International Service Project, and Catholics on Call – a program at Catholic Theological Union for women and men considering a life of service in the Church. These projects provide opportunities for young people to get to know the spirituality and mission of the Society of the Sacred Heart, while offering tools for prayer and discernment for those interested in becoming a Religious of the Sacred Heart. It goes without saying that our day-to-day communications with women interested in the Society often begin with an e-communication after they have “met” us – in person or via our website or through our vocation publications.

Another way we keep in touch with young adults is through Facebook groups – and a few RSCJ even have blogs! One such blog can be found at <http://reflectionsfanrscj.blogspot.com/>

Our busy electronic outreach community does more than connect with those discerning a vocation. We also offer opportunities for the larger Sacred Heart family to engage in our spirituality and mission. For example, in many of our Sacred Heart Schools, we continue to offer Busy Persons Retreats for faculty and staff. Schools that have had retreats in years past include Duchesne, Houston; The Rosary, New Orleans; 91st Street, New York City; and Schools of the Sacred Heart, San Francisco.

And we offer moments of silence on the web! That's right, prayers, reflections, beautiful images... a place of quiet where anyone can log on and recollect themselves – and remember that they are human beings, not just human doings...

Despite the speed of light with which we are reaching out to new audiences, new entrants, and potential Sacred Heart family members, we are very much in touch with that interior part of ourselves that knows no time. And we invite you to join us there. What a wonderful way to connect with one another! ✦

*Lisa Buscher, RSCJ, currently serves as Outreach Ministry coordinator in the U.S. province. She holds masters degrees in theology and divinity from Catholic Theological Union in Chicago and is proficient in and enthusiastic about web technology.*

Young people who are part of Catholics on Call use digital technology to stay in touch.



## Sisters Who Are Sisters

**A**s of last count, fifteen sisters in the Society of the Sacred Heart, U.S. Province are also biological sisters. And among the current “sisters who are sisters,” the Caire family is represented by three – Adele, Ann, and Margaret.

Why is it that certain families produce multiple entrants to religious life? Is there something in their upbringing that encourages listening to calls from God? Or, as Ann Caire replied with a twinkle in her eye, is it simply true that the family who prays together stays together?

The Caire sisters grew up in Edgard, Louisiana, a small town thirty-five miles from New Orleans with no Catholic school. But in those days, teachers from the public school taught the Catholic religion after school hours. “And during the summer months, either the Sisters of the Holy Eucharist or the Dominican Sisters taught us religion, which we always looked forward to and enjoyed,” she said.

Margaret Caire recalls that their parents influenced the girls in their choice of religious life – not so much by what they said, but by who they were as people. “Our mother encouraged us to go to daily Mass and participate in all the ‘old time traditions’ like arranging flowers for the Blessed Mother in the month of May,” she said. “And we all said the Rosary just about every night. But



The Caire sisters: Ann, Margaret, and Adele

Liz Manthey

when Ann and I decided to enter, neither of us had any idea the other was thinking about it.”

Adele Caire, known as Delly, taught for two years after finishing college and, when she was discerning her future, made the novena of confidence in honor of St. Madeleine Sophie. By the end, she had her answer and knew she was to enter the Society.

Vocations come from God, it’s true – but with respect to who enters religious life, families can certainly help.

In addition to the Caires, several other families have “sisters who are sisters” in the Society. Among them are:

**Eileen and Rosemary Bearss**  
**Elizabeth and Jean Hunter**  
**Catherine and Mary McMahan**  
**Faine and Grail McMullen**  
**Mary and Patricia Munch**  
**Angela and Mercedes Serna**

*(And we are not even mentioning all the nieces, cousins, aunts, and mothers who make up the Society!) ❖*

*...is it simply true that the family who prays together stays together?*

We are all one heart and one body – with many distinct parts,  
each vital to the mission of making God’s love visible  
in the heart of the world.







*In Mission for Life*

**Cor unum et anima una in Corde Jesu**

By Shirley Miller, RSCJ

**W**e owe a great deal to all of you who will read this issue of *Heart* because you have been the heart and soul of the Society's *In Mission for Life* campaign and staunch supporters of the Society's mission. You have supported your Sacred Heart schools and the Associated Alumnae/i of the Sacred Heart (AASH), while at the same time contributing to the Society. And you have a growing understanding of the importance of keeping all groups healthy and vibrant for the sake of the Society's mission.

St. Madeleine Sophie's original means of glorifying the Heart of Jesus through prayer and ministry are articulated in the *1982 Constitutions* of the Society of the Sacred Heart: "For us, life, community, apostolic service, all spring from our union and conformity with the Heart of Jesus." The Society of the Sacred Heart lives its mission, often in collaboration with lay people, in many different settings.

While traveling across the country coordinating regional efforts for the Society's campaign, I have witnessed many of these collaborative efforts and recognized a consistent theme: the unity and communion we all cherish. The Religious of the Sacred Heart, Network of Sacred Heart Schools, AASH, associates, collaborators, volunteers, friends, and benefactors – all share the *Cor unum et anima una in Corde Jesu* (one heart and one mind in the Heart

of Jesus) and the deep desire to make God's love more widely known. We share common memories, hopes, dreams, and values; and we are all stronger and more vibrant because of the relationships that comprise the Society of the Sacred Heart.

As I write, five regional fundraising campaigns are in progress: San Francisco-Atherton, New York-Connecticut-New Jersey, Boston-Rhode Island, St. Louis-St. Charles, and Omaha. And three more will begin in the winter: Chicago, Houston-New Orleans, and Maryland-Washington, D.C.

Since launching the \$40,000,000 campaign in September 2007, we have received \$14,800,000 in annual gifts, major gifts and pledges, and realized bequests – or thirty-seven percent of our goal. We continue to be awed by and grateful for your generosity.

A noteworthy opportunity for anyone in their senior years is the option to contribute through planned gifts or bequests designated in support of the Society of the Sacred Heart, U.S. Province. Such gifts can be unrestricted – or restricted either for the Society's mission and ministries or for elder care. So far, \$6,000,000 has come from such gifts and bequests. These contributions have made a tremendous difference to the ongoing life of the Society and to the care of our elderly sisters.

As *In Mission for Life* continues, we remember that we are all one heart and

one body – with many distinct parts, each vital to the mission of making God's love visible in the heart of the world.

Thank you for keeping our hearts strong so that we can continue to serve the people of God, for the honor and glory of God. ✦

*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.**

*Helen Donohoe*  
April 11, 2009

*Marie Louise (Bunny) Fitz-William*  
August 18, 2009

*Barbara (Bobbie) Cooper*  
September 5, 2009

*Miriam (Mim) Schumann*  
October 25, 2009

*Ludwika (Andy) Andrzejewska*  
October 25, 2009

*Rosemary Statt*  
October 31, 2009

*Margaret (Kelly) Howe*  
November 1, 2009

# Sophie Comes Home!

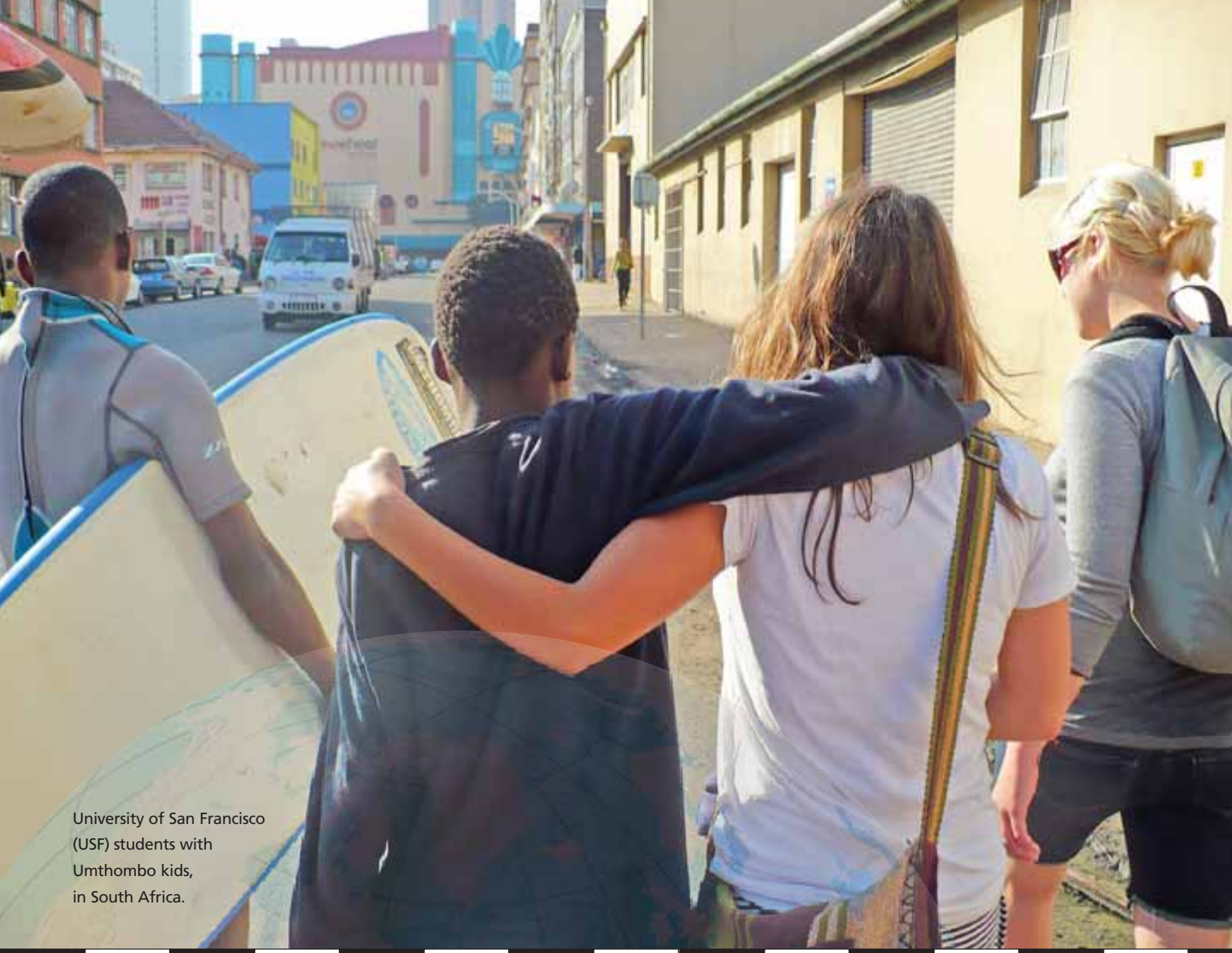


1. Aerial view of the celebration and Mass. 2. Behind glass: Florence de la Villéon, RSCJ, provincial of France, and Françoise Belpaire, RSCJ, provincial of Belgium removing the coverlet. 3. Kathleen Conan, RSCJ, (at right) and the General Council. 4. Françoise Greffe, RSCJ. 5. The châsse, or reliquary, of St. Madeleine Sophie Barat, now installed in the Church of St. Francis Xavier, Boulevard des Invalides, Paris.

On the Feast of the Sacred Heart, June 19, 2009, St. Madeleine Sophie Barat returned to her home in France. To the church of St. Francis Xavier along Boulevard des Invalides in Paris, to be exact. Across the street from the house where she died in 1865.

Her body, clothed in the traditional RSCJ habit and ensconced in a glass and gold châsse, or reliquary, was formally installed in a chapel dedicated to the Sacred Heart – next to one dedicated to St. Louis and St. Joan of Arc. The high Mass and celebration were full of joy and music and friendship – and a palpable peace – as the founder of the Society of the Sacred Heart came to rest in the country where she had begun her journey.

Françoise Greffe, RSCJ, had planned every detail, down to marking pews for all the people who were attending from Sophie's birthplace of Joigny and for members of the Barat family – and greeting the children's choirs as they arrived for morning rehearsal. The church was full of activity all day and, by the time the Mass began, was filled to overflowing. When the moment came, Florence de la Villéon, RSCJ, provincial of France, and Françoise Belpaire, RSCJ, provincial of Belgium, removed the gold coverlet from the châsse. A glorious late afternoon sun streamed into the church from stained glass windows above the chapel of the Sacred Heart... Sophie had come home. ✦



University of San Francisco (USF) students with Umthombo kids, in South Africa.

# Higher Education for the World We Live In

**If St. Madeleine Sophie were alive today,** she might look for *saintes savantes* via the internet... she might design lifelong learning for students of all ages... she might insist that any social science course be backed up by real world experience. But surely she would applaud the work of today's Religious of the Sacred Heart in higher education. As of this writing, over fifty RSCJ in the U.S. province are actively involved in post secondary school ministries. Most are in teaching or administrative positions and some serve on Boards of Trustees. All are committed to Sophie's belief that education is an act of justice.  
*continued*

Sacred Heart International  
Service Project youth  
volunteers, teachers, and  
members of the rural  
community in San Luis  
Potosí, Mexico.



## when the spirit is at work, anything is possible...

Diverse, international, faith-filled, dedicated to educational excellence and social justice. Those words aptly describe today's RSCJ in higher education – and the quality of their work. Here are only four examples among many.

### **Otro mundo es posible Another World is Possible**

Imma De Stefanis, RSCJ, Ph.D., vice president of student development at Manhattanville College, leads the Sacred Heart International Service Project (the Project) and engages in student development on a global scale. She challenges young people to acknowledge the “conditions of need” that make their volunteer work necessary, and, in educating them about what causes those conditions, gives new meaning to the term “service learning.”

“Getting students to understand it’s up to ordinary people, not just saints and politicians, to ‘fight the good fight,’ is one underlying objective of the Project,” she says. “Another is the recognition that service to others is driven by more than just good feelings.”

For years, Sister De Stefanis and Reyna Gonzalez, RSCJ, (Mexico/Nicaragua Province) had dreamed of a way to strengthen the ties between provinces and foster a collective ability to make God’s love visible in the world. As an educator at Manhattanville, Sister De Stefanis noticed the strong desires of the students for international experiences and service opportunities; and it became clear that the Society of the Sacred Heart had resources that could satisfy both.

In the Project, volunteers spend three weeks living and working, alongside RSCJ, with children and teens in a poor area of San Luis Potosí, Mexico. They live with host families who, having very little in the way of material goods, leave the volunteers humbled by their generosity. Hands-on workshops address such topics as: Globalization; Immigration and Migration; Theological Dimensions of Reality; Interculturality; and the Role of Youth in Working for Global Peace and Justice. And each orientation reminds participants, many of whom come from Manhattanville, that the wonderful experience of volunteering is possible because others are living in conditions of need.

The first Project took place in 2005 in San Luis Potosí and was supported by four provinces: Canada (Mary Finlayson, RSCJ); Mexico (Sister Gonzalez); Puerto Rico (Madeline Ortiz, RSCJ); and the United States. San Luis Potosí was selected as the host site for three reasons: RSCJ were already firmly planted within the community through the popular

Architectural model of the Goyena  
Community Center created by  
Architecture and Community  
Design students at USF.



education project *Iyolosiwa*; as director of *Iyolosiwa*, Sister Gonzalez could easily broker the necessary relationships with the larger community of families and civic organizations; and the socio-economic and political climate called for a “crossing of the border” psychologically as well as physically.

In 2006, the Project grew from thirteen volunteers to eighteen; and in 2007, a waitlist for volunteers was needed! In 2008, the Project expanded to include a site in Grand Couteau, Louisiana, under the leadership of Maureen Little, RSCJ – as well as a program for Sacred Heart teachers from Greenwich called: “In the Footsteps of Philippine.”

This past summer, the economic crisis, news of violence at the border, and swine flu nearly led to cancellation of the Project. However, when the Spirit is at work, anything is possible... and the sense of mission and solidarity was never more palpable than in the summer of 2009 – despite the fact that popular press and caring family members advised against travel to a place purportedly riddled with violence and illness. “The Project is not about convenience or merely ‘service learning,’” declared Sister De Stefanis. “It calls forth servant leadership.” So Sisters De Stefanis and Gonzalez forged ahead and found themselves, perhaps miraculously, with fifteen youth volunteers from four countries and eighteen teachers from three U.S. Network schools and the Sacred Heart School of San Luis Potosí.

Now, since the Project’s inception, more than ninety young people from ten different countries have worked alongside Religious of the Sacred Heart serving children and families in need and building an international community of youth that technology helps to sustain. Together, the volunteers,

teachers, lay staff, and RSCJ break down borders, physical as well as psychological, and build bridges – because they all believe another world is possible.

### **A Warm Heart and a Clear Eye**

As a Religious of the Sacred Heart, assistant dean at the University of San Francisco (USF) and an officer of the Catholic Theological Society, Theresa Moser, RSCJ, Ph.D., believes in educating minds and hearts to change the world and urges students to act with “A Warm Heart and a Clear Eye.” She promotes social justice projects at USF because they flesh out what students learn in class and give form to the Church’s social teaching about human dignity and caring for the poor and vulnerable.

“When the question of educating today’s students about justice is posed,” she says, “the answer can usually be found in programs where they learn first-hand what ‘making a difference’ can mean.”

Among the many “first-hand” learning programs she promotes at USF are opportunities for students to work with children in South Africa and to design buildings in underserved communities in Nicaragua and other countries – including the United States!

In 2007, Architecture and Community Design (ARCD) students began designing a community center for Goyena, a farming village located a half hour’s drive on dirt roads from the city of León, Nicaragua. The project was so successful in terms of meeting the community’s needs that people in the nearby town of Nagarote contacted USF about renovating an historic house and converting it for

*continued*

Georgetown graduate and former JDA member, "J. R." – now affiliated with *Teach for America*.

Invitation to the Georgetown University Justice & Diversity in Action (JDA) Gala.



use as a youth center. International Projects students produced construction documents during the spring 2009 semester and, this past summer, ten students traveled to Nicaragua to break ground on the Nagarote Youth Center.

In South Africa, USF students spend a semester or two in an academic and experiential program with the almost-forgotten street children of Durban. The students work with Umthombo Streetchildren, an organization that serves the growing "street kid" population and includes a drop-in center staffed by social workers called Safespace and a day center for older youth called Lifespace. The students have accompanied outreach workers on their rounds, going into the streets to meet various groups of children; they have ridden on the medical van; and they have participated in trips to reunite children with their families and communities.

In this country, in South Dakota, USF students are contributing ideas for an Oglala Lakota Native American arts center dedicated to Black Elk, the spiritual leader of the Oglala Lakota who fought in the Battle of the Little Big Horn, was hurt at Wounded Knee, and later converted to Catholicism.

### **Living the Lessons of Justice and Diversity**

As a faculty member in the School of Foreign Service at Georgetown University, Marilyn McMorrow, RSCJ, Ph.D., teaches courses that probe urgent moral issues in world politics on the theoretical level. At the same time, she introduces students to ethical frameworks and real-world

perspectives that may assist in their analysis and give them insight.

Sister McMorrow knows many young persons enroll in the School of Foreign Service because they long passionately to improve people's lives and realize it is not enough to immerse themselves in political and economic theory. They also need to develop explicit ethical orientations that are not only personally persuasive, but firmly grounded in the realities of world politics. She seeks to meet that need through the design and content of the courses she teaches. For example, one of her students focused his academic program on the plight of migrants across the globe, wrote a senior thesis on the project while examining the principles of Catholic social teaching, then was hired by the Mexican Bishops Conference (*Conferencia del Episcopado Mexicano*) to focus on the needs of Mexican migrants abroad.

In addition to being a full-time teacher, Professor McMorrow serves as Faculty-Member-in-Residence, a position she cherishes because it permits her to live out additional dimensions of her mission as a Sacred Heart educator. One component of that job is serving as faculty advisor to the Justice and Diversity in Action Living and Learning Community (JDA), a group of thirty-four students who live together to support one another in their individual commitments to work for social justice and respect for diversity. Individual JDA members work on a range of issues including homelessness, abolition of the death penalty, Darfur, educational inequity, and trafficking. The group also works together on events

Playtime with children at Hogar Infantil (Orphanage) in La Gloria, Baja, California.



such as GALA, a semi-formal dinner-dance with a social justice goal. The students sell tickets for a banquet, the food for which they themselves cook and serve, and then hit the dance floor in their best outfits as they raise money for a particular project.

This past year, GALA ended up with two projects. First, the members committed to raise money to collect 1000 pounds of children's classics books, in English, and ship them to a school in Ethiopia. Then, JDA members received a request from one of their own graduates, who was working for *Teach for America* in a high school near Baton Rouge. "J.R." and his fellow *Teach for America* colleagues had been planning and fund-raising all year to bring their students, who had never been outside their own neighborhood, to the nation's capital. The trip was planned, but funds were short. Could JDA help?

Of course. As the members said: "J.R. is JDA. We have his back." But JDA had a commitment to the school in Ethiopia. With only two weeks, they managed to raise over \$2000 to send to transport the kids from Baton Rouge to Washington DC – but **only on** condition that each one promise to bring a "Children's Classic," including a letter, written to an Ethiopian ten-year old, explaining why he or she loved the book. When the students from Baton Rouge arrived, JDA hosted them for lunch, book collection, and a presentation on the school in Ethiopia! At the end of the session on "completing the circle of giving," one JDA member commented: "It doesn't matter how poor you are or where you come from. You are never too poor to serve your community."

Professor McMorrow said it was a joy to see JDA members educating high school students from an under-served community and insisting "with their

own authority and passion" that those students recognize their capacity not only to prepare for college but also to assist destitute children in the Horn of Africa. "Human rights and ethical issues are best taught in a framework that offers informed participation," she said.

### **Extending the Sacred Heart Family**

Patricia Shaffer, RSCJ, Ph.D., (Sister Pat) professor emerita of chemistry and current faculty advisor for the University of San Diego Founders Club, has long believed in extending the Sacred Heart family through service. And she recognizes the need for flexibility.

"Like everything else," she says, "my favorite thing about Founders Club has changed. In this case, from one good to another... Building houses for people used to be the activity that drew the biggest crowds; now, students like working at the orphanage with the children, working with teenagers at Mecca, or helping with activities at St. Madeleine Sophie Center."

Whatever the activities and whatever its name, this high-energy club at the University of San Diego (USD) has always been intent on getting students involved in making the Sacred Heart mission visible in the world. Back in 1979, it was called the Sacred Heart Club and consisted of students, mainly from Sacred Heart schools, who mingled with the religious and alums and celebrated all the familiar

*continued*

## Founders Club University of San Diego

feasts. Then in 1986, it became Sacred Heart/ Second Generation Club – and included students whose parents had graduated from USD. Members worked with Esperanza International and Habitat for Humanity to build houses. In the early 1990s, through the efforts of Esperanza Jasso, RSCJ, USD students started going out to Mecca, California, working with the Mecca Youth Group, to help teens in the produce-laden Coachella Valley think about college, life, and their place in the world. In the course of planning a retreat for the officers of the Club, the students decided to call their organization Founders Club in honor of USD founders, Reverend Mother Rosalie Hill, RSCJ, and Bishop Charles Francis Buddy.

Recent Founders Club activities have expanded to include playtime with the children at Hogar Infantil (Orphanage) in La Gloria, Baja, California, and visits to the elderly at Nazareth House Retirement Home in San Diego. Just this past year, students began assisting at events at the St. Madeleine Sophie Center, an organization that serves adults with developmental disabilities and is part of the Society's ministry.

And since 1997, graduating members of Founders Club have been accepted as Sacred Heart alumnae. So far, fifty-four have become members of the Sacred Heart Alumnae Association. And beginning in 2009, the Club is taking another new turn in working with the USD Alumni Association as the University celebrates its 60th anniversary. "I believe this method of extending the Sacred Heart family is a good thing," says Sister Pat. "One St. Madeleine Sophie would heartily approve of." ❖

## Society of the Sacred Heart in Higher Education

By Sally Furay, RSCJ

The Society of the Sacred Heart has been involved in higher education in various forms throughout the world for over a century. The Society's participation in this ministry has developed, both corporately and through individual RSCJ, in such divergent locations as the United States, Japan, China, England, Scotland, India, Australia, Korea, Indonesia, the Philippines, and New Zealand – as well as in Latin America, Africa, and Europe.

As is true for all aspects of its expansive educational mission, the Society's ministry in higher education embraces the wisdom inherent in the vision of St. Madeleine Sophie Barat. Because the fundamental role of higher education is to advance human knowledge, participation at this educational level links the Society to a larger culture and a broader world, enabling it to form significant relationships with women and men in diverse aspects of the social order. Tertiary education provides a venue to address often complex and ambiguous realities with critical thinking, wisdom, creativity, discernment, and integrity. The Society's own profound spiritual and intellectual culture is broadened and deepened, while its fundamental affirmation of meaning and value in life encourages a sense of hope in others.

In the United States, the Society joined other congregations of religious women in the forefront of the growing movement of women into higher education, by founding seven colleges for women in the first half of the twentieth century. Some of these have closed or merged with similar institutions; others have become coeducational; several continue their connection to the Society through their history and mission. Individual RSCJ still participate in significant ways in institutions originally founded by the Society, while other RSCJ are meaningfully involved with comparable universities or groups, widening the Society's notable impact on higher education in the United States and abroad.

*Sally Furay, RSCJ, served as Academic Vice President and Provost of the University of San Diego for twenty-five years and is currently Provost Emerita. She also taught courses in English and law and served as Dean of Arts and Sciences and department chair.*





# High Tech and High Touch

The term “high tech high touch,” popularized by John Naisbitt in his 1982 bestseller *Megatrends*, posited that in a technology-heavy world, people long for personal, human contact. Since 1982, the technology has increased exponentially. What about the desire to connect with people around the world, express human creativity – and stay in touch with those you care about?

At Sacred Heart schools in the U.S., that yearning is alive and well and finding expression; the latest technology is being applied throughout the Network with “wise freedom” to expand human contact and deepen the “social awareness that impels to action.” And an array of digital tools is being used to connect with other people, not ignore them.



Bailey Lemke, an Agape Summer Project volunteer and student at Academy of the Sacred Heart, St. Charles, holds a child from a migrant family in the Seattle area.

## Agape in Action

Palie Cantu, veteran middle school math teacher, has been a prime mover in using technology for education. When she arrived at Forest Ridge, there were only two computer labs; now, every student has a tablet PC and on snow days can even keep up with work at home. “The change in technology over the past ten years has been huge,” she says. “One parent noted the difference having a tablet PC made for her younger daughter; she was better organized of course – and much more creative. What kids can do with small video cameras and other digital devices is amazing; they not only don’t lose things, they create things that would have been impossible ten years ago.”

Thanks to digital technology and the internet, students can stay in touch with their teachers, with one another, and with the larger world. For example, internet “blogs” play a large part in the social service ministry of Forest Ridge students – and other Sacred Heart students who come to Seattle for the Agape Summer Service project. The blog set up to keep people apprised about last summer’s project attracted over 400 “hits” in one day!

The primary goal of the Agape project is to foster an understanding of the plight of migrant workers. At the same time, the goal of Sacred Heart education to provide “opportunities for direct service and advocacy” is realized as students actively serve marginalized people.

“But when your children are miles away helping others, it can alleviate anxiety if you can stay in touch in some way,” says Ms. Cantu. “From parents to grandparents to aunts and uncles, family members could all follow Agape activities on the blog site.”

Two daily blog entries follow:

- *Our morning prayer focused on the belief that (as the document of the USCCB states) “...every person is precious, that people are more important than things.” Our work this week has been done with this important truth in mind. Our work this morning was to distribute flyers announcing Monday’s walking food drive to houses in the neighborhood.*



- *After lunch, we went into the church (Sacred Heart, Bellingham) to pray the Stations of the Cross. At each station, we reflected on the life of migrants and refugees... Later we went back to the migrant camp we visited on Tuesday to celebrate our week's work by sharing with them our dinner of barbecue hot dogs, salad, and watermelon.*

At the end of the project, participants expressed their personal insights:

*"I learned that a little is a lot. And the smallest thing can make a difference... I learned a lot about migrant workers because I pretty much knew nothing about them before... how they live in their day-to-day lives... The work migrant workers do is very hard and people should be appreciative of them... I realized how much I have to offer. I also learned that I'm stronger than I thought."*



## Out of the CAVE and into the Arts

At Duchesne Academy in Houston, the empowering interactivity of high tech and high touch is also evident.

Headmistress Jan Dunn, RSCJ, says the competencies taught at Duchesne go beyond intellectual skills – and are not limited to the classroom. “Our students learn using the latest technology,” she said, “but the heart of our curriculum is built around social awareness and the development of each student.” She is confident that her students can “find anything” using the software in their laptops – and that they are just as familiar with the hardware; but she also quotes Gin O’Meara, RSCJ, who used to tell art students: “If you have nothing to say, the medium doesn’t matter.”

The CAVE (Computer Audio Visual Education) program at Duchesne was originally established to train girls to fix computer hardware and become knowledgeable about the software; however, the range of activities emanating from the CAVE has broadened. New high tech tools are used to enhance creative expression and strengthen academic and artistic skills; for example, primary students use SMARTBoards to express their thoughts, and high schoolers are adept in technologies that support dramatic and visual arts.

Technology director Janet Thorson says Duchesne students are better equipped to connect with their fellow human beings, thanks to technical skills. “We use applications like DASHBoard to share social service opportunities,” says Ms. Thorson. “Students often sign up for programs they see posted electronically; then



Duchesne Houston student Ann Davis creates sketches for a painting on her Tablet PC.

they arrive at the service site and use their computer proficiency to help the people there.”

Sharon Karam, RSCJ, who organizes social action projects that put students in touch with the marginalized people of Houston, agrees that high tech tools can extend the outreach of high touch. “Duchesne sophomores go once a month to Angela House,” she said, “a residence for women who often have just left prison in ill-matched jumpsuits and are carrying plastic bags containing meager possessions... our girls bring them what they need: toothbrushes, combs, and shampoo that smells good. Then they use their computers to write reflections about their experiences – and generate more interest in the project.”

“Sensitizing students to the needs in the world, their world, is what it’s all about,” says Sister Karam.

## From Robotics to Immigration Issues

At Carrollton, Headmistress Suzanne Cooke, RSCJ, says: “As educators of girls and young women... ours is the work of forming conscience and instilling skills that enhance critical thinking and compassionate action.” That statement is enthusiastically endorsed by the teachers and administrators who believe technology to be a most effective way to instill those skills.

English teacher Lyana Azan, who says she has “always taught with an electronic grade book,” sings the praises of OneNote, essentially a digital notebook that allows students to organize their work. Spanish and French teacher Elizabeth Anne Rivera-Arocha says the computer has shifted “from a play thing to a learning tool,” and calls on-line videos “the best resource for hearing



different accents spoken accurately.” Fourth grade teacher Jessica Lampl makes creative demands on her students that can be met handily using computers. For one project, she asked each girl to find images and create a scenario to tell the story of one of the Ten Commandments – and then compose a song. “Creating the song makes the Commandment really stick in their minds,” she says. And she insists there are “good” computer games that facilitate learning, such as Baseball Multiplication, where parents can log on, hear a spoken tutorial, and then play the game with their children.

In a school known for its robotics expertise, social justice programs are equally compelling; and both the high tech and the high touch start early.

The engineering and building of robots begins in the intermediate school with Pico Robot; and by the time they reach high school, some Carrollton girls are members of the top-ranked robotics team. In April 2009, Carrollton teams took ten of twenty-one trophies at the Robotics Nationals in San Francisco.

The progression in social justice activities is similar. Primary students start by collecting supplies for the Humane Society and Christmas gifts for migrant families; and last year, third-graders participated in Migrant Worker Appreciation Week. Intermediate students work in pre-school and after-school programs for children and at Jackson Memorial Hospital. Junior high students are involved in service days when they visit the elderly; and high school students participate in a number of projects including the Network Summer

Carrollton High School students repairing a robot during a competition.



Service project, *U.S. Immigration Policies & Families*, that allows them, as one senior expressed it, “to meet the people, not just the policies.”

Throughout these activities, technology is used initially to spread the word and later to tell the stories of what was experienced. At a recent all-school Community Service Day focusing on global treatment and aid to women, each high school student sent an electronic message to a relative or friend – instead of writing a letter – about the lessons learned. Margaret Seitz, RSCJ, assistant head for curriculum, says: “Every time I turn around, kids are using technology for something else... it’s their life, it’s their world.”

In Sacred Heart schools, the objective has always been to educate to “a lively faith.” These days, that means preparing students to maneuver effectively among robots and instant messages while maintaining awareness of their fellow human beings and their relationship to them. ❖

## HIGH TECH TERMS

**Tablet PC:** a very lightweight, pen-enabled computer, often shaped like a slate with rounded corners, with a touch screen that can be written on

**Blog:** a written log of activities or reflections posted on the web; an abbreviation for “web log”

**Hits:** the number of times a particular website is accessed, i.e. how many people are clicking on to look at the content

**SMARTBoard:** a large, touch-sensitive whiteboard or plasma screen that interacts with computers and can display and transmit text and graphics

**DASHBoard:** the name of Duchesne’s customized implementation of the Moodle Learning Management Program which can be used as an electronic listing of short notices, similar to the classifieds in a newspaper

**OneNote:** note-taking and information management software that allows users to collect, organize, and share information

**PowerPoint:** a new way to present “slides”; created by Microsoft to give presenters a format for creating high impact visuals



# In Support of New Literary Voices

By Ruth Dowd, RSCJ

More than two decades have passed since writer Toni Morrison gave the keynote address at Manhattanville College's first Summer Writers' Conference. The success of that conference, now in its twenty-sixth year, inspired the Master of Arts in Writing (MAW) Program at Manhattanville. In 1995, the suggestion was put forth to start a small, in-house publication as a venue for the work of our MAW students and alumni, and so *Inkwell* Magazine came into existence. The first volumes were small but handsomely produced, and our student editors featured the best stories and poems selected from the roughly twenty to thirty submissions they received. Then, as now, the magazine was entirely student produced and run by a dedicated cadre of volunteers.

To every project that has merit there comes a moment of vision – ours came in 1998 when, along with a group of dedicated MAW student editors, we made the decision to bring *Inkwell* – and by extension, we hoped, our MAW Program – to the next level: national recognition. The stakes were high in a field crowded with literary magazines. However, with the support of Alice Quinn, then poetry editor at *The New Yorker*, who agreed to serve as judge, *Inkwell* sponsored its first national Poetry Competition – and the transformation began.

Today *Inkwell* is published semiannually in the spring and fall and is staffed by faculty and graduate students of the writing program. It continues to fulfill its mission to provide a forum for emerging and established writers and is recognized on a national level. A 2004 review of *Inkwell* in *NewPages* stated: “*Inkwell* deserves the kind of ubiquity enjoyed by *The New Yorker* and *The Atlantic Monthly* and deserves to be laid proudly on coffee tables everywhere.” In 2007, *NewPages* wrote: “... *Inkwell* is superb and best enjoyed by readers who give all the characters the rereading and sharp scrutiny that complex fictional people deserve.” Among the awards *Inkwell* has garnered are a Pushcart Prize Special Mention, a Best American Essays Notable Mention, and a Silver Award for “superb craftsmanship” in the 33rd *Annual International Gallery of Superb Printing*. ❖

*Ruth Dowd, RSCJ, is Dean Emeritus and Professor Emeritus of Philosophy at Manhattanville College. The Dowd-O’Gorman Writing Center at the college is named for her and for Eileen O’Gorman, RSCJ.*

Our Spring 2009 issue of *Inkwell*, no. 25, features the works of our 11th Annual Fiction Competition winner and 12th Annual Poetry Competition winner, artwork from London to New York, and more than twenty-five stories, poems and essays culled from roughly 4,000 submissions from around the world. **Our Fall 2009 issue** (shown below) reflects the stark realities of the struggle to unearth truth and beauty in 21st Century life, told in diverse voices. I invite you to visit *Inkwell* at [www.inkwelljournal.org](http://www.inkwelljournal.org), where samples of both issues appear, and hope you might join our efforts to bring new literary voices to a wider audience.



# My Spirituality of Presence

By Patricia Reiss, RSCJ

Growing up in the Northeast, I had, from early childhood, noticed and appreciated the four distinct seasons. Their sometimes stunning and dramatic changes in light and color, and at other times, more subtle shifts, filled me with delight. One October afternoon, it dawned on me that not only was all that brilliance of color, sky and clouds God's gorgeous gift to us; but that each day of each season could be such if I but looked, if I but took a moment to notice, to be present. It also dawned on me that these four wonderfully changing seasons, whether bright, sunny and beautiful – as I then preferred – or whether overcast, dark and threatening, could describe what was happening within me.

Years later, in my favorite class at Barat College, I was introduced to Gerard Manley Hopkins, SJ, whose life and poetry continue to inspire and sustain me. His “There lives the dearest freshness deep down...” touches me anew each time I notice, delight in, and reverence that “dearest freshness deep down” in each person, in all of God's creatures. This awareness, this attentiveness in our looking and noticing, takes time and practice; it is an art, a discipline, and it is a grace. It is the art of being present as fully as we can.

I feel that one of the deepest, if not the deepest, yearnings of the human heart is to love and be loved. By our very vocation as RSCJ and Sacred Heart family members, “our union and conformity with the Heart of Jesus” widens our capacity for love and helps us “look upon the world as the work of the Creator's love, to love without being possessive, to be concerned for others and to be bearers of His life.”  
*(1982 Constitutions §62)*

In my years at Barat, thirty-seven counting those as student, especially during the later ones, when its existence was precarious, I felt a clear, strong call to be a loving, prayerful RSCJ presence; not only for the resident students

with whom I lived, but for our whole Barat Community – all the students, faculty, staff, alums, friends. Though challenging, it was both a privilege and a joy to be able to foster connections and to nurture and cherish relationships, thus continuing St. Madeleine Sophie's spirit and mission.

Just as that brilliant October afternoon of sixty years ago gifted me with an experience that influenced and helped form me, so too did a more recent one. On June 30, 2005, Barat's closing date, I was the only, as well as the last, person ever to sleep there. Out of the darkness of that so dark night, I heard a variation of a favorite, frequently prayed line from the Song of Songs. “I sleep, but my heart keeps watch” became “I do not sleep so that my heart can keep watch.” And I felt no longer alone, but aware of the Presence of all those, living and dead, who had ever been connected with or related to Barat.

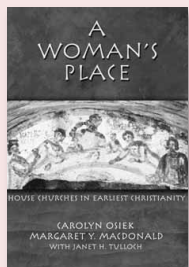
Now, at Woodlands, the seasons continue to change, and I am blessed to be fostering connections and nurturing relationships anew, and to be able to practice the art of being present. ✦

*Patricia Reiss, RSCJ, served in many capacities at Barat College including campus minister and RSCJ-in-Residence; now she is gratified to serve at Woodlands as RSCJ Presence.*



# Good words

written by members of the Sacred Heart family

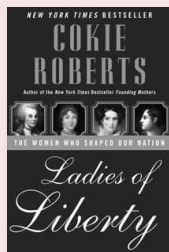
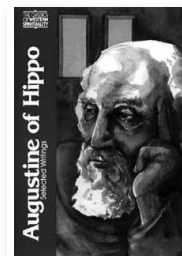


***A Woman's Place*** by Carolyn Osiek, RSCJ, and Margaret Y. MacDonald with Janet H. Tulloch

This book looks at the life experience of early Christian women in the first few generations, in their families and their religious gatherings that took place in domestic contexts. These house churches were basic building blocks of the early Church, and women were actively involved in every aspect. Different chapters examine Christian assemblies and funerary meals, as well as women's lives as wives and mothers, slaves, leaders of households, and patrons and evangelists.

***Augustine of Hippo: Selected Writings*** translated and introduced by Mary T. Clark, RSCJ

This collection includes excerpts from *The Confessions*, *On the Trinity*, *The City of God*, and *Homilies on the Psalms* along with complete texts of the *Rule of St. Augustine*, *On Seeing God*, and *On the Presence of God*. Augustine of Hippo (354-430), was a bishop and philosopher whose thought molded the Western theological tradition. At the heart of his thinking is his spirituality, which is founded on the reality of the soul's experience of the Trinity.

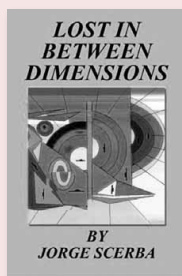
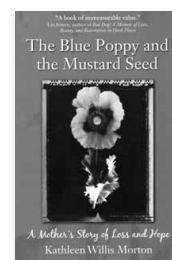


***Ladies of Liberty*** by Cokie Roberts (Stone Ridge, '60)

Cokie Roberts, author of *Founding Mothers*, continues to shed light on remarkable women in *Ladies of Liberty*, which covers the period from 1776 to 1824. Peppared with entertaining, early DC gossip, this book captures the great shift that occurred in American history as the country moved west and south with the Louisiana Purchase. Women bravely faced the challenges of the time and saw the need to become reformers and advocates for education, orphanages and abolition. And Ms. Roberts captures that American spirit.

***The Blue Poppy and the Mustard Seed: A Mother's Story of Loss and Hope***  
by Katie Willis Morton (Academy of the Sacred Heart, Chicago, '84)

Katie wrote about losing her infant son Liam and the joy and pain she continues to experience from his short, but meaningful, life. As a metaphor for Liam, the deep blue of the unique poppy symbolizes the sorrow surrounding the vibrant, yellow middle of joy. "We experience tremendous loss because there was so much joy with Liam," said Katie. "And I realized there was so little to read about the loss of a child. The English language doesn't even have a word to describe it. There are so many 'blue poppy' children and their parents."



***Lost In Between Dimensions*** by Jorge Scerba (Hardey Prep, '85)

Immobilized by an accident in the seventh grade, Jorge Scerba read books, magazines and newspapers and tried his hand at writing. Much of eighth grade was spent convalescing, but he managed to graduate and attend writing classes at Columbia College, where he learned to let his pen direct his thoughts, which he later entered into his computer. He has written two books: *Rising Shadow*, about his accident and its impact; and *Lost In Between Dimensions*, in which a mysterious being from another dimension visits a little internet company and ... ✦



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**Education for the World We Live In** brings together Imma De Stefanis, RSCJ, with young people like this boy from San Luis Potosí, Mexico.



4

Rose Marie Quilter, RSCJ, (left) and Joan Gannon, RSCJ, rehearse hymns for **Assembly 2009: Planning and Transitions in a Contemplative Key.**



11



17

Duchesne Houston student Caitlin Winebrenner works the theatre light board and practices **High Tech and High Touch.**



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