



 Heart

Winter 2008

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

...to Heart

Dear Friends,

Recently you and I have found ourselves caught up in a whirlwind of change, globally, nationally, locally, and probably personally. The changes have been rapid and complex, and there are connections among all of them: the global and national economy, new governmental/political leadership, family finances and employment, international concerns about war and peace, and the effects of the forces of nature. We may be asking, “What should I do? How should I respond?” as we are forced to make big decisions, sometimes very quickly.

There can be good news in this: we are all in it together. A kind of solidarity forms when no one has all the answers and the best path forward is “living into the questions.” That is how our newest community in New Orleans puts it. I would add that living “in solidarity” is a response and may be the answer. Living into the questions with others, finding fruitful, effective ways to participate in a common life, and letting our leaders know what the group’s values are will make the changes that have to happen “ours.”

Maybe in a subtle way, we are being called to seek the “common good”—not just my own good, and not the good of some or even “most,” but the good of all. This common good can be sought on different levels: within a family, a school, a religious community, a city, this nation, and the world community. It comes from an attitude of heart. Change can be threatening because it involves loss—but it can also open up new opportunities for how we live in this world. Gandhi said: “Be the change you want to see in the world”—and I would love to see us “be it” *together*.



My prayer and hope-filled wishes for you this new year!

Gratefully,

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

Paula Toner, RSCJ
Provincial

Hello! *Heart* is a wonderful place to share good stories. And I am honored to meet you here.

With an underlying theme of “spirituality made manifest,” this issue generated a real collaborative effort—and extra pages. In addition to bylined writers and everyone quoted, special thanks go to: Lolín Menéndez and Paquita Tamayo, for *General Chapter 2008*; Elizabeth Walsh, for the *Higher Education Ministries* compilation; Martha Curry and Frances Gimber, for the history behind *Sesquicentennial Celebration in Chicago*; and our graphic designer Peggy Nehmen, for photographic coverage in *Some New Faces and A Whole New Space*.

In case we ever wondered exactly where God is, *Reflections from the Heart* and *Breaking the Siege* remind us that spirituality shows up in the darndest places. *Integral Spirituality* reemphasizes that reality.

Spiral images deserve a mention here. From the “spiral dance” in Peru spoken of by newly elected superior general Kathleen Conan to the spiral winds that inspired *After the Storm Stories* to our cosmic cover, it is evident that as the world turns, all of us in it revolve and evolve together.

Please let me know your thoughts about the stories we should tell. ✦



A handwritten signature in black ink that reads "Susan Switzer".

Susan Switzer,
Editor

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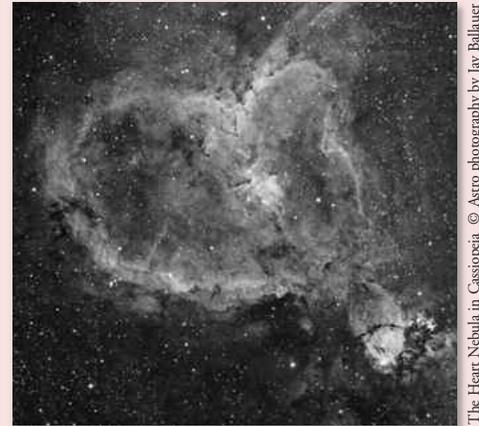
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Heart

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.



The Heart Nebula in Cassiopeia © Astro photography by Jay Ballauer

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.

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ELECTION N 2008:

Another Way to Choose Leaders

An outsider looking in would have seen only a room full of reverent women marking white pieces of paper as the harmonies of *Veni Creator Spiritus* filled the air. Could this be an election?

Adding the element of discernment, that process in which the Holy Spirit is called on for enlightenment, can make an election sacred. Characterized by complete confidentiality, communal discernment, careful information gathering and sharing, prayer, and reflection, the way the Society of the Sacred Heart elects and chooses its leadership is quite different from the political campaigns we are all too familiar with.

The election of a superior general to lead the Society worldwide takes place every eight years at the General Chapter. The superior general then selects provincials to lead each of the provinces for three-year terms whenever those positions are open. In 2008, both an election and a selection took place—with significant impact on the U.S. Province.

Electing a new Superior General

One of the U.S. Province delegates to General Chapter 2008, Barbara Bowe, described the truly “transparent” process that surrounded the election of Kathleen Conan in Peru: “The depth



Together following the election, left to right: out-going superior general Clare Pratt, new superior general Kathleen Conan, and former superior general Patricia García de Quevedo.

of our communal discernment was most evident in the serious, careful process we used for the nomination and election of Kathy as the new superior general. The facilitators took great measure to suggest a process in which eighty-six delegates would all receive the same information about potential candidates at the same time. Private conversations, gossip, and any semblance of “politicking” were absolutely forbidden—and virtually absent from the Chapter.

“We began by sharing openly in the full assembly the characteristics we believed the Society needed in its new leadership. We surfaced ideas in small groups and then shared them together in the large group.

“When the nomination process started, we began to share information about each one on the list: age, ministry experience, prior service in leadership. In the third round of nomination when the list of candidates was smaller, we shared openly with all the delegates the strengths and complementary gifts needed for every person on the

ballot, as, one-by-one, persons nominated were asked to leave the room—and someone took careful notes to share with the nominee the substance (without names) of what others had said about her.

“Some found the absolute restriction on conversation outside the full chapter assembly too confining, but, in the end, the process safeguarded the communal discernment we so wished to live. Kathy’s election was the fruit of a process in which we each listened deeply to the Spirit and to one another—and then elected the person, regardless of nation or province, best able to lead the Society for the next eight years... if Sophie had been there, I think she would have been proud.”

✓ **Choosing a Provincial and her Team**

Provincials are chosen for three-year terms; however, with the election of Kathleen Conan as superior general, the position of provincial for the U.S. province had to be filled.

Because the superior general names provincials after consulting with province members, several options for how best to fill the position were presented to the membership. Maintaining continuity and providing input for the general council in Rome were all important.

The option province members chose included two elements: naming a provincial for the current year and starting a new discernment process to name a provincial for a three-year mandate beginning in summer of 2009. This option satisfied the need for an



immediate replacement and offered a fuller deliberative process with respect to choosing the next provincial.

After two weeks of individual and collective deliberation, province members submitted the name of the provincial team member they thought best qualified at this particular time. Superior general Clare Pratt received the consultation of province members, discerned with members of the general council, and announced that Paula Toner had been chosen provincial effective October 19, 2008, through August 2, 2009.

Sister Toner will work with the four other members of the current provincial team—Anne Byrne, Marina Hernandez, Mary Kay Hunyady, and Nancy Kehoe—who will also remain in place until August 2, 2009.

The second province-wide discernment process, which began in late September 2008, concludes in December when the next provincial will be announced. She and the provincial team she appoints will have a three-year renewable term beginning August 3, 2009. ✦



New provincial team: (standing left to right) Marina Hernandez, RSCJ; Paula Toner, RSCJ, Provincial; Mary Kay Hunyady, RSCJ; (sitting) Anne Byrne, RSCJ, Nancy Kehoe, RSCJ.

Sesquicentennial Celebration in Chicago

150

Rickety wooden structures and ankle-deep mud marked much of Chicago in 1858; there was no “miracle mile.” Nevertheless, in September of that year, at the invitation of Bishop Anthony O’Regan, the Society of the Sacred Heart opened The Seminary of the Sacred Heart on Wabash Avenue—with two day-scholars and five boarders. And a real miracle began.

From Wabash Avenue, the Society moved to a convent and school on Rush Street. In 1860, the school building was moved by flatboat down the Chicago River to Taylor Street. In 1864, Margaret Gallwey, among the first RSCJ to arrive in Chicago, requested—and received—funds to build a new brick structure that accommodated 1000 pupils. These funds were Saint Madeleine Sophie’s last material contributions to Catholic education in the United States. A few years later, in 1871, the Convent of the Sacred Heart was one of the few Chicago institutions spared in the Great Fire.

In 1904, the academy on Taylor Street was transferred to Lake Forest. The academy, which became Woodlands Academy of the Sacred Heart in 1961, prospered and grew into Barat College. In the introduction to her book about



John Weck, President of the Illinois State Historical Society, presents the Centennial Award to, from left: Anne Byrne, RSCJ, Martha Curry, RSCJ, Frances Gimber, RSCJ, and Mary Charlotte Chandler, RSCJ.

Barat College (now being written), Martha Curry, RSCJ, says: “Through Margaret Gallwey, a legacy, spirit and fire passed directly from Sophie Barat and Philippine Duchesne to the Society’s foundation in Chicago and through it to Barat College... those elements live on in all the members of the vast Barat College community.”

In 1876, another Sacred Heart convent and school had been established on Dearborn Street in Chicago; this second foundation moved to State Street and then to Sheridan Road, and expanded to include Hardey Preparatory School for boys.

Bonnie Kearney, RSCJ, notes that, for the first 100 years “...we were based in our institutions, the last fifty have allowed the mission of the Society to spread to many more places and people in the area.” Currently there are three

RSCJ communities in Chicago, one on the north side, two on the south side. More recent expressions of the RSCJ mission include—to name only a few—Josephinum Academy, a school founded by and still affiliated with the Sisters of Christian Charity; positions as administrators and professors at Catholic Theological Union; and work with healthcare institutions, homeless people, Catholic Charities, the prison system and the Art Institute.

On September 13, 2008, the Illinois Historical Society acknowledged the many RSCJ ministries in the Chicago area. The Society of the Sacred Heart was given a Centennial Award honoring the valuable contributions and longevity of the pioneering women who came to Chicago to make God’s love visible in the heart of the world. ❖

This year marks the 150th anniversary of Sacred Heart education in the Chicago area,

and numerous events are being held at Woodlands Academy of the Sacred Heart to honor the legacy of the RSCJ. An anniversary liturgy on October 3 was followed by guest speakers including Patricia García de Quevedo, RSCJ, former superior general of the Society, and actress/ philanthropist and Sacred Heart alumna, Susan Saint James. A special celebration of the Feast of St. Philippine was held honoring the Religious of the Sacred Heart, and on the Feast of the Immaculate Conception, a liturgy honoring Barat College alumnae. January 2009 events include an Interfaith Prayer Service January 23 and a talk on *Ministries and Multiculturalism* by Mary Charlotte Chandler, RSCJ, on January 30. An array of spring events at Woodlands will conclude with a festive Liturgy of Thanksgiving on May 17.

Gerald Grossman, head of school, said: “This is a banner year for Woodlands Academy as we celebrate 150 years of providing a Sacred Heart education to young women in the Chicago area. We reflect on the RSCJ who braved the journey to Chicago to establish the first Sacred Heart mission in this rugged city in 1858, and we carry their spirit forward.”

“...honoring the valuable contributions and longevity of the pioneering women who came to Chicago...”

Saintes Savantes

by Nancy Kehoe, RSCJ



In July 2008, thirty RSCJ and two Associates involved in higher education gathered on the University of San Diego campus for a second meeting. The first meeting had taken place twenty years ago in 1988, so this gathering was noteworthy. Marianna Torrano, RSCJ, and I were asked to serve as facilitators for the group. From the beginning it was clear that we would be privileged participants, since the group needed minimal facilitation; it had been well organized by four RSCJ: Betsy Walsh, Kathleen Hughes, Elisabeth Brinkmann, and Gertrude Patch.

The opening talk, written by Frances Gimber, RSCJ, and delivered by Sister Hughes, set the tone for the three days. Saint Madeleine Sophie's phrase, "saintes savantes" captured the reality of the women gathered there: women who had committed themselves to the educational mission of the Society, either by their profession in the Society or their commitments as Associates, and who had also committed themselves to a pursuit of "the Holy" in their lives.

Higher Education Ministry *As of December 2008, forty Religious and Associates from the U.S.*

Jean Bartunek: Boston College, Robert A. and Evelyn J. Ferris Chair, Professor of Organizational Studies; Maryville University, Trustee

Barbara Bove: Catholic Theological Union, Chicago, Professor of Biblical Studies

Elisabeth Brinkman: College of New Rochelle, Assistant Professor, Religious Studies and Philosophy

Annice Callahan: University of San Diego, adjunct faculty, Theology and Religious Studies

Margherita Cappelli: University of Massachusetts, adjunct faculty, English

Hilda Carey: Boston College, adjunct faculty, English

Mary Charlotte Chandler: Catholic Theological Union, adjunct faculty

Mary Clark: Manhattanville College, Research Professor of Philosophy

Ann Conroy: Manhattanville College, Trustee

Imma De Stefanis: Manhattanville College, Vice President and member of the Psychology Department

Virginia Dennehy: The Institute of Transpersonal Psychology, faculty member

Marie-Louise Flick: Creighton University, Christian Spirituality and summer MA degree program

Mary Frohlich: Catholic Theological Union, Department of Spirituality and Pastoral Ministry

Sally Furay: Manhattanville College and Notre Dame de Namur University, Trustee

Paula Gruner: Maryville University, Trustee

Mary Hotz: University of San Diego, Associate Professor and Chair of the English Department

Kathleen Hughes: University of San Diego, Trustee

Ann Jablonski: Marywood University, Scranton, Associate Professor and Chair of the Education Department

Ann Johnston: Bangor Theological Seminary (BTS), Professor of Hebrew Scripture, Coordinator of Worship on the BTS Bangor campus

Nancy Kehoe: Harvard University Medical School, Clinical Instructor in Psychology

Mary McGann: Graduate Theological Union, Berkeley, Associate Professor of Liturgy and Music

I suspect that few gatherings of women in higher education grapple with the issues involved in pursuing the rigors of an academic career along with the demands of religious life: giving time to community life and taking time to foster and deepen one's spiritual life. Perhaps it was this reality—that everyone present was truly living on two levels—that created such a different tone. As I shared my reflections with the group, I commented on the sense of collegiality, of collaboration, of genuine interest in one another's work, and an atmosphere that was devoid of competition, intellectual sparring, and negative criticism. As the participants described their work, research, and collegial relationships, they exemplified the goals and criteria that are the basis of Sacred Heart education: personal and active faith in God; deep respect for intellectual values; social awareness that impels to action; building of community as a Christian value; and personal growth in an atmosphere of wise freedom.

Over the years, as Religious of the Sacred Heart have ministered in a variety of settings and served diverse populations, we have understandably not had the same sense of a corporate ministry that was present when we all taught or worked in our schools. But what was evident in the course of this meeting is that now, for those of us working in higher education, a “virtual” corporate ministry exists.

This “virtual roof” under which we work serves the whole country—from the northernmost part of Maine to southern California. And the sense of being in this together, of making known the love of the Heart of Jesus on many campuses, through many disciplines, energizes each of us and makes us commit ourselves anew to the educational mission of the Society of the Sacred Heart. ✦

province are involved in higher education as professors, administrators, or trustees.

Marilyn McMorrow: Georgetown University, faculty member in the School of Foreign Service

Theresa Monroe: University of San Diego, School of Leadership and Education Science, Associate Professor of Leadership Studies and Director of the Leadership Institute

Theresa Moser: University of San Francisco, Assistant Dean for Academic Programs in the College of Arts and Sciences

Jeanne Moynihan: Cardinal Stritch University, Wisconsin, Associate Professor of Art History

Pamela Neels: Maryville University, adjunct faculty in the Departments of Religious Studies and Psychology

Bebe Nickolai, Associate: Maryville University, Associate Dean, Assistant Professor of English

Lucie Nordmann: Maryville University, Trustee

Cathy O'Connor, Associate: Bucks County Community College, Newtown, PA, Social and Behavioral Sciences Department, teaches an on-line course from Cape Cod

Carolyn Osiek: Texas Christian University, Brite Divinity School, the Charles Fischer Professor of New Testament; University of San Diego, Trustee

Barbara Quinn: University of San Diego, Director of the Center for Christian Spirituality

Virginia Rodee: University of San Diego, Assistant Vice President for Mission

Helen Rosenthal: St. Thomas College, Miami, Coordinator of Spirituality Studies, teaches an international on-line program in Spirituality Studies

Annette Schmeling: University of Dayton, Vice President of Student Development and Dean of Students

Patricia Shaffer: University of San Diego, Professor Emerita, Founder and Director of Founders Club

Victoria Siu: University of San Francisco, History Department, adjunct faculty

Margaret Strom: Maryville University, Trustee

Kathleen Sullivan: Seattle University, Professor Emerita, teaches in the Mathematics Department

Elizabeth Walsh: University of San Diego, Professor Emerita, Faculty in Residence, teaches in the Honors program

In Mission for Life Celebrates \$10 million and stays on course

By Shirley Miller, RSCJ, and Deacon Larry Vaclavik, Dini Partners

As this issue goes to press, the *In Mission for Life* Capital Campaign has surpassed \$10.6 million in gifts and pledges and has achieved 26% of its \$40,000,000 five-year goal in its first year.

“These marvelous results of the first year of campaigning are a source of real encouragement to the members of the Society because we recognize each gift as an expression of love,” said Paula Toner, U. S. provincial. She continued: “We have been blessed to see alums and friends from the San Francisco Bay area, New York, and Boston make generous pledges to the Society’s *In Mission for Life* Campaign—and we are most grateful.”

In Mission for Life includes major gifts for elder care and mission, annual fund gifts, and realized bequests. Annual fund gifts, exclusive of bequests, topped \$1.5 million in this first year; two bequests exceeded \$1 million; and numerous pledges between \$100,000 and \$1 million were made. And, for the first time this year, gifts that would have been made in support of the Kenwood community are received by the national mission advancement office

in St. Louis where they are directed to fund elder care in Albany, should the donor desire.

In Mission for Life is not only about raising money. This comprehensive campaign is about our present and future mission, caring for our elderly sisters, and continuing the work of the Sacred Heart education and other ministries. In the end, it is about sustaining the special charism of the Religious of the Sacred Heart.

In October, the stock market experienced volatile trading, oil prices

fell, and credit markets were frozen. With no crystal ball to consult, we decided to continue this campaign because we found that gifts and pledges continued to be made to the Society—and we know the downward financial cycle will not last indefinitely.

“This campaign was not intended to be a requirement or expectation of every alumna, friend, or family member of the Society. *In Mission for Life* is our invitation to those who have shared our life to join us in making a bright and hopeful future for the sisters

The Religious of the Sacred Heart are deeply grateful to two friends



Right: Jane Maggin with daughter Alice and granddaughter, Lila.

Jane Correa Maggin

Jane Correa Maggin, Manhattanville '65, died on June 12, 2008, after confronting cancer head-on for over four years. Jane left \$1,200,000 for the care of elderly sisters through assignment of her TIAA-CREF retirement account.

In her long and dedicated career as beloved friend of the Society, she served as acting president of Manhattanville; board member at 91st Street, Greenwich, and Sprout

Creek Farm; first chair of the Network Board of Directors; and chair of the New York regional campaign. Her other career included positions as vice president of student services and student affairs, New York University; senior vice president of human resources, Audits and Surveys Worldwide; executive director of Hands Across America; and executive director, The Big Apple Circus.

Jane was also Alice’s mother and Lila’s grandmother. We miss her.

“...we recognize each gift as an expression of love”

of yesterday, today and tomorrow—and for the mission of the Society that we all share. We are grateful to every individual and family who makes a pledge or gift, especially in these uncertain times,” said Shirley Miller, RSCJ, director of mission advancement.

To date, *In Mission for Life* regional campaigns have been launched in the San Francisco, New York and Boston areas. During 2009, regional campaigns will begin in Omaha, St. Louis/St. Charles, and Chicago.

Ultimately, ten regional campaigns across the country will share in raising the remaining \$29.4 million to achieve the campaign goal.

Sister Miller continued: “We cannot overlook the importance of the two planned gifts received this year that provided \$3.7 million to help care for our elderly sisters. These are not everyday events, and we cannot count on similar gifts each year. At the same time, we do want to remind our alums and friends that a direct bequest or simple codicil to a will can be a

wonderful way to make a gift to the U.S. Province.”

If you would like to discuss a gift to the *In Mission for Life* Capital Campaign or remember the U.S. Province of the Society of the Sacred Heart in your will, please contact: Shirley Miller, RSCJ
4100 Forest Park Avenue, Suite A
St. Louis, MO 63108
smiller@rscj.org
314-652-1500 ✦

and benefactors who made testamentary gifts to the Society.



Margaret Duff

Margaret Duff

A 1937 graduate of the Convent of the Sacred Heart, Jackson Street, San Francisco, and dear friend to many RSCJ, Margaret Duff died on August 27, 2007. She left the Society a gift of \$2,500,000 in her will for the care of elderly sisters.

Margaret lived for many years with her brother in San Francisco, where they were often seen together at daily Mass at St. Ignatius Church. Her cousin, Harriet McGinley Webster, said of her: “Margaret was an avid listener; she kept our secrets and our hearts close to her. She was the consummate friend, and thus, left her spirit and love with each of us. Generosity was her way.”

In Memoriam

Please see www.rscj.org
for biographical information
on RSCJ who have died.

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

Thais Ascanio
October 13, 2008

Patrice Donovan
October 20, 2008

Priscilla (Pat) Meier
November 5, 2008

Esperanza Jasso
November 15, 2008

Elizabeth (Betty) Sweeney
November 26, 2008

Mary Ranney
November 26, 2008

Some new faces and a whole new space

Three new members have joined the provincial house staff: CFO Ronald Bruns, Accounting Manager Janet Anderson, and PR-Communications Director Susan Switzer. Also, Karen A. O'Rourke (not pictured) has joined the provincial staff as Director of Healthcare and Wellness Services.

After twenty-six years in a redstone on West Pine, the headquarters offices for the Society of the Sacred Heart, U.S. Province, have moved to 4100 Forest Park Avenue, Suite A, where they occupy ground floor space in the West End Lofts Building next door to Goodwill Industries. ❖



◀ Development team from left: Cynthia Barbee, Shirley Miller, RSCJ, and Anne Wiehagen

▼ Left: PR-Communications Director Susan Switzer and Office and Information Technology Coordinator Robin Anderson



▲ Lobby and reception desk

▶ Finance team from left: Paula Gruner, RSCJ, Janet Anderson, and CFO Ron Bruns



▲ Lillian Conaghan, RSCJ, in the cafe

Photo: Shirley Miller, RSCJ



El tema del Capítulo, Espiritualidad y Diálogo intercultural fue para nosotras una invitación a compartir con nuestras hermanas de toda la Sociedad algunos elementos de nuestra cultura que marcan nuestra vida y nuestra espiritualidad.

El logo formando el Corazón abierto con los sombreros es signo de la cordialidad, rasgo característico que coincide con la forma de vivir en nuestras tierras: cordialidad y hospitalidad que se sienten y se expresan a lo largo y ancho de nuestro país, como una riqueza que no está en los bienes materiales sino en el mismo corazón de la gente de toda clase social.

The complete text of Sister Tamayo's article appears on the Religious of the Sacred Heart Web page (www.rscj.org) in both Spanish and English.



An open heart made of hats welcomed delegates to the 34th General Chapter in Lima.



Photos in this article: Lolín Menéndez, RSCJ

GENERAL CHAPTER 2008

A Context for Listening to the Holy Spirit

Lima, Peru was not chosen by accident as the venue for the 34th General Chapter of the Society of the Sacred Heart.

The South American capital at the foot of the Andes promised a rich cultural diversity and, thanks to the hospitality of resident RSCJ and Sacred Heart school students, the city opened its heart wide to all delegates and participants.

Hats were especially significant during the chapter; in Peru, when you greet someone, you take off your hat. Delegates removed their own hats in a ceremony of self-disclosure and being “at home,” and the logo of the open heart formed by hats symbolized cordiality

continued

In Peru, when you greet someone, you take off your hat.

and warmth. As the chapter ended, the exchange of traveling hats linked the gathering in Peru to the legacy of Sophie and Philippine.

From the welcoming ceremony on July 16 to the closing farewell on August 20, General Chapter 2008 was a spiral dance of governance tasks, spending time with new and old friends, symbolic rituals, working with translators, and times for reflection. Kathleen Conan noted that: “Several times during this chapter, we have moved together in various forms of a spiral...creating a rhythm together...the image of the spiral, significant to the Inca people, speaks to us of our journey from our provinces, into the heart of the chapter, and outward to share the results of our work.”

Spirituality and international dialogue were this chapter’s themes, and sessions were held at the fittingly named *Casa de Espiritualidad* of the Sisters of the Sacred Hearts of Jesus and Mary (not RSCJ) in central Lima. Delegates absorbed the culture of the host country as they met sisters from around the world and heard their stories.

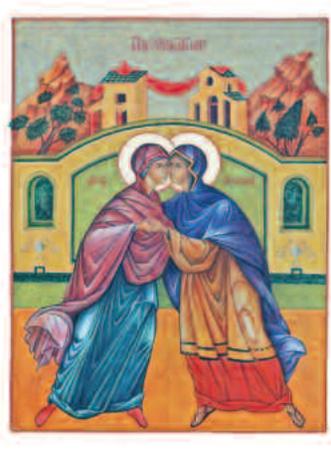


Delegates absorbed the culture of the host country as they met sisters from around the world and heard their stories.

In addition to the business at hand, relationships were developed through which to carry forward the RSCJ mission. Creating a context for listening to the Holy Spirit was essential.

Statistically speaking, chapter attendees were internationally diverse and relatively young. The eighty-six religious who attended represented forty-three countries, grouped in thirty-two provinces, districts, and areas. Between the four women over seventy and the one under forty, about half were in their sixties, a quarter in their fifties, and a quarter in their forties.

The U.S. delegation consisted of provincial Kathleen Conan and delegates Barbara Bowe, Ellen Collesano, and Carolyn Osiek. Also from the U.S. province, Mary McGann attended as an animator of the liturgy, a role akin to music director or choreographer, and Barbara Dawson served as facilitator. Secretary general Donna Collins was a capitulant, international archivist Margaret Phelan was a translator, and the Society’s UN representative, Cecile Meijer, was an invited guest.



Each of the cousins is sure of her identity and speaks from the truth of her being.

Superior general Clare Pratt opened the chapter with a reference to an icon of Mary and Elizabeth, “written” (as iconographers say) by Patricia Reid, RSCJ, of the United States. “The dialogue of Mary and Elizabeth is a fitting symbol for our encounter here,” said Sister Pratt. “Each of the cousins is sure of her identity and speaks from the truth of her being.”

In a context rich with spiritual symbols and international dialogue, new directions were set and new policies enacted for the Society’s next eight years—and a new superior general was elected:

Kathleen Conan. She was given the ceremonial staff used in Andean communities to celebrate a change of authority.



Kathleen Conan was given the ceremonial staff used in Andean communities to celebrate a change of authority.

Five specific priorities for the Society were deliberated during the five weeks. Sister Osiek said the priorities “emerged with surprising unanimity” and were recognized as concrete ways in which RSCJ spirituality is lived.

Dialogue

“Life among Peruvian people served as an especially meaningful context for dialogue,” said Sister Collesano. “Our sisters in Peru spoke to us in joy even in the midst of poverty and exclusion. We walked in the neighborhoods and saw people getting ready for work; we saw poverty as well as educational projects underway up in the mountains.”

Contemplation

Sister Bowe spoke of the “deep and common desire... to reclaim, reaffirm, reemphasize, renew (we couldn’t find enough words to describe how important this desire is) the contemplative dimension of our lives. Contemplation is at the core of our spirituality and leads us to discover the depths of our humanity.”

Community

Delegates brought water from their respective countries, (yes, all the way through airport security checkpoints!) and poured those waters together into a large urn. “Each province representative said something about the source of the water,” said Sister Phelan, “...from the source of the Nile, from a polluted river near where we live, and so forth.” On a practical level, Sister Conan called community “a basic way of organizing ourselves.” She said: “Recognizing that we are part of the universe, of creation in all its abundance, and of a fragmented humanity that yearns for new ways of relating, we are convinced that living in community models an alternative way of being together in this world.”

Justice, Peace, and Integrity of Creation (JPIC)

“The exchange among delegates was not just intellectual but was felt,” said Sister McGann. “The affective aspect of the intercultural dialogue was vital throughout the chapter, certainly with respect to the JPIC priority.”

In an especially affecting—and healing—liturgy on August 6, the anniversary of the bombing of Hiroshima and the Feast of the Transfiguration, U.S. and Japanese delegates shared leadership in a liturgy of reconciliation. On both sides, the desire to move beyond old, destructive ways of being was expressed as all the participants entered into the process of healing.

continued



We saw poverty as well as educational projects underway up in the mountains.



Contemplation is at the core of our spirituality and leads us to discover the depths of our humanity.



Delegates brought water from their respective countries and poured those waters together into a large urn.



Youth

The Society was founded to educate young people. Accordingly, sixteen RSCJ from Egypt, Chad, Japan, Korea, Kenya, France, Spain, Chile, India, England, Ireland, Hungary, Poland and the U.S. joined to ask why a focus on youth is so important now. “Because this time in history is critical for young people throughout the world,” said Sister Collesano. “And while new media allow communication, participation, and reciprocity and bring us closer to the world of youth, the access to so much information does not always assure appropriate analysis or understanding.”

Communicating and Coming Full Circle

Throughout the chapter, the power of language was evident as RSCJ from around the world worked in the three languages of the Society—French, English, and Spanish—as well as with electronic technology. Reports were distributed worldwide via the internet, and members and friends of the Society were able to follow the proceedings on the RSCJ Web page.

Near the end of their time together in Peru, chapter participants gathered against a backdrop of the dancing lights of illuminated city fountains. Sister Conan said: “The General Chapter is a moment of pause, a kind of oasis where, if we are open to the spirit speaking through each of us, we will be refreshed.”

Closing ceremonies brought the spiral dance of General Chapter 2008 full circle. Another icon, this one of Sophie bidding farewell to Philippine as she is about to embark for North America, reminded the delegates of their direct connection to two pioneering saints. As Sophie made sure Philippine had her traveling hat, Sister Pratt gave her replica of Sophie’s hat to Sister Conan. *Merci beaucoup Clare! ;Buen viaje Kathy!* ❖



Sophie bidding farewell to Philippine as she is about to embark for North America.

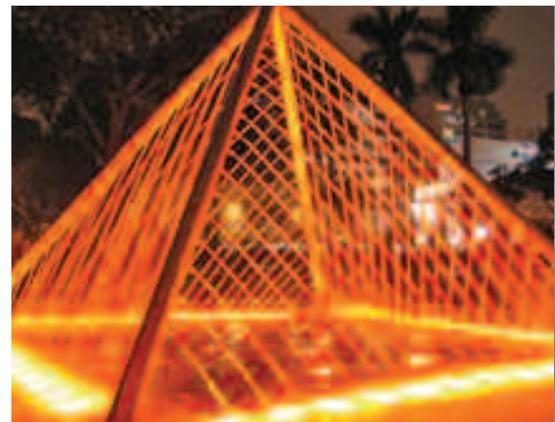
Muchas gracias to Paquita Tamayo for the Spanish postcard text and to Lolin Menéndez for the photographs at General Chapter 2008.



U.S. and Japanese delegates shared leadership in a liturgy of reconciliation.



Reports were distributed worldwide via the internet.



Chapter participants gathered against a backdrop of the dancing lights of illuminated city fountains.

Integral Spirituality: God Really IS Everywhere

by Maureen Glavin, RSCJ

What simple answer to the Baltimore Catechism question: Where is God? takes on a *holistic* new meaning in the light of current understandings about the universe, because our notions of God are influenced by what we think about our world and our place in it.

In the medieval days of Aquinas, thinking people simply believed that the cosmos was a natural image of God; then Galileo, Descartes, and Newton generated a scientific revolution in which creation was viewed as a huge system, operating according to exact mechanical laws. That clockwork universe ticked for a few centuries until Einstein's theory of relativity and Bohr and Heisenberg's quantum physics shifted the view. Even before the Hubble telescope, an evolutionary cosmos appeared, in which every "place" is experienced as the center. And thinkers like Whitehead and Teilhard de Chardin came to understand God in new and delightful ways.

Today, in what has come to be called the integral perspective, no one is more influential than Ken Wilber. From *No Boundary to Integral Spirituality*, his books have become standards by which the search for a compelling "answer" is measured.

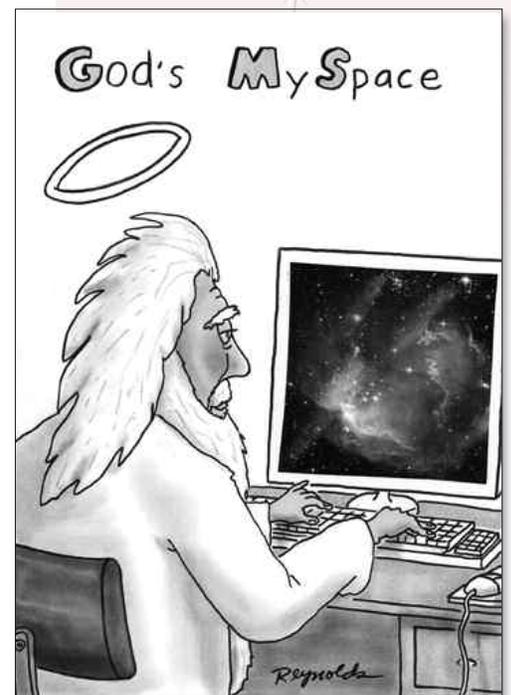
Of his own search Wilber writes:

I sought a world philosophy—an integral philosophy—that would believably weave together the many pluralistic contexts of science, morals, aesthetics, Eastern as well as Western philosophy, and the world's great wisdom traditions... a way to suggest that the world really is one, undivided, whole, and related to itself in every way: a holistic philosophy for a holistic Kosmos.

HOLONS

In weaving his philosophy, Wilber relied on a concept from systems theory known as holons—or whole-parts. Holons (systems embedded in systems) behave in self-organizing ways and emerge, developmentally, through a process of transcendence and inclusion. For example, a letter is a self-existing entity and simultaneously a part of a word; the word then is part of a sentence, which is part of a paragraph, which is part of an essay, and so on.

continued



© Reynolds Unwrapped by Dan Reynolds / www.cartoonstock.com

Moreover, every holon is not just an objective exterior but has a corresponding interior. Wilber also recognized that as the complexity of a biological organism's exterior "form" increases, there is a corresponding increase in the complexity of that organism's consciousness. Following the thinking of Teilhard, Wilber saw how the development of the "without" and the "within" evolve together.

He also observed that evolutionary structures have both individual and collective dimensions. For example, where there is an individual consciousness, there is also a collective culture to which that individual belongs. And as the consciousness of the individuals within a culture evolves, so does the culture as a whole.

THE FOUR QUADRANTS

Wilber postulated a model containing four different strands of hierarchical (or, more appropriately, holarchical) development "...each of which is intimately related and is deeply dependent upon all the others, but none of which can be reduced to the others."

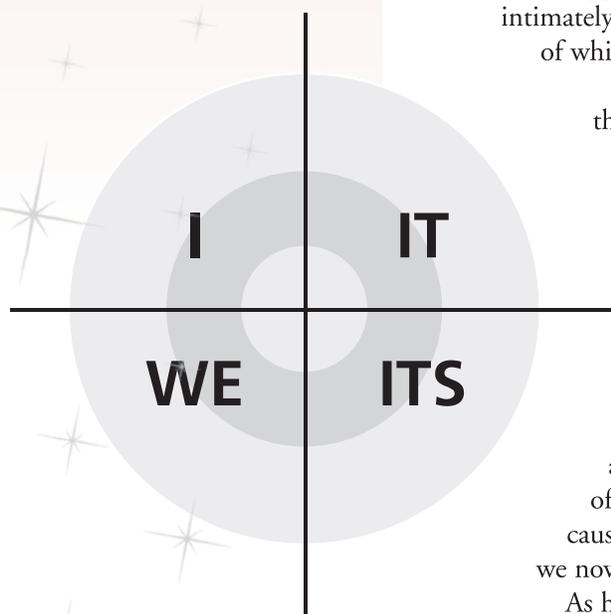
A schematic of the four quadrants shows the "I" (the inside of the individual), the "it" (the outside of the individual), the "we" (the inside of the collective) and the "its" (the outside of the collective). These are Wilber's four aspects, or four perspectives, of every scientific "event."

The right sides of the quadrants are concerned with empiric observation—what does it do? The left sides of the quadrants focus on interpretation—what does it mean? Wilber contends that while pre-modernity did not differentiate the interior from the exterior, in modern times there has been a pathological separation of interior and exterior to the point of a near-complete focus on the quadrant's right sides and a denial of the left sides as having *no meaning*. This split is a fundamental cause of many of society's problems, including the ecological crisis we now face. An integral approach does not make those separations.

As human beings, we express these complementary, rather than contradictory, perspectives. In the left quadrants, we find our own immediate thoughts, feelings, and sensations—described in first person terms (I and we). But if we look at our individual beings from the outside, we find neurotransmitters, a limbic system, a neocortex, complex molecular structures, cells, organ systems, DNA, and so on—described in third person objective terms (it and its).

Which of those views is right? BOTH of them. According to the integral approach, they are two different views of the same biological "event," namely us. The problems start when we try to deny or dismiss either perspective.

Where is God in this view? In all of it. God is in the deepest part of our individual interior, in the collective 'we,' and in the world around us. God is in the ground of our being—and in that to which we are moving.



THE BIG THREE AND SOPHIE'S INTEGRAL SPIRITUALITY

For the sake of simplicity, the right hand quadrants can be collapsed from “it” and “its” into just “its”, showing three basic and observable domains of evolution: self, culture, and nature. These “Big Three” comprise the subjective, inter-subjective, and objective dimensions of evolving reality.

In *The Marriage of Sense and Soul*, Wilber writes of the Big Three:

The Big Three are recognized by an influential number of scholars... Sir Karl Popper's three worlds: subjective (I), cultural (We), and objective (It)... Plato's Beautiful, Good and True. They even show up in Buddhism with Buddha, Dharma, and Sangha...

Another scholar he might have mentioned is Madeleine Sophie Barat. Mother Barat had a deep interior life (“I”), a rich relational life (“We”) and a rigorous intellectual life—especially given her appreciation of the explosion of information about the universe during her days lived on the edge of the Enlightenment (“It”)! In other words, she was an *integral* before the word even existed.

Moreover, the Big Three have been evident in the spirituality of the Society since its inception. Spirit is recognized within us individually in contemplation; collectively, in the mystery we experience as “we” in our community life; and outside of us, in the objective world of nature, our ministries, and all that surrounds us. And all of it is viewed as sacred, as an expression or reflection of the splendor of Spirit.

In my own living of Sophie's and the Society's spirituality, I experience God in all three ways: subjectively, in the depth of my own contemplative prayer; inter-subjectively, in my relationships of love; and objectively, in the beautifully created cosmos—from quarks to quasars, from atoms to acorns, from intracranial neurons to interstellar nebula. The cover of this issue of *Heart* provides a wonderful glimpse of this particular revelation of God.

My spirituality, which I now define as integral, allows me, simply put, to see *God in all that is!* Here at the school where I work, there is nothing that is not permeated with God—most especially the children, who in their growth, their joys, their struggles and sorrows, luminously reveal Spirit's shining face. So, back to the original question, where is God? The *holistically* new answer: God is in the Good, the Beautiful and the True, in our “I,” our “We” and all our “Its,” in all that WAS, IS NOW, and IS YET TO BE. AMEN. ✦

Maureen Glavin, RSCJ, Headmistress, Academy of the Sacred Heart, St. Charles, Missouri, studied chemistry and theology. Her spirituality is all inclusive.

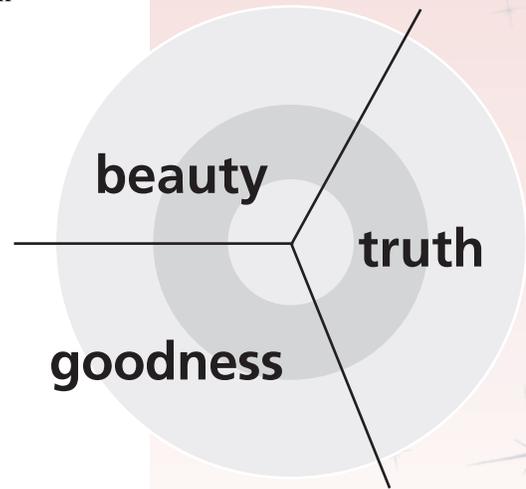


Photo: Jerry Naubheim, Jr.

Image used with permission from Integral Life

Breaking the Siege

by Anne Montgomery, RSCJ



Photo: AFP Photos / Stefanos Kourazis / Newscom

International peace activists make preparations on the boat dubbed *SS Liberty* after docking with its partner *SS Free Gaza* at the southern Cypriot port of Larnaca on their way to the Gaza Strip on August 20, 2008.

In August I accepted an invitation to join forty-three other internationals in an effort to break the siege of Gaza by sailing two small boats into its harbor, closed for forty-one years. Most of us had served in Palestine as human rights activists; some had been deported or refused entry by land or air; a few were Israeli or Palestinian, one was previously blocked from reuniting with his family in Gaza.

Gaza represents the worst of what we had experienced under the illegal Israeli occupation of the West Bank: the demolition of homes and the destruction of orchards and ancient olive trees near settlements or close to the by-pass roads and the “separation” wall isolating Palestinian towns from one another and keeping farmers from their harvest. These problems are magnified and condensed in the overpopulated

isolation of Gaza, its points of entry rarely open for whatever reason: commerce, medical treatment, family reunification, or the necessary educational opportunities and communication with the outside world that would decrease the frustration and despair that can spark violence.

In that larger world, we need to go beyond the politicians and controlled media to hear the stories of the ordinary people, anxious for real security for their families and for solidarity in their struggles for rights and dignity that keep people human and will enable them to rebuild their own country. These stories encapsulate many I have heard, not only in Palestine, but in Iraq during the years of war, embargo, war again, and probably too, those of other “expendable” people throughout the world.

On our first day in Gaza, we joined women demonstrating for the release of relatives held in Israeli prisons. They firmly yet gently pulled me into their ranks to hold up pictures of sons and husbands for media attention. Later, on another street, farmers spoke out for their devastated fields, their produce often rotting at the borders.

Several of our group accompanied the fishing boats, regularly attacked by Israeli gunboats if they ventured more than a few miles from the polluted coast. On those days, the nets filled—a catch reminiscent of the gospel story. We walked through the ruins of a bombed electrical wire factory, meant to provide a living for other families. To work, to provide, to protect means more than just food and fuel; children need dignity and authority they can trust and respect in a chaotic world.

Most moving were the visits to hospitals. One specialized in victims of bullet wounds to head or spine. In another, children waited with papers for sophisticated treatments offered abroad, their only obstacle, the refusal of Israeli authorities to

approve. In the past two years, 240 Gazans have died for this reason, over sixty of them children, some at the checkpoints—since women under thirty-five are considered potential “terrorists.”

The stereotyping of an entire people was also evident in the destroyed homes of Beit Hanoun, a city on the northeast edge of the Gaza strip that was mercilessly bombed in retaliation for the rocket killing of an Israeli woman in a nearby settlement. The Palestinian patriarch of one family of nineteen broke down in his effort to express his loss.

All these images are framed by the checkpoints and walls, instruments of domination blocking over 1,000 people waiting at the Rafa border to Egypt as well as daily attempts to cross at Eretz to the north, the corridor to the West Bank.

In a closely packed young population, what will be the result? In a school where youngsters danced scenes of traditional village life, and in the waters where boys triumphantly swam to greet us, another way seemed possible. They will either be able to build a new Palestine true to its ancient culture, or take up arms, to be crushed into degrading submission once more.

Their stories reflect those of many victims of war and repression worldwide. But, as Palestinian lawyer and Israeli citizen Huwaida Araf noted: “We recognize that we’re two humble boats, but what we’ve accomplished is to show that average people around the world can mobilize to create great change. We do not have to stay silent in the face of injustice. In Gaza today, there is such a sense of hope, and hope is what mobilizes people everywhere.”

Gandhi is one model of the hope that energizes the force of truth and love, active non-violence. On Gandhi’s birthday and the Second International Day of Nonviolence, the President of the U.N. General Assembly, said: “From the



Photo: Flickr / FreeGaza.org

Anne Montgomery, RSCJ, bottom row, second from left with sixteen of the internationals aboard the *SS Liberty*.

groundbreaking work of Gandhi and King to the ongoing example of the Free Gaza Movement, we can discern the transforming power of nonviolence at a crossroads in our history. Having developed the means of our own extinction by war, we are called by Truth, at the very center of our being, to turn to a nonviolent way of transformation toward a just and peaceful future.”

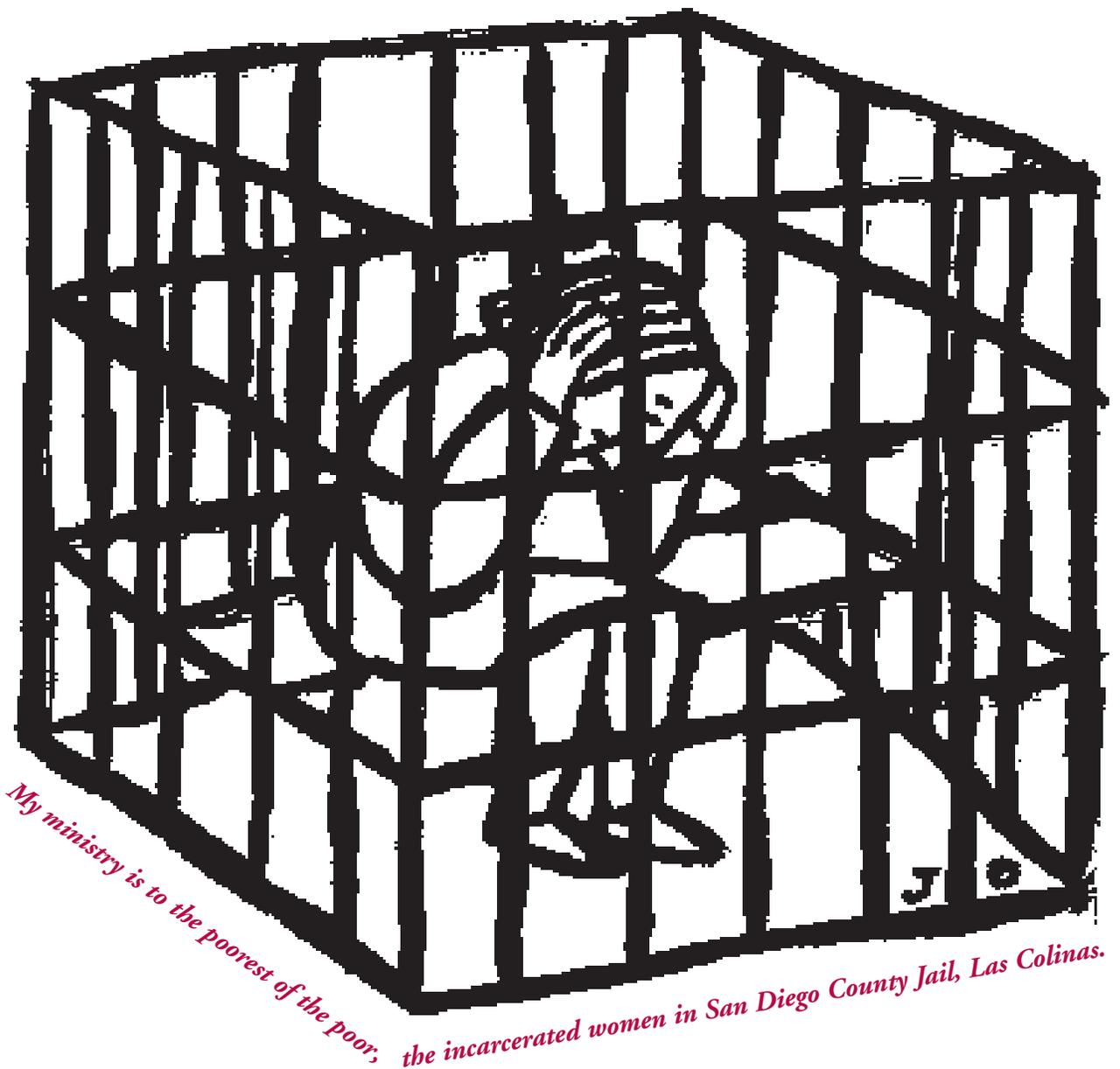
I am grateful and humbled that, after others had done all the hard work of preparation, I was invited to sail to Gaza on the *Liberty* just because I could represent the Church in a very diverse group. The experience confirmed my conviction that simple presence, bringing with it the experience of prayer and community life, has much to offer in a time of transition—not only in world history, but also in that of religious life. ✚



For three decades, Anne Montgomery, RSCJ, has made peace her life’s work. Today, as a member of Christian Peacemakers, she spends part of every year in Hebron and other hotspots in the Middle East.

Reflections from the Heart

By Frances Dickey, Associate



My ministry is to the poorest of the poor, the incarcerated women in San Diego County Jail, Las Colinas.

I love my jail women. My ministry is to the poorest of the poor, the incarcerated women in San Diego County Jail, Las Colinas. And I don't have to peel away layers to find Jesus' heart in the women. I can look right into theirs.

A typical afternoon in jail begins by opening the doors. I have to go through what is called "the sally port," where a sliding door closes behind me. I stand in an area I always think of as the place of stripping and am no longer part of the world. I hand over my driver's license and am handed a badge that says I am a chaplain at Las Colinas. Then I go through the second door; it slides shut, and I am in the world of my women. There is only the emptiness and the present moment, for me and for the women, when we enter the jail. As I go to pick up my keys, I glance into the booking room to see if there is anyone I recognize. I smile at the scared faces I see staring at me—and hope they feel the silent prayer in that smile.

Las Colinas is a jail with many different levels of security. There are women who have been sentenced to less than one year, women awaiting trial or sentencing and some waiting to go to prison. There are women who are locked down because they might be a threat to themselves or others—and many women who are mentally ill.

Most of the housing units are dorm-like buildings with chain link fences that have razor wire along the top. Las Colinas does have nice grounds with well-tended grass and many blooming flowers. The women tending the grounds are "trustees" (inmates on good behavior or in for less than one year) who work under the guidance of a professional landscaper.

The trustees who are working in the hall greet me: "Hi Chaplain, God bless you." Hearing their words always takes my breath away. I am in a place some would think of as unholy—and am greeted with words of love from God.

This particular afternoon, I go over to the kitchen and meet with the trustees who are doing the cooking. We spend probably less than thirty minutes together, but it is a time that is very intimate for me—and for the women. We sit at a table on the patio outside the kitchen and I can smell whatever is being prepared for dinner. Today there are three of us, some days there might be ten.

All different faiths come to our table, and we enter into some very lively discussion. In these candid conversations, I often find the women have a wisdom that I don't have; they have knowledge of God I don't have. They know their interior selves at a very deep level. The women bless me as they discover in their emptiness the pearl of great value. We read the gospel and talk about it, but what seems most important is praying for one another and for ourselves. I have come to feel that these afternoons of prayer with the women are my most important prayer time during the week—and I have felt the power of their prayers for me.

Some afternoons we all cry. These are the times when we stand in solidarity with one another in our pain and brokenness. I recall the image of Jesus on the cross leaning over to kiss the one standing at the foot. My image of these times with the women is that we are all standing at the foot of the cross being kissed by Christ and holding out our hand to catch the life-giving blood from his pierced side.

Today, there is a lot of gratitude. Two of the women are going home on Saturday and, I hope, this is the last time I will see them. They share their hopes for the future and their desire to stay strong. As we share the Host, the body of Christ, I think of the disciples at Emmaus and how they recognized Jesus in the breaking of the bread—and how we also recognize Jesus in our own brokenness. Sharing that Eucharist at the patio table outside the kitchen door at the jail is very, very special—I cannot describe it.

I am always trying to find words to describe my spirituality. RSCJ statements on spirituality say that the Pierced Heart of Jesus is the wellspring of all that we are and all that we do, and everything in our lives flows from it... there is the call to be wholly contemplative and wholly apostolic. These words touch my heart, and they reflect what God is calling me to be.

The beauty of the Heart of Christ that I find in jail touches every aspect of my life: my prayer, my family, being an Associate, my ministry, and my relationships. They are all woven together. ❖

Frances Dickey, a Sacred Heart Associate for five years, has spent the last four years ministering to inmates in the San Diego Women's Detention Facility.

After the Storm Stories



Many trees were uprooted at Duchesne Academy—but “The” oak was spared.

When the news reports have died down and hurricane survivors are making their way back to whatever is left, the “storm stories” about people and support networks are just beginning. Hurricanes Katrina, Rita, Gustav, and Ike directly affected members of the Sacred Heart family; here are just a few of their stories—and an account from farther north...

A NOT TOTALLY ILL WIND IN BLOOMFIELD HILLS

On Sunday afternoon, June 8, 2008, a strong wind sheer or tornado struck the Academy of the Sacred Heart, Bloomfield Hills, Michigan, uprooting or splintering twenty-three mature trees on the north and south sides of the school. Tiles from the new gymnasium roof were torn off, a play structure was destroyed, and the tennis court fencing was damaged. The nature trail and nature preserve located at the north end of the campus suffered substantial damage as well. But a benign energy was afoot that day as well.

Robert Forrest, board chair, described the event: “The wind sheer/tornado apparently split in two and went around either side of the school building, also known as “The House Built on Confidence.” We attribute this good fortune to the presence of Sister Bridget Bearss, head of school, who was in her office at the time of the event.

“Prize Days for the lower grades were moved to other locations—and power was restored shortly after the conclusion of the graduation ceremony on June 13.”

ORGANIZATION AT THE END OF THE RAINBOW AT GRAND COTEAU

Grand Coteau—like the Sacred Heart schools in Houston and elsewhere—was a haven for students from the Rosary after Katrina and Rita in 2005. But in September 2008, the gulf storms landed differently. The Rosary had no damage; however, at Grand Coteau, the combined forces of Gustav and Ike created a crisis situation.

Storm veteran Lynne Lieux, RSCJ, who had been at the Rosary during Katrina and Rita, said this time they learned to get organized early. “Volunteers made it possible to go on,” she said. “We set up a parent phone tree, offsite Web support, and discussion boards for people to hear exactly what was happening. Parents showed up in large numbers to help... and even the local grocer offered to put all our frozen meat in his freezer.”

This time, she was also ready for the “unending series of meetings with insurance companies, contractors, and FEMA.” She said: “Insurance policies have changed since Katrina; for example, named storms increase the deductible from a small fixed rate to a much larger percentage of the premium.”

Despite the setbacks, Sister Lieux found much to feel positive about in the wake of the storms. “The day we heard we were going home, a rainbow appeared in the sky,” she said. “And I kept hearing the song ‘How can we keep from singing when tempests roar’ in my head. In times like these, we do learn to live more simply, and to get closer to each other.”

GRIT AND GRATITUDE IN HOUSTON

In Houston, Hurricane Ike left most of the city without power, and both the Duchesne and Regis School campuses were damaged. What Jan Dunn, RSCJ, remembered most was the generosity of the people who were there for one another. She said: “After Ike, we experienced many persons being the Heart of God for us, and we are very grateful. Seniors arrived at Duchesne on Monday to clean up the front yard and see if the oak tree was still standing—it was—and people learned to meet their neighbors again. People who had electricity ran wires to those who had none. On campus, our technology department worked to keep the Web site, our planned method for communication, up to date.”

Sister Dunn re-emphasized the importance of an attitude of gratitude: “We are grateful to our families who worked for days to make the campus look beautiful again. We were never without security, even during the storm, and our maintenance department worked tirelessly to get the school back in operation.”

She did admit that the word “normal” has lost its meaning. “At Duchesne, time is now measured as *before Ike* and *after Ike*,” she said.

WORKING IN THE EYE OF THE STORM

Nonprofit organizations are usually among the first responders to any natural disaster, and Melanie Guste, RSCJ, who serves as CEO of the Louisiana Association of Nonprofit Organizations (LANO), is working in the eye of the storm—and loving it. “A typical day for me at LANO is a jambalaya of people, programs and policy,” she



Photo: NASA <http://rapidfire.sci.gsfc.nasa.gov/gallery/>

Hurricane Ike

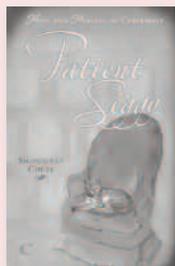
says. “I juggle media and government officials—policy wonks, scholars, and practitioners. While the work is frequently intense...it has a claim on my heart. I have also tried to invite a few of our employees into the community!”

Personally, Sister Guste acknowledges the “circle of moral and spiritual support of the RSCJ community” in dealing with the devastation experienced by Gulf Coast inhabitants over the past several years. “While sitting in the darkness of eleven days of power outages after Ike, I received text messages from across the country reminding me of the prayerful support and love of my sisters and friends,” she said.

On a deeper level, Sister Guste connects RSCJ spirituality to the uncomfortable effects of the storms. “Somewhere in the dark deep, I find my ground—the place where I name and know God’s presence. It’s only to this place I encourage others to go—to the “ground of their being” to use an expression of Paul Tillich. Ultimately, every storm leads us to find that place—wherever it is for each one of us.” ❖

Good words

written by members of the Sacred Heart family

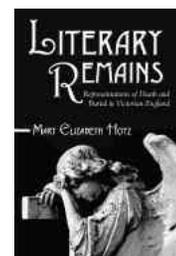


Patient Siggy: Hope and Healing in Cyberspace by Sigourney Cheek, Manhattanville, 1967

A deeply personal account of how one woman faced cancer with grace and humor—and a story of how a community forged over email proved to be an antidote for the isolation of serious illness. Sigourney writes: “It is my hope that the book will teach others about the power of communal prayer and the power of choosing a positive path to fight through serious illness.”

Literary Remains: Representation of Death and Burial in Victorian England by Mary Hotz, RSCJ

Alan Ball, creator of HBO’s *Six Feet Under*, quipped: “Once you put a dead body in the room, you can talk about anything.” So, too, with the Victorians. *Literary Remains* is a thoughtful meditation on the central role of death in Victorian England and gives new meaning to the phrase that serves as its significant theme: “Taught by death what life should be.”

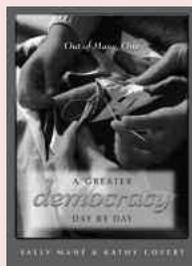
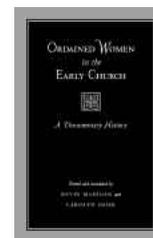


Let it Shine!: The Emergence of African-American Catholic Worship by Mary E. McGann RSCJ, Eva Marie Lumas S.S.S., and Ronald D. Harbor

Let It Shine! probes the distinctive contribution of black Catholics to the life of the American church, and to the unfolding of lived Christianity in the United States. This important book explores the powerful spiritual renaissance that has marked African American life and self-understanding over the last several decades by examining one critical dimension: the forging of new expressions of Catholic worship rooted in the larger Catholic tradition, yet shaped in unique ways by African American religious culture.

Ordained Women in the Early Church: A Documentary History by Carolyn Osiek, RSCJ, edited with Kevin Madigan

An academic book that brings together into one volume all known Greek and Latin references to women deacons and presbyters to the sixth century. The evidence for female deacons is abundant, more in the Eastern part of the Roman/Byzantine Empire than in the west. There was a ministry TO women. The evidence for women presbyters is less abundant and seems mostly to have been suppressed.



A Greater Democracy Day By Day by Sally Mahé, Villa Duchesne, 1966, and Kathy Covert

A collection of 365 thought-provoking quotes from poets, prophets, philosophers, politicians, pundits, and every day people. A diverse selection of daily readings to explore the spiritual essence of the greater democracy toward which our world is growing. The annotated index of information about each person quoted makes this an invaluable reference for speakers, writers, and students. ✦



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Society of the Sacred Heart
U.S. Province

Photo: Lolita Menéndez, RSCJ



Shanti Fernandes, RSCJ: Reflection and deep discernment marked **General Chapter 2008: A Context for Listening to the Holy Spirit.**



Dorothy Schmerbauch: A familiar, friendly, and beloved face along with **Some New Faces and a Whole New Space.**



Devastation created opportunities for sharing and gratitude in **After the Storm Stories.**

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