

Winter 2015

Heart

A Journal of the Society of the Sacred Heart, United States – Canada



...to Heart

Dear Friends and Family of the Sacred Heart,

As always, I want to thank you on behalf of our sisters and all those who are part of our large Sacred Heart family for taking the time to read and reflect upon the writings in *Heart*. As we enter the winter season, a time when the earth lies fallow in colder climates, our contributors focus on the connection and responsibility of each one of us to our common home, the earth.

The authors of each article provoke our thinking and call us to look at our own way of acting on behalf of our common home. As we read the narrative, we are invited again to the kind of learning and action that happened in the early '70s at 91st Street and continue today at Sprout Creek Farm, at Sacred Heart, Atherton, and at Sacred Heart schools throughout the world. Anne Corry, RSCJ, and Cecile Meijer, RSCJ, provide a global framework from the Society's work at the United Nations to the Paris Climate Conference to the focus of the Religious of the Sacred Heart throughout the world as we look toward our future at the upcoming General Chapter. The call to care for our earth goes beyond the borders of a classroom, age, geographic location or personal circumstances and rightfully enters the homes and lives of each one of us.

Pope Francis reminded us in his recent encyclical, *Laudato Si'*,

Whether believers or not, we are agreed today that the earth is essentially a shared inheritance, whose fruits are meant to benefit everyone ... Our goal is not to amass information or to satisfy curiosity, but rather to become painfully aware, to dare to turn what is happening to the world into our own personal suffering and thus to discover what each of us can do about it.

It is our challenge to move climate change from a theoretical or political issue to a compassionate gaze on our world and its people that makes our hearts ache. I invite you to take this issue of *Heart* "to heart" and respond to the call of Pope Francis to make the care of our common home a personal call. Our authors suggest several concrete ways to act beyond what we are already doing. We can all pay attention to what happens at the Paris Conference on Climate; we can all join the RSCJ International Prayer Circle initiative (more information on this and other responses can be found on the RSCJ.org website); we can check out Jacquie Ottman's website, www.WeHateToWaste.com, and discover new ways to make a small difference. Each of us can do something!

Let us pray together from the heart for our precious world and all who inhabit it, past, present and future. ✚

Barbara Dawson RSCJ

Barbara Dawson, RSCJ
Provincial





Heart is published two times a year to highlight the mission and ministries of the Society of the Sacred Heart, United States - Canada, 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 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 United States - Canada Province, please visit www.rscj.org.

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ON THE COVER:

"In the Heart of Winter"
 © Carlos Rojas Photography

Discover

- 4 Network office moves to Stuart Center
- 4 In Memoriam
- 5 Province launches new vocations website

Reveal

- 6 Sprout Creek Farm celebrates twenty-five years in the Hudson River Valley
- 10 Recognizing and honoring the divine in a world out of balance
 By Cecile Meijer, RSCJ
- 12 *Laudato Si'*: The international Society's response to the Pope's Encyclical
 By Anne Corry, RSCJ

In the Heart

- 14 Farm program reaps transformative rewards
 By Dana Rakoczy, Director, Public Relations & Marketing, Sacred Heart Schools, Atherton
- 16 How Sacred Heart nurtured my "Hate to Waste" journey
 By Jacquelyn Ottman, Convent of the Sacred Heart '73
- 18 New book on historian Louise Callan, RSCJ
- 18 Coming soon! New book on RSCJ prayer

Network office moves to Stuart Center

The Network of Sacred Heart Schools has successfully relocated its office to the Stuart Center in Washington, D.C. Since the Conference of Sacred Heart Education officially launched in August, the team of Ian Humphreys, Nadia Sadeghian Gonzalez and Suzanne Cooke, RSCJ, has been working with Network schools and eagerly awaits visitors at their new office.

So who does what in the Network office? Ian Humphreys is the director of Network planning and programs. He has begun visiting the schools to meet with faculty, staff and students to learn their hopes for Network programming. Having served as a faculty member at Convent of the Sacred Heart, New York (91st Street) for twenty-seven years, Ian has been interested in building upon the common desire among the school communities to share and learn from one another.



Ian Humphreys, director of Network planning and programs, and Suzanne Cooke, RSCJ, head of the new Conference of Sacred Heart Education.

Nadia Sadeghian Gonzalez is an alumna of Duchesne School of the Sacred Heart in Houston. A lawyer in Houston, she moved to D.C. shortly after her wedding. When she heard about the opening at the Network for an office manager, she was keen to secure what she describes as her dream job. Knowledgeable of several of the Network programs, Nadia is motivated by the potential of the twenty-four school

communities working together on behalf of students.

Sister Cooke's work is all about mission. As head of conference, she guides heads, chairs, boards and leadership teams on accountability for mission, governance in support of mission and education to mission. During these initial weeks, Sister Cooke has visited fourteen of the schools and attended several board meetings. She looks forward to working closely with the leaders in advancing the mission of Sacred Heart education in the United States and Canada.

All three are honored to be at the service of the Schools of the Sacred Heart and the USC Province at this pivotal moment in time. ✦

Keep up with news from the Network of Sacred Heart Schools at www.sofie.org.

In Memoriam

Blessed are those who have died in the Lord; let them rest from their labors for their good deeds go with them.

Catherine McMabon, RSCJ

July 31, 2015

Mary Munch, RSCJ

August 12, 2015

Gertrude Patch, RSCJ

August 24, 2015

Joan Kirby, RSCJ

September 9, 2015

Marie Lufkin, RSCJ

September 20, 2015

Margaret Seitz, RSCJ

October 14, 2015

Full obituaries may be viewed at RSCJ.org/about/memoriam.

Province launches new vocations website

What does God want me to do with my life? Each of us answers this most fundamental of questions throughout our lives. Everyone has a vocation, a personal call from God, although this term is most frequently used in reference to a call to religious life. To assist young women who are investigating a possible call to religious life in general, and to the Society of the Sacred Heart in particular, the province has launched a new website specifically for vocation exploration. You can find it at www.rscj.org/vocations.

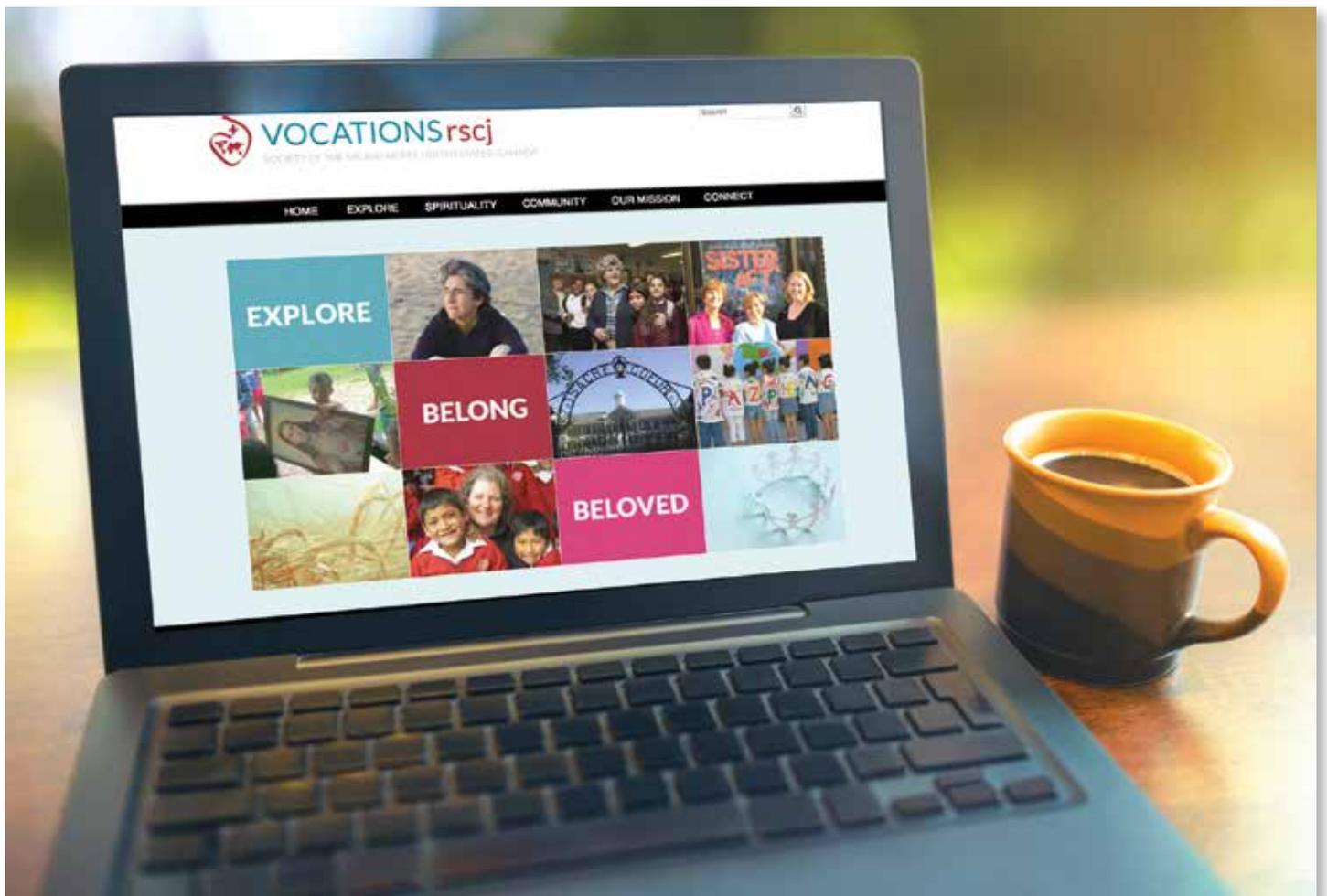
EXPLORE

BELONG

BELOVED

Visitors to this new site will find information on the Society, its history, spirituality, ministries and mission, but there are also pages devoted to frequently asked questions, the stages of religious formation and religious life terminology. Videos and quotes from Religious of the Sacred Heart supplement the text. Our partners at the Center for Educational Design and Communications created the design of the website.

You can learn a lot about us by visiting our site. Come spend some time exploring. If you have any questions or comments, please contact Mary Pat White, RSCJ, at vocations@rscj.org. ✦



SPROUT CREEK FARM *celebrates* *in the hudson*



Sprout Creek Farm is a working farm and educational center tucked amidst the pastoral landscape of Dutchess County, New York.

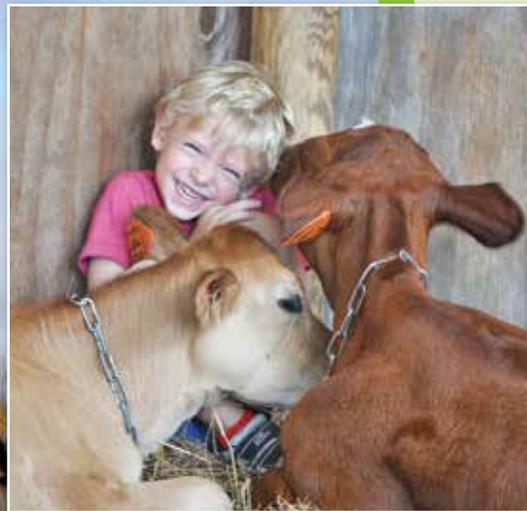
TWENTY-FIVE YEARS

river valley

Along with a typically busy schedule of events and activities, Sprout Creek Farm celebrated a milestone anniversary this year. Founded in 1982, it was originally located on the campus of the Convent of the Sacred Heart in Greenwich, Connecticut, but moved to its present location in 1990 – making this its 25th anniversary in the Hudson River Valley.

Encompassing 200 acres in Dutchess County, New York, Sprout Creek Farm is really three distinct yet dynamically intertwined entities. It is a working farm, raising cows, sheep, goats, turkeys, chickens and pigs. It is a market, selling its own award-winning cheeses and farm-produced meat. And it is an educational center, offering day, weekend, and summer programs that help adults and young people connect with the land, the seasons and the plants and animals that co-exist in harmonious rhythm on the farm.

Margo Morris, RSCJ, has been an integral part of Sprout Creek Farm from its very beginning. The poem that follows is her tribute to the place she has nurtured and loved these past twenty-five years.



Photos by Georgie Blaeser, RSCJ

More than 2,500 school children visit Sprout Creek every year. Margo Morris, RSCJ, has been a part of the farm since its foundation at the Convent of the Sacred Heart, Greenwich.

ODE TO THE FARM

The Sprout Creek, so earnest in its single-minded spring-fed flowing,
its bed of limestone and clay rests high above a nameless underground river,
an artery whose pure and fluid pulse, cold and constant,
feeds this land and all its shining creatures:

Crawfish crawl the creek bottom, raking silt and stones under which to burrow,
their Crustacean armor, a questionable defense, it seems.
They peer out of the temporary murk of their labor,
wary and watchful and timid.

Even the groundhog, thief of tender shoots, successful without stealth,
is bold in its standing challenge;
entitlement to all that is most recently sprouted encrypted in its very genes
and the aptitude of its buck-toothed methodology.

Multilingual, covert and cunning, coyotes case the joint by day, catch by moonlight,
and howl their songs of hunger in the bright snowfields of night,
waiting, hoping to consume the first hapless rabbit fresh out of a warm warren.
Opportunists and survivors, with canine intellect and capacity sharp and deep,
the creatures of wood and field, the creatures of home and hearth,
listen – each cell at attention – to the long lone howl
that initiates the polyphony of utterances from ridge to ridge.

Splice in my cow with her rivers of milk;
pour it along the steep banks of misunderstanding;
spill it into all of the wars of refusal.
Eye-tend her kindly, disturbing mothering, her nudging, urging, conference of strength.
(For she is unable to do otherwise.)

Opalescent chimera-like glimpse of fish in transit, the brilliant contrasts of the creek bed,
northern in subtlety (almost stingy about color).
Black green plants against a white limestone bed wave watery hellos,
calling gently to children who see everything that is small,
everything that is moving at all,
that beckons us, tempts us, draws us into the progress,
the motion, the gurgling syntax of river,
into the simple commotion of The Sprout Creek.

—Margo Morris, RSCJ



Photos by Georgie Blaeser, RSCJ

We live in and around these realities and the familiar but no less mystery-laden realities of the barns and sheds, gardens and coops – shelter and sustenance, we are all for the other. Madeleine Sophie once said, “The love of Jesus Christ discovered a way of being with us that no one would have dared think of: he becomes our food and he empties himself...so as to raise us up to God.” We who live here earnestly invite you, our readers, to enjoy and absorb the gratuitous wellspring of human awareness buried in earth and beckoning the divine. ✚

Visit sproutcreekfarm.org for more information.

OUR MISSION *The purposes of the farm are:*

- to provide educational experiences for children and adults that will foster appreciation for, and understanding of, our place within the natural world, and thus encourage responsibility for the future of our environment
- to offer programs that will reconnect people to the rich agricultural heritage of the United States
- to offer an experience of community as a model of peaceful living
- to offer programs in spiritual development, using the agricultural resources of the farm as both setting and starting point of such programs

Recognizing and honoring the divine in a world out of balance

By Cecile Meijer, RSCJ

In his recent encyclical *Laudato Si'*, Pope Francis makes an explicit call for a new dialogue about “how we are shaping the future of our planet.” While some think of this mainly as a treatise on the planet, it in fact is not. It is a reminder of our responsibilities for our planet AND to the common good, to our brothers and sisters, especially the most vulnerable. Through our office at the United Nations, Religious of the Sacred Heart are ready to be part of this dialogue.

The Society of the Sacred Heart has been at the United Nations (UN) as a non-governmental organization (NGO) since 2003. Because the UN is an intergovernmental body, only nation states can be members of it, not NGOs. But NGOs can work with the UN and, in fact, they make a lot of noise to urge diplomats to listen to the voice of the people. A colleague once called our work “putting the Beatitudes in action.”

The Society’s presence at the UN stems from a desire to do something more global with our vast experience of living and working with people in forty-one countries. As educators we tend to look at root causes of problems; that tendency led us to want to bring our reflection and analysis to the international policy table in New York.

Personal conversion is of course the corner stone, but we also need structural change at all levels of governance.

Last year the Society obtained consultative status with the Economic and Social Council of the UN. This status opens the way to lobby and advocate with UN Member States using the lived experience from our members around the world. Telling people’s stories matters – their hopes and dreams and struggles and pains, real life stories. Drawing policy recommendations for change from those stories is a powerful contribution to our common quest for systemic change.

So why is this important?

Why are we called to this role in the global community? You can find the reason in the daily news: scenes of violence, extreme weather, out-of-control contagious diseases affecting hundreds of thousands of people. Around one billion people still live in extreme poverty today, our brothers and sisters who cannot care for their most basic human needs.

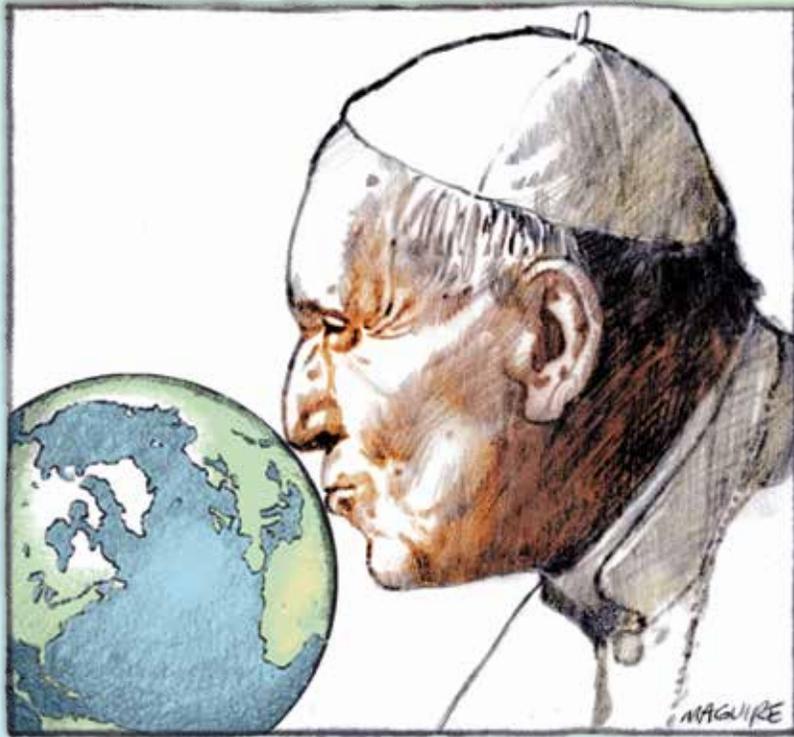
At the same time, our world is highly interconnected in more ways than just the internet. International trade, financial markets, and, in general, global mobility have given us access to

previously unimaginable progress and wealth. But the advances have been wildly unequal, both within countries and among countries.

So where is our solidarity?

Where is our focus on the common good in such a world out of balance? How can we concretely live out our preferential option for the poor, recognizing on a daily basis the human dignity of each person? How do we recognize and honor the divine in all of creation?

Pope Francis writes in *Laudato Si'* that “God is intimately present in each being,” making it possible for us to “see God reflected in all that exists.” He continues: “The bishops of Brazil have pointed out that nature as a whole not only manifests God but is also a locus of his presence. The Spirit of life dwells in every living creature and calls us to enter into relationship with him.” (para. 88). The presence of God in all of creation is not only repeated over and over again in Scripture, but God’s life-giving breath has also been the sustaining energy throughout history, from the very beginning of creation when God breathed over the chaos (Genesis 1) to our own chaos of today.



Barrie Maguire, newart.com

Respect for each living being on Planet Earth – people, plants, animals, etc. – as God’s dwelling place breaks down walls and prejudices and brings healing to broken relationships. If justice is understood in the biblical sense of right relationships, tangible love and respect express themselves as justice, mercy and humility. The acknowledgement of God as the heartbeat in all created beings then becomes a way to peace. Let me give just one example.

If we really recognize Christ in the Syrian refugee, desperate to reach a safe Greek island on an inflatable boat, we cannot turn away because we are ‘suffering-fatigued.’ Little Aylan’s lifeless body was Christ lying at the seashore face down. The opposite of love is not hate, a friend once told me, but indifference. The International Organization for Migration (IOM) estimates that 650,460 refugees and migrants have reached Europe (Greece, Malta, Italy or Spain) this year so far (mid October). More than 3,100 of them are estimated not to have survived their perilous journey across the Mediterranean Sea. Unlike other times, Greece has been the port of entry to Europe for more than half a million refugees and migrants in 2015.

It is time to recognize that God lives in every single woman, man, girl or boy who is being trafficked. Love dwells in the fisherman whose house will soon be wiped away by yet another disastrously strong typhoon. Christ sleeps in the park because there is still no room in the inn. Recognizing the divine presence as indwelling in all people and living beings will surely change us and it can also change the world. We all have a role to play in mending ruptured relationships and restoring our oneness as humanity.

In late September of this year, all 193 Member States of the UN have adopted new universal goals for sustainable development – the Sustainable Development Goals or SDGs. Watch for renewed calls to end poverty, fight injustice, improve inclusivity and protect our environment. You can be sure that, in our role as an NGO at the UN, the Society will be part of the conversation, promoting justice and compassion. You, too, can be part of that dialogue through your prayer and actions, no matter how small. As Pope Francis said, “We need to strengthen the conviction that we are one single human family” – we cannot allow leaving anyone behind. ✝



Sister Cecile Meijer is the Society of the Sacred Heart’s representative at the United Nations. The website of the Society’s presence at the United Nations is www.sacredheartattheun.org.

Laudato Si': The international Society's response to the Pope's Encyclical

By Anne Corry, RSCJ

IN RESPONSE TO POPE FRANCIS' CALL A FOR NEW DIALOGUE

about "how we are shaping the future of our planet," I can only base this reflection on the perspective of the heart. Surely that is the perspective of all our dialogue as Religious of the Sacred Heart. Our mission to discover and reveal the love of God in our world is easily found in *Laudato Si'*. Passages such as the following touch our spirituality very closely:

The entire material universe speaks of God's love, his boundless affection for us. Soil, water, mountains; everything is, as it were, a caress of God. (84)

and,

God's love is the fundamental moving force in all created things. (77)

Our spirituality is in the midst of this call. It is the lens through which I will consider three themes of *Laudato Si'*: our common home, climate change, and some thoughts about the emerging future as we prepare for the Society's General Chapter in 2016.

Our Common Home

Pope Francis draws us into *Laudato Si'* with the glorious *Canticle of Creation* of St. Francis of Assisi. He provides a substantial review of the threats to the environment, many of which have human causes (Chapter One). Then he develops the theme of the planet as our common home. Here Pope Francis writes of the need for a global perspective; in this the international Society has a particular interest. When we look at our own history, is this not an extension of Sophie Barat's vision for the Society to raise up a multitude of adorers from all the nations, to the very ends of the earth? Does it not reflect Philippine Duchesne's urgency to broaden our horizons through her missionary call? And, indeed, when Janet Stuart became superior general in 1911 and chose to visit Society houses throughout the world, she too demonstrated an international outreach.

Religious of the Sacred Heart have an intrinsically global view, and increasingly it is informed by those who are most at risk. The Justice Peace and Integrity of Creation (JPIC) committee has recently adopted a visual image designed by Ana Morales, RSCJ, of the Mexican Province. It conveys the open heart symbol from the perspective of below and behind. It aims to show our response to our blessed and broken world from a non-dominant standpoint. In other words, we respond to Jesus' call rather than assume that "we know best."

Laudato Si' rallies us to a new world view. "There are no frontiers or barriers, political or social, behind which we can hide, still less is there room for the globalization of indifference." (52)



Ana Morales, RSCJ, adapted the Society logo from a JPIC perspective.



It is believed that climate change is responsible for the increase in number and violence of typhoons like Ondoy, which impacted RSCJ communities in the Philippines in 2009.

Climate Change

Our sisters and colleagues worldwide are well-informed about the issues facing our planet, especially those caused by climate change. *Laudato Si'* explores the causes and impacts of climate change, especially on those who are poorest and most vulnerable. RSCJ know these impacts firsthand. Our sisters in the African Provinces of Uganda-Kenya, Chad and the Democratic Republic of Congo are experiencing the effects of drought and flash flooding. In the atolls of the Pacific Ocean, sea levels are rising and crops are dying. In Latin America, water is becoming scarcer because of rising global temperatures. In the Philippines, people live with the threat of repeated typhoons.

Our sisters and colleagues accompany people in all these places with material, pastoral, financial and spiritual support. Those of us who accompany indigenous peoples with their rich earth wisdom wonder what they make of the effects of climate change.

Pope Francis points towards the forthcoming climate change summit to take place in Paris in early December (169). He says, "We believers cannot fail to ask God for a positive outcome to the present discussions, so that future generations will not have to suffer the effects of our ill-advised delays."

Within the Society, there have been calls to make a concerted response to a JPIC issue. In response, we invite all members of the Sacred Heart family to take part in an International Prayer Circle initiative. (More information about this initiative will be shared in all our provinces prior to the Paris Climate Change Summit.)

Emerging Calls

How timely that *Laudato Si'* has arrived just as the Society is preparing for its General Chapter in 2016. It contains many emerging calls for the future. Though we have long been committed to recycling and all the practical efforts of environmental responsibility, *Laudato Si'* calls us to an even more demanding understanding of care for our common home. As RSCJ, we feel compelled to do our part for advocacy, social responsibility and active concern. We are good educators and we try to do these things well. However, we are also part of the human ecology and there is so much to learn from this standpoint. As Andrew Hamilton, an Australian Jesuit, commenting on the radical nature of *Laudato Si'*, said, "We do not have an environment, we are the environment." (Jesuit Social Services, 22 June 2015).

As RSCJ we bring the gift of our international history and our wide experience in mission to the calls of *Laudato Si'*. This includes "... a spirituality [that] can motivate us to a more passionate concern for the protection of our world." (216) This is a deep call to the interrelationship of all parts of creation. We are called to a transformation of the heart. This is our charism. It is what we are called to share. ✦

Anne Corry, RSCJ, is a member of the Australia-New Zealand Province and the International JPIC Coordinator for the Society of the Sacred Heart.



Justice Peace and Integrity of Creation (JPIC) committee for the international Society. Sister Anne Corry is on the right in the second row.

Farm program reaps transformative rewards

By Dana Rakoczy, Director, Public Relations & Marketing, Sacred Heart Schools, Atherton

It's 8 o'clock on a brisk Monday morning at Sacred Heart Schools, Atherton (SHS). The campus is relatively quiet, as most students are gathered in classrooms across the 63-acre PreK-12 school. But from one unusual "classroom," laughter mixes with loud and plaintive bleating. Atypical for most schools, this sound fazes no one on this campus; after all, six noisy nanny goats being milked is just another weekday here at the SHS Farm & Gardens. Part of a larger menagerie that resides on the "farm"—really just a small plot of fenced-in land marked by four connecting pens, a makeshift barn and a chicken coop—the goats and their kids live in relative harmony alongside several dozen rabbits, a couple dozen ducks, the occasional goose and one temperamental miniature horse.

Across school grounds is the other half of this program: the 40,000 square foot organic garden. As the sun heats this fertile patch of ground in late morning, pungent scents of basil, cilantro and oregano rise into the air, and emerging buds of red tomatoes, yellow squash, white eggplant and other varieties add points of color to an otherwise lush and verdant palate.

Wildly popular at the high school and expanding to include rudimentary experiences for those in the early grades, the SHS Farm & Gardens has rapidly become a capstone curricular program at the school, offering opportunities



In an afternoon exercise with first-graders, Dr. Slafter, head of the SHS Farm & Gardens, introduces students to the correct way to identify, cultivate and harvest the various herbs found throughout the one-acre garden.

for students to engage with academic theory, ethical questions and environmentally-friendly practices, all in a hands-on setting. Courses utilizing this agro-classroom are geared to ensure that students grasp the core concepts intellectually, but also comprehend on a personal and spiritual scale their individual responsibility in sustaining and cultivating natural assets.

This is a working farm and garden. The fields, fowl and livestock are largely cared for by high school students enrolled in courses with seemingly

unrelated titles such as *Human Geography*, *Modern World History* and *A.P. Environmental Science*. Exposed to theoretical knowledge about the earth's resources and sustainability practices, cyclical patterns of food production and consumption, and rotational crop and grazing patterns, students then carry out actual tasks related to the day's lesson. The practicalities involve both hard labor and hard lessons, particularly in the eventual humane slaughter and consumption of one of the farm's fuzzy or feathered population—a required exercise for the high school courses.

Guiding all is Dr. Stewart Slafter, director for the SHS Farm & Gardens and longtime history teacher at the high school. Known around campus by his easy manner and enormous straw hat, over the last decade Dr. Slafter has deftly steered integration of experiential work on the SHS Farm & Gardens with the high school's social sciences curriculum. Under his direction, the program has grown from a small gardening club that monthly fed the homeless with harvested produce, to a comprehensive operation providing thought-provoking student involvement.

In this morning's work, for example, five senior girls milk the goats, which produce approximately two gallons daily. The milk is used in the farm's kitchen, where students are learning to make cheese, soap and caramel sauce for sale. Later, the students move the goats to rotating locations, so they can graze

down the abundant foliage and dispose of the oak tree clippings collected by the grounds crew. The manure produced by the entire farm menagerie is collected by students to fertilize the organic gardens, encouraging increased crop production. Meanwhile, in the garden, a group of four freshmen crouches along an irrigation row to harvest chili peppers and herbs, which students will later convert into a fresh salsa. All commodities produced on campus are delivered to local community service organizations, shared at the school cafeterias or sold at the SHS farmer's market. In this way, each student participates in the complete cycle of cultivation, harvest, production and sharing of foods – something each can do long after leaving SHS.

“The big question I ask students to consider is how humanity has changed the natural features of the earth to suit our own needs,” Dr. Slafter says. “I want them to see this isn't about preparing them for the next stage, it's about doing something important right now. I tell them, ‘As we speak, you are feeding people with what you are doing, and we must be far more earnest and serious about this and do it right.’”

Dr. Slafter's curriculum uses the slaughtering process, a harsh but ubiquitous reality in current culture, to frame a conversation on ethics. Unlike the PETA and feed industry documentaries the students watch as precursor, Dr. Slafter underscores that “what we are doing is a prayerful and respectful way of acknowledging that God has given us these animals and we are making the decision to end their lives.” For the majority of the students, the experience is enlightening. As one student reflected, “What have I taken away from this? I'd

say ‘mindfulness.’ You don't really think about what you eat until you see the process, start to finish. And it's changed how I see things now.”

Adds Dr. Slafter, “Ultimately, what I want students to learn is that there is abundance out there, and that in their own lives they can be personally active in creating abundance. I want them to see that they can grow their own produce, make their own food, distribute it to others, and bring joy to [those in need] and to their own lives.” Joy is definitely on the menu for Dr. Slafter's students. As one of the seniors describes it while rhythmically

milking a now-compliant goat, “I took history freshman year, and got to come out to the farm once or twice a month. As a senior though, I wanted more farm action. So now I get to do this every day, and harvest for our community-supported agriculture [causes], and pack boxes [of our produce and food] for needy families. It's an incredible feeling to be able to do something real, to make something and give it to others in need and know that you had a hand in creating it.

“Besides that,” she adds with a smile, “it's a great stress-reliever – and a whole lot of fun.” ❖



Seniors enrolled in the course *Human Geography* are tasked with the daily milking chores for the six nanny goats; Connie – the farm's eldest resident – warrants attention from two experienced students.

Always a favorite time of year on campus, spring brings a bevy of baby goats eager to “help” with the rotational grazing that helps maintain the school's 63-acre campus.

How Sacred Heart nurtured my “Hate to Waste” journey

By Jacquelyn Ottman, Convent of the Sacred Heart '73

Sacred Heart schools are committed to teaching respect for creation and preparing students to be stewards of the earth's resources. This principle, coupled with a well-rounded liberal arts education beginning with my high school prep at Convent of the Sacred Heart, 91st Street, served as a strong foundation for my lifelong calling as an environmental entrepreneur and professional.

BORN TO RECYCLE

When I was four years old, my sister and brother nicknamed me “Junkie Jacquie,” because I used to drag home treasures from the neighbor's trash. It was instinctual and a point of pride. If perfectly good, though slightly used, board games are sitting at the curb, I reasoned, why not take them home and enjoy them?

When I entered 91st Street in the fall of 1969, the environment was our issue. We all celebrated the very first Earth Day in the spring of 1970, and the next year we headed off to the first Solar Day in New York City. Junior year, I volunteered to lead our school's recycling effort. Every day, I walked the twenty blocks up Madison Avenue with my family's *New York Times* in my backpack and encouraged fellow students to do the same. Every two weeks or so, our science teacher, Sister Joy Hudecz, and I bundled up the newspapers, loaded them into the back of the school's station wagon (before SUVs!) and delivered them to the office of our assemblyman.

In the classroom, freshmen and sophomores were required to read *Earth Abides*, an apocalyptic science fiction novel by George R. Stewart, about repopulating the Earth after a biological disaster. Sister Eleanor Fox oversaw my social studies papers on air pollution in England and taught us seniors her trademark *New York Times* Seminar.



MY ENVIRONMENTAL FERVOR WAS NOTICED AT 91ST STREET

The high school yearbook noted on my senior page that my “idol” was Tony Olivieri, our environmentally conscious assemblyman, and my pet peeve was non-recyclable goods. Who would have known at the time that I would go on to have a career in the environment, even marry a recycler! Today I lead a global community at WeHateToWaste.com, advocating for a less wasteful, happier lifestyle.

THE CHALLENGES OF "GOING GREEN" THEN AND NOW

To Sacred Heart upper schoolers in the 1970s, “going green” (which actually wasn't a popular term then) meant doing without, turning out the lights and turning down the thermostat. Over subsequent years, the “magic” of technology made things easier, eliminating the “sacrifice.” The Energy Star label (one of my firm's clients) allowed us to buy more efficient appliances and TVs, thus sparing us the sacrifice of turning down air conditioners and lights. Toyota's Prius let us save fuel, while showing off an environmental sensibility to the neighbors. Another client, the USDA Certified Biobased label tips us off to products made with renewable materials, some of which may compost rather than languish in a landfill. I have spent the past twenty-five years using skills and expertise initially



Jacquelyn Ottman was born to recycle and leads an online community of others who “Hate to Waste.”

gained at 91st Street to help popularize tech-based initiatives, but I now believe that we need to go beyond such initiatives to truly impact dire issues like global climate change. We need to change the fundamentals of our consumption-oriented culture.

MY NEW CHALLENGE: A GLOBAL COMMUNITY DEVOTED TO WASTE REDUCTION

In 2012, I founded WeHateToWaste.com, an online community of ardent “waste watchers” from around the world who share tips and stories about the many things we are doing in our personal and professional lives to live less wastefully and to influence others. Our goal: encourage more mindful use of natural resources and create a wasteless world characterized by new ways of living that are less wasteful and more satisfying.

Motivated by intrinsic rewards of feeling good, doing the right thing, being creative, and helping others to live better, our community wants to influence family and friends, co-workers and neighbors to reduce waste and its environmental, social and economic impacts.

I am now expanding the WeHateToWaste website and community by providing training in our unique brand of living better through less waste. We are currently translating our first training workshop into an online course. We hope businesses will use our course as a vehicle to educate their employees and their consumers about why and how to use resources more efficiently and reduce waste.

Each of us is able to do something about waste immediately and directly. Each of us can cut down on waste at home, at work, and on the go. And we can influence others.

WHAT CAN YOU DO?

Consider writing letters to manufacturers, advocating for less packaging and new product designs that allow products and packages to be recycled. Vote for candidates who support “Zero Waste” policies. Support initiatives like plastic bag bans and “Extended Producer Responsibility” laws to encourage businesses to take back electronics when they reach the end of their usefulness.

When I look back at my days at Sacred Heart, I not only appreciate what it did for me, but I am heartened knowing that its mission continues to this day to instill the same values in generations of other girls. ❀

A 1973 graduate of 91st Street, Jacquelyn Ottman lives in New York City and prides herself on never having owned a car. She’s a graduate of Smith College, a noted green marketing pioneer, award-winning author of five books, international speaker, and founder of WeHateToWaste.com. In June 2015 she became the first person in New York City to be certified as a Zero Waste Business Associate by the U.S. Zero Waste Business Council. Get inspired to reduce your waste by visiting: www.WeHateToWaste.com.



New book on historian Louise Callan, RSCJ

Louise Callan, RSCJ (1893-1966): Historian and Biographer of Philippine Duchesne by Carolyn Osiek, RSCJ



Carolyn Osiek, RSCJ

The United States-Canada Province has recently published a biography of Mother Louise Callan by Carolyn Osiek, RSCJ. Louise Callan was Professor of History and Sacred Scripture at Maryville College in St. Louis until her death in 1966. She was greatly loved by her many Maryville students. Her history of the Society of the Sacred Heart in North America paved the way for her even better known major biography of Saint Rose Philippine Duchesne, RSCJ (1769-1852), pioneer missionary from France to America in 1818. A work widely known and yet to be superseded, it met with immediate and widespread critical acclaim. Mother Callan produced it, in spite of limitations of time and of resources, during years when she was suffering courageously from cancer and from the treatments available at the time. A teacher to the end, she died an hour after finishing her last class.



Louise Callan, RSCJ

The vivid portrayal of this remarkable personality is due to Sister Osiek's having known her well and also to a collection of letters to one of her former students, a dear friend and also a religious, which this friend made available to the author. In these letters

Mother Callan comes through with all her spirituality, her intellectual interest and accomplishment, her hard work and her sense of humor. This biography is a tribute to her as we approach the bicentennial of the arrival of Philippine and her companions in 1818.

The book is available for \$11.95 plus shipping or \$3.49 for an e-book from online vendors, including iUniverse, Amazon, Barnes and Noble and others. ❖



Coming soon!

Within the coming months, the province will publish *Seeking the One Whom We Love, How RSCJ Pray*, an anthology of essays from fifty-five Religious of the Sacred Heart of the United States-Canada Province. These are not reflections about what we have read about prayer or what we think about prayer. They are, rather, glimpses of the way each has nurtured and sustained her relationship with God. They differ in almost every way, but they all illustrate a common search for the One whom we love, a struggle with the tension of being wholly contemplative and wholly apostolic, and a longing to make God's love visible in the heart of the world.

The title is inspired by the wise counsel of Saint Madeleine Sophie Barat: **What difference does it make how you pray, provided that your heart is seeking the One whom you love?**

This book will be available as a print on demand. Details will be announced on our website by spring. ❖

How do you know what God wants you to do in your life?



Explore how to listen to God's personal call to you on our new website, rscj.org/vocations. Learn about the discernment process and what life is like as a Religious of the Sacred Heart.



Society of the Sacred Heart
United States – Canada

We're all about relationships...

Explore on your own or contact our vocations director, Mary Pat White, RSCJ: vocations@rscj.org



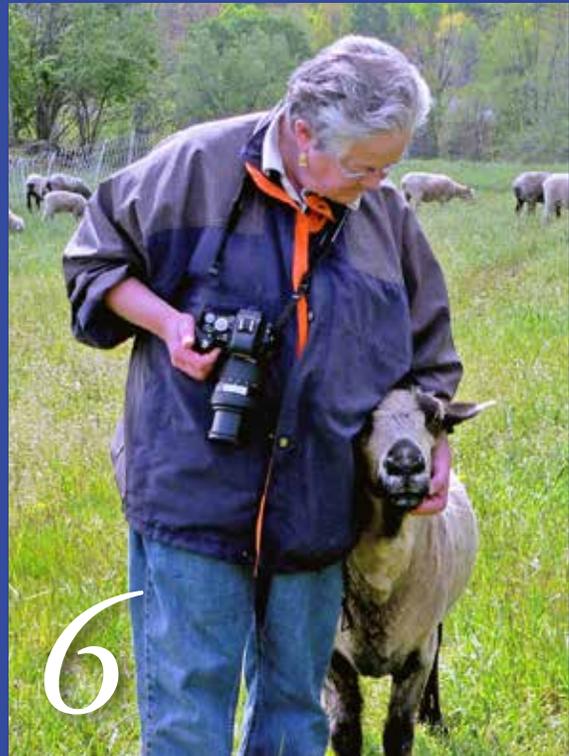
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▲ Sacred Heart Schools of Atherton's **Farm program** reaps transformative rewards.



▲ Milestone anniversary: **Sprout Creek Farm** celebrates twenty-five years in the Hudson River Valley.



▲ Typhoon devastation like this prompts **The international Society's response to the Pope's Encyclical.**

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