



Heart

Spring 2007

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



...to Heart

Dear Friends,

The past few months have been rich ones in the life of the U.S. Province as we have enjoyed the visit of two members of our General Council:

Sister Clare Pratt, superior general, and Sister Jane Maltby. For this visit, we chose to focus on conversations – with RSCJ, with associates, with colleagues and friends – about the joys and challenges of living a life grounded in and responsive to God’s love in the context of the United States.

Many of the conversations centered on our spirituality, as this will be the theme of the international General Chapter 2008. At the last general chapter, in 2000, we had a sense that new intuitions were emerging about our spirituality. To help these come to expression, we invited ourselves to explore in the following years how our different contexts – in various cultures, in a globalized world, in collaboration with lay persons – were shaping our spirituality; how a deeper commitment to justice, peace and the integrity of creation was transforming our hearts; how our ongoing participation in God’s work of transformation was changing us. Our exploration would be marked by the contemplative gaze on reality that has been so central to our charism since the time of Madeleine Sophie. Far from being an exercise only of our heads or imagination, our exploration needed to be grounded in our faithful living of that charism, for we recognized “that our lives given in love are the strongest expression of our spirituality.” (*General Chapter 2000*).

Here we are, seven years later, preparing to share with our sisters around the world the fruit of our prayer, reflection and living. In preparation for the Chapter of 2008, all provinces are asked to expand our explorations beyond ourselves to others who share our spirituality. Topics for exploration and dialogue include:

- *how our contexts (cultural, socio-economic, political, religious, a world in transformation...) shape our spirituality, which is expressed in all aspects of our lives;*

- *how the contemplative dimension of our spirituality leads us to discern and respond to our prophetic call today;*
- *how justice, peace and integrity of creation are at the heart of our spirituality and our educative mission.*

To launch our own dialogue in the U.S. Province, we participated in a national teleconference on January 21, 2007, in which four of our sisters shared their spirituality. Two of these reflections are included in this issue; the others will appear in a later issue. You will see how their contexts – of life experience, of their generation, of current situations – are shaping the way they experience God and live God’s love.

Our conversations on spirituality continued during the visit of the General Council, among ourselves and with some of you. We heard tell of the ways God’s love is revealed in experiences of acceptance and inclusion, of comfort and presence in times of pain, of calls beyond the ordinary boundaries that shape our life, of challenges to heighten our awareness and make decisions in light of the interconnectedness of all that exists.

As we continue our reflections, nationally and internationally, we will share them with you. And we invite you to join us: to ponder what face of God you are coming to know in your current reality, what aspect of God’s heart you are called to live now, for we know that God is revealing God’s self in all of us. Let us listen deeply and respond with great love, confident that the Spirit is alive in this, our day and age. ✚



With love in God’s heart,

Kathleen Conan RSCJ

Kathleen Conan, RSCJ
Provincial

Heartlines

4 From our readers In Memoriam

5 The French Connection

Three RSCJ from France experienced the Society and culture from the other side of the Atlantic this year. One was named provincial of France while studying in Boston.

7 Forever Changed

A “routine” visit from the Society’s superior general is anything but routine, especially when she is an American seeing her native land through a new lens – one that has been reshaped over years in an international role.

Features

11 South of the Border, Hearts Expand

Mary Patricia Rives, RSCJ, is an international legend for her cross-cultural efforts. Each year, a group of Sacred Heart students get a week-long immersion in Mexican culture, while, over the past sixteen years, ninety-nine students from Mexico have spent a year at a Sacred Heart school in the U.S.

11 Holy Catholic Chaos

It’s what gets Maureen Chicoine, RSCJ, up in the morning and keeps her busy changing hats in the complex multicultural parish she oversees.

Departments

19 Spirituality: Fidelity and Hope

Two RSCJ at very different stages of life and living on opposite coasts share deeply personal reflections.

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 broad circle of friends. The covers, photographs of hearts in nature, symbolic of Christ’s presence at the heart of the universe, bear witness to the contemplative dimension of the Society’s “wholly contemplative, wholly apostolic” mission: to discover and reveal God’s love through the service of education.



Photo: © Josh Stewart, Flickr.com

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.

U.S. Provincial Team:

Kathleen Conan, RSCJ, Provincial
Anne Byrne, RSCJ
Marina Hernandez, RSCJ
Paula Toner, RSCJ

Editor: Pamela Schaeffer

Designer: Peggy Nehmen

Copy Editor: Frances Gimber, RSCJ

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

Society of the Sacred Heart, U.S. Province
4389 West Pine Boulevard
St. Louis, MO 63108-2205
314-652-1500
Fax: 314-534-6800

Feature articles and photos are by Pamela Schaeffer, editor of Heart, except where otherwise noted.

From our readers

I just finished looking at the Winter issue of *Heart*. It was beautifully done. The article that really caught my eye was "Speech of Angels," about Sister Padberg. Harriet Padberg and I were classmates at City House in St. Louis. She was multi-talented even then, always wearing a green or blue ribbon, depending on the year, and always at the academic top of the class. She still has the same warm smile and kind heart that she had back in the 1939-1943 era. I'm happy to see that her musical gift is being put to such good use.

EMILY O'NEIL BOTT

Maui, HI

I just finished reading the 2006 Winter issue of *Heart*. I found the articles on Sisters Padberg, von Wellsheim and Duarte fascinating. It is very refreshing to hear the good things being done by individual RSCJ in living out the mission we all share. I am struck especially by their ability to transfer much of what they learned from long experience in our traditional educational settings to meeting different needs in very different milieus.

As we approach an assembly and chapter where we will be considering the Society of the future, I think it is helpful to see the ways RSCJ continue to live the mission in varying circumstances. It might also be interesting to feature some of our lay colleagues in Network schools and beyond who began working with us on a specific job and after a while found themselves co-bearers of our mission. What were their first reactions when interviewed? What helped them to take on the "mission" aspect of their jobs?

While limiting these features to faculty and staff in Network schools may be less complicated, I think broadening them to include colleagues in other working situations would be more in touch with where we are today.

ANN CONROY, RSCJ

Port Chester, NY

Is there a web site where I can see past issues of *Heart*? Since completing the survey and reading the results in the Winter 2006 issue, I would like to look at more of the heart-in-nature covers. When did this theme start? (I have the Winter 2006 and previous issue.) Once again, I have appreciated reading *Heart*.

KAY YOUNGER MALLON

St. Joseph, MO

Editor's response: Previous issues of Heart magazine are available in PDF format at www.rscj.org. To find them, click on "About the Community" and, when the next page appears, click on "Publications." ❖

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.

Harriet Harson
December 19, 2006

Helen Condon
December 21, 2006

Gertrude Brady
January 16, 2007

Carolyn Curtin
January 16, 2007

Ana Belen Ospina
January 19, 2007

Jane McKinley
February 12, 2007

Eileen McDonnell
February 17, 2007

Angela Attard
March 10, 2007

CORRECTION: An error in the printing process caused the first sentence of the article "Mayan Eye" to be dropped from page 11 of the Winter 2006 issue of *Heart*. The article reported on the Chiapas Photography Project, founded by Carlota Duarte, RSCJ. The missing introductory sentence read: "If it was Carlota Duarte's heritage that drew her to southern Mexico, it was the prospect of empowering people through art that convinced her to stay."

THE FRENCH CONNECTION

Three Religious of the Sacred Heart from the Province of France spent time in the United States this year. Their observations, based on interviews, appear below.

 Florence de la Villéon, RSCJ, expected a lot of surprises during her first visit to the United States. One that she did not expect was to be appointed provincial of France while she was away.

Sister de la Villéon arrived in November for a sabbatical and was named provincial in January. In an interview in St. Charles, Missouri, just after her appointment, she said she had come to the United States to study psychology of personal relationships and conflict resolution – subjects rarely taught in France.

She is one of three French Religious of the Sacred Heart who have spent time in the United States this year. All expressed deep gratitude for their experiences here.

“In the United States, you have a lot of tools that we don’t have in France,” Sister de la Villéon said. “You know how to speak to one another, how to clarify situations and explain things with tools that we don’t have. So I have been happy to come here and learn more and to have the opportunity to visit this province.”

Her studies, at Boston College and Andover Newton Theological Seminary, will be finished in May. From there, she will go to Rome to attend a conference for new provincials led by superior general Clare Pratt, RSCJ, before returning to France. She will be joined there by eleven other new provincials – all appointed by Sister Pratt in consultation with her General Council and province memberships – from Mexico, Canada, Puerto Rico and countries in Europe and Asia.

Sister de la Villéon entered the Society in 1985 and made her final profession in 1994. Her most recent ministry has been in Poitiers, where for the past four years she has overseen a historic Sacred Heart convent now used as a residence for young women attending the University of Poitiers and a convent for elderly RSCJ.

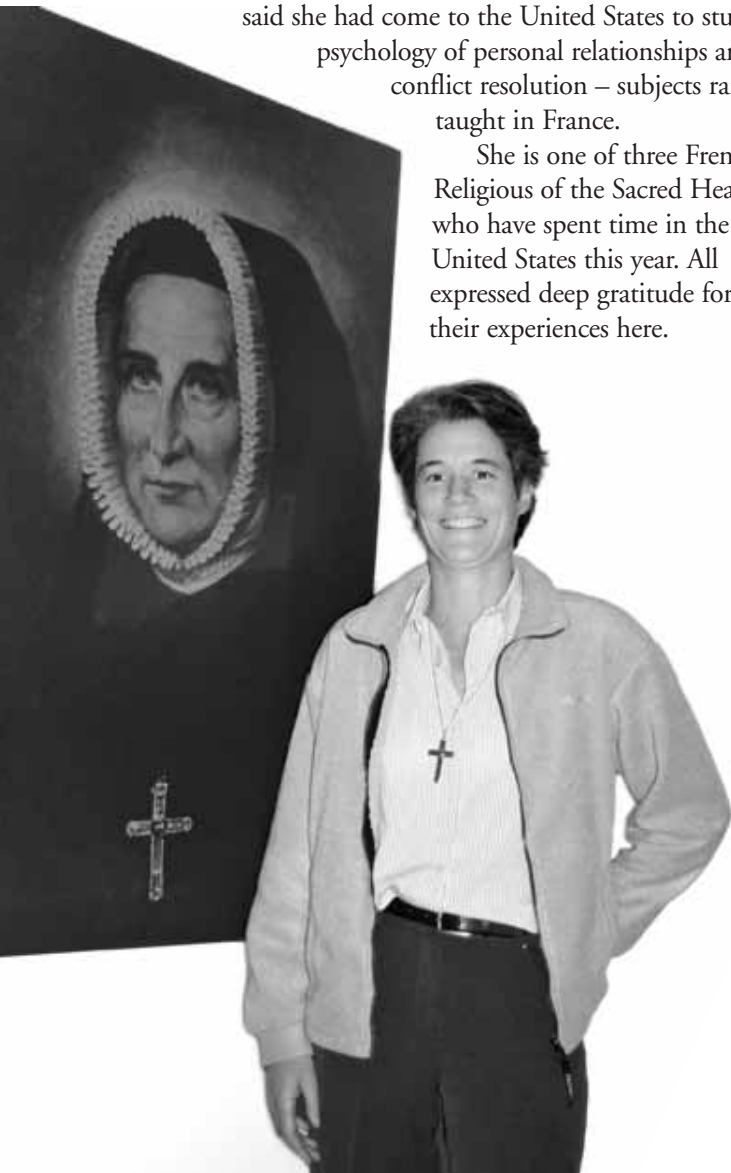
Before her work in Poitiers, she worked at a Sacred Heart school in Amiens and then with *Délégation Catholique pour la Coopération*, an organization that sends 250 volunteers a year to seventy developing countries.

Sister de la Villéon enjoys working with young people. A native of Brittany who learned to sail as a child, she organized a sailing camp for young people in France for ten summers. Her combined experiences with young people will be useful in her term as provincial, when one of her primary challenges, she said, will be to determine how to carry out the province’s declared “option for youth.”

“For me, this is a huge challenge: to adjust religious life to the world of today and to the needs of young people,” she said. “It is part of our charism. It is what we are supposed to do.”

continued


Florence de la Villéon, RSCJ, recently appointed provincial of France, stands beside a photograph of a portrait of St. Philippine Duchesne, pioneer educator who brought the Society of the Sacred Heart to the United States in 1818.



According to Sister de la Villéon, there are 180 RSCJ in the Province of France, with an average age approximately in the mid to late 70s. The province has one novice, and four RSCJ in formation who have made temporary vows.

Many of those RSCJ, Sister de la Villéon said, feel a strong responsibility to share the teaching of Saint Madeleine Sophie Barat, a native of Joigny, France, and founder of the Society of the Sacred Heart.

“We are blessed to live and work in the areas where she lived,” Sister de la Villéon said. “We know her quite well. We study her letters, her conferences, her life, and this is a treasure we want to share with the whole Society, as you [RSCJ in the United States] do with Philippine Duchesne. That is why we have a spiritual center in Joigny.”

 **Isabelle Lagneau, RSCJ**, also making her first visit to this country, was in the United States to improve her English and to “recharge her batteries” after eight years as overseer of the eleven Sacred Heart schools in France.

“In France, we feel more strongly that we are the church.”

After arriving at Grand Coteau in September, she spent four quiet months and visited New Orleans and St. Charles, Missouri – historic sites related to Saint Philippine Duchesne’s mission to the United States – on her way to Chicago, where she has recently completed studies in English at DePaul University. Before returning to France from New York in June, she will attend an international meeting of heads of schools in late April in St. Charles.

At DePaul, Sister Lagneau was able to get a variety of perspectives on U.S. culture from talking with an international group of students in her English class and an American instructor. She was intrigued, she said, that Americans she met everywhere, unlike the French, seemed to take a strong critical interest in their nation’s culture. In a telephone interview, she wondered whether affection for the topic might stem from the relative youth of the United States as a country.

One of her main impressions of the U.S. Province is of its complexity. “It is so large, making communication difficult, and it is so different from one part of the country to the other,” she said.

Sister Lagneau was also surprised to find that women seem to have fewer positions of responsibility in the U.S. Catholic Church than women in the Catholic Church of France, and put more emphasis on their relationship to the church’s hierarchy. “I see suffering around this, and feel great compassion. It seems to me that in France we understand ourselves more as part of the church with all the baptized.”

 **Elisabeth le Jariel, RSCJ**, came from France recently for a short visit to San Diego, a place she describes as a touchstone for her spiritual awakening. What Sister le Jariel describes as a “passionate love affair” with the United States began with her first visit in 1993 for the international experience that is a part of the formation of a newly professed RSCJ. She spent five months in Houston working with other RSCJ at Our Lady of Guadalupe School, an experience so profound that she felt as if she had been “struck by lightning.”

Her experiences in Houston – of the intermingling of Anglo and Hispanic cultures, of supportive working relationships with other RSCJ, of the reciprocity between Duchesne Academy and Our Lady of Guadalupe, an inner city school – helped her to integrate the values she had learned in France “into a much stronger commitment to the way of life I have chosen.”

After returning home, Sister le Jariel, a nurse by profession, was sent to northern France to serve as a hospital chaplain, a role for which she felt poorly prepared.

“I had learned from my 1993 experience in the U.S. that being a competent, seriously trained professional is not only a value, but is required for church ministries,” she said. So she returned to the U.S. in 1997 and enrolled in a Clinical Pastoral Education program led by Anita Lapeyre, RSCJ, in San Diego.

Today, fourteen years after her first visit to the U.S., Sister le Jariel reports, “I can’t say enough about the deep gratitude I hold in my heart for the experiences I have had.” ❖

Forever Changed

Clare Pratt, RSCJ, in the next-to-last year of her eight-year term as superior general of the Society of the Sacred Heart, has recently completed an official six-week visit to the country she knows best: her native United States.

Although she has made annual visits to see family during her nearly fourteen years of working in Rome, which began when she was named the Society's secretary general in 1994, the recent trip was her first opportunity to view the U.S. Province through the lens of her international leadership role.

Sister Pratt, elected to the Society's top leadership post by delegates to the bicentennial General Chapter 2000, is the first American to serve as superior general in the Society's history. During her term, she is required to visit each of the Society's thirty-two provinces in forty-four countries, giving her a truly global prospective on life in the 21st century. She is at home at the Society's motherhouse in Rome just four months a year.



Stone Ridge fourth grader Jacqueline Zimmerman receives a medal from Sister Pratt, a Stone Ridge alumna, during Primes, a weekly assembly at which students are rewarded for excellence in a variety of areas.

Now, seven years and twenty-nine provinces later, she regards her vantage point as highly privileged – and forever changed.

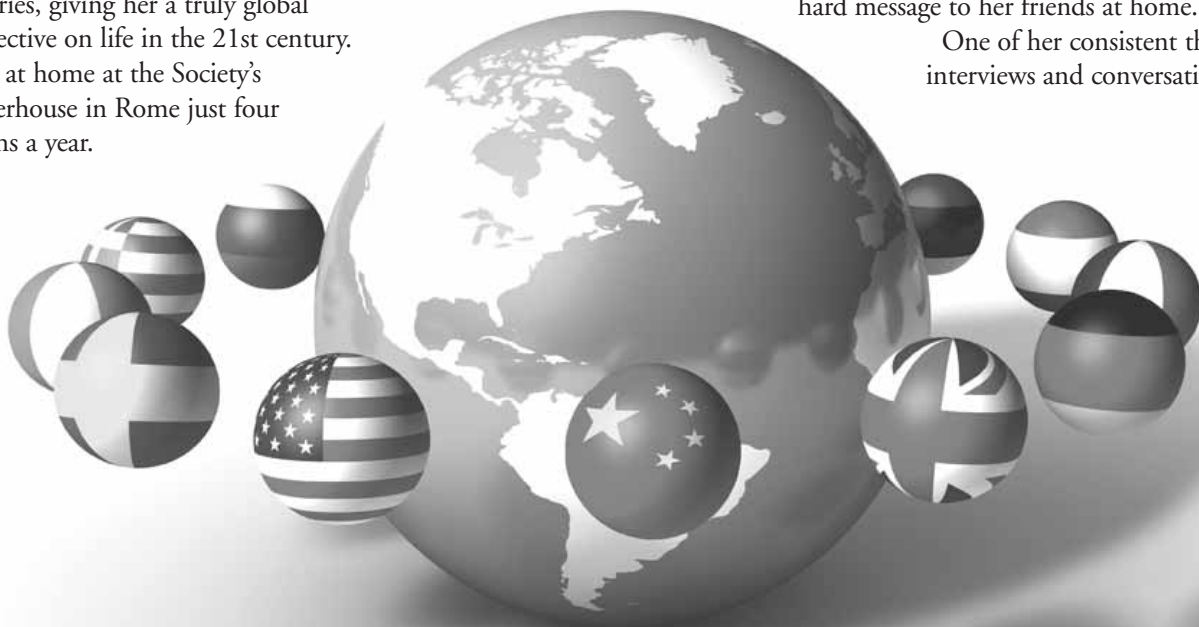
“I don't think any role is as privileged as that of the superior general of an international congregation that is so widespread, because of the direct contact I have with our sisters in so many situations,” she said in an interview. “Wherever I go, I meet people in everyday situations and sit and talk with them as with a neighbor. I see what no diplomat, no bishop, has seen – not even John Paul II, the most traveled pope in history, because such public figures are so often shielded from spending time one-on-one with ordinary people.”

The reason for her constant travel is to strengthen the members' sense of the Society's international dimensions and to become more familiar with members and ministries around the world. Two of her council's major accomplishments have made it easier for others to enjoy that international perspective as well: a new role for the Society at the United Nations as an NGO (non-governmental organization), and an international website in three languages – French, Spanish and English.

At the same time, her immersion in other cultures has worked dramatic changes in her, and, in her soft-spoken, gentle way, she delivers a hard message to her friends at home.

One of her consistent themes in interviews and conversations was her

continued



hope that people in the United States would come to better understand the limits to their versions of truth.

Huge contrasts

“When you find yourself face to face, again and again, with people from other cultures, you see firsthand that there are so many ways of seeing, experiencing and understanding truth. We often are not aware of the ways in which we have been shaped by our culture. It is like the air we

“Culture is like the air we breathe.”

breathe. We are all so limited anyway, as humans, and culture limits us even more,” she said.

“One of the difficulties

is that this country is so large, there is no opportunity to interact with other nationalities, and we haven’t needed other languages. We think we are self-sufficient, yet we are not. We are very dependent on others for many of our needs, such as oil and labor.

“Others have a perception of us that I think is really true,” she added. “We think we are so special that we can call the shots. This is not to deny certain humanitarian impulses that we have, but underlying even those is usually what is best for us. The criteria for our foreign policy are our own interests.”

One of the greatest challenges an international religious congregation faces, Sister Pratt has found, is responding to such very different needs in many parts of the world.

She has observed, for instance, a great thirst for spirituality in the West, an effect of secularization, she believes, and a great need for education in the developing

world, where spirituality pervades the culture. The contrasts are huge. For example, she finds one of the great challenges in the United States is overcoming individualism in order to develop a stronger sense of community and solidarity with others, whereas in Africa and parts of India, the challenge is to help women develop a sense of themselves apart from family or community.

Sister Pratt, 67, is the eldest of five children born to Bernice Safford Pratt and U.S. District Judge John Helm Pratt. (She has lost both parents during her time in Rome.) She graduated from Stone Ridge School of the Sacred Heart in Bethesda, Maryland, attended Manhattanville College for two years, and entered the Society in 1959. She holds a bachelor’s degree in English literature from the former Newton College of the Sacred Heart in Newton, Massachusetts, and a master’s degree in religious education from La Salle College in Philadelphia. She has served as a teacher and administrator in Sacred Heart schools in Pennsylvania, New Jersey, Massachusetts and Texas, and taught briefly in Boston public and parochial schools. During her term as secretary general, she led the choir and planned liturgies at Regina Coeli, a prison in Rome.

She comes by her civic and political interests naturally. Her father presided over the trial of the so-called D.C. Nine in 1970, when nine defendants, including four priests and a nun, were convicted of ransacking the Washington office of Dow Chemical Company in a protest of the Vietnam War. In another case, he required withholding federal funds from 213 school districts in seventeen states until they could show that their schools were not racially disproportionate. He also presided at the trial of Watergate burglar G. Gordon Liddy.

Despite the cultural limitations she sees, Sister Pratt is hopeful. She appreciates the vitality of the Society’s mission in the United States, particularly the way in which it is been carried forward by lay women and men. “My sense is that there is a real effort on the part of RSCJ in this country, and others who have adopted our mission, to live in ways that counteract the prevailing culture,” she said.

No common language

During her official visit, Sister Pratt was accompanied by Jane Maltby, RSCJ, of England, one of the five members of the Society’s General Council, or international leadership team, in Rome. Sister Maltby is the council’s appointed link with the United States and as such has made one previous official visit, in 2004.

Sister Pratt chose her four council members from a list of twenty names – those names put forward by the delegates to the Society’s General Chapter. She wanted, as much as possible, to have her council represent the Society worldwide.

The result is two RSCJ from Europe: Sister Maltby of England and María Dolores Górriz Unzu of Spain; one from South America, María Isabel Sacerdote of

Left, Clare Pratt, RSCJ: right, Jane Maltby, RSCJ



Argentina; and one from Asia, Son in Sook of Korea.

The five had no common first, or even second, language, so from the start, communication was a challenge. (Until 1970, French was the official language of the Society of the Sacred Heart. Today there are three official languages – Spanish, French and English – but many members have other languages as their first language.)

For the first year, the council worked with a translator. Even now, misunderstandings are not uncommon, Sister Maltby said. “We need to continually check out with each other: Have we really understood, not just words, but meaning. An even bigger challenge is how to get inside the culture of another, risking opening ourselves up to receive, even when it makes us uncomfortable.

“For me, this is two-sided,” she added. “There is an immense richness, and excitement to being enriched by another perspective, but it is a challenge to be sufficiently open – open as well to the religions of other cultures.”

At the General Chapter 2000, one of our calls was to move from a meeting of cultures to a dialogue among cultures, and this is becoming a reality, she said. “Our dialogue is deepening. We are asking, ‘What does our spirituality say to this culture; what does this culture say to me?’”



Sister Maltby has been reduced to tears at what she has seen in her own travels. “The poverty can be overwhelming,” she said. Yet she finds hope in a growing sensitivity among more privileged people toward those living in unjust situations. “There are many RSCJ and others who are standing up and saying ‘This is not good enough’ – who are looking to see how the love of the heart of Christ can evangelize and speak to cultures.”

Before she leaves office, Sister Pratt will make three more official visits: to Canada, Peru, and – surprisingly – Italy. Although she is based in Rome, she has yet to visit the RSCJ throughout the Italian province, which spans the country from Sicily to the country’s northern reaches.

She will return to the United States next year when she completes her term, she said, because she has learned the importance of “re-rooting oneself in one’s own culture” after spending time away. ❖




International Facts

Society of the Sacred Heart

- ♥ Provinces worldwide: 32
- ♥ Countries where RSCJ live and work: 44
- ♥ International membership: Just under 2,800
- ♥ Countries with largest memberships: Spain, two provinces with approximately 600 members between them, and United States, with approximately 400 members. The two countries represent one-third of Society worldwide.
- ♥ Countries with smallest numbers of RSCJ: Indonesia with five and Haiti with four.
- ♥ Provinces with highest numbers of new vocations: India, Korea, Uganda-Kenya, Democratic Republic of Congo, Mexico, Peru, and Poland.
- ♥ Governance: Each province is self-governed, with oversight by the superior general and her council, to whom are reserved certain powers, such as naming provincial superiors and accepting religious for full membership. The highest decision-making authority is the General Chapter, held every eight years.
- ♥ The term superior general refers to the Society’s general overseer – the person who oversees the Society worldwide. The term is derived from the French which, like other Romance languages, puts the adjective after the noun and has no association whatsoever with “general” in a military sense.

Central government, 1806-2007

entral government – that is, organization headed by a superior general who governs directly or through regional superiors, was a feature of the Society of the Sacred Heart from its inception. Father Léonor de Tournély, a key figure in organizing the society, envisioned a religious order modeled on the Society of Jesus, especially with respect to government. He and those who followed him believed that the unity of the body required centralization of authority and that the needs of schools required the possibility of transferring members from one house to another.

In 1806 Madeleine Sophie Barat was elected the first superior general of the three houses then in existence. Her term of office was for life.

As she lived for many years, dying in 1865, her term was unusually long: fifty-nine years. She spent these years traveling, visiting, founding houses, negotiating with bishops, and writing letters.

Toward the end, she named Josephine Goetz to serve as her vicar general. Mother Goetz's duties were to assist Madeleine Sophie and take her place when she could not be present. She was also to govern the Society during the interim between the death of Madeleine Sophie and the General Chapter that would convene to elect her replacement.

The chapter promptly elected Mother Goetz to replace the founder.

Thus was established the pattern that endured until 1967: The superior general named a vicar general to act after her death (or occasionally, during her illness) until the next General Chapter could elect a successor. In most cases the name of the vicar general would be found among the papers of the deceased superior general, and that person would be elected to replace her.

However, there was one exception.

During World War II, the Vatican congregation in charge of religious orders named Mother Giulia Datti, the Italian assistant general, to act as vicar general for Mother Vicente, who had become incapacitated. She died in 1946, and as soon as the General Chapter could meet, it elected a different woman to replace her: Marie-Thérèse de Lescure. That choice was resoundingly affirmed later, when Mother Vicente's papers were opened. They showed that Mother Vicente herself had chosen Mother de Lescure to be her vicar general.

The Special Chapter of 1967 resulted in an enormous change in the way the Society saw its life and mission. One result was the resignation of Sabine de Valon, then serving as superior general. The chapter elected María Josefa Bultó, the Spanish assistant general, to govern until the regularly scheduled chapter in 1970. That chapter elected Concepción Camacho for a six-year term.

From then until 2000, the term was six years, renewable once. Both Sister Camacho and her successor, Helen McLaughlin, served two terms.

Patricia García de Quevedo, who followed Sister McLaughlin, declined at the chapter of 2000 to stand for a second term. In doing so, she freed the chapter to change the term for superior general without the added consideration of an incumbent eligible for re-election.

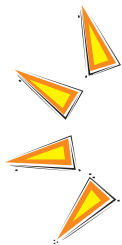
That chapter elected Sister Clare Pratt and decided that henceforth the superior general would serve a non-renewable eight-year term. ✦

— *By Frances Gimber, RSCJ*



In the village of Lindero, Mexican girls wait in the doorway of the church for the priest who will celebrate Mass for the feast of St. Joseph, village patron.

SOUTH OF THE BORDER, HEARTS EXPAND



What does it mean to spend spring break on a service project in Mexico? The images and captions tell much of the story: hard work under a desert sun; building new relationships and strengthening old ones; experiencing reciprocity and friendship among people whose lives are starkly different, both culturally and economically.

Those who took the leap in late March were sixteen young women, juniors, from Villa Duchesne, and four young men from St. Louis Priory School. They accompanied Mary Patricia Rives, RSCJ, and her co-project director, Mary West, to a group of villages just outside San Miguel de Allende in central Mexico, where they spent a week in service and reflection. They were the sixteenth group in sixteen years to do so.

continued



Annie Martin exchanges smiles with a young Mexican girl.



Meghan Henkel of Villa Duchesne joins children from the village of La Petaca in an afternoon of coloring, using books and crayons brought from St. Louis.



Accompanying high school students to Mexico is just one of the activities that engages Sister Rives, a veritable legend for her efforts over the past three decades to support people in developing countries. In addition to working full time as a school nurse at Villa Duchesne/Oak Hill School in suburban St. Louis, she raises money for solar ovens to be distributed in Mexico, Uganda, Kenya, the Dominican Republic and Haiti (and has distributed some herself). She has been a major booster of a new Sacred Heart school in Uganda and of a Mexican/U.S. student exchange.

Sister Rives has lifelong ties to Mexico. Her mother, daughter of a mining engineer, was raised there, and Sister Rives lived in Mexico City and Tampico for the first five years of her life, until her father, a banker, was robbed and killed. Those were tumultuous post-revolutionary times in Mexico, so her mother moved north, to San Antonio, Texas.

Sister Rives holds a bachelor's degree in education from College of the Sacred Heart, Grand Coteau, Louisiana; a master's degree in education from St. Louis University; and a bachelor's degree in nursing, which she earned in 1981, at age 56, also at the St. Louis school. She has taught in Sacred Heart schools in St. Louis, New Orleans and Cincinnati, and served as headmistress at Duchesne Academy in Houston and at the academy in Grand Coteau. She received the Servant of the Poor award from the Archdiocese of St. Louis in 1999, the Women of Conscience Award from Associated Alumnae/i of the Sacred Heart in 2003 and was honored as an "ageless-remarkable St. Louisan" in 2005.

continued on page 14



Sister Rives looks on as Irma Brito distributes pesos to Mexican women, matching funds the women have saved throughout the year for home improvements.

Jerry Dwyer of St. Louis Priory School pours out vegetable seeds for Maria de Jesús of Galvanes.





Grace Guyol and Leah Anderson help mix cement for a dam project underway near Galvanes for two decades. The students from the U.S. join Mexicans in working on the dam each year.



Kristina Sit gets a lesson in making tortillas from Galdina, a woman in Galvanes, who serves ten family members a daily diet consisting almost entirely of chili, tortillas and beans.

Luis and Irma Brito, hosts for Sister Rives' annual service project, stand in front of their home in Galvanes with son Axel. Axel, 25, and a chemistry major at the University of Monterrey, learned English during a year at Academy of the Sacred Heart in St. Charles and serves as a translator during the annual visit by Sacred Heart students from St. Louis.



WHAT PARTICIPANTS HAD TO SAY:

People have been so appreciative and have wanted to spend time and get to know us. I will be more welcoming to other people because they have shown me how to do that.

— Katelyn Poelker

I noticed that the Mexican kids cared a lot more about the activities than about the stuff. I think I might be more carefree. Material things just don't matter anymore.

— Matthew Schulz

I have definitely learned more about myself. Why do I always pressure myself? Why can't I be more happy and content?

— Dani Kabbes

We receive Sister Rives and Mary West because they are friends and they help us to understand what is happening in the North – with the idea that we are all together in one world, and need to form one community.

— Luis Brito

I realized I knew so little about the Mexican people. I will be less likely to stereotype people now.

— Christian Herbosa

The first day, I thought these people are really so poor, and I understand that they are. But I learned that they do well with what they have.

— Virginia Rhomberg

I didn't think there was going to be this much labor. It was actually a lot of hard work, and I learned how much I really can do.

— Kristina Sit

People say you feel the happiest in the self-giving, and that's what I'm feeling here.

— Katie Halenkamp



Mary West, center, and Carmela Chavarría greet Maria de Jesús, infant daughter of Sabrina, who was a young child herself when West first visited Galvanes. Chavarría, of Mexico City, often assists as translator for the Villa Duchesne project.

During her travels to Mexico, Sister Rives has developed an extensive network of friends, including the families of ninety-nine children who, with her help, have spent a year at a Sacred Heart school in the United States.

Among those families are Luis and Irma Brito, whose three children each spent a year at Academy of the Sacred Heart in St. Charles. The Britos have hosted Sister Rives' service project since its inception at their home in Galvanes, the largest of a group of poor villages situated midway between San Miguel de Allende and Dolores Hidalgo in central Mexico.

The service-oriented couple came to Galvanes after graduating from Universidad Iberoamericana in Mexico City. They taught reading and mathematics and ultimately, urged by the villagers themselves, settled in Galvanes. The villagers offered land and help with building a house.

Over the years, the couple has established a modest conference center on their small parcel of land, adding several guest cottages. They practice organic gardening, engage in research on uses for native plants, and produce herbal ointments, soaps and creams, which they sell. Luis gives talks on health, ecology and family relations at the center and in nearby cities, including San Luis Potosi, where he met Sister Rives many years ago while speaking at a Sacred Heart school.

Since the project began, Mary West of St. Charles has accompanied Sister Rives to Mexico annually, earning the informal title of co-project director. West, who attended Academy of the Sacred Heart in St. Charles for two years and sent three daughters to the academy and to Villa Duchesne, serves on the development committee of the academy board in St. Charles and on the board of Barat Academy, a new high school in St. Charles County, that aspires to become part of the Network of Sacred Heart Schools. She has been a docent at the Shrine of St. Philippine Duchesne since 1988. ❖



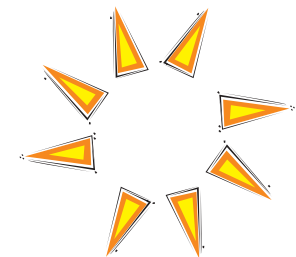
Two women examine a child's swim suit, found in one of the suitcases and boxes filled with clothing that Sister Rives brings each year from St. Louis. Villagers pay just a few pesos for their purchases. Visiting students oversee the sales.



The framed embroidery on the wall behind Galdina was made by her husband during four months in a U.S. jail. He was arrested after crossing the border illegally.



Sister Rives talks with a friend in the village of Trojes while waiting for an elementary school play to begin.



Holy Catholic

Chaos

It is a Saturday evening in late February and Maureen Chicoine, RSCJ, pastoral coordinator at Our Lady of Hope Catholic Church, is making the first of her weekend rounds to her multi-cultural, tri-lingual parish in inner city San Bernardino, California.

The parish is a new one, formed in a recent merger of three former parishes, whose members – some 5,000 families – are an eclectic cultural mix. Though mostly Latinos, members include Vietnamese, Anglos, Native Americans, Samoans and African-Americans.

For the present, the parish operates at three crowded locations and, pending construction of a new church building, offers twelve Masses every weekend, celebrated in either English, Spanish or Vietnamese by one of two full-time “priest-ministers” or one of four part-time “supply priests.” The three locations – the former St. Anne, Our Lady of Fatima and Christ the King – are now named after the streets they face: Our Lady of Hope at Del Rosa, Valencia and Rialto Avenues.

Sister Chicoine’s ministry as head of a parish is unique among RSCJ of the U.S. Province. A transfer to the Society from another religious order, the Parish Visitors of Mary Immaculate, founded in New York City

in 1920 to work with immigrants, she has, from the earliest days of her vocation, felt called to work in the local church, where faith meets reality. “It is messy and beautiful and rich,” she said. “I call it ‘working in the holy Catholic chaos.’”

On weekends, Sister Chicoine puts many of her administrative duties on hold and focuses on a ministry of “benevolent presence” – a term and practice she learned from some of the good pastors she has worked with over the years. She visits at least two of the three parish locations each weekend, drops in on religious education classes and sometimes joins parishioners for breakfast in the church hall.

Her first stop this Saturday is Our Lady of Hope at Del Rosa for the 5:30 p.m. Mass, where she will walk beside one of the parish’s “priest-ministers” in the entrance procession. Over the weekend, she will also help distribute communion at some of the Masses, make announcements and greet parishioners after Mass. She will drop in on a meeting for parents of teenagers preparing for confirmation and on a meeting of young adults preparing to lead a pre-confirmation retreat. They are working with Sister Mary Tin Nguyen, LHC,

continued

A banner bearing the name of a new parish in three languages heads a procession of parishioners to the site where a new church will be built. Maureen Chicoine, RSCJ, pastoral coordinator, took the photo.





a Vietnamese nun, who serves as one of three religious education coordinators.

This, she said, is among the highlights of her ministry: watching teenagers and young adults pass on the faith by preparing younger Catholics for confirmation. “To me, there is no better way to learn about your faith and grow to love it than in the process of sharing it with others,” she said.

National movement

When Sister Chicoine decided to transfer her religious vows to the Society in 1980, she was working in New York City, in a parish on Manhattan’s West Side, where Anglos and Latinos mixed with a large group of French- and Creole-speaking Haitians. She was already fluent in Spanish. In 1983, she moved to California as an RSCJ with the goal of assessing ministerial needs. For ten years, she worked as a director of catechetical ministry in a large Filipino/Mexican parish near San Diego. During a sabbatical year, while doing a Bible study group at a Native American reservation, she came to know of and admire Bishop Gerald R. Barnes, and the rest is history. He made her the pastoral coordinator of a church in Corona, California, where membership grew from 450 to 1,500 during her nine-year term, and then offered her an even bigger challenge: her present post.

Bishop Barnes is in the forefront of a growing national movement to appoint pastoral coordinators – deacons, religious sisters, lay men and lay women – as an alternative to priest-pastors. Statistics show that the practice is increasingly common in the West, South,

and parts of the Midwest, where a growing Catholic population is running well ahead of available active priests.

Presently there are twelve pastoral coordinators in the Diocese of San Bernardino. They include a deacon, five sisters and six members of the laity. Like Sister Chicoine, they do not celebrate Mass or hear confessions or, except on rare occasions, when a priest is unavailable, preach. It is a reality, she said, that sometimes prompts people to ask, “Well, then, if you don’t preside, what do you do?”

“People often don’t realize that running a parish is like running a small non-profit business,” she said. In preparation for the role, she earned a certificate in parish administration at Loyola Marymount University and a certificate in pastoral studies from Loyola University in New Orleans.

Sister Chicoine feels that her call to parish work is highly compatible with her call to be a Religious of the Sacred Heart and the Society’s heritage of empowering leaders for the church and world. Her ministry is at the core of the Society’s call “to carry out this service of education...in pastoral work and guidance in the faith.” (*Constitutions #13*)

As the parish’s primary overseer, Sister Chicoine is responsible for all facets of administration and spiritual life. She keeps a busy schedule training leaders and keeping tabs on sacramental preparation, spiritual development, social outreach (which includes a food pantry), finance, human resources, maintenance of seven buildings on the three sites, along with supervising religious education and youth ministry.

Religious artifacts for sale after Mass at Our Lady of Hope reflect parishioners’ multi-cultural backgrounds and tastes.

Eucharistic ministers consult with Sister Chicoine before going to visit the sick.



She sometimes conducts wakes or funeral services and occasionally presides over the Quinceañera, the traditional Mexican initiation rite for 15-year-old girls. She sometimes performs house blessings, takes communion to sick parishioners and recites prayers of blessing over the people who have died. Her staff of fourteen includes two part-time and one full-time pastoral associates, the three religious education coordinators, a business and plant manager, receptionists, and a custodian.

Delicate balance

Our Lady of Hope is one of some thirty parishes in the Diocese of San Bernardino without a resident priest, a reflection of the region's explosive growth. Not so long ago, the inland southern California valley, surrounded by four mountain ranges, was a sleepy agricultural area. Today, citrus groves and fertile fields are few and far between.

Although it is less than three decades old, the diocese, which includes economically depressed, crime-plagued San Bernardino, and its more affluent neighbor, Riverside, is the second-largest in California, with 1.2 million Catholics. Since the diocese was formed in 1978, that number has grown from 235,000, or more than five-fold.

Further, there appears to be little relief on the horizon. A recent study by Joseph Claude Harris, an independent researcher based in Seattle, projects that the percentage of Californians who are Catholic will rise from just six percent in 2005 to 36 percent by 2025, largely the result of growth in the Latino population.



Sister Chicoine, altar servers and Father Nick Barille, celebrant, join hands to recite the Lord's Prayer during Mass at Our Lady of Hope's Del Rosa site.



A mural depicting the apparitions of Juan Diego, a saint held in high esteem by Latinos, is painted on the wall at the Del Rosa site, adjacent to a mural depicting Vietnamese martyrs.



The merger that produced Our Lady of Hope is one of four recent mergers of space-challenged neighborhood churches into larger parishes better able to accommodate the boom.

Fortunately, Sister Chicoine said, some priests are grateful to be freed of administrative responsibilities and value the extra time it gives them to interact with people and provide pastoral care. "Some priests who do not have the gifts to be pastors are relieved to be able to focus on celebrating the sacraments and preaching. Some say it is what they were ordained to do."

continued

Sister Chicoine joins women preparing Sunday breakfast in the kitchen at Our Lady of Hope, Valencia. It is one of two sites where breakfast is served weekly to raise funds for the parish.



Dancers perform during a parish celebration of Tet, the Vietnamese New Year.

Youth and young adult leaders practice an activity for an upcoming confirmation retreat.



Photo by Nam Bui, parish deacon.



Photo by Maureen Chicoine, RSCJ

Others, though, particularly some older parishioners and priests, find the new model problematic. “Many people are very threatened by this ministry,” she said. “And some think of a parish coordinator as less than a pastor who is also a priest.”

Sometimes people will say to her, “Okay, that’s what you think. What does Father think?”

It is a delicate balance, she said, to keep the roles working in harmony.

Hope for the city

Unsurprisingly, given its ethnic mix, parish life at Our Lady of Hope is rich and complex. Art and artifacts in the three church buildings that make up the parish reflect the diverse devotional preferences of its ethnic groups. The calendar includes Latino and Vietnamese festivals and religious traditions that are widely varied.

“Latinos don’t want to start Mass until they’ve kissed everybody in the room,” she said, only half-joking. “The Vietnamese are more formal, more observant of personal space, and they like things to start on time.”

Further, she noted, even the Latino groups in her parish are diverse. Some come from New Mexico or Texas, where their families have lived for generations. Both are assimilated into U.S. culture, yet they are quite different from each other. And both of those cultures are very different from that of more recent Mexican immigrants.

“It is a Henry Kissinger kind of job,” she said. “I spend a lot of my time trying to bridge the cultures, mediate, bring people together. I try to get them to see the needs of the whole parish.”

She also encourages parishioners to become involved in helping to solve San Bernardino’s problems. Recently, parishioners helped to pack a city council meeting and push the council to approve more funding for youth programs as one of its crime-reduction measures.

The bishop chose her new parish’s name – Our Lady of Hope – because “we all see it as a center of hope for the city,” she said. He expects the parish to form partnerships with other groups in San Bernardino, and the new building to serve the entire community.

Recognizing that change in the church is slow, and always difficult for some, Sister Chicoine is disinclined to “push the envelope” in terms of her own role or of women’s roles in the church generally.

“When people ask me if I believe in women’s ordination, I tell them, ‘I don’t believe in anything that isn’t doable.’ I have found a niche in the church that works for me.” She has never had a personal ambition to be ordained (but would like to see women ordained as deacons so they could preach).

“People get stuck on presiding,” she said, just as they get stuck on “the institution’s problems.” While she acknowledges problems in the church, she prefers to focus on the local parish rather than the large institution. “All institutions have problems,” she said.

Far more rewarding and likely, in the end, to strengthen the church, she feels, are efforts to empower the laity to claim their places in church life, to train parish leaders. And those efforts, she strongly believes, are an extension of Saint Madeleine Sophie Barat’s vision for the Religious of the Sacred Heart.

“A Religious of the Sacred Heart can never be someplace and not change it,” she said, as she glanced around the parish hall church at the many people deeply engaged in facets of parish life. “You energize people and give them the opportunity to use their talents.” You immerse yourself in the holy Catholic chaos and there, sometimes when you least expect it, you discover God’s love in its midst. ✦

Fidelity and Hope

The reflections on spirituality

that follow, by Beatrice Brennan, RSCJ, and Elisabeth Brinkmann, RSCJ, were read by the authors during a national teleconference on January 21 in preparation for the upcoming Assembly of the U.S. Province (July 2007) and General Chapter of the international Society of the Sacred Heart (July 2008). The chapter's theme, chosen at an international meeting of the Society's provincials in Uganda, will be "Our RSCJ Spirituality."

The provincials, in calling for conversations about spirituality to begin across the globe, noted, "Today there is no single way to live our charism and, by the same token, we cannot speak of a single expression of our spirituality."

Two other reflections from the teleconference, by Eve Kavanagh, RSCJ, and Suzanne Cooke, RSCJ, will be published in the summer issue of *Heart*. The four RSCJ selected to offer reflections represent different age groups, ministries, and geographic areas.

I heard you calling in the night ...

BEATRICE BRENNAN, RSCJ

DURING THESE FIRST EIGHT MONTHS

at Oakwood, the pieces of my life, past and present have gradually been coming together. Prayer, too, has moved to a new place. It feels rather like something I *am* than something I *do*.

It happens invisibly, almost unconsciously, in the dark, the way lifeblood courses through arteries and veins without my knowing it. The heart that is pumping it is not mine, but Christ's heart in me. And the body is not mine alone but that of the whole human race.

At least faith tells me this when the night is full of stars. But at other times prayer and darkness can seem bleak and cold.

"When one member suffers, the whole body feels it," Saint Paul told us in today's readings. The daily news, and the frustration I often feel about being able to do so little about it, hangs heavy at times. Then I can feel like the useless servant in the parable, banished to the darkness outside.

Eventually God does something about this situation, usually through another human being.

A few weeks ago I was sitting in the chapel feeling miserable, waiting for Mass to begin. Someone wheeled 98-year-old Connie Welch, RSCJ, up beside me. Connie and I don't know each other well, but she gave me a big smile and reached out to shake my hand.

No big deal, one might say. But at the touch of her hand my whole inner landscape shifted.

continued



Sister Brennan tutors Maria Gonzales in English at the St. Francis Center, a Dominican ministry in Redwood City, California.

“Soon the room was crowded with all kinds of people known and imagined.”

I was no longer in the darkness *outside*, but, along with every other human being on earth, in the darkness *inside* the embracing arms of God.

And that’s where I still am though probably not for long. Mood swings are a part of my chemistry.

But I have finally come to realize that it really doesn’t matter. God has the rudder of the universe in hand, and my job at 87 is largely to sit tight through all kinds of weather. In the boat with me, along with countless others, are all of you, beloved sisters and friends.

I shamelessly admit to pride of ownership in everything you are and are doing to spread the love of Christ on earth. I thrill to read about it and hear you talk about it when you come by. And all your setbacks and uncertainties and sufferings are mine as well. I hold them in my heart in prayer. They are the bread and wine of every Eucharist, blessed broken and shared for the life of the world.

In fact the spiritual energy I sense going out around the planet from our chapel during Mass each morning is sometimes almost tangible.

So all in all, I find my horizon stretching wider in old age instead of shrinking, as I expected it to do, with the end of active ministry. In 1982, Concha Comacho, RSCJ, our former superior general, said that the Society was

“rediscovering the meaning of apostolic contemplation.” Maybe that is what I am experiencing.

A few mornings ago I woke up at 4 a.m. and knew I wouldn’t fall asleep again. So I lay there on my back wide awake. There were no words, just darkness and God.

Soon the room was crowded with all kinds of people known and imagined: friends in East Harlem, still waiting for their immigration papers to be processed; homeless women and children I had known in Opelousas, Louisiana; thousands of internal exiles I do not know, waiting to get back to their homes in New Orleans; Iraqi children; people I have known and loved in Egypt, southern Sudan, and Indonesia – Nance O’Neil among them. [Sister Anne “Nance” O’Neil, former U.S. provincial, lives and teaches in Jakarta, where she is part of an international community of RSCJ.]

All of a sudden it was six o’clock. Had I been praying? I don’t know, but I felt pushed by that experience to try to love the people around me here at Oakwood as practically as I could during the day that followed.

And I recalled that the motto of our preparation for final vows back in 1949 was taken from the *Song of Songs*: “Set me as a seal on your heart, as a seal on your arm, for love is strong as death.”

So somehow, to change the metaphor, this old wineskin is being changed for a newer, softer one. Fixed ideas are giving way to open-ended questions, alternatives, “what ifs?” Our loving God is readying me, I think, for the new wine of the new Society that is now in the making. ✦

Sister Brennan has been a member of the Society of the Sacred Heart for sixty-three years. She earned a bachelor’s degree at Manhattanville College and a master’s degree in educational psychology at Fordham University. She has served in Sacred Heart schools and communities in the United States, as teacher, head of school and religious superior, and in Egypt from 1974 to 1987. From 1987 until moving to Oakwood last year, she worked in family support services in New York City and Grand Coteau, Louisiana.

And the two shall become one...

ELISABETH BRINKMANN, RSCJ

WHEN I RECEIVED THE INVITATION to share my reflections on spirituality, I was with my mother over the Christmas holidays. My concrete reality of that moment – of being with my mother and going with her to visit my father at the Alzheimer’s care facility where he has now been living for the past month-and-a-half – has, I want to say at the outset, significantly shaped this reflection.

Our 1982 *Constitutions* say that “by our charism, we are consecrated to glorifying the heart of Jesus: we answer His call to discover and reveal His love ... and through our love and service to radiate the very love of His Heart.”

While with my mother this Christmas, I was once again profoundly touched by an awareness and appreciation of the deep and abiding love my parents have for each other, an awareness that has been growing in me especially over these past five-plus years of watching my mother cope with my father’s progressing disease. The unconditional love that I see so palpably expressed in my parents’ relationship with each other teaches me much about the love of God.

There are two insights that I want to reflect on today because they are significant in how I understand myself living my spirituality as an expression of the charism of the Society of the Sacred Heart.

First is the connection that I see between the depth and quality of my parents’ love for each other and their life-long commitment to each other. This is important because it shapes my understanding of the commitment I have made to vowed religious life in the Society of the Sacred Heart. My parents certainly are flawed,

and their marriage has not been all sweetness and bliss. As an adolescent and young adult I was only too painfully aware of this – of what I saw as the “dysfunction” in their relationship. Yet in recent years I have come to recognize that at the very heart of my parents’ love for each other is precisely their commitment to each other, *with* their flaws and *through* the tensions, disappointments and sufferings (as well as joys) in their relationship.

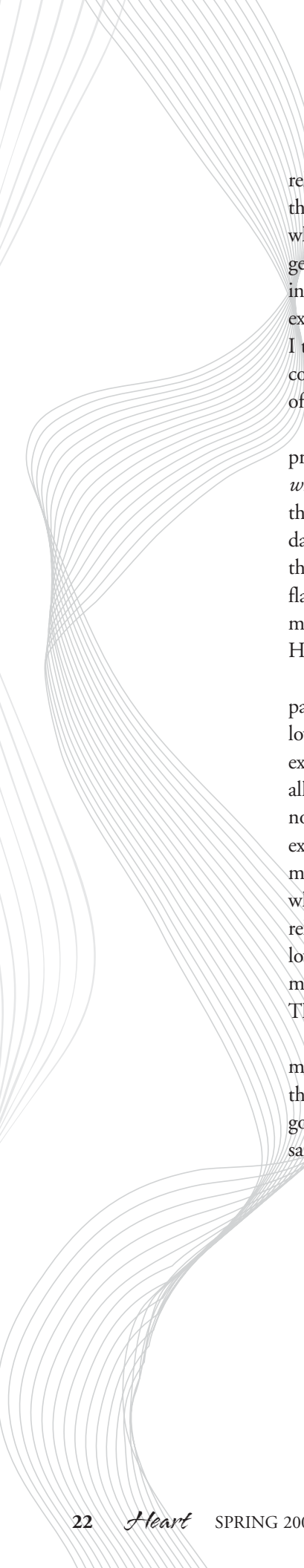
This recognition has helped me to understand better the connection between the commitment I have made to vowed religious life in the Society and my ongoing discovery of God’s love.

continued

“The unconditional love... expressed in my parents’ relationship with each other teaches me much about the love of God.”



Elisabeth Brinkmann, RSCJ



I experience my day-to-day commitment to religious life most concretely in community – that is, in my relationships with other RSCJ, whether in the small community I live in, our geographical area, our province, or in the Society internationally. One of the more common experiences of newer members in religious life, I think, is disillusionment with the reality of community life. Certainly, that has been a part of my experience.

Yet increasingly, I am realizing that it is precisely in my commitment to community, *with* all of its dysfunction – and yes, also joys – that I discover the love of God. In negotiating daily life together, learning to accept my sisters as they are not as I wish they were, seeing my own flaws, and experiencing my sisters' acceptance of me *with* those flaws, I am living in the loving Heart of God.

This leads me to a second insight about my parents' relationship with each other: that their love for each other is the source of the love that extends beyond them to their children and to all those whom they love. I know that I am not saying anything new here. But my own experiential recognition of this truth has given me a new, felt appreciation for the way in which the love of God that I discover in my relationships with others is the source of the love of God's Heart, which I "radiate" through my service – presently teaching theology at The College of New Rochelle.

It is in my ministry at the college that I can most easily identify concrete examples of living the call to reveal God's love: when I see the light go on in a student's eyes because something I've said has helped her to make sense of her own

faith questions; or when a student seeks me out because she trusts that I will listen to her concerns without judging her; or when, during class, I can feel the energy generated by the lively discussion we are having.

Of course, those are only occasional highlights in the normal, humdrum course of things, but these are the moments when I recognize the potential contained in each interaction I have.

This leads me to a final reflection about the day-to-day living of my spirituality.

So far, I have said nothing about prayer because, quite honestly, prayer – by which I mean the time when I intentionally quiet myself in order to be aware of God's presence – is not normally when I have a *felt* awareness of God's presence. Yet, time for prayer is essential to my lived spirituality because it is what allows me to recognize the presence of God in and around me.

The image I have is of floating on an ocean. Unless I get out of the water every now and again – maybe to sit next to it on the shore – I can lose the sense of the water. But it is in getting back into the water that I experience its presence all around. This image illustrates for me the meaning of being wholly contemplative and wholly active. ✦

Sister Brinkmann professed temporary vows in the Society of the Sacred Heart in 2003 after earning a bachelor's degree in electrical engineering at Rice University, a master's degree in systematic theology at Graduate Theological Union in Berkeley, California, and a doctorate in theological ethics at Boston College. She is assistant professor of religious studies at The College of New Rochelle, New Rochelle, New York.

grow WITH US

We, the Religious of the Sacred Heart, are joyful women of prayer, adventuring together on the path of life.

We share an international mission: discovering and revealing God's love in the heart of the world through the service of education.

Here are three ways to grow with us:

- ♥ Become a member. For information, please contact Nancy Koke, RSCJ, vocations@rscj.org
- ♥ Become an associate. Please contact Sheila Hammond, RSCJ, at shammond@rscj.org
- ♥ Support our mission financially. Please contact Shirley Miller, RSCJ, smiller@rscj.org, for information on ways to give.

**TOGETHER WE CAN
TRANSFORM LIVES.**

<http://vocation.rscj.org/>
1.888.844.7725



PRAYER ▶ COMMUNITY ▶ SERVICE ▶ MISSION



11

A group of students from Villa Duchesne and St. Louis Priory School recently found that **South of the Border, Hearts Expand.**



7

General Council members say their international experiences have left them **Forever Changed.**



15

Sister Maureen Chicoine, pastoral coordinator (here in closing procession with Father Nick Barille), loves the parish, where **Holy Catholic Chaos** reigns.

Society of the Sacred Heart, U.S. Province
4389 West Pine Boulevard
St. Louis, MO 63108-2205



Nonprofit Org.
U.S. Postage
PAID
St. Louis, MO
Permit No. 5806