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The Educational Journey: Intellectual Life

Our educational mission: a pathway to discover, a space to announce the love of the Heart of Jesus.

Society General Chapter 2000

Never forget that the children are a sacred trust which you must guard, as the Rule says, “with a truly maternal love drawn from the Heart of Jesus.” Be patient with you pupils; our Lord is so patient with you.

Aloysia Hardey, RSCJ

All the system converges to this – to give personal worth to each child, worth of character, strength of principles, and anchorage in faith.

Janet Erskine Stuart, RSCJ

A teacher, apart from natural aptitude, is to give oneself wholly.

Gertrude Bodkin, RSCJ

The Creator has given human beings three spiritual faculties: memory, understanding, and will. To perfect these is the work of all education from without and of all training from within....

Rosalie Hill, RSCJ

The secret of bringing up children lies in the knowledge of the human heart, in patience, in influence, in example. An education which does not give self-possession, personal discipline, is an education manque. Remember that the children often become like the mistresses whom they

most love.... Some of you are too agitated, always running about. That's time lost. Hold your children through the heart, through their sense of honor, reward them generously, but three or four times a year it is well to come down upon them with the majesty and thunder of the Last Judgment.

Aloysia Hardey, RSCJ

We participate in the mission of the Church through the service of education which is our way of continuing the work of Christ. This service of education and instruction is directed chiefly towards the young and those who bear within them the future of the world. Caught up as we are in the desires of His Heart, we want people to grow in dignity, as human beings and as children of God. Our starting point is the Gospel with all its demands from us of love, forgiveness and justice, and of solidarity with those who are poor and rejected by the world.

Constitutions of the Society, 1982

The mission of Sacred Heart schools comes from the Society of the Sacred Heart and is articulated in the Goals and Criteria of Sacred Heart Schools in the United States. The Network of Sacred Heart Schools operates with the schools under this common set of goals for the singular purpose of the education of youth.

Strategic Plan of the Network of Sacred Heart Schools, 1999

Madeleine Sophie's View of Education

Maryvonne Keraly, RSCJ

This talk was given at the Meeting of Directors in Amiens July 5, 1998.

These are the issues I have been asked to comment on in introducing this meeting: Madeleine Sophie's view of education, keeping the spirit of the Sacred Heart and the educational tradition of the Foundress alive in schools of the Sacred Heart, and contributions to the General Chapter of 2000.

The Origin

A great deal has been said on the subject of Madeleine Sophie's view of education. I am going to underline two aspects: the origin and the originality of her educational vision.

Madeleine Sophie's educational work had its origin in a spiritual experience, I would even say, a mystical one. It was right at the beginning, so it was really a foundational experience. She confided it to a friend at the end of her life, sixty years after the foundation of the Society. This is how Pauline Perdrau, RSCJ, narrates it:

This was my very first idea of our little society: to gather young women who would form a small community who, night and day, would adore the Heart of Jesus outraged in his Eucharistic love.

Madeleine Sophie Barat's first thought, therefore, was to consecrate herself in a community built around the Eucharist and nourished by contemplative adoration. That could have remained simply a convent of contemplatives. But listen to what follows:

I said to myself, "When we are twenty-four religious, to replace one another every hour on the prie-dieu in order to maintain perpetual adoration, that would be a great deal, but too little....If we had young pupils whom we could form to the spirit of adoration and reparation, that would be different!" I saw hundreds, thousands of adorers before a kind of imaginary monstrance lifted up over the Church around the world. "That's it," I said to myself... "we must vow

ourselves to the education of young people; we must lay solid foundations of lively faith.... We will bring up numbers of adorers from all nations to the very ends of the earth."

We can see clearly that the apostolic aim of education was rooted in a religious aim. In the experience of Madeleine Sophie, to educate is this: to form adorers, that is to say, to liberate, heal, rebuild, empower, enable persons to speak, to open them to life. That is the answer we must give, more than any other, to the person who asks what Madeleine Sophie meant by education. As she said, that is of the first order.

Originality

Madeleine Sophie Barat was one of the rare foundresses, maybe the only one in her era, who staked her enterprise on the educability of girls. To found schools was not at all original in the nineteenth century. Schools which taught reading and writing, sewing and housekeeping, which developed character and the virtues of family life, were the chief work of women's congregations. Madeleine Sophie was much more innovative. For her there would be these thousands of pupils to form to adore the Heart of Christ. As a result of this formation, she envisioned the reinvigoration of the task usually assigned to men in society, the task of the renewal in depth of the social order. Her goal was to educate girls so that they could have **a transforming influence** in society – that is what was original. That is the meaning of a sentence she wrote in 1840 (which we cannot interpret literally today): "Salvation will come about through women; men in our times are becoming women; transformed by faith, women can become men." In other words, women must make themselves capable of doing what men do: act on society so as to transform it. That was the bold vision of Madeleine Sophie Barat which gave rise to a complete and coherent system of pedagogical thought responding to this lofty design.

How to keep the spirit of the Sacred Heart and its educational tradition alive?

1. To return always to the **founding impulse**, to that primitive idea, is the first means of keeping the spirit alive. More than anyone else, educators have to renew themselves constantly in the

ultimate meaning of their mission, to make it their own so that they can face up to the challenges it presents. Otherwise, discouragement and loss of enthusiasm creep in. I invite you particularly, to go to Madeleine Sophie often, to know her better. When we allude to education at the Sacred Heart, we are referring to the person of Madeleine Sophie Barat. I notice it when I visit Sacred Heart schools. It is touching to hear her mentioned in non-Christian countries. For example, in Japan, the majority of the faculty in our schools are not Christian, but they know Madeleine Sophie and refer to her as the one who founded the educational work they are involved in, to which they are dedicating their life and their strength. The person of Madeleine Sophie exercises a powerful attraction which we need to exploit as one of our greatest treasures.

2. **Educational projects** have ends, purposes, which encompass the whole educational work, which give meaning and direction. They also shed light which allows for confrontation, evaluation, and adaptation of the means and strategies. We are not talking on the level of the ideal, for your responsibilities do not make absolute idealism possible. The scope of your field of operation can be narrow; there are numerous constraints; you must act within a limited framework, sometimes in the absence of clear and easy answers. You are aware that the pursuit of academic excellence comes into conflict with the leveling of the student population, even to the inclusion of students from economically deprived, and, therefore, culturally deprived, backgrounds with all the attendant scholastic handicaps. On the other hand, successful instruction (the earning of diplomas) gives a means of livelihood; it does not give a reason for living. The issue for you is, therefore, to harmonize the two goals, often in the face of parental pressure which is more interested in livelihood than in reasons for living.

3. Becoming acquainted with the **spirit and the tradition**.

- the history of the tradition
- the numerous texts and abundant sources of information
- the works in progress, for example, a plan of studies being developed for Latin America

- current events: meetings, conferences, etc.

The question arises of the dissemination of all this material.

4. Extending access to the knowledge of this material to a wider public in our various schools through an adequate **formation program**.

5. Creating or widening and strengthening the **networks within each country** and among countries. The network allows for communication, sharing, and questioning. It overcomes isolation and strengthens the *esprit de corps*. In my visits I have noticed that where there are strong, well-developed networks, the quality of reflection and of action is very high. In the face of the diminution of RSCJ personnel, the networks make it possible for the schools to look to the future with hope. I ask to what degree students and teachers could profit from an international network of Sacred Heart schools?

At the end of this second part, I want to ask you a question: what do you expect of the Society?

Towards the General Chapter of 2000

Doubtless you have heard that the theme of the next chapter of the Society is “Our educational mission: a pathway to discover, a space to announce the love of the Heart of Jesus.” It will take place in Amiens from 12 July to 20 August, 2000. The theme emerged from the meeting of provincials in Chile last October and November. It was chosen unanimously. That means that as each province prepares for the chapter the schools have their specific contribution to make. Sister Patricia García de Quevedo intends to write a letter to each head of school to invite her/him to enter into the process. More generally, provincials are being asked to involve their lay collaborators in the preparation. Finally, the general council is considering when and how to provide for a representation of these collaborators at the chapter. The apostolic area of formal schooling represents a major aspect of our educational mission because of the number of children and young people reached, the number of adults involved, the investment of funds and energies. In the Society formal education in schools has a

particular institutional status, and it represents considerable apostolic experience. That is why your contribution is not only welcome but indispensable.

This Chapter coincides with the bicentenary of the foundation of the Society. To celebrate and to prepare for it, there are a number of projects in different countries. At the international level, I call your attention to the programs at our center in Joigny. There will be two formation workshops for lay persons in 2000, from 24 to 30 April and from 9 to 16 June. There will also be a celebration of Holy Week in 2000, 20 to 23 April. You also have school and inter-school plans. Here again, it would be advantageous to communicate them.

For us religious, the celebration of the bicentenary and the chapter is a moment of renewal of our commitment as Religious of the Sacred Heart to our service of the Church and of the world. There are, of course, memories to recall, but what we want above all is to look toward the future with renewed impetus. We want to do so with all the components and all the living strength of our mission. With confidence, I tell you again that we have need of you and that we count on you.

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English translation: Frances Gimber, RSCJ

This selection was abridged for the anthology.

A Higher Calling to Teach

Shirley Miller, RSCJ

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For many, the teaching profession is a calling. This is particularly true for those of us in religious organizations dedicated to teaching. Our lives and our professions are intricately woven. Whatever I do in the field of education and in my personal life is colored by my training and experience as a Religious of the Sacred Heart, a congregation of Catholic religious women founded in France in 1800. In a recent ten-day retreat, I heard the words, “The color of my thoughts dyes my soul; the color of my soul dyes my world.” Upon reflecting on those words, I realized in a deeper way how profoundly influenced my life as an educator has been by the Society of the Sacred Heart.

About thirty-five years ago, at the age of twenty-four, I entered the Society of the Sacred Heart. I was originally drawn to this congregation because of the relational nature of the order, because of the warm and loving way the Religious of the Sacred Heart (RSCJ) who guided my college experience were with one another and with their students. I was drawn to this congregation because of the brilliance of their way of educating “the whole person” years before that phrase became educational jargon. I was drawn because of their contemplative lives which found God in all things, all people, all events. I was drawn because I saw an international group of religious women who were open to change, who reached beyond barriers of race, color, culture, religious expression, who were passionate about proclaiming the Gospel, who were feminists in the truest sense of the word, and who believed that education was the most fundamental means of transformation in a person’s life, in the life of the world. I was drawn because these women believed that the heart of their vocation was a call to be educator and to

find God in the pierced heart of humanity. I was drawn thirty-five years ago, and I continue to be drawn today.

The Society of the Sacred Heart was founded two hundred years ago by a twenty-one-year-old French woman, Madeleine Sophie Barat. She heard the challenges to provide for young women, in post revolutionary France, the same opportunities that were provided for young men. She believed that women had an extraordinary mission in that time in history – to recreate and rethread the fabric of French society which had been torn apart during the Revolution. “It was the void left by the absence of Christian education after the Revolution and the sight of the resulting evils that determined our foundation,” she once wrote. During the 1800s Sacred Heart education spread rapidly throughout the world, responding to the spiritual and intellectual vacuum which was felt in many countries. It remained stable and clear in the direction for well over a century. But then in 1970, five years after the closing of the Vatican Council II, and in the midst of unprecedented upheaval in the Catholic Church, it became clear that Sacred Heart schools throughout the United States were crossing a threshold, and our identity was becoming muddled. A group of visionary Sacred Heart educators, religious and lay, once again reviewed once again the mission of the Society of the Sacred Heart and helped to formulate *The Goals and Criteria for Sacred Heart Schools in the United States* – a document that guides us today. From its very beginning, Sacred Heart education had focused on each child’s total development. There was a deep commitment to one’s relationship to God, to intellectual curiosity, to service to those most in need, to personal integrity, to creating a sense of community wherever we were. Today as we prepare to celebrate our bicentennial, the Society of the Sacred Heart is working in forty-four countries throughout the world. We are twenty-one schools in the United States, governed by five timeless goals, first expressed in 1975 and rearticulated in 1990.

Schools of the Sacred Heart educate to:

a personal and active faith in God

a deep respect for intellectual values
a social awareness which impels to action
the building of community as a Christian value
personal growth in an atmosphere of wise freedom

As “our little Society” grows older and smaller throughout the world, our lay faculty, administrators, staff, boards of trustees, alumnae and alumni have been training over the past twenty-five years to carry on the vision and mission by attending conferences, seminars, courses in order to smoothly pass the torch to lay leadership. The thousands of adult educators involved in Sacred Heart education in this country are affectionately called “ESCJ – Educators of the Sacred Heart.” These twenty-five years have been an exciting time and a challenging time; they have been a time of great collaboration. All of the staffs in Sacred Heart schools have been immersed in the spirituality, tradition, and gift of such a vision. Although schools exist for children, Sacred Heart communities expand to the adult community: staff, parents, alumnae and alumni, volunteers, and all share in the wealth of opportunities for spiritual and professional growth, for personalizing and internalizing the five goals of Sacred Heart education.

Sacred Heart spirituality is incarnational, a belief that God became a human being and in the Christian tradition. Jesus Christ, the Word Made Flesh, has made all of life sacred. Every person, every event is holy ground; all reveals the face of God. In the book of Wisdom, “He touched the heavens, yet trod the earth.” We are both human and divine, and God’s presence is constantly with us. Sacred Heart spirituality is relational – we can do together more than we can do alone, and we can do even more when we call upon the Lord to journey with us. The Gospels are relational. Jesus sends His friends out two by two; the early disciples share all things in common. Jesus heals those who are open to healing. He brings reconciliation to those who want to be reconciled; He opens the way to forgiveness for those who can humbly admit their fragility. This vision “colors my world” and the Gospels color the world of Sacred Heart.

Our Society motto, “Cor unum et anima una in Corde Jesu” – one heart and one mind in the heart of Jesus Christ – also colors my world. We do together what we cannot do alone. St. Madeleine Sophie Barat said, “Let love be your life.” As Sacred Heart educators, ESCJ, and RSCJ, we are called to live in love, and love is always relational.

My parents were my first teachers. They taught me how to love, to forgive, to listen; they taught me how to pray, to be tolerant, to accept myself. They taught me to love reading and writing, to see God in all things. They witnessed to wonder for me as they gazed at a sunset, held a stalk of Kansas wheat, listened to the silence. When I was a young child, my father told me that the world would have been incomplete if I had not been born. And because of the conviction with which he said it, I believed it, too. Perhaps it was then that I began to realize that I had something to give to our world. My father’s words have forever colored my world.

I have learned so much over these thirty-five years about what it means to be a Religious of the Sacred Heart and a Sacred Heart educator, to be a contemplative in a very active world, to be a lifelong learner, how to create the space for contemplation, professional reading, discussions with colleagues, how to learn from children. Perhaps mostly I have learned from the children I have taught. A few years ago I was visiting our preschool yard and ran into five-year-old Molly who held a pie tin of sand and leaves in her hand. She beamed as I asked her what she was making. “I am making magic; do you want some?” Feeling somewhat disillusioned as an administrator on that particular day, I said, “Oh, yes, Molly, I would love to share your magic.” She told me to bend down, to make a wish, and close my eyes. I did as she commanded! And then she poured her “magic” all over me and said, “Now open your eyes. Did your wish come true?” I, in a black suit, covered with sand and leaves, laughed aloud, and my heart felt light and joyful. Indeed, her magic worked. Molly taught me what was really important that day – to kneel reverently before a child and to believe in the magic of the moment.

I have learned that children and young adults ask questions that can knock us off our well-defined beliefs and challenge us to something deeper. A senior asked me in a Religious Studies class one day, “Sister Miller, what are you going to do when you wake up some morning and find that there really isn’t a God?” Great question! And it led me to a deeper search for truth. Last year a first grader in her letter to God wrote, “Dear God, I didn’t know that purple and orange went together until I saw that sunset you made last night.” I have never looked at a sunset in quite the same way since.

Sister Joan Chittister, a Benedictine nun, writes, “A religious today must have the heart of a hermit, the soul of a mountain climber, the eyes of a lover, the hands of a healer, the mind of a rabbi.” I am learning and continue to learn how to go to the hills like a hermit, how to climb the mountains before me, how to love deeply, how to heal with the hands of Christ, how to learn and learn and learn.

There is a phrase from our foundress that Sacred Heart educators the world over cherish: “For the sake of a single child, I would have founded the Society of the Sacred Heart.” It is the devotion to, the deep care for each child, each person that colors the vision of Sacred Heart education. We know from the giants who have gone before us that if we wish for children to live lives of joy and justice, peace and goodness, truth and love, then we are the ones who sow those seeds and water them and model for them the beauty of an adult life. Many years ago I discovered that if we want children to grow up into happy, well-adjusted adults, then they must see by looking at us, that is all right to grow up. We educators “sketch a plan,” we begin a small work; we rarely see the finished product. Our preaching and our teaching may be important, but the true value is in the “life lived and the things loved.”

Or as Abraham Heschel wrote, “Everything depends on the person who stands in front of the classroom...to guide a student to the promised land, he/she must have been there first. When asking, ‘Do I stand for what I teach? Do I believe what I say?’ he/she must be able to answer in

the affirmative. What we need more than anything else is not textbooks but text people. It is the teacher who is the text that the pupils read; they are the text students will never forget.”

As the Network of Sacred Heart Schools prepares for the bicentennial in the year 2000, all Sacred Heart educators in the United States are asked to reflect on some questions, which include:

What are the essential and timeless elements in Sacred Heart education?

What are the concepts or topics which we include or do not include in the curriculum because of the nature of Sacred Heart education? How do we determine what we teach in light of the Goals and Criteria and the developmental needs of our students?

What are the attitudes and skills that our students will need for the twenty-first century? How will we develop these attitudes and skills as we seek to educate the whole child?

On the threshold of the millennium, Sacred Heart educators, and all educators, depending on the lens through which they see reality, are challenged to educate children who will be able to see and embrace the whole world, who will create community wherever they go, who will develop strong relationship skills, who can analyze and synthesize, who will bring faith where there is cynicism, hope where there is despair, kindness where there is indifference, love where there is hatred, inclusion where there is intolerance, collaboration where there is competition, laughter where there is sadness.

When asked what I hope for a Sacred Heart graduate, I respond: I hope that they will find that faith in their God will be source and center of who they are. I hope their minds and hearts will be filled with dreams to which they can return over and over again when the struggles of life burden them. I hope they will be witnesses to wonder, that they will take time in their busy lives to sit by a quiet stream, to photograph a sunset, to write a poem, to wish upon a star, to walk

gently upon the earth. I hope they will be women who risk, who because they are women of prayer and of service, because they take time to wonder, that they will hear the inner voices, voices that challenge them to right the wrong, to lead with light, to care with compassion, to be witnesses to resurrection. I hope that they will be women who are continually discovering their own unique God-given gifts and have the courage to share them, because the world will have an empty space until they do. I hope they will be life-long learners who allow life, as well as texts, to teach them. I hope they will be incarnational women who find God in every moment and who see the person next to them as “the Word made flesh.” I hope they will be flexible and adaptable, who, like a wind-swept cypress at the ocean’s edge, can bend but not break. I hope most of all they will be witnesses to love.

Shirley Miller, RSCJ, attended Duchesne College, Omaha; she is headmistress of the Academy of the Sacred Heart, New Orleans.

The Culture of Sacred Heart Schools

Suzanne Cooke, RSCJ

This talk was given to the faculty and staff of 91st Street, New York City, September 27, 1996.

The focus of my remarks is the relationship between school culture and mission. The intimate nature of this connection within the context of Sacred Heart education results in not being able to say one causes the other. Rather, the dynamic between the two is such that they occur simultaneously and are mutually dependent upon each other. The second important point I want to discuss with you is that we, Sacred Heart educators, cannot speak of either school culture or mission without speaking about vision, specifically the vision of St. Madeleine Sophie Barat, for vision generates culture and mission.

How many of us have heard, "Once a Child of the Sacred Heart, always a Child of the Sacred Heart" or experienced that feeling of being at home when visiting another Sacred Heart school for the first time? That intangible and yet absolute reality of the experience points to the particular culture we claim as a Sacred Heart school be it in New York City or Seattle, Washington.

You and I engage in Sacred Heart education in very different environments but our school cultures have similar tones. We are fundamentally about the same work even though I engage in this work in the midst of the mountains and beauty of the Northwest while you work here in the energy and business of this urban sprawl. You are part of a tradition that began in New York City in 1841 while at Forest Ridge, we began in 1907. In the West, single gender education is not the norm. We run the one girls' middle school in the entire Northwest; there is one boys' high school left and only two other girls' high schools. Obviously, we differ from you in this regard. One could go on making comparisons, but at the heart of who you are here in New York City and who we are at Forest Ridge is the common imperative to teach, to educate in such a way that we and our students learn to slow down, to be still, and to listen to the mystery we know as God. Ours is the work of forming conscience and instilling skills that enhance critical thinking and compassionate action. This is our shared heritage as Sacred Heart educators.

Let us look at culture. I was impressed with the definition offered in the material Sister Salisbury sent me in which culture is defined as "a collective way of living and working which shapes the hopes and behavior of all the members of the school community."

Evidence of a school's culture is seen in its traditions, its language, its myths, its heroes/heroines, its customs, its attitudes, its relationships. Our practices and behaviors demonstrate our values more effectively than our words. Culture shapes the tone and atmosphere of a school. In other words, those ideals and values we see in our behaviors and in our actions speak most clearly of the values we actually hold to be true.

What are the demonstrative behaviors in our schools that reveal our values? One way to answer this question is to examine our rituals. Let me offer an example from Forest Ridge. On opening day we gather as an entire community for Convocation. Each person is called by name and comes forward to receive the annual prayer card. Every year one side of the card has the Isaiah quotation: "Do not be afraid for I am with you. You are precious in my eyes. I have called you by your name." The quote captures the pledge we at Sacred Heart make to honor and respect each individual as one perceived by God to be precious. On the other side of the card is the theme for the year. This year, I chose a thought from Mother Stuart. "The quality of our joy depends on the spring from which it is drawn. Where do we seek our joy? How does it flutter? Is it steadfast or changeable? Does it go by days, by moods, by self-love, by the adventure of circumstances? To be a joy-bearer and a joy-giver says everything; it means that one is faithfully living for God and that nothing else counts, and if one gives joy to others we are doing God's work."

This ritual points to a value long held to be important at our schools – the sacredness of each person and of the community. The balance between the individual and the community is experienced in and through this ceremony. To name joy as the focal point for the year points to second value within Sacred Heart education.

What are the others? Which values does this Sacred Heart school community hold? To discern them, to identify them, one must look at the demonstrative behavior. How do we treat one another? What are our rituals? Do we pray? How do we?

What about professional development? Ask yourself: Do I see my colleagues and myself engaged in ongoing study, learning and professional growth? Do I see that our expectations for our students are consistently challenging and, simultaneously, do I see we wish for students' conspicuous daily success? What are our conversations with colleagues like? Are they constructive, upbeat, and professional? Can one see demonstrative evidence that trust operates within our school community? Is our respect for one another within the adult community mutual and inclusive? That is to say, how are we, teacher to teacher, teacher to administrator, teacher to student, student to

student? Where do the parents fit in? Are they included in our culture of respect, or do we hold them at a distance?

Evidence of a school's values may be seen in conversations and activities. How do we see justice? Is justice more than a word? Is the experience of searching for justice within this Sacred Heart school community demonstrative of humility and struggle? Are we clear that a commitment to justice is more than a humanitarian gesture? It must be if we are true to our religious convictions.

Values are demonstrative in the act of being accountable. How do I experience being held accountable? Do I hold myself accountable? How do I hold my students, my colleagues accountable? What is my manner with others when holding another accountable or being held accountable?

How do I manage conflict? How do I see the adults within our school community managing conflict and modeling conflict resolution and management? How do we accept divergent thinking? Can I listen to the one with whom I disagree? Can I, do I, reach out to the one with whom I have experienced conflict? Is my manner, is our manner, with one another straight-forward and direct? Can a visitor to our school recognize that we hold building community as a core value?

I think we agree that joy, hope, and celebration are core values of Sacred Heart schools. I believe we experience our schools being child-centered, but then, how is our commitment to such values different from that of other educators? What makes Sacred Heart different from our neighbor right across the street? I think the difference lies in the source of the imperative behind the values present in this school, and that source is the vision of St. Madeleine Barat. Her vision and its evolution within the hearts and minds of her early companions is our spiritual heritage as Sacred Heart educators. We need to examine the insights of our early mothers in light of our own experiences as educators.

Our perceptions of Madeleine Sophie Barat are limited by our making her a saint, that is someone we think of as distant, "holy" and unreal. The fact is she was a real person who lived in real times. She struggled as do we. Born in 1779, she died in 1865. Her life was marked by war and revolution. Madeleine Sophie Barat lived in the era of the French Revolution, the Revolutions of 1830 and 1848. She witnessed the first Opium War and saw the United States blow itself apart from Civil War. In her lifetime she knew such inventions as the steam engine and the telegraph. Think of the implications.

At the hands of her brother, Madeleine Sophie Barat received a rigorous education steeped in the classics of literature, the Fathers of the Church, the wonders of mathematics and science as well as languages and scripture. Given her own innate spirituality, Madeleine Sophie developed the habit and discipline of regular prayer. She came to trust her intuitive sense of the Spirit dwelling within her. During her lifetime as Superior General, Madeleine Sophie opened 111 houses. She saw eight closed as a result of war and revolution, two shut down by unfriendly governments, and one break away from the Society. She wrote more than 14,000 letters. She encouraged the Society to move beyond the borders of Europe, in spite of confusing times, to places such as Algiers, Louisiana, Missouri, Canada and Cuba. She was a real person whose life has something to say to us.

Reading her letters and descriptions of Madeleine Sophie Barat, one senses that when she gave herself to God, she gave herself to God's people totally and completely. Really, one cannot explain her courage and confidence, her willingness to act, her tenacity in the face of incredible challenge without understanding her relationship with Jesus Christ. What drew her to believe, to act, and to love is the compelling power of Jesus' person. He was real to her, just as real to her as the person whom you most love.

Bring to your mind and heart the person you most love. You know how real, how tangible, how compelling that love is. So it was for Madeleine Sophie in her love of Jesus Christ. Madeleine Sophie experienced that it is the person of Jesus, His fidelity and constant love, that transforms us if we trust and have confidence in Him. Madeleine Sophie knew Jesus loved her and she loved Him simply and straightforwardly. Their communion was the real power in her love. As Maud Monahan, RSCJ, says in her biography of St. Madeleine Sophie, "The thought of Jesus Christ took so strong a hold upon Madeleine Sophie's heart, His image and love were so deeply a reality in her soul that her all absorbing work never separated her from her God. One cannot overestimate the power that emanated from the mutual love relationship of Madeleine Sophie Barat and Jesus Christ. Jesus Christ was her ideal and she loved Him with a vehement, great soul love."

This relationship with Jesus Christ is the central context in which Madeleine Sophie received and developed her vision of education. Therefore for us, educators of the Sacred Heart, it is imperative that we recognize and understand the importance of her relationship with Jesus Christ, just as we commit ourselves to recognize how we understand God and our relationship with God.

Here is another way of understanding what I am trying to say. Madeleine Sophie acted with courage and confidence because she saw herself as God did. She did not place upon herself the self-limitations that we so often do to ourselves. Imagine what it is like to see and act from a self as seen by God! I shared this idea with a parent once and she told me a few days later that it had worked. When she found herself on the tennis court, she paused for a moment and remembered this idea. Once she saw herself as God does, she won. Well, it is a good story, but it captures what I am saying was Madeleine Sophie's secret. She saw herself as God did, and from that image she could and did act with courage and confidence.

Knowing that centrality of Madeleine Sophie's relationship with Jesus Christ is very important to us because it explains why Sacred Heart education is inherently relational. Madeleine Sophie believed that in and through the act of teaching one experiences being loved by God and loving God in return. The spirituality of Sacred Heart education is incarnational; that is to say, at the heart of our work we recognize that Jesus is present in the students and in us. To learn in our school culture means to touch the face of God, and more important, it means to reveal God's face to the other. Ours is a sacred imperative to educate the whole child and through the dynamic of this education we and she come to experience knowing, being loved by, and loving God.

The mission of Sacred Heart education has and continues to be to educate to an informed, active faith, critical thinking, and service to others. Allow me to emphasize informed, active, critical. Our aim has been constant: to ensure that students gain self-knowledge, energy and purpose so that they may become people of conviction and compassion. Like St. Madeleine Sophie, we know that self-esteem must be nurtured in people if they are to develop into thoughtful, compassionate actors. Sacred Heart education is about both the soul and the intellect. Our education of the whole child intends to address both the heart and the mind. We enable young people to become successful because they come to know who they are and how their God loves them. Our alumni's success evolves from their conviction to treat others with dignity and respect because each person is known and valued by God. To educate the whole child for us means to form conscience and develop faith-filled hearts.

So we return to where we began – the convergence of mission and culture. Each Sacred Heart School community is led by adults. Each of us, each of you, has a unique perspective, a special insight about the mission of Sacred Heart education. Your vision, like St. Madeleine Sophie's, flows from your relationship with God as you understand God. Today the faith traditions

within any of our adult communities include Christian, Jewish, Muslims, Hindus, Buddhists, and more. Together we reveal the face of God who is Mystery to our students, and they do the same for us, their teachers. Your vision of education also flows from your relationship with others and with yourself. Your vision causes you to commit yourself to a core set of values.

How would you put into words your core values, your personal mission statement? Begin with your core values. Study them – the words, the phrases. Consider the recollections that such words and phrases bring to your mind and heart. Write all this down. What do you see when you have the chance to look at all you have written?

Then step away, return to your musings regularly until you have refined them into an actual mission statement.

Then read the Goals and Criteria. Look for congruence. The concrete evidence of your values drawn from this personal mission statement will point to how you contribute to the making of the framework for the values this Sacred Heart school community holds in common.

You have embarked on the work of self-study. Before you is a sacred task. Remember the words of those who have gone before us: values taken for granted or left inarticulate can become inoperative. Perched as we are at a critical moment, the values of Sacred Heart educators are more imperative today than ever before. I wish you well in this important work of self-examination, self-renewal and self-commitment. Your colleagues in the Network, will hold you in our hearts and prayers.

Suzanne Cooke, RSCJ, attended Elmhurst and Manhattanville; she is headmistress at Carrollton School of the Sacred Heart, Miami.

This selection was abridged for the anthology.

The Class Mistress Rule and Training

The most powerful factor in our mode of education, I mean: the constant action of a truly religious mistress of class, who in dependence on the mistress general and on her Superior, knows how to profit with skill and zeal by all that is put forth in her hands, through the subject she teaches, in order to attain the principal end: the formation of mind and heart of her young pupils. St. Madeleine Sophie Barat in her Circular Letter to the Society, December 13, 1851.

Article I: The Importance of the Role of the Mistress of Class:

The role of the mistress of class is one of the essential elements in our Holy Mother's conception of pedagogy.... It is she who has direct and daily influence on the children, to her especially is confide this aspect of the Society's apostolate: education by instruction.

Article II. Requirements of this Role:

The mistress of class finds in our Holy Mother's directives as an indication of what the Society expects of her in role as teacher and educator.

I. Intellectual ability and competence in teaching.

She must "know how to profit with skill by all that is put into her hands through the subjects which she teachers."

In every subject she will find the opportunity of training the children, always on the condition of her mastering it and knowing how to extract the educational essence and how to pass it on: this requires intellectual ability and competence in teaching.

1. Intellectual ability supposes:

- A good stock of information on the subject to be taught. A mistress must not only know her subject matter, but make it sufficiently hers to be able to pass it on, to present it easily, to answer questions in a satisfactory way.
- General culture, for it is impossible to teach a subject well without knowing how it fits in with the general stock of human knowledge and being able to assess its relative value.
- A trained mind, knowing how to disengage the essential from the accessory, to judge in the light of objective principles, to formulate a graded appreciation, to adapt a general principle to particular cases.
- An attitude of respect for truth, resulting in total submission to its claims: work, sometimes arduous, to grasp it; and courageous optimism....

2. Competence in teaching supposes:

- A knowledge of child psychology, given by study of theory, but also by supernatural intuition and maternal understanding: a knowledge developed by each experience, happy or unhappy, if this is turned to use impersonally and seriously.
- A knowledge of teaching as a science, which can save from mistakes and deviations, but even more as an art, which is learnt by practice, by personal reflection on the differences between this and that group of children, etc.
- A certain gift of communication, an aptitude which is often innate but which can be acquired by working to develop different factors:

- youth of Soul, incessantly renewed, so that everything to be taught is shot through with life and interest;
- forgetfulness of self so as to make contact with the children's mind and to make the teaching meet their deep needs;
- devotedness in every trial, zeal to begin over again unwearingly, the presentation of the same truths under varies forms;
- A true balance between the exercise of an authority conscious of its responsibility, at once firm and gentle, and care to keep the atmosphere of the class happy and unconstrained;
- and above all, an interior docility to the indwelling Master, the Holy Spirit, whose action must form Christ in the souls of children.

II. The educator and apostle

The mistress of class must seek: "zealously ... to succeed in the principal end... to train." She must, therefore, be conscious of the right attitude of an educator: to train, this is not to impart ready-made knowledge, nor even to anchor convictions or habits, *it is to lead the child to think and will.*

Therefore the mistress cannot do the work in the place of the pupil: her whole art is to lead her to work, to make her fit to think. A discreet role, but an active one. Without sapping the child's initiative, the mistress opens up the way for her, she discerns and chooses from amongst the realities to be known, those which are most essential, those which can really feed the mind and retain their worth once the immediate interest is past; she accompanies the child's first intellectual flights, guiding or steadying them; she open horizons; finally, by means of partial truths, she seeks to establish contact with the Truth which is God.

She aims, moreover, at creating in her class that atmosphere *favorable to a training in depth and thoroughness* through school work. She does her utmost to make the children understand and appreciate the requisite conditions of silence, exterior discipline, good deportment required by their own work, and by respect for that of others. She tries to keep up a good family spirit: the arrangement of the desks of the room contributes in some measure to this, but it is far more her motherly welcome, her watchful care for each one, and for the general friendliness, simplicity and keenness, which stamp the class as a family. Finally, and above all, she tends to make the children live in a supernatural atmosphere. The prayer, said calmly, brings the child from external excitement and multiplicity to inner recollection, deposes the mind both intellectually and morally and gives the child a supernatural as well as an attentive attitude in class.

Fidelity and adherence to the will of God, respect and charity, loyalty and conscientiousness, strength of character, Christian optimism and trust in the Heart of Jesus, all this can be learnt and lived day by day, if the mistress continually bears in mind the primordial end of education....

Then, in her manner of presenting her teaching, care that it should be lucid, simple, and full of life will hold the first place, rather than desire to be brilliant, original novel; in all her educative action, the manifestation of human personality will be accompanied by religious reserve which voids arresting the attention....

In this way the children will be more attached to the essential subject matter than to the manner of giving in, less to the educator than to the education which they are receiving. One of the “most important cares” of the mistress must be to win the heart and confidence of the pupils,” but this in order “to win them to Jesus Christ.”

This is an excerpt from The Spirit and Plan of Studies in the Society of the Sacred Heart of Jesus, translated in 1958 from the French edition, 1954.

The Goals and Criteria: Fruit of a Two Hundred Year Tradition

Catherine Baxter, RSCJ

This talk was presented at the National Trustees Conference in October, 1998

As I prepared this talk, I went back and forth in my mind as to where to begin. Finally the unredeemed history teacher in me won out. So what I would like to do first is briefly trace how we got to the Goals and Criteria in 1975 and the gradual evolution of what we now call the Network, and then look at the Goals and Criteria as the fruit, as an authentic expression for today of the essential elements of an educational tradition that has been in the making since 1800.

The easiest way for me to do this is just to outline my own story. I entered the Society of the Sacred Heart in 1955. This was a cloistered, monastic world that was as it had been, was then, and always would be, world without end. I made my final profession in Rome in February 1964. The Second Vatican Council was in session; the winds of change that would soon sweep us up were beginning to stir. In August 1964 I was sent to Newton Country Day School to be mistress general, and that was it – no search committee, no consulting firm, only God and Reverend Mother. In my experience, being a mistress general at that time was a wonderful job.

Soon the effects of the Vatican Council were felt:

- **1965 — Decree on Religious Life:** Religious congregations were mandated to re-examine their mission in the light of the founder/foundress's original inspiration, the light of the Gospel and the signs of the times. In response to this, throughout the Society world-wide, we began a process of reflection on the work we were

- **Chapter of 1967:** This formally defined the Society as an apostolic institute in the Church and the world today, thus ending cloister (the former category of mixed life no longer was recognized by the Church). It called on us to undertake the renewal and adaptation of our work of education, and to integrate lay people on the same level as religious in administration and teaching positions. It asked, “Do our students leave us with a real sense of social justice? Do we educate those who have the greatest need? Are we giving to education its full present-day dimensions?”
- **1968-1969:** During this year each of the five provinces in the United States undertook a long-range planning process. With the help of management consulting firms we set up a process for looking at what we wanted to accomplish in the light of our human and financial resources. This was the first major involvement of lay consultants, collaborators in the work of planning commissions. There were painful decisions, the implementation and communication of which were not well-orchestrated as we closed schools across the country. It was recognized that *our schools* were no longer the only means of carrying out our educational mission. The schools that remained had to be able to make it on their own. There was a new financial realism, professionalism; it was no longer a “family business,” and we gradually moved out into the independent school world.

But in the midst of this, the Spirit was at work. At the same time that things seemed to be fragmenting and structures crumbling, there were movements toward wholeness, toward new structures, new growth toward new forms of union. There was a growing sense that the Society's educational tradition did have something to offer, but we needed to be able to say clearly what it was. During this period, a series of gatherings moved us inexorably toward new articulations and new structures.

- **Stuart Conferences, 1969 and 1971:** These were gatherings of faculty and administrators with predominantly religious participation. They were informal, organized for the purposes of sharing, pooling ideas and resources. Anything that seemed to indicate a move toward control, toward uniformity was resisted.
- **Chapter of 1970:** This General Chapter had as its purpose to review what had been accomplished across the Society during the three years that the Vatican Council Decree on Religious Life had been applied to our life and works. In the documents we read, "At a time when the integral development of man is a task of special urgency, we reaffirm our educational mission as our service to the Church." But education now was understood in a much broader sense than *our* traditional schools. "It is the love of Christ which urges us to meet the needs of those weighed down by ignorance or servitude, and above all the needs of the young who search for meaning in their life." We find in this Chapter document, "We must educate to a faith that is relevant in a secularized world, to a deep respect for intellectual values, and to a social awareness that impels to action. In this perspective, we wish to examine seriously the apostolic value of our

institutions and to take appropriate action.” And that is what we have been doing ever since.

Meetings of Heads of Schools:

- **1972:** This was informal; a recommendation was made to the five provincials that a national coordinator of schools be named and led in January 1973 to the formation of the inter-provincial school office and the school committee.
- **March 1973:** The first National Heads of Schools Meeting in Washington, DC, declared that these are “Schools which form a network committed to education for liberation, justice, peace, and faith, pledged to be accountable to one another to take ‘One Step Forward.’”
- **Summer 1974:** A Stuart Conference in Cleveland with the first significant lay participation was followed by a Heads of Schools Meeting. They discussed: What is a Sacred Heart School? What does membership in a Network mean? How does one get in? Stay in? Could a school be put out? They developed models ranging from a McDonald’s franchise to the creation of a highly centralized National School Board. They realized the need for criteria, for standards against which a school could measure itself and for which it could be held accountable.

The lay school committee asked to manage a process that would ensure as much involvement as possible in answering the question, “What makes a school a Sacred Heart School?” They knew it would not be the presence of a lot of nuns; knew it would not be the preservation of a lot of customs, traditions with a small ‘t.’

- **April 1975:** The Goals and Criteria were approved. In 1975-1976 all the schools were evaluated, but the process differed from province to province.
- **August 1976:** A Heads of Schools Meeting recommended that a structure and process for national accountability be established.
- **February 1978:** The structure of the National Committee on Goals (NCOG) was approved by the provincials. Seven members were appointed, one of whom was a lay person, and the evaluative process and cycle of evaluations were established.
- **1980-1990:** After a long process, the five provinces of the Society in the United States formed one province in 1982. During these years all the schools formed boards of trustees and the first National Trustees Conference was held. Based on experience, the Goals and Criteria and the NCOG process were revised, and the Network developed a structure with a board of directors.

All of this had as its purpose not bureaucratic control or imposed uniformity but was an effort to keep the spirit and tradition of Sacred Heart education alive, authentic, and open to new development.

I think it is important that we look upon the Goals not so much as a document or set of directives, that we look upon the Network itself not so much as an organizational structure, but that we see both as means, as parts of the living, dynamic process of handing on the authentic tradition of Sacred Heart education. For tradition to remain authentic, it must keep in contact with its original sources. We need frequently to remind ourselves that the sources of the Goals and Criteria are the Gospel, the Good News of Jesus Christ, as expressed and internalized in the life and work of St. Madeleine Sophie Barat, in the lives and work of generation after generation of Religious of the Sacred

Heart, and today in the lives and work of new generations of women and men who find that her vision reflects and nourishes their own spirit and values.

Tradition acts both as memory of the past and anticipation of the future. I think that aptly describes the function of the Goals and Criteria. The introduction to the 1990 version describes them as “ageless . . . the five elements that have been the framework of Sacred Heart education since its beginning in 1800. They express the values, the intentions and the hopes of the Sacred Heart tradition, sharpened to meet the needs of a rapidly changing world.” The Goals articulate for our time the indispensable and the essential. They are our Tradition.

Catherine Baxter, RSCJ, attended Manhattanville; she is administrator of the Oakwood Infirmary in Atherton, California

This selection was abridged for the anthology.

The Plan of Studies

In 1805, five years after the founding of the Society of the Sacred Heart, members of the Society drew up the first of eleven formulations of a *Society of the Sacred Heart Plan of Studies* to provide a guide for teachers in their mission to educate "the whole woman with a view to her own vocation in the circumstances and the age in which she has to live" (1952 formulation). In 1820, the *Plan of Studies* was adopted for use throughout the Society with prescribed classes, sequence of courses, and teaching methods. Over the next 150 years, Sacred Heart schools adhered to a single uniform curriculum. The *Plan* was evaluated periodically and revised or expanded in the light of educational developments and world conditions of the time. The last plan to which Mother Barat contributed was that of 1852. Its first paragraph stated:

In the revision of this Plan experience has been consulted and without scorning old methods and rejecting new ones, there has been drawn from both the one and the other whatever seemed to favor true intellectual development....

In 1958, however, a document entitled *Spirit and Plan of Studies* deliberately set aside the details of a syllabus and the rigid adherence to a single program and method and tried to convey the spirit of Sacred Heart education, which would hold good despite external changes brought about by time and circumstance. In this spirit, American schools have adapted their programs and methods to suit the special situation of each school, but the formulation of the *Goals and Criteria for Sacred Heart Schools in the United States* (1975 and 1990) has helped to provide the feeling "of belonging to a larger whole, of sharing principles and values, broad purposes, hopes and ambitions."

[2386 words]

The Evolution of a Network:

Tradition and Change

Susan Maxwell, RSCJ & Jane Burke O'Connell

This article appeared in Network News in 1991.

One of the most exciting things about Sacred Heart schools in 1991 is the evolution of the Network. The Network, which at the moment represents nineteen schools across the United States, is a modern, very American interpretation of what St. Madeleine Sophie Barat envisioned in 1800. This group is vibrant, sometimes fractious, and governed by consensus. A true educational network is unique in American education. The Quakers have a similar vision for their Friends schools, but the linkage is much more informal. Some of the schools run by religious orders such as the Jesuits and the Religious of the Holy Child are operated with strong and similar philosophical bases, but they do not have the tight organizational structure of the network or the deep commitment to relationships at all levels among trustees, administration, faculty, students, alumnae, and parents. The development of this Network was sometimes painful and untidy and is in no way complete, but it is an exciting story of the melding of “tradition and change, continuity and reform,” and represents the creative efforts of hundreds of people.

For those who work in the schools today, Sacred Heart education has shed the nostalgia associated with the traditions such as *congés* and *prîmes* so strong and important in our schools well into the late sixties. Rather, the essence of the education today rests in a philosophy that is transformational and perhaps revolutionary. For years, people have attempted to name “that special something” that parents, faculty, and alumnae still find. It is far more than “warm fuzzies” and good feelings; it is more than a dedication to intellectual values; it is more than the

ability to graduate women (and now men) who are dedicated to social service and the care of others; it is more than the development of a religious dimension in the students. Many who work in a Sacred Heart school find that they are changed almost as much as their students are. Many new parents quickly become part of the “family.” This “special thing” is more than a philosophy of education; it is a philosophy of life.

Much has been written about the crisis in American education, and our schools are not immune to the forces that have caused this crisis. David Purpel, a distinguished educator, in his book, *The Spiritual and Moral Crisis in Education*, attacks the “trivialization of American education,” and challenges educators to perform prophetic and transformational roles. He explains that, “If educators are indeed to be prophets, it is obviously critical that they be aware of a vision that informs and guides their practice.” The most astonishing thing about visiting Sacred Heart schools in the ‘90s is that there is a clear vision. Purpel reminds us that “education is a dynamic, ever-changing process that must be able to respond to the shifts and twists of this dialectic process....” It is this ability to respond to the changes in our society that has allowed the schools to become the distinguished and vibrant educational institutions they are today.

This ability to change without losing essence marks the history of the last twenty years. One way of naming the origin of the Network is to recall that between 1969 and 1972 the Religious of the Sacred Heart withdrew from ten elementary and secondary schools in the United States, and to remember all the pain that surrounded those years. At that time, the Society of the Sacred Heart was blessed with particularly inspired and visionary leaders, people who did not want to repeat those closings. So, between 1970 and 1990, the Network of Sacred Heart Schools has grown, struggled, and challenged itself to be true to the values it proclaims, and, therefore,

today the Network as an entity is owned by Sacred Heart educators in a much deeper way and through a wide variety of activities.

Key elements in that twenty-year history include the following: first, a commitment to lay/religious collaboration that has evidenced itself in a wide variety of Network meetings and workshops and a leadership development program initiated recently for lay and religious Sacred Heart educators who are interested in being heads of Sacred Heart schools.

Second, the development of the Goals and Criteria, first in 1975 and then as they were revised and re-expressed in 1990. In the early 1970s across the country, either as advisors or trustees, lay people were encouraged to join the religious in setting policy and becoming real boards of trustees in the nineteen locations. These lay colleagues were more than willing to embrace serious responsibility for the legal, financial, and educational life of the schools at a policy level. However, from the beginning of the Network, they demanded that the Society of the Sacred Heart be responsible for stating and evaluating the philosophy of education for Sacred Heart schools. Thus, after rounds of input from across the country, faculties and religious communities as well, in 1975, the Goals and Criteria were accepted by our provincial governors as the statement of philosophy for Sacred Heart schools. Crucial to the implementation of these goals in the schools has been the work of the Network Commission on Goals, a group named by our Provincial to provide periodic evaluations for the schools in the light of the Goals and Criteria.

Third, in January 1991, after three years of work and serious conversation, the provincial team, heads of school, and board chairs elected the first board of directors for the Network. By-laws have been accepted, and the future of Sacred Heart education will now be monitored by a group representing both lay and religious, trustees and heads, with the provincial and Network

director serving as ex-officio members of that board. The work of this board of directors will be to oversee Network programs and begin active outside fund-raising for those programs. To that end, a Network development director has been hired. It is important that the Network become less dependent on the financial well-being and generosity of the Society of the Sacred Heart. This collaborations as a true board of directors is a final step in the twenty-year dialogue between lay and religious that marks a dramatic step into the future for Sacred Heart schools.

The underpinnings which held the Network together during this twenty-year history have been the *Goals and Criteria for Sacred Heart Schools in the United States*. Those goals as re-articulated by and for Network colleagues across the United States in nineteen locations in 1990 are:

- Schools of the Sacred Heart commit themselves to educate to a personal and active faith in God.
- Schools of the Sacred Heart commit themselves to educate to a deep respect for intellectual values.
- Schools of the Sacred Heart commit themselves to educate to a social awareness which impels to action.
- Schools of the Sacred Heart commit themselves to educate to the building of community as a Christian value.
- Schools of the Sacred Heart commit themselves to educate to personal growth in an atmosphere of wise freedom.

This attempt at lay and religious collaboration across a continent did not come easily but is an amazing example of leadership by consensus. The odds against nineteen boards of trustees in dialogue with a religious provincial agreeing on the basic principles underlying nineteen

educational facilities with very diverse socioeconomic backgrounds and approaches to education were enormous. Yet, extraordinary things happened. Two of the best examples of how this consensus worked are the re-articulation of the Goals and Criteria and the evaluation of the Network Commission on Goals (NCOG). The Goals and Criteria were rewritten after obtaining input from more than 1000 trustees, faculty, and administrators in the schools. Faculty in each school were asked to express their concept of what the philosophy of a Sacred Heart school should be in 1990. It is interesting that after a year of intense study, the Goals did not change; rather, some subtleties of expression were adjusted and some of the criteria updated. For example, a criterion expressing the importance of studying environmental issues was added. However, the revised criteria under each of these goals present a real challenge to the adults involved in Sacred Heart education to live and model those goals, not just preach them to their students. And that, after all, was the vision of education of St. Madeleine Sophie: to enable people to truly love and be loved by God; to be in love with learning throughout their lives; to believe and act in such a way that the world can truly be more just; to commit themselves to doing this in genuine communion with others; and to develop such self-esteem and self-discipline that such a life could be lived with strength and joy.

The evaluation of NCOG was an even more complex task because no group likes the concept of evaluation and few understand the difference between formative and summative evaluations. Yet after a year of careful thought, which elicited information from boards, administrators, and faculties through a series of town meetings in geographical areas and discussions in each school, the evaluation process was reconstituted. Crucial to this revision was the input from NCOG members themselves and from the provincial team. Out of all this organization has come an extraordinary menu of programs overseen by the executive director

and a program committee. These activities help to develop administrators and faculty as Sacred Heart educators. Most of all, various network projects bring hundreds of people together each year to share their joint heritage and to continue to dialogue on the practical and theoretical issues which face us as educators. There are a multitude of meetings and programs for every constituency, the *Network Journal of Education*, and a newsletter. Many of the groups, such as teachers in particular disciplines, directors of departments, various administrative groups, and trustees get together, usually in an area near a Sacred Heart school, for meetings. These gatherings differ from the ordinary meetings run by professional educational associations in that they are focused on how to understand and carry out our unique philosophy. Although the people who make up the Sacred Heart network are spread across the entire country, many feel very connected thanks to these constant interchanges. Many friendships have been made.

All of these programs and efforts to articulate the vision of Sacred Heart education for today energize those of us involved in the Network because we believe the experience of Sacred Heart education is more important than ever. St. Madeleine Sophie knew that a school was far more than a building to which children came to learn necessary facts. We, too, know clearly that a school is a culture, that if people can experience life that is genuinely infused with the values of the Goals and Criteria, then there is hope that they can replicate that culture in other areas of their lives.

It is the spirit of the third Goal, “Schools of the Sacred Heart commit themselves to educate to a social awareness that impels to action,” that has distinguished Sacred Heart education since its inception and continues to be a vital factor in the culture of the schools today. David Purpel emphasized this concept in a speech to Sacred Heart trustees and educators: “Education is about making or not making a better world, and one of the most important

contributions made by Sacred Heart educators is that they, unlike almost all other educational leaders, make this goal explicit, clear, and central.” It is the conviction that each of us has a responsibility to help others in need that our alumnae state to be one of the profound influences of Sacred Heart on their lives. Among the most challenging of the new criteria is the necessity for each school to establish a linkage with the poor. Schools have developed strong community service programs. There are a number of Network service experiences available to students during vacations and summers such as the program initiated several years ago in Houston where students gathered from around the country to live as a community and to perform service to the poor. During the summer of 1991, this project was expanded to include Miami, Detroit, and Grand Coteau.

The future for the Network schools will not be easy. The challenges are as complex as those facing all American educators, yet by addressing them as a national community, there is strength. There is power in our numbers and in our diversity. We can do more as a group than as individuals. The next steps will include finding ways for Network programs to have greater depth and breadth. We need to find new ways to pass on the tradition to trustees, administrators, teachers, students, alumnae, and parents. Another important step will be to find ways to integrate the internationality of Sacred Heart education in new and invigorating ways in our Network schools. Finally, we as Sacred Heart educators face a serious challenge to find ways to share the sacredness of our philosophy with the larger educational community and influence the direction of American education. We have a story to tell, and we should be proclaiming it from the rooftops.

We are filled with dreams for all of our Sacred Heart constituencies. Always our dreams include the very real desire that whatever we do be filled with real experiences of prayer,

reflection, community, and service for all the thousands of people connected with Sacred Heart education in the United States. Let us continue to give what Micho Spring, 91st Street, Class of 1967, so eloquently describes: "Let me speak briefly about three elements of that education that I am sure will sound familiar, but which have been most important in helping me face my professional challenges; first was a keen awareness of the world around us; second was a responsibility and compassion for the disadvantaged; and third was learning, the joy of working hard and cheerfully facing adversity."

Susan Maxwell, RSCJ, attended Manhattanville and served as executive director of the Network of Sacred Heart Schools; she is headmistress at Sheridan Road, Chicago. Jane Burke O'Connell attended Noroton, Ninety-First Street, and Manhattanville; she worked in development at Ninety-first Street and headed the Network Commission on Goals for several years.

10E Sacred Heart Schools in the United States – 2000
A Network Map

Sacred Heart Schools in the United States – 2000
A Network Map

Sacred Heart Education in the United States

rev. 4/99

Albany, New York

Academy: Westerlo House 1852-58
Hillhouse 1858-59
Kenwood 1859-1971
merged with St. Agnes (Episcopalian)
Doane-Stuart (co-ed) 1971-
Kenwood Normal Training School (novices) 1927-69
Manhattanville Graduate Division (aspirants) 1949-69
St. Anne's Parish
Elementary School 1867-1908
(transferred to Sisters of Charity)
High School 1909-20 (closed)
Day Academy: Broadway 1861-65 Free School 1861-65 (transferred to Sisters of St. Joseph)
Beaver Street 1865-70

Astoria, NY

NY Boarding School 1844-47

Atherton, California – see Menlo Park

Atlantic City, New Jersey

Academy 1883-1900
St. Nicholas of Tolentino Parish School 1883-1900 (House closed)

Baton Rouge, Louisiana

Academy (from Sisters of Charity) 1851-55 Free School 1851-55
(House closed because of yellow fever epidemic)

Bayou La Fourche, Louisiana

Academy (from Sisters of Loretto) 1828-32 (House closed)

Bellevue, Washington

Forest Ridge (transferred from Seattle) 1971-

Bethesda, Maryland

Stone Ridge (transferred from Washington, DC) 1947-

Boston, Massachusetts

Massachusetts Avenue 1880-1907
Commonwealth Avenue 1907-26
(transferred to Newton, Massachusetts).

Buffalo, NY

Academy 1849-55 (transferred to Rochester, NY)
Nottingham 1961-72

Chicago, Illinois

Academy: Wabash Avenue 1858-59
Rush & Illinois 1859-60 Free School 1859

West Taylor 1860-1907 (Boarding School to Lake Forest 1904)
(transferred to Lake Forest)

Holy Family Parish School 1860-1907
(transferred to BVMS)

Academy: Dearborn 1876-77
Chicago Av 1877-78
N. State St. 1878-1904
N. Clark St. 1904-07
Pine Grove Ave, 1907-29
Sheridan Road 1929-
Hardey Prep, 1933-

Holy Name Cathedral Parish School 1880-1904
(transferred to BVMS)

Josephinum (Affiliated high school) 1996-

Cincinnati, Ohio

Academy: W 6th St, 1867-74 Free School 1870-74
Grandin Rd, (Rosecroft) 1874-76
Clifton 1876-1970 (closed) Free School 1890-1910
College of the Sacred Heart 1915-35

Cleveland, Ohio

Academy: Gates Mills School
1964-75 (transferred to trustees)

Detroit, Michigan

Academy (Day) Jefferson Av. 1851-52 Orphans 1851-53 (to Sandwich, Ont.)
1852-54
Elmwood 1854-56 Orphans 1856- (?)
Woodbridge St. 1856-62 Free School 1855-77 (bilingual)
Jefferson Av. 1862-1918
Lawrence Av. 1918-58
Bloomfield Hills 1858-
Sts. Peter and Paul Parish School 1877-1903
(transferred to Sisters of Charity) Italian School 1903-18
(transferred to Italian Parish)

Grosse Pointe 1885-1969 (transferred to trustees)
St. Paul's Parish School 1887-193_? (transferred to Adrian Dominicans)

El Cajon, California

Academy 1956-72
St. Madeleine Sophie Training Center 1966-

Florissant, Missouri

Academy (St. Ferdinands) 1819-46 (transferred to Sisters of Loretto)
Free School 1819-46 Orphans 1819-46
Indian Girls' School 1825-31

Grand Coteau, Louisiana

Academy 1821- Free School 1841-90 Orphans 1921-50s?
College of the Sacred Heart: 2 yr 1914-39 Blacks: hymns and catechism
4 yr 1866-75 one-room school for Blacks

St. Ignatius Parish School 1890-1950;

(transferred to Sisters of St. Joseph)
again to RSCJ 1975-85
St. Peter Claver 1875-1947
(transferred to Sisters of the Holy Family)

Greenwich, Connecticut

Academy (transferred from Maplehurst) 1945-

Grosse Pointe, Michigan—see Detroit

Houston, Texas

Duchesne Academy 1960-
Our Lady of Guadalupe School 1981-
Regis School for boys, admitted to Network of Sacred Heart Schools, 1996

Indiantown, Florida

Hope Rural School 1980-86
(transferred to Sinsinawa OP)

Lake Forest, Illinois

Academy (transferred from Chicago) 1906-61
Woodlands 1961-
Barat College 1922-72 (independent)

McSherrystown, Pennsylvania

Day School 1842-46; 1848-52 (transferred to Sisters of St. Joseph)
Boarding School 1842-46 (transferred to Philadelphia)

Menlo Park, California – town renamed Atherton 1990-

Academy 1898-1982
Sacred Heart Preparatory (co-ed) 1982-
Menlo Park (Junior) College 1921-30 (transferred to San Francisco)
St. Joseph's Parish School 1906-52 (free school according to intentions of the donor)
(Parish built a separate school)
St. Joseph's School for Boys 1952-71 (merged with girls' elementary of ASH)

Miami, Florida

Carrollton 1961-

Natchitoches, Louisiana

Academy - in town 1847-57 Free School 1848-76
-new location 1857-76 (House closed)
Black School 1867-76 (1851 First Communion class: whites and blacks)

New Orleans, Louisiana

Mater Admirabilis (Day) 1867-1913
Cathedral Parish School 1867-1914
(transferred to laity, then to Teresians)
The Rosary 1887-
(admitted boys 1887-1903)

Newton, Massachusetts (transferred from Boston)

Newton Country Day School 1926-
Newton College 1946-78 (sold to Boston College)

New York, New York

Academy (Boarding) Houston St.	1841-44	Free School 1841-47	
Ravenswood, Astoria	1844-47		
Manhattanville	1847-1925	Free School 1847-50	Orphans 1847-?
(transferred to Noroton, CT)			
Manhattanville College	1917-52		
Plus X School of Music	1918-52		
(transferred to Purchase, NY)			
Annunciation Parish School	1850-1952		
(transferred to Columbus, OH Dominican Sisters)			
German School ca 1870- ?			
		Fr. J. B. Young, S.J. High School 1925-52	
Academy (Day):Houston Street	1841-45		
114 Bleecker St.	1845-47 (closed: summer 1847 to Feb. 1848; Patron, Our Lady of Sorrows, transferred to Manhattanville)		
135 Bleecker St.	1848-51 (Patron: Immaculate Conception)		
Fourteenth St.	1851-55,		
Seventeenth St.	1855-1905		
St. Francis Xavier Parish School	1851-1905 (transferred to Jesuits; Sisters of Charity)		
Maplehurst	1905-45		
(transferred to Greenwich, CT)			
Academy (Day): Madison Avenue	1881-1934		
Ninety-First St.	1934		
Duchesne Residence School	1940-66		

Noroton, Connecticut

Academy (transferred from Manhattanville) 1924-72 (house closed 1976)

Omaha, Nebraska

Academy: 9th and Howard St.	1881-82	
Park Place	1882-1904	
Day School, St. John Berchman's	1888-1904	
Duchesne Academy (merger of above)	1904-	
St. Mary's Parish School	1887-95	
(transferred to Sisters of Mercy)		
Duchesne College	1917-68 (closed)	

Philadelphia, Pennsylvania

Academy: Logan Square (transferred from McSherrystown)	1846-47	
Eden Hall, Torresdale	1847-1968	Free School 1865-1938
(house closed)		
St. Katharine's Parish School	1938-61	
(transferred to Sisters of the Holy Family)		
Academy (Day): Walnut Street	1865-66	
1819 Arch Street	1866-1922	
boys 1908 ??		
Overbrook	1922-68	
(transferred to trustees; move to Bryn Mawr)		
admitted to Network of Sacred Heart Schools 1999		

Portsmouth, Rhode Island

Academy (transferred from Providence) 1961-72 (house closed)

Princeton, New Jersey

Stuart Country Day School 1963-

Providence, Rhode Island

Elmhurst 1872-1961
(transferred to Portsmouth)
St. Mary's Day School and Parish School 1873-78 Free School 1880-95
(transferred to Ursulines) (transferred to parish)

Purchase, New York

Manhattanville College (transferred from New York) 1952-71 (independent)

Rochester, New York

Academy, North Paul Street 1855-63
Prince Street 1863-1969 (closed) Free School 1870-1909 (children to parishes)
Italian School 1909-25 (children to parishes)

Rosecroft, Maryland

Academy 1871-73

St. Charles, Missouri

Academy 1818-19 (transferred to Florissant)
Reopened 1828-43; 1844- Free School 1818-19;
1828-90 (transferred to parish)
1971-boarding and high school closed; boys admitted to grade school

St. Joseph, Missouri

Academy: small convent 1853-58
Hilltop 1858-1916; 1920-60
Our Lady of Lourdes Parish School Free School 1858-1901
1901-16
(transferred to Benedictine Sisters, Atchison, Kansas)
and High School 1904-26 (last six years with the Academy)
then united with Academy—only Catholic high school for girls in the city

St. Louis, Missouri

Academy: City House, Broadway 1827-93 Free School 1827-93 Orphans 1827-93
Maryland Avenue 1893-1968 (merged with Villa Duchesne) Orphans 1893-1938
Barat Hall (boys) 1893-1968 Nazareth Vocational School 1938-45
Annunciation Parish School 1870-93 (Old City House closed)
(transferred to Sisters of St. Joseph)
Cathedral Parish School 1916-21 (near New City House)
(transferred to Sisters of St. Joseph)
Maryville Academy 1872-1929
(transferred to Villa Duchesne)
Maryville College 1923-61
moved to County 1961-75 (independent)
Free School 1872-1924
St. Thomas Aquin Parish School 1924-32
(transferred to Parish) Sophie Barat Catholic Action Center 1932-, which
became Vocational School -1959
(students transferred to Archdiocese)

Villa Duchesne 1929-

Oak Hill, name given to lower school when boys were admitted, 1971

St. Mary's, Kansas (transferred from Sugar Creek, Kansas)

Potawatomi Mission 1848-64

Academy Indian and White Mixed School 1864-69
1869-79 (house closed)

St. Michael's, Convent, Louisiana

Academy 1825-1926 (closed: hurricane damage) Orphans 1825-50's
Free School 1850-547
Parish School, Girls 1854-1914 1845 Blacks hymns and catechism
Boys 1885-1914
Co-ed 1914-28 (closed)
St. Joseph Parish School 1867-1932 (for Black students)
(transferred to Sister-Servants of the Holy Ghost and Mary Immaculate)
Mexican Academy (exiled RSCJ and children 1927-31)

San Diego, California

Old Town Poor School 1951-52
San Diego College for Women 1951- 72, merged to form
University of San Diego 1972-

San Francisco, California

Academy: Bush Street 1887-88
Franklin Street 1888-1906
Washington Street 1906-09
Jackson Street 1909-40
Broadway 1940-
Stuart Hall for Boys 1955-
(called Schools of the Sacred Heart)
San Francisco College for Women 1930-70
(transferred from Menlo Park)
Lone Mountain College (coed) 1970-78 (closed)

Seattle, Washington

Forest Ridge Academy:
Fifteenth Avenue 1907-09
Interlaken Blvd. 1909-71
(transferred to Bellevue, Washington)
Forest Ridge Junior College 1929-37 (closed)

Selma, Alabama

Academy 1881-91 (House closed) Free School 1881-91
(transferred to Sisters of Mercy) (transferred to Sisters of Mercy)

Sugar Creek, Kansas

Potawatomi Indian School 1841-91
(transferred to St. Mary's, Kansas)

Washington, D.C.

Massachusetts Avenue 1923-47
(transferred to Bethesda, Maryland)

Researched and revised in April 1999 by Mary Blish, RSCJ.

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A Tradition of Educating Women: The Religious of the Sacred Heart and Higher Education

Patricia Byrne, CSJ

Adapted from an article by Patricia Byrne, CSJ, in U.S. Catholic Historian (Vol 13, No 4, Fall, 1995): 49-79, with permission from the editor.

Sacred Heart colleges were the unanticipated capstone on a system of female education widely known for its excellence. Their emergence was the result of cultural assimilation, precisely of reconciling the European educational model retained in their convents with the development of high schools throughout the United States. As credentials became more important, and American women as well as men started to attend college, academies of the Sacred Heart needed to adapt to a standard four-year form in order to serve their clientele and compete with other educational systems. Between 1914 and 1949, the Society of the Sacred Heart established ten colleges for women in the United States – more, possibly, than any other single women's congregation in the country.

Like the majority of Catholic women's colleges, most Sacred Heart Colleges metamorphosed from existing academies. In general, these colleges followed the profile of other Catholic colleges for women. An outline of the history of such colleges involves: 1) emergence of two-year colleges from the existing academy as a barely separate institution; 2) gradual separation from academy and identification as a four-year college, usually under the patronage of a Catholic men's institution; 3) accreditation as independent women's colleges; 4) crisis resulting in closure or transformation into institutions no longer owned and operated by the founding agency. Colleges of the

12E-Tradition of Educating - Byrne.doc

Sacred Heart began and existed for long as extensions of the religious community; they were, in a very real sense, a family concern. This study explores the evolving relationship of the Society of the Sacred Heart and its various colleges between 1914 and 1982.

Throughout the 1930s and early 1940s, Sacred Heart colleges achieved a stable identity distinct from the academies, even if schools at Duchesne, Barat and Grand Coteau continued together under one roof, "from the cradle to the grave," in student parlance. Between 1937 and 1943, Barat, Duchesne, and Maryville earned standing with their respective accrediting associations, and Manhattanville, among only twelve percent of colleges throughout the country, was approved by the Association of American Universities in November 1935. The education offered by these colleges was competitive, but the flavor of the institutions remained distinctly Sacred Heart. Three colleges failing to achieve accreditation eventually closed: Clifton in Cincinnati (1934), the junior college in Seattle (1937), and Grand Coteau where the normal school gave invaluable service throughout its history by preparing teachers in an outlying part of Louisiana. Affiliated to the Catholic University of America as a four-year college in 1939, it was recognized by the Louisiana Department of Education, but never had an enrollment large enough to gain standing with the Southern Association. It closed in 1956.

Sacred Heart colleges accounted for eight of the fifty-six Catholic women's colleges which appeared between 1915 and 1930 – thirty-seven of them in the five years between 1915 and 1920, and nineteen more by 1930. This pattern of rapid expansion created a contest between quantity and quality, denounced in 1918 at the National Catholic Education Association meeting. There were simply not enough resources

available for women's congregations in this country to run such numerous institutions and maintain quality, and the Society of the Sacred Heart, precisely in the astonishing accomplishment of operating so many colleges, walked a fine line between success and failure.

The 1950s were the real turning point for colleges, indeed for the entire Catholic educational system, which mushroomed during the post-war years. Catholic schools at every level were on overload, growing too big and too fast to continue in the methods of operation which had brought them into being and served until then. The crisis of the 1960s and early 1970s for Catholic women's colleges was the result largely of their success. Still relatively small, by the mid-1950s colleges had nevertheless increased in enrollment to the point where they were faced with the absolute necessity of expansion or dissolution. Manhattanville and Maryville moved to new suburban campuses in 1952 and 1961 respectively – each at staggering cost; Barat relocated the Academy at Lake Forest to a new site; Lone Mountain and Duchesne carried heavy debts from new construction. Newton and San Diego were each nurturing brand new colleges. More and more lay faculty were hired, and the curriculum was expanded. At Manhattanville, the Pius X School of Liturgical Music attracted students from all over the country.

Conceived primarily as liberal arts institutions, but always much involved in teacher training, by the 1950s some Sacred Heart colleges veered toward the needs of a clientele interested in employable skills – some thought to the detriment of standards. To support this new growth, Catholic colleges applied for public grants and government financing. It was the beginning of the end of autonomy. Lacking endowments other than the "endowment of lives" provided by the teaching religious, these colleges now found

that their viability depended heavily on gift money and government grants. Under pressure from this new wedge of financial control, and challenged by serious academic difficulties facing Catholic higher education, lineaments of the traditional Sacred Heart system began to show cracks. In staffing colleges, the Society of the Sacred Heart faced what one superior called "a penury of personnel." Old guard professors and administrators were nearing retirement and it was increasingly difficult to find and prepare replacements among Religious of the Sacred Heart. Skyrocketing costs, plus internal upheavals of the post-Vatican II years precipitated a day of reckoning for the colleges.

By the late 1960s, all Sacred Heart colleges were in crisis. For some, it was a matter of life or death. The Society, realizing that it could no longer support the colleges financially, made decisions which gradually led to loss of control. During the late 1950s, the Society and college corporations were definitively separated; by the end of the 1960s there was fundamental restructuring of the relationship with the colleges. The Inter-Provincial Board of the Society in the United States stated unequivocally in 1971 that, "In the sense in which the terms were understood in the past, it can be said that in fact today there is no such thing as a Sacred Heart college." The 1960s and 1970s were devastating for small single-sex colleges of all kinds. By 1970 there were about 150 single-sex institutions left, only half the number a decade before. By 1985 there were only 108 women's colleges of any kind in the country, almost half of them Catholic.

In the end, the Sacred Heart colleges could no longer exist as a family-operated business. The intensely familial spirit which had characterized them crumbled, and the disappointment felt was all the more keen for that. The Society was no longer able to

support *this* type of institution, and the tensions that had been introduced into the uniquely centripetal pattern of Sacred Heart life by the foundations of colleges in the decade preceding the 1920s, finally resolved on the side of external forces. This is not to deny the significant achievement of these colleges. Those that survive demonstrate success – Maryville and San Diego are now universities; Barat and Manhattanville continue to hold their own. A number of Religious of the Sacred Heart are presently involved in higher education, claiming impressive academic records in various institutions, but as individuals, not organic extensions of the Society. The painful dismantling of the family model finally achieved, in very recent years both colleges and the Society have begun reaching tentatively toward each other in new ways. Yet for many members of the Society, "their" colleges are a matter of justifiable pride, tempered by a serious measure of wistful nostalgia.

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[113 words]

Sacred Heart Colleges

These colleges followed the emergence of the first Catholic women's colleges during the 1890s by about twenty years. They are, from the date of the charter or first accreditation to, in some cases, closing or merger with another institution: Grand Coteau Normal School and College, Grand Coteau, Louisiana (1914 [four-year college 1939]-1956); Clifton, Cincinnati (1915-1935); Duchesne, Omaha (1917-1968); Manhattanville, New York (1917-); Barat, Lake Forest, Illinois (1918-); Forest Ridge Junior College, Seattle (1918-1937); Maryville, St. Louis (1920-); San Francisco College for Women/Lone Mountain (1921 [as Junior College at Menlo Park] 1929-1978); Newton, Newton, Massachusetts (1946-1974); San Diego College for Women/University of San Diego (1949-).

The Society as a whole is devoted to education as a whole; concentration on one age-group, one social bracket or one intellectual group is valid in a given place at a given time according to need. Specialized education results from passing the white light of the "total development of the person" through the prism of actuality. Traditionally, the Academy has been the dominant color, but no color-band can be isolated from the spectrum. "Higher" can refer to quality as well as to position. In this sense, educational excellence is demanded at every level, with all that this implies as to training and methodology. Once again, the spectrum from preschool to university (and on-going) is a continuum.

The Society's involvement in higher education is thus integral to what Madeleine Sophie regarded as a rainbow of hope for the world. "Present-day society will be saved by education; other means are almost useless." The present day has moved on from then to now and will not stop. . . . As social structures make higher demands, education becomes "higher."

excerpted from Margaret Williams, RSCJ, 'The Society of the Sacred Heart and Higher Education' in RSCJ: A Journal of Reflection, Vol. I, No 1(April 1979): 78

In her time, Madeleine Sophie recognized the importance of study; she said:
"Women and children must have some knowledge of current errors and form their own judgments in the light of Christianity, in order to conform intelligently to the enlightened teaching of the Church. The hour has come when we must give a reason for our faith. Let our teachers be trained to reason that our children may learn to do so." In 1864 a commission of Studies issued an Appendix to the Plan of Studies which strengthened the curriculum, recognizing that many of the pupils must now face state examinations. A larger world was breaking into the classroom and teaching must undergo "certain modifications required by the needs of the time."

excerpted from Margaret Williams, RSCJ, 'The Society of the Sacred Heart and Higher Education' in RSCJ: A Journal of Reflection, Vol I, No 1(April 1979): 88

As early as 1838 teacher training was begun in Pignerol, France, where the nuns "doubled their strength and stretched their time" for several months each year in order to train young teachers for the mountain villages, in addition to doing their work in their own school. A teacher training college was opened in 1854 in Santiago, Chile, and ten years later one in Lima, Peru. In London one began in 1874. The training of teachers for other educational systems thus became a recognized part of the Society's educational mission, through which its fundamental principles could reach out into schools of many types. Academic standards in these colleges rose steadily to meet national requirements, with invigorating effects upon the Society's own procedures.

Perhaps nowhere was the continuity between the Society's traditional education and higher education in the strict sense more evident than in the emergence of the independent liberal arts colleges in the United States. In practice, the studies of the old First Class and Superior Class of the academies advanced beyond the normal four years of secondary education. In most places these two higher classes were dropped, but in some they simply changed their names into freshman and sophomore years of college, and were duly recognized by the state departments of education as such. The students moved on into junior and senior years and received a degree. Thus, the colleges were a fact.

excerpted from Margaret Williams, RSCJ, "The Society of the Sacred Heart and Higher Education, Part II," in RSCJ: A Journal of Reflection, Vol I, No 2 (December 1979): 90

The curriculum offered in the liberal arts colleges, if superimposed on the earliest Plan of Studies, would show the same basic design: theology at the center of a humanistic program, literary and philosophic in character while integrating the sciences. Focus on a major subject balanced by electives and requirements assured this unity.

excerpted from Margaret Williams, RSCJ, 'The Society of the Sacred Heart and Higher Education, Part II,' in RSCJ: A Journal of Reflection, Vol I, No 2(December 1979): 7

St. Madeleine Sophie's Concept of Justice and Its Meaning for Us Today

Mary H. Quinlan RSCJ

[1857 words]

It is not easy to extrapolate from one age to another. Ideas are conceived and put into action in the context of each era according to the circumstances of the time. To ask what St. Madeleine Sophie's views of justice were and to expect them, especially in their application, to be similar to what we stand for today is to be guilty of anachronism. She certainly had a strong concern for justice in her dealings with various kinds of people and she laid down principles of justice according to which the Society's institutions were to be run. As far as the larger social questions were concerned, she accepted the conditions in which she found herself, even while she regretted the inhumanity of man to man; so in some ways the manifestation of her thrust toward justice will differ from what is familiar to us today. To try to force her words to convey what would suit our present conceptions in detail would be untrue to her and not historically valid. We must attempt, then, to grasp what justice stood for in her mind and then see what it would mean to her if she were living today.

Similarly, we must be aware that the Foundress's vision of the Society's apostolate was to some extent confined within the limits of her own experience, though we find that she had a breadth of view and even a vaulting ambition which made her a remarkable leader. She literally wanted to bring all persons to Christ. She put this in terms of the salvation of souls rather than of securing justice for all; but if she had spoken in terms of justice she would have emphasized the right of all to know the message of Christ. Her words were not the ones that come most readily to our lips, but her concern was certainly not less than that of the most committed social activist

of the present age.

To consider the relationship between her thought and our perception of the mission of justice today, it seems useful, then, to discuss the following points: her appreciation of the value of the human person, her vision of the Society's apostolate, the changed conditions of certain aspects of our lives as compared to hers, and, as far as our understanding permits it, the estimate we may arrive at concerning the attitudes she would have, if she were our contemporary, to the apostolate defined as a thrust toward justice.

A drama portraying Madeleine Sophie's daily life would bring across the stage a variety of personalities drawn from every walk of life. There would be a series of coachmen, house servants, guards, soldiers, poor old women, bourgeois couples, great ladies and their aristocratic husbands, priests, nuns, school children, young women – in fact, every type of character to be found in the society of her day. One of the salient features of her personality was her ability to have real relationships with these various kinds of people. She knew how to talk to them, she was always concerned about their interests, and she "came through to them," as we would say today, as a real woman who played a genuine role in their lives.

To give a few instances, the history of the Society has a place for Georgino, the coachman, who reformed his life after driving her over many muddy and bumpy miles. We remember also the drunken soldier who escorted her with great pride through the streets of revolutionary Paris. Then there were the poor people to whom she could refuse nothing, even her own warm petticoat, to the distress of the Sister in charge of clothing. There were the coachmen of the wealthy retreatants for whom she provided a priest so that while their employers were praying the servants too might make a retreat. And there was the Bourbon princess whose friendship with Madeleine Sophie brought hope and joy into a life filled with sorrows and

disappointments.

The Foundress did not suffer from the inverse snobbery that might have led a less generous person to give her attention exclusively to the lowly, leaving the rich uncared for. Her own preferences would have led her to spend her time with the poor and with children, but she was aware that others had needs and rights and she treated persons according to their own expectations. One can argue from this that she was humble and charitable – and surely she was to a heroic degree. What is of particular interest to us here is that she had the quality on which justice is built: deep respect and appreciation of the individual person regardless of his status, virtues and talents. Once she remarked in a letter to Philippine Duchesne that it would be easier to work with the unspoiled children of a more primitive society but that we must value also the more difficult and seemingly less fruitful apostolate which tries to bring God into the lives of the worldly, those who have already rejected something of religious values and who may easily be swept away by the attractions of secular life.

In directing her houses, Mother Barat repeatedly insisted that the headmistresses should meet in every way the just expectations of the parents, not only in providing good education as well as proper food and lodging for the children, but also in little matters such as dress and hair styling which, without inculcating worldliness, could be an important element in the children's upbringing. She was emphatic about the necessity of paying good wages to the people who worked in our houses, paying trades people promptly, and caring for the old age of those who had worked faithfully in the establishments. In other words, she showed a concern for justice spelled out in terms of the daily reality of other peoples' lives. It was this realism which allowed her sense of justice to result in concrete and appropriate action. Justice underlay her charity. It was the clarity of her vision of human worth that made her charity so acceptable to others.

Respect for the person is the very basis of justice. This Madeleine Sophie had to a marked degree.

In Madeleine Sophie's lifetime, the way in which justice was implemented was naturally limited by the conceptions of the time. It was only after her death, in the pontificate of Leo XIII, that the Church first laid down principles of justice to meet the needs arising from industrialized society. Subsequent popes further developed this social theory. In recent years, in *Pacem in Terris* and in the documents of Vatican II, especially the *Pastoral Constitution on the Church in the Modern World*, we read that justice extends not only to political, social and economic matters, but also to culture. In fact, the emphasis given to the cultural needs of men is a remarkable statement and represents a very great step forward in the thinking of the contemporary Church. Since it is of profound significance for anyone concerned with the apostolate of education, I shall try to summarize those aspects of it which have particular bearing on the work of the Society. This material is cited with two ideas in view: first, that Madeleine Sophie, if she were living today, would be deeply concerned about the importance of this for the Society's apostolate; and secondly, that this whole matter is viewed by the Church as pertaining strictly to justice, and would be so viewed by her.

The following statements are in the *Pastoral Constitution on the Church in the Modern World*:

It is necessary to provide every person with a sufficient abundance of cultural benefits, especially those which constitute so-called basic culture Energetic efforts must also be expended to make everyone conscious of his right to culture and of the duty to assist others Opportunities for . . . education can . . . be found in modern society, thanks especially to the increased circulation of books and to the new means of cultural and

social communication. All such opportunities can foster a universal culture.

The document goes on to point out that, although it is sometimes difficult to harmonize culture with Christian teaching, "these difficulties do not necessarily harm the life of faith."

After mentioning the various scholarly disciplines – history, philosophy, social and natural sciences – and indicating the ways in which they minister to greater human and spiritual maturity, the document speaks of the contribution that can be made by literature, the arts, and sciences:

Literature and the arts are also, in their own way, of great importance to the life of the Church. For they strive to probe the unique nature of man, his problems, and his experiences as he struggles to know and perfect both himself and the world.... Thus they are able to elevate human life as it is expressed in manifold forms, depending on time and place.... Furthermore when a man applies himself to the various disciplines of philosophy, of history, and of mathematical and natural science, and when he cultivates the arts, he can do very much to elevate the human family to a more sublime understanding of truth, goodness, and beauty, and to the formation of judgments which embody universal values.

The suitability of apostolates should be judged, not on the basis of what was feasible in our Mother Foundress's day, but on the basis of what is in fact open to our religious more than a century after of her death.... She would rejoice in having the members of the Society to the vast educational enterprise which brings "faceless" multitudes into contact with knowledge, ideas, and attitudes through the huge network of communications that surrounds us all.

We have every reason to think that our Mother Foundress would take very seriously the words of Paul VI:

A burning question of the present day preoccupies us: how can the message of the Gospel penetrate the world? . . . Dear religious, according to the different ways in which the call of God makes demands upon your spiritual family, you must give full attention to the needs of mankind, their problems and their searchings; you must give witness in their midst, through prayer and action, to the Good News of love, justice, and peace.

Since Christian justice is based on a true understanding of the value of the human person in the eyes of God, an attitude which was eminently present in Madeleine Sophie, it seems clear that the current way of defining the mission of the Society as a thrust toward justice, and all the implications of that definition for the apostolates of the congregation, fall well within the scope of what she hoped for from her little Society, for the sake of spreading the knowledge and love of Christ in the world.

Mary Quinlan, RSCJ, attended Maplehurst (New York) and Manhattanville and was on the faculty of Newton College; she wrote extensively on the Society of the Sacred Heart. She died in 1999.

This selection was abridged for the anthology.

Human Persons: The Foundations of Justice

Mary T. Clark, RSCJ

The following essay is an attempt to give insight into the philosophical foundation for the ideal of interpersonal justice so beautifully and generously embraced by the three great inspirational leaders of the Society of the Sacred Heart. St. Madeleine Sophie, St. Philippine Duchesne, Mother Janet Stuart all expressed their central conviction that justice begins with justice to the individual human being, the ground of rights and the call to responsibility. They recognized such justice as the manifestation of true love. Such love was not for humanity, but for human persons. It was not directed toward social institutions, but toward the development of persons who could influence such institutions by their own integrity.

In the Network of Sacred Heart Schools the promotion of social justice is very strong today, as indeed it should be. But justice must begin among the personal relationships of students with one another and with their teachers and administrators. The helping of those in physical need is a blessed work, but it will never fructify completely in the absence of right relationships in one's family, school, community, business.

The philosophical form of this essay acts as symbolic recall of the philosophical dimension present until about thirty years ago in the Sacred Heart curriculum: logic in the Second Academic Class; Rational Psychology in the Third and Fourth Academic classes.

HUMAN PERSONS: THE FOUNDATIONS OF JUSTICE

Like every philosophical endeavor, this essay aims to integrate our experiences as persons, that is, as people who are responsible beings. The special area to be investigated is that *of rights and justice*. It is my contention that there is considerable clarity to be achieved in this

area by attending to the realm of the interpersonal.

It is John Macmurray who has told us that it belongs to the nature of humanity to be a "community of persons in relation" (*Persons in Relation*, 1961). In this context human responsibility means the ability to respond to other persons. For this reason responsibility is as important as rights. Also for this reason justice will prove to be not so much the proper distribution of material things (although this is very important) as it will be the proper ordering of interpersonal relationships. Such a state of justice is not something received with human existence; it is the result of human freedom exercised as responsibility in relation to the Good.

Hence justice is a social virtue concerned with community, although it is a virtue originating in individual human persons.

A human person, as Thomas Aquinas teaches, "refers to that which is most perfect in the whole of nature." (*Summa Theologica*, I). One's response to the value of the person takes the form of receptivity to the appeal of the Other. The Other as an individual appeals for the fulfillment of basic needs - life, liberty, food, clothing, shelter. The Other as person appeals for respect and generosity. Respect for the Other as for an end is the basis for recognizing the Other's right to be human to the fullest. In this view, justice is right relationships between persons.

The rival and more common definition of justice as giving to everyone their due is largely derived from the notion of the human being as an individual and a possessor. This was the earliest notion suggested to Socrates who rejected it as a universal principle, since it would necessitate one's returning to a violent man his knife with potentially disastrous consequences for others. Plato modified this common view of justice in the *Republic* to mean that each one should perform their own function in the State so that the proper functioning of each part - the

commercial, the military, the administrative - would result in justice.

This view of justice regards human beings as complete human beings only in relation to their work, not in relation to one another. Unlike John Macmurray, it does not understand the authentic human person to be essentially related to others.

Nevertheless, in at least one section of his *Republic* Plato provided for community, and here community was grounded in the Rulers' relating to the Good. This relationship, this openness to the Transcendent Source of values united the philosophical community of Platonic Rulers in a fellowship that enabled them to seek the common good, the welfare of all, the fulfillment of the basic human needs of others, to seek Justice. By denying personal possessions to these rulers, Plato allowed them to concentrate on *being* the kind of rulers they should be, just rulers. And yet, even here the interpersonal aspect of justice is missed.

It was Aristotle who fully saw the necessity for friendship to exist in a State if justice is to prevail. (*Nicomachean Ethics*, VIII & IX). Although Aristotle did not elaborate upon the nature of human persons, he pointed to a situation that we can all experience, namely, that reality, insofar as it begins with me, is interpersonal. The Other is necessary for me to be, to be myself, which is to transcend myself. This interpersonal reality is our primitive condition. The Good appeals to us in and through the Other who, rather than limiting us, opens us to our full development. Human persons are the bearer of rights in the sense that they arouse responsibility in others. This responsibility is to the Good mediated through the appeal of other persons.

Human Rights. If persons are the bearers of rights, it seems necessary at this point to analyze what is actually meant by the familiar expression - human rights. First of all, they are intimately related to the quality of society for which human persons have assumed, as Pierre Teilhard de Chardin strongly teaches, responsibility for its evolution. Indeed, the, quality of

society radically depends upon the existence of justice between persons. Persons are not confined to the finite order; they are open to infinity. This means that the mind is related to Infinite Being as truth; the will is related to Infinite Being as the Good which comes face to face with us in the phenomenal world, appealing for justice: the right to be treated as persons - to be respected, loved, promoted. The response to the appeal, to human rights, is a response to God's command to treat persons as ends and never as means, to respect them, and to promote their personal development. This is the ground of justice. To become a just person is to accent one's responsibility to the persons surrounding one. Genuine commitment to God entails a commitment to justice, the right relationships between persons. Only when the relation between the person and God is right is there a real ground for personal union with others.

Law and Justice. Human freedom to transcend the self and respond to the other's appeal is the origin of human law in any society. For, in a temporal and changing world, justice needs to be institutionalized, and in every age the social institutions must be reviewed for their quality and efficacy. All irrational things are subject to natural law, but in the rational world, the law is subject to human persons - made by them and for them. The necessary evolution of laws to keep pace with the advance of human consciousness is achieved at the cost of individual egoism which diminishes as human persons take ever more seriously their responsibility for justice. Where there is no justice, there is no union, and where there is no union, there is no progress in moral consciousness. An organization of justice is a necessary complement to the spirit of justice in a society. Such an organization must provide for the continuation of the freedom to innovate and to progress which originally made possible the questioning of any present system. In freedom persons must be able to remain themselves. No order of justice trying to achieve social unity should violate the rightful freedom of individuals.

Love Basic to Justice. That is why love is basic to justice, since love always personalizes by differentiating ever more deeply what it unites. Teilhard de Chardin taught this. For him, love is not the passing feeling of this or that individual. It is the universal urge to unity in the universe, a unity of centers to centers, a personal unity. It is true that love is found at reduced levels in the impersonal universe, but at the personal level, it is guided by intelligence. As a freedom to respond to values, the human person can never be so united with others as to jeopardize that unique freedom which characterizes each person. The unity of persons, so aptly called community, safeguards their uniqueness when their individual relation to Infinite Being is acknowledged. This is because their relationship to God constitutes them as persons in their unique freedoms. To love God is to love those who are directly related to God. Through religion justice to others as individuals and persons becomes a sacred responsibility.

In this context, love, as St. Augustine so well saw, is the basis of justice. Justice, according to Augustine (*The Morals of the Catholic Church I*), is one of the four main forms of loving God. From the other cardinal virtues, which are named in the Old Testament, (Wisdom VIII) he distinguishes it as emphasizing "right relationship." Rightly related to God, persons are properly related to themselves and to the external world of persons and things. Not only does justice produce harmony within and peace among persons, but like the other moral virtues, it prepares one for the vision of God. This vision begins now with an understanding of what we believe. To the just belongs this understanding. Augustine thinks that the public order of just transactions among persons is impossible unless there are just persons rightly related to God. This Augustinian emphasis upon personal order as the preliminary to social order is constantly recurring. If a person is not rightly related to the Transcendent Other, at least by responding to the order of reason, "then, there is certainly no justice in an assembly made up of such persons.

As a result, there is lacking that mutual recognition of rights which makes a mere mob into a 'people,' a people whose commonweal is a commonwealth" (*The City of God*, XIX). To give God the just measure of love is to give without measure. It is but just on God's part, one comes to see, that God's comprehensive commandment should be a commandment to love. For, love is the one thing that is so much one's own that circumstances and people cannot interfere with the giving of it. Augustine reminds us that while "no other creature can separate us from the love of God," a creature can separate us, none other than oneself (*The Morals of the Catholic Church*, I).

For Augustine, then, a human being is a social animal by reason of moral exigency. The society formed with God as the common object of love is a just society because persons who are rightly related to God will enjoy personal harmony and social peace. This love entails justice, the responsibility of giving to the other what his or her dignity requires. Devotion to the common good is a sacred obligation flowing most immediately from God's command to love one's neighbor. This common good is the direct object of social justice. Augustine understood this when he said: "From this precept of brotherly love proceed the responsibilities of human society (*The Morals of the Catholic Church*).

It is noteworthy that in his directions on how to proceed along the difficult path of social justice, Augustine refers primarily to interiority: "....the first thing to aim at is, that we should be benevolent, cherishing no malice nor evil design against another." (*The Morals of the Catholic Church*). This justice, as the virtue which is the manifestation of the sincerity of brotherly love, does not remain within the one who loves. It is present within the objective social order of human goods. Some have thought that, while physical or psychological injury to another is an injustice, a failure to extend a helping hand, to respond to another's appeal is only, as they phrase it, a failure in charity (in the sense of giving when one is not obliged to give). But Augustine

unites these two acts and regards them both as failures in justice and failures in charity: "...a person may sin against another in two ways, either by injuring another or by not helping when it is in one's power" (*The Morals of the Catholic Church*). In fact, failure to love one's neighbor sufficiently, refusal to put oneself to inconvenience and unwillingness to suffer in order to assist another is called by Augustine *criminal*, a word generally descriptive of unjust acts of major proportions.

Augustine's conception of society as the union of all those who love God as their common Good does not eliminate the need for many different political states, many cultural communities, but by its emphasis upon the removal of all frontiers which separate persons from one another the world over, it calls for the developed nations to assist the underdeveloped nations as a social duty flowing from the law of brotherly love and grounded in the human rights of persons in need. If responsibility or duty to the eternal law of God, the law of brotherly love, is the mark of the rightly related person, the just person, this same responsibility belongs to the just State.

And so we see that Augustine situates justice within the order of persons, of interpersonal relationships rather than within the order of things when he gives priority to responsibility as the ability to respond to objective values. He defined the virtue of justice as the implementation of the law of love - the giving to God and to persons the response that is due to them, first, in accordance with their rights, and secondly, in accordance with one's liberality.

Clearly, for Augustine the foundation of justice is in God's eternal law, the criterion for the justice of all human laws. And, like Plato, Augustine thought that just rulers are indispensable for the attainment of the common good. As long as one is speaking of human rights one cannot divorce morality from politics. When by love one identifies with the other, one

will become aware of the human rights of the other as one is aware of one's own. In this view, justice to others is not attained through John Rawls' "Veil of ignorance" (a contract providing for the least members of society as though one might belong to that group), but through the open identification with the other in love. Augustine's view of justice derives from St. Paul's directives to the Romans. St. Paul clarified the way to justice, which is the way to personal and social order, and so to peace: "Owe no one anything except to love one another; for whoever loves the neighbor has fulfilled the Law. For 'Thou shalt not commit adultery, Thou shalt not kill; thou shalt not steal; Thou shalt not covet," and if there be any other commandment, it is summed up in this saying – 'Thou shalt love thy neighbor as thyself.' Love does no evil to a neighbor. Love, therefore, is the fulfillment of the law" (Romans, 13).

It is not surprising that there is rampant injustice in our cities in a century when religion has been looked at skeptically and misrepresented by secular humanists. While religion is not a utility, merely to be used for human benefit, it so happens that religion advocates the love of others and provides the necessary power to love others. Such love is required for the constant and creative work of justice.

Phenomenology of the Interpersonal. In our day the phenomenologists have also underscored the relational aspects of human persons. Husserl's emphasis on consciousness as intentional entails the subject as relational, at least to objects. The subject is not something which exists prior to its relation to another.

But there is a phenomenologist who has stressed the human subject as ethically related to another human subject. Emmanuel Levinas teaches that in the phenomenal world the human face is an appeal for a relationship of respect, of appreciation, of affectivity (*Totality and Infinity*, 1969). This is not a relationship expressible in terms of enjoyment of knowledge. The expression

of the other's face is a commandment: thou shalt not kill. It calls for an ethical relationship; in facing us with a moral imperative, the human face expresses the Infinite and awakens us to responsibility to absolutes. Unlike Augustine, Levinas holds that the only approach we can have to God is the face-to-face relationship with other persons. In this interpersonal relationship the Transcendent, infinitely other, calls us forth to assist "the stranger, the widow, the orphan." The human face is the image of God, and thus the other person is the foundation of our refraining from violence, from injustice.

Thus the most primitive reality is intersubjectivity. All else is derivative. The experience of responsibility is therefore pre-thematic. The moral world is as real, if not more real, than the physical world. It is therefore consistent to die for moral principles, and social conditions arise as a result of the choices in accord with, or in discord with moral responsibility. To be a self is to be a moral personality experiencing the call to infinite responsibility. For indeed, personal existence or intersubjectivity imposes responsibilities to others, and, contrary to the Marxist position, social conditions do not dictate moral stances. The person is the responder to values, and persons are present in a variety of social conditions. But it is necessary to add that, although moral values are encountered phenomenally in the faces of persons appealing for justice, they are of transcendental origin. By responsibility toward values, which are transcendently grounded, we show that we are receptive rather than constructive in relation to values. They come from outside our will, contrary to the Sartrean position. The Other teaches, requests, even commands our actions, symbolizing the Ultimate Other which can never be adequately represented. The relation to the other is neither one of knowledge, nor of possession, but of affectivity - an instinctive drawing and attachment to the Good. Within us, the idea of the Infinite which, as Descartes saw, is prior to the idea of the finite, is activated in the face-to-face encounter of human persons.

Whereas for Augustine, the religious relationship of the person to God with fidelity to the Eternal law of love is the foundation of justice among persons, Levinas presents a metaphysical ethics in which the Infinite is mediated through the response of person-to-person in the fulfillment of human desires. God is presented as a correlative of justice rendered to persons. Human desire for the Infinite, the Absolutely Other, is only satisfied by responding to the absolute value of the human person, and the desire is never satisfied. Desire before the Infinite is insatiable.

Conclusion. Nevertheless, there is basic agreement between Augustine and Levinas that the human person is the bearer of rights to which one responds because the universe has a transcendent moral purpose which all are called to realize. This purpose is the creation of true community wherein each one is enabled to be herself or himself as a human person in right relation to the Creator and to one another. Commitment to this task is a categorical imperative. Without it, there will be no justice and therefore no social order, so essential for true peace. To get what you want at the cost of injustice is to have lost what is most worth having - friendship and community. It is to have chosen alienation.

There will always be the reality of absolute otherness, personal existents, the foundation of responsibilities and rights. No person ought to subordinate another person. The pluralism of persons is the primitive reality from which we experience all else. The order of justice is based upon the ethical relation between persons. No legal system of itself can eliminate injustice.

Those who wish more justice in the world ought to concentrate on education, the education of women and men to personal responsibility in the great tradition of the Bible and of the humanities. Then the sciences may be able to serve humankind instead of enslaving it.

Only persons in conversation, face-to-face, can bring about justice. As John Wild in his

Foreword to *Totality and Infinity* wrote: It is only by responding to the other "...that I become aware of the arbitrary views and attitudes into which my uncriticized freedom always leads me and become responsible, that is, able to respond. It is only then that I see the need of justifying my egocentric attitudes, and of doing justice to the other in my thought and in my actions."

The Bicentennial Celebration of the founding of the Society of the Sacred Heart is a recognition of the passing of time; but more importantly, it is a time for reaffirmation of St. Madeleine Sophie's vision. That vision was grounded on the conviction of God's love for every human person created to image the Trinity in their love for one another. Energized by such love within one's basic interpersonal environment, all community service becomes an extended sharing of that love. Without this context, community service can often become mere self-service. Since our bicentennial celebration coincides with the bimillennial celebration of the birth of Christ, St. Madeleine Sophie would admonish us to focus on Christ as the model of personal responsiveness to the psychological and physical needs of others, first among his disciples and neighbors in Nazareth and Galilee, and then as Church extended to all people.

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Other Apostolic Works of the Religious of the Sacred Heart

Gabrielle Husson, RSCJ

One of the best ways to give some idea of the vitality and diversity of the works carried on by the Religious of the Sacred Heart is to look at the apostolates connected with some of the houses and the specialized schools conducted in various countries.

Throughout the nineteenth century the opportunities for women's employment were restricted, as is well-known. Teaching, either in schools or as governesses, nursing, becoming dressmakers and milliners, or being employed as maids just about covered the field. When St. Madeleine Sophie wrote in the Constitutions of 1815 of "consecrating (the members of the Society), as far as it is possible for persons of their sex, to the sanctification of others as the work dearest to the Heart of Jesus," in a religious congregation with a modified cloister, the opportunities were further limited. Her choice of education of both rich and poor was influenced, no doubt, by the world of her day, in which eighty percent of the women of the upper classes were illiterate and probably nearly one hundred percent of the lower class. Class distinctions were very clear in nineteenth century France, and from the beginning St. Madeleine Sophie decided that the Society would not generally open schools for girls of the middle class, as she feared to hinder or appear to rival the work of other religious congregations coming into existence at that time. Later, in the United States, St. Philippine Duchesne would have difficulties arising from the social system. If she did not take middle class girls, she would have no one in the boarding schools.

From the earliest days, varied apostolates evolved simultaneously with the academies. In 1820, the property of the Hotel Biron, the last open space within Paris at that date, was purchased by Mother Barat. A boarding school was established in the Hotel, and a building for a free school

was almost immediately erected at the other end of the property. Within a short time there were 150 in the free school; the boarding school, the Rue de Varenne, progressed more slowly. Then, in 1823 a child who, together with poor health, suffered from a severe physical deformity, was received into the school and lived in a separate wing with her nurse and teacher, a Miss Richmond. A second, and then several more girls were added until there seems to have been a fair number in this "orthopedic infirmary." The account is preserved because Miss Richmond made difficulties and was asked to leave. She thereupon sued the Society, unsuccessfully, but legal procedures provide valuable historical records. The work continued, after the departure of Miss Richmond, under the direction of Mother de Causans, who was a nurse and a teacher. The last mention of this work occurs in the catalogue of 1845, so one assumes it came to an end at that time.

Retreats for the Children of Mary were given in most of the houses every year. An incident at the Mother House was typical of Mother Barat's zeal. During the retreat, she noticed that the coaches of the ladies lined the street and the coachmen and footmen were standing about conversing and smoking. Not wishing to lose such an opportunity, Mother Barat quickly obtained the services of a Jesuit and had him preach a retreat to these men. Thereafter, their retreat became as much an annual affair as that for the ladies whom they served.

A few statistics will give some idea of the popularity of the free schools and make one wonder how the Religious managed to finance them.

	Boarders	Free_Schools
Manhattanville (U.S.)	190	600
Grosse Pointe (U.S.)	43	112
Halifax (Canada)	115	405

Gette (Belgium)	140	500
Trinita (Rome)	76	240
Melbourne (Australia)	15	104

The free schools were entirely free: books, writing supplies, and everything needed was supplied by the convent. In some instances the children had breakfast, as well as lunch and goûter, at the school. In 1865, the year of Mother Barat's death, there were 3700 boarders in the eighty-nine houses of the Society and 5700 in the free schools. Most of the houses in the United States opened free schools, but with the coming of diocesan congregations and others devoted to educating the poor, as well as the rise of the parochial school system, the Society gave over this work to others better able to meet the needs of parishes, as they were not cloistered religious.

The Society conducted specialized schools in various countries. Many European houses had *ouvoirs*, some of which prepared young girls to be domestics and took great care to place them in households where religion was held in honor and working conditions were humane. Others taught dressmaking, enabling them to make a living, even securing them a clientele among the Children of Mary.

At the close of the Civil War, the bishops, meeting in the Second Plenary Council of Baltimore, assumed the responsibility for the education of the black children whose parents had been freed from slavery. Much to their surprise and distress, the religious congregations were hesitant to undertake the work, with the exception of the Religious of the Sacred Heart who immediately opened a school for black children at St. Michael's in Louisiana and later, at Grand Coteau. In Natchitoches, feeling against the newly freed blacks ran so high that a school for them could not be opened by the Society. Grand Coteau for many years conducted a Normal Training

School for young black women; it closed only in the 1930's.

Several convents conducted night schools to help young women improve their opportunities for work. In St. Louis there was a flourishing secretarial school; Montreal had 170 in its night school, and Leeson Street, in Dublin, offered evening classes for 110 retarded children. It is a measure of the zeal of the religious that they were willing to undertake these works after a full day in the classrooms of the boarding school or the free school.

Where free schools were not established, the house supported and educated a certain number of orphans. The numbers were never large, averaging about 15, and the work was not well known. At one time, a woman who had been trained in the teaching of deaf and mute children entered the Society, and Mother Barat approved the opening of a school for them in connection with the boarding school at Chambéry. At Nance there was a school for deaf children who could speak.

The religious education of children, especially boys, not attending Catholic schools was a flourishing apostolate in many houses. Montreal had as many as 200 coming each week. Grosse Pointe had twenty-two divisions of religious instruction, taught by four religious and eighteen alumnae. Here, in a single year, 300 boys were confirmed, and at the Trinita, in Rome, there were eighty-nine First Communicants. In Aberdeen, in Scotland, boys from a correctional institution came every week for religious instruction.

In addition to all this activity, there were, in most houses, monthly meetings of various groups, mostly of women: the Consolers of Mary for married women, the Congregation of St. Anne for those who were unmarried, Guilds for teachers in public schools. In France, several houses had weekly meetings for servants; in Niort 300 came each Sunday.

Our houses were always available for groups of retreatants requesting accommodations,

generally just one or two day sessions. Some idea of the numbers may be gained from the account of Bloomfield Hills, which had 1362 retreatants over a period of three years.

In some houses there were quite specialized works. An example was one in Besancon, called *The Flowers of Autumn*. The *flowers* were elderly women, sixty to seventy years old, all very poor, some truly beggars. "Flowers need watering" seems to have expressed the purpose of the weekly meetings, probably with some emphasis upon the water, rather than alcohol.

These are only some of the works undertaken by the Society through the years since its foundation by St. Madeleine Sophie. With the removal of the rule of cloister in the 1960s, a greater diversity of apostolate is possible, since the Religious can go where the need is, rather than have the needy come to us. But the seeds of selfless dedication have been maturing over the years, nurtured by the generosity and zeal of generations of Religious of the Sacred Heart in all parts of the world.

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[2313 words]

St. Madeleine Sophie's Center

Maxine Kraemer RSCJ

In the mid-1960s, the mother of a Downs Syndrome child called the Convent of the Sacred Heart in El Cajon, California, with a request. The caller said she had begun a CCD class in her neighborhood for mentally retarded children since there were no special education classes given in the Diocese of San Diego. Her husband's company was transferring him to the Los Angeles area and she did not want this small group to die. Would the Religious of the Sacred Heart continue the work she had begun? With great enthusiasm Sally Rude, RSCJ, who had just made her first vows and who, before she entered the convent, had done speech therapy work, said she would love to help.

With some of the novices and volunteers from the high school at El Cajon helping out on Saturday mornings, the program flourished. It grew from seven participants to fifteen and then to thirty-five. There was no advertising. It grew by word of mouth. Sally Rude requested the help of another person. Even though I had no special education training, I offered to help and on the first Saturday after the New Year holiday, 1966, I walked up the hill to the first grade classroom for a 9:30 "gathering" time with about thirty-five children. Sally was the mistress of this general assembly. I was overwhelmed to see children who were physically handicapped and others who could not speak. Most in attendance could not remain seated for more than a few seconds. Many volunteers were helping to keep some semblance of order.

I breathed a sigh of relief when it was time to go to our separate classrooms. I was to have twelve boys, and chairs were arranged in a U-shape. The boys pushed their way through the

door, practically falling over each other, making a beeline for the bookcase. I just stood at the door and watched all this excitement. Finally I said, "Would everyone please sit down?" Only one boy responded to my request. Since I also taught a First Communion class where I was training the boys to be altar servers, the Holy Spirit inspired me to say, "Would anyone who would like to be an altar boy some day please sit down?" To my utter amazement, they all sat down! Then I continued quickly before I lost their attention: "Thank you very much. I am very pleased that ALL of you want to be altar boys, so we are going to begin practicing right now by placing our hands on our legs like this," and I demonstrated the correct posture. Sally was watching all this from the hallway and later told the superior that I was a "pro" with the handicapped. Such was the beginning of a long career of more than twenty-five years working with these wonderfully loving special people.

Seeing the tremendous needs of the handicapped in the sixties, the Religious of the Sacred Heart in El Cajon, California, opened St. Madeleine Sophie's Preschool for Exceptional Children (the bureaucratic name for the mentally retarded at that time) in 1966. In 1974 the last act Ronald Reagan accomplished as governor of California was to sign the bill that would give each handicapped child the right to a free public school education. Up to this time it was not their right. California was the first state in the country to pass such a law. The following year a federal law was passed mandating the right for handicapped children from ages three through twenty-one to free public school education.

With the passage of these laws, the great needs of handicapped children were taken care of by the public school system. Since our preschool was no longer needed, the board of directors was convinced that because the handicapped adults would leave the public schools at twenty-one, they would need some place to go to further their education. The board decided

unanimously that St. Madeline Sophie's Center (SMSC) would be there for them. We set up two classrooms for those transitioning into the public school system; the other two rooms were set aside for the in-coming adults. At this time we were preparing handicapped children and adults for the Sacrament of Confirmation, the first such ceremony in the diocese for this particular group. It was held in the convent chapel for seventy-nine people and was followed by a lovely reception. Bishop Leo T. Maher spoke to every child and parent and had his picture taken with each one. It was an inspiring evening, and it was at this event that three mothers made it known that when the adult program at SMSC opened their children would be in it.

So it was that three adults, one young man who is still at the Center, and two young women, were enrolled. What a blessing SMSC had been to families during very trying years, and now it became another blessing for those in need of an adult program that would prepare their children for the "real" world of the eighties and nineties. St. Madeleine Sophie's philosophy from the foundation of the Society of the Sacred Heart had been to develop the whole person – physically, intellectually, morally, spiritually, psychologically – no matter what the age.

As the new school year was just beginning, a mother walked into my office for a visit concerning her thirty-six year old daughter, Susan. She told me that Susan was limited but that she was very capable of doing many things. She was one of the young handicapped adults who fell through the cracks with no program to attend. This is the group we would help when our preschool was no longer needed. Susan had been volunteering at a center helping with the toddlers for fifteen years. Just a week earlier she was told she was no longer needed – with no explanation. Needless to say, Susan was desolate. She had nowhere to go and nothing to do to keep her busy. Susan's mother wanted to know if her daughter could volunteer in some way with us. I assured her that we could find a place for her.

She began as an aide with the six, seven, and eight year olds. After about a month, I asked the teacher how Susan was doing. She said it was like having another child in the classroom: "I ask her to do something and I end up doing it myself!" But by Christmas, Susan had developed so much confidence that the teacher said she thought Susan should be paid. I thought that was wonderful, but I needed some time to research her wages so that she would not lose any of her social security income.

Finally the day came. I called Susan into my office and explained to her that she had become such a tremendous help that she was going to receive a new title. She would longer be a Volunteer but an Aide; and something special came with this new title—a check! Her eyes really widened when she heard that. We talked about the amount, what she would do with it, and assurances were given that no matter what she wanted to buy she would save some of it and begin a savings account at the bank. Susan received her first check at the Friday General Assembly, receiving also accolades from teachers, aides, and students. When Susan's mother called me about her daughter's check (a surprise for her, too), she thanked me and then went on to say how thrilled she and her husband were about this accomplishment. Susan had remarked to her father, "Now I'm really a person!"

Often parents do not think their child will ever be able to count or understand the value of money, so why do we waste time writing a check for them? In fact, however, paychecks have an extremely important part to play in the life of a handicapped person. The handicapped have their own values. They know that checks/money can buy things for them that they want. I can see one girl waving her check in front of my face asking if it would buy her a coke. I replied, "There's enough money there to buy not only one coke but two!" What a surprise that was to her.

Barbara illustrates the point further. From her job on a litter abatement crew, Barbara

saved up money to buy her mother a birthday present. She found a sweater at a department store she thought her mother would like. Needless to say, her mother was thrilled. As Barbara's mother told me this story, she added, "And Barbara bought my present with her own money!" She continued: "Barbara has learned a great deal by having a job. She has learned to organize her time, to plan ahead, and to function as any other adult in the world of work. For example, she fixes her lunch the night before because she leaves so early in the morning. What amazed me was that one evening I saw that she was making two lunches. I asked her why and she replied that she would not have time the next evening because she was going out and it would be too late when she returned. That really astounded me. It made me think how far Barbara had come over the past ten years. Never did I dream any of this would be possible. I am so grateful to God that all this has been accomplished."

The Center has also helped many to discover new facets of their own powers so that they can experience more fully the joys of a creative life. The usual description of a savant is a person who has specialized knowledge. There are two autistic savants at SMSC who have done remarkable work in the field of art. Mark, who had his first art class in 1977, has had several one-man shows, has illustrated a book cover and then an entire book, and now has just finished his third commission. His paintings sell now from \$700 to \$1,000. When Mark was filling out his passport to go to Israel a couple of years ago, he was asked what his occupation was. He replied with great assurance, "I'm an artist."

Another is Kristina who loves classical music. Her favorite composer is Tchaikovsky, whose composition she can identify immediately. She has a wonderful collection of records that inspire her work. The pictures on the albums which depict Russian scenery and buildings exemplify outstanding features of Kristina's paintings. These are her buildings and her unusual

use of colors. She has never had a class in perspective, but her buildings are in perfect proportions and have a 3D effect. She, too, has sold many of her paintings and has done lithographs for a limited edition. These paintings and those of other blossoming artists have been bought by the Center and used as Christmas and greeting cards since the early 1980s.

In 1993 Wendy Quinn happened to stop by the Ocean Beach coffeehouse, Rumors, during the SMSC annual art show. She was drawn to the art, and after she read about the students, she talked to Kathy Blavatt, the art teacher, about volunteering. At that time, the art room was a crowded place with twenty-three students and one teacher with an aide. Art was held one day a week. By contrast, today the art program runs five days a week, and shows how far SMSC has come in such a short time. Annual art shows are noted for selling a volume of paintings and generating much interest in the program. The greeting cards bring a substantial income to the Center.

Today SMSC stands at the threshold of a new era in the art program. With construction of Sophie's Art Studio and Gallery, our own art center in downtown El Cajon, the artists moved to their new home off campus. Sophie's Gallery gives our artists a professional atmosphere in which to work and exhibit their art. It took the vision of our directors to recognize the inherent value of our art program and the magical spell the art has on the community. The warm response the center has received is rewarding to the staff as well as the artists as we fully realize our dream for the future.

In the late seventies and eighties, many people in the business world had never seen a handicapped person, let alone known they even existed. For many years I tried to find jobs in the community that I knew our adults could do off campus and for which they had been trained at the center. As of August 1999, there were 209 adults enrolled at SMSC with many applications

for those hoping to enter in September. We have found jobs for our people on and off campus, always preparing them for future jobs. As we enter the twenty-first century, adults at SMSC have jobs washing cars at dealerships and car washes; they work at McDonald's, Carl Junior's, and in various cafeterias; at PetsMart, Fluff and Fold, the Registrar of Voters (the Center has had this contract for more than ten years). It took time and much hard work to bring all this to fruition. There are crews that clean parking lots, do yard work, take on janitorial jobs. Just this past winter, the young men on campus built a greenhouse (except for the roof) so now we are in the nursery business. The 150 citrus and fruit trees are producing and visitors are urged to get their produce at the Farmers' Market anytime. The possibilities of other jobs are endless and arise daily as St. Madeleine Sophie's Center moves into the twenty-first century.

Maxine Kraemer, RSCJ, attended San Francisco College for Women and founded St. Madeleine Sophie's Center in El Cajon, California; she is active in promoting work for the handicapped.