



Network of Sacred Heart Schools



The Life Lived:

Becoming a Sacred Heart Educator



DEDICATION

Welcome to the Network of Sacred Heart Schools. In recent years Sacred Heart educators have dedicated themselves to a wide variety of projects and programs in order to pass the torch of Sacred Heart education to the very diverse group of people now involved in Sacred Heart Schools. Although this particular project was designed with teachers new to Sacred Heart schools in mind, it is certain that many others will benefit from this retelling of the Sacred Heart story.

The original edition of this guide for new teachers was dedicated to one of the many people whose lives make up the rich history we inherit today. The initial cost of *The Life Lived: Becoming a Sacred Heart Educator* was underwritten by a donor who requested only that we dedicate this work to Roberta Russell, RSCJ.

In offering this 2008 edition of the guide, we rededicate it to Sister Russell as well as to all those Sacred Heart educators who have preceded us with great gratitude for their "life lived". May your days in a Sacred Heart school fill you with passion for the values expressed in the *Goals and Criteria*. May your deepest aspirations as an educator find a place for expression and for growth.

BECOMING A SACRED HEART EDUCATOR

In November 1989 a group of experienced Network teachers met in San Francisco to begin work on a guide for teachers new to Sacred Heart education. Their task was the response to a perception on the part of the Network Faculty Development committee that teachers new to Sacred Heart education must have the opportunity and resources necessary to learn and integrate the rich history, traditions, and support network of which they had become a part. At a certain point the editorial board decided against producing a booklet, the format of which might communicate the expectation of its being read from cover to cover. Its decision was to provide a series of articles about our roots and history, arranged in a certain logical order but accessible as discrete units for gradual and episodic use:

- I. Dedication to the Sacred Heart
- II. Saint Madeleine Sophie Barat
- III. Saint Rose Philippine Duchesne
- IV. The Society of the Sacred Heart
- V. The Network of Sacred Heart Schools: Purpose and History
- VI. The Network of Sacred Heart Schools: Structure and Programs

It was mandatory, of course, to provide a copy of the *Goals and Criteria* that guide all that we do in the schools. It was decided as well to

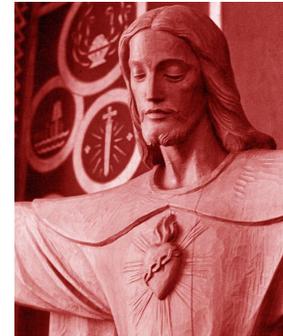


include a glossary of terms that become familiar to all of us in our years of service in Sacred Heart schools but that can be initially unfamiliar because they are in a sense peculiar to Sacred Heart education and spiritual tradition. Lastly, the editors designed a timeline to suggest the context of the history of the Society of the Sacred Heart and the Network of Sacred Heart Schools.

One concern we voiced in the 1989 meeting was the importance for teachers new to Sacred Heart to understand that Sacred Heart educators, though united by a powerful vision, are a group of diverse individuals. There are differences in age and gender, background, interests, educational experiences and family configurations and responsibilities. A few are RSCJ, several have growing families; some have never married. Not all are Roman Catholic.

I. DEDICATION TO THE SACRED HEART

Catholic devotion to the Heart of Jesus extends well back into the Middle Ages; and though it has changed dramatically in meaning as it was interpreted by different groups in different ages, it has always been a source of and a means of union with God in Christ. In one period it served to emphasize the humanity of Christ as opposed to his divinity. In the later Middle Ages, the humanity of Christ, especially his bodily suffering, was stressed as central to human redemption. Accordingly, the blood that flowed from his heart and the physical heart itself were important motifs in Christian piety. A spirituality based on the Heart of Christ is a spirituality of love, seeing in the Heart of Jesus a symbol of the limitless love of God.



The devotion to the Sacred Heart acquired widespread popularity in the seventeenth century after a French Visitation nun, Margaret Mary Alacoque, received a revelation from Jesus Christ. She said Christ wanted Christians to honor his heart of love and to receive the Eucharist as an act of reparation for impieties committed, especially towards the sacrament of the Eucharist. In the fifty years following Margaret Mary's death in 1690, about seven hundred confraternities of the Sacred Heart had been formed in France.

For Sophie Barat, the Heart of Jesus represented the whole person of Christ, whom she associated with the intangible qualities of love, generosity, compassion and forgiveness. When she employed the words "Heart of Jesus" and "Sacred Heart," she was not referring to a statue or picture of Jesus pointing to his physical heart, although devotion to his physical heart did play a role in her spirituality. She was referring to Christ



himself. The Heart of Jesus was the symbol and source of God's love and compassion for the world. This was who God was for her.

The Constitutions that Joseph Varin and Sophie Barat composed for the Society of the Sacred Heart of Jesus state that the one aim of the congregation is "to glorify" the Heart of Jesus. This is accomplished in two ways. First, the members are to conform their own thoughts and feelings to those of Jesus. Second, they are to work for the sanctification of others, "embracing every means in their power of spreading the worship of the Sacred Heart."

Since love of the Heart of Christ, for Sophie Barat and Joseph Varin, implied taking on Christ's attitude of love and compassion for the world, this dedication meant more than a comfortable, even sentimental relation between the individual and God. It is important to note that "glorifying the Heart of Jesus" was much more than a personal religious attitude. It implied a complete consecration to the service of others. Personal contemplation, in which religious could begin to identify with Christ's thoughts and feelings, was the starting point. But the personal transformation brought about in contemplation did not stop there. It impelled one to work for the sanctification of others too. In modern language then, to be dedicated to the "Heart of Christ" involves cultivating the qualities of love, generosity, compassion and forgiveness in oneself and in all those with whom one comes into contact.

Adapted from Catherine Mooney, Philippine Duchesne (Paulist)
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II. SAINT MADELEINE SOPHIE BARAT

Though she never allowed herself to be so called, Madeleine Sophie Barat was the founder of the Society of the Sacred Heart, a society that she governed as its superior general for sixty years. She was born in Joigny, a small town in the French province of Burgundy, on December 12, 1779, and grew up in the simple home of a barrel maker, where she received a remarkable education under her brother Louis, studying ancient history, the classics of French literature, Spanish, Italian and Latin.

At sixteen Sophie went to Paris with Louis to study, following a demanding program that included mathematics, Latin, the Church fathers, theology and biblical studies. It was in Paris that she learned from Father Joseph Varin of plans for a new religious congregation, the purpose of which would be to glorify the Heart of Jesus through the education of young people. He saw in this young woman the foundation stone. Sophie, contemplative in spirit yet outgoing in personality, responded generously. On November 21, 1800, with three others she consecrated her



life to the end "to make known the revelation of God's love whose source and symbol is the Heart of Christ."

The small community began its work in Amiens where they took over a small girls' school. Other foundations followed, and on January 18, 1806, Sophie, now Mother Barat, was elected superior general of the new congregation. Slowly and through difficulties its spirit took form in written constitutions formulated by the Society in 1815, approved by the Holy See in 1826, and modified in 1851, when the Society was divided into vicariates (today provinces). Although modeled on those of the Society of Jesus, the Constitutions opened to women a type of apostolate not widely seen before, that of the contemplative-in-action, and to a women's congregation a new type of government, that of centralized authority with a superior general over all the houses.

Mother Barat was daring. In 1818 she sent Philippine Duchesne, a strong, impetuous and utterly generous pioneer, to North America. It was the first venture outside of France. From St. Charles, Missouri, the Society spread through the United States, Canada, the Antilles and Mexico, while Anna du Rousier carried it to South America in 1853. It entered a non-Christian setting for the first time in Algeria. Calls from India, Australia and the Far East had to be deferred, but Mother Barat knew that they would be answered in time and she encouraged an international spirit, open to every race and culture.

As the Society spread, its aim was everywhere carried out by the same four means stated in the Constitutions of 1815.

The first was education in private schools, both day and boarding. Mother Barat was a gifted educator who oversaw the development of a Plan of Studies that was classical and humanistic in character, with religion at the core of a flexible curriculum. It stressed both spiritual and intellectual growth, with disciplined personality development. Sacred Heart graduates were to be strong Christian women at the service of the Church, country and human society.

The second means was the education of poor children in schools with a vocational bent. These aimed at overcoming the effects of poverty and preparing students to take part in a rapidly developing world. A wide range of social organizations took shape: libraries, orphanages, clubs and associations that helped to bridge the gap between social classes. These works appealed strongly to Mother Barat, who had a deep concern for social justice.

The third means was the work of retreats, carried on in both types of school and open to outside groups. "There is no doubt", said Mother Barat, "that these retreats are the most effective means for bringing about a renewal of society."

The fourth means, perhaps the most demanding, was a solicitous regard for all the persons met in the course of a busy apostolic life. Each



religious was thus called to reveal, by her very presence and by her service to the needs of others, the love of Christ.

Mother Barat directed the Society from the motherhouse in Paris, but her most important means of governing was by personal contact. Despite a frail physique, she traveled from house to house by carriage and primitive trains. She never left Europe but kept in touch with the Society by an amazing correspondence. Besides her official circular letters, over fourteen thousand personal letters are extant. They reveal, in a flowing, conversational style, her business acumen, her penetrating judgments of persons and of events, her humorous common sense, her fortitude under suffering and her insight as a spiritual director. She was an attractive, unobtrusive woman, small in build and vivacious in manner, who governed by patience, compassion, friendship and determination. Hers was a penetrating intelligence, a quietly powerful will, and an affectionate heart.

Though Mother Barat was reticent about her own life of prayer, we can gather from her letters and from the testimony of friends her own spirituality of the Heart of Christ. It grew from the traditions of monastic life and from the devotion to the Sacred Heart as presented by Saint Margaret Mary Alacoque and by the French school of spirituality, which stressed union and conformity with the inner dispositions of the Heart of Christ. But Mother Barat was ahead of her time and close to the present in her awareness of the role of the Holy Spirit in the inward life. She died in Paris on Ascension Thursday, May 25, 1865. She was beatified by Pius X in 1908 and canonized by Pius XI in 1925.

Compiled from Society publications

III. SAINT ROSE PHILIPPINE DUCHESNE

Rose Philippine Duchesne was born in Grenoble, an ancient city in the French Alps, on August 29, 1769, at a turning point in history: the "Old Order" was giving way before industrial and social revolution. Strong-willed, impetuous and generous, she was the second oldest of a family of eight born to Rose Euphrosine Perier and Pierre François Duchesne, a prominent lawyer. She was educated at home and at the Visitation monastery of Sainte-Marie-d'en-Haut on a mountain above the city.



Here at age 18 she entered the cloister against the wishes of her family.

When the French Revolution brought about the suppression of monasteries, Philippine was forced to return home. For ten years, in dangerous circumstances, she worked for the underground Church, bringing priests to the faithful and teaching catechism to neglected children. When peace returned, she obtained possession of Sainte-Marie and tried, in the face of calumny and misunderstanding, to re-establish the community.



Father Joseph Varin put her in touch with Madeleine Sophie Barat, who had, in 1800, founded a new religious order, the Society of the Sacred Heart. Mother Barat came to Grenoble in 1804, and Philippine recognized her own vocation in the charism of the Society, whose members are "consecrated to glorifying the Heart of Jesus."

A deep friendship developed between these two remarkable women of differing temperaments. For twelve years the patient wisdom of Madeleine Sophie molded the rugged, ardent Philippine into an apostle according to the Heart of Jesus. Philippine, whose greatest joy was to spend whole nights in prayer, was soon overmastered by a desire to carry the Society into far-away lands. Madeleine Sophie, who recognized that "our Society is destined to cover the earth," shared the vision.

In 1815 Philippine attended the Second General Congregation, which met in Paris to formulate the Constitutions of the Society of the Sacred Heart. She was elected secretary general and helped establish the motherhouse, while continually begging to be sent overseas. The moment came at last when Bishop William Dubourg asked for missionaries for his vast diocese in Louisiana. Madeleine Sophie consented to the bold venture and Philippine set out with four companions on a small sailing ship, the Rebecca. They reached New Orleans on May 29, 1818, and were given hospitality at the Ursuline convent for several weeks before sailing north to St. Louis. There, Bishop DuBourg informed them that instead of opening their school in that city, he had chosen St. Charles on the Missouri River as the site for their first American foundation. There on September 14, 1818, they opened in a rented log cabin the first free school for girls west of the Mississippi. On October 3, three girls arrived from St. Louis to be the nucleus of the boarding school.

Philippine was dismayed to find that she could not master the English language as she struggled to adapt to the American way of life. She soon learned that "at close range what seemed to be a beautiful reality was only a beautiful dream." And so she kept in the background, lighting the morning fires and putting out the lamps at night, washing dishes and peeling potatoes, mending torn clothing and writing to Mother Barat: "The best thing for me is to disappear."

Soon she was responsible for five struggling convents: St. Charles, St. Louis and Florissant in Missouri, Grand Coteau and St. Michael's in Louisiana. Challenging and unsparing, she was not afraid to call on the hidden heroism of others to match her own. Hers was a difficult task of adapting to a new culture while maintaining unity within a rapidly spreading Society, thus keeping its spirit intact. When American novices began to enter in 1820, Mother Duchesne formed them roundly to the spirit of the Society.

By 1841 the American province was ready to branch out to east and west. While Aloysia Hardey made a foundation in New York City, Lucille Mathevon went west to a reservation of the Potawatomi nation at Sugar Creek in Kansas. Philippine, whose health was already breaking, joined the



band at the last moment. She had often expressed outrage at the treatment of the native peoples by the government, and she longed to work in a setting removed from what passed for European advantage.

But at Sugar Creek Philippine could no longer work; she hid in a corner or prayed for hours in the cold chapel, till the Potowatomi, able to recognize the presence of a woman of the spirit, named her Kwah-kah-ka-num-ad, the Woman Who Prays Always. She wrote dauntlessly to Mother Barat: "Here I feel the same longings for the Rocky Mountain missions or others like them that I felt in France and that I felt for the Indian missions once I reached this country. As I am only seventy-three, and have at least ten more years to live, will you not authorize me to go farther west if they want me to?" Instead, she was sent back to St. Charles in the spring. "God alone knows the reason for this recall" was her only comment.

Philippine spent her last ten years in a small room near the chapel where she worked for the spread of the Church through hidden sacrifice. She pored with failing sight over the Annals of the Propagation of the Faith. She said office from a book filled with intentions written in her determined hand. During these lonely years, letters from Mother Barat inexplicably failed to come, and once again Philippine knew desolation. At last in 1847, letters and gifts from France, delivered by Philippine's own niece, brought her assurance of the constant love of Mother Barat.

Philippine died on November 18, 1852. At her side stood Anna du Rousier, who received the dying apostle's last blessing and who soon carried the Society into another continent, South America. The part played in the growth of the Society by Philippine Duchesne was recognized by the Church when she was beatified on May 12, 1940 and canonized on July 3, 1988.

IV. THE SOCIETY OF THE SACRED HEART

The French Revolution was the turning point of modern European history, marking the rise of democratic government, the liberties of the people, the division of church and state and new opportunities for women. Paradoxically, the attack on established religion awoke in the Roman Catholic Church new developments in religious life and bold adaptations to civil society.



Vision to Reality

The Revolution drove into exile two young Catholic priests, Léonor de Tournély and Joseph Varin. They wandered penniless through France, seeking means to restore Christian life. During a retreat at Easter time, 1794, Father de Tournély, while contemplating the pierced Heart of Christ, felt drawn to establish a new religious order of women that would be rooted in contemplation and devoted to the work of education. It would be the Society of the Sacred Heart. He died before he could realize his vision, but Father Varin carried it out. He looked around Paris for a founder and met her in a young girl of twenty, named Madeleine Sophie Barat.

When Father Varin met Sophie there, he realized her destiny. Sophie told him of her intention to undertake the strictly cloistered life of prayer of a Carmelite nun, but he laid before her the vision of Father de Tournély: "That is what God calls you to." Sophie Barat accepted this unexpected mission. On November 21, 1800, she and three companions (of whom she alone persevered) made an act of consecration to the Heart of Christ; and the Society of the Sacred Heart came into being. It had one aim, the glory of the Heart of Jesus, to be achieved by four means: the education of young women in boarding schools, work for the poor through free schools, retreats and apostolic contacts with people everywhere.

The first school was opened in the French city of Amiens. There Sophie and her first companions took over the operation of a small boarding school. There Sophie was chosen as superior; she soon founded three more houses and, in 1806, was elected superior general. Under Mother Barat's guidance as life-long superior general, the Society spread rapidly through Europe. In 1818, when there were only five houses, it daringly crossed the Atlantic in the person of Philippine Duchesne, its first missionary. She went to St. Charles, Missouri, with her four companions. From there the Society spread to Louisiana in 1821 and then to New York in 1841. It entered Africa in 1842 and South America in 1853. It was destined to be international, interracial and worldwide. The Constitutions, providing for central government, were approved by Pope Leo XII in 1826. The apostolic work of the religious was extended by the sodality of the Children of Mary, various other sodalities for professional and working women and alumnae in varied social contexts. At Mother Barat's death on May 25, 1865, the Society numbered 3500 religious in 111 houses in 15 countries. Since then, 14 superiors general have brought the Society into our own day by progressive adaptation to "the signs of the times."

One of the first concerns of the early members of the Society was the program of studies in the schools and the formation of teachers. As early as 1804 there was a preliminary Plan of Studies, outlining the subject matter and topics to be studied at each grade level, along with prescribed textbooks. The author was a distinguished priest-educator, Jean Nicolas



Loriquet, a faculty member at a boys' school in Amiens. The Plan, which followed the Jesuit Ratio Studiorum, was modified at several general councils of the Society during Sophie's lifetime; it was completely revised and amplified in 1852 by Mother Aimée d'Avenas, who was in charge of studies in the whole Society. Father Loriquet was called on also to give lectures on education to the young, inexperienced teachers at the Sacred Heart in Amiens. In 1806 when Madeleine Sophie opened the first formal novitiate in Poitiers, teacher training was given along with formation to religious life, and the novices gained practical experience in the boarding school. Proper and adequate teacher training was always a concern of Mother Barat, as we learn from her letters.

Consolidation and Confirmation

Mother Barat was succeeded by **Josephine Goetz (1865-1874)** from Alsace-Lorraine. Mother Goetz was, as she herself declared, "archi-orthodox;" her aim was to conserve and deepen the spirit of the founder by creative fidelity. A scholarly and thoughtful woman, she fostered the study of philosophy and the training of teachers. She looked upon the studies as "the great work of my generalate." To this end she inaugurated, in 1866, a period of formal pedagogical training called the juniorate. Her plan for an advanced level of teacher training was carried out ten years later. She encouraged day schools and parish schools, though wars prevented the further spread of the Society abroad. She held that her religious "must tend, as far as possible, to keep uniformity in custom as well as in spirit."

Mother Goetz was followed by **Adele Lehon (1874-1894)**, a Belgian, who was sixty-five years old when she began her long generalate; inevitably it was stamped by her own vigorous conservatism. During her term of office the Society of the Sacred Heart spread into eight new countries, literally spanning the globe. This expansion raised the problem of uniformity of the Plan of Studies and also of government regulation and inspection. Two revisions of the Plan were published, emphasizing method rather than content, thus making it more adaptable to different countries. Mother Lehon and those who governed with her assumed the posture of making "necessary concessions" to the needs of new lands and cultures.

Mabel Digby (1895-1911), an Englishwoman and a convert to Roman Catholicism, guided the Society strongly and constructively through times of challenge. Between 1906 and 1909, requirements of the Masonic government of France caused the closing of forty-seven houses of the Society in that country; 2500 religious were dispersed into other countries, carrying "the primitive spirit" with them. But for each house closed, another was opened, as far abroad as Japan. By the end of Mother Digby's term, the Society had opened schools in 28 countries.



From the temporary motherhouse in Ixelles, Belgium, Mother Digby directed educational growth, saying, "It is ideas that move the world, and ideas gain power for action in the places where people refuse to be held in by any frontiers whatsoever. Our dearest duty is to keep this breadth, this markedly catholic spirit." A set of notes from her talks on education reveals her own breadth of vision. She emphasized that studies must be strong and demanding, that students must learn to find satisfaction in hard work. Teaching, especially the teaching of religion, is to be based on solid principles; it should encourage personal thought and response. At the same time, the discipline and life of the school should create an atmosphere of joyfulness and freedom. She stressed that the academic program needed to be up-to-date. Her gifts to the juniorate were a telescope and a microscope.

Along with the sorrow of the closings in France, the Society had reason for rejoicing. During Mother Digby's generalate, the Society celebrated its centenary and the beatification of Madeleine Sophie Barat. The official Church recognized the holiness and heroic virtue of the founder of the Society of the Sacred Heart.

Also an English convert, **Janet Erskine Stuart (1911-1914)**, who followed Mother Digby, was a sensitive, beauty-loving intellectual with the gifts of a writer. She had been formed by Mother Digby and maintained the same emphasis on strong studies. In *The Education of Catholic Girls*, she clarified the methods of Sacred Heart education. She traveled widely; and everywhere her own intense life of prayer, aided by her acute psychological perception of the needs of others, intensified the spiritual life of the Society. She felt that "epochs of transition must keep us on the alert; the mind must keep flexible in order to lose nothing, to acquire any knowledge that can aid our mission." Wherever she traveled she gave lectures on education, on the development of the mind and the training of teachers. She also gave model lessons or required local teachers to give model lessons, which she then criticized. In November 1913, she set out to circle the globe: Australia, New Zealand, Japan, Canada, the United States. She had no sooner returned to Belgium than World War I broke out. She made her way to England, only to die at the early age of fifty-seven on October 21, 1914, at Roehampton, outside London.

Expansion and Challenge

Marie von Loë (1915-1928) was a German. When she was elected superior general, war prevented her from leaving Italy, where she was serving in Rome at the Villa Lante. Thus the motherhouse of the Society of the Sacred Heart was established in Rome. Among the events of her term of office were the canonization of Madeleine Sophie Barat on May 24, 1925, the return of the Society to France and its spread into China and the Congo. She also saw to a new version of the Plan of Studies in 1922. It described



education as "a work of progressive development" resulting in "that harmonious unfolding of nature, which favors the action of grace." During her generalate, the Society's work expanded to college and university level in the United States and elsewhere.

Mother von Loë died unexpectedly during the sessions of the Twentieth General Council in 1928. She was succeeded by **Manuela Vicente (1928-1957)**, a Spaniard. Both were experienced in the formation of nuns and children, but their interests were non-academic. They took the cautious attitude of "adapting ourselves to the needs of the times without touching, as far as possible, any of our traditions." However, they both gave permission for educational experiments so that practice went ahead of theory and opened new paths. Mother Vicente had sent the Society into India before World War II brought devastation to the houses of Europe. Immobilized by a broken hip, she gradually lost contact with reality, and Mother Giulia Datti, an Italian, governed as vicar general throughout the war.

Marie-Thérèse de Lescure (1946-1957), a Frenchwoman, then became superior general. The Second World War was over, and she faced "a moral reconstruction through the reign of peace and charity." She declared that "the sense of the Society is found in the sense of our own times. It must be for all times and for all places while remaining itself." The keynote of her generalate was *élargir*, a reaching out in response to need. She stressed advanced studies for the nuns, wide reading of the best modern authors, recruitment of students from a wider social range and, above all, social action. She visited 103 houses in 18 countries, and not only her religious but also school children, college students and alumnae responded to her challenge "to lead the world to love by the light of truth." She wrote many powerful letters, which opened up the contemporary dimensions of the spirituality of the Sacred Heart.

Mother de Lescure oversaw a complete rewriting of the Plan of Studies; her version having the title, *Spirit and Plan of Studies*, in recognition of the fact that uniformity in subject matter was no longer possible or even desirable, but that the "spirit" of teaching at the Sacred Heart, the values on which any curriculum choices are based, is what unifies and characterizes our education. She composed *Life at the Sacred Heart*, a descriptive booklet to replace the rule of the school. Open to social evolution, she was intransigent on one point: cloister was to be maintained. Towards the end of her fruitful generalate, the sky was darkened by conflicts in Poland and Shanghai, and Mother de Lescure was spent by physical and moral suffering. She died on December 31, 1957, offering her life for the work of the Society.



Renewal

A Frenchwoman who had twice served as vicar general, **Sabine de Valon (1958-1967)** brought the Society "face to face with the realities of today." She assisted at the sessions of Vatican Council II while at the same time presiding over the Society's own general chapter. The council document *Perfectae Caritatis* called for the renewal of religious life in the Church. This "involves two simultaneous processes: continuous return to the sources of all Christian life and to the original inspiration behind a given community and then an adjustment of that community to the changed conditions of the times." The Society of the Sacred Heart courageously carried out this mandate at the twenty-sixth *General Chapter* in 1964: *Cloister* was abrogated, religious formation was made more flexible; many traditions were dropped or altered while keeping intact "the tradition." A simplified habit was adopted, gradually to be dropped in most places in favor of contemporary dress. Mother de Valon was also concerned with three major movements: experiments in education, a strong missionary thrust and an energetic response to the universal cry for social justice, calling for penetration of inner city areas and a gradual assimilation of social classes in the schools. In 1967 she convoked a "Special Chapter," the purpose of which was to review and adapt every aspect of the Society's life and mission. Statistical information prepared for that chapter showed that the Society's educational work around the world had developed along varied lines: technical schools and centers for human development took many forms. Ecumenism was a new factor; the educative value of social service was further emphasized; there was unity of spirit in pluriformity of type and method. The special chapter concluded that the Society should adopt every means of education as the need arises, from university campuses to the inner city and vacation camps.

Mother de Valon resigned at the "Special Chapter" of 1967 and was succeeded by **María Josefa Bultó (1967-1970)**, a Spaniard. She served through three years of tension and tumultuous adjustment as the Society undertook the implementation of the changes enacted in 1967. At the Chapter of 1970, another Spaniard, **Concepción Camacho (1970-1982)** was elected superior general. That chapter affirmed five fundamental options: internationality, an educational mission, solidarity with the poor, solidarity with the third world, and community life. These options would form the basis of the *Goals and Criteria*, decided on by United States RSCJ educators. Sister Camacho called for the Society of the Sacred Heart "to live today with renewed fidelity to our Constitutions," and renewal became a way of life. The process of revising the Constitutions to embody this renewal began in 1977 and was completed by the *General Chapter* of 1982. She and her team traveled together to visit the houses modeling community; they emphasized communications and exchange of ideas across cultures. Several



publications focused on education, seen as ongoing, no longer a matter of "youth" only.

Sister Camacho's successor, **Helen McLaughlin (1982-1994)**, a Scotswoman, led the members of the Society along paths first traced by Madeleine Sophie Barat, with the same purpose: to reveal to their contemporaries the love of the Heart of Christ. The major task of her first term as superior general was the process of applying for acceptance by the Vatican congregation for religious of the new version of the Constitutions of the Society, enacted by the General Chapter of 1982. This approbation was finally secured in 1987. In 1988 Philippine Duchesne was canonized.

Patricia García de Quevedo (1994-2000), from Mexico, guided the Society into the third millennium. As she and the congregation prepared to celebrate its bicentenary, she wrote to the Sacred Heart community that "to remember the past means to value our roots in order to open ourselves to the newness that our experience, rooted in the Spirit and in our moment in history, gives us to face the challenges of the new century with energy." Quoting the 1982 Constitutions, "Gathered together in community in the name of Jesus Christ, we are sent together, united in our common mission" (Const. §30), she added "this mission commits us to the building of community at the service of a more just world...." She convened the General Chapter of 2000 with the theme: "Our educational mission: a pathway to discover, a space to announce the love of the Heart of Jesus." This chapter called for "an education that transforms," for movement "from collaboration to reciprocity," "from meeting to dialogue of cultures."

In 2000 the general chapter elected **Clare Pratt**, the first American superior general, to lead the Society in responding to these calls. Her term of office ends in 2008.

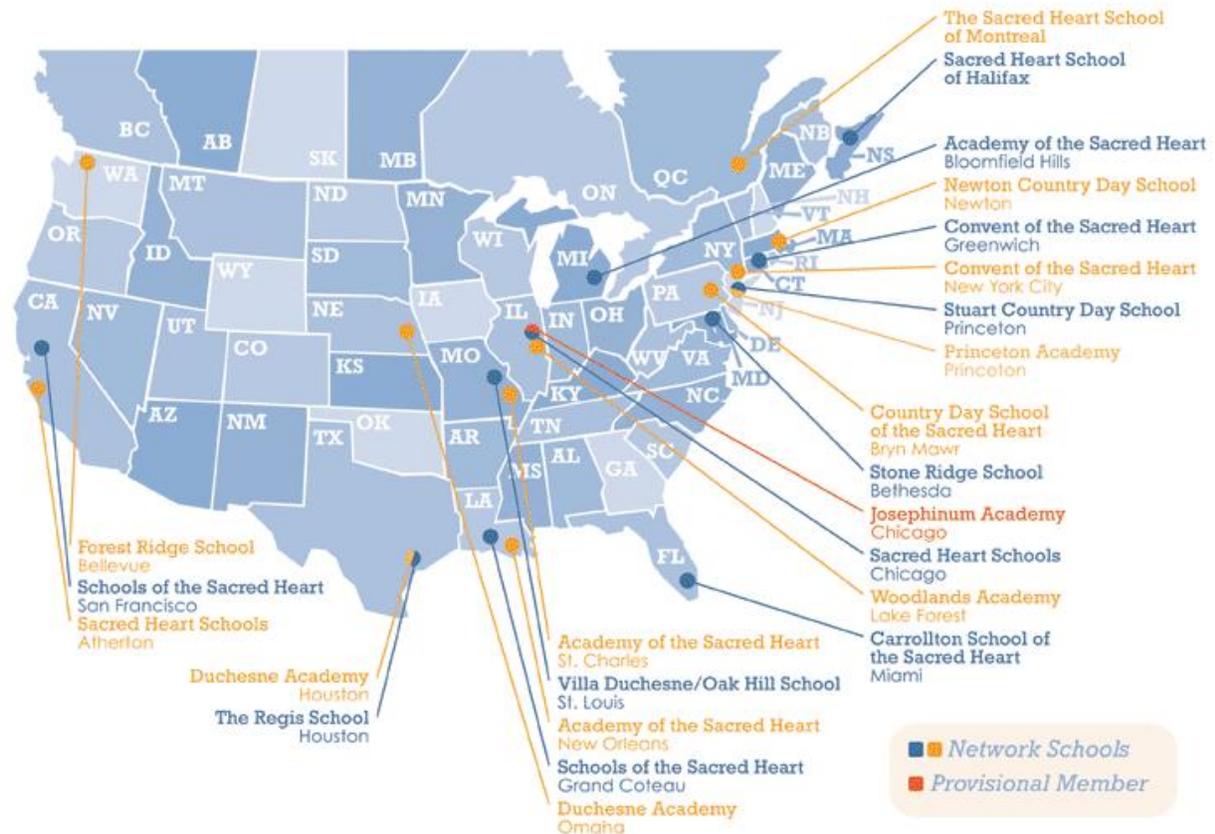
In 2008 the general chapter elected Kathleen Conan of the United States Province superior general for eight years.



V. THE NETWORK OF SACRED HEART SCHOOLS: PURPOSE AND HISTORY

Independent but never isolated, every Sacred Heart school needs to feel the strength of belonging to a larger whole, of sharing principles, broad purposes, hopes, and ambitions.

(Preamble to the Goals and Criteria, 1975)



The Network: Why We are Here

The Network of Sacred Heart Schools is composed of independent educational institutions historically interrelated and committed to a common vision molded by the mission of the Society of the Sacred Heart. As a natural effect of the internationality of the Society of the Sacred Heart from its early years, the educational vision is global at its core. It is global, as well, in the composition of the student communities in various different locations, coast to coast, in the United States.

In today's world, Sacred Heart educators in the United States are more convinced than ever that the need is great for their particular form of education. The needs of the world and of the United States continue to set the agenda for these educators, and the challenge lies in educating to the



five values that have formed the framework of Sacred Heart education since its beginning. These values are articulated in the Goals and Criteria, 1975, 1990 and 2005. Schools of the Sacred Heart commit themselves to 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.

For over twenty years, schools of the Sacred Heart in the United States have worked cooperatively in what has come to be called the Network of Sacred Heart Schools. Eager to strengthen this Network and enhance its benefits to member schools, Sacred Heart educators have developed programs to convey the philosophy and experience of Sacred Heart education to trustees, administrators, faculty, staff, students, alumnae and alumni. Sacred Heart educators have adopted a system of governance for the Network so that Sacred Heart education in the United States can develop responsibly and with a unified plan of action for the future. Grounded in a deepening understanding of the value of inspired lay leadership in this Network, Sacred Heart educators have committed themselves to continue and strengthen the remarkable contribution of the Network of Sacred Heart Schools to American education.

The Network: How We Came to Be

From the early 1800's to the present day, Sacred Heart schools throughout the world have derived their educational philosophy from the vision of St. Madeleine Sophie Barat, who founded the Society of the Sacred Heart in 1800 in France. The Plan of Studies, first published in 1805, presented the vision and the guiding principles for the formation of the whole person. Grounded in a strong classical core of studies, the curriculum stressed formation in faith, personal growth, social responsibility, and the development of moral and aesthetic values. Over the years the Plan was modified to reflect social, cultural, and technological changes. Boys were enrolled in some schools. In 1958, because of increased government control of education in so many countries where there were Sacred Heart schools, the Plan of Studies, with its detailed common syllabus, was replaced by the Spirit and Plan of Studies, an exposé of the principles underlying Sacred Heart education. It allowed schools to meet government requirements and yet maintain the Society's philosophy of education.

The Sixties



The 1960's in the United States were marked by the most sweeping changes ever in Sacred Heart institutions of education. At the level of higher education, the relationship between the Society and the Sacred Heart colleges changed dramatically and radically. The number of elementary and secondary schools was reduced by ten between 1968 and 1972. Many Religious of the Sacred Heart were working outside the traditional ministries of schools and colleges. Foreseeing the need to address the future of Sacred Heart education from a proactive and united stance, the five provincials of the United States provinces agreed to collaborate in all that touched the remaining institutions. In 1972 the Society of the Sacred Heart appointed a coordinator for Network Schools.

In 1968 the first of three national meetings of faculty in Sacred Heart schools (called Stuart Conferences) was held to create a common vantage point for Sacred Heart education. These Stuart Conferences provided a forum for sharing ideas, curriculum-design concepts and pedagogical techniques. What participants experienced was the value of networking among lay and religious Sacred Heart educators.

The Seventies

Meanwhile, governance of the schools was being placed in the hands of independent boards of trustees across the country. The need for the Society of the Sacred Heart to safeguard the integrity of the philosophy identified as Sacred Heart became increasingly clear to Sacred Heart educators, religious and lay alike. Therefore, in 1975 the Society of the Sacred Heart oversaw the development and publication of the *Goals and Criteria for Sacred Heart Schools*. In 1976 the Network Commission on Goals (NCOG) was established by the Interprovincial Board and made accountable to it. This commission assumed responsibility for the organization of an evaluation process based on the *Goals and Criteria* and the training of peer evaluators. Since 1978, the Sacred Heart schools have participated in this process according to the *Goals and Criteria* on a five-year cycle.

A School Committee, composed of six administrators from Network schools and the Network director, was formed in the early 1970's to create programs beneficial to the Network schools. Many programs designed for particular groups of educators (e.g. deans of students, mathematic teachers, or curriculum directors) replaced the large national Stuart Conferences.

The Eighties

Until 1980 faculty and administrators were the primary participants in Network activities. In the early 1980's national student meetings were



initiated. In 1982 the provincial team, heads and chairs of the boards of trustees from Network schools met for what was to be the first annual Trustees' Conference.

In 1987-1988 three significant initiatives designed to strengthen the future of Sacred Heart education in the United States were launched. The executive committee for the Network, comprised of three experienced trustees and three heads of school elected to serve with the provincial or her delegate and with the Network director, was empowered to develop a long-range plan for the Network. A leadership program to identify and train present Sacred Heart educators interested in becoming heads of Sacred Heart schools was introduced. Finally, a standing committee of experienced Sacred Heart faculty members, called the Network Experienced Faculty Committee, was commissioned to promote a variety of networking opportunities among Network colleagues.

The Nineties

Entering the final decade of the twentieth century, the women and men bound together in the work of the Network undertook other significant tasks. Fifteen years after the first formulation of the Goals and Criteria, the faculty and administration of the Network schools worked in collaboration with members of the Society of the Sacred Heart on a re-articulation of the educational priorities of the schools in an effort to "express the values, the intentions, and the hopes of the Sacred Heart traditions," in a formulation "sharpened to meet the needs of a rapidly changing world." (Introduction to Goals and Criteria, 1990) The members of the Network Commission on Goals also completed a revision of its evaluation process, shifting the focus of evaluation from the one-time interaction with the school by a visiting committee to a self-study undertaken by the school community and that community's year-by-year implementation of the action plans arising from the self-study. The new executive committee established a Board of Directors for the Network, outlining a system of governance for the Network so that Sacred Heart education in the United States can develop a unified plan of action for the future.

In 1998 and 1999, the addition of the twentieth and twenty-first members of the Network was approved by the Network membership. Also in 1999, the membership approved a comprehensive five year strategic plan as the "road map" for the Network for the first years of the new millennium.

The 21st Century

The Network and its member schools entered this new era with excitement and anticipation. As the Society of the Sacred Heart celebrated the bicentennial of its founding, the tradition of St. Madeleine Sophie



continued to be carried in the hearts of children and adults, lay and religious. The commitment by the Sacred Heart community to the Goals and Criteria has never been stronger. The Sacred Heart Commission on Goals - SHCOG (formerly the Network Commission on Goals - NCOG) - continues to fulfill its responsibility to the Society by overseeing the process by which each Network school reflects on and renews its commitment to the living of the Goals.

During the academic year 2004-2005 the constituencies of the Network schools and the Religious of the Sacred Heart (RSCJ) engaged in a spirited consultation. The 2005 Goals and Criteria document, crafted by the Sacred Heart Commission on Goals, is the fruit of this consultation.

VI. THE NETWORK OF SACRED HEART SCHOOLS: STRUCTURE AND PROGRAMS

Governance

The Network of Sacred Heart Schools is constituted as a nonprofit corporation and is governed by the Network membership, composed of the heads of school and chairs of the boards of trustees of member schools and the provincial team. The membership is responsible for setting policies for the Network as an educational entity.

The Network Board of Directors is responsible to the membership and is charged to carry out its policies. This board is composed of two ex-officio members -the provincial of the United States Province of the Society of the Sacred Heart and the executive director of the Network of Sacred Heart Schools - as well as other directors - heads of school, former heads of school, board chairs or former board chairs - nominated by the Network membership.

Specific tasks of the Board of Directors include hiring, supporting and evaluating the executive director of the Network, providing oversight of a central Network office and its programs to further Sacred Heart education, initiating and undertaking future planning for the Network, and providing funding for the Network office and Network activities. These activities are done with the approval of the membership.

The Network board is accountable to the membership for implementing the Goals and Criteria within Network activities and for its proper functioning as a board. It answers to the provincial team, board chairs, and heads of school at the annual meetings of that group.

The Network Office



The Network office, with a small staff working with the Network executive director, provides a wide range of services including consulting with schools and coordinating conferences, workshops and service projects. It acts as a clearing-house for information useful to individual schools and to the Network as a whole and serves as a central source of information and connections among member schools, working to serve the members' needs individually and as a group. The Network office maintains SOFIE, the Network website, as well as overseeing the integration of technology into all Network activities. In addition, it serves as a resource to other, non-Sacred Heart educators in areas of particular interest to Sacred Heart education, e.g. education to spiritual life for adults and young people, social justice programs, lay/religious collaboration, the value of networking and systems of school evaluation.

The focus of the Network office is to support the leadership in the schools as they strengthen the values expressed in the Goals and Criteria. The goal is not to duplicate excellent programs already being conducted by such organizations as the National Association of Independent Schools or Independent School Management, but rather to strengthen Sacred Heart education in the United States.

Network Programs

Aware of the continuing acceleration of change in Sacred Heart schools, including the transition from exclusively religious faculty to predominantly lay educators, the Network of Sacred Heart Schools has developed a variety of programs and activities for the adult and student members of the Sacred Heart community. An emphasis on prayer, reflection, and community and a focus on service, action, and the development of relationships are basic to all the programs of the Network. Network activities and materials are monitored for their educative quality as well as for the creativity and fidelity of their presentation of the philosophy and spirit of Sacred Heart education.

Faculty and staff in Sacred Heart schools benefit from programs geared to the needs and development of different professional constituencies. The continuity of the work of education in Sacred Heart schools certainly depends on more than academic networking; it demands that all faculty and staff, especially those new to the Sacred Heart family, be offered formation in Sacred Heart spirituality, history, and traditions. The perceived need for such formation has sparked interest in the development of a range of programs and materials.

Aside from the local activities and opportunities peculiar to each school, certain Network programs are designed to help students profit from the national and international character of Sacred Heart education. The exchange program gives a student enrolled in one Sacred Heart school the



chance to spend part of a year in another school in the Network and to savor first-hand another of the many cultures that make up the American reality. In some cases, placement is available in a Sacred Heart school in another country. Shorter-term opportunities for interaction with students from other Sacred Heart schools throughout the United States include national leadership conferences and summer service/social action projects.

The development of other Network programs and materials arises from an awareness of the many facets of the educational mission of the schools rooted in the vision of the Society of the Sacred Heart. For example, Sacred Heart education requires an administrative style that values relationships and requires time for prayer and reflection. The distinct goals of Sacred Heart education demand a specialized orientation for trustees. Finally, there is a need to educate parents to the uniqueness of Sacred Heart education as well as to keep alumnae, alumni, parents and past parents abreast of the ways in which that education is undertaken today. The Network strategic plan emphasizes the continuation and growth of these "formation to mission" programs for all adults within the Sacred Heart community.

Network Membership

Each member institution in the Network of Sacred Heart Schools is governed by an independent board of trustees. Membership in the Network is dependent upon a commitment to the philosophy of and formal accountability to the Society of the Sacred Heart. This relationship of member schools to the Society of the Sacred Heart is supervised by the Sacred Heart Commission on Goals (SHCOG), a committee of religious and lay members responsible directly to the provincial team because each school's mission belongs to the congregation.

The fundamental conditions of full membership in the Network of Sacred Heart Schools are a commitment to carrying out the Goals and Criteria and agreement to cooperate in the ongoing self-study process to assess the way the school is implementing the Goals and Criteria and the recommendations received in such evaluations. Other conditions include a commitment to participate in Network activities such as the trustees' conferences, heads of school meetings, and educational programs; payment of annual dues and participation assessments as required; existence of a duly constituted independent governance structure; and bylaws approved by the provincial government.

For schools interested in becoming members of the Network, there is a formal three-year process culminating in a full SHCOG reflection, visit and approval.

