Heart

Spring 2005 A Journal of the Society of the Sacred Heart, U.S. Province

...to Heart

Tsunami

The waves washed over us from radios and bulletins
interrupting carols hanging on for dear life:
December 26.

Surfing the net, we were engulfed by waves
of numbers in a rising tide that swept away
the holiday.

But then, when pictures followed, tears of grief
flowed freely to mingle with an ocean
half a world away,
receding.

And in its wake the world's response
rose from the depths of hearts, broken first,
then mended by the grace of solidarity.
Tsunami.

The e-mails and phone calls started well before the full scope of the tragedy was known. Had we heard from the Religious of the Sacred Heart in Jakarta? Were they caught up in the devastation? What of their families and friends? Was there any word from India? Were our sisters safe?

Of the twelve countries devastated by the tsunami, the Society of the Sacred Heart calls two of them home. As so often when disaster strikes somewhere on the globe, our sisters, spread across forty-five countries, are in the midst of it. Tragedy has a human face for us: sisters we've met, sisters we've worked with, sisters whose names we know – members of our extended family who draw us as one in response.

Almost at once we had a letter from Sister Clare Pratt, Superior General of the Society of the Sacred Heart in Rome, calling on us, "each person, in every community in the Society, in every one of the institutions where we are working and in all the groups with whom we share our mission, to be in solidarity … with the sorrow of our brothers and sisters in Asia."

And so it began. Concern for our sisters, all of them safe, became a minor fugue in a much larger symphony of caring. Across the Society, prayer held the victims and survivors in our hearts. Some volunteered to go where they were needed. RSCJ, alumnae/i, parents and friends of the Society made outright donations, often at considerable sacrifice.

As students returned to school after Christmas vacation, the traditional Christian disciplines of prayer, fasting, and works of mercy bound together a variety of responses. To one large anonymous gift were added the proceeds of bake sales, fun runs, Christmas gifts of money, desserts denied. One school made heart signs, inviting a donation but functioning as a kind of visual prayer to show solidarity with the heart of Southeast Asia. Another prayed with pictures of survivors and reminded themselves of the words of St. Paul: "When one member of the body suffers, we all suffer." Coin drives, crazy socks, crafts for a cause, chores for change, car washes, a variety of entertainment, including a student/faculty basketball shoot out, the creation and sale of a CD – even "the battle of the bands" – were some of the ways Sacred Heart students stood in solidarity with their sisters and brothers across the globe.

As a result of so much generosity and care, the Sacred Heart family in the United States was able to transfer in late January nearly $100,000 to the Indonesian Crisis and Reconciliation Commission, established by the Indonesian Bishops Conference, for relief and reconstruction efforts there.

Recently a commentator noted that when something is rebuilt, it is never the same. Perhaps the same is true for those who make it possible.

Kathleen Hughes RSCJ

Kathleen Hughes, RSCJ
Provincial

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Articles in this issue are by Pamela Schaeffer, editor of **Heart,** *except where otherwise noted.*

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ON THE COVER:
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Society of the Sacred Heart
Editor: Pamela Schaeffer
Consulting Editors: Claire Kondolf, RSCJ
Trudy Patch, RSCJ
Designer: Peggy Nehmen
Copy Editor: Frances Gimber, RSCJ

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U.S. Provincial Team:
Kathleen Hughes, RSCJ, Provincial
Ellen Collesano, RSCJ
Joan Gannon, RSCJ
Sheila Hammond, RSCJ
Paula Toner, RSCJ

For more information about the mission and ministries of the Society of the Sacred Heart, U.S. Province, please visit **www.rscj.org**.

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

Photo by Paula Toner, RSCJ

Sisters Kathleen Hughes (left) and Shirley Miller hold a check from Jasper Kane's estate.

Bequests strengthen Society's mission

The U.S. Province was notified recently of two major bequests: $1 million from the estate of Jasper Kane, brother of Evelyn Kane, RSCJ, and $750,000 from the estate of Helen Dawson, mother of Barbara Dawson, RSCJ.

"We are overwhelmed by these gifts and deeply grateful to Barbara Dawson and Ev Kane and their families," said Sister Shirley Miller, director of mission advancement. "These bequests help to ensure our mission into the future, and we hope other families and friends will consider including the Society in their wills."

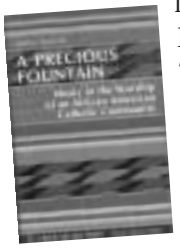
Sister Miller noted that the province's newly formed financial advisory committee is reviewing the Society's policies regarding bequests.

"The committee will help us determine the best use of these gifts, so that the province's elderly and its ministries will benefit," she said.

A Precious Fountain

"The streams from which music flows into the Our Lady of Lourdes community run very deep. They well up as a great river of sound that reaches back to the earliest days of African presence on American soil … through the hush-harbors of slavery … into the hearts and voices of this community."

So begins an in-depth look at the music and liturgy of Our Lady of Lourdes parish in San Francisco in a new book by Mary McGann, RSCJ. Sister McGann, an expert in black Catholic worship and a member of the Lourdes choir, is assistant professor of liturgy and music at the Franciscan School of Theology/ Graduate Theological Union, Berkeley, California. Her highly readable book, *A Precious Fountain*, and a companion volume, *Exploring Music and Worship and Theology*, were published by Liturgical Press, Collegeville, Minnesota.



The author with women from Lourdes. From top, left to right: Irma Dillard, RSCJ; Shirley Valmore; Mary McGann, RSCJ; Judy Brown; Pat Goodall; Rose Isles; Jean Alexander.

AASH Awards

Rosemary Dowd, RSCJ, is the 2005 recipient of the Women of Conscience award given by the Associated Alumnae/i of the Sacred Heart at the organization's national convention, to be held April 21-24 in Chicago. Sister O'Dowd works with about five hundred incarcerated men in Chicago. Recipients of the organization's 2005 Cor Unum awards are Mary Clark, RSCJ, professor emeritus at Manhattanville College, and three alumnae: Anne Fenech Franco of Grosse Pointe, Michigan; Janie O'Driscoll Hoffner of San Diego, and Irene Ernst Mackenroth of New Orleans. More information is available in the Winter 2005 issue of *Esprit de Coeur*, available at **www.aash.net**.

In Memoriam

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

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

Marilou Clarkson
February 16, 2005

Marguerite Seymour
March 4, 2005

Beatriz Salgado
March 6, 2005

Dolores Van Antwerp
March 16, 2005

Ruth Cunningham
March 16, 2005

Virginia O'Meara
March 22, 2005

Provincial-Elect Brings 'Extraordinary Background'

Kathleen Conan, RSCJ, begins term in August

Kathleen Conan, RSCJ, appointed to succeed Kathleen Hughes, RSCJ, as provincial of the United States Province, acknowledges that she will face major challenges after she takes office in August. At the same time, Sister Conan said she is hopeful about the future of the province and "the many signs of renewal in our lives."

Photo by Lisa Buscher

"I look forward to continuing the direction taken by Sister Hughes and the current provincial team and to calling on the gifts and vision of all the members of the province, as well as the gifts and vision of our lay colleagues, as we go forward in carrying out our mission of bringing God's love to the very challenging world of the twenty-first century," she said. She noted that she is especially encouraged by the participation of province membership in a two-year-long planning process. Recently, that process moved into its implementation stage.

Sister Conan will serve for a renewable three-year term. Sister Hughes will complete her second three-year term in August.

One of the major challenges Sister Conan will face is carrying out decisions aimed at ensuring quality care for elderly RSCJ in the context of rapidly rising health care costs and a continuing need to adequately fund the mission and ministries of the province. For the past year, Sister Conan has headed an elder care task force charged with assessing financial implications of various proposals for the future of elder care and making a recommendation to the U.S. provincial team.

Sister Conan was appointed to her new position by Clare Pratt, RSCJ, Superior General of the Society in Rome, after consultation with the 430 members of the U.S. province. Following her appointment, Sister Conan began a province-wide consultation of her own, inviting RSCJ to provide input on the configuration of her provincial team and to put forward names of RSCJ with gifts and talents that will complement hers.

Both the makeup and membership of the team must be approved by the Society's General Council in Rome.

For the past fourteen years, Sister Conan has served the province in a variety of roles related to formation, including a five-year term on the Society's international formation team in Rome from 1996 to 2001. On her return to the United States, she was appointed director of formation for the U.S. Province, the position she currently holds.

Sister Conan, 57, is a native of DeWitt, New York. She holds a bachelor's degree in mathematics from Manhattanville College, a master's degree in theology from Boston College, a master's degree in educational administration from the University of Notre Dame, and a certificate in spirituality from Jesuit School of Theology in Berkeley, California.

From 1980 to 1990, she served as headmistress of Convent of the Sacred Heart in Greenwich, Connecticut. Prior to 1980, she worked as a teacher and administrator in Sacred Heart schools in Buffalo and Albany, New York; Newton, Massachusetts; and Bloomfield Hills, Michigan. She has served on several provincial committees and was a delegate to the Society's General Chapter in 2000.

Sister Hughes describes her successor as well-qualified to serve as provincial. "She brings an extraordinary background to the ministry of provincial government in the Society and to the particular challenges she will face."

Photo by Irma Dillard, RSCJ

Sister Conan pages through a book during a diversity training workshop in 2003.

Spotlight on Indonesia

Members of the two RSCJ communities in Jakarta, Indonesia, are, from left, Sisters Chizuyo Inoue, Roslan Sinaga, Jovita Triwiludjeng ("Lulut"), Sally Rude, Geradette Philips, Nance O'Neil, and Digna Dacanay. At far right is Patricia D'Souza of India, a recently professed RSCJ getting her international experience in Indonesia.

When the tsunami took its devastating toll in late December, minds and hearts of RSCJ around the world turned once again to Indonesia, where the Society, in tribute to the newly canonized Philippine Duchesne, established a mission in 1989.

It was 1988, and Philippine Duchesne had been added to the roster of Catholic saints. In honor of its beloved pioneer missionary, the international Society of the Sacred Heart decided to go into a new country, as Philippine had done nearly two centuries before.

The Society wanted to go to a young nation, one in which Catholics were a minority, symbolic of the situation into which Philippine found herself when she arrived in North America in 1818, intending to live and work among Native Americans.

And so the Society looked to Indonesia, a young nation, where eighty-seven percent of its 238 million people are Muslims and just four percent are Catholics. This new venture, aimed at strengthening ties between East and West, between Muslims and Catholics, officially began with the arrival of Nance O'Neil, RSCJ, in Jakarta, on the island of Java, in February of 1989. Indonesia, made up of some 13,000 islands and many different cultures, was a young republic, having gained independence from the Dutch in a peaceful transition just thirty years before. Sister O'Neil had just ended a six-year tenure as the first provincial of the newly formed U.S. province.

For the first year and a half after her arrival, Sister O'Neil lived with Ursuline sisters, another striking parallel to the experience of Philippine who lived for six weeks in an Ursuline convent in New Orleans, her first stop after her arrival from France.

Although numerous RSCJ have visited Jakarta for shorter or longer periods over the past two decades – notably, Brigid Keogh, an American who joined the Japanese province, spent a year of assessment there before the project began – Sister O'Neil, 76, has been the mainstay of the Society's U.S. presence. She is still teaching where she began in 1989, at Atma Jaya ("the Spirit shall prevail") University, a forty-year-old school founded by lay Catholics.

The first to join her from the United States was Barbara Dawson, RSCJ, who came in 1990 intending to stay, but returned home in 1993 when she was named U.S. provincial. Chizuyo Inoue, RSCJ, arrived from Japan in 1991 and became Indonesia's mainstay from the East. In those early days "the Society was discerning whether this was the right place for us to be," Sister Dawson said. In 2002, the Society's General Council in Rome elevated Indonesia from "project" to "area," a sign of greater permanence.

Inculturation

Among changes in Catholic theology and practice formulated at the

Second Vatican Council in the early 1960s was a shift from mission as evangelization to mission as primarily relationship. This implies going to another culture in the spirit of a guest, intending to learn from the natives and build bridges across cultures. In Indonesia, this "inculturation," as it is called, has, at the most basic level, meant learning an Asian language, adjusting to sultry heat and polluted water, awakening at 4:15 a.m. to the Muslim call to prayer, sometimes finding goldfish on one's dinner plate, and learning to enjoy hot sauce and peppers for snacks. It has meant heating water for baths, doing laundry by hand, learning to sweep a house from front to back to avoid sweeping good spirits out. It has also brought such privileges as observing the Javanese three-day wedding celebration. On day one, the bride and groom, in separate ceremonies, ask their parents for forgiveness and blessing; on day two, each is washed by family members with water filled with flowers from seven wells, and a piece of hair is planted in the family garden, signifying that as the bride and groom make a new home, each remains a part of the family of their birth On day three the families, including bride and groom, come together to exchange gifts.

At a deeper level, Sister O'Neil said inculturation means experiencing "the depth of the spirituality in Indonesia, which enriches our own, as we

An Indonesian man waits for customers at the market in Jakarta, not far from one of the RSCJ communities.

Photo by Georgie Blaeser, RSCJ

Photo by NewsCom / EPA Photos/AHMAD YUSNI

Mahlini, a 13-year-old Indonesian girl, watches from a temporary shelter in Banda Aceh, where she lives with approximately a hundred children who lost one or both of their parents because of the tsunami that hit Indonesia in December. Relief agencies estimated in late February that ten thousand Indonesian children are looking and waiting for missing parents.

contribute to improving the education for the vast majority in a country where good schools are mostly for the elite." She noted that Indonesia spends less per capita on education than any country in Southeast Asia.

The RSCJ live in Muslim neighborhoods "where we, the only non-Muslims, have warm relations with people who surround us," she wrote recently in response to e-mailed questions. Pondok Sophia, one of two RSCJ chapels, was a center for interfaith prayer for peace before the invasion of Iraq, she said. "The local imam, a great friend of the community, came with his family and some of the congregation to pray for peace there. He also attended our first vow ceremony. There, according to Sister O'Neil, "the celebrant had the presence of mind to add 'and all who lead their congregations in prayer' in the part of the Mass where we pray for the pope and bishops."

Wide outreach

Today, two communities of RSCJ live in Jakarta. Seven in all, the RSCJ are Sisters O'Neil and Sally Rude of the United States; Sister Chizuyo Inoue ("Kaeru") of Japan; Sister Digna Dacanay of the Philippines; Sister Gerardette Philips of India; Sister Jovita Triwiludjeng ("Lulut"), and Roslan Sinaga of Indonesia. Lulut recently made her first vows in the Society; Roslan is a novice.

"Though we are few, we work in many places," Sister O'Neil wrote. Three teach at Atma Jaya: Sisters O'Neil and Dacanay part time, Sister Rude full time. They also teach at the major Catholic seminary, and Sister Dacanay teaches English to the staff of a human rights organization. Sisters O'Neil and Inoue teach part time at National University (UNAS), and Sister Philips teaches at Parmedina, a Muslim university.

"So we keep busy and have outreach to many kinds of people," Sister O'Neil reported. "We have been self-supporting from the outset. All gifts and interest go directly to projects we are connected with."

Those projects are numerous. Among them, RSCJ have assisted street children through the Jesuit-sponsored Jakarta Social Institute and other

continued

Photo by NewsCom / Agence France Presse

In a 1998 photo taken in front of Atma Jaya University in Jakarta, Indonesian students light candles at the site where eight students were shot and killed by troops during a peaceful demonstration on November 13, "Black Friday."

marginalized people through FAKTA (Jakartan Poor People's Forum), an organization that provides legal aid to the many disenfranchised people in Jakarta. These include street vendors, scavengers, pedicab drivers and slum dwellers who "teach us a lot," Sister O'Neil said.

Meanwhile, Lulut started a thriving preschool for needy neighborhood children in the noviceship's garage. A project to give literacy training to some of the mothers is in the works.

Political unrest

Since 1989, Indonesia has been the focus of international attention at least four times. The first was the often violent unrest surrounding the fall of President Suharto in 1998. Atma Jaya was the center of many demonstrations because of its proximity to the nation's parliament.

The second was the massacre of tens of thousands in largely Catholic East Timor by the Indonesian military in 1999, following a vote of independence. From the first, the RSCJ have had ties to East Timor, now Timor Leste since it finally regained independence in 2002. Today, Sister Inoue goes to Timor Leste several times a year, where her work includes "widow weavers," a cottage industry she started with women who have become self supporting by weaving gorgeous cloth. Because of the massacre, widows abound, Sister O'Neil said.

The third event of international significance was the terrorist bombings of tourist sites in Bali in 2002.

And the fourth, perhaps the worst natural disaster in world history, was the tsunami in late December. Nearly 250,000 are dead or missing in Aceh, a province on the Indonesian island of Sumatra.

Although the devastated area is a long way, more than 1,500 miles, from Jakarta, the RSCJ were soon busy packing relief supplies and translating reports from stricken areas. Ironically, Sister Rude wrote the U.S. province, "Meanwhile I help Atma Jaya students rehearse for *A Midsummer Night's Dream.*" Finally, in late January, the U.S. province transferred $100,000 in donations to a crisis center established by Indonesian bishops, with more transfers to come. Meanwhile, the sisters continue to assess how to be involved educationally in Aceh's reconstruction.

So far, three RSCJ, Sisters Inoue, Triwiludjeng, and Patricia D'Souza, a visitor from India doing her international experience, have gone to Aceh. Sister Inoue's reports of her journey, filled with sad and hopeful, surreal and folklorish stories, can be found on the Society's website, **www.rscjinternational.org.**

Here is one: "A boy was floating on a wave and immediately caught

Photo by Georgie Blaeser, RSCJ

The front of Kebon Nanas, the community house in Jakarta where Sisters Nance O'Neil, Chizuyo Inoue and Sally Rude live.

something like a string. It was a buffalo's tail. Eventually the buffalo got stuck among the trees, as it was already dead. The boy climbed a tree. Then he met a monkey waiting with his mouth open. He said, 'Dear Monkey, please don't bite me. I want to be saved.' The monkey closed his mouth. He waited together with the monkey until the water went down. Then he came down from the tree and ran to the mountain."

'Profound relationships'

What Sister Dawson finds most hopeful and exciting about the Indonesian mission is the "profound relationships" between the RSCJ and their Muslim neighbors and friends. "To be intimately engaged with the Muslim community is really new and different for us. And it is the future," she said.

"What am I doing in here, in this fourth most populous nation in the world, and the world's largest Muslim nation, more Muslims than in Iran and Iraq combined," Sister O'Neil often muses rhetorically. "I like to say I'm just holding the place until Indonesian RSCJ take this project in hand and move it in to a future *they* see."

All-boy schools in line with founding mission

Sacred Heart programs rely on new research

A Religious of the Sacred Heart overseeing Barat Hall, a Sacred Heart boys' school in St. Louis, noted in the house journal in 1942, on the occasion of an annual bazaar, that the nuns had found a way of coping with their boisterous young charges. "For the past two years, many games provided by leaders kept down mischief and noise somewhat," the journal keeper wrote.

By then, no doubt, RSCJ at Barat Hall could rely on a fair amount of accumulated wisdom. The school, founded in 1893, was the first Sacred Heart school in the United States to educate boys, and journals from the early years describe an order of day that afforded ample time for sports, recreation, arts and crafts.

Although Barat Hall, along with its related girls' school, City House, closed in 1968, it has successors in six gender-specific Sacred Heart schools for boys in the United States. Based on experience and new research about how boys learn, each incorporates exploratory and hands-on learning into curricula and, as in those early years, allows plenty of opportunity for sports, recreation and the arts. In fact, the new research, much of it derived from brain scanning and other scientific means, offers solid evidence that what the RSCJ learned though intuition and experience was on the mark.

Today, administrators at five Sacred Heart programs for boys in Chicago, Houston, San Francisco, Detroit and Princeton, New Jersey, say they are strongly convinced that an education rooted in the five goals of Sacred Heart education is as good for boys as it is for girls. Further, they said, boys, especially elementary and middle school boys, do better when taught separately from more verbally-oriented girls, who have different needs.

The five Sacred Heart single-gender programs for boys in operation today include just two stand-alone boys' schools: Regis School of the Sacred Heart in Houston and Princeton Academy in New Jersey. Each has approximately two hundred students in preschool through eighth grade. (Princeton is the only school described here that is not a member of the national Network of Sacred Heart Schools. Princeton has entered a process leading to membership in a few years.)

continued

Above: As part of a thematic study of the rain forest, Hardey Prep kindergartners Liam Doheny and Colin Judge, carefully add to their classroom journals.

Below: Kathy Humora, Princeton Academy's middle school head and science teacher, promotes an active learning process, striving to build strong knowledge of scientific principles and develop problem-solving skills.

Above left and center: Boys at Stuart Hall High School engaged in sports and art. The school, which opened in September 2000, has built a reputation for rigorous academics, competitive sports teams and well-rounded young men. The soccer team (above left) won a local division championship. On the right is senior Hiver VanGeenhover, a promising young artist who says he appreciates the encouragement and guidance he has received.

Carrying the Ugandan flag, Hardey Prep seventh-grader Chris Audain processes into the Mass of the Holy Spirit. Flags representing each of the countries with Sacred Heart Schools are displayed.

The other three all-boy programs, which share campuses with schools for girls, are Hardey Preparatory School in Chicago, an elementary school that is part of Sacred Heart Schools Chicago (Sheridan Road); Stuart Hall School for Boys and Stuart Hall High School in San Francisco, components of Schools of the Sacred Heart in San Francisco (Broadway); and Academy of the Sacred Heart, Bloomfield Hills, Michigan, which operates single-gender elementary and middle school programs for both boys and girls. In addition, four Sacred Heart schools are co-educational: Doane Stuart in Albany, New York; Sacred Heart Schools in Atherton, California; Academy of the Sacred Heart in St. Charles, Missouri, and Our Lady of Guadalupe in Houston, Texas.

Action-centered learning

At Regis, Anne Storey Carty, headmistress, is steeped in research about how boys learn and statistics that have helped to fuel it. Recent studies document a disturbing trend: boys throughout the industrialized world are lagging well behind girls educationally. According to an article by educational gurus Michael Gurian and Kathy Stevens in *Educational Leadership*, November 2004, girls are attending college in greater numbers than boys, earning higher grades and graduating more often, while boys are falling behind on a variety of academic measures. Boys represent ninety percent of all discipline referrals and eighty percent of school dropouts, and are two-thirds more likely than girls to be placed in special education programs. Further, boys are being diagnosed in far greater numbers than girls with Attention Deficit Disorder. (The full, archived article is available at **www.ascd.org.**)

Administrators and teachers at Regis, the first U.S. school to be designated a Gurian Institute Model School, have been trained in Michael Gurian's principles and techniques. These include smaller classes, more space, movement, graphs and charts. Boys are often stronger in spatial skills, and less able to multi-task, the research shows. "Boys' minds go into rest mode very easily," Carty said, not unlike a computer that goes into a suspended mode when no one punches the keys or clicks the mouse. "When they bounce their legs or click their pens, it's because they need to move in order to stay alert." She finds that giving boys "stress balls" to squeeze at test times meets their need while sparing teachers' nerves.

The fact that boys are kinesthetic learners doesn't mean they don't need rules and structure, educators are quick to note. Gordon Sharafinski, head of Stuart Hall High School, finds that boys, often inclined to look for ways around the rules, need more specifics than girls. "In our handbook," he said, "we tend to avoid broad strokes."

Monica Gutierrez, who teaches fifth-grade math at Regis, runs a highly structured classroom, in which boys are expected to settle right into work on problems and homework review. But she changes the pace often. After ten or fifteen minutes of high concentration, "we'll move into some exercises: yoga positions, stretches to get them moving. I try to incorporate a lot of learning games that allow them to move their bodies." For instance, in learning the metric system, they became the decimal points moving their feet around sheets of papers with numbers taped on the floor.

"It's amazing how much more they learn if they are on their feet," said Margaret Buehler, who teaches English at Regis. "I've learned that with boys, you can give them information, but then you have to let them do something right away." When teaching Shakespeare, she has her students act out the plays as they read aloud.

Sharafinski applies the same principle to school liturgies. "If we are going to do a reflection, we give them paper to write on because, with males, activity is such an important piece in the reflective process," he said. "We look for ways to get them actively involved. It's a very interesting shift in focus, from girls to boys in educational research," he added.

"Twenty-five years ago we were talking about how we could help the girls."

Network goals are key

Nat Wilburn, principal at Sheridan Road of both the Academy for girls and Hardey Prep for boys, observes that an all-boys school frees boys to be both jocks and artists, because they don't have to posture to impress the girls. The result, several Sacred Heart educators said, is that boys are not embarrassed about enjoying poetry, painting, or even dance.

Each of the boys' schools that shares a campus with girls offers opportunities for interaction between the sexes. In San Francisco, for instance, drama, music, student government, and social events are among activities that bring boys and girls together, Sharafinski said.

As at each of the twenty-three Sacred Heart schools in the United States, educational philosophy at the schools for boys is driven by the five goals of Sacred Heart education: 1) a personal and active faith in God, 2) a deep respect for intellectual values, 3) a social awareness that impels to action, 4) the building of community as a Christian value, and 5) personal growth in an atmosphere of wise freedom.

Bridget Bearss, RSCJ, headmistress of Academy of the Sacred Heart, Bloomfield Hills, continually reinforces the goals as the basis of the high standards she sets for her middle school boys. At Princeton Academy, Olen Kalkus, school head, follows a custom in place at some other Sacred Heart schools: awards at graduation are tied to the five goals. A plaque for each goal hangs in the main hallway, and names of graduates receiving goal-related awards are inscribed on the appropriate plaque, he said. "Our students pass this wall countless times during the year, giving them cause to reflect on the goals we are educating them towards."

For Dan Flaherty, head of the middle school at Hardey Prep, a meeting of an international coalition of boys' schools in Dallas highlighted the distinctiveness of Sacred Heart education, of which service education is always a part. "People from schools without a religious affiliation seemed to be almost desperate for values," he said. "You could hear them talking about it, about the dearth of values in our culture."

Reflecting Sophie's vision

Madeleine Ortman, executive director of the Network, recalls visiting Stuart Hall in San Francisco one day when, following the death of a student, Sharafinski told the boys to "take the Sacred Heart prayer out of their wallets and recite it. They all had it there," she said, noting that the prayer is based directly on the goals:

"Gracious God, instill in each of us a bold faith; a deep respect for intellectual values; a passionate desire to serve others, especially those most in need; an instinct for building community; and a profound and honest commitment to our personal growth. May we always act as persons of courage and integrity."

The goals, so effective in Sacred Heart education for girls, "really speak to the boys," Ortman said. "They make them stop and think about what is most important in life."

Sister Bearss said that research showing that boys are falling behind educationally figured heavily in Bloomfield Hills' decision to extend its elementary program for boys to middle school in 2002. "Middle-school-aged boys are a high-risk population in the United States," she said.

Given St. Madeleine Sophie Barat's commitment to educate the educationally under-served when she founded the Society of the Sacred Heart – particularly girls in her own post-Revolutionary France – it wasn't much of a leap, according to Sister Bearss, to transfer that commitment to middle school boys.

"There was an element in our decision of 'what would Madeleine Sophie do'," she said.

Photos for this article courtesy of Sacred Heart schools.

Above: Five boys at Princeton Academy use their bodies to build a pyramid. Princeton Academy is building is programs on the five Network goals and related criteria as it seeks membership in the Network of Sacred Heart Schools.

Left: Boys in grades six and eight at Regis School create roller coasters made of paper towel rolls to model acceleration. Right: Boys at Regis examine a model they have created as part of a learning project, reflecting brain research showing the importance of using structures and real objects for learning, especially in math and science.

Note: Sister O'Meara died peacefully at home on March 22, just before Heart *went to press. About two weeks before, she read the following article and approved it, with minor corrections.*

Working magic with hands and heart

Gin O'Meara, RSCJ is celebrated as artist, spiritual guide

Photo by Sally Stephens, RSCJ

All works shown on these pages are by Sister O'Meara. Above, a fabric-covered book about airborne objects, such as leaves and feathers, fits into a ribbon-laced sleeve. Below, Sister O'Meara at home. Above right, a book of layered paper collages.

Sometime in the last half of the 1970s, Gin O'Meara, RSCJ, associate professor of art at Maryville College, was invited to do a mini-workshop based on her study of Jungian psychology for a group of young women who met regularly to talk about books they'd read. She gave each woman a sheet of paper to be divided into three vertical columns. In the first column, the women were to list as many of their "personas" as they could: the various roles they adopted as they went about their days; the faces they presented to the world. In the second column, they were asked to briefly describe how, behaviorally, they lived out each persona, and in the third column, how doing so made them feel. Finally, each person was invited to share her list with the group.

I was among those present that evening, and in the few hours Sister O'Meara would spend with us, she had a profound effect on the direction my life would take. I did not meet up with her again for many years.

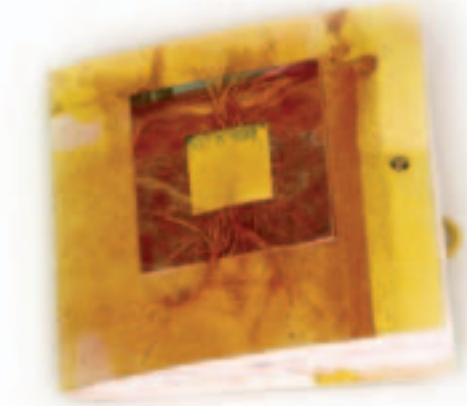
I do not recall all of the "personas" I listed. They certainly would have included mother, wife, homemaker, daughter, friend and seeker of knowledge. The exercise's main effect was to push into consciousness the realization that I was not wholly satisfied in any one, or even the totality, of those roles, despite the blessings of a supportive spouse, small children I enjoyed, a comfortable home and wonderful friends. Everything around me in my growing-up years of the 1950s had suggested these should be enough.

Something in my personality was struggling for life, and I was now being asked to give it a name. At the end of my list, I tentatively added a phrase that included the word "creative." I don't recall the precise words, or how I said I lived this out – perhaps only in a barely acknowledged desire to be a player on a different stage. I do remember noting that this hidden part of myself made me feel phony and fearful: the "imposter syndrome" writ large.

Following Sister O'Meara's instructions, I read my list aloud, conscious of my voice growing soft and hesitant as I came to the last item.

Sister O'Meara was not hesitant at all. "Go with that one," she said kindly, but with authority. "That is where the Spirit is leading you."

"I've been told that I tend to 'unmask' people," Sister O'Meara said recently in a written reflection about her ministry of "spiritual conversation" that has developed alongside her work as a professional artist. The truth is, she



Top to bottom: A watercolor painting entitled "Remembering Tuscany"; an artful book covered in painted papers trimmed with fibers; a book about punctuation bound with ribbon; a birthday book about light for Sister Nordmann, whose first name, Lucie, means light. Above right: a book covered in handmade paper and held together with a gold elastic band.

said in an interview in her studio near Villa Duchesne, "people unmask themselves" when they are ready. Years later, I would look back on that meeting with Gin O'Meara as the first real glimpse of the angel with whom I would wrestle for more that a decade as I struggled to overcome societal expectations and a gnawing sense of guilt and move into a career as a journalist and now as director of communications for Sister O'Meara's congregation, the Religious of the Sacred Heart. It has been a far more rewarding life than, three decades ago, I dared to imagine.

Many people attest to a similar "magic" that Sister O'Meara has worked in their lives, whether their relationship has been as fleeting as mine or as deep as those who have met with her for years.

Elaine Abels, RSCJ, comes regularly from Omaha for conversations with Sister O'Meara, deriving what she describes as dramatic results. "She has opened me to the inner life and brought a whole new language to that, one that made a lot of sense to me," Sister Abels said. Another woman comes annually from Uruguay so that Sister O'Meara can "blow on her embers."

Belden Lane, author and theology professor at St. Louis University who has met with her monthly for a decade, described this effect: "After talking with her I am always more aware of the possibilities in my life, of what I might do more creatively, of how I might yet be set aflame by God (as I've seen that happen so often in her own life)."

'Terrible sense of untruth'

Virginia O'Meara, one of three children, arrived January 26, 1927. Both of her parents were artistic. Her father, architect Patrick O'Meara, designed and oversaw construction at Villa Duchesne, the Sacred Heart school in St. Louis County. Her mother, Fay Sullivan O'Meara, was a woman who "could do anything with her hands," Sister O'Meara said. Gin began attending Villa Duchesne in the fourth grade, making the hour-long journey of nine miles, then partly on dirt roads, from her home near Washington University. After completing her noviceship in the Society of the Sacred Heart, she was sent to Villa Duchesne, where she remained for the greater part of eighteen years, teaching English and religious studies. In the mid-1960s, she was appointed Villa's headmistress.

Sister O'Meara recalls "always doing art," but when, as a novice in the Society, she proposed pursuing a degree in the field, she was told to take a correspondence course and choose again. "We'll always have seculars to teach art," her superiors told her. So she earned a bachelor's degree in education from Maryville in 1954, a master's in modern European history from St. Louis University in 1956, and a master's in interdisciplinary arts from Manhattanville College in 1968.

In the late 1960s, Sister O'Meara was working toward a doctorate in American studies at St. Louis University and teaching history at Maryville, when Kent Addison, then-department chair in art, asked her to teach a course on psychology of color because the professor who normally taught the course was ill. Next, she was invited to set up a printmaking studio in the art department. She prepared herself by traveling to art centers in Latin America, California and New York with strong reputations for their techniques. From that point on, art and teaching art became her primary work. "Students loved

Photos of Gin O'Meara's handmade books by Gary Kodner

Top to bottom: "Aspenhof," a Missouri scene in watercolor; a book about air-borne objects, removed from its sleeve (page 12), unfolds like an accordion; a book covered in paste paper features windows on inside pages; a book of designs in paste paper.

her," said Nancy Rice, director of art and design at Maryville. "After they graduated, they came back to see her. Since her retirement, they always ask about her."

During the early 1970s, her work selling well, Sister O'Meara experienced a personal crisis, a spiritual impoverishment that led to her own struggle with the angel. Through an offhand remark at one of her frequent exhibits by an admirer of her work, she realized that "what I had created had nothing to do with who I really am." Unable to sleep, invaded with "a terrible sense of untruth," she began a quest for authenticity that led her deeper into the symbol systems she had begun to explore. During that time, she said, "I was aware of actively seeking a personal synthesis of art, religion and psychology."

She began a program of study that would engage her for three decades and inform her spirituality and art. She delved into Jungian psychology, mythology, Eastern Orthodox iconography, native American spirituality, Celtic imagery, ancient Chinese wisdom, mandalas, literary classics, mystics of many religions, describing the various strands of her research as "spokes of a wheel, leading to the center." Along with teaching art, she began giving workshops and teaching classes in Maryville's religious studies department based on her research. Today, her love of symbols, both seed and fruit of her contemplation, which she describes as the highest value of her life, is evident in her art, in the poetry she writes, in the books she reads, and in the labels on boxes of clippings and other materials for art that line her studio shelves.

Bookmaking as 'high play'

Over the years, and since her retirement from Maryville in 1989, Sister O'Meara has worked in many media: photography, pottery, painting, collages, weaving, papermaking and paper layering, and handmade books. For thirty years, she has designed her own Christmas cards. Last year alone, she knitted nearly a hundred scarves with eyelash yarns.

She recalls once hearing an artist say, "Art is a state of mind, and I have it." The words struck a chord. "I guess I could say the same," she recently wrote. "Something in me is always wanting and ready to create."

"Her hands are just magical," said Jeanne Rohen, a longtime friend from St. Charles.

Sister O'Meara's books are magical too. A form of "high play" to her, packaging paper, words and symbols in highly personal ways, they represent the integration of art, psychology and religion she once sought, Her books might be covered in handmade papers, or perhaps in cloth. They might open in the traditional fashion, or unfold like an accordion or origami. They might be tucked inside a handmade box or sleeve, or be fitted with secret compartments or little pockets for smaller books. They might be tied with ribbon or tassels, latched with a button or a tiny clasp.

Each book carries a message, evoking a symbolic theme. One, for instance, is about punctuation: "Parentheses protect, enclosing or encompassing whatever you desire, like bookends or garden gates. Periods are stop exercises, making conscious closings and conclusions with all the feelings and punishing that belong to endings."

Some of her works are "birthday books" produced annually for members of her religious community. "There must be hundreds out there," she said. Sister

Top to bottom: A painting of trees, a book featuring designs in typography, and two birthday books for Sister Nordmann. One features passages about stars from one of her favorite works, The Little Prince*; the other is based on a cherished Bible verse, Isaiah 61:1. Above right, a tiny book ties with bells.*

Lucie Nordmann, who has received eleven, said, "Each one reflects a part of who I am. "

Sister Nordmann added, "I've learned a lot from her, including the importance of accepting people, and the value of lifelong learning." Sister Nordmann describes Sister O'Meara as a woman of fascinating contradictions. For instance, though deeply introverted – "she spends hours in the morning just sitting and waiting, listening for God" – she loves to cook and entertain and "has taught our community hospitality," Sister Nordmann said.

New stage of learning

In recent months, Sister O'Meara has met the dark angel again, this time in the form of physical poverty. She has been diagnosed with cancer in her lungs, untreatable "cancer of unknown origin." She describes moving into a new stage of learning – learning to accept help from others; to move from what she calls her social/solitary conflict into a more consciously interdependent mode.

"She's on oxygen now, and having difficulty breathing," Belden Lane wrote after recently spending an hour with her. "But she impressed me, as she always does, as a person larger than life (aflame with life). She's working hard now on distinguishing between consciousness and illness, as she says. She knows that she 'has' an illness, but she refuses to define herself as a 'sick person.' This has nothing to do with denial. It's entirely about making choices regarding the consciousness by which she will live her life. That's exactly like her – what she's always done."

Because Sister O'Meara has long enjoyed travel – she has visited twenty-three countries in conjunction with her teaching and her art – she accepted last October a friend's gift of a trip to Lourdes, France. Expecting little – "I've always associated Lourdes with a sentimental piety," she said – she was surprised at the powerful experience of real faith she sensed among participants, and at her own sense of solidarity with people who are dealing with sickness and suffering.

She now reports seeing her life with a greater "wholeness" than before and realizes that, while she has generally followed her own intuitions and attractions in making choices, having at one time decided "to be happy" rather than strive "to be holy" in the conventional, pious sense of that term, God has been using her all along.

"I see now that all of it has built up in me a sort of treasure house of experiences and resources, which developed into a wealth of psychological and spiritual usefulness for the many persons my life has touched. In ways I have not been conscious of, I believe God has effected His will through me." ✣

— Pamela Schaeffer

Contemplation

I have come
From ancient caves
And caverns
Where I discovered fire.

I came out to light
And air and speech
And thought
To share my gift
By writing sparks
In words which then
Would burn
In a creative blaze
Like the bush
Which Moses saw
And said how it
Would be a sacred sign.

I find instead
That it has taken
All my care
To merely keep
A small and silent
Flame alive
For seeing in the night.

— Gin O'Meara

Making the right connections

Organizations, values and us

Sally M. Furay, RSCJ

"What gives meaning to your life?" was the astonishing query of the 19-year old sophomore at the University of San Diego as she began interviewing me for an article in the student newspaper some years ago. This young woman's question probed deeply. Because she already knew me as a Catholic and a Religious of the Sacred Heart, I realized that she sought to understand how I integrate these life-giving commitments into my day-to-day living in the complex world of Western culture.

Photo by Mary Schumacher, RSCJ

Sister Sally Furay, left, and Sister Kathleen Sullivan discuss a document during a province planning assembly last year.

Experience tells me that each of us has a deeply personal spirituality, emanating from our God-given identity, with the aspirations, longings, qualities, and gifts that characterize us as persons. Human beings crave meaning in life. We want to be part of something bigger than ourselves. We want to know how to get in touch with God at the center of our being, whatever terminology our faith tradition gives us for the Supreme Being.

In my case, my Roman Catholic faith tradition, family background, and membership in the Society of the Sacred Heart have strongly influenced my spirituality, though it has always been clear to me that I was drawn to the Society because its spirituality already spoke to the leanings of my heart and soul. I have numerous non-Catholic and non-Christian friends and co-workers whose lives and values have, like mine, been molded by dedication to their own religious commitments. They find deep meaning in their respective traditions. I also have friends whose values and sense of identity come from commitments or experiences other than a particular faith tradition. They, too, are impelled to live their days with a deep inner integrity that gives meaning to their existence.

Even though our lives are animated by these deep commitments, we cannot and do not exist in a vacuum, but in complex societies and cultures. Most of us are connected in one way or another with a great many formal or informal groupings – families and workplaces, volunteer endeavors, educational institutions, structured religious organizations, businesses, intellectual societies, athletic and entertainment entities, social clubs, professional associations and the like. Our interactions with these groups affect our identity and our spirituality, whether in complementary or alienating ways. And there is mutuality here: our identity and spirituality affect, sometimes profoundly, the organizations of which we are a part, helping to create or shape each of their distinctive cultures.

For many of us, among these groups where we connect, our place of employment is the most significant. Whether we call our work an occupation, a career or a ministry, we experience our day-to-day reality within the distinctive culture of that organization. In a healthy organization, the key to its culture is its mission. Necessarily, in the role of employee, we operate within that mission, contribute to its goals, foster its objectives, and it is in those activities that the link between our spirituality and the culture of an organization can be found.

For many decades, I was gifted with full-time employment at the University of San Diego, a setting where there was a strong correlation between who I am as a person and as a Religious of the Sacred Heart and the institution's mission. The University of San

Photo courtesy of USD.

A view of the University of San Diego, where Sister Furay was an administrator for many years.

Diego is a Roman Catholic institution whose mission has taken shape over decades, in part through the influence of the Religious of the Sacred Heart. Today, the university's mission focuses on commitment to a belief in God and on respect for the sacredness of each human being, regardless of religious connections. The university welcomes and respects those whose lives are formed by a variety of faith traditions, recognizing their contributions to our pluralistic society and to an atmosphere of open discussion essential to liberal education.

I have been fortunate to have worked in an environment where my outer roles and inner life merge into wholeness, where the faith dimensions of life and work were in harmony. Did that mean that everything always went smoothly, that my own actions and the actions of others at the University of San Diego were always consistent with expressed values and identity? Of course not. What else is new in the human condition! But the intent and effort were there, as was clarity of purpose, however imperfect in realization. Institutional structures and decisions and internal dynamics were examined for their consonance with what the institution said it valued, and it was a joy to me to discover over the years how many employees, whether Catholic, non-Catholic Christian, non-Christian, or even agnostic, came to the institution and thrived for the same reasons and with the same motivation as my own.

The example I just described concerns a faith-based university. But similar outcomes are apparent in other environments, even ostensibly secular ones. For more than twenty years I have been involved with The Old Globe Theatre in San Diego. I joined the board because live theater captivates my imagination and nourishes my creativity, so I seek to encourage this genre as part of societal culture. In its role of nurturing the aspirations of the human spirit, whether through comedy or tragedy, live theater attracts people who are eager to explore vicariously the meaning and consequences of human interactions, to think deeply about who they are in relationship to others, and to probe the underlying values of the characters they are witnessing. Somehow what transpires on the stage becomes part of the culture.

Moreover, at least in this theater, staff and board members care about each other in thoughtful ways, creating an environment and culture that enriches, elevates and deepens the personal values of many participants.
I have remained involved with The Old Globe for so long not only because of its mission, but also because of the quality of the people who, like me, want to be part of it.

Photo by Craig Schwartz.

Norbert Leo Butz (left) and John Lithgow perform in The Old Globe's world-premiere production of Dirty Rotten Scoundrels.

Fortunately, it is not just the nonprofit world that creates environments where people can integrate their spirituality, values and work. I am a member of the board of directors of Neighborhood National Bank, an eight-year-old community bank that was founded for and focuses on economic development in inner-city communities. Board members are ethnically diverse and personally successful. We are all there for the same reason: to be true to our own spiritual identity by assisting under-served groups in joining the economic mainstream. Like any for-profit corporation, the bank has to make money, and it does so effectively. But the founding mission is central to the organizational culture for board members and employees at all levels.

A final example from my own experience is perhaps an odd one. It is not usual to think of a government agency with an organizational culture that complements and enriches the spiritual identity of its participants. Yet, in my experience, such is the case with the

California Student Aid Commission, a state agency, and its non-profit auxiliary corporation, EdFund, whose statutory purpose is enabling qualified, financially needy students to attend post-secondary educational institutions of their choice.

Students benefit from EdFund, which provides $7 billion annually in government-guaranteed loans.

The Student Aid Commission administers hundreds of millions of dollars annually in state grants to students attending public or independent or proprietary institutions in California, while EdFund processes over $7 billion annually in government-guaranteed loans to students and parents to help them pay tuition fees at colleges and universities anywhere in the country.

Although this could easily have become a gigantic, impersonal bureaucracy, it has not. Commissioners and EdFund directors, basically volunteers, represent divergent walks of life, ranging from venture capitalists and business executives to university administrators and students. The culture among them and their employees evidences a consistent concern for each of the hundreds of thousands of students connected with one or both of the two agencies. An organizational structure that puts "Students First" (EdFund's motto) keeps the caring touch through creative uses of personal and online communication. When things get tough, as they regularly do with such complex organizations, the focus on mission remains the "ground bass," as they say in the world of music.

These examples illustrate the fundamental truth that a coherent mission, well-articulated values, and clear internal structures of responsibility and authority, while necessary for organizational cohesion, do not make things happen. People do. It is people who develop the mission and values. It is people who create environments wherein expressed values may become reality. It is people who, through words and actions, make mission and values visible and keep them in the forefront of organizational consciousness.

The unsurprising result of such visibility is often a growing realization within participants that their own spiritual identity resonates with the group's articulation of its mission. Hence, more and more they implement these institutional values as part of who they are, thus deepening the impact for the entire organization. Conversely, participants may find that an organizational culture is insensitive or indifferent to their spirituality and values, raising questions and leading to decisions about their continued involvement.

Because a life consonant with our deepest beliefs and values is so central to our spiritual and emotional health, it is worth reflecting periodically on the organizational culture of groups with which we are associated. If we are at the top levels of an organization, it is imperative that we ask ourselves how overt our efforts are to foster an organizational culture that encourages others to focus on mission. For all of us, it is well to frequently reflect on the nature of our organizational connections and to explore the various cultural dimensions, especially of those with which we are deeply involved.

If we admire a particular organizational culture, it is crucial that we work to foster and strengthen it. If there are aspects we find unsympathetic to our spiritual identity, we need to examine how to respond. At minimum, particularly with groups, workplace or other, where we give a lot of ourselves, it appears indispensable that we analyze the correlation between the institutional cultures and our own spiritual identity and values.

Significant as I believe this analysis to be, I have learned over the years that, while relationships with various entities are a pervasive and vital part of life, they are not the whole of it. What human beings seek is integration, wholeness: an understanding of the truth that spiritual identity motivates actions, and attention to why and where those actions take place.

The young woman interviewing me years ago for that article seems to have grasped this reality. She probed beyond my most visible roles and responsibilities, beyond my deepest commitments, forcing me to respond in terms of the relationship of my spirituality and values to the actions and choices of my daily life. ✣

Sister Furay, a lawyer and consultant to higher education, is a former academic vice present and provost of the University of San Diego. She serves on numerous boards and committees.

Catholic or catholic?

Biblical Scholarship at the Service of the Church

Carolyn Osiek, RSCJ

The *Oxford Dictionary of the Christian Church* gives five definitions of the word "catholic": 1) universal, not local; 2) orthodox, not heretical; 3) the undivided church before 1054; 4) from 1054 to the 16th century, not Orthodox; 5) Western, not Protestant. This is a handy resume of the mutations in meaning acquired by this simple word over centuries, and it is ironic to note that this word, meant to be all-inclusive, is, in every case but one, defined against something else. Most of us when reciting the Apostles' Creed say that we believe in the "holy catholic church," with a small *c*. Here it is intended to be restored to its original meaning of "universal."

Yet the Catholic Church with capital *C*, more commonly known as the Roman Catholic Church, is in many respects universal and in some aspects quite particular. It is found in nearly every country in the world, and is creeping slowly toward truly indigenous traditions. It is the play on Catholic big *C* and catholic small *c* that forms the foundation for what I wish to explore: biblical scholarship that arises from the capital *C* but is at the service of the small *c*.

The quality of Roman Catholic biblical scholarship in our own time needs no special pleading to those acquainted with Catholic scholars and authors like John L. McKenzie, Raymond Brown, Joseph Fitzmyer, Roland Murphy and Elisabeth Schüssler Fiorenza. It is founded on the rich tradition of patristic and medieval exegesis, and one of its principles has always been that a consensus of patristic interpretation on a given question (which in fact rarely occurs) constitutes an authentic interpretation. Luke Timothy Johnson rightly objects in his book *The Future of Catholic Biblical Scholarship* to histories of biblical interpretation that begin in the sixteenth century or later, as if nothing had happened between the writing of the biblical texts and the rise of modern biblical criticism.

TIMELINE

Circa 500 BC: Books of Hebrew Bible complete

Circa 100 CE : Greek manuscripts of New Testament complete

390: Jerome produces Latin Vulgate manuscripts

600: Church authorities mandate Latin for all translations

1456: Gutenberg Bible printed in Latin

1526: First English translation of New Testament published on printing press

1610: Douay Rheims Catholic translation published in English

Now it is certainly true that institutional Roman Catholicism was not the first to embrace historical criticism, but was dragged into it by the persuasive arguments of German Protestant scholarship in the nineteenth century on such questions as authorship of the Pentateuch and interrelationships of the Synoptic Gospels. But once the Catholic Church accepted the new criticism, it grabbed on with a bulldog grip, so much so that the 1993 document of the Pontifical Biblical Commission, *The Interpretation of the Bible in the Church*, declared historical criticism to be "the indispensable method for the scientific study of the meaning of ancient texts." The document dismayed both those who would return to patristic exegesis as the norm, and those who would, in the Postmodern era, declare historical criticism passé. The document goes on to say that Scripture, being the Word of God in human language, "has been composed by human authors in all its various parts and in all the sources that lie behind them. Because of this, its proper understanding not only admits the use of this method but actually requires it."

Interest of Catholic theologians in modern biblical study began earlier than one might have thought. Already in 1546, the Council of Trent stated that its purpose was "that … errors be removed and the purity of the gospel be preserved." It stressed proper training of Scripture teachers and specified the Latin Vulgate as the standard text, but never required that all translations be made from it.

Contrary to some popular images, the Roman Catholic Church from the time of the Reformation was never against biblical research or Bible reading by the faithful. What it opposed was private interpretation contrary to the common understanding of the church. Both Catholics and Protestants often interpreted the prohibition of private interpretation as a prohibition of Bible reading, but such was not the case. In

continued

fact, some of the first American Catholic bishops were eager to get an approved translation into the hands of their people. The standard Catholic translation of the time was the Douay-Rheims Bible, done by a group of Oxford-trained exiled English Catholics first in Flanders, then at Rheims, France, from 1568 to 1582, finally published as a whole in 1609-1610, just before publication of the Church of England's King James Bible in 1611. The Douay-Rheims translation underwent many revisions, most extensively by Bishop Challoner of London between 1749 and 1752.

In 1757, Rome decreed that all Bible translations should include "notes drawn from the holy fathers of the Church, or from learned Catholics"; in other words, an annotated Bible. Bishop John Carroll of Baltimore in 1789 urged a Catholic publisher in Philadelphia, Matthew Carey, to publish a Douay-Challoner Bible, so that it could be placed "in the hands of our people, instead of those translations, which they purchase in stores & from Booksellers in the Country." The competition, of course, was the King James Version, generally recognized as an excellent translation. Francis P. Kenrick, priest and theologian, later to become successively archbishop of Philadelphia (1842-1851) and Baltimore (1851-1863), published the first edition of his *Theologia Dogmatica* in 1839. His familiarity with the biblical scholarship of the day is evident in his statement that the rule of faith arises from the time of Christ and the Apostles but must then be suited to conditions of future ages, and that the Scriptures "cannot be referred to the age of Christ, nor to the beginning of the apostolic preaching: for it is evident that many years elapsed before anything was consigned to writing. The apostolic writings are not known to have been collected together until the second century, and some were not recognized by some churches for another four centuries."

Between 1849 and 1860, Kenrick published in six volumes a complete revision of the Douay-Rheims-Challoner Bible, comparing it to the King James translation, and comparing the Latin Vulgate to the Greek and Hebrew. He acknowledged the many advances made by Protestant scholarship and cited Protestant as well as Catholic authors in the notes, considering that more unity of thinking could only serve the common cause of Christianity. Kenrick's version enjoyed wide popularity but was not without its critics. Many, including his own brother Peter, bishop of St. Louis, criticized too great a favoring of the King James. Martin Spalding, bishop of Louisville, objected in 1858 to the critical note explaining the Greek word *baptizō* as immersion, complaining that "the Baptists out there have been exulting over it too much." Orestes Brownson, philosopher and Catholic convert, championed Kenrick's cause, noting that St. Jerome studied Hebrew with Jewish scholars, besides being a master of Latin.

1611: King James Bible published

1749-1752: Bishop Challoner of London revises Douay-Rheims

1800-1900: Surge in translations; by 1900 Bible available in more than 500 languages

1849-1860: Bishop Kenrick revises Douay-Rheims-Challoner Bible

1890: Fr. LaGrange opens L'École Practique d'Étude Bibliques in Jerusalem

1892: *Revue Biblique* founded

1893: *Providentissimus Deus* published; ambiguous on biblical research

Meanwhile. Marie-Joseph LaGrange had been sent from France to Jerusalem by his Dominican superiors to found the *École Pratique d'Études Bibliques*, which would emphasize study of the Bible in the physical and cultural context in which it had been written. In 1920, it became the national archaeological school of France, changing its name to *École Biblique et Archéologique Française*. In its first fifty years, the École Biblique produced forty-two major books, 682 scientific articles and over 6,200 book reviews. Its flagship journal, *Revue Biblique*, founded in 1892, continues to be a leader in scientific biblical research. The school's major translation project was the Jerusalem Bible, first published in French in 1956, and subsequently in most major languages.

In 1892, the progressive Archbishop John Ireland of St. Paul, Minnesota, wrote to the first rector of the newly founded Catholic University of America that he should educate his professors and hang onto them, "making bishops only of those who are not worth keeping as professors." The following year, Pope Leo XIII published his encyclical *Providentissimus Deus* on the study of Sacred Scripture. It reaffirmed that professors of Scripture must use the Latin Vulgate, sanctioned by the Council of Trent, but it also encouraged learning and use of original languages and use of methods of scientific criticism. It declared that there cannot be any real discrepancy between theology and the natural sciences, as long as each is confined to its own language and discipline. At the same time, it condemned the so-called "higher criticism" as tainted with "false philosophy and rationalism" for its attempt to alter traditional understandings of the authorship and origins of biblical books.

The pope's letter was sufficiently ambiguous that both sides, progressives and conservatives, could find something to bolster their cause. Father LaGrange and his companions in Jerusalem took it as confirmation for their work; opponents of change, now gathering force, took a different view. In

1890, Alfred Loisy at the *Institut Catholique* in Paris was recognized by the rector of American College in Rome as the best biblical scholar in the church. By 1893, Loisy had been forced out of his academic position. Father LaGrange's enemies got him removed for one year, 1912, though he was never formally condemned.

The condemnation in 1899 of "Americanism," a vague, loosely defined heresy, was followed by establishment of the Pontifical Biblical Commission in 1902 to ride herd on error in biblical study. In the words of Roland Murphy, the commission "has had a topsy-turvy career in the century of its existence." The condemnation of Modernism followed in 1907 by the Holy Office (previously, the Inquisition; today the Congregation for Doctrine and Faith), in a decree aptly titled *Lamentabili*. Neither so-called "Americanism" nor Modernism directly concerned biblical study but, more generally, its philosophical underpinnings. But the waves of rationalism and empiricism had washed over the Bible as well as the rest of theology and Christian life.

The Pontifical Biblical Institute was established by Pope Pius X in 1909 as a center for higher studies in Scripture and entrusted to the Jesuits. Originally it was an organ of the Pontifical Biblical Commission to exercise control over biblical studies, but by 1930 it was independent and granting the doctorate. Today, with its added house of study in Jerusalem, it is a respected center for biblical studies and educates students from some sixty countries.

1893: Alfred Loisy forced out of academic position in France

1899: Pope Leo XIII condemns vaguely defined "Americanism"

1907: Pope Pius X condemns Modernism

1909: Pontifical Biblical Institute established in Rome

1937: Catholic Biblical Association of America founded

1939: *Catholic Biblical Quarterly* founded

1943: Pope Pius XII approves biblical scholarship

By 1936, scholars clearly recognized the limits of the standard English translation, the Challoner-Rheims, and of the use of the Vulgate as foundational text. Bishop Edwin O'Hara of Great Falls, Montana, episcopal chair of the Confraternity of Christian Doctrine, called a meeting in Washington of prominent Catholic biblical scholars. This meeting would give rise to a new translation of the New Testament and to the founding of the Catholic Biblical Association of America in 1937 and the *Catholic Biblical Quarterly* in 1939.

The Catholic Biblical Association was, of course, in the early years totally composed of priests. Further, before the outbreak of World War II, all professors of Scripture were supposed to have degrees from either the Pontifical Biblical Commission or the Pontifical Biblical Institute in Rome. The war made this impossible and was the occasion for the first Catholic priests to begin their studies at Johns Hopkins University in Baltimore with the renowned William Foxwell Albright. Among those eventually to study with him were Joseph Fitzmyer and Raymond Brown. At the 1944 meeting of the Catholic Biblical Association, Albright was elected to honorary life membership, the first non-Catholic member. In 1947, Kathryn Sullivan, RSCJ, history professor at Manhattanville College, tutored and self-taught in Scripture because no Catholic faculty at the time would admit a woman, became the first woman elected to membership. She was elected vice-president in 1958, an office that, for men, led to the presidency. It was nearly thirty years before a woman, Pheme Perkins, would become president. (Today the 1500 members of the Catholic Biblical Association include a number of Protestants and Jews.)

But the times were changing. The watershed moment came with the publication of the encyclical *Divino Afflante Spiritu* by Pius XII in 1943. It seemed to reverse all the hesitancies that had plagued Catholic biblical scholarship. It called for use of the original biblical languages, saying that the special "authenticity" granted the Vulgate was not for its critical quality but for its venerable history. It called for use of historical methods and every scientific means at the disposal of exegetes. It declared that apparent contradictions and historical inaccuracies were due to ancient ways of speaking and lack of scientific knowledge by the authors. The key to interpretation, it said, was to strive to go back to the original context, using history, archaeology, ethnology and other scholarly tools. The fear of Modernism was over and historical criticism was in.

Just when Catholic biblical scholars thought they were out of hot water, however, came another encyclical by the same Pope Pius XII in 1950, *Humani Generis*, aimed not at biblical studies but at the "New Theology" from France, criticized for glossing over ecumenical differences and blurring the distinction between nature and grace. It also warned against polygenism, the evolutionary theory of multiple human origins, as being incompatible with revelation as given in Genesis. Once again, an authoritative document opened the door to ideological ambiguity.

This situation was to last until the promulgation of the constitution *Dei Verbum* on divine revelation at the fourth session of Vatican Council II in September 1965. This document makes statements like the following: "Sacred

continued

Tradition and sacred Scripture make up a single sacred deposit of the Word of God, which is entrusted to the Church." And, while authentic interpretation is entrusted to the teaching office of the Church, whose authority is exercised in the name of Jesus Christ, "this Magisterium is not superior to the Word of God, but is its servant." Thus, according to the plan of God, "sacred Tradition, sacred Scripture and the Magisterium … are so connected … that one of them cannot stand without the others." Further, since God speaks through human means in the Bible, all helpful methods must be used of ascertaining the meaning intended by God.

At the annual meeting of the Catholic Biblical Association of America in 1997, Luke Timothy Johnson caused quite a stir with his paper "What's Catholic about Catholic Biblical Scholarship?" which appears in revised form in *The Future of Catholic Biblical Scholarship*, co-authored with William S. Kurz. (Eerdmans, 2002). Johnson's argument is that Catholic biblical scholarship has lost its roots in the tradition and assimilated to exegesis dominated by historical criticism. His proposal stands in tension with the Pontifical Biblical Commission's assertion in 1993 of the importance of historical criticism. I do not subscribe to Johnson's view, and the discussion is ongoing.

In conclusion, the basic principles of Catholic biblical interpretation, gleaned from principal church documents but formulated in my own terms, are the following.

First, the Bible is the Word of God in human language, a mirror of the mystery of the Incarnation itself. Just as the divine Logos entered fully into human existence, assuming our full humanity, so too divine revelation in the Scriptures enters fully into the human existence in which it was expressed, with all the particularity of time, place, and human consciousness. The biblical writers were influenced by their own pre-understandings, as are successive generations of interpreters, including biblical scholars today.

Second, because God is one and truth is one, there can be no contradiction between the Bible and science. Certainly there can be contradictions between a poor understanding of the Bible and science, and there can be poor science. But this is exactly why historical criticism is so important, for it helps us to establish both the literal meaning and the literary and oral forms in which that meaning may be communicated. Patristic scholars who lacked scientific knowledge had their own methods for resolving seeming contradictions.

1944: First non-Catholic elected to Catholic Biblical Association

1947: Kathryn Sullivan, RSCJ, first woman elected to CBA membership

1950: Pope Pius XII warns of "New Theology"

1956: Jerusalem Bible published in French

1958: Kathryn Sullivan, RSCJ, elected vice-president of CBA

1965: Second Vatican Council issues *Dei Verbum* affirming biblical scholarship

1993: Ponticial Biblical Commission gives primacy of place to historical criticism

Philosophical hermeneutics today provide ways to reflect consciously on the ways in which our own limits condition our freedom of interpretation.

Third, the literal or first historical meaning is the foundation for all further levels of meaning, but is not the only one. Even Origen, the greatest allegorist of the patristic era, insisted on this. Once the literal meaning is established as accurately as possible, the interpreter is freed to examine further levels of meaning. Within the Bible itself, this process takes place as later biblical writers find themselves in new circumstances calling for new interpretations.

Fourth, the Bible is part of a living tradition that pre-existed it and that continues to enfold us as we engage in our work. Interpretation is never individual or private, but always part of that movement. Catholic exegesis "deliberately places itself within the living tradition of the Church, whose first concern is fidelity to the revelation attested by the Bible." The interpretive process is incomplete until biblical texts have been adequately articulated for the present day and for the culture in which the interpreter works.

Fifth, the Bible is for the Church. It does not belong to biblical scholars, theologians, denominations, ministers or bishops. It belongs to the People of God. Scholarship has its own integrity and autonomy, and biblical scholars are responsible for seeking the truth, regardless of consensus or popular ideas. But one eye of the Catholic biblical scholar must always be on the context and good of the Church. Sometimes, upholding that good underpins consensus; sometimes it must dissent from that consensus in the interest of new developments.

The above principles for Catholic biblical scholarship set the parameters for a program of studies that can be at the service of the whole Church, whether the Catholic church with capital *C*, or the catholic, universal church with small *c*, which seeks to be the presence of Christ on earth. ✣

This essay, available in full at www.rscj.org, is adapted from Sister Osiek's address at her inauguration as Charles Fischer Catholic Professor of New Testament at Brite Divinity School in Fort Worth. She is president of the 124-year-old international Society of Biblical Literature, the fourth woman and the eighth Catholic to hold the post.

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From the Archives

In this undated photo, boys at Barat Hall enjoy a game outdoors in springtime in St. Louis. The elementary school, which shared a campus with Academy of the Sacred Heart, City House, for girls, was the first Sacred Heart school for boys in the United States. It opened with little fanfare in 1893 and was closed, along with City House, in 1968. Graduates of Barat Hall have been organizing reunions in recent years; the first in 1977, the latest in 2002.

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