

LIVING HISTORY

The Generalate of
PATRICIA CONNOR RSHM
1985 - 1995

IV



SOURCES OF LIFE

Study and Reflection on the RSHM Heritage

Contents

Preface.....	vii
Acknowledgements.....	x
Introduction	1
1: First Term – 1985 to 1990.....	3
General Chapter 1985.....	3
Personal Remembrance of General Chapter 1985.....	4
The Institute in France	7
Becoming a Vice-Province.....	8
Congregational Planning.....	12
Self-Study Questionnaire.....	14
Coopers & Lybrand Analysis of Self-Study	17
Designing the Corporate Reflection Process.....	19
Corporate Reflection Process – First Round	20
Draft of the Mission Statement	21
Corporate Reflection Process – Second Round.....	22
Revised Draft of Mission Statement sent to Sisters.....	22
Institute Criteria for Ministry	23
Enlarged General Council ratifies Mission Statement.....	23
Inter-Africa Assembly.....	24
Inter-Africa Coordinator.....	27
Sharing Resources	28
Sharing Resources Task Force	31
Recommendations	32
Mozambique.....	33

Initial Formation	35
Initial Formation Task Force	35
Journey to Establish a Novitiate for Zambia and Zimbabwe	38
Ongoing Formation	40
Centenary of the Death of Father Gailhac	44
General Chapter 1990	49
2: Second Term – 1990-1995	57
First Year after General Chapter 1990	57
Using the Mission Statement.....	60
The Service of Those Most in Need of Justice	62
Inter-Africa Coordinator	64
Mali.....	66
Zambia-Zimbabwe Novitiate.....	67
Mozambique.....	71
Ongoing Formation	74
Task Force on Ongoing Formation.....	75
Guidelines for Ongoing Formation.....	76
French Vice-Province	77
Evaluation of collaborative structure.....	78
Finances	78
Financial and Spiritual Patrimony	79
New Initiative	80
Experience of Internationality for Newer Members	83
Planning Committee	84
Phases of Experience	84
Béziers and Braga	86
Evaluation.....	88

Leadership	89
Sharing Resources	93
A Region for the RSHM in Zambia and Zimbabwe.....	96
General Government.....	101
General Government Task Force.....	101
Recommendations	103
General Chapter 1995.....	105
Last Months	109
3: Overview	113
Church.....	113
Inserted in the Realities of the Church	113
Pope John Paul II (Now Saint John Paul II)	114
Some Church events.....	116
Rome.....	117
Northern Ireland.....	119
Consultation for Process of Appointments	120
Enlarged General Council	123
Sources of Life	126
Communications.....	129
Global Trends.....	132
Some Historical Events	132
Trends in Institute	134
Significant People	135
Appendices	139
Photographic Addendum	154
Biographical Information.....	179

Key to Initials Used

B	Brazilian Province
EAP	Eastern American Province
EIP	English-Irish Province
F	French Province/French Vice-Province
P	Portuguese Province
WAP	Western American Province
M	Region of Mozambique
Z	Zambia-Zimbabwe

The English-Irish Province and the French Vice-Province are now the Northern European Province.

Zambia and Zimbabwe are now the Zambezi Region.

sisters able to assume responsibilities for the Vice-Province and for remunerative ministries to support the communities. It was suggested that a greater degree of help was needed from the Institute, and that a recommendation expressing this could be made by the Chapter body to the new General Council. The General Chapter 1995 made the following recommendation on the Institute's Spiritual Patrimony in France:

- That the General Council takes steps to identify and preserve the items which are our patrimony (significant historic places: Motherhouse, Bon Pasteur chapel, park, Archives/Sources and objects, etc.). We further recommend that the care for our spiritual patrimony not be assigned to a single province or region.
- Because we desire a structure for the French Vice-Province which can better facilitate its life and mission, we ask the General Council to initiate a structure that will lead to a new way for the French Vice-Province.

As recorded in the minutes of the General Chapter 1995, it was recommended that the general council create a Task Force on the Institute level to study and present viable proposals about structures, both RSHM human and financial resources, and within that context, ensure the continuity of the project Centre Gailhac, newly named 'La Margelle.' This project envisioned: to continue to study the Sources, to offer opportunities for formation, and to be a center/space of Welcome and Hospitality in Béziers. This recommendation was recorded in the Minutes for consideration by the General Council, neither affirming nor not affirming.

The collaborative relationship with the English-Irish Province gave new life to the French Vice-Province, helped the

sisters to grow, to be more open, and to be more Institute-minded, but the collaboration did not answer the inherent structural problems facing the small number of sisters in the French Vice-Province. On November 18, 1995, the outgoing general team discussed this with the incoming general council.

EXPERIENCE OF INTERNATIONALITY FOR NEWER MEMBERS

1992-1993

At the Initial Formation Task Force Meeting in January 1989, a felt need had been expressed to provide newer members in temporary profession or those who have recently made Perpetual Profession with an opportunity to experience our internationality and to build up a greater sense of the body as a whole. This experience was envisioned as being integral to the Institute formation program, as a means of broadening horizons and ways of thinking by providing an opportunity for concrete exposure to other cultures. Sisters in the same stage of religious life would get to know one another and be able to develop RSHM peer friendships and support that was not always possible when there may only be a few people in initial formation in a province/region.

This recommendation received great support from the general council in 1990, but because of a lack of time before the upcoming general chapter, the general council who served from 1985-1990 made the recommendation to the next general council that there be an experience of internationality for newer members of the Institute, those in temporary vows and those who have recently made perpetual profession. This recommendation was one of the first matters taken up in 1991 by the new general council.

Planning Committee

Rosa de Lima Pereira, Marianne Murray, and I called upon three sisters with a wealth of knowledge and experience to develop the Experience of Internationality for Newer Members: Srs. Margaret Fielding (EIP), Maria de Lourdes Machado (B), and Rosalina Nunes (P). They first came to Rome from December, 9-20, 1991 and met with the general council at several points during their meeting. Together they developed the various stages of the Experience of Internationality and identified specific objectives to be realized in each stage. In January 1992, we wrote to the Institute explaining the objectives of the program and asking for cooperation.

Phases of Experience

The Experience was to take place in four stages.

Stage 1: The first stage was to be one of preparation. During this time, many of the participants would study Portuguese or English in order to participate as fully as possible in the different stages of the whole Experience. Recommended reading would also be part of this Experience.

Stage 2: The second stage was to be a formative experience. Each participant would spend four weeks in a RSHM community in another province/vice-province/region or part of her own province/vice-province/region in order to experience life in a culture different from her own. As she would involve herself in the life and ministry of the community, she would learn the social, cultural, political, and ecclesial reality there and how the RSHM are responding to that reality through the insertion of the

community and its ministries. She would be encouraged to reflect individually and with others, on her experience.

Stage 3: The third stage would take place with all the participants gathering in Béziers and in Braga, Portugal for 30 days in order to share experiences, reflect together on our history, spirituality, and on our life as RSHM today and in the future.

Stage 4: The fourth stage would begin after Braga, in the continuation of the Experience in life. This stage would focus on translating the Experience into each one's daily life situation and into the life of her province/vice-province/region and the Institute as a whole.

Twenty-eight newer members participated in the Experience. Provincials, vice-provincial, and regional were asked to submit a list of host communities for the newer members. The list of host communities was then sent to the newer members who were asked to discern with their Formation Directress and Provincial Council three preferences for where she would like to go, along with the reason. The Planning Team and the general council worked together in choosing the host communities for each newer member, and most were able to be given their first choice.

The Second Stage was an Institute-wide experience of transcending boundaries:

- from Brazil to Ireland, Mexico, Mozambique, Portugal, and the United States
- from Mexico to the United States
- from Mozambique to Portugal

- from Portugal to Brazil, England, Mali, Mexico, Mozambique, Portugal, and Zimbabwe
- from the United States to Brazil, Ireland, and Mexico.

Although this was called an Experience of Internationality for Newer Members, in reality it was an experience of internationality for all of us. For those of us who were welcoming the newer members from other provinces/vice-province/region into our communities and provinces/vice-province/region, it was an occasion to be in contact with another reality of our Institute and to strengthen the bonds of unity among us. The interest, encouragement, and accompaniment of newer members in Stages 1 and 2 by sisters of their own 'home' province/vice-province/region helped them greatly. I remember, in particular, newer members of the Brazilian Province speaking of the letters they received from elder sisters of their Province. It meant so much to them to know they were prayed for and supported and to learn from some of the older sisters that when they were young religious, they, too, were fearful of certain things.

Béziers and Braga

With the rich experience of another culture fresh in their minds and hearts, the newer members came together in Stage 3: Béziers, June 1-15, 1993 and Braga, Portugal, June 16-30, 1993. In Béziers, Rosa de Lima and Marianne facilitated the participants' sharing of their experience of RSHM life and mission in their own provinces/vice-province/region and during their formative experiences. I spoke on the Institute today and focused on the charism, using the Biblical image of a treasure hidden in the field. Talks were given on RSHM history, spirit, and mission by Srs. Kathleen Connell (EAP),

Marjorie Keenan (EAP), and Margaret Fielding (EIP) and visits were made to places associated with Father Gailhac, Mère St. Jean, and our first sisters.

We traveled together by bus to Portugal and arrived on June 16 in Braga. Sr. Rosa do Carmo (P) gave an introduction to our history and present history in Portugal. Sr. Margarida Maria Gonçalves (P) spoke on her experience of Vatican II and Sr. Maria de Lourdes Machado (B) gave a talk on her experience of the Latin American Conferences of Medellin and Puebla. The group looked at the challenges and opportunities of apostolic life today in the context of Scripture, our Constitutions, and Mission Statement. The final week in Braga included two days of retreat in light of Gailhac's Christology, led by Maria de Lourdes and Maria Antónia Quinteiro Lopes (P).

Our time in Béziers was particularly memorable. I was somewhat worried that all of us descending on the Motherhouse might be very disruptive for our older sisters. I remember sitting on the main corridor with Sr. Jeanne d'Arc Lefebvre (F) as the music was playing loudly in the community room and the house was literally shaking from the dancing. I asked her how she and the other sisters felt about the commotion. She smiled broadly and said they were all delighted with the life that the group had brought them.

Our trip by bus from Béziers to Portugal was another memory that I continue to carry with me. I prayed for our safety the whole way, around every corner. In hindsight I think it was very risky to have had all of us on the same bus, but nonetheless, we were all traveling together in June 1993, and we made it safely to Braga. The group was singing away as we drove through Spain

and the moment we entered Portugal our Portuguese sisters took out the glasses they had tucked away and opened bottles of Portuguese wine to share with everyone but the driver. It was a wonderful moment.

Evaluation

In the evaluations at all levels which followed, we all recognized that the Experience of Internationality was a very strong moment of formation in the Spirit and Charism for newer members and for all in the provinces/vice-province/region who were involved in any way. Much of the success of the Experience of Internationality was due to the excellent work of the Planning Group – Margaret, Maria de Lourdes, and Rosalina. The entire experience was truly collaborative: among the General Council, Planning Committee, provincial/vice-provincial/regional councils, formation directresses, provincial/vice-provincial/regional levels working with formation teams, local receiving communities, and newer members.

The experiences of each of the participants in Stages 1 and 2 made it possible that when they arrived in Béziers they were not strangers. They were confident, eager to learn more from one another and from all that Béziers could teach them. They had been to other parts of the Institute, and they felt there were no boundaries between provinces, vice-province, and region and among themselves. The speakers in Béziers and in Braga were tremendously inspiring. They conveyed not only the Institute's history, but they breathed and imparted our spirit.

There are no words to adequately describe the gracious hospitality we experienced at the Motherhouse and in Braga. At the end of their time together, the participants in the Experience of

Internationality wanted to share a message with the Institute. Their message was profound and challenging in 1993, and I find it profound and challenging today. Please take it up and read it again, or perhaps read it for the first time (see Appendix 5: Experience of Internationality for the Newer Members, Message to All the sisters of the Institute, Braga, June 29, 1993).

When the Experience of Internationality 1993 ended, we could look back and say that it met the objectives set forth in planning it. We were all very grateful to Margaret, Maria de Lourdes, and Rosalina. I stay in touch with some of our sisters who were part of that Experience. They have said that it changed them forever. Some, I know, continue to be in communication with others in the Experience. Years later, we continue to reap the fruit of that marvelous, grace-filled Experience of Internationality for Newer Members.

LEADERSHIP

The election of two general councillors during the general chapter of 1990 was a painful time. It was a time of struggle, a time of enormous challenge, and fundamentally a time of grace. From that moment many of us knew that we had to face the issue of leadership in the Institute.

Leadership had been an area of difficulty identified by Coopers & Lybrand in its analysis of the Institute Self-Study in 1986. "Leadership is an area of weakness, of our fragility," they said. It was a question at all levels – local, provincial, general. The General Chapter 1990 asked for a study of the election process and recognized that we need to look at the underlying issues.

Leadership may be a deeper question than process or structure, one related to attitude and understanding of Institute. There was some sense at the general chapter that 'province' was more important than 'Institute.' The need for education was recognized, raising awareness of elections for congregational leadership at a general chapter, and the general level's role in unifying and leading the Institute.

The general council took the matter up in 1993 when it invited the Institute to reflect on this important issue. The reflection on leadership included a formative dimension as well as gathering information on things that block/encourage one to say yes. Categories for sharing were: my perception of the role; my perception of myself – my skill/abilities; my values/beliefs; my feelings; my perception of other people – how the province/vice-province/region regards the role and how my local community (or friends) regards the role.

Sisters were invited to reflect together in small groups and then each one was to answer the questions personally. The responses of the province/vice-province/region were collated and then sent to the General Council. Rosa de Lima Pereira, Marianne Murray, Rosemary Lenehan, Mary Alice Young, and I reflected on the responses from each province, the vice-province and the region and from the Institute as a whole. We then asked Sr. Mary Ann Buckley, SHCJ, Superior General of the Society of the Holy Child Jesus, Fr. Bill Hogan, CSC, Dr. Jean Alvarez, and Sr. Nancy Conway, CSJ, to give their main impressions after reading the material.

The responses gave us information about perceptions, attitudes, and thoughts of sisters about leadership in the Institute.

A clear strength was the enthusiasm sisters have for the Institute and specifically for internationality. An obstacle to saying yes to leadership at the general level, however, included difficulty to learn languages and to adapt to different cultures. The demands and realities of working in an international setting and adapting to various cultures was frightening to many. Another strength coming through many of the responses was faith and an openness to answer a call from God, the Community, to serve for the sake of the Institute. However, others expressed fear of what would be involved, and this prevented them from saying yes. A third strength was that directly or indirectly the need for leadership was affirmed. However, others saw the role at general level as one that separates one from the real world, that bureaucratic tasks are far from the persons to whom these are directed.

We heard again a matter that had come up in Coopers & Lybrand's Analysis of the Self-Study: being satisfied and happy where one is. A deeper issue in some places was serving the Institute/province/vice-province/ region is not as worthwhile as serving in other expressions of ministry. Also, an issue raised was that if one was taken out of a particular position to serve at the general level, the position may not be open to her when she returned 'home' after service at the general level.

The strongest factors drawing sisters to say yes were having the necessary gifts and skills, receiving strong support, having the sense of being called to serve the Body for Mission, and knowing that one would be collaborating with others. As one would imagine, the strongest factors inhibiting sisters from saying yes were having a sense of one's limitations, being moved by fears

and difficulties, being moved by negative perceptions and attitudes.

The leadership issue is something we all have to face. In coming years, the number of Institute membership will become smaller and the median age will continue to rise. Health concerns will increase with age, and it will become more difficult to find sisters open to say yes to the general level.

All of this was shared with the enlarged general council at its' meeting in 1994. It was thought the implementation of the Institute Ongoing Formation Guidelines in each province/vice-province/region could help to train sisters for leadership by helping with the skills, knowledge, and confidence needed to assume leadership roles. Part of sabbatical time, workshops, and programs geared to leadership training were seen as being helpful. We recognized, too, that leadership training needs to be part of Initial Formation. New members need to be encouraged and given opportunities to develop their gifts and talents to be leaders. In view of our internationality, the study of another language and having experiences of living in another culture were encouraged. These, as we learned from the Experience of Internationality for Newer Members, can help to dispel fear and help one to get in touch with inner resources she did not know she had.

We knew that we had to do more to educate the Institute about the role of the general level in the life of the Institute. As a means to do this, one of us on the general council was present at provincial chapters, vice-provincial and regional chapters before the General Chapter 1995. We asked that an Institute Day be built into the provincial/vice-provincial/regional chapters' schedule to help educate sisters about the general level and to raise awareness

of the need to elect congregational leadership at the general chapter.

SHARING RESOURCES

1990-1995

We have different currencies, economic conditions, and social and political situations in the various countries where the Institute is present. The Common Reporting System, which was approved in 1989, helped the general council considerably in reviewing annual province, vice-province, and region finance reports.

The Annual Report included sources of income (salaries, pensions, rentals, and investments), major expenses, fund balances, housing (RSHM or rent) and ministry analysis – the number of sisters in remunerative and non-remunerative ministries. Even though there were problems in using the new Reporting System, it helped us to get a realistic financial picture of the Institute. We were able to come together to respond to a number of challenges, such as to enlarge the novitiate house of the Region of Mozambique (1991) and to plan and implement the Experience of Internationality for Newer Members (1993).

We knew that as our numbers and financial income would diminish, the day would come when provinces, vice-province, and region would not be able to be assessed at the same level as in previous years. Sr. Rosemary Lenehan, General Treasurer, regularly reminded treasurers that the overall goal was to work toward the greater possibility of the general level supporting itself through investments. Provinces were encouraged to contribute to Institute funds from extraordinary province income. The Inter-

Africa Fund was established in 1990, and the practice of contributing to the Programme Endowment Fund 5% of any income, principal, and interest received during a year from the sale of property gave visible expression to our solidarity within the Institute and proved to be a valuable investment for the future.

The situation of the Generalate house remained precarious during 1985-1995, as our contract with the Missions Etrangères de Paris (MEP) to rent the Generalate house at Via Adelaide Ristori had expired and needed to be renewed every three years. We had neither property nor money for the purchase of a house. In those years, income from the Generalate Building Fund (monies from the sale of the 'old Generalate' on the Villa Lauchli property to Marymount International School, Rome) was directed to the payment of rent and the cost of maintenance of the Generalate house we resided in at Via Adelaide Ristori.

A Generalate house owned by the Institute needed to be considered in long-range planning. If the lease would not be renewed, the provinces, vice-province, and region would be asked to help. Vacating the current Generalate at Via Adelaide Ristori in a crisis would have a great effect on the work of the general council. In her Financial Report to the enlarged general council, Belo Horizonte, Brazil, April 1994, Rosemary Lenehan reported on the status of funds at the General Level:

Beatification Fund – has grown with the capital being preserved and the interest used for expenses related to the Sources.

Generalate Building Fund – is increasing in value and was initiated with monies received from the sale of the first Generalate house. The situation of the Generalate house was

precarious, since our contract was due to expire in December 1996, and we had neither property nor money for the purchase of a house.

Program Endowment Fund – its objective is to give freedom to the general council to carry out programs for the benefit of the entire Institute, without having to request financial help from the provinces. An example of this was the 1993 Experience of Internationality for Newer Members in Braga and Béziers. Since the establishment of the Fund, efforts have been made to increase it. The Task Force on Sharing Resources, which developed policies for the Institute, suggested ways for increasing the Fund, i.e. contributing 5% from the sale of property.

Inter-Africa Fund – has grown and was used for expenses for courses, retreats, etc. for the sisters of Mozambique, Zambia, Zimbabwe, and Mali.

Operating Fund – ordinary receipts came from assessments and income from investments. Expenses included financial support for the administration of the Region of Mozambique.

Solidarity Fund – major source of income is from donations. Provinces have contributed because of heightened awareness of need; sharing enables the general level to respond on behalf of the total Institute to many needs of the world. The Solidarity Fund was not really a fund in the same way as the other funds administered at general level. Whatever contribution was received in a given year was

meant to be shared for a great need by the general council as a gift from the Institute.

Though there was a clear mandate from the General Chapter 1985 on "Sharing Resources," Coopers & Lybrand's Analysis of the data in the Self-Study 1986 indicated that it would be difficult to share resources owing to the divisionalized structure of the Institute. Actually, from 1985-1995, provinces did contribute to needs of the Institute. When a need was addressed at enlarged general council meetings and information was shared, there was a generous response.

THE ROAD TO BECOME A REGION FOR RSHM IN ZAMBIA AND ZIMBABWE

The interprovincial novitiate of the Eastern American and English-Irish Provinces was established in response to those who had been attracted to the living of the Institute charism in Zambia and Zimbabwe and who wanted to enter the Institute. In establishing the novitiate for Zambia and Zimbabwe, it was inevitable that questions would arise about the structure of government. Relating to London and to Tarrytown worked well when the RSHM was a missionary presence, but with the establishment of the novitiate, the Institute made a strong statement that we wanted to facilitate the charism's growth in African soil. Structures would fit the needs in Africa, rather than Zambia and Zimbabwe needing to fit the structures. Questions arose, especially with regard to maintaining relationships with one's home province.

It was with great sadness to us all that Sr. Patricia Lacy, Provincial of the Eastern American Province, died on May 16, 1991.

She had lived in Dangamvura, Zimbabwe before becoming Provincial, and she knew the local reality there. The leadership of the Eastern American Province was assumed by Sr. Martina Crowley (EAP), and Martina spared nothing to follow through on the commitment of the Eastern American Province to the novitiate in Chinhoyi.

At the enlarged general council meeting in White Plains, New York, in October 1991, seeds were planted for the possibility of a new structure in Africa. In September 1992, the general council authorized a study concerning the creation of a region, and during the enlarged general council meeting in Dublin in 1993, Martina Crowley and Catherine Dolan, the Eastern American Province and English Irish Province Provincials, Veronica Brand, Inter-Africa Coordinator, Rosa de Lima, Marianne, Rosemary, Mary Alice, and I met to go over plans for the study. We all understood that any new structure would be built from the ground up, to respond to the needs of Zambia and Zimbabwe. We planned that, mid-way through the Study Group's work and before concretizing their recommendation, they would meet with the general council in Rome. The provincial levels of the Eastern American and English-Irish Provinces would be involved at the meeting, and we understood specifics would need to be worked out between provinces. The study took place from February 1993 to August 1994. Sr. Florence Reilly (EAP: Zimbabwe) directed the study in Zimbabwe and Sr. Philippa O'Sullivan (EIP: Zambia) directed it in Zambia.

This may seem to us now like a long period of time for a study. However, a great deal happened during that time. Information was gathered from our sisters in Zambia and

Zimbabwe and from other international religious congregations. Our sisters in Mozambique were consulted. It was a time of education, much prayer, reflection, and dialogue with the sisters in Zambia and Zimbabwe, the Eastern American and English-Irish Provincial Councils, and the General Level. Using the information they gathered, Florence and Philippa drew up a rough draft of a proposal for a region.

In May 1994, the sisters in Zambia and Zimbabwe met in Harare to reflect together and to share their reactions to the draft proposal. Fears and hesitations emerged. For the most part these were regarding the relationship to the home province – home visits, sickness, retirement, being cut off from the larger group. The need for continued support from home provinces was recognized, as were cultural differences – not only Western and African, but the two different province cultures. Our sisters in Zambia and Zimbabwe were feeling and saying that the entire venture was fraught with difficulties. Nonetheless, at the assembly of our sisters in Zambia and in Zimbabwe in May/June 1994, a proposed structure was agreed upon. This proposal then went to the provincials.

From August 22-27, 1994, a meeting of the Zambia/Zimbabwe Study Group was held at the Generalate to consider the possibility of a governmental structure for Zambia and Zimbabwe. Rosa de Lima, Marianne, Rosemary, Mary Alice, and I from the General Level, Martina Crowley, EAP Provincial, Moira Lever, EIP Provincial Councillor, Florence Reilly (EAP: Zimbabwe), and Philippa O'Sullivan (EIP: Zambia), met together to examine and reflect on a proposal for a possible Zambia-Zimbabwe Region.

We were greatly helped at our meeting by the presence and wise counsel of Fr. Bill Hogan. Bill, who had been helping us since the first moment the possibility of a novitiate for Zambia and Zimbabwe arose years before, was a font of knowledge and wisdom and his calm manner steered us through discussions with great ease. He instilled confidence in us all. Florence and Philippa helped us to understand more completely the feelings and ideas expressed by our sisters in Zambia and Zimbabwe and how they incorporated these feelings and ideas into the proposal being submitted for consideration. During the meeting, the proposal for a region was refined once more. After this meeting in August 1994, a period of time was needed for our sisters in Zambia and Zimbabwe to reflect upon and consider what would be involved. It was very important that no one be pressured into accepting something prematurely, before everyone would have time to assimilate it. No timeline was set for when a decision had to be made.

About five months after our meeting in Rome, in January 1995, Rosa de Lima, Fr. Bill Hogan and I met with our sisters of Zambia and Zimbabwe at Lake Kariba, on the border of the two countries. Fr. Bill pointed out there was no reason to change immediately from the present system of home visits, etc. but to take time to get to know one another, understand differences, and grow into the new system, believing that the necessary gifts were in the group. We had an important time of prayer together. There were questions and a lot of honest sharing. Those present at the meeting were unanimous in their support of a region and eight of those present and two who had responded by letter were able to commit to the new region.

At the end of the meeting, those present wrote to the Provincial Councils of the Eastern American Province and the English-Irish Province expressing their support for the establishment of a region. The two provincial councils then needed to consider the decision of whether or not they supported the establishment of a region, and if they both approved, the proposal would go to the general council. It was understood that it was not necessary to have everything in place and finalized before the region was established.

In May 1995, the two provincials, Catherine Dolan (EIP) and Martina Crowley (EAP), visited Zambia and Zimbabwe to speak personally with the sisters who had committed to the region. Then on June 2, 1995, the Provincial Councils of the Eastern American Province and of the English-Irish Province gave their support for the establishment of the Zambia-Zimbabwe Region (see Appendix 6). The two Councils, while recognizing the small numbers and difficulties to be faced, expressed their commitment to go forward in faith. The General Council, encouraged by the support of both Provincial Councils and the commitment of sisters to be members of the new region, made the decision to establish a region for Zambia and Zimbabwe on June 16, 1995 (see Appendix 7). The region would relate directly to the general superior and her council in conjunction with (and to) the Eastern American and English-Irish Provincial Councils.

Two months after our meeting in Kariba, Fr. Bill Hogan died unexpectedly in Rome on March 15, 1995. Never will I forget Sr. Marguerite McLoughlin (WAP) coming into the Generalate library where Rosa de Lima, Marianne, Rosemary, Mary Alice, and I were about to begin a meeting and telling us that we had just

received a phone call to tell us that Bill had died. We were all in shock. I had spoken with him the day before, and he had a bad cold. The morning of his death he had presided at Mass at the Generalate of the Irish Christian Brothers in Rome, and, after Mass, had difficulty breathing. He went to his room, could not get his breath, and died. Bill's death had a profound impact on us all. Many of us had come to know him and respect him. We were planning on his being with us at the general chapter, and we expected he would be with us when we reached the decision about the new region. I remember him saying, "Setting up a region will not take away the questions or the fragility. It will be a challenge. Many things will need to be worked out. It is a step in faith for the whole Institute."

GENERAL GOVERNMENT

General Government Task Force

Father Gailhac intended that the Institute of the Religious of the Sacred Heart of Mary be One Body for Mission. This is a gift for us all and for the life of the world, but it is not lived without its challenges. The general level is entrusted in a special way with promoting unity and with strengthening the Body for Mission.

In the years immediately following the general chapter of 1990, different issues arose related to government at the general level, and we felt it was necessary to call together a group of sisters who could study aspects of general government in light of what is said about general government in our Constitutions and what is our lived reality. In 1993, we asked Maria Lúcia Brandão (P), Catherine Dolan (EIP), Bernadette McNamara (F), and Carol

Schommer (EAP) to help us by serving on the General Government Task Force. They brought a wealth of knowledge and experience about the general and provincial levels to the Task Force.

They met for the first time in August 1993 and decided to request input from each of the sisters who had been part of general government since 1975 or had been a delegate to the General Chapter 1990, as well as information gathered from other international congregations. Maria Lúcia, Catherine, Bernadette, and Carol met for a second time at the Generalate from December 13-18, 1993. As a result of their reflection on the material they received, their own experience, and discussion with Rosa de Lima, Marianne, Rosemary, Mary Alice, and me, they made several recommendations. The recommendations which they made to the general council related to a preparatory step in the election of the general council, the process for the election of the general superior and general councillors at the general chapter, composition of the general council, the date of the beginning of the new general council's term, the length of the general council's term, and a procedure for missioning by the general superior. The general council brought these recommendations to the enlarged general council in April 1994 for further reflection and their reaction, at which time it was suggested that the general council act on two of the recommendations and that the other three should be sent to the General Chapter 1995.

Recommendations

The two recommendations to act on were:

Surfacing names of general superior and general councillors before chapter:

- That names for general superior and general councillors be surfaced before the general chapter. The surfacing of names before the general chapter would hopefully help sisters to be prepared for the possibility of being nominated for a position of leadership by the general chapter.

Missioning by general superior:

- That a process be set up for missioning by the general superior. The process identified the steps in the general superior missioning a sister anywhere in the world where the Institute recognizes a need.
(RSHM Constitutions 35, 51)

The recommendations sent to the General Chapter 1995 were:

Beginning of general council's term:

- That the newly elected superior general and general councillors take office four months from the end of the general chapter. This recommendation would allow for a time of transition for the newly elected and the outgoing general superior and general councils. During this period the outgoing general superior and general council would continue their responsibilities for the Institute.

Length of general council's term:

- That the terms of office of the general superior and general councillors be lengthened to six years with a possibility of re-election [in 1994, the term of office of the general council was five years with a possibility of re-election].

Composition of general council:

- That there be a general council of five persons, including the general treasurer and general secretary [in 1994, the general council was composed of the general superior and two general councillors]. With the consent of the general council, the general superior appointed the general secretary and general treasurer.

Rosa de Lima, Marianne, Rosemary, Mary Alice, and I sent the General Chapter 1995 members a reflection paper to help them become more knowledgeable about and to better understand the implications of each of the recommendations.

In looking back, I appreciate the thoughtful, reflective manner in which each of these recommendations were developed. The Task Force gathered information from a variety of knowledgeable sources. Each Task Force member was helped in the group reflection by her considerable knowledge and experience of the subject matter of each of the recommendations. The enlarged general council had the opportunity to support or not support each recommendation, and the general chapter members had information about each recommendation before the General Chapter 1995.

GENERAL CHAPTER 1995

In preparation of the General Chapter 1995, we worked in close collaboration with two facilitators, Dr. Jean Alvarez and Sr. Nancy Conway, CSJ. We tried to integrate general chapter preparation with the ongoing life of the Institute. With guidance from Jean and Nancy, we invited the whole Institute to prepare for the chapter by reflecting on the same Scripture passage (Isaiah 40:1-5, 9-11), and by examining our lives in light of the Mission Statement during an Advent Retreat Day in December 1993. Thus, the total Institute participated in setting the focus and agenda of the General Chapter 1995.

Of the Institute 74.6% responded to the questions of the Advent Reflection Day. The questions centered on our 'Prouds' and our 'Sorries.' The strongest lines of convergence of our Prouds were: As individuals, we were generally hearing and responding well to promoting/defending the life and dignity of all and the needs of our time. We were generally proud of our province/vice-province/region for hearing and responding to meeting a range of societal needs and developing One Body for Mission. As individuals, we were generally missing/ignoring/resisting transformation of our living in community, witnessing in community. We were generally disappointed that our province/vice-province/region was missing/ignoring/resisting: risk of deeper insertion in the realities of the Church and world today.

Based on the Advent Day Reflection Responses the enlarged general council agreed at its meeting in 1994 that the General Chapter 1995 would explore the theme: Moving Forward with Implementing the Mission Statement: Called to be Community (Mission Statement, paragraph 3).

In preparation for the general chapter, each province/vice-province/region reflected on factors which build-up or tear-down community on every level. If we are called to community, what is community in today's world – a world of exclusion, domination and manipulation, in which quality relationships are lacking? How are structures on every level helping/hindering us in becoming community? In Province, Vice-Province, and Region Reports, issues of community were examined in the larger culture and divisions of society were identified: breakdown of family life and neighborhoods, alienation of the human person, isolation, and exclusion. We realized that we needed to redeem the value of community for our contemporary world.

According to the Statistical Report presented to the General Chapter 1995 by Sr. Mary Alice Young, General Secretary, the Institute numbered 1145, of which 18 were in First Vows, in December 31, 1994. We had five provinces, one vice-province, one region, and the general level, with a membership of:

Brazilian Province:	147
Eastern American Province:	274
English-Irish Province:	173
Portuguese Province:	396
Western American Province:	97
French Vice-Province:	31
Region of Mozambique:	22
General Level:	5

Despite fewer members Institute-wide, there were signs of new life throughout the Institute when we came together as a Chapter in July 1995. This was particularly true in Africa. Since the General Chapter 1990, several young women had been professed in

the Region of Mozambique, and we had professed new members in Zambia and Zimbabwe as well. One of the great challenges we faced was having a sufficient number of professed sisters in local RSHM communities in Mozambique, Zambia, and Zimbabwe to support new life and assist in their initial formation. The Institute in Africa could find itself in a situation where those in initial formation outnumber the perpetually professed sisters. The Institute was being called to a new phase of life among us.

Sr. Rosemary, General Treasurer, planted the seeds of an Africa Fund in her Financial Report for the purpose of supporting our mission in Africa. Her message was that we continue to share financial resources with one another, and she linked economic realities in Africa and our Mission Statement's focus on justice.

The General Chapter 1995 sought to address these two realities/needs and committed the Institute to this action step:

2.2 We commit ourselves to the development and sharing of human and financial resources in order to nourish and strengthen new life in our works and ministries. We recognize that at this time, Africa is a place where new life for the whole Institute is emerging, but where human and financial resources are lacking for ministry as well as for community. We therefore ask the General Council:

- To encourage sisters to consider a commitment in mission there
- To establish a Fund for Africa at the general level

The general chapter was sensitive to our being part of a world "in which grave forms of injustice destroy relationships among peoples, races and cultures," and we committed ourselves

as an Institute “to transform all our relationships, so that they are characterized by the spirit of reciprocity, and contradict relations of dominance in our world.”

“Aware of the interdependence of all creation and of the global impact that our way of living locally has on the quality of peoples’ lives,” the general chapter also committed us “to be socially responsible in our use of the goods of the earth, our use of financial resources and our financial investments” (General Chapter 1995). Action steps were identified on the individual, local, and province levels as means to do this.

Seeds planted at the Chapter sought “to build links across continents and to better utilize our potential as Institute in the service of those most in need of justice” (General Chapter 1995 Document). This would in time grow into the Justice, Peace, and Integrity of Creation Network (JPIC).

The general chapter, in considering how the structure of general government can best serve mission, made three modifications:

- Increase the general council from three sisters to five, two of whom will be subsequently appointed general secretary and general treasurer
- Lengthen the term of office of the general council from five years to six years
- Defer by four months the moment when the newly elected council takes office

As a result of the reflection that the Institute had undertaken since the General Chapter 1990 on Leadership and the preparation in every province/vice-province/region for sisters to be

elected at the general chapter to the general level, the election process went smoothly. There was great openness, honesty and trust throughout the process. We had grown.

Catherine Dolan (EIP) was elected general superior, and Rosa de Lima Pereira (B), Marianne Murray (EIP), Rosa do Carmo Sampaio (P), and Veronica Brand (EAP: Zimbabwe) were each elected general councillor. Of these four general councillors, one was to be named by the General Superior to serve as general secretary and one was to be named to serve as general treasurer, with each one having the appropriate help for her role.

After hearing from the outgoing and the newly elected general councils, the general chapter determined that the newly elected general council would take office on November 21, 1995, the Feast of the Presentation of Mary.

LAST MONTHS

The General Chapter 1995 voted that the newly elected general council would take office four months from the end of the general chapter. This time of transition was appreciated by all of us.

The General Chapter 1995 ended on July 20, 1995. On August 4, 1995, I wrote to our sisters in Zambia and Zimbabwe and announced that, with the consent of the general council and in consultation with the enlarged general council, the decision was made to establish a region for Zambia and Zimbabwe, effective January 6, 1996, the Feast of the Epiphany. In the following months the highest priority was the appointment of a regional superior, and I invited our sisters in Zambia and Zimbabwe to participate in a consultation for the appointment of the regional superior.

Included with my letter to our sisters in Zambia and Zimbabwe was the list of eleven sisters, who in dialogue with Sr. Catherine Dolan, Provincial of the English-Irish Province, and Sr. Martina Crowley, Provincial of the Eastern American Province, had expressed their commitment to be members of the future Zambia-Zimbabwe Region.

On August 15, 1995, I was happy to announce to the Institute the wonderful news of the decision to establish a region for Zambia and Zimbabwe. In November 1995, I was in dialogue with those who were suggested as regional superior, and I consulted with Catherine Dolan, the new general superior, about the appointment of the regional superior. The regional superior's term was to begin on January 6, 1996, when the new region would be formally established during the Inter-Africa Assembly.

From a small group of sisters in Zambia and Zimbabwe, the General Chapter 1995 elected Veronica Brand (EAP: Zimbabwe) to the general council. Fidelma Keaney (EAP: Zimbabwe) died unexpectedly in Harare on September 19, 1995. She was the first RSHM to be buried in Zimbabwe and Zambia. Thus, our small number there became even smaller. Indeed we were fragile, but the faith of our sisters in Zambia and Zimbabwe was very strong.

The newly elected general council began their term of office on November 21, 1995, the Feast of the Presentation of Mary. Catherine Dolan, newly elected general superior, Veronica Brand, and Rosa do Carmo Sampaio arrived at the Generalate the week of November 13, 1995. Rosa de Lima Pereira, who was completing her first term as general councillor, was already at the Generalate, and Marianne Murray, who also was completing her first term as general councillor, was in Belfast.

Joint meetings took place with the outgoing team sharing their experiences with the incoming team and pointing out areas that needed particular follow-up. From my perspective, it was a smooth transition to the new General superior and general council. A special prayer service took place at the Generalate on November 21, 1995 to mark the transfer of authority between the outgoing and incoming general councils.

AN OVERVIEW

CHURCH

1985-1995

We say in our Constitutions that we are in the Church for the life of the world, that “Our religious consecration draws us at the deepest level of our being into the dynamism and holiness of the Church.” (RSHM Constitutions 10)

Inserted in the Realities of the Church

The General Chapter 1985 Document states that our “evangelizing mission challenges us to be more fully inserted in the life of the Church.” The Mission Statement expresses this same dynamism as becoming “more deeply inserted in the realities of the Church and world.” During 1985-1995, the Religious of the Sacred Heart of Mary continued to place the Institute charism at the service of the Church at local and diocesan levels, and in Vatican Congregations. RSHM participated actively in international and national conferences of religious, in inter-congregational formation programs, were actively involved in implementing diocesan priorities, particularly in advocacy and actions for justice.

RSHM participated in the development of pastoral statements, statements of the Vatican Congregation for Catholic Education, the Lineamenta of the Synod on Consecrated Life (1994). Sr. Mary Milligan (WAP) was a theological expert at the Bishops’ Synod on the Laity (1987). Sr. Marjorie Keenan (EAP) worked in the Pontifical Council for Justice and Peace, and Sr. Bridget Mary Fitzgerald (EAP) worked in the Sacred Congregation for Religious and Secular Institutes (then SCRIS). RSHM were a

Church presence in unchurched parts of the world, collaborated in interfaith and ecumenical endeavours, were greatly involved with Ecclesial Base Communities, local parishes, various forms of pastoral ministry, and in sponsoring various Catholic educational centers and institutions. Local communities were a visible sign of Church presence.

Pope John Paul II (Now Saint John Paul II)

Our Pope during 1985-1995 was Pope John Paul II. People have different opinions about his legacy. Some think of his papacy as centralizing Church power, silencing some well-respected theologians, and not dealing effectively with clerical child abuse. Others think of his missionary spirit and numerous travels throughout the world, his actions in support of inter-faith understanding and ecumenism, and his strong opposition to communism, particularly in Eastern Europe.

I ask myself, "How did his Pontificate influence the Institute?" The first thing that comes to mind is that he was present especially to the poorest, a pastor who visited God's people throughout the world. His visits were televised, and we could see him bringing a pastor's love and concern to people far from the center of attention. I remember visiting Mozambique with Bernadette McNamara at a difficult time in the country's history, and our visit followed shortly after a visit of Pope John Paul II. When we arrived, a number of people were wearing capulanas made especially for his visit and were still chanting, "John Paul II, we love you." I experienced the hope that his visits inspired in the lives of the powerless and the oppressed, those experiencing

famine, war, and disease, who were tremendously burdened by international debt.

He promoted Ecumenism and an ecumenical spirit. Some of us from the Generalate were in Assisi in 1986, when he assembled leaders of world religions to pray for peace. Another such gathering occurred in Assisi in 1993, and members of our Generalate Community were there for the World Prayer for Peace. In 1986, he visited the Jewish Synagogue of Rome. Pope John Paul II, by his words and actions, gave support and encouragement to ecumenical work. His encyclical, *Ut Unum Sint*, in which he called for the promotion of interreligious dialogue and collaboration, was very important. Our sisters involved in ecumenical work were especially encouraged by Pope John Paul II.

He was among the key forces that brought about the collapse of communism in Eastern Europe. Living in Rome, I remember so well the news reports of the collapse of the Berlin Wall in 1989. Then gradually one country after another in Eastern Europe cast off the yoke of domination by the Soviet Union and the world witnessed the collapse of the USSR. Every night on the Italian television channel Rai Uno, we would hear news of a major political development in Eastern Europe or see Pope John Paul II meet with such diverse political figures as General Jaruzelski, Mikhail Gorbachev, or Ronald Reagan. I felt it was unfortunate that he did not have a listening ear to dialogue with those who were speaking and writing about the theology of liberation in countries outside of Europe. His great strength in one part of the world had a 'shadow side' in another.

He met a few times during those ten years with the International Union of Superiors General (UISG). At the time he

was facing health challenges. It was said he never fully recovered from the assassin's bullets which struck him in 1981. In the early 1990s, we would hear that he had fallen in the papal apartment. After one fall he needed to use a cane, and I remember during an audience his taking the cane, raising it, and shaking it, seemingly in frustration. Once, I remember his asking members of the UISG to pray for him. That day, in particular, the humanity of this once vigorous, vibrant man was evident in and through his weakness and limitations.

SOME CHURCH EVENTS

1985-1995

March 15, 1987 – A Marian Year, Pope John Paul II published encyclical, *Redemptoris Mater*, developing Marian teachings for a Pilgrim Church.

December 1987 – Pope John Paul II published encyclical, *Sollicitudo Rei Socialis*, he identifies structures of sin (i.e. international debt) and the need to build just structures – structures of grace (i.e. debt forgiveness). Pope John Paul II names injustices in the world and writes of the urgent need to work to eliminate unjust structures and to work to build structures of grace.

December 7, 1990 – Pope John Paul II published encyclical, *Redemptoris Missio*, inviting the Church to renew her missionary commitment.

October 1992 – The Fourth General Conference of Latin American Bishops in Santo Domingo. An attempt to halt the direction

of previous General Conferences of Latin American Bishops at Puebla and Medellin does not prevail.

April 1994 – The African Synod. This Synod of Bishops identified the great challenges and urgent calls of the Church in Africa.

October 1994 – The Synod on Consecrated Life, which focused on the essence of consecrated life and its Mission in the Church and in the World.

November 10, 1994 – Pope John Paul II released apostolic exhortation, *Tertio Millennio Adveniente*. He calls the Church to prepare for the Great Jubilee of the Year 2000.

March 30, 1995 – Pope John Paul II published encyclical, *Evangelium Vitae*, calling for “the Gospel of life” to overcome a growing “culture of death.”

May 25, 1995 – Pope John Paul II published encyclical, *Ut Unum Sint*. He writes of developments in Ecumenism and describes the fruits of dialogue.

ROME

1985-1995

For some, Rome and the Vatican are synonymous, and the Vatican can conjure up in one’s mind the image of the Church’s male hierarchy. From 1985-1995, the Vatican was not especially known for its spirit of dialogue and collaboration, and I realize that for some this can create certain negative feelings about Rome. While the Vatican is within the city of Rome, they are not the same. I experienced a great richness in having our Generalate in Rome.

Rome is a global city, and I believe being in Rome facilitated those of us at the general level having a global perspective on the world, the Church, and developments in religious life. Our horizons were broadened by our membership in a number of international groups, and we were able to participate in a number of seminars, conferences, and assemblies of these groups. The networks to which we belonged kept the Institute present in international gatherings of various language groups. There was a great deal of giving and receiving. We gave what we had experienced in our provinces, vice-province, and region, and the Institute, and we received the latest perspectives on global issues, the Church, and religious life.

Meetings in different language groups added great richness. These groups included: the International Union of Superiors General (UISG), the Justice, Peace, and Integrity Commission of the UISG, Service of Documentation and Education in Global Mission (SEDOS), Africa Faith and Justice Network/Europe, international religious congregations involved in education (EDUC), and the Brazilian Religious in Rome (RBR). Rosemary Lenehan was very active in the Association of General Treasurers and Mary Alice Young was active in meetings of general secretaries.

Our participation in such groups helped us to stay *au courant* of contemporary issues of religious life, to build relationships with other congregational leaders, and to be involved in the preparation and implementation processes of Synods. We were able to express the solidarity of the Institute with religious congregations in times of crisis and after suffering an enormous tragedy.

Our lives were very much enriched and supported by our RSHM communities in Rome. We met during the year to celebrate significant Institute feasts, Jubilees, the Centenary of the Death of Gailhac, and other important moments. We had wonderful celebrations. A highlight of each year was a pilgrimage to a Marian shrine, planned and organized by Srs. Celestine Swoboda (EAP) and John Bosco Gorla (EAP). All of us in Rome would begin the day with the Celebration of the Eucharist at Nomentana, then travel in a caravan of cars to the shrine. Once there, we would learn the history of the shrine, pray together, and on the way back to Rome, stop for a delicious dinner. These times shared together were very special.

It is difficult to find words to adequately express how important the contribution of each one at the Generalate was to the creation of our local community and the support we gave one another. Coming from different provinces, vice-province and region and speaking different languages, we were a microcosm of the whole Institute. We were happy to welcome our sisters, families, and friends who visited Rome for meetings, sabbaticals, and stopovers, and to host Institute international meetings. We received much at these special times.

NORTHERN IRELAND

1985-1995

The conflict in Northern Ireland continued during 1985-1995. Acts of violence occurred with frequency on both sides, and our visits to Rathmore in Belfast and to Lisburn brought home to us how very difficult and painful the situation was for all sides. Here is not the

place to recall the political history of those years or the actions of paramilitary groups. I feel it needs to be remembered, however, that our sisters in Rathmore Grammar School and the Rathmore and Lisburn communities lived through very difficult times with great grace and courage.

**CONSULTATION PROCESS FOR APPOINTMENT OF
PROVINCIAL/VICE-PROVINCIAL/REGIONAL
1985-1995**

Beginning in late December 1985, Maria Lúcia, Bernadette, and I initiated a new process for consulting with sisters in the appointment of a provincial/vice-provincial/regional. At least one of us on the general council was present in each province/vice-province/region to personally invite all the sisters to communal discernment, “to participate actively in caring for the good and the unity of the whole body and in discerning God’s will” (RSHM Constitutions 25). The process called all of us to co-responsibility and provided a structure to exercise that co-responsibility.

We wanted to promote a contemplative spirit in communal listening to God revealed in our midst and in our history. Every single sister’s voice was important, and it was important to hear what each one was saying, to share with one another, and to search together for who was being called to lead the province/vice-province/region at that particular historical moment. We spoke of the reciprocity that was needed between the sisters and the provincial/vice-provincial/regional. In order to lead, she would need the support and collaboration of the sisters, and we believed

that in and through the process we were building-in acceptance and support for the sister appointed.

The process called for communal discernment of who was being called to serve in light of the particular needs of the province/vice-province/region over the next three to six years and provided opportunities for sisters to participate in identifying the greatest needs of the province/vice-province/region at the time. Then, at another moment, small groups met to surface names of those who had the qualities needed to respond to the greatest needs of the province/vice-province/region at that particular time. Each sister suggested was invited to listen to what was being said about her in the communal discernment and to discern personally about going forward in the process.

After sharing with a sister suggested the level of support she received and the reasons given in suggesting her, I found it tremendously valuable to be in personal dialogue with her about whether or not she would be open to having her name go forward in the next step of the process. Along with her personal discernment, listening to the communal discernment was a very important consideration. The consultation process left one tremendously vulnerable, and it called for a great deal of honesty, courage, and trust. It was living out what we say in our Constitutions: "This discernment calls us to identify with Christ in his self-emptying by yielding our personal preference to the needs of the Institute." (RSHM Constitutions 25)

So many times over the years I have been asked by members of other congregations how we elect our provincials. I then explain that we do not elect, that the general superior appoints the provincial after consultation with the sisters of the province.

Some people have been surprised by my response, some amazed by it, but I found that the General Council's presence in a province/vice-province/region to invite personally each sister to participate in communal discernment, the participation of each sister in communal discernment, and the dialogue of the general superior with sisters suggested worked well for us.

The provincial/vice-provincial/regional level in our Institute is so important, and we, as general council, felt that the time and energy given to the consultation process for the appointment of a provincial/vice-provincial/regional was one of the most important things that we did, as general council. In addition to leading one's province/vice-province/region, she is a member of the enlarged general council and has a great responsibility to work with the general council in planning and in making recommendations which affect the entire Institute.

The enlarged general council had a tremendous role in the Institute during my ten years at the general level. How very blessed we were to be able to work with each of the provincials, vice-provincials, and regional and with the enlarged general council as a whole! Without their support, we could not have moved forward as we did with planning, with formation, sharing resources, and restructuring the Institute. Their leadership in their province/vice-province/region was certainly important there, and, as well, it contributed in a significant way to the whole – to being One Body for Mission.

ENLARGED GENERAL COUNCIL

1985-1995

The enlarged general council played a very significant role in the Institute from 1985-1995. The sharing that took place and the relationships that were strengthened during enlarged general council meetings made greater communication, collaboration, and mutual trust possible, and provided the general level with crucial advice and support. Implementing general chapter decisions, responding to developments in particular parts of the Institute, and taking risks happened thanks to the support and collaboration of the provincials, vice-provincial, and regional.

Enlarged general council meetings were held annually from 1985-1990. In July 1990, while in Rome for the general chapter, the general council recommended to the provincials/vice-provincial/regional that the frequency of enlarged general council meetings be changed from meeting every 12 months to meeting every 15 months. This gave everyone a longer time to follow-up one enlarged general council meeting before it was time to prepare for another. It cut down on travel expenses of members of the enlarged general council and on necessary support staff. Members of the enlarged general council agreed.

Meetings were held in different parts of the Institute, and this gave provincials, vice-provincial, and regional, the general council, general treasurer, and general secretary the opportunity to be present in a province and the vice-province, to visit sisters locally and see ministries, and it offered sisters in the host province and vice-province the opportunity to meet and get to know members of the enlarged general council.

The enlarged general council meetings from 1985-1995 dealt with important and challenging topics. The themes, places, and some agenda items of each meeting were:

August 3-13, 1986, Belo Horizonte, Brazil – “Directing our Corporate Response for the Future:” Coopers & Lybrand presented the Analysis of the Self-Study. The meeting focused on gaining a deep understanding of our reality as Institute and the issues we faced, including meeting the expenses of the Planning Process. Goals were set for the next step of the Congregational Planning process.

July 27-August 7, 1987, Braga, Portugal – “Collaboration:” The enlarged general council considered the structure of the French Province, coordination of Inter-Africa, and structures to deal with Institute Planning. It reviewed the progress of the Corporate Reflection Process, agreed to create the Task Force on Sharing Resources.

July 19-30, 1988, Los Angeles, California – “Building Our Tomorrow:” Mid-way between two general chapters, the enlarged general council considered the establishment of the French Vice-Province, agreed to create the Initial Formation Task Force, and received the first draft of the Mission Statement.

July 19-30, 1989, Mont Rouge, France – “Celebrating Life:” Opening of the Centenary Year marking the 100th Anniversary of the death of Father Gailhac; ratification of the Mission Statement, recommendations of the Task Force on Sharing Resources; recommendations for the General Chapter 1990.

October 19-30, 1991, White Plains, New York – “Implementation of the General Chapter 1990:” implementation of the Mission Statement: use and effectiveness of Criteria for Ministry; Ongoing Formation and plans for Ongoing Formation Task Force; seeds planted for a new governmental structure in Africa; pledge made to contribute to the construction of addition to novitiate house in Mozambique.

January 14-28, 1993, Dublin, Ireland – “Implementation of the Mission Statement:” Mid-way between two general chapters; province/vice-province/region evaluations of the implementation of the Mission Statement; Experience of Internationality for Newer Members; implementation of Ongoing Formation Guidelines; structures in Africa; structures of General Government.

April 14-28, 1994, Belo Horizonte, Brazil – “Building up the Body for Greater Effectiveness in Mission:” issue of Leadership; setting a focus and theme of General Chapter 1995 based on Advent Reflection 1993; recommendations of General Government Task Force; preparation for General Chapter 1995.

Sr. Rosemary Lenehan, gave a financial report at each enlarged general council meeting. She presented the purpose, income, and balance of each fund administered at the general level.

In addition to advising the general council, the enlarged general council helped provinces/vice-province/region to move harmoniously in the same direction. Enlarged general council meetings were a means to help the provincials/vice-provincial/regional to be aware of critical issues affecting the entire

Institute, and in and through them, their province/vice-province/region. The enlarged general council's ongoing evaluation of the planning process and the implementation of the Mission Statement were invaluable in moving us forward and sustaining enthusiasm. As the General Chapter 1995 drew near, members of the enlarged general council looked again at questions raised in using the Mission Statement and responded:

- We were better able to correlate the administration of goods and justice.
- With the Criteria for Ministry, each sister was able to evaluate her ministry to move us forward in the direction of mission, and we were able to initiate further collaboration.
- We were able to speak the same language at provincial/vice-provincial/regional chapters and have the same agenda at general chapter.
- We developed a greater sense of being One Body for Mission, grew in unity, and revitalized our sense of Mission.

SOURCES OF LIFE

1985-1995

The years 1985-1995 were a time of great interest in, and work on, our Sources. We are indebted to all those who worked tirelessly and with great enthusiasm to make new material on our Sources available to us and to the public. I cannot think of the Sources during those years without thinking of Sr. Marjorie Keenan (EAP), Sources Coordinator, who came faithfully to the Generalate one

afternoon a week to work on the Sources and coordinate Sources projects Institute-wide and of Sr. John Bosco Gorla (EAP), Institute Archivist, who came faithfully one day a week to organize material in the Generalate Archives. Both Marjorie and John Bosco did this in addition to their full-time ministerial commitments. Marjorie served on the Pontifical Council for Justice and Peace and John Bosco served at Istituto Marymount, Via Nomentana, Rome.

How blessed we were to have had members of the Sources Group, Sr. Marjorie Keenan, Mary Milligan (WAP), Kathleen Connell (EAP), and Rosa do Carmo Sampaio (P), working together those years! Srs. Rosa do Carmo and Kathleen Connell would arrive at the Generalate during their vacation from their full-time ministerial responsibilities to do research on the History of the Institute.

In California, Sr. Mary Milligan was writing booklets on the Letters of Gailhac and translating recent works, and in Portugal Sr. Maria Antónia Quinteiro Lopes's study of Gailhac's Christology was published by the Catholic University of Portugal. Other studies were underway in the provinces, i.e. Sr. Máire O'Donnell (EIP) was working with her brother Fr. Christopher O'Donnell, O.Carm., a renowned Mariologist, on the Heart of Mary in Gailhac's writings, and Sr. Margarida Maria Gonçalves (P) was working on publishing a book on our Foundress, Mère St. Jean.

I cannot forget those in the provinces/vice-province/region who were translating Sources material. They were devoted to getting the exact translation and their energy and enthusiasm were contagious. Marjorie once said that "If the Sources of Life has one distinguishing characteristic it is that it represents the sacrifice of the small amount of available time on the part of many:

researchers, writers, translators, typists – and yes, the coordinator.” Thanks to their generosity, dedication, and love of the Institute, we now have historically accurate and faithfully translated material on our Sources. These include:

Letters Series:

- Continue the Work of Jesus Christ
- To Be Other Christs
- To Have the Spirit of Jesus Christ
- Study Jesus Christ
- Follow Jesus Christ

History of the Institute:

- Volume I: *A Journey in Faith and Time, 1849-1869* completed by Rosa do Carmo Sampaio (P) and translated from Portuguese by Mary Milligan, RSHM
- Volume II: *A Journey in Faith and Time, 1869-1878* completed by Kathleen Connell (EAP) and translated into Portuguese by Margarida Maria Gonçalves, RSCM

Itineraries:

- “Even the Stones Speak”
- “It would be Impossible to Tell You,” an account of early visits of Father Gailhac and M. Sainte-Croix Vidal and M. Saint-Felix Maymard to Rome

During 1985-1995, valuable research was also being done on future projects.

These words do not convey the new life that was being infused by using our Sources for workshops, retreats, orientation days at the beginning of a new ministerial year, etc. How fortunate we are to have the Sources material available for us to take up

again and again and share with others, with the possibility that, as Marjorie Keenan had hoped, the Sources of Life may be “a spring whose waters do not fail.” (Is. 58: 11)

COMMUNICATIONS

1985-1995

A lot happened in communications technology from 1985-1995 that transformed our lives. You can recall with me all that took place in your own local situation. At the Generalate in 1985 we were using typewriters and had one computer. We had no special features such as Viva Voce/speaker capability with the phones, and I remember Maria Lúcia and I would go to the office of Sr. Anne Marie Hill (EAP) at Marymount International School, Rome, to use a speaker phone during the consultation process for the appointment of a provincial. We did not have email in 1986, nor did we have computers.

The latest form of technology at the time was the fax machine. That was cutting edge. Not many places had their own fax machine in the late 1980s, and we did not have a fax machine at the Generalate. In designing the Self-Study, we would be on the phone with Coopers & Lybrand in New York. Then Coopers & Lybrand would fax a draft of the questionnaire to the Coopers & Lybrand office in Rome, and someone from the Generalate would go to the firm's office to pick up the fax. That seems laborious, and indeed it was. In 1986, however, we were amazed at the technology which made it possible to send words from one continent to another across the Atlantic Ocean.

Once when I was in Portugal during a province consultation, I went to the local post office to send a fax to a sister inviting her to personal discernment in a consultation process. I remember how great it was to have the possibility to do this. Our sisters in Mali would need to travel for hours to the Bishop's house to get a phone call, and someone would have to have had to travel hours to give them the message for one of them to come to the Bishop's house to expect a phone call. Our sisters in Chivuna, Zambia had a party line. Communicating with one another was a challenge, but we found ways to do it.

Beginning in October 1988, Mary Alice Young, General Secretary, was very faithful in sending out an issue of "Briefly," the quarterly newsletter from the general level. Articles were on a wide variety of topics, including the Centenary, enlarged general council meetings, visits to provinces/vice-province/region, Task Force Meetings, and feast-day celebrations with sisters of our Roman communities. Photos were interspersed with news, and it was a great means of keeping everyone up-to-date on happenings at the general level.

Postal service could be erratic from Rome and challenging in some parts of the Institute, too. When we had strict deadlines to meet, as with the Corporate Reflection Process or a consultation, the express services of DHL or Federal Express were used. That was expensive, but at the time the only alternative was to send mail by hand with someone going to Rome. Once, I remember, the person carrying the mail put the envelope in the Italian Post. We did not receive it for quite a while.

Verbal and oral communication was an important means of building relationships and strengthening unity among us all.

Thank heaven for our marvelous translators! There were general chapters, enlarged general council meetings, and Task Force Meetings, etc., and all the handouts for each meeting! There were letters to the Institute for Christmas, the 24th of February, and the Feast of the Institute, the Briefly newsletter every three months, the Institute Self-Study, Corporate Reflection Process, all the Planning materials, and much more. The skill, generosity, and dedication of our translators to translating the right meaning of written and spoken words were a gift to us all. We were also deeply grateful for the letters we received in response to our letters or to other communication from the Generalate, the personal reflection of a sister to a letter we had written. These were often a source of encouragement and, at times, of challenge.

As I was leaving Rome in 1995, email had started to be used at the Generalate and in provincial/vice-provincial/regional centres. This made it possible to cut down on the considerable time and postal expense of preparing mailings to each local community Institute-wide for Christmas and Feast Days.

Today with the revolution in communications technology, we have come a long way in being able to communicate with one another easily from one part of the world to another, to send a message to a general chapter which the whole Institute can read instantly, to mobilize a global response to an issue of injustice. Each age has had its challenges and breakthroughs in new forms of communications, and as we look back, I think you will agree with me that 1985-1995 was a rich period in that history.

GLOBAL TRENDS

1985-1995

- Increase of terrorism
- Widening gap of rich and poor
- Globalization of economy
- Increasing awareness of interconnectedness of everything
- Increasing concern for care of the environment
- Growing historical consciousness of the equality of women

SOME HISTORICAL EVENTS

1985-1995

December 1985	Terrorist attack at Leonardo da Vinci-Fiumicino Airport, Rome
1985 (ongoing)	AIDS Pandemic (highest percentage of people affected were in Sub Saharan Africa)
1985 (ongoing)	Violent incidents continue during 'The Troubles' in Northern Ireland
April 1986	Nuclear disaster at the Chernobyl nuclear power plant
December 1987	Robert Mugabe consolidates power and becomes President of Zimbabwe
December 1988	Brazilian environmentalist Chico Mendes, 44, was shot and killed
December 1988	Bombing of Pan Am Flight over Lockerbie, Scotland

June 1989	Tiananmen Square protests and crack-down in China
November 1989	The fall of the Berlin Wall
November 1989	Murders of Jesuit priests, cook and her daughter at the Central American University in San Salvador, El Salvador
1989-1992	Republics in Eastern Europe break away from the Soviet Union
December 1990	Lech Wałęsa becomes President in Poland
December 1990	Breakthrough in the English Channel Tunnel
1990-1991	The Gulf War
June 1992	United Nations Earth Summit ECO '92 in Rio de Janeiro
Early-1992	Devastating drought in Southern Africa
April 1992	Siege of Sarajevo begins
October 1992	Mozambique Peace Accord signed
October 12, 1992	Celebrations and protests mark the 500 th Anniversary of the arrival of Europeans in North, Central, and Latin America
September 1993	Israeli PLO Peace Accord (Oslo Accord) signed
November 1993	The Maastricht Treaty to create the European Union goes into effect
January 1, 1994	Uprising in Chiapas to galvanize support for political reform in Mexico
April 1994	Genocide begins in Rwanda
April 1994	Nelson Mandela elected president of South Africa
October 1994	Joaquim Chissano elected president of Mozambique
April 1995	Bombing in Oklahoma City

July 1995	Srebrenica Massacre
September 1995	Beijing UN World Conference on Women: Action for Equality, Development and Peace
1995-Jubilee 2000	Mobilized to call for the cancellation of Third World debt by the year 2000

TRENDS IN INSTITUTE

1985-1995

Financial situation of Institute: The major source of income is salaries and pensions of sisters. Most sisters work in RSHM institutions and some government funded works; some communities require subsidizing, and that is expected to increase.

Cost of health care and social security: The cost of health care increases and greater increases are projected in the coming years. Lay people are hired with greater frequency to help with care of the retired and infirm.

Property situations: Some properties undergo transformations for care of the elderly and for new works. Sisters live in communities connected to schools, but as we withdraw from or close institutions, housing needs will increase.

Province relationship to institutions changing: There is a withdrawal from some corporate apostolates/ministries. In some places, assets are transformed for a new ministry rather than property sold when a work is closed. Patrimony is transformed; previously only institutions were considered corporate ministries. There are new ways of giving expression to corporate ministry and movement toward new corporate ventures; identity is expressed through mission.

Presence of General Council increases in provinces/vice-province/region: In addition to formal visits, the general council is present at provincial/vice-provincial/regional consultations and chapters; one day during provincial/vice-provincial/regional chapters is set aside for a general council presentation on the role of the general council in the life of the Institute.

Changes in attitudes toward vocation awareness: Although Vocation Awareness was a priority at the General Chapter 1985, in some parts of the Institute some of us did not believe enough in us to invite anyone. Since the Initial Formation Meeting of December 1988-January 1989, there is greater interest in Vocation Awareness, dynamism to act.

Structural changes for Institute: There is restructuring in parts of the Institute. We experience this in the French Province, the establishment of the French Vice-Province, the process to establish a region for Zambia and Zimbabwe.

Greater awareness of using inclusive language: There is greater awareness in using inclusive language in communications and documents.

SIGNIFICANT PEOPLE

1985-1995

Dr. Jean Alvarez and Sr. Nancy Conway, CSJ, were consultants for the Corporate Reflection Process, Mission Statement, preparation and facilitation of General Chapter 1990, preparation and facilitation of General Chapter 1995, Advent Reflection Day December 1993, Leadership issue. Their cultural sensitivity,

creativity, and skilled facilitation, combined with Jean's and Nancy's calm and gracious manner, helped us through difficult moments.

Dr. Franck de Chambeau led the Coopers & Lybrand Team of consultants; recommended we have an Institute Self-Study, advised and worked with us in the design of the Self-Study Questionnaire, financial forms, etc., led and directed Coopers & Lybrand Analysis of Self-Study, gave presentation on Self-Study and Coopers & Lybrand Analysis to the enlarged general council in August 1986, led the presentation to each provincial council and the regional on the analysis of its province/region responses to Self-Study.

Fr. William Hogan, CSC, helped us with congregational planning, advised us on restructuring French Province to French Vice-Province, the establishment of a novitiate for Zambia and Zimbabwe, the establishment of a region for Zambia and Zimbabwe; advised and facilitated the Enlarged General Meeting in Braga in 1987; advised and facilitated meeting of Zambia/Zimbabwe Study-Group; met with sisters in Zambia and Zimbabwe at Lake Kariba; was with us at General Chapter 1990; advised us about General Government; guided and advised us on canonical matters. In addition to his great knowledge and experience, he had a simplicity that we can remember with fondness. He was like a brother who walked with us in many significant moments of our journey.

Rev. Peter Hans Kolvenbach, SJ, Superior General of the Society of Jesus. His presentation to the General Chapter 1990 and the Question and Answer session that followed preceded the Chapter's

consideration of approval of the Mission Statement. He was the right person at the right time.

Sr. Helen McLaughlin, RSCJ, General Superior of Society of the Sacred Heart and the RSCJ General Council shared with us from the wealth of their experience in leadership and their knowledge of diverse issues of international congregations; had a valuable role in our confirming the path forward for Congregational Planning; met and reflected with us on significant topics for international congregations of apostolic religious life. Their friendship was a great gift.

CONCLUSION

I am filled with gratitude as I recall the journey of the Institute during 1985-1995. The high level of participation of every sister stands out in my memory. All of us were engaged in living the questions, a faith community seeking to discern God's call in the new moment. Collaboration was at every turn, in every area. In and through the processes, new life flowed through the whole body. New structures were created. We were revitalized in carrying out Christ's life-giving Mission, in placing ourselves and our resources at the service of those most in need of justice. Tested by challenging situations and difficulty, we proved the Institute to be truly One Body for Mission. In faith we planted seeds in fertile soil that was ready to receive the gift of new life. We lived a *kairos* moment. It was an "acceptable time," and we did not receive the grace of God in vain.

Los Angeles, California

September 2016

APPENDICES

1. Letter to Institute Announcing Establishment of French Vice-Province, July 1, 1988 – Sr. Patricia Connor, RSHM
2. Map of RSCM/RSHM Institute in Africa 1985-1995
3. Mission Statement, General Chapter 1990
4. Process of Discernment on Choice and Evaluation of Ministry (Process Referred to in General Chapter 1990 Text)
5. Experience of Internationality for the Newer Members, Message to All the Sisters of the Institute, Braga, June 29, 1993
6. Eastern American Provincial Council and English-Irish Provincial Council support the establishment of a Region comprising the Religious of the Sacred Heart of Mary in Zambia and Zimbabwe, June 1995
7. Decision of General Council to establish a region for Zambia and Zimbabwe, June 16, 1995

**APPENDIX 1: LETTER TO INSTITUTE ANNOUNCING ESTABLISHMENT
OF FRENCH VICE-PROVINCE, JULY 1, 1988,
SISTER PATRICIA CONNOR, RSHM**



**RELIGIOSE DEL SACRO CUORE DI MARIA
CURIA GENERALIZIA
VIA ADELAIDE RISTORI, 26 - 00197 ROMA, ITALIA
TEL. 81.19.698**

July 1, 1988

Dear Sisters,

I want to write to you today to share with you some information concerning the structure of the French Province. This touches directly the life of a part of the Institute and indirectly the life of us all.

From previous communication you have received during the past two years, you are aware that the structure of the French Province has been a subject of serious reflection and in-depth study by the French Province and the General Council. During the 1987 Enlarged General Council Meeting, the recommendation made by the French Province, the possibility of a change from the status of Province to that of Vice-Province, was affirmed. (cf. Bulletin of 1987 EGC Meeting, Braga, Portugal, p.18).

In September 1987, we, as General Council, began the follow-up of this recommendation. Our attention focused initially on the possible collaborating province. After weighing a number

of factors, in November 1987 we entered into dialogue with the English/Irish Province and invited all sisters to participate in a province "sounding" on the possibility of establishing a formal, collaborative relationship between the French Vice-Province and the English/Irish Province. We were grateful for their openness and willingness to cooperate fully in this "sounding".

Communication and dialogue were enhanced by the presence of the French provincial, Marguerite-Marie Lyng, and of Bernadette McNamara, from the General Council, in England and Ireland during the EIP "sounding". A lot of information was gathered and a lot of questions were raised. Despite not knowing all the answers to the questions, the general sense of the English/Irish Province was to go ahead and to study further the implications of such a collaborative relationship.

Meanwhile, the sisters of the French Province were also coming together to reflect more deeply on the implications of becoming a Vice-Province and of entering into a formal relationship with the English/Irish Province. Communication and dialogue were facilitated by the presence in France of an EIP councillor, Mary Lambie, during these meetings of the French Province.

In April 1988 an "ad hoc" group, consisting of two representatives from each province and of a representative from the general level, was established to study further the implications of the new structure. The objective was to work out

details in specific areas and, in dialogue with both provincial councils and the general council, arrive at an acceptable agreement.

Today, after months of prayerful reflection, study, and dialogue, I wish to announce the establishment of the French Vice-Province and the establishment of a formal, collaborative structure with the English/Irish Province.

I do not want, at this time, to share with you any of the specific details of what is involved in this new structure. That information can come at another time.

I feel it is important for you to know that this new structure offers to the sisters of the French Vice-Province many possibilities for new life in the midst of their present reality. It challenges us in many ways that can be very life-giving. It provides a vehicle for continuing to enlarge our horizons, to recommit ourselves to the value of internationality, and to discover anew the richness of the gift of internationality.

In closing, I would like to take this opportunity to acknowledge the deep faith that I have experienced and have touched in working with the sisters of our French Province and our English/Irish Province on this important question. I applaud their openness to risk, their willingness to venture into the unknown, and their readiness to go forward in faith. Let us accompany them with our prayer, as they embark upon this new beginning!

Within the next two weeks, we will be travelling to Los Angeles for the meeting of the Enlarged General Council. Please continue to keep us in your prayer, that we may be ever sensitive to recognizing God's way among us and ever open to responding to God's continual call.

Love and best wishes,

Petrus Cunniff
PCHM

APPENDIX 2: MAP OF RSCM/RSHM INSTITUTE IN AFRICA, 1985-1995



APPENDIX 3: MISSION STATEMENT, GENERAL CHAPTER 1990

RELIGIOUS OF THE SACRED HEART OF MARY

MISSION STATEMENT

“That All May Have Life”

We, the Religious of the Sacred Heart of Mary, an international apostolic institute of women religious, are called to share in the life-giving mission of Jesus Christ.

The challenge of the gospel and the spirit of faith and zeal which marked our founders, Jean Gailhac and Mère St. Jean, and our founding sisters, urge us to respond to the needs of our time and to work with others in action for evangelical justice. Sent to promote the life and dignity of all our sisters and brothers, at this time we place ourselves and our resources at the service of those who are most in need of justice, enabling the powerless, the deprived, the marginalized, the voiceless to work effectively for their own development and liberation.

We are called to be community, to know and celebrate God's love for us and to make that love known to others. As we become more deeply inserted in the realities of the Church and world, we use our individual and corporate talents to work creatively in diverse ministries for the promotion of justice.

Mary is our model as we seek to be open to the Spirit, to center our lives in Jesus Christ, to be women of prayer and compassion, and to give authentic and joyful witness to the values of the gospel wherever we are.

APPENDIX 4: PROCESS OF DISCERNMENT ON CHOICE AND EVALUATION OF MINISTRY

(Process Referred to in General Chapter 1990 Text)

PROCESS OF DISCERNMENT ON CHOICE AND EVALUATION OF MINISTRY

When choosing or evaluating ministries, the Institute Criteria for Ministry should be used in the process of discernment on choice and evaluation of ministry.

Ministry, corporate or individual, should be chosen and evaluated through a process which includes:

1. REFLECTION ON THE CONSTITUTIONS AND MISSION STATEMENT
2. REFLECTION ON THE INSITUTE CRITERIA FOR MINISTRY
 1. Does this ministry allow collaboration with others in building up the Reign of God?
 2. Does this ministry allow work with and/or on behalf of those most in need of justice?
 3. Does this ministry enable those most in need of Justice to work for their own development and liberation?
 4. Does this ministry respond to the needs of our time?
 5. Does this ministry give the opportunity for insertion in the realities of the Church and world?
 6. Does this ministry give the opportunity to build up community, giving authentic witness to the gospel?

3. CONSIDERATION OF RESOURCES IN THE CARRYING
OUT OF OUR DIRECTION IN MISSION

- a. talents, capabilities, personal call of the sister(s)
- b. possibility of remuneration
- c. human and financial resources of the province/vice-
province/region

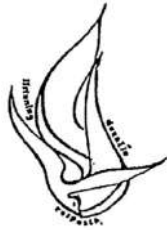
4. DISCERNMENT BY SISTER(S)

- a. personally (prayer, reflection, counsel)
- b. with local community and other RSHM
- c. with provincial level
- d. the dialogue with the people of the local area/church

REVISED

SEPTEMBER 1989

APPENDIX 5: EXPERIENCE OF INTERNATIONALITY



Experience of Internationality for the Newer Members

Message to all the Sisters of the Institute

We, the RSHM who participated in the Experience of Internationality, want to share something of our experience with all of our Sisters.

We drank from a WELL by reconnecting to and deepening our RSHM historical roots, “the specific gift of the Spirit given to P. Jean Gailhac, M. St. Jean and our first Sisters,” (Cons. 4) and by sharing the realities we had lived in various cultures. We rediscovered our TREASURE (Mt 13:44).

Through this experience of internationality, of unity in diversity and through the witness of many of our Sisters today, we have been renewed in our identity and commitment.

Challenged by our lived experience, we recognize that internationality is a gift for the Institute, the Church, and the world. We want to keep this gift alive in us and to share it in an attitude of co-responsibility and collaboration.

As members of One Body for Mission, we commit ourselves:

- to be energized by Faith and Zeal
- to be strengthened by prayer and discernment
- to be centered in Jesus Christ, entering into the Paschal Mystery,

in order to grow in the quality of our personal and community life.

We are willing to take the risk to be women without boundaries, always looking for new alternatives to promote life.

Challenged by the Gospel, our Constitutions and Mission Statement, we struggle to live what we proclaim.

Energized by the prophetic dimension of our Charism, we want to reveal the “face” of the RSHM, witnessing and communicating our Spirit “THAT ALL MAY HAVE LIFE.”

Braga, June 29, 1993

**APPENDIX 6: EASTERN AMERICAN PROVINCIAL COUNCIL AND
ENGLISH-IRISH PROVINCIAL COUNCIL SUPPORT THE ESTABLISHMENT
OF A REGION COMPRISING THE RELIGIOUS OF THE SACRED HEART OF
MARY IN ZAMBIA AND ZIMBABWE, JUNE 1995**

As Provincial Councils of the Eastern American and English/Irish Provinces, we support the establishment of a Region by the General Council, comprising the Religious of the Sacred Heart of Mary in Zambia and Zimbabwe, relating to the General Superior and her Council, in conjunction with the Eastern American Province and the English/Irish Province.

We have reached this conclusion believing that establishing a Region would strengthen our effectiveness in mission, and following on:

1. The research, consultation, meetings and prayerful reflection of the sisters living in Zambia and Zimbabwe, through which they came to recognise more fully
 - the need to deepen our experience that we are one body for mission within an international Institute;
 - the need to strengthen our ability to act as such, in Africa in particular;
 - the need to intensify efforts in collaboration between Zambia and Zimbabwe, especially vis-à-vis ministry, community, novitiate, vocation awareness, human resources, ongoing formation for mission, work for justice (c.f. General Chapter 1990 document)

2. The unanimous decision on the part of the sisters in Zambia and Zimbabwe to go forward with the Region to enable greater possibilities for mission (Meeting in Kariba, January 1995).
3. The visit of Sisters Martina and Catherine to Zimbabwe and Zambia during which ten sisters committed themselves to becoming members of the Region, knowing that concerns and practicalities need to be worked out, but willing to take this step in faith.
4. Reflection and discussion on the part of each of the Provincial Councils separately and in dialogue.

Although the number of sisters open to serving in the Region, other than those already in Zambia and Zimbabwe, is limited, we see the possibility of continuity for the foreseeable future, trusting that in the long term there will be Zambian and Zimbabwean sisters to embody our charism and carry out our mission in the Region.

Provincial Council
Eastern American Province:

Sr. Martina Crowley
Letizia Paffalardo RSHM
Edna O'Connor RSHM

Date: *June 6, 1995*

Provincial Council
English/Irish Province:

Catherine Dolan RSHM
Margaret Fielden RSHM
Maria Lever RSHM

Date: *2 June 1995*

**APPENDIX 7: DECISION OF GENERAL COUNCIL TO ESTABLISH A
REGION FOR ZAMBIA AND ZIMBABWE, JUNE 16, 1995**



**RELIGIOSE DEL SACRO CUORE DI MARIA
CURIA GENERALIZIA
VIA ADELAIDE RISTORI, 26 - 00197 ROMA, ITALIA
TEL. 81.19.698**

ESTABLISHMENT OF THE ZAMBIA/ZIMBABWE REGION

GIVEN that the sisters in Zambia and Zimbabwe
unanimously support the establishment of a
region, and

GIVEN the decision of the Provincial Councils of
the Eastern American and the English/Irish
Province to support a region, and

GIVEN the endorsement of the Enlarged General
Council to go ahead,

we, as General Council, have come to the decision
to establish a region for Zambia and
Zimbabwe.

We recognize the fragility of the situation, but
are going ahead in faith, encouraged by the
support of both Provincial Councils and the
commitment of sisters to be members of the new
region.

We believe that the establishment of the Zambia/Zimbabwe Region is going to foster life, lead to the conversion of the total Body, and help us to renew many values of the Institute.

Signed:

Patricia Connor, RSHM
Rosa de Lima Pereira, RSCM
Marianne Murray RSCM.

Rome

June 16, 1995

PHOTOGRAPHIC ADDENDUM



**Maria de Lourdes Machado, Mary Milligan, RSHM General Superiors
1975-1985 and Patricia Connor, newly elected General Superior
General Chapter 1985, Rome**



**General Council 1985-1990
Maria Lúcia Brandão, Patricia Connor, Bernadette McNamara,
General Chapter 1985, Rome**



The Generalate Community, Rome, July 1986



**Patricia Connor and Maria Lúcia Brandão meet with Maria Leonor
Fernandes, Inter-Africa Coordinator
Generalate, February, 1986**



**Enlarged General Council
Belo Horizonte, Brazil, August, 1986**



**Valuable translators: Therezinha Benedicto, Maria do Rosário Durães
and Mary Jo McElroy
Belo Horizonte, Brazil, August, 1986**



**Rosemary Lenehan, Olga Georgina and Catherine Dolan with
Generalate Community enjoying an evening in Rome**



**Second meeting of Planning Liaison Persons
Generalate, May, 1988**



Fátima Fernando, Valéria Erneio and Albertina Páscoa José are welcomed into the pre-novitiate in Maputo, Mozambique, October, 1988



Bernardo Almazan, Bernadette McNamara and Maria Coronel in Toluca, Mexico, March, 1989



**Maria Helena Ayres, Margaret Fielding, Genevieve Underwood,
and Judith Lupo, the Institute Centenary Committee
meet at the Generalate, 1989**



**RSHM in Rome celebrate the Feast of the Sacred Heart of Mary with a
pilgrimage to a Marian shrine, 1989**



**Celebration of Patricia Connor's Silver Jubilee
Adelaide da Cunha, Rosemary Lenehan, Patricia Connor
and Maria Cândida Valente, Generalate, June, 1989**



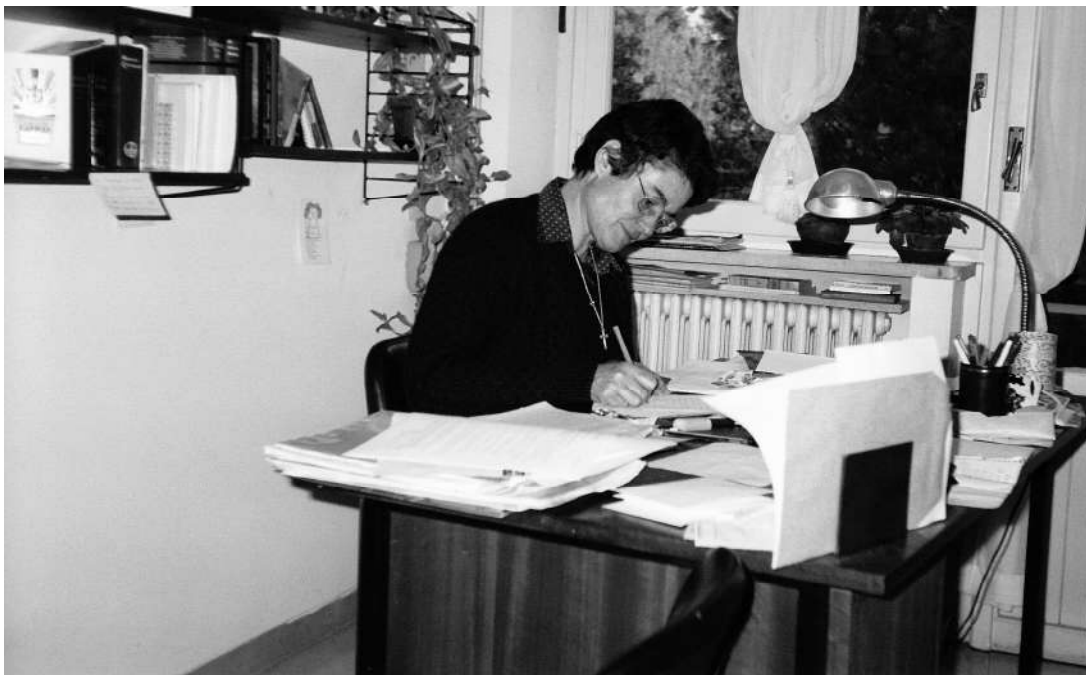
**Family of Fr. Gailhac, Monsieur Henri Vidal, and of Mère St. Jean,
Madame Bernard Couronne, share family remembrances with everyone
at the enlarged general council meeting, Mont Rouge, France, July, 1989**



Bernadette McNamara, Maria Lúcia Brandão, Margaret Fielding, Patricia Connor during visit to English-Irish Province, October/November, 1989



**Maria Lúcia Brandão and Bernadette McNamara
with Alcantara Hoy, age 97, in Upminster, England
October/November, 1989**



Bernadette McNamara keeps relationships with sisters strong through written communication, Generalate, Rome



Dr. Jean Alvarez and Nancy Conway, CSJ, help us to prepare for the General Chapter 1990



**Kathleen Connell and Rosa do Carmo Sampaio
at work on the Sources in the Generalate**



**Patricia Connor, Mary Alice Young, Nicoletta Scotti, Bernadette
McNamara and Breda Galavan in Rome, 1990**



RSHM in Rome with Pope John Paul II on occasion of the Centenary of the death of Father Gailhac,
January 24, 1990



General Council 1990-1995: Marianne Murray, Patricia Connor and Rosa de Lima Pereira



Marjorie Keenan working on the Sources in the Generalate



Marianne Murray, Patricia Connor, Veronica Brand, Rosa de Lima Pereira, and Marguerite McLoughlin in Rome, May, 1991



**Edmund Harvey, Marianne Murray and Rosa de Lima Pereira
Planning ahead for the Ongoing Formation Task Force Meeting**



**Ongoing Formation Task Force members and the Generalate Community see places in Rome visited
by Fr. Gaillhac, M. Ste. Croix and M. St. Félix**
**Maria Leonor Fernandes, Margarida Maria Pinto Coelho and Maria Lúcia Brandão follow itinerary,
February, 1992**



Also following the Rome itinerary are Françoise Wyckaert, Edmund Harvey, Breda Shelly and Patricia Connor, February, 1992



Rosa de Lima Pereira with Breda Shelly and Victoria Busch in Tarrytown, United States, March, 1993



RSHM in Rome on pilgrimage to the Shrine of the Virgin of Praise to celebrate the Feast of the Sacred Heart of Mary, June, 1992



Marianne Murray visits with Marie Chantal Colar, Françoise-Thérèse Ringeval, and Jacqueline Blaise in Cambrai, France, May, 1993



All involved in the Experience of Internationality for Newer Members, Motherhouse,
Béziers, June, 1993



Margarida Maria Gonçalves (left) and Maria de Lourdes Machado (right), two former General Superiors, with Patricia Connor, Braga, June, 1993



**Luísa Marinho (right) on the day of her Perpetual Vows,
Fervença, Portugal, July 4, 1993
Luísa, Patricia Connor and young people from the Lar of Santa
Teresinha, Viseu, Portugal**



**Olga Georgina, Olinda Rocha, Veronica Brand, Ana Mó Senguaio, Maria
Teresa Bastião and Maria Rita Marcelino in Maputo, Mozambique**



**Novitiate for Zambia-Zimbabwe – Seated: Harriet Kunda, Florence Muuka, Mumbe Nzobokela, Coltrida Mooya
Standing: Virginia McNally and Patricia Butler
Chinhoyi, Zimbabwe, 1993**



Maria de Lisieux Silva, Virginia Mullane and Marina Queiroz at enlarged general council meeting in Belo Horizonte, Brazil, April, 1994



**Patricia Connor and Fr. Bill Hogan, CSC, at meeting of
Zambia/Zimbabwe Study Group, Generalate, August, 1994**



**Philippa O'Sullivan, Martina Crowley and Moira Lever at
Zambia/Zimbabwe Study Group Meeting, August, 1994**



Serafina Helena, Virginia Mullane and Rosa do Carmo Sampaio at a gathering of sisters in Maputo, Mozambique



Dr. Jean Alvarez and Nancy Conway, CSJ, plan with the General Team in preparation for the General Chapter 1995
Seated: Marianne Murray and Rosemary Lenehan



**Celebrating with Maria Flora Dunguza (center) her Silver Jubilee
Patricia Connor, Rosa de Lima, Maria Flora Dunguza, Vianney Stewart,
Evelyn Gill and Margaret Treacy
Generalate, February 24, 1995**



**Patricia Connor presenting Pope John Paul II with a monetary gift from
the Institute of the Religious of the Sacred Heart of Mary,
The Vatican, January 24, 1990**

May God be blessed always and in everything.

Gailhac, Béziers, 23 July 1886

BIOGRAPHICAL INFORMATION

Sister Patricia Connor, RSHM

Patricia Connor, RSHM was born on May 8, 1941 in Wilkes-Barre, Pennsylvania, USA. She knew the Religious of the Sacred Heart of Mary as a student first at Marymount College, Tarrytown, New York and then at Marymount College in Palos Verdes, California. She entered the RSHM Novitiate in Santa Barbara, California on September 8, 1962 and made her First Profession on August 22, 1964. She graduated from Marymount College in Palos Verdes and earned a Master's Degree in History from California State University, Northridge. She taught in RSHM elementary and secondary schools in Los Angeles, Santa Barbara, and Montebello and served in various capacities for the Western American Province, including Formation Directress, and Provincial Superior from 1976-1982. During this time, she served on the Boards of RSHM Schools, Loyola Marymount University, and Marymount Palos Verdes College, and she was an active member of the Leadership Conference of Women Religious. She was elected General Superior of the Institute at the General Chapter 1985 and served at the General Level from 1985-1995.

Upon returning to California, she was the Program Director of A Place Called Home in South Central Los Angeles from 1997-2003 and a member of the Justice and Peace Commission of the Archdiocese of Los Angeles. She served for a second time as Provincial from 2003-2009. She continues to be involved in Board Ministry, and she volunteers in the educational services program at A Place Called Home.

Institute of the Religious of the Sacred Heart of Mary