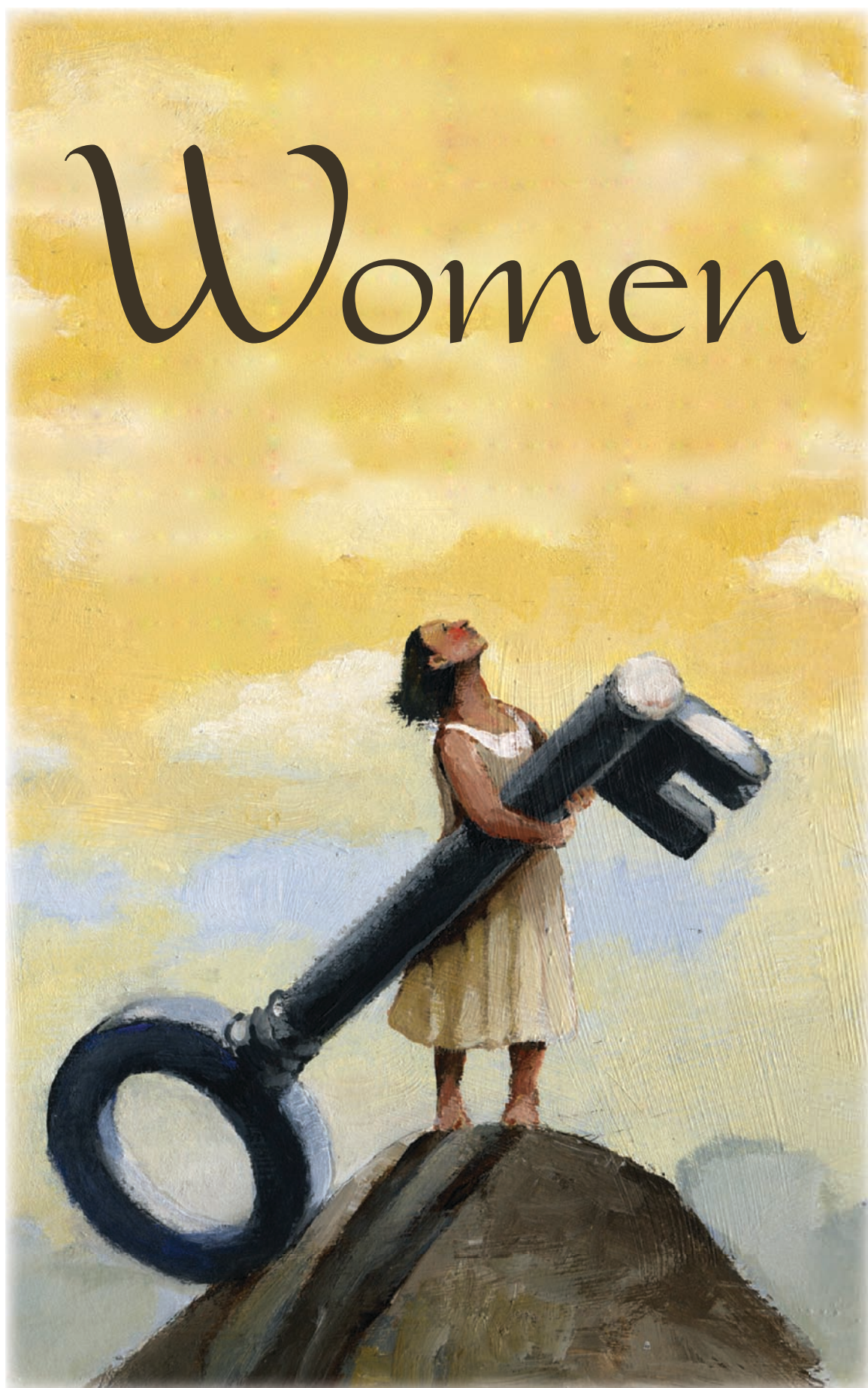




Congregation of the Sisters, Servants of the Immaculate Heart of Mary, Scranton, PA Vol. 32, No. 2 Fall 2014



From the beginning of creation into this very moment and beyond, our world groans in longing for the unfolding of God's dream. For this divine dream to move toward fullness, our Church and society must be places where all are welcomed and afforded a deep listening.

We mourn every instance when women's voices have been muted, dismissed, or silenced. We grieve when the global community is diminished and impoverished because doors are locked, windows shuttered, and wisdom is excluded from the table.

Because we stake our lives on this dream of God for all of us, we call on women and men to gather our energies for the healing of the planet.

Let us together:

- Nurture a contemplative spirit in the ordinary and everyday arena of our lives;
- Pay attention to the movement of God in the signs of the times;
- Create beauty and embrace the arts as antidotes to violence;
- Commit ourselves to the works of justice and peacemaking, learning from those who are vulnerable and oppressed;
- Wrestle with the profound questions of our age;
- Name our own brokenness, which has contributed to the collective suffering of our neighbors, and pledge ourselves to a new tenderness.

Let us, together, hold fast with fierce hope to God's dream for this beautiful, yet wounded world.

Standing on the Shoulders of Our Foremothers

May your trails be crooked, winding, lonesome, dangerous,
leading to the most amazing view.
May your mountains rise into and above the clouds.

Edward Abbey

As a former history teacher, I have a great love and appreciation for stories about people who have shaped our world, who have made a difference in the lives of others. At one time, these stories were mostly about political, military, or social leaders and almost all of them were about men. That point was made to me one day by a sophomore student and it led to a stimulating discussion about the nature of history as recounted in textbooks, and the less celebrated but equally significant contributions made by countless others that influenced the lives of generations. Many of these shapers of history were women, and from this classroom discussion evolved the *Women in History* elective course I taught for several years.

I was reminded of the above incident as I contemplated the theme for this issue of our IHM publication. In 2015 our congregation will celebrate the 170th anniversary of her founding. During that summer we will also be rejoicing with our fellow IHMs from Immaculata, PA and Monroe, MI and our Oblate Sisters of Providence at a gathering in Scranton to commemorate our shared charism and our dreams for the future. In the fall of 2015 we will mark the 100th anniversary of our congregation's founding of Marywood University. No doubt there will be much celebrating and

reminiscing about the women and events that have shaped our wonderful history. But as you will glean from the articles in this issue, the IHM story is not just about ourselves; it is interwoven with the faces and the voices of the immigrant, the poor, the uneducated, the oppressed, the battered, the marginalized. It includes those who inspire us and join us in seeking to bring God's unconditional love to a world "crying out for justice and hungering for meaning." (*IHM Direction Statement 2014 – 2018*).

Our journey as a congregation of women religious began in 1845. Theresa Maxis Duchemin left her home in Baltimore and travelled to Michigan at the request of Father Louis Florent Gillet to help educate French Canadian immigrants in Michigan. The rest, as they say, is history. Theresa and the women who came after her responded to the ever-changing needs and challenges of their times with courage, passion, creativity, and a hope rooted in God's dream for the world. Their paths were not easy; often they were "crooked, winding, lonesome, dangerous." But their lives stand as a testament to God's sustaining grace. Their legacy of fidelity and courage empowers us today to continue the pursuit of that same dream for our own world.

Isaac Newton wrote, "If I have seen further it is by standing on the

shoulders of giants."ⁱ Wherever we serve in ministry today, IHMs stand on the shoulders of our foremothers. As we stand on the shoulders of these giants, we must look out over the horizon and use our collective imagination, creativity, and fresh thinking to envision where we are being called anew so that we, like those who came before us, can claim our IHM vision, God's vision for the future.

*Oh may all who come behind us
find us faithful.*

*May the fire of our devotion
light their way.*

*May the footprints that we leave
Lead them to believe
And the lives we live
inspire them to obey."*ⁱⁱ

*Sister Ellen serves as president for
the IHM Congregation.*

ⁱ Letter from Isaac Newton to Robert Hooke, 5 February 1676, as transcribed in Jean-Pierre Maury (1992) *Newton: Understanding the Cosmos*, New Horizons.

ⁱⁱ Green, Steve. (1988). *Find us faithful*. On *Find us faithful* [CD]. Brentwood, TN: Sparrow Records.



Their lives stand
as a testament to
God's sustaining
grace. Their
legacy of fidelity
and courage
empowers us
today to continue
the pursuit of that
same dream for
our own world.



Congregation of the Sisters, Servants of the Immaculate Heart of Mary, Scranton, Pennsylvania

Our mission as Sisters, Servants of the Immaculate Heart of Mary of Scranton, Pennsylvania, is to follow Jesus as a community of disciples, aware that we are sent to be a clear and understandable prophetic witness to the presence of God in the world. - from the *IHM Mission Statement*

Editor: Sister Fran Fasolka, IHM

Copy editor: Sister Chris Koellhoffer, IHM

Advisory Board:

Sister Gilmary Beagle, IHM
Sister Suzanne Delaney, IHM
Sister Ann Barbara DeSiano, IHM

Sister Chris Koellhoffer, IHM
Dr. Erin Sadlack
Sister Annmarie Sanders, IHM

Journey is published by the IHM Congregation for its members, friends, donors, sponsored institutions and supporters of the IHM Sisters and their ministries. Opinions expressed by authors published in *Journey* do not necessarily reflect those of the IHM Congregation. Written portions contained herein may not be reproduced without the permission of the IHM Congregation. Correspondence should be addressed to the *Journey* editor at: IHM Center, 2300 Adams Avenue, Scranton, PA 18509. E-mail: communications@sistersofihm.org
Journey is online at: www.sistersofihm.org/what-we-do/publications-library/ihm-journey-online-publication.html

Keeping Good Company

by Sister Chris Koellhoffer, IHM

The company we keep is revelatory. It communicates so much about who we are and what we hold dear, who we love, what we choose, where we desire to spend our time and energy. The company we keep also deeply influences, shapes and transforms us along the way.

T. H. White, in *The Once and Future King*, observes that when we strengthen the life of others we transcend time; this affirmation is not a one-time thing, he insists, for those whose lives we have once blessed are strengthened by us beyond the moment. And there is a reverse shaping of sorts, since the stories, the witness, the blessing, the pain and promise of those we have companioned are forever a part of who we are and what we hope to become.

A spirituality of accompaniment acknowledges that God does not solve all our problems or take away our suffering and pain. What God does, though, is walk with us, be present to us, be in unfailing relationship to us, so that we can find the courage to move forward and create, with the divine, a future full of hope.

In T. H. White's re-telling of the Arthurian legend, recounted by Rachel Naomi Remen, the magician, Merlin, prepares the young child, Arthur, to embrace his destiny. With Merlin's magic touch, Arthur is transformed throughout his childhood into a variety of different animals, birds, and insects. All this so that Arthur will learn firsthand what it is actually like to be a trout, a hawk, a tiny ant; so that Arthur will fully and faithfully companion these friends of the natural world and learn from their wisdom and experience.

This companioning has consequences. As the legend continues, Arthur frantically searches for a sword to loan to an aspiring knight whom he serves. Desperate to be of service, Arthur discovers a beautiful new sword embedded in an anvil

in front of a church. He fails to notice its inscription, indicating that whoever is able to pull the sword from the stone will be the rightful king of England. He wants only to be of assistance to his knight, so he grabs the hilt and struggles with all his strength to release it. Nothing happens.

But at that moment, all the lessons and experience of his childhood come together in a startling way:

"Suddenly, with a rustling of wings and a scampering of feet, with a slithering, squeaking, growling, cheeping, and baahing, the empty square fills with the spirits of all the creatures who have generously shared the wisdom of their own lives with Arthur..." The rabbits and falcons and hedgehogs and salmon and beetles he companioned in years past appear to encourage him, reminding him of the experiences they've shared together that have made him ready. "And strengthened by their love and all that he has learned from them, he reaches forward and easily pulls the sword from the stone."

This powerful archetype reminds us of the significance of accompanying others *en la lucha*, in the struggle. And while it is essential that all of us, women and men, companion one another in the kingdom of God, the real life examples shared here speak to the witness and experience of women in this blessed accompaniment.

When Mary of Magdala and the women who followed Jesus stood by him as he hung on the cross, they became "the women who stayed." When everyone else in the crowd that day had fled in terror for their lives and their safety, this band of women refused to budge. Their companioning of Jesus emboldened them to put aside the very real fate that might befall them if they continued to be associated with an executed criminal. What are the learnings for us in this companioning?

When Maura Clarke, Ita Ford, Dorothy Kazel, and Jean Donovan were presented with multiple opportunities to flee the violence of El Salvador and return to the relative security of the United States, these missionaries discerned that they could not abandon the poor ones, the little ones, the vulnerable ones whom they accompanied, who had stolen their hearts and also companioned them. These women threw in their lot with their suffering neighbors, helped them to face what they needed to face, and assured them they would not be alone. Their accompaniment led them to the same fate as the people of El Salvador. What are the learnings for us in this companioning?

When Annunciation House in El Paso sent out a desperate plea for volunteers who could companion the torrent of refugees streaming across the border into the US, five IHM Sisters dropped everything to assist women, children, and families from Central America who arrived frightened, exhausted, and traumatized. At the shelter that accompanies migrant, homeless, and economically vulnerable peoples of the border region, these five women, along with dozens of other people of faith and good will, were themselves accompanied: by the prayer, blessing, and financial support of the many unable to make the trip. These women returned to put into words all they had witnessed. They struggled to translate their experience for those who stayed behind. What are the learnings for us in this companioning?

In "Accompaniment: Mission in the Heart of God," Eleanor Doidge observes that, "A spirituality of accompaniment is also made visible in Jesus' resurrection. Even in death Jesus does not abandon his community. In the resurrection story told in John 21, Jesus appears to his disciples by the shore of the Sea of Tiberias. Jesus shows them where to cast their nets to catch a huge load of fish, and then they come



These women
threw in their
lot with their
suffering
neighbors, helped
them to face what
they needed to
face, and assured
them they would
not be alone.

ashore. Jesus was waiting there with a fire, and taking some of the fish, Jesus cooked breakfast. Not only is he still present—he cooks them breakfast! Through this act, Jesus makes manifest the very nature of God."

A God who does not abandon. A God who leaves nothing and no one behind. A God who forever accompanies.

Sister Chris serves as coordinator of mobile spirituality ministry and also as editorial consultant for the Sisters of IHM, Scranton.

Women Mystics: The Call to the Heart

by Sister Nancy Hawkins, IHM

They are known around the world as bearers of wisdom and spiritual companions. They are prolific writers, poets, and musicians. Some lived in convents and others walked the city streets. Some were great reformers and others worked daily with the poor. Who are these amazing women? They are the women mystics.

It is not easy to define mysticism but a good way to speak of it is that special, deep experience of union with and knowledge of God. This union is a pure gift of God; it is not something learned in school or from books. Mystics can see God with the eyes of love and they respond with all of their heart. We Christians are blessed to have countless women in our ranks who are recognized as mystics. Some of these women are extremely well-known and others are not. But all of them touch us deeply and assure us of God's profound love and mercy for all of creation, especially ourselves.

Over the years I have been intrigued by two European women mystics and one group of women who were not appreciated by the church and who would eventually be condemned. These mystics are Catherine of Sienna, an Italian Tertiary of the Dominican Order who lived in the 14th Century, Hildegard of Bingen, a 12th Century German Benedictine; and the Beguines, 11th Century Northern European lay women. Catherine and Hildegard happen to be two of the four women Doctors of the Church. The Beguines are considered to be one of the first women's movements in Christianity.

At one time or another all these women mystics were misunderstood by their families and contemporaries. They chose to respond to the many needs of their time with an eye to justice and reform while writing down their profound mystical experiences of God. The times in which they lived were not encouraging for women who wrote and challenged the "status quo." Women who thought for themselves were often branded as "heretics" and asked to change their ways. These women knew that, "Mystical

experience is not an end in itself, but it impels one to action...to creative acts, to be a living ardent tool with which the supreme artist works." (English mystic Evelyn Underhill)

Catherine of Sienna lived during a time when the Church, society and her Dominican order were in chaos. The Medieval ideal of one emperor and one pope was crumbling. By the age of seven Catherine consecrated herself to Christ, but had no intention of entering religious life. After being treated as an indentured servant by her family, she took on the role of a Mantellate. She lived at home and devoted herself to a life of prayer and charity. Catherine deeply loved the Church and was greatly disturbed by the political squabbles between the Italians and the French resulting in two Popes: one in Rome and one in Avignon.

Catherine, a woman of little formal education, traveled to Avignon to speak to Pope Gregory XI on behalf of those cities where sacraments were no longer taking place due to the papal dispute. This simple woman and mystic strengthened Pope Gregory's resolve to return to Rome and eventually the papal schism was ended. As Catherine's life went on, she became known for her mystical writings and was once again called to address the papal curia on behalf of Pope Urban.

We women of today can learn much from this brave mystic. She reminds us that we must speak our own truth even when those in ecclesiastical power refuse to listen. Her final prayer was that God would take her heart and use it for the Church.

Trying to describe the spirituality and mystical life of Hildegard of Bingen is nearly impossible. She was a Benedictine abbess, Gregorian reformer, musician, artist, writer, herbalist, and apocalyptic preacher! Her Illuminations, filled with illustrations, contain interpretations of her mystical visions. I find that the most fascinating aspect of Hildegard's mystical spirituality is her concept of "greening power," the power of life in the entire universe. This woman mystic had an extraor-

dinary comprehension of the depth of all creation. Hers was a cosmic spirituality.

Hildegard grew up amidst the green lands of Germany. She viewed this earth as her home: a place of delight that must be cherished and protected. The Sisters of her community grew grapes to produce the clear, fresh wines of the Rhine. One of Hildegard's favorite words was "viriditas." The best attempt at translation is, "greening love." Hers is a mystical theology grounded in the integrity of creation. She believed that human beings are to co-create with God. In her Illuminations, Hildegard describes God saying, "I am the breeze that nurtures all things green. I encourage blossoms to flourish with ripening fruits. I am the rain coming from the dew that causes the grasses to laugh with the joy of life."

This amazing woman mystic was re-discovered in the 20th century. Her vision for the world and all life speaks to the ways we human beings are destroying our planet with war, unregulated dumping, nuclear mishaps and countless other choices. We need the wisdom of this woman mystic to guide us and challenge us to embrace greening love as we walk this earth.

The final group of mystics who always touch my heart is the Beguines. They were celibate lay women who took private vows, dedicated themselves to simplicity of life, wore simple "habits" and formed small quasi-cloistered houses called Beguinages. This group of women had no definite rule, sought no papal authorization, were indebted to no patron, and had no fixed discipline enforced by Church authorities. The Beguines demanded a depth of spiritual direction which few members of the clergy were able to provide.

The fact that the Beguines had vernacular translations of the Bible and discussed the scriptures among themselves led some to call them "idle, gossiping women who refuse obedience to men under the pretext



Mystics can see God
with the eyes of love
and they respond with
all of their heart. We
Christians are blessed
to have countless
women in our ranks
who are recognized
as mystics. Some
of these women are
extremely well-known
and others are not.
But all of them touch
us deeply and assure
us of God's profound
love and mercy for all
of creation, especially
ourselves.

continued on p. 15

REFUGEE WOMEN

by Sister Margaret Gannon, IHM

According to the United Nations High Commissioner on Refugees (UNHCR), about half of the world's refugees are women and girls. They are doubly disadvantaged—as women and as refugees. They live in many nations in internationally maintained camps, or hidden away by relatives in cities foreign to them in every way.

The limitations placed on them as women in their countries are maintained and even tightened in refugee settings; the responsibilities they are expected to fulfill as women in their own homes become increasingly difficult to meet in a foreign location. Moreover, the violence that drives families from their homes has particular forms for women, as does the continuing violence they encounter en route to their places of refuge, and even, tragically, within those places.

For four decades, our IHM Congregation has focused on immigrant persons as especially in need of our ministry. In these comments I will focus on a particular group of immigrants: refugees, especially refugee women. Among the many millions of refugees, there are some who have touched us IHMs in a more direct way. Sister Janet Yurkanin, for example, ministered for fifteen years in the resettlement of refugees in the Camden Diocese. I would like to focus on three groups of women with whom we are in contact: the Bhutanese/Nepali, the Hondurans and the Congolese.

These three groups have in common having left their homes to escape from physical violence and discrimination. Amnesty International notes that “when conflicts develop, the kinds of conflict that drive people from their homes,” rape and sexual violence become “strategies and tools of war and instruments of genocide.”

The Bhutanese/Nepalese refugees' story is somewhat different from that of most refugee groups. In the 1890s Nepalese workers were invited to Bhutan and their families settled in the southern portion of that country. In 1988 the Bhutan government established a “One

Nation, One People” policy calculated to eliminate other religious and cultural communities. The policy was enforced with discriminatory practices and ultimately with violence, leading to the Nepalis' return to Nepal, beginning in the early 1990s. The poor nation of Nepal could not absorb them, so over 100,000 settled in seven internationally maintained refugee camps. One of our IHM Sisters, Sister Angela Kim, spent spring break 2014 visiting the camps, thereby strengthening her capacity to minister to the Nepalis who have settled in the Scranton area.

What is different about the Nepali story? This was basically a single refugee-seeking event, not one that has seen waves of immigration over the years. Moreover, the majority of the people lived in the camps for more than twenty years, longer than most refugees. Over the last few years, UNHCR has moved the residents to eight refugee settlement nations, gradually closing the camps, in order to meet the needs of new refugees in other world areas.

It is estimated that there are more than one thousand Bhutanese/Nepalese refugees in Scranton, Pennsylvania. Catholic Social Services acts as the Refugee Resettlement Agency, providing numerous services for the people. Many of our IHM sisters are involved in assisting the refugees. The vital service of ESL instruction involves several sisters under the leadership of Sister Joan



UN Secretary-General Ban Ki-Moon summarized the message well:

“Refugees have been deprived of their homes, but they must not be deprived of their futures.”

Women have a right to a future, too.

It is a worthy investment of our time and efforts to make that future a fulfilling one.

Marie Thompson; Sister Janet Jeffers, as Director of Catholic Social Services in Lackawanna County, facilitates the whole resettlement program; Sister Margaret Gannon provides an orientation course for the newly-arrived refugees.

What challenges does a Bhutanese/Nepalese woman refugee face? In the 2000s, much concern developed about gender-based violence against the women in the Nepalese camps. Human Rights Watch detailed crimes such as rape, sexual assault, domestic violence and child marriage. Since most of the refugees have scattered to resettlement nations, it is more difficult to monitor their present situation.

Once they arrive in the U.S., a major challenge Bhutanese/Nepalese women face is one they share with men: the need to learn English. What makes it an extraordinarily difficult challenge is the fact that their script is totally different from the Roman script employed in Western

languages. The patient, persevering work of our IHM teachers in the English as a Second Language (ESL) program is a precious gift to the refugees.

The plight of Honduran and Salvadoran girls has become well known to our nation and to our IHM sisters. Their efforts to be given refugee status have not yet been successful, as their situation and its remedy have become hostage to political ambitions and maneu-

vering. Their attempts to escape from violence in their countries have brought to light the desperate conditions they endure. In an essay entitled, “What You Don't Know about Migrant Children May Kill Them,” Jen Smyers of Church World Services cites several cases of young girls forced to leave their country and seek refugee status here in the U.S.:

“‘Leticia’ was raped by more than a dozen gang members in Honduras. . . . A local charity attempted to relocate Leticia to a women's shelter, but the shelter refused to take her in for fear it would not be able to protect Leticia or the other women from this gang's reign of terror. . . . In the end . . . she had to leave Honduras. Honduras has experienced a 346% increase in the murder rate of women and girls.”

Who is causing this torture of women and girls? Street gangs and drug gangs, assisted by the police, and governmental military forces taking advantage of the situation to pursue their own violent goals. They make Honduras number one in the world's murder rate, and El Salvador number two.

Thanks to the encouragement of our leadership and the support of the entire congregation, five of us IHMs were able to spend some time at the U.S.-Mexico border, offering whatever assistance we could to the women, who with their children were seeking to escape the horrors of their own nations. Because Sister Elvia Yolanda Mata Ortega is a native Spanish speaker, she especially was able to communicate with the women, to console them and encourage them to sustain the hope and patience that had led them to that point. Their situation continues to call on us to be politically vigilant, to pressure our elected officials to respond compassionately to the girls' and women's plight. It is what they now need and what we can all give.

I will conclude with a group of refugee women who are less known to our congregation, but for whom

continued on p. 15

Women of Compassion: The Courage to See, Feel, and Act

by Sister Anne Munley, IHM

This year as I mark fifty years of profession as an IHM Sister, I have been reflecting a lot on what has captured my heart and imagination throughout these decades and what enlivens and energizes my spirit in a world that is both beautiful and suffering. I feel graced and gifted by this time of jubilee. For, as Margaret Brennan IHM has wisely stated, "Jubilee is a time to be immersed in God's love and God's world ... to enter into a year of joy and gratitude."

Without question, women who have inspired me stand tall among the many blessings for which I am grateful. I think of the strength of my mother and her lifelong passion for learning. I remember our IHM sisters who attracted me to this congregation because they were happy, healthy, loving, and so committed to living fully our charism and mission. I ponder the gift of friendship, my close friends across a lifetime, my sisters-in-law who amaze me with consistent outreach to those in need, the countless women religious in my own and other religious congregations here and throughout the world who sustain me with their unwavering dedication and relentless efforts to bring to birth the dream of Jesus, "that all may have life and have it to the full" (Jn. 10:10).

I treasure the Alphonsian spirituality that lifts up Mary as a model of discipleship. For much of my life I have been awed and challenged by the radical "yes" of Mary as an adolescent girl who, without knowing what lay ahead, gave full consent to the message of an angel. Denise Levertov saw the wonder of this moment: "She did not cry, 'I cannot, I am not worthy,' nor, 'I have not the strength.' She did not submit with gritted teeth, raging, coerced. Bravest of all humans, consent illumined her.... Consent, courage unparalleled, opened her utterly." I am touched by the sensitivity of Mary, a middle-aged mother who nudged her Son to action to save a young couple in Cana from embarrassment. And, more and more these days, as I see the consequences of war and violence played out on a daily basis, I am drawn to Mary, the mature woman of compassion, who

stood at the foot of the cross, as an icon of integrity, in the midst of chaos and uncertainty.

I realize that what we take in as our deepest core shapes who we are and what most matters to us. What I love about the women who have stirred my soul is that they are courageous, not in a showy way but with the serenity that can only come from inner harmony and conviction.

I am very attracted to the writings and witness of Aung San Suu Kyi, leader of the struggle for freedom and human rights in Burma and recipient of the 1991 Nobel Peace Prize. For Suu, courage is essential to spiritual and social transformation:

It takes courage to lift one's eyes up from {our} own needs and to see the truth of the world around {us}.... It takes even more courage not to turn away, to make excuses for noninvolvement, or to be corrupted by fear. It takes courage to feel the truth, to feel one's conscience. Because once you



What I love
about the women
who have stirred
my soul is
that they are
courageous, not
in a showy way
but with the
serenity that can
only come from
inner harmony
and conviction.

do you must engage your fundamental purpose for being alive. (Aung San Suu Kyi, *The Voice of Hope*, edited by A. Clements, New York: Seven Stories, 2008, 11).

There is great depth in Suu's insight that real courage is threefold: "The courage to see. The courage to feel. And the courage to act." Real courage leads to acts of compassion. "Love is an action, not just a mind state.... It is not enough to just sit there and send thoughts of loving kindness. One must put that love into action" (12).

A great joy of my life is the time I spend with students at Marywood University listening to their dreams. Many of them are young women. They are my hope for a world that is capable of moving beyond injustice and polarities of various kinds. I find them wide open to "seeing, feeling and acting" with love and compassion. Whenever I have an opportunity, I remind them of the courage of Malala Yousafzai,

a Pakistani teenager and education activist whom the Taliban tried to assassinate. Malala, despite an ongoing death threat, continues to see, feel and act with courage and compassion far beyond her years: "The terrorists thought they would change my aims and stop my ambitions, but nothing changed in my life except this: weakness, fear and hopelessness died. Strength, power and courage were born."

This Jubilee time of reflection is providing a loving opportunity to cherish women who have been and are role models of integrity, hope and courage. I am particularly grateful for the incredible courage I have seen in women religious in Thailand, Italy, Eastern Europe and Nigeria who have stood up to the global evil of human trafficking and created collaborative networks linking countries of origin, transit and destination. I remember with awe my sisters in Eastern Europe, especially our Sisters of St. Casimir in Lithuania, who kept religious life alive despite Soviet efforts to suppress them. I am humbled as well by my African sisters in nine sub-Saharan countries who are part of the African Sisters Education Collaborative (ASEC). Every bit of education that they receive strengthens their giftedness for seeing, feeling and acting. And, of course, I am deeply grateful for the constant witness of God's unconditional love that I see in the lives of my IHM sisters. I join my prayers of gratitude for them with prayers for so many other women who grace our world by "seeing, feeling and acting" with courage and compassion.

Jubilee is, indeed, a time "to be immersed in God and God's world" and, it is a time as well "to claim the freedom that comes from serving God, to enter into a year of joy and gratitude, to recognize our solidarity, however difficult, with all human beings with whom we share this earth we call home" (Margaret Brennan, IHM, LCWR Assembly 2006, Anaheim, CA).

Sister Anne serves as the president of Marywood University in Scranton, Pennsylvania.



Sister Anne with freshmen and orientation leaders on move-in day at Marywood University.

Solidarity with Sisters

by Betty Dunnington Thompson

In April 2012, when our small group of lay people came together to organize a prayerful rally in support of the Leadership Conference of Women Religious (LCWR), we chose the name Solidarity with Sisters to express a feeling and a commitment.

The Vatican Congregation for the Doctrine of the Faith (CDF) had just called for renewal of the Leadership Conference of Women Religious (LCWR). The CDF outlined the call in a "Doctrinal Assessment of the Leadership Conference of Women Religious," released April 18. The document outlines findings of the 2008 CDF-initiated doctrinal assessment of LCWR, conducted by Bishop Leonard Blair of Toledo, Ohio, which included his findings and an LCWR response submitted at the end of 2009, as well as a subsequent report from Bishop Blair in 2010.

I felt outraged: "Don't insult my sisters!" I had, and have, a visceral sense that these are my sisters; LCWR's experience is my own experience.

As LCWR later wrote in their new Call for 2015-2022: "We know that thousands of persons throughout the country and around the world long for places where they can raise questions and explore ideas on matters of faith in an atmosphere of freedom and respect."

Our group still wants the mandate withdrawn. But now solidarity means something much bigger. With strong bonds and with more clarity about how to navigate, we walk with LCWR and women religious on a shared path of unity and friendship, hope and faith, into an unpredictable future.

It's an amazing, life-giving path. Maybe in our story you'll see ways of solidarity that fit your life, too.

Beginnings

From the start, we were united in our commitment to acting in love, not in opposition. We didn't disband after the rally: we wanted to find more channels to lift up LCWR and its members as a model and beacon for the Church, and sisters to all.

So we called LCWR and asked to visit. LCWR welcomed us—and told us that our sense of solidarity is mutual. They see themselves in us, as we see ourselves in them.

That meeting has led to an astonishing two and a half years so far. We couldn't have imagined such transformative experiences and cherished friendships.

Learnings

Our Solidarity with Sisters group meets as often as needed (from every other month to weekly or more). The agenda tends to include prayer,

sharing on a question, and reflection together about what our group might do to support LCWR and to let their light illuminate more of the Church and the world.

We've prayed with the Papal Nuncio, Archbishop Carlo Maria Vigano, and sent a series of cards to all active US bishops inviting them to stand with their sisters in Christ. We've gathered for weekly Lenten contemplation and written discussion questions for LCWR's splendid 2014 book, *Spiritual Leadership for Challenging Times*. We've created a web site full of news and resources. Last June we held a big (and, honestly, wonderful) conference at the Catholic University of America on LCWR's way of spiritual leadership.

Regular meetings with LCWR staff every couple of months have let us get to know and care about each other at a deep level. We share our personal hopes and struggles and joys, and see one another's perspectives as we look to the future. Gradually we've absorbed their choices:

- Rooted in Christ, surrounded by polarization and contention in the Church and in the world, LCWR and its women religious choose to genuinely seek dialogue—to listen and to speak in ways that could transform both them and the bishops.
- Immersed in an individualistic culture that wants everything fast, they choose patience, contemplation, and communal processes.
- In a society that ogles people in the spotlights, they choose to live with people on the margins.
- In a world where confrontation and domination are accepted ways to respond to perceived threats and danger, they choose nonviolence at a profound level, attentive to the dignity of every person.
- Amid assumptions that humanity is central, they look toward the Cosmic Christ.

Within the choices above, and with little notice until now, for the fifty years since Vatican II



they have cultivated a remarkably creative way of spiritual leadership. They have evolved wise collaborative practices that any leader and any person can apply. To glimpse how this leadership works, you can watch our conference videos of engaging, even funny conversations among former LCWR presidents Sisters Pat Farrell, OSF, Mary Hughes, OP, and Helen Maher Garvey, BVM, and LCWR associate director for programs Sister Marie McCarthy, SP.

Sister Pat Farrell's address at the 2012 Assembly deeply conveys this way of being. LCWR's 2014 book on *Spiritual Leadership* uses many lenses to shed light on LCWR's evolution in how to live the radical challenge of Jesus. Spending time with LCWR sisters lets us see what comes of all this: lively focus, clear-eyed integrity, and contagious faith that always leaves room for God's surprises.

It seeped in bit by bit: LCWR and women religious are even more admirable than I had realized, and their way of being is within my grasp. We as lay people are equally valued, capable, and therefore



L-R Sisters Helen Maher Garvey, BVM, Marie McCarthy, SP, Mary Hughes, OP, and Pat Farrell, OSF

continued on p. 15

Women of Substance, Women of Mischief, Women of Humor

by Maggie Bowes Bovard

Nearly fifty years ago, fifty young women banded together in prayer. It was and still is the IHM connection. They gathered from Pennsylvania, Maryland, New York, Rhode Island, New Jersey, and the District of Columbia. Today these women are scattered throughout the United States and even Europe. They are primary and high school teachers, college professors, nurses, parish ministry workers, health care administrators, physical therapists, social workers, counselors, housewives, mothers, grandmothers and even two guardian angels. Many are retired now but still active in volunteer work.

My husband, Jon, was asked about this group and he described them as having gone through a war together. Time and distance have only enkindled loyalty and friendship among us. When a call comes, we go, be it a support at a wake or to attend a musical recital. Our "mission statement," drawn long before it became popular or politically correct, is "Walk with us Lord, that as sisters we may bring the world to You, returning to the Father, the Love He gave to man." And it's also the Gospel message, the two travelers on the road to Emmaus, recognizing the Lord when they broke bread together. The Lord has touched our lives and always will. Women of substance, women of mischief, women of humor.

I take the 5th amendment. I have no idea who greased the morning bell with shoe polish, one morning when we were postulants.

We were the band in transition. We were the first not to wear bridal dresses when we took the habit in June 1966. We were the last to wear the old, original habit. The windows of the church, Vatican II,

were opened and fresh air was blowing in. The altar turned around, the Mass went from Latin to English and from "Mass" to "Liturgy."

As canonical novices we stayed in, while senior novices and postulants were able to go home for a visit from the novitiate. Previously, it would have been eight years before a sister could go home for a visit. Magoo came back from New York City wearing white-framed, heart-shaped glasses.

As new canonical novices, those of us on kitchen duty were late to come into the refectory [dining room]. We were shown by a senior novice how we had to kiss the floor for being late. Why? It's not like any of us had been out on the hill, singing the theme from the Sound of Music and had lost track of time! And I take the 5th amendment. I have no idea how many novices it took to drag a life-size statue of St. Patrick from the Marian Convent through the ravine to place it in Sister Erin's cell to help celebrate her feast day. And God love Tony, the handyman, who took it back in his truck, no questions asked. Nor would anyone admit who stuffed Connie's closet with more than thirty boxes of maxi pads, the night before profession in June 1968.

Did I mention we weren't sup-

posed to use nicknames? Well, mention that to Cindy, Meon, Pan, Pris, Duck, Lottie, Trish, Angie, Mickey, Mellyn, Purp, or Connie. Notice I didn't mention Maggie.

The chapel, just before lights out at 10 p.m., was a quiet and peaceful place and a time when the sacristan could tend to the little things. I watched as she watered the flowers in front of the statue of St. Joseph, then crossed over and watered (yes, watered!) the lit candle in front of the Blessed Mother statue.

Women of substance, women of mischief, women of humor. Our band put on two renditions of the Broadway musical productions, "Peter Pan" and "You're a Good Man, Charlie Brown." I have no idea how Angie got the musical scores for both. She also introduced the first electric guitar to the liturgies in the Novitiate.

One of the few photos kept by Mother Adalbert (Sister Mary Schelb), our mistress of novices, was of our band on profession day, which was a private ceremony. In the past, it was one where families were invited. Transition, remember.

And as Junior professed at the Motherhouse, we all took turns to relieve the sister who ran the switchboard for the entire campus. It was an old-fashioned switchboard



with cables to connect caller with callee (I think I just made up a new word?). This sister would see her relief coming and would pull all the connected cables, disconnecting all the current calls. Then she would race away and call back over her shoulder, "If it's important, they'll call back." And they all did!

Women of substance, women of mischief, women of humor. Sister Liguori used to say, "What will it matter in twenty years?" So, in 1985, the band received an invitation repeating Sister Liguori's words and twenty-four of us convened outside of Washington, D.C. Kathy Lyons, now one of our guardian angels, hosted the reunion. Not only then but even today many of us get together on a regular basis. Wouldn't you like to be a mouse in the corner at that get-together?

Women of substance, women of mischief, women of humor. Those years in formation have helped make us who we are today, stronger and wiser. And the connection, IHM connection, has made us all travelers on the road to Emmaus.

Maggie is a registered nurse, now retired. She is a wife, mother, and grandmother. She recognizes how blessed she is to have many wonderful life-long IHM friends.



First profession band, June 26, 1968.

Solidarity with South Sudan—Transforming Life for Young Women

by Sister Joan Mumaw, IHM

Mary from Nuba Mountains always dreamed of becoming a nurse and has struggled to “get where she is.” In her high school only six of fifty-five graduates were women. She earned a scholarship to attend the Catholic Health Training Institute (CHTI) sponsored by Solidarity with South Sudan in Wau.

Mary is a lucky young woman. It is estimated that only around 16% of women in South Sudan are literate, possibly the lowest female literacy rate in the world. Young girls face extreme disadvantages as they are less likely to enter school and more likely to drop out. Most tribal groups in the South are cattle keepers with the dominant tribes being the Dinka and Nuer. Cows are the means of exchange and a man may have as many wives as he has cows to exchange for them. Young girls are promised at an early age to men with plenty of cattle, thus solidifying relationships among the tribe. Girls with a secondary education who go on for further studies are most likely to escape this cycle.

Solidarity with South Sudan is hoping to transform this scenario and provide opportunities for young women to be trained as teachers, nurses and midwives. Solidarity has put affirmative action programs in place for girls in secondary school. These programs are creating a new dynamic and alerting young women to the possibility of further professional training—and the young women are more than eager to take up this opportunity.

The initiative known as Solidarity with South Sudan is influenced by two separate but important events. First, the Sudan Catholic Bishops' Conference (SCBC) invited the International Union of Superiors General (women reli-

gious) and the Union of Superiors General (men religious) to send a delegation to South Sudan to see the needs of the country after many decades of civil war. This “solidarity” visit, which took place in March 2006, was also seen as a response to the call for “a new imagination” made at the Congress on Consecrated Life—Passion for Christ, Passion for Humanity, held in Rome in 2005. The Congress invited religious to search for “a new

who either espoused Christianity or traditional religion. Arabic was the language imposed on the entire country.

Lacking any voice in affairs that affected them, the people of the South revolted against the government in the North and civil war became the lot of the people for almost half a century, until 2005 when a Comprehensive Peace Agreement was signed that allowed the South to determine its future. After a referendum in which over

95% of the people of the South voted to break away from the North, South Sudan became independent on July 9, 2011.

During the civil war, no infrastructure was built, schools were almost non-existent and poorly staffed. The majority of teachers have only a few years of primary education themselves. South Sudan has elected to have English as its language for education, thus adding ESL (English as a Second Language) to any program offered.

Health care services were inaccessible for the majority of the population which is predominantly young, with 32% being under the age of ten and 72% under thirty. Infant mortality rate is between 10-20% with the maternal mortality rate being among the highest in the world. Due to the current civil unrest, several million are facing starvation because of displacement and inability to plant or care for animals. The rainy season has prevented re-positioning of foodstuffs which were looted from aid agency warehouses during the current civil unrest.

It is in this context that the first group of Solidarity members arrived in South Sudan early in 2008. Currently, Solidarity with South Sudan has thirty-five women and men religious from nineteen different congregations and twenty countries working together with lay persons in South Sudan. Of these religious volunteers, two-thirds are women and seven are from the United States, including Annette St. Amour, IHM (Monroe), a veteran missionary with nearly thirty years' experience in South Africa. Solidarity has built two teacher training colleges (one was totally looted in the recent conflict) and rehabilitated the Catholic Health Training Institute. Nearly 2500 have received training as teachers and the first class graduating from the three year registered nurses' training program at CHTI took top honors at the national level. The percentage of women participating in Solidarity programs has risen since 2008; there are forty female students at CHTI, up from twenty the first year, and



L-R: Sister Annette St. Amour, IHM, and Sister Joan Mumaw, IHM



Sister Joan Mumaw, IHM

paradigm... born of compassion for the scarred and downtrodden of the earth—around new priorities, new models of organization and open and flexible collaboration between men and women of goodwill.”¹

To understand the plight of the country and the plea of the bishops, an overview of the recent history of South Sudan is helpful. Sudan became independent in 1956. The South was never developed by colonial powers, Britain and Egypt, and was poorly integrated into the post-independence government located in Khartoum. The North was Arab and Muslim and the South was inhabited by African tribal groups

continued on p. 17

It Was the Wo

The art piece titled, "*It Was the Women Who Stayed*," was first inspired by a talk at Daylesford Abbey in 1992 at the Founder's Day Lecture. The speaker, Sister Joan Chittister, OSB, is known for her courage and outspokenness on behalf of women. She gave a rousing speech about the fidelity and endurance of women. She repeated a mantra when referring to the crucifixion, saying, not once but twice, "*It was the Women who Stayed*," who followed the body of Jesus to the tomb and were the first to report news of his resurrection. As Joan spoke, my right brain was imaging not only the women at the cross but many women from all ages, all backgrounds, all faiths who have been faithful to the spirit of the gospels.

I have always been drawn to women who live their faith with a passion and with compassion. In the process of creating this work, I was trying to figure out where I should position the images of the chosen women. It was clear that they should surround the crucifixion and that they should be on the margins.

The original work was executed on two pieces of wood with the cross as the central focus surrounded by women of courage etched into the margins. The first plank of wood was attached by driving nails through the palms of the Christ figure. The wood was stained with shoe polish and the images were etched into the wood to reveal the women. While there were many women I could have chosen for this piece, these are the ones who were obvious choices for me: Queen Esther, Ruth and Naomi, Rahab, Teresa of Avila, Kateri Tekakwitha, Sojourner Truth, Theresa Maxis, Mothers of the Disappeared in Argentina, the four Churchwomen, Dorothy Day, Edith Stein, Julian of Norwich, Hildegard of Bingen

And Clare of Assisi. The qualities that were evident in their lives are as follows: acts of courage, willingness to risk, exile, fidelity, empathy, speaking truth to power, giving their lives to the poor, care for the earth, holistic spirituality, friendship, embracing the stranger, suffering, compassion, consolation, making connections, visionary, intuitive.

People have been drawn to this artwork because they believe the message. The evidence is glaringly true. For as long as I can remember, women are not named



Women Who Stayed

by Sister Helen David Brancato, IHM



Sister Helen David

in scripture, in Art History, in the language of the church. We simply are reminded of the widow of Naim, the woman at the well, Peter's mother-in-law, the woman who washed the feet of Jesus—all with no names. I wanted to portray women who spoke truth to power, who put their faith into action.

Currently, women religious are undergoing scrutiny for caring for the poor, for doing justice, for listening to those with different views. As in Hildegard of Bingen's time, women who are powerful threaten the status quo. These women are doing the work of the gospels in poor neighborhoods, caring for those who are disenfranchised, preaching through their actions, healing the sick and using the arts to teach theology and justice. They stand strong on the margins of society in solidarity with the poor.

The original artwork of this piece was purchased at an exhibit for the benefit of the Philadelphia Catholic Worker. Father Ray Jackson, an Augustinian priest at Villanova, bought the piece for the women in the Peace and Justice Office where it can be seen today in the Corr Building at Villanova University.

Requests for prints of this piece have come from all over the U.S., Canada, and Australia.

To purchase *The Women Who Stayed* print: contact Sister Helen David Brancato (helenbrancato@yahoo.com) or send request to the IHM Convent, 1725 S. Sproul Road, in Springfield, PA, 19064. Large prints are \$20 and small prints are \$10.

Sister Helen David, an IHM Sister of Immaculata, Pennsylvania, serves on the faculty at Villanova University in Villanova, Pennsylvania.

We're Fewer But Just as Phenomenal

by Sister Dolores Banick, IHM

*My inner mystery...
Now you understand
Just why my head's not bowed.
I don't shout or jump about
Or have to talk real loud.
When you see me passing
It ought to make you proud
I say
It's in the click of my heels,
The bend of my hair,
The palm of my hand,
The need of my care.
Cause I'm a woman
Phenomenally,
Phenomenal woman
That's me.*
—Maya Angelou

When the editor of *Journey* asked me to contribute to this issue devoted to the theme of “Women,” she suggested a piece on women in the church and more specifically on women in pastoral roles. It turns out to be an easy assignment, since, as Benedictine Sister Joan Chittister recently wrote: “Not too long ago, the world barely noticed nuns, and then only in some anonymous or stereotypical way. Now there is hardly an instance when the world does not notice them. The irony is palpable. When we looked like nuns we weren’t seen. Now that we look simply like ourselves, everybody sees everything we do. Clearly, witness is at least as powerful as uniforms. And nuns have given clear witness to contemplation, equality, and justice these last years.” I would suggest that it is mainly in roles and ministries of pastoral service that we Sisters have wonderfully woven into our consecrated lives the contemplation, equality, and justice so urgently needed even now in our own society and in our world.

It was not only the exhibit and documentary film, “Women and Spirit: Catholic Sisters in America,” that brought a deserved spotlight on all of us, telling the tale of how Sisters have helped stream toward a rushing river of love (to paraphrase Saint Bernard of Clairvaux) since their arrival in America three hundred years ago, but it was also the undeserved spotlight focused by

the Vatican visitation of American women religious and the doctrinal assessment of the LCWR (Leadership Conference of Women Religious) by the Vatican CDF (Congregation for the Doctrine of the Faith), still underway, that brought attention to the consecrated life and ministry of American sisters. The Vatican spotlight brought a stunned reaction, protests from Anchorage to Atlanta, and a wellspring of support from American Catholics who recall from their own experience of growing up in the Church how the Sisters, more than others, had a profound and lasting influence on them.



Sister Dolores

It was the Sisters who helped them embrace the Catholic faith as they received it from them in schools, colleges, parishes, hospitals, soup kitchens, civil rights marches, and social services.

The ensuing controversy has brought some welcomed historical research on the pastoral role of Sisters in the United States. In her informative book, *Across God's Frontiers: Catholic Sisters in the American West (1850-1920)*, historian Anne Butler tells the tale of American sisters, many of them immigrants themselves, who served as a kind of social service agency for America's great waves of newcomers, administering settlement houses, orphanages, and schools

that served the poor. It's no wonder, then, that some of our IHMs traveled to Texas to assist with the immigrant children from Honduras, Guatemala and El Salvador at the very time the U.S. Congress (before going on an extended summer vacation) voted to deport them before they could be welcomed and processed as refugees from gang and drug controlled countries.

In a surprising article, “What the American Nuns Built” by Ruth Graham, published recently in *The Boston Globe*, the author pointed out something that we women religious have acknowledged for some



Ireland, offers her typically insightful response to “now what” by suggesting the continual renewal of contemporary religious life must be viewed by three markers: (1) our relationship to the institutional church; (2) our grasp of certain key theological insights; (3) our cultural situation. Allow me the courage to summarize her presentation.

1) Sister Sandra finds great hope for the future in the election of Pope Francis, Bishop of Rome, who is a religious, respects religious, and understands religious life. Indeed, Francis has validated our best insights about the nature of religious life as a prophetic mission in the church, charged to preach the Gospel in season and out of season. Her hope, and ours, is that this new space opened up for us by Francis will enable us to catch a second wind of Vatican II so as to fill our sails with the breath of the Spirit. Today this means a new interpretation of individualized ministries within the context of a community's founding charism. Ministry is intrinsic to our personal identity as women religious and is constitutive of who we are, individually and corporately, as we seek holiness through the life of the Evangelical Counsels. There will be a re-location of ministerial concentration toward the people most in need today, namely adults, and what they need most—namely, support in their faith life and commitment. Could this focus on people most in need be a flashback from IHM history when Father Louis Florent Gillet convinced Sister Theresa Maxis Duchemin, a member of the Oblate Sisters of Providence in Baltimore,

continued on p. 17

Ordinary Women with Extraordinary Influence

Sisters of IHM share the women whose great influence helped shape their lives.

I would credit Sister Marionette Coll as an individual who has molded my life in many ways. She has great love for our congregation and while I already have love of our congregation, she has deepened that in me. As she adds years to her life, I simply marvel at her as she realizes we don't need so much in our lives but that God and prayer will get us through everything and to treasure the simple things that life brings our way.

Sister Maureen Schrimpe

The woman or IHM Sister who taught me, mentored me and stood by me in friendship and love was, and still is for me today, our very own Sister Eleanor Desaulniers, IHM. Sister Eleanor has been the most honest and upright person for me over the past fifty-one years of my life. Her life and her steadfastness to me are immeasurable. God be with you, Sister Eleanor!

Sister Sandra Grieco

Mother Beata Wertz was my seventh grade teacher. As a postulant she was my principal, and later she was our superior general. Always she was kind, just, self-giving and compassionate.

Sister Vincentia Dorsey

Does it count—close enough to mentoring—keeping three aging IHMs somewhat sane through a traumatic moving into different living quarters? IHM Associate Diane Rigotti, now dubbed our interior decorator, scrubbed, painted, generally cleaned and equipped many areas of the long-closed building to which she called forth over thirty helpers to actualize our move. God bless our Associates and helpers!

Sister Robert Mary Murphy

The woman who inspired me and loved me the most was my mother. She inspired me in her gentle, quiet way of enduring hardships and her love for our Blessed Mother.

Sister Angela Mary Parker

Many years ago in the beautiful state of West Virginia I met a woman who shared a story that was familiar to me because of a similar experience. We bonded because of that shared story and have been good friends ever since; that was in 1994. My mission group knows her as Barb Miller.

Sister Lenore Thomas

With no hesitation, I give a "shout out" to my Mom. She was an "encourager" to me (and I presume to my sisters) to be independent. She was compassionate to my sister during her illness and a strong mother substitute for my sister's children. She was "totally" accepting and supporting when my sister had a child as a single mom and then married into a male-dominated evangelical church whose living concepts were so foreign. Thanks, Mom.

Sister Jo Ann Trama

The group of women who had a very great influence in my life were the IHM Sisters at Epiphany in Sayre. They were the happiest, hardest working women I have ever met. Thanks to their example, I joined them.

Sister Catherine Anne Mullaly

My mentor is Mother Beata. Mother Beata embodied our charisma and spirit. She always gave witness to our characteristic virtues of humility, simplicity, a self-emptying spirit and love of the cross. For fourteen years as our Superior General, her passion and love of God breathed new life into the Congregation during Vatican II.

Sister Redempta Sweeney

The woman who inspired me to be who I am today is my mother. Among her many gifts, she always made me and everyone she met feel very special. I only wish I could be half of what she was!

Sister Ritamary Mayan

Joanne Pickard, IHM was a woman of courage and wisdom. She taught me what it meant to live life and she taught me what it meant to die, anxious for the new life to come. Thanks, Joanne.

Sister John Michele Southwick

I am forever grateful for Dominica de La Anunciata, Josefina Fernandez. For twenty years, she has modeled for me collaboration, community, kindness, justice, faith, and a profound friendship and sisterhood that extends beyond congregation, language, and culture.

Sister Donna Korba

There are many women who come to mind as mentor, inspiration, and loving me into being the best I can be. I'll speak of one. Sister Margaret Markey, OSF, fondly known as Peg, was my high school religion teacher and I admired her so much. What made me get "caught" into inspiration were her stories of working in Kentucky Appalachia, her way with us high school girls, her invitation to me to be a part of the life of the Franciscan sisters and the constant presence at school functions and mentoring of one pesky teenager! Although I did not enter the Franciscans, I owe my vocation to her and to this day we are good, good friends. She will always remain in my life and my heart as the first person who really paid attention to my desire to follow my heart and God's call.

Sister Mindy Welding

Sister M. DeNeri McLane, woman of deep faith, solid integrity, and an inspiring spirit of joy in witnessing to the value of what it means to be a woman religious. Her example deepened in me the Lord's invitation to become an IHM Sister. May she now enjoy her eternal reward!

Sister Celesta Sinisi

Only recently did I realize the effect that my mother has had on my life. She had me baptized, at great personal expense, sent me to excellent Catholic elementary and high schools, supported me in my choice of religious life, and modeled the Good Samaritan in her own life.

Sister Dorothy Haney

Sister Rosalie Murphy, SND, immediately comes to mind as someone who both inspired and mentored me when I worked for the Archdiocese of Baltimore many years ago. Wherever I have ministered since that time, so much of what I learned from her wisdom and administrative practices has remained a part of who I am. I am deeply grateful to her and for her years of friendship.

Sister Suzanne Delaney

Susan Kovalik has been one of the greatest influences in my life because she helped me understand how the brain learns; how to teach that information effectively, especially in helping to reform the educational system in Slovakia. More importantly, Susan taught and modeled for me how to live a life which included the lifeskills of integrity, patience, courage and problem-solving which, in short, helped me learn how to be a better person.

Sister Patt Walsh

First of all, my mother, Hope. She loved me into being physically and spiritually; secondly, Sister Lucien Reddington, IHM, who continued that nurturing love. She saw in me so much more than I could ever imagine!

Sister Anne Mary Smith

Kind, simple, straight-forward, loving are just a few of the virtues that are constants in the memory of the influence and faithfulness of my mother, Marie, in my life.

Sister Michael Marie Hartman

Ordinary Women with Extraordinary Influence

Sisters of IHM share the women whose great influence helped shape their lives.

Ordinary Women cont'd from p. 13

Sister Mary Jo Gallagher, IHM, is probably the most balanced, non-judgmental, self-secure, and accepting person I know. I was blessed to have her walk with me through my time of formation and to help me prepare for my final vows. Thank you, Mary Jo, for sharing your time and energy with me.

Sister Fran Fasolka

Dr. Mary Fran Grasinger had a definite impact on my life. She was one of my professors at Duquesne University. The virtues she exhibited can never be forgotten.

Sister Eleanor Kalafut

When I was a young sister stationed in Sugar Notch, Sister Georgina Wertz was my principal and superior. She taught by her example, which said to me: this is what an IHM sister should be. Hopefully I am profiting from her example.

Sister Anne Mary Boslett

My mom, Jane Shaughnessy Snyder, was a quick-witted, razor-sharp realist who understood that each of her nine "kiddos" was an individual with different dreams, different talents, different needs. She led a faith-filled, disciplined life which taught by example rather than words.

Sister Jane Snyder

My mother, Geraldine, was the most loving and wise woman in my life. Even as an adult, I just needed to hear her voice and that made me feel so much better, and I loved her laughter. I remember from my high school days how some of my classmates asked if I would take them to my house so that they could talk to her and ask her for advice.

Sister Angeliqe Vannicola

Sister Marie Adele Lynam, IHM, taught me music at St. Bernardine's from 4th to 8th grade. By prayer and faithful friendship she was instrumental in my vocation as a religious. I am forever grateful to her for being so devoted to me

throughout all the years of her life. May she rest in peace.

Sister Joan Bastress

My sister, Judy, who has always been there for me, has helped me over good times and not too good times and is not afraid to tell me how it is. I am able to discuss spiritual matters with her and be enlightened by her words and wisdom. She is a real gift to me and the family.

Sister Helene Hicks

My Mother, Georgina, has always been my greatest inspiration in so many ways but especially in faith and trust in God! She lived this trust by leaving her native country of Lebanon, her family, friends and familiar surroundings as a young bride to live with her husband in a strange land, different language, customs and culture. She trusted God and His Mother would take care of her and told me God and His Mother would care for me as an IHM. Just trust!

Sister Maryla Farfour

I'd finish playing, singing a song, or dancing and I would look over to where she sat on the couch. Her smile radiated warmth, and she would be crying. "Tears of happiness," she would always say. I was little, only three or four. Though she was not the musician in the family, it was my mother who nurtured in me a tremendous passion for all things music.

Sister Joan McCusker

Driving up the New Jersey Turnpike one May afternoon in 1981 the words from John 15:13 kept running through my mind: "Greater love than this no one could have than to lay down one's life for one's friend." My friend, Edie (Sister Patricia Smith) had a week to live, having been diagnosed with cancer three months before. She was preparing for Peru when she became ill. And, now, with lectionary in hand, we were going to plan her funeral liturgy together. She was in

agreement with many of the songs and readings we'd prepared for her Mom's funeral the year before, except one. Her voice was very weak as she made her final request, but the words were inaudible. Finally, she sat up in bed and sang, "The Lord hears the cry of the poor." That was her Responsorial Psalm. Needless to say, I was accepted to replace her in Peru. At her funeral I asked God to give me a portion of her spirit. She was such a sterling person. I feel blessed to have called her friend.

Sister Eileen Egan

My mom always inspired me by her example to be the best me that I could be. On my entrance day she reminded me "to be true to the person God created you to be." At the time I didn't quite understand what she was saying, but through the years those words continue to challenge me, and I am ever grateful to my mom for her example and inspiration.

Sister Beth McEneaney

My Godmother has been a great inspiration to me. Her deep faith and trust in God strengthened her through all the hard times. She lived each day with a great zest for life, a desire to help others, and a yearning to learn new and challenging things. I have never met anyone like her.

Sister Mary Ann Lang

Throughout my life I have carried with me advice I received on my first mission from Sister Joseph Gabriel (Dorothy) Walsh. "You don't have the grace today for what is going to happen next Tuesday. Next Tuesday, you will have the grace you need to handle whatever comes into your life. Live life fully today. God is giving you all the grace you need to live today well."

Sister M. Ancilla Maloney

The woman who most influenced my life was my mother because she was faith-filled, fearless and full of love for her three children. With

her deep faith she led me to twelve years of Catholic education where I met the IHM sisters; with her fearlessness, she took on the county establishment and won when they failed to appoint her to a position in favor of a man, after coming out first three times in a row on the Civil Service examination; and most importantly, she conveyed to me and my siblings an unusually deep and sacrificial love for us which translated repeatedly throughout our lives as courage, trust and responsibility.

Sister Loretta Mulry

I am grateful for Sister Lucetta Butler, principal, who, early in my teaching days, came to a staff meeting, asking what we could do about a certain problem. She welcomed my suggestion and had me act on it, beginning a life-long skill in scheduling and organizing, and in the process taught me how to empower others.

Sister Mary Schoberg

It is difficult to zero in on one person who has influenced me. There have been many. Since much of my life has been at Marywood University in the music department, I think that the person who had the greatest impact was Sister Marie Cecilia. Her teaching, mentoring and loving was the deciding factor on my entering this congregation.

Sister M. Alphonsa Concilio

June, Benigna, Beverly, Josine and Sheila, holy women both living and dead, cheered me on, helped me find my voice, write my truth and love my God.

Sister Kathy Kurdziel

There are many women who have been an inspiration for me, both women religious and lay. I wish I could name all of them but the one person I always come back to is my Mom, Anna. The older I get the more I realize that, happily, fortunately, I am my mother, myself.

Sister Jane Mary Duke

continued on p. 16

Mystics, cont'd from p. 4

that God is best served in freedom.” (Rufus Jones, *The Flowering of Mysticism*). As these lay women grew in number, as they influenced the lives of the townspeople and did not turn to the institutional Church for support, the call came forth to charge them with heresy and pantheism. They were denounced in 1312 and earlier one of their

members, Marguerite Porete, a well-known writer and French Beguine, was burned as a heretic.

The Beguines’ spiritual independence, deep love of Christ, desire for meaningful religious experience and dedication to an active faith make them powerful witnesses today. They call to those lay women who are creating their own faith vows and who are seeking new kinds of communal life and social

action. Their story contains hope for people who are on the margins of the mainstream religious experience, who struggle with barriers put up by the Church and society. The call of the Beguines lives on.... Come, you are welcome. Christ will be your life!”

There are so many other women mystics who have contributed to our Christian tradition. They teach us that the more we are drawn

into God, the more we need to go outside ourselves, out into the world and carry the divine life into it.

Sister Nancy serves on the faculty at St. Bernard's School of Theology and Ministry in Rochester, NY.

Refugees, cont'd from p. 5

the congregation has provided absolutely essential assistance. These are the refugees from the ongoing violence in the Democratic Republic of the Congo. Recently a family of nine arrived in Scranton, having lived up to twelve years in a refugee camp in Rwanda. The parents of this family spoke Kiswahili, but the children who were born in the camp spoke only Kinyawanda. Catholic Social Services would have been practically powerless to help this family except for one rescuing team: the African sisters who work,

study and live with our sisters in Scranton. One sister actually spoke Kinyarwanda and greeted the newcomers at the airport in their own tongue. She explained to them the use of the appliances in their new home, and accompanied them to some of their medical appointments. The other sisters were similarly generous with their gift of language: translating the refugees’ orientation course, taking them grocery shopping, interpreting for them at the children’s schools, translating the many papers that needed to be understood. Perhaps the central service the sisters rendered was

simply talking with the newcomers in Kiswahili and Kinyarwanda and relieving the isolation experienced in a new country. Most of the matters that the sisters dealt with were responsibilities of the mother, and the mother gained confidence as she learned from another African woman who had succeeded in this unfamiliar culture.

What a blessing these sisters have been to our Congolese refugees, and what a contribution our Congregation has made in hosting these sisters among us!

UN Secretary-General Ban Ki-Moon summarized the message

well: “Refugees have been deprived of their homes, but they must not be deprived of their futures.” Women have a right to a future, too. It is a worthy investment of our time and efforts to make that future a fulfilling one.

Sources furnished upon request: gannon@marywood.edu

Sister Margaret serves as a Refugee Resettlement Volunteer for Catholic Social Services and participant in the African Sisters Education Collaborative.

Solidarity, cont'd from p. 7

responsible. Our web site is full of footholds.

Our relationships in solidarity with one another pull us beyond ourselves. The experience gives us friendships that we deeply treasure. It calls us to inhabit the Gospel together.

Future

What could this mean in the next few years?

We savor our time with these women religious. We used to worry that we were a distraction from their important work and busy lives ... until the sisters told us plainly that they too experience our meetings as rich and important. They tell us that our *presence* with them is what matters most. We share a commitment to live

the Gospel for the Church and the world, responding to the Universal Call to Holiness. We trust that God will guide our steps forward.

And beyond our group... There seem to be matching desires. The new LCWR Call affirms that “LCWR members... desire significant and sustained collaboration with the laity.” At the same time, lay people e-mail us wishing for a group like ours in their towns. How could women religious and lay people find one another to meet for reflection and mutual blessing? A

DC-area organization, Faithful Listening, may form groups to explore LCWR’s Spiritual Leadership book with our discussion questions.

Feedback after our June 2014 conference urged that there be more conferences in many places to introduce people to Spiritual Leadership as LCWR practices it. Could other groups sponsor similar gatherings for learning and deep listening, drawing on LCWR’s book and our conference videos and format?

What else can you imagine? If you’d like, share via the contact

form on our web site, Facebook, Twitter, or e-mail (solidaritywithsisters@gmail.com).

I can tell you this: solidarity with sisters changes your life in profound and excellent ways. It’s not about reaction to external forces like the Congregation for the Doctrine of the Faith. Solidarity is a path that we and LCWR and women religious walk together, with hope, into an unpredictable future. There’s space for you on this path, too.

Betty Dunnington Thompson, a retired civil servant, blogs and does the web site and social media for Solidarity with Sisters, a DC-area group. Other current priorities are finding homes for everything in the house where she grew up, and enjoying her husband, family, and friends. Betty lives in Takoma Park, MD.



Rally near the Vatican Embassy in Washington, D.C.

Ordinary Women with Extraordinary Influence

Sisters of IHM share the women whose great influence helped shape their lives.

One woman is not enough! My dearly departed: Kitty, Josine, Dorothy, St. Mary, Elaine, Joan and Marion. Love is stronger than death!

Sister Maria Rose Kelly

Sister Maria Dolora Legnard gave me freedom to pursue new endeavors. She inspired me with her faith that God would provide.

Sister Kathleen M. Kelly

Every day I am spiritually challenged by Eileen and Ancilla who have left all behind and responded to God's call to serve in the Andes Mountains in Peru. I pray that when I have been an IHM as long as they have, I will be as open to God's will as they are.

Sister Judy O'Brien

Source of my inspiration, mentor, woman of boundless love for me: my mother. She still inspires, mentors and loves me and always will. May I share her gifts to me with the women in my life!

Jane O'Neill

My third grade teacher, Sister Climacus. Took me under her wings after the passing of my mother and even though we never discussed her, I know that Sister C, along with God, held me together. I knew and know she is still quietly a gentle shadow over me.

Sister Pat Fedele

My dear mother, Mary Horan Jeffers, was my inspiration. She was the best Mom, friend, caretaker and true saint! Loved by all who met her along the way. How blessed was I and my entire family.

Sister Janet Jeffers

The woman who inspired/mentored me is Sister Jeremy Hornung who walked with me through my college years and was the first person to hear from me: "What's it like to have a vocation? I think I have one."

Sister Maria Grace Quartiero

A woman who inspired and mentored me was my dear friend Sister Catherine Mary Manley. We had many traveling adventures abroad and lots of fun times. I used to say I was the companion to the "Summa."

Sister Karen O'Neill

Sister Marian Denise Walsh was a woman who lived life to the full and gave herself totally to her vocation as an IHM sister. She balanced her commitments and gave me hope that it is possible to live a great-hearted holistic life.

Sister Eleanor Mary Marconi

My mother comes first to mind. As I reflect on this little Sophie person, she lived dedication, gentleness, humor, support, determination, faith, courage! For eighty-nine years she was an example of goodness for me and my three sisters and remains so in our hearts as we follow in her footsteps walking on our own two feet.

Sister Madeline Swaboski

My mother, Marie who had profound devotion and faith in Mary, the mother of God. Sister Eleanor Whalen, IHM. She had the ability to spread the word of God with all children in all levels of education. Sister Eva Marie Zlotucha, IHM. Her goal every day she woke up was to accept that whatever happened that day happened for a purpose, and to find a positive way to accept it.

Sister Marion Tarone

The love and support that I received all my life from my mother and sisters and from my IHM community have made me who I am today. Also all the women with whom I have shared ministry have guided and inspired me throughout the years.

Sister Mary Martha Gardiner

Cathi's love for God and people; her delight in life, healthy sense of self, with all her strengths and weaknesses; her ability to lighten spirits with her quick sense of humor, gift of song, positive attitude and acceptance of others as they are: these gifts, as well as her loving friendship, have helped transform my life.

Sister Marge Caulson

Sister Eva Marie was a great friend and mentor to me. She showed me unconditional love and gave me courage to believe in myself.

Sister Susan Brown

I thank God often for you, Mom. You have been and continue to be an inspiration to me. I also love the unique blessing of community through our beautiful IHM Associate program.

Sister Kieran Williams

Sister Marie Cecilia inspired me by modeling her spirituality by her life, such as her own personal prayerfulness (inviting and kneeling for the Angelus even in the midst of a piano/organ lesson); her sense of humor, which must have made God laugh; her attentiveness to and understanding of student needs, providing attentive listening and advice. I would not be here if she had not given me encouragement. When expressing my thoughts on having a vocation, she responded with, "Say three times: I want to be a servant for Christ."

Sister Mariam Pfeifer

My mother, Alma Mary Adams, qualifies as a woman who inspired me, mentored me, and loved me into the person I am today. However, now in my senior years, I often think of how, in the last weeks of her life, she taught me the final lesson and that was how to die. She had no fear or regrets because she said that she trusted wholeheartedly in the mercy and love of God.

Sister Mary Ann Adams

During my religious life, my mom was my sounding board. When times were sometimes difficult with my relationship with individuals, I could always depend on her to help me look at the good in this person; she would say, "Maybe this sister isn't feeling well or having problems you don't know about. Don't take it personally." This made me put things into perspective and work through the issues. She was a wise woman!

Sister Flo Marino

Sister Marie Gillet, IHM, enveloped in pain yet able to draw out the gifts and potential hidden in others. Her self-emptying ways are etched in my soul.

Sister Susan Hadzima

Many women have influenced and inspired me as I look back. Mother Virginia, IHM, who was Director at the Catholic Shelter for homeless/abandoned children, had me sit down next to her as I was getting one of the children ready for bed, and tell her all about myself. And so, with Jimmy tucked in bed, I got into a wonderful conversation with this beautiful woman. As a teenager, this was a first for me; her sincere interest in me and what I thought truly inspired me. Her loving and caring way with the children was also an inspiration for me. I will never forget her!

Sister Regina Burns



SOLIDARITY with South Sudan

South Sudan, cont'd from p. 9

one-third of the student teachers at Yambio Teacher Training College are women. In fact, now there is a need for a new dormitory for women at the TTC!

Training in sustainable agriculture practices is also offered on the campuses as well as at a dedicated agricultural training program in the Yambio Diocese. People who are victims of war and have been displaced from their homes for many

years have lost their skills and will to farm. They are eagerly responding to the programs offered by Solidarity staff. The little they earn from selling their surplus enables them to send their children to school. Solidarity staff are also trying to build the capacity of pastoral agents and catechists in the ten dioceses of South Sudan, helping them to deal with their own post-traumatic stress and that of their own people and to establish faith formation programs.

The synergy created by blending the many gifts of these religious presents a unique opportunity to serve the church in South Su-

dan, which in turn revitalizes the charisms of religious life worldwide. This synergy is also helping the Church re-establish its presence in South Sudan, which is crucial in helping this new country shape its future. The Sudan Catholic Bishops' Conference has requested that Solidarity with South Sudan take responsibility for training teachers, nurses, midwives, and pastoral teams. This mandate in South Sudan belongs to all religious congregations and those called to share in our mission.

Solidarity was invited by LCWR to establish an office in Silver Spring, MD, the purpose of which is to raise awareness of the needs of the people of South Sudan and to

seek support. Personnel, prayers and the "widow's mite" are welcomed. We gratefully acknowledge the support of the Scranton IHM community in this endeavor.

For more information, contact jmumaw.solidarity@gmail.com

¹ "Working Paper" in *Passion for Christ, Passion for Humanity (PCPH)*, # 11, 45.

Sister Joan, an IHM Sister from Monroe, Michigan, is the development director for the United States for Solidarity with South Sudan: www.solidarityssudan.org

We're Fewer, cont'd from p. 12

to join him in Michigan because of the great needs of the children there? In 1845, Sister Theresa left the Oblates and, with Father Gillet, founded the Sisters, Servants of the Immaculate Heart of Mary. Since then the needs have changed and so have the diversified ministries of the IHMs to keep up with them, perhaps echoing the spirit of Father Gillet: "I desire to be everywhere."

2) We women religious, says Sister Sandra, need to take possession of some theological insights for our future. The first, as noted above, is our conviction that ministry is intrinsic to our form of religious life, not simply an overflow of a vocation to personal holiness or an assignment by the community or the church. This ministry is the expression of a prophetic vocation and role in the church rather than an institutional or functional one. Therefore, the people we serve, not institutions, are our primary concern. A second theological insight is crucial: Religious denotes a way of being, not a role or function in an institution. Religious life is a personal and compelling vocation to a particular kind of relationship with Jesus Christ, namely consecrated celibacy, and a particular kind of participation in his mission, namely, full-time prophetic ministry. As a former director of novices, I can

attest that we religious have lived through (and survived!) the transition from the pre-conciliar form of religious life lived solely within the community and going "outside" for the apostolic works of the church to the Vatican II model of religious life that emerges from within as our personal identity (my inner mystery in Angelou's poem), an identity that identifies our ministries. This religious identity is rooted in a mature spirituality, nurtured by personal and communal prayer, and expressed in ministry that is personally and communally discerned.

3) Our cultural situation. Sister Sandra's third marker suggests that we acknowledge and appropriate what has been called by psychologists and sociologists a new normal: the situation of a person or group that has faced and successfully integrated the reconfiguration of their life that results when their life has been profoundly and irreversibly altered by an event or experience not entirely under their control. The major cultural change that has moved us permanently into a "new normal" is the aging demographic of the so-called first world and the extended lifespan of adulthood, represented by religious who dance at their 70th or 75th Jubilee! The new normal should not be interpreted to be a "bump in the road," which religious congregations have experienced in the years since Vatican II.

Rather, it is like the refugee children who arrive at the US border with no home, no parents, no money, little knowledge of English and somehow have to make a go of it in a strange and often unwelcoming land. Or it is like the Sisters of Saint Casimir, with whom we IHMs have a covenant relationship, who ask our assistance in moving their Sisters to the Franciscan Village retirement home. In this regard, Sister Sandra makes a bold statement: "Whether or not we successfully negotiate the transition from the normal in which most of us entered religious life and which, in some sense, we are still trying to preserve, to the new normal in which we find ourselves, will probably determine whether we will be the last generation of pre-conciliar religious, the generation which takes that form of the life to the grave, or the first generation of a new form of religious life that will flourish into the future." Sister Sandra makes the case for a new normal of religious life by suggesting that cultural and ecclesiastical shifts, largely not under our control, see us floundering in a prolonged transition period, partly because some have been trying to get things back to the way they were, not realizing that religious life, as it existed at what seemed our high point, is irreversibly gone and is not coming back! Sister Sandra challenges religious congregations to take seriously this

cultural and personal "new normal," for it has massive implications for our personal lives, our congregational planning, our ministries, and our role in church and society. She offers some suggestions to move the "new normal" forward which I will leave to our IHM leadership team to evaluate. But she insists that we move definitively, creatively, imaginatively, and joyfully into the "new normal" that has replaced what we once knew as the comfortable niche of religious life. The alternative is to spend our lives lamenting the loss of the "good old days" as we await death or as we try to recreate a "traditional" model of the religious life which is not truly traditional but merely anachronistic.

I would like to conclude this piece, as Sister Sandra does, by turning to scripture for both the validation of the "new normal" and the courage to push it forward into our future. She writes: "Mary Magdalene and Thomas had to be urged by Jesus to realize that the normal of their life with the pre-Easter Jesus was really over. The dispensation of the Resurrection was the new normal—breathtakingly different, frightening, beautiful, unfamiliar, exciting."

And so it is.

Sister Dolores presently serves in family ministry.

*Walk closely by our side**In Memoriam**until that day when we shall meet again*

Sister Michaeline Macedonio, IHM
May 5, 1922
April 8, 2014
by Sister Dorothy Haney, IHM

Sister Michaeline began her teaching ministry with very little children. At St. Pat's, she was famous for lovingly pinching the cheeks of her first graders.

Subsequently, she became a professional dietitian and taught human ecology at both secondary and university levels.

For many years, Michaeline was related to the sisters in Shalom Community; she was officially affiliated with Shalom House from the time she lived in Immaculata Hall as the last IHM to reside in a student dorm to her somewhat reluctant move to Our Lady of Peace Residence.

Michaeline loved many people—her family and friends and the many others who came into her life, especially the members of her household and the nurses and aides who cared for her.

She loved her life and lived it joyfully in spite of the challenges of physical suffering.

She loved playing Canasta (sometimes attempting to cheat a little) and Scrabble.

She loved to travel and visit her brothers and sisters at distant places.

She loved lighthouses and kept statues and pictures of them in her room, probably because she was born and raised in Oyster Bay.

She loved her work with Friends of the Poor; this was her opportunity to meet and help children and families who were disadvantaged.

She loved to cook and she loved to eat, especially Italian food.

On the morning of May 8, 2014, it was a privilege for several of us from Shalom to be present when, although she had not run for some time, she went running into the arms of God.



Sister M. Franceline Krug, IHM
April 4, 1918
April 25, 2014
by Sister Romaine Krug, IHM

Sister Franceline was baptized Bernadine Cecilia. She was one of fifteen children; six boys and nine girls. The Krug family lived on and operated a large farm in Ashville, Pennsylvania, so the children grew up sharing many joys of childhood while working side-by-side on their many chores on the farm.

Sister Franceline and I, Sister Romaine, joined the IHM Sisters on the same day, September 8, 1940. Our sister, Sister Hermine, entered a year and a half later in 1942. Sister Franceline was ready to share not only her talents but the spirit of community living, helping and sharing the generous habits nurtured at home.

Sister Franceline taught in the following high schools: St. Patrick High School in Scranton; St. John High School in Susquehanna; St. Dominic High School in Oyster Bay; Immaculata High School in New York; St. John High School in Pittston; St. Joseph High School in Renovo; Holy Rosary High School in Scranton; St. Rose High School in Carbondale; Archbishop Neale High School in La Plata; Pocono Catholic High School in Cresco;

Bishop Neumann High School in Williamsport; and Bishop O'Reilly High School in Kingston. Sister Franceline served at Bishop Guilfoyle High School in Altoona teaching business classes for several years and then serving on the staff as an administrative assistant and also secretary in the Guidance Office.

She was an expert teacher of commercial subjects and prepared many students for careers after high school or to continue on to college.

It was a joy to finally live with Sister Franceline "on mission" here at Our Lady of Peace Residence. Sister's quiet manner and beautiful smile greeted everyone. Her presence at OLP was a great blessing for both of us. She often told her friends, who called her on the telephone, how beautiful it was at OLP and how grateful she was to be here. Her deep spirituality and good sense of humor followed her to her last days of this life. She was an example for all of us.

May she rest in peace.



Sister Bernadette Marie Zaytoun, IHM
April 21, 1946
April 18, 2014
by Sister Katie Clauss, IHM

Bunny (Sister Ann Michael) was a woman whose presence was quiet and attentive. Each professional job or ministry she had strengthened those wonderful qualities. Before joining the congregation, Bunny was a beautician. After she entered, many sisters and friends entrusted their heads to her and enjoyed a caring trim, perm, a bit of color and a smile as they looked into the mirror. Her service included a "new do"

and a good "listening to."

Numerous school communities benefited from Bunny's skills as a pre-school and first grade teacher. She had a wonderful ability to meet and educate children where they were and as they were. Over time she transitioned from providing a firm and nurturing foundation for children to providing sustaining and nourishing meals for our sisters at the IHM Center, the Marian Convent and Our Lady of Peace Residence. Following her food service experience, Bunny spent four years in family ministry caring for her mother and returned to ministry as the administrator of the IHM Center after a sabbatical experience. Each ministry called forth something new in her, to which she responded wholeheartedly.

Bunny created a quiet space around her and had the ability to draw you in in a way that was simple and inviting. She did not just meet you in that space, she received you and allowed you to settle in for a while as she attended to you. I believe that Bunny listened many of us into understanding ourselves and our situations more clearly.

During our friendship of forty years, Bunny taught me many lessons. The one that I continue to hold dear is that of the importance of living in the present moment with hope and gratitude.

She had the ability to take each day and receive it as it was. She did not waste time worrying about what might happen in the future, for she believed that God would provide for today and then do it again tomorrow. Bunny's faith carried her through difficult times during her illness and galvanized her determination.

Over her sixty-eight years, Bunny's joys and sorrows, her compassion and generosity, her straightforward honesty and her tangible goodness boiled her down to a "fine broth" that nourished many of us. The broth of her life was and will continue to be a banquet for her family, friends and sisters as we hold her close to our hearts and remember what her love was like and as we experience her resurrected love for all of us.

Advent and Christmas are seasons of promise, light, truth, and hope. In our world we are aware of so much darkness all around us—violence, injustice, discrimination, and suffering. Our hearts yearn for freedom, for consolation, and for peace. In the midst of all of it, we hold on to the promise that God, Emmanuel, is with us.

The scripture readings of the Advent and Christmas seasons are rich with God's promises. They touch our longings and lead us to encounter God's coming, again and again, into our lives.

We invite you to pray with us throughout these sacred days. Each of our six writers has contributed reflections for this book. Their reflections are the fruit of their prayer and contemplation. Their suggestions for action can provide us with ways to reach out to others while deepening our own prayer for our families, communities, church, and world.

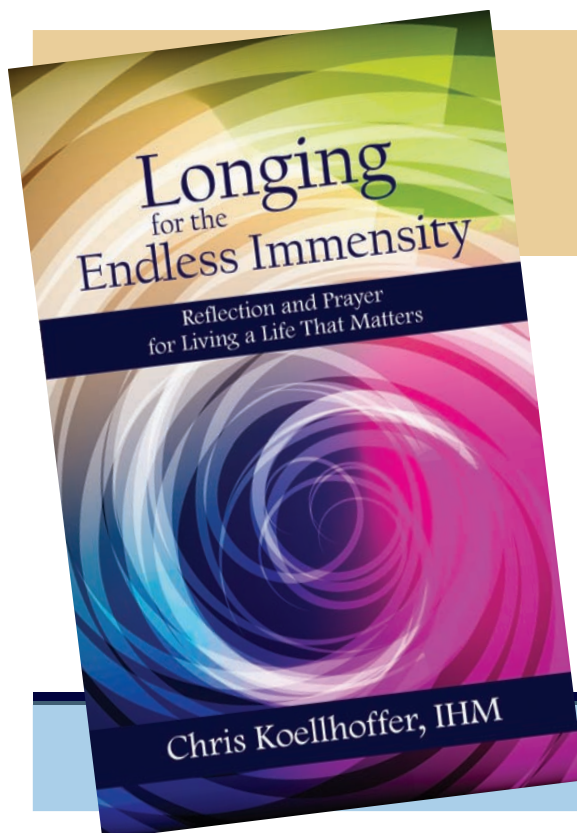
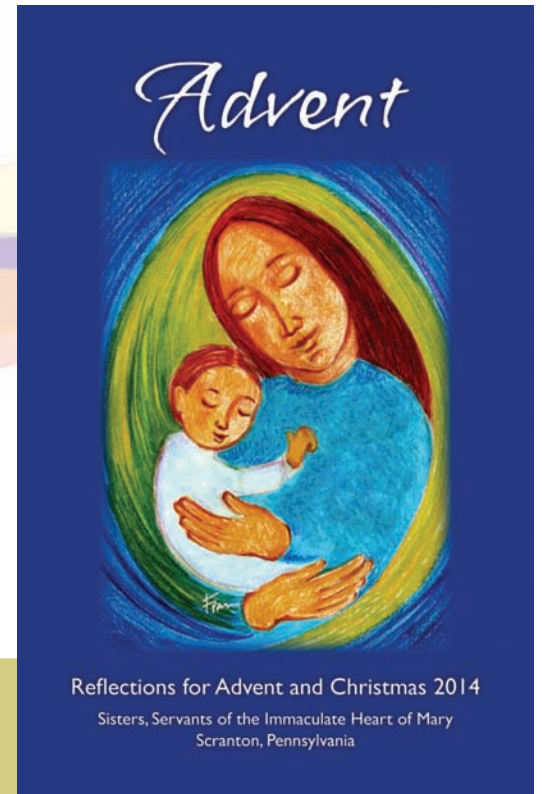
During this holy season, may we who are rooted in God and in the Gospel, work to bring about God's dream for our beautiful, yet wounded world.

Order Now!
\$5.99 each

e-mail: communications@sistersofihm.org
call: 570-346-5404

All sales of these books support the retired IHM Sisters.

Amazon: www.amazon.com • Barnes & Noble: www.barnesandnoble.com
Create Space: wwwcreatespace.com/5037821 • Heartworks: 570-963-2491



Longing for the Endless Immensity

Reflection and Prayer for Living a Life That Matters

by Chris Koellhoffer, IHM

Within our hearts is a profound longing to live a life of significance, to make meaning out of our inner experience in ways that will enrich and influence our world.

Longing for the Endless Immensity speaks to this collective desire and invites us to enter every moment of our lives as an arena for living contemplatively, for doing justice, for moving forward with intention. This book underscores the wisdom that no aspect of our everyday living is without impact on our evolving universe.

Each section begins and closes with breathprayer, offers a thought-provoking reflection, invites time for stillness and personal prayer, and suggests questions for journaling or group conversation and sharing. *Longing for the Endless Immensity* is recommended for parish groups, religious communities, adult faith formation, faith-based gatherings, peace and justice groups, and anyone hoping to leave a graced footprint on this earth by living a life that matters.

Amazon: www.amazon.com Barnes & Noble: www.barnesandnoble.com
Create Space: wwwcreatespace.com/4850792 Heartworks: 570-963-2491 or 570-346-5404

Lessons from Life

Audio Book Now Available!

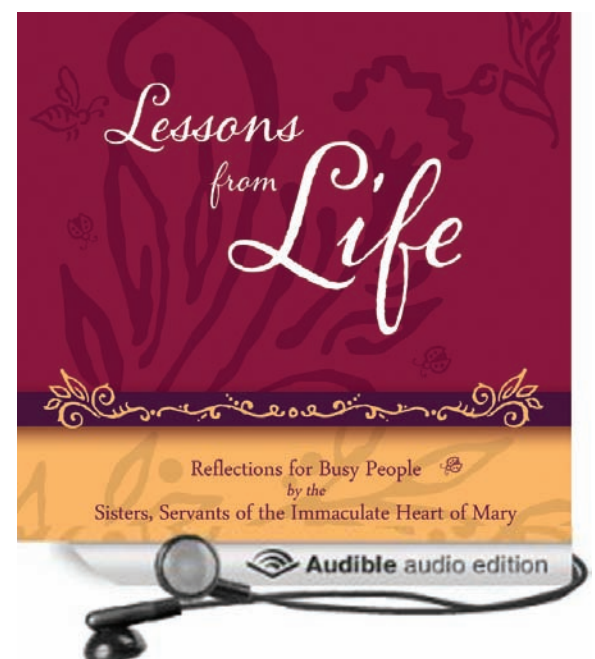
Interested in writing a review of this new audio book?
Contact Sister Fran Fasolka: fasolka@sistersofihm.org
for a free download of *Lessons from Life*.

The Sisters of IHM have just released *Lessons from Life* in audio book format. Recorded by Tiffany Williams, a professional narrator, all 206 short stories by IHM sisters, associates, and friends, come to life.

The audio book is nearly six hours of listening to a wide variety of personal stories that will touch the hearts and inspire the imaginations of listeners.

Each purchase of the *Lessons from Life* audio book supports the IHM retired sisters.

Please share this link to purchase the book and also to listen to sample stories by Sisters Annmarie Sanders and Kathy Kurdziel: <http://tinyurl.com/p4p6ujt>





Journey
IHM Center
2300 Adams Avenue
Scranton, PA 18509-1598

Non-Profit
Organization
U.S. Postage
PAID
Permit No. 39
Scranton, PA



Professes Perpetual Vows as IHM Sister

Sister Carrie Elizabeth Flood, IHM, professed perpetual vows of chastity, poverty, and obedience as a Sister, Servant of the Immaculate Heart of Mary at a Eucharistic celebration and Rite of Perpetual Profession at Our Lady of Peace Residence in Scranton, Pennsylvania, on October 4, 2014.

Sister Carrie is pictured with Sister Margaret Gannon (left) and Sister Anne Mary Boslett (right). Sisters Margaret and Anne Mary served as witnesses to Sister Carrie's vows during the Rite of Perpetual Profession.