



Congregation of the Sisters, Servants of the Immaculate Heart of Mary, Scranton, PA Vol. 31, No. 2 Fall 2013



men-tor [men-tawr, -ter]

noun

1. a wise and trusted counselor or teacher.
 2. an influential senior sponsor or supporter.
- verb (used without object)
3. to act as a mentor: She spent years mentoring to junior employees.
- verb (used with object)
4. to act as a mentor to: The brash young executive did not wish to be mentored by anyone.

In this issue of *Journey*
our writers explore the
art of mentoring.

125 Years of Heart to Heart Mentoring

by Sister Therese O'Rourke, IHM

St. Joseph's Center in Scranton, Pennsylvania, is a sponsored work of the Congregation of the Sisters, Servants of the Immaculate Heart of Mary. The Center serves individuals and families with special needs and provides residential, community, and home based services as well as outpatient therapy, maternity, family, and adoption services.

The founding mothers of what would become St. Joseph's Center understood the nature and power of community. The value of each person never escaped their awareness. In 1888 this fact prompted them to reach out and rescue abandoned infants and children throughout the city of Scranton.

How do you pass on the core values that brought a dream to birth? How can multiple generations catch the spirit of the founders while responding to ever-changing needs for 125 years? This milestone anniversary year of 2013 causes us to pause and wonder and to be overwhelmed with gratitude at the miracle that is St. Joseph's Center.

Initially, the founders would provide all of the hands-on care to children in private homes and shelters. Invitations to friends would cause their society's membership to grow. They became the coaches of necessary skills and powerful examples of compassion. In time they would step back from leadership roles and invite the IHM Congregation to manage the expanding mission. As promised, the founders would never abandon the work, remaining until this present day. Today, women and men of the Auxiliary, along with an active Junior Auxiliary, serve as the primary fundraisers in support of St. Joseph's Center. They are focused

on present needs as well as providing for the mission far into the future.

The mission to journey with young women and families in need requires the ability and commitment to build relationships. While working with clients, dedicated staff help young mothers to claim their own gifts. The nurturing environment of unconditional love is what clears a path for a new perception of self and a sense of hope to emerge. This empowerment model of mentoring, placed in the context of community and framed in genuine mutuality, makes all the difference in the lives of women who turn to St. Joseph's Center at a critical moment in their lives.

ST. JOSEPH'S CENTER



The best known members of the community of St. Joseph's Center are by far the children and adults with special needs.

It was in 1950 that the Bishop of Scranton asked St. Joseph's to welcome children with cognitive challenges. Today, these individuals and their families are nurtured to the fullness of their capacities in residential settings, adult day programs, early intervention, a comprehensive therapy department, and in a variety of family support services. The passionate belief that all people matter and deserve the best that society has to offer rests at the core of these programs. From homey living arrangements to exposure to

and involvement in the community beyond the walls of St. Joseph's, the clients are surrounded by the message that they are appreciated and that they belong. This is mentoring at its best.

At St. Joseph's Center there are four non-negotiables: care, concern, compassion, and commitment which rest at the heart of the mission. New community members are coached, guided, and taught by example to understand the significance of the "four c's." It is through these that administrators, employees, support staff, clients, families, volunteers, and professional partners embrace the founding spirit. Love, mutual respect, and kindness are never optional at St. Joseph's. In rare cases, newcomers move on, finding what can only be described as a counter-cultural environment too much of a challenge.

We pause to remember, give thanks and rejoice. We remember the vision and courage of our founders. We give thanks for the ever present direction of God's own Spirit so evident in the unfolding of the last 125 years. As IHM sisters, we rejoice with Sister Maryalice Jacquinot, the president of St. Joseph's Center, the administrative team, 530 employees, and all of the clients of St. Joseph's Center. Our thanks to them for carrying the IHM mission forward in such a grace filled way and for mentoring future generations who will be prepared to pass on the mission that is such a reflection of the Gospel message itself.

Sister Therese serves as president for the IHM Congregation.



L-R: Sister Vincentia Dorsey, administrator of St. Joseph's Center 1991-2002; Sister Maryalice Jacquinot, administrator of St. Joseph's Center 2010-present; Sister Therese O'Rourke, administrator of St. Joseph's Center 2002-2010.



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

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Mentoring: An Ancient Ministry in a Technological Age

by Sister Mary Reap, IHM

In Genesis, Jacob wrestles mightily with an angel. When, in that mysterious encounter, the angel challenges Jacob with the single question, “What is your name?” Jacob resists. Behind that deceptively simple query lie deeper questions: how is he spending his life; why is he not listening to God; where is he going? After a night of struggle, Jacob reconsidered his direction in life, surrendered to what God was asking of him, and accepted the responsibility of leadership for his people. So profoundly powerful is the experience that Jacob later exclaims that he has “seen the face of God and lived.”

Most of us will never experience an angelic encounter of the magnitude of Jacob’s. Still, as we reflect on our significant life decisions, I think we will agree that, like Jacob, our choices reveal some degree of “who we are and to what we are called.” Like Jacob, we, too, have guides. Those individuals who challenge, encourage, and advise us—these role models are our mentors. They may be our teachers, our family members, friends, co-workers or sisters in religious life. But, they all share a common activity: they influence us to be better, to see in ourselves gifts that we did not recognize, and, at times, to attempt that which may have seemed impossible.

Like the wisdom figures of the scriptures, the mentors in my own life have come in a variety of ways: women with whom I lived over the last 50 years of religious life, students and co-workers who challenged me, and friends, who cared enough to point out short-comings or possibilities I could not see. Like Jacob, I sometimes struggled before accepting, but over time, these angels prevailed just as Jacob’s angel did. I am grateful to the many who have played that role for their patience, their wisdom, their spiritual grounding, and their persistence in helping me to form “my name.”

For a good part of my life I have been on the receiving end of the mentor relationship. I do not recall exactly when the role began to shift from mentee to mentor, but over



time it did shift, and in recent years I have encountered many opportunities to become a mentor as others thought aloud about their hopes and plans, particularly for administrative leadership. I learned that my own years of experience had been a good teacher and that I now had an opportunity to share that experience as a help to others. Aging brings its own gifts and the opportunity to mentor is one of them. I have also learned that one’s acceptance of this role and responsibility can be a source of joy and satisfaction. It is a ministry that shifts us from the role of Jacob to that of the angel. Mentoring has been an appropriate ministry for women religious through the centuries, particularly for those who have gained the wisdom afforded by age and experience.

More recently, mentoring has gained prominence in contemporary life, with a focus on professional mentoring. As the number of women in the workplace grows, and as more women desire to learn how to succeed in a business world dominated by men, many are seeking the wisdom of those who have gone before them. In her recent book, *Lean In: Women, Work and the Will to Lead*, Sheryl Sandberg, COO of Facebook, examines this topic.

Like many women, Ms. Sandberg had suffered the challenges and obstacles of women entering the higher ranks of the business world. Sheryl’s telling of her own life story and her sharing of the experiences that helped heal her lack of self-

confidence resonated with many women exposed to the same cultural attitudes. The success of the book was immediate. The obvious need for women mentors in business revealed by the book led the author to create an Internet mentoring site as a way of reaching out to large numbers of women seeking mentors.

Social media make it possible for women to find inspiration and advice pertinent to common aspects of their lives. For example, several Internet sites have been created for professional development. In addition to the Lean In site, Levo Mentors is a mentor program designed to answer career questions from Generation Y women. LinkedIn’s Professional Women’s Network allows women to share insightful articles, ask questions, seek advice, and share experiences.

The Lean In site was of particular interest for me because the three principles on which it was developed have been important principles of religious life for centuries. What differs is the way in which each of the principles is defined: 1) Community, defined as an exchange of information and ideas powered by social media, 2) Education, a free online library of lectures and learning materials related to topics critical to women’s success, and 3) Circles, smaller groups that meet regularly to tell their personal stories and continue the conversation in more intimate settings. The addition of the words “powered by social media” and “a free online li-

brary” are key elements of the sites’ success. Through technology, the possibilities for interaction and the matching of mentors and mentees become global.

Many of the mentoring sites, like that created by Ms. Sandberg, were developed to fulfill a need for professional mentoring. Similarly, a deep-seated need and desire for spiritual mentoring exists in today’s society. The “Jacobs” of the twenty-first century are often caught up into the idolatry of materialism, consumerism, and narcissism. The voices of hatred and bigotry in their ear are often louder than the voices of love, compassion, and prayer of the gospels. Where are the advisors, friends, companions, and mentors needed to help them in their daily wrestling with choices of good or evil?

Since the beginning of apostolic religious life, women religious have mentored in classrooms, hospitals, nursing homes, prisons, and wherever the needs of society led them. Most are experts in spiritual formation and discernment as well. It is a sad irony, therefore, that at the very moment when the need for mentors for spiritual development is critical, the aging of religious congregations, at least in America, means that fewer sisters are available to mentor through physical presence.

I suggest that the success of professional mentoring with the assistance of the Internet can be replicated for spiritual mentoring, and that technology might open new paths for ministry that do not require one’s physical presence.

Imagine the power and impact of sharing our values of community, education, and circles (aka storytelling) through social media and online materials! As the wisdom figures of spiritual direction and spiritual discernment, might we discover that technology provides new opportunities to be powerful intermediaries for current day Jacobs yearning to see the Face of God?

Sister Mary serves as the president of Elms College in Chicopee, MA.

Learning How to Live

by Sister Mindy Welding, IHM

“You are not here specifically to learn to make a living. Sometime, you will do that anyway, because you must. You are here to learn how to live.” - *Sister Maria Kostka Logue, SSJ, Founder of Mount St. Joseph College, 1924/Chestnut Hill College*

Learning how to live can be a daunting task for many young adults, especially for those coming from backgrounds where “mentoring” has not been a part of their experience. Mentoring can be defined in the tradition of “guiding wisdom”¹ and has been seen throughout literature as well as in contemporary movies such as in *Dangerous Minds* and *Freedom Writers*. Mentoring is usually a one-to-one relationship providing support, challenge, and instruction to the younger, inexperienced protégé.

With young adults, I find mentoring happening one-to-one with adults and teens, in groups of adults and peers, as well as peer-to-peer mentoring.

“Mentoring relationships make sense to young people in many significant ways by having a choice in developing the relationship— young people believe that they can exert more personal control thereby creating a more equal association than they perceived they normally had with adults. In this respect they could act as active participants in the process rather than recipients of ‘treatment.’”²

In my experience students need to be listened to, to be cared for and about, to experience hospitality, to be welcomed and to belong to a community. At Chestnut Hill students can freely come into the campus ministry center and find many students hanging out. This is where and how relationships grow and mentoring begins. Adults need to come in through their door, their world, enter into their lives.³

There are various ways to reach the inner lives of young adults and therefore become mentors. As they are open, so do we need to be open to them. The twenty-something years are years of questioning, searching, experimenting and

formative decision making. Young adults are asking the critical, deeper questions about life and faith.

Quite often young adults feel alone in this puzzling time even though they may be surrounded by scores of people. Knowing and trusting adults who are able and willing to provide mentoring allows the young adult to seek a place where it is safe to question, explore, and gain insight without being told what to do.

Sharon Daloz-Parks has written several books on young adult spirituality and formation. In *Big Questions, Worthy Dreams*, Parks urges professionals in the fields of ministry, internship, and apprenticeship to provide strategic mentorship for young adults. Individual mentoring and mentoring environments are key for assisting young adults in these critical years.

Parks’ research found that young adults consider the most valued experiences to be those with one adult and a small group of peers. “It is vital to recognize that a network of belonging that serves young adults as a mentoring environment may offer a powerful milieu and a critical set of gifts in the formation of meaning, purpose and faith.”⁴

“As a student, mentoring is important in my life because at this point I am searching for some sort of guidance.... I and every young adult should have that positive influence that teaches us not to be afraid to look into our hearts and listen to God’s calling.”⁵

The task of mentors is to create an atmosphere that allows the deep questions to surface, while provid-

ing a place of safety for exploration and meaning-making. Mentors use resources and expertise in various areas to help young adults gain new information and learn processes that enable them to further clarify values, morals, philosophies and arrive at a clearer understanding of their own spirituality, beliefs, standards and a basis on which to form a “way to live.”

Perhaps the most profound experi-



Sister Mindy (center) and college students Alyssa Cherewaty (left) and Jessica Veazey

ences of this ministry come to light when mentors, together with young adults, probe the extraordinariness of ordinary life, probe the deeper questions, and name how God is found in all things. Mentors have the privilege of inviting young

adults to ask: Who am I? Who am I becoming by God’s grace? How do I want to be in the world? Who do I want to be? How does God want me to be and what does God want for me? How do I want to spend my time? Who needs me? Where can I spend my passion and who needs it?

Frederick Buechner writes: “The place God calls you to is where your deep gladness and the world’s deep hunger meet.”⁶ This quote, students tell me, speaks to them directly about meaning-making. Sharon Daloz-Parks⁷ states in her writing that meaning-making is one of the most important processes we can enable our students to understand, experience and share. Their gladness and the world’s deep hunger cry out to God on every level calling them to ponder: Where will I make the most difference? Does God care? Do I have a purpose?

What really matters in our ministry and in the spirituality of young adult ministry is to listen to the multitude of direct and indirect questions that young adults are asking regarding faith, religion, life, death, purpose, justice, peace, and love. This is where we meet them and help them grow in the virtues that will invite them to become their truest and best selves.

How do we tap into this? We use our hearts, our heads and our own faith not only to develop holistic types of activities and events but to process with them why we are doing what we do and give them the tools to do the same type of reflective practice. Reflective practice and process is most important. Socrates believed that “an unexamined life is not worth living.” A bold statement! This is how we grow to become the best we can be. “Be who you are and be that perfectly well.”⁸

In conclusion, I offer two quotes from young adults with whom I have the pleasure to work: “Mentoring goes on [here] everyday; I can definitely attest to that. I notice that a lot of students feel very comfortable coming to you for advice, to vent their frustrations or worries, or just to have a conversation about how they are doing. I know for me, personally, it makes me feel secure that someone is willing to listen to me. It also motivates me to work hard and makes me feel confident because I know there are adults around who I can trust and turn to. It’s very helpful and I love it. Mentoring is important to young adults because we need that guidance, wisdom and comfort that can come from a caring adult who will lend a listening ear, an open mind, and will tell us exactly what we need to hear at the moment.”⁹

“As a young adult in college, mentoring is an experience I go through on a daily basis, constantly learning new things in all of the activities that I do. Mentoring is very important, because it allows people to pass down their skills to future generations, and it allows future generations to learn and be able to teach these skills to others.... I have been offered insight on my

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Mentoring the Imagination

A Justice and Peace Perspective

by Sister Chris Koellhoffer, IHM

Sometimes we have to imagine in order to see.

Bobbie was a Golden Retriever who lived with my sister's family in suburban New Jersey. Every morning, one of the family would open the back door and let him out into a spacious yard surrounded by a wire fence. After a few minutes, Bobbie would sit in front of the fence's small wire gate, waiting patiently for someone to open it so that he could go out and explore the neighborhood. This was his pattern for many years.

One day, my brother-in-law Kevin decided that the fence was no longer needed, so he spent the better part of a day removing the fence. By day's end, the fence had disappeared except for the small wire gate, a job saved for another time.

The next morning, Bobbie again stepped out into the back yard, only this time into a back yard almost entirely free of enclosure. In a space now nearly wide open on all sides, Bobbie went over to the remaining wire gate, sat in front of it, and waited. In spite of the family's beckoning him to the open space on all sides, Bobbie remained sitting in front of the little gate. Only when someone unlatched it did he venture out into the neighborhood. He clearly couldn't see that another way was possible.

This story speaks to what happens when the comfortable patterns of the past go unexamined, unchallenged, or unquestioned and stand in the way of imagining what might be new, life-giving possibilities. Truly, there are some things that have to be imagined in order to be seen, and a

mentor's gift is to invite us into that deep seeing. We know this from the history of justice work, where we cherish and revisit the stories of giants who have helped move forward a more just, inclusive world order. At the same time, we also celebrate the prophetic individuals who mentored those giants in the ministry of imagination, who encouraged them to ask, "What does the world in which we want to live look like?"

The first task is the act of imagination, observes the visionary Walter Brueggemann, who notes, "The prophet does not ask if the vision can be implemented, for questions of implementation are of no consequence until the vision can be imagined." It is the vocation of the prophet to imagine, to be a harbinger of new ways of being and doing.

I suspect Brueggemann would encourage us first to give our energies over to asking, "What if?" "Why not?" and what Mary Oliver calls the big question, the one the world throws at us every morning, "Here you are, alive. Would you like to make a comment?"

For every Oscar Romero, who as a pious, conservative, quiet cleric initially sided with the landlords and



In our work
for justice, let
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ruthless death squads of El Salvador, there are countless Rutilio Grandes refusing to write Romero off and instead reaching out to him, modeling another way to him, urging him to learn from the side of those who were poor and oppressed. Because of Grande's conviction and witness, Romero himself was able to embrace a new way of seeing and championing the rights of the most vulnerable. This is mentoring the imagination.

For every Joseph Cardinal Bernardin, who in his early years as bishop emphasized to others the importance of prayer while, by his own admission, immersing himself in busyness and praying "on the run," there are dozens of faith-

filled people calling out that a deep spiritual life rooted in justice cannot come to be without giving quality time to a relationship with God. This is mentoring the imagination.

"Gaudium et Spes," one of the documents of Vatican II, reminds us that the future of humanity is in the hands of those who are capable of providing others a hopeful vision of life, lifting up for others a future where God reigns in the hearts and lives of God's people. This is mentoring the imagination.

"What you are in love with, what seizes your imagination, will affect everything," declares Pedro Arrupe, S.J. "It will decide what will get you out of bed in the morning, what you do with your evenings, how you spend your weekends, what you read, who you know, what breaks your heart, and what amazes you with joy and gratitude."

In our work for justice, let us celebrate the power of imagination and the gift of mentoring and being mentored into it. Mary Oliver might have been reflecting in this direction when she wrote about getting up in the morning and noticing a flock of crows. She remembers,

And now
the crows break off from the rest of
the darkness
and burst up into the sky—as
though
all night they had thought of what
they would like
their lives to be, and imagined
their strong, thick wings.

What would we like our lives and the lives of our neighbors to be, and can we imagine the wings to take us there?

Hopefully, as we live into that answer, we will both mentor and be mentored into just such imagining, so that our world—our precious, fragile, yearning world—can take flight towards God's dream that is whole and holy and imagined just so for each of us.

Sister Chris serves as the councilor for spiritual development for the IHM Congregation.

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relationships with myself, others, and God.... Lastly and most importantly, I am learning how to live."¹⁰

"Listen to your life. See it for the fathomless mystery it is. In the boredom and pain of it no less than in the excitement and gladness: touch, taste, smell your way to the holy and hidden heart of it because in the last analysis all moments are key moments, and life itself is grace."¹¹

Sister Mindy serves as the director of campus ministry at Chestnut Hill College in Philadelphia, PA.

¹ Sharon Daloz-Parks, *Big Questions, Worthy Dreams* (San Francisco, CA, 2000, John Wiley and Sons, Inc)

² K. Philip and Leo B. Hendry, *Making Sense of Mentoring or Mentoring Making Sense? Reflections on the Mentoring Process by Adult*

Mentors with Young People, Journal of Community & Applied Social Psychology 10:211-223 (2000) John Wiley & Sons, Inc.

³ Elizabeth Liebert, SNJM, Power-Point presentation: An Ignatian Way of Relating, St. Ignatius of Loyola in "Letter to Salmeron and Broet, Sept. 1541", Shuls Lecture, July 13-14, 2005. Retrieved on web, August 24, 2013. www.sfts.edu/faculty/liebert/docs/An_Ignatian_Way_of_Relating.pdf

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⁴ Sharon Daloz-Parks, *Big Questions, Worthy Dreams*, p. 127

⁵ L. Gavaris, Class of 2015, Chestnut Hill College

⁶ Frederick Beuchner, *Wishful Thinking: A Theological ABC*, (New York, 1973, Harper Collins)

⁷ Sharon Daloz-Parks, *Big Questions, Worthy Dreams* (San Francisco, CA, 2000, John Wiley and Sons,

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Passing the Torch...

Mentoring Future Leaders in Catholic Education

by Sister Florence Ann Marino, IHM

For the last three years, Holy Family School's Advisory Commission has been encouraged to plan for the day when there will no longer be a religious as principal and to prepare to hire a lay person. Holy Family has had a history of religious leadership since the school began in 1956: Adrian Dominicans, Sisters of the Holy Names of Jesus and Mary, and Sisters of IHM for the last 19 years. There has been a concern on everyone's part, including the pastor and me, as to how the school will keep its strong Catholic identity. Three years ago, I was fortunate enough to hire Robert "Bobby" Yevich, a young, enthusiastic teacher who already had a year of teaching experience. In these last four years I noticed in him not only an excellent teacher but someone possessing the qualities needed for future leadership. After discussions with the diocesan superintendent, Bobby was nominated for a scholarship to the Alliance for Catholic Education Remick Leadership Program at the University of Notre Dame.

The Diocese of St. Petersburg has had a long relationship with Notre Dame's Alliance for Catholic Education (ACE) Program. The diocese has invited ACE teachers to join faculties as well as RLP (Remick Leadership Program) graduates to fill leadership positions. For the last four years our school has had ACE teachers join our school faculty.

The Remick Leadership Program supports the education of prospective administrators and prepares them in three important areas: academics, spirituality, and commu-

nity. It is a rigorous three summer program with online courses during the two school years. As Bobby said at the end of his first summer's classes, "It was intense, but very rewarding." As his mentor, I attended the last three days of his classes. Twenty-three other mentors and I were very impressed with the coursework, but most of all with the spirituality and sense of community being cultivated among these leadership candidates. What comforted me most in this "passing of the torch" is the emphasis not only on the academics but also on spirituality and community—areas emphasized less in secular institutions.

In the presentation giving the history and overview of the program, we were shown two pictures of groups studying at Notre Dame preparing for leadership in education. The first was a picture of a group in the early 70s studying in the summers to receive their certification in leadership. In that picture, to no surprise, was a large group of religious with a smattering of lay persons. In contrast, the second picture, taken last

year, showed a large group studying for their Masters in Educational Administration and consisted of lay people with a smattering of religious. That is the reality.

While on the Notre Dame campus, the mentors were treated royally and with wonderful hospitality. We participated with the "Cohorts 11 and 12" in Vespers and Mass the following day; our last evening, there was a prayer service at the

Grotto with all those associated with the ACE Program.

A highlight of my stay was a special tour of the football stadium, being introduced to the many star players and coaches of the past, going into the locker room,

having our picture taken with the famous "Play Like a Champion Today" sign, and sitting in the President's box. Friday morning there was a missioning Mass at the Basilica, again with all those associated with the Alliance for Catholic Education. All these activities helped us to see what these young educators were experiencing for their future leadership roles.

But we were also there to work and share the mentees' life of the last five weeks. Bobby and I had a two-hour session where we sat and discussed a plan for this coming year. We were required to choose six tasks to be included in the internship, spanning at least three different areas as well as two experiences that would enhance his administrative experience.

The tasks we chose included the following: supervision; curriculum development planning; student conduct and student discipline hearings; and chairing and coordinating department or grade level meetings. What impressed me most and again made me feel that this program of lay leadership is strong and hopeful was Bobby's choice of planning and leading a student retreat as well as a faculty retreat.

In mentoring Bobby in this next year or two, I see a smooth transition of dynamic leadership. The fine young men and women participating in the Remick Leadership Program are receiving the tools to become reflective, professional administrators who know their faith, love the Church, and serve in Catholic schools. As religious who will be "retooling" in the next few years and mentoring those who will be sent to serve in the Catholic schools, we can be confident that the students will be in good hands and future leaders will be lifelong advocates for Catholic education.

Sister Florence Ann serves as the principal at Holy Family Catholic School in St. Petersburg, FL.



Bobby Yevich and Sister Florence Ann at Notre Dame Stadium.

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Inc), pg. 12

⁸ Sharon Daloz-Parks, *Big Questions, Worthy Dreams* (San Francisco, CA, 2000, John Wiley and Sons, Inc), pg. 12

⁹ P. Lugo., Class of 2016, Chestnut Hill College

¹⁰ C. Davis, Class of 2015, Chestnut Hill College

¹¹ Buechner, Frederick, *Now and Then: A Memoir of Vocation*, (New

York, 1983, HarperCollins Publishers, p. 87)

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Making the Difference

by Pat Montley

When Odysseus left Ithaca for Troy, he charged a trusted friend with the care of his household and the education of his young son, Telemachus. The friend's name was Mentor. For millennia the name has stuck to the mission: to mentor is to educate and care for.

Good mentors do more than teach grammar or quantum physics; they help you to realize what excites your passion and could provide a lifetime's adventure to feed your soul. And they guide you in making that happen while providing a living example—both teacher and role model.

Think Socrates and Plato, Master Yoda and Luke Skywalker, Billie Jean King and Martina Navratilova.

Elementary school teachers are often the first to spot a skill or tag a talent. For me it was Sister Gabriel, IHM, who energetically directed the annual Christmas pageant and spring musical at St. Bernardine's in Baltimore in the 1950s. My magical experience under the bright stage lights left me hungry for more.

At Notre Dame Prep it was Sister Paul Mary, SSND, who directed me in plays. Her encouragement was music to my impressionable adolescent ears. Her example of solid preparation, high energy, and good humor laid the foundation for my career as a director.

As an English major at Notre Dame of Maryland College, I turned my attention to dramatic literature and creative writing. My mentor was Sister Maura, SSND, who brought Shakespeare to vibrant life, and—by encouraging me to write original poetry for my senior thesis—enabled me to actually envision myself as a writer. This love of language, developed under her tutelage, proved invaluable. Plus, as a widely published poet and award-winning teacher, she made it clear that it was possible to do both well.

But it was in the graduate program of the Drama Department at Catholic University that I found a “mentor” in the traditional sense: a teacher who encourages you in your field, helps you to take Joseph Campbell's advice to “follow your

bliss,” and offers practical, know-the-ropes help in getting there. Leo Brady, author of plays, screenplays, novels, and works of criticism, taught playwriting and directed at C.U. for 40 years. Six of his students went on to win Pulitzer, Tony, or Obie Awards. He was a kindly teacher, a good listener, an astute but sensitive critic.

While advising me for my thesis on Ibsen's feminism, he also encouraged me to write a play to submit for a Shubert Foundation Fellowship, which provided funding for my subsequent doctoral studies. From the time I graduated right up to his death eight years later, Leo wrote recommendations, offered praise, criticism, and suggestions for the scripts I was working on, passed them along to

Good mentors
do more than teach
grammar or
quantum physics;
they help you to
realize what excites
your passion and
could provide a
lifetime's adventure
to feed your soul.
And they guide
you in making
that happen while
providing a living
example—both
teacher and role
model.

theatre colleagues, and even directed one himself. He bolstered my confidence and challenged me to grow my talent. Having Leo in my corner made all the difference.

I'd like to think that, having learned from my mentors, I've been able to make that difference with my own theatre students. When Helen showed a special interest in poetry, I encouraged her to direct a contemporary verse play for her senior tutorial; now she directs a Shakespeare troop for the University of Pittsburgh. Seeing Adelka's talent for movement, I cast her in roles that exploited this; now she has her own dance company. Because of Najaa's keen pride in her African-American heritage, I sup-

ported her choice to direct George C. Wolfe's Colored Museum for her senior project. Now she's co-owner of a film company specializing in documentaries, including American Africans.

The benefits of mentoring are widely acknowledged. Less frequently explored are the dangers: the heartbreaks, the ups and downs of the relationships, the resistance to advice, the feeling under-appreciated on both sides, the breaking away, the coming back, the wisdom won over time that casts these relationships in a new light.

Preparing for our weekly tutoring sessions—keeping on-schedule with the research and writing—was a challenge to which Najaa sometimes failed to rise, and was thus a source of tension between us. Yet ultimately she developed that discipline and years later gratefully acknowledged it was what got her through graduate school.

Leo sometimes gave me advice I didn't appreciate. His response to my early feminist satires was to urge me to write a “real play” and accuse me of “wasting [my] talent with the feminist obsession.” I ignored this advice. When directing one of my plays, he made changes in the script without consulting me, and I was outraged. He ignored my complaints. But he never stopped caring. And I never stopped growing. Perhaps Nietzsche was right: “One repays a teacher badly if one remains only a pupil” rather than becoming a colleague. It's caring that makes that crossing possible.

For Mentor, caring for Telemachus was as important as teaching him. Maybe in today's often impersonal, harshly competitive educational climate, that balance is even more critical.

Pat Montley is a worship associate at the First Unitarian Church of Baltimore and the author of In Nature's Honor: Myths and Rituals Celebrating the Earth: www.dramatistsguild.com/memberdirectory/getmembership.aspx?cid=4012



Pat Montley is mentored by her 7-year-old nephew Forrest in the hairdressing art of the faux-hawk.

Freely Given

by Sister Gilmary Beagle, IHM

Mentor. Interesting word. For me it conjures up images of Odysseus introducing his son, Telemachus, to the man who would train and educate the boy in Odysseus' absence: Mentor. I always find it interesting that much of the training and education Mentor imparts takes the form of example rather than direct instruction.

This past year I was asked by the Director of Studies to serve as mentor to one of the new teachers at York Catholic. He was an enthusiastic young man, had exemplary teachers in high school, and will develop into a very strong and dedicated teacher, so the actual mentoring was a fairly easy assignment. But when I was asked to write for this issue of *Journey*, my thoughts turned immediately to the piles of paper work and forms to be filled out that current mentoring involves. (Homer wisely spares us any reference to mandatory bureaucratic record keeping.)

Then I began reflecting on the many mentors, official and informal, who have graced my life. Since I consider myself one of the fifty most fortunate and blessed people on the face of the earth, and that in no little part the result of my personal mentors, I'd like to share my reflections about some of them. Mentors are sort of parental figures, so the logical place to start should be my own parents. So let me simply say, they were awesome, and when someone tells me "You're just like your Dad" or "You remind me so much of your Mom," I always say "Thank you." I'm pretty sure that the fact that as an English teacher I pirate the novel, *The Killer Angels*, from every History Department in every high school I've ever been in is the result of hours walking the Gettysburg battlefield with my father. The fact that I arrive at school every day two hours and ten minutes before opening—the result of my mother's example when she taught.

Perhaps the most influential mentor in my career as a teacher crossed my path the first day of student teaching. Sister Joan Cvercko,

SS.C.M., taught Grade 8 at St. Cyril's School in Binghamton, NY. She had a reputation as a strict disciplinarian and a teacher with high standards. Why then, you might ask, when told that she expected me to teach Frost's "Stopping by Woods on a Snowy Evening," would I ask, "Is there a teacher's manual for that?" The answer is, I needed a mentor. Her answer was, "Those are written by someone in Glenview, Illinois. They don't know your class. Build your lesson for your students, not some imaginary generic group." Chastened, I went to my room, read and reread the poem, made up my own questions and did a slightly less than pathetic job of teaching the poem the next day. What I learned again and again during the next months was to focus on the class; move ahead when they are "getting it," slow down and reteach when they aren't. It's been a priceless lesson over the years.

One of the things a good mentor teaches is the proper use of pronouns. My lesson in pronouns was delivered in Gary, Indiana, by Fr. John Cherry, CSB, principal of Andean High School. With a good deal of encouragement and mentoring, I'd become a pretty good eighth grade teacher. But then I was assigned to high school sophomores and juniors. I stumbled along dur-



Genuine mentoring, I believe, is unobtrusive, perfectly timed, freely given.



Marion Bush and Sister Gilmary

ing the first five or six months of the school year, not really heeding anyone's advice (It had been three years since those student-teaching days; I was a pro...) and generally getting the results I deserved: bored students, poorly written assignments, low test scores. I became addicted to the pronoun "they": they didn't study enough, they didn't do their homework, they didn't respond in class, they bombed the test. One day as I was expounding on the failure of my students to someone in the main office, I ended by saying, "I don't know what I'm going to do!" Fr. Cherry, who was standing at a copy machine, wheeled around and with an enigmatic grin on his face said, "You're finally using the correct pronoun. We may make a good teacher of you yet!" Using the correct

pronoun clearly shifted the blame. Father made me recall the excellent advice I'd been offered during the year. He cautioned me to sift it all, adopt and adapt—sometimes, outright pilfer—ideas, activities, approaches that would work for me. It was amazing how much better "they" performed when I began to take advice about methodology.

While most mentoring occurs in relation to work, sometimes God provides a mentor for life. Ten years

ago I was diagnosed with breast cancer. I was in family ministry at the time, caring for my aging mother and we lived next door to a woman who worked at Geisinger, a huge, nationally renowned local medical center and teaching hospital. True to form, I marched across the street and declared, rather dogmatically, what the course of my treatment would be. When I finished my discourse and paused for breath, Marion Bush—who, I learned then, actually worked in the Oncology Department—asked me, "Do you think there is the remotest possibility that someone at Geisinger knows more about this than you?" And thus began my transformation from "self-educated health expert" to humble, cooperative cancer patient. Marion calmed me, accompanied me to initial visits with oncologists and surgeons, and threatened me with bodily harm if I failed to follow directions regarding medications. I became the poster child for good patients. If the medication was to be taken at two o'clock, I took it at two, not ten of and not five after. When they scheduled me for radiation, I went every day, even though it sometimes took me longer to find a parking place than to get the actual treatment. I did not complain, I did not wallow in self-pity. I amazed my own mother. All of this was in no small measure because Marion checked on me every day—sometimes twice a day—for the entire period when I was doing chemo. When the cancer came back after five years, she mentored me through the second bout. She helped me realize that there was a purpose to all of it and that having survived twice, I have an obligation to do for others some of what she was able to do for me.

Genuine mentoring, I believe, is unobtrusive, perfectly timed, freely given. Homer knew what he was doing. He gave us a great epic and a character whose legacy is part of everyone's life—when the time is right.

Sister Gilmary serves as an English teacher at York Catholic High School in York, PA.

New Grass: Visiting and Journeying

by Sister Lisa Perkowski, IHM, and Sister Cor Immaculatum Heffernan, IHM



“Visitation” by Sister Lisa Perkowski, oil on panel, 2013

From the vantage point and experience of our relationship, we would like to share a couple of narrative images and metaphors that have helped us reframe the concept of mentoring.

Lisa

My meditation on the story of the Visitation, when Mary meets Elizabeth, has always drawn parallels to my relationship with Cor. Mary and Elizabeth, despite an age gap, shared the bond of a call to be instruments of God’s plan. Likewise, as Catholic women—and women religious—Cor and I share a bond by our relationship to God and desire to do God’s will, using our gifts.

“And behold, Elizabeth, your relative, has also conceived...”

Not unlike Mary learning about Elizabeth’s pregnancy from an angel, I first learned about Cor through other faculty and students at Marywood, who suggested I should meet her. To me, in her own fullness, she embodied so much of what I saw as seedlings within myself: an artist, educator, religious, and a loving generous presence to everyone around her.

“Mary set out and traveled to the hill country...”

Just as Mary set out on a journey to meet her cousin, I sought out

Cor. I sensed that my own journey was in some ways patterned like hers. I felt I could benefit from her presence because God was calling forth something in me to which she might relate. I felt the need to share my growing understanding of my faith life with someone—perhaps for someone to listen—and validate whether it was true or real to her own experience.

“When Elizabeth heard Mary’s greeting, the infant leaped in her womb, and Elizabeth, filled with the Holy Spirit cried out in a loud voice and said, ‘Most blessed are you among women...’”

Like Elizabeth recognizing God’s presence in Mary, Cor has recognized God’s presence in me, especially during times when I was unsure of myself or overly focused on my weaknesses. Early on in the relationship, I placed her above me as holier, wiser, and more experienced, and consequently, contrasting myself as so incomplete. Only over time did I come to understand that we are both equally daughters in God’s eyes, both unfinished and learning from each other. We recognize God’s presence in each other.

For a period of three months Mary and Elizabeth’s pregnancies overlapped; they in fact journeyed together. In our case, neither one’s journey is finished; Cor and I are both still journeying. When we



Sister Cor Immaculatum Heffernan, IHM



Sister Lisa Perkowski, IHM

have the chance to visit, the time is precious. The reverential love and prayerful support we exchange helps keep us energized on our individual journeys, until we meet again.

Cor

There is a beautiful poem: “The New Grass,” by Sister Davida Sullivan, IHM, that speaks to my

heart when I think of mentoring or journeying with another.

The New Grass

There is a valiant look about new Grass; the booted should not set A foot upon it. It is for those Who dare to go unshod. I’d like To go so glad through miles of buoyant Green, no blade would cower, crushed To point return. These lithe, unleaning Blades are like those men who purseless, Scriptless, march forth dauntlessly To sow in barren places. Point Me for courage, not the tyrant, lording It in armed security; not the rash Of heart who love the danger; point Me men whose strength is in their peace, resilient As new grass, who march in gay Unsheathed fragility to heal the harrowed Earth. There is a hungry look About new grass; I pray you tend It, tread not carelessly; it pictures Those whose hunger is for God.

Within this poem I find metaphors for Lisa and myself. When I first

met Lisa, she was a student at Marywood University, studying art education. Her visits to my office were frequent, searching, open-hearted—an invitation to journey together. There was “a hungry look”; it pictured one “whose hunger is for God.” What does one do when entrusted with another’s belief in her? This question implies a two-way relationship, a give-and-take, a gift of self. How does one journey “through miles of buoyant green?”

Perhaps my greatest challenge has been to walk in “unsheathed fragility,” my own fragility—owning who I am. There are the “three I’s: the I that other people think I am, the I that I think I am, and the I that God knows I am. Journeying calls me to trust in God’s knowledge of me, in the Father’s strength, in Jesus’ healing power, in the Spirit’s wisdom—to “dare to go unshod,” in “peace, resilient.”

It is so easy to fall into the “fix-it” mode when struggles occur and to “head off” possible disappointments and failures. Yet, it is these very moments where growth can occur, maturity can blossom, and life can be enriched. Those moments in Lisa’s life and mine have been precious. My prayer has been and is that I may “tend it, tread not carelessly” for “it pictures those whose hunger is for God.”

We see mentoring as a kind of reciprocal relationship in that both persons are journeying and exchanging their experiences with one another. Such a relationship requires gentleness and vulnerability to walk on each other’s blades of green. It beckons unyielding trust to say to each other: “Blessed are you who believed that what was spoken to you by the Lord would be fulfilled.”

Sister Lisa is a visual arts teacher at the Academy of the Holy Names in Tampa, FL.

Sister Cor Immaculatum is a freelance artist and consultant. She resides in Scranton, PA.

by Sharon Knecht



Servant of God M

On July 2, 1829, a new idea was born in the Catholic Church—the idea t

In the spring of 1828 Father James Joubert, SS approached two women of African Caribbean descent with the idea of starting a school for “colored” girls. This necessity grew out of his discovery that several of the children in his catechism class were unable to read satisfactorily. Many of their parents were immigrants who worked long hours and had little time to teach their children. While Maryland was a slave state, there were no laws prohibiting the education of either free blacks or slaves. However, there were no free public schools for black children either—that did not happen until 1866. Joubert tells us in his diary, “I imparted my plans on this subject to two excellent colored girls...[who] for more than ten years wished to consecrate themselves to God for this good work, waiting patiently that in His own infinite goodness He would show them a way of giving themselves to Him.” The two women, Elizabeth Lange (later Mother Mary) and Magdaleine Balas (Mother Frances), had been conducting a free school in their home for several years prior to the meeting, so the importance of education was quite clear to them. While Joubert originally thought he would have them teach religious school, it occurred to him that a more stable option was preferable at the time. Why not found a religious community with the mandate of teaching African American girls? And so it came to be that the Oblate Sisters of Providence (OSP) and Saint Frances School for Colored Girls (Saint Frances Academy—the oldest black Catholic school in America) began in Baltimore, Maryland in 1828.

Mother Mary Lange’s mentoring to the African American community in Baltimore began even before she became a founding member of the Oblate

Sisters of Providence. It started with the free school she and Magdeleine Balas had in their home in the Fells Point area of the city. One of their students, Almaide Duchemin (later Mother Theresa Maxis Duchemin, IHM) would join Mothers Mary and Frances, and Sister Rose as the charter members of the Oblate Sisters of Providence. Almaide did not begin in the spring of 1828 as the three others did but was allowed to have a shortened novitiate since she was known so well by Lange and Balas. When the four charter members of the order took their “oblation” or temporary vows on July 2, 1829, a new idea was born in the Catholic Church—the idea that women of color could be women religious, too.

Mother Mary Lange was elected the first superior general of the order, followed by Sister Frances and Sister Mary again for two more terms. In 1841 Sister Theresa Duchemin was elected the first native born Oblate and superior general. Mother Theresa and one other sister left the Oblates to start a new “white” order in Michigan. She was fair skinned, with blonde hair and blue eyes, and easily passed as white. The Oblate Sisters of Providence had such a profound impact on her that she even named the new order “Sisters

of Providence.” This name remained for two years, after which it was changed to the Sisters, Servants of the Immaculate Heart of Mary (IHM.) Clearly Mother Lange’s mentoring had a profound impact on a sister who had been her student and fellow religious for many years.

Mother Lange mentored by example. We know this from entries in the community annals. She volunteered to nurse cholera patients at the alms house during the epidemic of 1832. When Sister Frances died, she took her place as a domestic at Saint Mary’s Seminary for eight years. As soon as she returned to the motherhouse in 1850, she served as the novice mistress for six years. In 1863 the order decided to open a mission in Fells Point—the first outside the convent walls—and Mother Lange was sent as the superior. By this time she was approaching seventy years old. Here was

a woman who held the position as superior general for three terms and yet still would do anything her community needed her to do. It was her commitment to God and to her faith community. It was who she was.

Mother Theresa Catherine Willigmann, OSP is considered the Ob-



Sister Alphonsus Jennings, OSP, reads to orphans at Saint Frances Orphan Asylum in Baltimore, Maryland, while they practice their sewing skills.



Sister Concetta Melton, OSP, in her 1964 classroom full (fifty seven students) of first graders at Holy Redeemer School in Miami, Florida.



Servant of God Mary Lange, Oblate Sister of Providence - the religious women of African descent candidate for canonization



Sisters Jerome and Genevieve, OSP, with communicants at Saint Frances Academy in Baltimore, Maryland.

Mary Lange, OSP

idea that women of color could be women religious too.



Mary Lange, OSP was the foundress of the Oblate Sisters of Providence - the first order of women religious of African descent. She is currently being canonized.



Sisters and friends venerate relics of Mother Mary Lange at the June 3 canonical celebration where the remains of Mother Mary Lange were transferred to a permanent home in the motherhouse chapel.

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lates' first historian. Mother Theresa came to the Oblates with her sister in 1838 as young half-orphans. Their mother died very young and requested the Oblates take care of them. So they became "children of the home." Mother Theresa lived with Mother Lange for more than forty years. In a memoir she wrote about Mother Lange, she tells us much about the character and personal charism of Mother Lange—"very seldom did she rest." For instance she was a strict follower of the Rule and expected no less from her fellow sisters, but when it was recreation time she delighted in telling stories of her childhood in Cuba. She was compassionate to those who were sick, and tried to give them as much comfort and ease as possible. Her sole wish was "to do the will of God."

The official Cause for Canonization of Mother Lange began officially in 1991. Currently, she is considered Servant of God Mary Lange, OSP. Brother Reginald Cruz, cfx, who is the External Collaborator for the Cause, completed the writing of the Positio on the life of Mother Lange.

It will be presented to the Congregation of the Causes of Saints in the Vatican by the Postulator Dr. Waldery Hilgeman. When the information is fully accepted, the congregation will recommend to the pope that he make a proclamation of the Servant of God's heroic virtue (that is, that the servant exhibited the theological virtues of faith, hope, and charity, and the cardinal virtues of prudence, justice, fortitude, and temperance, to a heroic degree), and she will acquire the title of Venerable. In May 2013 permission was granted by Rome for the remains of the Servant of God Mary Lange, OSP to be exhumed, examined, and re-interred at the chapel in Mount Providence Convent outside of Baltimore, Maryland. It is with the full faith of the Oblate Sisters of Providence that Mother Lange will continue to inspire, strengthen, and fortify her brothers and sisters through her example of faith and commitment.

Sharon Knecht serves as the archivist for the Oblate Sisters of Providence in Baltimore, Maryland.



Prayer for the Beatification of Mother Mary Lange

Almighty and Eternal God, You granted Mother Mary Lange extraordinary trust in Your providence. You endowed her with humility, courage, holiness and an extraordinary sense of service to the poor and the sick. You enabled her to found the Oblate Sisters of Providence and provided educational, social and spiritual ministry, especially to the African American community.

Mother Lange's love for all enabled her to see Christ in each person, and the pain of prejudice and racial hatred never blurred that vision.

Deign to raise her to the highest honors of the altar in order that, through her intercession, more souls may come to a deeper understanding and more fervent love of You.

Heavenly Father, glorify Your heart by granting also this favor (here mention your request) which we ask through the intercession of Your faithful servant,

Mother Mary Lange.

Amen.



Sister Genevieve, OSP stand behind a group of first nuns at Saint Elizabeth's in Saint Louis, Missouri, in the early 1880s.

MARY LANGE AND THERESA MAXIS DUCHEMIN: *Their Mentoring Relationship*

by Sister Margaret Gannon, IHM



Theresa was only a child when she first came under the influence of Mother Mary Lange. Her early religious education and her training as a religious came from Mother Mary. I would suggest six areas in which her mentoring inspiration was most formative of Theresa's spirit and influential in her life story. They are: her commitment to the ministry of education, her devotion to the needs of poor persons, her preference for all things French, her problematic relationships with the hierarchy, her flexibility in addressing personal and ministry challenges, and her prayer life in numerous dimensions.

Theresa was a student in Mother Mary Lange's school for girls of color, St. Frances Academy, and became the fourth charter member when the Oblates were founded in 1829. In the early 1840s she served as Superior. In 1845 she left the Oblate community and cofounded the IHM congregation in Monroe, Michigan. Her leaving was clearly a heavy burden for Mother Mary and a cause of consternation for the entire Oblate Congregation.

From its foundation, Mother Mary's Oblate Congregation was devoted to the ministry of education. Similarly, the IHM foundation was directed to education, in this case, French-speaking girls in Michigan. Throughout her life, Theresa was a teacher, whether in Maryland, Michigan, Pennsylvania, or Ottawa.

One way to recognize Mother Mary's educational mentoring is to examine Theresa's ability to create a curriculum for the "Young Ladies' Academy" she opened in Monroe in 1845. Both sisters' academies offered courses in religion, English and French, arithmetic and writing, and a variety of needlework. The differences, however, were also striking. The Monroe school offered the same subjects as other contemporary girls' academies: geography, astronomy, chronology, mythology, "polite literature," bookkeeping, and history, "sacred and profane, ancient and modern," (Kelly, 1948)—quite an ambitious proposition for three faculty members, one of whom was a beginning teacher! The St. Frances curriculum was far more modest (realistic?), not following the lead of the elite schools in their exhaustive list of offerings. Additionally, the Monroe academy lists "domestic economy" in its prospectus, while the St. Frances curriculum specifies sewing, washing and ironing, perhaps a reflection of the expectation that the girls of color would be engaged in the concrete activities rather than directing a household. (Morrow, 2002)

Mother Mary's mission was motivated by her devotion to poor and marginalized persons. Clearly her concern for children of color in Baltimore demonstrates that devotion, as does her welcoming of orphans and elderly poor persons into

ministry was often to immigrant persons. In Michigan they were French-speaking Canadians; in Pennsylvania they were often the children of Irish immigrant laborers.

A particularly fascinating aspect of Mother Mary's influence on Theresa is their shared love for the French language and culture. I am grateful to Professor Diane Batts Morrow for her insights on this matter, for I believe it sheds light on the circumstances of Theresa's leaving the Oblates and establishing a new life and identity in Michigan.

It seems that Theresa adopted Mother Mary's predilection for French. As Lannon indicates, Mother Mary deliberately avoided speaking English, the language of her oppressors (1992). Similarly, Morrow notes the many references Theresa makes in keeping the Congregation's annals to their opportunities for services in French (2002). Theresa maintained her attachment to French culture throughout her life. Eighty percent of her personal prayer book is written in French; her copy of *The Imitation of Christ* likewise is a French edition.

Morrow notes the division between the "Americanizers" like Baltimore Bishop Samuel Eccleston and those who maintained the French spirit in the Sulpician Father J. Hector Joubert, the Oblate's cofounder. She points out that Eccleston accepted racism as a component of American culture, while

After 1845, Mother Mary and Theresa did not meet again during their long lives. But Mother Mary's mentoring influence shaped much of Theresa's religious life and ministry and thereby the entire IHM tradition.

the congregation's home. Similarly, Theresa welcomed the invitation to open a mission in Pennsylvania with the following words: "I cannot help expressing to you my satisfaction on hearing that it is among the poor we are called, for it is exactly what we like." (Duchemin, 1858)

Like the Oblates, the IHM's

Father Joubert avoided the excesses of U.S. racism by his adherence to French culture (2002).

Could it be that Theresa's attachment to French culture was the compelling influence of her life? French culture was a shelter against the spirit-crushing effect of U.S. racism. When an invitation arose to con-



tinue ministry in a French context, she responded. Was she motivated by the need to escape from the racism of the church leaders who had been assimilated into U.S. culture? Indeed, she responded often to the opportunity to live and minister in a French speaking setting: in Monroe, in Ottawa, and in an aborted attempt to establish a mission in New Orleans (Gannon, 1978).

The dismissive treatment of the Oblate Congregation by the clergy of Baltimore after the death of Father Joubert in 1843 may have affected some of Theresa's subsequent difficulties with the hierarchy. In 1855, ten years after their foundation, the IHM sisters experienced the same abandonment that the Oblates had suffered, although for months rather than years. Theresa learned from Mother Mary how to get along without guidance and leadership by men.

A characteristic that Mother Mary communicated to Theresa was flexibility in the face of challenges. An example in Mother Mary's life was her decision to comply with Father Deluol's request that Oblates assume the direction of housekeeping at St. Mary's Seminary. The congregation's charism centered on the education of persons of color, but Mother Mary recognized that this income was needed for the work of education to continue.

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LEADERSHIP FOR A NEW DAY

by Mary Lynn Delfino

In a time of perceived decline of religious communities (and religiosity in general in the United States), one might be tempted to wonder if decline will be the focal point of the story told in generations to come about the contributions that sisters have made in this country. Thanks to traveling exhibits like *Women and Spirit*, Americans are more aware that a substantial portion of U.S. Catholic history was built on the shoulders of sisters who came to our country to establish schools, hospitals, homes for unwed mothers, orphanages, and countless other works of mercy. Over time, some of those original institutions have closed, merged or faded as times have changed, and the number of sisters entering religious life is trending downward for many communities. That is the perceived decline; however, national tours like *Nuns on the Bus* have demonstrated to generations old and new that sisters are meeting new needs for new times: working with human trafficking victims, accompanying new arrivals to the U.S., caring for God's creation, and mentoring young professionals.

Some members of women's religious communities in the Diocese of Cleveland, cognizant of their rich history of leadership, especially in nonprofit sectors, began to ask each other the question, "If not us, then who will carry our spirit of service into the future?" This question, first asked six years ago by members of the Sisters of the Humility of Mary, the Sisters of Charity of St. Augustine, the Sisters of the Incarnate Word, and the Ursuline Sisters, planted the seeds for Leadership for a New Day, a mentoring program about to begin in January 2014 for young adults in the Cleveland area who wish to infuse faith and values into the workplace. Leadership for a New Day meets a need in the community and, like so many other initiatives of religious communities past and present, ministers to an underserved population in the Church: millennial professionals working for nonprofits. Making the need even more urgent for this kind of program is Leadership for a New Day's estimate that within the next

10 years, faith-based nonprofits will lose 60% of their visionary Baby Boomer administrators to retirement just as the Millennials are rising.

In its six years of development from dream to reality, Leadership for a New Day evolved from a ministry training program for younger sisters to carry on the work of their communities' sponsored institutions, to a collaborative effort with Coalition for Young Adults (C-YA), in order to include greater lay participation and a mentoring component. C-YA is a Catholic network of people and resources committed to young adult ministry in Cleveland that includes young adults as well as people in parishes, religious communities, diocesan offices and other organizations to support young adults in their faith journey and in living their vocations. C-YA promotes retreats and service, connects young adults to spiritual directors, and identifies intentional community living opportunities.

As the sisters began to write the curriculum and received feedback from two listening sessions held in Fall 2012, they realized that their original focus of working with only younger sisters was too narrow. Collaborating with C-YA injected new life into the project and helped the sisters clarify their goals, objectives and methods to create a program

National tours like *Nuns on the Bus* have demonstrated to generations old and new that sisters are meeting new needs for new times: working with human trafficking victims, accompanying new arrivals to the U.S., caring for God's creation, and mentoring young professionals.



that utilizes active learning styles. Humility of Mary Sister Mary Ann Spangler, a member of the Leadership for a New Day core team whose community supports her full-time ministry to young adults, said that this program is unique in the Cleveland area. "Colleges have leadership programs for students, but we don't

have a program [for young adults] that integrates faith and values into the professional world or corporate world along with mentoring," she explained.

Leadership for a New Day's format includes three overnight sessions over the course of six months during which experts in the field of leadership and community organizing will lead discussions with young adult participants on topics such as mission and giftedness; relationships, communication and conflict; and the nuts and bolts of leadership—strategic planning, budgeting, working with a board of directors and more. The fourth and final session will further the conversation about the integration of spirituality and mission. However, Sister Mary Ann believes the real gold of this groundbreaking program is the one-on-one mentoring participants will have with a seasoned leader during and between sessions to share dreams and experiences and to set

goals. Mentors have been selected from all walks of life and from a variety of professions, such as accounting, law, computer science, engineering, and nonprofit organizations. All share common qualities: first and foremost, their commitment to companion young adults; confidence in their professional and faith lives; and availability. Sister Mary Ann added that peer mentoring may develop organically; the overnight retreat format is intended to build community among a demographic that often feels isolated in sharing faith in the workplace. And, thanks to a major grant by the Sisters of Charity Foundation, the cost for participants is only \$400 for all four sessions, materials, and accommodations, a mere 20% of the actual cost.

The Leadership for a New Day team hopes that this new initiative, grounded in a spirit of collaboration, will create a dynamic group of leaders for the future and a place where young adults have an opportunity to be part of a network where faith and values will be supported. Sister Mary Ann said that the religious communities involved truly hope their charisms are carried on through "effective and good leadership." She added that an evaluation and assessment of the pilot will help set a direction for future cohorts.

These bold and visionary sisters in Cleveland belong to religious communities with a rich tradition of service to those in need. They realize that their communities' legacies are not attached to buildings, but to relationships with God and others. They honor what has been, but they refuse to dwell on perceived decline; rather they dare to dream of spirit-filled leadership in a new day for a new day.

Mary Lynn Delfino is in her fourth year as the pastoral associate for campus ministry at the University Parish Newman Center in Kent, OH. She is a graduate of Marywood University and the University of Dayton and will be participating in the pilot of Leadership for a New Day starting in January 2014.

Getting to the Future that God Intends

by Sister Annmarie Sanders, IHM

helped you in your own preparation for religious life leadership?

“Although I participated in a mentoring process where a mentor was assigned to me, I found that I am drawn to seek mentoring advice from two or three other women as well, whose leadership style has greatly impacted my understanding of what it means to be an effective leader. Having all of these women in my life gives me the feel of a safety net that I can rely on when situations arise where I need a sounding board. Some mentoring is through observation and doesn’t have to be an official process. Listen and learn and ask questions when you find a person whose leadership style resonates with you.” – Sister Laura Reicks, RSM (mentee)

“The surprise for me: my mentoring relationship indirectly impacted my God relationship in profound ways. I found that I previously spent a significant amount of my spiritual direction and prayer time unpacking ministerial interactions and implications. In being able to engage my mentor and program-related reflections on these themes, it freed up time and energy in spiritual direction and prayer to focus differently on my God relationship, and my God relationship has grown and deepened in profound ways.” – Sister Mary Kay Dobrovolsky, RSM (mentee)

The experience of these mentors and mentees suggests at least one answer to Sister Terry’s critical question: “How do we get from today to the IHM future that God intends?” If the pool of wisdom that resides within our congregation’s seasoned members can be drawn upon to help sustain younger members seeking to bring the congregation into a viable future, the journey ahead seems less daunting. Surely, the combination of our older members’ grounded experience coupled with the energy and vision of younger members can sustain us on the road toward the new life that is ahead of us.

Sister Annmarie serves as the director of communications for the Leadership Conference of Women Religious in Silver Spring, MD.

In her address to the IHM assembly in July 2013, IHM president Sister Terry O’Rourke posed the question: “How do we get from today to the IHM future that God intends?”

Throughout her address to the more than 200 IHM sisters gathered, Sister Terry urged us to delve into the work of collaborating with God in creating our IHM future. She made it clear—this work could challenge us to our deepest core. “I am not inviting you to embrace a shallow or an easy solution,” she stated. “We have to be ready for a long, focused, and often difficult journey.”

Our congregation has embarked on two efforts to help with the co-creation of this future—one with our own IHM sisters and the other with a coalition of other women’s religious congregations all concerned with planning for a vastly different future for religious life. Both efforts focus on preparing as many sisters as are willing to assume leadership in religious life—whether in elected positional leadership or as members fully engaged in shaping the future of the life of our congregations.

The intercongregational project, entitled the “Collaborative Leadership Development Program,” is a new initiative open to religious and associates from all congregations (60 years of age or younger). It is based on a program created by the Sisters of Mercy for their own younger members involving processes of education and theological reflection. The program also required that all participants engage with a sister mentor, and that mentoring relationship has developed into an essential program component. Drawing on the great success of the Mercy model, the new collaborative program also incorporates this mentoring component, recognizing its immense value to the mentees—and also to the mentors.

One may wonder why mentoring has become so key to preparing leaders for the future. After all, religious life has existed for centuries without leadership preparation programs and formal mentoring relationships. To help explain the need for and benefit of mentoring

today, several Sisters of Mercy who had served as mentors or who had been mentees shared their experience. The following are excerpts from some of their responses to a short survey created for this article.

What do you see happening in religious life today that makes the need for leadership mentoring critical?

“Strategic succession planning in most religious communities is an urgent need since current demographics reveal that the median age in most religious communities is between 70 and 80. This age group can be a treasure chest of wisdom for our congregations. As our congregations age, the number of persons who join us has not kept pace with our diminishing population. Therefore, if younger members are to assume positions of leadership they need to be empowered with the necessary skills. Our older community members can act as midwives for the birth of new leaders in our communities as we seek to further the reign of God.” – Sister Judith M. Edwards, RSM (mentee)

“I think the lack of peer companions is a personal loss for those entering religious life in recent years. Fifty years ago we had large groups to mirror back to us needed strengthening and growth.” – Sister Mary Ellen Twist, RSM (mentor)

“Sometimes, younger religious have lived in a sort of ‘shadow’ of the busy, ministerial sister-leaders. We, who have been in significant leadership roles/positions of influence, sometimes forget that there are others who would be quite capable of picking up the ministerial mantle in a variety of ways. They need to do so! We need ongoing life, energy and new inspiration!” – Sister Mary Waskowiak, RSM (mentor)



The combination of our older members’ grounded experience coupled with the energy and vision of younger members can sustain us on the road toward the new life that is ahead of us.

“Leadership mentoring is critical today because there are many ongoing concerns that involve religious institutes that don’t occur on a regular basis, but which will require committed time and knowledge to address. For example, the apostolic visitation, misconduct allegations, property disposition issues, and government regulations—all of which require significant professional understanding and relationships, but which are not normally handled by members of the congregation who aren’t in leadership positions. Leaders need to be able to address major issues that fall in a broad range of expertise. That expertise can be built through a mentoring partnership.” – Sister

Laura Reicks, RSM (mentee)

What led you to become a mentor?

“I became a mentor because I love and believe in religious leadership—whether it is elected leadership service or ministerial service. I also want to consciously make room for those who come after me. I want to share the gifts I have received. I want to offer inspiration, motivation, and practical assistance in whatever way it might be needed.” -- Sister Mary Waskowiak, RSM (mentor)

What was the experience of having a mentor like for you?

“The experience was very powerful and positive. It provided me with opportunities for integration of what I was learning in the program and experiences in ministry (past and current). It was really beneficial to have the chance to discuss perceptions, insights, values which were both challenged and affirmed.” – Sister Michele Aronica, RSM (mentee)

How has the mentoring relationship

Mentoring Across Continents

by Sister Anne Munley, IHM

“The Visitation” by the Florentine artist, Mariotto Albertinelli, is one of my favorite images of the deep bond between Mary and Elizabeth. The two women, one still in her teens, the other an elder, are embracing one another, hands clasped in love and mutual support. Both women are filled with life and recognize the God-given gift each carries beneath her heart. Each stands on her own, but together they are an emblem of women of different generations bearing life in solidarity with one another. The Visitation is a perfect metaphor for the mentoring relationship that is foundational to The African Sisters Educational Collaborative (ASEC). The ASEC journey of U.S. and African women religious emerged from a tiny seed sown at the 1995 Plenary Meeting of the International Union of Superiors General held in Rome. At this meeting there was much informal discussion of the growth of religious life in Africa and of the huge hurdles facing congregational leaders in their efforts to sustain their members and provide education needed for effective ministry.

My heart was moved by these discussions and, as a delegate for the United States, I had the opportunity to arrange for an open space session for African major superiors in English-speaking countries who wanted to talk about ways to increase access to education for their sisters. When I posted an invitation to the gathering, I expected that a few congregational leaders might wish to participate. I was astounded when 55 African sisters opted to attend the session. As I listened to these sisters, I was profoundly affected by their zeal for mission, their desire to develop the potential of their members, their astute awareness of the challenges and opportunities that they were facing as leaders of growing communities, the strength and persistence of their faith, and their honesty in expressing the obstacles that they consistently encountered as women called to religious leadership. I left the meeting with contact information and much to ponder.

This was the beginning of a growing insight of the parallel between the worlds of these Afri-

can leaders and the realities experienced by the founders and early members of U.S. apostolic congregations such as my own. I thought a lot about Theresa Maxis and the leaders of the IHM Congregation during the years of rapid expansion and influx of new members. I felt gratitude for the vision that led to the establishment of Marywood College in 1915 and for the wonderful way in which our congregation sacrificed to develop the gifts and potential of each sister so that she, in turn, would have the skills and capacities to serve and educate others. It was from such a vision that U.S. Congregations were able to create health-care, educational, social service and pastoral care systems that served a nation of immigrants and helped the Catholic Church in the United States to grow and flourish.

Mentoring is a



Mentoring is a developmental relationship in which experienced persons pass on and in turn are enriched by helping others through capacity building.

developmental relationship in which experienced persons pass on and in turn are enriched by helping others through capacity building. Since its formal establishment in 1999 by leaders of four Pennsylvania Congregations and the colleges/universities founded by these congregations, ASEC has provided a mutually shaped vision and structure that responds to acute needs for expanded educational opportunities for sisters in Africa. Initial focus on technological training led to the creation of computer labs for sisters in Ghana, Nigeria, Kenya, Uganda, and Tanzania. ASEC works collaboratively with the national associations of women religious in each country. Along with African counterparts, U.S. sisters from the founding congregations as well as some faculty

from our colleges have served as teachers and mentors.

In 2006, ASEC was incorporated as a 501(c) (3) not-for-profit corporation, operating exclusively for educational and charitable purposes. In 2007, the Sisters Leadership Development Initiative (SLDI) was inaugurated with a three-year \$2,000,000 grant from the Conrad N. Hilton Foundation awarded to Marywood University and ASEC. This grant enabled 304 sisters from five sub-Saharan countries to receive training in project management, administrative leadership, and financial management. In 2010, the grant was renewed for another \$2,000,000, the program expanded to include Zambia, and 250 sisters received training in basic technology and web design, leadership, and financial management. A mentoring component was built into these grants and into two additional grants received in 2013 for \$980,000 and \$4,500,000 that will extend SLDI to Malawi, Cameroon and South Sudan, educate another 1048 new sister participants, and provide mentoring support to nearly 600 SLDI alumnae.

The ripple effect of the sisters' sharing what they have learned through mentoring others is significant. For example, of the 250 sisters who were part of the 2010-13 SLDI training, 204 reported that they have begun to mentor others. Eighty-nine percent reported working with individuals, and thirty-eight percent that they have been doing workshops and group presentations. Remarkably, almost 1.5 million people have been mentored and served by the sisters in this cohort and their mentees.

With God's grace and the continuing dedication of partners in the United States and Africa, much life has come forth from a tiny seed, sown with hope, rooted in relationship, and nurtured by shared commitment. With the joy of Mary's Magnificat we say: “The Almighty has done great things ...holy is God's name!”

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



L-R Sisters Jane Wakahiu LSOSF, executive director of ASEC/SLDI, Maureen Malashya SHS, SLDI coordinator for Zambia, Anne Munley IHM, president of Marywood University, and Dominica Mwilila OB, secretary of the Zambian Association of Religious at the Kolenda Study Center in Lusaka.

My Mentors, My Ideals, My Sisters

by Sister Beverly Hmel, IHM

I have lived with IHMs since I was ten years old. At that time, I found myself with more than sixty other girls at St. Mary's Home for Girls, under the care of the Sisters, Servants of the Immaculate Heart of Mary. The mentoring I experienced was the usual growing up process under the guidance of adults—except that in this case the adults were “the Sisters,” who not only taught us in school but also lived with us. It is individual sisters and seemingly insignificant moments that I recall.

One sister (who had won my heart with her beautiful smile) gathered us daily for singing. She taught us how to breathe correctly, how to stand, how to perform in public, and all the other large and small disciplines that attend learning how to make good music together—and in doing so gave us a healthy sense of pride.

In the mornings, when we gathered daily in the chapel for Mass, I listened to the sisters praying quietly together. In the evenings, lying in bed, I heard them at their evening recreation down the hall from us. Their words were indistinct; their frequent laughter was not! Through this daily interaction with us, the IHMs influenced the direction of my life. I decided after my junior year in high school that it was time to “enter the convent.” The sisters wisely did not encourage or discourage me, pressure me, or fuss over me. However, the sister who taught us singing (and had taught me in seventh and eighth grades) said to me, “Beverly, if you want to be a sister, you have to base everything on a deep personal relationship with Je-

sus; only that will see you through.” I was deeply impressed not only by her serious manner, but also by the insight I received into her religious life.

During that summer, choosing a community was an unexpected problem. The IHM major superior wrote that I should wait until after finishing high school; another community

involving much more controlled and intensive mentoring, was similar to life at the St. Mary's Home. Three years later came my first assignment, where the sisters there showed me the real life of a sister as we prayed and worked together. We had boarders living with us, a fact not at all strange given my experience at St. Mary's. Because of the size of the

room experiences and teaching tips. What I learned that first year proved invaluable and instilled in me a deep love of teaching that has endured to the present.

The IHM joyful, fun-loving spirit was also very much in evidence. Once a couple of the sisters tied together the legs of all eighteen chairs around the long dining room table, so that after grace (before a silent breakfast), when each sister tried to pull out her chair to be seated—surprise! The superior did not find the situation humorous at all, so after the ropes were untied, we proceeded to eat breakfast in silence, shoulders shaking

in suppressed laughter. I learned then an important lesson: not to take the frowns of authority too much to heart, even when that authority frowned mightily!

These few remembered sisters and moments are indicative of the IHM spirit that has nourished me. Together, they give a brief picture of the very holy, very human IHMs who have been with me most of my life: my mentors, my ideals, my sisters. I am grateful.

Sister Beverly serves as assistant principal at Bishop Guilfoyle High School in Altoona, PA.



Beverly, age 8



St. Mary's School for Girls, Cresson, PA opened in 1917 and closed in 1964.

Photo courtesy of the Archives of the Congregation of Sisters, Servants of the Immaculate Heart of Mary



Sister Beverly, today



Beverly, eighth-grade graduation from St. Mary's



Sister Beverly, 1957

was ready to accept me at any time. Finally, I made up my mind and told that same sister that I had decided on the other community. “That’s good, dear,” she said; then she added with a smile, “Of course, you won’t be wearing the blue habit...” She let it go at that, but I could not. Her words made me realize that letting go of the blue habit really meant letting go of the IHM spirit—all that I had observed of their joy, fidelity, down-to-earth spirituality. I rethought the matter and chose the IHMs, who did finally let me enter early.

Life in the IHM novitiate, though

IHM Academy (a converted Civil War hospital barracks) and the needs of the boarders, the sisters worked very hard, in addition to teaching daily. I remember my instinctive reaction at seeing a sister carrying a bucket of water on her way to scrub a floor—and her astonishment when I tried to relieve her of the burden. I soon got used to seeing and doing the work required to care for the living quarters and the boarders.

While learning to be “sister,” I was also learning to be “teacher.” The time of preparation in the novitiate had not included student teaching, and so I walked into school that first day with a few hundred students and found myself facing a class of fifty-four sixth graders. Drawing on my grade school memories of IHM teachers, I got through the day, and with the help of the eighth grade teacher, gradually grew in confidence. Being surrounded by teachers with the same values and sense of vocation was excellent mentoring. We sat around the large community room table and planned lessons, graded papers, and marked report cards—all the while sharing class-



In the spring issue of *Journey*, readers sent in the message of the QR code (“Consider that no one... loves you more than your God. -St. Alphonsus Liguori”) to be entered into a drawing for a free week at the IHM hermitage in Scranton. Our winner, picked by Sister Therese O’Rourke, is Mary Lynn Delfino.



Mentors in Hospice

by Sister Jo Ann Trama, IHM

Hospice care has been evolving since the 11th century with care for wounded and dying Crusaders. The first hospice opened on the Greek island of Rhodes. Hospices over the centuries were established in France, the United Kingdom, Australia, Ireland, Israel, Scotland, Argentina, Hong Kong, Uganda, the United States, and many other countries. The focus and mission of hospice has evolved too. Palliative care for the terminally ill person is the major focus of hospice. Hospice professionals also provide care in the areas of psychological, emotional and spiritual comfort, as well as support and education to family members, significant others, and extended family members.

I was new on the CareGivers America (CGA) hospice team in January 2012. The team is interdisciplinary including a doctor, RNs, LPNs, social workers, a chaplain, a bereavement coordinator, and volunteers. A hospice has an executive director, a clinical director (usually an RN), a medical director (an MD), and also a clinical supervisor who is an RN. Medicare (that pays for hospice services) requires that social workers have a Master of Social Work degree, and our hospice requires our chaplain to have a Master of Divinity degree. All volunteers go through twelve weeks of train-

ing prior to seeing any patient or caregiver.

Every patient in hospice has an RN who is the patient's case manager. The patient and the patient's primary caregiver can accept or refuse services of the social worker, chaplain, and/or volunteer.

Mentoring in hospice is evident in our teamwork through our educating and coaching each other and keeping each other continuously updated on the status of our patients and the needs of caregivers.

Team members mentor but also ask for coaching in areas that may

be out of the scope of expertise.

Team members respect each others' insights and observations so as to address possible medication adjustments or medical equipment needs of the patient. Sometimes an additional face-to-face visit with a patient or caregiver to offer support or education is the best response at a difficult moment in the end-of-life journey.

Mentoring is a personal, relational process. It occurs among the hospice team members and envelops each patient, caregiver, and family as we move together through pallia-

tive care. The work of hospice is to provide a peaceful end-of-life transition for patients. This work and mentoring for many has a spiritual dimension.

During the admission process, the social worker will ask the patient if there is someone who was dear to them who has died and who will "come for them" at the end of their life. Some patients respond readily, others need time to ponder this question. To mentor a peaceful death, the hospice team assures the patient and the caregiver that spirits are not hallucinations or medication effects. We have seen patients fix their gaze at a definite place in their room, have heard patients speak to whomever they see, and watch the patient reach out to go with the one whom they are seeing.

As helping with a birth is deeply emotional and a "Creator" event, so is mentoring a person back into the Creator's hands.

The hummingbird is the symbol of our hospice. The hummingbird is able to fly backwards, teaching us that we can look back on our past but not dwell there. Hummingbirds can teach us courage to move forward and they can remind us to forever seek out the good.

Sister Jo Ann serves as a social worker with CareGivers America Hospice in Clarks Summit, PA.



Hospice team at our first memorial service at the IHM Center. The service brings together families, significant others, and friends of patients who have died. They can share memories of the significant relationships that have gifted their lives. Pictured L-R: Tracy Cadden MSN, RN, Vice-President Clinical Operations Home Health/Hospice; Jo Ann Trama, IHM, MSW; Jennifer J. Seymour, RN, BSN; Sue Aulisio, RN, Clinical Director; Dr. Darlene Dunay, Medical Director; Sue Williams, RN; Sue Hardman-Zimmerman, M.Div., Chaplain; Karen Kuss, MSW

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Theresa exhibits similar qualities of flexibility in the challenges of her life. While Oblate Superior, she attempted to win the financial sponsorship of the Carroll family by proposing to change the congregation's name to the Sisters of St. Charles. Other striking examples are her numerous proposals to win episcopal approval of her efforts to return to IHM from exile in Ottawa.

Finally, it is clear that Theresa drew much inspiration for her



prayer life from the example of Mother Mary. Her devotion to the Eucharist was a major component of Theresa's spirituality, following Mother Mary's encouragement to "Hasten to the Blessed Sacrament." Many pages of Theresa's prayer book are filled with Eucharistic prayers. (Duchemin, c. 1845-1885). Another frequent subject is abandonment to the will of God, echoing Mother Mary's statement that "Our sole wish is to do the Will of God." Similarly, the numerous prayers to the Blessed Virgin in Theresa's prayer book indicate that she took Mother Lange's advice that "We recommend this important affair to our good mother." (*Timeless Wisdom*, 2003)

After 1845, Mother Mary and Theresa did not meet again during

their long lives. But Mother Mary's mentoring influence shaped much of Theresa's religious life and ministry and thereby the entire IHM tradition. She might have addressed to Theresa her words to another daughter, Sister Philomena: "If I do not meet you on earth, let us try to meet in heaven, there to part no more." (*Timeless Wisdom*, 2003)

Sister Margaret serves on the faculty of the Social Science Department at Marywood University in Scranton, PA.

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Friends of God

In Memoriam and lovers of the dream



Sister Margaret Mary Kane, IHM
June 2, 1939
April 23, 2013
by Sister Mary Alice Kane, IHM

The spark, given by God, however small it might be, causes a great crackling; it is the beginning of a great fire. - *St. Teresa of Avila*

It's been said that "The heart of a servant is the sanctuary of God." I

can't help but believe that such was the heart of Sister Margaret Mary Kane, IHM. Sister was born into a family of what would become a "baker's dozen"—thirteen children born to Thomas and Margaret Kane. It was within the framework of our family that she learned and developed many of the fortifying and enriching skills and aptitudes with which all of us were blessed, growing up in our home.

During her short lifetime of seventy-three years, "Rose" as we all fondly called her, lived her life with a remarkable passion for spreading God's unconditional love, with a compassion that knew no bounds, and with a tremendous sense of humor, generosity, and kindness. Everyone who knew her would attest to the fact that it was a blessing and a privilege to share in her legacy of life and love and friendship.

Sister Margaret Mary was a great storyteller. Her sharp-witted mind could create a story that would mesmerize not only students but adults as well. She loved to make people laugh and we all looked forward to hearing her stories that, many times conveyed exaggerated happenings, but nonetheless, were absolutely entertaining. Her sense of humor was "catchy."

Sister Margaret Mary loved her family, her religious community, and "her children." As an extraordinary educator, she possessed an uncanny ability to make every child in school believe "that she/he was the best little girl/boy in the whole wide world." Trained in the hands on, let-each-child-develop-at-his-own-personal-best Montessori method, Rose worked hard to continually improve the learning environment for her students. She taught all of us to live with gusto, humor and compassion. She taught

us how to die with courage, peace, and patient abandonment to the will of God. She was indeed a woman of prayer and deep faith, ever giving and forgiving, proclaiming the Good News of God's unconditional love for all by the witness of her life. She saw Christ in each and every person she encountered and she, in turn, was the Face of Christ to them.

As a Sister, Servant, Sister Margaret Mary's heart was the sanctuary of God in which she carried the fire of God and the Good News of God's unconditional love to all! I believe that sister has left behind her spark of fire which will be the beginning of a great fire somewhere in this world.

As long as we shall live, I very much doubt that we'll ever meet another person quite like Sister Margaret Mary Kane. Rest in His peace and love, Rose!



Sister Harriet Jackson, IHM
February 16, 1926
April 19, 2013
by Sister Eleanor Desaulniers, IHM

My daughter, from your youth embrace discipline, and thus will you find Wisdom... Seek her and you will find her. Then when you have her, do not let her go; Thus will you afterward find rest in her; And she will become your joy.
- Sirach 6:18,27-29

From the inspired words of the Old Testament comes an apt description of Sister Harriet Jackson, a wise woman of the twenty-first century, equally cherished by her family and by the IHM community.

Born February 16, 1926, in Williamsport, Pennsylvania, Harriet was the eldest child in the large family parented by Frederick and Harriet

Elva Jackson. During the ensuing years of childhood and adult education, Harriet deepened her religious faith, prepared for professional ministries, and formed friendships that endured a lifetime.

Fulfilling her vocation for religious life, Harriet entered the Sisters of the Immaculate Heart of Mary in 1950. In 1953, with profession of vows she consecrated her life to God and was soon assigned to the ministry of education. For about twenty years, she instructed high school students in business education. Then her talents were needed at the administrative offices of the congregation. Graced since youth with an unhurried, unpretentious manner, she was unrivaled

for her efficiency in fulfilling diverse responsibilities. Harriet was competent and prudent—always a wise, resourceful woman.

"... if prudence renders service, who in the world is a better craftsman than she?" (Wisdom 8:6)

At ease with silence and prayer, Sister Harriet's retirement years were consistently a time for prayer, sharing in community life, and rendering service both at the Marian Convent and Our Lady of Peace Residence.

Rooted in God throughout her life, on April 19, 2013 this gentle daughter of the Immaculate Heart of Mary quietly exchanged the tangibles of earth for the promised "See, I make all things new." Harriet now sees that long-awaited Vision.



Sister Rita Lorraine Burke, IHM
November 28, 1926
June 11, 2013
by Sister Kathleen Joy Steck, IHM

When I think of Sister Rita Lorraine, I think: educator, principal, loyal family and community member, hard worker and, a "cat lover," especially her sister's cat, Willow.

I lived with Rita for many years at St. John Convent in Binghamton and she and I often had to go to the school in the middle of the night when we would get a call from the security company. I was never worried about these escapades, as I knew Rita would handle anybody with her voice and eyes! Thankfully, we never encountered a person! Generally, it would be a shade blowing in the breeze coming

through the windows!

Sister Rita was loved by all the parents and teachers, as well as her students. Everyone has fond memories of her wonderful teaching and her tough expectations. The parishioners think of her as one of their favorites, and many were able to attend her wake and funeral.

Despite her often "tough exterior," Rita was a sensitive, caring, and gentle person, as was evidenced when she was with her favorite kitty, Willow. Anyone who ever thought her to be "steel hard" would have been amazed to see her talking to and cud-

dling Willow. Even to the time of her last visit with me, she had a special voice when we talked about her kitty.

Sister Rita will always be remembered by the folks at St. John Parish for her generous spirit, often helping others in a quiet way. She used her beautiful voice to cantor at Masses and was a true friend and spiritual guide to many.

Rest in peace, Rita. Your work is finally finished!

Inspire us

In Memoriam

with lives of meaning



Sister Jeanne Tubach, IHM
September 1, 1932
July 6, 2013
by Sister Maria Voorneveld, IHM

Sister Jeanne was the daughter of Gordon and Marian Tubach whose family was raised in Dushore, PA. For many years in this picturesque town, IHM Sisters staffed St. Basil Elementary and High School. Fulfilling her vocation to become an IHM Sister, Jeanne began her religious formation in 1949 and after profession of vows of religion in 1952, her life of bountiful service began for the people of God in the United States, Puerto Rico, and Lima, Peru.

Little did I know when I left St. Alphonsus School in New York City for a new mission in Puerto Rico that Sister Jeanne would become my close friend. We often con-

versed and shared laughs about the unfamiliar language and culture so new to both of us. As principal of Academia Cristo Rey from 1964 to 1967, Jeanne's style of education was positive, creative, and always with an understanding of the students.

From 1985-1988, Jeanne and I were again assigned to a foreign mission, Santissimo Nombre de Jesus in Lima, Peru, teaching religion and English to the native Spanish Peruvians. One of our precious memories was a little vacation near the Pacific Ocean where we watched the early morning fishermen cleaning their nets. We were reminded of the gospel story when

Jesus called his first disciples to leave their nets and follow him.

Eventually Jeanne returned to our homeland in the United States where her gifts were recognized and appreciated in administrative positions. After years of active service in education, health care, spiritual renewal, and congregation leadership, Jeanne retired to a ministry of prayer.

Now I have a cherished memory. When Jeanne and I first approached Puerto Rico by airplane, a huge rainbow, a welcome sign, hung from the sky. On July 13, 2013, I envisioned another rainbow—another welcome sign—as Jeanne entered renewed life with her God. May my dear friend, Jeanne, rest in peace.



Sister Edith Fondecchia, IHM
December 13, 1926
July 24, 2013
by Sister Francis Regis Vagt, IHM

Sister Edith Fondecchia was one of the kindest persons I ever met. It was this kindness that was the introduction to our forty year friendship. Upon arrival at Saint Ephrem Convent I received the chapel as a charge. Before the days of drip dry altar cloths, I starched, pressed, and placed the cloth on the altar. It vaguely resembled the Coney Island roller coaster. Sister Edith walked into the chapel and responded, "Dear Lord, take it off and give it to me."

When she returned it, the altar cloth settled on the altar as flat as a sheet of paper. Thus, I began to know her as a kind person who would assist anyone at anytime,

particularly the older Sisters with whom we lived. We visited the Marian Convent often.

Sister also loved a good time. She initiated many parties, particularly Halloween costume ones and her creativity was enjoyed by many.

She was an excellent teacher; her goal was not only to be sure each child learned, but also that he or she became a better person. Her students loved and respected her immensely. They knew she really cared about them and was always fair. A quote from a card sent by a student for her Golden Jubilee states: "Thank you for the powerful, positive impact that you had on my life when I was your student.

You taught me to be strong, fair, and to have the unfailing faith that has carried me through my life. I have passed your lessons on to my two boys, to my students, and to the patients I care for as a nurse. The creativity and wonder you encouraged in me as an eighth grader has been a driving force in my life. You taught me to believe in myself, to expect the best of other people, and to trust God to take care of the rest. When you reflect on the past fifty years, please count me among the many people whose lives were richer for having known you."

I, too, am much richer for not only knowing her, but having her for a friend.

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IHM Week of Service in Carbondale, PA



IHM Sisters and young women spent a summer week in service to the people of Carbondale, PA. The shirts they wore had on the back the Mahatma Gandhi quote, "The best way to find yourself is to lose yourself in the service of others."

And that they indeed did.

mentor

sage
 advisor
 sponsor
 friend
 life coach
 confidante
 teacher
 exemplar
 guide
 ally
 counselor
 wisdom figure
 model

In this issue of *Journey*
 our writers explore the
 art of mentoring.