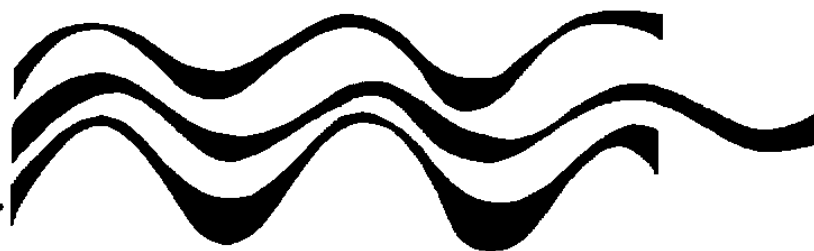


RSHM SOUNDINGS is a quarterly publication of the Religious of the Sacred Heart of Mary, Eastern and Western American and Northern European Provinces, and Zambezi Region. Waves sent out, reflected back, reveal an inner reality not always evident on the surface. Thus SOUNDINGS probes RSHM life in expanding circles of ministry and community. You, our readers, are part of our life. We invite your comments and suggestions so that your thoughts may be reflected in these pages.

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Religious of the Sacred Heart of Mary
English Speaking Provinces

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FROM GENERATION TO GENERATION

by Kathleen Connell, RSHM

LONDON, ENGLAND. Many of our sisters are related to other RSHM in some way. M. St. Eugène Granier, superior of the first community in England (Liverpool) was Gailhac's niece. Here are questions about *some* of the sisters in the Institute who have/had siblings or relatives in several generations.

1. Three siblings were actively involved in our early foundations in Portugal but only two were RSHM. What are their names?

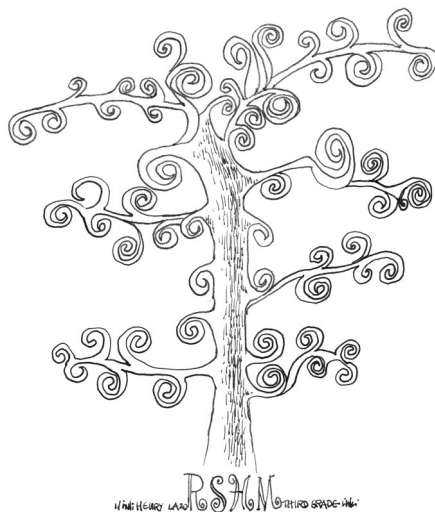
2. What was the family name of the twins M. Ste. Croix recruited to the RSHM shortly before she died?

3. What beloved early RSHM had two nieces who became local superiors in early foundations in different countries? They were half-sisters. Who is the aunt and who are her nieces?

4. Name a family that has had three generations of RSHM, two in each generation?

5. Johanna Butler's choice to enter the RSHM was influenced by the fact that the friend with whom she entered had a sister in the novitiate in Béziers. What was the name of Johanna's friend?

Family: Some Questions About RSHM Great- Aunts, Aunts, Cous- ins, Sisters, Twins, Nieces, and Great Nieces



6. Three of the four postulants pictured in the RSHM history series *A Journey in Faith and Time*, (vol. 3, p. 291) had nieces who became RSHM. Who were their nieces?

7. In 1962, a man who delivered a package to the Novitiate in Tarrytown and then *immediately* drove to Butler Hall at Marymount College to deliver another package was bewildered by his experience. What RSHM received the packages and why was he bewildered?

8. M. Sacred Heart O'Donovan was the first principal in St. Thomas Aquinas school in the Bronx. Her grand niece taught novices in Zambia? Who was she?

9. Two first cousins, twelve years apart in age, worked closely together for over thirty years. Who were these RSHM cousins?

10. Three siblings have been members of three different provinces and one region since profession. Who are these RSHM and what are their provinces/region?

There will be special honorable mention to anyone who can decipher the different groupings of Lyng families in the RSHM back three generations.♦

A MARYMOUNT FAMILY: PARIS, ROME, NEW YORK

As told to Joanne Safian, RSHM

NAPLES, FL. The Healey family's connections with the RSHM and Marymount schools began almost 40 years ago. Maureen and her husband Donald moved to Paris in 1974, and her two youngest children, John and Lisa, enrolled in Marymount. John graduated from 8th grade in 1977, and then attended the American School of Paris for a year. Lisa graduated from Marymount in 1978. Maureen fondly remembers Sr. Clare McBrien, Sr. Maureen Vellon who taught John, and Sr. Lucia Kenny whom she praises to this day for transforming Lisa into an eager and excellent student. Lisa is now learning Bulgarian for her own international work.

In 1978, the family was transferred to Rome, and Lisa attended Marymount International School for high school, graduating in 1982. Maureen taught 4th grade at the school for two years. Sr. Michaeline O'Dwyer was the principal and Maureen was delighted when I told her that Sr. Michaeline is now back at Marymount as principal of the elementary school. Maureen also became friends with Sr. Ann Thaddeus Marino and they still keep in touch, visiting in summers when Sr. Ann is at the RSHM vacation house at Sea Girt, NJ, and Maureen is at

the family home on the Jersey shore.

After high school, John and Lisa both went to college at Villanova in the States. John then attended graduate school at Duke, and Maureen pursued graduate studies at NYU and an internship at the United Nations. Meanwhile, Maureen taught 4th grade at Marymount School of New York.

The following years saw more travel for the entire family—Maureen and her husband spent four years in Japan and later retired in Naples, FL; John and his family lived in Montreal and then Princeton; Lisa and her family settled in the D.C.– Virginia area.

However, the family connection with Marymount eventually came full circle. In 2010, John was transferred back to Paris where his younger daughter Helen enrolled in Marymount and graduated in 2012. Helen wrote an article for the alumni newsletter in which she stated that she “felt proud and honored to be fulfilling the Healey family legacy at Marymount.” John continues to serve on Marymount's Board of Trustees, and has stated, “It is a privilege to be associated with the school again. I enjoy being part of Marymount's past, present, and future.”♦



John, Helen, Carolyn, Jules, and Maureen Healey

STEADY LIGHT IN A SHIFTING WORLD

by Susan Johnson, MSNYC '70



Seated: Amelia Stanton and Frances Mora Harris. Standing: Kathy Johnson Jones and Susan Johnson

RIVERDALE NY. At first the prospect of writing about Marymount School of New York through the generations seemed a simple assignment. After all, Marymount has been part of my family for over sixty years. It started with my mother Frances M. Harris (then Mora, class of 1940). My sister Kathy followed (then Johnson, now Jones, class of 1967). Three years later, I continued the tradition (class of 1970). My daughter's graduation (Amelia Stanton, class of 2009) completed our intergenerational legacy.

But as I began, it was more difficult than I anticipated to articulate how Marymount had touched the hearts and minds of four young women in the same family, who climbed the very same stairs, during three generations defined by seismic change. So I asked them.

In 1938, when my mother's uncle acknowledged World War II was an inevitable reality in Europe, she transferred to Marymount NYC from Marymount Paris. While the atmosphere was strict, what she remembers was the emphasis on respect, poise, and consideration for others. It was a valuable lesson as she and the seven others in her graduating class faced a war-torn, male-dominated world, where a few women worked but most stayed home raising families.

By the time Kathy went to Mary-

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(continued from page 2)

mount in the sixties, it was a time of political change and social upheaval, even though women were making big strides. In 1966, Indira Gandhi became prime minister of India. Barbara Jordan was the first African-American woman elected to the Texas state senate. The world watched in 1963 as a grief-stricken Jacqueline Kennedy became the national role model for poise and courage when President John F. Kennedy was assassinated. After Kathy graduated in 1967, she described Marymount as the pillar of strength that helped her adapt to life in a small Midwestern college, in an experience she described as “like being dropped on the moon.”

The tumultuous years leading up to my graduation in 1970 were an era of questioning authority and the status quo. We protested against the Vietnam War, fought for women’s rights and were overcome with “Beatlemania.” After Vatican II, traditions that had long been part of the Marymount experience began to come apart. The religious were given the option of wearing the traditional habit or choosing secular dress; some questioned vocations and left the religious life. Yet however rebellious we became, Marymount had imbued us with intense intellectual curiosity that supported new—and sometimes radical—ways of thinking.

The Marymount in which my daughter Amelia Stanton thrived was a very different world. At a time punctuated by the terror of 9/11, the connectivity of the I-generation and the millions of cracks erupting in the glass ceiling, students were empowered to follow their creative instincts, take intellectual risks, and become citizens of the world through community service. A key learning was that one voice did matter and they had the power to change the world.

I think what Amelia wrote in her 2009 valedictory speech summed it up more eloquently than I can:

“Edith Wharton said that to spread light, you can either be the

(continued on page 6)

A FAMILY HISTORY OF SALVATION

by Annette Sara Cunningham

NEW YORK, NY. In Butler Memorial Chapel on December 9, 2012, the liturgy for the second Sunday of Advent sounded a note of joy to the RSHM and Extended Family members as celebrant Father Senan Taylor, OFM Cap, set the tone for an Advent Day of Reflection. Father Taylor’s name and his family have been entwined in the community’s history. His uncle Dr. Taylor was the primary care physician for religious (including Mother Butler), and his cousins, are Marymount alumnae and former RSHM.

Father Senan’s rousing homily at Mass reminded all of the difference between the context of life and the causes of true joy; the accidents of geography contrasted with the certainty of goals; the limits of politics and the liberation of knowing that, ultimately God is in charge and those who seek God are called to cast off the cloaks of mourning and go joyfully toward life with the assurance foretold by Isaiah in the words, “All flesh shall see the salvation of God.”

In the sessions that followed lunch, Father Taylor invited us to join him in a gathering Psalm and a reflective Psalm and to ponder two distinct readings from the Gospels: Matthew’s account of the genealogy of Christ, and Luke’s word picture of the Annunciation.

We were invited to look more deeply into the scores of names that appear in the genealogy and see the classic example of God “writing straight with crooked lines.” This was not a lily-white lineage but instead an amalgam that included charlatans and courtesans, pretenders and parasites along with sinners whose repentance and will to move on provided a balance to their lapses in love and good judgment. And it culminated in the “just man” who lent the legitimacy of his lineage to the God Whose great act of love was to become truly one of us.

In the spirit of the physician and painter Saint Luke, the next picture

put before us was of the amazing incident we call “The Annunciation.” And we were urged to ponder the human reaction to divine intervention that turns a seemingly ordinary life into the ultimate drama of the Incarnation. There was Mary, an apparently unexceptional young girl, living in what amounted to a “truck stop” on a trade route leading towards Jerusalem. In today’s terms a “nobody” who lived “nowhere” to whom a member of the angelic royalty appeared. She received news that she must have found at the least puzzling and, at the worst, profoundly disturbing. At one moment she was secure in a good, solid future engaged to a respectable tradesman who could provide for her. She could have been forgiven for hearing the news that she would bear a son as further assurance of future “social security.” But then came the thunderclap of all the rest in the words “son of the Most High.” Mary’s practicality kicked in and she pointed out the impossibility of what she heard, only to be reminded that with God there is no such thing as impossibility. And her response was to set off to see the perfect example of the impossible. Her cousin Elizabeth’s “impossible” son leapt within her at the approach of the utterly impossible Child that Mary carried to her and ultimately to the world.

Both the genealogy of Christ and the story of the Annunciation demonstrate the fact that in the tale of God’s interventions there is a pattern of detonating expected outcomes. Incredulity leads not away from the observed facts but into a deeper pondering of them. This leads to a surrender to the new facts that demonstrate the capacity for divine optimism. These moments of our own salvation story summon us to exercise the kind of humor that the late, great newsman John Chancellor had in mind when he said, “If you want to make God laugh, tell Him your plans.”♦

FROM PELHAM PARKWAY TO VIA NOMENTANA

by Dolores Ponterotto, MBM '66



Dolores and her granddaughter Giulia

ROME, ITALY. My RSHM generation to generation story is quite unique. It started in 1962, in New York when I entered Mother Butler Memorial High School, on Pelham Parkway in the Bronx. Little did I know then that the RSHM Sisters would accompany me for the next 50 years, as I travelled on the road of my life.

As I wandered from teenager to young adulthood, my RSHM teachers guided me, helping to turn my growing pains into knowledge, needs and dreams for my future. As a young woman I travelled to Italy to discover my roots, I met my husband, started a family, and began to appreciate the European way of life that I have come to love.

As a young married woman, I was invited into the Marymount Community as an ESL teacher at Istituto Marymount, the Italian School in Rome. This wonderful and enriching experience, which continues today, has made it possible for me to keep my ties with American life and its educational system.

As a young teacher and mother, raising two girls, now both alumnae of Istituto Marymount, the RSHM Sisters helped me give them, just as I was given, a strong spiritual and academic preparation.

As Principal of the Early Childhood and Elementary School and as a member of the SHM Extended Family, I continue to learn about

and loving God and working to make God known and loved.

My daughters Chiara and Alessandra, generation two, have also taken ownership of the RSHM mission, "That all may have life" and have joined the Marymount staff here at our Nomentana school.

As I now travel on the road of grand-motherhood I am excited about the idea that my granddaughter, Giulia, generation three, will soon share the same beautiful experiences that my daughters and I shared growing up in an RSHM Community.

As an educator but mostly, as a woman, I can say that a Marymount education is very special. It has helped me to understand:

- the importance of heritage and tradition in a person's life;
- the strength given to people by their roots and by the knowledge of having a common mission;
- the richness that internationality and diversity can provide;
- that everyone has talents and they must be used and shared;
- that respect and dignity create positive relations and good relations are essential for growth;
- the importance of moving outside of one's comfort zone, to accept a



Sr. Maureen Vellon, Dott. Andrea Forzoni (Preside Istituto Marymount), Dolores Ponterotto, Sr. Kathleen Cummins, and Sr. John Bosco Gorla

challenge and to recharge a passion;

- the power of a smile to encourage communication and to touch the heart of a child;
- and most important, that God loves us no matter who we are and God's unconditional love and acceptance is our model as we learn to love ourselves.

These tenets have been taught to me throughout my 50 year association with the RSHM Sisters and it is what I am trying to pass on from generation to generation, from the Baby boomers, to the Yuppies, to the digital natives.

The list of Sisters who have influenced my life would be much too long but I remember them all, and I would like to hug them and thank them for sharing my life.

May the fire, zeal, and vision of Father Jean Gailhac always be with us.

May the generosity, hope, and courage of Mother St. Jean and the founding RSHM Sisters always guide us.

May the devotion, intelligence, passion and compassion of Mother Joseph Butler generate us for generations and generations to come.♦

(continued from page 5)

alumnae. It was one of the launching activities of the RSHM 125th Anniversary Campaign for the renovation of Marymount Convent. She introduced herself as a member of the Marymount Manhattan College class of 1997 and the daughter of Betty Flynn, adding that she was very interested in helping the elderly sisters. Two years later she was one of the co-chairs of the NYC Alumnae and Friends Luncheon. Because of her full-time job, and more recently one-year old Lily, she cannot get to all the meetings, but no one cares. We know that the day of the luncheon she will be there to manage the sign-in desk and everything will run smoothly.♦

THE RSHM CONNECTION: EXCELLENCE, SOCIAL JUSTICE, SPIRITUALITY

by Betty Flynn

MOUNT VERNON, NY. The Religious of the Sacred Heart of Mary have always been part of my family and continue to be today with my children, and I hope my granddaughter Lily.

My mother Celestine Sullivan Flynn attended the first high school the RSHM established in the Bronx. She was taught by Mother Thomas Hanrahan and was a member of the first graduating class in 1932.

As a girl, I had attended three different grammar schools, taught by three different communities of nuns. So as it came time to decide on where I would attend high school, I desperately wanted to go to the parish high school with my friends. Without my knowledge, my mother went to Park Terrace to see about the possibility of enrolling me. She had a wonderful reunion with Mother Thomas Hanrahan and left there with an application—fait accompli. I cried and pleaded not to be sent to Park Terrace, but my mother knew that it was the best fit for me and, of course, she was right. In September 1950, I began my four years at Park Terrace with the realization that there was something different about the RSHM. They had a spirit, a quality of caring and approachability; they were human. High school for me was challenging, engaging and fun. The all-girl student body enabled me to develop skills, which in my opinion are often stifled in a co-ed setting. I graduated Park Terrace in 1954.

I am the oldest of the three children in my immediate family, but the only girl. I knew that the money that my parents had set aside for college was earmarked for my younger brothers and I would attend City University if I didn't receive a scholarship to a private college. I entered the New York Catholic High School Science Fair in my senior year at PT. Due to my "mechanical heart" project, under



Betty Flynn and her mother Celestine Flynn

the guidance of Sister Colette Mahoney, I was awarded a full four year scholarship to Marymount Tarrytown.

During college, I continued to see the goodness and feel the impact of the RSHM community. In February 1957, the middle of my junior year at the college, drawn by the spirituality of the RSHM, I decided to join the community. I began a 12 year journey as a member of a group of incredible women educators. They combined excellence in academic areas with lessons by example in areas of social justice and spirituality.

When I was in the community, I taught at a number of RSHM schools, but my heart belongs to Marymount Manhattan College. I loved working with the earnest, intelligent young women in the biology department. We were successful in placing a number of students in prestigious medical schools at a time when only 5% of acceptances went to women. I participated in the founding of Malcolm-King Community College and summer science programs in Harlem. Sister Jogues Egan, as MMC President, initiated community exposure and participa-

tion in anti-war and civil rights actions.

Upon leaving the community in 1969, I began a 33 year teaching tenure at a large urban high school. It was here the next chapter of my life began. I met and married Jack Donohue. We were blessed with three girls, Kerry, Tara, and Heather and an adopted son, Sean. As parents, we worked to show our children, by example, the need for social justice. We participated as a family in Msgr. Bob Fox's Summer in the City with Sister Judith Savard, RSHM. Our children grew up knowing the families of other former religious at the yearly "Connections" Cormaria August weekends. Our daughter, Heather, made her First Communion at a Mass celebrated by Msgr. Bob Fox on one such Connections weekend. Over the years, many of the RSHM were part of our family gatherings, including my 50th birthday party (held at Rita Hall at Marymount Tarrytown) and my 65th birthday party (held in the Mezzanine at Marymount Manhattan College). These wonderful women had a great impact on my family's lives!

And a post script from Mary Alice Young, RSHM, Eastern American Province Director of Advancement: I first met Betty's daughter Kerry Donohue in 2004 at a reception for

(continued on page 4)



Betty's daughter Kerry and granddaughter Lily

Answers to Questions on Page 1

1. M. St. Thomas Hennessy, M. Ste. Marie Hennessy and Margaret Hennessy
2. The McEvoy twins (Sr. Ste. Claire and Sr. Ste. Suzanne)
3. M. St. Charles MacMullen had two nieces in the RSHM – M. Sacré Coeur (first superior in Lisburn) and M. St. Liguori (first superior in Braga). Their father, Bartholomew MacMullen, lost his first wife and remarried.
4. The Gough family: 1st generation -- Marie Ascension and M. du Lorette / 2nd generation --M. Ursula and M. Clara / 3rd generation --Catherine and Mary (twins).
5. Molly (M. de Pazzi Harrington). Her sister, M. St. Sylvestre, was a novice in 1877 when Johanna and Molly entered.
6. M. Baptiste's niece is Mary Bernarde Holohan, RSHM. Lelia's niece was Marguerite Greene, RSHM. Albert's niece is Maire Brid Mackey, RSHM.
7. Sr. Pius Murphy (in the novitiate) and Sr. Paracletus Murphy (in Butler Hall) received the packages. He was bewildered because they were identical twins!
8. Joan Larrissey, RSHM was her grand-niece.
9. Mother Joseph Butler was 12 years older than her first cousin M. Gerard Phelan. Their mothers were sisters.
10. Margaret Treacy (EAP/Zambezi Region), Dominique Treacy (NEP) and Joan Treacy (WAP)♦

(continued from page 3)

candle or the mirror that reflects the flame. In the end, it doesn't matter which embodiment of light we choose, as long as we don't just sit here before you, asking, 'Do I dare?' 'Do we dare?' Yes, I say that we should dare to be grounded idealists, hopeful, and cautious....

"Looking ahead, I can only hope that we will dare to define success on our own terms. Imitations are redundant. To say there is no new path to forge is defeatist, and Mother Butler would frown upon such an attitude. We can and will map out multiple paths, each highlighting unique, personal landmarks. And with one swift swipe, we can knock down the tired, old landmarks like dominos and start anew. The world shifts; rules change."

Marymount helped us re-define the roles of women as powerful change agents and taught us that we indeed had the power to change the world.♦



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**NEXT ISSUE:
WINDING ROADS**

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