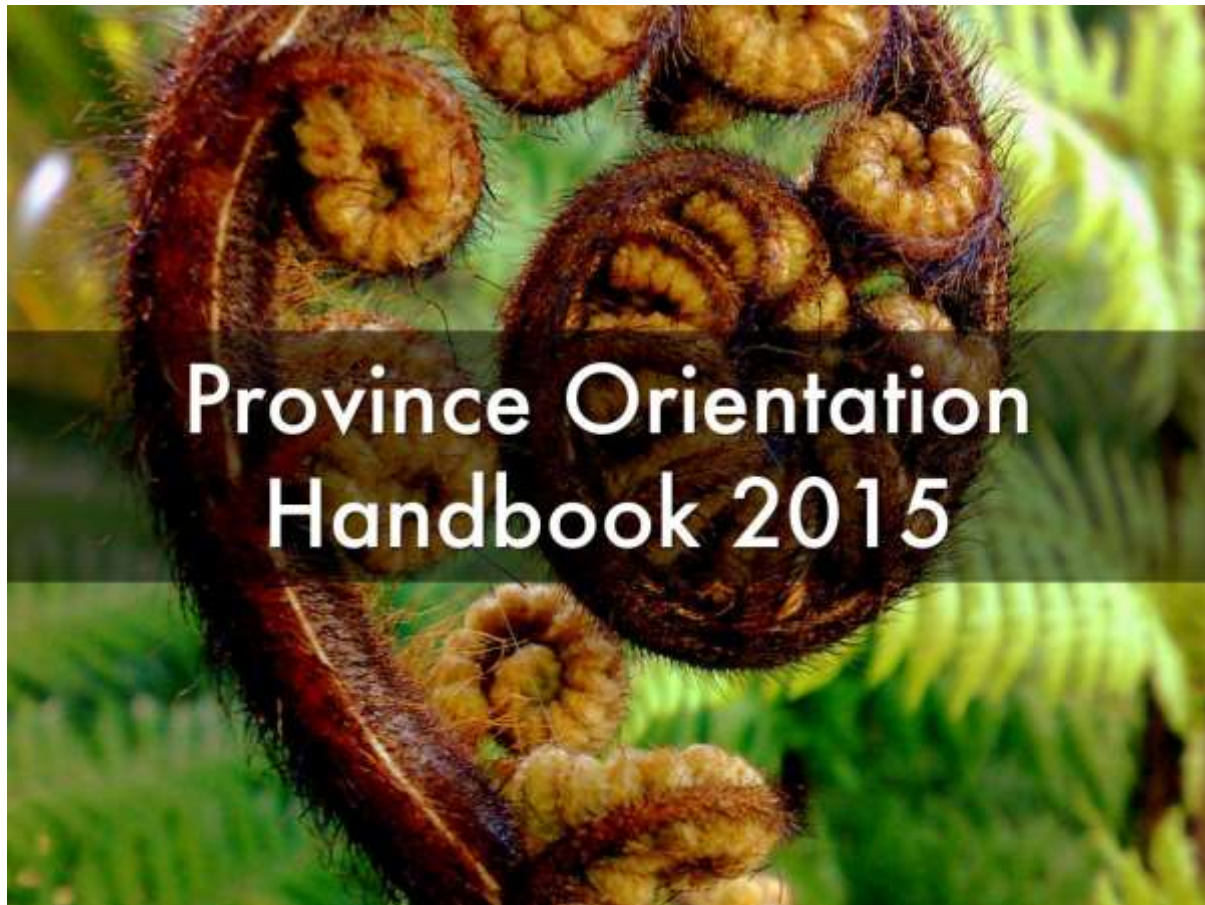


SOCIETY OF THE
SACRED HEART
AUSTRALIA-NEW ZEALAND



February 2015

www.rsjc-anz.org

135th Anniversary of the arrival of the Society of the Sacred Heart in New Zealand

75th Anniversary of the beatification of St Rose Philippine Duchesne

The images in this *Province Orientation Handbook 2015* have been chosen to commemorate the arrival of the first members of the Society of the Sacred Heart in New Zealand on 19 January 1880, and the 75th anniversary of the beatification of St Rose Philippine Duchesne, whose 30th anniversary of canonization is approaching in 2018.

Philippine Duchesne had a special link to the new mission in New Zealand. Philippine took the Society of the Sacred Heart to the United States and RSCJ from the United States in turn brought the Society to New Zealand. Suzannah Boudreaux, who led the first Sacred Heart school at Timaru, came from a poor family in Louisiana and was adopted by Philippine Duchesne. Like Philippine, Suzannah's journey of faith took her to distant shores.

In 2015 we will begin a journey of getting to know Philippine better in order to arrive at the 30th anniversary of her canonization better prepared.

Our Story: The story of the Australia New Zealand Province began in Aotearoa New Zealand (p 5).

Our Mission: Like the compasses that guided the shipmasters who sailed Philippine from France to the United States and Suzannah from the United States to Aotearoa New Zealand, our mission keeps us oriented and on course (p 14).

Our Spirituality: Duchesne means 'of oak' hence the oak leaf on the sand reminds us of Philippine and the spirituality that guided and sustained her in physical and spiritual journeys (p 18).

Our Philosophy of Education: The coiled fern frond speaks of the potential of each child and of Sacred Heart story unfolding in unique ways in our own lands and educational efforts (p 23).

Our Structures & Governance: The veins of the oak leaf remind us of the need for supporting structures, and of our rich heritage which is a living and growing thing (p 28).

Back Cover: Our story continues to unfold incarnated in these lands and waters making manifest the love of the Heart of God in ways that Philippine could not have imagined.

CONTENTS

Provincial's Welcome	4
Our Story	5
Beginnings	5
Reaching the Pacific	7
New Zealand	7
Australia	8
The French Connection	8
To the East	8
Where We Are Today	9
Sophie's Story: A timeline	10
Our Mission	14
Principal Means	15
Activities in Australia & New Zealand	16
Teaching & Formation	16
Human Development & Justice	16
Pastoral Ministry & Guidance in Faith	16
International Priorities	17
Our Spirituality.....	18
Our Logo	20
Our Motto	22
Our Philosophy of Education	23
Origin of the Goals of Sacred Heart Education	23
Goals & Criteria of Sacred Heart Education in Australia & New Zealand	25
Goals	25
Generic Criteria	25
Our Structures & Governance.....	28
Canonical Structures	29
Civil Law Structures - Australia	30
Civil Law Structures – New Zealand	31
Responsibilities of Directors	32
Formation	33
Formation for Mission Calendar	34
Resource List	35

PROVINCIAL'S WELCOME

As Religious of the Sacred Heart of Jesus we set out to discover and make known the love of God in the world. We invite you to join us.

This *Province Orientation Handbook* introduces our story and our way of participating in the mission of the Church. We hope that you will become part of this story, writing the next chapter with us as partners in mission.

Our life and work is grounded in our spirituality which is centred on union with the Heart of Jesus. Our spirituality is a gift to the whole Church and we want to share it with you. It is not so much a thing to be understood as something to be experienced. We hope that the introductory material presented in this *Handbook* will encourage you to embark on this experiential journey.

We are best known in Australia and New Zealand for our Sacred Heart Schools, and you may know us through contact with them. This *Handbook* introduces our philosophy of education. It underpins not only the formal education provided through our schools but also animates our justice, development and peace efforts, our care for creation, our pastoral ministries, and our provision of formation in faith.

Our structures and systems of governance are introduced in this *Handbook*. They continue to evolve to support mission. We hope that they will continue to provide expanded opportunities for others to join with us in mission whether through participation in governance, school leadership, being Sacred Heart Educators, or working for justice, peace and the integrity of creation.

Thank you for your interest in partnering with us in mission. I hope that this *Handbook* will help you to find spaces and ways in which to make your own unique contribution.

Sr Joan Pender RSCJ



The Society of the Sacred Heart of Jesus is an international congregation of Catholic religious women, known as the Religious of the Sacred Heart or RSCJ. It was founded in France in 1800 by Saint Madeleine Sophie Barat. Following her family's custom, we call her Sophie.

BEGINNINGS

Although Sophie was initially attracted to the Carmelites, she was persuaded by Fr Joseph Varin to join a new group of religious women who would respond to the needs of the time through devotion to the Sacred Heart of Jesus and the Christian education of the young. On 21 November 1800 Sophie and a small group of companions took their vows in Paris. The Society of the Sacred Heart celebrates this date as its birthday however at that time the name Society of the Sacred Heart could not be used. Devotion to the Sacred Heart

of Jesus had been banned by the French government and was associated with political support for the monarchy. At first the group was known as the *Diletti de Gesu* and was associated with a congregation founded in Italy. After the founder of the *Diletti de Gesu* was found guilty of sexual misconduct Varin cut all ties with them and Sophie's group became known for a time as the *Dames de l'Instruction Chretienne* or the *Ladies of Christian Education*. Later it became possible to openly claim the name *Society of the Sacred Heart*.

Sophie dreamed of restoring religious values to post-revolutionary France. She wanted young people to know the love of the Heart of Jesus and to make reparation for the sacrileges committed during the Revolution. She saw Christian education as a way of renewing the social order. Years later Sophie recounted her original vision in this way:

"My original idea of our little Society of the Sacred Heart was to gather young girls together and establish a little community which night and day would adore the Heart of Jesus whose love had been desecrated in the Eucharist. But I said to myself, when we are twenty-four religious, able to replace one another on a prie-dieu for perpetual adoration, that will be something, and yet little enough for such a noble goal. If we had young pupils whom we formed in the spirit of adoration and reparation, now that would be different! And I saw hundreds, thousands of adorers before a perfect universal monstrance raised above the Church. 'That is it.' I said to myself, as I was praying before a lonely tabernacle: 'we must dedicate ourselves to the education of the youth.'"

The first boarding school was opened in Amiens in 1801 and a free day school for the poor quickly followed. In 1804 Sophie travelled to Sainte-Marie d'en Haut to receive into the Society a community of former Visitation sisters led by Philippine Duchesne. Another school was opened in Grenoble, and then in Poitiers. Soon new foundations were established across France, further into Europe, and reached as far as North America.

The original 1815 Constitutions of the Society describe the principal means by which the Society would carry out its mission as:

- The education of girls as boarders
- The gratuitous instruction of poor children as day pupils
- Retreats offered to persons living in the world
- Necessary contacts with persons outside the community (**Constitutions of 1815, n 142**)

Although the Society quickly developed a reputation for prestigious schools that educated the children of the aristocracy and the wealthy, this was not Sophie's intent. Wherever possible a 'free school' was established in tandem with a boarding school. The Post Vatican II General Chapters of the Society have recovered this original intent to serve the poor as well as the rich, and have encouraged a variety of ways of embodying an option for the poor.

REACHING THE PACIFIC

The first RSCJ arrived in New Zealand in 1880 and in Australia in 1882. Australia and New Zealand became a Province in its own right in 1926.

NEW ZEALAND

Bishop Pompallier, on a visit to France, asked Sophie, as Superior General of the Society of the Sacred Heart, to send religious to New Zealand. She was unable to help at the time but on 19 January 1880 a group of five sisters reached Timaru. In 1905 the Society spread from the South Island to Island Bay in Wellington, in the north, and then to Baradene in Auckland in 1908.

The school at Timaru was entrusted to Suzannah Boudreaux, a native of Louisiana and the child of a poor family. Suzannah had been adopted by Philippine Duchesne and through this connection she came to love the Society and made her vows at seventeen. The school at Timaru was closed in 1935 but loyal alumnae kept a centre in the South Island to which the Society later returned.

AUSTRALIA

In 1879 Archbishop Vaughan reacted to a government initiative to make education compulsory, secular and free. He invited several congregations to send teaching religious to Sydney to ensure that Catholic education was provided. In 1880 the Archbishop's request was transmitted to the Superior General of the Society of the Sacred Heart in Paris.

On 9 May 1882, five Religious of the Sacred Heart arrived in Sydney. The Superior of the group was Febronie Vercruysse, a Belgian. The RSCJ expected to start a day school but were asked to set up a boarding school because there were few in Sydney at the time. Claremont, on the hill above Rose Bay, was chosen as the site for the first Sacred Heart School in Australia. By 1888 there were three boarding schools and three free schools.

THE FRENCH CONNECTION

In 1904 the anticlerical government in France confiscated Sacred Heart schools and properties and 2,500 religious had to leave the country. The convents in Australia and New Zealand opened their doors to many of them. This, rather than the Society's origin in France, gave the Society of the Sacred Heart a French ethos in Australia and New Zealand at the beginning of the twentieth century.

TO THE EAST

In 1907, Pope Pius X asked the Jesuits and Religious of the Sacred Heart to send personnel to Japan as the Emperor had requested Christian higher education. In 1908 this foundation in Tokyo became part of the Sydney Vicariate and the Society spread to Shanghai that same year.

Many RSCJ from Australia and New Zealand became missionaries to the Orient.

WHERE WE ARE TODAY

Sophie was the Superior General of the Society of the Sacred Heart for sixty five years. Her leadership steered the Society through intense periods of internal conflict concerning the Constitutions, difficulties involving the Holy See and local Bishops, the reign of Napoleon, and two more revolutions. She died in Paris in 1865 and was canonized in 1925.

At the time of Sophie's death there were 3,359 Religious of the Sacred Heart. They were present in sixty four houses in Europe, twenty houses in North America, two in Cuba and three in South America. The Society of the Sacred Heart is now present in 41 countries around the world. The map below indicates the years in which the Society arrived in each country.

Today the Religious of the Sacred Heart are present in Brisbane, Sydney, Canberra, Melbourne, Auckland and Orewa.



SOPHIE'S STORY: A TIMELINE

- 12 December 1779
- Madeleine Sophie Barat is born in the Burgundy town of Joigny in France.
 - The shock of a fire causes Sophie's mother to go into labour prematurely. The small, fragile child is baptized in haste. Her elder brother Louis stands in as her godfather.
- 1789
- Sophie's elder brother Louis takes charge of her education. He is rigorous and demanding.
 - Sophie follows the same curriculum that Louis taught the boys at the Joigny school. It is an extraordinary education for a young woman of her time, and Sophie proves to be a gifted student.
- 1792
- Louis Barat is forced into hiding, having retracted his oath of allegiance to the Nation and to the King following the Holy See condemnation of the revolutionary legislation.
 - By this time Louis is studying for the priesthood. The anti-clerical nature of the French Revolution will seriously impact on his family.
 - Devotion to the Sacred Heart and obedience to the Holy See are associated with loyalty to the Bourbon kings.
- 1793
- At 14 years of age Sophie decides to take a vow of virginity.
 - Sophie is a pious child, growing up in a strongly Jansenistic region. Although Louis brings images of the Sacred Hearts of Jesus and Mary into the family home, Sophie will struggle with a cold and judgmental image of God for many years.

- May 1793 • Louis Barat is arrested in Paris and narrowly escapes the guillotine.

- 1795 • Louis is freed and is ordained a priest. He takes Sophie to Paris to continue her religious formation under his supervision.
- Sophie is torn between her desire for religious life and the needs of her mother, whose health is fragile.
- In Paris Sophie dreams of entering a Carmelite monastery, teaches neighborhood children, gives catechism classes, and continues her religious and secular education.
- Sophie lives with other young women, initiating the beginnings of a community life.
- In prayer Sophie has a vision of a spiritual and religious life that would give a new form of devotion to the Sacred Heart, as well as linking adoration of the Blessed Sacrament and education of the young, interiority and apostolic work.

- 1800 • Sophie meets Fr Joseph Varin who wishes to establish an institute in France of the recently founded Dilette di Gesu.
- The Dilette di Gesu wish to dedicate themselves to the education of young girls as a means of communicating the love of the Heart of Jesus.
- Sophie makes her first religious consecration.

- 1801 • Sophie and two other young women set up a house at Amiens.

- 1802 • Sophie becomes superior of the house at Amiens.
- Two different kinds of schools are established – boarding schools for the better off and day schools for poor children.
- The community separates from the Dilette di Gesu following a scandal involving its founder.
- The name Sacred Heart cannot be used for political reasons so the community is known as the Ladies of Christian Education.

- 1804
 - Sainte-Marie d'en Haut in Grenoble is incorporated into the Society. Former Visitation novice Philippine Duchesne had recovered the house.

- 1806
 - Mother Barat, who is only 26, is elected Superior General for life.

- 1807 - 1813
 - The Society is shaken by conflict concerning the charism and the method of governing the Society.
 - Some contest the authority of Mother Barat and reject dedication to the Sacred Heart.

- 1815
 - The restoration of the monarchy enables the use of the name Sacred Heart which expresses the Society's charism.
 - The Constitutions are adopted clarifying the juridical situation and providing a basis for the organization of the life of the Society. They are ratified by the Holy See in 1826.
 - The Society begins to expand, making new foundations in France at the request of Bishops and benefactors.

- 1818
 - The Society begins to expand beyond France.
 - Philippine Duchesne leads a small group to Louisiana. The Society is invited to Savoy, Italy, Belgium, Ireland, England, and Algeria, the Polish region of Austria, the Tyrol, Spain, Westphalia, and Holland.
 - The means of glorifying the Heart of Jesus are gradually diversified: some schools take in day scholars; special schools are opened for handicapped students, for orphan girls, and for boys; the religious run workshops, provide hospitality to adults; and train future teachers; retreats are held for Alumnae.

- 1839-1843
 - The Society is racked by conflicts about the revision of the Constitutions and the location of the motherhouse.
 - Mother Barat's Council is itself divided and in 1839 decrees are issued modeling the Society's governance on that of the Jesuits.
 - The French Bishops and the State are opposed to the changes proposed.

- March 1843

 - The Sacred Congregation (that part of the Holy See responsible for religious orders) abrogates the 1839 Decrees.
 - Mother Barat undertakes a 'refounding' returning to the origins of the Society, particularly through attention to the training and formation of the youngest members, and the practice of prayer and poverty.
 - The Society continues to expand.

- 25 May 1865

 - Sophie Barat dies in Paris. The Society has 3,359 members in 89 houses (64 in Europe, 20 in the USA and Canada, 2 in Cuba, and 3 in South America).

- 24 May 1908

 - Sophie is beatified by Pope Pius X

- 24 May 1925

 - Sophie is canonized by Pope Pius XI

You can find out more about Sophie through the materials recommended in the resource list provided at the end of this handbook.



The Society of the Sacred Heart shares in the mission of the Church to proclaim the Reign of God. We do this by making known the revelation of God's love, whose source and symbol is for us the Heart of Christ (*Constitutions of 1982, n 3*).

We seek to discover and make known the love of God in the world. Like Sophie, we approach all that we do with the heart of an educator. In addition to the vows of poverty, chastity and obedience, RSCJ take a fourth vow of education.

“We participate in the mission of the Church through the service of education which is our way of continuing the work of Christ. This service of education and instruction is directed chiefly towards the young and those who bear within them the future of the world. Caught up as we are in the desires of His Heart, we want people to grow in dignity, as human beings and as children of God. Our starting point is the Gospel with all that it demands from us of love, forgiveness and justice, and of solidarity with those who are poor and rejected by the world.” **(Constitutions of 1982, n 7)**

PRINCIPAL MEANS

There are three main ways in which RSCJ around the world carry out our mission today:

- **Teaching & Formation** (schools and universities, youth groups, adult education, family services)
- **Human Development & Justice** (serving those whose development is impeded or who are deprived of human rights)
- **Pastoral Ministry & Guidance in Faith** (catechetics and the preparation of catechists, parish and diocesan work, formation of Christian communities, retreats, spiritual direction, ecumenical dialogue)

(Supplement to the Constitutions of 1982, n 13)

Although the Society of the Sacred Heart is an international order and sets international priorities for mission through its General Chapters, the concrete ways in which mission is carried forward are discerned more locally at the level of the Province.

ACTIVITIES IN AUSTRALIA & NEW ZEALAND

TEACHING & FORMATION

There are four schools of the Sacred Heart in our Province: Baradene College, Auckland; Kincoppal-Rose Bay, Sydney; Sacre Coeur, Melbourne; and Stuartholme, Brisbane. Links to their websites are included in the resource list at the end of this Handbook and on the Province website.

RSCJ are also involved in: university research and teaching; leading a university college; school chaplaincy; tutoring refugee students; English classes for migrants; and the University of the 3rd Age.

HUMAN DEVELOPMENT & JUSTICE

The RSCJ of our Province are involved in ministries with Aboriginal and Torres Strait Islander people and with refugees and asylum seekers. We are also active in awareness raising, prayer and advocacy across a range of issues concerning justice, peace and the integrity of creation.

We support Australian Catholic Religious Against the Trafficking of Humans and New Zealand Catholic Religious Against the Trafficking of Humans. We participate in the social justice networks of Catholic Religious Australia and the Conference of Leaders of Religious Institutes NSW, and in the Congregational Leaders' Conference of Aotearoa New Zealand.

The awareness raising and advocacy work of the Province feeds into and is assisted by the Society's representation at the United Nations. The Society has Special Consultative Status with ECOSOC and associative status with the UN Department of Public Information as an NGO. It has a representative to the UN based in New York.

PASTORAL MINISTRY & GUIDANCE IN FAITH

We are engaged in a wide variety of pastoral work and spirituality ministries including: spiritual direction and retreats; family support; visiting the sick and the elderly; parish and neighborhood work; psychotherapy, nursing and natural healing.

INTERNATIONAL PRIORITIES

The 2008 General Chapter of the Society of the Sacred Heart discerned five priorities which were considered to be doors by which to enter the Society's spirituality or visible expressions of that spirituality. They were:

- Dialogue towards communion
- Contemplation
- Community
- Justice, peace and the integrity of creation in solidarity with those who are the most vulnerable
- A priority for young people.

A presentation providing an overview of these priorities and a prayer for each one at www.rscj-anz.org/international-priorities-of-the-rscj/ You will also find other useful material on the priorities on the Province website www.rscj-anz.org.

The General Chapter document provides the Provinces with orientations for action. Concrete responses to them are discerned at the level of the Province.

In the area of justice, peace and the integrity of creation (JPIC), an *ad hoc* international commission of the Society proposed in 2012 two key goals for the whole Society for 2013 – 2016:

1. To strengthen the coordination of local and regional JPIC networks; and
2. To focus on two calls
 - a. the commitment to care for life and for creation
 - b. the challenge of living JPIC in daily life.

In response to the first goal, the Society has now created the position of International JPIC Coordinator. Sr Anne Corry of our Province was appointed to this position in late 2013. International structures to support this work continue to evolve.



The Sacred Heart charism is wholly contemplative and wholly apostolic. Our action is grounded in the contemplation of the Heart of God in the world and leads us back to the contemplation of the Heart of God.

Our mission and spirituality are just one way of being part of the Church and its action.

We share a commitment to being contemplatives in action, and an Ignatian heritage, with other congregations including the Jesuits, Loreto Sisters, Sisters of Charity, and the Faithful Companions of Jesus. We are also part of a family of congregations including the Carmelites, Augustinians and the Missionaries of the Sacred Heart, with whom we share a spirituality of the heart.

First and foremost, we are part of the family of the followers of Jesus.

A Personal Reflection

A spirituality is not so much something to be grasped intellectually but something to be experienced and lived. Margie Conroy RSCJ from the Uganda-Kenya Province shares something of her personal experience of our spirituality:

"Our official name is Religious of the Sacred Heart of Jesus (RSCJ) and that name tells you what we are, what we are called to be.

The heart is a symbol in every culture. It stands for the core, the centre, the deepest meaning of a person or an event. So you often hear, "Let us get to the heart of the matter."

We are dedicated to the Heart of Jesus, to the deepest meaning of him, to the core, the centre that gives his life meaning. That meaning is love, love that drove him to lay down his life for us, not only in his passion and death but all during his life on earth and after his resurrection and now, in his Body, the Church, the People of God. To lay down your life does not mean just a violent death. It means spending your energy day after day caring for those you are with until your life ends.

We Sacred Heart Sisters are called to contemplate Christ's Heart every day in prayer and to discover his love in everyday life, in people who are Christ-like, even if they don't know it. We are called to make his love visible to others by our words and deeds, by spending our lives for them.

Christ's Heart was pierced and is still pierced by us. We make choices, consciously or unconsciously, to live selfishly, to exploit others, to make others suffer, and by this we pierce Christ's Heart.

But behold a wonder! He does not pay back evil for evil as we often do. His pierced Heart pours out love, pours out forgiveness, pours out compassion and new life, so that once God makes us aware of what we have done, our sin becomes our salvation.

We are called to become the Heart of Christ on earth today - all of us. If our hearts are pierced by the harmful words or deeds around us, we want to pour out love and forgiveness, not revenge, retaliation, rejection. The Spirit of Jesus, dwelling in us, can make this possible.

As Sacred Heart Sisters we make a vow of education and it is precious to us. It is not the same as a vow to teach. Whatever we do we are educators, for to educate means in its Latin root to lead forth (educere) and it is connected with the heart. We try to lead forth, to draw out of the person we are with, be it student, patient, client or retreatant, the gifts, the talents, God has placed in their hearts, the potential for good they possess within them and help them to develop into women (especially) and men who pour out their lives for others, above all for those who are most neglected and in need.

As I see it, this is our spirituality. It is what we want to live and it gives joy and meaning to our lives to keep trying.”

OUR LOGO



Another entry point for understanding our spirituality is our logo, which seeks to give expression to our mission and spirit. It depicts an open heart embracing the world. Oonah Ryan RSCJ from the USA Canada Province designed the logo, and she explains it in this way:

“A symbol eliminates the need for words. The heart of each of us sees and responds to whatever we encounter in a unique and valuable way. It is therefore essential that each of us interpret symbols for ourselves. This is what the symbol of the heart and world means to me today.

The heart represents our hearts, the Society, and the Heart of Jesus. Its openness calls us to become as vulnerable, transparent and welcoming as Jesus is. It is in the shape of a ribbon, to remind us that communication among us is an essential part of our heritage and essential to our survival. It surrounds the whole world to remind us of our internationality. We are called to be open, to embrace, to treasure each other.

At the opening of the heart is a three-dimensional cross. It reaches deep and extends wide. The cross is placed at the opening of the heart because, if we are as open as the world and Jesus call us to be, we will suffer. Without the willingness to suffer, we cannot enter the hearts of each other, cannot be open to the world, or enter the Heart of Jesus.”

Mary Shanahan RSCJ from our own Province reflects on what the logo means to her:

“For a few years now I have been wearing the logo of the open heart enclosing the world. This logo expresses what I understand and love about my vocation as a religious of the Sacred Heart.

Jeanne de Charry RSCJ wrote of our spirituality being one movement – from the Heart of Christ to the world and back to the Heart of Christ. That has had a strong appeal for me and I found this logo giving expression to that. The Sacred Heart is a love that draws us outwards and the openness of the heart in the logo is a symbol of that.

The cross that links the ends of the heart says that to be truly loving, to be open to the world is not simply to have a cosy feeling or to look at others from afar. There is a depth to the loving that passes through the cross. This is the model of the love that Jesus left us, it seems to me, and for that it speaks to me of my understanding of my vocation.

I also feel it puts before us the truth that our ministry is so much more than what we do, and for this reason we continue to live it to the day we die. At times, RSCJ question their value if they no longer have an active ministry. The heart surrounding the world tells us that our ministry is on-going, that there is never a moment when we cease to carry it out.

For me personally, the prayer of intercession has become important and is linked to our responsibility for the world. This may sound grand but it is viewed from the position of the widow and her contribution to the Temple. Small, though it be, it is a response to a call to discover and reveal the love with which we have been gifted, a love that we send across the world through our bringing that world before the God who made us”.

OUR MOTTO

The motto of the Society is *cor unum et anima una in corde Jesu* – to be of one heart and mind in the Heart of Jesus. It stresses how being united with the Heart of Jesus brings us together as a community on mission. While the motto is sometimes shortened to *cor unum* this risks missing something important, as Mary Shanahan RSCJ explains:

“From the very beginning of the Society of the Sacred Heart, Madeleine Sophie Barat held a strong conviction that its members would be closely united throughout the world, bound by the love of the Sacred Heart. She was inspired by the close community of the early Church in choosing as the motto of the Society, *Cor Unum et Anima Una in Corde Jesu*, often translated as “One heart and one mind in the Heart of Jesus”, which does underline Sophie's emphasis on the development of both heart and mind for the work of education. But the translation of *anima* as breath, life, points to something more living, a sense of sharing the same life that comes from our spirituality, from knowing that we are not alone no matter where we find ourselves. It is a recognition that though we may be separated by different cultures we are one in the love that binds us and in the desire to discover and reveal that love.”

Cor unum means something much more than school spirit for the Society!



Our Philosophy of Education

ORIGIN OF THE GOALS OF SACRED HEART EDUCATION

The way in which we understand the philosophy of education of the Society of the Sacred Heart today is summed up in the five Goals of Sacred Heart Education, adopted by the Australia New Zealand Province. They are accompanied by a series of criteria by which we can evaluate how well the goals are being addressed.

The origins of these Goals of Sacred Heart Education can be traced to the founding vision of Sophie, who wanted to form pupils to adore the Heart of Jesus and thus become a transforming influence in society. The first *Plan of Studies* established for Sacred Heart schools was drawn up in 1804. It set out a common curriculum that aimed to educate the whole person, with a view to her vocation and context. It was revised many times over the following 150 years as the Society adapted to new countries, cultures and conditions.

In 1958 a document called the *Spirit and Plan of Studies* replaced the Plan. This document was more intentionally international and focused on the philosophy and pedagogy of Sacred Heart education, rather than how they might be applied in specific settings.

In 1975, as it became clear that the future of the schools of the USA Province (which became the USA Canada Province in 2013) would rest with lay leadership, *Goals and Criteria for Sacred Heart Schools in the United States* were formulated by the USA Province. These goals and criteria were revised in 1990 and 2005. A regular and rigorous external evaluation on the basis of these goals and criteria remains the basis for accreditation as a Sacred Heart School in the USA today.

These developments in the USA strongly influenced efforts in Australia and New Zealand in the 1970s and 1980s, to develop an agreed expression of the Society's educational philosophy and tradition. In 1982 the *Goals and Criteria of Sacred Heart Schools in Australia and New Zealand* were adopted by the Provincial Council as a statement of the special character of Schools of the Sacred Heart.

Today, Provinces in many parts of the world have adopted the five goals originally articulated in the USA, for use in their schools. In some cases the wording or order of the goals varies, and usually the criteria are adapted to local circumstances. The goals and criteria continue to develop in each place in dialogue with reflection on context and experience.

Each Sacred Heart school remains a unique response to the educational needs of its context.

GOALS & CRITERIA OF SACRED HEART EDUCATION IN AUSTRALIA & NEW ZEALAND

GOALS

The five Goals of Sacred Heart Education adopted by the Australia New Zealand Province are:

1. A personal and active faith in God
2. Deep respect for intellectual values
3. Social awareness that impels to action
4. Building community as a Christian value
5. Personal growth in an atmosphere of wise freedom

We use the same wording and order as the USA goals, however the criteria established for them are specific to the Australia New Zealand Province.

Every year each school chooses one of these five goals as its 'focus goal' for the year. While the goals are interrelated and all of them are addressed every year, a special effort is made in relation to the focus goal. It is expected that over a five year period each school will have focused on each of the goals.

GENERIC CRITERIA

The following criteria are 'generic' in the sense that all of the boards of the schools of the Province are required to report against them in acquitting their accountability for mission on an annual basis. Combined with this common reporting requirement there is also freedom for each school to adapt the criteria to their own unique circumstances.

The Province has initiated a review of these criteria and the process will include consultation with the schools in 2015.

A personal & active faith in God

- I. The School recognizes its life force in the love of Jesus Christ.
- II. The School provides students with meaning and hope by exploring the relationship between God, the human person and the world in the light of Catholic teaching and tradition, particularly in the Religious Education program.
- III. The School teaches respect for the various religious traditions of the world.
- IV. The School celebrates its life in the Eucharist, the other Sacraments and in a variety of religious rituals.
- V. The School fosters and encourages reflection and prayer.
- VI. The School provides education in, and opportunities for, decision making in the light of the Gospel.

Deep respect for intellectual values

- I. The School encourages a love of learning.
- II. The School encourages staff and students to aspire to personal excellence.
- III. The School offers curriculum that is pertinent and challenging – promoting the creative use of the imagination, ethical and aesthetic values as well as reflection, analysis and synthesis.
- IV. The School nurtures and celebrates the diverse gifts of the students and caters for different learning styles.

Social awareness that impels to action

- I. The School curricula, policies and practices offer students opportunities for reflection on, and evaluation of, society and its diverse values.
- II. The School encourages students to be involved in social justice programs.
- III. Students are encouraged to value and protect the natural environment through an awareness of ecological issues.
- IV. Christian values form the basis of the Schools' structures, curricula, policies and practice.

Building community as a Christian value

- I. The School invites all its members: students, parents, staff, alumnae and members of associated groups, into active participation as a community.
- II. The School community welcomes students from varied socio-economic and cultural backgrounds. It provides students with opportunities to understand and appreciate differences of race, religion and culture.
- III. The School offers students a positive experience of community and a preparation for responsible citizenship.
- IV. The School aims to prepare students to live cooperatively in a global and technological society.
- V. The School respects the rights and wellbeing of all who form the school community.
- VI. The School participates actively in the Provincial and International networks of Sacred Heart Schools.

Personal growth in an atmosphere of wise freedom

- I. The School fosters genuine respect, concern and support for each member of the school community.
- II. The School enables all of its members to grow towards wholeness through realization of their individual potential.
- III. The School encourages self-discipline, guiding students to take responsibility for their own lives and actions.
- IV. The School provides opportunities and training for the development of leadership.



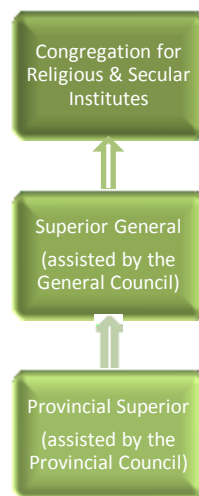
The Australian Stock Exchange *Principles of Good Corporate Governance & Best Practice Recommendations* describe governance as “the framework of rules, relationships, systems and processes within and by which authority is exercised and controlled in corporations.”

As a body on mission, the Society of the Sacred Heart also has a system of governance by which it organizes itself for mission. Our governance helps us to act as one body, united with the heart and mind of Christ.

Two kinds of structures interact in our system of governance:

1. **Canonical structures** through which the Society is governed as a religious institute under Church law (known as canon law).
2. **Civil law structures** through which the legal entities that the Society uses to pursue its mission are governed.

CANONICAL STRUCTURES



The Society of the Sacred Heart is one institute with a unitary structure, rather than being a federation of independent institutes. All RSCJ and RSCJ communities are accountable to their Provincial Superior, who is assisted by a Council.

The Provinces are organized into five **Regions**:

- **Africa:** Chad, Democratic Republic of Congo, Egypt, Kenya, Uganda.
- **Asia:** India, Korea, Indonesia, Japan, Philippines, Taiwan.
- **CANZUS:** Australia, Canada, New Zealand, United States of America.
- **Europe:** Austria, Belgium, England, France, Germany, Hungary, Ireland, Italy, Malta, Netherlands, Poland, Russia, Scotland, Spain, Wales.
- **Latin America & the Caribbean:** Argentina, Brazil, Chile, Colombia, Cuba, Haiti, Mexico, Peru, Puerto Rico, Uruguay, Venezuela.

The Provincial Superior is accountable to the Superior General, who is also assisted by a Council.

The Superior General is accountable under canon law and the Constitutions of the Society to the Sacred Congregation for Religious and Secular Institutes. The Sacred Congregation is part of the Holy See or Vatican. Through it the Society is ultimately answerable to the Pope.

The peak decision making body within the Society under its Constitution is the General Chapter. General Chapters are held every eight years and their functions are to:

- Protect the spiritual heritage of the Society
- Evaluate progress since the last General Chapter
- Provide orientation for the coming period
- Elect the Superior General
- Deal with Constitutional and financial matters
- Deal with matters of major importance to the whole Society.

(Constitutions, n 162)

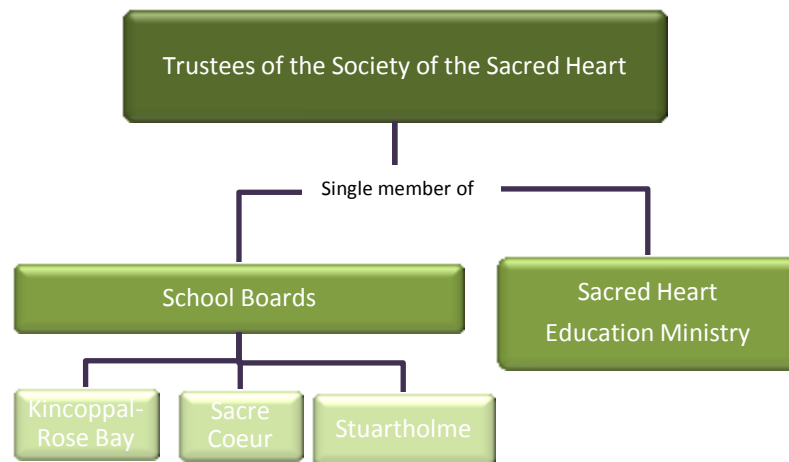
CIVIL LAW STRUCTURES - AUSTRALIA

The Trustees of the Society of the Sacred Heart is a legal entity through which the Province acts in Australia. It is constituted in New South Wales under *The Roman Catholic Church Communities Land Act 1942*. The Provincial and Provincial Council members are the current Trustees. The Trustees are the single owner of all the other civil law entities in Australia.

A company limited by guarantee has been established for each school and the board of each of these companies is responsible for governance of the school. The school boards are responsible to the Trustees of the Society of the Sacred Heart for mission and finances, and to the Sacred Heart Education Ministry for building and property matters.

Sacred Heart Education Ministry is accountable to the Trustees for stewardship of the school buildings and property.

These are the civil law structures in Australia.



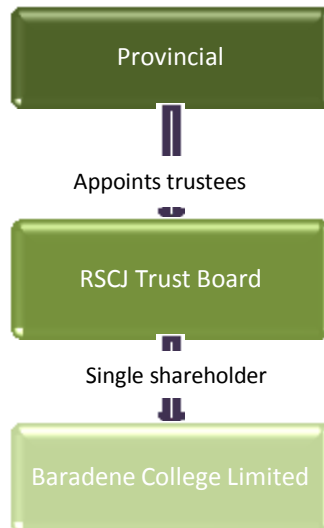
CIVIL LAW STRUCTURES – NEW ZEALAND

In New Zealand the Provincial appoints the Trustees to the RSCJ Trust Board. The RSCJ Trust Board includes RSCJ and lay people. Through it the Society of the Sacred Heart owns the college property, which it leases to Baradene College Limited.

The RSCJ Trust Board appoints directors to the Baradene College Limited Board. Baradene College Limited holds the lease for the school property and is the 'proprietor' of Baradene College under the *Private Schools Integration Act*. It is responsible for the special character of the school, and for the maintenance and capital development of the property.

Like all integrated schools in New Zealand, Baradene College has a Board of Trustees which is responsible for the governance of the school. It includes four representatives of the owners, five elected representatives of the parents, the Principal, a staff representative and a student representative.

BCL grants the use of the leased property to the Board of Trustees. The Board of Trustees is accountable to the government for the management of the school.



The Board of Trustees is responsible to BCL for upholding the special character of the school. This is achieved through the appointment of four BCL representatives to the Board of Trustees. Under the integration agreement the Board of Trustees is also accountable to the local Bishop for the Catholicity of the school.

RESPONSIBILITIES OF DIRECTORS

Directors of Sacred Heart school boards share the general responsibilities that apply to all company directors under civil law in the two countries. Some of the main areas of responsibility include:

- Stewardship of the mission, values and philosophy of the company
- Providing strategic direction
- Monitoring operations
- Selecting the chief executive and reviewing their performance
- Ensuring sustainability and good management
- Recognizing and managing risk
- Ensuring compliance with relevant laws
- Promoting the school
- Accountability to the shareholder/single member of the company (i.e. the Trustees).

Directors must govern a company in accordance with its constitution. The constitutions of the companies which have been established to govern the Sacred Heart schools ensure that they:

- are Catholic in identity and conform with canon law
- function according to the philosophy of education of the Society (the Goals of Sacred Heart Education are explicitly included among the objects or purposes for which the Australian companies were established, and they are covered in the capacity of the company in New Zealand), and
- contribute to the mission activities of the Society.

Thus board responsibility for the identity and mission, or special character, of the Sacred Heart schools is embedded in the company constitutions.

FORMATION

In order to equip Directors to exercise stewardship of the mission, values and philosophy of education of the Society, a Province Orientation program and ongoing formation opportunities are provided by the Province. The Province Director of Mission is responsible for these programs.

All Directors are required to undertake the *Province Orientation for Key Leaders* program within the first year of their term. The program offers an introduction to the Sacred Heart story, the mission and spirituality of the Society, its philosophy of education, governance, projects and priorities.

In 2015 the *Province Orientation for Key Leaders* will be held 20-21 March in Sydney. In 2016 a Director's Formation Weekend will be held in Melbourne 19 – 20 March. It will have orientation and on-going formation streams.

Formation material is also available via the Province website www.rscj-anz.org the monthly e-newsletter Sacred Heart Circle (subscribe via the website), Facebook page www.facebook.co/rscjanz and Twitter stream @RSCJANZ.

Enquiries and requests concerning formation should be addressed to the Province Director of Mission.

FORMATION FOR MISSION CALENDAR 2015-2016

- | | |
|---------------------|--|
| 20 -21 March 2015 | Province Orientation for Key Leaders,
Peter Canisius House, Pymble, Sydney. |
| 22- 24 May 2015 | Province Retreat, Santa Theresa,
Ormiston, Brisbane |
| 21-22 August 2015 | Goals & Criteria Review Consultation,
Peter Canisius House, Pymble, Sydney |
| 22 – 23 August 2015 | Meeting of Chairs & Principals with
Members and / or Representatives of
the Provincial Council, Peter Canisius
House, Pymble, Sydney |
| 19 – 20 March 2016 | Directors’ Formation Weekend, Catholic
Leadership Centre, Melbourne

Orientation Stream:
10 am 19th to 10.30 am 20th
Ongoing Formation Stream:
10 am – 3.30 pm, 19 th |
| 20 March 2016 | Meeting of Chairs & Members and / or
Representatives of the Provincial
Council, Catholic Leadership Centre,
Melbourne |
| 20 – 22 May 2016 | Province Retreat, St Francis Retreat
Centre, Auckland (venue TBC) |
| 19 – 20 August 2016 | Goals Exchange Workshop, Anderledy
Lodge, North Sydney (venue TBC) |
| 12 September 2016 | School Directors of Mission Gathering,
Province Office, Sydney |

RESOURCE LIST

THE SOCIETY OF THE SACRED HEART

Australia New Zealand Province

Website www.rscj-anz.org

Facebook page www.facebook.com/rscjanz

Twitter stream www.twitter.com/RSCJANZ Follow us using the handle @RSCJANZ. You can also subscribe to our Twitter lists (schools of the Province, international RSCJ links, other Ignatian orders, religious media, JPIC).

International

International website www.rscjinternational.org

History

Kilroy, P., *The Society of the Sacred Heart in Nineteenth Century France, 1800-1865*. Cork University Press, 2012.

Blogs by RSCJs

<http://allthislifeandheaventoo.blogspot.com.au/>

<http://consider-lilies.blogspot.com.au/>

<http://reflectionsofanrscj.blogspot.com.au/>

<http://communitasetcaritas.blogspot.co.uk/>

For links to blogs in other languages by RSCJ visit

<http://www.societysacredheart.org.uk/rscj-blogs-galore.html>

KEY FIGURES

Madeleine Sophie Barat

Resources on Madeleine Sophie Barat on the Australia New Zealand Province website <http://rscj-anz.org/wisdom-women/madeleine-sophie-barat/>

Kilroy, P., *Madeleine Sophie Barat 1779-1865 A Life*, Paulist Press, New York, 2000.

More material on Sophie from Phil Kilroy is available at:

<http://www.madeleinesophiebarat.com/>

Constance Solari has taken an imaginative approach in her self-published historical novel *Sophie's Fire: The Story of St Madeleine Sophie Barat*. Rich visual and contextual information can be accessed via the associated website www.sophiesfire.com

Swanson, K, & Shanahan, M., *Sophie's Story 1779 – 1865* (self-published booklet).

Williams, M., *Saint Madeleine Sophie: Her Life & Letters*, Herder & Herder, New York, 1965.

Philippine Duchesne

From the RSCJ USA/Canada Province

<http://www.rscj.org/who-we-are/heritage/st-rose-philippine-duchesne/>

More on Philippine Duchesne from the Australia New Zealand Province website <http://rscj-anz.org/wisdom-women/philippine-duchesne/>

Mooney, C.M., *Philippine Duchesne A Woman With the Poor*, Paulist Press, New York, 1990.

Collins, C., Guste, M.A., & Thompson, A., (eds) *Rose Philippine Duchesne RSCJ A Collection*, Centre for Educational Design and Communication, Washington DC, 1988.

Janet Erskine Stuart

From the RSCJ England & Wales Province

<http://www.societysacredheart.org.uk/janet-erskine-stuart-home.html>

More on Janet Erskine Stuart on the Province website

<http://rscj-anz.org/wisdom-women/janet-erskine-stuart/>

Erskine Stuart, J., *The Education of Catholic Girls*, The Newman Press, Maryland, 1912.

Monahan, M., *Life & Letters of Janet Erskine Stuart: Superior General of the Society of the Sacred Heart 1857-1914*, Longmans, London, 1922.

Smith-Steinmetz, P., *Janet Erskine Stuart: A Short Biography*, Clonmore & Reynolds, Dublin, 1948.

MISSION & SPIRITUALITY

Prayer & Contemplation

Visit the spirituality section of the Province website for resources <http://rscj-anz.org/category/spirituality/>

Daily Prayer Online from the Irish Jesuits
<http://www.sacredspace.ie>

Daily Prayer with Scripture podcasts from the English Jesuits
<http://www.pray-as-you-go.org/>

World Community for Christian Meditation
<http://www.wccm.org/>

3 Minute Retreat – available online
<http://www.loyolapress.com/3-minute-retreats-daily-online-prayer.htm> via email or app from Loyola Press.

Universalis App – order of the Mass, daily readings, the office.

Bread 4 Today – prayer app from the Australian Redemptorists.

Beginning Contemplative Prayer App from Pauline Book and Media Centre.

The Pope App

JPIC

Visit the JPIC section of the Province website for resources
<http://rscj-anz.org/category/justice-peace-the-integrity-of-creation/>

Society of the Sacred Heart at the UN
<http://sacredheartattheun.org/>

Justice, Peace & the Integrity of Creation Commission of the Union of Superior Generals / International Union of Superiors General
<http://jpicformation.wikispaces.com/>

Pontifical Council for Justice & Peace
http://www.justpax.it/pcgp/eng/home_eng.html

Australian Catholic Social Justice Council
www.socialjustice.catholic.org.au

Caritas Aotearoa New Zealand <http://caritas.org.nz/>

Catholic Social Teaching

Compendium of the Social Doctrine of the Church
http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html

Introduction to Catholic Social Teaching & links to key documents
<http://social-spirituality.net/introduction-to-catholic-social-teaching/>

Social Spirituality website www.social-spirituality.net
Facebook Page <http://www.facebook.com/socialspirituality>
and Pinterest <http://www.pinterest.com/CSTSpirituality/>

CHARISMS WITHIN THE CHURCH

Stephen Bevans SVD, "The Mission Has a Church: An Invitation to the Dance", *Australian EJournal of Theology*, Vol 14 No 1, 2009
http://aejt.com.au/_data/assets/pdf_file/0004/197644/Bevans_Mission_Has_Church.pdf

SACRED HEART EDUCATION

Goals & Criteria

Visit the Sacred Heart Education section of the Province website <http://rscj-anz.org/category/sacred-heart-education/>

Background from the USA Canada Province
<http://sofie.org/resources/goals-and-criteria>

Schools

Baradene College, Auckland
<http://www.baradene.school.nz>

Sacred Heart, Kincoppal-Rose Bay, Sydney
<http://www.krb.nsw.edu.au>

Sacré Coeur, Melbourne
<http://www.sac.vic.edu.au>

Stuartholme School, Brisbane
<http://www.stuartholme.qld.edu.au>

Links to Sacred Heart schools around the world
<http://sofie.org/schools/international>

Sacred Heart Networks of Schools

European Network of Sacred Heart Schools <http://www.sc-europe.net/>

Ireland, Scotland & Malta Network of Sacred Heart Schools
<http://www.heritageandhorizon.ie/>

USA Network of Sacred Heart Schools <http://www.sofie.org/>

Alumnae

Australian Sacre Coeur Association <http://www.asca-sacrecoeur.org/index.html>

International <http://www.amasc-sacrecoeur.org>



Contact Information

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Tel +61 (0)2 9960 2061

www.rscj-anz.org

www.facebook.com/rscjanz

www.twitter.com/RSCJANZ

Provincial Secretary

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Province Director of Mission

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