



# Inside this issue...

<b>Letters/Blogs</b>	<b>1 - 3</b>
<b>From the Chalet</b>	<b>4 - 9</b>
<b>Carla Piette, MM</b>	<b>9 - 10</b>
<b>Poetry Corner</b>	<b>11 - 12</b>
<b>Reunion 2023</b>	<b>13</b>
<b>Transitions</b>	<b>14 - 23</b>
<b>Save the Date</b>	<b>24</b>
<b>Committee Information</b>	<b>24</b>
<b>Subscription form</b>	<b>Back page</b>

# FULL CIRCLE NEWSLETTER

A Newsletter for the Women of Maryknoll    Volume 115    February 2023

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**"I would have her distinguished by Christ-like charity and the saving grace of a sense of humor." - MMJ**

## LETTERS/BLOGS

**PLEASE, CONSIDER EMAILING US WITH ANY CONTRIBUTIONS TO OUR LETTER SECTION. THEY WOULD BE SO WELCOME AND ENRICHING! IN ADVANCE, OUR GRATITUDE.**

Linda O'Brien-Rothe, '55 (Marian Sean) November 2<sup>nd</sup>    San Pedro, California

In the late 50s, four of us worked in the 'stamp department'. I remember that dear Barbara Fulton was in charge, and two others, and I. We sorted stamps in the 4<sup>th</sup> floor classroom, but they were stored in the closet in that foyer. At that time there was some maintenance being done by an elderly Chinese man who was obviously uncomfortable in the midst of sisters going back and forth in their white night veils in the dormitory, and with nobody speaking or greeting, or even looking at each other. It clearly must have seemed very strange.

The stamp closet was usually a mess, stamps flying like snowflakes when the door was opened, and boxes overflowing with various kinds of stamps. But on this particular day, Barbara had made a considerable effort to put it in order, so when it was time to stop for lunch she gathered us in front of the stamp closet, announced triumphantly "Wait till you see this!" and flung open the door, to reveal the Chinese man in his underwear, changing his britches to go to lunch.

She closed the door, and we ran away to a place where we could laugh out loud. I'll never forget it! Linda O'Brien-Rothe

*Life without music would be a mistake.*

*Nietzsche*

Gail Jerome Phares '57 (Aurelie) December 13<sup>th</sup>

Raleigh, North Carolina

(This was submitted by Gail Phares printed in  
<https://www.actbiggy.com>)

I arrived at the address and honked the horn. After waiting a few minutes, I honked again. Since this was going to be my last ride of my shift I thought about just driving away, but instead I put the car in park and walked up to the door and knocked. 'Just a minute', answered a frail, elderly voice. I could hear something being dragged across the floor.

After a long pause, the door opened. A small woman in her 90's stood before me. She was wearing a print dress and a pillbox hat with a veil pinned on it, like somebody out of a 1940's movie.

By her side was a small nylon suitcase. The apartment looked as if no one had lived in it for years. All the furniture was covered with sheets.

There were no clocks on the walls, no knickknacks or utensils on the counters. In the corner was a cardboard box filled with photos and glassware.

'Would you carry my bag out to the car?' she said. I took the suitcase to the cab, then returned to assist the woman.

She took my arm and we walked slowly toward the curb.

She kept thanking me for my kindness. 'It's nothing', I told her. 'I just try to treat my passengers the way I would want my mother to be treated.'

'Oh, you're such a good boy,' she said. When we got in the cab, she gave me an address and then asked, 'Could you drive through downtown?'

'It's not the shortest way,' I answered quickly.

'Oh, I don't mind,' she said. 'I'm in no hurry. I'm on my way to a hospice.'

I looked in the rear-view mirror. Her eyes were glistening. 'I don't have any family left,' she continued in a soft voice. 'The doctor says I don't have very long.' I quietly reached over and shut off the meter.

'What route would you like me to take?' I asked.

For the next two hours, we drove through the city. She showed me the building where she had once worked as an elevator operator.

We drove through the neighborhood where she and her husband had lived when they were newlyweds. She had me pull up in front of a furniture warehouse that had once been a ballroom where she had gone dancing as a girl.

Sometimes she'd ask me to slow in front of a particular building or corner and



would sit staring into the darkness, saying nothing. As the first hint of sun was creasing the horizon, she suddenly said, 'I'm tired. Let's go now'.

We drove in silence to the address she had given me. It was a low building, like a small convalescent home, with a driveway that passed under a portico.

Two orderlies came out to the cab as soon as we pulled up. They were solicitous and intent, watching her every move. They must have been expecting her.

I opened the trunk and took the small suitcase to the door. The woman was already seated in a wheelchair. 'How much do I owe you?' She asked, reaching into her purse. 'Nothing,' I said. 'You have to make a living,' she answered. 'There are other passengers,' I responded.

Almost without thinking, I bent and gave her a hug. She held onto me tightly. 'You gave an old woman a little moment of joy,' she said. 'Thank you.'

I squeezed her hand, and then walked into the dim morning light. Behind me, a door shut. It was the sound of the closing of a life. I didn't pick up any more passengers that shift. I drove aimlessly lost in thought. For the rest of that day, I could hardly talk. What if that woman had gotten an angry driver, or one who was impatient to end his shift? What if I had refused to take the run, or had honked once, then driven away?

On a quick review, I don't think that I have done anything more important in my life. We're conditioned to think that our lives revolve around great moments. But great moments often catch us unaware-beautifully wrapped in what others may consider a small one.

PEOPLE MAY NOT REMEMBER EXACTLY WHAT YOU DID, OR WHAT YOU SAID  
~BUT~ THEY WILL ALWAYS REMEMBER HOW YOU MADE THEM FEEL.

At the bottom of this great story was a request to forward this - I deleted that request because if you have read to this point, you won't have to be asked to pass it along you just will...

Life may not be the party we hoped for, but while we are here, we might as well dance...Gail

*There are two ways to be fooled.  
One is to believe what isn't true;  
The other is to refuse to believe what is true  
Soren Kierkegaard*

*Continue to be who and how you are, to astonish  
a mean world with your acts of kindness. Maya Angelou*

## MARYKNOLL CONTEMPLATIVE COMMUNITY AT THE CHALET

*#96 Living into a New Consciousness*

*The Cosmic Vision of Teilhard de Chardin*

*by John F. Haught*

*From the Précis by Helene O'Sullivan, MM*

### *#11 ~ RELIGION*

Religion, whatever else it may be, is an especially interesting development in the drama of cosmic awakening.

As far as individual persons are concerned, of course, religiousness entails a unique kind of consciousness ~ a distinct state of human "subjectivity." Religion, expressed outwardly in rituals and moral actions, is something that goes on "inside" human beings and shapes their feelings and thoughts in fascinating ways.

We now explore with Teilhard the fascinating phenomenon of religion and its connection to cosmic history. Together with Teilhard, I propose that we tell not only the outside but also the *inside story of the universe*. In doing so, we may arrive at a whole new way of understanding religion.

Instead of treating religion as a purely personal or social phenomenon, or as an illusory means for human persons to escape *from* the universe, as many modern critics of religion have done, I suggest that religious subjectivity is central to the awakening of the universe. *What is Included in the Inside Story?*

The "inside" story of the universe cannot be detected by science, but only by centers of experience known as subjects. It includes all the events that have taken place in the world of sentient human and nonhuman subjects alike.

The inside story of the universe is made up of all the sensations, moods, cognitions, desires, enjoyments, and sufferings that have accumulated beneath the outer crust of cosmic history since the origin of life 3.8 billion years ago. The inside story also includes human intellectual, moral, and aesthetic aware-ness, and it covers our species' religious longing for deliverance from suffering, death, and meaninglessness.

Interpreting religion as a newly emergent development in cosmic history adds an entirely new twist to our understanding of it. From the point of view of cosmology, religion is a new chapter in an awakening universe. In hosting the phenomenon of religious subjectivity, the cosmos has now arrived at a point where it reaches out consciously, gratefully, and imploringly toward its indestructible goal.

From a cosmological perspective religion is a concentration of the anticipatory drift (future focused and hope-filled) of the whole emerging universe. The feeling of being "lost in the cosmos" that sometimes accompanies religious subjectivity is not a signal that the physical cosmos is alien to us. Rather, our subjective religious restlessness is a signal that the whole cosmos is still far from having reached its destiny.

From a cosmic perspective, religion, despite its ambiguity and fallibility, is a reminder that the anticipatory "inside-ness" of an entire universe has yet to reach its goal. Religion, in this vision, is a refusal on the part of an awakening cosmos to reconcile itself to absolute death.

Religion means many things and no doubt its participants are often blind to its cosmic function. Teilhard's cosmic vision leads us to look for the cosmic significance of religion. Religion, among other effects, leads to the intuition that an indestructible rightness lies beneath, above, beyond, and within "*the passing flux of immediate things*," as Alfred North Whitehead puts it.

Religions, as Whitehead also emphasizes, have come into history mixed with the crudest kinds of barbarism, and have been mixed up with unimaginable violence. Here, we are focusing on the cosmic significance of the wide religious consensus that perishing is not final and that an indestructible rightness permeates, grounds, encompasses, and transcends all transient things.

In religious subjectivity, starting as far back in human history as we can see, countless images, narratives, rituals, and (more recently) theologies have pointed, either directly or indirectly, to an essential state of indestructible being wherein life conquers death, good vanquishes sin, and the cosmos finds its everlasting fulfillment.

If we understand religion cosmologically, this expectation is not childish escapism. Rather, religious longing is the way in which an unfinished universe is now embarking unsteadily on a new stage of its own long journey into mystery. In terms of the whole cosmic drama, subjectivity is what keeps the cosmos open to the future.

### *God As Goal*

What does it add to a Christian sense of God, then, that the universe is still coming into being and that religion, cosmologically considered, is how the universe allows itself to be taken into the indestructibility of a divine mystery? Teilhard could not suppress his longing for a theological renewal that would link our prayers, hopes, and moral actions to a universe that is now coming into being. At the same time, he wanted our search for a "new God" to remain completely loyal to the church's main teachings from of old.

Fidelity to tradition, however, did not mean for him that we must still cling to the fixist cosmology of traditional theology as though it were part of the deposit of faith.

In summary, and in full agreement with Teilhard, we need a whole new worldview ~ a "metaphysics of the future" ~ in which to fashion a truly big history. We need a kind of survey of events that would simultaneously take into account the inside story along with the outside.

What makes it possible in the age of science to link religion tightly to the cosmic story is that the universe itself can now be understood as having a dramatic a story with a meaning. As long as the universe was thought of as a stage for the human drama, and

not as inherently dramatic itself, religion could be interpreted as a desperate maneuver of souls trying to get out of a prison.

The newly discovered fact of a universe still coming into being, however, provides a refreshing framework for understanding the age of religion as an essential new episode in the drama of a cosmos awakening to the Absolute Future that we call God. In his search for a "new God," Teilhard did not mean an Absolute that would be discontinuous with Christian tradition. There must be a way, however, of connecting evolution and cosmogenesis to our worship of the God of Abraham, Moses, the Prophets, and Jesus.

To his joy, Teilhard discovered such a connection by merging the new cosmic story with the Johannine and Pauline belief that the whole of creation is coming to a head, and that it is being brought to ultimate unity in the resurrected person of Christ!

*#96 For Private Circulation Only-September 2022*

*The above excerpts are from the Précis by Helene O'Sullivan, The Cosmic Vision of Teilhard de Chardin by John F. Haught, Orbis Books, 2022.*

*Maryknoll Contemplative Community Email: [tbaldini@mksisters.org](mailto:tbaldini@mksisters.org)*

***The Cosmic Vision of Teilhard de Chardin***

***by John F. Haught***

***This folder concludes the Précis by***

***Helene O'Sullivan, MM***

***#97 Living into a New Consciousness***

***#12~ TRANSHUMANISM***

Technological expertise is on the brink of reshaping the human world and its environment more dramatically than ever before. The complexity of earth's noosphere is increasing almost daily.

Current scientific developments and expectations in the fields of genetics, robotics, nanotechnology, information science, artificial intelligence, evolutionary biology, and neuroscience are raising unprecedented scientific, ethical, and theological questions about the world's future.

How far may those who have control of the emerging technologies go in transforming human beings, and indeed the whole of terrestrial life? How far may they go, both practically and morally, in altering what Christians have for centuries understood to be God's creation?

New scientific ideas and techniques are opening up the prospect of radically tailoring not only what it means to be human, but also what it means to be part of the natural world.

Will new technologies eventually take us to a point where clearly defined human nature, at least as known by earlier generations, no longer exists? In evolutionary terms,



will there be a time when a sharply delineated "human species" will be supplanted by something quite different?

In this chapter, with the help of Teilhard's cosmic perspective, we explore the contribution that Christian theology might make to the building of a worldview appropriate to any future application of the emerging new technologies.

I argue that Christian faith and its rich traditions, but especially the biblical motifs of divine promise and liberation, can provide fertile constraints within which any future technological transformation of human persons and our planetary habitat may be carried out.

A continually more nuanced scientific understanding of the subatomic world, the manipulability of genes, the plasticity of brains, the rules of evolutionary change, and a host of other scientific insights now provide *Homo Faber* (the *human being* as maker or creator) with a nearly irresistible opportunity to revamp everything in our world radically, including ourselves. But should we do so, and, if so, how far may we go?

To ignore this concern would be irresponsible theologically since the future of human existence and creation itself is now at stake.

Theologically, how can people of faith informed by Christian tradition interpret transhumanism within the context of a biblically based world-view? However, Teilhard's Christian hope for the ultimate fulfillment of the entire universe may enlighten theological attempts to understand and respond to transhumanist adventures.

#### *The Complicity of Human Beings in Renewing the Face of the Earth*

We should assume that the universe has abundant creative potential in reserve and that the natural urge of human beings to create must be allowed to express itself as an essential feature of human dignity.

Isn't it conceivable that God's vision of new creation includes the complicity of human beings in renewing the face of the earth ~ not just by conservation but also by reasonable invention and prudent intervention? The anticipatory approach seeks to be faithful to the biblical sense of promise and hope, as well as to our new awareness that the cosmos still has the opportunity for more-being.

Above all, this means following and promoting the cosmic convergent trend toward deeper unity, but only if this unity also promotes differentiation. To be responsible in a brave new world means to be concerned that all future creativity adheres to the general formula by which more-being has already been emerging in the drama of an awakening universe.

We find in the cosmic story so far at least three inviolable rules or cosmic criteria that any enhancement of creation by human beings must follow as a condition of appropriate future transformation.

#### *Three Cosmic Criteria*

FIRST, a concern for an intensification of vitality rather than diminishment of it. Life must increase rather than decrease.

SECOND, an increase in the intensity of subjectivity. Here Teilhard has much to contribute. Reflection on the fact of striving leads us to posit in each living being at least a minimum of centered-ness, interiority, or what I have been referring to as subjectivity. An undeniable trend in the evolution of the universe so far has been that of bringing about a gradual increase in sentience, perceptivity, consciousness, and at least in human beings self-awareness, moral aspiration, freedom, the longing for love, and other qualities of inner experience.

All vital striving must have a subjective center in which the experience of trying, succeeding, or failing is registered. Otherwise, living beings would be indistinguishable from physical objects that do not strive or feel in any sense. The center of striving in each living being lies in subjectivity.

THIRD, an increase in creativity. Creativity means increasing rather than diminishing the vitality, subjectivity and aesthetic intensity that the universe has already brought into being before us and without us.

Theologically, creativity means participation in the divine task of bringing something new into existence. It means not only conservation, which is absolutely essential, but also a realization that the world remains open to new creation up-ahead.

It is the function of a biblically based transhumanist praxis not only to conserve life systems on our planet but also to take measures that will foster opportunities for the emergence of unprecedented forms of life and the enhancement of vitality, subjectivity, diversity, relationality, and creativity in the up-ahead. As long as transhumanist projects contribute to this enhancement, they would seem to be justifiable.

I believe that, before participating in any transhumanist trials, Teilhard would want us to take measures to ensure the liberation of life, a respect for persons, and a mutual flourishing of both nonhuman and human communities, as conditions for the ongoing creation of more-being in the cosmos.

#### *The Promise of Nature*

Our God is the God of Promise, who opens up an ever-new future ~ not just for Abraham, Israel, and the Church, but also for the whole universe. The divine invitation to move into an open future of new possibilities applies to the nearly 14 billion-year-old cosmic process and not just the human future. Hence, I believe that the idea of the "promise of nature" ideally provides the basis for a scientifically informed Christian theological understanding and evaluation of transhumanist projects.

Thus, as I have proposed, from a study of the cosmic process we may glean a baseline set of criteria (vitality, subjectivity, and creativity) that place necessary boundaries around all efforts we make toward future transformations of nature, life, humanity, and the cosmos.

With the premise that nature is pregnant with promise, we may favor a metaphysics of the future and view the universe as *anticipatory (looking to the future)*. In the context of biblical hope, let us highlight the fact that from its very beginning the universe has been open to a whole series of dramatic future transformations.

Transhumanism reminds us that we may anticipate still more dramatic outcomes in the future. Theology needs to take into account scientific cosmology, planetary science, and evolutionary biology in order to understand and appreciate the inherently restless and adventurous character of cosmogenesis, so as to awaken our own creative restlessness intelligently, responsibly, and reverently.

#97 For Private Circulation Only~October 2022

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***Where there is no love, put love, and there you will find love.***

***John of the Cross***

***Those who give love cannot help but keep it for themselves.***

***Beth Bastasch '61 (Juniper) Aptos, California***

### **Sister Carla Piette Servant of the Divine - Master of the Circus**



Today, we look at the life of a heroic woman who gave her life so that her friend could live. Her name was Carla Piette.

When she was 19-years old and a student at Marquette University, Carla decided to become a Maryknoll Missionary Sister. Her superiors described her as "...friendly, outgoing, jovial, big-hearted and generous, but rather naïve and tactless." Carla was also very anti-clerical. She didn't care if a person was a priest or a bishop; she treated him as anyone else. But, as we will see, she did admire people who preached a Gospel of love, especially those who were champions of the poor.

Carla served as a missionary in Chile from 1964 to 1979. During her time there, she worked with the poorest of the poor.

Though she suffered from depression from time to time, she had a very strong inner core that allowed her to serve God by serving others day after day. One of her biographers, Jacqueline Hansen Maggiore, described Carla as a "...teacher, parish leader, prophet, clown, poet and scripture scholar."

In 1973, Carla made friends with another Maryknoll Sister named Ita Ford. During these years, Chile experienced great turmoil. President Allende was killed and soldiers

filled the streets. A dictator named Pinochet and government death squads killed tens of thousands of people. Over 300 Catholic missionaries and priests were ordered out of the country, and at least three were killed.

After serving in Chile, both Carla and Ita took a break. Both, however, were not happy being back in the United States, for they knew the great needs of the people in Central and South American nations.

In 1980, both Carla and Ita heard the call of an amazing man named Oscar Romero, the Archbishop of San Salvador. He called on Church workers from other nations to please come and help the Church in El Salvador, which was experiencing incredible persecution.

Astonishingly, Sr. Carla arrived in El Salvador on the day Archbishop was martyred, and Sr. Ita arrived in El Salvador on the day of his funeral. Little did they know, that their time on earth would also soon end.

Carla and Ita were so close as friends and coworkers that people began calling them "Carla y Ita" - Carla and Ita - which in Spanish sounds like one word - "Carlita" or "Little Carla."

In El Salvador, they found themselves in the middle of a war, a war against the poor. They did their best to bury the dead, help priests escape, feed the poor, console those in sorrow, and serve refugees. Every day, both Sisters knew that they might be the next to lose their lives.

On August 22, 1980, Sr. Carla wrote to a friend, "We dolly along in this crazy circus of life where so often the Divine Circus Master doesn't clue us into the act for tomorrow yet always gives us the strength to perform." "I leave the future in the Circus Master's hands."

One day later, on August 23, 1980, Sisters Carla and Ita were escorting a man who had just been released from prison to his town. After delivering him, they were on their way back home when a flash flood submerged them in water. Carla, who was big and strong, lifted the petite Ita and pushed her out of the window. Miraculously, Sr. Ita was saved, but Sr. Carla drowned. She gave her life for her friend.

Though Sr. Ita lived, we know that it was not for long. In early December of 1980, Maryknoll Sisters Ita Ford and Maura Clarke, along with two missionaries from Cleveland, Ohio, Ursuline Sister Dorothy Kazel and Lay Missionary Jean Donovan, were killed by government death squads. (Fr. Robert J. Kus, R.N., Ph.D.)

<https://missionpriest.com/sr-carla-piette-servant-of-the-divine-circus-master/>

***We delight in the beauty of the butterfly,  
but rarely admit the changes it has gone through  
to achieve that beauty.***

***Maya Angelou***

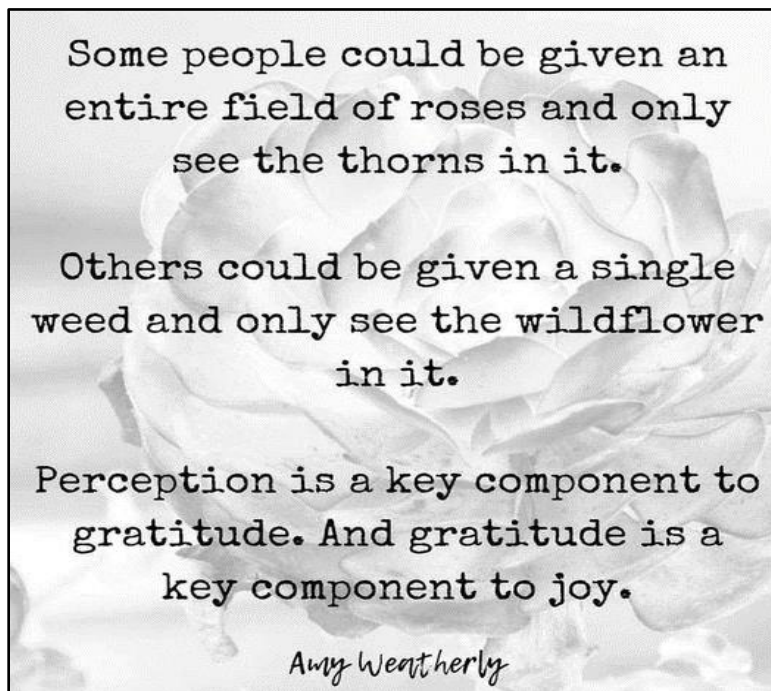
## POETRY CORNER

### "The Hill We Climb" - Amanda Gorman

When day comes, we ask ourselves, where can we find light in this never-ending shade? The loss we carry, a sea we must wade. We've braved the belly of the beast, we've learned that quiet isn't always peace and the norms and notions of what just is, isn't always justice. And yet the dawn is ours before we knew it, somehow, we do it, somehow, we've weathered and witnessed a nation that isn't broken but simply unfinished. We, the successors of a country and a time where a skinny black girl descended from slaves and raised by a single mother can dream of becoming president only to find herself reciting for one. And, yes, we are far from polished, far from pristine, but that doesn't mean we are striving to form a union that is perfect, we are striving to forge a union with purpose, to compose a country committed to all cultures, colors, characters and conditions of man. So, we lift our gazes not to what stands between us, but what stands before us. We close the divide because we know to put our future first, we must first put our differences aside. We lay down our arms so we can reach out our arms to one another, we seek harm to none and harmony for all. Let the globe, if nothing else, say this is true: that even as we grieved, we grew, even as we hurt, we hoped, that even as we tired, we tried, that we'll forever be tied together victorious, not because we will never again know defeat but because we will never again sow division. Scripture tells us to envision that everyone shall sit under their own vine and fig tree and no one should make them afraid. If we're to live up to our own time, then victory won't lie in the blade, but in in all of the bridges we've made that is the promise to glade, the hill we climb if only we dare it because being American is more than a pride we inherit, it's the past we step into and how we repair it. We've seen a force that would shatter our nation rather than share it. That would destroy our country if it meant delaying democracy, and this effort very nearly succeeded. But while democracy can periodically be delayed, but it can never be permanently defeated. In this truth, in this faith, we trust, for while we have our eyes on the future, history has its eyes on us, this is the era of just redemption we feared in its inception we did not feel prepared to be the heirs of such a terrifying hour but within it we found the power to author a new chapter, to offer hope and laughter to ourselves, so while once we asked how can we possibly prevail over catastrophe, now we assert how could catastrophe possibly prevail over us. We will not march back to what was but move to what shall be, a country that is bruised but whole, benevolent but bold, fierce and free, we will not be turned around or interrupted by intimidation because we know our inaction and inertia will be the inheritance of the next generation, our blunders become their burden. But one thing is certain: if we merge mercy with might and might with right, then love becomes our legacy and change our children's birthright. So let us leave behind a country better than the one we were left, with every breath from my bronze, pounded chest, we will raise this wounded world into a wondrous one, we will rise from the golden hills of the West, we will rise from the windswept

Northeast where our forefathers first realized revolution, we will rise from the lake-rimmed cities of the Midwestern states, we will rise from the sunbaked South, we will rebuild, reconcile, and recover in every known nook of our nation in every corner called our country our people diverse and beautiful will emerge battered and beautiful, when the day comes we step out of the shade aflame and unafraid, the new dawn blooms as we free it, for there is always light if only we're brave enough to accept it.

***Both optimists and pessimists contribute to society. The optimist invents the aeroplane, the pessimist the parachute.  
~ George Bernard Shaw***



***You are not a passive observer in the cosmos. The entire universe is expressing itself through you at this very minute.  
Deepak Chopra***

***The time is always right to do what is right.  
Martin Luther King, Jr.***



**Full Circe Reunion 2023**  
***Unleashing the Spirit, Expanding the Tent:***  
***The Witness of Women in a Synodal Church***  
**Maureen O'Connell, Ph.D.**

Maureen O'Connell, PhD will be the presenter at our annual Reunion this year. Maureen is the Director of Synod and Higher Education with Discerning Deacons. She is also an Associate Professor of Christian Ethics in the Department of Religion and Theology at La Salle University. She holds a BA in History from Saint Joseph's University and a PhD in Theological Ethics from Boston College. In July 2022, Maureen was a presenter at the Maryknoll Sisters' Mission Institute last year. Her presentation, *Women at the Well: Agents of Change and Shapers of the World*, was very well received. In 2017, she was awarded the Distinguished Lasallian Educator award from La Salle University and the Brothers of Christian Schools, North American Province. As a member of POWER (Philadelphia Organizing to Witness, Empower and Rebuild), she has been part of the interfaith coalition of more than 50 religious congregations committed to making Philadelphia the city of "just love" through community organizing. She also serves on the Board for the Society for the Arts in Religious and Theological Studies; Cranaleith Spiritual Center, a ministry of the Religious Sisters of Mercy in Northeast Philadelphia; and Rosemont College.



Maureen's presentation at the Reunion on April 29th, *Unleashing the Spirit, Expanding the Tent: The Witness of Women in a Synodal Church*, will give us some insight into her work with Discerning Deacons and the ongoing Synod which has been extended through 2024. Check out the Synod website for information on the Synod process and the documents that have been produced: <https://www.synod.va/en.html>

Plan to join us on Zoom for this wonderful presentation and the vigil "Happy Hour" on Friday, April 28<sup>th</sup>. Additional information can be found in the forthcoming flyer. We hope to see you there!

***Vision is that which lights where we are going rooted in where we have been.***  
***Mother Mary Joseph, MM***

## TRANSITIONS

Unless otherwise noted, the following Letters of Appreciation of the Maryknoll Sisters are written by members of the Maryknoll Sisters.

Recently, we have been contacted about the deaths of Full Circle members, but the information is insufficient to share more of their lives with you. At times, we do not know the date nor place of death. If anyone has any more information or would like to submit memories of someone/photos, please contact: Karen Peterlin, Editor of Full Circle Newsletter, c.f. address on the last page. Thank you, Karen, Ed

**Sarah J. "Sally" (Martens) Muller '60 (Anne Margaret) d 9/2/17 Hopewell Junction, NY**  
(We received word of Sally's death from her husband, George, who recently called Maryknoll and left word of her death.)

Sarah J. "Sally" (Martens) Muller, 73, died on September 2, 2017 at Mid-Hudson Regional



Hospital surrounded by her family and friends. Sally was one of triplet daughters born of George and Margaret (Duffy) Martens in the Bronx on November 15, 1943. Sally was a devoted parishioner of St. Denis Church in Hopewell Junction for 44 years where she served as a Eucharistic Minister, Greeter, and Religious Education Teacher. She also served the Hearts and Hands Outreach, Lazarus, Loving Hands and Church Cleaning Ministries, and the Eucharistic Adoration, Morning Prayer, Women of Grace and Altar Rosary Society Devotional Groups. She sang with the St. Denis/St. Columba Choir, and volunteered at St. Columba School and with Hospice.

On May 24, 1969 at Sacred Heart Church in Putnam Lake, Sally married George Muller. In addition to her husband, she is survived by her children and their spouses, Christine and Craig Divney of Wappingers Falls, Michael and Heather Muller of Modena, Jennifer Muller

of Ithaca, and Kenneth and Rachel Muller of Fishkill; her brothers, George Martens of New Milford, CT and Peter Martens and his wife Maria of Palm Coast, FL; her sisters, Margaret Salzano and her husband Jerry of Staten Island, and Anne Baldasaro of Poughkeepsie; her sister-in-law, Patricia Martens of Fishkill; her grandchildren, Amber, Cailin, Ethan, Billy, Aidan, Logan and Hudson; and many nieces and nephews. She was predeceased by her granddaughter, Madison Muller; her sisters-in-law, Caroline Robbins and Nancy Martens; and her brother-in-law, Carl Baldasaro.

<https://www.legacy.com/us/obituaries/poughkeepsiejournal/name/sally-muller-obituary?id=19828706>



**Margaret E. Franciscus '65**

**d 9/21/21**

**Cranford, NJ**

Margaret E. Franciscus died Tuesday, September 21, 2021 in Cranford, NJ. She was 86



years old. Born in Brooklyn, NY to the late Howard and Mary (Quinn), Margaret was a life-long resident and true daughter of Brooklyn. She received her B.A. and Masters in Education from Brooklyn College. She entered the Maryknoll Sisters, Maryknoll, NY in 1965.

Margaret was a passionate educator in the Diocese of Brooklyn (Saint Thomas Aquinas School), where she taught for over 30 years. After retiring from teaching, she worked as the Director of Operations at the Bushwick campus of Opportunities for a Better tomorrow (OBT), which was founded by her sister, Sister Mary Franciscus, RSM in 1983. The Maura Clarke-Ita Ford Center (MCIF) merged with OBT in September 2014.

Margaret was known for her sense of humor, her friendly and easy smile, and her love of animals. She enjoyed spending time with family and her wide circle of friends, especially time in Marine Park with her

beloved dogs Zoe and Annie. Margaret was a good conversationalist and many holidays were spent around the dining room table with laughter and spirited discussion.

Margaret was predeceased by her parents, her brothers, John and Howard, her sister Sr. Mary, niece Virginia Doran, and sister-in-law Marion. She is survived by her nieces and nephews, Jeanne, John, Mary and Robert, and great nieces and nephews. She will be missed by family and many dear friends.

<https://www.tributearchive.com/obituaries/22429314/margaret-e-franciscus>

**Rita Gladys Garvey McGuigan '55 (Rita Mary) d. 12/17/22**

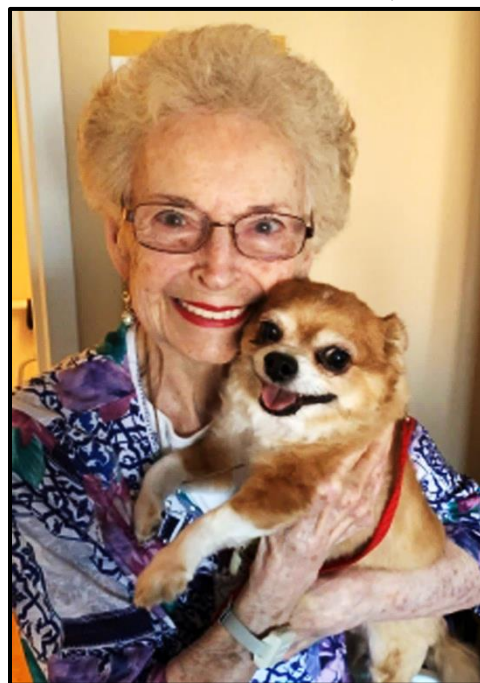
**New Rochelle, NY**

Rita Gladys Garvey McGuigan '55 (Rita Mary) passed away December 17, 2022 at the age of 85. She was born in The Bronx, New York on August 3, 1937, to the late John and Gladys Garvey. Rita graduated from St Barnabas High School in the Bronx. Soon after graduation, she entered the Maryknoll Sisters, a Roman Catholic Religious Order, where she was known as Sister Rita Mary. Although she was a gifted artist and had an interest in medicine, she received her higher education in teaching at Maryknoll and served as a missionary in Hong Kong for three years helping refugees fleeing mainland China. She Studied Cantonese intensely, while in Hong Kong, and became fluent before leaving Maryknoll in 1969.

After leaving Maryknoll she taught English in many places including Philadelphia, Chinatown NYC, The Bronx, Mt Vernon, and met the love of her life Frank McGuigan, who she married on April 11, 1971 in Tuckahoe NY. They started a life together in Crestwood, NY and raised a family in a home they purchased in Eastchester, NY. Rita was a devoted wife and mother, and was the cornerstone of the McGuigan family. She earned her master's degree in ESL (English as a second

language) from the college of New Rochelle, while raising two small children in the early 1980s. She then went on to start the ESL program for the Edgemont Junior/Senior High School, where she taught foreign students from many countries. For years she hosted workshops, and coordinated events to help promote cultural diversity, understanding, appreciation and tolerance. Rita was always busy volunteering her time to help those in need, whether it be her participation in social ministry in her parish, leading a Girl Scout troop, or tutoring immigrants new to this country.

Rita had her share of serious life threatening medical conditions throughout her life, but was a survivor, battling and recovering from breast cancer, major brain surgery, and pulmonary embolism to name a few. Her strong faith in God and her will to live kept her here with us. Her battle with vascular dementia with Parkinson's symptoms took a great toll on Rita, her whole family, and eventually took her from us. She is survived by her 2 children Tara Nicholson and her spouse Bill Nicholson and Francis McGuigan and his wife Brigit McGuigan. She is also survived by her grandchildren, William, Michael, Kaitlyn, Declan Nicholson and Frankie and Fiona McGuigan. She is also survived by her siblings; Joan Dennison, Ann Leahy and Patricia Bocker. She is predeceased by her siblings; Jack Garvey, Veronica Garvey, Mary Rogan, Kathleen Dean and her husband, Francis D McGuigan (2017).



<https://www.mcmahonfuneralhome.com/obituaries/Rita-G-McGuigan?obId=26681041>

**Joan "Maga" Lont '51 (Christopher Marie)**

**d. 12/18/22**

**West Milford, NJ**



Joan "Maga" F. Lont, a longtime resident of Warwick, NY, passed away on December 18, 2022 at The Chelsea at Bald Eagle in West Milford, NJ. She was 89 years old. Born in Bronx, NY on April 18, 1933, she was the daughter of John and Sydney (Doyle) Rowe.

Joan was a missionary for 18 years with Maryknoll Sisters in South America, teaching in Guatemala, Central America and Peru in South America. When she returned stateside, she was a registered nurse at Memorial Sloan Kettering in New York City. After retiring from nursing, she worked as a hostess at the Warwick Conference Center for over 24 years.

A family statement reads, "Maga was a people person; she shared her love with all whom she came into contact with. She especially enjoyed spending time with her grandchildren and great-grandchildren. All of our family knew how much she loved us; she



showed us all the time. Her life was truly an example of the love of Christ. Maga was well loved, and she will be dearly missed."

Joan is survived by several grandchildren, including Steven Lont (Colleen), Christopher Lont (Lauren) and Tara Spear (Michael), her daughter-in-law Sandra Spear of Hewitt, NJ; several great-grandchildren, brother-in-law, Jerry McBride, and nieces and nephew. She was predeceased by her husband Richard J. Lont, Jr., stepson Richard J. Lont III, stepdaughter Linda Congleton; son-in-law, William Spear, grandson Joshua Spear, and sisters Jacqueline Milla and Carol McBride.

A memorial service was held on Thursday, December 29, 2022 at 11:00 a.m. at the Warwick Conference Center, Inurnment will be in Warwick Cemetery Cremation Garden.

<https://www.lsvpmemorialhome.com/Obituary/5436/Joan+F+Lont>

**Carol Ann Virginia Burke '61 (Sr. Maura) d. 12/22/2022 Costa Mesa, CA**

Carol Ann Virginia Burke, a courageous mother, grandmother, partner, former Maryknoll nun, world traveler, educator, activist, grant writer, fighter, avid reader and friend to all, died peacefully on December 22, 2022.

Carol served the Maryknoll community by teaching and caring for the poor in Tanzania, East Africa. After leaving Africa, she went on to teach in various colleges and universities including Northeastern University in Chicago, the University of Michigan and eventually at Orange Coast Community College in Orange County, CA where she taught creative writing for more than 28 years. She also served as OCC's Faculty Senate President.



Carol was born in New York City, NY. She was raised by her parents John and Bridget Burke and was sister to John, Maureen and Kathleen. She attended New York's St. Theresa Elementary School, St. Michael's High School and Dominican University New York and achieved a master's degree in education.

Carol became a mother when she adopted her daughter, Ana Burke, from Honduras in 1989. Carol has two granddaughters from Ana, Kaylyn and Kassia; Carol and her partner Al Kuhn, helped to care for them.

Always passionate and compassionate, Carol loved dancing, hiking, fly fishing, gardening, reading, and traveling many places with Al in the famous RV. In retirement, she spent many years relaxing in Borrego Springs, CA, spending countless hours with her granddaughters, involving

herself in various activities and adventures. She was opinionated and strong in her viewpoint and constantly advocated for equitable rights, especially for those who were less fortunate.

Carol traveled the world in her 80 years and considered Ireland, home to her parents, her favorite country. She knew every word to her favorite song, "Molly Malone" and would oftentimes break into spontaneous song while you were talking to her. Carol was easy to share her contagious laugh and could move her bicep up and down as her best party trick.

Carol is survived by her partner, Al Kuhn; daughter Ana Burke; grandchildren Kaylyn and Kassia Burke; her siblings John Burke, Maureen (John) Murray and Kathleen (John) Ring; many nieces and nephews and their children; her beloved dog Cee Cee; and countless dear friends around the globe. She was rich in life being surrounded by friends, family and neighbors who all loved her. The family requests that friends enjoy an Irish whiskey toast in her honor.

<https://www.legacy.com/us/obituaries/name/carol-virginia-burke-obituary?id=38489772>

**Remembrances of Terry Lilly, MM**

**d. 7/25/2022**

**Maryknoll, NY**

Catherine Sagan November 7, 2022

I just got the Full Circle newsletter And saw that one of my favorite people in the Father Cotta group, Terry Lilly, had died in July

I remember visiting her and Sister Marian Therese in San Pedro Necta, and Terry's story about when she had first arrived there and her actually "seeing" the fungus on the clinic's walls (with gestures, of course) which she quickly removed as the thorough nurse that she was. And truly, she and Sister Marian Therese were a winning team, and gave more than just medical help to the people who came to their clinic. She will be remembered in my thoughts and prayers, along with the others associated with Maryknoll who have also passed

**Marlene Condon, MM '55 (Francis Corde)**

**d. 10/9/2022**

**Maryknoll, NY**

Marlene, the third child and only daughter to Theresa (Rhode) Condon and Frank M. Condon, was born on October 18, 1932, in Montevideo, Minnesota. She is survived by her brother Frank and nephew Mark. Her brother Douglas and both sisters-in-law have predeceased her.

After graduating from Central High School in Montevideo, she enrolled at the College of St. Catherine in St. Paul, MN, from which she graduated as a registered nurse in 1953. It was especially during those years that she began to think about what she might do with her life, expressing it this way in her application to the Maryknoll Sisters, "I have had a growing feeling that if I entered the convent ... and in some small way could bring Christ's love to others, I would definitely want to try."

Marlene entered the Maryknoll Sisters novitiate at Valley Park, MO, on February 1, 1955. At Reception, she was given the religious name of Sister Francis Corde. She reverted to the use of her baptismal name at a later date. She made her First Vows on September 8, 1957 in Valley Park, MO, and her Final Vows on September 7, 1963 in Chile.

After First Profession, Marlene's first assignment was to the kitchen here at Maryknoll, from 1957-1958, and everyone said she excelled as she gave each mundane task her full attention. From 1958 - 1960, she brought the same qualities to her next assignment as Nursing Supervisor at Queen of the World Hospital in Kansas City, MO.

In 1960, Marlene was assigned to Chile, the country in which she spent almost thirty years,



from 1960 to 1990, in public health and health education in three different parts of the country. In Pemuco, she served as a member of the Public Health Team in government clinics, also doing rehabilitation of alcoholics. In Hualpencillo, she supervised student nurses and cooperated with health education personnel in serving public schools and the community. In Santiago (Bandera), she did all of the above, extending her ministry to the development of small Christian Communities. Perhaps most far-reaching of all is that she laid the foundation for ongoing health work in these small communities, working hand in hand with other health professionals on an equal basis.

Along with her ministry, Marlene sought constantly to update her nursing skills. In 1975, from Mayo Clinic's School of Health Related Sciences, she obtained a Certificate as a Pediatric Nurse Practitioner. Foreseeing that a Bachelor of Science

in Nursing would be required in due time, she opted for an external degree program at State University of New York and received her BSN degree in June of 1984.

Immediately before these studies, Marlene had completed three years of congregational service in the Maryknoll Nursing Home where, among other responsibilities, she had offered vital in-service education programs for nurses and nurse aides. Consequently, her aim in further study was not simply to get the degree, but to help her grasp and adopt new health concepts, all of which would be of benefit to the people she served. Sister Regina McEvoy, then Vice President of the Central Governing Board, attests to Marlene's success in her letter of commendation at the end of Marlene's service in the Nursing Home, "From both patients and staff, you shared much more than just your nursing skill. You have served, gently and carefully, and inspired a great deal of confidence."

Not only was Marlene a good student and a terrific nurse by all standards, she also served the Chile Region in various positions of Regional Governance, being elected as Contact Person from 1985-1987. She represented the Region at the Inter-Assembly Conference in Guatemala in 1987, and was a delegate at the 13<sup>th</sup> General Assembly in 1990 at which she was elected Vice-President of the Central Governing Board, a position she held for the next six years. The surviving members of that Governing Board remember Marlene as an affable and well-balanced member who contributed her best insights, who was efficient, practical and gracious, always doing more than her share. As a member of that board, I can also tell you that she was a whole lot of fun to be with. Her talents in the field of health and community building also served the Congregation well as she traveled to the Regions on pastoral visits.

Following her six years in congregational leadership, Marlene happily accepted an assignment to Guatemala in 1997. For nine years she worked in an AIDS prevention project which

had been initiated by Sisters Dee Smith and Jean Yamashiro with many Guatemalan collaborators, under the auspices of the bishops' conference in Guatemala. In the course of this experience, the need for special care for the dying led to the construction of St. Mary's Hospice, which opened on May 1, 2006, with Marlene as acting director. Almost within the year, the antiretroviral medications made it possible for people with AIDS to live a more normal life. Hence, the Hospice was re-purposed as a place for recuperation, good nutrition, education and the opportunity to learn how to live with the disease.

All told, Marlene was in Guatemala for eighteen years, doing what she did best. She not only treated the sick, but also trained the support staff, all of whom were HIV positive, to do informal counseling with the patients, giving them hope and helpful education from their own experience.

Marlene's active mission life jolted to an end when she veered off the road while she was driving to a local mission. Upon returning to Maryknoll for care and treatment, she did well enough to return to the Region for a year or so, but soon realized that she needed more extensive assistance to meet her daily needs. Having enjoyed eighteen very fruitful and happy years in the Guatemala Region where she had been welcomed and loved, she now needed to say farewell.

Marlene was in her 86<sup>th</sup> year when she was assigned to the Eden Community at Maryknoll on Jan. 1, 2018. As she had loved and cared for others, she would now receive this care for the remaining four years of her life. Prior to her transfer to the Eden Community, Marlene bequeathed her body to science, so that even in death, she would in some way, bring Christ's love to others. The students at New York Medical College will not only benefit by having her body, but also and especially, by the spirit that had given it life.

We are happy to welcome, our Maryknoll brother, Fr. Joe LaMarr who will preside at this Memorial Mass of Christian Burial.

In Our Lady of Maryknoll, Sister Claudette LaVerdiere, Community Member

**Norma Valdemoro, MM '66**

**d. 11/28/22**

**Maryknoll, NY**

Today, we are gathered here at the Maryknoll Sisters Center, New York to celebrate the life of Sister Maria Norma Valdemoro, a woman of peace who has offered her life to God through mission with Maryknoll. She had a quiet manner with great sensitivity and dependable spirit of cooperation, self-giving in community with a good dose of common sense and a delightful sense of humor.

Just as she lived her life with serenity and generosity, Maria Norma slipped quietly into the God's embrace on November 28, 2022, at the Maryknoll Sisters Home Care. She was 87 and had been a Maryknoll Sister for 56 years. The Sisters who came to accompany her in the last hour of her life, held her hands and sensed the peace that penetrated her whole body. It was the First Monday of Advent, a time of waiting for the coming of the One she loved. It was also the birthday of her father who gave full support in her vocation to become a religious missionary.

Maria Norma was born in Baleno, Masbate, Philippines to Filomeno and Amada Laurio Valdemoro on September 2, 1935. She was the third of 9 children, 4 brothers - Rev. Filomeno, Jose, Herminio, and Huberto, and four sisters - Purita, Linda, Nimfa, and Teresita. She is survived by all but two brothers, Filomeno and Jose, and a sister, Purita who went before her. Hubert, nieces, nephews, grandniece, relatives and friends are with us today. We welcome all of you who have come in person and others who have joined us through this livestreamed liturgy.

Maria Norma finished at Aroroy High School, Masbate in 1953, and graduated with a



Bachelor of Science in Elementary Education (BSEd) from Bicol Teachers College in Legaspi, Albay in 1957. Maria Norma took courses during Summers since 1959 - 1964 and 1969, until she finished a Master's in Education (MA ED) at the Abad Santos Educational Institute, Manila, now Ortanez University, in 1970. She also attended Clinical Pastoral Education (CPE) in 1976 at St. Luke's Medical Center, Manila during her first Renewal.

Before her Entrance into Maryknoll, Maria Norma taught at Maryknoll High School in Lupon, Davao where she was much appreciated by the Sisters, administrators and her students. From her parish, St. Raphael Archangel, she entered the Holy Rosary Novitiate in Quezon City, Philippines as a postulant with 15 others on June 26, 1966. She was assigned as a Novice to Pakil, Laguna as all of her Entrance Group were assigned to different missions in the Philippines in 1968. Her First Profession was

on June 22, 1969, in Quezon City and her Final Vows, on September 2, 1972 in Chile.

In preparation for Final Commitment, Maria Norma wrote that she wanted "to develop a deeper relationship with our Lord using my personal gifts in service of the Church in mission". On the program leaflet of her Final Profession in Parroquia La Asuncion, Maria Norma chose this quotation from Teilhard de Chardin, SJ: "*Permiteme que te de, Senor Jesus, Todo mi Ser tanto arbol como fruto, tanto trabajo terminado como fuerza generadora*" (Allow me, Lord Jesus, to give you my entire being, both tree and fruit, both completed work and creative energy).

After language study in Bolivia in 1970, she was assigned to Talcahuano, Chile to a Primary School administered by the Maryknoll Sisters. From 1971-72. She taught Religion and English and was the adviser to the Girl Scouts. She was well liked by the teachers and students; she fit well with the Chilean temperament; a Maryknoll Sister Administrator remarked. After the school was turned over to the Diocese, she did youth work in 1973-1979. Her rich mission experience in Chile prompted Maria Norma to spend her Renewal to reconnect with the socio-political and economic situation of her country of origin. She also did mission education and vocation promotion with the youth in Davao and Cotabato, Mindanao, Philippines, where the Maryknoll Fathers, Brothers, and Sisters were engaged in evangelization work. This experience in January 1980 - April 1981 gave her an opportunity to promote a deeper awareness of service in mission among the youth using Cebuano, the language that she knew well. Many hearts were enkindled for mission among the youth, as was her hope.

Maria Norma served in the Treasury Department from September 1981 - January 1984. In that same year, she stayed in the Cloister for almost a year after which she returned to Chile to do Pastoral Work through Basic Pastoral Ministry in Pudahuel, Santiago in February 1985 - 93.



This time, she worked with women's groups teaching them crocheting and knitting among other skills for encouraging the formation of Basic Christian Communities. In 1994 - 2001, she helped in Huecharaba, Chile as a Parish Minister.

Maria Norma worked at the Development Department in 2003 - 2006 and again at the Treasury Department until 2007. During her time at the Center, she volunteered to crochet unlimited number of winter scarves, hats and doilies for visitors who came to the Annual Bazaar to find valuable and unique gifts for the Christmas season.

In all the places in which she worked, Maria Norma was deeply appreciated for her presence in community, her dedication to mission and her love for her students, and for mothers with whom she shared deep faith. She did this through retreats that she co-facilitated with Sr. Joan Ratterman. In all of these encounters, her faith shone through, mirroring the love of Christ.

Her life was characterized by a deep appreciation for Maryknoll. She was grateful that Maryknoll "deepened my faith, hope and love for the person of Jesus Christ" and that the Maryknoll community has provided "me with the opportunities to live the Gospel in constant search for the manifestation and presence of Christ in the world today". She felt "privileged and grateful to share this search with my Sisters and the people to whom we are committed". She wrote: "the daily flow of God's Spirit and love makes it easier to mirror Him (God) to others".

The Sisters with whom she lived in community were very appreciative of her reliable presence among them. They mentioned "her commitment to discipleship", her kindness, gentleness, and diligence in whatever she took on, her calm manner, her evenness of temper. She used her gifts to attract those she met to Christ and the Church. She was also remembered for the delicious cakes she baked for birthdays and celebrations, nourishing both the body and community spirit.

Having served for 35 years in three different missions in Chile, she moved to the Center-Rogers in 2010, after recovering from an illness. In 2011, she joined the Eden Community until her death on the November 28, 2022.

We thank Maryknoll Father Joseph LaMar, for presiding in this Eucharistic Liturgy of the Resurrection. We thank the dedicated caregivers at the Maryknoll Home Care for the extraordinary attention they gave her. We thank her family for sharing their deep appreciation of her as a sister, a friend, and as a faith model. And finally, let us thank God for all the good things that God has done in Maria Norma's life.

**Patricia Norton, MM '46 (Michael Francis) d. 12/1/22**

**Maryknoll, NY**

Sister Mary Patricia Norton a nurse, teacher, and social worker died on December 1<sup>st</sup>, 2022 at the Maryknoll Sisters Center, Maryknoll, NY. She was 94 years old and had been a Maryknoll Sister for 76 years.

Patricia was born in Milwaukee, WI on January 4<sup>th</sup>, 1928 to Harry Norton and Marion (Ducey) Norton. She had three brothers: Robert, Michael, and Terence. Her brother Robert has pre-deceased her.



In 1945, Patricia graduated from Holy Angels Academy in Milwaukee, WI. She then studied at Marquette University from 1945 - 1946 before entering the Maryknoll Sisters Novitiate in Maryknoll, NY on October 5<sup>th</sup>, 1946.

Patricia continued her studies after entering the Novitiate, she attended Maryknoll Teachers College in 1947 and from 1948-1952 studied at the College of Mount St. Vincent in Riverdale, NY where she earned a Bachelor of Science Degree in Nursing. On April 6<sup>th</sup>, 1949 she made her First Profession of Vows at the Maryknoll Sisters Center, Maryknoll, NY and her Final Profession of Vows on April 6<sup>th</sup>, 1952 also at the Sisters' Center.

In 1952, Sister Patricia received her first overseas mission assignment to Ceylon (Sri Lanka) where she worked as a Nursing Supervisor in a government hospital in Kandy and later as a head nurse in Kundasale. From 1962 - 1963, she returned to Maryknoll, NY to work at Bethany House, the Sisters' nursing home.

In 1964, after earning her Master's Degree in Surgical Nursing at Catholic University in Washington, D.C. she was assigned to Pusan, Korea where she served as Dean at the Maryknoll Junior College of Nursing. From 1966-1977, Sister Patricia led a nursing instruction team and was then Director and Chairperson of the Board of Public Health Cooperative in Hupo from 1978-1981.

In 1982, she returned to Maryknoll, NY once again this time to serve as Director of Nursing Services at the Sisters' Nursing Home from 1982-1984. Returning to Seoul, Korea in 1985, her ministry changed to social services and pastoral care with young women factory workers until 1995.

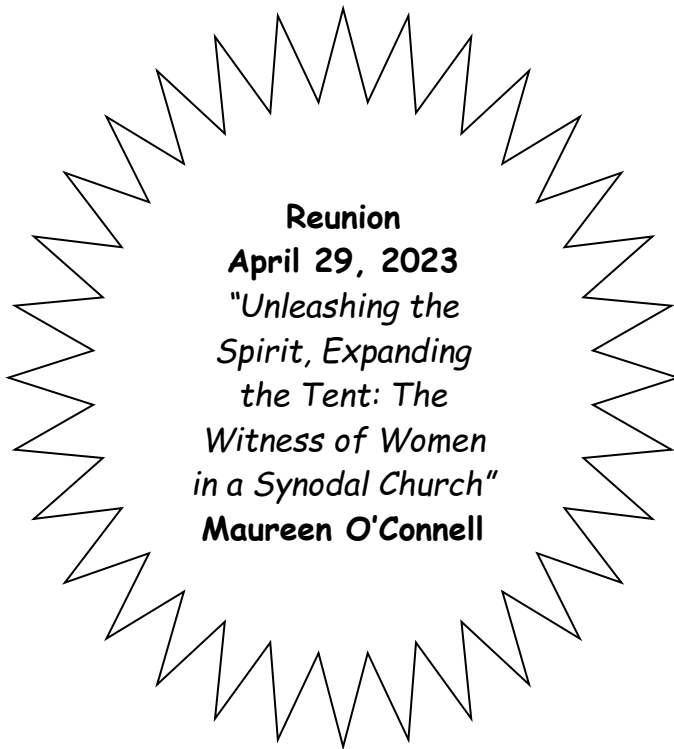
In 1996, Sister Patricia relocated to Jilin Province in China where she taught English as a second language until 2003 when she returned again to Seoul, Korea and re-entered the medical ministry as a Physical Therapist. There, she was one of two Maryknoll Sisters who founded the Miriam Center for Migrant Workers, which was recognized as one of the best practices of social integration in action by the U.N.'s Non-Governmental Committee on Social Development in 2010.

In 2006, Sister Patricia was assigned to the Maryknoll Sisters retirement house in Monrovia, CA where she was involved in many volunteer projects and served as house clinic nurse. In 2018, she retired at the Maryknoll Sisters Center, Maryknoll, NY. She kept in contact with our Korean Nursing graduates wherever they were in the world and continued to grow in fluency in the Korean language. We are grateful to Fr. Thomas Egan, MM, our Eucharistic celebrant, and to our Maryknoll brothers who are with us today.



*Acknowledging the good that you already have in your life  
is the foundation for all abundance. Eckhart Tolle*

## SAVE THE DATE



The 2023 Reunion will be will be the 60th reunion for those who entered in 1963, the 50th reunion for those who entered in 1972 and the 25th for those who entered in 1998. Please plan to join us. Because of lingering Covid, this reunion will be on Zoom. Links will be sent to all who register. Come, it is really fun, interesting. No travel, your own bed, but, I know, a huge loss of Maryknoll environment, Sisters, memories.

**We welcome submissions for publication, as well as suggestions for future articles. All submissions are subject to editing for both content and size.**

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Karen Belinger Peterlin '58, Editor



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