

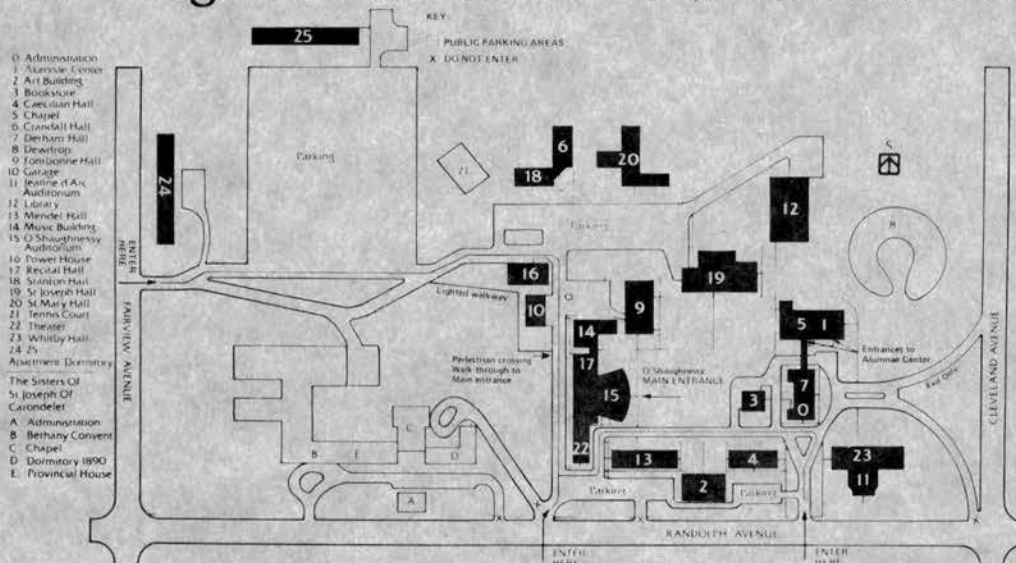


Irene Gomez-Bethke Papers.

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The College of St. Catherine ~ St. Paul, Minnesota 55105



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▨ = Visitor Parking area

Conversations with the Catholic and Feminist Sisterhoods

Saturday, April 3, 1982

Jeanne d'Arc Auditorium

College of St. Catherine, St. Paul, MN



Women of Service:

CONVERSATIONS WITH THE CATHOLIC
AND FEMINIST SISTERHOODS

"There is strength in the vision
of a sisterhood that has roots
in the past and extends into the
future."

+Alice S. Rossi, (ed.)
The Feminist Papers
Bantam Paperbacks, 1974

Co-sponsors:

Advisory Commission on the Role
of Women in the Church
Archdiocesan Sisters Council
College of St. Catherine
Leadership Conference of Women
Religious--XI

Minnesota Women in Higher Education
Ramsey County Historical Society
Sisters of St. Joseph of Carondelet
Upper Midwest Women's History
Center for Teachers
Women Historians of the Midwest

Program

9:00-9:30	<u>Registration</u>
9:30-9:45	<u>Welcome</u> Catherine McNamee, CSJ
9:45-10:30	<u>Keynote Address</u> Amanda Porterfield
10:30-10:45	<u>Refreshments</u>
10:45-11:00	<u>Interaction with Keynoter</u>
11:00-11:45	<u>Historical Perspective</u> Susan Hill Gross Karen M. Kennelly, CSJ
11:45-1:00	<u>Lunch and Discussion</u>
1:00-1:45	<u>Contemporary Perspective</u> Irene Gomez de Bethke Roseann Giguere, CSJ
1:45-2:30	<u>Future Perspective</u> Alla Bozarth-Campbell Judith Stoughton, CSJ
2:30-2:45	<u>Refreshments</u>
2:45-3:15	<u>Interaction with Speakers</u>
3:15-3:30	<u>Sisterhood Celebration</u>

Speakers

CATHERINE McNAMEE, CSJ
President, College of St. Catherine

AMANDA PORTERFIELD
Assistant Professor of Religion
Syracuse University, New York

SUSAN HILL GROSS
Director, Upper Midwest Women's History
Center, Co-Director, Women in World
Area Studies

KAREN KENNELLY, CSJ
Executive Director, Carondelet Colleges

IRENE GOMEZ DE BETHKE
Administrative aide to Mayor Fraser
Hispanic Adviser to School District 281
and C. Peter Magrath, Univ. of Minn.

ROSEANN GIGUERE, CSJ
Minister to Women in Prison, United
Theological Master's in Divinity
candidate

ALLA BOZARTH-CAMPBELL
Episcopal priest, poet psychotherapist

JUDITH STOUGHTON, CSJ
Professor of Art, College of St.
Catherine, pioneer in the ARC, an
ecumenical community exploring
solutions to societal sexism and
consumerism

This free public conference is funded with the assistance of the

Minnesota Humanities Commission



FOR IMMEDIATE RELEASE

The Sisters of St. Joseph of Carondelet have received a grant from the Minnesota Humanities Commission to help mark their 130th year in Minnesota. A public conference, "Women of Service: Conversations with the Catholic and Feminist Sisterhoods," will be held at the College of St. Catherine, St. Paul, on April 3 1982. The conference will discuss historical contributions, present concerns and future directions of the two sisterhoods. The Conference is free and open to the public. For further information contact Mary E. Kraft, CSJ, at 690-2481.

690 6800

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Amanda Porterfield
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The title of Amanda's talk is
"Women of Prayer and Women of Action:
Religious Roots of American Feminism"

* residence is first address listed

EMERGENCY SITUATION!!!

COMMUNIQUE TO MINNESOTANS.

A general strike continues in El Salvador in response to the escalating military repression by the ruling Junta de Gobierno. The strike was initiated August 12 by the Democratic Revolutionary Front, a broad coalition of groups representing the large majority of the people of El Salvador. The Front has established a network to get news to the world and build solidarity for their liberation struggle. Information through this network shows the harsh truth of the conditions faced by the people of El Salvador and the struggle in which they are engaged.

The strike was called to demand an end to the repression and military control of the country, to demand a return of the National University from the recent military take-over, to oppose U.S. Government involvement in support of the regime, and to demand a release of the following political prisoners: Elicon Quijada, Antonio Campos Mendoza, Salomon Sanchez, Vicente Aquino, Meliton Sanchez, Nelson Henriquez, Juan Antonio Hernandez, Francisco Raul Bairez, Napoleon Castro Navas, Mario Antonio Perez, Carlos Figueroa Campos, Manuel Bonilla, Carlos Gonzalez y Patricia Martinez. And to repeal the law # 296 that prohibits public employees to go on strike.

In six hours on the night of August 12, bombs were detonated across the country by the Direccion Revolucionaria Unificada Politico-Militar (Revolutionary Political-Military Unified Directorate, which commands five guerrilla organizations) who also launched three attacks on the National Police garrison in Zacamil, San Salvador.

The Direccion Revolucionaria Unificada Politico-Militar took control of Plan del Pito, Ayutuxtepeque, and Ciudad Credisa an industrial zone. In Ciudad Credisa a counterattack is expected.

The military, which involves the National Guard, National Police, and the army, is presently terrorizing the city of San Ramon.

Bus service is paralyzed throughout the entire country. The only buses moving are under military escort. Four buses have been burned, two in San Miguel, one in the highway to La Libertad and the other one in the highway to Santa Ana. Electric Power remains out in San Miguel, Acajutla and Sonsonate and the electric workers will not repair the electricity plants until the strike is over.

In San Salvador (capital of the country) three confrontations between the DRUPM and the army (security forces, and regular troops) have occurred on the Boulevard de Ejercito.

THROUGH THE AFTERNOON (4 PM) OF AUGUST 14 THE DEATH TOLL HAS BEEN ESTIMATED AT 100

The strike is going largely according to the plan of the Democratic Revolutionary Front.

The police, national guards, have violently raided the FUSC (a Democratic Revolutionary Front member) confederated labor union headquarters and a raid is expected on the U.N. Human Rights Commission office, which supports the grievances of the majority of the population.

We will continue to publish reports on current events on the El Salvador liberation struggle.

SALVADOREAN PEOPLES' SOLIDARITY COMMITTEE FARABUNDO MARTI.

Staff Meeting

Sept. 1, 1980

3:45 P.M.

1. Pedro - contract

Just

Symbols of Purity and Pollution - The Sisterhoods in 19th-century America

The notion that women represent a dualistic and paradoxical world of two extremes - The Pure and the Polluted - is an old one in Western thought. In a patriarchal world, women were frequently categorized and defined as either representing the finest values of a society and as being the preservers of society's values or as symbols of the weakness and corruptibility of human kind and the destroyers of civilization. Thus women came to be seen in the Christian religions as either Eves or Mary's. In law/public life they were either too pure to participate or classed with imbeciles and children - as too dumb or simple to act for themselves. In Art Misogynist literature has been a counterpoint to that of courtly love and romantic traditions. In the terrible era of genocide of women during 300 years of witchcraft trials, women came to literally be seen as saints - witches. One might briefly trace these paradoxical views of women in many cultures but they were especially present from medieval times to ~~modern times~~ in western cultures. By the 19th-century this traditional view focused on the "Cult of Womanhood"¹ which depicted women both as the protector and hostage of the home - now too pure, too virtuous to play a role in the public sphere - As historian Barbara Welter described this ideal 19th-century woman was judged by four cardinal virtues which she was to uphold"

PIETY, PURITY, SUBMISSIVENESS AND DOMESTICITY

In United States history there have been several female "ideal" types; depending on time, place and class -

The Southern Lady

The pious - educated Puritan Woman

The brave and stalwart Western Settler Woman

By the 19th-century the shake-up of rapid population and industrial growth may have helped create a more sharply dualistic world in which the outer world of business and money making' politics and government became "maculine" turf and the home seen as a refuge, a castle guarded by women. The outer world was evil and corrupt the inner home world was a sanctuary. Men went back and forth between these worlds - they never become totally identified with the evil world of business but without the influence of the good woman they were in danger of being dragged down by the outer world's degrading influences.

1 Barbara Welter. "The Cult of True Womanhood: 1820-1860." American Quarterly. Vol. 18 (Summer, 1966), pp. 151-166.

In a way, these Victorian men of business and government were even seen as heroes -- risking their morality -- even their souls -- to provide for and protect women and children whom they kept at home, free from worldly corruption.

Women, however, were not supposed to move from the outer world to the inner one of home. They had come to symbolize either the absolute virtues of the inner world or the absolute degradation of the outer. The virginal mother or the whore. What did this dualistic world mean to various women in the real world of 19th-century and to the sisterhoods that developed?

For many, many women - perhaps the majority - this ideal of the woman at home serving no central economic function was a cruel hoax. Immigration, factory expansion, the westward movement, slavery and exploitation of Indian women meant that many groups and classes of women did not live this "ideal" life. Some made incredible sacrifices to try to live up to the ideal: western women insisting on linen table cloths, working women with parasols and wastepinchers and women living in poverty rejected charity or struggling for small tokens of gentility.

For many middle and upper class women the "cult of true womanhood" meant limitations on both their intellectual development and their physical mobility. Some rebelled against these restrictions. Many joined reform movements and many eventually went into service careers such as nursing and social work and sometimes into religions that offered different options.

For protestant women various "sisterhoods" were available. Quakers, especially Hicksite women, were encouraged by their egalitarian religion to become activists (Abby Kelley, Sarah and Angelina Grimke, Lucretia Mott and Susan B. Anthony for example were Quakers). The Shakers, and original Baptists also encouraged equality of the sexes.²

Another fast growing sisterhood in America of the 19th-century was that of the various orders of Roman Catholic nuns. These women were not part of an egalitarian system such as the Quakers. But Catholic orders established in America faced the situation of being viewed as a threatening minority by increasingly hostile majority Protestant religions. This gave nuns a unique chance to show their worth to the church. In the first half of the 19th-century American "No Nothing" nativism grew into a major political force and the major target of this ^{political} party's bigotry ^{was} ~~were~~ the newly arriving immigrants and especially the Roman Catholic Church.

2 Alice Felt Tyler. Freedom's Ferment (New York: Harper Torchbooks, 1962) pp.

Increasingly the focus of these nativist attacks were on the newly established convents of nuns. The first major attack was on the St. Ursuline Convent School in Charlestown, Boston in 1834 which was burned down by a mob incensed by tales of a mistreated nun. In the years that followed mobs stormed convents in New Orleans, Galveston, Charleston and Chicago. Usually attacks were brought about by stories of mistreated girls, seductions of nuns by priests, escapes from nunneries by women confined against their will and tales of infanticide and abortion. These lurid themes had become common ones in popular literature. These tales were often advertised as true accounts. The most famous of these tales was an account of one Maria Monk titled, Awful Disclosures of the Hotel Dieu Nunnery. The wide distribution of this book in the 1830's brought on a host of imitators such as The Haunted Convent, Six Hours in a Convent in which the same themes were endlessly repeated. The climate (and causes) of nativism, bigotry and anti-catholicism/anti-immigrant that characterized the first half of the 19th-century doesn't need to be elaborated here. What is interesting, however, is that convents and nuns became the primary focus of these anti-Catholic attacks. If one returns to the purity/pollution theme these attacks on nuns become more understandable. The Nun can be seen as an ultimate symbol of purity. They had given up sexual relations to be the bride of Christ and devote their lives to God's service. If the 19th-century home had come to be seen as a sanctuary and preserve of morality then an alternate preserve of morality might be seen as the convent. For the "No Nothings," the Nativists, this was intolerable. Purity had to be turned to pollution, if Catholicism was to be brought to heel. The images used in the anti-Catholic propaganda most frequently involved references to convents as "Romanish Brothels," and nuns were seen as innocents forced into sexual service to priests or, later, as willing partners in debauchery. Although, books based on these stories often were sold as sexual shockers and the tales were ridiculous to an extreme, still the types of images seem to have been significant. The nun had to be turned from saintly character to a debauched one, from pure to polluted in order to discredit Catholicism.

The "No Nothing/Nativists Parties" reached their highest point of power in the early 1850's and then went into a steep decline.

There were many reasons for the decline but one of the most significant was the valiant and selfless service of Catholic nuns as nurses during the American Civil War. Their achievements were very real and concrete and put the lie to charges of immorality. Nuns flip/flopped from being pictured as sinners to being seen as saints. For example, early 20th-century Catholic historians tend to sentimentalize the roles of nuns as does some popular literature.³

Unlike some Protestant sisterhoods, ^{American} Catholic nuns have not, until recently, been ^{much} involved with reforms for women. Catholic nuns were involved in issues such as their place in their own hierarchies, establishing convents in a hostile, anti-Catholic American world and in serving God in seclusion or through charitable duties.

But the sisterhoods in America did come together because of women being viewed in terms of purity/pollution. Both sisterhoods were limited by a society that insisted on seeing them as saints or sinners - rather ^{than} in terms of the full range of their humanity.

In his book on the nativist movement, The Protestant Crusade, historian Ray Billington, said that the Protestant "No Nothing" Parties that gained control of several state legislatures in the early 1850's agreed strongly on one point: They felt that "Only through the abolition of convents by law could the purity of American women and the sanctity of the American home be maintained."⁴ To attack Catholicism, the Convent, then, had to be discredited and even destroyed. The convents were after all, very uncomfortable like that ultimate feminine sanctuary -- the home.

3 See for example: James Walsh. These Splendid Sisters (New York: Sears, 1927)
Joseph Code. Great American Foundresses (New York: MacMillan, 1929)
Ellen Ryan Golly. Nuns of the Battlefield, (Providence: Providence Visitor Press, 1927)

4 See: Ray Billington. The Protestant Crusade: 1800-1860 (Gloucester, Mass: Peter Smith, 1963) (1938), p. 366 and
Mary Ewens, The Role of the Nun in Nineteenth Century America.
New York: Arno Press, 1978.

Women's New Dream:

PRISONERS OF THE PAST / PIONEERS OF THE FUTURE

From all classes, from all colors, from every culture and every continent: We are women giving birth to children of our souls as well as our bodies; we are women giving birth to dreams; women giving birth to ourselves; we are women giving birth to the future.

Because the future can only be documented by the collective dreams of those who think with their imaginations, I begin in the language of dreams, which is metaphor, to speak about the future. I want to meditate with you on the image of the chambered or pearly nautilus. Reflecting first on the meditative process: we focus on metaphor because poetry is the natural speech of futuring, and metaphor is the means of uniting two things to make a third: it is the constituent of love that brings forth new life and make two into three, or makes one and one equal three. Three is the number of Change. The nautilus is the metaphor of the wedding of past and present to give birth to the future. At the bottom of the sea floor, the creature begins life close to the source of creation, against the hidden heart of mother earth, as we begin under our own mother's hearts. Tiny at first, the nautilus moves out and around as it grows. In a spiral motion, the living form builds new chambers for itself to fit its new and larger sizes, never cramping itself with a house that is too small. The shell becomes a pearly spiral, and the creature makes continuity for itself by linking chamber to chamber with a kind of umbilical cord called the siphuncle. This linking cord empowers the creature, through unbroken connection with its center, the core of origins, to raise itself to the surface or rest itself at the depths, and to enjoy freedom of movement in the space between.

In her essay, "Feminist Theory and Dialectical Logic," Mary O'Brien expresses the urgency of the development of a feminist theory of history. The one-sided male viewpoint on human process does not help us to form a womanly ethic of the future. Echoing Paolo Freire's idea of the essential place of praxis (action/reflection) in his classic, Pedagogy of the Oppressed, O'Brien challenges us with our lack: " . . . [A] theoretical understanding . . . is the inescapable prelude to creating a future. All controlled social change is a unity of thought and action, of theoretical perspective interacting dynamically with coherent strategy based on the material reality of lived lives."¹ I respond to this challenge by a feminist scholar with the image of the chambered nautilus as a metaphor for a feminist theory of history. A researcher/dreamer of the future recently hired to develop a curriculum on "Understanding Change," has dubbed the time in which we live as "the integrative era," a time for personal and public, prophetic and political to converge.² It seems to me appropriate, if not necessary, for form to follow function, and for language and idea to be of one thread. My image of the nautilus as a creature giving birth to itself suits a feminist view of history. The nautilus unites past with future: core with becoming. Its motion is nonlinear. It is not even a closed feminine circle, but an open feminine spiral, a sign of true ecumenism, holding itself thus dynamically open to the whole world.

In the integrative era, we women must give up perpetuating patriarchal warfare on ourselves. We cannot afford to divide and conquer ourselves by false either/or categories any more than we can survive our culture doing this to humanity as a whole. Old arguments within the women's movement

¹ In Signs, Vol. 7, No. 1, Autumn 1981, pp. 144-145.

² From conversations with researcher Kath Jesme of Concourse.

based on intolerance of differences whether of class, creed, or ideologies of sacrificing the personal for the political or vice versa--these are simply elements on a spiritual level of the infighting of ethnic gangwars which vitiates the energies of the oppressed in mutual mutilation, internalizing the destructiveness of the oppressor against one's own, rather than externalizing a vision of justice against the oppressive system. Speaking the language of integration again requires metaphor. I wish to insist on the necessity for mutual respect and acceptance among all women if we are to mother the future effectively together. We come to the center reality of our human future through fidelity to our collective vision, created from the colors and shapes of our privately, uniquely lived lives. There is no separation between our differences. Our differences are completely necessary for the intricate, pluralistic, lively design of the future. Each of us brings unique gifts and a unique vision to the work we do together, and it is precisely this uniqueness that has the power to create, to teach, to form a new reality. In 1975, I heard a futurist from the University of Minnesota say to a gathering of intellectual women, "It is the deviants who give us our only chance of change." Though he was speaking against censorship, the statement stands as a mandate to cherish our variety, to be chancers and changers through fidelity to our own lives, and through valuing our own and each other's experiences and life-wisdom. We dare not be dogmatic or exclusive, but dynamic and inclusive, in our dialogue about the future and our responsibility to history. Women in community can show to the world a design for the future of humankind in which the choices of others different from our own cannot only be accepted, but enjoyed. Community is created by individuals mutually dedicated to growth and communication. Integrative community acknowledges the value of personal choices and wisdom. So I return to the image of the nautilus as a way of seeing an individual woman's process

4

Spirit

Brown as her private parts
pearly nautilus, the seaflower
every woman knows
the deepsea Swimmer
as she knows herself

each new chamber
earned, she builds
her house around her
an ever perfect fit

to meet expanding life.

No shy daughter
of the deep,

climbing out & out
in well-rounding grace
carrying an umbilical tube
chamber to chamber
for food & air

until, free, she dives
off the edge of her shell
leaving home for good
a beautiful shelter
for creatures her once
own sizes.

In the mirror of water
the swimmer sees
her sex without walls,
moves her way
into the waiting world.

Each woman within herself lives integratively as she heals the false split from the culture between sexuality and spirituality, between thinking and feeling, being and doing. It is the multiplicity of qualities that makes the whole. Through the integrative dynamic between solitude and community, we experience healing and renewal to keep ourselves alive as essential eggs (not seeds!) out of which the future will be borne--we ourselves will bear it as we learn to bear with one another's different realities, and to bare our invaluable life-gifts to one another. These gifts are the fruit of personal pain and progress, personal labor and loss, personal failure and success--all of which are of value to the shaping of the future. We stand also at the intersection between the nurturing styles of allowing living forms--these of the future--to unfold, and actively shaping those forms, bringing our own selves into the design of the whole.

In the past, we have been imprisoned by a linear view of history, causing us to question or disbelieve our own cyclical, spiral, or simultaneous reality. At the bottom of the ocean or on the surface of the water, there are no straight roads. Our map is not one of angular lines, but of overlapping waves, returning to the image of living water. (Remember, every fresh water drop is recycled, and existed from the beginning of time.) Our sense of history gives new meaning to old forms and language. In the book, Shaping the Coming Age of Religious Life, the writers speak of religious communities developing "technologies of foolishness," by which is meant new means of effectiveness based on what the world holds as folly: the right brain traits of play, dream, discovery, all qualities of exploring and creating, true technologies of the future. In Greek, the word techne meant an art, quite the opposite of its use in present-day English industrial jargon. The Latin word for art means a joining, showing how new being comes from the way beings connect together. Technology is the knowledge of how

being connects with being. In Indo-European languages, this same word meant to make things with wood, to shape living forms with nature. In Greek, a tekton was a carpenter, and in Latin, texere meant to weave. These are traits known by women. True technology works with nature, interconnecting multiple realities into a working and lively pattern--a pattern which also gives beauty and pleasure to its participants (I do not say observers, for to perceive patterns of nature means to perceive human beings as part of nature). As women, we are called to articulate technologies for the future based on our own experience and our collective wisdom. These technologies are nonlinear. They are organic, actively working as integrative qualities in our shared lives and our common work. They are ethical, based in values for qualitative living. They are aesthetic, mindful of the human and natural need for beauty and harmony. The integration of our ethics means that art and act become one. Art changes attitudes, and attitudes change actions, and actions change reality. When he was in solitary confinement some years ago, Anwar Sadat discovered for himself that human beings cannot change reality until they change the fabric of thought, ^{the way ideas are woven together.} Thus, women's symbolic, artful action is essential in changing the world: action such as the yearly Women Take Back the Night demonstrations. When the world sees that women respect ourselves and one another, and hold our bodies sacred, rape will become intolerable in the minds of all people. Prophetic actions are also artful, joining past with future, as when eleven Episcopal women decided to deviate from the four generations of women whose call to priesthood died with them, and proclaimed before the world the reality of their priesthood, and their power to redefine priestly ministry as women, changing the shape of reality for the Church for all time. ^{In keeping with tradition, reality was changed, and handed on: exchanged.} Women proclaiming together that we alone have the right to define ourselves will render psychic rape impossible. Gabriel Marcel calls rape "the substitution of one's own rhythm for the rhythm of another." In describing our own reality, we reclaim our rhythm as

women. Unity is achieved. The ethical shape of the future unfolds in our joined hands and is uttered through our common tongue, *spirit-charged, a tongue of Fire.*

Like the nautilus we know that successful evolution means that we stay in touch with our origins. As pioneers leading our lives into the future, our ethics require that we value, revise, and redeem the past. We can heal the effects of the past by re-visioning and describing the past to ourselves in our own terms. As religious women, we can look to the female heroes and the old wise women of the ages, pioneers of their futures who refused to be shackled by narrow definitions of their past: let us look to the examples of the Desert Mother, Melania the Elder, a woman lost to history, who created the link between the eremitic and cenobitic (solitary and communal) styles of religious life, a world traveller and trader of the 4th century who went to the Desert to pray for peace between East and West, to warn the Roman Empire against political hubris and the threat of world destruction through war; Teresa of Avila, who like Melania founded monasteries for men as well as women in helping her own religious order return to the ideals of its origins, who defied 16th century notions of female propriety by being a self-confident leader; Catherine of Siena who was not afraid to speak wisdom to princes and popes; and Mother St. John whose election as Superior of the Sisters of St. Joseph was based on the ideals of democracy which followed the French Revolution. These women were missionaries to the future. They used the technology of dreams and visions to connect cultures and change human reality. They effected evolution of consciousness by re-forming and revolutionizing their communities to basic values. They were committed to serving the suffering and to educating everyone who thirsted for new knowledge, especially young women. They transcended the boundaries of what their culture defined as possible or proper for women. They faced the hardship and challenge of an alien environment, psychologically as well as physically. The secular sister-

hood of today can take courage from religious women of the past who fearlessly stretched the vision of their times while experiencing the rejection of those whose static values they challenged. This same spirit exists in women being true to vocations to priesthood in the Roman Catholic tradition today, women serving their people in new ways connected with reality, and understanding empowerment no longer as coming from men above, but from God-with-and-within-us-all. The ecumenical movement is a reality among women, not only in religion, but in all fields of commerce, science, scholarship, the arts, and human welfare. For women, to survive is to bond, to bond is to thrive. As we take the paradoxical stance toward institutions of simultaneous insertion and transformation, our changes will change the larger communities to which we each belong. We need the humility of knowing that we are part of a process of breakdown, breakthrough, and birth. We need the honesty of knowing that we are very different from one another, and finding ways to celebrate those differences can be a catalyst for peace on earth. We need faith not to be discouraged by awkwardness and failure, but to treat all failure as a learning tool in our long practice at this new skill. Though we become "a spectacle to the universe," (I Cor. 4: 9), both as religious women and feminist women, equally misrepresented to the world, we are creating not only communities, but movements, flexible power bases allowing the development of individual charisms. In the renunciation of the narrow vision of our own biases we develop true ecumenism: in humbly listening to one another's stories, we learn the awesome complexity of human need and human potential. Religious women need to renounce parochial identification with small groups for an ecumenical global identity, while secular feminists need to learn to minister to the needs of all people.

alive in-between the times,

We are women in transition, riding the waves into the future. Let us join hands and see what new pattern we make in the waters.

The Way We Are

Do not be alarmed
if we rock and rave,
if when bombing
a live volcano
things get pretty
hot and hectic
for awhile,

if rockets produce
a slight stir
in the cosmic glue,

if too many megahertz
unleash, and cut
the planetary eardrum,
if from pressure
the heart of things
bursts open,
the eye jumps wide awake.

We belong here.
We are doing our job.
It is the nature of earth to quake.

Water Women

(for boundary women)
(women on the edge of
times)

We do not want
to rock the boat,
you say, mistaking
our new poise
for something safe.

We smile secretly
at each other,
sharing the reality
that for some time
we have not been
in the boat.

We jumped
or were pushed
or fell
and some leaped
overboard.

Our bodies form
a freedom fleet,
our dolphin grace
is power.

We learn and teach
and as we go
each woman sings;
each woman's hands
are water wings.

Some of us have become
mermaids or Amazon whales
and are swimming for our lives.

Some of us do not know how to swim.
We walk on water.

Alba

To women aware in male institutions.

You are pearls:
you began
as irritants.

The ocean pushed
your small, nearly
invisible
rough body
through an undetected
crack in the shell.
You got inside.

Happy to have a home
at last
you grew close
to the host,
nuzzling up
to the larger body.

You became
a subject
for diagnosis:
invader, tumor.

Perhaps your parents
were the true invaders
and you were born
in the shell--
no difference--
called an outsider
still.

You were a representative
of the whole
outside world,
a grain of sand,
particle of the Universe,
part of Earth.
You were a growth.

And you did not go away.

In time
you grew
so large,
an internal
luminescence,

that the shell
could contain
neither you nor itself,
and because of you
the shell opened itself
to the world.

Then your beauty
was seen
and prized,

your variety valued:
precious, precious,
a hard bubble of light:
silver, white, ivory,
or baroque.

If you are a specially
irregular and rough
pearl, named baroque
(for broke),
then you reveal
in your own
amazed/amazing
body of light
all the colors
of the universe.

PLC

12

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WOMEN OF SERVICE: CONVERSATIONS WITH THE CATHOLIC AND FEMINIST SISTERHOODS
An Exploration of the Future

Twice in recent years I have been jolted into the realization that the history and accomplishments of Roman Catholic sisterhoods are remarkable, indeed. Several Feminist artists who had their first extended contact with traditional religious sisterhoods on St. Catherine's campus expressed astonishment at the power of a religious community's spiritual, intellectual and material resources. After they had unsuccessfully questioned college students about the history of the Sisters of St. Joseph and other sisterhoods, our guests asked if we did not consider this creative and peaceful story as important as the history of wars and treaties which was undoubtedly taught.

My second experience came during a recent sabbatical in East Asia, where I plugged into our East/West network of Asian and American Roman Catholic sisters wherever my work took me. Companionship, shelter, food, language help and immediate involvement with Chinese, Japanese and Korean people were always available, as well as a wealth of stories and insights. All this, instead of the American Coca Cola, steak and hamburger ghetto of the tourist industry. My travelling companion of the first few weeks grew increasingly astonished. She said that nothing in her feminist sisterhood experiences or in her Episcopalian religious tradition had alerted her to the existence, scope, variety and riches of this global

sisterhood. Without the convent hospitality she might have seen only a Hilton-view Asia.

Current Asia Society magazine ads read, "You are looking at the future, and its name is Asia." I propose now to limit our exploration of the future to one area: the interaction between lives of third world Asian working women and ourselves as First World North American women. Then we can search out possible ways that we ordinary people can begin to address relevant issues.

As we brainstorm the future, we would do well to look at our own location in the rigid pyramid of society, where a small number of people grow increasingly wealthy at the top, supported by an ever-widening base of the world's poor at the bottom, both in the third world and in our own country. In his defense of the human person Pope John Paul II has spoken out against what he call the brutalities of individualistic consumerism. A little drawing in the Winter, 1981 American Friends' Service Committee Women's Newsletter shows three Asian women bending their heads under the burden of a platform carrying a Buddha figure. It would not be false to adapt the image and substitute ourselves for the figure being carried. Journalist Barbara Ehrenreich says,

"Some 90% of the assembly workers in the global assembly line are women, mostly young and unmarried... 'Older' (women, aged 23 or 24,) are likely to be laid off and not rehired..."

Based on fragmentary data from several sources, the multinational corporations may already have used up (cast off) as many as six million Third World workers - women who are too ill, too old (30 is over the hill in most industries) or too exhausted to be useful. The lucky ones find husbands; others find themselves at the margins of society - as bar girls, 'hostesses,' or prostitutes."

In Europe, North America and Japan we wear clothing, eat food and use electronic equipment supplied by the oppressive use of a cheap Third World labor force, by and large, women of color. All our lives are linked with this Third World female industrial workforce by reason of an integrated world economic system. In this seventh year of the U.N. Decade of Women the feminization of poverty is a rapidly increasing international reality. A critical first-step response might well be to set about our own First World conscientization in earnest by seeking out accurate information. What lies behind our labels, "Made in Hong Kong, Taiwan, Korea, the Phillippines"? Facts about multinational agribusiness, textile/garment and electronic industries are available in a growing number of newsletters and special group reports, many of which are noted in the "Women and Global Corporations Project" insert in the Women's Newsletter published by American Quakers.

As we try to get at the truth about our own situation and responsibility as citizens of the world, are the popular news weeklies or nightly TV reports adequate to the task? Would our time and money be better spent supporting alternative information resources, which do not depend on ads promoting consumption of goods way beyond need by the few at the expense of basic necessities for all? What are the facts about Third World croplands being diverted from the food needs of local people to export crops for the First World profit and pleasure? What are the facts about the runaway textile/garment industry moving from Korea to even cheaper labor sources in Malaysia and Thailand?

At this point we may feel ready to give up on our own conscientization. It is simply too much work and too time-consuming. However, informing ourselves accurately about one limited aspect of the global situation is possible, and the search will open out questions about the whole international economic order and our own consumerism. For example, take the interaction between Third World Asian women and ourselves in the electronics industry. "What are the facts about toxic substance exposure in California's "Silicon Valley" (the former plum orchard area of Santa Clara and San Mateo counties near San Francisco, where thin waters of silicon are made into microprocessors)? Eleanor Smith's article in the October, 1981 issue of NOT MAN APART says that

80% of the 85,000 assembly workers there are women, the majority of whom are Korean, Filipina, Vietnamese, Chicana and Mexican. Integrated into this assembly line are roughly 200,000 Asians working in semiconductor plants all along the Eastern rim of Asia. More than 90% are young women. What is the human price they are paying for our radios, watches, television sets and computers to say nothing of our sophisticated weaponry, all of which depend on the booming microprocessor industry? In a special January, 1981 issue of Pacific Research ("Delicate Bonds: The Global Semiconductor Industry") editor, Lenny Siegel gives us the following information,

"Electronics technology is perhaps the most important factor in U.S. military superiority. (p. 3)

...Throughout Asia semiconductor firms flourish in lands where military and other authoritarian regimes keep a tight lid on the labor movement and labor laws are weak. (p. 11)

...U.S. based electronics companies rely heavily on the exploitation of Asian women to maintain their profits. Governments ... must essentially promise a cheap, docile labor force. Asian human rights violations, officially deplored by the U.S. government and some of the companies, are the logical consequence of that promise, and U.S. policies have - despite recent rhetoric, consistently supported such repression. (p. 2)

...the U.S. military, intelligence agencies, and even private foundations have helped install and maintain governments sympathetic to U.S. business. Not only does the U.S. arm right-wing elites to seize power, but it has trained and backed groups of technocratic economists to supervise economic policy. (p. 12)

...the semiconductor industry is in the vanguard of the globalization of capitalism - in markets, production and ownership. (p. 1)

...the 'need' to minimize wages and prevent unionization has been a primary factor in the plant siting decisions of American electronics companies." (p. 6)

The future is unfolding now as a "second industrial revolution," a microelectronic one which will substantially alter our lives in the next two decades, a revolution that is likely to increase the gaps in wealth between rich and poor countries, according to Colin Norman in Worldwatch Paper 39, October, 1980. Even now the remarkable success of the industry depends on keeping people poor. It is not really contributing to the development of Third World countries since the female workforce is largely recruited from villages, not from the urban unemployed, and technology is not shared.

The success of the industry also depends on keeping the female workers ignorant, dependent, passive and submissive. In March, 1981 Sister Christina Tse of the Center for the Progress of Peoples in Hong Kong published a booklet entitled, The Invisible Control. She demonstrates the workings of control mechanisms over women workers in the Fairchild Camera and Instrument Corporation in Hong Kong and Korea. She finds the workers are being educated towards passivity, thus reducing them to mere laboring units rather than active human beings. Rachel Grossman in her article, "Bitter Wages" in the MULTI-NATIONAL MONITOR, March, 1980, deals with dehumanizing

controls too. "Production competitions also billed as 'fun' barely mask speed-ups and provide the rationale for increasing quotas." (p. 10) Beauty contests encourage the purchase of cosmetics and costume jewelry sold at the factory. "Monthly company publications contain an endless stream of images of women as sex objects and passive providers." "...electronics workers...are particularly susceptible to the appeal of 'Western culture' which is offered as part of the employment package. As a result, electronic workers are conspicuous wherever they go, identified by their elaborate make-up, tight jeans and high heels." This is especially true in Malaysia.

..."These women have to cope with the frustrations of producing luxury goods -- Tvs, watches, tape recorders which they can never afford with their small salaries. Yet foreign and domestic companies flood these countries with advertising that pushes a high consumption lifestyle. Thus workers spend large portions of their small salaries on makeup and clothing to imitate the people in the advertisements." (ISIS B). As Sister Christina Tse points out, during their few years of work these Asian women become so alienated from their families and communities that many have no alternative but to become prostitutes in order to support themselves when their company jobs are over.

After three or four years of peering through a microscope all day bonding hair-thin wires to tiny silicon chips, vision begins to blur permanently so that production quotas cannot be made. Workers may then be moved to a dipping operation, where the acids and solvents cause dizziness, headaches, rashes, nausea and sometimes serious burns. Toxic fumes, metallic carcinogens and deadly poisons such as cyanide and arsenic contribute to disabling allergies, liver disease, heart disease, cancer and birth defects.

Our future revolutionized by microelectronics will continue to unfold at this kind of human price as long as the profit motive keeps center stage, but think of what could happen if these marvelous inventions were applied to human development, if the human person took center stage! Surely a civilization smart enough to invent the transistor and all that has followed in the last thirty years, is able to reorient priorities and put its inventions at the service of the human family. Elise Boulding tells us, "There is an amazing convergence of images of the future by women writers in the direction of a more localist society, using technology in sophisticated but careful ways to ensure humanized societies, interactive, nurturant, nonbureaucratic." (Women: The Fifth World" in Headline Series 248, February, 1980, p. 56.)

Through alternative information sources we have raised our consciousness of how our lives interact with those of Asian women in one area. The impact of facts can be like that of pebbles thrown in a river, causing ripples to move in ever-widening circles around each point. Sharing accurate information with one another simplifies each one's task. The circles of knowledge moving out from our particular pebbles of information begin to overlap with others, clarifying the total picture and evoking a variety of possible responses such as:

mutual help in the simplification of lifestyle and shared use of resources so that we move down in the pyramid and enable others to move up.

cooperation with an existing group to help soften the rigid pyramidal organization of society (rich/poor, North/South, First World/Third World). Saralee Hamilton organized a meeting in Des Moines, Iowa in October, 1978 for the American Quakers' Women's Program on "Women and Global Corporations". Out of that came the ongoing Woman and Global Corporations Project. There is now also a separate clearinghouse, Women's Network on Global Corporations. The ripple effect goes on.

formation of coalitions to widen the forces for change and redirect the future toward human dignity and freedom. Remember that the success of the J.P. Stevens Company's unionization effort after years of employer resistance was attributed to widespread, knowledgeable and persistent coalition support.

joining women of color in their struggle because we want it to be ours too, and we need these sisters to help us remedy our ignorance of multicultural history. We need the creative energy and wisdom and strength of these sisters for our common tasks in the

future. We need to get close enough to laugh and dream together.

using our power, prestige and possessions, especially our talents, to challenge the impoverishment of the media by the dominant economic and cultural system.

experimentation with new forms of small-scale political and economic organization as ingenious alternatives to large-scale bureaucratic bumbling.

We may be thinking, "What does all this have to do with our busy lives? Would we not be well-advised to leave the problems posed by our conscientization to appropriately trained experts? Let us look at responses by three of our sisters, an American, a Japanese and a Korean woman. Helen Caldecott, president and founder of Physicians for Social Responsibility, has given us one answer by refusing to leave our survival in the hands of military experts. Tomiyama Taeko of Tokyo has given us another answer. She has created a small production company of artists, poets and musicians who produce documentary works of art in behalf of political prisoners. These artists refuse to accept the protection of Japanese, European and American investment in Asia by the military suppression of human rights.

Doctors and artists would not seem to be likely candidates for challenging the injustice of the existing political and economic order, but their example invites us to take increasing responsibility for protecting the dignity and freedom of every person. Personal and community silence gives enabling assent to an unjust order of global dimensions.

In my own spiritual and artistic journey to East Asia, I found that there was no way to detach oneself from political and economic realities. One of my last experiences there was a luncheon conversation with Lee Yeong Mi, a young Korean factory worker, who described the inhumane conditions of her factory protected by the company union. For her attempt to get some simple amelioration of working conditions such as those of the lunch and toilet break, she was tortured with electric cattle prods and dismissed. Any new employer is notified within twenty-four hours that she is a trouble maker to be fired. Her considerable skills cannot be used, nor is she allowed to remain in even the lowest level unskilled work. Religious sisters give her food, lodging and friendship while she tries to plan her future. I would have been completely protected from this kind of experience, had I been with American tourists, but the sisterhood network put me in touch with the daily lives of people everywhere I went.

Recently religious congregations have been addressing the political, economic and cultural structures which cause human suffering as well as continuing to perform simple, direct works of mercy. In 1976 the Sisters of Precious Blood submitted massive documentations to the court in their case against Bristol-Meyers Co. They involved other share-holders in appealing their case after it was dismissed and essentially caused

the company to halt all direct consumer advertising of its infant formula in developing countries.

(The Tribune Newsletter 16, 17, 1981 p. 11.)

Traditional Catholic sisterhood have a long record of compassionate service to individuals and innovative responses to the needs of the time. Elise Boulding evaluates the potential of the Roman Catholic sisterhood as follows:

"Given the range of institutions they administer, and the sheer mass of health, education and welfare services they provide, if the Catholic sisterhoods of the world want to start a revolution they have more of a resource base to start from than any other group of women on the planet."
Women in the Twentieth Century World,
 Elise Boulding, p. 208.

The growing feminist sisterhood is also a sharing, caring, group of women, one that is confronting the society with probing questions. Already many of us are members of both the feminist and Catholic sisterhoods, thus strengthening our ties and mutual respect. Society has here an enormous force of energetic, concerned people, with broad education, diverse skills and a pool of unmatched experience, ready to address the problems of systemic change at the global level - from the perspective of the freedom and dignity of the human person. Elise Boulding says, "The ingenuity of women may be the most precious resource the human race has left."

Just as our futuring has led us to consider the support and use of alternative sources of information, so it now leads us to consider the creation of an

alternative future to the one now unfolding from a perspective of greed and atomic destruction statistics. Women grounded in the continuing daily involvement with human needs, women who experience compassion and empathy, who take time to ponder and pray can reject the costly, fearful, future now in the making. We have enough boldness to dispel the climate of fear, enough imagination to laugh at stale, repetitive plans and enough wisdom and vigor to redirect the future. Merle Woo says, "...We can make a vision for the future where we are free to fulfill our human potential. Thus new framework will not support repression, hatred, exploitation and isolation, but will be a human and beautiful framework, created in a community, bonded not by color, sex or class, but by love and the common goal for the liberation of mind, heart and spirit."

If we let go of the pyramidal image of society and stretch out our hands to the human family in one great circle of friendship, we will have created a new image that corresponds to the shape of our beautiful round planet earth. Then on some future Saturday women of various colors and cultures can gather together and move from today's conversations to a new theme:

SHARING, CARING WOMEN: A GLOBAL SISTERHOOD CELEBRATION.

MINNESOTA HUMANITIES COMMISSION
LL 85 METRO SQUARE
ST. PAUL, MINNESOTA 55101

1. APPLICANT

Organization Sisters of St. Joseph of Carondelet, St. Paul Province
Address 1884 Randolph Avenue
St. Paul, MN 55105 Telephone 690 2481

2. PROJECT DIRECTOR

Name Mary E Kraft, CSJ
Address 1884 Randolph Avenue
Occupation archivist Telephone 690 2481 x41

3. PROJECT TITLE "Women ^{of Service with} Conversations with the Catholic and Feminist Sisterhoods"
Dates & Locations 3 April 1982 the College of St. Catherine, St. Paul, MN

4. DESCRIBE THE PROJECT AND HOW IT INVOLVES THE HUMANITIES:

- State the purpose of the project.
- Describe the topic or issue considered.
- Indicate the humanities disciplines and how they relate to the program.
- Describe program format and how public participation will be developed.

a. PURPOSE OF PROJECT

- to help commemorate the 130th anniversary of the Sisters of St. Joseph of Carondelet in St. Paul
- to provide an opportunity for creative convergent and divergent thinking on women's issues by bringing together members of the Catholic and feminist sisterhoods
- to present the fruits of original research in a public conference to further people's understanding of women's contributions and concerns
- to erect a photograph exhibit to help educate the public about the historical contributions of the Sisters of St. Joseph, St. Paul province

b. DESCRIPTION OF PROJECT

Both parts of this grant, the photograph exhibit and the conference, attempt to establish the similarities in philosophy and experience shared by the Catholic and feminist sisterhoods. While neither sisterhood is exclusive of the other, they are being considered as separate movements because of their distinct historical evolutions. Scholarly examination will present similarities in the experiences and orientations of the two sisterhoods: both have accomplished a great deal for society within and without the established male society; both have experienced the oppression of male controlled society as regards their own decision making powers; both realize the necessity for solidarity among their members; and, both are struggling to establish a basis for their futures. the conference

- a comparison of the American historical contributions of the two sisterhoods throughout the 18th, 19th and 20th centuries
 - how have the two sisterhoods operated within and without the established male exercise of power and authority?
 - in what ways were the contributions of the two sisterhoods different from and similar to the accomplishments of male society?
 - in what ways were the contributions of the two sisterhoods similar to and different from each other?
 - can a paradigm be established between the women's suffrage movement of the middle and late 1800's and the women's ordination movement of the late 1900's?

4. DESCRIPTION OF THE PROJECT (continued)

2. an exploration of actual and potential interaction among the two sisterhoods within areas of common concern
 - a. what are some of the common concerns shared by the sisterhoods? describe the processes used for identifying these concerns
 - b. describe the sisterhoods' relationships with other women particularly women in developing, third world societies *who have immigrated to United States*
 - c. in what ways are the sisterhoods involved with and shut out from the decision making processes of male controlled society? is it possible for the sisterhoods to achieve their goals within established societal structures?
3. an exploration of the sisterhoods' future plans
 - a. what personal and professional qualities will be required for effective leadership within the sisterhoods in the next decade?
 - b. what will be the sisterhoods' priorities? how might these priorities differ from those of other women?
 - c. how will the sisterhoods relate to other movements? to universal society?

the photograph exhibit

The photograph exhibit will consist of 12 sepia colored photos mounted on three (3' x 8') interlocking, free standing panels. The panels will be made of gator foam, a hard surfaced, very light material. A wood frame, with legs, will provide further stability for the display. The print, accompanying each picture, will be silk screened onto the exhibit; the congregation's coat of arms will be silk screened into the background of the exhibit panels.

This free standing photograph exhibit will be displayed in cultural centers, banks, open spaces, churches and synagogues throughout the twin city metropolitan area including Hastings, Anoka, Excelsior, Hopkins, White Bear Lake and Mendota. The exhibit will also travel to outstate Minnesota areas where people have been acquainted with the Sisters of St. Joseph. These areas include Graceville, Currie, Olivia, Le Sueur, St. Peter, Avoca, Kilkenny, Iona, Ghent, Fuld, Winona, Bird Island, Le Center, Morris and Waverly. A shipping crate will protect the exhibit during travel.

Credit will be given to the Minnesota Humanities Commission for funding the photograph display. This credit will be obvious to the exhibit viewers.

A photograph display was chosen because of its practicality for exhibit purposes and because of the more moderate expense involved when compared with presenting the same message in video or motion picture form.

The display will be designed and constructed by Creative Images, St. Paul, the largest twin city based full service, multi-image producer. Creative Images prepares a variety of visual mediums for the twin cities' largest corporations. The firm has frequently prepared display booths for trade shows and conventions. In 1973, Creative Images produced a 16 mm film for the Minnesota Humanities Commission to help promote the commission's purpose and services.

Breakdown of photograph exhibit expenses:

\$175.	design and frame
480.	frame, panel construction
250.	mounting, crating
300.	materials
420.	silk screening
100.	type setting
300.	photo blow-up
75.	coordinating costs
<u>\$2100.</u>	

N.B. The program director will accompany the photograph exhibit and make a brief presentation placing the work of the Catholic sisterhood within the context of women's history. It is hoped that this exhibit and talk will serve as advance publicity to attract an outstate audience to the conference.

c. DESCRIBE THE HUMANITIES RELATED TO THE PROJECT

The full exploration and documentation of the three major conference issues could directly involve the entire compass of the humanities disciplines; however, because of realistic time limitations and because the conference and photograph exhibit are meant to simply initiate conversation between the sisterhoods and the general public, the specific humanities disciplines have been narrowed to history, philosophy, cultural anthropology and sociology. Other humanities that may be touched upon include language, literature, ethics and comparative religions. These studies will provide a disciplined structure for creative convergent and divergent thinking necessary for scholarly presentations by the keynote speaker and panelists. The presentors' competence in their disciplines and sensitivity to other disciplines will assist the audience in establishing links between the sisterhoods' past experiences and achievements, current concerns and future directions. The humanities disciplines, particularly history, sociology and philosophy, will provide a frame for a common experience that may sensitize individuals to the meaning and value of women's life experiences. Historical research and sociological analysis will make available obscure but documented women's experience as individuals and community participants within established societal structures; philosophy will provide an opportunity for reflection to raise questions and help for establishing goals for future orientation. The integration of the humanities disciplines will assist the audience in integrating the past, present and future dimensions of women's life experiences.

d. PROGRAM FORMAT

The conference format is a structured 4 hour session which includes

1. a nationally known keynote speaker addressing the 3 identified issues
2. 6 local women panelists; each panelist will address 1 of the major issues
3. audience interaction with keynote speaker and panelists

The breakdown of the 4 hour session is as follows

- 5 minute welcome
- 45 minute keynote address
- 15 minute break for informal audience interaction
- 15 minute gathering of questions/comments from audience; these questions/comments will be displayed although no attempt will be made to respond at this time
- 100 minute session--6 presentations at 15 minutes each; 10 minute stretch half way
- 20 minute coffee break for informal interaction; presenter and keynote speaker will join audience
- 30 minute discussion with audience and conference presentors
- a moderator will facilitate the morning's flow of activities

The photograph exhibit format has been described on p. 2.

6. PROGRAM PARTICIPANTS

Name	Program Role	Humanities Discipline	Professional Affiliation
Keynote address: Janet Wilson James, associate professor of history, Boston College; formerly, director of Arthur and Elizabeth Schlesinger Library on the History of Women in America, Radcliff College; author, <u>Notable American Women, 1607-1950</u> (1971) and <u>Women in American Religion</u> (1980)			
Alla Bozarth-Campbell, Ph.D., speech and drama, Northwestern University	experiential background as ordained Episcopalian priest		
	currently director of Wisdom House, an ecumenical center, Minneapolis		
Susan Gross, M.A. history, College of William and Mary, Virginia	experiential background as high school history teacher and curriculum director Women's World Area Studies		
	currently director Women's History Center, St. Louis Park		
Joan Grove, special education certificate, University of Minnesota	experiential background as special education teacher and state legislator		
	currently Secretary of State, Minnesota		
Roseann Giguere, CSJ, M.A., American Studies, University of Minnesota	experiential background in educational administration		
	currently M.A. theological studies candidate, United Theological Seminary, New Brighton; also, involved in prison work and assertiveness seminars with women		
Karen Kennelly, CSJ, Ph.D., history, University of California at Berkeley	experiential background at College of St. Catherine as instructor, department head, and academic dean		
	currently executive director of National Federation of Carondelet Colleges		
Judith Stoughton, CSJ, M.F.A., California College of Arts and Crafts, Oakland	recognized doctoral equivalency with further studies at home and abroad		
	currently art instructor at College of St. Catherine and retreat director at ARC, ecumenical retreat center, Stanchfield, MN		

7. DESCRIBE THE INTENDED AUDIENCE AND ESTIMATE SIZE:

- a. Estimate the audience for ^{conference} each program session:
400
- b. Estimate the audience for total project:
15,000 (difficult to estimate number of viewers for photograph exhibit)
- c. List special groups you will attempt to attract:
women's church, synagogue, neighborhood and academic groups
Sisters of St. Joseph of Carondelet
male clergy from twin city area

8. PLANNING COMMITTEE

Name	Humanities Discipline	Professional Affiliation
Alan Graebner, Ph.D.	History	College of St. Catherine
Gretchen Kreuter, Ph.D.	History	College of St. Catherine
Daniel O'Neill, Ph.D.	History	St. Mary's College, Winona
Anita Pampusch, Ph.D.	Philosophy	College of St. Catherine
Gerri Perreault, Ph.D.	Philosophy	University of Minnesota

9. CO-SPONSORING ORGANIZATIONS:

Women Historians of the Midwest
Women's History Center, St. Louis Park
College of St. Catherine, St. Paul
Ramsey County Historical Society
Minnesota Historical Society
Leadership Conference of Women Religious
Minnesota Women in Higher Education

10. DESCRIBE PROJECT PUBLICITY

Indicate the kind of publicity planned and whether it will be provided by the applicants, co-sponsoring or other organizations, or paid out of grant funds.

a. newspaper

news releases to major twin city and neighborhood area newspapers

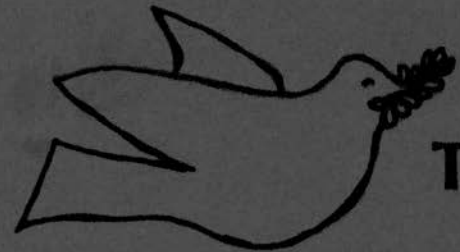
b. posters, flyers, brochures

flyers distributed through co-sponsoring organizations, libraries, community and church and synagogue centers

c. organizational newsletters, bulletins, etc.

announcements through newsletters of co-sponsoring organizations and city and county historical societies

Hispanic Battered Women and the Sources of Family Violence ...



The Religious Response

November 13, 1981

Our Lady of Guadalupe Parish
St. Paul, Minnesota

HISPANIC MINISTRY
328 W. Sixth Street
St. Paul, MN. 55102

Irene Gomez de Bethke
4649 Decatur Avenue, N.
New Hope, MN. 55428



* * * * CONFERENCE * * *

RELIGIOUS RESPONSE TO
HISPANIC BATTERED WOMEN

Our Lady of Guadalupe Parish
530 Andrew Street
St. Paul, MN. 55107

8:30-9:00	Registration / Registracion
9:00-9:30	Welcome Prayer / Bienvenida-Oracion Fr. Larry Hubbard Sra. Olga Villa-Parra
9:30-10:00	Orientation Information / Orientación-Información Ms. Susana Medina

Irene -

this was on
our lunch
table --

thought you
might be
interested

See you soon
Mary Kraft

Alternative Information Resources

AFSC Women's Newsletter with Women and Global Corporations insert.

American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 1910

Asian Women's Liberation

Asian Women's Association, Poste Restante, Shibuya Post Office,
Shibuya-ku, Tokyo 150 Japan

Change International Reports: Women and Society

Parnell House, 25 Wilton Road, London SW1V 1JS, United Kingdom

Headline Series

Foreign Policy Association, 205 Lexington Ave., New York, NY 10016

ISIS, Women's International Information and Communication Service.
Case Portale 301, 1227 Carouges/Geneva, Switzerland

KOREA Communiqué

Japan Emergency Christian Conference on Korean Problems, c/o NCC Japan
#24, 2-3-18 Nishi Waseda, Shinjuku-ku, Tokyo 160, Japan

Korea Update

North American Coalition for Human Rights in Korea, 110 Maryland Ave., N.E.,
Washington, D.C. 20002

Multinational Monitor

Multinational Monitor, P.O. Box 19312, Washington, D.C. 20036

New Internationalist

113 Atlantic Ave., Brooklyn, N.Y. 11201

Not Man Apart,

Friends of the Earth, 124 Spear St., San Francisco, CA 94105

Pacific Research.

Pacific Studies Center, 867 West Dane St., #204, Mountain View, CA 54041

Southeast Asia CHRONICLE.

Southeast Asia Resource Center, PO Box 4000D, Berkeley, CA 94704

The Tribune, A Women and Development Quarterly

International Women's Tribune Centre, Inc., 305 E. 46th St., New York, NY
10017

Whole Earth Papers.

Global Education Assoc., 552 Park Ave., East Orange, N.J. 07017

WID Notes.

Women and International Development, Research and Information Center,
139 Social Sciences, The University of Minnesota, Minneapolis, MN 55455

Women's International Resource Exchange (Wire) Service.
Wire Service, 2700 Broadway, Room 7, New York, NY 10025

World Conference of the United Nations Decade for Women
(Papers on equality, development and peace prepared for the Copenhagen
Conference 14-30 July, 1980)
United Nations, New York, N.Y. 10017

World Press Review
Post Office Box 915, Farmingdale, N.Y. 11737

Worldwatch Papers.
Worldwatch Institute, 1776 Massachusetts Ave., Washington, D.C. 20036

Hi Irene!

WOMEN HISTORIANS OF THE MIDWEST

Meeting on October 7 (Wednesday)

at 7:30 pm

Upper Midwest Women's History Center
6300 Walker Street, St. Louis Park
(corner of Wooddale Ave. and Highway 7)

Our meeting

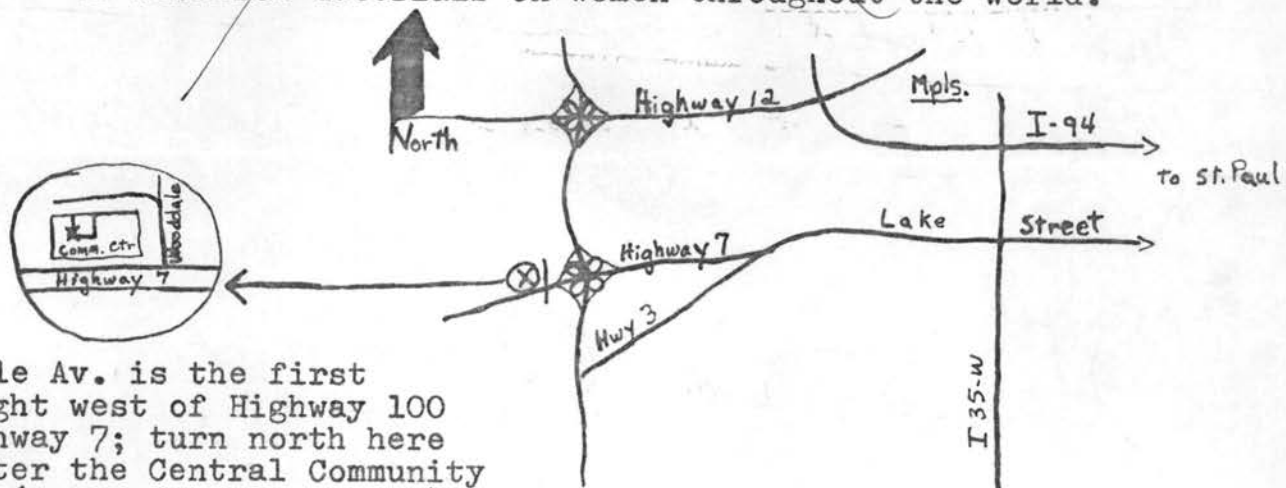
Wed Dec 9 4:30

discuss ① agenda

② sisterhood

③ panelists' topics

The staff of the Women's History Center and the Women in World Area Studies project will describe their programs, which include curriculum development of women's history for grade schools and high schools, as well as an extensive collection of research materials on women throughout the world.



Wooddale Av. is the first stoplight west of Highway 100 on Highway 7; turn north here and enter the Central Community Center (formerly high school) from rear of building. Women's History Center is on 2nd floor, Room 233.

Agenda

March 15, 1982
Written Document

April 2

Judith
Mary

" paper

present -

titles for display Women - Hungry Eye

United States

Present →

Network

Third World - women here

Issues - Sisterhoods Fearlessy Creation

Hispanic
Women

(Feminist)
Sisterhood

Present Issues

Women of Service:

CONVERSATIONS WITH THE CATHOLIC
AND FEMINIST SISTERHOODS

"There is strength in the vision
of a sisterhood that has roots
in the past and extends into the
future."

+Alice S. Rossi, (ed.)
The Feminist Papers
Bantam Paperbacks, 1974

Co-sponsors:

Advisory Commission on the Role
of Women in the Church
Archdiocesan Sisters Council
College of St. Catherine
Leadership Conference of Women
Religious--XI
Minnesota Women in Higher Education
Ramsey County Historical Society
Sisters of St. Joseph of Carondelet
Upper Midwest Women's History
Center for Teachers
Women Historians of the Midwest

Program

9:00-9:30	<u>Registration</u>
9:30-9:45	<u>Welcome</u> Catherine McNamee, CSJ
9:45-10:30	<u>Keynote Address</u> Amanda Porterfield
10:30-10:45	<u>Refreshments</u>
10:45-11:00	<u>Interaction with Keynoter</u>
11:00-11:45	<u>Historical Perspective</u> Susan Hill Gross Karen M. Kennelly, CSJ
11:45-1:00	<u>Lunch and Discussion</u>
1:00-1:45	<u>Contemporary Perspective</u> Irene Gomez de Bethke Roseann Giguere, CSJ
1:45-2:30	<u>Future Perspective</u> Alla Bozarth-Campbell Judith Stoughton, CSJ
2:30-2:45	<u>Refreshments</u>
2:45-3:15	<u>Interaction with Speakers</u>
3:15-3:30	<u>Sisterhood Celebration</u>

Speakers

CATHERINE McNAMEE, CSJ
President, College of St. Catherine

AMANDA PORTERFIELD
Assistant Professor of Religion
Syracuse University, New York

SUSAN HILL GROSS
Director, Upper Midwest Women's History
Center, Co-Director, Women in World
Area Studies

KAREN KENNELLY, CSJ
Executive Director, Carondelet Colleges

IRENE GOMEZ DE BETHKE
Administrative aide to Mayor Fraser
Hispanic Adviser to School District 281
and C. Peter Magrath, Univ. of Minn.

ROSEANN GIGUERE, CSJ
Minister to Women in Prison, United
Theological Master's in Divinity
candidate

ALLA BOZARTH-CAMPBELL
Episcopal priest, poet psychotherapist

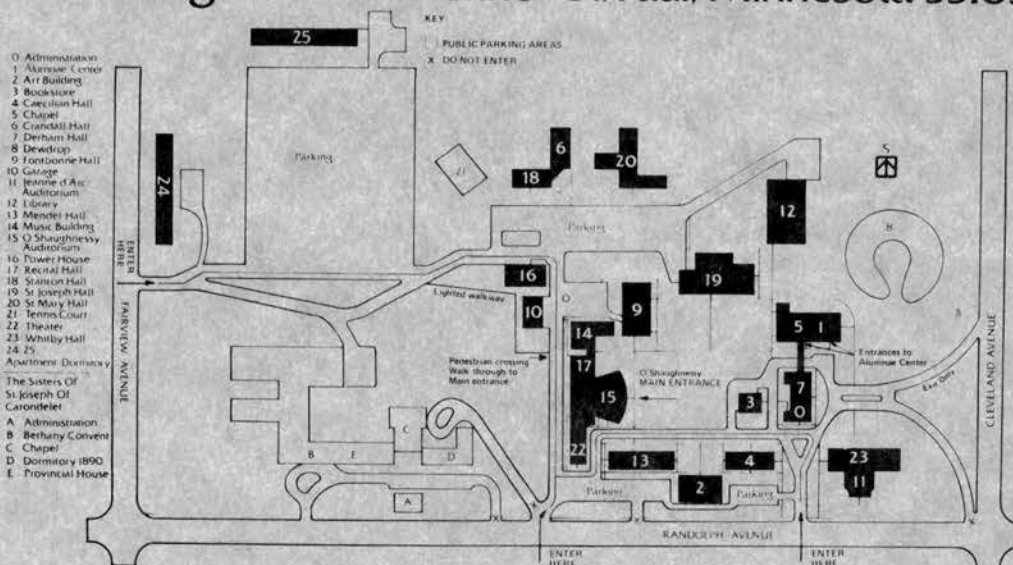
JUDITH STOUGHTON, CSJ
Professor of Art, College of St.
Catherine, pioneer in the ARC, an
ecumenical community exploring
solutions to societal sexism and
consumerism

This free public conference is funded with the assistance of the

Minnesota Humanities Commission



The College of St. Catherine ~ St. Paul, Minnesota 55105




From I-94:

Take the Snelling Avenue or the Cretin-Vandalia exit south to Randolph Avenue. See map on other side.

From I-494:

Take Hwy. 5 to St. Paul, exit on Edgumbe Road and take Fairview Avenue to Randolph Ave. See map on other side.



 = Visitor Parking area

Conversations with the Catholic and Feminist Sisterhoods

Saturday, April 3, 1982

Jeanne d'Arc Auditorium

College of St. Catherine, St. Paul, MN

MEMO

ST. JOSEPH ADMINISTRATION CENTER
1884 Randolph Avenue, St. Paul, Minnesota 55105

690-2481

TO Jan Irene

DATE 29 December 1981

FROM DK

SUBJECT:

Enclosed--a few pieces on women.

At our upcoming meeting (11:00a, Tuesday, January 26, 1982, Women's History Center) could we briefly discuss the idea of sisterhood? How does sisterhood develop? How is it sustained? Is sisterhood experienced in a variety of ways, with a variety of individuals and groups? What results, flows from a sisterhood experience? Also, to further help zero in on the conference title, Women of Service: Conversations....., would you please be thinking of particular women, within your area of research, who illustrate an ideal of service within American and other societies? Probably these women, intentionally or not, also illustrate the sisterhood ideal. I hope the examples you choose will represent both the religious and feminist sisterhoods.

Looking forward to being with you!

please remember to bring an overview of your topic

Phone # 929 9486

Fact sheet on the Sisters of St. Joseph of Carondelet, St. Paul Province

The Sisters of St. Joseph of Carondelet trace their origin to a community founded in France in the middle of the 17th century by John Peter Medaille, S.J., and six women. The congregation was dedicated to serving the needy--orphans, prisoners, the sick and destitute. The congregation was the first successfully established community of active women religious.

The first Sisters of St. Joseph came from Lyons, France, to America (St. Louis, Missouri) in 1836.

In 1851, the first Sisters of St. Joseph arrived in St. Paul, Minnesota, from St. Louis. The first four sisters in St. Paul were teachers. The 1853 cholera epidemic forced the conversion of their log-cabin school into Minnesota's first hospital, St. Joseph's in St. Paul. From that time on, health care, as well as education, became the concern of the St. Paul province.

Since their 1851 arrival, over 2450 women have joined the Sisters of St. Joseph in St. Paul. In addition to St. Joseph's hospital, they established two other hospitals in Minnesota--St. Mary's, Minneapolis, 1887, and St. John's, Winona, 1888. Three hospitals were established in North Dakota.

The Sisters of St. Joseph established 75 elementary and secondary schools in Minnesota and six schools throughout North and South Dakota and Wisconsin. In 1905, the Sisters of St. Joseph established the College of St. Catherine. Today the college is the largest catholic college for women in the United States and the third largest privately endowed women's college in the United States. In 1962, St. Mary's junior college, Minneapolis, opened; the college offers associate degrees in health related fields.

Additionally, the Sisters of St. Joseph of Carondelet have operated orphanages, a home for unwed mothers, a conservatory of the fine arts, a school for exceptional children, schools of nursing and an indian mission.

Today there are over 700 Sisters of St. Joseph of Carondelet in the St. Paul province. They are engaged in elementary, secondary and higher education; in special education and child care; in church and political ministries; and in social services.

1. Documentation of Resources - ~~Contemporary~~ Contemporary Perspective
2. Copy of outline
3. Dialogue with

March 15 ^{send-}

Focus on Hispanic / 3d World.

Diene

Finance - Economic Issues - Exploitation

Prison
= 1. Prostitutes
2. Battering

I Affirming ourselves as women

- professional: recognition of this; sense of history; power base
- creative: generativity; new works; writings
- affective: integrate life experience of body/spirit, male/female, eros/eros
- spirituality: wholistic + circular; god image; direction + writings

II Naming and healing dehumanization in our church and society

- consumerism: we are; simplicity of life, dress;
- patriarchy: exclusion in church and society
- legitimization of evil: adapting to sexist church; to war; to classism
- _____ of sexuality: virgin or whore; denial of intimacy

III Converting from idolatry and fear

- fear of suffering, change, unknown, disapproval
- fear of radical decisions
- awareness of power, business, wealth, security - recognizing myth building
- recognizing the poverty of letting go
- recognizing relationship of our wealth to poverty of others

IV Living sisterhood in solidarity instead of isolation

- celibacy as freeing
- common experiences with all women: mystic, battered, lonely, grateful
- group awareness: forming, joining, needing
- new membership: all sisterhood
- solidarity with poor

V Calling ourselves to our own prophetic vocation

- rule & constitution: develop our own; speak who we are; assertive to Rome
- meaning of vowed life unique to women religious
- ask what is to be done, what are we called to
- what are we sign of in church now

AGENDA - conference day

- 9:30-9:45 welcome
- 9:45-10:30 keynote address
- 10:30-10:45 coffee and doughnuts
- 10:45-11:00 audience interaction with keynoter
- 11:00-11:45 session I: history
- 11:45-1:30 lunch, audio-visual opportunities, book display
- 1:30-2:15 session II: current scene
- 2:15-3:00 session III: future implications
- 3:00-3:15 coffee
- 3:15-3:45 audience interaction
- 3:45-4:00 celebratory dance "Sisterhood"

CONTEMPORARY CSJNESS

Roseann Giguere

I. We affirm ourselves as women

A. We are professional women

- pride in our accomplishments -- their breadth and depth
- counsellors, administrators, pastoral care ministers, educators, social activists, health care people, writers and researchers, spiritual directors, ministers to the poor and powerless.

B. We caress our creativity

- new works are generated; new forms from old
- convents to homes for women; traditional education programs renewed; walking with the elderly and poor
- recreating our programs of membership and evaluating our life style

C. We recognize and affirm our affective selves

- integrating and embracing our life journeys
- valuing our woman friendships in their gifts of self and time
- establishing intimacy in our lives with women and men (Ouida, 17th cent. British woman poet: there are few marriages which are "marriage proof")
- reclaiming the strength of shared meals, shared life, shared vision
- naming our feelings of loneliness and emptiness as a common experience with others and a calling out to them and to our God.

D. We are energized by our spirituality

- growing appreciation of our life rhythms and earth rhythms
- increasing sensitivity to and hunger for female imagery
- taking time for prayer, meditation, retreating
- expanding our sense of mission and call

II. We name and heal the dehumanization in our church and society

A. We embrace a life style in tension with consumerism

- questioning and deepening our vowed poverty; simplicity of life
- transforming the simplicity of the "habit" to resistance to changing styles
- recycling of what we had to the group that needs it now
- uncertainty of renting, not rooting

- B. We resist the oppression of patriarchy in church and society
 - affirming the completeness of our ministry
 - identifying the sexism in the denial of ordination
 - preparing for jobs which we feel called to or recognize as needed by society
 - setting up programs for women and cultures which are oppressed.

- C. We call attention to and resist legitimization of other evils in our midst
 - organizing and politicizing against the inhumanity of war
 - standing within without adapting to hierarchical structures
 - serving all people without regard to class; living in a classless community
 - living in the tension of social service and social change
 - questioning society's classification of woman as virgin or whore

III. We smash our idols and convert our fears to action

- A. We recognize the myths of power, bigness, wealth and security
- B. We find our rootedness in a tradition of women who make radical decisions at great cost
- C. We integrate the poverty of letting go and the responsibility of care to our members
 - recognizing the relationship of our wealth to the poverty of others
 - daring to be prophetic to the people who have supported us through the years.

IV. We live our sisterhood in solidarity rather than isolation

- A. We identify and share common experiences with all women: mystics, battered, lonely
- B. We experience our celibacy as freeing; identifying it as a confirmation of the value of being

- C. We develop an awareness of need for support groups: forming, joining, enabling others to network their support
 - proclaiming our solidarity with women in poverty making up most of the unemployed and the unprotected

- D. We invite membership in our community as an invitation to involvement in God, ourselves and our neighbor.

V. We are in process of calling ourselves to prophetic vocation

- A. We develop a constitution reflective of our womanness
 - evaluating that it speaks who we are
 - creating the definition of vowed life unique to women religious
 - asserting ourselves in dialog with Roman authority
- B. We recognize the ongoing conversion and renewal of the prophet
 - asking what is to be done
 - discerning what we are called to
 - evaluating our existing services
 - trusting the Spirit to breathe where she wills
- C. We involve ourselves in a futuring built on the remembrance of the past and an involvement in the present

CORPORATE STATEMENT OF LCWR

We as women religious believe the Gospel calls us to commitment to build a world based on the beatitudes. We find ourselves as human and Church communities, however, burdened with social, economic, and political systems that dehumanize, exploit, and destroy--systems that we ourselves, especially in our nation, have participated in creating. We pledge ourselves to work to change these systems, to work for peace and the liberation of all people. We dare to open ourselves to the power of the Spirit who calls us to conversion and to action.

RESOLUTION: Nuclear weapons: The arms race presents an imminent and grave danger to humankind. It consumes billions of dollars, promotes competition among nations, pollutes the planet, fosters repression and destroys life.

We as a Conference publicly oppose the production and deployment of the MX missile, the neutron bomb and other planned instruments of destruction.

We resolve to develop action plans to make our opposition clear.

We direct the National Board to take immediate action toward the implementation of this resolution.

Freedom and liberation are essential components of a just society. We want to bring our efforts, our power and influence to cooperate in the liberation of all peoples.

RESOLUTIONS: We commit ourselves to be solidly with the poor and the oppressed and to continue to discern how that challenge must influence and shape our lives.

We pledge ourselves to work toward the equality of all people especially women, both in Church and in society.

We commit ourselves to do all in our power to eliminate racism in all its forms.

We dedicate ourselves to affirm the right of self-determination of all peoples, especially those in Latin America, and to oppose exploitation of peoples by any persons, groups, and nations.

We commit ourselves to work toward conservation and a more equitable distribution of the earth's resources.

We resolve as a Conference to be sensitive to the growing presence of the Hispanic people and to be aware of the implications of this presence in our Church and nation.

We challenge ourselves to study and to act on these concerns at every level of membership--national, regional, and personal. We direct the National Board to develop methods of implementation.

PASTORAL DIMENSIONS

1. Be it resolved that women participate in responsible dialogue and decision-making at all levels in the Church, and that NAWR members act as catalysts in fostering and promoting dialogue and co-responsibility.
2. Be it resolved that the National Assembly accept the responsibility for publicizing the fact that sisters are prepared and preparing for membership in team ministry, and that NAWR assign to the regions the responsibility for carrying on dialogue with priests and people in this regard.
3. Be it resolved that the diaconate for women be restored in the Church and developed in accordance with the evolving expression and needs of the Church.
4. Be it resolved that NAWR request the NCCB to recommend that the Bishops be selected through democratic processes involving clergy, religious and laity of the diocese, and that the appointment be made for a specified period of time.
5. Be it resolved that many and diverse groups within the Church be encouraged to develop meaningful liturgical experience through affiliation with or formation of ecclesial communities of their choice.
6. Be it resolved that NAWR express its concern for the problems experienced by the American clergy in today's world and that it urge the NCCB to weigh seriously the Statement on Priesthood drawn up by the NFPC in Baltimore (March 1971) and to initiate positive measures to remedy these problems.

SOCIAL ACTION

1-A. The National Assembly suggests that immediate action be taken on the following:

- (1) POVERTY: That sisters work for fair labor practices, adequate housing, alleviation of urban and rural poverty, help for migrant workers, legal defense and educational opportunities for the poor, senior citizens and reform of the welfare system.
- (2) RACISM: That sisters through NAWR recommend aid to and support of minority and ethnic groups, withdrawal of sisters from racist schools, support of the National Office of Black Catholics, and the National Black Sisters Conference.
- (3) ALIENATION: That sisters be deeply involved in seeking solutions for and alleviation of the problems raised by drug addiction, alcoholism, alienated youth, neglect of senior citizens, inhuman prison conditions, and improper care of the mentally ill.
- (4) VIOLENCE: That women religious throughout the country be deeply involved in the problems of the right to life, of war and peace, conscription, the treatment of conscientious objectors, and street and campus violence.
- (5) STATUS OF WOMEN: That NAWR should actively work to improve the status of women by supporting fair employment practices and securing equal opportunities for women in all phases of life, particularly in their role in the Church.

TWO TASK FORCE MEMBERS LOOK BACK FIVE YEARS AFTER DENVER HOUSE OF DELEGATES, 1971

...Somehow NAWR was seen as a forum for sharing and for action. And so NAWR had to be born. Once it was conceived and once it began to stir restlessly, the struggle for birth was on. There was no turning back for those involved. This new life could not miscarry; could not be aborted!

But how careful and sure they had to be--those women who carried NAWR from 1968 through 1970! At once sensitive and listening, reflective and courageous, prayerful and resilient, faith-filled and loving--what one lacked the other supplied so that in Cleveland in 1970 NAWR came forth amid jubilation and thundering applause of support, the pain and travail being forgotten because a new life had come into the world. S. Janet Peterworth, member of Steering Committee for the Denver House of Delegates, 1971. (PROBE, January, 1976)

Sisters Councils brought us together to look at who we are and how we touch the world. We met each other to share, to listen and to speak, and out of such meetings new works, new friendships, new alliances, new services were growing. We hit a nerve and found a hidden strength. We learned that we had much more to give than we were giving. We wanted a voice, a forum, a space to become visionaries and creators of the future, to become the women of the Church that both we and the Church needed. We planned an assembly of women like ourselves, coming together to ask our own questions, to develop our own responses. And so NAWR came to be. It was time for it, and we were ready.

S. Joann Crowley, first Structures Chairperson of NAWR. (PROBE, January, 1976)

OUTLINE HISTORY OF HISPANIC MINISTRY IN THE ARCHDIOCESE OF
SAINT PAUL AND MINNEAPOLIS

- 1956 (Approximately) - Father James Ward, pastor of Our Lady of Guadalupe Parish, recognizes and writes about the special ministry needed to serve the Hispanic people becoming relocated throughout the Archdiocese. To quote him: "It would seem that the placing of Spanish-speaking priests in strategic areas throughout the Twin Cities and suburbs would be a great help to the Mexican, Cubans, Puerto Ricans, and other Latin Americans who find it inconvenient to travel the distance to Guadalupe Church.
- 1972-73 Fr. Adelbert Wolski, OFM celebrated Spanish Masses at the Basilica of St. Mary, Minneapolis for the Hispanics there.
- 1974-75 Because of the Spanish speaking pastor, Fr. Barnabas Ahern OSB, St. Joseph parish in Minneapolis became (unofficially) the parish for the Hispanic Community there. When this parish was relocated and the pastor moved the Hispanics lost the unifying element. The result of this was calling on Our Lady of Guadalupe Parish in St. Paul for help and service.
- 1975 February - Beginning of OUTREACH PROGRAM developed by Fr. Ray Monsour, Sr. Audrey Loher and Arturo Ibarra.
Goals: Locate the Spanish speaking people and discover their needs from neighborhood Christian Communities.
Develop leaders
Method: Took census in three areas; (McDonough Homes, Mt. Airy, and West 7th), developing a neighborhood group in each.
May - Meeting with Bishop John Roach to discuss our evaluation of the OUTREACH PROGRAM up to this point. Presented written report.
June - Dominican Team gave renewal retreat for Spanish speaking in St. Paul, and presented a report regarding the census and OUTREACH PROGRAM to Bishop Roach.
- 1976 January - Formation of the Equipo Pastoral para los Hispanos (Pastoral Team for the Hispanic People) - Unofficial of course!!! Made up of Frs. Ray Monsour, Larry Hubbard, Jose Romero, Srs. Lupe Serrano, Audrey Loher and later on Suzanne Menschek. Met bi-monthly.
Significant actions: Questionnaire to Priests & Sisters of Archdiocese - August, 1976
Meeting with people interested in working with Spanish speaking - February 22, 1977
1st report to Priests Senate - April 22, 1976 (Postponed to May 20 because of lack of time)
May - Proposal presented to Priests Senate was unanimously passed and presented to Bishop Roach.

Roach appointed TASK FORCE to study needs of Spanish Speaking people.

November - Task Force presented their report to Senate, who in turn gave it to Bishop.

November 29 - Bishop letter of response to Fr. Ray - Need to be more specific.

Exchange of letters between Fr. Ray and Bishop Roach!

1977 February - Meeting with people interested in working with Spanish Speaking people

April 4 - Fr. Ray presented clarification of the Task Force report to Bishop.

Result: The EQUIPO PASTORAL PARA LOS HISPANOS was recognized in the Diocesan Directory.

No for budget request

Bishop would try to get Jose Romero as paid part time

Larry's time would be settled

1978 January - Fr. Larry Hubbard returned to Venezuela with no replacement.

August - Jose left for New Mexico with no replacement.

July - Audrey's salary paid by the Archdiocese.

June 20 - Final letter to Bishop explaining the need for full time personnel in the Hispanic Ministry

PRESENT SITUATION

1. The need for ministry in all areas (pastoral, social, educational, etc. to the Hispanic people is continually increasing, and at the same time is becoming more impossible to meet.
2. There is not sufficient personnel nor funds to minister satisfactorily to these needs.

RECOMMENDATIONS

1. That a full time director, other than the Pastor of Our Lady of Guadalupe Parish be hired for the ministry to the Hispanics in the Archdiocese.
2. That we receive professional help in setting up a workable and realistic structure.

HISPANIC MINISTRY OFFICE
ARCHDIOCESE OF ST. PAUL AND MINNEAPOLIS

General picture of the Hispanic Community in this Archdiocese.

Hispanic Ministry became diocesan 3 years ago:

- Fr. Jose Romero was hired to work part time in Hispanic Ministry.
- Agreement was made between the Archdiocese and the Oblate Frs.
- Jose worked here 1 year.

Is there money allocated?

- We learned that there was \$10,000 allocated for Hispanic Ministry
- Sr. Audrey was paid by the archdiocese as an outreach worker.

Hispanic organizations (CLUES and Su Familia)

- Presented proposals to Archdiocesan Agencies requesting service to Hispanics.

As a result of work done by CLUES, Su Familia and Parish Staff:

- The Archbishop established an Hispanic Ministry Board.
- The first board meeting was in June.

It was the request of the archbishop:

- That very early in the process the board advise him on the appointment of a director.

The board has gone through the process of recommending persons for the position of director.

- It has outlined it's purpose
- Written the Job description for the director.
- Submitted a budget

September 28th the board met with Archbishop Roach, Bishop Kinney, Fr. Carlson, & Mgr. Hayden

- Basically we were in agreement with how the ministry should take form.
- We were in agreement that the director be hired as a staff person for the Archdiocese.

- 1980 - The Hispanic Ministry Office was established on July 1, 1980 as a result of the efforts of several Hispanic community groups, Archdiocesan Departments, and with the support and blessing of Archbishop John Roach. This support was further reinforced with the appointment of Bishop J. Richard Ham, MM as Vicar of Hispanics.
- Lupe Serano was the first full time director of the Office of Hispanic Ministry.
 - The main concern of the office was to involve the Catholic Church with the Hispanic community at Archdiocesan levels.

- 1983 - In preparing for the III National Encuentro of Hispanic Pastoral, the Office created a vehicle through which Hispanic leadership, within the Church, began evaluate

- Preparation for the III Encuentro

December of 1983 twelve Hispanics from the Archdiocese attended a regional Encuentro meeting directed by Sr. Consuelo Tovar and Fr. Tom Kozany of the Northcentral Hispanic Mobil Team.

These individuals became the Archdiocesan Equipo Promotor for the III Encuentro.

The goals of this group have been:

1. To increase awareness among Hispanics of the Archdiocese's desire to become more familiar with the reality of Hispanics locally.
2. To challenge Hispanics to come together and work together toward increasing Hispanic participation within the church despite differences that exist among various Hispanic groupings.
3. To identify issues that are most pressing to Hispanics and begin dialogue with those archdiocesan bodies responsible for addressing those areas of concern.

Nationally priorities for Hispanics have been identified as:

1. Evangelization
2. Formation of lay leadership
3. Youth
4. Social Justice
5. Education

Locally, although Hispanics have articulated the need for ministry in all of these areas. Evangelization and Education appear to be the two areas needing most attention given our present stage of development.

The Equipo Promotor has worked toward accomplishing these goals by:

1. Sponsoring Encuentro sessions that to date 125 Hispanics have participated in. The orientation of these sessions has been spiritual and educational, providing opportunities for Hispanics to share their experiences of faith and culture.
2. Utilizing Media - Centro Cultural Chicano T.V. Program, Visiones de la Raza newsletter, monthly mailing (300) of III Encuentro Update, Catholic Bulletin articles, and Spanish Radio programming.
3. Gaining the endorsement of pastors at St. Stephens, Holy Rosary, Ascension, St. Casimir's parish to identify Hispanics in their parish areas and begin the process of inviting them into the parish community.
4. Continuing involvement with the Northcentral states of Kansas, Missouri.

Iowa, Nebraska, North and South Dakota. October 12-14, 1984, seventeen Hispanics from this archdiocese will participate in a Northcentral regional Encuentro training. Ten of the seventeen will play a role in facilitating the training.

5. Establishing and maintaining communication with Hispanic Ministry in other dioceses in the state.
6. Increasing the number of Hispanics actively involved in planning and implementing the activities of the Encuentro from the original 12 to 35.

The result of these activities has been an increased awareness and excitement among Hispanics of the possibilities for working with church at its various levels to implement some of the recommendations presented in the Bishop's Pastoral The Hispanic Presence: Challenge and Commitment.

- Participation in Teleconference on Hispanic Ministry held at St. Thomas College, October 2, 1984.

December 1984 - Lupe Serrano resigned and left the office on December 31, 1984. The position of director became open and the process of hiring a new director began.

January - April 1985. Virginia Rodriguez and Santano Ortiz were temporarily hired by the Archdiocese to continue the Encuentro process, in collaboration with Sr. Consuelo Covarrubias from Our Lady of Guadalupe Parish.

- EPD sessions and planning committees were held in preparation for the Diocesan Encuentro.
- Training of 12 facilitators for Diocesan Encuentro
- 18 youth attended Hispanic Youth Symposium in Kansas City, Kansas. March 1-3, 1985.
- March 23, 1985 - St. Paul/Minneapolis Archdiocesan Encuentro on Hispanic Ministry. 80 people attended this event. Bishop Ham had very significant participation in this Encuentro.
- EPD preparation of final draft of recommendations for the Regional Encuentro.
- EPD preparation of final draft of recommendations for the Regional Encuentro.
- April 16, 1985 Meeting with Msgr. Habiger regarding State Encuentro.
- April 23 Meeting with Bishop Ham to finalize participants to National Encuentro.
- April 26 - 28, 1985. Regional Encuentro in Kansas City, Kansas, 11 Delegates from EPD attended and 26 Delegates from Our Lady of Guadalupe Parish.
- June 1985 - Virginia Rodriguez and Sr. Consuelo Covarrubias were hired as Co-directors of the Hispanic Ministry Office.

STATEMENT OF GOALS FOR THE FIRST STATE ENCUENTRO ON HISPANIC MINISTRY taking place in St. Thomas College June 27-29, 1986.

1. Provide a forum for Hispanics in the State to articulate their vision for greater participation within the church.
2. Provide a process that will bring concerns to a forum for diocesan personnel to become more attuned to the ministerial priorities of Hispanics in their respective dioceses.
3. Increase awareness of the implications of the Pastoral Letter on Hispanics for all participants.
4. Strengthen and build the pool of Hispanic leaders within the church in order to assist in the implementation of the Pastoral.
5. Provide a process that will bring concerns to a forum for implementation of recommendations from the III National Encuentro at a state wide level.

DESIRED OUTCOMES

1. That diocesan personnel will have identified Hispanics throughout the state who can serve as resources for continued development of Ministry among Hispanics.
2. That more Hispanics would be identified as individuals with the potential for taking on leadership roles in Hispanic Ministry
3. That this state gathering would serve as a beginning point for establishing a formal structure of on-going communication and planning around Hispanic concerns.
4. That increased visibility of Hispanic Ministry among Hispanics will offer an alternative to Hispanic Catholics who are drawn into other denominations because of language and culture.
5. That recommendations from the III Encuentro continue to be implemented by grassroots throughout the state.

OVERVIEW OF ACTIVITIES

Page 7

1985

JUNE

- Urban Plunge with Deacons
- Presentation in Hispanic Ministry to deacons
- Presentation: Hispanic Culture in MN at Lutheran N. Western Sem.
- Preparation of Credentials for National Encuentro
- Fundraiser: Dance
- Presentation to MN Conference of Bishops. Re: State Encuentro
- 2 weeks course in Theology, San Bernardino, Calif.
- EPD and EPP meetings

JULY

- Begin Home Visits in N. Mpls.
- EPD meetings
- Parish Picnic
- EPP Meetings
- S. Mpls. - Fr. Jerry McMullen Holy Rosary Parish
- State Encuentro Meeting - directors

AUGUST

- Continue home visits in Mpls.
- EPD Meetings
- EPP Meetings
- Parish Retreat with Sr. Carmen A. Gomez
- Las Hermanas Nat'l Conference
- NATIONAL ENCUESTRO

SEPTEMBER

N. Minneapolis on-going

- National Renew training Newark N.J.
- Presentation on Hispanic women at Sacred Heart Church
- N. Mpls. - Fr. Ray M. Ascension Parish
- HISPANIC MINISTRY DAY in collaboration with School Sister of Notre Dame and MN Council of Churches
- State Encuentro meeting - directors
- EPD and EPP meetings
- Migrant Ed. Conference
- Home visits in S. Mpls.
- Prison Ministry Meeting

OCTOBER

Leadership -Script course in preparation

- Hispanic Culture Presentation for Catholic Charities
- NATIONAL THEOLOGY REFLECTION in Seattle, Washington
- School of Ministry Proposal for St. Thomas
- Marins Team Reception
- State Encuentro Meeting - directors
- Prison Ministry Meeting

NOVEMBER

- Presentation on care for the Dying for Coalition
- State Encuentro Meeting - directors
- FULL STAFF PRESENTATION
- HISPANIC VOLUNTEERS RECOGNITION BANQUET
- THEOLOGICAL REFLECTION - Locally
- EPP meetings
- EPD meetings
- EVANGELIZATION WORKSHOP
- Regional Meeting in St. Louis

DECEMBER

- Video fair over National Encuentro and special Liturgy presentation at all masses in Our Lady of Guadalupe Parish.
- Our Lady of Guadalupe celebrations in Mpls. with Sr. Elisa Rodriguez
- EPD meetings
- Writing grant proposals for State Encuentro follow-up and Renew.

1986

On-going organization, planning, maintenance and evaluation:

	<u>Ministry in Mpls.</u>	<u>State Encuentro</u>	<u>Renew</u>	<u>Other</u>
January	Mtg. with Fr. Jerry McMullen from Holy Rosary Parish	-Proposal writing mailing for funding	-Denver Mtgs: -Diocese and Hispanic Renew Office -Renew groups -Proposal for Renew Funding	
	-Home visits	EPP meeting		
February	-Mtgs with Pastors -Ed Flahavan, from St. Stephens -Jose Gutierrez, from St. Boniface -Charles Lente, from Holy Rosary	-Planning mtgs State Level: -February 7 ↓	-Hispanic participation at Renew overnights -Feb. 7,8, (4) -Feb. 14,15 (14) and (5) OLG -Feb. 28, 1 (1)	-Monthly mtg. with other Hispanic Agency Directors -Allocations Panel Hearing
March	-Lenten Reflection Groups (3) ↓	-March 11 -Process planning mtg with Sr. Consuelo Tovar, Regional Consultanc -First 1986 Advisory Board Mtg. with Olga Villa-Parra from Midwest Hisp. Cath. Comm.	-March 7,8 (5) -Discernment Workshop for overnite participants -Renew Workshop for trainers	-Prison Ministry -Attendance at other Agency Annual Board Mtgs.

DATE: Sept. 20, 1986

MEMO TO: Hispanic Ministry Board Members

FROM: Sr. Consuelo

RE: 16 months report

June, 1985 - Sept. 1986

JUNE		<ul style="list-style-type: none">-Urban Plunge with Deacons-Presentation in Hispanic Ministry to deacons-Presentation: Hispanic Culture in MN at Lutheran N. Western Sem.	<ul style="list-style-type: none">-Preparation of Credentials for National Encuentro-Fundraiser: Dance-Presentation to MN Conference of Bishops. Re: State Encuentro-2 weeks course in Theology, San Bernardino, Calif.-EPD and EPP meetings	
JULY		<ul style="list-style-type: none">-Begin Home Visits in N. Mpls.	<ul style="list-style-type: none">-EPD meetings-Parish Picnic-EPP Meetings-S. Mpls. - Fr. Jerry McMullen Holy Rosary Parish-State Encuentro Meeting - directors	
AUGUST		<ul style="list-style-type: none">-Continue home visits in Mpls.	<ul style="list-style-type: none">-EPD Meetings-EPP Meetings-Parish Retreat with Sr. Carmen A. Gomez-Las Hermanas Nat'l Conference-NATIONAL ENCUESTRO	
SEPTEMBER	N. Minneapolis on-going	<ul style="list-style-type: none">-National Renew training Newark N.J.-Presentation on Hispanic women at Sacred Heart Church	<ul style="list-style-type: none">-N. Mpls. - Fr. Ray M. Ascension Parish-HISPANIC MINISTRY DAY in collaboration with School Sister of Notre Dame and MN Council of Churches-State Encuentro meeting - directors-EPD and EPP meetings-First Board Mtg. scheduled for Sept. 25, 1985	<ul style="list-style-type: none">-Migrant Ed. Conferenc-Home visits in S. Mpl-Prison Ministry Meeti
OCTOBER	Script course in preparation	<ul style="list-style-type: none">-Hispanic Culture Presentation for Catholic Charities	<ul style="list-style-type: none">-NATIONAL THEOLOGY REFLECTION in Seattle, Washington-School of Ministry Proposal for St. Thomas-Marins Team Reception-State Encuentro Meeting - directors	<ul style="list-style-type: none">-Prison Ministry Meeti
NOVEMBER	Leadership preparation	<ul style="list-style-type: none">-Presentation on care for the Dying for Coalition	<ul style="list-style-type: none">-State Encuentro Meeting - directors-FULL STAFF PRESENTATION on Encuentro-HISPANIC VOLUNTEERS RECOGNITION BANQUET-THEOLOGICAL REFLECTION - Locally-EPP meetings-EPD meetings-E/ANGELIZATION WORKSHOP with Sr. Carmen Aurora Gomez-Board Mtg. Nov. 20, 1985	<ul style="list-style-type: none">-Regional Meeting in St. Louis

1986

On-going organization, planning, maintenance and evaluation:

DECEMBER - 85

Ministry in Mpls.	State Encuentro	Renew	Others
Sr. Elisa Rodriguez Presentation in Mpls	Proposal writing etc. for State Encuentro	Renew Planning with M. Zirbes	Presentation of IL Encuentro to Pasto Council
	mtgs. with Otto Bremer Arch. Dev. Office		

1986

JANUARY

Mtg. with Fr. J. McMuller - Holy R.	-Proposal writing mailing for funding to: Otto Bremer Religious Comm. Begelow Dayton Hudson	-Denver Mtgs: Diocese and Hispanic Renew Office -Renew groups -Proposal for Renew -Funding
Home visits	-EPD Meeting	

FEBRUARY

-Mtgs. with Pastors Planning Mtgs. Ed Flahavan, from State Level St. Stephens Jose Gutierrez, from St. Boniface Charles Lente, from Holy Rosary	-February 7	-Hispanic participa- tion at Renew overnights -Feb. 7,8, (4) -Feb. 14,15 (14) and (5) OLG -Feb. 28,1 (1)	-monthly mtg. wit Hispanic agency directors -Allocations Pane Hearing -Special Board Meeting for Old members. Mtg. ca Mr. D'Heilly and Bishop Ham, Feb 20.
-Lenten Reflection Groups (3)			

MARCH

	-March 11 -Process planning Mtg. with Sr. Consuelo Tovar, Regional Consultant -First 1986 Advisory Board Mtg. with Olga Villa-Parra from Midwest Hisp. Cath. Comm. Mar. 18/22	-March 7,8 (5) -Discernment Workshop for overnite participants -Renew Workshop for Trainers	-Prison Ministry -Attendance at other Agen Annual B.
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APRIL

-Ministry in Mpls -Reflection Group -Mass at Holy Rosary	-To Marshall, MN for Agenda Committee Mtg. -Drovers State Bank for Bremer State Bank for Bremer Funding Recog. Luncheon -EPD Mtg. -Liturgy Committee Mtgs -Brochure draft completed	-Planning session with S. Zirbes -Info. Mtg. on Renew at Ascension	-TV-WUSA- conce Program focus o Hispanics -Youth (14) to Omaha for Regi Youth Symposium Orientation Mtg 20 Board - April 24
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1986

	Ministry in Mpls	State Encuentro	Renew	Others
MAY	-Reflection Group (3) -Mass at Holy Rosary	-Facilitator training with S. Consuelo T. (1) -Facilitator Training 2 Meetings -Publicity Committee Mtgs -Environment Comm. Mtg. -Agenda Comm. Mtg. -Liturgy Booklet and Materials completed -Radio presentation on Encuentro KFAI	Renew Training for small group trainers	-Board Mtg. May 8 -Mtgs. with Interr (2) for office.
	Reflection Groups (2) Mass at Holy Rosary	-Radio Program on Encuentro -Agenda Committee Mtgs. -Hospitality Committee Mtgs. -Housing and Registration Committee Mtg. -Liturgy Mtgs. -Facilitator Training Session 2 Meetings -Mtg. With Archbishop -Mtg. with Bishop Ham -Encuentro 27 - 29th -Over 200 participants including •Migrants, refugees, professions many youth (30+) •Excellent prayer and liturgy sessions reflected process •Cooperation and collaboration in completing task of writing our •State Commitments •Excellent speakers with impacting message.		-Conference on TV Hispanic Marketing the 80's -Board Mtg. June 1 -Mtg with Hispanic directors
JUNE	Reflection Group (2) Mass at H. Rosary	-Article for Cath. Bulletin on Encuentro -Mtg. with Gene Scapanski Re: School of Hispanic Ministry	-Renew planning Mtgs (2) -Resourcing the Renew Team	-Hisp. Agency directors Mtg.
	Reflection Group (2) Mass at Holy Rosary	-State Encuentro Follow up: Discernment Committee -Committee for Archdiocesan Pastoral Plan -Appreciation Fiesta for all State Encuentro committee Members and facilitators	-Resourcing Teleph. Comm. Intern Mtg. -Training Fac. for small Groups ion. Trainers -Coordinators Mtgs (2) -Prayer Comm. -Publicity Comm -Telephone all training (2) -Presentation to Seniors at Centro	-Prison Minister Intern Mtg. -Ministry Commi -Mtg. with Mike O'Connell
JULY				
AUGUST				

SEPTEMBER

Ministry in Mpls.	State Encuentro	Renew	Other
-Reflection Groups (2)	-State Encuentro:	-Training of Outreach	-Board Mtg. 11th
-Mass at Holy Rosary	Discernment Committee	Ministers for Home	of September
	Mtg. (2) on Pastoral	Visiting	-Retreat for Bo
	Plan	-Large Group Gathering	with Sr. Elisa
	-Mtg. with Art Zannoni:	at Ascension: Renew	Rodriguez
	School of Hispanic Minis.	Informational and	-Seniors Fiesta
	-Mtg. with Wilmer Montes,	Fiestas Patrias	at Centro
	intern for Arch. Pastoral		-Seniors Fiesta
	Plan	-Home Visiting Comm.	at O.L.G.
		Training (5)	
		-Radio Presentation	
		on Renew	
		-Prayer Vigil at	
		Holy Rosary	

HISTORY UPDATE - Addition to existing copy. Needed for orientation of New Board Members.

1986

September

- Formation of Ad Hoc Discernment Committee to begin work on the Pastoral Plan.
- Meeting with Art Zannoni on the School of Hispanic Ministry at St. Thomas.
Hiring of Pat Forester to do feasibility study.
- Retreat for Board, priorities for direction of the office were worked on. Sr. Elisa Rodriguez, S.L. facilitated.

- Newsletter on the I State Encuentro
- Planning sessions for RENEW
- Visitation of families in Minneapolis (4)
- Large Group Gathering at Ascension - Indep. Day Celebration
- Hispanic Agency Directors Meeting.
- Planning session for Faith Gathering.

October

- Meeting with Regional Directors in Belleville, IL October 3, 4. 1 person attended.
- Renew Small groups 7, 60 person involved.
- Evangelizing, Missionary, Communitarian Church" Workshop by Jose Marins equipo at Woodstock, IL. 2 persons attended.
- Monthly Renew Hispanic Core Committee Meeting at Ascension.
- National Hispanic Liturgy Conference in Chicago, 5 persons
- Hispanic agency Directors Meeting.
- Meeting with Karen Starr from Otto Bremer
- House Blessing for Celia Hiland
- Prison Ministry Meeting
- Ad Hoc Pastoral Plan committee Meeting
- Weekly Renew Liturgies at Ascension and Holy Rosary.
- Board Meeting

November

- Renew Core Committee Meeting
- Terminal Core Workshop
- Aids Ministry Workshop
- Prison Ministry
- Annual Volunteers Award Banquet at Holiday Inn in Minneapolis.
- Hispanic Agency Directors Meeting
- Prepare Goals and Objectives with executive committee
- Renew Faith Sharing Group (2) weekly.
- Board Meeting

December

- Annual Board meeting at Boca Chica
- 1st Annual Renew Core Committee Christmas Party in Northeast Minneapolis
- Facilitate Rosa Marta Zarate's presentation to St. Thomas Religious Education in Staff on School of Hispanic Ministry.
- Letters out to Board Member Candidates

- Two Prison Ministry gatherings in Stillwater.
- Ad Hoc Discernment Committee Meeting.
- Renew Large Group Celebration for Our Lady of Guadalupe at Ascension and Christmas celebration at Holy Rosary.
- On-going Renew small groups (2)

1987

January

- Renew Core Committee Meeting
- Report to Otto Bremer on I State Encuentro
- Search Committee (2) meetings and process.
- New Board Member committee review meeting
- Board Meeting
- Faith Gathering participation; moderate session lead Sunday Prayer, prepare prayer room.
- Participation in Archdiocesan Renew Video for training small group facilitators

February

- Terminate Search process.
- Teleconference on New Immigration Bill
- Workshop on New Immigration Bill
- Renew Evangelization Retreat.
 - Evening in Spanish
 - Weekend in English
- Newsletter on Renew
- Training for Renew Small Group facilitators
- In-service meeting for new director

ncan

NATIONAL COALITION OF AMERICAN NUNS

WORKING, STUDYING AND SPEAKING OUT ON HUMAN RIGHTS AND SOCIAL JUSTICE ISSUES

Editors: Deborah Barrett, Donna Quinn

December, 1981 Vol. 12 No. 1

OPEN FORUM 1981 HIGHLIGHTS

The 1981 Open Forum and Board Meeting of the National Coalition of American Nuns was held on October 2-4, at Siena Center in Racine, WI. Participants confirmed that it is important for NCAN to continue to take stands on human rights and social justice issues of our day, and to be willing to live out those stands for justice.

WOMEN'S RIGHTS In discussing specific topics of concern, the area on Women's Rights included a wide variety of issues ranging from the formation of unions for parish jobs to the value of filing and perhaps even losing lawsuits in order to expose oppression and threaten the power of male-oriented institutions. Other issues addressed were the violation of contracts in church-related jobs, the status of nuns on social security, and the dependency of women, particularly in religious congregations. NCAN affirmed the need to use language in worship which includes everyone, the need for gender-free God language, and will prepare a packet of materials with scripture readings and hymns incorporating inclusive language. That women must be a part of the up-coming seminary study was stressed, emphasizing the importance of the presence of women on Boards of Trustees, faculties and in student bodies so as to confirm the wholistic education of seminarians.

DISARMAMENT NCAN participants concurred on the need for disarmament. The resignation of chaplains who are for disarmament from military bases was encouraged and the teaching of the evil of arms at all levels of education was advocated. It was suggested that tax money may be given to the World Peace Tax Fund. To aid draft resistance, convents and churches may be offered as asylums.

HUMAN RIGHTS The boycott of tourism to Guatemala and support of refugees from El Salvador were considered. To meet critical housing needs, it was suggested that convents be used for evicted or mentally ill persons, and that motherhouses be opened to those in need of overnight or long-term shelter.

JEWISH-CHRISTIAN RELATIONS All are urged to write to Giovanni Chali, Vatican Mission to the U.N., New York, NY., to thank him for meeting with NCAN's representatives concerning the Vatican's relationships with Israel. Other matters considered in the Jewish-Christian Relations area were the need for consciousness raising about anti-semitism in liturgy and readings, and concern about Soviet Jews who choose to come to the U.S. rather than to Israel.

PERTINENT QUESTIONS NCAN supports efforts to salvage positive legislation affecting women, such as Title VII and Title IX of the Civil Rights Act. NCAN endorsed the "Bowman Plan" calling for a referendum of the British people as to whether they wish to continue to use their taxes to

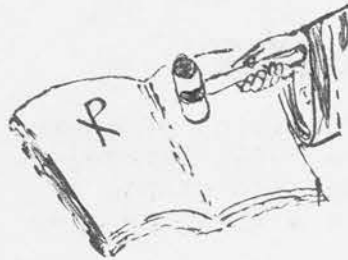
support the colony which is Northern Ireland. NCAN calls upon bishops to open financial books, and supports efforts to equalize salaries between lay and religious women.

1982 MEETING

Next year's meeting will focus on the subjects "Can You Be A Catholic and Be A Feminist", Global Disarmament and Current Topics. The 1982 Open Forum and Board Meeting will be October 29-31 at Siena Center in Racine, WI.

THE YEAR OF THE MARTYRS

ALL ARE INVITED TO JOIN IN PRAYER, FASTING AND SOLIDARITY WITH THE PEOPLE
December 2, 1981 - 1982 OF CENTRAL AMERICA.



The year began by honoring the four US women missionaries who gave their lives in El Salvador on December 2, 1980, while ministering to refugees. "Guilty of the Gospel" is a religious service honoring the missionaries, which is in the form of a trial on charges that they lived the Gospel and threatened the established order in Central America. For further information, contact Quixote Center, P.O. Box 651, Hyattsville, MD. 20782, (301) 699-0042.

NEW WAYS MINISTRY SYMPOSIUM

NCAN was one of the many Catholic organizations which co-sponsored the First National Symposium on Homosexuality and the Catholic Church held in Washington, D.C. on November 20-22, 1981. A few weeks before the Symposium, the National 4-H Center refused to grant space for the Symposium. A lawsuit is pending against the U.S. Dept. of Agriculture based on violations of 1st, 5th and 14th Amendment rights. Disapproval of the Symposium and its major sponsor, New Ways Ministry, was expressed by Archbishop James A. Hickey in letters sent to co-sponsors and Bishops. As Jeannine Gramick, SSND, and Robert Nugent, SDS, stated, such events help participants "...to identify with the kind of discrimination and injustice that homosexual people experience in our society and our churches. Not only do gay and lesbian people themselves suffer discrimination and injustice, but even non-gay people who would gather as a community of concerned Christians to discuss the issues also feel the sting of arbitrary and fear-filled decisions designed to prevent them from academically discussing a contemporary social problem."

AGENDA During the Symposium, Brian McNaught and Ann Butchart gave perspectives on growing up gay or lesbian and Catholic.

Letters supporting the Symposium may be sent to Archbishop James A. Hickey, Archdiocese of Washington, 1721 Rhode Island Avenue, N.W., Washington, D.C. 20036. Homosexual Catholics: A New Primer For Discussion, cassettes of the Symposium and other materials are available from New Ways Ministry, 4012-29th St., Rainier, MD. 20712.

Jeannine Gramick presented a new sociological theory on homosexuality. Theresa Kane, RSM and Cornelius Hubbach, CFX, responded to Robert Nugent's presentation on "Homosexuality, Celibacy, Religious Life and Ordination".

SUPPORT NCAN wholeheartedly endorses the work of New Ways Ministry, and this Symposium was but another example of the church continuing to work for justice without the presence or "approval" of those who are supposed to be in leadership positions. We can only wonder when the Bishops will take a justice stand on matters of sexuality. We regret that the Bishops did not take advantage of this opportunity to begin to listen to their sisters and brothers.

A BACKWARD GLANCE: TWELVE YEARS IN REMEMBERING

Before exploring future directions for NCAN at the 1981 Board Meeting, the group asked "Where have we been as an organization over the past years?" It was suggested that a brief history of NCAN through some of the stands and statements made by the organization be included in the Newsletter.

Dr. Mary Daly was being harassed by Boston College in the summer of 1969. One hundred nuns were meeting at the Cenacle on Fullerton Parkway in Chicago to discuss "Survival Strategies for the Seventies". Mary was one of the speakers and at that meeting, NCAN began. The group spoke out in defense of Mary Daly and asked the faculty review committee to re-evaluate her request for tenure. The committee did, she received it and that was NCAN's first effort to speak as American Nuns "studying, working and speaking out on issues related to human rights and social justice."

At that same time, the IHM's in Los Angeles were being oppressed by Cardinal James McIntyre who, along with many other prelates, spoke and acted as though he owned the nuns. NCAN called upon McIntyre and all other men of the church to allow women religious to control their own renewal process and to refrain from all further interference. Twelve years later, this seems only reasonable, but at the time it was radical to many in the Church. Archbishop Alter of Cincinnati had thus oppressed the Glenmary's and Cardinal Antoinutti of Rome rode heavy on nuns of the world under the same illusion that he was the plantation master and had the divine right of the imperial legions to control the lives of nuns.

NCAN never claimed to be grass roots, never claimed to represent more than 2% of the US nuns. In an interview with the late Saul Alinsky, who loved all nuns, Saul told some of the organizers that 2% could make a difference in any group, that 2% could change the direction of an entire movement. Saul, at that time very ill, told us that what was happening to the IHM's in LA was a blight on the church and could be stopped in this time even though it had been one of the curses of church men to deny women equality in the church. He saw it as reflecting society at large but knew that the church should be the one to change that, and that nuns themselves must act with vigor and resolution. When NCAN did speak out, Saul was one of the first to call and congratulate NCAN.

NCAN asked the Conference of Major Superiors of Women "just who is superior and who then is the inferior?" which led to a 1970 action on the part of the CMSW to change their name to the Leadership Conference of Women Religious. NCAN sees LCWR as that: leaders who confer. NCAN supports LCWR.

Early statements of the organization were carried in its renewal paper called TRANS SISTER, and in 1970 there was a call for the ordination of women and a broadened base for women's ministries. The first three meetings of the organizing of the Women's Ordination Conference took place under NCAN's auspices at St. Lawrence Convent on 72nd Street in Chicago until the group became too large. Mary Lynch wrote, "You convince me that time is running out and the hour has come." She came to St. Lawrence, even then a very ill woman, but managed logistics from there and WOC's beginnings were thus launched.

There were many civil rights actions in the sixties, as for example, NCAN's request for the Voting Rights Act, the first of its kind. Members had been in Selma along with about 45 other US sisters, and three Board Members were in the James Meredith march from Philadelphia, MS. to Jackson. NCAN in 1969 spoke out in behalf of the Alabama dry-dock workers, consistently supported unions, and called for recognition of unions in hospitals and schools under Catholic auspices.

Canon Law was dubbed by NCAN in 1973 for what it always was and remains today: rule without the consent of the governed. NCAN called it immoral then and, in the light of the so-called revised Canon Law, NCAN has not changed its position. The attitude of "let's accept it for at least it is not as evil as the last" does not wash with NCAN. We maintain that it is still rule without consent of the governed and, in the American experience, that's that.

Further, the group always contested the non-authority of the (non) Sacred Congregation for (against) Religious and NCAN asked even in 1971, "Who gave them this power?" ("The power of men is built on the illusions of the poor.")

S. Jeannine Gramick has said that NCAN was the first Catholic organization to publicly support NEW WAYS MINISTRY, an effort to carry out NCAN's statement that "it is immoral and should be considered illegal to discriminate against anyone because of his or her sexual preferences." As early as 1978, the group called for the de-criminalization of prostitution, not because they favored it but because they realized that women needed retirement benefits and health insurance for which they were not eligible because they did not pay taxes.

NCAN consistently supported the rights of women and chided both Loyola of Seattle and Chicago for discrimination against women faculty. In ERA efforts, NCAN testified through its members beginning in 1970 in the Sam Irvin hearings before the U.S. Congress. Since that time, members of the Board appeared before 21 state legislatures in behalf of ERA.

Protests against the all-male clergy were generous and loud, as for example, those criticizing sexist liturgy, the closed meetings of bishops and the scandalous lack of accountability on the part of church leaders. NCAN protested that the federal government required ordination for many positions as chaplains in the hospitals, mental institutions and prisons. Thus, Catholic women were denied these positions when Protestant and Jewish women could apply because they were granted ordination.

The horrors of US involvement in the Vietnam War brought NCAN into study and action against it. NCAN was one of the founders of Set The Date with others like the Quakers and Church Women United. Seven NCAN members participated in the Citizen's Effort To End The War In Vietnam held in Paris. This was the first Catholic group to condemn the B-1 Bomber and the MX Missile. When in 1981 there was the more successful drive to move forward the MX, the NC News Service called to find out what NCAN thought. When they were told that in 1978, NCAN issued a statement calling it "the monster," the reporter asked somewhat vacuously, "well, what do you think of it today?" as though anyone would change an opinion on such a monstrosity.

As early as 1972, NCAN was part of task forces. In spring 1972, NCAN was present in Nicosia, Cyprus at the Women's Peace Education conference, and again in Belfast where an inter-faith group explored the denial of religious liberties to people in Northern Ireland. Two members attended Brussels II international meeting of world Jewry and in 1972, NCAN was one of the organizers of the consultation of the inter-religious organizations convened to study the plight of Soviet Jews and Christians behind the Iron Curtain. NCAN members attended various UN meetings, for example, Habitat in Vancouver, BC, Women 1975 in Mexico City, and again in Copenhagen in 1980. Presently, two Board members are awaiting the final schedule for the citizens' visit to and evaluation of the prison in Marion, IL.

One of the most consistent issues addressed and supported by NCAN has been Jewish-Christian relations. Members recognize (with Pius XI) that "spiritually we are all Semites" and that "through Christ and in Christ, we are all spiritual descendents of Abraham" and Sara.

Currently the NCAN voice is not stilled. In the affair of Cardinal J.P. Cody, a letter was released addressed to the US District Attorney, Daniel Webb, in which he was urged to fulfill his duty and to pursue the truth with vigor and courage. This letter was covered widely by such news media as UPI and AP, on TV by NBC, ABC and CBS, and also by a number of radio stations.

The Archives of NCAN are located at Marquette University and, as the archivist says, there are 16 feet of vertical files giving the record and history in a more organized and primary way. Research on these papers is allowed and indeed encouraged.

This brief historical review is unfinished and hour-by-hour continues.

Sit down and read. Educate yourself for the coming conflicts.

— MARY HARRIS "MOTHER" JONES
LABOR ORGANIZER
(b. 1830 d. 1930)

Lovins, Amory and Lovins, L. Hunter.
Energy or War: Breaking the Nuclear Link. New York: Harper and Row Publishers, 1980.

Schwartz-Nobel, Loretta. Starving in the Shadow of Plenty. New York: Putnam, 1981. (A story of starving people in the US, especially women as childbearers and the majority of the poor. The author won the National Clarion Award for "Special Report: Hungry Women in America," an initial study for this book.)

Eighth Day Center for Justice. Cleaning Up Sexist Language. Chicago: Eighth Day Center for Justice, 1980. (The booklet may be purchased from the Center at 22 E. Van Buren St., Chicago, IL 60605, for \$1.00.)

The Day After Trinity. (A film on the life of Robert Oppenheimer and his involvement in directing the scientists who made the atomic bomb. The film can be rented or borrowed from Loretta Staff Offices, 3001 So. Federal Box 1113, Denver, CO 80236.)

Mimes and skits for street theater on peace and other human rights and social justice issues are available from NCAN Board Member Catherine Bevanda, 2844 Lawrence St., Denver, CO 80205. This theater group provides teach-ins and peace theater, and would like to expand this for use at noontimes in large cities, schools and churches. They also welcome your ideas for mime and skits.

HOT LINE AND LETTER ALERTS, WRITE:

To counter Right-Wing Network: Taped messages and mailings combine up-to-date information and action advisories.

MOTHER TERESA

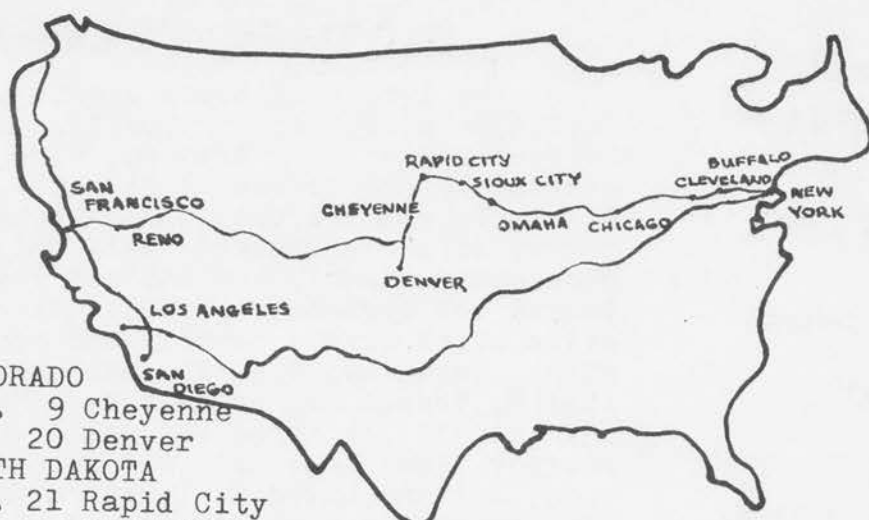
At the 1981 NCAN Board Meeting, the Coalition discussed the position taken by Sister Camille D'Arienzo, RSM, regarding Mother Teresa of Calcutta. S. D'Arienzo pointed out that although M. Teresa is an "enormously holy and compassionate woman", she has not challenged the systematic, institutional evils which create poverty and oppression. Secondly, S. D'Arienzo observed that M. Teresa may be used as a "good safe model" for those who would encourage female docility and subservience, and she noted M. Teresa's lack of support for women concerned with social injustice, religious renewal and diversity within the church. In discussing M. Teresa's effect in the US, NCAN members reported that M. Teresa's sisters are displacing nuns in parishes with conservative leadership and that M. Teresa is voicing opinions, for example, on the ordination of women, without communicating with US church women.

DIALOGUE NCAN called for dialogue with M. Teresa through the Women of the Church Coalition. NCAN supports S. D'Arienzo in her position concerning M. Teresa. This is not a negative critique of M. Teresa's Gospel service to the poor and abandoned of India, but rather poses serious questions to M. Teresa herself.

QUESTIONS We ask M. Teresa how or why she thinks she can speak as one having authority to American women regarding their lifestyle or aspirations. If women of the church long for ordination, it would seem that M. Teresa should be the first to understand the need for taking the freeing words of Scripture to the poor. We may ask if the men of the church are baiting M. Teresa to speak out on single-issue politics and the secondary place they want women to have in church, home and society.

POSSIBILITY It is the belief of many that M. Teresa is allowing herself to be used to mouth the anti-feminist opinions of church men and women, the latter who do not know that indeed they were born as women into the women's movement.

Women USA
76 Beaver Street
New York, NY 10005
800-221-4945; 212-344-2531



WORLD PEACE march

On October 24th, approximately twenty marchers began a World Peace March from San Francisco to the United Nations Special Session on Disarmament to be held May, 1982 in New York.

COLORADO

Dec. 9 Cheyenne
20 Denver

SOUTH DAKOTA

Dec. 21 Rapid City
Pine Ridge
Yankton

Jan. 34 Sioux City
Omaha

IOWA

Feb. 9 Des Moines
20 Davenport

ILLINOIS

Mar. 3 Chicago

OHIO

Mar. 29 Cleveland

NEW YORK

Apr. 13 Buffalo

May 10 New York

The Marchers will need support, lodging and meals in route. NCAN, with other groups, will co-sponsor the Chicago reception for the marchers on March 3, 1982.

NCAN PROTESTS NCEA'S DECISION TO MEET IN CHICAGO

The National Catholic Education Association is scheduled to hold its annual convention in Chicago on April 12-15, 1982. Illinois is one of the few states which still has not ratified the Equal Rights Amendment. NCAN not only has been on record in the past for supporting equal rights of women in education and full employment in both civil and church societies, but also supported ERA since the motion was placed before the states for ratification.

As a matter of principle, NCAN's Board cannot condone an association composed primarily of women educators choosing a non-ERA state as the site of its annual conference. Therefore, the Board of Directors of NCAN calls for protest to the NCEA by other organizations and individuals and urges the NCEA's choosing of an ERA ratified

state for its future annual meetings. To demonstrate the NCEA's respect for and sensitivity to the issue of the ERA this year in Chicago, we ask that the NCEA honor women during the convention who have worked on the ERA, such as the members or leadership of the National Organization of Women.

KEY UNRATIFIED STATES:

Florida Georgia Illinois

Missouri North Carolina

Oklahoma South Carolina Virginia

GOD'S GLORY BREAKS UPON US

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NATIONAL COALITION OF AMERICAN NUNS

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