

ITEMS

O F I N T E R E S T

Wrapping up Chapter

The Congregational Chapter has unfolded in two major segments over nearly three months.

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Aguchita video

PMNA assists Good Shepherd Spirituality Center with video about Aguchita.

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Helping women

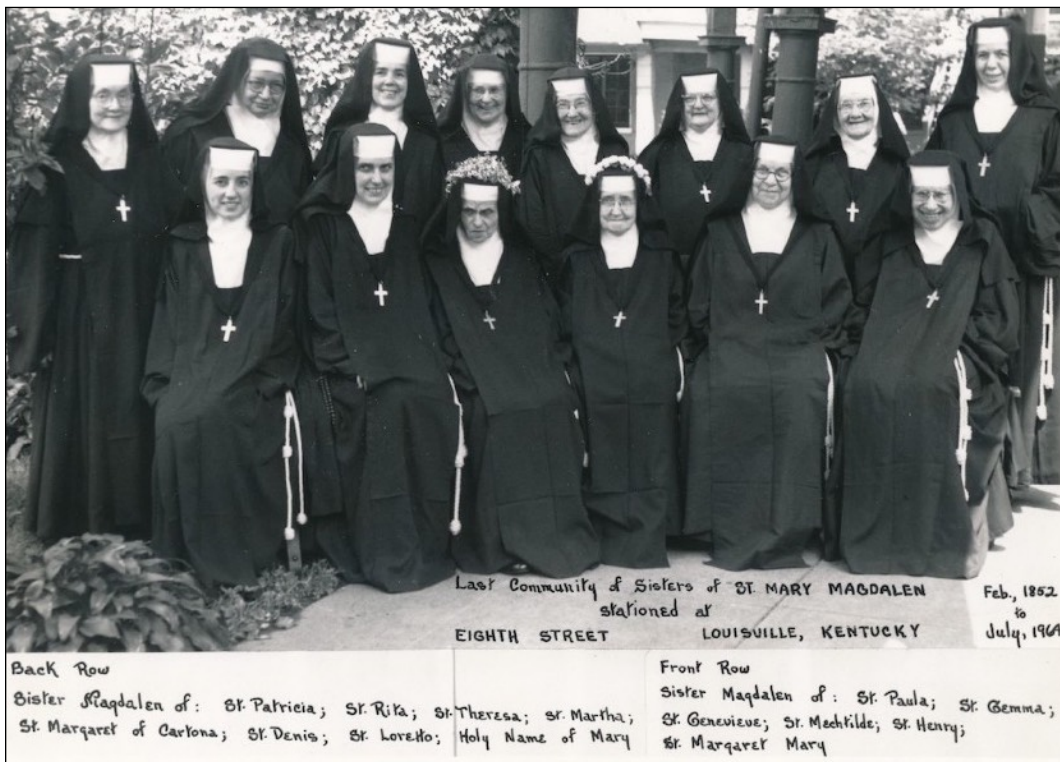
DeNeuille Learning Center for Women strengthens and empowers women.

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Vocation story

Elise Kramer, RGS, weaves her story of how she became a Good Shepherd Sister.

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Contemplatives celebrating two Jubilees at Bank Street in Louisville, Kentucky, in 1964.

CONTEMPLATIVE ANNIVERSARY

A prayerful moment at the Congregational Assembly of Contemplative Sisters paid tribute on November 11th to the 196th anniversary of the foundation of the Contemplative Sisters. The assembly recalled the Sisters'

Continued on next page



Green Corner

Sister Maria Susana Franco announced in her opening message at the Congregational Chapter on November 28 that Our Lady of Charity of the Good Shepherd will join the global Catholic community and participate in Pope Francis' seven-year journey toward sustainability and integral ecology by developing a *Laudato Si* Action Platform. Pope Francis has underlined in *Laudato Si*, the primary connection that exists between

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Contemplatives, *Cont'd from p.1*

history through photographs. The presentation began with the Magdalen Sisters, as they were first known. They moved on to being named the Sisters of the Cross, and then to being called the Contemplative Sisters of the Good Shepherd.

Today, their current and rightful name is Sisters of Our Lady of Charity of the Good Shepherd. In some communities, there are Sisters who have lived through the four name changes as well as the changes in the Church since Vatican II (1962-1965).

In honor of the contemplative Sisters' long history, *Items of Interest* shares some historical facts about the Sisters and their lifestyle.

Essential elements

The Good Shepherd congregation is unique as an apostolic community with a part of the membership living a contemplative life in various

provinces – a lifestyle that is very different than that of the apostolic members who go out into the world to serve others.

The contemplatives live according to essential elements that are common to all contemplative communities. A few additional essential elements are unique to Good Shepherd contemplatives.

Common essential elements include the primacy of God, vows, liturgical life, silence and solitude, *lectio divina*, Gospel asceticism, prayer/contemplation, enclosure of the heart, and being a welcoming community. These elements include the need to balance prayer, work, leisure, and study.

Good Shepherd adds a few more elements that are unique to the congregation. They are mercy of the Good Shepherd, universal zeal, apostolic incarnational prayer, reconciliation, community life,

complementarity/unity, and a focus on justice. No one element is more important than another, as they are all interwoven.

Through these essential elements, the contemplative Sisters listen to the Spirit in order to identify how they might continue to offer the best of themselves.

Mary Magdalen

The contemplatives took their early name Magdalens from Mary Magdalen, who, today, is being rediscovered and seen as a new vision for the history of spirituality.

Mary Magdalen is a woman who searched for Jesus on the first Easter morning, and when finding him, experienced a deeply personal transformation.

This Resurrection morning, in her meeting with Jesus, a new creation is opened. Everything begins again -- all things are made new.



Magdalens in Louisville, Kentucky, ca. 1940

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Magdalen scrapbooks provide insight into prayer life

By Monte Abbott, Archivist and Director of Province Center Operations

In the Mid-North America archives is a scrapbook the Magdalens kept many years ago. It contains letters, pictures, and descriptions of what was happening on the convent grounds in Louisville and regionally. There is also a surprising amount of content that concerns national and international events.

The Magdalens did not have television or radio, but they kept up with current events through local contacts who supplied them with newspapers and magazines. It is reasonable to assume the items that made their way into the scrapbook may have held great meaning for the Sisters. Perhaps the scrapbook was a focus of their community discussions and prayer. At a minimum, the scrapbook is an insight into what was on the minds of these cloistered Sisters.

World War I

One of the first pages of the scrapbook is filled with an "art supplement" from the Sunday Courier Journal (a Louisville newspaper) dated September 29, 1918.

World War I began with the assassination of Archduke Francis Ferdinand in 1914. Americans had been reading for years of battles like Verdun and Somme with hundreds of thousands of casualties. Terrifying new war tactics and tools filled the newspapers including dreadnought naval battles and aerial bombing raids.

More than 1,100 people had died when the Lusitania had been sunk and we experienced the first ever aerial bombardments of urban civilians by zeppelins and biplanes.

News from the Front

Even the cloistered Magdalens must have been greatly impacted by the constant news from the fronts. The Courier Journal's dramatic artistic interpretation of a decapitated Statue of Liberty and a New York City skyline engulfed in a firestorm with bombers flying in formation overhead must have captured their attention. Other clippings in the scrapbook continue the theme, "Procession of American Dead 'Somewhere in France'" with an image that appears to show local choirboys in robes.

A newspaper spread titled "How the Red Cross Dog Works" tells a story of rescue dogs. I can imagine the Sisters praying for fallen soldiers, nurses, and the dogs alike.



Eucharistic Congress

A Eucharistic Congress is a gathering of clergy, religious, and laity to bear witness to the real presence of Jesus in the Eucharistic. Congresses bring together people from a wide area, and typically involve large open-air Masses, Eucharistic adoration (Blessed Sacrament), and other devotional ceremonies held over several days. Congresses refer to both National and International Eucharistic Congresses.

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Magdalens, *Cont'd from p.3*



The first International Eucharistic Congress was held at Lille, France, on June 21, 1881. The Eucharistic Congress took place in the United States for the first time in Chicago in 1926, at Soldier Field. There was no Congress in 1925, but is it possible that perhaps this picture is from a meeting locally, maybe in Louisville, in advance of the Congress? The 1926 Congress was the most important event in US Catholic life up to that time. Historical sources say that this is where Catholics found their national political voice in America.

The Magdalens

The Contemplatives, first known as the Magdalens, did not keep annals for their first few decades in Louisville, but they began to do so in 1899. Some of their earliest entries highlight feast days, important events at the convent, and even the meals they ate. The entry for December 16, 1899 states simply, "Feast of St. Irenion, Interior telephones are being put in the different departments."

Simplicity

The entry for the following day mentioned a supper of sausages and pigs feet, a gift from the local bishop. The accompanying comment "We began to think

that we were faring very well" illustrates the simplicity of the life they must have been used to living.

A photo labeled Sr. Magdalen of St. Elizabeth was included in the scrapbook they kept. I have not been able to identify her conclusively because no last name is given. However, I believe she may be Sr. Eunice St. Elizabeth Lowther of the Detroit community. Detroit and Louisville were both part of the Cincinnati Province at that time, and there are numerous photos of visiting Sisters throughout the scrapbook.

The Magdalens renamed

Sister Elizabeth Lowther lived long enough, until 1973, to see the Magdalens renamed post Vatican II as Sisters of the Cross. She served in several positions in the Detroit community during her religious life, including in the Laundry, the Sewing Room, Altar Bread Department, and as Assistant Infirmarian.

Photo: Contemplative Sister Louise Marie Kirk at Lake Michigan, 1984.



This is the first in a series of articles *Items of Interest* will publish about historical accounts found in the Mid-North America archives.

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Congregational Chapter held in two parts

"The congregational chapter is a collegial assembly and the highest authority within the congregation. Representative of the congregation, it is a sign of the unity and an expression of the participation and interest of all the members in the progress of our mission. It is a spiritual event, a time of corporate reflection and conversion. By promoting renewal in the spirit of our charism, the chapter safeguards our heritage and is a source of life and inspiration for the entire congregation." Constitution 116

For the first time in Good Shepherd history, the Congregational Chapter has unfolded in two major segments over the course of nearly three months: September 16-22 and November 18-December 7.

Segment one of the Congregational Chapter

The meeting portion of the September segment began with an overview of congregation milestones since adopting the 2015 Direction Statement.

The first segment also centered on mission, with two focused summary reports. Winifred Doherty, RGS, spoke about the International Justice and Peace Office, and



Winifred Doherty, RGS, UN representative for Sisters of the Good Shepherd, spoke about the importance of the International Justice and Peace Office.

Cristina Durante reported on the Good Shepherd International Foundation. Both reports addressed the relevant and vital nature of each office for the Good Shepherd mission.

A Life Seekers Report addressed restructuring governance of the congregation. Good Shepherd seeks to shift from its current structure of more than 30 provinces into possibly 10 or 12 regional units organized by continent. The topic is complex due to an array of issues such as languages, culture, ministries, legalities, personnel, and resources.

Of equal complexity were matters related to strengthening partners-in-mission, as there are many different levels of understanding

and experiences across the congregation.

The Chapter's first segment also focused on identifying potential members of the leadership team that will be responsible for implementing the Chapter decisions. Formal nominations will take place in December.

The complex natures of restructuring and strengthening partners in mission required both of these conversations to continue into the second segment of the Chapter that is currently underway.

Segment two of the Congregational Chapter

The second segment of the multicultural, multi-lingual global Congregational Chapter continues through December 7, 2021.

Prayer and reflection weave in and out of each day's process. Ritual coordinators Monica Brown and Hilary Musgrave accompany Chapter participants with members of the ritual committee Zooming in from their parts of the world. Each session begins and ends with reflection, prayer, and song, all of which are available in Spanish, French and English.

Chapter facilitators Donna Fyffe and Catherine Schneider call on Monica and Hilary throughout the sessions to guide participants in times of centering and discernment.

On day 2, November 19, prayer celebrated the 25th anniversary

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Cristina Durante, Director of the Good Shepherd International Foundation, spoke to Chapter participants about the foundation's life-giving programs.

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Chapter, Cont'd from p. 5

of the Good Shepherd NGO office at the United Nations. The Congregational Treasurer's report on day 7 began with a reflection based on the miracle of abundance from scarcity. Faced with the hungry multitude and Jesus' direction, "You feed them," the disciples responded. "All we have are five loaves and two fish."

All we have

The prayer guides continued:

"In the Good Shepherd family, *all we have* are almost 3,000 Sisters: 500 Sisters are under age 50, and some thousands of Partners-in-Mission are on five continents in 72 countries.

"*All we have* are three lifestyles: contemplative, apostolic, lay, Good Shepherd International Foundation supporters and donors, 25 years of presence and experience as an NGO at the United Nations, a host of professional mentors, and 1,200 properties."

"This prayer prepared us to consider the human and material resources of the Congregation from a perspective of abundance," said Sister Madeleine Munday, Province Leader for Mid-North America.

Day 8 included a report from the Motherhouse Commission about the Spirituality Center, Hostellerie (conference center), Museum, and international community in Angers. Helen Anne Sand, RGS, serves on the Motherhouse Commission and was one of the presenters.

On day 9, (third in the UN 16 Days for the Elimination of Violence Against Women and Children), Chapter participants reflected on the life of Aguchita, Good Shepherd Sister murdered in the jungle village of La Florida, Peru. Sr. Susana Franco announced that the celebration of Aguchita's beatification will be May 7, 2022 in La Florida, Peru.

Advancing the mission collaboratively

During the Chapter, the term "Partners-in-Mission" is being used for staff, volunteers, benefactors, board members, Associates, Companions, and others who choose to accept co-responsibility to work collaboratively with Sisters to forward the mission (from *ZEAL CALLS US TO RESPOND, 2019 Report of the International Committee*.) The term "Mission Partners" is being used as the collective term for Sisters and lay persons working together to advance the mission.

Lizzie Cody, Director, Office of Mission Effectiveness, said, "The most exciting part of the Congregational

Chapter is the movement towards global unity in culture, structure, and strategy.

"St. Mary Euphrasia said, 'Union is, in fact, your defense and your support, and by the strength it gives you, you will extend your branches far and wide. Look at the universe, there is only one sun which warms and unifies it. It is the same for you, your sun is a single heart.'

"We are seeing how to live into this reality in a new way for this time," Lizzie said.

The prayer on November 28 for the beginning of Advent gave special focus to all those forced to migrate to seek new homes because of violence, economic injustice, climate change, and other inequities.

As the Congregational Chapter enters its final days, Sr. Madeleine said she wishes to thank all Mission Partners in Mid-North America for their service to the mission of Good Shepherd, and "for your prayers, support and gift of time so that our delegates and invited guests can remain fully present to the Congregational Chapter."

In closing her update on the Chapter, Sr. Madeleine shared a refrain from English Afro Rock band Osibisa that has come up more than once during prayer and deliberations: *We are going, heaven knows where we are going, but we know we will – get there!* Enjoy the full song at <https://bit.ly/2ZBpcWx>

The grace of transformation

Toni Ponder, Director of Province Administration/General Counsel, said she has many take-aways from her experience with the Congregational Chapter, among which are the visuals "that have been so intentional to the work and the grace of transformation occurring," she said.

"Our work has been represented by the work a butterfly must go through to actually come into being the beautiful butterfly! It is constantly being called to something new: from caterpillar to the chrysalis that protects and holds the forming and shaping of the butterfly, to finally the emergence of the butterfly.

"What protects the chrysalis from the wind, rain, and other elements? It is something that cannot be seen with the naked eye and is called the cremaster. The cremaster is a small stem that keeps the chrysalis in place and protected. What faith and trust the butterfly must have in the cremaster to protect it," Toni said.

"The butterfly reminds us all of the struggle of letting go of the known and the ways we are being called to change," she said.

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Good Shepherd celebrates 25 years of consultative status at the United Nations

Good Shepherd was granted Special Consultative Status with the Economic and Social Council of the United Nations (UN) on November 19, 1996, thanks to visionaries and trailblazers who made it happen.

Clare Nolan, RGS, was appointed as the first NGO representative at the UN in New York. She tells the story of going along with her backpack and finding ways to connect with other NGOs and offering to be minute taker so she could learn the ropes and get to know groups — using the corridor as her “office.”

Partners in mission at the Congregational Chapter honored the Good Shepherd International Justice Peace (GSIJP) team for their work at the UN to improve the lives of girls, women, and children. Today GSIJP teams are located in New York, Geneva, and Vienna

Items of Interest will featuring the history of Good Shepherd’s involvement at the United Nations in the next issue of the newsletter. Congregational Chapter activities prevented interviews and the ability to run the story in the current issue.



Clare Nolan, RGS, (left) with her renowned backpack and early Good Shepherd interns in the United Nations chambers in 2001.

A better kind of politic and women religious

The Incarnate Word Foundation hosted a gathering and luncheon on November 8 at Piper Palm House in St. Louis’s Tower Grove Park to hear and meet with Mary J. Novak, Executive Director of NETWORK, Lobby for Catholic Social Justice.

The topic of the event was “Fratelli Tutti: A Better Kind of Politics: Women Religious Writing it with Their Lives.” It was based on Pope Francis’ most recent encyclical on fraternity and social friendship titled *Fratelli Tutti*.

Mary Novak provided an overview of Chapter 5 of the encyclical, which explores how a new politic can work for the common good. She reviewed the last 50 years of NETWORK and other Catholic advocacy organizations and how they are building a new agenda grounded in

Scripture, Catholic Social Teaching, Catholic Social Tradition, and the lived realities of ordinary people.

Sister Madeleine Munday, Province Leader for Mid-North America, attended the luncheon. When reflecting upon the event, she said, “In addition to Mary Novak’s review of *Fratelli Tutti*, Chapter 5, I appreciated her sharing the history of NETWORK. This lobby of Catholic Sisters began in April 1972 as part of congregations’ response to Vatican II.

Mary’s slides showed NETWORK’s growth from two Sisters starting with \$189 in borrowed office space, to today’s staff of 18 lobbyists. Good Shepherd’s National Advocacy Center enjoys a warm relationship with NETWORK. Brigid Lawlor, RGS, NAC’s founder, was an intern



at NETWORK, and lobbyist Sister Marge Clark, BVM, served on NAC’s Advisory Board for many years.

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Commemorating the day of Aguchita's martyrdom

By Jeanette McDermott, PMNA Communications Coordinator

The Good Shepherd [Spirituality Center](#) in Angers, France, is producing a video about Sister Antonia Luzmila Rivas Lopez (Aguchita) in English, Spanish, and French. Sister Virginia Gordon, RGS, is the voice of Aguchita in the English version of the video, and Jeanette McDermott, Communications Coordinator for the Province of Mid-North America, serves as narrator.

Nancy Pereyra, RGS, is on the team of the Spirituality Center. She envisioned, initiated, and directed the project as a way to celebrate the 31st anniversary of Aguchita's martyrdom. A terrorist group executed Aguchita in Peru on September 27, 1990, for the crime of loving the poor and indigenous people of Peru. Sister Nancy explained how the project began.

"The Spirituality Center wanted to celebrate Aguchita at the Motherhouse in Angers. It occurred to me that there was no better way to pay tribute to Aguchita's memory than to make a video about her in French. So, I got to work on it and wrote the script and found native French speakers to narrate the video.

"On September 27, we celebrated the day of Aguchita's martyrdom with the video. The Sisters were delighted because it allowed them to learn more about Aguchita and her family within a vocational and missionary context, as well as the context of her martyrdom. After watching the video, Sr. Marie-Helene Halligon, Director of the Spirituality Center, said to me, 'The



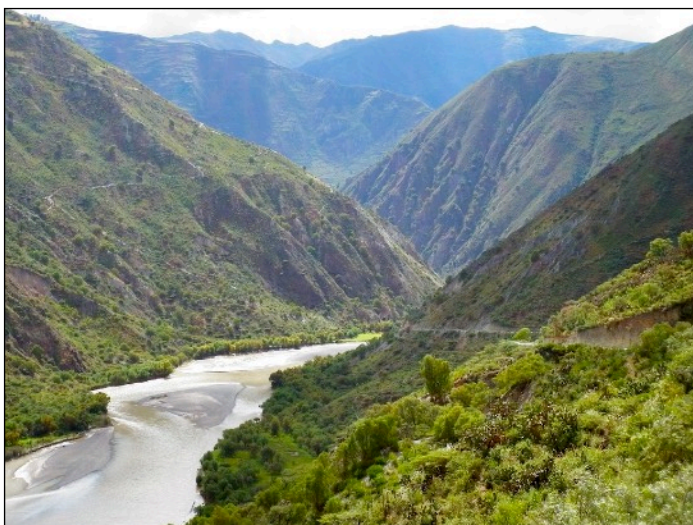
Virginia Gordon, RGS, reads a video script after calling upon Aguchita to give her the strength to be her voice.

material you have prepared is very good. We should share it with the whole congregation.'

"People offered many ideas for how to do this, including a proposal to put subtitles to the original video. But I did not like that idea. I said to myself, 'although it will take a lot of time to prepare, I will do it in the three languages of the congregation, because each language has its own way of seeing life. It is not the same to subtitle the video as it is to hear voices speaking in Aguchita's mother tongue, Spanish.'

"And then I felt it was necessary to also record the video in English. For the English version of the video I thought of the Province of Mid-North America, where I was an international student several years ago. Concretely, I thought of Jeanette and Sister Virginia because I know them from my time in the province, and because they are both native speakers of English with good voices. Jeanette is a professional in communications and Sr. Virginia loves Aguchita. I thought they would be perfect.

"The truth is that I really liked working on the project. It is the first video I prepared by myself. I hope it will be ready in the three languages before May 7, 2022. She is in the process of being canonized."



Canyon to Ayacucho, Peru, the birth place of Aguchita.

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All Souls Month

We remember the nine Sisters who passed into the arms of Jesus between November 1, 2020 - November 1, 2021.

Clockwise from top:

Marie Dolores Beck, RGS

5.3.35 – 1.5.21

Michael Maguire, RGS,

11.25.29 – 1.11.21

Mary JoAnne Getzendanner, RGS

4.12.30 – 1.12.21

Joelle Weid, RGS,

9.5.23 – 1.16.21

Immaculata Lupin RGS

7.28.29 – 1.22.21

Magdalena Oliva RGS

5.25.29 – 1.25.21

Josephine Fritz RGS

12.27.18 – 1.31.21

Ellen Marie Dolan, RGS

11.27.42 – 7.13.21

Marilyn Kahl, RGS

9.29.35 – 8.12.21



PROVINCE NEWS



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Jeanette McDermott



Province welcomes Erica Donermeyer as Administrative Assistant

Erica Donermeyer graduated from Indiana University in Bloomington, Indiana, in May 2020 with a Bachelor of Arts degree in English and a minor in Spanish. Prior to being hired as the administrative assistant for the Province of Mid-North America, Erica worked as the circulation desk supervisor at Webster Groves Public Library in St. Louis, where she performed clerical duties and processed materials. Erica said she is eager to work as part of a team and looks forward to supporting the Good Shepherd mission. Erica's primary role is to assist Toni Ponder, Director of Province Administration/General Counsel. She will also assist other members as time permits. Erica's email address is edonermeyer@gspmna.org. She will manage the Province Center's main line at 314-381-3400.

Announcements and News Tidbits

The Province Center will be closed for the Christmas and New Year's holidays from December 24, 2021, through January 3, 2022. Please call 314-397-9436 if you need immediate assistance during this time. Use the main line to leave messages: 314-381-3400.

Sister Sharon O'Grady has moved to Mason Pointe. Her cell phone number remains 307-399-1938.

The email address for Erica Donermeyer, PMNA's new Administrative Assistant, is edonermeyer@gspmna.org

Please make the following corrections to your personnel directory:

Sister Sharon Rose Authorson: srose@gspmna.org

Sister Dolores Kalina: dkalina@gspmna.org

Sister Caridad Tamayo
Sunrise Senior Living Chevy Chase
2201 Colston Drive, Apt. 603
Silver Spring MD 20910
Cell Phone: 301-254-7746

Sister Mary Carolyn McQuaid was honored through a tribute video at the Good Shepherd Shelter gala in Los Angeles on October 23, 2021. The tribute to Sr. Mary Carolyn begins on the video timeline at 1:15:31 <https://bit.ly/32gafdg>. Read more about the tribute on p.14.

The deadline for the January-February 2022 issue of *Items of Interest* is January 20, 2022. Please send your photos and creative content to jmcdermott@gspmna.org

The Province of Mid-North America wishes everyone a very Merry Christmas and prosperous New Year!

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Top: Sister Barbara Beasley speaks to the Mason Pointe community during the Mid-North America Province Leadership Team (PLT) visit there in October. Right: Sister Claudia Palacio, a member of the PLT, confers with Sr. Pauline Bilbrough, Local Leader of Mason Pointe.



Communicators awarded for excellence

A team of 36 communicators from 24 Catholic congregations in the Midwest has been collaborating on a year-long webinar series called [Exploring Intersections: Catholic Sisters on Racism, Migration, and Climate](#). The team, which includes Communicators for St. Louis Sisters and Sisters United News, won this year's award from Communicators for Women Religious (CWR) for Outstanding Integrated Campaign. The team received the award at the annual CWR conference in Memphis in October. Jeanette McDermott, Communications Coordinator for the Province of Mid-North America, is in the front row (center) accepting the award with other Communications team members at the CWR conference.

In Gratitude

From Lisa Cameron

My aunt was one of the Sisters of the Good Shepherd. The community she lived in before she passed away was led by Sister Pauline Bilbrough. My aunt's name was Sister Mary Joan Tubbs. Her birth name was Claudia Tubbs. Aunt Joan was the oldest of 10 children. My mom was second oldest. I was thinking of Sister Pauline the other day because my sister-in-law, my aunt Helen, my Uncle Father Leo, and I all flew to be at my aunt's 50th Jubilee when she was still alive. Sister Pauline and the other lovely Good Shepherd Sisters and lay people were all so kind to us. I am remembering them for their kindness and am grateful.

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Historic ground breaking ceremony at Gracenter

By Marguerite Bartling, RGS, Executive Director of Good Shepherd Gracenter

In 2021 Good Shepherd Gracenter has celebrated the 60th anniversary of its construction. The undertaking was accomplished totally through the generosity of volunteers from 11 labor unions who donated their time and talent and 52 companies who donated the materials.

Because of this incredible story, we chose the theme *BUILDING THROUGH PARTNERSHIPS* for our anniversary year and gala that was held in September. Today, we are thrilled to be building once again through new partnerships, thanks to an amazingly generous grant from a women's drug and alcohol treatment program in San Francisco called Stepping Stone.

Sunday, November 21, 2021, was a historic day with our new partner. The day dawned clear and bright for the ground-breaking ceremony of Gracenter's new building. About 30 people attended including representatives from the Gracenter Board, Good Shepherd Guild, Sisters, residents, staff, volunteers, and supportive friends from our Portola neighborhood in San Francisco.

Lifelong volunteer Patrick Ryan joins in the celebration at age 101

Patrick Ryan, one of the carpenters who built Gracenter in 1961, has been our good friend and volunteer ever since — even at 101 years old! We asked him to be one of the first to dig with a shovel at the ground breaking ceremony. Patrick



Patrick Ryan, seated, assists Jean Marie Fernandez, RGS, with the blessing of the new building's site



Lining up to break ground for the new building are members of the San Francisco Good Shepherd community (l-r) Sisters Jean Marie Fernandez, Olga Cristobal, Anne Kelley, Danielle Fung, and Marguerite Bartling with lifelong volunteer Patrick Ryan.

also assisted Jean Marie Fernandez, RGS, with the blessing of the site for the building.

The new building will allow Gracenter to expand with an additional five bedrooms and bathroom. It fulfills our dream of increasing the number of women we serve in our residential treatment program that provides supportive recovery services and transitional housing to women.

Together we celebrate and strengthen women in recovery. They, in turn, strengthen their families; and strong families create safe and peaceful communities, which is something our world desperately needs.



Watch a video slideshow of Gracenter's historic timeline on YouTube, narrated by Anne Kelley, RGS.
<https://bit.ly/3d5tybi>

MINISTRY NEWS



ZEAL



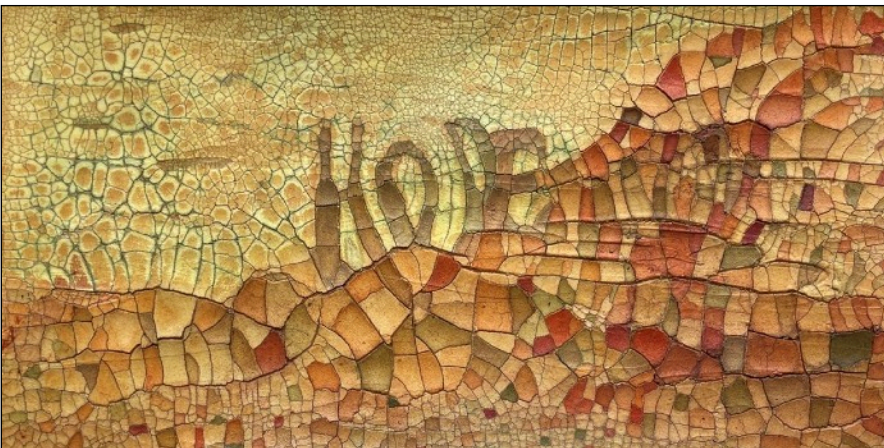
Good Shepherd Arts Center captures the spirit of fall



Glynis McManamon, RGS, (left) Executive Director of Good Shepherd Arts Center (GSAC) confers with an art buyer at the annual GSAC October Y'art sale (a spinoff of the traditional yard sale) in Ferguson.



Glynis McManamon, RGS, poses as Mother Euphrasia Pelletier while giving out candy at the Trunk or Treat Halloween party at St. Peter's United Church of Christ in Ferguson, Missouri.



Good Shepherd Arts Center (GSAC) is running a virtual exhibit of the show titled *Visualizing Hope: Who Is God?* Visit <https://goodshepherdarts.org/current-exhibit> for a simple, silent review of the work from the exhibit and to get a more detailed description of the artwork including the artists' own reflections on hope and the significance of the imagery shared. You can also listen to Fr. Terrence Dempsey, SJ, give a juror's talk as he explains details of the art and shares narratives from the artists. Fr. Terrence is Founding Director Emeritus of the Museum of Contemporary Religious Art (MOCRA) at Saint Louis University. MOCRA is the first museum to bring an interfaith focus to contemporary art.



Good Shepherd Sisters Mary Carol McClenon (left) and Glynis McManamon hold the rocks they painted at an Interfaith Peace Picnic at Pallottine Renewal Center in Florissant, Missouri, on October 17. The event, hosted by Interfaith Partnership, drew people from organizations and churches in the local area. The Sisters facilitated rock painting for an inspiration walking trail at Pallottine Renewal Center. Good Shepherd Arts Center sponsored the rock painting activity.

MINISTRY NEWS



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CORA: 50 years of service to the Philadelphia region



Throughout 2021, CORA Services celebrated 50 years of service to the Philadelphia region. See how CORA has impacted the community over the past 50 years, and what the agency is doing to continue its incredible mission. Watch the exhibit video of CORA's past, present, and future on Youtube at <https://bit.ly/3rm89mz>



Dan McQuaid attended the Good Shepherd Shelter gala and accepted the Saint Mary Euphrasia Award on behalf of his sister Mary Carolyn McQuaid, RGS. He shared thoughts about his sister while accepting the award and said, "Those of you who know my sister, know what love looks like."

Good Shepherd Shelter honors Mary Carolyn McQuaid, RGS

At its annual gala in October, Good Shepherd Shelter Los Angeles honored Sr. Mary Carolyn McQuaid. They paid tribute to her through a video presentation and awarded her with the hallowed Saint Mary Euphrasia Award, speaking to the high esteem in which the shelter holds her. Sister Mary Carolyn's brother Dan accepted the award on her behalf.

He spoke about his sister's lifelong commitment to serving marginalized women and girls and finding them safe harbor. "On behalf of the McQuaid family, I want to thank you for honoring Mary Carolyn and the life that she has led in helping others," Dan said. "Hers has been a life well lived."

Sisters of the Good Shepherd founded the Good Shepherd Shelter in 1977. It came into the Catholic Charities of Los Angeles "family" on October 1, 2019. The tribute to Sr. Mary Carolyn begins on the video timeline at 1:15:31 <https://bit.ly/32gafdg>

MINISTRY NEWS



ZEAL

Helping women never doubt that they are valuable and powerful

By Jeanette McDermott, Province Communications Coordinator



Having recently completed a branding makeover with a modified name, new logo, new signage, new floor, and new website, DeNeuville Learning Center is now called the DeNeuville Learning Center for Women. The bulk of the rebranding was accomplished through in-kind donations valued at \$100,000. The new website, with interactive digital tools to handle events and allow for students to register for classes online, is a dream come true for staff.

"I can't begin to tell you how excited I am by the changes and how grateful I am for our board members who give so much to us to make this possible," said Lori Bramlett, Executive Director of the DeNeuville Learning Center for Women.

The center is the only adult facility in Memphis that caters exclusively to women and serves women who have come from all over the world. The only criteria for receiving services is that a person present as female and be over the age of 18.

Student demographics

Some women come to the center because they need help learning English or getting their citizenship. Others are trying to obtain a high school equivalency certificate, or are interested in learning to sew or understand computers. Most students (75%) who come to the center are non-English speaking immigrants and refugees. The rest are U.S. born locals. Hispanic/Latina women form the largest demographic, followed by women from the Middle East (Saudi Arabia and Iran) and Muslim countries in Africa. Asian women occasionally enroll in classes. The average age of students is 34. There is an even split of single and married women, and about 75% are mothers who bring their young children with them to classes.

"Child care is the most common barrier to women getting ahead," said Lori. "By providing a safe and affordable place for their children, many students are able to complete our programs and graduate successfully."

Part of the center's success is its empowerment approach. Lori said the students tend to give more of themselves if they contribute to their own successes, such as contributing to the cost of child care and text books. Books cost \$20 and child care is \$3 per day. There is a scholarship program available if a student can't afford the fees.

Most of the students come to the DeNeuville Learning Center for Women through word-of-mouth. The center advertises a little through the public schools, but by-and-large, enrollment is very grassroots. Most of the women who enroll in the programs come as referrals from other students through church groups, neighbors, and friendship circles.

The center has physical space to accommodate more women, but it's not possible at the moment to expand classroom programs or child care due to a shortage of staff and limited funds. Lori said functioning as a nonprofit business makes it hard to fund everything that's needed.

Continued on next page



Terri Mason, Ph.D, volunteers her time to teach students at the DeNeuville Learning Center for Women in Memphis, Tennessee. Students enrolled in programs focus predominantly on four core subjects: Social Studies, Science, Language Arts, and Math.

MINISTRY NEWS



ZEAL

DeNeuville, *Cont'd from p 15*

The center often finds itself facing the same challenges repeatedly. For example, a common refrain from prospective donors is that they are already doing their part to help the community by donating to St. Jude Children's Research Hospital in Memphis. Others say they can't fund the DeNeuville Learning Center for Women because it limits services to a specific gender. Other potential donors assume the center is religious or faith-based. These barriers limit funding opportunities.

On the positive side, Lori says, "The ladies are here for the right reasons: to be good role models for their children and to provide better opportunities for them."

Lori looks on this same sunny side when speaking admiringly about the center's committed board members, staff, and volunteers. She said, "Amazing people are a part of this center. Our board is incredibly generous and compassionate. We ask a lot of our board members. They are the heart of the organization," she said.

"Our staff and volunteers are loyal and extremely generous too. There could have been a mass exodus when we rebranded, but that didn't happen. Our board members stayed with us. And so did our staff and volunteers. We are blessed to have fully engaged partners-in-mission who are very dedicated to the Good Shepherd mission here in Memphis," Lori said.

DeNeuville began to rebrand itself two years ago, running focus groups and small group and large group assessments with key stakeholders, board members, and staff. Many changes were put on the table for consideration including renaming the center and reimagining how the center tells its story.

"We knew we needed to localize our focus to make it easier for people to understand our mission. The process took longer than it normally would have because COVID came along and caused major time delays," Lori said.

An unexpected but positive outcome of COVID is an improved testing system for women who are working on their high school equivalency certificates. Prior to COVID, students had to travel to a testing center to take the exam. With COVID, the tests went online, and now women can stay at the DeNeuville Learning Center for Women and take the test there. This allows for reduced distractions and hardships, such as finding child care and transportation to get to a testing facility.

The DeNeuville Learning Center for Women operates on the same schedule as the Shelby County school system, making it easy for women to accommodate their children.



The women who enroll in programs at DeNeuville Learning Center for Women are deliberate in their studies and focused on learning their value and worth. They want to succeed.

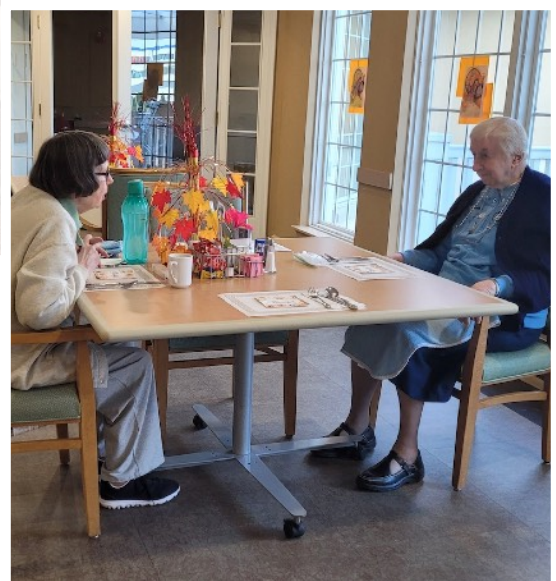


Providing day care to women is crucial to enabling them to succeed. Cost is just \$3 per day, with scholarships available if needed.

"Everything is pretty much a good fit here," Lori said. "But I do dream of being able to provide more resources and classroom programs for women and their children," Lori said. "We could double our ability to empower and strengthen women if we had funding for more staffing and teaching." Learn more about the center at DLCmemphis.org.

COMMUNITY NEWS

ZEAL

Halloween and Thanksgiving in
Cincinnati, Danville, and Mason Pointe

NAC NEWS



ZEAL



Cultural Genocide on Sacred Apache Land

By Erin Hood, Good Shepherd Volunteer,
National Advocacy Center

Over the last year, there is a good chance you've seen at least one of the countless news stories detailing the discovery of hundreds of unmarked graves at Canadian residential schools for indigenous children. These stories point to the many ways a genocide can unfold – a genocide against the lives of the people themselves, and also against those people's culture.

As of October of 2021, 367 former boarding schools for indigenous children have been identified across the U.S. At least 84 of these schools were operated by the Catholic Church.

Beyond the rampant physical, sexual, spiritual, and emotional abuse that took place at these schools, children were separated from their families and stripped of their culture.

Cultural genocide against indigenous peoples

In 2021, it is easy to adopt an attitude of emotional distance when confronted by historical details of the coordinated efforts to erase all traces of indigenous culture from the U.S., to view such cultural genocide as something that exists only in the past tense.

This is far from the truth. The cultural genocide against indigenous peoples in the United States continues to this day, manifesting in the seizure and destruction of sacred tribal lands.

Less than a century ago, Catholic institutions actively participated in a



cultural genocide perpetrated against indigenous peoples. This history demands that Catholics now ask themselves, *will we let it happen again?*

Ancestral Apache land under siege

An hour east of Phoenix, in the heart of ancestral Apache land, there is a sacred land that is marked for destruction.

Chí'chil Bildagoteel, otherwise known as Oak Flat, has been compared in its importance to the Apache to the Western Wall in Jerusalem, St. Peter's Basilica in Vatican City, and to Angkor Wat in Cambodia. The sprawling canyons and cliffs that dominate Oak Flat's desert landscape are believed by the Apache to be home to sacred beings called the Ga'an, and have hosted sacred Apache rituals for at least a thousand years.

The future of Oak Flat was imperiled in December 2014 when, on the eve of a critical Senate vote on the National Defense Authorization Act,



Top and bottom: Oak Flat, Arizona

former Arizona Senators Jeff Flake and John McCain slipped in a last-minute section that authorized the transfer of 2,400 acres of land, including Oak Flat, to Resolution Copper, a mining company with plans to build a massive copper mine.

Should Resolution Copper's mining project move forward, Oak Flat will be swallowed up by a 1,000 foot-deep, 2-mile-wide sinkhole. For centuries, Oak Flat has been the site of the Sunrise Dance, a sacred

Continued on next page

NAC NEWS



Oak Flat, *Cont'd from p. 18*

coming-of-age ritual for Apache women. It is the home of a cliff known as "Apache Leap," where, according to legend, a band of Apache warriors once leapt to their deaths rather than surrender to attacking U.S. Cavalry. The land of Oak Flat provides the Apache with medicinal plants and sacred springs, and the Emory oak trees yield acorns that have sustained the Apache people for hundreds of years.

Oak Flat central to identity of Apache People

Wendsler Nosie Sr., former chairman of the San Carlos Apache tribe, describes the area of Oak Flat as "holy, sacred, and consecrated lands which remain central to our identity as Apache People."

The steps that Resolution Copper has taken to protect certain elements of cultural heritage of Oak Flat, such as preserving Apache Leap, ultimately ring hollow. An independent environmental impact report produced by the U.S. Forest Service early this year concluded that "mitigation measures cannot replace or replicate the tribal resources and traditional cultural properties that would be destroyed by project construction and operation." Is this not more than enough justification for halting the project?

Testifying in front of Congress in 2020, Nosie spoke an uncomfortable but unavoidable truth: "This erasure of Native Americans in contemporary terms perpetuates the genocidal history of America."

Oak Flat is just one of many sacred indigenous lands that are or have been threatened with destruction. Such sites include Bears Ears in Utah, Yucca Mountain in Nevada, and Standing Rock in North and South Dakota. Long after the last Indian boarding school in the U.S. shut down, the cultural genocide against indigenous peoples continues.



L-R: Rev. John Mendez and Dr. Wendsler Nosie Sr., spiritual leader of the Apache Stronghold, at Chi Chil Bildagoteel (Oak Flat). Photo, Steve Pavey

Pope Francis speaks on behalf of indigenous communities

Consider the words of Pope Francis in *Laudato Si'*: "it is essential to show special care for indigenous communities and their cultural traditions... For them, land is not a commodity but rather a gift from God and from their ancestors who rest there, a sacred space with which they need to interact if they are to maintain their identity and values. When they remain on their land, they themselves care for it best."

Indigenous cultures have already lost so much. In this day and age, to remain silent about the destruction of sacred indigenous lands is to be complicit in cultural genocide.

Save federally protected land at Oak Flat

The National Advocacy Center of Sisters of the Good Shepherd urges every U.S. partner-in-mission to contact your House Representative to vote for the Save Oak Flat Act (H.R.1884). <https://bit.ly/3l1EDi8>

Oak Flat is a federally protected area in Arizona that is listed on the National Register of Historic Places. The holy, sacred, and consecrated land is central to the identity of the Apache and other Native American peoples. Currently, Oak Flat's existence is threatened by Resolution Copper, a mining firm that plans to break ground on a devastating mining project. Should Resolution Copper's mining project move forward, Oak

Flat will be swallowed up by a 1,000 foot-deep, 2-mile-wide sinkhole.

Please take a moment to acknowledge the incredible losses experienced by indigenous cultures that have been forced out of their ancestral homes. For thousands of years, the Apache and other indigenous peoples have cared for, lived on, and performed sacred rituals on Oak Flat. Absent an act of Congress, the destruction of Oak Flat by Resolution Copper is all but guaranteed.

Please tell your House Representative to support the Save Oak Flat Act.

GREEN CORNER



ZEAL

Laudato Si, *Cont'd from p. 1*

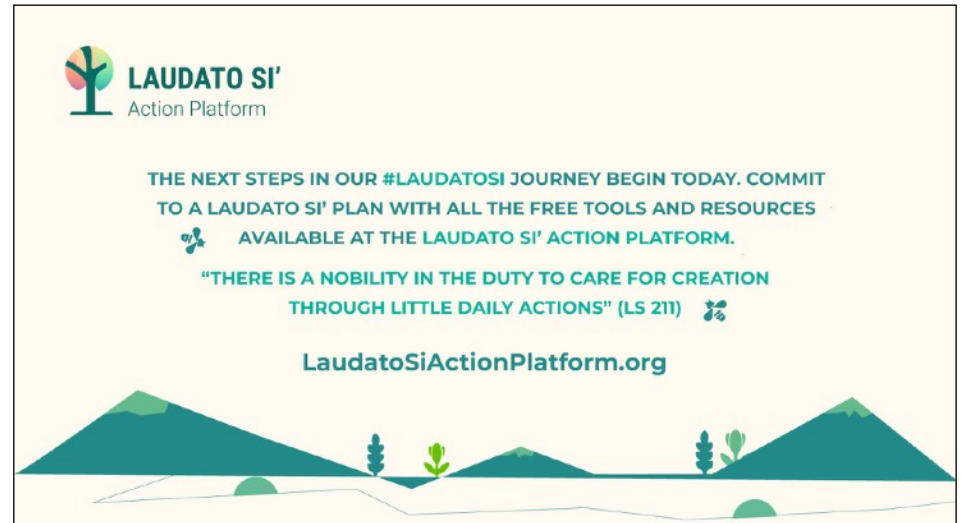
the environmental crisis and the social crisis that we are currently experiencing and asks us for a personal and community ecological conversion.

The *Laudato Si* Action Platform is a unique collaboration between the Vatican, an international coalition of Catholic organizations, and “all men and women of good will.” (LS 3)

A better future together

Taking a truly ground-up approach, it is rooted in the strengths of institutions, communities, and families around the world, empowering all to take “decisive action, here and now” as we journey towards a better future together. (LS 161).

With members of the Union International of Superiors General (UISG) and other networks, Units, Sisters and partners-in-mission are warmly invited to join the community and publicly pledge their commitment to the *Laudato Si*



Action Platform. Your unique “culture, experience, involvements, and talents” are needed on our journey towards greater love for our Creator, each other, and the home we share.” (LS 14).

The *Laudato Si* Action Platform is being launched in stages throughout 2021 and 2022. At its completion,

the platform will have three elements: *Laudato Si* Planning Guides to map your journey, practical guidance on ways to take action, and resources to develop trusted communities of practice.

Links

laudatosiactionplatform.org
sowinghopefortheplanet.org

Christian faith and climate change: COP26



Dr. Katharine Hayhoe says, “When you are taking action for climate, it’s not for climate change, it’s for you. It’s for your family, it’s for everything you love.” Photo: AshleyRodgers/Texas Tech University

Ninety-nine percent of the world’s scientists agree that climate change is here, it’s happening right now, and we’re running out of time to fix it.

One of those scientists is Katharine Hayhoe, who is among the most esteemed atmospheric scientists in the world. Hayhoe is also a devout Christian and co-wrote the book *A Climate for Change: Global Warming Facts for Faith-Based Decisions* with her husband who is an evangelical pastor.

The book explains the science underlying global warming, the impact that human activities have on it, and how Christian faith should play a

Continued on next page

GREEN CORNER



ZEAL



Hayhoe, *Cont'd from p. 20*

significant role in guiding opinions and actions on this important issue.

Katharine Hayhoe spoke at the United Nations Climate Conference (COP26) in November, when governments of nearly every country gathered to make plans for tackling the climate crisis.

While addressing the injustice of climate change, she reported that she became a climate scientist because of her Christian faith. Her plans to be an astrophysicist, which is what her undergraduate degree is in, changed when she began to fully understand climate change.

Climate change: an issue of hunger and poverty

“What I learned is that climate change is not only an environmental issue, which of course it is, but what I learned is that it is an issue of hunger and poverty. It's an issue that affects women and children more than men. It affects people who are marginalized and dispossessed more than those who have ample resources. It affects indigenous peoples who have already lost so much. It disproportionately affects the most marginalized and vulnerable people on the planet,” Hayhoe said.

“These are the very ones that we, as Christians, are told that we are to care for, to love, to supply their needs. It's profoundly unfair and profoundly unjust,” she said.

“Every major religious tradition concerns itself with stewardship — caring for nature, other living beings, and for those who are less fortunate than ourselves. Putting that human face on climate change and helping people see that it isn't about saving the planet itself: It is about saving us, and many of the other living things that share the



At COP26, Katharine Hayhoe talked about planting trees and creating parks and other green spaces to filter the air that we breathe, protect us during heat waves, and absorb rainfall and runoff to take up carbon.

planet with us. That is why I felt like I had to do everything I could to help fix this problem before it's too late,” Hayhoe said while addressing attendees of COP26.

Legislation for infrastructure

During her presentation, Hayhoe spoke about the need for us to change our behavior and look at ways to transport ourselves without producing carbon and air pollution. She talked about planting trees and creating parks and other green spaces to filter the air that we breathe, protect us during heat waves, and absorb rainfall and runoff to take up carbon.

She talked about needing new legislation for infrastructure — creating energy and water infrastructure and designing better interstate highway systems and bridges, seaports, airports, and passenger rails.

She addressed the science of global temperatures and how, as they rise, rains are becoming less reliable and droughts, floods, fires, and storms are becoming more frequent and extreme. Extreme weather patterns affect food production and is pushing tens of millions of those who are already vulnerable into life-threatening poverty.

Saving Us

Hayhoe's newest book *Saving Us: A Climate Scientist's Case for Hope and Healing in a Divided World* argues that when it comes to changing hearts and minds, facts are only one part of the equation.

She believes the first most important thing that every single one of us can do to catalyze climate action is to use the most powerful force we have — our voice. She stresses that when we use our voice,

Continued on next page

GREEN CORNER



ZEAL

Hayhoe, *Cont'd from p. 21*

it's not about the doom and guilt, but about why climate change matters to us in ways that are relevant in the here and now, such as "your children, your basement flooding, your favorite sport, your job." Equally important, Hayhoe says, is talking about positive, constructive solutions.

She suggests that we find an inspiring example about a difference that has been made at the local scale and share that, because that is what gives us hope.

"Hope," she says, "is that faint, small, bright light at the end of the dark tunnel that we head for with all our might and all our strength. And when we get dragged down, when we get discouraged, when we get anxious and depressed...we take a breath, we fix our eyes on that hope...and then we pick ourselves up, and we keep on going because what is at stake is too valuable to lose. It's not our planet itself: it will orbit the sun long after we're gone. What's at stake is literally us."

Cries of the Earth

Many religious women and men are listening to the cries of the Earth and the poor. They are raising awareness about difficult world situations, giving answers at a local level and international level, advocating to give voice to the voiceless and find solutions together to face the world's crisis. For example, the Union International of Superiors General (UISG) is active in the *Laudato Si* Movement and participated in COP 26. Read [Catholic reflections on COP26](#).

Catholics around the world are participating in Pope Francis' seven-year journey toward sustainability and integral ecology by developing a *Laudato Si* Action Platform. Sister



Katharine Hayhoe, Ph.D

It's not about the doom and guilt, but about why climate change matters to us in ways that are relevant in the here and now.

Susana Franco announced on November 28 at the Congregational Chapter that Our Lady of Charity of the Good Shepherd has pledged to join the global Catholic community in the *Laudato Si* Action Platform. Read about it in the Green Corner that begins on page 1.

Good Shepherd responsibility

Joan Spiering, RGS, feels strongly that Good Shepherds cannot ignore climate change, especially in light of the congregation's specific mission focus on women and girls.

She said, "The entire Good Shepherd network of Sisters, lay partners, and benefactors cannot ignore climate change. Statistically, Hayhoe says, women and children are among earth's poorest and are, therefore, experiencing the dramatic effects of

climate change more than men. She makes a strong case that our voices are the strongest tool we have when it comes to climate change."

Doing something about climate change is political and moral

"Climate change is a political issue, and it is a moral one," said Sr. Joan. "Hayhoe tells us to link discussions about climate change with what we care about (e.g. sports, medicine, education). She encourages us to find positive actions in our local area so we don't lose hope and so we help wake people up and encourage them with the good news. People are willing to change if they feel that what we do will make a difference.

"When we take the first step to do something we care about, we feel energized, and we feel hope," she said.

Liz Schille, RGS, said, "Kathryn's talk has some specifics in it that are helpful to me. I love the piece about the planet continuing; it is us who will not."

"Her comment that 90% of NEW energy around the world is clean energy is a statement that gives me hope. I also resonate with her when she says that 50% to 60% of people do not know what to do about climate change and question whether their actions would make a difference. EVERY ACTION MATTERS!" Sr. Liz said.

Katharine Hayhoe Links

Debrief on COP26 <https://bit.ly/3rfN9Om>

Widely viewed TED Talk <https://bit.ly/312SuOD>

Personal website <https://www.katharinehayhoe.com/>

McClendon scholar in residence <https://bit.ly/3d3ceUy>

VOCATIONS STORIES

ZEAL

Sister Elise Kramer, vocation story

Elise Ann Kramer found a pamphlet about contemplative nuns in a drawer in her home while growing up. That pamphlet would plant a seed in the young girl's mind and eventually spur her to inquire about religious life.

As an adolescent, Elise made a few initial inquiries with different religious communities. She even visited some of the convents. But Elise wasn't serious about pursuing religious life and didn't see a fit for herself early on.

"I was more curious about asking questions and wanting to learn about the orders than I was serious about joining one. I knew I wouldn't stay if I entered at the time because I didn't feel called to any of those communities. It wasn't until after I left high school that I thought seriously about my call to become a religious sister," she said.

Elise completed high school at the Academy of Our Lady of Mercy Catholic high school in Louisville, Kentucky, (later named Mercy High School), where she studied academic and business courses. She chose not to attend college after graduating from high school because she didn't like studying and taking tests.

She took a job as a stenographer with the Jefferson County Welfare Department in Louisville. In the early 1950s, being a stenographer was one of the few things young women could do without a college degree. One day a social worker told Elise about an agency called Maryhurst. She hadn't heard of the agency and thought it sounded like an interesting place she might investigate.

Trip to Maryhurst opens unexpected doors

As fate would have it, the decision to visit Maryhurst came in a roundabout and unexpected way. A girl who was the sister of the bride getting married to her brother had been a resident at Maryhurst. She wanted to show off to the girls who were still in residence that she was going to be in a wedding, so she convinced the wedding party to drop in on the Maryhurst campus. It was 1952, and Elise was 22 years old.

"The entire wedding party went to Maryhurst. I was in the wedding party and I went too, along with everyone else. The girl who had been a resident at Maryhurst started talking about her experience of living there. I liked what she was saying about Maryhurst. It sounded like a ministry where maybe God was calling me to serve. So, I made plans to visit Maryhurst and to talk with someone about the agency," Elise said.



Elise Kramer, RGS

Maryhurst was a ministry of the Sisters of the Good Shepherd. On the day Elise visited, the Superior of Maryhurst suggested she visit the provincial in Cincinnati, Ohio. Elise took the Superior's suggestion and made an appointment to visit the provincial. While she was there, one of the Sisters took her on a tour of the campus. When the tour ended, the provincial asked her about her intentions of becoming a nun.

"I told the provincial that I wasn't sure if I wanted to enter soon and she blurted out to me, 'You don't want to wait until you have one foot in the grave before making your decision, do you?'"

There on the spot, the provincial gave Elise three dates to choose from to join the order: September 8, 12 or 15.

Continued on next page

VOCATION STORIES

ZEAL

Sr. Elise, *Con'd from p. 23*

Elise had decided early in her young life that marriage wasn't for her, so with no further hesitation, she chose September 15 as her entry date because her sister expected her baby to be born by then and Elise wanted to be at home to welcome the new infant.

"But, as it turned out, the baby came late on September 17th, and I missed the birth after all," Elise said.

Elise entered Good Shepherd on September 15, 1954. She took first vows on May 1, 1957, and took the name Mary Elise. She made final vows on November 21, 1960.

"My family was close knit. My mother wrote to me every day of the week when I first entered the convent. One day the Novice Director summoned me. When I went to see her, she suggested that my mother's letters would be more suited as weekly, rather than daily, correspondence. She quizzed me about my family relationships.

Letting go of her independent will

"Your family is close," she said. "You do know that you might be missioned long distances away from your family, don't you?"

It wasn't long after that brief conversation with the Novice Director that Elise's mother quit writing to her daily. It was to be the first of many situations in religious life when Elise had to let go of her will and accept the vow of obedience.

"I knew what I wanted by now, and that was to be a Sister of the Good Shepherd. It meant making sacrifices. I figured if the Good Lord wants me to be a religious, then I have to do things the way Sisters do them," Elise said.

Elise had intended to be a contemplative nun with Good Shepherd, but she was told before entering the convent that the Superior had other ideas for her. The Superior said she would be an apostolic Sister.

"I didn't want to teach, and I didn't want to be a nurse. I didn't want to do administration either," Elise said.

Not knowing what was in store for her as an apostolic Sister, Elise awaited her destiny. She figured everything has its advantages and disadvantages, so she would accept come what may.

Elise was first missioned to Our Lady of the Highlands in Fort Thomas, near Cincinnati. In 1958, she went from there to Vista Maria in Detroit. While there, she obtained an undergraduate degree at Mary College in Detroit and stayed for a good while at Vista Maria. In 1974 she was missioned to work at Rosemont in Columbus as a

supervisor of girls in the cottages. She then went to college for a Master's Degree in social work.

"My mother said I was the last person she ever expected to get degrees because I never liked studying and never had any intentions of going to college," Elise said.

Elise hadn't held her Masters Degree in Social Work for long until the new provincial made her the Executive Director of Rosemont, an administrative position she never wanted.

The best aspects of being a Sister are the spiritual advantages and ability to follow the Lord, and also being with and serving the girls.

She was elected provincial of Cincinnati in 1989 and stayed there until 1995. She went to Cleveland in 1996 for a short time as temporary Executive Director of Marycrest, a residence for expectant mothers in addition to other youngsters, until they hired someone. Then it was back to Vista Maria in Detroit to fill in until they hired someone full-time there, as well. Then she returned once again to Cleveland.

In 1999, Sr. Elise was missioned again to Columbus, where she stayed until 2002. In 2002 she became local leader of Pelletier Hall. She stayed there beyond her six-year term. After leaving Pelletier Hall, she went to St Louis for 18 months, from 2012-2013, to get a break from administration. Then she returned to Pelletier Hall as a resident. She came to Cincinnati to the Beechwood Community and main contact for St Margaret Hall in 2016. And Beechwood is where she is today.

Sister Elise was born and raised during her formative years in the city of Louisville, Kentucky, in a household of five girls and three boys. The family later moved to Pleasure Ridge Park, in Jefferson County, Kentucky, which her mother dubbed "Dismal Hollow."

In reflecting on her decision to become a member of the Good Shepherd congregation, Sr. Elise said, "The best aspects of being a Sister are the spiritual advantages and ability to follow the Lord, and also being with and serving the girls. And even administration, which I never wanted, was OK."

TRAFFICKING



ZEAL



Larger-than-life silhouettes of young girls against urban backdrops and black cut outs against the sky are meant to depict holes into which millions of girls in India disappear into the dark world of prostitution.

MISSING: Millions of girls in India

South Asia, with India at its center, is one of the fastest growing regions for human trafficking. Leena Kejriwal, a photographer and installation artist in India, began to grow increasingly alarmed over the number of girls (98 million to date) who have vanished, often ending up in the dark world of sex trafficking. She began thinking about how she could use her art to speak for the girls who disappear.

In 2014, Leena launched the “MISSING public art project” to bring sex trafficking into mainstream conversation. Her installations started in gallery spaces, where they caught the eye of international and national media. Soon, her artwork was spilling out into public spaces, transcending language barriers, to reach the masses. The project also went viral on social media and led to a successful crowdfunding campaign with thousands of supporters backing the project. The silhouette art project then emerged.

It didn't take long for the stark black silhouette to become India's national symbol for human trafficking. The project has grown rapidly and today encompasses the Missing Link Trust, which makes digital tools and resources available to the public so everyone can serve as an anti-trafficking catalyst in society. Among the resources are games, murals, stencils, and interactive

Continued on next page



The silhouette art project engages people from the full spectrum of society to increase awareness of human trafficking and personal commitments to serve as anti-trafficking advocates.

TRAFFICKING

MISSING, *Con't from p. 25*

digital comics. Each resource is designed to build empathy and enter mainstream conversation.

Sex trafficking is the fastest growing and second largest criminal industry in the world. In India, it is an epidemic. Technology is playing a crucial role by making it more difficult to track traffickers and equally easy for young girls to become victims of sex trafficking in both urban and rural areas.

Online predators will contact 77% of youth by the age of 14 and 22% of children between the ages of 10 and 13. There are 290 million internet users in rural India, mobile phones being the most common enabler. Literacy is no longer an obstacle with voice searches being the adopted search tool.

Paradoxically, remoteness and poverty still play a key role, making the rural, yet connected, communities extremely vulnerable. Traffickers prey on people's aspirations of a better life in cities, luring young women and girls to fall into their traps.

A trafficker in flesh finds major financial gain in the supply chain with little or negligible risk. Unlike narcotics or weapons, a human being can be exploited repeatedly. Girls and young women can be sold anywhere, from a village to a city, for increasing amounts of money. The Missing Link Trust has assembled resources with some of India's most prominent public figures and thinkers giving their support of the cause to end human trafficking in India. Watch Ted Talks and view videos at <https://bit.ly/3nJXDmU> or read MISSING's annual report at <https://bit.ly/3DEgHst>

Visit <https://bit.ly/3nJZZ5A> for Good Shepherd positions, papers, and PowerPoints on Human Trafficking.

THE SITUATION IN INDIA

98M

Number of victims
that live in India

98%

Victims that are
women and girls

51%

Victims that
are minors

25%

Rate of growth
of trafficking in India

According to a study by the Ministry of Women and Child Development, 53% of Indian children are victims of sexual abuse before they reach the age of 10 years. Child survivors of sexual abuse are at increased risk for inappropriate sexual behavior, depression, post traumatic stress disorder, and other emotional and behavioral problems throughout their lifespan. MISSING has developed a first-of-its-kind safety awareness program to reach every child in India.



ACROSS BORDERS



ZEAL



Sister Catherine Mutindi addresses Vatican conference about Good Shepherd program in the Congo mines



Pope Francis greets Catherine Mutindi, RGS, at the Vatican during her visit there to give a presentation on the Kolwezi mine program that Good Shepherd Sisters began in 2013.

Catherine Mutindi, RGS, is one of three founders of the Good Shepherd program in Kolwezi, Democratic Republic of Congo. The program is unique for being the only child labor intervention in a mining compound. Sister Catherine spoke about the program to end child labor in the cobalt mines at a Vatican conference in November.

Two years earlier, on November 21, 2019, Sr. Catherine received the \$1 million Opus Prize, one of the world's most prestigious recognitions for faith-based, nonprofit innovation and work. *Items of Interest* published a story about Sr. Catherine accepting the Opus Prize. You can read the story on the Province of Mid-North America website at <https://sistersofthegoodshepherd.com/opus-prize/>

In 2021 the program was awarded the Stop Slavery Hero Award by the Thompson Reuters Foundation in recognition for its significant impact in the fight to eliminate child labor and eradicate modern slavery.

The story of Kolwezi, and how it began

In 2013 three Good Shepherd Sisters began a journey that changed forever the lives of thousands of people working inside copper and cobalt mines in the mineral-rich area of Kolwezi, Democratic Republic of the Congo (DRC). The mined materials in Kolwezi are used to make vital components for computers and mobile phones. Very little of the multi-billion dollar mining profit reaches the people of the region, resulting in widespread poverty, chronic hunger, and disease.

The Sisters started the program after the local bishop had invited them to work with widows and orphans in the city of Kolwezi. Interested in what the bishop proposed, Sister Catherine decided to hear first-hand what the women, men, adolescent girls, and children had to say about working in the mines.

She listened intently to the community and within 10 months developed a five-year plan to address alternative livelihoods to mining, including farming and skills training programs, and education for the children.

Today the Sisters in Kolwezi consider the location of their efforts to be an inclusive and democratic Congolese society where the rights of girls, women, and children are protected and promoted. To realize this vision, the Sisters

put into place a network of resources and programs to address human rights abuses. Over the years, the program, through a holistic model of intervention integrating education, alternative livelihoods, and social protection, has been able to reach almost 35,000 people in eight artisan mining communities. 4,800 children have quit the mines to attend school.

The DRC government and numerous leading Non-Government Organizations (NGO), including Amnesty International, have recognized the work of the Sisters. Good Shepherd is the only NGO working effectively to address the widespread human rights abuses in the Kolwezi communities. Visit the website at <https://congo.gsif.it> for a comprehensive look at the Sisters' work in Kolwezi.

Maisha: A New Life Outside the Mines is a short documentary that shows the fascinating beginnings of the Good Shepherd program. Good Shepherd International Foundation funded its production. You can watch the documentary at www.maishafilm.com

Clare Nolan, RGS, wrote an article in Global Sisters Report about Kolwezi in 2015, which you can read at <https://bit.ly/3d3vvVW>.

ACROSS BORDERS



ZEAL

#ORANGE
THEWORLD

November 25 marked the start of the UN's 16 days of activism to stand together against gender-based violence. The 16 days between November 25, the International Day for the Elimination of Violence against Women, and December 10, Human Rights Day, are known as the 16 days of activism against gender-based violence campaign.

The campaign, led by the UN Secretary-General and UN Women since 2008, aims to prevent and eliminate violence against women and girls around the world, calling for global action to increase awareness, promote advocacy and create opportunities for discussion on challenges and solutions.

Nearly 1 in 3 women have been abused in their lifetime. In times of crises, the numbers rise, as seen during the COVID-19 pandemic and recent humanitarian crises, conflicts and climate disasters. A new report from UN Women, based on data from 13 countries since the pandemic, shows that 2 in 3 women reported that they or a woman they know experienced some form of violence. Only 1 in 10 women said that victims would go to the police for help.

The color orange symbolizes a brighter future, free of violence. The color will be prominent in communities around the world throughout the campaign. Remember the meaning.

#OC242021 virtual 24-hour conference on global organized crime

Join the virtual 24-hour conference on global organized crime on December 2, 2021. The conference showcases more than 200 speakers from 45 countries. They will present 80+ hours of organized crime research in 24 hours in four parallel streams. Dip in and join specific talks, or catch them all. Mirjam Beike, RGS, is among the presenters. Her session begins at 7 am CST on December 2, 2021. All sessions are interactive and last 75 minutes. View the agenda at <https://oc24.heysummit.com/schedule/> Register at <https://oc24.heysummit.com/>



Wishing you all a peace-filled Advent Season, and a Merry Christmas.

PLT CALENDAR

NAME	DATES	LOCATION
Full PLT	Dec 13, 20, 28 Jan 3, 10, 18, 24, 31	virtual virtual
Sharon Rose Authorson	Dec 1-7	Continuation of Congregational Chapter, virtual
Barbara Beasley	Dec 1 Dec 7 Dec 9-10 Dec 13 Dec 14 Jan 15 Jan 22	Retreat, Mission Effectiveness LCWR workshop, virtual PLT Budget meetings LCWR workshop, virtual N. America Mission Values Zoom PLTs of N. America, virtual N. America provinces - Congregational Chapter echo, virtual
Gayle Lwanga Crumbley	N/A	No travel/meetings
Elizabeth Garciano	N/A	No travel/meetings
Mary Carol McClenon	Dec 9 Dec 9-10 Dec 14 Dec 23-28 Jan 15 Jan 22	LCWR Region X meeting, virtual PLT budget meeting, virtual & in-person N. America Mission Values Zoom Family visit in St. Louis PLTs of N. America, virtual N. America provinces - Congregational Chapter echo, virtual
Madeleine Munday	Dec 1-7 Dec 9-10 Dec 13 Dec 14 Dec 14 Dec 16 Dec 28 Jan 15 Jan 22	Continuation of Congregational Chapter, virtual PLT budget meeting, virtual & in-person All-province Zoom - Advent reflection N. America Mission Values Zoom DeNeuville Learning Center, Board meeting, Memphis Circle of Province Leaders of N. America, virtual All-province Zoom - Christmas special PLTs of N. America, virtual N. America provinces - Congregational Chapter echo, virtual
Claudia Palacio	Dec 1-Feb 26	Family visit in Nicaragua
Christine Truong	Dec 4 Dec 11	Meet with students in Vietnam, virtual Teach postulants in Vietnam, virtual

Christmas begins with Christ

PROVINCE CONTACT

ZEAL



"Be faithful in following the inner light which it pleases God to give each one of you. May it enlighten you, may it always go with you! The more you follow this light and grace, the more you will savor that delightful peace which is our joy in this world."

St. Mary Euphrasia
Conferences, p. 280

Contact us

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ITEMS OF INTEREST

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