

Chapter of Mats – 2022

Archives Talk

Welcome - Holy Name Province (HNP)

Welcome everyone; looking forward to sharing; we are beginning with the video “Leonarda’s Journey” which “premiered” in 2019.

The story of Mother Leonarda Hannappel was told using the resources of many archives and historical collections, our own congregation and province archives especially. The archives of our three U.S. provinces are today the repositories for the history and charism of our sisters in the U.S. They maintain the record of the legacy we hold dear, and which will remain when we, ourselves, are gone.

Without further ado, let’s join M. Leonarda on her journey:

Video: “Leonarda’s Journey” (33 minutes)

1: Title Slide: From the Archives - Holy Name Province (HNP)



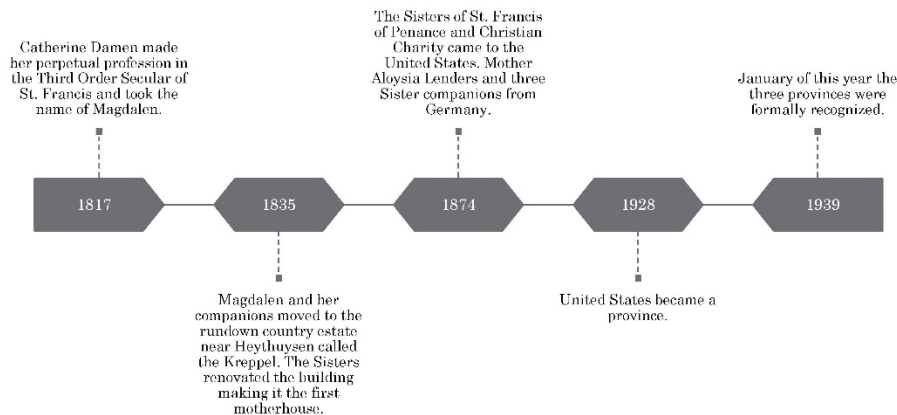
Our theme today is the call and life of our sisters to live and serve “on the margins.” We saw it in “Leonarda’s Journey” where there were references to the German sisters serving as nurses on

the battlefields of the Franco-Prussian Wars. We heard it in the call to the sisters to come to the United States to work with the German immigrant children, and we learned how, even on the ship, the four sisters ministered with the families traveling in steerage. We heard “Mother Leonarda” relate how the sisters in Germany (members of the council) viewed the American venture “as risky” and questioned its viability. Our sisters have always been called to respond to those on the margins and to act in situations which could be seen as “risky.” Through the years there were calls from throughout the United States to care for poor families, children, orphans, the indigenous, people of color, “the sojourners among us.”

Today we will attempt to tell a few stories from our respective province archives about how our sisters have continued to show compassion to others by responding to the needs of their times.

2: Timeline - Sacred Heart Community (SHC)

Timeline



From 1835 until January 1900, the congregation was one province with its motherhouse, the Kreppel, located near Heythuysen, Netherlands. The oncoming German Kultur-kampf from 1872 to 1878, ‘culture struggle’ between secular and religious authorities, was felt by the Sisters in Germany. By March of 1872, the Prussian School Supervision Act, removed clergy from education to eliminate any influence on curriculum. This resulted in the closure of six convents in Germany and a surplus of German Sister teachers. This allowed for there to be Sisters to answer the call for help with teaching German immigrant children in Buffalo, New York from Jesuit Father Behrens by June of 1874.

3: St. Francis Mission - Sacred Heart Community (SHC)

St. Francis Mission, Rosebud Reservation, South Dakota, 1886-1981



By 1886, the Sisters of St. Francis of Penance and Christian Charity had been in the United States for twelve years and established six houses.

Bishop Martin Marty called for Sisters to do missionary work instructing children in reading and writing at an Indian Industrial School on the western reservations of the northern plains. With this, the Sisters came to work with the Lakota people of South Dakota.

March 1886, Father Emil Perrig, the future superior of the Mission; Father Joseph Stephan, Director of Catholic Indian Missions; and Sisters Kostka, Rosaria, and Alcantara headed west. It took four days by train and one by carriage. They arrived on March 25th, 1886, and opened the mission under the title of St. Francis. The mission house had been erected by the generosity of Mother Katherine Drexel of the Sisters of the Blessed Sacrament, daughter of a Philadelphia banker. St. Francis Mission School opened on June 15th, with 3 students, although some 50 had registered and it could accommodate 75 students. None could read or write. That school year closed with 46 students. The Sisters ministry extended to cooking, laundering, sewing, cleaning, nursing, teaching, caring and supervising students in the classrooms and girl's dormitory.

Hardships abounded. The boys building burned in 1909 and then the fire of 1916 burned down the girls building, the Jesuit community house, and church. 1919, the flu epidemic claimed more than 500 lives of the Rosebud Lakota Sioux. In 1933, the third floor of the boys building burned.

In the Slide before you:

TOP-RIGHT are Sisters of the community with Mother Salesia Schmidt who was installed August 1907, this image is circa 1910.

BOTTOM-RIGHT are the hearty Sisters having a winter laugh, circa 1915.

BOTTOM-LEFT is an aerial photo showing the buildings and grounds of St. Francis Mission School, circa 1950's.

4: St. Francis Mission - Sacred Heart Community (SHC)

St. Francis Mission, Rosebud Reservation, South Dakota 1886-1981



Sisters persisted. By 1925 the school had a full eight grade program. 1931, a four-year high school was added and state accredited by 1936. Shops for auto mechanics, carpentry, shoe repair, bakery, plumbing, and electricity were opened for boys to learn a trade. Girls learned homemaking by helping Sisters prepare more than 1200 meals a day and helped with sewing, cleaning, and laundering for more than 400 children. In the 1940s and 50s, the Mission housed, fed, and educated as many as 500 students a year – all boarders.

In the Slide before you,

LEFT is Sister Bertrolfa tending to a boy in the infirmary, circa 1940.

BOTTOM-CENTER we have School Sisters Coronata, Patrice, Cecilia, and Esther attending a presentation, circa 1949-1957.

BOTTOM-RIGHT, boys and girls are in the classroom, circa 1960s.

TOP-RIGHT, Mothers Cecilia, Clarissa, and Habertine are with Jake Kills In Sight in 1955.

As roads improved and houses were built near roads in the 1960s, the boarding dormitories were phased out. Day students were accepted, and co-ed classes began.

In 1979, in order to give Lakota Sioux parents total control of the school, St. Francis Mission gave the school buildings and property to a non-profit corporation of parents. St. Francis Indian School now functions under government contract, supervised by an elected Indian School Board.

*Pictured above in color, are Sisters Muriel Witte on the left and Helen Borszich on the right. By 1981, the Sisters community closed, although Sister Helen remained to help the Lakota Catholics through ministry. Sister Helen was born on the Rosebud Reservation and grew up attending school at St. Francis Mission until high school. She was a teacher and minister who spent many years on the reservation and had great love and dedication for the Lakota people, and they for her. She was given a Lakota name "Wakan Win", which means Holy Woman, a special honor among the Lakota people.

1986, Sister Muriel Witte moved to the Rosebud Reservation to minister, tutor students in the GED program, and with reading to the children in local schools. By 1989, the school board broke ground for a new building. Between 2005 to 2006, Sisters Helen and Muriel, retired from Ministry at St. Francis Mission on the Rosebud Reservation. Their move ended 120 years of a Franciscan presence at this mission. In 2011, Sister Muriel was buried at St. Francis.

5: Holy Rosary Mission - Sacred Heart Community (SHC)

Holy Rosary Mission, Pine Ridge Reservation, South Dakota 1888-c.2014



In 1887, Father Jutz went from St. Francis Mission with Brothers Billings and Nunlist to the Pine Ridge Reservation after petitions were sent to Washington, DC, by the Oglala Lakota leader Chief Red Cloud. He chose 160 acres in the valley of the White Clay Creek to be the location of Holy Rosary Mission. Sisters were called from Stella Niagara; as well as Brothers, including Brother Schilling who directed the work of building. Fr. Jutz's plans were a large school for 100 Lakota students. A donation from Mother Katherine Drexel made this possible. Clay from the land was formed into bricks for the building and fired on site after constructing kilns.

The two-story school opened in the fall of 1888 with 20 students, 2 priests, 6 brothers, and 6 sisters. The school grew to more than 100 students that year. Students were divided into three classes: one for all younger students, another for older girls, and lastly for older boys. The older students spent half their day learning reading, writing, and arithmetic. The other half of the day they spent it performing domestic duties to keep the mission running. The young women worked in the kitchen and laundry rooms, while the young men worked in the wood and metal shops or farming the land.

In the Slide before you, TOP-RIGHT are the original Sisters that started Holy Rosary Mission from 1888: From Left to Right: Seated are Sisters Alcantara, Mother Kostka, and Elizabeth; Standing are Sisters Crescentia, Laurentia, and Walburga

Sisters remained with students at the mission, even after the Wounded Knee Massacre and Drexel Mission Fight in December of 1890 and offered refuge to Lakota women and children. By 1898, the church was built and by 1905, the girls' dormitory and playroom were constructed. Mother Superior writes, "At Easter, 1906, many Indians came to see the first communion celebration of 46 children for the first time. They brought all their belongings and erected their tents where they would live for the next eight days. It looked like an entire village arose in one night."

Students came to the school from as far away as Wyoming and New Mexico. Each year a Catholic-Indian conference was held, drawing a large number of clergy, religious, and Native American laypeople. Masses were held at the beginning of each conference featured signing in both Latin and Lakota.

Red Cloud Hall, the boys' dormitory, playrooms, and classrooms were built by 1922. The administration building was enlarged in the late 1920s and a gymnasium was constructed in 1936. The first high school classes began in 1937. The first student graduated in 1942. Ten students graduated in 1943. Orville Cuny was the salutatorian and Lyle Clifford was the valedictorian. Enrolment reached over 500 hundred students by 1955. By the 1960's classes became integrated, boarding dormitories were closed, and farms associated with the school were turned into football fields, fieldhouses, and parking lots. Sisters remained to serve in the K-12 education offered at the school.

In the Slide before you, BOTTOM-LEFT is an aerial photo from a postcard showing the buildings and grounds of Holy Rosary Mission, circa 1955 to 1963.

BOTTOM-RIGHT is an image from the Black Hills Journal of Rapid City, January 11, 2005. It was taken at Holy Rosary Mission Catholic School in the late 1960's. Sister Serena, who worked in the little girls' kitchen, is pictured with Ben Black Elk, son of Chief Black Elk. Sr. Serena Annie Henehan was born in 1887 and died in 1969 at the mission. Ben Black Elk was quoted to have said, "Sister Serena and I are "old timers" around here. She was my first teacher when I came to school here. Then my children came here, and now my grandchildren. She came from Ireland and has spent her life helping my people. When I visit her, she says, "Now, Ben, you be a good boy.""

In 1969, Holy Rosary Mission was officially renamed Red Cloud Indian School. This was done out of respect for Chief Red Cloud, who made it possible to found the school as well as part of a re-identification program to demonstrate that the school was not meant to be an organization of cultural imperialism, but rather a lasting bond between groups of two separate cultures who wanted to enhance the best parts of both worlds to serve the people of the Pine Ridge Indian Reservation.

6: Holy Rosary Mission - Sacred Heart Community (SHC)

Holy Rosary Mission, Pine Ridge Reservation, South Dakota 1888-c.2014



In the SLIDE before you

BOTTOM-RIGHT is an image from 1940 of a Lakota Pageant.

BOTTOM-LEFT is Sister Bernard Meyer talking with students and parents, circa 1960's.

BOTTOM-CENTER is Sister Maureen Murphy with two girls helping pick up litter.

TOP-RIGHT is Bob Clifford, the Basketball Coach and gym teacher standing with two of his former basketball players, Sr. Genevieve Cuny and his daughter Sr. Geraldine Clifford! Coach Bob organized the first basketball team in 1925 and was known to be an inspiration and to build character of the students at Holy Rosary.

TOP-CENTER is a photo of Genevieve Cuny from 1967 who passed away last year.

Sisters of many communities have ministered among the Lakota people over the years through teaching, pastoral ministry, directing religious formation and offering catechesis in the churches, filling positions within the finance and development offices, and supervising Jesuit volunteers who offered services in the schools on the reservation.

They were often welcomed by Sister Monica Witte. *Seen in the color photo at center.

Sr. Monica's heart was captured by the Lakota people. She thrived there for 39 of her 59 years of ministry as a teacher of 'English as a Second Language' to the Lakota children, primarily in the Red Cloud High School.

When elderly women would come in need, she would give canned nonperishable food and clothes. The beadwork women made was often exchanged for items of food and clothing. Sr. Monica would sell these pieces at community meetings to contribute funds back to the people.

Sr. Monica retired from teaching at Red Cloud Indian School in 2006 and moved to Marian Residence in Alliance, Nebraska. She continued to receive visits from her Pine Ridge friends and continued to give some financial assistance through the sale of their beadwork. After her funeral in 2013, her body was taken to Holy Rosary Mission for a mass and burial in the old cemetery alongside other Sisters. She was memorialized and honored by the Lakota people.

Delphine Red Shirt, a former student, graduate of Red Cloud Indian School, and Author, wrote of her memories of Sr. Monica Witte... "Lakota, "inawakinjin" meaning "I leaned on her." She was a source of comfort. That is why, I say, I was one of her children... "ina" meaning "mother.""

Monica was home at Holy Rosary Mission. It was said,

*She walked among a people not her own by accident of birth,
But by a conscious choice of the heart,
And they took her into their hearts, as one of their own.*

In 2014, Holy Rosary convent formally closed to become new offices for the Administration of Red Cloud Indian School, as well as an art education space, technology hub with computers, and office for the Heritage Center.

From the original two Native American missions on the Rosebud and Pine Ridge Reservations of South Dakota, the Sisters' work eventually expanded to include hospitals and schools in Nebraska, North Dakota, and Colorado. By 1939, a motherhouse and provincial center for Sacred Heart was established in Denver.

7: Sister Augustine's Mission - Holy Name Province (HNP)

Sister Augustine's Mission 1915-c.1919



East Side
Buffalo,
New York

Group on Porch
c.1916

African Americans in Buffalo--Sister Augustine's Mission, 1915-c1919

In October 1915 the pastor of St. Joseph's Cathedral in Buffalo asked the sisters at St. Ann's Convent on Emslie Street to "take over the instructions of the very meritorious work of the Negro Mission, on Michigan Street." Mother Leonarda accepted the invitation and Sister Augustine Hillebrandt took over the work, opening a Sunday School for children.

The two Rieman sisters, Catherine and Anna (graduates of Sacred Heart and good friends and helpers to the sisters) took charge of the church and the choir. Sister Augustine's chronicle notes that the people "hold the sisters in higher esteem than the priests, as they regard the former as visitants from heaven. On this account, they accord them the greatest reverence."

S. Augustine and others worked with both children and adults of the African American community—members of various denominations who sought instruction in Catholicism, the elderly, Pullman porters, multi-generational families.

In 1916, she recorded one episode (or series of episodes) concerning a person who was, as you will hear, "on the margins" in Buffalo.

8: Sister Augustine's Mission - Holy Name Province (HNP)

Sister Augustine's Mission 1915-c.1919



East Side
Buffalo,
New York

Sr. Augustine
with Riemans
and Baby Jim
7-14-1916

“The Mission became the scene of interest and unique, spectacular rendezvous for the World’s Largest Person. This marvelous man, who was called “Baby Jim’ could usually be found in a booth on Lafayette Square where, in exposition style, he earned his livelihood. He tipped the scales at 793 pounds. His circumference was eleven feet and eleven inches. At that time he was 27 years old. Thousands paid their dime in order to see this colossal specimen of humanity. He became our convert and received instructions at his boarding house. He grasped the instructions with remarkable rapidity. He had begged Mother Augustine for an interview, during which he made a personal appeal for instruction which was gladly given him.” He was soon baptized on the Feast of St. Bonaventure (July 14) in his boarding house by Father Cohauz, S.J., and took the names Jacob, Bonaventure, and Augustine.

“It happened that a few weeks later, he betook himself to his home in Philadelphia where he continued receiving instructions under Mother Drexel [Katherine Drexel]” There he received his first communion and “immediately after this, he returned to Buffalo in order, personally, to communicate to us the good news. He beamed with joy as the writer congratulated him. On account of his extraordinary proportions, he can travel in a baggage car only. A few days after Christmas we received word that “Baby Jim” had died in his home in Philadelphia. He lived and died as a faithful member of the Church during the five months after his conversion.”

9: Sister Augustine's Mission - Holy Name Province (HNP)

Sister Augustine's Mission 1915-c.1919



East Side
Buffalo,
New York

First Communion
1918

In 1917 Mother Augustine described the first visit of Bishop Dougherty (later Cardinal) to the little mission church. He had come to officiate at the confirmation of 42 converts and was so impressed by his welcome and the success of the mission that he “remarked that he was willing, provided that the community retained its present excellent spirit, to build a new church. He thanked the sisters in the name of all, even remarked that of all the places where he had been a guest, in no place had he felt that there was such sincerity in the joy displayed; neither had he experienced such cordiality and congeniality as in the tiny mission of Saint Augustine.”

By the summer of 1919, Mother Augustine was transferred from St. Ann's to Sacred Heart on Washington Street. As her responsibilities there increased it became necessary for some changes to be made. “The work of the mission was placed entirely into the hands of the Josephite Fathers and the very capable and efficient Misses Rieman.”

10: Sacred Heart Hospital, Havre, Montana – St. Francis Province (SFP)

Sacred Heart Hospital
Havre, Montana
1911-1967



40 miles from the Canadian border. Serving farming areas and Native American communities on reservations.

Local parish priest asks sisters to set up a hospital in the rural area of Montana populated by farmer's, wide spaces of cultivated fields of grain and Indian Reservations. The sisters built a hospital in 1911. In 1913, due to faulty wiring, a fire destroyed the upper floor. All the firemen assured the sisters that all of patients had been evacuated. Sr. Vericunda Zapp went back in and found three patients and brought them out and was hailed as a heroine.


11: Sacred Heart Hospital, Havre, Montana – St. Francis Province (SFP)

Havre Daily News 9-29-61

50 Years Ago Today 3 Sisters Came to Original Sacred Heart Hospital; One Still Here

On September 29, 1911, three nuns, Mother Ludmilla, Sister Vericunda and Sister Bonita arrived in Havre to staff the original Sacred Heart Hospital. Of the three, only Sister Vericunda is here to recall that occasion which is being remembered today as an auspicious event of the golden anniversary observance of the hospital.

A beloved person with hundreds of friends, Sister Vericunda



SISTER VERICUNDA

continues her nursing duties.

The Sisters of Saint Francis of Penance and Christian Charity of Stella Niagara, New York were persuaded by Father Ebersweiler, S. J. to take over management of the hospital in 1910. The priest at that time was pastor of St. Jude's Church which was located where the Hill County Court House now stands.

Coming from Stella Niagara were Mother Ludmilla Plunkett, Sister Bonita Felner and Sister Vericunda Zapp, the latter a native from a place near Breslau,

Laurence, an Ursuline sister. They were guests at the Holland home for dinner and were taken to E. C. Carruth's hotel, where they stayed the first night.

Later they stayed for a time at the Joseph Gassenhoyen home.

When the new hospital was being readied Sister Vericunda went to Minot, N. D. where she developed her knowledge of the English language.

On December 13, Sister Vericunda returned to Havre. Formal dedication took place on February 18, 1912.

The sisters lived in the uppermost story of the hospital for the first few years. They worked hard and received ~~hardly any~~ pay. Often they had to engage in special nursing.

In March of 1913 a disastrous blaze caused by defective wiring destroyed the top story of the hospital. Sister Vericunda went to Minot again. Her registration papers and certificates of importance from Germany were burned and it was necessary that she be framed in this country. For this purpose she stayed in Minot until the latter part of 1915.

Mother Ludmilla returned and

Other sisters joined the group. Mother Kostka replaced Mother Ludmilla who returned to Stella. Sister Kostka built the present convent.

Sister Germaine, founder of the Sacred Heart Hospital School of Nursing came in 1923. She returned to Alliance, Neb. in 1925. At a later date she returned to Havre. Mother Kostka was transferred in 1922 and was replaced by Sister Leona Hald. In turn Mother Wilhelmina Kellman took her place being replaced by Mother Carmelita Parisk. In 1928 Mother Theresa Bohrbach was appointed superior here and it was during her administration that

Sacred Heart Hospital Havre, Montana 1911-1967



16-60

SAME SIZE Mounting Board for STANDARD, STANDARD DELUXE and VICTORY

SNAPSHOT PICTURES—STUDENT DRAWINGS—CARICATURE DRAWINGS WITH HEADS PASTED ON

Town-State *Havre, Montana School Sacred Heart* Job No. *1342* Page No. *37*

The reproduction size of this page will be 4" x 9". If BLEED-OFF pages are desired — see Contract for ADDITIONAL CHARGE, and write Company for Special Mounting Board.

The 1930s Great Depression had a severe impact on an already struggling rural area. One sister, Macrina Borsch, recovering from a bout of pneumonia, set off in a wagon, going begging for food from the farmers, as Part of a deal, the value of the food was deducted from the farmer's hospital bills, thus freeing up enough money to pay the employees of the hospital to keep it going as well. This was a continuation of a practice of the sisters from the very beginning to about the 1940s.

12: Sacred Heart Hospital, Havre, Montana - St. Francis Province (SFP)

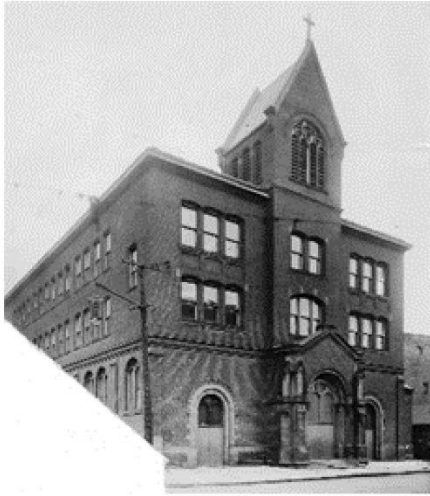
**Sacred Heart Hospital, Havre, Montana
Nursing School and US Army Nurse
Cadet School, 1922-1954**



The sisters were having some difficulty recruiting and retaining nurses to work at this hospital. They decided to open a nursing school under the Montana Nursing Accreditation Commission. The first director was Sr. Agatha McMullen. Classes open in 1922 and the first class graduated in 1924 allowing local women to be educated with a greater propensity to stay in the area. During WWII, the shortage of Nurses required the 3-year program to be reduced to a 2-year program to turn out nurses for the US Army. This program continued to end of the war in 1945. The last class to graduate was in 1954.

13: Mt. Carmel - Holy Name Province (HNP)

Mt. Carmel 1919-1934, c.1942-c.1948



Canal District of Buffalo, New York
Parish and school

Mt. Carmel School, Buffalo
c.1925

Italian Americans in Buffalo—Mt. Carmel, 1919-1934; c1942—c1948?

Some sisters may still recall the Italian (mainly Sicilian) parish of Our Lady of Mount Carmel. It was located on the corner of Le Coultreux and Fly Streets in what was the Canal District of Buffalo. According to *The Catholic Church in the United States of America*, published in 1914, the parish was formed in 1906. By 1914 it was noted that the building was a combination church and living rooms for the clergy. The school had 709 pupils and “is in charge of the Sisters of St. Francis, 4 Sisters of Mercy (and) 2 lay teachers.” There were about 10,000 parishioners at the time, and they were of “the poorer class of immigrants and less prosperous Italians as this church is at No 41 Fly Street on the lake front of the Canal Street district” and “the men find work at the docks and wharves there.” Another source notes that the church was “a religious and cultural center for the Italian community.” After a disastrous tenement explosion January 1, 1936, the neighborhood began to be “renewed” and over time was replaced by the current Marine Drive apartments, the Erie Basin Marina, the Naval Park, the I190, and the Skyway. The church, itself, was razed in 1949.

According to the records in our province archives, the Sisters of St. Francis staffed Mt. Carmel School from 1919 through 1934.

14: Mt. Carmel - Holy Name Province (HNP)

Mt. Carmel 1919-1934, c.1942-c.1948



Canal District,
Buffalo,
New York
Parish and
school

Mt. Carmel,
Buffalo,
Students
c.1925

Bishop Turner asked Mother Leonarda to take charge of the school in 1919. “Eager as she was to oblige (the bishop), it was no easy matter for Mother Leonarda to provide seven teachers at once for a school, on supplying which she had not counted. At first the sisters had to screw their courage to the sticking-point with much energy and self-forgetfulness for here in “Little Italy” they found themselves hedged in with difficulties. Order and discipline were not popular with their vivacious little pupils; indeed, the young sons and daughters of sunny Italy would have none of it, and their teachers heaved many a sigh. The home conditions of these poor people crowded into the cheap tenement house, with no privacy, no cleanliness, etc. made it harder for the sisters to insist on the necessary, elementary qualities in the school children.” The sisters, themselves traveled by streetcar part of the way from the convent on Washington Street. Those who know Buffalo winters can appreciate the discomfort experienced while waiting on street corners during the cold weather! However, they put their trust in Our Lady of Mt. Carmel and with patience and hard work a gradual change came over the children and their parents. “All those who knew the school in the days of yore and see it now declare that there is a very marked and gratifying change...”

Some years later sisters returned to the parish for religious education classes. The 1942 “Chimes” relates: “Mount Carmel on Fly Street, please!” Do not these words ring familiarly to some of your ears? Can you not visualize a group of laughing, shouting, vigorous Italian children waiting for the “Sisters” to come? It is due to Father Schieder’s efforts that we have the children from 2:30 to 4:00 every Monday afternoon. The boys from the 5th to the 8th grade claim the basement as their classroom, while the babies have gone to the other extreme and now reside in the choir. This leaves the body of the Church free for the older girls, and the 3rd and 4th grades. This has

been more than helpful, and although it is still awkward having two classes in church, it cannot be compared to the inconvenience of the past.”

15: Grace Day Home - St. Francis Province (SFP)

Grace Day Home Sacramento, California 1920-2004



Sr. Pacifica Krischell

Day Care for working mothers under State License no. 1.



This ministry grew out of the practice of near-by cannery worker mothers dropping off their younger than 5 years old children in the school yard of St. Stephan's school. Earlier in 1916, a child, Leanora Santos had been left with the sisters to take care of as well. Sr. Pacifica Krischell as the convent Superior recognized the need for a facility and the cannery had money to pay for expenses. After a bit of discouraging start, Sister Pacifica decided a new facility needed to be built from scratch. With the help of loans and large donations especially from Bishop Grace they opened the doors of the facility in 1920 just weeks before the bishop died.

16: Grace Day Home - St. Francis Province (SFP)

Grace Day Home
Sacramento, California
1920-2004



Day Care for
working mothers
under State
License no. 1.

The sisters took in toddlers to 5 years old, with a firm policy of non-discrimination. After an extensive visit by state authorities, Grace Day Home was issued State License No. 1. They continued on in spite of the closing of the canneries in the 1930s, drawing a considerable support from the Community Chest campaigns.

17: Grace Day Home - St. Francis Province (SFP)

Grace Day Home Sacramento, California 1920-2004



Day Care for
working mothers
under State
License no. 1.

Through the home was supported by Community Chest campaigns and, donations and estate bequests, parents who were able could be charged on sliding scale of 25cents to \$1.00 per week. Grace Day expanded their programs over the years as well to include formalized schooling as well as extensive play time and outside trips for the children. In later years, one could brag about the fact that they had attended Grace day as a child.

18: St. Joseph's Hospital, Minot, North Dakota - Sacred Heart Community (SHC)

St. Joseph's Hospital, Minot, North Dakota 1901-1998

School of Nursing,
1911-1958,

became

St. Francis School
of Nursing,
1958-1971

ST. JOSEPH'S HOSPITAL
MINOT, NORTH DAKOTA
1962



1917



School of Nursing

Sister Mabel with nursing students earning black stripes on Promotion Day, circa 1965.

The Sisters initiated, administered, and served in hospitals and schools for nursing as well as K-12 education from the end of the 1800's through the end of the 1990's. Of note, was St. Joseph's Hospital in Minot, North Dakota which opened in 1901. By 1911, a school of nursing was established for the growing hospital. Due to need, in 1918, Mother Seraphim opened a new hospital, the year of the great flu pandemic. By 1926, Sisters were also teaching at St. Leo Parish School in Minot.

In 1958, it was decided by the three U.S. Province Provincials to use St. Joseph's Hospital School of Nursing as the training center for all the Sisters from the three provinces who wanted to be nurses. For this reason, the school's name was changed to St. Francis School of Nursing. The teaching staff was composed of Sister nurses from all three provinces. The School of Nursing received national accreditation in 1962 for its three-year program. The St. Francis School of Nursing became affiliated with the Minot State College nursing program. Following extensive planning, the 1969-1970 academic year was the beginning process of phasing-out the program at St. Francis School of Nursing. It was the first year that a freshman class was not admitted. However, that academic year, a four-year baccalaureate nursing program began at Minot State College through the directorship of Sister Mabel Meng and with the support of the Sisters. The St. Francis School of Nursing closed in 1971 with its last class of graduates marking 60 years of training nurses for the community and Sister nurses for the 3 U.S. provinces. St. Joseph's Hospital was sold in 1998.

19: Holy Family Mission – Japanese Mission - St. Francis Province (SFP)

Holy Family Mission – Japanese Mission Los Angeles and Sacramento, California 1929-1942



Sr. Teresita Beeler



Sr. Roberta Clauter



The sisters started to work with the Japanese community out of St. Joseph's parish in LA. Sister Roberta Clauter learned Japanese and with the help of native Japanese sisters taught Japanese first graders and adult English classes in the evening. St, Francis parish Sacramento was the starting off for the Japanese mission in this area. Sr. Roberta came up to Sacramento to continue her ministry.

20: Holy Family Mission – Japanese Mission - St. Francis Province (SFP)

Holy Family Mission – Japanese Mission Sacramento, California 1929-1942



Sr. Roberta's assignment was to start a Japanese kindergarten to get the students ready for schools in the area. This endeavor was supported by the community at first reluctantly, then by businesses and by the bishop's office as well. In later years, Sr. Teresita Beeler stepped into the teaching role. Sr. Teresita also helped out when the relocation orders came in. Those families transferred to the Tule Lake internment camp asked that she come up for a visit and was granted permission in 1943.

21: St. Anthony - Holy Name Province (HNP)



St. Anthony 1951-1969 and Our Lady of the Rosary 1955-1975

St. Anthony Convent
Greenville, South Carolina

African Americans in South Carolina—Greenville, 1951-1975

St. Anthony, 1951-1969; school staffed through 1972

Our Lady of the Rosary, 1955-1975

The sisters staffed two schools in Greenville, SC, where they worked with the Friars. The first was St. Anthony's where Mother Renata (Gertrude Kerling) and Sister Susanne (Humpe) arrived in August 1951. The second was Holy Rosary School which was opened in 1955 with Mother Roserita (Rectenwald) as principal. This was the era of segregation and the gradual movement to mandated integration, so St. Anthony's was the "black school" and Holy Rosary the "white school." The chronicle notes that Greenville "is decidedly protestant, with a population of about 150,000, 100 churches—48 Baptist; two Catholic; the rest of various denominations."

It must be noted that some of the wording in the chronicles is very reflective of an earlier age and would certainly not be used today. It should also be recognized that the sisters themselves were from the North and less accustomed to or accepting of some of the realities of life in the South; nonetheless they were very much products of their own time. The Sisters at St. Anthony lived and ministered on the fringe as minority Catholics and among Black families; those at Holy Rosary, although largely working among the white families, also found themselves in many ways on the fringe.

The following stories are illustrative of some of those days in Greenville:

22: St. Anthony - Holy Name Province (HNP)

St. Anthony, 1951-1969, and Our Lady of the Rosary, 1955-1975



Greenville,
South Carolina

St. Anthony School
Christmas Float,
3rd place
Dec. 3, 1958

The children in the school entered a simple float in the annual Yuletide parade this year (1958). The theme was "A Child is Born Unto Us." A Nativity scene was portrayed enhanced by a cave-like mountain and pine trees in the background. It came as quite a surprise to all that our float had won third prize. It was the first time in the history of the parade that a prize was awarded to a Negro school. This may prove an interesting factor. Out of the first three prizes awarded, two Catholic organizations had won notice.

23: St. Anthony - Holy Name Province (HNP)

St. Anthony, 1951-1969, and Our Lady of the Rosary, 1955-1975



Greenville,
South Carolina

Spelling Bee Winners,
Betty Houston,
Paul Bruchon
April 6, 1959

The annual spelling contest was unexpectedly changed from April 11 to April 4 (1959). Mother Joanne Fawls served as hostess to the spelling contestants in the Greenville deanery. The Sisters of St. Anthony were pleased with Betty Houston who, with the minimum of preparation, was placed second in the Greenville deanery spelling contest while Paul Bruchon, an eighth-grade pupil of Holy Rosary School won first place honors. Both were then eligible to compete in the final diocesan contest which was scheduled to be held in Aiken, SC, at a later date.

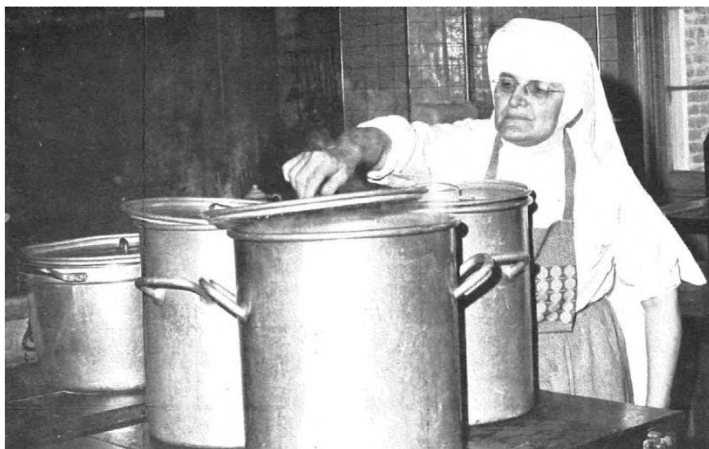
On April 6 both Betty and Paul were taken (presumably by the sisters) to a prominent commercial photographer to have their picture taken together for the local newspaper. Mr. Cox, the photographer, very reluctantly agreed to take the picture. He felt that the sisters were doing a grave wrong by allowing a picture of a colored (sic) girl to be taken standing next to a white boy especially since both had competed in the same contest on the same scholastic level. Mr. Cox resented the fact that the colored (sic) children at St. Anthony School are being educated on par with the whites. He stated that the Catholic Church is doing more to break down racial prejudice in the South than any other factor. When the picture did appear in the paper, the original copy had been cut through the middle. Paul's picture was put in on one evening while Betty's appeared in the local newspaper the following evening.

Following the April 4, 1968, assassination of Martin Luther King, Jr. in Memphis, TN, two of our sisters—Catherine Gale and Rosaire Richter from OL of the Rosary Convent, attended the funeral in Atlanta (they were not in the church but among the crowds outside). It is interesting that there is no mention of the assassination of Dr. King in the community's chronicle (or any other that I

looked at in the province for that matter). Nonetheless, an entry for May 13, 1968, in the St. Anthony Convent Chronicle relates the sisters' attendance at a meeting at Allen Baptist Temple to learn about plans for the Poor People's March scheduled to arrive in Greenville on May 14. It was then noted that 250 people of the March arrived in town. "Local people to join the march assembled at Cleveland Park, there to march across town to Mayberry Park. Right about beginning time it began to rain. The rain was not to dampen their spirits or cancel the march. All went well and no violence or disorder occurred. The marchers were joined by Bishop L. Unterkoefer, other priests, and the sisters from Our Lady of the Rosary and St. Anthony's." S. Dorothy Mueller, who was living at O.L. of the Rosary 1965-68 recalls the march in Greenville and spoke of how frightening it was to walk along the route which was prominently lined with KKK members in full regalia. She also remembered that they provided hospitality to several of the marchers at their convent and it was the only time they had police cars in their driveway. Dorothy feels these experiences were formative for her as over the years her interest in and awareness of social justice issues continued to deepen.

24: Sr. Rose Wentz - Sacred Heart Community (SHC)

Sr. Rose Wentz
b.1905–d.1999, SHP



Images from Red Cloud
Country, May-June 1965



Sister Rose Wentz was one of thirteen children, born in North Dakota. She professed her first vows at Stella Niagara, New York in 1929 and took the name of Sister Anella. Her entire life was spent in service as a cook, then for emergency housing and food bank work. She spent over 15 years cooking for the St. Francis and Holy Rosary Missions in South Dakota. She served as the excellent cook she became, feeding three meals a day.

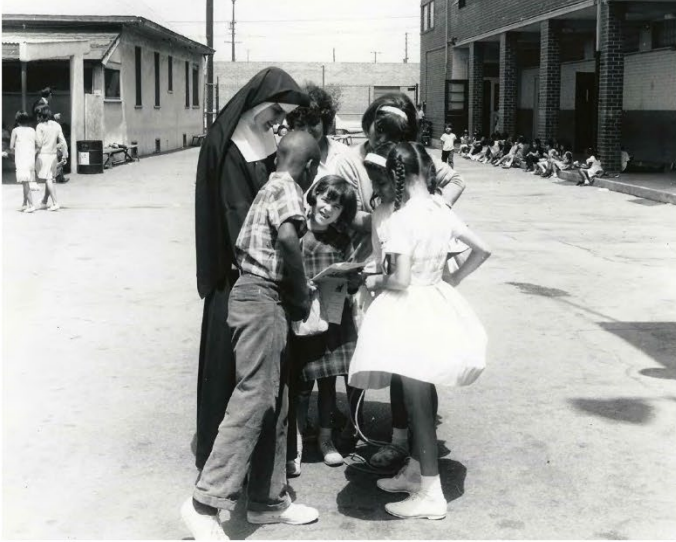
At Holy Rosary Mission, her day began at 5:00 a.m. and never ended before 7:00 p.m. She would feed 500 boys and girls at the boarding school as well as the sisters, priests, and brothers. Just one meal required 100 pounds of meat, two and a half bushels of cabbage, 80 loaves of bread and 30 gallons of milk! She would only be away from the kitchen for mass and divine office. Sr. Rose received help from several older children. She had many wonderful memories of her time with the Lakota children, who were welcome to detour through her kitchen for a cookie, a kind word, or a pat on the head. During this time, Sr. Anella returned to her baptismal name of Rose once again.

In an article from 1965, she is quoted as stating: "...I love children... I've given my life for children..." and "...with any children, you have to learn each child, and do for that child what's best for that particular child. You must adapt yourself and learn to do the best with what you have."

In 1970, a food bank was started by Sister Rose Wentz in the Marycrest building to help feed those in need within the Denver community with donations from local supermarkets. In 1971, the dormitory became emergency housing for homeless families. This ministry grew to teaching children of the homeless with help from Sister Xavier Kirscht and providing meals to the families. The housing came to be known as the Magdalen Damen House in 1987.

25: St. Turibius - St. Francis Province (SFP)

St. Turibius Los Angeles, California



Mexican
Immigrant Mission
1927-1948

School
1960-1980

St. Turibius started off as a missionary chapel and hall from St. Joseph's parish to serve the growing population of Mexican Americans in the area. The sisters taught sacramental preparation classes for both children and adults. A school was built and staffed by a Spanish speaking order. In 1960, the sisters were asked to take over the school which they did until 1980 when it was closed for a lack of students. In the meantime, the sisters ran a number of social services activities to help the poor in this area.

26: Castler Creche - St. Francis Province (SFP)

Castelar Creche
Los Angeles, California
1943-1950



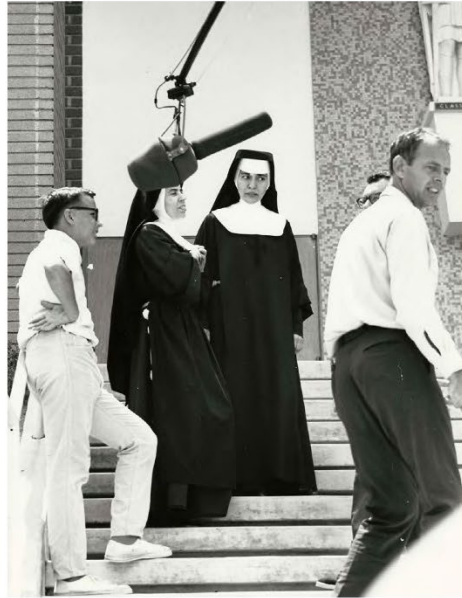
Castelar Creche was an existing institution that the sisters were asked to take over during WW II. Sr. Marcia Divish was one of the first group of sisters assigned to work there. The need was to provide daycare for infants to toddlers age for mothers who were working defense industries while the men were being drafted for combat duty. Providing this type of care was deemed an essential service during the war years of 1943-1945 and beyond. The state closed down the Creche in 1951 but the sisters kept up their work for mothers and children as an offshoot of the St. Francis Hospital in Lynnwood.

27: Using Media to expound on - St. Francis Province (SFP)

Using media to expound on
the Franciscan Way
Los Angeles, California



Sisters with a script writer. Initially, radio then television program, "The Hour of St. Francis", 1972-1975. Later became the Franciscan Communication Center.



Sisters Teresina Contris and Doloris Cota filming at a school.

St. Joseph's parish in LA had many parishioners working in various Hollywood jobs. The pastor was interested in using media to promote a Franciscan way of life. Sisters Teresina Contris and Dolores Cota tapped in their dramatic skills for this work, assisting in helping with ideas for the radio programs. Dolores continued her work with this production when it migrated to television for a few short years. Teresina wrote of Dolores that she was "Public Energy No 1".

28: March on Montgomery, Alabama - Sacred Heart Community (SHC)



March on Montgomery, Alabama, 1965

At Center:
Sr. Antonia Anthony
b.1928-d.2011, SHP

The work from the Vatican II Council of 1962-1965 inspired new ministries and expanded outreach. Now Sisters also engaged in adult education, ministries to delinquent and abandoned youth, emergency housing, a mission to Mexico, adult Biblical study, a house of prayer, and still more. **Sister Antonia Anthony** is one who welcomed this, especially outreach and social justice!

Sister Antonia, Helen Anthony was born in 1928 to a Denver family who for generations embraced the Colorado mountains and independent spirits. After earning a bachelor's degree, she returned to Denver and worked for three years for the Denver Catholic Register and the Arvada Enterprise newspapers before starting her Franciscan journey at Marycrest in 1953. Then she taught for nine years before earning her master's degree at Notre Dame.

In 1964, the Archbishop of Denver approved a venture to help relocated and incoming Native Americans in Denver adapt to urban culture. Sisters Muriel Witte and Marion Rotherham rented a house for the Native American Tekakwitha Center. It had classes on food buying, meal planning and preparation, sewing, and religious instruction. Programs included emergency food, clothing, and lodging assistance. It also hosted social gatherings. The initial supervisor was Sister Antonia.

In 1965, Sr. Antonia Anthony was present at the March on Montgomery, Alabama. It was the last leg of Martin Luther King's historic March from Selma and people from all around the country joined in. *On this Slide, you see Sister Antonia at Center.

29: Interprovincial Mission, Orizabita, Hidalgo, Mexico - Sacred Heart Community (SHC)

Interprovincial Mission - 1967 Orizabita, Hidalgo, Mexico – Medical Mission



Convinced that our call to be Sisters Minor is a call to solidarity with those who are powerless, we work with them to change situations in which the dignity of persons is violated. Recognizing that we too are in need, we open ourselves to be evangelized by them.

– General Constitutions #21

The Spirit has been stirring in the three United States Provinces for a presence in Mexico since the late 1950's when sisters responded to various invitations to minister in Mexico.

In the 1960's Sacred Heart Province established a presence in Orizabita. The images you see before you are from 1967.

On the RIGHT is Sister Antonia Anthony on a pastoral visit to the village of Defay, near Orizabita, Hidalgo in Mezquital, Mexico as a missionary. In her death letter it stated, she, “experienced a new birth in the base ecclesial communities where... she reflected with small groups of Natives on the ways that they, working together, would bring their lives to greater fullness and with Jesus, be instruments of God’s Kingdom on earth... It would help her see the world and Church through the eyes of the poor as she continued later ministries...”

Image on the LEFT is part of the initial group in Orizabita during 1967, there to set up a clinic. It’s description includes: In our back yard before renovation began.

Of note: Front Row left is Ken Witte; Back Row, on the left is Sr. Antonia, further right is, Sr. Eucharía, and then a Sr. Ana Elena (Bl. Trinity Sr. Mex. D.F).

At CENTER is the first Clinic San Francisco, a rented house, with Sisters Carmelita and Eucharía (Joanne). This house was used while a clinic was built.

30: Interprovincial Mission, Orizabita, Hidalgo, Mexico - Sacred Heart Community (SHC)

Interprovincial Mission - 1970 Orizabita, Hidalgo, Mexico – Medical Mission



Here we are now in 1970 and the clinic has been constructed.

In the first image on the LEFT is Ken Witte and Sr. Mary Charles after they have returned from Loreda with medicine and medical supplies. Unfortunately, I do not know who the other Sister is.

On the RIGHT is Sr. Victorine Dawnes when the clinic is open for business. She is returning the baby who was the patient to its family.

BOTTOM-CENTER, Sister Kathleen Cantor is reviewing cans to give to the mother and child.

Once the clinic was open, Sisters worked to set up a fiber site with kitting, weaving, and sewing for local people so that they may produce products for sales within the region and beyond. Today this region is still known for its textiles, and they are sold worldwide.

Later (1970's) sisters from St. Francis Province joined them in carrying out ministries of pastoral and health care.

31: Art as a Form of Advocacy - St. Francis Province (SFP)

Art as a Form of Advocacy 1970's-1997



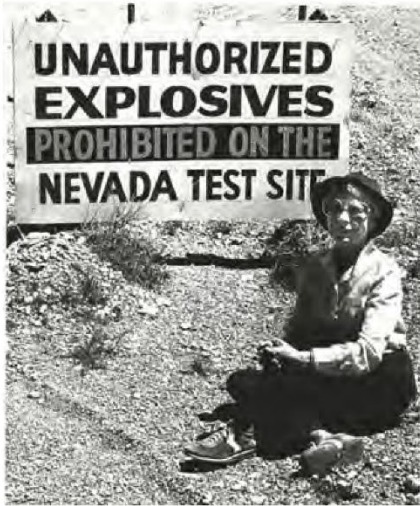
Sr. Karen Boccacero



Sr. Karen had an artistic talent nurtured and expanded by the sisters in administration. She was a student working with Sr Coretta Kent and sent overseas to Rome to further her talent. Upon return to the US, she began working with a group of struggling Hispanic artists, using print media as way to express their cultural identity. With the financial backing of the community, she helps founded Self-Help Graphics to give these artists an outlet to express themselves. She wrote a curriculum guide for the Barrio Mobile Art Classroom for children, promoted a rebirth of the festival Day of the Dead and using the Altier Printmaking Program for other expressions of Mexican identity thru the print media.

32: Sr. Rosemary Lynch - St. Francis Province (SFP)

Sr. Rosemary Lynch, Desert Experience Non-violent protest of nuclear testing, c.1980's-2000

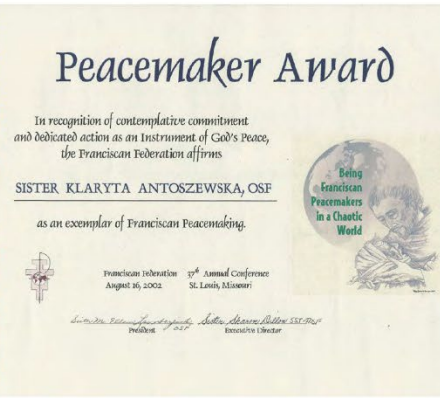


Peace and Social Justice Activities in the Las Vegas Area

Sr Rosemary Lynch returned to the US after 16 years in administration at the Generalate in Rome. She chose to join the sister's community in Las Vegas. She worked at the Franciscan center for a number of years. She created a Desert Experience as a way to deepen the time of lent spiritually and to protest the use of the Nuclear Test Site in a strict non-violent manner. She also gave workshops and retreats based on the development of non-violence as a way of life.

33: Sr. Karyta Antoszewka - St. Francis Province (SFP)

Sr. Klaryta Antoszewska



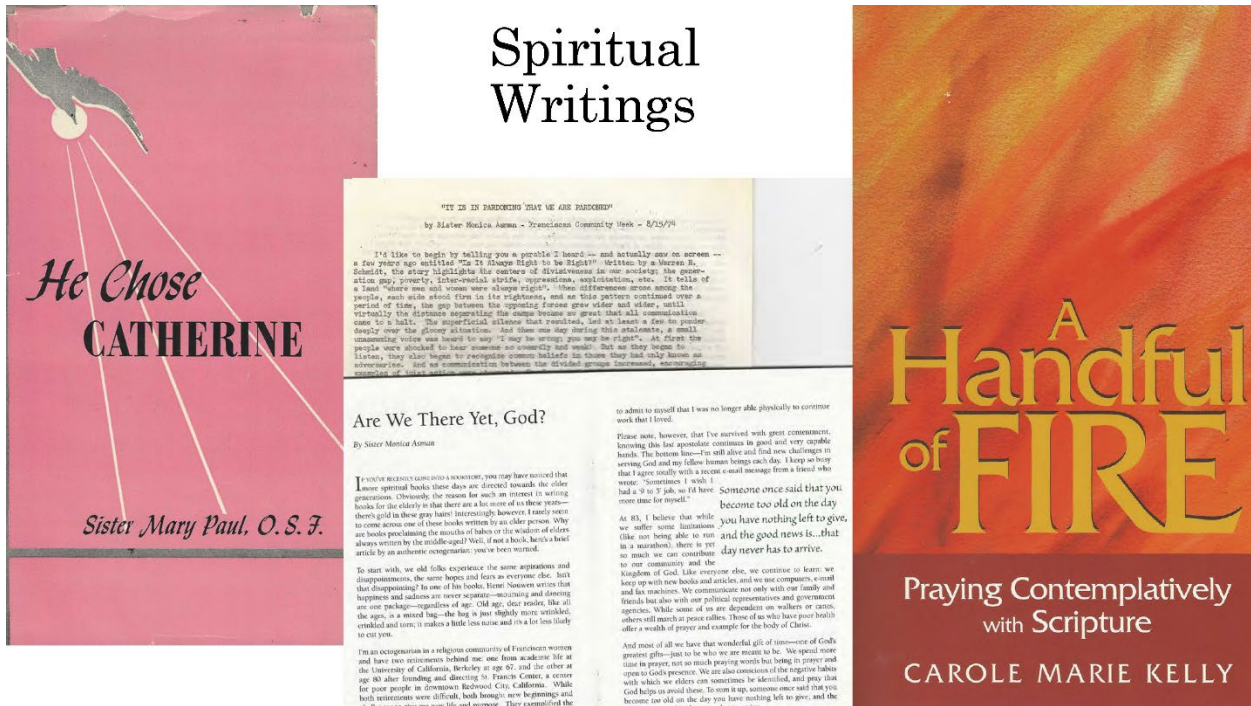
BOAT PEOPLE COMMITTEE - Members of the ad hoc committee for the refugee "Boat People" are looking for volunteers to help with the resettling of the refugees. Members, from left, are Assemblyman Mike Fitzpatrick; Sister Klaryta Antoszewska, Franciscan Center; Rev. Mark Winter, Reformation Lutheran Church; and Rev. Jerome Blankinship, Sunrise Hospital. The volunteer office is located at 710 S. Main. For more information call 384-2375.

Las Vegas, 1977-2013, Refugee and immigrant work and Speaker of wartime experiences in Poland during WWII, especially after the NBC Holocaust mini-series of 1977-78.

Peace and Social Justice Activities in the Las Vegas Area

Sr. Klaryta Antoszewska was a Polish sister who had worked in the Vatican for 16 years at the Peace and Justice Commission and had decided to come to the U.S. with Sr. Rosemary Lynch. As she began to work in Las Vegas, the NBC mini-series -The Holocaust- began running. Sr. Klaryta began a career of speaking of her own family experiences during occupied Poland during WWII. She also began a ministry of working with refugees and immigrants starting with the Vietnamese boat people. Her own experiences and her command of various languages aided her in this work into the 2000s. She helped women get ready for job and immigration interviews with donations of clothes and costume jewelry from wealthy donors.

34: Spiritual Writings - St. Francis Province (SFP)



Several Sisters of this province became published writers on the spiritual dimensions of the Franciscan way of life.

Sr. Mary Paul Jones was a student of Stella Niagara who wrote *The School Song* was a beloved teacher and librarian in later years. She was devoted to the foundress, Catherine Damen and wrote a spiritual biography of her. The book, *He Chose Catherine*, was published while she was at the Havre Central High School.

Sr. Carol Marie Kelly started off as a teacher. After earning a degree in Multi-cultural Studies, she became a teacher and an administrator in Spain, Mexico and the US for various organizations specializing in multi-cultural education experiences. After much discernment, she adopted a hermit style of life and wrote several books and lead retreats on the balance of contemplative and active lifestyles.

Sr. Monica was a scientist who worked and lectured on the prevention of diseases borne by mosquitos in the southern hemisphere. She also saw the hand of God in the discoveries of science. She however, wanted to act on her beliefs as a Franciscan. She helped start the Franciscan Center for the Poor as a fusion of her Franciscan sisterhood and the beauty of creation that she viewed through her work as a scientist.

35: Sr. Cecilia Linenbrink - Sacred Heart Community (SHC)

Sr. Cecilia Linenbrink, b.1924–d.2017, SHP
Adult Education Tutorial Program,
The Learning Source, 1964-Present



Sr. Cecilia with student at
St. Elizabeth, 1968



1985



Sr. Cecilia ministering
at County Jail, 2004

Sr. Cecilia was born on a Nebraska farm in 1924. By high school, she attended St. Agnes Academy in Alliance, Nebraska as a boarder where she was introduced to the Sisters of St. Francis. Within her senior year, she knew she was called to be a Sister. Her first assignments were teaching in Denver and Nebraska, then she was sent to St. Francis Mission to teach for eight years. Upon leaving, she remarked, "I left the Mission with a heavy heart. Somehow the people, poverty, the difficult ministry, and the deep love for the Indian people has a way of gripping the heart so for many or most of us, leaving was a heart-breaking time." (Life, undated)

She returned to Denver to complete her B.A. degree at Regis University. And a bit later went to St. Louis University to earn a master's degree in Philosophy. In the Summer of 1964, she "made a retreat in south Chicago where a team of Directors opened her eyes to the wider world with many problems... challenges." They were told to get their hands dirty. She knew what they meant. While taking a course at St. Louis University, she heard of a GED (General Education Development) program being taught to adults in a local parish. She visited and Father Shockley welcomed her into the bustling rectory with adults and children passing through. She witnessed adults being taught by volunteers and she thought she could start such a program.

Upon her return to Marycrest, she, with help from some Sisters, went door to door on the west side of Denver to learn of the interest and need of a program for GED and English as a second language. She also reached out to recent graduates from Regis University to ask if they would be interested in helping as the "teaching corps". She started with eight. Through raising money,

researching for materials, and training volunteers for teaching, all fell into place to provide services “pro bono”. (Life, undated)

By fall of 1964, Sister Cecilia Linenbrink started an Adult Education Tutorial Program, The Learning Source, to serve the under-educated adults within the Denver community by teaching students who wanted to learn to read and write in English. The first students were primarily adults living in a housing project. By 1968, The Learning Source incorporated as a private, non-profit organization. By 1976, The Learning Source was operating in seven neighborhood centers. Sister Cecilia served as director for twenty-seven years, then on the board for many years. *In the Slide before you, you can see Sr. Cecilia with the program in 1968 on the LEFT and in 1985 on the RIGHT.

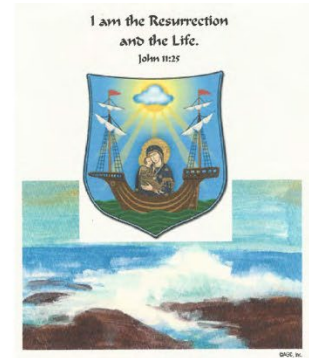
Her desire to minister directly with community members in need lead her to minister to women in County Jail starting in 1991. *In the slide before you at CENTER, you can see her providing ministry in 2004.

36: Chaplaincy - St. Francis Province (SFP)

Chaplaincy: Bringing a Sister's View to a Traditional Priest's Ministry



Sr. Rachel Smith, Apostleship of the Sea, Houston, Texas, and Oakland, CA



MAY Sister Rachael Smith rest in peace.



Sister Rachel Smith entered the novitiate after a full life working as a secretary for various organizations. She completed her education for a BA and a teaching credential and began a stint of teaching in various schools. Midway thru her life she decided to explore other avenues of ministry. She found her calling as a port chaplain for the Port of Houston, harking back to her volunteer work at the Apostleship of the Sea in San Francisco. After retiring from the position in Houston, and returning to the Bay Area she continues her work as a volunteer at the ports of Oakland and SF. She is believed to be one of the first women to be a Full timer Port Chaplain. She was one of the many women religious breaking the barriers to be chaplains to various organizations whose position were previously restricted to priests.

37: Working with Refugees - Holy Name Province (HNP)



Working with Refugees 1980's to Present

- 1984 Province Assembly
- St. Mary of Sorrows Convent, Buffalo, NY
- Central American Refugees
- Human Rights Task Force
- Stella Niagara Community
- VIVE, Central American refugee organization, Buffalo, NY

VIVE brochure
1987

Following the 1984 province Assembly and its challenge to focus on the needs of the poor, among the many pervasive peace and justice issues there was rising concern over the effects of U.S. policies in Central America. At that time sisters at St. Mary of Sorrows Convent in Buffalo agreed to provide hospitality to Central American refugees on their way to Canada and contributions to aid in preparing accommodations were solicited from the sisters at large.

Over the course of the next two years there was much education on the refugee issues and sisters from all areas of the province engaged in activities to support those arriving in our country. By 1986 the Human Rights Task Force had formulated a corporate statement on Central American Refugees and a day of communal voting was held on December 12, Feast of Our Lady of Guadalupe. The sisters pledged themselves to support and protect the refugees in our country and to work for changes in U.S. immigration policies and those providing military assistance to the governments of Guatemala and El Salvador.

In March 1987 the Stella Niagara community welcomed their first refugee guests who came to us from Vive, a Central American refugee organization in Buffalo sponsored by the congregations of the local LCWR (including our own). The families were waiting to enter Canada and stayed in specially prepared quarters in the former cadet dormitory in Ormsby Hall. The first family was from El Salvador and by November of 1987 ten more families were offered hospitality. Several came from El Salvador, one from Pakistan, and others from Guatemala, Sri Lanka, Afghanistan, and India. They were Hindus and various Muslim sects, as well as Christians. Those early guests stayed for periods of a few days to a month. When possible, the children attended classes at

Stella Niagara Education Park. Food, clothing, necessary medical assistance, and transportation were provided to the families who often became our friends. Gratitude was expressed in many ways. After leaving Stella for Canada, one father wrote: "If I were to write to my friends in Sri Lanka that I stayed in a convent for 14 days, it would make good material for any newspaper headline. We are really grateful to the good Lord for having brought you and your other sisters to rescue us from a terrible plight." Another wrote, "We will never forget your kindness and hospitality, and would like to thank you again. Our time with you has made us forget all the troubles we experienced in the United States of America in the past years."

38: Sister Holy Name Province (HNP) Kay Stahl - Holy Name Province (HNP)

Sister Mary Kay Stahl,
Coordinator for Refugee Hospitality,
Stella Niagara



Refugee Family, The Lees, from China,
February 1990



South Florida, Claudia Steger and
Maria Elena Larrea with refugee
family at baptism, undated

Sister Mary Kay Stahl, who was the first coordinator for refugee hospitality at Stella, noted that “in coming to know our guests from foreign lands, the sufferings of our brothers and sisters throughout the world have taken on new meanings. We welcome them and share with them in the name of all our sisters.” Later, Sister Marie Altier took over the role of coordinator of the refugee hospitality program. Over time, there were fewer guests from Central America and more from Sri Lanka, several African nations, and even China. The hospitality program at Stella Niagara continued for years with the last family staying at Stella in 2015. Since then the sisters continue to assist refugees in various areas of the province, for instance in South Florida.

39: Peace Rallies, 1980's –Holy Name Province (HNP) & Sacred Heart Community (SHC)

Peace Rallies, 1980's



Sisters at Marian Residence in Alliance, NE making peace banners in the fall of 1984.



Sisters Antonia and Liz Fuhr in a peace rally before the Colorado State Capital in 1981.

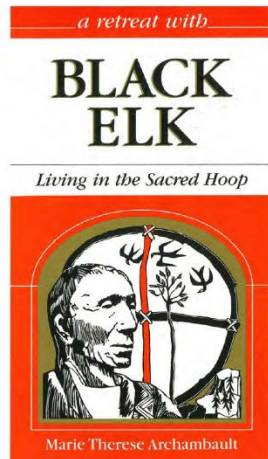
In the face of growing expansion of nuclear arms, Holy Name Province made efforts through education to understand what the nuclear course of events meant and to adopt a posture of responsibility and accountability in responding to what was happening. The 1982 chronicle notes that many sisters as well as the provincial team took an open, visible stand against nuclear proliferation. The province was “well represented” at the LCWR-sponsored “Pentecost Event” on May 31, 1982. Others participated in a demonstration for disarmament at the UN in June of that same year. Still others engaged in letter writing to legislators.

On the Left you see Sisters at Marian Residence in Alliance, NE making peace banners in the fall of 1984. The Sisters are Coronata, Raineldis, Francis Marie, Miriam, Florence, Emilia, William, and Margaret Mary. – I believe the 3 provinces used to get together for peace rallies in DC.

On the Right is Sr. Antonia with Bishop George Evans and Sister Liz Fuhr in a peace rally before the Colorado State Capital in 1981.

40: Sr. Marie Therese Archambault - Sacred Heart Community (SHC)

Sr. Marie Therese Archambault, b.1939-d.2007, SHP



1998

American Indian Women and
the Power of Myth

2003

*Coming through suffering caused by
dislocation, fragmentation, and
cultural upheaval, American Indian
women find support in traditional
narratives, myths, and rituals.*

The problem of identity for colonized and neocolonized societies is the same issue of consciousness, but it is not simply an attempt to create a new consciousness among the oppressed but a new form of human consciousness and thus a new historical community.
Charles Long, *Significations* (Fortress, 1986), 168.

A FRAGMENTED CULTURE

The process to alleviate and heal the situation of many American Indian women has begun, and it can be traced in part to the awakening of tribal myths, stories, and rituals. Within a family, they have often borne alone the weight of a fragmented culture as it plays itself out in family members. The social confusion which follows is often exacerbated by various forms of ill health and addictions to drugs and alcohol. But even more than this is the lacuna created by the absence of men as steady, supportive family members.

240

American
Catholic
Identities:
A Documentary
History



Christopher J.
Kauffman
GENERAL EDITOR

ORIGINAL
DOCUMENTS
FROM MORE
THAN
200 YEARS
OF
CATHOLIC
HISTORY

The Crossing
of Two Roads

*Being Catholic
and Native in the
United States*

2003

Marie Therese Archambault,
Mark G. Thiel, and
Christopher Vecsey
editors

Sister Marie Therese Archambault (1939-2007) was born a member of the Teton Lakota nation of the Hunkpapa tribe, educated on the reservations, and brought up Catholic. She held bachelor's in education, languages, and theology. She also earned four master's degrees to include Native American Religious Traditions as well as becoming a Theologian, educated in Rome. She was a teacher, scholar, spiritual director, writer, editor, and Franciscan formation minister. The thrust of her ministry was to incorporate Native religious heritage and traditions into the Church's life, helping Native Americans integrate their Indian and Catholic identities into their spirituality.

At the age of nine, she was sent from her home on the Standing Rock Reservation in Fort Yates, North Dakota to the Catholic mission boarding schools on the Pine Ridge and Rosebud Reservations in South Dakota.

Quoted in an article from 1997, Marie Therese recalled that at the time of her mission schooling of the 1950's, the Church was making no effort to understand Native American religious beliefs or culture. She wrote about how at the boarding school they were cut off from their parents and siblings. It was a very strict environment where they were not allowed to practice their Lakota heritage. She attended the boarding school until graduation at the age of 18 from St. Francis Mission. Even though she felt she received a good education, she also recognized the profound effect on the Lakota children. Often years later, as adults, they start dealing with their feelings of being sent off and separated from their families. She stated, "We're beginning to figure out why some Indians are alcoholic and dysfunctional adults." She "held on" to her vocation despite

negative feedback from fellow Indians, the turmoil brought on by the 1960's and changes in the Church.

When she returned to the reservation and in dealing with fellow Indians, she started facing her own history. She wrote, "I began to deal with my past as a product of a boarding school, and I began my journey of healing in the early '70's." "It has been a profound journey of faith as both an Indian and a Franciscan."

She discovered her identity as both Catholic and Native American and begin to appreciate the holiness of both traditions. She found within herself a new understanding of who she was in God's eyes. Through contact with Native people around the nation she grew in awareness of their inner struggle, not wanting to deny the sacredness of both traditions and reluctant to let go of either. She stated, "I cannot see where they come together except in a place inside the individual where they meet the sacred and holy."

She joined the National Tekakwitha Conference from 1992 to 1995 as Native American Urban Outreach facilitator based in Denver, traveling to urban areas visiting Native Americans to help them realize "we have to be who we are before God." Despite progress, she still encountered Church misunderstanding of Native Americans, and found it "very distressing". She said, "Many Indians still feel excluded, but with outreach, that can change." "I'm here to try to bridge the gap between Native Americans and their dioceses, to raise awareness that Indians need to be reached in sensitive, cultural ways. We're making progress." She believed there was a healing process through her participation with former students and graduates of St. Francis Mission.

Sister Marie Therese also had teaching assignments in Denver at Regis University, the Iliff School of Theology, the Catholic Biblical School, and in Native American studies at Metro State college. She wrote articles for publications as well as Native American catechetical materials and gave talks in the area of inculturation and dialogue.

Her book, *A Retreat with Black Elk: Living in the Sacred Hoop*, published in 1998, was the text for numerous retreats that she offered. She identified strongly with Nicholas Black Elk, the Ogalala Lakota holy man whose life she reflected upon.

In the Fall/Winter 2003, Chicago Studies, *Native American Catholic Experience*, Marie Therese contributed an article, "American Indian Women and the Power of Myth". In this she detailed the fragmented culture of Indian women, the effect of government policies, commented on the white buffalo calf woman story, spoke of powerful women figures in other tribes, and of contemporary Lakota women.

From 2004 to 2007 she created the first draft towards a revised Family and Teaching Guide Workbook with a 12-book series of work-color books for preparing Native American children for First Communion.

In 2003, also she co-edited the book, *The Crossing of Two Roads: Being Catholic and Native in the United States*. In a personal greeting written to one of the Sisters in the book, Sister Marie Therese wrote, "At last, maybe Native people are getting a voice in the Church." Her voice was heard with us and is being heard in the Church.

41: Sr. Geraldine Clifford - Sacred Heart Community (SHC)

Sr. Geraldine Clifford, b.1931, SHP St. Francis Home, Manderson, SD, 1981-2018



Sister Geraldine Clifford is Ogalala Lakota and born in Manderson, South Dakota within the Pine Ridge Reservation. She felt the call to relationship with God at an early age. Her father and mother had a deep belief in a loving God and shared this faith experience with her. Her grandmother taught her the Lakota ways and how to pray. She graduated high school from the Holy Rosary Mission where her father was a coach, and her mother was a teacher. After becoming a Sister, she earned a bachelors, then two Masters, one in Political Science for the Improvement of Instruction and one in Theology.

Sister Geraldine taught for many years with some of those years at St. Francis Mission in South Dakota and at the Ogalala Lakota College in Kyle, South Dakota. She also ministered at St. Francis and Holy Rosary Mission and spent a few years serving as a pastoral assistant in St. Agnes Parish in Manderson.

Sister Geraldine was a founder and board member for the building of the St. Francis Home for Lakota foster children in Manderson on the Pine Ridge Reservation from 1981 to 1983. She returned to serve as Director in 1985. *In the Slide, you see Sr. Geraldine on the left and at center with children. Sr. Agnesita Krenzle is at top center with children.

In 1991, she wrote, "Discovery and Rediscovery: A Lakota' Woman's Reflection." In it she speaks of her personal and family history, of having two identities, government laws, the church's collaborative efforts with government, effects over time, present reality for Native Americans,

the lack of Oglala priests and few religious women, rediscovery of Lakota spirituality, Black Elk, and her spiritual journey.

In her chronicle from 2006, Sister Geraldine stated, “It is sad because I am the only Sister left on either of our Reservations. This is the only ministry now sponsored by our Sisters for our people. We began our ministry in this part of the country over a hundred years ago because of the Indian Missions.”

Sister Geraldine continued as Director until its closing in 2018. At that time, Sister Geraldine was 87 and did not have the energy to continue the ministry. For over thirty years, St. Francis Home served foster children of the Lakota in need of shelter, care, and safety. She and her staff not only fed, clothed, and loved these children, but also supported their identity as Ogalala Lakota and mirrored the values of their culture.

Interprovincial Mission Palenque, Chiapas, Mexico



Sisters Maria Elena, Candi, Mika, Ilce, Leti, and Connie

It was in the 1970's, that a desire for a shared mission in Mexico amongst all three Provinces was expressed. It was not until 1991 that Sisters Marilyn Archer (Holy Name Province), Antonia Anthony (Sacred Heart Province), and Consuelo Arana (St. Francis Province) were sent by the leadership of the three Provinces to search for a location for a future mission. Bishop Don Samuel Ruiz was integral to the decision to establish a presence in the Diocese of San Cristobal de las Casas in Chiapas. He spoke of a ministry of accompanying the Indigenous peoples, Cho'l and Tzeltal, in their journey toward liberation.

Now, over thirty years later, the three United States provinces continue to nurture the seed planted in this Mayan territory in the southern Mexican state of Chiapas. There are two local communities of Sisters in Palenque. Of the Casa Franciscana community, Sister Consuelo Arana, "Connie" is one of the "founding mothers" in Palenque. She has been part of the Parish Pastoral Team since 1991 and is the Local Minister. Sister Candida Gonzalez, a nurse and business administrator, oversees a small clinic and pharmacy. Sister Leticia Perez, a nurse, carries out pastoral ministry with a special focus on women's health. The Casa Nantic Magdalena community includes Indigenous Sisters, Ilce Lopez and Micaela Mendez, both are nurses.

The St. Clare Family Clinic is built on the property of Casa Franciscana thanks to generous donations from the Sisters on an international level. A goal of the Sisters comes from the mission statement of the clinic: "nurturing communities toward holistic well-being, especially for those most in need." The clinic does outreach to the more than 150 villages. Before Covid, there were bi-annual medical missions to the clinic with volunteer teams consisting of doctors and/or

medical residences, nurses, translators, and individuals to help with maintenance projects. A Mexican physician, familiar with common regional illnesses and available medication joins the Medical Mission Team when possible.

Two Sisters from St. Francis Province, Sister Maria Elena Martinez and Sister Graciela Martinez, periodically go to Palenque. Sister Maria Elena serves as a bridge between the three United States Provinces and the Sisters in Palenque. She also coordinates hosting the Medical Missions in Palenque. Before Covid, members of the three provincial councils visited Palenque annually. Sisters from our international community have also had the opportunity to get to know and provide support for Sisters in Chiapas.

43: Interprovincial Mission, Palenque, Chiapas, Mexico - Holy Name Province (HNP)

Interprovincial Mission Palenque, Chiapas, Mexico



Sr. Connie, unknown, Sr. Maria Elena Larrea, Dr. Robert Bull, Feb. 2000

Medical Missions



Dr. Zachary Place, c.1990

One of the principal ways in which Holy Name Province has supported the interprovincial mission in Chiapas has been through coordinating the biannual medical missions. These mission trips began in 1996.

44: Interprovincial Mission, Palenque, Chiapas, Mexico - Holy Name Province (HNP)

Interprovincial Mission Palenque, Chiapas, Mexico



Sr. Connie, unknown, Sr. Maria Elena Larrea, Dr. Robert Bull, Feb. 2000

Medical Missions



Dr. Zachary Place, c.1990

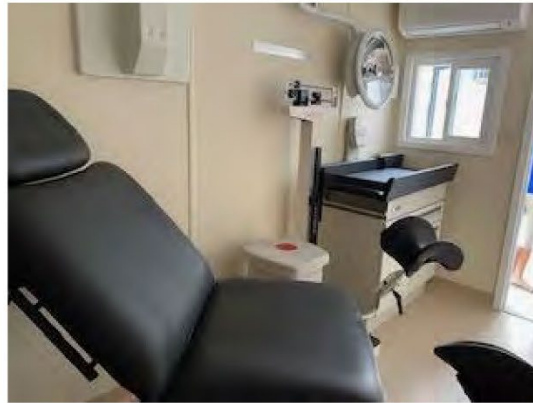
Although in hiatus since the outbreak of the COVID pandemic, plans are underway for another mission this coming November.

Interprovincial Mission Palenque, Chiapas, Mexico



Clinic In A Can on the property, December 2020, and a view of the Advanced Mother-Infant unit.

Medical Mission: Clinic In A Can



Since 2014, there have been dreams of a new clinic that is referred to as the Clinic In A Can (CIAC), pre-assembled containers built in Wichita, Kansas destined to be placed on the property of Casa Francisca. Donations have come from Sisters in North America, Netherlands, as well as from outside donors. Past Project Director and current Interim Clinic Director is Claudia Sierra from Mexico City. The clinic Board Director is Associate Lourdes Caracoza from the St. Francis Province.

As of December 2020, the CIAC shipping container units arrived in Palenque and work began to make the clinic operational. The containers house a laboratory, x-ray room, advanced mother-infant unit, four consultation rooms, and a double surgical suite with two surgery rooms, recovery room, and pre-op section with a dressing room, bathroom, shower area, and lockers.

Closing:

Thank you for coming. We hope that this helps to inspire you to understand even more clearly the importance of the legacy of our foremothers—and of ourselves. As we have been hearing, “we are standing on the shoulders” and we are, despite our diminishing numbers, the shoulders of generations of women and scholars who will come after us.