

MY OWN REFLECTIONS
THEOLOGICAL AND OTHERWISE
ON THE COURSE ON
STREET MINISTRIES
WITH EMPHASIS ON
THE PHENOMENON OF FEMALE PROSTITUTION

I initially became involved with persons in female prostitution in the summer of 1972, June. I was 41 years old at that time. Life does begin at 40'ish!

Reflection upon that beginning experience literally changed the course of my life; I can say with all honesty that it was a graced-moment, a very graced moment! Responses to that providential meeting of the first two prostitutes whom I had ever met, Diane Ingram and Jackie Johnson, and to the eight years of this ministerial experience, could be: (1) simply that they were experiences isolated from the rest of my life; (2) infatuations with the 'romanticism' of this kind of ministry; (3) concrete and continual responses to the persons in female prostitution.

Over these past years, I have tried to act more along the lines of the third response: concrete and continual responses to the persons in female prostitution. The course given at Catholic Theological Union (April-May-June 1980), is, I believe, a partial fulfillment of that third response. The more complete fulfillment of the third response is to continually develop this course both here at CTU, and throughout the ministerial schools.

Throughout the previous summary, I have given several of the ingredients of the course: syllabus, persons consulted for the course content, the participants, reasons for this course, etc. In this more personal reflection, I concentrate on these areas: the course as part of 'my' ministerial response to the phenomenon of female prostitution; the beneficialness of this course to the persons in female prostitution; and some of the interest that this course has generated both at CTU and through other contacts I have had since the initiation of this course.

SCRIPTURE: There are several Scriptural passages with which I identify in reference to this ministry with persons in female prostitution:

1. The Book of Hosea: Hosea was continually in pursuit of his loved one, Gomer, usually depicted as a prostitute. Perseverance, as manifested exemplarily by Hosea, is a constitutive dimension of this ministry. The loved one(s) for me is the person in female prostitution; patiently and perseveringly I try to pursue them. This love is expressed in Hosea by the words: "How can I give you up, Israel? How can

I abandon you?...My heart will not let me do it! My love for you is too strong." (Hosea 11:8).

2. The Song of Songs: The mutuality of love between woman and man expressed so eloquently and grafically in the Song of Songs is the love necessary between woman-man, women-men relationships, real-ationships. This kind of love is what would make the persons loving, healthy, freed from all kinds of injustices, exploitation and prostitution. This kind of love is truly pleasurable for both women and men, and not egotistical and lusting for power over one another. The Song of Songs is an inspired book of the Scriptures, and such love between man and woman, men and women, needs to be inspired by the Author of all love, God who is LOVE! A minister of God's love, me included, needs this kind of inspired/inspiring love, otherwise any loving of God's People -- people in prostitution included -- would not be mutually beneficial to minister and the multitude of persons with whom the minister is to share this love.

3. First Corinthians: St. Paul in his First Letter to the Corinthians further specifies the necessary ingredients of true love (Cf. I Cor. 13:1-13). Every one of these ingredients is necessary for any Christian ministry worthy of the name, and the more difficult the ministry, the more necessary are the ingredients of this kind of love: patience, kindness, forbearance, empathy, selflessness, bears all things, hopes all things, believes all things, etc.

The ministry with persons in female prostitution really tries my patience and brings out God's love for them as described in Paul's eulogy of love. This ministry devoid of these ingredients of love would result in additional miseries/injustices to the minister and the persons in prostitution.

4. Matthew 21:32: "I tell you: the tax collectors and the prostitutes are going into the Kingdom of God ahead of you." I take this personally; as a priest and religious, and minister, I do not have such assurance from the Lord! By associating with prostitutes, I believe I more firmly assure my own salvation!

I look upon God as a "Divine Hitchcock" -- always reversing the logical order of things, as seems to be logical to man-me. God's ways are truly not often my ways!

5. John 3:17: "God did not send his Son into the world to be its judge, but to be its savior." This passage applies to me in at least two ways: (1) I am not sent as minister into the world of female prostitution to judge the people there; and (2) God the Son is the savior; I am not the savior! I have to remind myself constantly of these two attitudes -- for it is so easy to judge harshly persons in prostitution, as many in society and in the Church often do; and I can easily have a savior-complex, believing and acting 'as if' I were the savior. There is only one Savior, and I am not the one! I too need to be saved by the Savior!

6. John 4:1-41: The Samaritan Woman at the Well: this story of Jesus' ministry contains ingredients of 'my' ministry with persons in female prostitution -- the 'soft' approach, the mission-in-reverse approach of ministry.

Father Adrian Van Kaam, in his book *THE WOMAN AT THE WELL*, delightfully and astutely brings out the ramifications of Jesus and the Samaritan Woman for ministry with the alienated. I try to make this approach my own in ministering with the so-called 'outcasts' of today's society: persons in female prostitution.

7. John 8:1-11: The woman in adultery: another favorite of mine, and one which teaches the approach of ministering with persons thought to be deserving of only 'stoning'/condemning. How deftly Jesus deals with those who would stone others for their sins! I am strongly reminded of my own sins of prostitution -- exploiting and misusing others, and as a male in today's society, 'lording' it over women! I am not free from the very prostitution to which I object, but I must not object too strongly for I too am a prostitute! I 'prostitute' my talents, time and gifts from God. "Lord, help me to see the mote in my own eyes. Lord, you are kind and gentle with me, may I imitate your example and be gentle in my concern with others!"

8. John 15:15: "I call you friends...." Friendship is the key in ministering with persons in female prostitution. The minister is not me and them, or worse, me versus them, or I standing outside of the ministering which is happening in this ministry. NO! In whatever ways persons initiate and maintain friendships, then that is what I try to do in this ministry with persons in prostitution. And whatever happens in friendships then, pray God, these also will occur in the friendships that have been and are being established between me and persons in prostitution. As in any true friendship, there is mutuality and beneficialness to the persons in the friendship(s). This ministry is not me to them, a one-way street. This ministry, based on friendship, is at least a two-way street; I am both minister and the one ministered to. This is a ministry with and for others, and often the others (persons in prostitution) are the real ministers!

9. Galatians 3:28: "There is no difference between Jews and Gentiles, between slaves and free, between men and women; you are all one in union with Christ Jesus." These three areas are still with us, often presenting problems/challenges to our Christian consciences and behavior. The last one -- men and women -- cuts across the other two; sexism is perhaps more profusive than either ethnic/racial or slavery exploitation. Sexism contains elements of ethnic/racial and slavery 'prostitution'.

In this ministry with persons in female prostitution, I see very clearly the interconnections of injustices that need to be seriously addressed by committed justice and peace action. "Let my people go" is my daily prayer to an all-just God who comes to bring peace to all persons!

10. The story of Mary Magdalene: Mary Magdalene is usually considered a prostitute in the popular mind. The Lord himself picked a former 'woman of the streets' to initially announce the Good

News of his own Resurrection. For me, there is a lesson in his example: so readily in my former life (before June 1972), I spent my time and talents with those considered by society as respectable -- non-prostitutes; now, after that I earnestly desire to spend my energies with the socially non-acceptable persons (e.g., prostitutes, and others in prostitution), sharing with them the Good News of hope and love of God for them and me. I want to spend my time and talents following this example of the Lord.

TRADITION: Throughout the course of Christianity's history (the Roman Catholic tradition), there have been several holy women and men who befriended persons in prostitution, especially the prostitutes themselves. (No doubt, Protestant and Orthodox Christianity also has its examples of similar saints; but I am not familiar with them.)

From many ministerial experiences, both confessional and counseling, I have found that the majority of persons who have come to me are not sexually virginal. The Church, however, still insists to hold up for devotion and imitation holy women and men who have been virginal throughout their lives (there are rare exceptions). Therefore, reading 'the signs of the times' that the majority of persons are not virgins sexually for their entire lives, I believe that saints who experienced struggles with their sexual lives would be more valid and identifiable with today's people.

St. Mary Magdalene, while known to many persons, is still far from being revered as a 'popular' saint. As part of 'my' ministry, I try to advocate more devotion to her. She was once (perhaps several times) sexually promiscuous, but then through the Lord's kindness, she became the saint that God's grace empowered her to be.

St. Margaret of Cortona and St. Mary of Egypt lived lives similar to St. Mary Magdalene. They too are not well known among today's sexually active people.

St. Augustine, who had a child outside of wedlock and who led a rather active sexual life with the women of his time, perhaps could even be the Patron Saint of 'Johns'. From one who used women for his own gratification, St. Augustine did finally practice the chastity for which he prayed: "Lord, give me chastity, but not now."

St. Alphonsus Liguori, a moral rigorist, frequently visited houses of prostitution and befriended prostitutes. His manner was always one of compassion with those in 'passion'.

St. Ignatius of Loyola, besides founding the Society of Jesus (Jesuits), founded many refuges for female prostitutes.

St. John Regis, in the footsteps of Ignatius, also befriended persons in prostitution.

St. John Eudes established a religious group of women, Our Lady of Refuge, to address the needs of prostitutes.

St. Mary Euphrasia Pelletier: Mary Euphrasia originally entered Our Lady of Refuge, and then founded the Good Shepherd Sisters. She founded the Good Shepherd Sisters to minister with adult female prostitutes. In our time, these Sisters mainly conduct homes for teenage girls 'in trouble'. GRACENTER in San Francisco, however, staffed by Good Shepherd Sisters, is a home for adult female prostitutes.

Bl. Frances Schervier: She too befriended prostitutes and through her ministry was able to bring thirty prostitutes into her Congregation, the Franciscan Sisters for Aged and Infirm. She dressed as a man and visited houses of prostitution, then she would reveal that she too was a woman and talk with the prostitutes. Amazing for her time! No less extraordinary if some of our religious sisters were to follow her example today!

Venerable Joseph-Marie Lataste: Fr. Lataste, a French Dominican priest, founded the Sisters of Bethany (not to be confused with the Ladies of Bethany). This group was established for women whose former lives had either been spent in prison and/or in prostitution. In the world today, some 500 Sisters belong to the Sisters of Bethany. The only United States foundation of these Sisters is in Millis, Massachusetts (near Boston).

Edel Quinn: Edel, a saintly Legion of Mary member in her native Ireland, was in charge of her Praesidium which walked the streets and talked with the women, especially those in female prostitution. Experiences of this ministry are recorded in MIRACLES ON TAP, by Frank Duff, the Founder of the Legion of Mary.

These are only a few of the saintly women and men who befriended persons in female prostitution. I pray to follow their example, to become saintly myself in the process of becoming friends with prostitutes!

Today, there are a few Catholic Church groups who work with adults in prostitution. LeNid in France, founded by Pere Andre Talvas in 1943, has several hospices throughout France for prostitutes. LeNid was one of the main supporters of the 1975 strike by French prostitutes. LeNid offered Church sanctuaries to prostitutes so that they could escape arrest by the police! Imagine that happening in the United States!

New Life Styles, Alternatives for Women, is a program Founded and Directed by Sr. Agnes Marie Baer, a Josephite Sister. The program offers help to prostitutes in a context of real, concrete friendship.

GRACENTER in San Francisco, staffed by the Good Shepherd Sisters, is a place for adult prostitutes. It was opened in September 1977.

These three, LeNid, New Life Styles, and GRACENTER, are the only three Catholic Church groups that I am aware of at this time (November 1980) which are structured to befriend adult female prostitutes.

There are several other Catholic Church groups which exist for youths in prostitution: e.g., UNDER 21 in New York City, Good Shepherd Homes throughout the United States for teenage girls 'in trouble', several runaway centers in the United States.

Through this course there is the golden opportunity to make known and appreciated these groups who minister with persons in female prostitution. The fervent hope and ardent desire is that several of our ministerial students will avail themselves of the experience of working with these groups. We/me hope to interest ministerial students (women and men) to offer their services in placements at these several facilities, either part-time or full-time. PRAY!

Ministerial students, like other persons, will only be placed in those sites which are known/familiar to them, e.g., parishes, hospitals, schools, etc. And yet, the "harvest is greater" than parishes, hospitals, schools; there are many ministries waiting for laborers, e.g., the ones mentioned above which work with persons in prostitution. Since ministries with persons in prostitution are so very few and even fewer ministerial students are aware or appreciative of the few that do exist now, it is no great wonder that so very few offer themselves in ministry with persons in prostitution. It is a definite goal of this course to make these ministries with and for persons in prostitution better known, appreciated, and accepted as valid ministry. PRAY!

Missionaries are sent to Africa and Latin America and Asia. That indeed is necessary and good. But when do we send missionaries to our cities, into the areas of prostitution (in the steps of the saints of old), and befriend the millions who are involved in female prostitution? It is conservatively estimated that there are 10-million persons (women and men) in female prostitution in the United States. Do not these persons have a right to ministry from a Church which describes itself as Christian and Catholic?

This course, then, is a concrete and consistent way in which 'I' can and hopefully do make the phenomenon of female prostitution better understood and positively, humanely and Christianly responded to for the benefit of the persons who are involved in it. During the eight years (1972-1980) I have fortunately been in this ministry, 'I' have often felt to be laboring alone, and 'seeds' sown by talks, interviews, discussions concerning this ministry seemed to be falling on hard, or at least not-well disposed, ground. Then, at Catholic Theological Union, I have found and continually find good ground, an openness and confirmation in which this kind of ministry can and does flourish among the students, faculty and administration. I no longer feel alone; there are many, many others who are taking a serious interest in the phenomenon of female prostitution. These interested persons see and feel the interconnections of this ministry with other alienated persons in our society (e.g., the poor, the Native Americans, the Black and Hispanic, etc). This ministry with persons in female prostitution is no longer being marginalized along with the marginalized persons in prostitution; this ministry is becoming integrated into the main stream of the Church's concern and care, at least at CTU. I often comment: "Unless this ministry with persons in female prostitution becomes engrafted onto the vine (the Church's conscious, positive outreach of ministry), then it will wither and die."

I also firmly believe that this ministry, concretized in the course on STREET MINISTRIES, is a cross-cultural experience (see pages 5-10). The religious culture of the Church does not stand outside in condemnation of prostitution; the 'square' culture interacts with the prostitution culture. Mission-in-reverse, listening to the stories of persons in prostitution, and they listening to our stories, the joys and sorrows shared, makes ministry mutual -- we

all become less condemnatory of each other, walls are destroyed and with the debris bridges of understanding and friendship are built. We become more compassionate with persons in sexual passion; we walk and talk with each other along the journey we are all making through this 'vale of tears' to the land where tears are no more. The moles/beams in our own eyes are removed; we become more under-standing, supportive of one another in our struggles with our sex and sexuality and in every dimension of our human lives. Liberation from oppression is certainly necessary in all areas of our lives, and no less so is liberation necessary from sexual oppression and guilt. Ministry with persons who are known by society to be sexual prostitutes helps (I hope!, and it certainly is so in my life) to comprehend the ways we-me prostitute, sexually and non-sexually.

The question could be asked and is asked by some, "Why is this kind of course in a theological context?" This question is perhaps best answered by: "Why not?" Sexual prostitution is older than Christianity, and still Christianity substantially ignores it, other than to condemn it if Christianity alludes to it at all. I would hope that Christianity could/would be more creative and positive in responding to its sisters and brothers. Many of today's ministers (women and men) will not be working with Blacks or Hispanics, but even if they do minister with these groups (in fact no matter with whom ministers will/do minister), they will be involved with sexual beings of whatever color, race, country, of whatever economic condition, etc. This course, then, cuts across and into the very fiber of all of us humans -- since we are ALL sexual beings. God has/does grace us all as sexual beings. Ministers should then better understand and appreciate this giftness of sex and sexuality, their own and that of another with whom they 'live, move and have their being'. Without this understanding and appreciation of the giftness/gracefulness of sex and sexuality (the theology of sex and sexuality), then we the ministers will very likely be contributing to the very prostitution that we so often find objection!

Ministers prepare for long years and spend much money for all kinds of ministries. Those in seminary/ministerial preparation firmly believe: "As the minister, so the flock." We would no more think of placing a neophyte in parochial ministry, or hospital ministry, or overseas ministry, who did not have some basic comprehension of the dynamics of ministerial skills (spiritual, intellectual, emotional, etc.) with which to cope with the situation in which s/he is placed. To do so without adequate preparation would be 'suicide' to the minister and 'murder' to the people s/he served. Inexperiences and lack of due education are, perhaps, the real (and only!) obscenities of our time; well-wishers will not and cannot do the work. Do-gooders do more harm than good! Only those who have the awareness and appreciation of what is really involved in ministry will be able to perform beneficial ministry; and no less is this true in ministering with persons in prostitution. This course was a beginning, a good beginning but only a beginning, of bringing persons to awareness and appreciation and to serious attention of the several factors/dynamics involved in the phenomenon of female prostitution.

This course is also necessary to serve as a concrete avenue/vehicle in which to share not only 'my' experiences of these past eight years, but also to expose these participants of this course to their own experiences with persons in female prostitution. During the initial offering of this course, Sister Agnes Marie Baer, active in ministry with prostitutes, shared her work, joys and

sorrows, with us participants. She brought with her a former prostitute, Darleen MacBeth, who told us of her personal participation in prostitution. 'Telling it like it is' is a sine qua non for this course. A 'john' (customer) of prostitutes also shared his story with us. The Vice Control Division of the Chicago Police Department shared their insights concerning prostitution with us. These sharings are vital to any understanding of female prostitution. The course was a forum in which these sharings could and did take place in a logical and suitable atmosphere.

All of the 21 participants experienced: 'going on the stroll', visiting the bars and streets where female prostitution is practiced. In groups of two or three, we visited some of the bars/streets in the Chicago area, walking, talking, listening with the 'third ear' to the reality of prostitution. We met several persons through these visits which normally we do not meet. The participants own sharings, honestly and often, on what they saw and experienced encouraged me that 'I' am on the right track in raising consciousness concerning female prostitution among ministerial students/faculty and administration. Several faculty members of CTU also participated in 'going on the stroll': Claude Marie Barbour, Lyn Osiek, Carroll Stuhlmüller.

The classroom input and the practical experiences of this course generated more sincere interest in persons in female prostitution, and made us all take the persons in prostitution more seriously as persons. Friendships were initiated with persons in prostitution, and that friendship is no small matter! Lack of friendship is, perhaps, the greatest form of injustice. If we sincerely believe that the persons in prostitution are really persons in spite of whatever else they may be (prostitutes), how then can we ministers, and fellow humans, continue to ignore them? And if we Christian ministers believe that all women and men are our sisters and brothers, then how can we not accept and acknowledge women and men in prostitution as our sisters and brothers?

Pages 91-92 enumerate several instances of how this course generated interest in prostitution: and how some of the participants integrated the input and experiences and 'fleshed-out' their interest.

The legacy of Scriptural attitudes and references in approaching 'outcasts', the legacy of Catholic tradition of how saintly women and men befriended prostitutes -- these legacies of the past become enlivened in the present, and today's ministers are made aware of what is involved in female prostitution and, therefore, can more easily become actively involved in ministering with persons in prostitution.

The course itself -- the preparation and presentations -- challenged/challenges me to be 'on my toes'. The course served/serves as a focus of my attention, time, talents, and energies. Up until the presentation of this course, I often felt that my energies were scattered -- presenting one talk here, another there. The course consistently prodded me to organize and to present material in a more comprehensible fashion concerning 'my' experiences, knowledge, insights, attitudes, and approaches in this ministry. It has taken me eight years (from June 1972 to November 1980) to get where I now am in this ministry; if I had the advantage to have had such a course earlier in this ministry, I am confident that I would/could have made progress faster and more

assuredly, but no course of this nature was available. This course helped, I believe, to prevent useless expenditures of energies and wastes of time in making known the facts of female prostitution, and not letting mere half-truths continue. This kind of course helps prevent the 're-invention of the wheel' for this ministry. The participants can more easily and quickly, and hopefully will, learn some of the mistakes to avoid in this kind of ministry, and they will be able to build on this course more confidently than was/is possible without this kind of course for this type of ministry.

Originally, I came to Chicago and Catholic Theological Union for only one year (September 1978-June 1979). Over the course of that first year, I found a most congenial atmosphere of community support for me personally and for 'my' ministerial concerns. I then received permission from my Provincial Superiors (St. Francis of Assisi Friary, New York City) to stay for another year (July 1979-June 1980). The initial offering of this course generated further openness on the part of several persons at CTU, John Paul Szura in particular, and I was encouraged to be part of the Basic Ministry Practicum for October 1980-June 1981. I then received permission for a third year at CTU (July 1980-June 1981. We/me are offering to the participants in the Basic Ministry Practicum (53, students and reflectors) the experiences of 'going on the stroll' and 'ride-alongs' with the Vice Control Division of the Chicago Police. After each reflector group has experienced these components, the entire reflection group shares their experiences. As of this date (November 14), the first two reflector groups (Group I with Fr. Robert Melcher, and Group II with Fr. Robert Ferrigan) have completed these components, and have reflected on them. And so the course continues in this fashion.

I offer one other example of how this course is continuing: during the initial offering of the course, we presented material and had a discussion on UNDER 21 in New York City. UNDER 21 is a 24-hour center for youths (under 21), mainly runaways, many of whom become involved with prostitution (male and female) in the Times Square area of New York City. One student, Michael Keefe, at the time of this initial presentation, expressed interest in having a ministerial placement at UNDER 21. On October 28th, here at CTU, a McCormick (Presbyterian) student -- Glen Reichelderfer, with his UNDER 21 supervisor -- Marge Crawford, gave a presentation on their experiences at UNDER 21. This has occasioned further interest in several other CTU students. We/me are encouraged by this interest.

Through all of the material and reflection enumerated above: the initial offering of this course on female prostitution, the receptivity of the CTU Community, the various ways in which the course has generated continual interest, etc., -- my own commitment to this ministry has been strengthened. We/me have begun, let us continue!

'OUTSIDE' INTEREST GENERATED BY THIS COURSE:

Beneficialness to our sisters and brothers in female prostitution is indicated throughout this reflection paper and the contents of this reporting on the course. I offer, however, a few additional examples of where the awareness of this course has also been of benefit to persons in prostitution, and to per-

sons interested in prostitution. These examples have occurred 'outside' of CTU and the initial offering of the course, during the past few months.

1. Sister Judith Kubish, RSM, of Ohio heard about this course through the press (see attached newspaper 'pr' given to this course). We have been in correspondence. She is responsible in her religious community (Sisters of Mercy) for evaluating ministries for her community. At the present time her community is considering 'new' ministries, and they have expressed interest in this ministry with persons in female prostitution.
2. Mr and Mrs. Louis (Julie) Koegele of Minneapolis read the 'pr' on this course. They called me to ask advice on how to cope with their 28 year old daughter who is a prostitute.
3. Sr. Mary McCarthy, Co-Director of the National Assembly of Women Religious (NAWR), is personally interested in taking this course when it is offered again. Mary is also greatly enthusiastic in publicizing this course, believing that many of NAWR's membership would want to take the course.

I am confident that as the existence of this kind of course becomes more widely known, there will be many persons who would avail themselves of it. This, too, encourages me to continue.

THE DREAM BECOMES POSSIBLE

And thus...

- ... a too often neglected ministry
- ... a ministry thought by some to be strange or too difficult
- ... a ministry not prepared for in any concrete or consistent way
- ... a ministry often not taken seriously by us

But.....

- ... a ministry outlined in the Scriptures
- ... a ministry practiced by many saintly women and men in past ages
- ... a ministry practiced by a few today (e.g., UNDER 21 in New York City, New Life Styles in St. Louis, GRACENTER in San Francisco, LeNid in France)

This ministry through this course...

- ... is no longer neglected
- ... is no longer considered the prerogative of a few unique individuals
- ... is no longer considered unworthy of our time and talent

This course continues...

- ... the rich legacies of the past into the present
- ... preparing ministerial students for this ministry along with the several other ministries for which our ministers of today need preparation
- ... the development and sophistication of this kind of ministry with the alienated and marginalized of today's society

By offering this kind of course...

- ... there is brought together in one place with these specific persons preparing for this kind of ministry -- what before was scattered; there are now more focus and concreteness
- ... what seemed to be an impossible dream, now becomes a reality in our time and place
- ... our sisters and brothers in female prostitution receive a serious listening to, and in listening to them, we/me -- the Church sounds better
- ... we/me, the Church continues in our time the ministry with persons in female prostitution.

There is hope, a real hope, a 'flesh and blood' hope. For a gospel people that do not have a 'word' for the people of our day, we can wonder if we are reaching-out to the people of our time and place. This course is a 'word' of hope to the people in our midst who participate in prostitution. I personally have received new life to continue in this ministry. THANK YOU, ONE AND ALL, FOR HELPING TO MAKE 'MY' DREAM COME TRUE!

FOLLOW-THROUGH GENERATED BY THE INITIAL OFFERING OF THIS COURSE

The following brief enumeration of some of the follow-through by the first participants of this course manifests a definite goal of this course: that the participants continue to 'flesh-out' what they have learned and experienced.

The first participants in this course on their own initiative were responsible for these good things happening. I am deeply edified by their good example!

1. Sr. Margaret Nawn, Br. Greg Jones (SVD), and Michael Keefe: they spent an evening in the Chicago Greyhound Bus Terminal. They tried to observe what was/is happening there in terms of prostitution, runaways, and activity in general.
2. Arthur Fuldauer, Michael Keefe, Gerard Walencey, and Michael Perry: individually and with others (who did not take this course) visited several of the places and persons whom they initially met through the taking of this course. These four participants in the course have visited the prostitution stroll several times throughout these past months.
3. Patrick Querfurth: during the summer (summer of 1980, after the taking of this course in April-May-June 1980) spent time on the West Coast. He visited with Lois Lee who directs a program for persons (especially the females) in prostitution. I had shared names/addresses of persons in the United States and throughout the world whom I personally know and who are involved in working with persons in female prostitution. Pat continued his interest, and visited with Lois Lee.
4. Several persons who have returned to CTU this year (September 1980-June 1981), and who took the original course on prostitution (April-May-June 1980), continue to 'go on the stroll'; they have met many of the persons now again whom they met back during the course time.

5. Since the course ended (June 4, 1980), I have been in touch with the original participants at least twice by letter, and also several times 'face-to-face'.
6. In one of several visits to the bars this year (since September 1980), I met again Orlando del Sol (The BATON), one of the entertainers there. Orlando told me that he visited his native Hawaii this summer and that he and Lane Aikiona met for supper one evening. Orlando and Lane originally met during the time of the course as part of the 'stroll' visiting.

NOT THE CONCLUSION BUT THE BEGINNING

All the material in this summary of the course on STREET MINISTRIES with special emphasis on female prostitution, and the reflections shared with you, and the ways this course acted as a catalyst for many good things to happen, we/me come not to the conclusion -- but to THE BEGINNING!

All presented here makes me very happy, but it also challenges me to go on. The words of my patron, St. Francis of Assisi, challenges me: "Let us begin, for up to now we have done nothing." This course was something -- it was not nothing, but considering all that still needs to be done, then even the presentation of the course is nothing in comparison.

Maybe, just maybe, there is concrete hope that this kind of ministry with our night sisters and brothers -- and especially persons in female prostitution and other sexual minorities -- has a chance, a good chance of receiving its just share of serious concern and care from the Church and its ministers!

THANK YOU FOR LISTENING! Your comments are always and in all ways welcomed!

PRAY!

Fraternally and gratefully,

Depaul

(Father Depaul Anthony Genska, OFM)