

I entered the Society at Kenwood from the Saint Louis Province in August 1962. In October, the first session of Vatican II opened, and our world began to change, but we didn't really know that yet. As I was about to begin my second year of novitiate, I was sent to live it at the new international novitiate in Frascati, Italy. There I got a taste of internationality and learned that there was more than one way to live religious life faithfully in the Society. After I had made first vows there in 1965, I returned to the U.S. to spend the next two years in the new "Doctrinal Formation," a program of theological study after first vows that had been introduced at the 1964 Chapter. Because I had had solid theology and philosophy in my undergraduate degree, for me it meant one full year at Manhattanville in the degree of Master of Arts in Teaching in Religious Studies. There, I took a course in Gospels from Kathryn Sullivan, RSCJ—and I was hooked.

In the next few years, I did the usual work in several schools, thinking that would probably be what I would do for the foreseeable future. But by 1968 I was told that I was to do further study, but in what? My provincial at the time, Elizabeth Cavanagh, was in favor of educational administration, but when asked, I favored theology. Within the next two years, I was living in Boston and accepted into the doctoral program at Harvard Divinity School in New Testament and Christian Origins. By this time, the shape of many of the Society's colleges in the U.S. was changing. As I began this program in 1970, Mother Cavanagh told me that this was the first time the province was sending someone to doctoral study without a specific need in one of our colleges.

This situation was not without its ambiguities, especially as I began the search for employment about 1974, with the realization on my part and that of my then provincial, Rita

Karam, that no one in the Society could do that for me. As it became clear that I would be on the open job market in my field, with strong hopes of finding employment where we had a community, I was asked by one RSCJ why I wanted to leave the Society. I wasn't the first in higher education to be employed outside our own institutions, but it was still fairly new when I accepted in 1977 the position at Catholic Theological Union in Chicago that I then held for 26 years.

In that capacity, I was able to engage widely and deeply in the "multiplying factor," communicating understanding of issues to a very international and motivated group of students who would then carry this knowledge around the world in a variety of pastoral situations. I can count among my former students now several scholars, bishops, and superiors general, and so many others doing significant ministry of all kinds all over the world. I was called on to do a great deal of international travel in Asia, Africa, and the Middle East. Faculty at CTU have a recognized and respected platform for advocacy on issues of justice and peace from a Catholic base. Working on these issues in union with members of other religious orders and dedicated laity was a tremendous advantage. I was able to contribute to the life of the international Church in a privileged way.

These were also years in which the role of women in the Church was coming under scrutiny, and I was deeply involved, both academically and personally. The writing of *Beyond Anger* in 1984-1986 was a personal journey in which I worked out for myself how to live through the awareness of the marginalization and mistreatment of women in the Church and turn that awareness into something creative. Over the years, many people, not only women, have told me that it has been helpful to them in various experiences of oppression.

Throughout these years, I was able to participate fully in the Catholic feminist movement and the growing field of feminist biblical scholarship and theology. I like to hope that all of this has borne fruit in many parts of the world.