The GRAIL
INTERNATIONAL SECRETARIAT
KOFHIGLAAN 50, AMSTERDAM-Z, HOLLAND

22 October 1962

Dear Maria,

Now I have had some time to study more carefully your draft of a research program, and to work out my reactions. Let me say first that I am very enthusiastic about the whole project. The main difficulty is to be honest about what it involves without frightening our beginning research teams to death! But I am sure we can manage somehow. Now let me explain what I have done.

The enclosed re-~~presentation~~ working of your draft contains already some suggestions for the formulation. In some cases it was merely a question of working out a more English formulation; in some others I wanted to clarify or condense as well. (You know my irrepressible editorial inclinations!) Please read and see if I have understood your thought correctly. If not please say so. On some points I have written down questions about what was not clear. I should like you to have the chance ~~to say~~ now to react to my reactions, then I think we shall have a text that could be either a Documentation Bulletin or at any rate a Working Paper to start the ball rolling.

minor

The second point is the bibliography. As you see, I have put bibliographical items in the order you suggested following the sections to which they pertain. Before circulating this bibliography more widely, I should like to try to add some items in other languages than French. It should be ~~whenever possible~~ that a beginning research team would be able to turn to at least one or two basic works in each section in their own language. Of course a really important basic book (like Buytendijk) should still be indicated as such. I shall ask Alberta to add German titles, and the States people will have to work out additions in English.

When you have sent back your reactions, and when I have ~~[illegible]~~ rounded out the general bibliography in whatever way I can, I think we could send the two out together. Then it seems to me we have to start working towards specialized bibliographies in

I'm sending back a copy of your original (actually Janet K. sent this one) in case you want to check back.

the various fields. Our experts can help with this, at least in some cases -- I mean Paula Larsen for psychology, Liesbeth Allard for anthropology -- who more?

I'm also going to get Janet to make a card file of the books and articles we have in the documentation and in the library (Rachel's collection has come to the Tiltenberg). I should like to listen to the tapes of Father Daniélou and Father Kaelin to see if they have anything useful for the groups (or do you remember that?). Once we start things will pile up fast, I imagine.

Do you know the work of the Elin Wägner Foundation in Sweden for the historical study of woman's contribution to society? I have written for information anyhow and am sending Bénédicte a notice of the research fellowship they offer.

I send this all to you now so you can talk it over with Bénédicte while you are together. I hope you have happy and fruitful days together. We pray for ALL the intentions.

Much love,

Eleanor

Just got a short note from Janet Kalven in the States — tired but happy after Conference & weeks of National Meetings. One of the things that came out of the Conference was the determination to "take the woman research seriously. So Lydwine and I are meeting next Monday night with Mary Cecilia (Kane) and some very sharp Cincinnati women, to explore the possibilities & to get some reactions to Marie's ideas." She will write more after the meeting — Jeanne will also write. So I think we are getting somewhere! Elly is also interested in starting a group.

Must stop & get this off to you — will let you know anything else I hear — or think.

Am probably going to Mülheim Nov. 7-10 — possible to have rest of syllabus by then? Marvelous you have done the Bible part!

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A FEW POINTS FOR DIALOGUE

Introduction

A. 2. I don't quite follow the line of thought here, though I agree with each statement. Could we start with the second sentence?

4. I don't guess which concepts you have in mind. Can you give examples? Otherwise I fear it remains vague.

II (Sociology)

2) I'm not sure what these would be. Could you give examples? Or are the following points the examples?

3. The last two sentences are not clear to me. What are the "traditional forms of care and concern"? Have they previously been expressed "towards all parts of the community"? This seems to me just what is new in our time (and not so natural for women to open to, since they tend to look close to home first). Also I do not know what you refer to with the "re-evaluation of service."

4. a) What is AA-African?

III (History)

The last two sentences of the introductory paragraph are not clear to me. Do you mean:
1) our (Grail) "vision" (ideal), or our (modern, Western) "view" (opinion)?
2) relation to our (present) philosophical views or those prevalent at the historical period being studied?
Because these are unclear I don't know what the last sentence means. Could it be dropped?

V (Philosophy)

I should like either an example or a bibliographical reference to these general statements.

VI (Theology)

I don't quite understand why the priesthood of woman is especially a point of biblical theology.

1. I do not understand what is becoming more precise throughout the Bible.

3. I wonder whether we can use "bridal relationship" of "every human soul," individually seen. St. Francis married Lady Poverty; men saints are "fathers," "sons," "brothers," etc. Maybe collectively true, but then only ontologically (it seems to me) and not psychologically.

III. What I mean is this:
In our time the thinkers (philosophers, historians....)have come to realize that the concept people have at a certain moment of History about woman's role is always relativeto prevalent philosophical views at that moment and to the general public opinion in the environning society. The realization of such "relativity" has led to new ways of interpreting historical data which more than ever have to be put on their wide context of the time in which they ocurred.

V. I didn't invent what I wrote, as you can well imagine!!...
The same ideas are fully developped in reference 30.

VI. The priesthood of woman is based in the charachter of the "representativity" of Christ, in the meaning of the priesthood pf the faithful and last but not least on the interpretation of Holy Scripture in the whole of Revelation. Don't you agree that this is biblical Theology??

1.Again a mistake: I mean that Gen.2,18-25 points out to the equal dignity of man and woman without explaining why. It is Ep.5,31-32 which gives to it its full meaning. Into brackets I wanted to say that the same type of clarification of the Old Testament by the New happens with other ideas.... but this is so obvious that indeed you can drop the part of the sentence which refers to it!

3.I see your point but am not myself clear about it... Maybe we have to wait until our research reaches there...

It is all about the points you raised, I think. Of course, now, two months later, I wished I could write another working paper but I have no possibility. So, I agree that you circulate this one in whatever form you see as more efficient. With the different contributions we certainly can get somewhere, don't you think?

It is not yet today that I write about the syllabus... Thereis so much there to think about!! Here we are using the Bible outline and as we proceed we see already many things that have to be developped in another way. I will tell about it another time.