

Newsletter
Vol. 38, No.2
July, 2019

pastoral ministry
NETWORK

Seminar 2018: Building Relationships across Cultural Divides Keynote Speaker – Dr. Eleanor Fleming, SSSF Associate

On July 17, 2018, SSSF Associate Eleanor Fleming keynoted our Pastoral Ministry Network seminar, sharing her life experience of being an African-American woman. Her sharing was transparent and poignant. She followed her own story with reflections from other Black theologians and leaders, offering practical ways and means to help build relationships across cultural divides. An afternoon panel illustrated some community realities that have been achieved in the Chicago and Milwaukee areas.

Eleanor, with a PhD in Political Science and a DDS, serves as a dental epidemiologist in the U.S. Public Health Service in Maryland. Through her relationship over the years with Sr. Arlene Welding, SSSF, whom she met in a Black parish in Nashville, she became an SSSF Associate in 2014. Eleanor captivated the audience recalling her own growing up as a black woman in



the American South. She spoke to what it is like living in a physical body that is black, female and southern, living in a community (Franklin, TN) descended from slaves with roots back to 1850, and how she navigated the cultural barriers and divides that she encountered.

Eleanor's world was decidedly Black and White; but in early childhood she encountered a girl named Crystal Fly, who did not fit into either of the two categories.

The Puerto Rican Crystal had blonde hair which didn't look clean. Her clothes were poor and often smelt of cooked food. Crystal sat alone, looking sad. Eleanor, taught by her grandmother to be kind, one day asked Crystal if she wanted to play; but Crystal declined her invitation, saying she wanted to play with Ann Frances-- a wealthy white girl. Eleanor was confused at the refusal.

Eleanor attended a private high school, the only black female student among 350 white students. The only other black women at the school worked in the kitchen. Eleanor wanted to pursue her dream of studying at Georgetown. She graduated as the first black salutatorian of her class in the 107-year history of the school. Even then, while celebrating her High School achievement with a classmate whom she'd helped in Math, she heard him refer to her with the N-word. She was not fully accepted for who she was; but being a strong Christian woman, she persevered. She learned to embrace what were seen to be her differences, and to be proud of who she was.

As a freshman at Vanderbilt University, Eleanor was drawn to the Catholic Church. She joined the RCIA at the Cathedral, again the only black person. She found the people nice enough, yet she felt there was something missing.



Upon discovering a black Catholic Church in Nashville, she went there and felt "at home"-- the cultural divide was being bridged. There Eleanor met Sr. Arlene and learned what it was to be 'black and Catholic' at the same time. Years later S. Thea Bowman captured her feelings in the words 'bring myself, my black self, all that I am, all that I have, all that I'm worth, all I hope to become.'

In 2011 Eleanor moved to Atlanta, where she learned that Catholic Churches can build walls rather than bridges to cultural divides. When she felt ready to join a parish, she

spoke with the priest, who referred her to someone in black ministry. No welcome mat there!

In 2013 Eleanor was in Raleigh, NC, at St. Francis of Assisi parish. She regularly attended the Saturday evening mass and made friends with an older couple, Eucharistic ministers, who were politely friendly to her. One Saturday she arrived early, to prepare, pray, meditate, when she noticed the couple ahead of her. The woman got up and then the man saw some other friends across the aisle. He took their belongings and moved over to join them. When the woman returned and found her purse gone, she approached Eleanor, who was not the only person in that area, and asked her "Where is my purse?" The implication put Eleanor in a category because she was black, despite the fact that she worshipped there regularly.

ⓄⓈ • When the woman returned & found her purse gone, she approached Eleanor -- who was not the only person in that area -- & asked, 'Where is my purse?' the implication put Eleanor in a category because she was black. Ⓢ ○ ○ ○ ○ ○ ○ ○ ○

She took a break from church, until Simone Campbell and the ‘*Nuns on the Bus*’ came to Pullen Baptist Church in Raleigh. Eleanor found this largely white church surprisingly welcoming, and began attending. It was a beacon of inclusion and diversity. All were welcome— without judgement.

For many of us present this was a poignant, shocking, slice of reality which we (being white), do not encounter; we think of ourselves and our Church as “welcoming”.

Eleanor drew upon theology and social science to clarify the broader context of her experiences. Fr. Bryan Massingale’s book *Racial Justice and the Catholic Church* says that the Church’s effort to overcome white privilege by encouraging all to cultivate **love** is inadequate. The cultural divide of racism is far bigger than simply individual beliefs or prejudice. Eleanor’s individual experiences typify larger *systems* and structures of racial oppression. The ideology of white supremacy has created walls of separation in our structures, and an internalized racial superiority.

Dr. King’s “Beloved Community” of inclusivity will only come about through specific actions, such as ‘the nuns on the bus’.

Fr. Anthony Gittens writing on multiculturalism encourages us to practice “radical welcome to all people” so that we might realize intercultural community. It is like creating a human “Gumbo”, in which all ingredients reflect various cultures, which leads to new ways of living truth and new approaches to mission. It calls us to move from our comfort zones. If we can see beyond race in some way, we might be able to bridge the racial divide, for racism builds only walls—not bridges.

“**How are we living what we profess / say we believe?**” Pentecost calls us: “there are different gifts, but the same Spirit...” “The body has many parts, but one body; so it is with Christ.”



Afternoon Session: PANEL on FINDING THE TIES THAT BIND IN A MULTI-CULTURAL WORLD

Vince Guider is Executive Director of the North Lawndale Kinship Initiative at Old St. Patrick’s Church in Chicago. He reviewed the history of Old St. Pat’s revitalization as a Mecca for young adults, and the “Kinship Initiative” the parish began after a challenge from Fr. Greg Boyle, SJ. (See Maureen Hellwig’s story on Vince in *PMN Newsletter* Vol.38, No.1 (June 2018).) (In the same issue, S. Carol Ann Jaeger’s article on “micro-aggressions” describes the kinds of statements which reveal attitudes of presumed superiority.)

Vince also regaled us with stories of trying to survive as a black man in a white society, constantly being challenged about the legitimacy of his presence in untypical places. “It helps that I’m older, I’ve gone to college, I can make my subjects and verbs agree,” etc. “A younger man with less education faces even more hurdles.” He also told us:

✝ You can't abdicate your whiteness, & you won't lose your privilege. But you can leverage it toward justice. ✝✝✝

Sr. Tess Engel, SSSF stood in for Dan Gnadt, Service Advisor for Heiser Chevrolet, Milwaukee. (Dan was with his expectant wife, whose time had come!)

Tess serves in Pastoral ministry at Blessed Sacrament Parish, Milwaukee. Sharing her own experience, Tess stated that she believes “I am not racist!” She had served seven years on a Crow Reservation, and later with Hispanics. She had lived with Tau Volunteer Sarah who is black and with Sr. Merlin from South India. Tess recognizes now that Sarah helped her uncover her inner experience / attitude – that “maybe I *am* racist!”

Shelly Roder Former Director of Outreach Ministry at St. John’s Cathedral, Milwaukee, and originator of *Cathedral Squared Enterprises*.

Shelly has also thought of herself as “not racist!” She attended Creighton University and spent one semester in the Dominican Republic, where a Haitian man taught the history of cultures. His culture was dominated by invasions from Europe. When he came to the US he was locked up and kept in chains. Which side is the oppressor?

Shelly returned to the USA angry. She lived at the House of Peace in Milwaukee with the Capuchin Franciscans, processing the experience from Haiti to Milwaukee. She married, settled down and became Director of Outreach Ministry at the Cathedral in downtown Milwaukee. She ministered to the homeless and to the hungry, establishing a café at the Cathedral where they could gather and be nourished by food and relationships.

Shelly joined with the Capuchins to work with women in prostitution and sex trafficking. The *Franciscan Peacemakers* provided ‘gifts for the journey,’ practical daily items such as soaps. Shelly said “It was here where ‘Black women called me out.’ Shelly realized that recovery from racism is like dental hygiene: it’s something we have to keep working on...and every so often we are embarrassed to learn that there’s a piece of something stuck in our teeth!”

Recovery from racism is like dental hygiene: we have to keep working on it. & every so often we are embarrassed to learn there's something stuck in our teeth! 😊

In remarks closing the Seminar, Eleanor affirmed that “We have to keep working on recovering from racism!” We need to address the sin of racism wherever it exists, by:

- **TRUTH-BUILDING**: acknowledge privileges and prejudices. Tell truth to ourselves and to each other. “Speak truth to the people.”
- **MUTUALLY AGREEING to be IN RELATIONSHIP**: acknowledge strengths, weaknesses, opportunities and threats honestly.
- **PRESENCE**: be near to, around, present to those of other cultures, rather than avoiding. (Create a “Be nice to Crystal Fly Day,” as Eleanor did!)
- **BE COURAGEOUS**: speak truth to power, address exclusion when you experience it.

BECOMING THE BELOVED COMMUNITY: reach out to groups, read books, radically welcome others, take concrete actions to foster inclusion.

Reported by Sisters Angela Ireland and Jane Russell

2018 JoAnn Brdecka Award to Sisters Kathleen Donahoe and Kate Brenner

One of the happiest moments of any PMN Seminar is the Award Banquet, at which we honor one or two of our members for emulating the pioneering spirit of Network founder S. JoAnn Brdecka. Our 2018 awards were given to two pioneers, Kate Brenner and Katie Donohoe.



Sister Katie Donohoe went to St. Dismas Parish in Waukegan IL in 1967. In the Archdiocese of Chicago, Katie was one of the twelve original DREs. The parish was new, four years old, median age of parishioners about 30, with over a thousand students eligible for religious education and no building to hold classes other than renting a local public junior high on weekends. Katie, along with Sister Marilyn McCluskey (of happy memory) did an amazing job recruiting host families in whose homes some classes were held, providing teachers for those classes and training for those teachers, gathering materials for classes and distributing them. She also kept up her own training and input to the program by attending sessions with Father Ted Stone and his staff in the Chicago office. Since then, Katie has worked in pastoral ministry in

various parishes, as RCIA director and pastoral associate for 50 years.

Sister Kate Brenner pioneered in pastoral ministry in a different way. For 17 years, she was teacher and principal of St. Beatrice School in Schiller Park, Illinois. For a time she administered the development program at Alvernia High School and went on to Maryville Chicago to care for 55 homeless infants for five years. She has served School Sisters as Chicago Provincial and as International president. She now volunteers for the Office of Mission Advancement. Since 2010 she has been involved with the ministries of the Interfaith Committee on Detained Immigrants. Since the death Sister Vitalis, she has taken on the role of moderator of the Alvernia Alumnae Association.



The Pastoral Ministry Network was very proud to present the 2018 JoAnn Brdecka Award to our two pioneers in pastoral ministry--

Sisters Kathleen Donahoe and Kate Brenner.

Congratulations, Kathleen & Kate!

Editor's note: The following bit of history highlights a further example of building relationships across cultural & socio-economic divides.

Interfaith Pastoral Ministry – 150 years of Practice at Erie Neighborhood House

By Maureen Hellwig, Associate

Erie Neighborhood House, a social settlement in Chicago, began its work with immigrants in 1870, and will mark its 150th anniversary next year. When it began at Holland Presbyterian Church, Chicago had only been a city for 33 years, the Civil War had ended just five years earlier, and Ulysses Grant was president of the United States. But as early as 1848, leaders of the Presbyterian Church gathered in Chicago and talked about how their ministry needed to focus on serving poor immigrants arriving in America's cities. Initially, they were contemplating the arrival of the Dutch and the Norwegians on the near northwest side of the city. Later would come the Poles and Italians, in much larger numbers, followed by Puerto Ricans and Mexicans. None of these were Presbyterians. That was not the point. The example of Jesus in the New Testament was the point.

The little Holland Presbyterian Church evolved into the Noble Street Mission, then the Erie Chapel Institute, and finally Erie Neighborhood House. The name changes did not alter the work, only reflected updated interpretations of it. When Jane Addams developed the settlement house model, the Erie Chapel leadership recognized an important strategic and Christian approach to the

way they wanted to be church in the low-income, beleaguered neighborhoods of Chicago. While many Presbyterians worshiped in the suburbs on Sunday, they were urged to practice their faith in the city, at the neighborhood houses, centers of social service and pastoral ministry.

At Erie House, much of the service and ministry took the form of education – the most important tool poor people have to become less poor. Sunday School became kindergarten, and kindergarten expanded into Head Start, and then all-

day child care so parents could work and know their children were in a good place. Then after-school care was added for the same reason. TEAM developed as a mentorship program for teens, and adults came to Erie to learn English, to join the Mothers' Club, get help finding a job, or to



NEWSLETTER published one or two times yearly by the School Sisters of St. Francis Pastoral Ministry Network. Editor: **S. Jane Elyse Russell** (janerussell@bac.edu). Printing & mailing: Information Services, U.S. Province Office, 1545 S. Layton Blvd, Milwaukee, WI, 53215.
Membership & Subscription: (\$10 per academic year): **S. Carol Ann Jaeger** (4031 W Morgan Ave, Milwaukee, WI 53221). Other Steering Committee members: Sisters **Mary Boyd**; **Joelyn Hayes**; **Angela Ireland (Chair)**; **Winifred Whelan**; Associate **Maureen Hellwig**.

++ At Erie House, much of the service & ministry took the form of education -- the most important tool poor people have to become less poor. +++...~

attend classes to prepare for citizenship. A different suburban Presbyterian church volunteered at Erie each day of the week to bring "Meals on Wheels" to elder shut-ins.

In 1960, the School Sisters of St. Francis were called to staff the Santa Maria Addolorata School, one street south of Erie House. As Sister Marian Dahlke (then, Antonelda) settled into the job of principal in the mid-1960s, she made it part of her job to get to know the neighborhood and organizations around her. She found Erie Neighborhood House, and recognized it as an important resource for the children at her school: a place to go after school for tutoring and play, a healthy place to spend summers, a place for parents to attend classes, a place for the whole family to receive quality, affordable health care in their medical and dental clinics. While the parish priests were not so sure about Catholics going to a Protestant place, the Sisters never hesitated.

Sister Marian was invited by the Director of Erie House, Rev. Ross Lyman, to join the board in 1967. When I came to Santa Maria Addolorata to teach social studies to the upper grades in 1968, I learned quickly that the sisters at SMA did not only teach school. We were encouraged to engage with our neighbors, at Erie House and through other community organizations. What better way to understand our students' environment, and therefore, our students? Thus, education and pastoral ministry became linked, and new "missions" evolved for the sisters who lived and worked at Santa Maria.

Sister Annette Ferriano served as Director of Child Care for two years at Erie. Sister Terese Brown worked with a staff person from the Division Street YMCA on a drug prevention program for teens. Sister Mary Lisa, who kept house for us at the convent, got to know the Brindisi family that ran the Near Northwest Civic Committee. I myself got involved as Chair of the Education Committee for the Northwest Community Organization (NCO) to work for better public schools, since many of our parishioners could not afford a Catholic school. For those who could, we did our best, Monday through Friday, to provide the best education we could.

While Vatican II encouraged a more ecumenical view of the world, Rev. Lyman was attending the mass to celebrate Sister Marian's 25th Jubilee. Ecumenism and interfaith pastoral ministry were well under way at this mission in Chicago 50 years ago. In this case, knowing our history, let's hope we are fated to repeat it!



From Iowa to Mississippi, Pastoral Ministry takes many shapes to meet the needs of God's People --by Sister Rose Hacker

For nearly 30 years I have served as a pastoral minister in parishes in northwest Iowa, southwest Kansas, northwest Missouri, central Iowa and now in northern Mississippi. Each parish has had its own needs and has required different



gifts and talents. With God's help and the guidance of the Spirit, I have been able to draw on sometimes unknown internal resources to respond to the needs of the people and the parish. My latest adventure has involved leaving the comfort of Boone, Iowa, after 12 years of working there, and moving to northern Mississippi to begin a new position as Pastoral Assistant to Fr. Thi Pham, SCJ, the team moderator/pastor of six parishes served by Sacred Heart Southern Missions. Ministering with Fr. Thi are two other SCJs. Together they address the sacramental needs of the parishioners of those six parishes.

My role on this team continues to evolve. It is a new position for them, developed out of a need by Fr. Thi to ease some of his load and to broaden the ministry. As one would expect, the priests say multiple Masses each weekend. They are not able to stay very long after Mass to socialize with the people. I try to attend weekend Masses at two or three of the parishes to provide a pastoral presence and stay to visit with the people. I also attend the festivals, programs and other activities put on by the parishes. Yes, I do quite a bit of traveling, about 300 miles a week. This has given me the opportunity to meet and become acquainted with the people. The six parishes are in four counties: Desoto, Marshall, Tate and Tunica. Three of them range from 50-120 parishioners, including St. Joseph, Holly Springs. The other three parishes have 400-1700 parishioners. Each has its own unique style, traditions, and character. Their histories are fascinating. Many of them began by meeting in homes. As their numbers increased, they moved

Many of the parishes began by meeting in homes. As their numbers increased, they moved to other locations: an auction barn, gas station, the courthouse. Then they finally built an actual church building.

to other locations: an auction barn, gas station, the courthouse. Then they finally built an actual church building of their own. All of them are on their second building.

Since I began this ministry in November of 2017, I have become involved in numerous activities. My responsibilities include helping people through the annulment process, taking photos of various events in the six parishes and creating photo collages, creating and maintaining the website of one of the parishes, and other projects Fr. Thi devises. His first line is usually "Sister, I have project for you." My latest project is to coordinate the creating of a photo directory for one of the smaller parishes. Once that is done, he wants me to do the same for the other two small parishes. Relating to six parishes instead of just one has given me a broad perspective of the church in Mississippi. The people and the priests have been very supportive and caring. From the beginning of my time here I have felt that this is the place God is calling me to be.

FR. THI'S FIRST LINE IS USUALLY, "SISTER, I HAVE PROJECT FOR YOU."

PMN Steering Committee Reviews, Looks Ahead

The Pastoral Ministry Network Steering Committee met twice since last report: in October, 2018, at Clare House in Milwaukee & in May, 2019, at St. Patrick's Convent in St. Charles, IL. The fall meeting reflected on the 2018 Seminar (as reported above) and gave some thoughts to next steps. The spring meeting refined ideas for the 2020 Seminar, and discussed possible keynote speakers.



Attending the May meeting (pictured) were Sisters Winifred Whelan, Mary Boyd, Carol Ann Jaeger, Jane Elyse Russell, & Joelyn Hayes. S. Angela Ireland (Chair) and Associate Maureen Hellwig were excused because of other commitments.

In other Network news, Treasurer Carol Ann Jaeger reported that we have 61 members paid thru the 2018-19 year. See membership renewal form at end of Newsletter, to update your status.

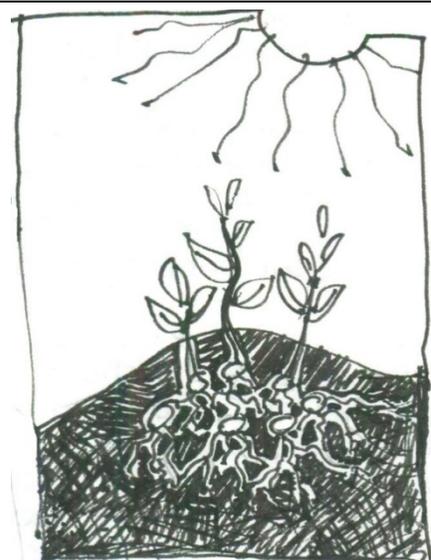
2020 PMN Seminar:

2020 Vision: Memories as Seeds of Hope

We'll build on S. Teresa Maya's 2019 address to the UISG on the future of religious life—how simple efforts & local stories can “restore the dignity of creation, one coral [or person, or parish ministry...] at a time.”

- Speaker (to be determined)
- Table sharing of seeds of hope in our own ministry stories
- Panel

Save the date! July 21, 2020



Book Reviews:

Evicted by Matthew Desmond



--reviewed by Sister Carol Ann Jaeger

This book by a Harvard sociologist should be, if it isn't already, required reading for every social worker's educational degree. Written in 2016, this non-fiction book covers events that occurred between May 2008 and December 2009, a period when Matthew Desmond embedded himself in Milwaukee, Wisconsin's poorer neighborhoods. Although the stories are set in Milwaukee, the book tells the American story of eviction in many cities. *Evicted* follows eight families and their landlords, whose names have been changed to protect their privacy.

Even in the most desolate areas of American cities, evictions used to be rare. Sometimes neighbors helped resist the eviction of a poor family by sitting on the evicted family's furniture to prevent its removal or moving the family back in despite the judge's orders. Today, the majority of poor renting families in America spend over half of their income on housing. In Milwaukee, with fewer than 105,000 renter households, landlords evict roughly 16,000 adults & children each year. That's 16 families evicted through the court system daily.

Fewer and fewer families can afford a roof over their heads. This is among the most urgent & pressing issues facing America today, and acknowledging the breadth & depth of the problem changes the way we look at poverty. According to Matthew Desmond, we have failed to fully appreciate how deeply housing is implicated in the creation of poverty.

Mr. Desmond relates stories of the struggles of single parents trying to provide a stable home environment for their children. He shows how every eviction affects finding another apartment. The first thing a new landlord usually asks is "Have you ever been evicted?" If the answer is "Yes," often the new landlord will not take the chance of renting to a potentially risky tenant.



Some landlords try working with the tenant, giving an extension for paying the rent. Others look on renting houses as a business and show little mercy, as when a family arranged for a truck to take their furniture at 2 PM & the landlord's workers put all the furniture on the sidewalk at 12 noon & locked the apartment door. If a tenant paid for a toilet repair because the landlord would not fix it for months and they then withheld that amount of money from their rent, the landlord was angry instead of working with the tenant.

There are many other heart-breaking stories. Yes, sometimes the tenants used their disability checks on alcohol or drugs. Yes, some of them didn't know how to manage the money they did have, but no one in their upbringing had shown them how to save or budget. When you live day-to-day or month-to-month, you spend the money when you have it.

There is an epilogue to the book entitled "Home and Hope." Desmond proposes that a way to rebalance the landlord's freedom to profit from rents and the tenant's freedom to live in a safe and

✦... Every eviction affects finding another apartment. The first thing a new landlord usually asks is, 'Have you ever been evicted??' ...

affordable home is to have universal housing vouchers so that all low-income families can benefit. The family would dedicate only 30 % of their income to housing costs, with the voucher paying the rest to the landlord. This kind of program has been successfully implemented in other parts of the developed world, according to Desmond's research. I believe there may be a federal law regarding this already, but I don't know how well it is implemented.

A state official in Wisconsin has suggested that landlords should only get a % of the worth of the property for his charged rent. Then if the property is not kept up, the rent would be reduced. Hopefully the landlord then would keep the property in a good living condition.

Other hopeful signs that I see are several projects initiated by religious orders and other non-profit organizations. In the April, 2018 issue of *St. Anthony Messenger* there was an article about the St. Anthony Center in Cincinnati, Ohio. Seven outreach ministries came together to serve the homeless and the working poor.

A former printing press & warehouse building was renovated to provide many services in one place, from health care to haircuts to laundry facilities. When the working poor can avail themselves of these free services they can use that money for rent.

Another very hopeful and exciting venture is happening right here in Milwaukee. The Capuchin Friars serve St. Ben's Parish downtown. There was an unused St. Anthony's Hospital next door. The non-profit Heartland Housing Corporation renovated it into 60 apartments. 21 will be used for low income residents and 39 for people who are homeless. The apartments will be managed by this organization, but served and sponsored by the Capuchins. Recently I have been hearing of more and more efforts of this type. The day after Thanksgiving Robin Roberts on CBS had a feature with a similar idea. I am more aware of these endeavors now. Perhaps you know of similar examples.

I strongly recommend reading Matthew Desmond's book *Evicted* for a clearer understanding of the housing crisis in our country. He believes that eviction is not the result of poverty, but often is the cause of it. He tries to give an objective view of both the tenant and the landlord's plight and possible ways of solving the problems. There are so many unused buildings in our cities that with creative ingenuity they could be used for safe and affordable places to call "home".

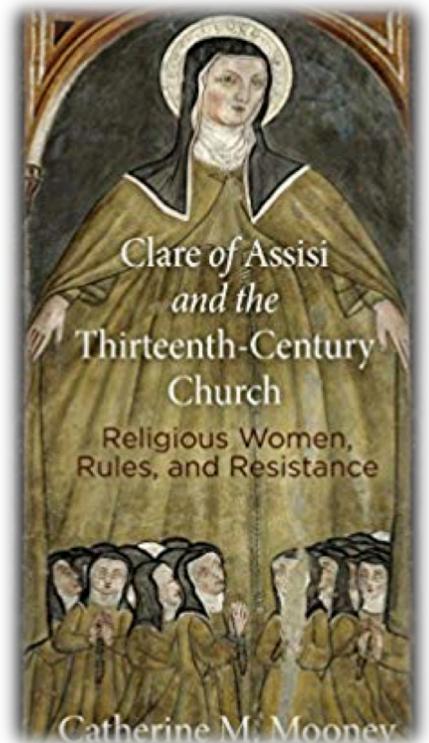
Clare of Assisi & the Thirteenth-Century Church: Religious Women, Rules, and Resistance

by Catherine M. Mooney. Philadelphia: University of Pennsylvania Press. 2016.

How Clare balanced her love of Francis with her need to conform to Church authority.

--reviewed by Sister Win Whelan

This aptly titled book widens our view of St. Clare, placing her in the midst of the 13th-century church. She was a woman of her time, when a vast number of women of more or less wealthy families gave up their wealth and, rather than join an established monastery, dedicated themselves to the service of the poor. Clare's community was one of these early-1200s groups. Each house established itself independently, setting down its own self-styled form of religious life, some adopting an established rule, others devising their own. Clare had received a



“forma vita” from St. Francis which was the rule she followed.

But while Francis and Clare were establishing themselves among these independent groups, a nearby Bishop, Cardinal Hugo (or Hugolino), had already begun to unite these communities into one order. The pope, too, looked unfavorably upon these scattered communities of women and men. So around 1218, beginning with Pope Honorius III, the papacy founded its own religious order of women, the first of its kind. Like the male mendicants, the women's orders would be under direct papal control.

On the local level, Cardinal Hugo continued his mission to organize women's religious houses into a papal order and soon drew in San Damiano. But as long as Francis, San Damiano's protector, lived, Clare & her sisters safely escaped papal efforts to make Clare's community conform to the new order. That changed dramatically with Francis's death in 1226 and Hugo's elevation to the papacy as Gregory IX in 1227.

Slowly, Rome was closing in on this wave of independent houses. Lateran Council IV had issued a decree mandating that all new religious houses follow one of the church's already- approved religious rules. Clare's community had agreed to follow the rule of St. Benedict to conform to this decree. However, she did not give up on following the rule Francis had given her.



One of Hugo's main requirements for a religious community was that the women be cloistered. For religious women in general, cloister didn't mean that one could never leave the monastery. The Beguines, for example, were women who wished to lead religious lives but not be confined to an enclosure. They wished to be of service to the needs of society such as teaching girls and visiting the sick. There are hints that Clare's community may have had a place of hospice for travelers.

However, Bishop Hugo thought differently in terms of cloister:

"after they have entered the enclosure of this religion and have assumed the religious habit, they should never be granted any permission or faculty to leave, unless perhaps some are transferred to another place to plant or build up the same religion."

Unlike the male mendicants, the women were to be strictly cloistered.

And since they would be unable to beg alms for their support, the popes planned also to provide the women's houses with lands, rents, and other income sources, refashioning them into a single monastic order of enclosed nuns. In order to do this, the Cardinal received power from Pope Honorius III to place their lands and churches under the direct authority of the Holy See. Clare did not resist the authority, but she opposed with all her might the donation of lands and rents to be given to her. Holy poverty was an essential for Francis, and Clare was, above all, a follower of Francis.

Catherine Mooney relates many, many more fascinating historical events in the church of the 13th century and how Clare and Francis were caught up into this narrative. It is a story of how Clare balanced her love of Francis with her need to conform to church authority. The book is almost 300 pages long with very small print. But even if one reads only a part, one will encounter a riveting history, especially for lovers of Francis and Clare.

Abbreviated 2018-2019 Financial Report

2018 Seminar/ Banquet Income:

\$2420.00

Seminar/ Banquet Expenses: \$3053.88

Net Loss from Seminar: -- \$633.88

Balance as of 6/2/2018: **\$4057.61**

Non-Seminar Income (Dues + donation)
\$485.00

6/2/18 Balance + Non-Sem. Income:
\$4542.61

Expenses

Net Loss from Seminar: \$633.88

Printing / Mailing 1 Newsletter: 86.48

Travel/ food costs for Steering Com. meetings
\$483.11

Balance as of 6/1/19: **\$3339.14.**

MEMBERSHIP: According to our records, most members receiving this issue are paid for 2018-19. The following have also paid PMN dues for the coming year, 2019-20.

	Sr. Mary Boyd	Sr. Kate Brenner
Sr. Mary Carroll	Sr. Joelyn Hayes	Sr. Leanne Herda
Sr. Carol Ann Jaeger	Sr. Fran Kloewer	Sr. Helen Malcheski
Sr. Mary Ellen McRaith	Sr. Barbara Rowan	Sr. Jane Elyse Russell

If you're not on the above list and wish to remain a member of the Pastoral Ministry Network, please use the form below to send your dues by Aug. 31, 2019. (Address any inquiries to S. Carol Ann Jaeger.) Thanks!

PMN Membership Form 2019-20

Name _____

Address _____

Ministry _____

Enclosed is _____ \$10.00 for 2019-20

Mail to: S. Carol Ann Jaeger.

4031 W Morgan Ave, Milwaukee, WI 53221

Reflection Question (Please write a paragraph sharing your thoughts & activities, for publication in our Newsletter.) *In light of our 2018 PMN Seminar, how have you reflected on your white privilege?*

Here's a starter:

Win Whelan: Whenever I travel, and walk into a hotel or museum, I think about how, if I were black, I would be scrutinized more than I am. I would be asked questions about what I was doing there.