

**SPIRIT ALIVE!**

**FIFTY YEARS OF  
CONSISTENT LIFE ETHIC ADVOCACY  
AND  
PARISH SOCIAL MINISTRY  
IN THE CATHOLIC DIOCESE OF ROCHESTER  
1958 – 2008**

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## **PREFACE**

### **The Evolution of Catholic Charities in the United States**

To truly understand the history, context and work of Catholic Charities of the Diocese of Rochester, one must begin with the treaty of Westphalia of 1648.

History buffs will recall that this treaty brought to conclusion 100 years of religious warfare in Europe. The fundamental principle underlying in the treaty was “cuius regio, eius religio”, “whose territory, his religion.”

Resulting from this treaty, Europe became even more a series of homogeneous enclaves based on religion.

It was these homogeneous enclaves that were basically transported from Europe to the United States in the great European immigration waves from the mid-1800’s until the early 1900’s.

Thus, there were established in many locations in the United States, particularly in the Northeast and Midwest, Catholic ghettos. An apt characterization of the ghettos was that in the context of the “no Irish need apply” mentality, Catholic communities became societies unto themselves. The priest was the ward healer. Catholics created their own school systems, healthcare services and also met human service needs of their parishioners. The earliest providers of Catholic social services were the parishes themselves, focusing on financial, marriage and family problems, plus care of the young and of the old.

What are now known as Catholic Charities agencies came into being in the late 1800’s and early 1900’s largely to centralize and make more efficient the provision of social services, much as our churches now come together in communities to form one emergency services entity, soup kitchen or food pantry.

The first convening of representatives from across the country of Bureaus of Catholic Charities occurred in Washington, D.C., in 1910.

### **The Growth of Catholic Charities in the United States**

The growth and transformation of the Catholic Charities family in the United States in the last 100-plus years has been remarkable.

Its roots are both the Diocesan structures described above, and the indefatigable work of communities of religious men and women, who even from the early 1700’s established healthcare institutions and programs to serve both the very young and also older persons in the community.

From its earliest beginnings to the mid-1950’s, the typical diocesan charities agency provided adoption, counseling and financial assistance services almost exclusively to Catholics. The dominant evolution was toward professionalization of services, reflecting the drive of the larger social work profession to gain a status akin to that of the educational profession.

Catholic Charities agencies, often called Catholic Social Services agencies, were invariably led by priests, had no boards or, if they did have boards, had ecclesially controlled boards, and were located almost exclusively in the See city of the diocese.

The work of these agencies was often accompanied by Catholic institutions for children created by religious communities, primarily those of religious women.

It would be a serious omission not to mention the power of Catholic Charities advocacy during this time period. It was said, for example, that in a 40-year period not one piece of child welfare legislation was passed by Congress without the imprimatur of Msgr. John O'Grady, national Charities Director.

Then came the '60's, both in the Church and in the world.

Within the Church, among the many outcomes of the Second Vatican Council was a heightened sense of social justice awareness, including preferential option for the poor, a recognition of the role of the laity, and furtherance of the principle of subsidiarity, i.e. the recognition that issues should be addressed at the lowest possible level of social organization.

In the world, the 1960's began for Catholic Charities and other not-for-profit agencies in 1959 with the introduction of the government-purchase-of-service concept. While Catholic Charities agencies and other not-for-profits had long worked in cooperation with government, this new concept resulted in an explosion of funding for not-for-profits and significant expansion of services. With this impetus, the initiation of the "war on poverty," and the creation of Medicaid and Medicare, Catholic Charities agencies became involved in everything from drug abuse and housing to the care of mentally ill and developmentally disabled persons, as well as advocacy programs.

Within a short period of time, by the late 1960's, Bishops and Catholic Charities leaders were asking questions like:

- Not what can we do, but what should we do?
- What is Catholic about Catholic Charities?
- What has happened to our rootedness in parishes?
- If we accept government funding, can we still maintain our role as advocate with government?
- Should we serve only Catholics, or all persons in need?

These questions were answered through the Cadre Report adopted by the National Conference of Catholic Charities in 1972.

The Cadre Report outlined a three-fold mission for Catholic Charities:

- the quality provision of direct services (it's OK to accept government funding) on a non-denominational basis (and to serve more than Catholics)
- advocacy to transform the social order
- a convening function, calling together local faith communities and in particular Catholic faith communities, to address local issues.

Probably the most important part of the Cadre Report, however, was the preamble, written by a visionary priest from New York, Monsignor Bob Fox, because it articulated a vision for the work of Catholic Charities. In accepting the Catholic Charities USA Vision 2000 Award at the national meeting in New Orleans in September, 2008, longtime Catholic Charities leader, Bishop Joseph Sullivan of Brooklyn summarized the preamble in his address as follows:

*“However we are not driven by external events in charting our future. I believe it is worthwhile to review the report “Towards a Renewed Catholic Charities,” especially the preamble – ‘A Theology of Charity’. It was penned by the charismatic Monsignor Robert Fox. It is the most important part of the study and a source of endless inspiration. It is a contemporary rendering of the meaning of charity. It embodies an ecclesiology rooted in the baptismal commitment of all the people of God, a principle of sacramentality which challenges us to make our programs and services transparencies of the love of Christ, a spirituality which sees all creation, events and happenings as a medium through which God reveals God and the consequent need for all to bring the gifts of the Spirit, wonder and awe, to our experiences. In a hectic and demanding social ministry, it is necessary for us to find time to create moments of celebration in which, with the aid of the Holy Spirit, we can digest the full meaning of our experiences. We ought to avoid the temptations to offer people easy escape from life’s hardship, but help them probe the meaning of these experiences in depth and with God’s grace to endure and overcome them. According to Monsignor Fox one did not have to escape city pavements to find beauty somewhere else in some future time or place, but in the midst of the struggle there was beauty all around us. As compassionate and competent professionals we had to go beyond particular acts of charitable service to probe the underlying contributing factors to poverty and oppression. The Cadre saw no dichotomy between social service and social action. It was essential to see them linked, lest one mute the harsh inequities of unjust policies and institutional practices or lest one becomes an ideologue with a cause and a methodology to bring about change.”*

While the three-fold mission statement was updated and refined somewhat in the Catholic Charities USA Vision 2000 process, it remains the central mission still today. Bob Fox’s vision statement was in many ways reaffirmed and extended in Pope Benedict’s first Encyclical “Deus Caritas Est.”

### **Catholic Charities in the Diocese of Rochester**

To understand fully the impact of the guidelines and accomplishments described in this book, it is helpful to understand the status of the work of Catholic Charities in the Diocese of Rochester at the time the Cadre Report was adopted in 1972.

From the mid-19<sup>th</sup> Century through the first three quarters of the 20<sup>th</sup> Century, Catholic health and social service activity in this Diocese reflected quite closely the national trends described above. The Daughters of Charity established St. Mary’s Hospital in Rochester in 1857, followed by the creation of St. James Mercy Hospital in Hornell, and St. Joseph’s Hospital in Elmira. The Sisters of St. Joseph also established St. Ann’s nursing home facility in Rochester and the Franciscan Sisters created a nursing home in Auburn.

In 1913, the Catholic Charities Guild was organized to coordinate “Almsgiving” of Catholic organizations. Its first staff person was a visionary leader – Kathleen D’Olier. In 1915, the St. Elizabeth’s Guild was incorporated to provide residential services to women. Following passage of Chapter 256 of the Laws of 1917 in April, enabling the creation of Catholic Charities

Corporations in each Diocese in the state, the Rochester Catholic Charities Aid Association was incorporated in June 28, 1917, with William Nolan serving as its first executive director. Also in 1917, Charles Settlement House was opened. In 1918, the Charities' trustees voted to join Rochester's Patriotic and Community Fund (Community Chest) after George Eastman's Organizing Committee assured Bishop Thomas Hickey that Charities autonomy and programs would be safeguarded. The name of the organization was changed in 1922 to Rochester Catholic Charities. Also in 1922, the Knights of Columbus raised \$577,000 to build a building to house Catholic Charities on the corner of Main and Chestnut Streets. In 1924, Charities took over the Big Brothers Club and joined the Council of Social Agencies. In 1926 Camp Stella Maris was founded by seminarians from St. Bernard's to serve poor, inner-city children.

There were several important developments within Catholic Charities in the 1930s. In 1930, Father Walter Foery became the first priest Director of Catholic Charities. Also in 1930, Elmira Catholic Family Center was organized and Rochester Charities organized a program to provide clothes to those in need which would last until the end of the Depression. From 1931-1943, Charities administered relief in contract with the City of Rochester's Bureau of Public Assistance.

Catholic Charities was also evolving internally during this decade. In 1934, Diocesan Charities was separated from the Casework Division, and Charities hired a girls' youth worker. In 1935, Parole Services were discontinued, but the St. Gerald Maternity Guild was founded to meet the needs of expectant mothers. In 1936, the Catholic Youth Association (which became the Catholic Youth Organization) was created. In 1938, all Charities activities, except a few retained in the Social Action Department, were transferred to a new Department of Family and Child Care.

In the 1940s there were five important developments:

- In 1940, Charities hired an adolescent boy worker.
- In 1941, St. Joseph's Village was organized.
- After the Second World War, Catholic Charities helped displaced persons seeking freedom in the United States.
- In 1946, Elmira Catholic Family Center was licensed to provide child care services and also began refugee resettlement.
- In 1949, the organization Rochester Catholic Charities was renamed as Catholic Charities of the Diocese of Rochester.

These major events occurred in the 1950's:

- In 1950, Catholic Charities established DePaul Clinic as a child guidance clinic for parochial school children.
- In 1950, Charities Family and Children Division became Catholic Family Center.
- In 1955, Catholic Family Center of Auburn was established.
- In 1956, Catholic Charities helped resettle Hungarian refugees.

While there was a general evolution of services in 1960s due to the availability of government funding, the 1970's saw organizational changes. Most notably, in 1972, the Elmira Catholic Family Center was merged into the secular Family Services agency after the flood, and the

Catholic Family Center program in Auburn merged with a secular agency to form the Cayuga Family Center.

By the mid-1970s, Catholic Family Center had organized its services into three broad categories: Family Strengthening Services, Family Substitutive Services, and Services to Specific Populations.

Specific services provided included:

- Counseling
- Unwed Parent
- Adoption
- Foster Care
- Group Home for Teen-age Girls
- Inner City Outreach
- Mandated Prevention Services
- Restart Drug Abuse Program
- Refugee
- Aged
- Hispanic

Thus at the time period when the Cadre Report was adopted, the formal Catholic Charities presence in the Diocese was Catholic Family Center, CYO, Charles Settlement House, Genesee Settlement House in Rochester and Camp Stella Maris. Their focus was direct services provision.

This is the context in which the work described in this book should be understood.

It is the purpose of this book to describe the extraordinary efforts of Catholic Charities and the Diocese of Rochester to carry out the second and third elements of the national mission statement: consistent life ethic advocacy and parish social ministry, from 1967 until the present.

**A subsequent volume will detail the evolution of direct service provision by Catholic Charities stretching back to its founding in 1910 up until the present time. This, too, is an extraordinary story of significant historical worthiness.**

The accomplishments detailed in this volume would not have been possible without the solid foundation of activities already underway in the Diocese in the wake of the Second Vatican Council. Mention is made of these pioneering efforts in each area addressed in the book.

It is the thesis of this book that these accomplishments were then made possible by four fundamental approaches undertaken by Diocesan and Catholic Charities leadership:

- The decision early on to devote considerable Diocesan resources to advocacy and parish social ministry activity, very different from the traditional direct service provision of Catholic Charities.
- The successful integration of advocacy and direct service activities into one administrative structure, commencing with the creation in 1977 of what was then known as the Office of Social Ministry.

- The integration over time, not without its continuing tensions, of social justice advocacy and life issues advocacy into a Consistent Life Ethic approach.
- The creation of a decentralized model of governance for Catholic Charities, first envisioned in the 1979 Catholic Charities of the Future proposal, which has enabled the organization to have substantial advocacy and parish social ministry presence throughout the Diocese.

This volume details the ways in which these fundamental approaches found expression in Catholic Charities work over the last 40 years.

Special Note: As always, I express deepest appreciation to JoAnn Anderson, my incomparable administrative assistant, without whom this work would not be possible.

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## **DEDICATION**

### **Bishop Matthew Harvey Clark**

This book is written first as a gift to Bishop Clark on the occasion of his celebration of 30 years as Bishop of Rochester. While Bishops Fulton J. Sheen (1966-1969) and Bishop Joseph L. Hogan (1969-1978) made decisions which helped foster the work described here, it has been the vision, leadership and constant support of Bishop Clark which have made possible the many accomplishments detailed in this volume.



### **Charles Francis Mulligan**

Charles Francis Mulligan, a member of the St. Bernard's class of 1965 was ordained a priest of the Diocese of Rochester on December 16, 1964. He was appointed director of the Office of Human Development on September 29, 1971 and was promoted to a newly created structure as director of the Office of Social Ministry on January 1, 1977. Together with the invaluable assistance of Maurice J. Tierney, it was his vision of the importance of advocacy, the need to integrate advocacy and direct service provision, and the value of decentralization that gave life to the values held by Bishop Clark.



## **Judith A Taylor**

Judy Taylor worked in the Office of Director of Catholic Charities from 1988-2005, carrying out various communication and program administration responsibilities. While others made possible the structure in which she worked, it was she who personified the vision of caring and tireless effort on behalf of the poor and vulnerable throughout the world. For this work, she was presented the prestigious Bishop Clark Award in the fall of 2006. This book is written also in memory of Judy who passed away in 2007 after a valiant struggle with cancer over many years.



## **INTRODUCTION**

This book is entitled Fifty Years of Consistent Life Ethic Advocacy and Parish Social Ministry in the Diocese of Rochester because it truly can be said that the roots of the work described in this volume were implanted with the election of Pope John XXIII in 1958. His decision to convene the Second Vatican Council (1962-1965) not only moved the church outward in its view toward the world, but influenced the hearts, minds and souls of those in this Diocese who were responsible for the evolution of Catholic Charities.

The ways in which the four fundamental approaches described in the preface resulted in effective consistent life ethic advocacy and parish social ministry from 1967 to the present are explicated in the following 10 chapters. The first four chapters describe the evolution of and early advocacy activities from the early 1960s to the mid 1980s. The next three chapters describe the evolution of an organizational structure which enhanced possibilities for advocacy and parish relationships. The final three chapters then relate advocacy and parish social ministry activities within the decentralized structure since 1985, and the conclusion looks at accomplishments in retrospect.

**Chapter One: The Office of Human Development 1967-1980**

**Chapter Two: Diocesan Commissions: Human Life (1978-1985) and International Justice and Peace (1976-1985)**

**Chapter Three: The Department of Justice and Peace Within the Office of Social Ministry 1980-1985**

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**Conclusion: The Fruits of Our Labor in Retrospect**

## **CHAPTER ONE**

### **THE OFFICE OF HUMAN DEVELOPMENT**

**1967 - 1980**

#### **A. INTRODUCTION**

Fulton J. Sheen was installed as the bishop of Rochester in December 1966. He had been auxiliary bishop of the Archdiocese of New York for many years and had achieved international fame through his widely watched television program “Life is Worth Living.”

From his own experiences, especially his responsibilities as national director of the Propagation of the Faith program, and further inspired by his experiences at the Vatican Council, where he was in close contact with and befriended bishops from the Third World, he brought with him a passion for the poor. Within three weeks of his installation, he appointed an urban vicar. Soon thereafter, he appointed three “secular missionaries” to serve the poor in rural areas. This was an important instance of the allocation of diocesan resources to serve the poor in a grassroots fashion, combining advocacy with direct services at a neighborhood and community level. So was born the Office of Human Development.

This chapter describes the work of the Office of Human Development in five sections:

The Urban Vicar 1967-1969

Secular Mission – Office of Human Concern 1967-‘71

Consolidation of the Office of Human Development 1971-‘76

The Office of Human Development within the Office Social Ministry 1976-‘80

The Campaign for Human Development 1970-‘80

#### **B. THE URBAN VICAR 1967-1969**

##### **1. Introduction**

The information presented in this section is taken almost entirely from the Doctoral Dissertation written in July 1975 by P. David Finks who was appointed urban vicar by Bishop Sheen on January 3, 1967, within three weeks after Sheen’s installation as Bishop. The dissertation is entitled:

“Crisis in Smugtown: A Study of Conflict, Churches and Citizen Organizations in Rochester, New York, 1964-1969.”

This section is organized as follows:

- Early beginnings
- The 1964 Riot – FIGHT
- Friends of FIGHT
- The Office of the Vicar for the Poor
- The Joint Office of Urban Ministry
- Integration into the Office of Human Concern

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The material presented here does not come close to fully describing the exciting events of this tumultuous time in Rochester. Those wishing to know more details can find them in P. David Finks' published Dissertation (U-M-1 Dissertation Services, Ann Arbor, Mich.). Rather, the material presented here summarizes the early efforts of the Catholic Church to reach out to the poor in the city and in rural areas.

## **2. Early Beginnings**

### **a. Within the Catholic Church**

In his dissertation, David Finks describes three waves of involvement of priests in the Catholic Church to work in solidarity with the disenfranchised in this country: a first wave of involvement right after the Second World War of those concerned with racial integration because of their experiences in the service, a second wave concerned with civil rights and racial justice in the time of awakening in the late 1950's and early 1960's, and a third wave of anti-war activists in relation to the Vietnam War.

Two such priests involved in the second wave in the Rochester Diocese were Robert Kreckel and P. David Finks who in the early 1960's were assistant pastors at Immaculate Conception parish in the Third Ward in the southwest section of Rochester, which was becoming increasingly racially integrated. They spent individual time with neighborhood residents, became active in the Catholic Interracial Council, and were in a position to be included in a very small group of persons welcomed to join in advocacy with leadership of the black community.

### **b. Within the Rochester Community**

In October 1960, the Reverend Richard W. Hughes, director of what was then called the Rochester Federation of Churches, called together a special committee and charged the members with "planning programs" to aid the churches engaged in the work in the Inner City. In November 1963, the Inner City Board hired a full-time director, Herbert D. White, a Presbyterian minister who had served in Baltimore, Md., and Buffalo. He brought a metropolitan focus to the work, and the organization's name was changed to the Board for Urban Ministry to reflect this wider focus. There was a beginning effort to involve the Catholic community, especially in any local area planning as it developed. Thus, an important leadership group was in place to help the Rochester community to respond to a cataclysmic event.

## **3. The July 24, 1964 Riot - FIGHT**

On Friday, July 24, 1964, there was an incident in which it was alleged that policemen had clubbed and kicked an apparently intoxicated black man as they dragged him to a police car. A crowd gathered and there escalated a night of rioting and looting with many fires burning, especially in the Third Ward. The disturbance was to last the weekend. Governor Nelson Rockefeller ordered in the National Guard to respond to this major incident which was to leave scars on Rochester for many years to come.



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The Board for Urban Ministry was in a position to respond. A helpful earlier effort had been the coming together of black and white ministerial leadership in common concern about the ineffectiveness of a Police Advisory Board which had been established two years previously. The Police Advisory Board campaign was important as the first successful mobilization of the black community, and it also brought a young dynamic black Church of Christ minister, Franklyn D. R. Florence, into the public arena.

These black and white leaders, including Father Bob Kreckel, came together in the summer and early fall to consider a long-term response to the conditions that had provided the tinder for the riot. They came to the decision to bring in an outside community organizer, and so began the process which brought Saul Alinsky to Rochester. He was a nationally known community organizer who had established the very successful Industrial Areas Foundation in Chicago. In the fall of 1964, the Board for Urban Ministry made a commitment to raise \$100,000 to fund a community organization effort for two years.

It should be noted that when, in the spring of 1965, it became apparent that Saul Alinsky would come to Rochester, Bishop Kearney's office issued a statement saying that it was not in a position to comment on the matter.

The story of the evolution of FIGHT (Freedom Integration God Honor Today), in Rochester is an interesting one and is fully described in Fink's dissertation. On April 1, 1965, Alinsky's top I.A.F. organizer, Edward T. Chambers, came to Rochester. Its first convention was held in June 1965 and Reverend Florence was elected as its first leader. It should be noted that delegates to that convention, held in the gymnasium at the Rochester Institute of Technology, were almost entirely black, with Fathers Finks and Kreckel from Immaculate Conception among the 75 white delegates, and that most whites who participated were allowed in the facility as "observers" sitting in the bleachers. This development presented great difficulties for leaders of Catholic Charities who were cautious about involvement because of Catholic Charities ties with and dependency on the Community Chest and Council of Social Agencies whose institutional conservatism inhibited Catholic Charities from participating in the initiative.

At that first convention, in hopes both of strongly asserting that control of the organization was to rest with the black community, but also of not alienating sympathetic white supporters, delegates passed this resolution:

*"Be it resolved that FIGHT recommends to those whites who want to work and fight for equality and justice to form an independent organization called "Friends of FIGHT."*

#### **4. Friends of FIGHT**

The origins of Friends of FIGHT came from decision of a study group organized at Third Presbyterian Church by Reverend Paul Long in the spring of 1964. After a year of study, on June 5, 1965, thirteen members of the group wrote to FIGHT asking for acceptance as "Friends of FIGHT." After this request was accepted at the convention, the group was officially organized in July 1965. One member of the original Steering Committee was

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Louis Martin, then an assistant librarian at the University of Rochester. He had already come to the attention of Catholic Diocesan leadership as a person who had worked with Dorothy Day and was a member of the Catholic Interracial Council. He was appointed in the fall of 1975 by the Diocese to both the Ecumenical Council and the Council on Religion and Race, a creation of the Rochester Council of Churches. Paul Long was hired as a part-time staff person to help develop the Friends of FIGHT organization.

The purpose of the organization was articulated as:

*“Friends of FIGHT is an independent, non-profit organization of persons and organizations committed to achieving democracy for all, irrespective of race, religion, or national origin; and specifically to engage the Greater Rochester area to give support, cooperation, and assistance by whatever means are appropriate to the organization FIGHT and its purpose to.....strive for social justice in the areas of housing, education, employment, poverty, youth, law enforcement, urban renewal, and in matters pertaining to good government.”*

Its major activities in 1965 and 1966 were support for FIGHT in:

- Backing the Police Advisory Board
- Demanding a voice in articulating plans for Third Ward urban renewal
- Advocating on school racial balance matters
- Empowering the voice of the poor generally

By the time Bishop Sheen arrived in December 1966, there were five Catholic organizational members of Friends of FIGHT: St. Bridget’s Parish, Immaculate Conception Parish, St. Martin de Porres Center, Catholic Interracial Council and St. Joseph’s House of Hospitality. At that time, 18 Catholic priests were members of Friends of FIGHT and there were six Catholic laymen and three Catholic priests on the Executive Council.

The work of Friends of FIGHT provided an excellent example of how Church-inspired volunteer involvement encouraged among Catholic laypersons a much broader civic involvement. Mentored by Father Dan Tormey, Larry Kirwan, a parishioner of St. John’s on the Ridge, became an active participant in the Catholic Interracial Council. What he experienced motivated him to become much more involved in the political community. He later became Chairperson of the Democratic Party in Monroe County, and ultimately State Democratic Party Chairman and close advisor to Governor Mario Cuomo.

## **5. Office of the Vicar for the Poor**

Bishop Fulton J. Sheen was installed at Sacred Heart Cathedral two weeks before Christmas 1966. Ecumenism received a “solid shove” with the new Bishop’s arrival. In his inaugural sermon, Bishop Sheen spoke of his love for the poor. This love for the poor had been intensified at the Second Vatican Council when he spent considerable time with and came to know well many Bishops from Third World countries.

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Within a week of Bishop Sheen's arrival, Fathers Finks and Kreckel, who was then the youngest pastor in the Diocese (having replaced Monsignor John Randall), were able to arrange a meeting with him. Father Kreckel, who by then had served at Immaculate Conception parish for six years, was also a co-founder of the Catholic Interracial Council and a charter member of the Interfaith Council on Race and Religion. He was one of the few Catholic churchmen known widely and affectionately in the black community.

Reporting on the status of conditions in the inner-city, particularly in Catholic parishes, and also recounting the evolution of FIGHT, Kreckel told the Bishop:

*“for all practical purposes, our stature in the area of civil rights is going to be determined at least for the present by our relationship with FIGHT.”*

In response, the Bishop asked for more information about FIGHT and mentioned that FIGHT leaders had come to see him the day before (A FIGHT convention button was placed prominently near the small carved crucifix on his desk.) He then asked Father Finks what he would do if he were Bishop. Father Finks responded that what was needed was a cabinet-level position in the Bishop's office.

On New Year's Day, a Sunday in 1967, Bishop Sheen arrived unannounced at Immaculate Conception just before the 12:15 Mass and asked to assist at Mass. In response to the Bishop's question, Father Finks again put forward his request for an office of urban ministry.

On January 3, 1967, Father Finks was summoned to the Bishop's office for what turned out to be a press conference with leaders of FIGHT announcing the appointment of Father P. David Finks as the first Episcopal Vicar of Urban Ministry for the Diocese of Rochester (Vicar for the Poor).

In the appointment letter, which he read, Bishop Sheen had written:

*“The ancient Exodus has become modern – a flight from and a flight to the result of a crowd striving to get in, and another crowd stumbling to get out, produces what might be called the Inner City. As I look at it, I can see Christ weeping over it as he once wept over the inner city of Jerusalem.”*

So was created the Office of Urban Ministry.

Bishop Sheen viewed creation of the office as his response to request for support from FIGHT leaders. Much publicity attended this appointment because an ongoing six month negotiation between FIGHT and Eastman Kodak Co. about an employment program had exploded when Kodak leadership abrogated an agreement reached between its representatives and FIGHT leaders on December 20, 1966.

Shortly after the announcement, on January 13, 1967, Bishop Sheen wrote a letter to pastors of parishes in Rochester's inner city raising 14 questions. It is attached as Appendix I.

An early high moment in the work of the office came when Bishop Sheen gave a presentation (written in large part by Father Finks) on January 23, 1967, to the Rochester Chamber of Commerce in which it was clear he was a strong advocate for the poor. This presentation “rubbed the establishment the wrong way” and many business and civic leaders never forgave Bishop Sheen for his approach.

Three months later, however, it became clear that follow-through was not one of Bishop Sheen’s strengths. A report and recommendations on restructuring of five Catholic inner city parishes was received with silence and ultimately ignored. In fact, even from this early time, Bishop Sheen had become unwilling to meet individually with Father Finks, always asking the presence of his staff for such encounters.

This was to be a bellwether example of future relationships with the Bishop. A further significant moment came in the spring of 1968 when Bishop Sheen went forward without consultation on a plan to sell St. Bridget’s parish to H.U.D. for construction of low-income housing. As is well known, a period of tension and raucous public discussion ensued, and finally Bishop Sheen withdrew his proposal. Many observers would say that he became from that time on “a caretaker administrator” until he resigned in October 1969.

## **6. The Joint Office of Urban Ministry**

The Joint Office for Urban Ministry was the first totally ecumenical operation for planning and carrying out new church mission at a metropolitan level anywhere in the United States, and perhaps in the world.

This office was created in the fall of 1967 when Father Finks’ office and that of Herb White, Director of the Board of Urban Ministry, moved together into a storefront office located on West Main Street in a “common law arrangement” blessed by the Council of Churches and Bishop Sheen. The primary area of joint activity was community organization for the various city sectors. Other joint ministry areas were seminary education and adult and college seminars.

The Joint Office reached its maximum number of personnel, 10, toward the end of 1968. (The Board for Urban Ministry in July had hired Reverend Perry Fuller, pastor of Mt. Hope Presbyterian Church, to replace Herb White, who had resigned earlier in the year.) Of this group, the Catholic staff consisted of Phyllis Donahue, Father Finks’ secretary; Reverend Larry Coppard, assistant director; and two sisters, Frances Sweeney SSJ and Grace Miller RSM. Reverend Coppard, a young minister of the Church of Christ, had come from a position as community minister at Immaculate Conception Church where, under Pastor Bob Kreckel, he had organized an outreach neighborhood ministry, the Ecumenical Community Ministry. Grace Miller directed an integrated program for neighborhood children, the Ecumenical School. Fran Sweeney worked with elderly citizens concentrated in the Plymouth Avenue section of the Third Ward. She organized a tenants’ association in Kennedy Towers, the local high-rise public housing project for senior citizens.

In late 1968, in light of changing conditions – the thrust of violence had waned, FIGHT had changed direction and was working on an employment cooperative enterprise with Xerox Corp. (Fight-on) and building housing (Fight Square), and urban renewal was planned in the Third Ward – the office adopted a new two-year plan. The theme was “more”: more education and the involvement of more people, using the existing community organizations and sector ministries to train people in actual situations to build citizen involvement in their own community.

During the spring of 1969, P. David Finks decided it was time to accept an offer he had previously refused which was to move to Washington to work with the legendary Monsignor George Higgins at the United States Catholic Conference of Bishops to staff a recently created Task Force on Urban Problems. Although it was unclear whether or not Bishop Sheen would appoint a successor, through the adroit application of political pressure, he was persuaded to do so. In early July, Bishop Sheen appointed Father John J. Hempel to succeed Father Finks. Father Hempel, a 50-year-old man, a close friend of Father Finks, and a decorated ex-Army officer, had worked the previous two years setting up special ministries in the rural areas of the Diocese.

## **7. Integration into the Office of Human Concern**

At this time, Bishop Sheen combined both urban and rural ministries, established July 1, 1969, into a new office, the Office of Human Concern. Father Hempel was not an Episcopal vicar, but director of the office, with budgetary control given over to Catholic Charities. It was felt by some that the purpose was to move the operation from citizen organization development to the more familiar church-sponsored social service agency approach. When the joint office operation was subsumed under the new ecumenical consular structure, Genesee Ecumenical Ministries, the Office of Human Concern continued under Father Hempel’s direction as a separate Catholic program. The office was moved to an empty parochial school building in St. Monica’s parish on the edge of the 19<sup>th</sup> Ward in a neighborhood rapidly changing from white to black. The work of this office is described more fully in the next section of this chapter.

## **C. SECULAR MISSION – OFFICE OF HUMAN CONCERN 1967-1971**

### **1. Introduction**

The concern for the poor articulated by Bishop Sheen at his installation was reflected again in his decision in June 1967 to establish the “secular missions.” As he would travel along the main thoroughfares in the Rochester Diocese to meetings and celebrations, he would often express to his secretary, Father Mike Hogan, his concern about the shabby conditions of the houses he saw along the road. This concern led to his decision to appoint three “secular missionaries,” so-called because the persons appointed were Diocesan or “secular” priests, rather than priests from a missionary order such as Maryknoll.

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This was a program which had little structure and no formal contact with Catholic Charities. The contact person at the Diocese for these missions was Father Joseph Dailey from the Finance Office.

This section details the work of secular missionaries in three rural areas of the Diocese:

- Seneca/Yates/Ontario Counties
- Steuben County
- Tompkins/Tioga Counties

The differing approaches taken in each of these three areas are described here, as is the consolidation into the Office of Human Concern referenced in the previous section.

## **2. Seneca/Ontario/Yates Counties**

Following military service in the Second World War, Father Jack Hempel, who had grown up in St. Ambrose parish, was ordained a priest of the diocese in 1954. Before the arrival of Bishop Sheen, Father Hempel had served in three parishes: St. Ann's on Mt. Hope Avenue, St. Jerome's in East Rochester, and Holy Cross parish in Charlotte (where he had worked for a short time with a young assistant, Father Charles Mulligan). Bishop Sheen asked him in June, 1967 to head up a new "secular mission" effort, having in mind ministering to the people in the houses "along the highway" in rural areas. The three priests initially assigned to the secular mission had a different idea of who and where the poor were and from the beginning focused their work in more rural areas on the back roads of the counties they served.

Father Hempel began his work in Seneca, Ontario and Yates counties by going around to visit Catholics in farmhouses. He began to say Mass at some of the farmhouses and was pleased when some of the farmers invited their Protestant neighbors to participate and to learn about the Mass. In this way, his work evolved into a truly ecumenical effort.

A major area of focus was Penn Yan in Yates County. He would visit and preach in Protestant churches, emphasizing the common notion of the Good Samaritan and the need to serve the poor. He began organizing monthly meetings with community leadership to discuss ways to serve the poor, and made a significant impact showing slides and pictures of people in true poverty on the back roads. This work led to the establishment of the Ecumenical House of Concern in Penn Yan.

In addition to establishing the House of Concern, Father Hempel was involved in a number of other areas of activity. He taught catechetics to children in the Branchport area. With assistance from Father Sebastian Falcone, he worked with an Ontario County woman, Maudy Weeks, to build housing for the poor.

In this work, Jack Hempel had what he described as a radicalizing experience. In seeking approval for the housing, he attended a meeting with local political leaders who were

opposed to the housing because “these people are not smart, they don’t even know how to shovel snow.” Father Hempel replied publicly, saying:

*“I fought for this country, and, these people have as much right to housing as anyone. I am ashamed of this.”*

When Father Hempel was called back to Rochester in July 1969 to replace Father Finks, as described in the previous section, Bishop Sheen appointed Father Bob Buckland to replace Father Hempel. Bob had already been assigned in the area and had always wanted to be a part of the secular mission. His major accomplishment was the establishment of what has become the Rushville Health Center. He talked Bishop Sheen into buying the building. He then personally oversaw the rehabilitation of the building, using lumber donations from major companies and all kinds of volunteers. He then arranged for doctors, dentists and the like to go down to Rushville to volunteer at the center. Today, the center is a multi-million-dollar enterprise.

Bob Buckland left the priesthood in 1970 and, after a hiatus, Sister Alice McLoughlin SSJ replaced him during the summer of 1971, serving Seneca, Yates and Ontario Counties. Her work is described in the next section of this chapter.

### **3. Steuben County**

Father Tim Weider was sent to Sacred Heart of Jesus parish in Perkinsville, Steuben County. One of his first activities was to convert the school building (the school had previously been closed) into a medical/dental clinic and an emergency services center which provided furniture, clothing, etc. The medical/dental clinic component evolved into what is now the Tri-County Family Health Center.

A significant step in the evolution came in 1969 when the pastor of Sacred Heart left his position. Tim continued to live in the rectory and first used it as a residence for VISTA volunteers whom he hired to work with residents, the “Appalachian population,” in very rural areas. He called this effort the R.E.A.C.H. program (Rural Education and Cultural Heritage).

When VISTA imposed a regulation that volunteers could not live together in community, but rather needed separate housing, Tim began to invite into the rectory men who were returning to the county from correctional facilities. Beginning in 1971, he was joined in this endeavor by his younger brother, Joe.

In 1972, at the request of the Steuben County Commissioner of Social Services, the rectory facility was licensed as a group home for troubled teenage boys, and became known as Kennedy House. Thus was born what has become Kinship Family and Youth Services, a multi-service agency dedicated to serving “children at risk and their families”. Joe Weider became executive director of the program in 1975, and in 1977 it became a separately incorporated affiliate of Catholic Charities. It would operate independently (although it would receive support from the diocese in such areas as the self-insurance program), until 2000 when it was reintegrated into the Catholic Charities Corporation as a specialty subsidiary.

Meanwhile, shortly after Father Joseph D'Aurizio was appointed diocesan director of Catholic Charities in 1973, Tim Weider was appointed assistant diocesan director. Even though his responsibilities were expanded, he continued to live in Perkinsville.

#### **4. Tompkins/Tioga Counties**

Yet another approach was taken to the secular mission in Tompkins and Tioga Counties. Father John Gormley was appointed to this assignment in the summer of 1967. Even though not everyone was in agreement, he began to say Mass in a firehouse. He was a charismatic preacher and was good at organizing the community. His purpose in working with people was to provide education so that they could obtain better jobs. It was Father Hempel's vision as director of the Secular Missions that there should be built a number of small houses for people whose educational focus would be at the farmhouse, but this vision never happened. Unfortunately, there also arose controversy surrounding Father Gormley. He was replaced by Father George Gauthier, but the firehouse was closed down by Father Hempel and no other meaningful activity ensued.

#### **5. Establishment of the Office of Human Concern**

As indicated in the previous section, when Father Finks decided to go to Washington, Bishop Sheen asked Father Hempel to come to Rochester in July 1969 to assume responsibilities in urban ministry as well as continuing in his leadership role of the Secular Missions.

This appointment represented a key moment in the evolution of the secular mission as well as urban ministry. For the first time, the two initiatives were consolidated under Father Hempel in what was first called the Office of Human Concern (named after the program in Yates County) and then renamed in early 1971 as the Office of Human Development because of the decision of the national Bishops in 1970 to create the Campaign for Human Development. Just as the work became more internally organized at this time, it now was clarified that this was an office of Catholic Charities and that Father Hempel was to report to the diocesan director of Catholic Charities, Father Don Mulcahy. The office was moved from the storefront on W. Main Street to the second floor of the old school at St. Monica's parish. Unfortunately, as indicated in the previous section, the Protestant community withdrew at this time from the ecumenical effort, thus causing a decline in effectiveness in the urban ministry component of the effort.

Nonetheless, the work continued. Ongoing work in the rural counties is described in previous parts of this section. Here are described some examples of continuing work in the urban areas.

In an interview held on September 7, 1995, Father Hempel described a presentation he made at Monroe High School with Joe Wilson, the CEO of Xerox. Joe Wilson was one of the icons of the Rochester community, bringing a passion for social justice that led to many significant community developments, given his important business leadership position. Father Hempel recounted that their joint advocacy on behalf of the poor led to their being labeled as fascist or communist.



In that same interview, Father Hempel described the work of Sister Grace Miller who had been hired near the end of Father Finks' time. Father Hempel described her as "the kingpin when it came to doing, walking and protests – she was very very good". When she became involved in a protest about requiring fingerprinting, he said to himself: "Oh, gosh, she's going to get herself in jail yet." Beyond Grace Miller, Father Hempel also spoke more generally about the wonderful support of the Sisters of St. Joseph and the Sisters of Mercy.

Father Hempel also spoke positively of relationships with Catholic Charities. He singled out particularly Mary Hannick, long-time executive director of the Genesee Settlement House, for her work with troubled children. More generally, he felt positive about the support given by Father Mulcahy and Catholic Charities. He concluded the interview by saying that "Catholic Charities had the guts to see things that had to be done, and then to go out and do them."

## **D. CONSOLIDATION OF THE OFFICE OF HUMAN DEVELOPMENT 1971-1976**

### **1. Introduction**

Father Charles Mulligan was ordained a priest of the Diocese of Rochester on December 16, 1974. He had a brief stint studying moral theology at the North American College in Rome before being recalled by Bishop Sheen to parish work because of "a shortage of priests." He was assigned to a parish in Auburn and began working with Father Ray Wahl, who was vicar of the five eastern counties: Yates, Ontario, Wayne, Seneca and Cayuga. Father Mulligan was appointed by Bishop Sheen and worked on social ministry issues, catechetical and youth issues. Then he took an exam and won a National Science Foundation scholarship to go to Cornell. He enrolled at Cornell in the rural sociology program in the fall of 1970. He was recalled from his studies in June 1971 to replace Father Hempel as the director of the Office of Human Development, after Bishop Joseph Hogan, who had succeeded Bishop Sheen in fall of 1969, asked Father Hempel to assume responsibility for Beckett Hall, a newly created residence for seminarians or those considering the seminary. Observers believe that he was chosen for this assignment because Bishop Hogan had a bias toward hiring younger priests, "the new breed," because Charlie was bright and because he had expressed a particular interest in this type of ministry.

This appointment would change dramatically not only the evolution of the Office of Human Development, but also together with Charlie's subsequent appointment effective January 1, 1977 as Director of the newly created Office of Social Ministry, would fundamentally change the evolution of Catholic Charities in this Diocese over the last 30 years. Charlie is one of the three persons to whom this book is dedicated, because, along with Bishop Clark, this book would not have been possible without Charlie's vision and dynamism. Of course, none of this would have been possible without the leadership of Bishop Hogan and his selection of Charlie for these positions.

This first era of Charlie's involvement in strengthening the Office of Human Development is described in the following three sections:

- The Office of Human Development in Wayne County
- Ongoing Office Operations
- Preparing for Change

## **2. The Office of Human Development in Wayne County**

### **a. Introduction**

Even though the work of the Office of Human Development in Wayne County had begun in February 1971, it is described in this section because most of the activity occurred after Charlie's appointment.

Father George Wiant had grown up in a rural area and wanted to become involved in rural ministry. While teaching at Bishop Kearney High School from 1963-1971, he thought he would probably leave the Diocese and join the Glenmary Missionaries. When the Secular Mission was established in 1967, he saw no need to do so and instead asked to join the Secular Mission. His wish was granted when Bishop Hogan appointed him to the Secular Mission on February 1, 1971 and assigned him to Wayne County.

His work from 1971-1978 is described as follows:

- Direct service and organizing activities in Wayne County
- Campaign for Human Development and training programs
- Involvement with national organizations
- Evolution of Rural Ministry

### **b. Direct Service and Organizing Activities in Wayne County**

As George Wiant related in an interview on September 22, 1995, when he asked Father Hempel shortly after his appointment what he should do, Father Hempel replied "get a county road map and drive the roads and you will see." George indicated that he was helped in getting started by that fact that Father Sebastian Falcone, who was affiliated with the House of Concern in Seneca Falls, had already established some contacts in Wayne County.

In the 1995 interview, George described his impressions of his new place of work. He described the "thermal barrier" about 10 miles south of the shore of Lake Ontario, which provided a climate conducive to growing fruit trees north of the barrier.

Driving around in his pick-up truck to carry goods to those in need, George became involved in a number of direct service activities. George related an interesting anecdote about the truck. When he was working with two Jesuit volunteers who wore

their hair long in keeping with the times, they were stopped by State Police when driving in George's truck. When the police saw the registration, they said "Oh, you're with that Father Wiant – it's OK," but this incident was just another example of the prejudice in the rural county against strangers, particularly migrant workers.

Just as he was arriving, controversy had arisen. A Cornell Agriculture School graduate had willed his farm to the school to run a model fruit farm, but the first thing Cornell did was to bring in bulldozers and wipe out the migrant housing. This controversy got George involved in organizing a housing effort and also led to the creation of the Cornell Migrant Program. In George's housing advocacy, among other things, he went to Washington, D.C., to lobby the Farmer's Housing Agency.

In related work, in the first year of the Campaign for Human Development program, George received a local CHD grant to buy a building in Lyons to start a human needs center, also called the Center of Concern. The facility was rehabilitated by many volunteers including a group of students who came during Easter break from Merrimack College. It was to be a resource center for people in need, a clothing depot and emergency housing apartment for people who had been burned out of their homes or were otherwise in need. The center was not looked on favorably by some people in Lyons, because it attracted "those people." But much important service was provided for more than five years. Unfortunately, just after George left Wayne County in spring 1978, the building, which was unable to be insured, burned to the ground.

George also helped in the establishment of the Clyde Federal Credit Union. It had been started under an Office of Economic Opportunity grant in 1968, but was in weak condition, and George as a Board member helped stabilize it. It was then taken on by the Wayne County Teacher's Union.

c. Campaign for Human Development and Training Programs

The entirety of the work of the diocese relating to the Campaign for Human Development is described in the last section of this chapter. Related here are George's particular responsibilities. One important activity was to set up the local CHD Task Force described more fully later in this chapter.

George's most significant activity relating to Human Development, however, was the creation and implementation with Sister Alice McLoughlin SSJ of Human Development Training programs. Feeling that the existing training program of six or eight sessions was too overwhelming for the parishes with whom they were working, they developed a four part Elementary Formation Program (EFP) which was piloted in three parishes in the spring of 1973. This program was so well-reviewed that George and Alice were asked to implement it on a Diocesan-wide basis, and over the next five years, they provided this basic Human Development training program to more than 50 parishes in the diocese.

d. Involvement with National Organizations

In his work, George became involved with three different national Catholic organizations.

In the 1995 interview, he recalled with amusement traveling with other Diocesan Office of Human Development staff to the first national Campaign for Human Development Conference in Boston. He recalled the amazement of the national staff at the Rochester contingent. Rochester had more staff than the entire national office and obviously “knew more about the program” than did the national staff.

In 1973, after prior year participation by Father George Gauthier, Father Wiant began to attend the annual meeting of the National Catholic Rural Life Conference. George became friendly with its national Director, Father John McGraith, who later became Bishop of Owensboro, Ky. For one national meeting, George and others hastily put together a slide show on rural issues. The Rochester OHD staff liked it so much that George and his compatriots were encouraged to develop a more professional slide-tape show. They did so and sold it to the National Conference of Catholic Bishops who marketed it to about 15 or 20 Dioceses in the country. (A copy of this presentation resides in the Diocesan archives.)

A final note on national involvement. When he was leaving the National Rural Life Conference in 1976, Father McGrath asked George if he could approach Bishop Hogan to have George released to become the next national director, but George indicated that was not his interest.

e. Evolution of Rural Ministry

One of the efforts in the consolidation of the Office of Human Development was to create a more cohesive rural ministry team. In the mid-1970s, George and Sister Alice McLoughlin SSJ became a team to serve together Seneca, Ontario and Yates Counties, which had been Sister Alice’s responsibilities, Wayne County which had been George’s responsibility, and Cayuga County which was added as a new responsibility. In 1977, George and Alice opened the first rural ministry office in a vacant garage on Route 21 in Shortsville. (Alice left in the summer of 1977 and was replaced by Sister Anne Urquhart, and George left in spring 1978 and was replaced by Father Bill Spilly. Sister Mary Krukow RSM had replaced Father George Gauthier in 1974 and became a member of the rural ministry team.)

**3. Ongoing Office Operations**

It is the contention of this book that one fundamental factor which made possible the significant accomplishments of Catholic Charities in consistent life ethic advocacy was the early and continuing allocation of resources for this purpose.

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Few if any other dioceses in the country had a staff devoted to CHD, parish social ministry, and urban and rural ministry as large as that of the Office of Human Development. In 1973, that staff consisted of :

Director: Father Charles Mulligan  
Human Development Campaign: Sister M. Josepha SSJ, Susan Dollinger  
Communications: Susan Dollinger  
Human Development Committee Training Program: Joseph Torma  
Office of Human Development Rural: Sister Alice McLoughlin SSJ, Sister Mary Kruckow RSM, Father George Gauthier, Father George Wiant  
Lobby: Sister Frances Sweeney SSJ  
Urban Ministry: Sister Grace Miller RSM  
Ministry with Older Persons: Sister Judith Reger SSJ, Sister Frances Sweeney SSJ  
Jails and Prisons: Father Charles Mulligan

This time period also marked the beginning involvement of the Office of Human Development and the Diocese more generally in advocacy and service delivery in relation to the criminal justice system. Two events stimulated active involvement with prisons and jails.

The first involvement came at the local level with the trial of the Flower City 8. (Four men and four women were serving a one-year sentence in the Monroe County jail following their conviction for destroying draft records at the Selective Service Office in the Federal Building in Rochester, in protest of the Vietnam War.) One result of advocacy and involvement with the Flower City 8 was the establishment of a bail fund. (Sister Barbara Moore RSM would assume a powerful leadership role in advancing this ministry.) A second program emanating from this event was the Rochester Interfaith Jail Ministry. What had begun as a program of visitation by people from both Protestant and Catholic parishes to the Flower City 8 was transformed into a program to visit ordinary people in jail.

Then, in the summer of 1971, the Attica riot occurred. Charlie, together with Bob Bond, wrote a joint pastoral letter on the Attica situation from Bishop Hogan and Episcopal Bishop Spears which was distributed in Catholic and Episcopal churches. These events ultimately resulted also in the establishment of the Judicial Process Commission. This event also precipitated involvement of the New York State Catholic Conference in criminal justice advocacy in which Charlie was to be heavily involved.

The involvement with the Flower City 8 was but one example of the involvement of the office in advocacy about the Vietnam War. Efforts intensified in early 1972, with participation in protests in Washington against the war and also an intense voter registration campaign energized by the opposition to the war of presidential candidate George McGovern.

Another early activity during this time period was the work of Sister Grace Miller in urban ministry. On January 1, 1973, Sister Grace promulgated the results of a survey created through the leadership of Father Mulligan and Richard Morales of the Genesee

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Finger Lakes Planning Board, which for the first time gave a comprehensive overview of who lived in the inner city, their needs and way of life.

A second important effort was that of organizing the Council of Inner-City parishes as a vehicle to advocate for the needs of the poor. When it was felt that the Diocese was not responding to their needs, Bishop Hogan responded to a CI-CP protest, saying:

*“I challenge the CI-CP to describe its mission to the poor for me and to develop programs to meet these needs within their financial limitations.”*

During this time period, a major event for the office was the flood in Corning in 1972. The Office of Human Development ran the entire Diocesan response, organizing volunteers and resources from parishes throughout the Diocese. Father Peter Bayer was sent down to the Southern Tier to run the operation “on the ground.” The need for more space for expanded staff drove the change in office location at this time from the old St. Monica’s school facility to the Sts. Peter and Paul facility at 750 W. Main. This facility would be the home for advocacy activity until the Renewal of Social Ministry was accomplished in July 1985.

Another important activity in this time frame was active advocacy in the national boycott of Farah Slacks. With the encouragement of Charlie Mulligan, Bishop Hogan responded positively to the request for support of this boycott from two bishops in Texas with a statement of support first issued in February 1973, and reaffirmed in December 1973. When an agreement was reached in February 1974 between Farah and the Amalgamated Clothing Workers Union, both Texas bishops wrote Bishop Hogan thanking him for his staunch support.

Illustrative of the ongoing work of the office during this time is a detailed outline of the Office of Human Development Ministry goals as presented at a High Acres (Sisters of Mercy Retreat House in Geneva) staff meeting on October 10, 1973. It is attached as Appendix II.

Another important accomplishment of this time period was the release on February 1, 1975 of a Pastoral Letter: *“This Land is Home to Me,”* a Pastoral Letter on powerlessness in Appalachia signed by Catholic Bishops of the region. Charlie Mulligan had much to do with the authorship of Bishop Hogan’s contribution to this pastoral.

A final specific development was the integration of the work of the Bishop Sheen Ecumenical Housing Foundation into the work of the office. It had been established as a joint venture with the Episcopal Diocese on December 12, 1967 with a focus on individual home repair. The initial incorporators were Bishop Sheen, Monsignor Dennis Hickey, and Fathers James Moynihan, Joseph Dailey and David Finks.

By the early 1970’s, it was flourishing. First Charlie and then Lourdes and Evilio Perez from Holy Name of Jesus parish were instrumental in this effort.

#### **4. Preparing for Change**

##### **a. Introduction**

This entire five-year period 1971-'76 was one of evolution and consolidation of staff and service within the Office of Human Development. Prior to Charlie's arrival, there had never been any joint meetings between the urban ministry staff and rural ministry staff, even though they had been theoretically consolidated into one administrative entity. Charlie began the process of joint meetings. Typically, the rural ministry staff would gather for an afternoon session at High Acres, the Sisters of Mercy facility in Geneva. They would be joined the next day by the urban ministry staff for a full staff meeting.

The evolution and consolidation of the work of the office was enhanced considerably by the appointment of Father Dan Tormey on September 3, 1974, as Assistant to the Director of the office. He had previously served in parish work at St. John the Evangelist Church in Greece nearly a decade earlier and had been a member of Friends of FIGHT, and had recently returned from a three-year stint as a Diocesan missionary in LaPaz, Bolivia. During his tenure, which was just short of two years, he had a significant impact on the organization of the office.

Another important step came in 1976 with the integration of the Bishop Sheen Housing Foundation into the work of the office.

The third major event of this time was development and presentation to Bishop Hogan of the Mainelli Report which was to affect dramatically the evolution of Catholic Charities.

##### **b. Dan Tormey as Assistant to the Director**

In this newly created position, Dan's two major accomplishments were clarifying and dividing responsibilities with Charlie Mulligan (this division of responsibilities allowed Charlie time to develop plans for the Office of Social Ministry) and developing of an evaluation process of all staff, including Charlie and him.

After an initial period of learning and discernment, it was agreed that Dan would take responsibility for:

- Diocesan-wide ministries (5 regional coordinators)
- Elderly Services
- Communications
- Political Sector
- The Intern Program
- Liaison to the Spanish Apostolate
- Issues Advocacy

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The five regional coordinators were those mentioned in the previous section of this chapter.

- George Wiant (Wayne)
- Sister Alice McLoughlin SSJ (Yates, Ontario, Seneca)
- Sister Mary Kruckow RSM (Steuben)
- Father George Gauthier (Tompkins, Tioga)
- Sister Grace Miller RSM (Rochester Urban Ministry)

Issues in which Dan was involved included:

- World Hunger working with Sister Mary Ann Weiland RSM (funded by three congregations of religious women)
- Bishop's Overseas Appeal
- SEIU 1199 Union Organizing at Highland Hospital
- Work with Father Doug Hoffman on a Service Audit
- Work with Father Joe Reinhart on the possible formation of an International Justice and Peace Commission (see Chapter Two)

Another of Dan's important contributions was establishing a process of staff performance evaluations. There is historical record of interesting exchanges of evaluations of Dan by Charlie and Charlie by the office staff. Three comments made during this exchange of evaluations were:

- Charlie's comment to Dan in a communication on February 19, 1975:  
*"our work is still strongly resisted by many priests and laypeople."*
- Charlie's comment to Dan in a communication on August 25, 1975:  
*"I think we have to lay out for the Diocese a picture of what a fully developed social ministry program would be"*
- In the same communication, Charlie said:  
*"some of our best lay leadership is on our parish Human Development Committees."*

c. Bishop Sheen Housing Foundation

In 1976, the work of the Bishop Sheen Housing Foundation was integrated into the Office of Human Development. The Housing Foundation had been incorporated in December 1967 as yet another initiative by Bishop Sheen to help the poor. Its purpose was "to carry out Christ's mandate to shelter the homeless" through its home ownership, project support, education and advocacy program.

From its inception, it had been an independent organization with the Bishop of the Diocese serving as Chairman, and the Chancellor of the Diocese an ex-officio member of the Board. Its first program, initiated with volunteers in 1968, had been to help low-and moderate-income persons purchase homes. In 1971, it began a program of providing seed loans to other not-for-profit organizations to help create housing



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for low income people. Education programs were initiated in 1973. In 1976, the group established its own bylaws, hired part-time staff and was integrated into the Office of Human Development.

d. The Mainelli Report

Recall that the mission of Catholic Charities adopted in the Cadre Report at the national meeting of Catholic Charities in 1972 had envisioned a three-fold mission statement for Catholic Charities:

- Direct service provision
- Social justice advocacy
- Reconnection with parishes

As the work of the Office of Human Development evolved, it became clear that there was a tension and dichotomy between its work and that of Catholic Charities, which was basically by then a Monroe County United Way-funded agency providing family and emergency services to the Catholic community. It was also the case that at this time, certainly with the blessing of Bishop Hogan, Catholic Charities was in the modality of “letting go” of services: Charles Street Settlement House, Genesee Settlement House, St. Ann’s Home, St. Joseph’s Villa, DePaul Mental Health Services.

As a visionary leader, Charlie Mulligan believed that the Diocese of Rochester should explore ways to carry out the national Catholic Charities vision statement adopted in 1972. He proposed and Bishop Hogan agreed that there should be a study of this activity in the Rochester Diocese.

In early 1976, Bishop Hogan requested the National Conference of Catholic Charities to evaluate all aspects of diocesan “social ministry” including Catholic Charities. Reverend Vincent Manielli, a priest of Omaha, Neb., then serving as Associate National Director of Catholic Charities, headed a three-person task force who submitted a report to the Bishop in June of 1976. (Syracuse Diocesan Charities Director Monsignor Charles Fahey and Father Ed Malloy from Catholic Charities in the Rockville Centre Diocese were the other members.) They found that there were many different programs being operated throughout the Rochester Diocese with many different funding streams. They stated that Catholic Charities was confined to Monroe County, had a somewhat distant relationship to the diocese and had experienced some difficulty with the Office of Human Development. In general, there had been many good beginnings in ministry throughout the Diocese, but the future of these operations and their funding was quite uncertain. There was no central planning desk and no potential for coordination. Finally, chaplaincy services were not coordinated.

Based on the recommendations in this report, Bishop Hogan appointed Father Charles Mulligan to be the first director of the Division of Social Ministry effective January 1,

1977, and requested that Catholic Charities immediately begin a planning process which would extend its services to all 12 counties in the Diocese. The purposes and functioning of the new office are described fully in Chapter Five.

This landmark decision provided the organizational basis for the integration of service provision and advocacy as envisioned in the national mission statement and was the second foundational act which has made possible the extensive social justice advocacy described in this book.

## **E. THE OFFICE OF HUMAN DEVELOPMENT WITHIN SOCIAL MINISTRY 1976-1980**

### **1. Introduction**

While the adoption of the Mainelli report, the creation of a new Division of Social Ministry and the appointment of Charlie Mulligan had many positive implications for the long-term development of Catholic Charities, in the short term these events caused considerable disruption in the work of the Office of Human Development.

The first part of this section describes the organizational turmoil and transition which occurred within the Office of Human Development during this time period. Nonetheless, OHD staff continued their advocacy and organizing work throughout this time frame. Their ongoing activities are described by the “sectors” they represented in the second part of this section.

### **2. Organizational Turmoil - Transition**

#### **a. Introduction**

Certainly a fundamental reason that there was disruption in the work of the office was that Charlie Mulligan moved his office from 750 W. Main St. to the Diocesan Pastoral Center at 1150 Buffalo Road (which had become Diocesan headquarters in September 1972, ) and began to focus much of his energy on developing the social ministry structure. In addition, Father Bill Spilly was hired as the new assistant to the director. Consequently, there was new leadership at the Office of Human Development. This part describes the following events in office leadership in this time period:

- The John Salter Era 1976-1978
- Interim Director – George Wiant 1978-1979
- Interim Leadership 1979-1980

#### **b. The John Salter Era 1976-1978**

After adoption of the Mainelli report in June 1976, Charlie went about the business of hiring a new Director of the Office of Human Development. In an interview held on

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January 29, 1998, Charlie remembered that as the hiring process was nearing conclusion there were two candidates who seemed equally qualified. One, Helen Duly, had been recommended by David O'Brien from Holy Cross College; the other, John Salter, was already a veteran of the civil rights struggles. He was part Abenaki Indian and part Irish out of Maine. He was hired because "he had more of a kind of human touch about him."

In the January 1998 interview, Charlie described John's work style:

*"He was very controlling, gave a certain touch to the office, moved on some issues, connected with some people, and basically was a careful builder of what he comprehended. From the beginning John was very strong on – you have to trust me and let me go my way in terms of the office."*

In the same interview on January 29, 1998, Maurice J. (Moe) Tierney, who had become Director of Catholic Charities under Charlie's leadership on January 3, 1977, described John as:

*"very sensitive – the shades were drawn in the office, he always felt the office was going to be raided by some other people. He played everything close to the vest, and that made working together very difficult."*

This work style led to conflict between John and others, particularly Charlie, Moe and Father Bill Spilly who had been appointed in the fall of 1976 as assistant director of the Office of Human Development, replacing Dan Tormey who had left in June to assume a chaplaincy role at Elmira Correctional Facility. Particular issues were the ongoing effort to consolidate the Office of Human Development with Catholic Charities, and the role of the assistant director. During the summer of 1977, there was a fairly angry exchange of memoranda among Charlie, Moe and John about these matters.

Relationships continued to deteriorate during the fall. On November 29, 1977, Charlie wrote to Bishop Hickey:

- Requesting the transfer of Bill Spilly from assistant director to Regional Human Development Ministry in Wayne County
- Opposing John Salter's request for a priest to replace Father Spilly as assistant director
- Asking that the diocese begin to groom a priest who could assume the position of diocesan director of social ministries "four years down the road."

Finally, after John Salter refused several requests to meet with Charlie, Charlie wrote to Bishop Hogan and the diocesan directors on June 13, 1978, indicating that he had asked for John's resignation. John then began seeking diocesan arbitration of the dispute. He eventually abandoned this quest, but the entire episode, the firing and the beginning of the arbitration process, was very upsetting to staff.

c. Interim Director – George Wiant 1978-1979

Enter again Father George Wiant. He agreed to come back to serve as Director of the Office of Human Development effective June 28, 1978. He found that things were a mess. Since bills were not being paid, and records were not being kept, he brought in a part-time staff person, Margaret Huffmaster, to organize office finances. He started to systematically rewrite job descriptions of staff and meeting with them in job interviews or job reviews to restart the reporting system. He indicated that he also had to clean up the building. Since there had been a series of break-ins, he also had to install a new security system. (He recalled the “regular drill” of coming in the morning, finding that there had been yet another break-in, and standing around not touching anything until the police came in to look for fingerprints.)

Finally, he re-established regular staff meetings and tried other ways to get the staff to work together. The first staff meeting George convened on July 12, 1978 serves as a good example of his approach. He first asked openness to discussing issues that were causing discord. He identified them as tension between lay and religious staff, tension between justice and charity, and difficulties in handling conflict. He indicated he recognized the need for appreciation, for accountability and genuine interest, for clarification of the role of the office in regard to justice and charity. One other means of bringing greater staff cohesion was to be the creation of a “Coordinating Board” that would meet to address central questions in the office and organize staff agendas. For much of the 1978-1979 year the Coordinating Board consisted of George, Kevin Cullen, Carole Lloyd and Father Neil Miller.

Unfortunately, by March he knew he was facing burnout and would ultimately resign his position effective June 13, 1979.

d. Interim Leadership 1979-1980

There ensued another time period of uncertainty and concern about leadership and staff function. There was already controversy beginning with the appointment of a search committee in early May 1979. Charlie appointed a five-person group: Bill Privett, a member of the Diocesan Catholic Charities Board, Carol Schwartz from staff, Father Tim Weider, Deborah Miller from the Urban League, and Jose Betancourt from the newly organized International Justice and Peace Commission (described in the next chapter). The staff was upset that it was underrepresented on the committee and wanted to have three representatives rather than one. Charlie finally compromised at two. A further upset came when Committee Chair Bill Privett joined the Catholic Charities staff under Moe Tierney on July 1, 1979, and OHD staff felt that Catholic Charities was over-represented. This entire effort was to come to naught, however, when in early fall, the search committee could not reach consensus among three candidates (each candidate was supported by two committee members and an impasse was reached). The search was abandoned with Charlie’s decision that the job description needed to be reworked.

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There then evolved an interim governance process for the office during the 1979-1980 program year. During the summer of 1979, the Coordinating Board took the leadership in planning staff meetings. In July, it included Charlie, Neil Miller, Carol Schwartz, Kathy O'Neill from Bishop Sheen Housing and Margy Snider.

The structure evolved when Charlie announced at a meeting on October 25, 1979 that a "troika" would be responsible for the effective operation of OHD and the implementation of policy. The "troika" was composed of Charlie, Neil who would be responsible for rural ministry and Carol who would be responsible for urban ministry. (It was also reported at that meeting that Neil, Giovina Coroscio and Bill Privett were working on a plan to create a Southern Tier Office of Social Ministry. This work will be described fully in Chapter Five.)

On November 14, 1979, the staff held a brainstorming session focusing on future directions of the office, identifying three priorities – direct activity, empowering church Human Development Committees and enabling community groups.

On December 5, 1979, Professor Paul Kazmerski from RIT facilitated a day of planning for the office, at which Charlie presented a revised job description for the Director's position. He also presented a description of the office as he envisioned it at that time:

*"The Office of Human Development is the social action arm of the Diocese of Rochester. It attempts to pursue programs to bring about justice and an alleviation to the plight of those persons of the fewest alternatives. The Office recognizes that justice and rectification of the situation of the poor will ultimately call for new society. The motivation of this call to change and justice arises from the Christian gospels, which stand, in many ways in contradiction to the ongoing structures of our society.*

*As such, the Office engages in community organization, issue advocacy, criminal justice, elderly and educating the consciousness of people to the social, political and economic implications of gospel values. The Office attempts to address social problems and aid people within the context of Christian values. The Office attempts to change the values that control society and alter situations that oppress people.*

*Role delineation:*

- a. political advocacy*
- b. community organization*
- c. issue brokerage*
- d. issue organization*
- e. parish committee formation, training and information*
- f. conduct Campaign for Human Development*
- g. ongoing contact with the poor*
- h. church representation in community agencies"*

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By January 8, 1980, this vision of the Office of Human Development had been updated in a document entitled “A Vision of Social Ministry” which described a new Department of Justice and Peace within the Office of Social Ministry which would include: the Office of Human Development, the International Justice and Peace Commission, the Human Life Commission, Bishop Sheen Ecumenical Housing Foundation and the Education Function. On February 13, 1980, Charlie presented the staff with a job description for the new position of director of the Department of Justice and Peace.

The hiring process that evolved from this discussion resulted in the appointment of Mary Heidkamp as director effective August 14, 1980, and the formal renaming of the Office as the Department of Justice and Peace within the Office of Social Ministry. The work of the Department of Justice and Peace from 1980-1985 is described in Chapter Three.

The work of the Office of Human Development from 1976-1980 is described in the next part of this section.

### **3. Ongoing Activities**

#### **a. Introduction**

Despite the leadership difficulties described in the previous part of this section, staff continued to carry on education, advocacy and other related activities.

Reported here are:

- 1976-1977 Goals and Accomplishments
- 1978-1979 Goals presented to the Ministerial Review Council
- The further integration of the Bishop Sheen Housing Foundation, Inc.
- Sector Reports 1978-1980

It should be noted that while there is reference to work relating to the Campaign for Human Development in this material, a final section of this chapter is devoted to a comprehensive account of CHD activities in the Diocese during this time period.

#### **b. 1976-1977 Goals and Accomplishments**

On August 19, 1976, John Salter submitted to Diocesan administrator Jim Noonan the following OHD goals for 1976-1977:

- Parish Human Development Committee training, support and communication
- Staff planning and development – professional, personal and organizational development
- Diocesan-wide ministry – facilitate parish human development and other community groups in 12 counties

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- CHD – goal is to raise \$140,000
- Funding – goal is to raise \$15,000
- Establish Regional Human Development Task Forces in 90 percent of the Diocese of Rochester
- Networks – participate in two time-limited networks

In the 1976-77 OHD Annual Report submitted in the summer of 1977, these accomplishments were reported:

Overall

- Hiring in the fall of 1976 of a new Director and Assistant Director, and in spring 1977 of five new staff
- Establishment of new field offices in Shortsville and Elmira and “outposts” in Owego, Auburn, and the northeastern part of the city of Rochester
- Community organization activities with multi-racial neighborhoods in northeastern Rochester, particularly the 14621 organization, with which Carol Schwartz was heavily involved, and on behalf of Algonquin Indians working in Ontario County

Specific Accomplishments

- Adoption of By-Laws for the CHD Diocesan Board on January 15, 1977
- Publication of a newsletter, MORE, mailed once a month to 800 paid subscribers.
- Establishment in January 1977 of a Community Organizational Task Force
- Relating to criminal justice issues, representation on the Judicial Process Commission and Monroe County Task Force, and development of an educational package on the Death Penalty
- Education – full training programs in seven parishes and “one-shot” sessions in 15 parishes
- Elderly – report on older persons discharged from state institutions, information sessions on Medicaid, and participation on Senior Citizens Housing Committee and Task Force on Pastoral Ministry
- Political affairs – voter registration for the 1976 campaign, and research and advocacy on Medicaid
- Regional – establishment of offices in both the Southern and Northern Tier

c. 1978-1979 Goals Presented to the Ministerial Review Council

It should first be noted that because of turmoil in the office described above, there is little information available on work done in 1977-78. The only document covering this time period is a brief report submitted by John Salter to the MRC on January 24, 1978 which reported on regional offices, the Community Organization Task Force, CHD, local Human Development Committees and American Indian issues.

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The following goals were presented for 1978-1979:

- Training – parish councils, boards and ministerial leadership
- Political – identification of four issues per year for discussion and encouraging political advocacy
- Urban – stimulate effective response by people to urban issues
- Elderly – provide community organizational and advocacy services with respect to older people
- Community organization – OHD Community Organizational Task Force
- Economic Issues – research, strategize, implement advocacy on economic justice issues
- Welfare rights – research, strategize and implement issues in area of public assistance
- Native American rights – to assist the American Indian population in seeking social justice in the context of tribal, cultural and overall Indian identity
- Criminal justice – to delineate criminal justice issues and expand network
- Staff planning
- Regional – foster human development committees in 90 percent of parishes and strengthen Appalachian and Northern Tier presence
- CHD

d. The Further Integration of Bishop Sheen Housing Funding

With the adoption of its own bylaws in 1976, the Bishop Sheen Housing Foundation began integrating into the work of the Office of Human Development.

Illustrative of the Foundation's evolving work is material presented in its Semi-Annual Report to the Ministerial Review Committee for the time period ending December 31, 1977.

Key accomplishments highlighted were:

- Successful rehabilitation of the first of a number of homes for low-income families in Yates County
- Completion of a survey of the parishes in all five regions of Monroe County to determine their awareness of community housing needs
- Assistance given to Bishop Hogan in his advocacy in response to redlining, a discriminatory practice against lending to families in poor neighborhoods

An important period in the evolution of the organization began in early 1978. In a February 23, 1978, memorandum from Charlie Mulligan to the Ministerial Review Committee, recalling that the diocese had loaned Sheen Housing \$50,000 in 1976 and that a planned fund-raising initiative had not been successful, Charlie indicated that he felt the diocese had "a moral obligation" to respond positively to the organization's request for a \$12,000 allocation to support administrative costs. This request was granted.



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In a meeting on November 10, 1978, Sheen Housing Board members Vic Hadeed, Lewis Childs and Georgia DeGregorio finalized a “Proposal on Personnel and Financial Structure for Merged Housing Organizations of the Roman Catholic Diocese and Episcopal Diocese.” The proposed bylaws called for continuation of the then existing Sheen goals:

- Home Ownership
- Project Review (seed loans to not-for-profits)
- Education
- Advocacy

It was agreed that administrative costs would be split equally between the dioceses.

On March 30, 1979, Charlie wrote to Sister Mary Wintish in diocesan administration urging acceptance of the merger because:

- It would be a living example of specific and active cooperation.
- It would help overcome fears about any sectarian bias in activities.
- It would help legislative advocacy.
- It would be better known.
- Assets would be doubled.
- It would be precedent-setting for other such activities.

By the spring of 1980, Charlie’s advocacy was successful and the merger was accomplished on July 1, 1980, establishing the Bishop Sheen Ecumenical Housing Foundation, Inc.

The activities of Sheen Housing are described more fully in Chapter Three.

e. Sector Reports 1978-1980

Both from staff meetings begun again in July 1978 and semi-annual sector reports submitted to the Ministerial Renew Committee, there is detailed information for this time period on the work of the various “sectors” as they were termed.

Described here is the evolution of activities in each sector. Staff during this time period were as follows:

- Administration: Father George Wiant, Sister M. Josepha, Margaret Huffmaster, Sister Margaret Snider RSM, Sister Siena Cameron SSJ
- Bishop Sheen Housing: Kathy O’Neill (this work was described in the previous part of this section)
- CHD: Carole Lloyd, Giovina Caroscio, Francine Patella
- (this work is fully detailed in the next section of this chapter)
- Education: Adele Schneider, Kevin Cullen and Joe Torma
- International Justice and Peace Commission: Lourdes Perez-Albuerne
- Political: Tim McGowan, Sister Mary Wintish RSM

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- Regional: Northern Tier – Father Bill Spilly, Sister Anne Urquhart; Southern Tier – Father Neil Miller, Sister Mary Kruckow, Giovina Caroscio
- Urban: Carol Schwartz

### Education

Major developments in the Education Sector during this time period included:

- Development of education materials on the death penalty
- A rewrite of the Parish Human Development Committee training program
- Recognition that the origins of the Livingston County Nutrition Center were traced back to the Human Development Committee Training program offered five years earlier at St. Agnes parish in Avon
- The decision of Kevin Cullen in April 1979 to resign his position
- The rehiring of Joe Torma to update the training program (he ran seven training programs in the fall of 1979)

### Elderly

Major developments in the Elderly Sector during this period included:

- Meetings with the Monroe County Commission on Aging
- Unsuccessful advocacy for a Title III proposal for senior housing
- Attention to mental health issues
- Organizing a meeting between the Human Development Committee of St. Joseph's Church in Penfield and staff from the Rochester Psychiatric Center on their deinstitutionalization policy

### Political

Major developments in the Political Sector during this time included:

- Involvement with advocacy around the Nestle's Infant Formula (see also the work of the International Justice and Peace Commission described in Chapter Two)
- Work with the Northeast Block Club Alliance (With Carol Schwartz, Tim spent two and one-half years leading a "Community Organizing Task Force which founded and strengthened this multi-racial task force. This work was assisted by Father Ed Golden, pastor of St. Frances Xavier Church, who provided office space.)
- Advocacy for Algonquin Indians working at the Bennett Fur Farm in Ontario County
- Work in conjunction with St. Francis parish on the Miller Street Block Club
- Work on the J. P. Steven's boycott
- Involvement with the creation of local and state migrant farmworkers' groups (what would eventually become Rural Opportunities)

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- Involvement with the work of a Syracuse priest Father Don Bauer to promote SEIU 1199 organizing at the Mercy Rehabilitation Center in Auburn
- A presentation to the Executive Committee of AFL/CIO on plant closings
- Support of the national United Farm Workers

Regional

In general, regional reports were organized into five categories:

- Parish and regional human development
- CHD and small grants
- Community organizations and outreach
- Direct poverty relief
- Diocesan-wide issues

Specific major developments during this time period in the work of the sector included:

- The establishment and growth of Tioga County Rural Ministry, established by the Sisters of Mercy
- Father Bill Spilly's work in Wayne County with Wayne County Self-development, New York Farmworkers Opportunity, Inc. (now Rural Opportunities), and Wayne County Legal Aid
- The preliminary work to establish the Southern Tier Office of Social Ministry (described more fully in Chapter Five)
- Continuing work relating to Rushville Health Center
- The decentralization of Human Development in Steuben County
- Voter registration and welfare grant increase advocacy in 1980

Urban

Following the hiring of Carol Schwartz on July 1, 1977, major developments in this sector during this time period included:

- Ongoing support of the Northeast Block Club Alliance as described above
- Utilities rate advocacy, including helping to create a Citizen/Labor Energy Coalition
- With Genesee Ecumenical Ministries., an analysis of the inequities between city and suburbs
- Sponsoring several successful city-wide CHD gatherings and developing a city-wide CHD newsletter
- Advocacy for creation of a metropolitan police force
- In conjunction with the Political Sector, advocacy on a basic welfare grant increase, including arranging a dinner meeting for Bishop Matthew Clark and

six local state legislators, and developing an ecumenical op-ed piece which ran in the *Democrat and Chronicle* on March 28, 1980

## **F. CAMPAIGN FOR HUMAN DEVELOPMENT 1970-1980**

### **1. Introduction**

Responding to growing societal recognition of problems in this country relating to race and poverty, the United States Catholic Conference of Bishops issued a Pastoral Letter on these concerns on January 30, 1967. Publication of this Pastoral Letter led to discussion of how the Catholic Church could “put its money where its mouth was,” and with leadership provided by such visionaries as Bishop Frank Mugavero from Brooklyn, the decision was made to establish a national collection entitled the Campaign for Human Development. Funding would be allocated from both the national office and also local Dioceses to community-based organizations with leadership including persons in poverty. Seventy-five percent of the collection taken in each parish at the end of November each year would be sent to the national office, and 25 percent would be retained and allocated locally for programs within a given Diocese. The first collection taken in the Diocese of Rochester was on November 4, 1970.

While activities relating to the Campaign for Human Development are described throughout this chapter, it was such an important initiative that it is described in detail in this section. There was a felicitous synergy throughout the decade between the creation of an office with diocesan-wide reach and the initiation of the campaign. While activities relating to the campaign helped provide a focal point for part of the work of staff, the existence of staff throughout the diocese provided a means of furthering campaign goals throughout the entire diocese, much more so than in other dioceses. (Recall that national CHD staff had commented at the first national convention – Rochester had more staff than the national office.)

In this section, work relating to the campaign is described for the time period 1970-1980. Chapter Three details work relating to the Campaign for Human Development carried out by the Department of Justice and Peace in the Office of Social Ministry from 1980-1985. Later chapters describe this work from 1985 until the present time.

This section is organized as follows:

- Staff
- Boards, Task Forces and Committees: Diocesan, Regional and Parish
- Human Development Committee Training
- Grants – National and Local

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**2. Staff**

a. Diocesan Staff

As indicated in the introduction, staff who had campaign activities as at least part of their responsibilities worked at both the diocesan and regional level.

Initial central responsibility for campaign administration and promotion was handled by Sister Josepha and Susan Bollinger. As detailed in Appendix II, in October 1973, their three major goals were to:

- Increase the educational aspect of the campaign (in part by working with parishes, as in regional resource meetings)
- Increase impact on the national collection through regional set-up, convention and repeated contact from the office
- Utilize fully local task forces (using them as resource people and speakers for parishes)

On October 15, 1974, staff organized a Diocesan-wide resource meeting to promote the campaign, bringing in national CHD Director Father Larry McNamara as the keynote speaker.

Also, during the fall of 1974, Father Dan Tormey who had been appointed assistant to the director at OHD in June 1974, was given major oversight responsibility, working with:

- The diocesan coordinator
- Priest regional coordinators
- Regional human development task forces
- Parish human development committees

In July 1973, Judy Wehrlin replaced Susan Dollinger and worked with Sister Josepha at the central office level on the Campaign.

In the spring of 1977, a hiring committee comprised of George Wiant, Kevin Cullen, Carol Schwartz, Jim Donnelly and Jean Cardinali hired Carole Lloyd to replace Judy Wehrlin.

Throughout this time period, as part of the larger turmoil in the office previously described, there were some strains and uncertainties in the relationship of CHD staff to the office more generally. In spring 1977, John Salter was asked to do an analysis for one year of the amount of time OHD staff generally committed to the Campaign for Human Development. In summer 1978, preparing for the fall campaign, Carole felt that she didn't have the time to take responsibility for the MORE newsletter given her other responsibilities. On June 23, 1979, the CHD Board, described below, wrote to George Wiant indicating the CHD director was responsible to the Board not to the

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director of the Office of Human Development, and would work “only minimally” on responsibilities for the Office of Human Development.

On August 13, 1979, it was reported that Carole resigned her position to accept a job with the government funded Comprehensive Employment and Training Agency. Giovina Caroscio, who had served on the CHD Board and had been its chairperson until July 1979, had accepted on August 1, 1979, a position in the rural ministry sector of the office, working with Father Neil Miller in Elmira, replacing Sister Mary Kruckow. On November 13, 1979, she agreed to coordinate CHD activities until a new director was hired.

On April 26, 1980, Margaret Huffmaster who had been hired in summer 1978 to help stabilize the office was assigned responsibility to work with CHD.

On July 9, 1980, Francine Patella was hired to work with CHD and communications.

b. Regional Staff

Activities of both urban and rural staff relating to CHD are described throughout the preceding sections of this chapter.

Once again, goals established for both urban and rural staff on October 10, 1973, and reported in full in Appendix II, are illustrative of the involvement of regional staff in CHD activities.

The focus for Sister Grace Miller in urban ministry was to organize an effective Human Development Committee in each inner-city parish, to encourage suburban parishes to be concerned with the inner city, and to create a strong Social Action Committee of CI-CP (Council of Inner-City Parishes) to become a strong effective body in the inner city, and to set up a mechanism for making grant allocations to programs serving the poor.

In rural ministry, as it was evolving, it was clear that staff were moving away from one-on-one direct service and heavy involvement with community agencies, and focusing more on dialogue with pastors on human development and establishing and training parish human development committees.

**3. Boards, Task Forces and Committees: Diocesan, Regional and Parish**

a. Introduction

A major contribution of the Office of Human Development to fostering consistent life ethic advocacy and parish social ministry was the establishment and nourishing of Diocesan regional and parish volunteer committees. Efforts in this area would have long-term implications because they involved the recruitment and education of lay volunteers who over the years would make many contributions to parish and Diocesan efforts in social ministry and many other areas. Recall that in 1975 Charlie

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Mulligan had written to Dan Tormey that many of the “best and brightest” lay volunteers were on human development committees.

Described here are:

- The Diocesan CHD Board
- Regional CHD task forces
- Parish Human Development committees

b. The Diocesan CHD Board

As the CHD program evolved, a staff-driven Diocesan CHD Advisory group was slowly transformed into a Volunteer Diocesan CHD Board.

By October 1973, the formalized CHD Advisory group included: Sue Dollinger, Father George Gauthier, Sister Mary Krukow RSM, Sister Alice McLoughlin SSJ, Father Charles Mulligan, Judy Wehrin (CHD director), and Father George Wiant. The major concerns addressed at a meeting held on October 19<sup>th</sup> were: relationships to CHD at the state level, relationship with the national office in Washington, and relationships to regional task forces. This group met again on February 7, 1975, and discussed relationships with regional task forces, and also the establishment of a new CHD board. It was agreed that the board would be comprised of 15 to 20 persons and would include one representative from each Operating Task Force and one other person from each county, who could be a representative of an agency which served the poor, or a regional or parish Human Development Committee.

The first meeting of the new CHD Board was held on August 2, 1975. Members present for that meeting were: Steve Carroll, Jim Shaeffer, Jean Cardinali, Sister Alice McLoughlin, Jim Donnelly, Eileen Slagis, Sister Josepha Toomey, Reverend George Kingsley. At the meeting, a major agenda item was the realignment of Regional CHD Task Forces as described below.

Formal bylaws for the board’s work were adopted at the January 15, 1977 meeting. It was established that there would be 13 members: two members from each of the five non-metro regions, two members from Monroe County, and the OHD director. The board would be a policy-working body with responsibility for:

- Approving the annual CHD budget.
- Prioritizing requests for national grants.
- Assuring that regional task forces adhered to national guidelines in making local grants.

The board next met on April 16, 1977. Members present for this meeting were: Jean Cardinali, Steve Carroll, Bonnie DeVinney, Jim Donnelly, Minnie Gantt, Dave Gordon, Marty Kushner, Eileen Slagis, Judy Wehrin and Sister Josepha. As previously described, the two major outcomes of the meeting were the request to John

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Salter to do a time analysis of OHD staff involvement in CHD activities and the establishment of a search committee to replace Judy Wehrlin.

The newly established board held its first annual meeting at St. Casimir's Church in Elmira on July 8, 1977.

At its meeting on October 27, 1977, the board welcomed new members Joe Oulette, Michaela Cosgrove, Alma Dondo, Tim McCusker, Giovina Caroscio and Kathy Bordrez, and established the practice of meeting monthly.

The second annual board meeting was held on July 7, 1978, at St. Mary's Canandaigua. Giovina Caroscio was elected chairperson but resigned that position (though not from the Board) later in the year because of time problems. During the 1978-79 year, Carol Wilson and Candy Cantor joined as new members.

At the third annual meeting, held in Corning on July 13, 1979, at which newly installed Bishop Matthew Clark was in attendance, Frieda Lyon was elected as a new member, and the resignations of Minnie Gantt and Sister Ann Miller were announced.

At the August 1979 board meeting, it was announced that Giovina Caroscio had resigned from the board because she had begun work on August 1<sup>st</sup> for OHD Rural Ministry with Neil Miller in Elmira, replacing Mary Krukow. She is an excellent example of an outstanding layperson who became involved with the diocese as a CHD volunteer and went on to make contributions to Catholic Charities and the diocese as a staff person.

c. Regional Human Development Task Forces

One direct and very positive result of the decentralized structure of OHD staff was the ability to organize regional CHD task forces, a phenomenon unique to the Rochester Diocese. These task forces became important vehicles not only for developing future leaders, but also for promoting, educating and gaining ownership in CHD of pastors and parishes throughout the diocese.

This effort was formally initiated in the fall of 1973 with the publication of a regional CHD task force manual developed over the three previous years. This manual outlined criteria for membership on regional task forces which were to include between five to eight persons:

- Persons with ecumenical associations
- Persons who are poor or who have been poor
- Persons who have demonstrated volunteer experience
- Persons with VISTA experience
- Persons from an organization that has received CHD funds
- Civic-minded persons with skills for this type of work



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As indicated above, one issue that received ongoing attention, including considerable discussion at the February 7, 1975 meeting, was the ongoing evolution of the relationship of regional task forces to the CHD Board.

At the August 2, 1975, board meeting, it was agreed to realign the regional task forces. The old alignment compared with the new alignment was detailed as follows:

<u>Old</u>	<u>New</u>
Ontario, Seneca, Yates Livingston Steuben Monroe, Wayne Chemung/Schuylers Tompkins/Tioga	Yates, Ontario, Wayne Monroe/Livingston Steuben Cayuga/Seneca Chemung/Schuylers Tompkins/Tioga

By April 1977, CHD staff had refined a job description for the position of priest regional human development coordinator. It was estimated that a person in this position would spend 12 to 14 hours a month to do the following:

- Establish and maintain contact with parish Human Development Committees.
- Meet regularly with representatives of Human Development Committees.
- Maintain monthly contact with OHD staff liaison.
- Meet with other human development regional coordinators and all OHD staff.
- Attend CHD Board Executive Committee meetings.

This development of a regional infrastructure brought many positives, but would also over time cause some problems on communication and also relative roles and responsibilities.

d. Parish Human Development Committees

Through the work of OHD staff, the CHD Board, regional task forces and regional coordinators, the diocese succeeded in establishing a large number of parish human development committees, more than in most dioceses in the country. By 1974, it was reported that there were established Human Development Committees in 74 parishes. At regional campaign promotion sessions held in the fall of 1976, 127 people from 73 parishes participated and began work on establishing a Speakers' Bureau to promote the campaign.

These committees benefited from training sessions as described in the next part, became involved in local services and advocacy efforts, and helped promote the collection.

#### **4. Human Development Committee Training**

From Charlie Mulligan's viewpoint, education of Catholic parishioners on social justice issues was at the heart of the work of the Office of Human Development. Examples of education efforts by OHD staff throughout the entire decade on issues, boycotts and legislation at the federal, state and local levels permeate this entire chapter. Included in these descriptions is the work of Kevin Cullen who was hired in the mid-1970s as head of the Education Sector. The foundation, though, for all these efforts lay in formal training programs for Human Development Committees. This part details four important steps in the evolution of these formal training programs.

While some initial steps had been taken, the HDC training program was substantially enhanced with the hiring of Joe Torma in 1973. He was then teaching at St. Bernard's Seminary and worked part time at the Office of Human Development.

As indicated in Appendix II, the goals outlined for his work on October 10, 1973 were:

- Parish Training – 11 parishes, in seven to nine regions
- Development of Regional Teams:
  - Research Design Teams
  - “Package” Design Teams
  - Teaching Teams
- Field Education Programs
  - Brockport students
  - St. Bernard's students
- Regional Trainers' Course
  - Chemung/Steuben
  - Develop Southern Tier capacity for HDC training
- Human Development Theology Course at St. Bernard's
  - 2<sup>nd</sup> year Theology
  - Following Social Ethics
  - Can be followed by HDC training program as field education options
- Short Training Courses for new members of “trained” committees
- Human Development Committee Training Manual

As indicated earlier, Father George Wiant and Sister Alice McLoughlin were responsible for the next evolution in Human Development Committee training. They came to believe that the six-eight session program was too overwhelming for the parishes with which they were working, and so they developed a four-part Elementary Formation Program. From 1973-77, they presented this program at more than 50 parishes throughout the dioceses.

The third phase of evolution of Parish Human Development Training occurred when Joe Torma was again hired as a part-time consultant to rewrite the training program. He did so and marketed the new product for the late winter of 1979. The pilot project parish was Annunciation.

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The process for the evolution of the fourth phase of Human Development Training began with a memorandum Charlie Mulligan sent to George Wiant on February 22, 1979, indicating that he “wanted a fundamental revision in the Human Development Training Program” recognizing that “political ministry” is a great need in our diocese.

To follow up on this initiative, on January 30, 1980, Charlie contracted with Joe Torma to again update the training program. At a meeting held on April 2, 1980, involving Charlie, Lourdes Perez-Albuerne, Father Bill Spilly, Joyce Strazzabasco and Joe, there was reached agreement on the broad brush strokes of the program. It would be developed for Human Development Committees, Boards and Commissions within Social Ministry, parish staff and social ministry staff. It would include these components:

- Faith orientation
- Skill development and resource identification
- Marketing techniques

## **5. Grants – National and Local**

Throughout the decade, the CHD collection raised each year between \$130,000 and \$160,000. As with all aspects of this work, decision-making about grant allocations evolved during the decade. As regional CHD task forces evolved, they joined with staff in making recommendations about national grant proposals from their geographic region as well as “small grants” to be made in their area from the local share of the collection. Adoption of the bylaws on January 15, 1977, made clear that the diocesan CHD board would prioritize proposals made for national funding as well as assure that local grants made by regional CHD task forces were consistent with national CHD guidelines.

In March 1979, the CHD board adopted formal guidelines for evaluating community organizing proposals. They must:

- Meet national criteria.
- Have a positive track record.
- Have good governance.
- Not compete with existing organizations.
- Not require 100 percent funding from CHD.

In November 1979, it was further determined that:

- National grant proposals should range from \$10,000 - \$100,000 each.
- Priority for local grants should go to self-help groups (recommendation of a Task Force on Small Grants that had been established in January 1979).
- A certain amount of money from the local share should be set aside for “wild card grants” subject to a competitive process open to all regional Task Forces.

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Illustrative of the way local CHD monies were allocated during the last decade was the decision to allocate local share money during 1979 to regional groups for their decision-making on local grants as follows:

- Catholic Family Center \$27,000
- Urban Ministry \$4,000
- Regional Ministry \$5,000
- Wildcard \$8,000

It is not the purpose of this book to detail all the national and local grants made to organizations in the diocese. There are some national and local grants, however, that are worthy of mention.

Description of national grants begins on an interesting note. On September 5, 1972, immediately after the flood in Corning, Charlie Mulligan wrote to Bishop Frank Mugavero from Brooklyn, chairman of the National Bishops Committee on CHD, asking that for 1972, proceeds from the collection should be allocated as follows: 25 percent to Diocesan self-help projects, 25 percent for flood-related projects, 50 percent for the national office. Citing the implications of such a precedent-setting situation, which could lead to a pattern of diluting the national collection, Bishop Mugavero responded negatively to the request.

During this decade, national grants of note given to programs within the Diocese included:

- FIGHT (1974, 1975)
- Program Funding, Inc (in which Tim Weider was involved and which ultimately became Rural Farmworker Opportunities, Inc.) “Reading is Fundamental for Migrant Children Program” (1976)
- Program Funding, Inc. – “Legal Advocacy Project” (1978) (with which there turned out to be some difficulties)
- 14621 – “to build a healthier and more viable community and to advocate for the neighborhood (1978)
- Offender Aid and Restoration of Tompkins County – “Employing the Ex-Offender” (1978)

There were also many local projects funded which had emanated from the work of OHD staff. Two examples are funding to buy the building in Lyons which became the Center of Concern, as previously described, and also funding in 1975 to create a “Turning Point” emergency services program in Palmyra.

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**G. CONCLUSION**

What a time of trial and tribulation!!

From the courageous early efforts of Bishop Sheen to “serve the poor” in uncharted ways, with many growing pains along the way, and the interjection of the visionary leadership of Bishop Joseph Hogan and Father Charles Mulligan, the Diocese of Rochester had successfully committed significant resources for advocacy and created the foundation for the integration of direct services and advocacy within the evolving structure of the Office of Social Ministry.

## **CHAPTER TWO**

### **THE DIOCESAN COMMISSIONS: HUMAN LIFE (1978-‘85) AND INTERNATIONAL JUSTICE AND PEACE (1976-‘85)**

#### **A. INTRODUCTION**

As indicated in the previous chapter, the work of the Office of Human Development had its roots in the activities of the Second Vatican Council. So, too, did the work of two important diocesan commissions. The Human Life Commission and the International Justice and Peace Commission had their roots in the Vatican Council and the early 1960’s. Hence, this Chapter is devoted to their early beginnings and work up through June 30, 1985, when the work of the Commissions was folded more generally into the ongoing work of the Office of Social Ministry. They are described in this chapter, even though much of their work was accomplished after they became components of the Department of Justice and Peace after July 1, 1980. The two major sections of this chapter describe in turn the efforts of these two commissions from their early beginnings through June 1985.

#### **B. THE DIOCESAN HUMAN LIFE COMMISSION 1978-‘85**

##### **1. Introduction**

Although diocesan efforts on life issues began formally in 1970, description of this advocacy is placed in this section because the time period of greatest activity was during the work of the Diocesan Human Life Commission, 1978-1985.

The work described here includes:

- State-level activity in the 1960’s
- Early diocesan activities 1970-‘78
- The work of the Diocesan Human Life Commission, 1978-‘80
- The Human Life Commission within the Department of Justice and Peace, 1980-‘85
- Respect Life Fund allocation

##### **2. State Level Activity in the 1960’s**

To understand how advocacy relating to abortion evolved, it is helpful to summarize how discussion at the state level progressed during the 1960’s. The first formal state government activity on the possibility of amending the state’s abortion law was the Metcalf hearing on “therapeutic abortion” in February 1961. In testimony in November 1964, before the Joint Commission to Revise the Penal Code, the New York State Catholic Conference expressed its support for the recommendation of the commission to maintain current legislation outlawing abortion. Recognizing the ever-growing national

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sentiment toward liberalizing abortion laws, the state Catholic committee recommended at its March 11, 1966, meeting that the church issue a national statement on abortion.

In anticipation of consideration of abortion legislation in the 1967 legislative session, at its December 9, 1966, meeting, the state Catholic committee requested “appointment for a six month period of a full-time volunteer priest” to organize Catholic opposition. At the same meeting, a subcommittee was appointed to determine whether the Committee should request a study bill. At its May 11, 1967, meeting, the Catholic committee heard a report from a public relations consultant on how the committee should respond to the likely introduction of a bill.

At the very beginning of the 1968 legislative session, Assemblyman Albert Blumenthal from New York City introduced landmark legislation to substantially broaden legal grounds for abortion. Additional grounds for legal abortion would be:

- When the mother’s physical or mental health would be significantly impaired by carrying the child to term.
- When the infant would be born “physically or mentally defective.”
- When the pregnancy occurred as a result of incest or first-degree rape.

In all instances, the legality of a requested abortion would have to be approved by a committee of physicians.

At its January 11, 1968, meeting, in response to the introduction of the Blumenthal bill, the Catholic Committee took these positions:

- It would oppose the bill “by every reasonable means.”
- Confidentially, it was agreed the committee would support a Study Bill.
- Meanwhile, the committee should conduct its own internal study.
- The Church needed to develop a program of organized opposition.
- To help this effort, the committee should obtain a copy of the pamphlet on abortion distributed widely by the Michigan Catholic Conference.

The committee was further distressed in March 1968 when Governor Rockefeller endorsed recommendations by a study commission on abortion that he had appointed. In some instances, the recommendations of this commission went even further than the Blumenthal bill, providing for these conditions under which an abortion would be legal:

- The mother had a persistent physical or mental condition that would impair her ability to parent.
- The child would be born “malformed.”
- The pregnancy had occurred as a result of rape or incest.
- The mother was under 16 and still not married at the time the abortion was sought.

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At its meeting in the spring of 1968, the Catholic Committee took these actions:

- Reaffirmed the right and responsibility of the Church to speak forcefully on this issue.
- Expressed opposition to the report of the Governor's Commission.
- Agreed to establish diocesan right-to-life committees.
- Agreed to dialogue with the State Council of Churches on the Blumenthal bill.
- Supported the recommendation of Father John Servididio, a priest of the Diocese of Rockville Centre, that the Church needed immediately to start an abortion education campaign.

Toward the end of the 1968 legislative session came the decisive moment for consideration of abortion legislation. Assemblyman Blumenthal had entered the chamber confident of passage. The Assembly majority leader decided to ask for an informal expression of opinion, and the Assemblyman was aghast at the unexpected show of opposition. When asked on the way out of the Chamber what had happened, Mr. Blumenthal replied, "Mr. Tobin (Charles Tobin, Jr. Executive Director of the State Catholic Conference) was sitting in the back of the Chamber with his roll-call lists."

At the December 12, 1968, meeting, it was reported that Archbishop Terence Cooke had appointed Father Servididio "the Statewide Abortion Law Coordinator".

As is well known, despite continuing advocacy by the Church, legislation legalizing abortion was adopted in New York state in 1970 by one vote. This defeat was unexpected and devastating, because a much more limited bill had been defeated the previous year.

### **3. Early Diocesan Activities 1970-1978**

Following state approval of a liberalized abortion law in 1970, the Bishops of the state authorized Right-to-Life groups to take up canister collections outside churches one Sunday each year, providing that the local ordinary approved. (Right-to-Life groups were independent organizations created by laypersons to advocate on life issues.) Bishop Hogan did not initially approve this approach until permission was granted to Right-to-Life groups to take up canister collections on Respect Life Sunday in 1976 and 1977. As described later in this chapter, this process was changed in 1978.

Bishop Hogan did respond to the legislation in 1971 by appointing Father Robert Collins as Diocesan Human Life Coordinator in addition to his responsibilities as Family Life director. Between 1971 and 1975 there were some education and advocacy activities in relation to the state legislation and also the 1973 *Roe v Wade* Supreme Court decision legalizing abortion under certain conditions throughout the country.

It was the issuance in 1975 of the United States Bishops Plan for Pro-Life Activities that led to a much more substantial response. This pastoral plan called upon each diocese to "activate the Pastoral resources of the church in three major areas:"



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- An education/public information effort to inform, clarify and deepen understanding of the basic issues (this area was assigned the highest priority)
- A pastoral effort addressed to the specific needs of women with problems related to pregnancy and those who have had or had taken part in an abortion
- A public policy effort directed toward the legislative, judicial and administrative areas so as to ensure effective, legal protection for the right to life

Bishop Hogan appointed the Ad Hoc Committee on Pro-Life Activities including Father Collins, Tim McGowan, Sister Elizabeth Hughes RSM and Father Jim Schwartz to make recommendations on how the Rochester Diocese should work to achieve these goals. On June 1, 1976, the committee submitted its report to the bishop.

The report began by stating that “we must recognize two realities:”

- We must affirm the traditional teaching of the church on the dignity of the human person and the sacredness of human life.
- On the other hand, the church must speak on behalf of the pastoral needs of the people who struggle with the issue of abortion.

Foreshadowing the evolution in the diocese of what would come to be termed the Consistent Life Ethic approach, the report recommended that the diocese “address all life issues through structure and implementation.” Recognizing that this effort would demand a significant investment of time, personnel and resources, the report recommended hiring a full-time staff person for this work to report to the director of the Office of Family Life. A proposed job description and job qualifications also were put forward.

These recommendations were endorsed in a June 30, 1976, letter to Bishop Hogan from Father Jim Hewes, who had been and would continue to be over the remaining period of this history a giant in life issues advocacy. He would take a leadership role on the Diocesan Human Life Commission from the time of its inception. Throughout, he emphasized that the work was centered on the social gospel and especially human dignity, and that the work had to be connected to the larger community. In many ways he was the Godfather of the Consistent Life Ethic movement in this diocese.

The publication of this report began a discussion about implementation that would last for two years. Father Collins followed up shortly after the report’s publication, endorsing the recommendation for a full-time staff person but suggesting that “the position be moved out of the Office of Family Life and into the Office of Human Development.” On August 25, 1976, the Diocesan Human Life Committee, chaired by Father John Steger, issued its final proposal, recommending that the Diocese hire a full-time staff person by October 2, 1976. Over the next several months, discussion between Father Hewes and Bishop Hogan continued. On March 17, 1977, the bishop wrote to Father Hewes “reaffirming that he wanted to build on a solid and lasting foundation, and restating his belief that that Office of Family Life was still the best place for the concern to be grounded.”

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Meanwhile, in early 1977, Frank and Sue Staropoli replaced Father Collins as directors of the Office of Family Life, then administratively located within Catholic Charities under Moe Tierney. On November 16, 1977, Frank sent to Jim Hewes “A Comprehensive Plan for Human Life Activities” (as translated from a Burger King napkin). He proposed convening a group in January 1978 to develop a three-year plan that would probably include recommendations for:

- A full-time or part-time coordinator
- A parish or regionally based training program
- A diocesan-wide Respect Life Collection

The timeline was:

- June 1978 – spin off a group to develop and pilot the training program
- September 1978 – pilot the training program in one or two parishes
- January 1979 – with the “heavy endorsement of the bishop” make presentations to:
  - Consultative bodies
  - Regional coordinators or Executive Teams
  - Clergy Conference
- March 1979 – implement training at the parish level

Shortly thereafter, on November 29, 1977, Frank and Sue Staropoli, named as Diocesan Human Life Coordinators, wrote to the United State Catholic Conference requesting best practice models of diocesan programs.

They also wrote to Charlie Mulligan asking permission to convene the planning group in January. Dialogue continued with Charlie responding on April 12, 1978, that he wanted a “two-page proposal” addressing these issues:

- The basic purposes of a human life commission
- Functional relationships with other departments
- A specific timeline

On August 3, 1978, Frank and Sue presented a proposal to the diocesan directors proposing a three-pronged effort (educational, pastoral, legislative) to respond to cross-cutting emerging needs (aging, hearing impaired, retarded, death penalty), and the eventual establishment of an umbrella Human Life Commission. This was clearly another important step toward a Consistent Life Ethic approach.

On August 7, 1978, Bishop Hogan wrote to all parties outlining important changes with regard to Respect Life Sunday in light of the 1975 National Pastoral Letter and the proposed three-pronged approach. He outlined these changes:

- The previously authorized Right-to-Life canister collection would be replaced by an offering in church, not a second collection.

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- 50 percent of the proceeds of the offering would go to the Office of Family Life “to promote a grass-roots educational effort.”
- In Monroe County, the other 50 percent would be allocated to provide “practical help” to pregnant women.
- Outside Monroe County, the allocation of the second 50 percent would be left to regional discretion.

On September 5, 1978, Charlie Mulligan wrote to diocesan departments indicating that the previous Friday the Diocesan Catholic Charities Board of Directors had authorized the Office of Family Life to establish a Diocesan Human Life Commission on a two-year trial basis.

On September 13, 1978, Frank and Sue wrote to pastors outlining the Human Life program that had been approved.

On September 22, 1978, Frank and Sue followed up by writing to all Regional Coordinators asking that for that year 50 percent allocated regionally go to only those organizations that directly supported people involved in unwanted pregnancies, and that they follow State Catholic Conference guidelines relating to the Right-to-Life collection.

Thus ended two years of advocacy and planning on a very positive note.

#### **4. The Work of the Diocesan Human Life Commission 1978-‘80**

##### **a. Introduction**

The Diocesan Human Life Commission was launched on November 1, 1978 under the direction of Human Life Coordinators (also co-directors of the Office of Family Life) Frank and Sue Staropoli with a one-year operating budget of \$7,000. Like all newly created organizations, there was initial enthusiasm and accomplishment, but also a series of organization and relationship questions that had to be addressed. The activities of the Human Life Commission in this two-year time period are described in two parts: Inception – October 1979, and then from October 1979 until the Human Life Commission became a component of the Department of Peace and Justice in fall 1980.

##### **b. Inception – October 1979**

The earliest activities of the commission included discussions about mission and relationships. The major mission issue was the question of whether the focus would be solely on abortion or include education and advocacy on other life issues as well. Immediately upon establishment of the commission, Father Hewes, who, from the outset exercised an important leadership role in commission work, wrote to diocesan leadership and commission members indicating his belief that the work of the commission should not be directly concerned with other issues such as hunger,

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housing, etc., but that the commission would refer such issues when they arose to other appropriate diocesan organizations.

There were also two early clarifications about the relationship between the commission and Right-to-Life. An early concern was that the Right-to-Life community felt that it had been working on the abortion issue for a number of years, and that the diocese, which had not been as actively involved, was now moving in, and usurping funding that had been available through the canister collection. In November, 1978, Frank and Sue sent a letter to diocesan departments to clarify the relationship between the Diocese and the Right-to-Life organization. Also, early on, it was clarified that the Human Life Commission was accountable to the Human Life coordinators who were accountable to the Board of Catholic Charities.

Following these early discussions, the newly formed Human Life Commission held its first meeting on January 8, 1979. Present for the meeting were: Lourdes Perez-Albuerne, Sister Anne Michelle McGill RSM, Father Fran Blighton, Jim and Mary Carroll, Father Jim Hewes, Sister Karen Burnmeister RSM, Frank and Sue Staropoli. Matters discussed at the meeting were:

- Adoption of bylaws (this foundational document is attached as Appendix III)
- Commission membership
- Program director position (it was reported that the diocesan directors had not approved funding of the part-time position)
- The coordinators' report which addressed upcoming Respect Life Sunday to be held January 17, 1979, regional structure, the work of a Spanish-speaking division and relationship to the Department of Education
- The appointment of an education committee

At the next board meeting held on March 20, 1979, the commission was joined by new members Dr. Joseph Mancini and Ange and Peg Turiano. The full complement of three committees (Education, Pastoral, Legislative) called for in the bylaws was established. Frank reported on a conference call of the New York State Catholic Conference Human Life Coordinators. The commission approved the job description for the proposed position of Human Life director as follows:

*“The Director is responsible to the Human Life Commission for execution of a program which conforms with the general guidelines approved by the Commission as it implements the U.S. Bishops’ Plan for Pro-Life Activities. The Director is a member of the Commission. Questions of procedure or clarification of the Commission’s intent may be referred to the Coordinators of the Human Life effort who are also the Chairs of the Commission.”*

The next commission meeting was held on May 23, 1979. New members who joined the commission at this meeting were: Father Bill Barrett, Pat and Phil Brockmyre and Bill Polito. The Commission was joined by Joyce Strazzobasco from the CYO organization who facilitated a discussion again about mission resulting in a statement

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that “abortion is the primary issue of concern, but it is also important to share the inter-relatedness of issues.” A second conclusion reached in the facilitated discussion was that the commission should not be organizationally located in the Office of Family Life.

Father Barrett and Frank met with Catholic Charities Director Moe Tierney on June 14, 1979, to address several issues:

- Moe had indicated that the commission would remain organizationally within Family Life, but after the two-year trial period for which the commission had been established, that matter could again be addressed.
- It was clarified that education and training provided by the Office of Human Development would include issues and concerns of the Commission.
- It was stated that the mission of the commission was:

*“Based upon a consistent and explicit theology of the sacredness of human life at all stages of development, to address a variety of issues, particularly abortion, through educational, pastoral and legislative efforts.”*

At the July 31, 1979, meeting, it was reported that Father Fran Blighton and Jim and Mary Carroll had resigned from the commission because of time constraints. It was also reported that about \$16,000 had been raised in the Respect Life Collection and it was agreed that these funds would be distributed centrally.

A helpful event in understanding the status of the commission’s work came with a meeting held on October 9, 1979 with recently installed Bishop Matthew Clark to report to him on the commission’s work. Present for the meeting were Frank and Sue Staropoli, Charlie Mulligan and Moe Tierney. It was reported that:

- The commission was down to a membership of five: Lourdes Perez-Albuerne, Father Bill Spilly, Sister Karen Burnmeister SSJ, Jane Geiger, Father Jim Hewes. (While some members had left because of time constraints, others had left because of concerns that the commission had not achieved proper “balance” between life issues advocacy and social justice issues advocacy.)
- Purposes, bylaws, goals and objectives had been defined.
- The major shift in the Respect Life Sunday effort had been successful in 1978 and 1979.
- The commission had developed an educational program available to parishes.
- The commission had organized in spring 1979 a Human Life Clergy Conference featuring Father John Powell, S.J., with workshops on several human life issues.
- Peg Turiano had been hired as part-time program director.
- There had been established a viable regional and parish representative system for implementation of educational, pastoral and legislative programs (to date 6 regions and 40 parishes).

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- Cooperative relationships had been formed with diocesan and community organizations.

Commission leadership summarized the first year of work as follows:

*“The organizational process has been painfully slow for many reasons, but the remaining core group is dedicated to continuing the effort.”*

c. November 1979 – June 30, 1980

At the November 18, 1979 meeting, commission members present were: Father Bill Barrett, Sister Karen Burnmeister, Sister Jane Geiger, Father Jim Hewes, Joan Mueller (who had become a new member in October) and it was reported that other new members who would be joining the commission were Kathi Piehler and Frank and Judy Millen. Key matters addressed were:

- It was reported that Lourdes Perez Albuerne and Dr. Joseph Mancini had resigned from the committee.
- Bill Polito had been named head of the Legislative Committee.
- Collection proceeds from Respect Life Sunday had grown to \$19,500. (The share of non-office directed money from the collection would be made available only for direct services for people dealing with an unexpected pregnancy, for the purpose of carrying the pregnancy to term.)
- Ange and Peg Turiano had been hired as part-time program directors.

The major action at the January 15, 1980, commission meeting was the 5-1 decision to allocate proceeds from the 1980 Respect Life funds to pro-life pastoral, educational and legislative groups.

An interesting development in the continuing discussion about organizational location was the publication of an article in the January 18, 1980, issue of the Catholic Courier by Frank and Sue Staropoli, entitled “The Other Right-to-Lifers.” In the article, they expressed concern about the lack of communication between pro-lifers and life issues advocates concerned about matters other than abortion. They stated their contention that the essential theological foundations of all like issues were the same and that the effectiveness of all advocacy would be enhanced by the transfer of organizational responsibility for the Commission to the Department of Justice and Peace which was being established.

In a report to division directors submitted on January 25, 1980, commission leadership reported on its mission, relationship to Right-to-Life, pastoral network, education programs and Respect Life Sunday.

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Three matters were explored at the February 11, 1980, meeting:

- It was agreed to encourage pastors to actually take up a collection on Respect Life Sunday.
- Kathi Piehler agreed to take responsibility for developing the Pastoral Care Network.
- There was discussion of ways to oppose United Way funding of Planned Parenthood.

Among the developments at the April 15, 1980 meeting:

- Disappointment was expressed about the educational program.
- It was agreed that it would be important to have a discussion with Catholic Charities about abortion services and referral.
- It was reported that Dr. Janet Foy would speak at the upcoming Pastoral Care Education Day (32 persons attended this May 3, 1980, event.)
- Bill Polito announced the creation of the Congressional District Action Committee (CDAC) legislative advocacy initiative.

On May 13, 1980, the commission wrote to delegates who would attend the White House Conference on Families emphasizing that abortion was a serious sin.

Thus was the status of the work of the commission on the eve of its transfer to the Department of Justice and Peace.

## **5. The Human Life Commission Within the Department of Justice and Peace 1980- '85**

### **a. Introduction**

Despite some difficulties in transition, the work of the Human Life Commission continued effectively until early 1983. Because Program Director Peg Turiano had left and because of other organizational difficulties, the Department of Justice and Peace then undertook an evaluation of the commission's work. The result of this evaluation was agreement to establish an interim approach that would last from the summer of 1984 until the commission's formal work concluded on June 30, 1985. The three different phases of the commission's work during this time, as well as the distribution of Respect Life Funds, are described in turn here.

### **b. Integration into the Department of Justice and Peace 1980-1983**

Matters discussed at the first commission meeting after the transition, held on August 19, 1980, included the transition itself, continuing concerns about United Way funding to Planned Parenthood, and the decision to express concern to Catholic Charities USA about the decision to invite Sen. Daniel Moynihan to speak at the national meeting of Catholic Charities given his pro-choice status.

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The major focus of the November 26, 1980, commission meeting was discussion of the general strategy of the work of the Department of Justice and Peace through its components. The new mission statement adopted for this component was:

*“The Human Life Commission is concerned with a variety of issues, particularly abortion, euthanasia, and live fetal experimentation through educational, pastoral and legislative efforts, based on a consistent and explicit Catholic teaching of the sacredness of human life at all stages of development.”*

Major activities which occurred in the first half of 1981 included:

- Publication on January 7, 1981, of a memo from Ange and Peg Turiano expressing hope that with the election of Ronald Reagan, there would be an effort to pass a Human Life Amendment to the Constitution “within five years.”
- Publication on January 28, 1981, of a memo to parishes focusing on life roll cards, life lobbying organizations, public assistance and capital punishment.
- An early meeting with the Southern Tier Office of Social Ministry to discuss relationships with the newly evolving organization.
- A meeting held with Bishop Clark on May 26, 1981 when these issues were discussed:
  - ❖ Status of membership
  - ❖ Current commission program and future directions
  - ❖ The Bishop’s approval of the commission’s decision to formalize the allocation percentages of the Respect Life Fund at 50 percent for commission operations, 45 percent for services to pregnant women and 5 percent to state Right-to-Life.

The second half of 1981 saw evolving membership, restructuring and further role definition in the following ways:

- Joan Mueller resigned from the commission, but new members added in the fall included: Mary Lou Reifsnnyder, Father David Mura, Judith Kiehl, Sister Helen Edward Dodd DC and Sister Cathy Cleary SSJ.
- During the fall, the following committees were established:
  - ❖ Executive: Father Jim Hewes, Frank Staropoli, Father Dave Mura (It was agreed that supervision of the program director was the joint responsibility of the Executive Committee and Mary Heidkamp.)
  - ❖ Education: Judith Kiehl, Bill Polito
  - ❖ Legislative: Frank Staropoli, Father Jim Hewes
  - ❖ Pastoral: Kathi Piehler, Father Dave Mura (It was this committee that developed the Puzzle Project to be discussed later.)
  - ❖ Respect Life Sunday: Father Jim Hewes, Father Bill Barrett, Frank Staropoli
  - ❖ Handicapped: Father Bill Barrett
  - ❖ Euthanasia: Father Bill Barrett



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In October the commission approved the final job description for the coordinator of the Human Life Commission which read:

*“Implements and coordinates programs and decisions of the Human Life Committee. The primary focus of the Human Life Commission is abortion, euthanasia and live fetal experimentation, however not to the exclusion of other issues such as capital punishment and the handicapped.”*

The first half of 1982 was marked by differences in philosophy between Mary Heidkamp and Peg Turiano which resulted in Peg’s resignation in May. Other notable developments were creation of a diocesan-wide education plan for the Hatch Amendment, which would overturn the Roe v Wade decision legalizing abortion, the decision that the work of the Human Life Commission would be included in the Thanksgiving Appeal at a level of \$40,000 or higher, and the establishment of a parish contact task force. By this time, Father Jim Hewes had become commission chairperson.

In the fall of 1982, these were the major developments:

- In September, Anita Maruggi was hired as the coordinator.
- Task Forces at work included Legislation, Pastoral Care, Education, Parish Contact, Euthanasia/Handicapped.
- On September 24, 1982, Mary facilitated a strategic planning session about the commission’s work.
- Beginning in September the work of the commission was enhanced by the addition of part-time staffer Jesuit Volunteer Michael Rae.
- The parish contact approach was rather unique. Participation reached as high as 60 parishes. This was an important vehicle for life issues advocates who had previously felt “unrepresented.”

c. The Evaluation Process 1983-1984

It was both the overall discussion about the renewal of social ministry described in Chapter Five and continuing concerns about the working of the commission that led to the decision in the summer of 1983 to undertake an evaluation of the commission’s work.

The process proceeded in fits and starts during the fall, even as there continued to be membership changes. During the summer and fall, Father Gerry Guli (who had just joined the commission in the spring), Kathi Piehler and Father Bill Barrett resigned. Jesuit Volunteer Mary Pat Olley provided some staff assistance. Each member was asked to fill out an evaluation form.

In February 1984, the HLC Evaluation Committee began to meet every three weeks. It was composed of Sister Ann Miller RSM, Catherine Wobus, Mike Piehler, Father Emmett Halloran and Sister Jane Schur RSM. It reviewed reports from the existing task forces: Legislation, Pastoral Care, Parish Contact. The particular matters it addressed were: purpose, membership, communication and issues analysis.

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On May 19, 1984, the Committee submitted its Evaluation Report to Bishop Clark, making recommendations relating to:

- Membership
- Accountability
- Communications/relationships
- Priority issues

On June 26, 1984, Bishop Clark wrote to Father Hewes that he had accepted the recommendations in the Evaluation Report. He asked that the Commission work with Mary Heidkamp on the revision of the Charter and bylaws to implement the recommendations and appointed Judith Kiehl as Acting Chairperson of the Commission.

Thus began the final year of the commission's work.

d. The Interim Year 1984-'85

Judith Kiehl did an outstanding job in forwarding the commission's work in a difficult time. It had been agreed that new members would be appointed to serve on an interim basis because it was unclear what impact the reorganization of the Office of Social Ministry would have on the commission organization and functioning.

By July, responding to the recommendations, the commission had rewritten the Charter to read in part:

*"The Bible offers a special concern for people who are marginalized due to loss of legal protection of rights and/or due to popular attitudes."*

Working under this rubric, Judy was able to write on August 30, 1984, that the new members on the Interim Commission had demonstrated a strong commitment to life and life issues across the board.

The Interim committee then comprised of Judith, Father David Mura, Sister Helen Edward Dodd and Jesuit Volunteer Mary Pat Olley developed during the fall a proposal for its work over the succeeding 6-8 months. This proposal was accepted on October 22, 1984, by Mary Heidkamp. The purposes and activities were:

- To maintain a body of concerned individuals to address the issue.
- To maintain a sense of integration, unity and continuity on the issues, both for the present membership and for the Regional and parish contacts.
- To assist the Office of Social Ministry in making determinations regarding the above issues.
- To promote a sense of encouragement to the deeply committed individuals working on life issues across the Diocese, e.g. the parish contacts.
- To provide support to Bishop Clark as he seeks to address these issues for the people of the Diocese of Rochester.

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It was agreed on November 6, 1984, that Charlie Mulligan, Mary Heidkamp and Judith would serve as an ad hoc committee to address funding issues raised in the evaluation report.

The next phase of overall discernment about the structure and functioning of the groups began when Mary transmitted to Judith on December 3, 1984, a draft document outlining the proposed reorganization of the Office of Social Ministry into a diocesan office and three regional offices.

After receiving the document, the Interim Committee raised three major concerns in its response on December 14, 1984:

- The basic concern was that the abortion issue was not dealt with.
- There was fear that grassroots people would not be supported.
- There was great frustration with the process.

An important moment in the work of the commission was the celebration by Bishop Clark of a Mass of Hope. The planning committee worked hard to keep the liturgy very inclusive of all life issues. This event was one of the first Consistent Life Ethic events that seemed to work.

The organizational discussion continued in the spring of 1985. At an Interim Committee meeting on February 6, 1985, it was reported that:

- Carol Crossed and Father Tony Mugavero had joined the group.
- A funding decision would be made by April 1, 1985.
- A meeting held with Bishop Clark on the organizational issue “was not helpful”. However, the bishop was clearly supportive of life issues.

On February 18, 1985, Mary responded to the December 14<sup>th</sup> Committee memorandum, stating that abortion would be dealt with “substantially in the new structure and that the local parish contacts would be supported.”

During the next two months, there were meetings involving Mary, the Interim Committee and social ministry staff. Issues were clarified as follows:

- Funding would have to come from grassroots efforts or possibly from “one large grant,” and that Respect Life funds in the regions would be given to the Southern Tier and Finger Lakes offices to distribute.
- In the decentralized structure, which would take effect on July 1, 1985, responsibility would be divided as follows:
  - ❖ Respect Life Sunday collection – diocesan office
  - ❖ NCCB/legislation – diocesan office
  - ❖ Parish contacts – regional offices
  - ❖ Education for Respect Life Sunday – regional offices

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At the final meeting of the Interim Committee on May 21, 1985, these matters were addressed:

- It was agreed to provide funding to help support the Prolifers for Survival Rochester organized by Debra Pankin and Colleen O'Halloran to combat the violence of abortion and nuclear war.
- There was a report on the successful May 11, 1985, Mother's Day March for Life.
- Father Mura recommended that the Puzzle Project which provided education and support to young people be extended diocesan-wide.
- It was agreed to allocate \$2,000, which had accumulated in a restricted fund, to the diocese for educational programs.

In a final memorandum written June 30, 1985, on the occasion of the closing of the office at 750 W. Main St., and the transfer of responsibilities to the Central Office of Social Ministry and the regional office, Judith Kiehl thanked all for their work and encouraged participation in upcoming fall events:

- A forum with Bishop Clark on life issues
- A joint event with Prolifers for Survival Rochester
- The scheduled presentation by Bishop Joseph Bernardin
- The yearly Mass of Hope

Thus came to conclusion the work of the Human Life Commission.

## **6. Respect Life Fund Allocation**

Throughout this section, reference has been made to allocations from the annual Respect Life Fund, and to the evolution of the formula for such allocations. As indicated, in the 1978 and the 1979 collections, proceeds were allocated 50 percent for Commission operations, and 50 percent for organizations that provided direct services to women experiencing unwanted pregnancies. Also as previously indicated, in response to concerns expressed by the Right-to-Life Committee, which after 1977 was no longer able to take up the canister collection, the allocation formula was amended beginning in 1980 to allow a 5 percent allocation for legislative advocacy to Rochester Area Right-to-Life.

In addition to an annual allocation averaging \$1,500 to Rochester Area Right-to-Life, during the 1980-'85 time frame, allocations averaging \$20,000 were made to these organizations:

- Monroe County: Melita House, Birthright, Nazareth Academy and Catholic Family Center
- Steuben County: Hornell Area Right-to-Life
- Seneca County: Birthright, House of Concern
- Livingston County: Avon Respect for Life, Livingston Parish Social Ministry
- Tompkins County: Birthright
- Tioga County: Birthright

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- Wayne County: Got a Friend, Right-to-Life, Birthright
- Five Southern Tier Counties: Puzzle Project (beginning 1982)
- Diocesan-wide: Puzzle Project (beginning 1983)
- Chemung County: Southern Tier Office of Social Ministry
- Ontario County: Birthright, Geneva Area Right-to-Life, Finger Lakes Office of Social Ministry (beginning 1984)
- Yates County: Birthright
- Cayuga County: Birthright

About half the funds were allocated in Monroe County, with most of that money going to Birthright and Melita House. The other grants were generally less than \$1,000.

## **7. Conclusion**

Led by visionaries, the Diocese of Rochester responded aggressively to the 1975 U. S. Bishops' Pro-Life Action Plan. The Diocesan Human Life Commission was a unique vehicle to lead this work. Although there were organizational and communication difficulties when the commission became one of its components, the Department of Justice and Peace became a successful vehicle for integration of social justice advocacy and life issues advocacy in the work of the diocese. Beginning in the early first report of the committee appointed by Bishop Hogan in 1976 to recommend a diocesan plan, the notion of a Consistent Life Ethic approach matured during this time. As described later, during this time period, Cardinal Bernardin's work popularizing the Consistent Life Ethic concept furthered this approach. This Consistent Life Ethic approach would be a major priority to emerge from the 1993 Diocesan Synod.

## **C. THE INTERNATIONAL JUSTICE AND PEACE COMMISSION 1976-'85**

### **1. Introduction**

Perhaps the area of the most outstanding "leading-edge" accomplishments in advocacy within the Rochester Diocese over the last 40- plus years have come in the promotion of global solidarity.

Described are:

- Early Beginnings 1964-'76
- The Work of the International Justice and Peace Commission 1976-'80
- The Work of the International Justice and Peace Commission within the Department of Justice and Peace 1980-'85
- The Sister Diocese Relationship with the Diocese of Tabasco, Mexico

It should be noted that beginning in 1981, an important part of the work of the Commission related to the United States Bishops' Peace Pastoral. Because this work was so important, it is described fully in Chapter Four.

## **2. Early Beginnings 1964-'76**

### a. Introduction

This part focuses on two important kinds of activities which launched the Diocese of Rochester on its way to giving priority to advocacy on global concerns. First described is the launching of three different missionary efforts: the Sisters of St. Joseph working in Brazil, the Sisters of Mercy working in Chile, and Diocesan priests establishing a missionary parish in LaPaz, Bolivia. The second set of activities described are those within the diocese which led directly to the establishment of the International Justice and Peace Commission in 1976.

### b. Missionary Activities

It is not the purpose of this book to describe the full history of missionary activity of the diocese over these 40 years. That history can be found in two wonderful books written about the work of communities of religious women and two papers written by diocesan priests. They are:

- *The Good Rain, The Sisters of St. Joseph of Rochester in Brazil 1964-2004*, by Sister Peggy Brennan SSJ
- *A Graced History – The Sisters of Mercy of Rochester 1900-2000*, by Sisters Ann Miller RSM and Kathleen Milliken RSM
- *The Roman Catholic Mission Connection 1967-1988*, by one of the first missionaries Father Peter Deckman
- *The Report of the Diocesan Mission Task Force, 1976*, authored primarily by Father Dan Tormey

Rather described here are the events that led to the establishment of the missionary efforts because they were instrumental in laying the foundation for the work described in this chapter.

The roots of the establishment of the three missionary initiatives in the Diocese were the CELAM (Conferencia Episcopal de Latin America) meeting in 1958, and then, more generally, the Second Vatican Council.

At the 1958 CELAM meeting, bishops brought to the attention of Pope John XXIII the urgent need for assistance to grow the Church in all of Latin America. This led the Pope to issue in 1961 an urgent plea to communities of religious women to send missionaries to Latin America.

In response to this request, the Sisters of St. Joseph of Rochester voted at their General Chapter in early 1963 to send a missionary team to Brazil because the Latin American Bishops had mentioned particularly “the Protestant peril” in Brazil. Bishop Kearney reluctantly approved this decision.

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On October 1, 1963, community Province Mother Agnes Cecilia asked Sister Rosalina, who was then teaching Spanish at Nazareth College, if she would be interested and willing to lead the first missionary team. She responded positively. It was thought it would be best to align with a diocese that had a bishop born in the United States and a well established community of priests. After a period of discernment, it was decided at the April 1964 General Chapter to send a missionary team to the Jatai Diocese in Brazil, headed by Bishop Mattera, primarily to work in schools. The first team was: Sister Rosalma Hayes SSJ, Sister Ann Lafferty SSJ (Sister Adelaide), Sister Deanna Sarkis SSJ (Sister Regis), Sister Katherine Popowich SSJ (Sister Michael Marya) and Sister Anna Jean Kloster SSJ (Sister Annice).

In the same time frame, Sister Mary Bride Clare, Superior of the Sisters of Mercy of Rochester, attended a Conference of Major Supervisors of Congregations of Religious Women. At that meeting, a Maryknoll priest, Father Considine, spoke of the responsibilities of religious women to “share out of their abundance.” Sister Mary Bride Clare attended a two-week conference in late 1964 in Cuernavaca, Mexico which provided basic information about establishing missionary activities. In February 1965, she received a letter from a young Irish priest, Kevin O’Boyle. He had been appointed pastor in 1963 of a parish in Santiago, Brazil had met the Sisters of St. Joseph who had begun their missionary work in Brazil, and had learned of the interest of the Sisters of Mercy. Sister Mary Bride responded by immediately agreeing to visit him in Santiago. On February 27, 1965, she wrote home that the congregation had “many suitors,” but she was impressed by “the winning ways of Kevin O’Boyle.” She said, for instance, that when she asked him, what he had to offer the congregation, his answer was “nothing.” Her reply was “I’ll take it.” So, the Sisters of Mercy were destined to establish a mission program in San Luis Parish in Santiago.

Bishops Kearney and Casey presided at a departure ceremony at the Cathedral on August 21, 1965, sending off to Chile the first team of four missionary Sisters of Mercy:

- Sister Mary Terrance (Jean DeVoldre)
- Sister Mary Canisus (Margaret Spellman)
- Sister Mary Joan (Janet Korn)
- Sister Mary de Porres (Mary Jane Nelson)

The diocesan mission program was established by Bishop Kearney in 1968, also in response to the urging of Pope John XXIII. His decision was influenced in no small part by Auxiliary Bishop Lawrence Casey, who had been moved by his contacts with Latin America Bishops at the Vatican Council and had come to know the Bishop of LaPaz, Bolivia. Hence, the decision was made to send Diocesan priests to LaPaz. In his history of “*The Roman Catholic Mission Connection*” Father Deckman wrote:

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*“In the spirit of the recently completed Second Vatican Council, the two missionaries were sent not to ‘fill in’ or ‘help out’, but to help the Bolivian Church to become its own Church.”*

Since they were the “experts” in American foreign missions, the Maryknoll Fathers were entrusted with the formation of two young priest-volunteers, Thomas O’Brien and Peter Deckman, to establish a diocesan mission at the invitation of Bishop Genaro Porta in Bolivia. After training at the Maryknoll Language School in Cochabamba, Bolivia, and some internship assignments, in September 1967 they were given the opportunity to take the mission outpost of San Pedro in LaPaz as the physical location of the Rochester Mission. It was estimated that roughly 40,000 people lived in adobe shacks clinging to the precipitous hillside on the outskirts of the 2-1/2 mile- high city. Thus began a relationship that would perdure through decades.

From the establishment of the International Justice and Peace Commission in 1976, through its work into 1985, there was occasional contact between the missionaries and the commission. Father Deckman expressed concern that the commission wasn’t giving sufficient attention to the work in Bolivia and at another meeting Sister Beth LeValle SSJ reported on the work of the Sisters of St. Joseph in Brazil.

It is important to describe here one important development in the evolution in thinking about how the diocese should address global concerns. It is the work of the Diocese of Rochester Mission Task Force established by Bishop Hogan in 1976 under the leadership of Chairperson Father Dan Tormey who himself had served as a missionary in LaPaz.

Put forward in the Report of the Diocesan Mission Task Force were key concepts that would influence not only missionary work but also the Diocese’s approach to global solidarity. They included:

- Reaffirmation that the mandate to bring the “Good News” to all persons constitutes the essential mission of the Church (Evangelii Nutiandi #2).
- Mission is not simply the teaching of a doctrine abstract and global, but rather the transmission of life and love.
- Missionaries should play “a new and increasingly important part” in raising the consciousness of all our people to the missionary thrust of the Church.
- Changing times would require new domestic mission initiatives reaching out to such groups as alienated youth, the economically poor, and the technological, industrial and academic sectors of modern society.
- Both Deacons and laypersons should become new resources for missionary activities.
- Participation of entire parish communities in support of missionary activity should be encouraged.

Thus, this report became another important step in shaping the work of the International Justice and Peace Commission and the Sister Diocese relationship.



c. Activities Within the Diocese 1967-'76

Several events and activities within the diocese from the beginning of the timeframe covered in this book established the context for creation of the International Justice and Peace Commission and then led directly to its creation.

When Bishop Fulton Sheen was installed in December 1966, he brought an international orientation with him. His responsibilities as director of the Propagation of Faith and his contact with Third World Bishops during the Second Vatican Council had sensitized him to larger global needs.

One of the decisions of the Vatican Council was to establish an International Justice and Peace Commission in Rome and to encourage each diocese to have such a group.

Bishop Hogan forwarded this approach toward global concern following his ordination in 1969. On October 11, 1970, he celebrated an "Open Air Mass" for world peace. In 1973, he appointed Father Bill Lum to draft a proposal for the creation of a Diocesan International Justice and Peace Commission. This proposal was reviewed by diocesan consultative bodies who "agreed with it in concept, but raised questions and objections about various details."

Work which led directly to creation of the commission began in 1975. On February 13<sup>h</sup>, Bishop Hogan asked Fathers John and Charlie Mulligan and Sister Eileen Conheady SSJ to lead a committee to develop a proposal for creation of an International Justice and Peace Commission. Membership on the Proposal Committee included: Father Joseph Reinhart, Father Giovanni Motinari, Sister Eileen Conheady SSJ, Sister Mary Judith Heberle RSM, Sister Rose Alma RSM, Dr. Evelio Perez-Albuerne, Professor Peter Linebaugh, Rabbi Judea Miller, Father Kevin Murphy, Father John Mulligan, Mark Pasko, Father Charles Mulligan. At its first meeting, held on February 25, 1975, the committee drew on the experiences of diocesan missionaries. Sister Judith Heberle spoke of the experiences of the Sisters of Mercy in Chile, Sister Rosa Inga Hayes spoke similarly about the work of the Sisters of St. Joseph in Brazil, and Father Joseph Reinhart spoke about the activities of Diocesan priests in LaPaz.

By May 12, 1975, the committee produced "A Proposal for a Ministry of International Justice and Peace." The major recommendations in the proposal were:

- That the Office of Human Development create within itself a ministry for the Diocese of Rochester to deal with the issues of national and international justice and peace.
- That at least one full-time staff person be added to the Office of Human Development whose primary scope and competence shall be in this ministry.
- That the diocese provide sufficient budgeted resources for such an additional function that the Ministry of World Justice and Peace may be effective.

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It should be recalled here that it was on November 28, 1975, that Bishop Hogan published his Pastoral Letter “You Are Living Stones” which emphasized the importance in general of lay participation in Church decision-making and in particular strengthened the role of consultative bodies in Diocesan decision-making. Hence, in the spring of 1976, this proposal was reviewed and approved by the Diocesan Pastoral Council, the Diocesan Sisters’ Council and the Diocesan Priests’ Council.

From April through early July, those involved in developing an implementation plan included Father Charlie Mulligan, Father Joe Reinhart, Evelio Perez, and Sister Janet Wahl RSM. There was also consultation with other individuals including Gayraud Williamson, Mike Losiage, Mel Hoover and Jim Rice.

On July 22, 1976, Bishop Hogan wrote invitations to an 11 person Steering Committee to create the commission.

The commission was formally established through actions taken by the Steering Committee at a meeting on September 16, 1976.

The goals of the International Justice and Peace Commission were:

- To identify specific aspects of the problems of worldwide poverty and injustice and to make these “manageable” for the Church of Rochester to deal with.
- To establish effective methods and programs to involve the Church in Rochester with people and organizations in the Third World Church.
- To establish effective programs to achieve an attitude of mutual cultural acceptance and recognition of human dignity.

At that September 16<sup>th</sup> Steering Committee meeting operational mechanisms were discussed as follows:

- There was available \$13,000 to use for operations for the remainder of the fiscal year - \$8,000 from Catholic Relief Services and \$5,000 in mission funds.
- It was hoped that operations would start January 1, 1977.
- Staff would be located with the Office of Human Development staff at 750 W. Main St.
- It was agreed to support the work of Sister Mary Ann Weiland RSM on World Hunger, which was funded by three religious congregations, by establishing a Task Force on World Hunger.
- An important goal was to emphasize mutuality in mission.
- The newly formed commission would take responsibility for advertising the CRS Operation Bread Box and Thanksgiving Clothing Collections.

The commission was ready to begin operations.

### **3. The Work of the International Justice and Peace Commission 1976-'80**

#### **a. Introduction**

It was agreed early on that the bulk of the commission's work would be carried out by the internal task forces that would be established. Hence, the commission's work during this time period is described as follows:

- Commission membership
- Administrative operations
- Work of the task forces

With regard to the task forces, early on, there were established four major task forces, with some later modifications and additions. The four basic task forces focused on:

- Integral Development
- Human Rights
- Mutuality in Mission
- Corporate Responsibility

#### **b. Commission Membership**

As with any new organization, during this time period, membership on the commission was somewhat in flux. Listed here in chronological order of appointment were commission members, 1976-'80.

Present for the first meeting, held on January 5, 1977, were: Jim Anderson, Phyllis Bernardo, Mary Jo Brach, Ken Emery, Sister Sue Hoffman SSJ, John Kowalski, Casey Lopata, Kathleen McCarthy, Tim McGowan, Sister Sue Schantz SSJ, Evilio Perez, John Salter, Father Bill Spilly, Philip Thiuri.

New members who joined the commission for its February 3, 1977, meeting were: Tim McGowan and Father Joe Reinhart.

New members whose first meeting was March 3, 1977, were: Father Dan Tormey, Jose Betancourt and Joel Gajardo.

Joining the commission for the September 7, 1977, meeting were: Barbara Skornia and Frank O'Loughlin.

Jorge Ramirez joined the commission at the October 11, 1977, meeting.

Francella Betancourt became a new member at the February 1, 1978 meeting.

Fathers Dan Condon and Paul Tomasso became commission members as of the February 1, 1979 meeting.

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Unfortunately, there is not available information on when commission members resigned, but there was clearly large turnover, because it was reported at the September 11, 1979, meeting that the only remaining commission members were Evilio Perez, Tim McGowan, the two Betancourts and Father Joe Reinhart.

Membership was strengthened at the October 25, 1979, meeting with the addition of Mike Ryan, Sister Carol Cimino and Bob Mulhickey.

Michael Maddock became a new member at the January 30, 1980, meeting.

This was the state of commission membership as it became a component of the Department of Justice and Peace on July 1, 1980.

c. Administrative Operations

Significant events occurred in the evolution of administrative operations of the commission in the fall of 1976. Lourdes Perez-Albuerne started as Commission Coordinator on October 6, 1976. She and Sister Sue Schantz took offices at 750 W. Main St. They worked out the budget for the remainder of the year with Sister Josepha.

At the June 2, 1977, commission meeting, there was agreement about the relative roles and responsibilities of the commission itself (policy-making), an Operations Council, Staff and Task Forces.

At the October 11, 1977 meeting, Evilio Perez was elected commission chairperson and Jose Betancourt was elected associate chairperson.

At the May 3, 1978, meeting, it was agreed that the Commission would establish two sub-groups – researchers and implementers.

As indicated previously, clearly by the beginning of 1978 the commission was experiencing growing pains in terms of membership, structure and functioning. On February 17<sup>th</sup>, Father Bryan Hehir from the United States Catholic Conference Office of Internal Justice and Peace Office facilitated a workshop on purposes and focus of the Commission. As a follow-up, at its May 1, 1979, meeting, the commission reviewed the 1978 restructuring and discussed whether it should restructure to establish long-term and ad hoc task forces. This discussion is explained further in the next part on task forces.

At the June 12, 1979, meeting, it was indicated that a Hiring Committee had been formed to fill the position of parish services coordinator.

In December 1979, the commission had a meeting with recently installed Bishop Matthew Clark to apprise him of its work.

d. Task Forces

- Early Evolution

As indicated in the introduction, for most of this time period the commission operated through four task forces:

- ❖ Integral Development
- ❖ Human Rights
- ❖ Mutuality in Mission
- ❖ Corporate Responsibility

It took six months from the time Lourdes was hired for these main-frame task forces to become established.

Described here first is on-going task force work and the evolution of the four task forces approved.

As indicated above, the commission had inherited the World Hunger Task Force and the work of Sister Mary Ann Weiland.

On November 3, 1976, staff reviewed information from Gayraud Williamson of the Colgate Rochester Divinity School about the work of the National Conference of Black Churches concerned about South Africa, and transmitted this information to Father Bryan Hehir, the Associate Secretary of the United States Catholic Conference International Justice and Peace Office. (This would later become an issue addressed by the Task Force on Corporate Responsibility.)

There was early Steering Committee discussion in November that the issues to be addressed by the Commission fell into three categories:

- ❖ Economic Conflicts
- ❖ Human Rights Conflicts
- ❖ Development Issues

At its meeting on December 1, 1976, the Steering Committee heard that Sue Schantz had sent information to parishes about the newly created Operation Bread Box initiative, emphasizing that it was not a replacement for the CRS collection. Operation Bread Box would become a standard action item for the Integral Development Task Force. At this same meeting, it was reported that the National Conference of Black Churches had determined not to publish a formal statement on South Africa because of the prohibitive cost but would seek to influence U.S. policy in other ways.

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At the first Commission meeting held on January 5, 1977, there were three Task Force reports:

- ❖ World Hunger
- ❖ A Call to Action Follow-up
- ❖ Mission Report by the Bishop

At the February 3, 1977, meeting, the Commission heard reports from:

- ❖ The World Hunger Task Force (about Operation Bread Box)
- ❖ “Humankind” Committee – by Sister Sue Hoffman.

At this meeting the commission also established goals for two of the standing task forces.

Goal I (Integral Development Task Force):

- ❖ “To support and promote integral development in selected Third World locations through short-and-long term cooperative programs.”

Goal II (Human Rights Task Force)

- ❖ “To promote the establishment of policies which respect human rights in specific locations by denouncing violations of these rights.”

At the March 3, 1972, meeting, the final two standing task forces were established with these goal statements:

Goal III (Mutuality in Mission Task Force)

- ❖ “To respond to the needs of all elements of the Diocese in the area of International Justice and Peace by developing mechanisms for mutual communication and effective cooperation.”

Goal IV (Corporate Responsibility Task Force)

- ❖ “To identify and document some of the efforts that actions taken by a limited number of U.S.-based transnational organizations have on the political, economic and social conditions affecting people throughout the world.”

Thus by the third commission meeting, the standing task forces were in place. The work of each task force from March 1977 to June 1980 is described in turn.

- ❖ Integral Development Task Force

As indicated above, a major focus of the work of this task force (which superseded the World Hunger Task Force) was promotion of Operation Bread Box.

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At the May meeting, Francine Patella, who had become the staff person working on OBB, reported that 45 percent of parishes had participated and \$13,100 had been collected. The commission each year chose projects in three countries to support. In 1977, a majority of parishes chose to support a project in Mexico, while others supported projects in Upper Volta and India.

At the November 1977 commission meeting, it was agreed that in 1978 OBB proceeds would be used to support projects in Mexico, the Philippines and Goran-Goran in Africa. In November 1978, it was agreed that OBB proceeds in 1979 would be used to support two projects in Bolivia. It was reported at the February 1979 meeting that 73 parishes had participated. By June 1979, proceeds had come in from more parishes and the collection was \$6,000 greater than the previous year. In June 1980, it was reported that 30 more parishes had participated than in the previous year.

The only three other issues that the Integral Development Task Force addressed during this time were some study of local hunger issues, a beginning assessment of whether to distribute to parishes educational materials from the Bread for the World organization, and the CRS collection.

❖ Human Rights Task Force

The Human Rights Task Force addressed a number of different issues during this time frame.

There was clearly an overlap of responsibilities between this task force and the Corporate Responsibility Task Force because a major focus of reports given to the commission by this task force focused on corporate investments supporting countries where human rights were being violated. At the June 2, 1977 meeting, the Human Rights Task Force began to address the South Africa situation, receiving a report on the South Africa Coalition, a loosely-knit group of advocacy groups. At the October 11, 1977, meeting concern was expressed about Citibank investments in South Africa. On December 7, 1977, the commission approved, on recommendation of the task force a “Declaration to Banks in Rochester Making Loans to South Africa.” At the February 1, 1978 commission meeting, it was reported the task force was seeking a meeting with the Citibank chairperson in Rochester. On March 31, 1978, the task force helped organize a demonstration against Citibank, Manufacturers Hanover and Chase Manhattan banks. In January 1980, the commission asked Kodak to disinvest in South Africa. At the May 8, 1980, commission meeting, the task force reported on a request from Genesee Ecumenical Ministries to send representatives with a group that was going to visit South Africa.

An evolving focus of the work of the task force was establishing a relationship with Amnesty International. First support for Amnesty International was given at the November 30, 1978, meeting. In February 1979, an Amnesty

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International Education packet focusing on South Africa and corporate responsibility was distributed to parishes. In spring 1980, presentations were made at St. Thomas More and Holy Apostles parishes encouraging participation in the Amnesty International organized letter-writing campaign.

Other actions taken by the task force included:

- In November 1977 citing articles in the upcoming issue of “*Just Pax*” on Chile, Argentina and Brazil
- In December 1977, adopting a statement in support of ratification of the Panama Canal Treaty
- In early 1978, participating in a Day of Prayer for Human Rights

❖ Mutuality in Mission Task Force

Mutuality in Mission was by far the least active of the task forces. One significant activity during this time came in 1977, when Jose Betancourt visited the Vicaria program in Santiago, one of the programs supported by OBB, and reported that it was a worthwhile service program open to the entire population. While it would seem natural that this task force would have worked on developing the Sister Diocese relationship with Tabasco, that work was done by the Integral Development Task Force and is described in the final part of this section.

❖ Corporate Responsibility Task Force

As described above, there was some overlap in roles between this task force and the Human Rights Task Force. In addition to its support of the advocacy with regard to South Africa described above, it began activity which would become a major focus of the commission’s work in the subsequent five years – socially responsible investing by the diocese. The first major activity in this time period was review on June 12, 1979, of Tim McGowan’s proposal on a socially responsible investment policy. On December 17, 1979, Tim wrote to Charlie Mulligan requesting that he arrange a meeting with Bishop Clark on socially responsible investing. Follow-up activities are described below.

❖ Additional Subgroups

There also was some concern about the commission’s structure and functioning. Events led to the establishment of additional subgroups during this time period. In spring 1979, following up the 1978 restructuring into “researchers and implementers,” an Education Task Force was created. By the end of this time period, there was only one member on this task force. It had not produced any documents, and its role was being questioned.

At the December 1979 meeting, after the discussion earlier in the year to organize to address long-term issues but also short-term issues on an ad hoc



basis, there were established ad hoc committees on Cambodia and the Iranian Crisis.

At the March 19, 1980, meeting, there was established an Ad Hoc Committee on the Nestle Boycott issue, separating it from the issue of socially responsible investing. At the April 23, 1980, meeting, Carol Crossed agreed to lead the work of this ad hoc committee for six months if the Bishop approved.

These decisions would affect the commission's structure and functioning for the next five years as described in the next part.

#### **4. The International Justice and Peace Commission Within the Department of Peace and Justice 1980-1985**

##### **a. Introduction**

Effective July 1, 1980, the International Justice and Peace Commission became a component of the Department of Justice and Peace of the Office of Social Ministry. Its Charter under this arrangement is attached as a part of Appendix IV. Here is described the work of the commission as follows:

- Commission membership
- Administrative operations
- Work of the task forces

Once again, it should be pointed out that commission activities during this time frame related to the Sister Diocese Tabasco are described in the next part of this section, and activities relating to the Peace Pastoral are described in Chapter Four.

##### **b. Commission Membership**

Recall that initiatives had been undertaken at the end of 1979 and beginning of 1980 to reinvigorate commission membership.

These efforts continued with the appointment at the September 9, 1980 meeting of new members Mary Heidkamp, Robert Thompson and Sylvia Thayer. Al Brault and George Gubla were welcomed as new members at the November 4, 1980 meeting.

In June 1981, Jose Betancourt resigned from the commission. (He would return later).

On April 21, 1983, Anna Martin and Ted Blum joined the commission

On September 12, 1984, Phil LaRussa and Bob Zeman also joined.

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c. Administrative Operations

During this period, the commission enjoyed outstanding leadership, with Jose Betancourt, Al Brault, Sister Carol Cimino SSJ and Alan Norton serving terms in this leadership position.

The commission was also blessed with continued staff leadership by Lourdes Perez-Albuerne.

As the new organizational structure was evolving, several administrative matters had to be addressed.

Father Peter Deckman made a presentation at the September 9, 1980, meeting expressing his concern about the lack of relationship between the commission and diocesan missionaries in Bolivia.

At the December 9, 1980, meeting, concern was expressed about how to best communicate with the newly created Southern Tier Office of Social Ministry.

At the May 5, 1981, meeting, there was agreement that the commission needed to adopt a charter to clarify its role in the Department of Justice and Peace. The charter (Appendix IV) was given final approval at the October 5, 1981, meeting.

At the March 3, 1982, meeting, it was agreed that commission members would serve three year terms, with one-third being elected each year.

At the April 22, 1982, meeting, the commission adopted a budget of \$31,000 for 1982-'83 from the following sources: Parishes - \$9,000, CRS collection - \$7,000, Administrative fees - \$15,000.

At the January 15, 1983, meeting, there was agreement that the commission should serve as the main resource and "role model" for the Finger Lakes and Southern Tier offices.

The commission's participation in the process of Renewal of Social Ministry began with a presentation by Mary Heidkamp at the January 18, 1984, meeting about the work of an 11-person implementation committee that included Commission Chairperson Sister Carol Cimino. At the September 12, 1984, meeting, Mary reported that the decision had been made to create a third regional office of social ministry (the Genesee Valley Office of Social Ministry). There was also discussion about Harry Fagan's book Empowerment which described how parish people could become more involved in advocacy.

At the November 8, 1984 meeting, Mary described how the work commissions would be divided between the Diocesan Office of Social Ministry and the newly created Genesee Valley Office of Social Ministry (GVOSM) relating to the work of the four major task forces:

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<u>Task Force</u>	<u>GVOSM</u>	<u>Diocesan Office</u>
Integral Development	Bread for the World Parish Education Materials	OBB, CRS, Sister Diocese
Human Rights	Letter-writing	Priest Network presentation preparation
Nuclear Arms	Political Action Network Education packet publication	Education packet preparation challenge of Peace
Central America	Communications with parishes	Undocumented presentation preparation

This reorganization would conclude the commission's work effective June 30, 1985.

d. Work of the Task Forces

• Introduction

As indicated earlier, in 1979 and 1980 the commission's organizational structure of the commission was evolving. The activities of what became the major task forces, and description of the work of other subgroups follow. Description of the work of the Nuclear Arms Task Force is included in Chapter Four.

Described first are:

- The Integral Development Task Force (excluding work relating to the evolution of the Sister Diocese relationship)
- The Corporate Responsibility Task Force
- The Nestle Boycott Ad Hoc Task Force

• Integral Development Task Force

This task force was focused on developing the Sister Diocese relationship. Its other major activity was continued promotion of the Operation Bread Box program. In addition, there was continuing work with Bread for the World and, more generally, promoting the work of Catholic Relief Services.

Highlights of Operation Bread Box activity were agreed upon and reported as follows:

- March 19, 1981, meeting: Proceeds from the collection would go to the same three projects as the previous year.
- October 28, 1981, meeting: The proceeds for the following year would go to projects in Tabasco, the Philippines and Rwanda.

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- June 3, 1982, meeting: \$47,000 had been collected, and since it was hard to find projects in Africa, the third project site would be in Haiti.
- October 26, 1982, meeting: Projects for the current effort to be distributed in 1983 would be in Gambia, the Philippines and Tabasco.
- September 20, 1983, meeting: Projects approved for funding were in Gambia, Tabasco and Chile.
- May 16, 1984, meeting: Proceeds reported to date were \$40,000 from 55 parishes.
- March 6, 1985, meeting: Monies had been received from 65 parishes, and Kathy Dubel had done an excellent job in promoting OBB in the Southern Tier.

Beyond this work, there were continuing discussions with Bread for the World and their desire to establish covenants with parishes. Finally in spring 1985, it was agreed to distribute Bread for the World materials to parishes in Monroe County as a pilot project.

Throughout this time frame, the task force continued to distribute to parishes appropriate CRS materials.

- Human Rights Task Force

The major focus of the work was done in cooperation with Amnesty International, building upon the relationship described previously.

At the September 9, 1980, meeting, Sylvia Thayer reported that the Amnesty International education packet had been completed. In November it was reported there were now seven member parishes, and that Sister Marilyn Pray had given 12 classroom presentations at Nazareth Academy.

On May 5, 1981, it was reported that Holy Name parish in Irondequoit was very active in letter writing, but that the number of letters from high school students was declining. On December 17, 1981, it was reported there were six groups writing letters.

In January 1982, it was reported that presentations had been made to three new groups, and by March 1982, there were 12 active groups. It was reported in April that at its previous meeting the Task Force had sponsored a Mass followed by letter writing. At the October 26, 1982 meeting, it was indicated that Bill and Mary Lu Coffey had become members and would do a presentation to seminarians at Beckett Hall.

At the March 15, 1983, meeting, it was reported that the focus of letter writing had become the need for urgent action on behalf of political prisoners in Chile. In the fall of 1983, pilot programs were launched in 20 parishes. Amnesty International materials were presented at a December 9, 1983, Writing for Justice Conference.

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In March 1984, 16 parishes were still involved. In May it was reported that Southern Tier parishes were now involved as well. Another Writing for Justice Conference was held on December 1, 1984. Also in December there was discussion about establishing a Journalist's Network.

Although a relatively small activity, this work was a consistent vehicle in educating parish communities and encouraging advocacy.

- Corporate Responsibility Task Force

The work of this task force which was becoming energized in late 1979 and early 1980, flourished in the first part of the 1980's. Its major focus was on encouraging the diocese to adopt a policy on socially responsible investment.

It was reported at the November 4, 1980 meeting that efforts were still underway to establish a meeting with diocesan leadership about socially responsible investing.

The publication of a paper in spring 1981 by Scott Kubinski and Joe Torma entitled "Church Social Documents and Global Corporations" bolstered the case of the task force.

In January 1981, there was a first meeting with a subcommittee of the Diocesan Finance Committee. This dialogue continued throughout 1981, culminating with a December 7, 1981, memo from Al Brault to Bishop Clark about socially responsible investing, and asking that a national expert on the topic, Father Michael Crosby, be brought to Rochester for a conference on the topic. He came on April 2, 1982, and the meeting was positive.

On July 27, 1982, the commission appointed an Ad Hoc Socially Responsible Investment Committee comprised of Sister Janet Korn RSM, Al Brault, Tim McGowan and Jim Knauf whose goal was:

*"to secure the full and active cooperation of the Bishop's Financial Advocacy Board in an integrated program for exercising social responsibility in Diocesan investments."*

The committee's role was seen as making recommendations on what the Diocese should do in regard to having shares in a corporation around which a social justice issue had emerged.

They began their work by examining existing diocesan policies.

In September 1982, they recommended creation of a diocesan Corporate Responsibility Council. When the bishop responded positively to the recommendation in the summer of 1983, the committee began to submit names for participants. It was indicated in October 1983, that Sister Janet Korn, Al

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Brault, Mary Heidkamp and Vic Hadeed would join the council, but that its implementation was delayed

It was reported in November 1984, that USCC would consider a national statement on socially responsible investments in 1985.

The other matter which the task force addressed during this time period was the practice of apartheid in South Africa.

On August 19, 1981, the task force approved a proposed diocesan statement on South Africa. On March 1, 1982, Al Brault wrote to the bishop to request “a short meeting” to discuss the proposed statement. In spring 1983, it was determined that the vehicle for addressing this issue would be the recently formed Office of Black Ministry. In November 1984, Reverend Frank Anderson, chairperson of the Rochester Coalition for Justice in South Africa, wrote to the diocese asking that it join active advocacy for disinvestment in South Africa.

- Central America Task Force

A newly created task force on Central America (originally established as an Ad Hoc Task Force on El Salvador) also contributed significantly to the commission’s work.

At its December 9, 1980, meeting, the commission heard a presentation from Nicolas Menjiror (made possible through the translation efforts of Jack Posaidlo) on the situation in El Salvador. The commission agreed to send a letter of support to Bishop Rivera Y. Domingo in his effort to ask the United States to suspend the military and economic aid to El Salvador until the government investigated thoroughly the murder of Archbishop Oscar Romero who had championed human rights.

As a follow-up activity, on January 19, 1981, the commission issued a statement on El Salvador denouncing the murder and asking for a suspension of all U.S. support of El Salvador.

In spring 1981, the task force was transformed to become the Justice in Central America Task Force. On October 20, 1981, the Central American Task Force Statement of Purpose indicated it was:

- “Committed to the education of Catholics in the Diocese to the plight of the Salvadoran people.”

The task force helped organize a memorial service for Archbishop Romero, held on March 24, 1982. In December 1982, the Committee sponsored a showing of the movie *Roses in December* which raised \$1,200 for material aid for the people of El Salvador.

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Again in March 1983, the Task Force sponsored a Romero Memorial Service, attended by 300 people. At this time, the Task Force was comprised of Tim Fore, Joe and Lillian Piersante, Sister Pat Frisk SSJ, Sister Rosemary Sherman SSJ, Emmett Newman, Greg Zuruski, Sister Virginia Steinwachs SSJ, and Bill and Mary Lu Coffey. In the fall, the Task Force asked that each parish consider showing *Roses in December*.

In January 1984, the Task Force began to promote the showing of *Crossroads of the Americas* as a better educational film than *Roses in December*. Again in March, the Task Force sponsored a memorial Mass for Archbishop Romero. In April, 10 parishes were asked to support the Interreligious Urgent Action Network. In September 1984, the Task Force expanded its agenda to also focus on Nicaragua, Haiti, Santiago, and the Simpson-Mazzoli legislation to reform immigration policy. Its final activity for 1984 was sponsoring a Mass on December 2, 1984 in memory of four religious women slain in El Salvador.

In January 1985, the Task Force published a joint statement with Catholic Charities on issues relating to undocumented persons.

- Ad Hoc Committee on Nestle's Boycott

Recall that this Committee had been established in spring 1980 under the leadership of Carol Crossed. At the December 9, 1980, meeting, Carol requested that the commission support the Nestle's boycott (the concern was promotion of use of its infant formula in Third World countries), even though the Bishop had not yet endorsed the boycott.

At its January 27, 1981, meeting, the commission voted to ask the bishop to support the boycott. At the March 19, 1981 meeting, it was indicated that the bishop had agreed to endorse the boycott, and Carol presented a draft of a proposed statement by the bishop for commission review.

In November 1982, the Diocesan Pastoral Council also endorsed the boycott and the bishop's support of it. It was indicated in February 1983 that a Nestle representative would meet with the diocesan staff. In April, a representative from the national INFACT (Infant Formula Audit Commission) organization, which was leading the boycott, came to Rochester to meet with commission representatives. In November 1983, information packets were sent to all Monroe County parishes. There had been earlier concerns about the work of INFACT which had been resolved, but disagreement with their approach erupted again in December 1983. There was no response to a letter of concern from the commission.

Happily, however, the boycott came to an end in February 1984, when Nestle agreed to comply with the demands of the advocacy, and agreed to stop promoting the formula in Third World countries.

## **5. The Sister Diocese Relationship**

Another unique aspect of the approach of the Rochester Diocese to global solidarity was the establishment of a Sister Diocese relationship with the Diocese of Tabasco, Mexico. It is described here separately because of its importance not only to the people of the Tabasco Diocese but also to promoting better global understanding among the people of the Rochester Diocese.

As indicated above, this initiative began out of the work of the Integral Development Task Force. Leading to the selection of projects for Operation Bread Box and thus the Sister Diocese concept were Evilio and Lourdes Perez's connections in Tabasco. At the September 11, 1979, meeting, they reported on their visit over the summer to review a research project on the effects of the petroleum industry on the population.

An important step in the evolution of the Sister Diocese relationship was the visit to Rochester of Tabasco Bishop Rafael Garcia Gonzalez on January 15-17, 1980. This visit led to the first draft of a document outlining the Sister Diocese program, which was approved by Bishop Clark in March. It was agreed that the first step would be designating a mission team to go to Tamulte in July 1980. It was recognized that finding personnel, funding and teaching Spanish if necessary would be key issues.

By mid April, the first missionary team was chosen. The seven members were: Father Paul Tomasso, Mary and Paul Thompson, Janet Ippolito, Barbara Fagin, Sister Sue Novak SSJ and Sister Mary Lou Mitchell SSJ. Financial support was secured from the Diocesan Mission Office and the two major Rochester-based communities of religious women.

In the fall of 1980, planning continued for the Sister Diocesan project and Spanish classes were begun. In spring 1981, it was agreed that the second summer team of 12 persons would go to Tabasco from June 25-August 10. Whereas the first group had had an excellent experience, things did not go as smoothly for the second group.

In January 1982, Lourdes and Charlie accompanied Bishop Clark to Tabasco so he could be exposed "to the reality of Tabasco." The third group, which included Father John Firpo, went to Tabasco in the summer of 1982. At its October 26, 1982, meeting, the commission explored for the first time a proposal to send a permanent mission team to Tabasco as part of the Sister Diocese relationship.

In February 1983, Bishop Garcia came for a second visit, but in the same time frame the Diocesan Pastoral Council tabled the proposal for establishing a permanent mission team. It was agreed in March to cancel the summer 1983 mission effort so that more attention could be given to planning the permanent mission. In April 1983, the following persons were appointed to the committee to plan the permanent mission: Father Chuck Latus, Father Bob Bradler, Father Gerry Kreig, Sister Ann Lafferty SSJ and Mary Heidkamp and Evilio Perez representing the commission. In the summer, Lourdes and Evilio were joined by Father Neil Miller to prepare the way for establishment of the permanent



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mission. It was agreed in October that for the summer of 1984, six persons would go for one month.

The permanent missionary team began its work in the fall of 1983. They were Mark Kavanaugh, Yolanda Ramos, Valerie Smith and Father Neil Miller. The focus of their work as reported in December 1983 was:

- Visiting all the rancherios
- Providing workshops for catalyts of the Tacotalpa plantation
- Working with local sacramental catalyts
- Working with a youth group in Oxolation
- Working with a youth group in Costalahvoc
- Assisting in celebrations of All Saints and All Souls Days
- Working with catechists in all the rancherios

Bishop Clark, Lourdes and Evilio visited the team in late January. After visiting again in June, Lourdes and Evilio said that the team's experience had been very positive.

At the September 12, 1984, meeting, it was reported that the summer team of Sister Carol Cimino SSJ, Sister Mary Ann Mayer SSJ, and Tom and Germaine Knapp and their family had done well, and also that perhaps two of the four members of the permanent team were not returning. In November, it was decided that Father P. J. Ryan would replace Father Neil Miller as the priest member of the permanent team, and that Bishop Clark would return to Tabasco in February to introduce him. In January it was indicated that Sister Marilyn Pray SSJ would serve as the fourth member of the permanent team until May.

Bishop Clark was able to report very positively on his visit. He indicated that the second floor of the house was nearly completed meaning that everyone would have his/her own bedroom, that one team member was supporting a housing cooperative and another consumer cooperative and that "Mark and Val were holding the permanent team together."

The summer team members chosen for 1985 were: Peter Colosi, Tom and Germaine Knapp, Evilio Perez, Barbara Harte and Suzanne Porcron.

Thus, at the end of this time period, the program was in full swing. Another positive was establishment of a parish-based collection to help fund the effort educating more people about the ongoing work.

## **6. Conclusion**

With continuing strong support from Bishops Hogan and Clark, for nearly a decade the International Justice and Peace Commission effectively made real the vision of working toward global solidarity that Bishop Sheen had brought to Rochester. While the Tabasco Sister diocese relationship was the best known initiative, the ongoing education work of

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the commission was instrumental in helping Catholics in the diocese understand that we are indeed a global community and we have responsibilities to all its members.

**D. CONCLUSION**

As this book is being written, Bishop Clark is writing a book about lay ministry in the Church. Not only did the work of these two commissions foster greater education and understanding of the people of the diocese, but it provided lay volunteers an opportunity to make significant contributions to the diocese.

### **CHAPTER THREE**

#### **THE DEPARTMENT OF JUSTICE AND PEACE WITHIN THE OFFICE OF SOCIAL MINISTRY 1980 – 1985**

##### **A. INTRODUCTION**

The Office of Social Ministry was established on January 1, 1977, followed by the evolution of the Office of Human Development within its structure. The transition period during the 1979-'80 program year saw the slow emergence of the concept of creating the Department of Justice and Peace.

The newly created department was launched in July 1980 and Mary Heidkamp was hired as its first director effective August 14, 1980. Mary and her husband Jim Lund had been working in the Social Action Department in the Catholic Diocese of Providence, Rhode Island.

By the summer of 1981, the department was described as follows:

The Department of Justice and Peace is comprised of five components which utilize a plurality of means to address today's social issues which demand structural change.

The components are:

- a. The Office of Human Development which addresses social issues as well as works with parish human development committees in assisting them to do the same. Staff works with special emphasis on Rochester parishes and the five counties of the Northern Tier.
- b. The Campaign for Human Development, an arm of the National Conference of Catholic Bishops, provides funding for low-income, grass-roots organizations that are committed to helping people help themselves to break the cycle of poverty.
- c. The Human Life Commission provides education, advocacy and legislation on the need for protection of life "from conception until death." However, special attention is given to issues relating to the "unborn."
- d. The International Justice and Peace Commission addresses social issues which have international implications, and promotes the "Sister Diocese" relationship with the Diocese of Tabasco, Mexico.
- e. Bishop Sheen Ecumenical Housing Foundation merged with the Episcopal Diocese one year ago. The foundation provides grants for low-and-moderate income families for closing costs and downpayments on the purchase of a home, as well as home repairs; also provides sponsorship and technical assistance to "not-for-profit groups" interested in providing decent housing for low/moderate income families, elderly, handicapped, etc.

The following details the department's work from July 1980 to June 1985 beginning with a description of the continuing development of the overall department, then followed by a

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description of the work of three of the components, the Office of Human Development, the Campaign for Human Development and Bishop Sheen Ecumenical Housing Foundation. The work of the other two components, the Diocesan Human Life Commission and the International Justice and Peace Commission, were previously described.

Two important developments relating to social justice advocacy and parish social ministry during this time period should be noted: the establishment of the Southern Tier Office of Social Ministry in Elmira, in July 1980, and the establishment of the Finger Lakes Office of Social Ministry in Geneva in August 1982. From their beginnings they were heavily involved in advocacy and parish relationship activity.

**B. THE DEVELOPMENT OF THE DEPARTMENT OF JUSTICE AND PEACE**

Even though the new department was officially established on paper on July 1, 1980, it was at that time hardly a cohesive, coordinated, integrated effort of the five components. Hence, an important part of the work carried on during this time under Mary Heidkamp's leadership was continuing the integration of various advocacy activities that had begun under the Office of Human Development. This section describes some of the important milestones in that work.

Mary spent a good deal of her first year coming to know the work and staff of the five components. A first concrete result was her report to Charlie Mulligan on July 14, 1981, that she had finalized job descriptions for the department staff as follows:

Director: Mary Heidkamp  
Urban Social Ministry: Carol Schwartz  
Political Sector: Tim McGowan  
Rural OHD: Father Bill Spilly and Sister Anne Urquhart SSJ  
(Neil Miller and Giovina were now employees of the Southern Tier Office of Social Ministry)  
CHD: Fran Patella  
Ed/Training Coordinator: "Vacant"  
International Justice and Peace Commission: Lourdes Perez-Albuerne  
Bishop Sheen Ecumenical Housing: Kathy O'Neill  
Human Life Commission: Peg Turiano

In a second important development, it was announced in September, 1981, that Father Larry Tracy had been hired as assistant director for Hispanic Social Ministry. Illustrative of the work of Father Tracy during his tenure at the Department of Justice and Peace is a listing in his 1982 Quarterly Report of the activities in which he was engaged:

- Rochester City School District reorganization and budget process
- Rochester City School District Bi-Lingual Education Council
- United Way Hispanic Task Force
- Spanish Action Coalition
- Ibero-American Action League

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- Iglesias Serviendo A Latino Americano (ISALA), a coalition of 32 churches  
(In early 1983 it was announced that Larry would be moving into parish work effective July 1, 1983.)

On September 21, 1981, Mary convened the first quarterly meeting of board/commission chairs of the Department of Justice and Peace. Matters discussed were:

- Charlie Mulligan outlined a process for selection of priority issues, suggesting that for the coming year there be selected three priorities. Issues that had been submitted for consideration included: Nuclear Weapons/Escalation and Possible Use, Death Penalty, Single Room Occupancy Housing, Economic Justice and Protection of Pre-born Life.
- Relationship of the department to Bishop Clark
- Staff performance evaluation
- Relationship of Mary to the boards or commissions

It was reported on October 21, 1981, that after a long retreat at Camp Stella Maris, staff was growing more comfortable in the new organizational structure.

At the second quarterly meeting attended by Al Brault and Lourdes Perez from the International Justice and Peace Commission, Lewis Childs and Kathy O'Neill from Bishop Sheen Housing and Father Jim Hewes and Peg Turiano from the Human Life Commission, these matters were addressed:

- Goal-setting
- Mutual expectations for the relationship between the department and the Southern Tier Office of Social Ministry
- The function of the Education Committee of the department

Mary indicated in her June 10, 1982, Quarterly Report to the Ministerial Review Committee that beginning in August, the department was hiring two Jesuit Volunteers, one to work with the International Justice and Peace Commission (Michael Rae) and one to work with the Campaign for Human Development (Mary Barringer).

During the summer of 1982, Charlie and Sister Janet Korn RSM proposed the following priorities for the work of the department during 1982-'83:

- Concern for the development of Third World countries and their people
- Promotion of peace and disarmament
- Respect for human life
- Women and minorities
- Farmworkers and rural concerns
- Relationship between industry and the community

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A further evolution in the office's work came in September 1982 when it was indicated that in addition to her work with CHD, Francine Patella would assume a more general communications coordination function for the diocese, performing such tasks as:

- Developing press releases
- Making contact with the media
- Publicizing annual and special events
- Serving as a resource person on media strategy
- Contacting secular newspapers
- Contacting the *Catholic Courier Journal*

Still of concern at a staff meeting held on February 12, 1983, was the need to clarify relationships with the Southern Tier and Finger Lakes offices.

In June 1983, it was indicated that Melissa Marquez would be the new Jesuit Volunteer.

Mary wrote a memo on August 26, 1983, appointing a department committee to provide input into the evolving Renewal of Social Ministry. She appointed Karen Noble Hanson, president of the Bishop Sheen Ecumenical Housing Foundation Board; Sister Carol Cimino SSJ, chairperson of the International Justice and Peace Commission; Dominic Aquila as the staff representative; and, as alternate, Father Jim Hewes, chairman of the Human Life Commission.

On December 5, 1983, Charlie wrote to Mary outlining his expectations for the department for the coming year.

- Human Life Commission – recruit members and focus on Peace Pastoral
- Bishop Sheen – integration of its work with rural ministry
- International Justice and Peace Commission – continue excellent work and focus on Peace Pastoral
- CHD – evaluate Diocese-wide grants
- Urban Ministry – work more closely with Catholic Family Center
- Political Sector – build Diocese-wide capacity

At a department staff meeting held on November 27, 1984, the focus of discussion was:

- First draft of the Economics Pastoral
- Presentation by Sister Chris Wagner SSJ on social stratification in the United States
- Advocacy for a 25 percent welfare grant increase in New York state

At the November 29, 1984, meeting, there was an announcement that Father John Firpo, who would become diocesan director of Social Ministry on July 1, 1985, would begin work at the Pastoral Center on December 17. There was also discussion about the Roundtable and a meeting social action directors from the dioceses in New York state.

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In February and March 1985, there were discussions with Margaret Demeo from the Family Life Office about creating a vision for family ministry throughout the diocese.

A final important contribution of the work of the department as it had existed for the previous five years was the revision of job descriptions for the IJPC, HLC and CHD staff, indicating how their work would be integrated beginning in July 1985 into the newly strengthened, regionalized structure, while retaining central coordination.

While the activities of the central department reported here are certainly not exhaustive of this work, they are illustrative of how the department became a more effective, integrated unit during this time period.

## **C. THE OFFICE OF HUMAN DEVELOPMENT**

### **1. Introduction**

The activities of the four sectors which remained within the Office of Human Development are described as follows:

- Education
- Political
- Rural Ministry
- Urban Ministry

There was one other important development in the office's work during this time period: the creation of a Parish Social Ministry initiative. It is described in the final part of this section.

### **2. Education**

Despite Charlie Mulligan's continuing belief that education about the foundational principles of Catholic social teaching should provide the framework for issues advocacy, it took the education sector a time to get re-energized in the new department structure.

With the departure of Kevin Cullen the previous year, the staff position for the education sector was vacant when the department was organized on July 1, 1980.

An early effort in the fall of 1980 by a committee composed of department representatives, CYO and St. Bernard's did not prove to be fruitful.

By September 1981, work had begun on revising this staff position. By October, in the draft job description for the Education/Training position, these responsibilities were outlined:

- Training of human development committees
- Training of boards and commissions

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- Raising throughout the diocese an increasing awareness of the church's mission

The role of the Education Committee was discussed at the quarterly meeting of the commission chairs/staff in December 1981.

Jim Lund was hired for this staff position in the first quarter of 1982. Since he was Mary Heidkamp's husband, it was agreed that he would be supervised by Father Bob Kennedy from the diocesan Department of Education. By March 31, 1982, Jim had completed his orientation period and begun a five-session Human development committee training program at St. Columba's/Caledonia.

Beginning in early 1983, Jim would become heavily involved in developing the Parish Social Ministry initiative. This work took a considerable amount of his time, along with his continuing organizing of parish training programs. One highly successful training during early winter 1983 took place at Sacred Heart parish.

In his September 30, 1984, quarterly report, Jim indicated that he had begun development of homilies relating to promotion of human development committees.

In December 1984, it was reported that Jim's job description was being updated by the Department of Education.

### **3. Political Sector**

As mentioned earlier, it was through a continuing discussion as the department evolved that advocacy issues emerging from the different components were prioritized. During this discussion, it was agreed that advocacy issues should be categorized as international, national, state or local in scope. Of course, the various components were heavily involved in advocacy on issues of their particular concern. Listed here in roughly chronological order from 1980-'85 are issues central to work of the Political Sector, led by Tim McGowan, categorized as international, national, state or local.

#### International

- Sanctuary for Cuban/Haitian refugees (1982-'84)
- Nuclear Arms (one of three 1982-'83 priorities)
- Advocacy for Cuban/Haitians detained at Raybrook
- Justice in South Africa (Genesee Ecumenical Ministry took the lead role as of March 1984)
- Advocacy with Congressman Frank Horton to encourage him to co-sponsor the Natural Gas Consumer Relief Act (spring 1984).

#### National

- JP Stevens boycott (endorsed by Bishop Clark June 4, 1980)
- Campbell Soup boycott in support of its migrant workers



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- Nestle’s boycott (infant formula) (One of three 1982-‘83 priorities endorsed by Bishop Clark)
- Hatch Amendment (one of three 1982-‘83 priorities)
- Federal budget and Christian response 1982-’83 (Tim organized a coalition of 35 agencies to advocate on the federal budget.)
- National Low-Income Housing Coalition 1983
- Immigration Legislation: Simpson – Mazzoli – spring 1984

State

- Increase in the basic welfare grant (The *Catholic Courier Journal* reported in its April 8, 1981, issue that 65 parish communities, four committees and six diocesan agencies supported “a substantial increase in the monthly assistance level.”)
- New York State Labor/Religion Coalition (Tim helped organize this group in fall 1980.)
- An October 15, 1981, Lobby Day in Albany
- Minimum wage for farmworkers
- Hazardous waste disposal
- State budget (1982 legislative session)
- Housing (Tim coordinated a meeting with state legislators in March 1983.)

Local

- Founded and coordinated the local Labor/Religion Coalition (Tim worked 30 percent of time 1982-‘83 to support its activities.)
- Bennett’s fur farm (mistreatment of Algonquin Indian workers)
- Sex education curriculum in Rochester City School District (Charlie Mulligan chaired a community task force in 1984.)

**4. Rural Ministry**

As previously indicated, work during this time for what had formerly been the Southern Tier Rural Ministry, is reported in Chapter Five under the work of the Southern Tier Office of Social Ministry.

Reported here are the activities of Father Bill Spilly and Sister Anne Urquhart in Northern Tier Rural Ministry from July 1980-August 1982, until the Finger Lakes Office of Social Ministry was established. Activities from August 1982-June 1985 are reported in Chapter Five in the section on the evolution of the Finger Lakes Office of Social Ministry.

From 1980-‘82, this work included ongoing advocacy activities as described in the previous chapter.

Illustrative of ongoing activities (other than activities which led to the office’s establishment) are those described in the December 31, 1980 semi-annual report, the

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March 31, 1982 quarterly report, and the June 30, 1982, quarterly report. In the December 1980 semi-annual report, it was indicated that priorities for Anne were an increase in the welfare grant; death penalty; and hunger and nutrition. For this time period, Bill's efforts were focused on the Wayne County Nutrition Coalition, bond fund and energy issues.

According to the March 31, 1982, quarterly report, Bill's activities included: migrant farmworkers (including organizing a meeting March 12 with Bishop Clark, pastors and regional coordinators to coordinate pastoral services to migrant farmworkers), the Finger Lakes Peace Alliance, Wayne County Legal Aid, and the Wayne County Nutrition Coalition. Anne was involved with many of these same activities, and she also focused on work with human development committees in Yates, Ontario and Wayne counties, as well as reaching out to committees in Seneca and Cayuga Counties.

In the June 30, 1982 quarterly report, it was indicated that Bill was focused on migrant sacramental ministry, the nuclear issue, and his work as vice-president of the board of Wayne County Legal Aid. Anne was working with others on establishing the Finger Lakes Office of Social Ministry.

The Catholic Charities of the Future Report accepted by Bishop Clark had envisioned the creation of regional offices of social ministry in the Southern Tier and Northern Tier. It had been determined to first focus on the Southern Tier, and the office in Elmira was opened in June 1980. In the fall of 1980, attention was turned to creation of the Northern Tier office. Both central staff and Bill and Anne were involved in this two-year process.

## **5. Urban Ministry**

This time period was one of great change in the approach to urban ministry.

For the first year and a half, the approach remained much as it had for the previous years under the staff leadership of Carol Schwartz. In semi-annual and quarterly reports, it was indicated that Carol was working on such issues as increasing the basic public assistance grant, utility issues, and block clubs. Carol left her position in early 1982 and was replaced by Mike Affleck who started work on May 1, 1982.

It was then that the organizational approach to urban ministry began to change. This was driven in part by evolution in the diocesan organizational structure. To better coordinate urban advocacy within the Office of Social Ministry an "urban caucus" was established involving representatives from the Office of Human Development, Catholic Charities, Catholic Family Center and the administration of the Office of Social Ministry.

At an early meeting of the group, held on July 9, 1982, it was agreed that the Urban Caucus would focus during the coming year on: housing, public schools, youth and employment.

While it is not this book's purpose to report on the direct service delivery activities of Catholic Charities, there will be description of the evolution of a few direct service

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activities because they emanated from a parish social ministry approach engineered by the Department of Justice and Peace. One such parish-based service was work begun by Michael Affleck in the fall of 1982 to implement a parish-based homeless shelter service in Rochester, with a goal of serving 30 persons a night. In spring 1983, it was reported that more than 300 persons had been sheltered over the winter.

Also, in the last quarter of 1982, the Urban Caucus met with city political leaders to present their priorities and planned for a meeting with urban pastors to talk about the proposed plan to house the homeless as well as the caucus' four priorities.

Starting work on May 23, 1983, Dominic Aquila replaced Mike Affleck in the position that was now known as Monroe County coordinator. In the June 30, 1983, quarterly report, it was indicated that the Urban Caucus had reaffirmed its four basic priorities for advocacy in 1983-'84.

In October 1983, it was indicated that Father John Mulligan, Charlie's brother, who had been appointed director of the newly created Division of Urban Services, would begin to meet with the Urban Caucus. (An early task completed by John was a development of a booklet listing emergency services that urban parishes could access.) At a meeting on October 25, 1983, priorities of the Urban Caucus were expanded to include metropolitan police and public assistance. There was also discussion of the homeless shelter initiative previously mentioned. Also in the last half of 1983, Dominic Aquila was involved in the metropolitan police issue. Unfortunately, Dominic resigned from his position effective in early January 1984. He was replaced by Tony Capozzi on June 4, 1984.

Throughout this time period, an important activity of the Urban Ministry Sector was the work of the Monroe County Teen Pregnancy Coalition. This group was co-chaired first by Charlie Mulligan (after Charlie left, Bill Privett took this role) and Jim McCuller, and included representatives from the Monroe County Health Department, the City School District, the Urban League, Action for a Better Community, Ibero-American Action League, Planned Parenthood and religious groups. The group worked to develop principles to guide programs that could be supported by all, not an easy task for a group that included Catholic Church and Planned Parenthood representatives.

An important meeting of the Urban Caucus took place on June 21, 1984. Present at this meeting were John Mulligan, Charlie Mulligan, Maurice Tierney, Catherine Wobus (Catholic Family Center), Allynn Smith (Bishop Sheen Housing), Mary Heidkamp, Tim McGowan and Tony Capozzi. The standing group was joined for this meeting by guests Greg Zuroski (to discuss immigration sanctuary) and Lourdes Perez-Albuerne (to discuss Central American issues).

The group addressed four major priorities:

- There would be under the employment priority both support for the unemployed, and a proposed job description for Parish Social Ministry paid staff.
- There was agreement that a CFC representative would chair the Housing Committee of the Urban Caucus.

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- It was reported that meetings would be held at St. Michael's Church on police/community relationships.
- There was discussion about parish involvement in welcoming immigrants following passage of the Simpson-Mazzoli legislation.

This meeting reflected the status of the urban ministry effort leading up to the major organizational change within the Office of Social Ministry which was to occur effective July 1, 1985.

## **6. Parish Social Ministry**

### **a. Introduction**

Probably the most exciting development within the Office of Social Ministry and the Department of Justice and Peace during this time period was the initiation of discussion about parish social ministry. This part describes the evolution of the vision of parish social ministry in these steps:

- ❖ Initial discussions
- ❖ The Livingston County project
- ❖ The Vision of Parish Social Ministry – 1985

### **b. Initial Discussions**

The establishment of regional offices in Elmira and Geneva inspired discussion about parish social ministry. By the fall of 1982, there was on staff in each of the offices one justice and peace staff person: in Elmira, Kathy Dubel, hired in the summer of 1982 to replace Giovina Caroscio, when she was hired to become executive director of the Finger Lakes office; and Bill Spilly in the Finger Lakes Office. At a staff meeting on November 22, 1982, there was discussion about how central office staff could help these regional staff, who were “one-person” offices and were “stretched to the limit.”

Discussed in response was a proposal developed by Bill Privett on “a parish-based social ministry model” including these components:

- Some form of outreach to those in need
- Training and sustenance of peer ministry
- Formation of informal but effective parish-based information and referral networks
- Development and support of parish-based human development committees

Subsequent discussions culminating on January 8, 1983, resulted in creation of a vision for parish social ministry that:

- In three to five years, there would be a parish social ministry person on each parish staff.

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- This staff person would promote both service and advocacy activities.
- Diocesan staff would act as “wholesalers” to support the retail provision of services by parish staff.

Based upon this vision, it was first put forward as part of goals for 1983-‘84 that there would be developed a formal proposal for parish social ministry which would involve contracting with three clusters of parishes within the diocese, with a part-time parish social minister being hired in conjunction with each of the three clusters. The diocese would allocate \$30,000 to be matched by parish funding for such a position. Charlie, Moe, Giovina, Neil and Mary met on March 29, 1983 to discuss terms for such a contract. During the spring, it was decided to approach parishes in Tompkins and Livingston counties to determine their interest in such an arrangement. Since by the fall of 1983 there had been no response to inquiries, it was determined that parishes must request diocesan funding (to be matched by parish funding) for such a position by January 31, 1984.

c. The Livingston County Project

In response, on December 8, 1983, Father Jerry Schifferli, pastor at St. Joseph’s/Livonia and Livingston County regional coordinator, wrote to Moe Tierney, indicating that while he “respected” the Catholic Charities proposal, he was convening a committee of pastors from Livingston County to draft a counter proposal. Meanwhile, Father Mike Bausch, who had taken Neil Miller’s position as executive director of the Southern Tier Office of Social Ministry, reported that he had “received five no’s,” to his inquiries in Tompkins County. It was therefore agreed that Giovina would explore possibilities in Cayuga County.

Formal progress in Livingston County commenced when it was reported that parishes had pledged \$2,000, with the possibility of another \$1,000, toward creation of a parish social ministry position in the county. There was discussion at the May 22, 1984, Office of Social Ministry staff meeting about a proposed job description and hiring process for this position. The finalized job description is attached as Appendix V because it represents a significant moment in the evolution of Catholic Charities in the diocese.

Great optimism was expressed at the staff meeting on June 21, 1984, because it was reported that the Livingston staff person would be housed at the parish in Avon. Together with existing staff positions of a Catholic Family Center staff person at Annunciation parish and a parish-financed position in Elmira, there would be a critical mass of activity to promote the program and establish a consistent approach.

At the staff meeting on July 17, 1984, there was discussion about promoting the position of parish social ministry coordinator as similar to that of parish religious education coordinator. It was also reported that there was now a position at Immaculate Conception parish in Ithaca, and that religious women were involved in outreach services in Tioga County and southwest Steuben County. (Sister Margaret Louise Snider had established Steuben Rural Ministry in 1980.)

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On October 11, 1984, Pam Masterson, a social worker, was hired for the Livingston County parish social ministry position in Avon. In November, the newly formed board met to initiate a training program for Pam and to develop goals for the work. Pam submitted her first, very positive progress report on December 14, 1984, indicating she had received helpful training for the Office of Social Ministry, had been meeting key people, and making parish contacts.

In May 1985, at the end of this time period, it was reported that the three pastors who had previously made financial commitments to this project, were pleased with the progress, wanted the program to continue and would approach the other pastors in the county to ask for their financial commitment.

Further developments relating to this project subsequent to June 1985 are described later.

d. The Vision of Parish Social Ministry - 1985

The initial discussions about parish social ministry and the experience gained with the Livingston County project led to significant discussion about parish social ministry during the process for renewal of social ministry discussed in the final section of Chapter Five. While that section gives a comprehensive overview of the renewal process, it is appropriate to report here the vision of parish social ministry articulated in that document.

Attached as Appendix VI is Part VI of the December 1984 renewal of social ministry which articulates that vision.

**D. THE CAMPAIGN FOR HUMAN DEVELOPMENT**

The component of the Office of Justice and Peace which underwent the least change in structure and functioning during this time period was the Campaign for Human Development. Governance, allocation, promotion, education activities continued much as detailed in the previous chapter. Reported here are significant events relating to:

- Staff
- Campaign promotion
- Education programs
- Collection date
- Allocation process
- National grants allocations

Staff

Giovina Caroscio was serving as interim coordinator of the campaign up until the end of June 1980. Francine Patella had been hired and Giovina began orienting her on July 8, 1980. Francine's role evolved during her three-year tenure to include a more general

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communications function as well as her campaign work. Dorothy Kaiser was hired as CHD coordinator in the fall of 1983 when Francine left. In July 1985, Melissa Marquez replaced Dorothy Kaiser after her two-year tenure. Melissa would also retain the title of resource development specialist for the Department of Justice and Peace.

### Campaign Promotion Materials

Campaign promotion efforts during this time period included both ongoing established efforts and several targeted initiatives.

The stable ongoing effort was continued publication of the *CHALLENGE* newsletter which had replaced the *MORE* publication. In the spring of 1982, the format of *CHALLENGE* was changed so that it was published as a one page document, with information on both the front and back. Of course, staff continued to distribute campaign materials made available from the national CHD office.

During this time period, several special initiatives promoted CHD in general and the campaign in particular:

- A special effort was made in the spring of 1981 to promote CHD activities in the five counties in the Northern Tier (Finger Lakes counties) because it was reported that there were 44 parishes in this broad geographic area, and that fewer than half had human development committees.
- In the fall of 1982, staff developed and promoted a special slide/tape presentation, entitled "Target '82 – Building a Constituency for Justice."
- In the fall of 1984, there was a decision to target 35 parishes for CHD development and particularly for the annual collection in the spring of 1985.

### Education Programs

Parish-based human development education programs continued throughout this period. As indicated in the previous section, Jim Lund was hired as education coordinator in the spring of 1982 and focused much of his work on training parish Human Development Committees. A six-session training program was held at St. Francis/Phelps in the spring of 1983.

### Collection Date

The initiation of the Thanksgiving Appeal in the diocese in 1980 presented a challenge to the Campaign for Human Development initiative. The diocesan campaign was generally held in late September – early December so as not to conflict with the United Way campaign, which, unusually, was held in the spring in the greater Rochester area. Diocesan leadership appropriately decided that no other second collections should be held in parishes in this time period. Hence, the CHD collection had to be moved from the national collection date of the weekend before Thanksgiving. For 1981, 1982 and 1983, the CHD collection was moved to the second weekend in December. Staff felt that the collection suffered coming right after the Thanksgiving Appeal and in the midst of many other holiday appeals.

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Discussions about a date change began in the fall of 1982, and in spring 1983, it was agreed that beginning in 1984, the collection would be moved to the Sunday after Easter. From the beginning, this date also proved problematic. The Easter time frame also presented its challenges. One problem was that the collection was “out of sync” with materials and promotional efforts for the national campaign.

Despite efforts in 1986 by John Firpo to have the original November date restored, the collection was to remain in April for more than 15 years.

### Allocation Process

Throughout this period, there continued to be fine-tuning of the allocation process. Discussion revolved around roles of the diocesan allocations committee and regional allocations committees. On June 20, 1983, Kathy Dubel, Bill Spilly, Dominic Aquila, Francine Patella and Jesuit Volunteer Mary Barringer met to try to bring clarification. In December 1983, the Ministerial Review Committee, concerned about the lack of service to Livingston County, suggested elimination of the small grants program and the utilization of this funding for regional offices. There would be a major overhaul of the grant process in the fall of 1985.

### National Grant Allocations

Throughout this period, the CHD board continued to review national grant applications. For example, in the fall of 1981, there were eight national grant applications.

National grants awarded during this time were:

- In the 1980-‘81 cycle, a grant to the N.Y.S. Farmworkers Legal Services Programs for a farmworkers abuse task force
- In the 1981-‘82 cycle, grants to Cephias/Attica and the Cayuga County Rural Energy Project (Because of some controversy about these grants, Bishop Clark made a public statement outlining the rationale for the grants.)
- In the 1982-‘83 cycle, a grant to the Spanish Action Coalition for a community mobilization project (Father Mulligan had written a letter of support for this program to national CHD Director Father Marvin Mottet.)
- The grant to the Spanish Action Coalition was awarded again in the 1983-‘84 and the 1984-‘85 funding cycles.

## **E. BISHOP SHEEN ECUMENICAL HOUSING FOUNDATION, INC.**

### **1. Introduction**

The creation of the Bishop Sheen Housing Foundation on December 12, 1967, its incorporation on April 16, 1967, and its merger with the housing effort of the Episcopal Diocese on October 14, 1980, as well as its initial activity were detailed earlier. The



following describes the foundation's work in 1980-'85 after it was included as a component of the Department of Justice and Peace.

Included here are a description of the evolution of services and then a summary of the involvement of the foundation leadership in the renewal of social ministry.

## **2. Evolution of Services**

Clearly, the most important factor in forwarding the work of the Bishop Sheen Foundation was the work of staff. At the beginning of this time period, the foundation had two staff persons – Director Kathy O'Neill and Rosemary Horvath. For a short time from mid-1982 to early 1983, O'Neill was replaced by Diane Noonan. The significant moment in assuring the growth and outstanding success of the foundation was the hiring of Allynn Smith as executive director of May 23, 1983. She continues to serve effectively in that position.

The foundation's work in this time period can best be captured by summarizing the 1982-'83 and 1984-'85 annual reports, as well as the 1986-'87 annual president's report given by Mark Greisberger. Even though it is beyond the time period covered in this chapter, it is summarized here because it reflects the significant growth of Bishop Sheen in 1985-'87, which basically created the framework of services which has perdured until the present day.

The four major program areas detailed in the 1982-'83 report were the Home Ownership Loan Program, which was the foundation's initial focus, the work of the Project Review Committee which administered a revolving loan fund to other not-for-profit agencies to increase the supply of housing available for low-income families, and the work of the Education and Advocacy Committee.

The content of the annual report released at the 17<sup>th</sup> annual meeting of the Bishop Sheen Ecumenical Housing Foundation, Inc., held on June 3, 1985, under the leadership of Board President Karen Noble Hanson reflects the growth of the organization in the previous two years. The report included descriptions of the work of six committees: three ongoing committees - Home Ownership, Project Review and Advocacy/Education and three recently established committees - Emergency Grant, Rural Housing, and Campaign Fund.

It was indicated that the Project Review Committee had approved grants to the Cynthia Fitzpatrick Corporation in Rochester, the Keuka Housing Committee, Community Progress, Inc. in Steuben County, the Interfaith Emergency Shelter Network in Rochester, and Better Housing for Tompkins County. The Education/Advocacy Committee provided input into a housing policy statement being developed by the National Conference of Catholic Charities.

The Emergency Grant Committee had been established to provide grants for emergency home repairs. The Rural Housing Committee had been made possible by receipt of a grant from the State Division of Housing and Community Renewal to provide for hiring a

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staff person who worked out of an office in Rushville. The work of the Campaign Fund Committee will be described in the conclusion of this section.

The president's address by Mark Greisberger at the 1987 annual meeting reflects the further rapid growth of the agency in the preceding two years. Mark began his address by reflecting how Bishop Sheen Housing was working to implement the principles and recommendations in the 1975 statement of the United States Catholic Conference of Bishops entitled "The Right to a Decent Home."

Highlights of his address included descriptions of the growth of existing programs. For example, the Project Review Committee had provided grants to Steuben Churchpeople Against Poverty (SCAP), Finger Lakes Office of Social Ministry, Better Housing for Tompkins, Andover Historical Preservation Corporation, Community Progress, Inc. in Steuben County, the Keuka Housing Council, Catholic Charities Residential Program, and Community Unified Today (CUT) in Ontario County.

Exciting new developments during the previous year were:

- Receipt of state funding from the newly created Rural Preservation Company program.
- Work with the Belmont Management Corporation to establish a six unit facility in Scottsville with funding support from the Division of Housing and Community Renewal and the state Rural Rental Assistance Program.
- Receipt of \$25,000 from the first round of applications from the newly created state Affordable Housing Corporation.
- Participation in the Finger Lakes Housing Cooperative with Rural Opportunities, Inc. and SCAP.
- The expansion of offices which now included presence at both the Catholic and Episcopal Dioceses, as well as in Rushville.

Thus the framework was set for a solid future.

### **3. Continuing Organizational Evolution**

Discussions ensued between the leadership of Bishop Sheen Housing and that of the Office of Social Ministry about the process of "Renewal of Social Ministry."

The first discussion about Charlie Mulligan's work to reorganize the Office of Social Ministry came in a September 23, 1981, letter from Charlie to Vic Hadeed outlining in broad terms his thoughts about the future. As mentioned in the second section of this chapter, on August 26, 1983, Mary Heidkamp nominated Karen Noble Hanson from Bishop Sheen to participate in the committee planning for the Renewal of Social Ministry.

Discussions began in earnest in the spring of 1985. Mary reported in a memo sent to Charlie and Moe about a March 4, 1985, meeting with leadership of Bishop Sheen,

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focusing on the nature of the relationship with the reorganized Office of Social Ministry, the location of the office (since 750 W. Main St. would be closed June 30, 1985), and Board representation. At a subsequent meeting with Allynn Smith, Karen Noble Hanson and Father Jim Pritchard, these matters were addressed:

- Location
- Consultation on grants
- New membership on the board
- Protocol for decisions which would create a major change in philosophy or climate
- The process for staff hiring and evaluation

At a meeting on April 4, 1985, involving Charlie, Moe, Allynn, Father Jim Pritchard, Vic Hadeed and Mark Greisberger these matters were addressed:

- The fund-raising effort described in the conclusion of this section
- The decision that effective July 1, 1985, the main office would move to the Diocesan Pastoral Center, 1150 Buffalo Road, but that discussions would begin with the Episcopal Diocese about the eventual location of the main office at their offices at 935 East Ave.
- The decision that effective July 1, 1985, leadership of Bishop Sheen would report to Moe Tierney at Catholic Charities

#### **4. Conclusion**

As indicated in the preface, it is not the purpose of this book to describe any of the direct services provided by Catholic Charities. The work of Bishop Sheen in 1967-'87 has been described because it was an important component of the Office of Human Development and Department of Justice and Peace. The Bishop Sheen organization has significant materials which describe in detail both its efforts from 1967-'85 and also from 1985 until present.

This section concludes with brief mention of a fund-raising effort begun in spring 1985 to support the organization's work. In February 1985, the Statewide Counseling Service Organization headquartered in Dansville completed a feasibility study for a \$200,000 fund-raising campaign. In May, Norm McGowan was hired to direct the campaign, focusing on gifts from foundations and industry in June and July 1985, and a parish phase after January 1, 1986. Although somewhat less than \$100,000 was eventually raised, it was nonetheless an important contribution to assuring a bright future for the Bishop Sheen Ecumenical Housing Foundation.

**F. CONCLUSION**

The work described in this chapter, together with that detailed in the previous chapter, demonstrates the continuing intense commitment of the Diocese of Rochester to Consistent Life Ethic advocacy and parish social ministry. Described in the next chapter is how that commitment played out in relation to the two major pastoral letters issued by the United States Catholic Conference in the mid-1980's: the Peace Pastoral and the Economics Pastoral.

## **CHAPTER FOUR**

### **THE PEACE (1983) AND ECONOMICS (1986) PASTORALS**

#### **A. INTRODUCTION**

Some social analysts termed the mid-1980's "The Catholic Moment" in American history. The major reason for this assessment was publication by the United States Catholic Conference of Bishops of two seminal pastoral letters:

"The Challenge of Peace: God's Promise and Our Response" (May 1983) and

"Economic Justice for All" (November 1986)

The intense activity of the Rochester Diocese in developing broad consultative processes to provide input into the drafting of the Pastorals, and the comprehensive education programs and other implementation activities following their publication are significant examples of the priority focus on advocacy which has characterized diocesan efforts over the past 50 years.

(It should be noted that Bishop Clark employed similar consultation efforts in developing the Diocesan Pastoral: "Fire in the Thornbush," on the role of women in the church, in 1983, and his pastoral on AIDS in 1988.)

This chapter is organized in three sections:

- The Peace Pastoral
- The Economics Pastoral
- Late 1980's follow-up activities

#### **B. THE PEACE PASTORAL 1983**

##### **1. Introduction**

Long before beginning discussions about a U.S. bishops' pastoral letter, there had been considerable activity on the peace issue within the Diocese of Rochester. From the time when discussion started about such a pastoral letter in the early 1980's, the diocese devoted considerable resources to education and advocacy about the peace issue generally and about providing input to the drafting of the pastoral letter. The pastoral itself was a groundbreaking development in the application of Catholic social teaching to current times. Following publication of the pastoral in May 1983, the Diocese organized a comprehensive education and advocacy program. These developments are described in three parts of this section:

- Activities prior to 1983

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- The peace pastoral
- Implementation of education and advocacy

## 2. Activities Prior to 1983

### a. Introduction

Described are:

- Early diocesan activities
- The work of the International Justice and Peace Commission 1981-'83
- The process for providing input into the drafting of the pastoral

### b. Early Diocesan Activities

P. David Finks made reference in his doctoral dissertation, described in chapter one to “the third wave of activist priests” who focused in the late 1960’s and early 1970’s on the peace issue, and, in particular, on opposition to the Vietnam War. Reference is also made earlier in this work to the “Open Air Celebration for Peace” in October 1970 at which Bishop Hogan presided. Charlie Mulligan made reference to similar efforts in 1972, both at voter registration drives and trips to Washington, D.C., protesting the Vietnam War. From the late 1960’s through the end of the Vietnam War, the diocese provided draft counseling to assist young men who were considering applying for Conscientious Objector status. Thus there was already a foundation for Diocesan attention to this issue.

### c. The Work of the International Justice and Peace Commission 1981-'83

Given the past history, with the prominence of the Cold War and nuclear arms when Ronald Reagan was elected president in 1980, and beginning discussion about the national pastoral, it was to be expected that the International Justice and Peace Commission would turn its attention to issues of war, peace, and nuclear disarmament.

The commission’s first formal activity on this issue was to sponsor a presentation on disarmament by Father J. Bryan Hehir at Blessed Sacrament parish on February 13, 1979. In his talk, he termed the Salt II Treaty “fundamentally immoral” but also stated his belief that “other alternatives would be worse.”

In the fall 1981, through the process of issues selection within the Department of Justice and Peace, the nuclear issue was selected as one of three priority issues. In October 1981, it was disclosed the nuclear weapons were being stored at the Seneca Army Depot, located in Seneca County within the diocese. In November 1981, the International Justice and Peace Commission formed an ad hoc committee to study the nuclear issue.

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In January 1982, the commission received a report from the Ad Hoc Committee and formed a permanent task force to deal with the issue. Also in January 1982, the IJPC sponsored a meeting with the priests of the Finger Lakes Region at St. Stephen's in Geneva to discuss the nuclear issue and the Seneca Army Depot. At its first meeting on April 15, 1982, the Nuclear Disarmament Task Force discussed a strategy for working with Bishop Clark on the issue. During the spring of 1982, the task force spent considerable time educating itself on the issue. On June 3, 1982, the task force distributed to parishes a Pentecost Peace Education packet. Thus the stage was set for providing input into the evolving draft of the national Pastoral Letter.

d. The Process of Providing Input

In July 1982, the task force reviewed the first draft of the "Challenge of Peace" Pastoral Letter. Also, during the summer of 1982, the task force developed:

- A resource packet on the issue
- A basic talk for conscience raising on the issue
- A three-session training program for parishes, including theology, hardware and actions. Throughout the remainder of 1982, until publication of the pastoral in May 1983, the task force would give presentations to parishes throughout the Diocese of Rochester

At its meeting on October 26, 1982, the task force reviewed the results of the diocese-wide process for providing input into the first draft of the pastoral. Recognizing that the national bishops would discuss this input at their November meeting and develop a second draft, at the same time, a select group was appointed to review this draft. On December 9, 1982, this group furnished their recommendations on the second draft. On April 20, 1983, the bishop presided at an open forum on the second draft, at which more than two dozen persons testified. The task force used this information in its review the next day of the third draft which had just been released prior to the May national meeting of the bishops at which the pastoral would be adopted. The pastoral was adopted on May 3, 1983, and the bishop held a press conference to announce its release on May 4, 1983, at the Rochester airport upon his return from Washington. Thus began the implementation process.

**3. The Peace Pastoral**

It is not the purpose of this book to summarize the peace pastoral.

It is helpful, however, in understanding the education and advocacy approach of Rochester Diocesan leadership, to describe the highlights of a six-page summary of the pastoral used in the educational program developed by the diocese. Selected highlights follow.

### Why the Pastoral Letter was Written

- “Because we agree that the world is at a moment of crisis” (from Gaudium et Spes) – “The crisis of which we speak arises from this fact: Nuclear war threatens the existence of our planet; this is a more menacing threat than any the world has known.”
- “As Catholic Bishops to call each person committed to our pastoral care to accept moral responsibility for the issues of the nuclear age.”
- “As American citizens seeking to contribute to the conscious policy our nation and other nations must choose if humanity is to survive.”

### Religious Perspective and Principle:

Explicated in the summary are the “Just War Position” and the “Non-Violence Position.”

### Problems and Principles

“Premise – Nuclear weapons and nuclear strategy constitutes a qualitatively new moral problem.”

Relation of Premise to three cases of use –

- “Counter Population” – warfare – qualifies as murder in Catholic theology
- Initiation of nuclear war – “morally unjustifiable to initiate nuclear war in any form”
- Limited nuclear war – “The burden of proof remains on those who assert that meaningful limitation is possible.”

### Promotion of Peace

Quoting from an address of Pope John Paul II “Peace is not just the absence of war. It involves mutual confidence and respect between people and nations. It involves collaboration and binding agreements. Like a cathedral, peace must be constructed patiently and with unshakable faith.”

### Specific Steps in Reducing Danger of War

- Accelerated work for arms control, reduction and disarmament
- Exploring the relationship of nuclear and conventional defenses
- Insistence on efforts to minimize the risk of any war
- Civil defense
- Efforts to develop non-violent means of conflict resolution
- The role of conscience



### Shaping a Peaceful World

Positive conception of peace sees it as the fruit of order; order in turn is shaped by the values of justice, truth, freedom and love.

### Pastoral Challenges and Responses

- Speaks to Catholics as citizens and to specific groups of Catholics whose work is touched directly by this letter.
- Talks about the Church as a community of conscience, prayer and penance, and has concrete suggestions in these areas.
- Talks about elements of pastoral response that can be used.
- Relates the concepts in the pastoral to the importance of human dignity, the concern for the poor and vulnerable and concern for the unborn

## **4. Implementation of Education and Advocacy**

### a. 1983-'84 Activities

- Formation of the Steering Committee

To oversee implementation of education and advocacy efforts within the diocese, Bishop Clark appointed a steering committee of nine persons. It first met on July 5, 1983. Its members were to include the diocesan directors of Education, Social Ministry and Special Pastoral Ministries, as well as the diocesan director of Justice and Peace and the coordinator for adult education programs at the Finger Lakes Office of Social Ministry (because of its proximity to the Seneca Army Depot).

Responsibilities were assigned as follows:

- ❖ Education curriculum (Sister Virginia Steinwachs SSJ) – to integrate the concepts of the pastoral into the curricula of Catholic schools, parish religious education programs and continuing education programs for religion teachers.
- ❖ Education and training programs for adults and parish staffs (Maribeth Mancini) – to familiarize diocesan people with the pastoral letter and encourage development of responses.
- ❖ Speakers and special events (Jim Lund) – including a major celebration in spring 1984.
- ❖ Political action (Mary Heidkamp) – analysis and possible action on national and international issues.
- ❖ Clearinghouse (Lourdes Perez-Albuerne as coordinator of the International Justice and Peace Commission) – provide sources of information for parishes, act as liaison with USCC and maintain a calendar of activities.

- Adult Education Programs – Facilitators Guide

In carrying out the mandate from the steering committee, Maribeth Mancini and Jim Lund worked assiduously over the summer to develop a facilitators' guide for use in conducting education programs. The guide included these sections: why the bishops wrote the pastoral, overview of the document, training format, use of facilitators' guide, parish discernment group self-study plan, outline of proposed parish sessions, communications and resources.

They proposed a four-session program:

- ❖ Session One: Our experience of war and peace
- ❖ Session Two: Confronting Scripture and tradition, dialogue between just war theory and pacifists, the use of nuclear arms, group dynamics
- ❖ Session Three: The spirituality of peacemaking, reflections on the document *Shaping a Peaceful World*
- ❖ Session Four: Pastoral challenges and responses

- Speakers and Events

It is impossible to recount all the events and activities undertaken to educate persons about the pastoral during the 1983-'84 program year. Reported here are a number of highlights.

- ❖ Already at the first Steering Committee meeting on July 5, 1983, it was reported that a number of community forums had been scheduled for the fall and that the Liturgy Office had developed materials for liturgies and program services.
- ❖ On September 17, 1973, the Diocesan Pastoral Council heard a presentation on the peace pastoral featuring these speakers:
  - “Assent and Dissent in the Church” – Father Joe Jankowiak
  - “Creative Responses to the Pastoral Letter” – Jim Lund
  - “Justice and Peace Beyond the Pastoral” – Mary Heidkamp
- ❖ In what was probably the most well publicized event related to the pastoral (and one of the more controversial moments of his tenure) Bishop Clark spoke on October 22, 1983, at a rally held at Sampson State Park in the Finger Lakes. It would take an entire chapter to describe what led to his participation in the events one of whose purposes was to draw attention to the storage of nuclear weapons at the Seneca Army Depot. The full text of his address is attached as Appendix VII.
- ❖ The diocese was heavily involved in promoting the ABC special “The Day After,” a dramatic film about the effects of nuclear war, which aired on November 20, 1983.
- ❖ On December 7, 1983, 25 education packets were distributed on “Nuclear Letter Writing.”
- ❖ The diocese celebrated a Day of Peace on December 15, 1983.
- ❖ On January 21, 1984, in the wake of the controversy raised by the Sampson State Park rally and the bishop's participation, the Diocesan Pastoral Council heard another presentation on the pastoral.

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- ❖ On March 10, 1984, the diocese sponsored a presentation on the Pastoral by Sister Nancy Sylvester, from the national NETWORK organization.
- ❖ On April 4, 1984, Rochester diocesan priest Father Bill Shannon gave a presentation in Blessed Sacrament parish on “Just War and Non-Violence.”
- ❖ Bishop Clark gained national prominence when he was selected as one of the three representatives of the United States Catholic Conference to attend an international peace symposium from May 7-10 in Loccum, West Germany. He made a major statement on the pastoral on May 3, 1984, before leaving for the symposium which included ecumenical groups from East and West Germany, as well as the Soviet Union.

This was a fitting conclusion to a year of considerable activity.

- The 1983-‘84 Year in Review

On June 26, 1984, the steering committee met to assess what had been accomplished in 1983-‘84, and to plan for 1984-‘85 activities. Members of the steering committee at that time were: Lourdes Perez-Albuerne, Giovina Caroscio, Kathy Dubel, Father John Firpo, Sister Hilaire Gaelens SSJ, Mary Heidkamp, Jim Lund, Father Charles Mulligan and Moe Tierney.

They reviewed a report on activities which had occurred during the past year including:

- ❖ Twenty general forums had attracted 1000 participants.
- ❖ 600 parish staff had attended the eight workshops sponsored for diocesan and parish staff.
- ❖ 2,000 persons had attended an education or prayer session organized around the October 22<sup>nd</sup> Sampson State Park rally.
- ❖ Training had been provided to 120 group leaders.
- ❖ Fifteen prayer vigils had attracted 2,000 participants.
- ❖ There had been a number of ecumenical programs.
- ❖ There had been a picnic on June 15 for all who had worked on the Challenge of Peace.
- ❖ Bishop Clark had received significant media attention both around the October event and also his trip to West Germany in May.

b. 1984-‘85 Activities

- Events and Activities

With all the attention and energy focused on education and advocacy activities in 1983-‘84, it is not surprising that there was some fall-off in level of activity in 1984-‘85. Nonetheless, there were ongoing parish activities and special events organized in this program year. Major highlights were:

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- ❖ In the summer of 1984, Bishop Clark issued a letter to pastors urging them to preach on responsibilities of Catholics in regard to the coming fall national elections.
  - ❖ A peace conference held on September 28 and 29, 1984, included a performance by Peace Child (a musical group), and presentations from representatives of the Fellowship of Reconciliation (Hildegarde Grossmeier) and the Finger Lakes Peace Alliance (Arnie Maitlan).
  - ❖ The nuclear disarmament issue was one of three issues addressed in Bishop Clark's September letter to the presidential candidates.
  - ❖ A revised parish education packet, with a focus on political action, including a letter from Bishop Clark, was released in the fall.
  - ❖ It was reported on December 5, 1984, that in response to a letter from the Catholic Action for Peace sent to parishes in November, 73 parishes had joined the network.
  - ❖ On January 1, 1985, the diocese celebrated a Day of Peace.
  - ❖ At a steering committee meeting on January 16, 1985, there was discussion of the showing of the film "*Alice in Blunderland*," and it was reported that the Geneva Finger Lakes Nuclear Disarmament Coalition now represented 55 different groups.
  - ❖ For Lent, the Crossroads V parish education packet was distributed.
  - ❖ At a steering committee meeting on March 6, 1985, there was discussion about an upcoming Memorial Day Parade for Peace, the work of the Geneva/Finger Lakes Disarmament Coalition, and a suggestion that each parish be asked to have a special Mass in the August 6-10 time period to commemorate the Hiroshima and Nagasaki bombings.
  - ❖ At the April 12, 1985 steering committee meeting there was further refinement of thoughts about activities in the August 6-10 time frame.
    - Rather than asking each parish to celebrate a Mass, that there be organized three regional liturgies on August 6.
    - That there be an interdenominational prayer service at Sampson State Park (In the end there was a Diocesan Mass for Peace on August 9, 1985 at St. Francis parish in Geneva where 300 people participated.)
  - ❖ In May "Spirit Alive" packages were mailed to parishes.
  - ❖ The year of activity came to a close with a major peace celebration on May 25.
- Planning for the Future

Even at the December 11, 1984 steering committee meeting, there began discussion about its future role. Mary Heidkamp asked whether the committee should be disbanded because it had fulfilled its purpose. At meetings in February and March, there was agreement that the committee needed to continue to plan implementation activities, and Lourdes provided a calendar of upcoming events.

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At the May 6, 1985, meeting, the steering committee adopted a four-fold long-range plan:

- ❖ Conflict resolution – train designated persons in parishes
- ❖ Annual awards for peacemaking
- ❖ Conscience fund – contingency funds for emergency grants or loans to workers
- ❖ Spirituality activities – to be developed by Sister Virginia Steinwachs SSJ

In a decision that was to have significant long-term consequences for Consistent Life Ethic advocacy in the diocese, at its June 13, 1985, meeting, the committee determined that discussion of a Memphis Diocesan Pastoral Letter “Toward a Consistent Life Ethic” would be the primary pastoral priority for 1985-‘86.

c. 1985-‘86 Activities

Activities to continue implementation of the pastoral during 1985-‘86 can best be described by summarizing meetings of the steering committee during this time period.

At the September 11, 1985 meeting, these matters were discussed:

- Developing workshops on spirituality and social justice for teachers in parochial elementary and high schools, and for the public at large.
- There was discussion without conclusion on how to carry on the Spirit Alive program (an alternative picnic-like peace celebration focused especially on disabled persons).

At the October 26, 1985, meeting, the steering committee discussed:

- Developing a Consistent Life Ethic Lenten program
- Continued planning for Spirit Alive
- A proposal for implementing a conflict resolution program

At the December 6, 1985, steering committee meeting:

- Jim Lund’s second draft of a proposal for Spirit Alive was accepted.
- Plans were finalized for the January 1, 1986, World Day of Peace celebration, with a statement to be issued by Bishop Clark.
- Plans were finalized to develop a four-session Consistent Life Ethic training program to be taped at St. John Fisher College. Speakers would include Bishop Clark, Sister Pat Schoelles SSJ, Dr. Marvin Mich, Father Dan Tormey, Dr. Jim Gross, Mary Rose McCarthy and Stephanie Bottomsly.
- There were no updates on the Conscience Fund, conflict resolution, or spirituality programs.

At the April 22, 1986 meeting, these matters were discussed:

- It was reported that the Consistent Life Ethic video cassette was available, and had been used in three parishes.
- It was affirmed that the Conscience Fund concept was really not about money, but more about long-term consciousness raising.
- There had not been much early planning for August activities in relation to the Seneca Army Depot.
- There had been no progress on the Conflict Resolution program.
- St. Bernard's and Nazareth College were working on a spirituality and peace-making education program.
- The Diocesan directors had decided not to move ahead with the Spirit Alive program.
- It was agreed that the work of the steering committee would be evaluated.

At the May 27, 1986, steering committee meeting, the major item discussed was a proposal by Kathy Dubel and Chris Grannis (who had been hired by the Finger Lakes office to replace Bill Spilly) to develop a Military Workers' Compensation Fund. After extensive discussion, it was agreed that the Executive Committee would take this proposal under advisement.

Finally, following the evaluation process, with the advent of discussion about the Bishops' Pastoral on Economics, it was agreed at the June 12, 1986, meeting that this committee would become the coordinating group for implementing all activities relating to the bishops' pastorals and would be chaired by Sister Hilaire Gaelens. Its activities subsequent to June 1986 are described in the last part of this chapter.

## **C. THE ECONOMICS PASTORAL 1986**

### **1. Introduction**

In May 1983, shortly after the release of the Peace Pastoral, it was reported that the United States Catholic Conference was developing a pastoral on the economy and that a first draft would be ready for consideration at the national bishops' November 1984 meeting.

Because the steering committee for implementation of the Peace Pastoral was already in place in Rochester, Diocesan leadership was in an even better position to develop an extensive process for providing input into the various drafts of the pastoral.

Implementation activities following adoption of the pastoral in November 1986 are described in the next section, because as indicated above, they were combined under the work of the steering committee with the continuing activities following the Peace Pastoral.

## **2. The Process of Providing Input**

### **a. Introduction**

The process undertaken to provide input into the first draft, second draft and final draft of the pastoral and planning for implementation follows.

### **b. Input to the First Draft**

Diocesan leadership became involved in early 1984 in activities to provide input at both the national and diocesan level to shape the pastoral's development.

On March 17, 1984, Mary Heidkamp was one of four diocesan Social Action directors from around the country to attend a meeting of the Bishops' Committee on the Economics Pastoral.

On September 26, 1984, Charlie Mulligan appointed a committee chaired by Dr. Marvin Mich from St. Bernard's "to develop a framework for discussion of the furthering pastoral."

On November 15, 1984, the committee adopted its "Final Plan: the Process for Consultation on the Pastoral." The committee itself, with staff support provided by Mary Heidkamp would oversee the process. They would consult with missionaries and fiscal staff at both the diocesan and parish level, and also sponsor an open forum.

It was reported on November 18, 1984, that the committee was very pleased with the first draft.

In a December 4, 1984, memorandum to the committee, Mary Heidkamp indicated that staff assignments during the input process would be handled as follows:

- Mary Heidkamp would be General Coordinator.
- Father Mike Bausch would oversee Southern Tier input.
- Giovina Caroscio would oversee Finger Lakes input.
- Father John Mulligan would oversee input relating to poverty in the city.
- Claude Lester would consolidate responses from pastors, parish councils and finance committees to the letter from the bishop requesting input.
- Lourdes Perez-Albuerne would coordinate the Bishop's public hearing to obtain input and provide recommendations on the pastoral.
  
- On January 15, Bishop Clark sponsored a lunch, with assistance from Vic Hadeed, to listen to reactions of Catholic members of the business community.
- On January 16, representatives of the Buffalo Diocese and Rochester Diocese made four joint recommendations about the draft to the New York State Catholic Conference Public Policy Committee:

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- ❖ There was a need to deal with the question of conflict which is implicit in any redistribution of power.
  - ❖ The Church needed to be seen as “just” and there were several recommendations made about internal policy questions which should be addressed.
  - ❖ There was need for significant redraft of the employment section, adding ideas such as “justice in the workplace.”
  - ❖ Each issue section needed a more systematic approach.
- On January 19, 1985, the consultative panel, with staff assistance from Jim Lund, made 10 recommendations including recommendations as to structure, one a recommendation to totally revise the employment section, and one to explore more fully the Church’s role as economic agent and agent of change.
  - The bishop presided at a Public Hearing at St. Thomas More parish on January 25, 1985.
  - The Diocese invited Jesuit priest Father David Hollenback to lead a daylong session on the Pastoral on March 11, 1985.
  - There was a “*Courier Journal*” series on the draft through March 1985
  - On June 21, 1985, Chris Grannis from the Finger Lakes office provided input into the food and agricultural section.
  - When Bishop Clark returned from the bishops’ meeting in Collegeville, Minnesota in June, he held a meeting with a large group of diocesan leaders to update them on discussion about the pastoral at that meeting.

This brought to conclusion input into the first draft.

c. Input into the Second Draft

Discussion about the process for input into the second draft began at a meeting on August 6, 1985 when it was decided that:

- The bishop would be asked to send a letter to parishes indicating what changes had been made in the first draft.
- Various Social Ministry offices would give issue input:
  - ❖ Finger Lakes – food and agriculture
  - ❖ Southern Tier – employment
  - ❖ Genesee Valley Office – poverty section.
- There would be diocese-wide consultation sessions in October.
- The bishop would be asked to hold another open meeting on November 6.

The consultative panel, still chaired by Marv Mich and staffed by Jim Lund, met on October 26 and heard reports on the following activities undertaken during the fall to review input:

- Reports on issues from ad hoc regional groups
- Eight reports from the results of parish discussion groups



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- Review of input from diocesan staff (The consultative panel also reviewed plans for three upcoming events.)
- A meeting with the Diocesan Financial Advisory Board on October 28, 1985
- The bishop's meeting with representatives of the Chamber of Commerce scheduled for October 29
- A meeting with the Rochester Religion and Labor Coalition on November 7

In these ways, the bishop was prepared for discussion of the second draft at the November national bishops' meeting.

d. Input into the Final Draft/Planning for Implementation

Following the November discussion, focus turned during early 1986 both to the process for providing input into the final draft and also planning for implementation of the pastoral after it was adopted in November 1986.

Bishop Clark had received a prestigious appointment to an Ad Hoc United States Catholic Conference Committee to develop a plan to implement the pastoral on the economy, which was chaired by Bishop Pilla and also included Bishops Ricard and Quinn. This group met first on March 11, 1986.

Also in March, the steering committee met to begin to consider plans for implementation in the Rochester Diocese focusing on the following areas:

- Social Action
- Education
- Communication/Public Relations
- Liturgy/Workshops
- Intra-Church Policies

At a meeting of the USCC Ad Hoc Committee on May 1, 1986, Bishop Clark agreed to take responsibility for developing recommendations on the implementation process with Diocesan personnel (social action and others).

On May 30, 1986, the steering committee met to design a process for submitting comments on the final draft which was to be released the next day, with comments due September 25, 1985. In responding to a request about his wishes, the bishop asked the Office of Social Ministry to be the vehicle for collecting comments and submitting them to him. At that meeting, the committee also made suggestions to the bishop to help him prepare for the upcoming July 22, 1986 USCC Ad Hoc Committee meeting. On June 9, 1986, the bishop wrote to diocesan and parish staff requesting recommendations regarding his work on the Ad Hoc Committee.

The consultative panel met on June 24, 1986, to develop a process for input on the final draft. It was agreed that diocesan staff input would be reviewed by the steering

Committee and that there would be carried in the Courier Journal an article requesting input by September 1.

Activity continued on both the national level and local level. On July 22, 1986, Lourdes Perez-Albuerne testified before the USCCB Ad Hoc Committee, addressing these matters:

- Follow-up plan context
- Strategies
- Interaction with Peace Pastoral
- A model for diocesan pastoral letters steering committees

On August 1, 1986, the Consultative Panel established a process for evaluating and prioritizing amendments that would arise from the consultative process.

They accomplished this task at their final meeting on September 6, 1986. So came to conclusion three years of intense work which paved the way for a successful implementation process.

### **3. The Economics Pastoral “Economic Justice for All”**

The United States Catholic Bishops summarized the pastoral in the following:

*“As followers of Jesus Christ and participants in a powerful economy, Catholics in the United States are called to work for greater economic justice in the face of persistent poverty, growing income gaps, and increasing discussion of economic issues in the United States and around the world. We urge Catholics to use the following ethical framework for economic life as principles for reflection, criteria for judgment, and directions for action. These principles are drawn directly from Catholic teaching on economic life:*

- 1. The economy exists for the person, not the person for the economy.*
- 2. All economic life should be shaped by moral principles. Economic choices and institutions must be judged by how they protect or undermine the life and dignity of the human person, support the family and serve the common good.*
- 3. A fundamental moral measure of any economy is how the poor and vulnerable are faring.*
- 4. All people have a right to life and to secure the basic necessities of life (e.g., food, clothing, shelter, education, health care, safe environment, economic security).*
- 5. All people have the right to economic initiative, to productive work, to just wages and benefits, to decent working conditions, as well as to organize and join unions or other associations.*
- 6. All people, to the extent they are able, have a corresponding duty to work, a responsibility to provide for the needs of their families, and an obligation to contribute to the broader society.*

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7. *In economic life, free markets have both clear advantages and limits; government has essential responsibilities and limitations; voluntary groups have irreplaceable roles, but cannot substitute for the proper working of the market and the just policies of the state.*
8. *Society has a moral obligation, including governmental action where necessary, to assure opportunity, meet basic human needs, and pursue justice in economic life.*
9. *Workers, owners, managers, stockholders and consumers are moral agents in economic life. By our choices, initiative, creativity, and investment, we enhance or diminish economic opportunity, community life and social justice.*
10. *The global economy has moral dimensions and human consequences. Decisions on investment, trade, aid and development should protect human life and promote human rights, especially for those most in need wherever they might live on this globe.*

*According to Pope John Paul II, the Catholic tradition calls for a ‘society of work, enterprise and participation’ which ‘is not directed against the market, but demands that the market be appropriately controlled by the forces of society and by the state to assure that the basic needs of the whole society are satisfied’ (Centesimus Annus, 35). All of economic life should recognize the fact that we are all God’s children and members of one human family, called to exercise a clear priority for ‘the least among us’.”*

#### **D. LATE 1980’S FOLLOW-UP ACTIVITIES**

As indicated above, it had been determined in June 1986 that the Peace Pastoral Steering Committee would be transformed into a Pastoral Letters Steering Committee chaired by Sister Hilaire Gaelens, to handle implementation activities relating to both pastorals. Activities relating to both pastorals are described in this section chronologically.

Members attending the October 7, 1986, meeting included: Sister Hilaire, Lourdes Perez-Albuerne, Jacqueline Dobson, Father John Firpo, Chris Grannis, Sister Virginia Steinwachs SSJ and Moe Tierney. They discussed the overall scope of their work in addressing both pastorals. Specific issues addressed at this meeting included:

- Presence at the Seneca Army Depot
- Conscience fund
- Spirituality of peacemaking
- Non-violent conflict resolution

With the addition of new members Judy Kollar and Mary Kessler and staff assistance of Maribeth Mancini and Tony Magliore, the steering committee discussed at its October 24, 1986, meeting an overall plan for implementation of the Pastoral on the Economy.

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The major diocesan event to kick off the implementation plan was held at Transfiguration parish on April 8, 1987. It was entitled “The Fabric of Our Life – Weaving the Pastoral into our Diocesan Life.” Judy Kollar moderated the panel presentation. Presenters were:

Employment – Kathy Dubel  
Women – Judith O’Brien (chair of the Diocesan Women’s Commission)  
Stewardship – Father Peter Bayer  
Personnel – Mary Kessler

At this meeting, Father John Firpo asked all diocesan directors to explore with their staffs how the diocese could make its own structures, programs and relationships more just.

The work of the steering committee during 1987 was made considerably easier by regular communications from USCC. Implementation information included in “coordinators packets” transmitted monthly included such materials as:

- Outlines for planning for diocesan implementation
- Best practice models (e.g., Erie, Lansing)
- Audio-visual resources directories
- Questionnaire for diocesan coordinators
- USCC 1987 Labor Day statement
- Information on collaboration with AFL-CIO

The spring of 1988 continued to be a time of high implementation activity.

- On February 24, 1988, Sister Dawn Notwehr, Social Ministry staff person, sent out to all Catholic students an invitation to participate in a student essay contest. SWAGGHAMER PRIZES would be awarded for essays which described constructive approaches to war and peace.
- On April 15, 1988, Social Ministry staff sent an Easter and Pentecost resource packet on both pastorals for use between May 1 and August 6. It should be noted that listed as resource persons were:

Sister Dawn Notwehr – education coordinator  
Melissa Marquez – social action coordinator

and

Judy A. Taylor – recently hired as resource program coordinator, thus beginning 17 years of committed service.

- On May 1, 1988, the steering committee sponsored a retreat on non-violence at St. John Fisher
- A diocesan press release issued on May 3, 1988, communicated the fifth anniversary of the Peace Pastoral.

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- On May 20, 1988, Bishop Clark, joined by several public officials, went on a tour of economically distressed areas of the Southern Tier to demonstrate the impact of the diversion of funds for arms. This event kicked off a petition campaign, signed by 3,000 individuals, to 88 candidates asking them to “give priority to comprehensive arms control and other nuclear issues.”
- On June 3, 1988, 77 parishes participated in a diocesan program with peace prayer cards or offering letters.

Plans for implementation in 1988- '89 for Education, Personnel and Social Ministry included:

- Education:
  - Material to Peace and Justice coordinator in each school
  - Packets to faculty
  - Training workshops for new administrators on the “Infusion Method”
  - Adult education programs “Linking Faith + Action”
- Personnel:
  - Implement National Association of Church Personnel Administrators documenting “Just Treatment” for those who work in the Church
- Social Ministry:
  - Links with parish committees
  - Three justice education packets
  - Legislative agenda
  - Guidelines for investment
  - Commitment cards
  - Global Horizons youth program

## **E. CONCLUSION**

While this year saw the formal end of the implementation process, the themes of both pastorals would continue to influence the work of the diocese for many years to come.

## **CHAPTER FIVE**

### **THE EVOLUTION OF THE OFFICE OF SOCIAL MINISTRY 1976-'85**

#### **A. INTRODUCTION**

The first four chapters of this book describe broad and far-ranging advocacy and parish-related activities undertaken following the Second Vatican Council up until 1985.

While providing inspiration and leadership to many of these new initiatives, Charlie Mulligan, with his evolving leadership team, were taking steps to create an organizational structure which would broaden the base for enhanced advocacy and parish-related activity.

The first step was the Mainelli Report of 1976 which was described in the first chapter. Bishop Hogan appointed a task force of three national Catholic Charities leaders (Father Vincent Mainelli, then serving as assistant national director of Catholic Charities; Monsignor Charles Fahey, diocesan charities director in Syracuse; and Father Ed Malloy from Catholic Charities in Rockville Centre) to address what were seen as four fundamental problems within the human service structure of the diocese:

- The perception that human care and human development were competing factors
- The belief that resources were not being used maximally
- The perception that Catholic Charities was not viewed as an integral part of the diocese
- Difficulties caused by the unequal distribution of resources

As previously reported, the three major recommendations of the report were:

- Human care and human development should be integrated
- That this integration should be achieved by the creation of a new Office of Social Ministry with a bishop's representative as the office's chief executive
- That the new office would include Catholic Charities, the Office of Human Development and Chaplaincy

This chapter describes the evolution of the Office of Social Ministry from its inception on June 1, 1977, through June 30, 1985, when the Renewal of Social Ministry was effectuated. It is divided into the following sections:

- The Creation of the Office of Social Ministry 1977
- Catholic Charities of the Future 1979
- The Creation of the Southern Tier Office of Social Ministry (1980) and Finger Lakes Office of Social Ministry (1982)
- The Renewal of Social Ministry 1985

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The next two chapters then describe the continuing evolution of the organizational structure from 1985 until the present, to provide the context for continuing description of Consistent Life Ethic advocacy and parish social ministry activities that occurred within this time frame.

**B. THE CREATION OF THE OFFICE OF SOCIAL MINISTRY 1977**

While clearly the adoption of the Cadre Report and the influence of the Mainelli Committee were instrumental in creation of this new organizational structure, it was Charlie Mulligan who introduced the concept of “social ministry”. He did so because he felt that, at least in the Rochester Diocese, the name Catholic Charities had become identified only with direct service delivery, and the new name - Office of Social Ministry-would give better expression to the three-fold mission of the organization adopted at the annual meeting of the National Conference of Catholic Charities in Miami in 1972. Together with his advisors, he chose that term because he wanted to emphasize church connectedness by explicit use of the term “ministry” and because there was a social component to the relationship with vulnerable people in institutions, there was a social justice focus in advocacy activities, and a social service focus in direct service work, hence “social ministry”.

A good definition of social ministry can be found in the 1985-‘86 Office of Social Ministry Annual Report in the introduction letter written by Bishop Clark which read:

*Social Ministry is the expression of the Church’s pastoral mission to promote a society founded upon the human and gospel values of truth, love, justice, freedom and the human dignity of persons. As you know, actions on behalf of justice and participation in the transformation of our world is the responsibility of every Christian. The Division of Social Ministry does its work deeply rooted in prayer, aware that it is only when persons undergo conversion that it is possible to achieve a society in which justice and peace prevail. The Division of Social Ministry further carries out its work using the expertise and experience, not only of its staff, but of many dedicated volunteers. In offering leadership and engaging our diocesan people, the Division of Social Ministry enables our people, especially the poor and marginalized person, to encounter the living and healing presence of God.*

The purposes of the new office were reiterated as:

- To achieve coordination and unity in delivery of human care and human development services
- To provide a structure to rationalize allocation of resources
- To increase identification with the diocese
- To increase collaboration between the work of social ministry and that of the Diocese of Rochester

To help achieve those purposes, there was established a Social Ministry Policy Table which included the leadership of the various components of the Office of Social Ministry and would be the forum for dynamics of:

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- Planning process
- Budget formulation
- Evaluation of programs
- Solutions to common problems

## **C. CATHOLIC CHARITIES OF THE FUTURE 1979**

### **1. Introduction**

In accepting the Mainelli Report in 1976, Bishop Hogan gave two mandates to the newly created coordinating body:

- To develop a legal format that to strengthen the continued operations of Catholic Charities
- To develop a plan for extending Catholic Charities services to people in need beyond the boundaries of Monroe County.

Two major decisions in early 1977 created the foundation for this work. Maurice J. Tierney was hired as diocesan director of Catholic Charities effective January 3, 1977 (He had for a number of years been a staff member of the Community Chest/United Way in Syracuse.) A committee of the board was appointed under the leadership of board member John Stampfli. Other significant Catholic Charities board leaders who supported development of the proposal were Donald E. Robinson, Sister, Patrick Gaffney, Edward Nowak, Robert Burke, John Oberlies and Jean Cardinali. The committee was representative of the Board of Catholic Charities, the Office of Social Ministry and the Office of Human Development. It would continue in operation until Bishop Clark accepted the report of “Catholic Charities of the Future” in September 1979.

It should be noted here that this vision was created with considerable input from what had been learned from the implementation of similar structures in the Syracuse and Albany Dioceses. Based upon Vatican Council principles of lay participation and subsidiary, Monsignor Charles Fahey, Syracuse attorney Bob McAuliffe and Charles Tobin, Jr., executive director of the New York State Catholic Conference had developed a model of decentralized governance for Syracuse Catholic Charities which envisioned the creation of by-lawed subsidiaries in each of the seven counties of the Syracuse Diocese, each with its own board comprised of priests, deacons, religious women and lay-persons. In November 1973, Bishop David Cunningham accepted this proposal, which was rather radical at the time, because boards of most Charities agencies at that time generally consisted of the bishop, vicar general, chancellor and priest Charities director. This model was adopted also in the Albany Diocese in the mid-1970’s. Both experiences helped in developing the vision for Rochester.



This section describing the work of the board committee and staff is divided into four parts:

- The Structure of Catholic Charities Activities in 1977
- Governance Issues
- The Integration of Services and Advocacy
- Planning for a Decentralized Service Delivery Model

## **2. The Structure of Catholic Charities Activities in 1977**

To understand how the Office of Social Ministry generally and the work of the Catholic Charities of the Future in particular evolved, it is important to understand the status of Catholic Charities activities in early 1977 when this work began.

As described in the preface, the critical decision which impacted its direction from its early beginnings in the second decade of the 20<sup>th</sup> century was the decision by Bishop Thomas Hickey that Catholic Charitable activity would be funded through the newly created organization which would become the Community Chest and then the United Way. As described earlier, there then developed a family of organizations funded by the Community Chest through a grant to Catholic Charities. The four major agencies which received funding through this consolidated grant process in the 50's, 60's and 70's were:

Charles Settlement House (founded 1917)  
Genesee Settlement House (founded 1918)  
Catholic Youth Organization (organized 1935)  
Catholic Family Center (established as a multi-service agency in 1950)

In the 1960's and early '70's, the United Way promoted the development of lay advisory boards. At the same time, Diocesan Catholic Charities decided to allow the four major component agencies to seek United Way allocations separately. Because the diocese had relied from the beginning on Community Chest/United Way funding for its charitable activity, there was little diocesan money allocated to Catholic Charities, although it was diocesan funding in one form or other that sustained advocacy.

This resulted in a situation whereby diocesan Catholic Charities leadership had become somewhat remote from the board and staff of the service agencies and the four component agencies had lost much of their Catholic identity. Concern was being expressed by both agency boards and the United Way that diocesan Catholic Charities was expecting "charter dues" from the agencies with a lack of clarity of what was being provided in return. It was this situation which the Mainelli Report addressed in recommending creation of the Office of Social Ministry and which the new leadership team began to address.

### **3. Governance Issues**

The first step in implementing the concepts included in the report began with work to address governance issues to facilitate the organization's evolution.

Even as early as spring 1977, the bylaws of the diocesan board were modified so that the Board of Directors would be comprised of 27 at-large persons and one representative from each of the subsidiaries/affiliates. The reason for significantly expanding membership was to gain the involvement of more people, especially minorities and women, in the work of Catholic Charities. (It should be noted that this change, as well as many others described throughout this book, did not fare well with some of the senior board members of Catholic Charities and eventually they retired or did not seek a new term.)

During mid-1977, the board appointed an Affiliation Committee which included William Bleier, Sister Ann Vincent DeRitas SSJ and Charlie Crimi to develop affiliation agreements, a goal outlined in the Catholic Charities of the Future Report. Syracuse Diocesan Director Monsignor Charles Fahey wrote a paper on affiliation which proved to be very helpful to this process.

In general, the affiliation agreements stated that Catholic Charities was an apostolic Christian agency providing services but also acting as leaven in society to improve life for the poor, the marginalized, the unrepresented. These agreements highlighted what Charities could do for the affiliate, what the affiliate could do for Charities and what they could do together. The affiliation process was an important step in reconnecting the separately incorporated agencies and the subsidiaries with the Catholic Charities movement.

### **4. The Integration of Services and Advocacy**

#### **a. Introduction**

There were two important achievements in the early work to integrate services and advocacy: obtaining diocesan funding to help support administration and program development, and then the specific delineation of the three-fold focus of the Office of Social Ministry.

#### **b. Funding**

When it became clear by the fall of 1977 that the "charter dues" arrangement with United Way-funded agencies was not sufficient to fund the position of lay director of Catholic Charities, discussions began with the diocese. These discussions resulted in an agreement between Catholic Charities and the diocese reached on March 27, 1978, which included these major provisions:

- The Diocese of Rochester recognized Catholic Charities, Inc. as a full member of the diocesan structure equivalent in status to other members of that

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structure. As such, the diocese committed itself to “provide such financial assistance as is necessary to insure the continued existence of CC, Inc.”

- Catholic Charities was to strengthen the affiliation agreements maximizing income from that sector.
- Catholic Charities promised “not (to) raise any monies on its own, except in full accord with the Fund Development Office.”
- Catholic Charities transferred its bookkeeping and accounting services to the finance office of the diocese.
- Catholic Charities would continue to subsidize its own operations within the limits of its resources. This implied that should Catholic Charities receive a bequest or other unrestricted gifts the diocese would have the right to request that the money be used to support ordinary expenses.

Shortly after that agreement was reached, Catholic Charities received a major bequest. The diocese and Catholic Charities agreed that these funds could be used for ordinary operating expenses, enabling the hiring of an assistant director to help with program development. (Bill Privett, who had been involved with Office of Human Development, was hired in this role on July 1, 1979.) Hence there was sufficient staff leadership to enable a clearer delineation of the role of the Office of Social Ministry.

c. The Three-Fold Focus of the Office of Social Ministry

Charlie Mulligan described the structure and functioning of the office in a memo distributed to staff on February 12, 1980. Highlights included:

- The restructuring process underway to reshape the Department of Justice and Peace as described fully in Chapter Three
- The evolving effort to create the Southern Tier Office of Social Ministry which would begin operations on July 1, 1980, and is described in the next part of this section
- The decision that all emergency food, fuel and clothing programs would move during the coming year to a newly created individual and family development department which would include Catholic Charities
- The formalization of an institutional ministry department which would be headed by Sister Clare Roland SSJ who would be hired in early 1980 and would oversee chaplaincy services.

Thus had been created the structure to implement the recommendation of the Mainelli report that human care and advocacy services be integrated into the same structure.

## **5. Planning for a Decentralized Service Model**

a. Introduction

While work on the governance process and the creation of a unified staff structure were important elements of the Catholic Charities of the Future Report, by far the

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report's most significant component was the vision for creation of a decentralized governance system for provision of services and advocacy activities throughout the 12-county diocese. As previously indicated, this vision was developed in response to Bishop Hogan's request. It was to become a reality following Bishop Clark's decision in September 1979 to accept the Catholic Charities of the Future Report.

Specific elements of that vision include:

- Planning Principles
- The Role of the Diocesan Board in a decentralized structure
- The Role of Regional Boards
- Plans for creating North, East and South Charities Boards

b. Planning Principles

The report outlined three basic planning principles for effectuating this vision:

- Overall Principles

Charities should plan for services in those areas of the diocese where human need is not well met by existing service agencies. It should be done in accord with the basic values of Catholic Charities of the Diocese of Rochester which are:

- ❖ Protection and support of the poorest, the weakest, the most marginal and exploited.
- ❖ Respect for and fostering the appreciation of the sacredness of Human Life at all stages.
- ❖ Maintenance of a Christian view of the social nature of property and the goods of the earth.
- ❖ Respect for the dignity of human work and the right of people to work.
- ❖ Fundamental commitment to the unity of all peoples and to the constant need for reconciliation and forgiveness in striving for a society of justice and peace.
- ❖ Support of Christian dignity and the sacredness of marriage and family life.
- ❖ Enhancement of individual family or group responsibility and their right to participate in decisions affecting their lives.
- ❖ Affirmation of and sensitivity to the cultural traditions of the peoples.
- ❖ Service to all people in the Spirit of Christ and action as leaven in larger society.

- Service Delivery Principles

Catholic Charities of the Diocese of Rochester has an important and unique role to play in human care services because of the following:

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- ❖ Its emphasis on the individual as formed in the image and likeness of God.
- ❖ Its approach to serving individuals and families, which affirms all aspects of their needs and hopes.
- ❖ The influence of its values in shaping the direction and type of services provided.
- ❖ Special attention to individuals and families who are most marginal and neglected.
- ❖ Ability to offer programs that are:
  - ❖ Highly specialized
  - ❖ Flexible
  - ❖ More quickly implemented
- ❖ The Church as the mission to motivate people to solve problems of their own community.

- Principles Relating to Integration of Activity

The Office of Human Development and Catholic Charities share the same basic mission. Catholic Charities will emphasize the role of organized Human Care Services (i.e. Nutrition Sites for Older Persons, a full range of Family Life Enrichment services including Pre-Cana, Ministry to Separated and Divorced, Counseling to Unmarrieds, Marriage Counseling, Foster and Adoption Care; services to Youth stressing self-development, sports, camping experience in a Christian context; needs assessment, program funding consultation), whereas the Office of Human Development will stress Political Advocacy, Community Organization and Parish Committee Training.

c. The Role of the Diocesan Board in a Decentralized Structure

Critical to the success of the vision for a decentralized organizational structure would be the role of the diocesan board. The report called for formation of a new centralized diocesan board. It was envisioned that its mission would be:

*“To be an agent in society which according to the insight of the Gospel, improves the quality of life by recognizing the talents and gifts of all people and enabling them to put these to use in serving those individuals and families in need.”*

The board was to be composed of a majority of at-large trustees, plus area representatives and delegates from diocesan-wide affiliates and the bishop of Rochester, the vicar general, the director of the Division of Social Ministry and the diocesan director of Catholic Charities.

The major functions of the central board/staff would be:

- To provide administrative services to regions and affiliates, including particularly: legal, bookkeeping/accounting, computer
- To provide grantsmanship services to regions and affiliates

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- To serve as facilitator of planning among the areas
- To serve as a public relations vehicle
- To assist regions and affiliates in implementing the overall vision of Catholic Charities, including consciousness-raising, legislative activity, seeking systemic change and provision of services throughout the Diocese.

c. The Role of Regional Boards

In proposing the establishment of regional/subsidiary boards, the authors of the report affirmed:

*“All power of the Board of Trustees of Catholic Charities of the Diocese of Rochester flows as authorized by its 1917 Charter and the State Charities Aid Association Law.”*

The word subsidiary was used to recognize the clearly derivative powers of regional boards and to affirm their unity with the bishop of Rochester and the entire people of the Diocese of Rochester.

The basic criteria for service on regional boards were described as:

- Love of people.
- Commitment to the social mission of the Church.
- Ability to bring talents/gifts/skills to the Board.
- Knowledge and understanding of the geographic area to be served.
- Knowledge and understanding of the strengths and limitations of organizational structures.
- Ability to take advantage of all the strengths and potentials of a parish.
- An openness to change and willingness to venture forth into a new evolution of the Catholic Charities of the Diocese of Rochester.

The functions of the proposed regional boards were:

- To convene local people around problems, needs, issues and to promote general, community and parish awareness of these concerns.
- To develop methods of surveying and assessing human care needs and resources using solid data and community/parish input.
- To assist in leadership development and training.
- To provide leadership in promoting awareness of available or potential services, program and proposal consultation and if need be, Charities-sponsored program responses to priority needs.
- To offer the talents and connections of its members and to utilize the volunteer/staff bank of the entire organization as a resource for the benefit of the people of the region.
- To prepare semi-annual reports on achievements in regard to these objectives for presentation to the Board of Trustees of Catholic Charities of the Diocese

of Rochester, which shall in turn be shared as information with the regional coordinators of the diocese.

d. Plans for Creating North, East and South Charities Organizations

The report then outlined specific planning activities and a timetable for creating North, East and South Charities Boards. Since there were many existing boards in Monroe County, it was agreed that creation of a new North Charities Board would be deferred until a future time. (The creation of what was to be called the Genesee Valley Office of Social Ministry is described in the last section of this chapter.) In the report, it was envisioned that the development of both the East and South Boards would be completed by July 31, 1981. As described in the next two sections of this chapter, it was later decided to focus first on the South and then the East.

**D. THE CREATION OF THE SOUTHERN TIER OFFICE OF SOCIAL MINISTRY (1980) AND THE FINGER LAKES OFFICE OF SOCIAL MINISTRY(1982)**

**1. Introduction**

The roots of the establishment of the two new Regional Offices of Social Ministry were the presence of those involved in what was originally called the Secular Mission and then in the 1971 consolidation of the Office of Human Development what became known as the Rural Sector. The presence of staff and offices provided a focal point for work with local Church leadership in gaining support for creation of such offices. The model of organization and governance for both offices is described in the previous section. Recall that it is not the purpose of this book to describe service delivery; therefore, the focus of this section is the organizational development that led to the creation of these two offices and their advocacy and parish social ministry activity from inception until June 30, 1985. The full listing of their service delivery efforts will be described in a subsequent volume.

**2. Southern Tier Office of Social Ministry**

a. Organizational Development

Recall that the first secular mission assignment was that of Father Tim Weider in Perkinsville, Steuben County in 1967. His work focused on developing what became Kinship Family and Youth Services, and other diocese-wide activities. He was replaced by Sister Mary Kruckow, whose goals for 1973-'74 are outlined in Appendix II. The 1972 flood in the Southern Tier encouraged heavy involvement of the Church in responding, led by the Office of Human Development.

The next important step in the evolution of diocesan presence in Elmira came with the decision in mid-1986 to actually establish a physical office in Elmira and to hire Father Neil Miller on June 27, 1976, to direct that office and work with Sister Mary. Giovina Caroscio replaced Sister Mary and began working with Neil out of the Elmira office on June 13, 1979.

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Before the active process for establishment of the office is described, two related organizational developments should be mentioned. They were both engineered by the desire of the Sisters of Mercy to become involved in rural ministry. With support from Neil and Mary in 1978, Mercy Sisters Nancy O'Brien and Sheila Geraghty started what became known as Tioga County Rural Ministry. (This organization still exists and there still needs to be work done to better integrate all of Church efforts in the Southern Tier, including the Sisters of Mercy Rural Ministry initiatives, Catholic Charities entities and Kinship Family and Youth Services.) Given the void with the transfer of the Human Development Office to Elmira, Sister Margaret Louise Snider RSM established Steuben County Rural Ministry, which also has perdured to the present.

Against this background, with Bishop Clark's approval in September 1979 of the Catholic Charities of the Future Report, formal planning for the establishment of the office commenced. At a September 25, 1979, staff meeting, Neil presented a draft plan (which had been developed with considerable assistance from Moe Tierney and Bill Privett) for a consultation process which would lead to establishment of the Southern Tier board. At the October 10, 1979, meeting, it was reported that positive meetings about this possibility had been held with parish staff, with persons who had been on the Catholic Family Services board before it was integrated in 1973 into the family services agency, and with regional Human Development Committee representatives. Resulting from these meetings, there was formal agreement by the Catholic Charities board to open the office at the vacant school at Sts. Peter and Paul in Elmira on June 29, 1980. Already the board had 20 members and had had an orientation session. The founding board members were: Father Neil Miller, Stanley J. Douglas, Sister Agnes Catherine Battersby SSJ, Father Philip Billote, William G. Connors, James L. Cooney, Patricia Ellison, Mary Ferguson, John Ryan Esq., Martin Kushner, Michael Stanley, Eugene Barno, Madeline Barno, Michael J. Rehbein, Thelma Rehbein, Glenna Wickline, Theodore Specchio, Kisabelle Larrabee and Sandra Devitt. So was born the Southern Tier Office of Social Ministry. The charter creating the office is attached as Appendix VIII.

b. Advocacy and Parish Social Ministry Activities 1980-'85

There were significant advocacy and parish social ministry activities undertaken by the new office in 1980-'85. An important theme running through the description (to which many references are also made in Chapter Three) were the efforts to determine how to coordinate and integrate the new organization's procedures with the ongoing work of the Department of Justice and Peace. Obviously critical leaders in that ongoing dialogue were Giovina and then Kathy Dubel who was employed during summer 1982 to replace Giovina when she was hired as executive director of the Finger Lakes office.

The previously established system of regional meetings with parish staff and CHD committee members continued in the new organizational structure.



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At a November 4, 1980, staff meeting, it was reported that topics addressed at the most recent round of regional meetings included: Campaign for Human Development, the welfare grant increase advocacy effort, the evolving social ministry organization, Christmas baskets, the evolution of the Food Bank, the political responsibility document, death penalty, housing advocacy.

A topic addressed directly at a staff meeting on August 8, 1981, was how to integrate the social justice advocacy priorities of the Department of Justice and Peace into the work of the Southern Tier Office. At this same meeting, it was reported that the Office was working to decentralize CHD initiatives in Steuben County.

As both service development and advocacy activities expanded, there began discussion in early 1982 about the need to change the office location, but this was not to occur for several years.

It was reported that in the fall of 1982, specific advocacy issues given priority attention were:

- Federal budget
- Nuclear disarmament
- Central American human rights issues
- The Nestle boycott

In spring 1983, these were the priorities addressed at ever more effectively organized regional meetings:

- Labor/unemployment
- Nuclear disarmament
- Central American task force issues
- Nestle boycott
- Voter registration

Father Mike Bausch became executive director on June 28, 1983, following Neil Miller's decision to join the Tabasco missionary effort. Neil will always be remembered as the "Godfather" of the organization given his work in establishing the office and building a solid foundation for future growth.

By the early fall of 1983, it was reported that regional social ministry committees had been established in Steuben County, Chemung and Schuyler Counties, and Tioga County. Also, in the wake of publication of the Peace Pastoral, there was collaborative work with the Chemung Valley Women for Peace organization and the Schuyler Interfaith Nuclear Concerns Group.

At a staff meeting on March 15, 1984, Mike Bausch advocated for allocating more money to the Sisters of Mercy outreach programs in Tioga and Steuben counties, but suggested there be drafted a formal document to clarify the working relationship. At

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the same meeting, Kathy reported on the ever-strengthening regional committees and a recent meeting held with Congressman Stan Lundine on the federal budget.

It was reported that through the summer of 1984, there was continuing focus on:

- Peace Pastoral
- Central America
- Federal budget
- Unemployment
- Human rights task force priorities
- Voter registration

This period concluded with a decision that was to have significant impact on the evolution of the Southern Tier Office of Social Ministry and, indeed, all of the Rochester Diocesan Catholic Charities. Tony Barbaro, who had been doing youth ministry work in the Binghamton area, was hired as executive director effective May 6, 1985, replacing Mike Bausch who had agreed to go to Rochester to head up the newly created Genesee Valley Office of Social Ministry.

### **3. Finger Lakes Office of Social Ministry**

#### **a. Catholic Family Center – Auburn**

There had been a precursor agency to the Finger Lakes Office of Social Ministry. Catholic Family Center of Auburn was established in 1955 as a component of Catholic Charities of the Rochester Diocese because of the concern of Catholic clergy and laity that professional counseling services be provided to Catholics in Cayuga County. These services addressed marriage, out-of-wedlock issues, adoption and personal needs and problems. The Auburn Center's objectives, stated in the original constitution were:

- To cooperate with pastors and priests of Auburn and Cayuga County in order to foster through casework and other service the spiritual and temporal welfare of Catholic families and individuals
- To stimulate and promote such social thinking and action in the community as to gain better economic and social conditions for well-being of the family
- To engage in the study of factors contributing to family disorganization
- To develop skill and knowledge in dealing with personal and family problems

The agency became a member of the United Fund in 1957.

In 1967 it became possible for Catholic Family Center and the non-sectarian Family Services agency in Auburn to share the services of one executive director.

In 1969, after Catholic Family Center had moved to 80 North St., directly across from Family Services, a partnership agreement was formed, whereby Family Services

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would run the Division for Youth programs and Catholic Family Center would continue its programs and maintain its relationship with Rochester.

In 1970, the name of the agency was changed to Cayuga Family Center, with two boards, one budget, one program. From the community's perspective, it came to be regarded as one agency. The two boards were merged in the fall of 1973.

b. Organizational Development of the Finger Lakes Office of Social Ministry

Recall that formal diocesan Church presence was established in Seneca, Ontario and Yates Counties with the appointment of Father Jack Hempel as "secular missionary" in 1967. When Father Hempel was called back to Rochester in 1969 to replace Father P. David Finks in urban ministry, Father Bob Buckland succeeded him. Sister Alice McLoughlin SSJ replaced him in the summer of 1971.

At about the same time, Father George Wiant began his work in Wayne County. In the mid-1970's, George and Alice came together to work as a team, and a fifth county, Cayuga was added to their service area. In 1977, they opened the first rural ministry office, in a vacant garage on Route 21 in Shortsville. Alice left in summer 1977 and was replaced by Sister Anne Urquhart SSJ. George left in spring 1978 and was replaced by Father Bill Spilly. Thus, as discussion began about creating an Eastern branch of Social Ministry, the leadership team on the scene were Anne and Bill.

It was first reported in the December 31, 1980 semi-annual report that Bill and Anne would be working with Catholic Charities (in particular Moe Tierney and Bill Privett) toward establishing the Northern Tier Office of Social Ministry in Geneva.

In the spring of 1981, Bill and Anne worked to develop a report on human needs in the five-county Finger Lakes area. (On February 21, 1981, it was agreed that Bill Privett would be the conduit between the Social Ministry Policy team and the Northern Tier Planning group.)

In September 1981, an initial proposal for the office envisioned the hiring of four staff persons for the office: a director, an education coordinator, and the two existing Northern Tier Justice and Peace staffers who would also handle Campaign for Human Development activities.

A critical moment in the evolution of the office and Bill and Anne's work came over the October 22-23, 1981 weekend. At a staff meeting on October 21, there was great uncertainty about whether this work should proceed, and it was agreed that all staff would spend the weekend in discernment on this matter.

Over the next four weeks, it was decided to go forward, and Bill and Anne participated in a formal presentation of the proposal to Bishop Clark on November 30, 1981.

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As reported in the March 31, 1982 quarterly report, in early 1982 it was decided that the office would be located in Geneva and that Bill and Anne would work to locate and prepare for the opening of the office. The initial office was in the school at St. Stephen's.

In the June 30, 1982, quarterly report, it was indicated that the official opening of the office would be August 8, 1982. A copy of the charter signed by Bishop Clark establishing the office is attached as Appendix IX.

Giovina Caroscio was hired as the executive director.

The members of the first Board of Directors were: Patricia Albrecht, Dennis Bender, Ted Bortol, Jeanette Christensen, Father Mike Conboy, William DeRuyter, Esther Glacalene, Jacaveline Close, David Lawler, Anne Mayer-Wilbur, Father Bill Mitchateck, Catherine Morrison, Helen Pawlikowski, Dan Peters, Rachel Plano, Thomas Posateri, Alex Schaus, Shirley Thibault, Robert Walters and Father George Wiant. Over the next ten years, leadership would be provided by board chairpersons Shirley Thibault, Robert Walters, Ralph Barbalaco, Lou Tyrrell and Richard Redmond.

The purpose and structure of the new office was envisioned in the following statement:

*"The Finger Lakes Office of Social Ministry will strive to serve all people in the spirit of Jesus Christ, and to be a leaven in the larger society. We, as Church, are called in Baptism to be, like Jesus, a priest, prophet and king. We fulfill the role of priest by transforming conditions in society which hinder the full human development of people; the role of prophet by evaluating society in words and actions for justice; and the role of king by developing and exercising leadership.*

*The Office is divided into two components: Justice and Peace and individual and Family Development (Catholic Charities).*

*Justice and Peace (formerly the Office of Human Development) is that component of Social Ministry which seeks to call the Church to be a social prophet and catalyst in allowing every person the opportunity to develop his/her full human potential. This department will be specifically responsible for:*

- 1. Research and identification of social justice issues.*
- 2. Education and training of Parish and Regional Human Development Committees, Parish Councils and Parish staff.*
- 3. Advocacy on social justice issues.*
- 4. Cooperative work with community organizations.*
- 5. Support of self-help groups seeking financial assistance from the Campaign for Human Development, Bishop Sheen Ecumenical Housing Foundation and the Small Grants Program.*

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*This department will help to coordinate the programs of Human Development, the International Justice and Peace Commission, Bishop Sheen Ecumenical Housing Foundation, Campaign for Human Development and Human Life Commission.*

*Individual and Family Development/Catholic Charities is that component of Social Ministry which provides for the individual needs of persons and families based on Catholic values and principles. This department will:*

- 1. Provide Counseling Services to all persons seeking help in crisis situations or with long- term needs. Referrals will be made to other agencies when appropriate.*
- 2. Provide for the basic needs of people (i.e. food, clothing, medical) on an emergency basis.*
- 3. Maintain an up-to-date assessment of needs, services and resources in the five counties.*
- 4. Develop programs and secure private and/or governmental funding for the provision of needed services.*

*The Finger Lakes Office will support parishes in fulfilling their social mission by assisting in the formation, education, training and support of Human Development Committees.”*

c. Advocacy and Parish Social Ministry Activities 1982-1985

Described here are the important advocacy and parish social ministry activities undertaken by the new organization from its establishment until the Renewal of Social Ministry was effectuated June 30, 1985.

Already it was reported in the September 1982 quarterly report that the fledgling organization had identified as its two major advocacy priorities economic justice and nuclear disarmament issues.

For the spring of 1983, the focus was on the Peace Pastoral, in coalition with other local peace groups (as reported in Chapter Four), and farmworker issues. Staff member Father Bill Spilly continued his involvement as a leader on the board of the New York State Farmworker’s Organization. In addition, it was reported that the first six-session Parish Human Development Training program had been held at St. Francis parish in Phelps and that Giovina had begun working with Father Kevin Murphy on the establishment of a Diocesan Service Corps, modeled after such existing programs as the Jesuit Volunteer Corps.

In the fall of 1983, priority attention was given to developing “parish-based social ministry,” and there was continuing discussion about establishing a Diocesan Service Corps. There was also completed a social ministry training program at St. Gregory’s in Marion and the process began to find a replacement for Father Bill Spilly who had left his position to take a parish assignment.

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Several important developments occurred in the spring of 1984. Giovina indicated that there were possibly as many as six persons interested in participating in the Diocesan Volunteer Service Corps for 1984- '85. As it turned out, four persons participated in the first year of the program, with two funded through non-diocesan sources. Giovina was appointed to serve on a steering committee with John and Charlie Mulligan to develop a diocesan strategy for addressing migrant farmworkers advocacy issues. There was a six-session Parish Social Ministry training program at St. Mary's, Auburn. On May 5-6, the Finger Lakes office helped organize a Rally for Jobs for Justice. The organization supported the Campbell's soup boycott initiated because of concern about the company's treatment of its workers.

Two major organizational developments occurred in the first half of 1985. Chris Grannis was hired in January to replace Bill Spilly. In May, it was reported that the office would be moved to St. Francis School.

Thus came to a close this beginning period in the work of the agency.

#### **4. Conclusion**

The establishment of these two offices was a significant achievement in response to Bishop Hogan's original directive to make Catholic Charities a diocese-wide presence, and to follow up on Bishop Clark's approval of the "Catholic Charities of the Future" report. As described in Chapter Three and referenced in this section, however, these developments resulted in some growing pains as there was discussion about how to coordinate both governance and service delivery activities between the central office and the new regional offices. These issues would spark the creation of the Renewal of Social Ministry process which would culminate on June 30, 1985.

### **E. THE RENEWAL OF SOCIAL MINISTRY 1985**

#### **1. Introduction**

There are always growing pains in the evolution of any new organization. While the formal process for Renewal of Social Ministry was initiated in early 1984, there was even from the time of the adoption of the "Catholic Charities of the Future" report internal discussion of organizational issues which led to the formal renewal process.

This section describes the evolution of the process, the process itself and the final outcome in the following parts:

- Early Issue Discussion 1979-'83
- The Status of the Office of Social Ministry September 1983
- The Renewal Process January 1984-June 1985
- The New Social Ministry Structure July 1, 1985
- The Creation of the Genesee Valley Office of Social Ministry 1985

## **2. Early Issue Discussion 1979-‘83**

### **a. Introduction**

Four noteworthy activities during this time period led up to creation of the formal renewal process:

- Catholic Family Center – possible separate incorporation
- Social Ministry Policy Table discussion
- The development of services for handicapped persons

### **b. Catholic Family Center – Possible Separate Incorporation**

In September 1979, at the very same time that Bishop Clark was accepting the “Catholic Charities of the Future” report, the Catholic Family Center board developed a proposal to incorporate separately.

Recall that in May 1950, Catholic Family Center was created as an amalgamation of various service functions into one agency which was a member agency of Catholic Charities of the Diocese of Rochester and received its legal status from Catholic Charities.

There had been initial discussion about separate incorporation in 1973 because of the inability of Catholic Family Center to take title to a group home located on Buckingham Street. Discussions were suspended with the creation of the Office of Social Ministry in 1977, but resumed in the context of a November 1978 meeting about an affiliation agreement with Catholic Charities. Members of the Catholic Family Center Executive Committee then met with Auxiliary Bishop Joseph McCafferty, Charlie Mulligan and Moe Tierney and it was agreed that no action would be taken until the arrival of a new bishop.

The board then developed a proposal for separate incorporation because there were certain restrictions on what CFC could do because it was not a legal entity and, because the lines of authority between CFC and Catholic Charities were unclear, plus it was felt that separate incorporation was needed to attract strong, committed board members. The specific proposal for separate incorporation envisioned:

- The bishop or his representative would be a permanent board member
- The board would be self perpetuating.
- Catholic Family Center would maintain permanent affiliation with Catholic Charities (Disaffiliation would require unanimous [obviously including the Bishop] board approval.)
- The Board of Directors would have authority to sell, mortgage, rent property, authorize loans, accept gifts, etc.

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This proposal did not gain approval, but is important because it identified important issues that would be addressed in the renewal process and beyond.

c. Social Ministry Policy Table

Discussions on the evolving organizational structure occurred at the Social Ministry Policy Table throughout the time period.

Even before the Southern Tier office was officially opened, there was discussion between Charlie Mulligan and Joe Weider about what would be the relationship between Kinship and the new Southern Tier board.

It was agreed in October 1980 that the Southern Tier organization would complete negotiations about its relationship with the Department of Justice and Peace before beginning discussions with the Institutional Ministry Department.

On May 28, 1981, the Social Ministry Policy Table (Charlie Mulligan, Mary Heidkamp, Neil Miller, Moe Tierney, Claire Roland, Lourdes Perez-Albuerne, Bill Spilly and Bill Privett) held a daylong session in which all present were asked to offer their perspective on issues to be addressed “in working together.” Two particular issues addressed were how to determine priority advocacy issues and developing services for handicapped persons. There was also a report from a recently created Family Ministry Task Force.

Again, at a similar meeting on November 5, 1981, there was agreement that the group needed to develop methods for leadership training, spiritual development and better integration of the various components.

At a meeting held on January 10, 1982, on recommendation of the Family Ministry Task Force, it was agreed that each area would develop a booklet on emergency services available for family problems.

A very significant moment in the evolution of the overall governance structure came at the April 22, 1982, meeting of the Social Ministry Policy Table. Great concern had been expressed that the nascent board of the Finger Lakes Office of Social Ministry had not sufficient involvement in the hiring of Giovina Caroscio as executive director. The concern was not about Giovina but rather about the process. This discussion led to creation and adoption of a statement of “Policies Governing Relationships Between Regional Boards and the Division of Social Ministry.” This seminal document clarified three important elements in such relationships:

- The dual responsibility of the executive director to the board and the diocesan office
- “Reserved powers” exercised by diocesan board and members
- The joint hiring process



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Here for the first time were made specific some of the concepts of the decentralized governance structure which had been broadly described in the Catholic Charities of the Future report. Thus was put in place for the first time the basic framework which has been the foundation of the governance structure for more than 25 years.

At another important meeting on June 11, 1982, the staff heard a presentation from Paul Kazmierski from RIT who had been hired as a consultant to suggest possible organizational restructuring approaches. This was in many ways the formal beginning of the renewal process. At that meeting, Charlie Mulligan indicated that he planned to step down as director effective June 30, 1985, that Father John Firpo had been designated as his successor, and that John would begin a three year education and orientation process.

There was a follow-up meeting with Paul at the Office of Human Development on September 22, 1982, to help frame the parameters of his study. As a result of this meeting, Paul proposed a week later that his study should focus on the following:

- Mission of Social Ministry
- Resources
- Governance
- Cooperative spirit
- Formal relationships
- Relationships with the Southern Tier and Finger Lakes offices

Discussion continued at the February 16, 1983, meeting, about the need for the Department of Justice and Peace to clarify relationships with the Finger Lakes and Southern Tier offices. It was also indicated that Father Firpo would spend some time in “in-service training” while also taking summer school classes.

It was announced at the April 27, 1983, meeting that Sister Mary Jean Smith SSJ would work in the Office of Social Ministry for the 1983-84 program year.

Charlie Mulligan announced further steps in the evolving organization in a May 19, 1983, memorandum indicating:

- Catholic Family Center would become the human services component of the Office of Social Ministry for Livingston and Monroe Counties.
- The Diocesan Board of Catholic Charities would become the Diocesan Board of Social Ministry.
- Jim Maloney from CFC and Joyce Strazzabasco from CYO would be added to the Social Ministry Policy Table.

In July, the group reviewed the final draft of the proposed Renewal of Social Ministry, with the hope that a committee to discuss implementation would be appointed in the fall and it was indicated that Moe Tierney had been appointed as head of a group to establish common fiscal policies.

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In September, each of the component groups were asked to appoint three persons to a committee to consider the Renewal document. The first meeting was held on November 19, 1983.

Social Ministry leadership met with Bishop Clark on November 28, 1983, addressing these matters:

- Renewal of Social Ministry
- The Parish Social Ministry Project in Tompkins and Livingston counties
- The Diocesan Volunteer Service Corps program
- Central America issues
- Certification of chaplains

Issues addressed at the end of 1983 included:

- “Working CFC into the Annual Appeal”
- Further review of the Renewal proposal
- A meeting between Kinship and the Catholic Charities board to discuss long-range plans
- What to do about the Family Life Office in restructuring

Thus, the stage was set for forwarding the Renewal process in early 1984.

d. The Development of Services for Handicapped Persons

During this time period, several initiatives were undertaken to develop services for disabled persons. They are described here as background for the future evolution of the Social Ministry structure described in the next two chapters.

These developments coincided with more general attention to the needs of disabled persons as evidenced by the 1978 USCC “Pastoral Statement of the United States Bishops on Handicapped People” (reissued in 1989 as Pastoral Statement on Persons with Disabilities).

Three significant events inspired these developments in the late 1970’s and early 1980’s.

First, Bill Privett, who was to play a key role in the development of Catholic Charities for more than a decade, was hired as associate director of Catholic Charities in September 1977. He had come to Rochester earlier in the year as a federally-funded Monroe County employee, executive assistant to the director for human resources.

Second, Bishop Clark appointed a task force in March, 1980, to determine unmet needs of persons with disabilities, directing that the Diocese give highest priority to addressing them through the leadership of Catholic Charities.

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At the same time, in the wake of the Willowbrook Consent Decree making a state commitment to a program of community placement of persons with development disabilities, the New York State Office of Mental Retardation and Developmental Disabilities asked Catholic Charities to become a provider of residential services for persons with developmental disabilities.

Bill Privett had come to Catholic Charities in part because of his interest in services to disabled persons. He researched whether his family could operate a community residence for persons with developmental disabilities as a “family ministry” because of the unique background and experience both he and his wife possessed. Just as Bill had prepared a resolution for the Catholic Charities board to authorize operating community residences, Bill and Moe Tierney were approached by staff of the Newark Developmental Center who wanted Catholic Charities to take over operation of two community residences they were developing, one in Lyons and one in Penn Yan. So was born Catholic Charities involvement in residential services.

In 1980, what was then called Catholic Charities Residential Services (now called Catholic Charities Community Services) opened the Lyons Community Residence as a home for 12 persons who had recently been deinstitutionalized. The first program director was Dr. Jill Szwarc. During this time period, three other homes were opened: the Penn Yan Community Residence in 1981, the Cloverdale Community Residence in 1984, and the Westerloe Community Residence in 1985. Paul Pickering was hired in August 1982 and appointed program director in November 1982. He was to become one of three giants, along with Tony Barbaro and Carolyn Portanova, who would be the heart and soul of the organization from their hiring up until the present time.

During this time period, much other activity was undertaken on behalf of disabled persons, as led by Sister Clare Roland and Bill Privett. Several highlights:

In February 1981, it was agreed that Charlie Mulligan, Moe Tierney and Bill Privett would develop a response to the report of the Diocesan Task Force on Disabled Persons.

The story of development of the LILAC (Life in Institutions, Loving and Caring) program is an interesting one. One factor in its development was the much publicized death of a patient at the Rochester Psychiatric Center (RPC) which led to concerns about conditions at the center. Also, 1981 was the International Year of the Disabled. In response to these external events, there was discussion at a social ministry staff meeting at which Bill Privett opined that the most disabled persons could be found in institutions. This discussion led to development of the LILAC program whose name was created at the Privett family dinner table.

Two helpful factors in creation of the program were the support of the chaplain at RPC and the leadership provided by Zozo Laird, an RN on the RPC staff who was loaned to Catholic Charities on a half-time basis.

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Through the life of the program, about five to seven parishes sent volunteers on a regular basis to visit RPC residents. Bill reported that when 75 volunteers from St. Joseph's Penfield came to a volunteer training session, RPC staff were overwhelmed by this outpouring of interest.

At the November 5, 1981, Social Ministry Policy Table meeting, it was reported that a fulltime priest had been assigned to a parish for the deaf.

At a meeting on February 16, 1983, it was reported that consideration was being given to creating a Diocesan Commission on the Disabled, which would include the community residences, Project SEED (a government-funded community-based social and recreational program for about 70 multiply-handicapped persons administered by Catholic Charities), LILAC and the deaf parish.

This was the status of development about this important ministry as of June 30, 1985.

### **3. The Status of the Office of Social Ministry September 1983**

It is important to understand the status of the Office of Social Ministry on the eve of the 18-month process that led to adoption of the plan for the Renewal of Social Ministry.

This is best stated by Charlie Mulligan's statement on the purpose and structure of Social Ministry, drafted on September 28, 1983:

*"The Division of Social Ministry is one of the six functional divisions of the Diocese of Rochester. Under the leadership of the Bishop it serves the peoples and the institutions of the diocese. It is guided by the example provided by the holy men and women of the Scriptures whose lives are completed and integrated in the surpassing life of Jesus Christ. In keeping with his example, guided by the spirit, in accord with the teachings and traditions of the Church community and a current reading of the signs of the times, the Division of Social Ministry:*

*1. Fosters and implements the response of the Church at all levels to the needs of the individuals and groups in full cooperation with the initiatives and structures of our society where that is possible. This is carried out through Catholic Charities, Inc. of the Diocese of Rochester. Using this broad and legally established corporate mechanism, the Board sponsors the following efforts:*

- A. Catholic Family Center*
- B. Catholic Youth Organization*
- C. The Office of Family Life*
- D. Project SEED*
- E. The Catholic Charities Christmas Fund*
- F. Emergency Housing*
- G. The Community Residence Facility Program*
- H. LILAC*
- I. The Commission on the Disabled*

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- J. *Catholic Charities also maintains a close working relationship with the following affiliates: DePaul Mental Health Services, St. Joseph's Villa, Charles Settlement House, Kinship Group Home, Inc. and Camp Stella Maris of Livonia, Inc.*
  - K. *Catholic Charities maintains a looser relationship with the following programs: Genesee Settlement House, St. Ann's Home.*
2. *Educates Church members and the broader community regarding the universal moral principles which proclaim the Church's approach to the dignity of every person and the transcendence of God in our everyday world. At times the diocese will both educate people and promote participation in actions which apply these moral principles to specific social questions today. This is carried out through the Department of Justice and Peace which includes the following programs:*
- A. *The Bishop Sheen Ecumenical Housing Foundation, Inc.*
  - B. *The Human Life Commission*
  - C. *The International Justice and Peace Commission*
  - D. *The Campaign for Human Development*
  - E. *The Office of Human Development which includes Urban Social Ministry and Political Ministry*
3. *Mediates the presence of the community to people separated by our society for the sake of treatment, healing or safety. The community of Christ is one in promise and in present day reality. The diocese seeks to recognize the presence of Christ wherever two or three are gathered together and to provide a bridge between peoples separated and the community itself. This is done through institutional Ministries which includes the following areas of chaplaincy and programs:*
- A. *Acute Care Hospitals*
  - B. *Centers for the Developmentally Disabled*
  - C. *Psychiatric Hospitals*
  - D. *Skilled Nursing Facilities and Long Term Care Facilities*
  - E. *New York State Prison System*
  - F. *The New York State Division For Youth*
  - G. *12 County Jails*
4. *In all this we believe that lay leadership is central to our cause since the Christian's relationship to shaping this earth is rooted in baptism and applies to the full span of work done by the laity in the world. For this reason we have sponsored two decentralized Social Ministry Offices in Geneva and Elmira."*

**4. The Renewal Process January 1984-June 1985**

a. The Renewal Process

The 18-month process that led to the Renewal of Social Ministry began with a document drafted by Father Charlie Mulligan on January 6, 1984, which outlined the

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need for renewal, problems with the present structure, the method of renewal and process for renewal.

The section of need for renewal summarized the office's evolution over the seven years after it was established.

The report then indicates that while these developments "represented solid progress," there were four fundamental organizational problems:

- Problems Regarding Accountability and Authority
  - ❖ Need to establish an effective governance relationship between the diocesan board and boards of the Southern Tier and Finger Lakes office
  - ❖ Two sets of personnel policies
  - ❖ Chaplaincy services having little relationship to Catholic Charities
  - ❖ Little communication between various boards and commissions
  - ❖ Unclear dual accountability to boards and director of social ministry
  - ❖ No overall planning vehicle
- Problems and Inconsistencies in Regard to Funding
  - ❖ No clear policy in funding central offices
  - ❖ No diocesan funding to CFC or CYO
  - ❖ No policy defining which programs should be funded by United Way
- Problems Regarding Relationships Between Agencies and Regions in the Diocese
  - ❖ Difficulties in relationship between the commissions themselves and then the commissions with regional boards
  - ❖ No formal group dealing with the Genesee Valley Region (Monroe and Livingston)
  - ❖ CFC and CYO established to be diocesan agencies but because of funding serve primarily Monroe County
  - ❖ Catholic Charities lacking a clear policy of direct service operation
- Problems in Communications
  - ❖ Little knowledge in parishes of Social Ministry
  - ❖ Confusion over mailings to parishes
  - ❖ The difficulty in presenting a united sense of the whole to the public at large

The document then turned to a description of the method of renewal. It articulated the need to develop a new structure but not one based solely on efficiency. Charlie urged that there be deeper examination of the Christian

orientation of the agency which would give perspective for designing a new structure. He outlined three sources for developing such a perspective.

The Signs of the Times

- ❖ Marriage, family, the individual and the primary group
- ❖ The neighborhood, town, city and county as a setting for our lives
- ❖ The level of the state, the nation and our responsibility in the world

Universal Principles Governing this Process

- ❖ Appropriate legal support and empowerment of the poorest, the weakest, the most marginal and exploited members of our society.
- ❖ Respect for and fostering the appreciation of the sacredness of human life in all its stages.
- ❖ Maintaining Christian view of the social nature of property and the goods of the earth.
- ❖ Respect for the dignity of human work and the right of people to work.
- ❖ A fundamental commitment to the unity of all peoples and constant need for reconciliation and forgiveness in striving for a society of justice and peace.
- ❖ Supporting the Christian dignity and witness of marriage and family life.
- ❖ Seeking to enhance individual, family or group responsibility for actions and decisions and advocating their right to participate in the decisions affecting their lives.

Particular Principles Governing this Process

- ❖ Two basic goals must be included: the unity of the diocese calls for an effective mechanism of decision-making and action which is representative without demanding months of deliberation. Secondly, each local region should feel ownership of its local board and be able to make particular decisions reflecting its own character.
- ❖ Social Ministry must find a way of providing service and, at times, prophetic advocacy which may not meet with popular approval. When an agency depends on government and private sources of funding, as Social Ministry surely must, it is hard to make statements on issues such as the death penalty.
- ❖ Stewardship and a careful monitoring of resources should characterize all programs and evaluations of the ministry.
- ❖ The involvement of volunteers in both issue and service programs should be promoted. The volunteers should be allowed full participation in groups at an appropriate level; for example, programs helping the sick may be done on a neighborhood or parish level, whereas programs examining issues of international justice may be better done on the county level.

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- ❖ Whenever possible, programs should be ecumenically based. Good examples would be the cooperation between the Episcopal Diocese and the Roman Catholic Diocese in the Bishop Sheen Ecumenical Housing Foundation. At the same time, ecumenical cooperation should not diminish the clarity of the foundational values of the program or issue.
- ❖ Boards should not substitute for the participation of groups, parishes and other constituencies affected by the decisions of those boards within the Church. Convenings and hearings should be used as an ordinary instrument of board policy and decision-making.
- ❖ Similar structures should be established in all areas of the diocese. It is particularly important that local structures be established in all areas of the diocese. It is particularly important that local structures be established in the Monroe and Livingston counties area to provide a clear separation between diocesan functions and regional functions.
- ❖ The Bishop's Annual Appeal should provide funding for the leadership staffing within Social Ministry. The funding of emergency needs and local human service programs should come from the resources of each local area except when these resources are obviously inadequate.

Charlie concluded the document by outlining the proposed process for renewal. He indicated that the draft had been revised several times and approved by a working group in the diocese and also that it had been approved by Bishop Clark. His vision was that the director would propose a list of 20 persons, including board and staff from the five departments of Social Ministry, as well as general representatives of the parish and persons with particular expertise. From this list, the bishop would select a group of 11 who would select their own chair and be responsible for the final report. Staff assistance would be provided by Charlie, Lourdes Perez-Albuerne and Jim Lund. The Jesuit Center at Wernersville would be hired as consultants. In general, the timetable envisioned was that the committee would develop a proposed organizational design by September 1, 1984 and that the fall would be a time for consultation within the social ministry structure and the diocese more generally.

b. The Discernment Process

The discernment process was initiated on January 25, 1984 with the hiring of Harry Fagan as a planning consultant. Harry had begun his Church work in Cleveland in the 1960's. He became active in social concerns as the director of the Commission for Social Action in Cleveland. In 1983, he and Father Phil Murnion co-founded the National Pastoral Life Center. Following Father Murnion's death in 1992, an award was established in his honor by the National Human Development Roundtable.



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In March and April, these matters were discussed by the Planning Committee and staff:

- In review of the organizational chart, the need for job descriptions for the three associate directors of Social Ministry (Catholic Charities, Department of Justice and Peace, Institutional Ministry)
- The role of boards
- The role of a diocese-wide service organization
- The need to have regional board representatives on the central board

It was hoped that further meetings in May and June would lead up to a session with Harry Fagan on June 28.

In May, it was agreed that John Firpo needed to be involved in the restructuring process, and there was extensive discussion about the Renewal process at a June 21, 1984, meeting with board chairs and executive directors.

The session with Harry Fagan on June 28, 1984, focused on the Signs of the Times outlined in the January proposal:

- Family life
- City/county/regional
- State/federal/international

By June 30, 1984, it was reported that there had been three meetings of what had become the Committee of 18. Included had been overview briefing on social ministry, discussion of plans for the Monroe-Livingston region and discussion of diocesan staffing involving central staff and Justice and Peace staff. Smaller groups had been appointed to work over the summer to develop more specific plans.

In October 1984, these developments were reported:

- A draft proposal had been created for the establishment of the Genesee Valley Office of Social Ministry.
- Mary Heidkamp would write to the three board chairs of components within her department seeking input.
- There was further evolution of plans for diocesan staffing.
- Moe Tierney would create within Catholic Charities a commission on disabled which would include the community residence programs.
- Charlie would prepare a report for presentation to parishes.

The committee met on November 13, 1984, to prepare the final draft of the renewal document to Bishop Clark who approved it in late November 1984, for implementation July 1, 1985, bringing to conclusion the decision-making phase of the process.

## 5. The New Social Ministry Structure July 1, 1985

### a. Introduction

The new structure which would become effective July 1, 1985, is presented here followed by a description of the Genesee Valley Office of Social Ministry (serving Monroe and Livingston Counties) which was created through this process.

### b. The New Social Ministry Structure

The vision and structure of the new Social Ministry was described comprehensively in a document by Charlie Mulligan in December 1984. It described Social Ministry as a concept, reviewed the context in which the renewed structure was developed, enumerated the reasons why change was needed, put forward a proposal for renewal of the Parish Social Ministry and described the new role of regional and diocesan offices.

Three sections are especially relevant to this document:

- What is Social Ministry?
- The Renewal of the Regional Office of Social Ministry
- The Diocese-wide Office of Social Ministry

These areas of the report read as follows:

#### *“What is Social Ministry?”*

*The phrase ‘Social Ministry’ describes the work of believers in the world. Christ has called us to transform this earth through our love, work, celebration and learning. As an explicitly organized community, the Church is engaged in the life of this world. The following terms describe the role of the Division of Social Ministry within the many levels of the diocesan Church.*

#### *Training*

*The Christian community is called to prepare people for action by training the many groups (on both the parish and diocesan levels) which seek to respond to the needs of people for justice and love. The substance of that training is drawn from scripture, the social teaching of the Church and includes the skills necessary to work for social change and to provide service within the community.*

#### *Active Service*

*The Church is called to respond to the human needs of individuals and families by promoting and, when appropriate, providing reliable and quality care. These needs might be emergencies, newly generated or long standing. Special priority is given to the economically poor and socially marginalized people.*

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Working for Change

*The people and institutions of the Church proclaim the dignity of all people by mobilizing in a hopeful way to seek legislative or administrative change in our society. Our public and private social structures should be flexible enough to meet the needs of all people.*

Unity with Institutionalized People

*The Church cannot be limited by the walls of institutions in which people live. At all levels, we are called to form Christian community encouraging the full participation of institutionalized populations in the social life of our communities. We work both formally and informally to recognize and welcome the sick, disabled, imprisoned and those separated from our communities.*

According to Christian Principles

*The behavior of the Church within our society should proclaim that justice and love are one, that forgiveness and social change go hand in hand and that the power of God and human efforts do not contradict one another. Training, active service, working for change and including institutionalized peoples are the essence of Social Ministry. This we are called to do in a way which recognizes the behavior of Christ as definitive for us.*

The Renewal of the Regional Office of Social Ministry

Its Relationship with Parishes

*The insights of the parish Social Ministry Committee play an important role in giving direction to the Regional Office of Social Ministry. A good relationship between the regional office and the parish is critical. The following strategies are appropriate:*

- *Connect with Parishes*  
*A regional, bi-monthly social ministry meeting might be established within every county of the diocese. This should be attended consistently by members of the regional board and staff. Two-way questioning, reporting and planning should be the heart of the regional social ministry meeting.*
- *Parish Participation in Regional Boards*  
*The board of the Regional Office of Social Ministry should solicit nominations from the regional social ministry meeting. The nominees do not have to be participants in the regional social ministry meeting. The regional office of social ministry should seek parish leadership to assist in regional projects.*
- *Joint Planning*  
*There should be a bi-annual consultation with parish committees conducted on a diocese-wide basis through the regional offices of social ministry. The purpose of this consultation would be to help parishes select and prioritize needs and issues.*
- *Communication*  
*Parishes should be notified in advance of all activities which may affect them significantly.*

The Three Regional Offices of Social Ministry

*There shall be three regional boards of social ministry in the Roman Catholic Diocese of Rochester:*

- *The Genesee Valley Office of Social Ministry made up of Monroe and Livingston counties*
- *The Finger Lakes Office of Social Ministry made up of Wayne, Cayuga, Ontario, Seneca and Yates counties*
- *The Southern Tier Office of Social Ministry made up of Tioga, Tompkins, Chemung, Schuylers and Steuben counties*

The Powers of the Regional Boards

- *Inclusive*  
*Each regional office shall be a legal subsidiary of Catholic Charities, Inc. and shall have full responsibility for the programs of Catholic Charities, Justice and Peace and Chaplaincy Services according to the policies of the diocesan board.*
- *Restricted Powers*  
*Nominees to the regional office boards shall be approved by the diocesan board of social ministry. The regional board shall act within the organizational purposes and policies of the diocesan board in regard to finance, personnel, philosophy, planning, budget and legal structures.*
- *Planning and Relationships*  
*The regional board shall facilitate all program planning and development within the region and develop relationships with the counties, the United Way and other third-party funders to provide services.*
- *Directive*  
*The regional board shall approve policies, directions, priorities and operating plans for the region.*
- *Leadership*  
*The regional board shall promote social ministry education, training and convene appropriate people on selected issues and problems.*
- *Coordination*  
*The regional office shall coordinate programs within the region including those conducted by diocesan-wide human care and social justice agencies. This board is also called to coordinate parish, regional or agency social ministry programs when appropriate.*
- *Communications*  
*The regional office shall cooperate in the reporting and linking systems with the diocesan office.*

The Regional Director

*The regional director shall implement all programs within the designated counties. The hiring of the regional director shall be accomplished jointly by the regional board and the Office of the Bishop. Insofar as the regional director is the representative of the Bishop, there must be a direct line of accountability to the Director of Social Ministry. Insofar as the regional director implements programs and policies for the Board, the director is accountable to that board.*

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*The Regional Staff*

*Each regional office shall have staffing appropriate to the performance of the following functions:*

- *Developing training and other programs leading to the convening and empowerment of people*
- *Fostering program development by seeking the monies needed to carry out the purpose of the regional office*
- *Establishing appropriate human care services needed to respond to the people*
- *Coordinating the response of parishes and volunteers to institutionalized people in the region*

*The Diocesan-wide Office of Social Ministry*

*Introduction*

*Just as a regional office of social ministry will enhance the effectiveness of parish Social Ministry Committees, the diocesan-wide office will enhance the role and effectiveness of the three regional offices of Social Ministry. Regional influence in the diocesan-wide office will be exercised in the following ways:*

- *Membership*  
*The board of the diocesan-wide office shall have at least three members from each region.*
- *Presence on the Executive Committee*  
*The presidents of the three regional boards or their delegates shall be part of the executive committee of the diocesan-wide board.*
- *Staff*  
*The directors of the three regional offices shall be part of the Social Ministry Policy Table entrusted with the coordination of social ministry for the diocese including the planning and budget cycles.*
- *Committee presence*  
*When there are specific ad hoc committees on the diocesan level, there shall be a polling of the regional boards and directors for nominees.*

*Specific Tasks of the Diocesan Board*

- *Establish policy for the Division of Social Ministry.*
- *Accomplish at the diocesan level needed advocacy on issues pertaining to the state, national and international levels.*
- *Monitor (and at times direct) particular issues which occur within a region when special circumstances highlight the significance of such issues.*
- *Implement a common planning and evaluation cycle for all programs within the division.*
- *Advise the bishop.*
- *Develop, coordinate and approve the annual division ministerial plan and budget.*
- *Promote good communications within the division, between the divisions, between the division and the local Church and with the broader community.*
- *Develop common personnel policies with an integrated promotion plan.*

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- *Promote fund development and fundraising on a general level for all regions within the diocese.*

The Diocesan-wide Staff

- *Director of Social Ministry*  
*Generally, this person serves the bishop as a division director and as an advisor. The director also serves the board as the executive. This dual accountability requires that the director be hired by the bishop with advice from the board. The following is a brief description of the duties of the director of social ministry:*
  - ❖ *Provides staff to the board and the committees of the board*
  - ❖ *Is the chief spokesperson for the bishop on social ministry issues*
  - ❖ *Chairs staff committees which coordinate the work of the diocese*
  - ❖ *Leads the planning and budget process*
- *Associate Directors*  
*Each of the three major program areas of the Division of Social Ministry will have an associate director on the diocesan level. Thus, there will be an associate director for Catholic Charities, for Justice and Peace and for Chaplaincy Services.*
- *Assistant Director*  
*Because of the heavy responsibility of the diocesan-wide board in regard to financial policies, personnel policies and the planning and budget cycle, an assistant director shall be part of the diocesan-wide staff for that purpose.*

c. Implementation Activities January-June 1985

While the renewal was officially approved in late 1984, much work had to be accomplished to prepare for implementation July 1, 1985.

As to be expected, there was some resistance to change, particularly in Monroe County. After several discussions, including on the relationship between the Education Department, Youth Ministry, the Youth Council and Social Ministry, ultimately the CYO and CFC Boards approved the plan for creation of the Genesee Valley Office of Social Ministry. Its original charter is attached as Appendix X.

Other preparation activities included:

- At the February 21, 1985, staff meeting, these matters were addressed:
  - ❖ There was agreement that Mike Bausch would start his assignment as executive director of Genesee Valley Office of Social Ministry effective May 6, 1985.
  - ❖ At the same meeting, discussion ensued about the regional offices and process of diocese-wide services, including Human Life, Campaign for Human Development, services to disabled persons, and Family Life services.

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- At the March 5, 1985, staff meeting these matters were addressed:
  - ❖ Discussion with Margaret Demeo, recently appointed director of the Office of Family Life about a diocese-wide vision of Family Life, with recognition that there was not much activity in the Finger Lakes and Southern Tier
  - ❖ Discussion about how to recruit members for the newly created GVOSM and Diocesan Catholic Charities Board
  - ❖ An announcement that Charlie Mulligan had taken responsibility for hiring a new executive director for the Southern Tier office
  
- At the March 27, 1985, staff meeting, these transition matters were addressed:
  - ❖ It was agreed that Moe Tierney would convene another meeting of Margaret Demeo and regional directors to discuss a diocese-wide vision of Family Life.
  - ❖ There was discussion about space allocation at the Pastoral Center, since the 750 W. Main St. office was being closed.
  - ❖ It was agreed that Diocesan Catholic Charities would assume administrative responsibility for the Bishop Sheen Ecumenical Housing Fund.
  - ❖ It was reported that choices were being made for membership on the Diocesan Catholic Charities Board.
  
- At the April 15, 1985, meeting these matters were addressed:
  - ❖ Staff at GVOSM would include Mike Bausch as director, Bill Privett to help with research and development, and Sister Chris Wagner as Justice and Peace staff person.
  - ❖ Staff of the Diocesan Office at 1150 Buffalo Road would include John Firpo, Mary Heidkamp, Dorothy Kaiser, Moe Tierney, Paul Pickering, Greg Zuroski, Allynn Smith, Margaret Demeo, Sister Rosario Hughes RSM (part-time), Sister Clare Roland, Judith Slivak, Debbie Ferris Morris and Sister Siena Cameron.
  - ❖ While Bishop Sheen Ecumenical Housing Foundation, Inc. would move for the time being to 1150 Buffalo Road, it would at the same time apply to the Episcopal Diocese for office space.
  
- On May 1, 1985, it was announced:
  - ❖ Bill Wynne would chair the Diocesan Catholic Charities Board.
  - ❖ John Oberlies would chair the GVOSM Board.
  
- On June 5, 1985, Harry Fagan was present at this last meeting of the Social Ministry Policy Table, which addressed these matters:
  - ❖ Definition of the role of the three assistant directors (Tierney, Heidkamp, Roland) and their relationship to regional offices
  - ❖ Agreement that John Firpo and the three assistant directors would regularly meet with regional directors
  - ❖ An orientation of regional directors to Chaplaincy Services

- ❖ Beginning discussion on creating a covenant between the diocesan office and regional offices

- At the June 18, 1985, meeting between central staff and regional directors, the major area of focus was the role of the central staff.

Thus the stage was set for the new organization to begin functioning July 1, 1985.

## **6. The Creation of the Genesee Valley Office of Social Ministry 1985**

### **a. Introduction**

As early as 1979, there was discussion about particular problems in the Monroe and Livingston County area which should be addressed in the renewal process. A December 24, 1984, document written by Social Ministry staff describes the origins and proposed functioning of the new office within the context of the overall renewal. Following a summarization will be description of early implementation activity.

### **b. The Genesee Valley Office of Social Ministry**

The December 24, 1984, document begins with a discussion of challenges raised with the creation of the Office of Social Ministry and its early activity. They were recognized as:

- Services to parishes needing more assessment
- Lack of services in Livingston County
- No comprehensive planning process
- Few planned relationships among agencies and between agencies and parishes
- No unified institutional change
- Conflict in managing regional/diocese-wide priorities

Therefore, the goal of establishment of the Genesee Valley Office of Social Ministry was identified as:

*“unifying the separate operations of Catholic Charities, Justice and Peace and Chaplaincy under a single Regional Board of Directors. This board will have the tasks of comprehensive planning, priority setting, coordination of program development, service and social justice advocacy, financial management and communication in the Genesee Valley Region, i.e. Monroe and Livingston Counties.”*

The plan called for the establishment of regional Social Ministry meetings as a way to better communicate with parishes. It also envisioned the creation of subsidiary councils as the first level of agency planning and management for the operation of the 70-plus programs.



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Plans called for creation of eight councils: Catholic Charities, Catholic Youth Organization, Immigration, Refugee Resettlement and Migration, Older Persons, Disabilities, Substance Abuse, Housing. It was envisioned that three department planning and coordinating committees would coordinate the work of Catholic Charities, Chaplaincy and Justice and Peace. It would be the responsibility of the regional board to unify the work of these three departmental committees in the region.

Specifics of the work were then described by department.

As was soon to become apparent, this complex set of goals would be very difficult to reach.

c. Early Implementation Efforts

The highlights of early implementation efforts were:

- Following nearly a year of discussion, there was put forward for the first time formally in October 1984 a specific proposal for the office's creation and functioning.
- In early 1985, there was agreement that GVOSM would initially have three staff persons: a director, research and development person, and a justice and peace staff person. It was recognized that the central office justice and peace departments would take primary responsibility for issues analysis and resource material development, and that the GVOSM justice and peace staff person would focus on developing relationship with parishes.
- On April 27, 1985, it was indicated that John Oberlies was heading up the formation of the new GVOSM board.
- Father Mike Bausch began his work as executive director on May 6, 1985.
- In May, it was indicated that the other two GVOSM staff persons would be Bill Privett and Sister Chris Wagner.

So the stage was set for another important effort in the evolution of the Office of Social Ministry.

**F. CONCLUSION**

In a 10-year timeframe, not only had there been extensive and effective advocacy and parish-related activities, but staff and board leadership had expended countless hours shaping a structure designed to integrate direct service and advocacy activities. Certainly there were and would continue to be growing pains, but the work described here was truly "leading edge" in advancing the vision of Catholic Charities envisioned in the 1972 Cadre Report.

## **CHAPTER SIX**

### **THE FURTHER DEVELOPMENT OF THE OFFICE OF SOCIAL MINISTRY 1985-'92**

#### **“GROWING PAINS”**

##### **A. INTRODUCTION**

The Renewal process completed more than five years of activity to implement the concepts envisioned in the 1979 Catholic Charities of the Future Report. As indicated in the previous chapter, there were numerous organizational challenges which were addressed as the process unfolded. Those who came into leadership positions at the board and staff level in the summer of 1985 recognized that there were many matters still to be addressed in creating an effective and well-functioning organization.

It would take seven years of hard work to sort through the many areas that needed clarification. This chapter describes the specific matters addressed in this time of “growing pains.”

First described is the major issue that arose even before the Renewal process was finished: the creation and evolution of the Genesee Valley Office of Social Ministry.

The second section of this chapter addresses more generally the governance, planning, relationship and staffing issues that consumed so much time in 1985-'89.

The third section, the transition process, describes activities relating to Board organization, bylaws and strategic planning that successfully concluded the period of “growing pains” and provided a firm foundation for the future growth of the organization described in the next section.

##### **B. THE EVOLUTION OF THE GENESEE VALLEY OFFICE OF SOCIAL MINISTRY 1985-'89**

###### **1. Introduction**

Probably the most radical component of the Renewal of Social Ministry process in 1984-'85 was the creation of a new regional office, the Genesee Valley Office of Social Ministry, which was to serve Monroe and Livingston counties, and to function in some fashion as an umbrella agency for the existing Catholic Youth Organization and Catholic Family Center activities.

This section is divided into four parts:

- The Livingston County Parish Social Ministry project (bringing to conclusion the description begun in Chapter Three)

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- Program Activities 1985-'89
- The Restructuring Process – the Dollinger Committee
- The “New” Catholic Family Center

## **2. Livingston County Parish Social Ministry Program**

The evolution of a more general focus in parish social ministry and the demonstration Livingston County Parish Social Ministry project more particularly were described in Chapter Three.

Recall that Pam Masterson, a social worker, was hired as parish social ministry coordinator for Livingston county on October 11, 1984. Her office was located in the basement of St. Agnes Church in Avon, due to the generosity of its pastor Father Charles Bennett. (Other key leaders were Deacon Owen Bowers, St. Agnes; Father Ron Gaesser, pastor of St. Columba/Caledonia and St. Patrick/Mumford; Father William Gordinier, pastor, St. Mary/Geneseo; Father Jerry Schiffleri, pastor, St. Joseph/Livonia and St. William/Lakeville; Father Ed Zenkel, pastor and Mabel Treadwell, pastoral associate from St. Thomas Aquinas/Leicester and St. Lucy/Retsoff).

During the initial period, activities were numerous and effective. Unfortunately, after about a year, the situation began to come apart. Already at the November 8, 1985, diocesan staff meeting, it was reported that the program had funding problems. It was reported at the February 5, 1986, meeting that problems with the program continued.

Nonetheless, it was indicated in the June 30, 1986, quarterly report that considerable progress had been made in the following areas:

- Grants
- Communication system
- Social action committees
- Christian leadership support network
- Development of a county taxi service
- Advocacy for creation of a day care-center
- Development of a rural volunteer corps
- Advocacy for creation of a CFC Livingston County Committee
- Advocacy for creation of a multi-purpose agency in the county (see Chapter Seven – County Office Development)

Unfortunately, the success was to be relatively short-lived. By December 1986, Pam had resigned. In general, the problem was described as the shift from the position's initial focus (to help coordinate response by parishes to human services needs) to an approach of directly serving them. Specifically, the reasons the program did not succeed were described as:

- A poorly written job description for the coordinator
- Overwhelming demands by parishes

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- Pam, an excellent social worker, was not interested in a position which had become more administrative in nature

Nonetheless, this project was an important moment in the organization's evolution because it was a good learning experience, but also because it created a foundation for an important future development.

The next interim step was the short tenure beginning in spring 1987 of Greg Haehl as coordinator of Livingston County Social Ministry. A major focus of his work was developing and supporting a Parish Legislative Network.

While this particular effort ended abruptly, it was a significant factor (along with the interest and experience of the Sisters of Mercy, particularly that of Sister Nancy O'Brien) that led Catholic Family Center in 1991 to establish a Livingston County Rural Outreach program, which in turn led to the establishment of Catholic Charities of Livingston County to be described in Chapter Seven.

### **3. Program Activities 1985-1988**

The short life of the Genesee Valley Office of Social Ministry was marked by both achievements and challenges.

The staff at the outset included Father Mike Bausch as executive director, Bill Privett as resource coordinator, Sister Chris Wagner SSJ as justice and peace coordinator and Sister Mary Ann Ayers as coordinator of Chaplaincy Services. Sister Mary Ann left her position in March 1986.

While it is not this book's purpose to detail service delivery activities of any of the entities in social ministry, listed here are major program activities of GVOSM from 1985-'88 because they give a sense of the relationship between GVOSM and Catholic Family Center and CYO, and provide the context in which the restructuring efforts were undertaken. Again, it should be remembered that a major responsibility of the office was the vaguely defined oversight responsibilities of CFC and CYO.

Major program activities undertaken in the 1985-'86 program year included:

- Successful advocacy for resolutions that supported Rochester as a "City of Sanctuary" to welcome Haitian and Salvadoran refugees
- The stabilization of ministries to disabled through the hiring of a coordinator
- The opening of the LILAC Gift Shop at the Rochester Psychiatric Center, the first shop of its kind on a New York state psychiatric campus
- Oversight of the Action Center for the Disabled (which the SEED program was now called)
- Continuing support of the Rochester Parish Shelter Network, composed of St. Bridget's, Corpus Christi and Blessed Sacrament parishes, which provided 4200 bed nights to the homeless of Rochester

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- Staffing monthly meetings of the urban ministry group

Major program activities undertaken in the 1986-'87 program year included:

- With regard to services to disabled persons, the LILAC program continued and the Action Center for Disabled obtained a grant for the "STRESS WATCH" program through which a full-time social worker served developmentally disabled persons.
- Bill Privett was asked to convene a group to address the needs of families in the Genesee Valley Region.
- The ownership of the Charles Settlement House facility was conveyed to that separately incorporated organization.
- A task force was created on the needs of farmworkers.
- In terms of justice and peace advocacy, there was continuing support for the "City of Sanctuary" initiative and support for a local city proposal to limit the rights of employers relative to random drug testing. Also, in spring 1987, Ken Maher was hired to replace Sister Chris Wagner in the Justice and Peace staff position.

Major program activities undertaken in the 1987-'88 program year included:

- The LILAC and Action Center for the Disabled continued.
- In relation to advocacy activities, there was much controversy about the continuing work of the Monroe County Teen Pregnancy Coalition first described in Chapter Three. While serving as interim executive director of Catholic Family Center, Bill Privett was chairing this group and also the Livingston County Network on Family and Sexuality. Both groups were attacked by both liberals and conservatives who did not agree with their application of the principles of Catholic social teaching. (It should be recognized, though, that CFC staff under Bill's leadership had worked hard with Birthright, Right to Life and others to provide services to unwed pregnant teens.)
- In December 1987, there was established a 14-member ongoing regional advisory council on personal and family development to recommend areas for involvement of parishes and to authorize a long-range planning effort.
- The office successfully operated the fifth year of the Parish Shelter Network program through which three parishes provided 33 beds per night and two meals to 300 homeless persons.

#### **4. The Restructuring Process – the Dollinger Committee**

From the very first staff meetings of the renewed organization, the structure and functioning of GVOSM was a major agenda item. A personnel policy was adopted by the board in November 1985. At a meeting on December 10, 1985, involving GVOSM leadership as well as leadership from Catholic Family Center, Catholic Youth Organization, and Catholic Charities, the first proposed structure and delineation of lines of authority (which had been previously approved by the Priests' Council and Ministerial

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Review Council) were rejected. The matter was referred back to the Transition Committee for further discussion.

An accomplishment reported in the 1985-'86 Annual Report was cited as:

*“Developing with Catholic Family Center and the Catholic Youth Organization a document that defines the mission purpose and operating policies of the Genesee Valley Office. The document provides broad directives to the various agency needs of the future, and tightens lines of responsibility and accountability between the Genesee Valley Office and the Diocesan Office and Board.”*

By early 1987, the Transitions Committee had evolved in what was to become known as the Dollinger Committee, chaired by an active Catholic lawyer, Rick Dollinger. Its membership would ultimately also include Sister Theresa Collins SSJ, Maurice Tierney, Peter Klee, Bill Privett, Marty Mucci, Jama Dodson, Gaynelle Wethers, Evilo Perez and Greg Zuroski.

In March 1987, the Dollinger Committee put forward a proposal for developing a common personnel policy manual for all of GVOSM, including Catholic Family Center and the Catholic Youth Organization.

Already though, by the September 2, 1987, associate and regional directors staff meeting, it was indicated that there was need for restructuring of GVOSM and it was agreed that John Firpo and Mike Bausch would begin discussions about this matter.

In late 1987, the consulting firm of Deloitte, Haskins and Sells was hired to develop recommendations on a new organizational structure. They submitted their report on April 16, 1988. The so-called “Kraus Report” both clarified the structural role of justice and peace services in the diocese and proposed a new approach for the Genesee Valley. With regard to justice and peace services, it was recommended that while there should be a central support and resource development function, there should be a justice and peace staff person in each office (perhaps titled somewhat differently in different offices) and that this person, along with serving an advocacy and public policy function, should also be involved in providing programs and services for and with parishes. The report also recommended combining the Genesee Valley Office into one agency with a single board, a new name and a new executive director.

To no great surprise, this recommendation for significant structural change was cause for great angst among board and leadership staff of the three organizations. The situation was further complicated when Mike Bausch indicated he was resigning as executive director at the end of May 1988. Maurice Tierney was appointed as interim successor. There was considerable question about who would have the power to hire and fire the executive director, as well as the job title and description of the justice and peace staff person.

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As these discussions were underway, John Firpo affirmed at an OSM Executive Staff meeting on June 13, 1988, that this evolution in structure had been envisioned earlier and in no way undermined the concept of social ministry.

By August 1988, these further details had been roughed out with regard to the proposed restructuring:

- There would be one board.
- The name of the organization would be the (new) Catholic Family Center.
- Any current member of any of the three boards would be welcome to serve on the new Board.
- The new board would be given new powers: approving the selection of board members and the right to hire and fire the executive director.
- The executive director would have complete responsibility for administering the agency.
- There would be a justice and peace staff person.
- The new executive director would be selected by a committee of the three current board chairpersons and the diocesan director of Social Ministry. Plus, the hiring would need the approval of each of the existing boards.
- The board chairperson of GVOSM would call the first meeting of the new board, which would then elect its own officers.
- The existing boards would act as interim committees until the new board was in place.

This proposal was approved by the Catholic Family Center Board on August 23, 1988, and the GVOSM Board on August 24, 1988, and subsequently by the CYO Board. It was indicated that for the time being the process for hiring a new permanent executive director was “put on hold” and that Bill Privett, who had been acting as the interim director of CFC since Jim Maloney’s resignation in April 1988, would continue in this position until a new executive director was hired.

So was born the “new” Catholic Family Center.

##### **5. The “New” Catholic Family Center**

On October 12, 1988, GVOSM Board Chairperson Kathy Machi wrote to all members of the three existing boards, inviting their participation on the new CFC Board. The board held its first meeting on November 9, 1988.

Obviously, the first order of business was to hire a permanent executive director. As the process unfolded, it had been announced that those interested should apply to Father Firpo by November 1, 1988. On December 10, 1988, Father Firpo reported that there were 10 applicants, and it was agreed that the Search Committee could unanimously recommend up to three candidates to the board. In a decision that was to have momentous positive impact on the new regional organization and the entire diocesan Catholic Charities structure, Carolyn Portanova was hired as executive director on January 25, 1989. She, along with Tony Barbaro and Paul Pickering would have much

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influence on how the organization developed over the next 20 years. On May 2, 1989, she hired Jama Dodson, who had been director of CYO, as associate executive director of Catholic Family Center.

## **C. THE EVOLVING ADMINISTRATIVE STRUCTURE 1985-'89**

### **1. Introduction**

As with any new organization, an inordinate amount of time and energy over the next several years was directed to organizational development. Aspects of that work include:

- Governance structure and board
- Mission, vision, strategic planning
- Organizational relationships: regions, departments, other organizations
- Staffing issues
- Centralized services
- Preparing for transition

### **2. Governance Structure and Board**

#### **a. Introduction**

From its creation in the fall of 1985, until it was totally restructured in the fall of 1991, the first iteration of the new Diocesan Board of Social Ministry achieved several notable accomplishments, but also faced significant challenges in overseeing the new organizational structure.

#### **b. Bylaws**

Drafted by a committee that included Tony Barbaro, Rob Robitaille, Maurice Tierney and board Chairperson Bill Wynne, the board adopted "Bylaws of Social Ministry of the Roman Catholic Diocese of Rochester" on November 23, 1985. Key provisions included:

- Members of the corporation were the bishop, the vicar general, the chancellor, the diocesan director of Social Ministry and the president of the Social Ministry Board.
- Establishing the bylawed subsidiary reserved powers model, the following powers were reserved to the members:
  - ❖ Amending these bylaws
  - ❖ Approving candidates for nomination to the board
  - ❖ Amending the corporation's Certificate of Incorporation
  - ❖ Approving any change in the philosophy, direction and values of the corporation in accord with operating policies to be developed
  - ❖ The sale of all, or substantially all, of the corporation's assets
  - ❖ Merger of the corporation with another not-for-profit corporation



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- ❖ Corporation dissolution
- There were to be up to 25 members including the bishop, three representatives appointed by each of the three Regional Boards, nine members selected by the bishop in consultation with Regional Boards and other diocesan offices.
- The division director of Social Ministry was to act as the corporation's chief executive.
- Standing subcommittees were to be: Executive, Finance and Nominating, with a provision to appoint special committees as needed.
- There were established regional boards who were delegated "such powers and duties as the Board of Directors of the Corporation may determine as necessary and appropriate to effectuate the objectives and purposes of the Corporation."
- It was stated that such powers and duties would include those of a community-based organization except for these reservations:
  - ❖ The approval of bylaws and other rules and regulations for the conduct of regional affairs and the establishment of a final budget.
  - ❖ Any major change in the mission, philosophy and values of the Regional Board.
  - ❖ The approval of nominations to Regional Boards.
  - ❖ The purchase, sale, mortgage or lease of real property and the borrowing of funds in accord with operating policies to be developed. Meanwhile, all matters regarding real property would be referred to the Executive Committee of Social Ministries of the Roman Catholic Diocese of Rochester.
  - ❖ The approval of nominations for the executive directors of regional boards.
  - ❖ Consolidation with any other board or organization.
  - ❖ The dissolution of the Regional Board and organization.
- Attached to the bylaws a Standard Chart of Accounts and a draft of Common Finance Policies.

So was launched legally the new entity.

c. Board Members

Through its six-year tenure, the board was to be blessed with many leaders. Five people were especially influential: Bill Wynne, Al Brault and Gaynelle Wethers who would serve as board chairpersons; Mark Greisberger who chaired the Finance Committee; and P. David Finks who had resigned from the priesthood and returned to the Rochester area.

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Initial membership included:

1985-'86

Erin Bock  
Cathy Cain  
David Finks  
Kathleen Machi  
Evelio Perez-Albuerne  
Jose Rivera  
Donald Toyer

1985-'87

Ted Bertot  
Margaret Brennan, SSJ  
Roy Farr  
Mark Greisberger  
Elizabeth Hughes, RSM  
Angela Palmieri  
William Wynne

1985-'88

Al Brault  
William Carreo  
Greg Emerton  
Ann Marie Kapral Rossi  
Art Michelini  
Robert Walters  
Gaynelle Wethers

**3. Mission, Vision, Strategic Planning**

a. Introduction

With considerable assistance from staff, the board engaged during this time period in a series of activities designed to better define the mission and approach of the organization. Highlights are reported here.

b. Annual Planning Process

An ongoing activity of the board and executive staff throughout this time was the annual process of identifying organizational and program priorities for the coming year. Two examples presented here illustrate this activity.

On July 10, 1986, President Bill Wynne wrote to Diocesan Board Executive Committee members Al Brault and Roy Farr outlining his priorities for board action for the 1986-1987 program year:

- Finance Committee and policies
- Review of the planning process
- Establishment of a program review panel
- Communications
- Advocacy

An example of planning for issue prioritization was identification in January 1988 of the following issues:

- Welfare reform
- Homeless/Housing
- Elderly
- Economic development
- Rural
- Parish Social Ministry Committee training
- Health care
- Family strengthening

c. Values and Mission Statement

Starting in the summer of 1986, attention was turning to developing a long-range plan with an initial focus on values and mission statement. By October 1986, Sister Anne Malloy from the Mercy Center with the Aging was hired as a consultant to help with this process. By February 1987, there was developed a values statement which identified these values as guiding the work of the Office of Social Ministry:

- Dignity of person
- Common good
- Compassion
- Justice

Board and staff then turned to a vision development process which led to a mission statement. On March 24, 1987, the vision statement had been developed on the basis of a letter from Sister Ann Miller which had described key elements which should be included in a vision statement. The vision statement outlined the purposes of social ministry and then perceptions of social ministry. It then presented a vision of the future which addressed no fewer than 30 ideas of what might be done. A few of the more important ideas were:

- More fully integrate the functions of direct services (including Chaplaincy services) and justice and peace
- Enhance resource development and communications capacity
- Create a Contracts Administration Office
- Efforts to create an endowment fund which would produce \$25,000 to \$50,000 per year for operations
- Create mobile service centers to assist in hard-to-reach rural communities
- A variety of housing development efforts
- Develop a comprehensive management system
- Develop and spin off of such project offices as Office of Disabilities, Community-Based MR and MH Services, Rural Life, Older Persons, Family Ministry

On April 14, 1987, Father Joe Hart and Sister Pat Schoelles from St. Bernard's Institute made a presentation to staff on "Moral Theology and Ecclesiological Principles."

Throughout the summer, work continued on developing a mission statement adopted in the fall, which read:

*"From its beginnings in 1917, Social Ministry of the Roman Catholic Diocese of Rochester Inc. services the 12 County area of the Diocese. Rooted in Scripture and Tradition which emphasize the dignity of every human person, especially the poorest among us, social ministry participates in humanizing the social order through education, advocacy and the provision of human services."*

d. Strategic Planning

Adoption of the mission statement led to a focus on strategic planning.

An important moment in the board's development came at a diocesan board retreat held in October 1989 at Keuka College which featured a presentation by John Carr from the United States Catholic Conference of Bishops entitled "Social Ministry and Economic Justice for the 1990's."

At that retreat, it was agreed that the Board would concentrate its efforts on the following principal objectives:

- To direct the programs and response of social ministry toward the empowerment of the poor and the economically marginalized to enable them to become self-sufficient and to exercise control over their own lives.
- To be present among the people intended to serve in order to both foster the accomplishments of communities and to work with them in identifying needs so they can respond to these needs in a way which empowers them.
- To achieve parish-based social ministry that is constitutive to parish life.

This retreat led to the decision to develop a strategic plan to implement four goals:

- To direct resources to empowerment of the poor.
- To change social ministry activities from a focus on service needs to a focus on building community.
- To achieve "constitutive" parish-based social ministry.
- To secure adequate financial support.

The strategic planning process never really got off the ground because it was interrupted by the Deegan Report and Organizational Oversight Task Force described in the next section. That section concludes with a summary of the strategic plan adopted in fall 1992.

**4. Organizational Relationships: Regions, Departments, Other Organizations**

a. Introduction

An important part of the evolution of the new structure was clarifying organizational relationships. Described here are the evolution of relationships between the diocesan office and regional agencies, relationships involving the three individual departments within the Social Ministry organization, and relationships with outside organizations.

b. Relationships between the Diocesan Office and Regional Agencies and Among Regional Agencies

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Not unlike many other organizations where there exists tension between “corporate headquarters” and “field offices,” considerable attention was required to address the evolving relationships between the diocesan office and the three subsidiaries, and among the subsidiaries.

Even at the first diocesan staff meeting in the new structure, held on July 17, 1985, a major agenda item was discussion of mutual expectations: expectations of the diocesan office of regional agencies and expectations of the regions of the diocesan office.

A constant theme running through the discussion about relationships was dialogue about what services should be provided on a centralized basis and what services were better provided on a regional basis. A good portion of the January 7, 1986, diocesan/regional staff meeting was given over to this topic.

A series of discussions on the topic concluded at the December 17, 1986, meeting with agreement on the following distribution of responsibilities:

Centralized

TGA Funded Services  
Finance Policies  
Personnel Policies  
Major Marketing Policies  
Assessment of Diocesan Needs  
Diocesan Plan of Action

Decentralized

United Way Funded Services  
Regional Finance  
Assessment of Regional Needs  
Regional Plans of Actions  
Justice and Peace Issues

Another major component of the clarification of relationships that was important throughout this period was the question of reporting relationships. At the October 13, 1987, associate and regional directors staff meeting, John Firpo suggested that regional staff persons should report to regional directors and that associate diocesan directors should relate to regional directors.

Despite the agreement reached on December 17, 1986, it was reported at the diocesan staff meeting on January 12, 1988 that there were many problems in trying to develop common personnel policies.

At the same meeting, there was discussion about how best to involve regional boards in the 1988-‘89 planning/budgeting process.

These examples were illustrative of the many issues that were addressed in clarifying organizational relationships between the diocesan office and regional agencies.

Also addressed were issues between regional offices. The two major matters of concern were the counseling program in Wayne County and the counseling Employee Assistance program (EAP) in Corning.

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With regard to the counseling program in Wayne County, recall that this activity had been established in Newark in 1978 as a satellite office of Catholic Family Center. When the Finger Lakes office was established in 1982 with a mandate to serve the five-county Finger Lakes area, including Wayne County, the understanding was that when the Finger Lakes office became competent to supervise a professional counseling program, this effort would be transferred to its office.

The decision about this transfer was a matter of major moment during this period and over the next 20 years.

It was addressed for the first time in the reorganized structure at the September 4, 1985, staff meeting. In October 1985, it was agreed that Moe Tierney and Giovina Caroscio would work on a plan for transfer of administrative responsibility for this program from Catholic Family Center to the Finger Lakes office.

This matter was one of five organizational issues addressed at a two-day planning session on November 4-5, 1986. It was again included as a priority in Moe Tierney's 1987-'88 work plan.

In the spring of 1987, Tony Barbaro was appointed chairperson of a task force to effectuate this transfer. The transfer was not completed by the end of 1989. Like events in Livingston County, however, this activity and discussion ultimately led to significant growth of services in Wayne County.

The other ongoing discussion about service responsibility between regional agencies was the dialogue about transfer of the counseling program in Corning which had been established in the early 1980's by the Restart Drug Treatment program at Catholic Family Center because that arrangement would provide for better professional supervision.

It was reported at the November 20, 1985, staff meeting that discussions that had been initiated during the renewal process were continuing. This matter was also one of the five organizational issues during the November 4-5, 1986, planning retreat. The matter was discussed again at the September 22, 1987, staff meeting.

In 1988, the program was transferred to Catholic Charities of the Southern Tier.

c. Relationships Between the Office of Social Ministry Departments and Regional Agencies

Another important element in the evolving relationships within the new structure was the relationship of staff in regional agencies to the associate director and other staff in the three OSM Departments created in the structure: Catholic Charities, Justice and Peace and Chaplaincy Services.

Catholic Charities

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With one exception, the relationships within the Catholic Charities Department functioned the most smoothly. The reasons were that Moe Tierney scheduled regular meetings, there were fulltime regional Catholic Charities Directors in the regional agencies, and in general regional staff were more familiar with and comfortable with human services activities.

Moe convened the first Catholic Charities meeting under the new structure on November 14, 1985 with Bill Privett, Peter Ladley (who started at Southern Tier Office of Social Ministry on October 15, 1985), and Mike Rood from the Finger Lakes office.

In the fall of 1986, Gil Weakland joined these regular meetings when he was hired to replace Peter Ladley. On March 1, 1987, Meg Byrne became the charities director at the Finger Lakes office and joined these meetings. In early 1988, Lyn Schreve replaced Gil at the Southern Tier office.

The one exception to this generally positive functioning was the relationship between the Family Life Office of Diocesan Catholic Charities and the regional agencies. Generally, there was not staff at the regional agencies to carry out programs and over this five-year period there was much discussion about how programs should be organized.

The discussion about how to deliver family life services in the new structure did not get off to a good start when Family Life Office Director Margaret Demeo and her secretary both resigned in September 1985. The resignations prompted discussion at the September 10, 1985, staff meeting about what was an appropriate service delivery model, and it was affirmed that services should be offered on a decentralized basis.

In November 1985 Moe Tierney distributed a study report on Family Life Ministry. After a year of ensuing discussion, including discussion at the November 4-5, 1986 planning retreat, it was agreed at the January 7, 1987, staff meeting that Moe would develop a set of options on how to best deliver this service.

At the February 18, 1987, staff meeting, it was indicated that there would probably be no funding available for the Family Life staff position. In response the board requested at its March meeting that the staff develop a plan for Family Life Ministry.

At the June 3, 1987, staff meeting, it was indicated that the Family Life Office had been decentralized, and that there were marriage preparation programs and programs for divorced and separated persons being operated at the Finger Lakes and Southern Tier offices.

Moe Tierney's 1987-'88 work plan included leading a Family Life Task Group evaluating the status of Family Ministry and also organizing a convening for Regional Charities staff on Family Ministry.

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At the August 18, 1987, staff meeting, it was reported that the Family Ministry Task Force would include Ralph Barbalaco, Glenna Wickline, Gil Weakland, Giovina Caroscio and Angie Gallo. This group first met in February 1988.

There was discussion at the August 23, 1988, meeting about the structure of Family Life Services, again with the recognition that not much was happening outside Monroe County.

Finally, in 1991, responsibility for sacramental marriage preparation was transferred to the Department of Education, and for the divorced and separated program to Parish Support Ministries.

Department of Justice and Peace

The work of the Justice and Peace staff after 1985 will be described fully in Chapter Eight. Here are described discussions about the relationships between regional Justice and Peace staff and the Diocesan Department of Justice and Peace.

Discussed at a joint meeting of the Office of Social Ministry staff and Justice and Peace staff on November 19, 1986 were: values and operational policies, diocesan and regional relationships, and centralized and decentralized services. It was affirmed that justice and peace issues selection was a regional responsibility. (It should be noted that Lourdes Perez-Albuerne had replaced Mary Heidkamp as assistant director of the Department of Justice and Peace in the summer of 1986, after Mary resigned to join her husband who had taken a job in Louisville, Kentucky.)

As reported above, it was agreed in the fall of 1987 that regional Justice and Peace staff would report to regional directors and that associate diocesan directors would relate to regional directors.

On May 12, 1988, John Firpo wrote to Lourdes suggesting that discussions around the restructuring of GVOSM provided an opportunity to carry out a renewal process for the Department of Justice and Peace. He asked that the following issues be addressed:

- Different levels of and carrying out advocacy
- Name change to reflect this understanding (e.g. Department of Public Policy and Advocacy)
- A diocese-wide convocation to assist in shaping and implementing our diocesan agenda of public policy and advocacy
- A clearer understanding and acceptance throughout the diocese of the practical role of the parish vis-à-vis public policy and advocacy as a way to live out our preferential option for the poor
- Deeper realization of the Church's social teaching in the diocese, perhaps through a new campaign of education and ownership



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Thus began a process that resulted in the development during the summer of 1990 a clearer vision of the work of the Justice and Peace function in the Office of Director. This outcome is described later in this chapter.

Department of Chaplaincy Services

The most problematic regional-department relationship was that with the Chaplaincy Department, again because of lack of staffing and lack of familiarity with issues.

The first effort to establish such a relationship came with the appointment of a Chaplaincy Committee by the Finger Lakes board in the fall of 1985.

On April 26, 1988 Sister Clare Roland SSJ wrote a memorandum about the status of the Department of Chaplaincy Services, in which she expressed the frustration mentioned above. She indicated that the major effort to decentralize the department's services had been to hire a part-time person in the Genesee Valley Office of Social Ministry in 1985, and that that staff person, Sister Mary Ann Ayers, had left after one year. She indicated that she felt that in general Chaplaincy Services were "left out" of the activities of Social Ministry, at both the diocesan and regional levels. She indicated that consideration had been given to transferring the ministry to the Department of Personnel. She indicated that such a transfer would benefit Chaplains, but might not be in the best interest of institutionalized persons. She recommended that the name of the department be returned to Institutional Ministry and that her role be strengthened in hiring chaplains and fostering their relationships with regional offices.

Unfortunately, these changes were not implemented, and in 1991 the program was transferred to the Department of Personnel in the diocese.

d. Relationships to Other Organizations

This time period also saw activity in the development of relationships with four other organizations: Kinship Family and Youth Services, Mercy Center with the Aging, and the Monroe and Livingston counties teen pregnancy coalitions.

Kinship

Recall that the agency which had become Kinship Family and Youth Services had been established by Father Tim Weider through the opening of a group home for adolescent boys in 1972. Kinship had become a separately incorporated agency in 1977.

During this period there were efforts to formalize and enhance the relationship between the Office of Social Ministry and Kinship.

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It was reported at the October 16, 1985 meeting that the Southern Tier Office was collaborating with Kinship's desire to use the Southern Tier Office of Social Ministry "western outpost for Social Ministry."

At the November 4-5, 1986, planning retreat, it was agreed that the Southern Tier Office and Kinship should exchange more detailed program information.

At the February 18, 1987, meeting, it was reported that the Kinship-STOSM affiliate discussion was almost complete.

This was the status of the relationship at the end of 1989.

Described in the next chapter is the return of Kinship to the Catholic Charities Corporation.

#### Mercy Center with the Aging

During the early 1980's, recognizing the signs of times, an enterprising Sister of Mercy, Anne Malloy, initiated the Mercy Center with the Aging program whose primary purpose was to provide education services to adult caregivers of aging parents. (As reported above, Sister Anne had been hired as a consultant to assist with the vision/mission planning process.)

On October 6, 1986, the Diocesan Ventures Committee wrote to John Firpo asking that the Mercy Center with the Aging become a funded Social Ministry program.

At the staff meeting held on February 3, 1987, it was agreed that Anne would meet with regional agencies.

There was discussion at the November 13, 1987, staff meeting about linkages with Sister Anne and her colleague Sister Gratia L'Esperance on parish education and public policy advocacy efforts. No decision was reached on the funding recommendation.

A decision was made in the fall of 1988 to use Thanks Giving Appeal funds through Social Ministry to support the work of this organization. The relationship of the program to the diocesan structure would be transferred to Parish Support Ministries in 1993.

#### Teen Pregnancy Coalitions

Reported in the section on GVOSM was controversy that developed during this time period regarding Catholic Charities' participation in broad-based coalitions addressing teen pregnancy concerns in both Monroe and Livingston counties.

Discussed at the November 25, 1985, and February 19, 1986, diocesan staff meetings were guidelines for relationships with such organizations as Planned Parenthood.

On July 20, 1987, Father John Mulligan presented to the staff a paper entitled “Social Ministry Participation in Coalitions on the Subjects of Teen Pregnancy and Sexuality” which presented helpful guidelines.

Nonetheless, such participation would be a continuing concern.

## **5. Staffing Issues**

Probably most illustrative of the “growing pains” expressed during this time were the efforts of the organization’s leaders to come together as a working team. The vehicle for achieving this goal were staff meetings which involved diocesan director, John Firpo; the three associate diocesan directors; Moe Tierney, first Mary Heidkamp then Lourdes Perez-Albuerne, and Sister Clare Roland; and the three regional directors Father Mike Bausch, Tony Barbaro, and Giovina Caroscio.

Throughout the period, considerable time was consumed addressing meeting schedules, agendas and process.

One issue throughout the years was developing and implementing a process for selecting annually priority advocacy issues. This process was first discussed under the new structure at the July 17, 1985, staff meeting.

As would happen several times during this five year-period, there was held in fall 1985 a “Day of Reflection” at Camp Stella Maris to discuss the new organization’s structure and functioning.

At the December 4, 1985, meeting, because Mary Heidkamp was on maternity leave, Lourdes Perez-Albuerne joined the group. Also present was Greg Zuroski who had been hired in late 1984 as resource development specialist for Diocesan Catholic Charities. He would later take a leadership role in issues selection and strategic planning matters.

The regular meetings over the next several years tended to be difficult with much frustration as diocesan and regional leaders sought to clarify their proper roles, even within the regular meetings.

At the February 2, 1988, meeting, a proposal from Moe, Giovina and Lourdes was approved which set forth the following format for meetings:

### **Meeting Format:**

<u>9:30 a.m. – 9:45 a.m.</u>	Call to Order and Prayer
<u>9:45 a.m. – 9:50 a.m.</u>	Review/Approval of Prior Meeting’s Minutes
<u>9:50 a.m. – 10:00 a.m.</u>	Diocesan Director Distributes Correspondence, Notices, Information, Announcements, etc.

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- 10:00 a.m. – 12:00 p.m. Ministerial Issues Related to Operating Plan (reporting related to what we are working on, what is going on in the division, what is happening in GVOSM)  
Both regional directors and diocesan associates report on two-three achievements, problems, concerns, in accord with first seven planning areas:
- 1) Economic Justice: e.g., CHD, Southern Tier proposal for a Worker-Owner Cooperative, Migrants
  - 2) Education and Advocacy for Justice: e.g., issues, legislative network, Social Ministry training, Pastoral letters
  - 3) Family: e.g., Family Ministry, counseling, Maternity and Early Childhood Foundation, youth
  - 4) Global Issues: e.g., Tabasco, Apartheid, UN and under developed nations
  - 5) Health: e.g., Chaplaincy, HIV and AIDS, Medicare/Medicaid, Substance Abuse
  - 6) Housing and Homeless: e.g., Community Residence program, Homeless Housing Assistance program, Mentally Ill
  - 7) Human Rights: e.g., Disabled, Prison, Emergency Assistance, AIDS, Pro-Life
- 12:00 – 12:30 p.m. Diocesan director's time. Program proposals requiring common action could be managed during this time.
- (Diocesan director updates staff on important issues, what is going on with the curia, requests information, comments on organizational and operational health of the agency.)
- 12:30 – 2:00 p.m. Lunch and Refreshments
- 2:00 – 3:30 p.m. Regional and Diocesan Management Issues:
- General management concerns, i.e.
- Board development
  - Community relations
- Finance concerns, i.e.,
- Common finance policies
  - Contract management
  - Resource development
- Personnel concerns, i.e.:
- Common personnel policies

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- Recruiting, hiring, retaining employees

Planning concerns, i.e.:

- Design of long-range planning process
- Development of taxonomy of services
- Increasing volunteer involvement in planning process

Legislative concerns, i.e.:

- Pursuit of priority agency items coming from:
  - New York State Catholic Conference
  - New York State Council of Catholic Charities Directors
  - Catholic Charities USA
  - National Conference of Catholic Bishops
  - The Diocese of Rochester

3:30 – 4:00 p.m.

“Nuts and Bolts” (A time dedicated to how-to’s, Brainstorming, etc.); Crisis Solution proposals

4:00 p.m.

Closing Prayer

At the February 16, 1988, meeting, there was agreement on the following meeting schedule as proposed by John: that executive staff meetings would be held on the second and fourth Tuesdays of each month and that John would meet individually with regional directors on the third Tuesday of the month.

At the July 19, 1988, meeting, it was agreed that Greg Zuroski would take responsibility temporarily for agenda management, but that more discussion of the matter was needed. At the August 9, 1988, meeting, there was again lengthy discussion of the agenda format and management for 1988 and 1989.

To improve meeting effectiveness, there was a three-day retreat from September 26-28, at which it was agreed that John would resume responsibility for agenda management.

At the September 13, 1988, meeting, John asked Lourdes to coordinate all materials that would be sent to the diocesan board.

At the November 22, 1988, meeting, it was reported that Sister Barbara Steinwachs SSJ had been hired as a consultant to facilitate the process discussion started at the September retreat.

At the March 14, 1989, meeting, there was discussion of next steps with Sister Barbara.

At the September 26, 1989, meeting, the staff returned to discussion of the issues selection process. John also indicated that there would be changes in meeting schedule

and agenda and that Colin Garwood had responsibilities for scheduling strategic planning meetings. (Colin had been hired to replace Greg Zuroski.)

These were the steps that led up to the Deegan Study described later.

## **6. Centralized Services**

### **a. Introduction**

Another entire area to be “sorted out” was whether administrative services could or should be provided on a centralized or decentralized basis. This effort would become a gradually evolving process. Some progress was made during this five-year period. More would be made in the 1990-‘92 time frame, and there would be further evolution over the subsequent 16 years.

Described in this section are:

- Human resource administration
- Financial administration
- Program development function
- Other centralized administrative services

### **b. Human Resource Administration**

In reviewing discussions about the evolution of human resource administration within Catholic Charities, it should be remembered that the whole field of human resource administration itself was changing dramatically with the advent of increased government and regulatory oversight.

First efforts focused on developing a common set of personnel policies for all the agencies within the Social Ministry structure. This was the major agenda item for the first meeting of the diocesan board’s personnel committee, held on December 19, 1985.

At the December 17, 1986, diocesan staff meeting, it was again affirmed that administration of personnel policies should be centralized.

Not much more was accomplished in the development of the human resources function until the organization asked for assistance from NACPA (the National Association of Church Personnel Administrators). A NACPA study completed in April 1988 recommended that a full-time personnel administrator should be hired and that the first task to be addressed be a review of all job descriptions. (As discussed elsewhere, it was also recommended that the chaplaincy program be transferred to the Diocesan Personnel Department.)

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With the decision described below to separate the financial administration function from the diocese, Office of Social Ministry instituted in July 1988, a new way for administering the health insurance and pension plans.

In October 1988, there was developed the first job description for a 20-hour-a-week personnel manager which would be presented to the board in December. It was hoped that the board also would address at that time the adoption of common personnel policies.

In April 1989, John wrote to Executive Staff that he wanted to hire a diocesan finance director and diocesan personnel director.

Still, by the end of 1989, no personnel director had been hired. Common personnel policies, however, were adopted during 1989.

c. Financial Administration

Addressed here are a variety of matters relating to financial administration:

- Developing common policies
- Management and administration
- Thanks Giving Appeal allocation

When the bylaws for the renewed Social Ministry Office were approved in the fall of 1985, attached to them was a first draft of common finance policies.

Again at the December 16, 1986, executive staff meeting, it was affirmed that financial management should be a centralized function.

In his work plan for 1987-'88, Moe Tierney was given responsibility to staff both the Diocesan Board Finance Committee and also the common policies subcommittee. This committee was established in early 1988 under the leadership of P. David Finks. On March 19, 1988, the diocesan board approved these policies to take effect July 1, 1988.

With the adoption of these policies, the organization was positioned to take the next step in the evolution of its financial management. Driven in part by concerns about financial management of the rapidly growing community residence program, it was separated from the Diocesan Finance Office in July 1988 and Tom Cleary was hired on a part-time basis to handle the accounting function.

By spring 1989, it had become clearer that the organization needed a full-time finance director. John Firpo so indicated in an April 8, 1989, memorandum to executive staff. Later in April the Diocesan Board Executive Committee made the same recommendation. This hiring would be somewhat delayed (as were many matters) by the attention given to the Deegan Report.

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Another matter relating to financial management which persisted throughout this entire period was the Thanks Giving Appeal Allocation process. This process had also become a centralized function in the Renewal process. Unfortunately, this was a time when the Thanksgiving Appeal income was not keeping pace with inflation and also when the Diocesan Finance Committee was expressing some concerns about the administration of the Office of Social Ministry.

Decisions on funding cutbacks always are difficult and the TGA allocation program in this time frame was no exception. Already in January 1986, the staff expressed concern about a proposed 6 percent or \$48,000 cutback for the 1986-'87 program year. By the spring of 1989, both the Southern Tier Board and Catholic Family Center Executive Committee requested meetings with the Diocesan Board Finance Committee to request a stronger role in the allocation process. At the June 24, 1989, Diocesan Board Executive Committee meeting, there was agreement to review the TGA allocation process with particular attention to funding which was going to the Office of Director. This was one of the many tensions that led to the Deegan study and subsequent organizational changes.

d. Program Development Function

From the very inception of the Office of Social Ministry, there was discussion of the need for staff to serve a resource or program development function.

As previously described, this was one of Bill Privett's functions when he was hired as assistant diocesan director of Catholic Charities in September 1977. Discussed previously were his efforts in establishing the SEED program and LILAC.

As the organization developed, particularly with the establishment of the community residence program, there was need for additional resource development staff. In turn, Paul Pickering (for the two months before he took over the community residence program), Greg Zuroski and Colin Garwood filled this role along with carrying out other responsibilities, especially strategic planning.

In May 1987, however, the diocesan board tabled a proposal to allocate \$58,000 to establish "within five years" an office devoted solely to providing technical assistance for developing new programs.

Illustrative of this type of resource development was the assignment of Greg Zuroski to work on developing programs for immigrants and disabled persons during 1987;88.

e. Other Centralized Administrative Services

In this period of organizational evolution, brief exploratory attention was given to several other areas of administrative services. They are reported here in chronological order:



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- There was discussion at the November 4-5 Executive Staff Planning Retreat about exploring accreditation from the National Council on Accreditation.
- In the spring of 1987, staff developed a job description for a diocesan Catholic Charities fund development director. (This proposal never to came to fruition.)
- Time was devoted at the June 1, 1987, staff meeting to discussion that the Office of Social Ministry needed its own insurance program, separate from the Diocesan self-insurance program.
- In a memorandum to John Firpo on December 14, 1987, Moe Tierney proposed the integration of the St. Elizabeth Guild Corporation into the Office of Social Ministry.
- In 1988 and 1989, there was discussion about developing the Affinity Card (credit card rebate program) as a fund-raising mechanism, and, for a brief time, this program was established.
- In spring 1989, there was beginning discussion about a change in the pension program.

## **6. Preparing for Transition**

From the material presented in this section, in hindsight, it is easy to see that by the end of 1989 what was needed was a significant change in organizational approach.

- The board had made some progress but was bogged down in a strategic planning process.
- There was some progress in the human resource area, but still need for strengthened staff.
- In finances, there had been some progress, but still a finance director was needed.
- Clearly, leadership staff was frustrated and seeking ways to work together more effectively.
- The Genesee Valley of Social Ministry experiment had proved to be problematic.
- Probably what caused the greatest tension was conflict over allocation of reduced Thanks Giving Appeal funding.

Taken together these were the factors that led to a transition process initiated with the Deegan study in early 1990.

## **D. THE TRANSITION PROCESS 1990-'91**

### **1. Introduction**

To respond to the myriad organizational issues described in the previous section, the diocese and the Social Ministry organization took dramatic steps over the next three years to create a more stable and effective organization.

Described in this section are:

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- Ongoing activities 1990-'91
- The Deegan Report
- The Organizational Review Task Force
- Diocesan director's implementation activities

**2. Ongoing Activities 1990-'91**

a. Introduction

While the major focus of the organization during the 1990-'91 period was in the transition process initiated by the Deegan study, there were other major developments in the organization that influenced its ability and approach to advocacy and parish social ministry. These are reported here in two areas:

- Overall organizational developments
- Evolution of the Justice and Peace function

b. Overall Organizational Developments

Major organizational developments during this time included diocesan restructuring, and focus on specific issues.

Diocesan Restructuring

A Diocesan Pastoral Center restructuring process implemented on July 1, 1991 addressed several matters that had arisen over the years:

- The chaplaincy program was transferred to the Diocesan Personnel Department.
- The Sacramental Marriage Preparation program was transferred to the Division of Education.
- The Divorced and Separated persons program was transferred to the Division of Parish Support Ministries.

Focus on Specific Issues

In addition to carrying on the corporation's regular business, board and staff leadership focused on these matters:

- Sponsoring presentations by Father J. Bryan Hehir from USCC on the Consistent Life Ethic, John Carr of USCC on a Vision for the 1990's, and Johnny Youngblood, a minister from Brooklyn involved in the Nehemiah Housing project, on advocacy for the poor.
- Reaffirming at the February 24, 1990, board meeting funding support for the Rochester Interfaith Jail Ministry project which Charlie Mulligan had helped initiate nearly 20 year earlier.

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- Adopting at the November 17, 1990, meeting a policy on corporate responsibility emphasizing the responsibility of leaders in Church institutions to see that invested funds were used in accordance with moral concerns and to seek alternative investment policies “especially those which support enterprises that promote economic development in depressed communities.”
- With assistance of materials from the New York State Catholic Conference, addressing issues relating to calculating and funding management and general costs, seeking to increase funding from government sources and to reduce TGA funds for this purpose.
- In the wake of the diocesan decision to ask Catholic Charities to discontinue the Affinity Card program, developing a protocol with the diocese on acceptable fund-raising practices.
- At the March 16, 1991, board meeting, approving submission of the Worker Owner Resource Program application for a national grant from the Campaign for Human Development, with a concomitant commitment of diocesan board funds.
- At a staff level, continuing efforts at team building.
- Reviewing, initially rejecting and ultimately approving an amended lease for Catholic Family Center to move its office from Chestnut Street to the Sibley Building.

c. Evolution of the Justice and Peace Function

Concluding the Justice and Peace Renewal process initiated in 1988, decisions were made about the role of Justice and Peace staff in the central office and also about the allocation process for diocese-wide collections.

In August 1990, the Justice and Peace function within the Office of Director was defined as:

Coordinate

Diocese-wide

- Campaign for Human Development – Allocations, resourcing groups, education
- Catholic Relief Services – Appeal and other
- Respect Life – Fund allocation, resourcing groups, public education, Puzzle Project
- Issues – Death penalty, parental notification, public assistant grant increase, grape boycott
- Economic Development Project – Concept development
- 100 Years Rerum Novarum – Education about this papal encyclical on the 100<sup>th</sup> anniversary of its publication
- State Catholic Conference Critical Issues Day

Linkages

Diocesan, State, National

Resource Regional Directors on Advocacy Issues  
Develop Issues Papers on State and National Matters  
Monitoring Resources

Education or Parish leadership  
Communication function

At the February 12, 1991, meeting, a proposal was approved for establishment of and outlining the responsibilities of a joint committee for diocese-wide program allocations to include Campaign for Human Development, Operation Bread Box and Respect Life. The joint committee would include representatives from each of the three regions and would be accountable to the diocesan board.

**3. The Deegan Report**

While these activities were being undertaken, it was becoming clear that significant frustrations and tensions were arising in the operation of the decentralized structure. It was determined that there was need for outside assistance to recommend steps to improve communication and administrative efficiency within the organization. Art Deegan, an organizational consultant from Clearwater, Florida, was hired in December 1989, to conduct an organizational review of the Division of Social Ministry, with special attention to the Office of Director at the Pastoral Center. It was agreed that he would focus on:

- The corporation's mission and bylaws
- Duties and responsibilities of all key positions
- Attendant reporting relationships
- Adequacy of present organizational structure
- Special attention to Office of Director
- Recommendations to improve effectiveness and efficiency

The major findings of the Deegan Report released in June 1990 were:

- The Office of Director should be totally a support function for the bishop and the three regional agencies.
- The focus of the work of the diocesan director should be an "outside function," and there should be hired a human resources staff person and a finance staff person.
- It was unnecessary to have separate departments for social justice and social service activities.
- Chaplaincy services should be transferred to the Diocesan Personnel Department.

- Regional directors should report to their regional boards, who would consult with the diocesan director in evaluating of their regional director.
- A new vision, communication and leadership style was needed to focus on team-building to implement the new structure and functioning that was recommended.

#### **4. The Organizational Review Task Force**

To review the Deegan Report, and make implementation recommendations, the bishop appointed an Organizational Review Task Force in September 1990. Its mission of the task force as set out by the corporate members, was:

- To recommend which of the board restructuring and funding recommendations from the audit are applicable in light of the proposed guidelines on subsidiarity
- To review the various offices and their functions and possible future staffing patterns.

Mr. William Carreo from the Monroe County Department of Social Services chaired the task force. Other members were: Charlotte Downing, Father John Firpo, Mary Gilbert, Mark Greisberger, Robert Mason, Father John Mulligan, Richard Redman, Paul Riordan and Sister Mary Jean Smith SSJ.

At an executive staff meeting on January 19, 1991, it was reported that the task force was focusing on five issues:

- The role of the Diocesan Board
- The function of the Office of Director
- Vision
- Leadership
- Communication

In February, the task force produced a draft document on governance, philosophy and the functions of the diocesan and regional boards.

In April, the task force recommended a board structure as follows:

- 24 members, including:
  - President and three additional members from each of the three regional boards
  - Bishop, vicar general and diocesan director
  - Nine at-large members
- Four meetings a year
- Three standing committees – Executive, Finance, Nomination

At the June 15, 1991 diocesan board meeting, it was reported that the task force now recommended that the board meet six times a year and that agreement had not been reached on the reporting relationships of regional directors.

In early fall of 1991, the task force finalized its report: “The Governance and Responsibility” document. Key points of the report included:

- Describing shared responsibility as realized through the principles of collegiality, subsidiarity and accountability.
- Spelling out the role of the diocesan director in providing support and leadership for the bishop and the regions. For the regions specifically replacing associate directors by asking the diocesan director to develop:
  - Issue analysis
  - Common finance policies/procedures
  - Common planning policies/procedures
  - Common personnel policies/procedures
  - Common fund development
- Emphasizing the dual responsibility (human care services and social action) of all regions
- Unable to reach consensus, putting forward three models for accountability for regional directors:
  - To diocesan director
  - To regional board president
  - To both diocesan director and diocesan board president
- Affirming the board structure outlined above
- Affirming that the primary purpose of the Regional Office was to provide human care services and social advocacy within a geographic region of the Diocese of Rochester
- Clarifying that among the responsibilities of regional boards was “participating in the hiring, evaluation and/or termination of the regional director in collaboration with the diocesan director”

##### **5. Diocesan Director’s Implementation Activities**

Included as Appendix I to the document on Governance and Responsibility was a report from the diocesan director on “Implementation Activities” he had undertaken in the first nine months of 1991 “in accordance with the recommendations received from Mr. Deegan and discussions at the Organizational Review Task Force.”

Key accomplishments he described included:

- Restructuring the Office of Director so that it now included the diocesan director, an associate director, human resource director, fiscal affairs director, public education and communications manager, and accounting services manager.
- Transitioning chaplaincy services to the Diocesan Personnel Department, and transferring the Marriage Preparation program Faith Development Ministry.
- Affirming that the diocesan director and the chairman of the Oversight Review Task Force continued to recommend that regional directors should report to the diocesan director.

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- Recommending the decentralization of the Campaign for Human Development and Respect Life, with concomitant budget cuts which allowed the transfer of \$112,000 to regional offices.
- Clarifying the relationship between Social Ministry and the diocese with regard to fund development.
- Working with the assistance of staff of the Cornell School of Industrial Relations on staff team building and board training.

This document was to set the stage for a new beginning.

**E. A NEW BEGINNING 1991-1992**

**1. Introduction**

This time of a new beginning saw major changes in board and staff leadership and successful efforts to create a new foundation for the organization's operation and growth.

**2. Leadership Transition**

a. Introduction

The 1991-'92 time period saw an almost complete turnover in Diocesan Social Ministry leadership at both the board and staff level.

b. Board Leadership

Board members for 1989-'90 were: Cathy Cain, William Carreo, Father Joseph Catanise, Nathalie Coleman, Charlotte Downing, Mario Escalante, David Finks, Mary Gilbert, Mark Greisberger, Mary Hannick, Daniel Hurley, Sister Gratia L'Esperance, Edward Nowak, Judith O'Brien, Evelio Perez-Albuerne, Vincent Stroud, Linda Stundtner, William Sullivan, Lou Tyrrell, Gaynelle Wethers, Glenna Wickline, Sister Mary Wintish RSM.

For the 1990-'91 program year, Father Joe Cantanise, Sister Gratia L'Esperance, Daniel Hurley and Linda Stundtner were replaced by Jack Kreckel and Rose Malanowski.

Many of the matters addressed by the board during this time frame are described above. By the summer of 1991, it had become clear that many of the difficult issues addressed and resulting conflicts had taken their toll and the board did not have the chemistry to operate effectively.

In essence the last act of this "first generation" board was publication of the document on corporate responsibility described above.

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On October 15, 1991, Bishop Clark appointed board member Cathy Cain as interim board president to carry out what board action was required. On October 29, 1991, Cathy convened a group including John Firpo, David Lauzon, Judith O'Brien and Sister Mary Jean Smith SSJ to transact necessary business and to plan for a new board.

Over the next three months, nominations were solicited and reviewed by this small group as well as the bishop's office.

The new board first met at Keuka College on February 6, 1992.

Members at that time were:

David Biviano, Cathy Cain, Elaine Caso, Bishop Matthew Clark, Judith O'Brien, Ellen O'Neill, Nathalie Coleman, Father Dan Condon, Samuel Ibezim, Gregory Lavin, Rose Malanowski, Sister René McNiff RSM, Ramona C. Moore, Father John Mulligan, Rudy Rivera, Sister Mary Jean Smith SSJ, Sister Mary E. Wintish RSM, David Durkee and Leila Paliotti.

The Board would meet again on April 4 and July 11.

By the fall of 1992, the "new" board had been finalized to include:

Jack Balinsky, executive director  
David Biviano, regional rep.  
Cathy Cain, at-large  
Bishop Matthew Clark, corporate chairman  
Nathalie Coleman, regional rep.  
Father Dan Condon, regional vice president  
David Durkee, at-large  
Roy Farr, regional rep.  
Samuel Ibezim, at-large  
David Lauzon, regional rep.  
Gregory Lavin, regional rep.  
Rose Malanowski, regional rep.  
René McNiff RSM, at-large  
Ramona Moore, regional rep.  
Father John Mulligan, vicar general  
Judith O'Brien, regional rep.  
Ellen O'Neill, at-large  
Leila Paliotti, at-large  
Paul Riordan, regional rep.  
Rudy Rivera, at-large  
Mary Jean Smith SSJ, regional rep.  
Mary E. Wintish RSM, regional rep.

Major activities undertaken by the board in 1992 are described below.



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c. Staff Leadership

This time period also saw the departure of six major staff leaders who had largely directed the diocesan organization over the previous six years.

Two of the departures resulted from diocesan reorganization and the recommendations of the Oversight Review Task Force.

Sister Clare Roland left the Division of Social Ministry because the Chaplaincy program she administered was transferred to the Diocesan Personnel Department. She had not only run the program from the time it was established in April 1980 as the Institutional Ministries Department, but increasingly had played a role in helping the organization address personnel issues more generally.

With the recommendation of the Oversight Task Force to in essence replace the three department directors with an assistant diocesan director, finance director and human resource director, the positions of Lourdes Perez-Albuerne as associate director of the Department of Justice and Peace and Moe Tierney as associate diocesan director of Catholic Charities were eliminated in the summer of 1991.

Lourdes became associate diocesan director.

Moe chose to retire. His assistance in building the new organization from his hiring in January 1977 had been invaluable and he would be greatly missed. Happily, three years later he would again provide invaluable assistance to the organization in developing the Livingston County office. In 1999 he would be presented the Vinnie DeFazio Award by the State Council of Catholic Charities Directors for his outstanding service at the state level.

Another major moment in the evolution of the organization came with the resignations of Father John Firpo and Lourdes Perez-Albuerne. The series of struggles described above had taken their toll on both these dedicated leaders. Yet, their work, difficult as it was, helped the organization develop its strengths and also identify the challenges that had to be addressed.

John Firpo had been at the helm in difficult times and at the end of his tenure, had created an organizational structure that would provide a solid foundation for the future.

John returned to parish ministry, becoming pastor of St. Helen's, Gates.

Lourdes had made significant contributions as director of the International Justice and Peace Commission, then director of the Department of Justice and Peace and finally assistant diocesan director. She resigned to work in the parish ministry at St. Monica's Church, Rochester.

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The bishop appointed Paul Pickering (who had been working in the diocesan office administering the community residence program since 1982) as interim diocesan director effective November 4, 1981. Paul was to be a godsend to the organization. He had remained largely removed from some of the conflicts between the regional organizations and diocesan office and the struggles over TGA funding since his program was funded largely by government sources. His calm and pleasant manner and steady guiding hand helped lay the groundwork for a new foundation for the organization.

(An interesting side note: This was the first of four interim director positions Paul has held to date within the Catholic Charities family. The same skill sets that enabled him to be a positive force within Diocesan Catholic Charities led to his later success as interim director of Catholic Charities of Livingston County (1995), the New York State Council of Catholic Charities Director (2002), and Catholic Charities of Wayne County (2007).

Two of Paul's significant accomplishments in his eight-month tenure as interim diocesan director were the hiring in late 1991 of Tom Ament, who had taken early retirement from Kodak, as finance director, and experienced professional Beverly Ludke as human resources director. Both had been in conversation with Father John Firpo before he left, but Paul was able to "close the deal."

Also of interest was the interaction between Paul and Jack Balinsky about the process of hiring a permanent diocesan director. Paul had come to know Jack when Jack had assumed the staff position at the state Catholic Conference working with the Charities agencies around the state in July 1984 and Paul was already a member of the Council Subcommittee on Mentally Retarded Persons.

As the search process progressed, Paul called Jack in early March 1992, and encouraged him to apply for the position. Jack responded that he thought Paul would be perfect for the job and that Jack had already heard good things about Paul's work in the interim role. Paul responded that his heart really lay in his work with developmentally disabled persons.

Jack decided to apply and was hired on May 5, 1992, to begin work on July 1, 1992. Jack brought two major advantages with him to the position. First he was very familiar with the decentralized governance structure, since he had worked in a similar situation in Syracuse as executive director of Onondaga County Catholic Charities and also knew well the decentralized model in Albany Catholic Charities. Second, as he said at the time, in many ways his work at the Catholic Conference had been a sabbatical in which he had learned much about the complexities of the broad range of human service provision from the best minds in Catholic Charities across the state, from leaders in the non-for-profit community, and from state officials.

d. Conclusion

Hence, by summer 1992, both a new board with outstanding leadership under Sister René and new staff were in place and the organization was ready to address issues which would create a new foundation for further growth.

**3. Creating a New Foundation**

a. Introduction

With the new leadership team in place, the board began even in the summer of 1992 to address three major issues with which it had struggled over the two previous years: strategic planning, bylaws revision and the future of the community residence program. The successful outcomes of these activities are described in turn.

b. Strategic Planning

The board of the Diocesan Office of Social Ministry had established its Strategic Planning Committee in the fall of 1990. The members of the committee included board members, community representatives, the director, and the assistant director. An introductory meeting was held in February 1991. The first work meeting was held on March 2, 1991. At that time two things were accomplished:

- 1) The committee developed an initial agreement that determined the steps to be followed and the principles that would govern the development of the strategic plan. The steps to be followed were:
  - a. Develop the initial agreement
  - b. Discuss mission and values. It had previously been decided that the committee would not revise the mission statement, but would explicate its meaning.
  - c. Receive directors' reports (SWOT analyses). The DOSM director and the three regional directors prepared these analyses for the committee's use.
  - d. Identify critical issues to create a focus for data gathering.
  - e. Conduct internal and external interviews.
  - f. Develop strategic issues and goals.
  - g. Develop strategies.
  - h. Complete an executive summary.
- 2) The committee created a Strategic Planning Team, which would be made up of regional staff members and community members. The team's primary functions were to be data collection and communication. Team members also were to participate in most committee meetings to make the team's work easier and more intelligible.

In April 1991, the committee and team jointly explored the mission statement and values of social ministry. They also briefly discussed the SWOT analyses, which directors had completed.

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In May, the committee/team brainstormed critical issues. Fifty-eight specific concerns were named. A subcommittee met and condensed the specific issues into six critical issues for study. They were:

- 1) Should part of the role of social ministry be to examine justice issues within the Church?
- 2) What do we need to do to develop adequate funding for our priorities and activities from sources that do not compromise our values?
- 3) What do we need to become a fully functioning organization with identity (mission and values), roles, processes, functions, accountability, etc?
- 4) What is the appropriate relationship of social ministry and the diocese?
- 5) Do we need to develop an appropriate process that will clarify our program needs and assist in prioritizing them?
- 6) How should we express the interrelationship of our service and prophetic roles? (How do we balance the need to provide direct service and the need to work for systemic change?)

DOSM hired Lynn Varricchio of Finger Lakes Health Systems Agency to collect data concerning service needs. Members of the strategic planning team collected program information and some external review data. An internal review had already been performed by the Deegan Group.

A subcommittee reviewed the data and decided to recommend two areas for strategic development:

- 1) Poverty of women and children.
- 2) Mental health issues.

The subcommittee did not identify a strategic issue in the area of international peace and justice. No data had been collected in that area. The subcommittee decided to turn the question to the full committee.

The recommendations were never made. The full Strategic Planning Committee did not meet after its May, 1991 meeting.

When the new board was first convened on February 6, 1992, new board member Rose Malinowski gave a tutorial on strategic planning to prepare the group for developing a plan. Rose and Cathy Cain were to serve as the engines who drove the plan to completion.

Already by the April 4, 1992, meeting, the newly invigorated committee had identified six potential objectives to be addressed in the process:

- Empowerment of the poor – To direct services and advocacy towards the survival and empowerment of the poor (the economically marginalized) who will then be able to exercise control over their own lives.

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- To be a catalyst for social change through community organizing among low-income people, so they can access power.
- To provide and develop leadership and resources that foster collaboration with faith communities to carry out the social mission of the church.
- To strengthen and preserve the well-being of individuals and families through activities that enable them to achieve optimal social functioning.
- To provide services and advocacy for people at risk of institutionalization and those already institutionalized.
- To improve the provision of advocacy, common vision, unity and support services that both enhance and enable the delivery of services to the people of the 12 counties of the Diocese of Rochester.

On September 15, 1992, the Strategic Planning Committee distributed a memorandum to the diocesan board and regional boards which identified four generalized strategy statements and examples of good statements and examples of goal statements. The four generalized strategies were:

- Social Ministry, in coordination with the diocesan, interfaith and civic community, will become more proactively involved in addressing societal issues which threaten economic, social, physical and spiritual well-being.
- Social Ministry will respond to emerging and unmet needs in urban-suburban and rural communities. In prioritizing needs, emphasis will be given to individuals and families with an annual income of less than 185 percent of the poverty level.
- Social Ministry will affirm our roots, broaden participation and increase collaboration and conversation on our social mission with parishes, diocesan ministries, Catholic entities in the 12 counties of the Diocese of Rochester, the New York State Catholic Conference, the United States Catholic Conference and Catholic Charities USA.
- Social Ministry will define its organizational structure and governance model and strengthen its financial position.

Led by Rose Malanowski, there was extensive discussion of this draft material at the October 24, 1994, board meeting.

The Strategic Planning Committee met on November 10, 1994, to finalize a draft to present to the diocesan board at its meeting on December 5, 1992.

The Strategic Plan adopted at the meeting is attached as Appendix XI. (One important note: the Strategic Plan led directly to the creation of Providence Housing Development Corporation whose history is chronicled elsewhere.)

Thus one important goal had been achieved.

c. Bylaws Revision

Given the recommendation of the Oversight Review Task Force, an important task for the new board was undertaking a thorough review and updating of the Corporate Board Bylaws. Even before the first meeting of the new board held on February 6, 1992, the newly formed Bylaw Committee, chaired by Tony Barbaro and including Mike Cooney (representing CFC), Greg Lavin (representing the Finger Lakes office), Sister Mary Jean Smith (representing the Southern Tier Office), and Sister René McNiff (representing the Diocesan Board) had held its first organizational meeting.

At its meeting on March 8, 1992, the committee resumed discussion begun at its first meeting about the strengths and weaknesses of Department of Social Ministry's legal structure. At this meeting, Tony reported that Harris Beach as legal counsel recommended that consideration be given to creating separate corporations to reduce liability and risk to DOSM, to limit the liability of diocesan board members and to strengthen subsidiarity.

At the April 4, 1992, meeting, the board authorized its Bylaw Committee to begin a process with the advice of legal counsel to evaluate a model of governance and legal organization which would create three separately incorporated organizations with DOSM as the sole member of each of the regional corporations.

The committee met on May 8, 1992, with Paul Pickering and Mark Fuller to discuss the proposed merger of the residential program with DePaul, which is described more fully below.

Following a committee meeting on June 4, 1992, Mike Cooney finalized a memo which put forward the substance of such a proposal. When this proposal was discussed at length at his first board meeting on July 11, 1992, Jack Balinsky gave his perspective that a similar decentralized structure within one corporate entity was operated effectively in the Catholic Charities organization in the Syracuse and Albany dioceses, and asked for time to address management issues before any decisions were made about bylaws. The board concurred.

At the October 24, 1992, board meeting, Bishop Clark addressed the bylaws question. In his presentation, he said that he did not support the separate corporation approach, and felt that the organization had made sufficient progress organizationally so that it could better spend energy on mission-related issues.

With this redirection, the committee turned to fine-tuning the existing bylaws.

At its meeting on February 18, 1993, the committee identified eight issues to be addressed, assigning leadership responsibility for each issue. They were:

- Consistency/legality/clarity
- Preamble

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- Clarification of role of committee members
- Clarification of Finance and Pension committees
- Reserved powers
- Role of diocesan director
- Authorizing Community Services Board
- Clarification of role of affiliated agencies

Through the disciplined leadership of Sister René, with the professional expertise of Mike Cooney, revised bylaws and separate operating policies were adopted at the September 18, 1993, meeting. They have been modified in minor ways over the years, but the basic structure reaffirmed in this discussion still stands today.

The three most important points in the bylaws:

- Dual accountability of regional directors to their boards and the diocesan director, mirroring the language in an early draft document in 1982.
- Clarification of the role of the diocesan Finance Committee.
- Clarification that instead of one single set of common personnel policies, each agency had to meet defined minimum standards.

Thus, another major foundational issue was addressed successfully.

d. Establishment of the Community Residence Program

Reported earlier were the beginnings of provision of residential services to developmentally disabled persons and the opening of four community residences:

- Gavitt/Lyons (1980)
- Penn Yan Community Residence (1981)
- Cloverdale/Rochester (1984)
- Westerloe/Rochester (1985)

In addition, the Holt Road Community Residence/Webster and Newcastle Community Residence/Rochester were opened in 1988.

Beyond these efforts, the program moved in a new direction in 1988. In 1983, AIDS was first identified, described and declared an epidemic by the U.S. Centers for Disease Control and Prevention. In response, in 1988 Bishop Clark issued a statement, "The Lord Has Taught Me Compassion" and called upon Catholic Charities to answer the call to serve persons with AIDS. In 1990, the Community Residential program received the first grant to provide community-based, Medicaid-funded case management services to persons with AIDS. In 1990, the program also opened Mary's House, providing housing to women with HIV/AIDS and their children.

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While the board was transitioning and there was discussion about bylaws and strategic planning, there was related organizational discussion pertaining to this program.

For a number of years, there had been discussion off and on about the establishment of a separate corporation within the Social Ministry structure to house services for persons with disabilities. The two major positives: protection for Social Ministry from liabilities that these services might present, and enabling these services to have their own salary and personnel policies, since they were somewhat different from the other services provided by the larger organization.

Amidst the transition described here, these discussions took a new turn in 1991. The DePaul Clinic had been established as a department of Catholic Family Center in 1950. Under the leadership of Mark Fuller, it had expanded significantly and become separately incorporated in the early 1980's. Its primary focus was on service to persons with mental illness.

Given DePaul's roots in the Catholic community, and the uncertainty about the organizational situation within Social Ministry, it was natural that discussions would begin between DePaul and the Community Residence Program about a possible organizational relationship.

In the fall of 1991, Hartman and Associates were hired to evaluate the proposed merger.

The December 16, 1991, report concluded that such a merger had important advantages which outweighed any disadvantages. The three major positive outcomes would be:

- Creation of a more stable base for the current operation.
- Expansion of services to persons with dual diagnosis.
- Creation of a base that would permit further expansion of much needed residential services for both populations.

Following a joint leadership meeting with both groups on March 23, 1992, Mark Fuller and Paul Pickering wrote to leadership of both boards on March 30, 1992, indicating in response to issues raised at the meeting that:

- Both agencies were diocese-wide in scope.
- The merger would provide better services to clients.
- The merger would provide better liability protection for the Office of Social Ministry.
- The merger would allow a more consistent salary structure.
- The new merged entity would be a part of the DePaul family of corporations.



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- DePaul had already expressed its intent to become involved in providing services to mentally retarded persons and this merger would prevent future competition.

This potential merger was discussed at the May 8, 1992 meeting of the Bylaws Committee described above, and it was agreed that any decision needed to be deferred for these reasons:

- Concerns expressed by Community Residence Program staff
- Canonical concerns
- To provide an opportunity for whoever would be the new diocesan director of Social Ministry an opportunity to review the proposal

When Jack Balinsky was appointed, he immediately began discussions with Paul Pickering and Paul's close advisor Mark Greisberger. Within the context of the by-laws discussion outlined above, Community Residence program leadership concluded that the needs of the program could best be served by the establishment of a separate board within the Social Ministry structure to oversee the program.

So was born at the October 24, 1992, diocesan board meeting the subsidiary that became Catholic Charities Community Services. It is not this book's purpose to describe this agency's many wonderful achievements under Paul's leadership over what is now nearly 30 years, but reference is made later to advocacy activities carried out by Community Services.

## **F. CONCLUSION**

This seven year-period had not been an easy time for the organization.

Great credit, however, needs to be given to the "first generation" Board, Father Firpo and his staff for working hard to flesh-out what had been more a concept than a practical working operational approach.

The work described in this chapter enabled the organization to identify and address challenges and lay the foundation for future growth in what Jack Balinsky described from the moment of his hiring as the "noble experiment."

## **CHAPTER SEVEN**

### **THE FURTHER DEVELOPMENT OF CATHOLIC CHARITIES 1993-2008**

#### **“THE NOBLE EXPERIMENT”**

##### **A. INTRODUCTION**

With the adoption of a strategic plan in December 1992, and of revised and clarified bylaws in the summer of 1993, the organization was ready to address new challenges.

Jack Balinsky introduced one such challenge at his first board meeting on July 11, 1992. At that meeting, as a Board education agenda item, based on his then 20-year experience in the Catholic Charities movement, he gave a brief overview of the evolution of Catholic Charities in the United States and New York state over the previous century. In the presentation, he raised the question of whether the name of the organization should be changed back to Catholic Charities.

Described earlier is the definition of Social Ministry and Charlie Mulligan’s rationale for creating the Office of Social Ministry. Affirming his strong support for the mission and approach of the Office of Social Ministry, Jack presented his rationale for considering a name change.

From his perspective, when Charlie and others introduced the term “Social Ministry” in the mid 1970’s, they envisioned that Catholic Charities agencies throughout the country would adopt this terminology. In fact, during the intervening 15 years, exactly the opposite had happened. The national organization, born in 1910 as the National Conference of Catholic Charities, had changed its name in 1985 to Catholic Charities USA. By the early 1990’s, the national organization was spearheading a major “branding” campaign, and in many dioceses, agencies were changing their names from the likes of Catholic Social Services or Catholic Family and Community Services to Catholic Charities. Jack suggested that the diocesan board change the name of the Rochester agency back to Catholic Charities.

This presentation created lively discussion. At the December 5, 1992, meeting, the board voted 12-3 to retain the name Social Ministry, with the agreement that it would revisit the question after the Diocese Synod in October 1993. And, indeed, the Board voted unanimously in December 1993 to change the name to Catholic Charities. In this decision, it was emphasized that the organization remained committed to the priorities of advocacy and parish social ministry and, in fact, the term “parish social ministry” was explicitly stated on the office stationery.

The Southern Tier office followed suit shortly thereafter at its January 24, 1994, board meeting, as did the Finger Lakes office two years later. Exercising its right under the decentralized governance initiative, the Monroe County subsidiary chose to maintain its name as Catholic Family Center, citing the name recognition it had achieved since 1950.

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With the name change as well as foundational elements previously described, the organization was poised to explore whether it could further decentralize services. Ironically, in light of what is described in this chapter, in his interview with staff on May 5, 1992, for the position of Diocesan Director, Jack had misunderstood one question that was raised. For the questioner wanted to be sure that Jack would be comfortable working in the decentralized structure. Jack interpreted the questioner as asking if Jack would work to expand the decentralized structure. He responded that he was very much in tune with the decentralized structure, but doubted, given the tight fiscal situation, any further decentralization was possible. He was to be proved wrong.

Against this background, this chapter describes six major phases of what would become 15 years of growth in the overall organization:

- The growth of Catholic Family Center, Catholic Charities of the Finger Lakes and Catholic Charities Community Services
- The creation of Catholic Charities of Livingston County
- The reintegration of Kinship Family and Youth Services into the Catholic Charities Corporation
- The transformation of Catholic Charities of the Southern Tier into four new subsidiaries
- The creation of Catholic Charities of Wayne County
- The significant strengthening of centralized services

**B. THE GROWTH OF CATHOLIC FAMILY CENTER, CATHOLIC CHARITIES OF THE FINGER LAKES, AND CATHOLIC CHARITIES COMMUNITY SERVICES 1993-2008**

**1. Introduction**

While emphasizing again that it is not the purpose of this book to detail service delivery activities of Catholic Charities, recognition must be given to the outstanding activities of these three subsidiaries in the first 15 years. (The evolution and transformation of Catholic Charities of the Southern Tier is described below.)

**2. Catholic Family Center**

The accomplishments at Catholic Family Center during this period were truly extraordinary. This subsidiary serving primarily Monroe County continues to be the organization's flagship agency.

Its accomplishments have been made possible by outstanding board and staff leadership. While as with the other subsidiaries, it is not possible to list all the board members who have made substantial contributions to the organization, it is important to recognize the board chairpersons who were so instrumental in making possible its growth and development: Tom Biviano, Paul Riordan, Judith O'Brien, Patrick Fox, Michael Cooney,

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Anthony Lapaglia, Christine Licata, Patty Lovallo, Brian Dwyer, John Guarre and Doug Parker.

Their contributions were enhanced and complemented by extraordinary staff leadership. Previously mentioned was the hiring of Carolyn Portanova in January 1989. Over the last 20 years, she has had as much influence on the evolution of the diocesan organization as any single individual. Her contributions to the entire community were recognized when she received the prestigious Athena Award in 2005. The Rochester Business Alliance presents this honor to local professional women who have demonstrated outstanding achievement in business or community service.

Carolyn also brought together three “generations” of top staff leadership. The first generation, from the time of Carolyn’s appointment until 2002 included, Jama Dodson, Judy Azoff and Rita Augustine (who died from cancer tragically and much too early). The second group of top leadership staff, in 2002-‘06, included Beverly Ludke, Carl Hatch and Irene Coveny. For the last two years, the agency has benefited from the extraordinary skill of the senior leadership team: John Pennell, CFO; Christine Gullo, senior vice president for program operations and Carol DeMoulin, senior vice president for development.

An entire volume could be written about the achievements of these board and staff leaders over the last 15 years. This subsidiary employs 400 individuals and accounts for about half the overall activity of the entire Catholic Charities organization.

Mention is made of the most significant highlights:

- Establishing the Community of Caring Program in Livingston County in 1991
- Ending a decade-long effort with achievement in 1992 of agency accreditation
- Significant continuing contributions by Carolyn and other leadership staff to such national organizations as Catholic Charities USA, Family Services of America and the Child Welfare League of America
- The continuing extensive provision of emergency services
- Operation of the largest community-based drug and alcohol treatment program in western New York
- The creation in 1995 of the Eldersource Program, a cooperative effort with Lifespan to coordinate service provision to older persons
- The establishment in 1996 of the Women’s Bean Project (a program to provide employment opportunities for women transitioning from welfare)
- Continuing provision of service through a nationally recognized refugee resettlement program
- Opening and operation of three homeless shelters
- The continuing provision of traditional services to young persons, families and senior citizens
- The “leading edge” acquisition of Family Services of Rochester, recognized as an important moment in the evolution of human service provision in the community

and which also enabled the agency to provide the full continuum of community-based mental health services

- The adoption in 2008 of an innovative “balanced scorecard” strategic plan
- Significant efforts to integrate and enhance its own centralized services

And the list could go on.

### **3. Catholic Charities of the Finger Lakes**

For the first 10 years of this period, Catholic Charities of the Finger Lakes continued to be ably led by its founding executive director, Giovina Caroscio. She was supported by the leadership of Board Chairperson Sister Mary Wintish, RSM, Father John Phillips, Luann Irwin, Barry Roach and Deacon Tom Cass. She continued her focus on parish relationships throughout the five county area.

One of these relationships led to a major evolution in the organization. Ever since the mid-1980's, the agency had had a modest service presence in Cayuga county through a counseling program, the Maternity and Early Childhood Foundation program for pregnant and parenting women, and a displaced older worker program. It was Father Foster Rogers, pastor of St. Alphonsus in Auburn, and a close friend of Giovina who began in the mid-1990's to advocate for a stronger physical presence of the agency in downtown Auburn. In spring, 1996 he convened a meeting at the Stella Maris Retreat House in Skaneateles of pastors from Seneca and Cayuga counties with Jack and Giovina to discuss these possibilities. This led to the commitment of Cayuga County parishes to fund such an endeavor and the expansion of services. This effort was first led by Jane Sorenson. Don Lawlor served as coordinator from 1998-2000, and then became a counselor. When Laurie Trojnor took over as full-time coordinator in 2001, the program took off.

While the Cayuga County program was growing, the overall agency went through a period of leadership transition. Giovina resigned in spring 2003, and went to work as an educator and spiritual director at the Mercy Prayer Center in Rochester. She was replaced by Richard Fowler, who had extensive background in child welfare services. He served in this position for two years. His major accomplishment was purchasing two facilities, one in Geneva (the St. Francis Convent) and two houses in downtown Auburn as permanent locations for the agency.

From his resignation in September 2005 until September 2007, he was ably replaced on a part-time interim basis by Catholic Charities Associate Diocesan Director Tony Barbaro. His major focus was stabilizing finances and improving the financial management system.

New energy came to the organization with the hiring of Ellen Wayne as executive director on a full-time basis in September 2007. Ellen had considerable experience in human service delivery by both nonprofit and also by government agencies. She has a great ability to obtain grant money. A most exciting new initiative is the collaboration with the Canandaigua Interfaith community and Thompson Hospital to develop a multi-

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service center in downtown Canandaigua. This effort has been enhanced considerably by the work of Catholic Charities of the Finger Lakes board member and St. Mary's parishioner Doctor Richard Constantino.

Board Chairpersons John Shanahan, Tim Buckley and Robert Kernan have also been exceptionally helpful in the transition, as was Keuka College president and former Finger Lakes board member and current Diocesan board member Doctor Joseph Burke.

#### **4. Catholic Charities Community Services**

Catholic Charities Community Services has also been blessed by effective board and staff leadership in its 16 year tenure as a special purpose subsidiary of Catholic Charities.

Board chairpersons during this time period included: Dick Masters, Mary Magee, Dan O'Neill III, Carol Mordaci and Todd Gunther.

Paul Pickering has continued to provide outstanding leadership as the only executive director of the agency that has been blessed with a stability of leadership staff. (For his leadership at the state level, Paul also received the Vinnie DeFazio Award from the state charities directors, conferred in March, 2008.)

Kathy Termine has continued to oversee the expansion of services to persons with developmental disabilities, both in community-based settings and through the establishment of new community residences.

Community residences established during this time period included:

- Tryon Park/Rochester (1993)
- Tryon Park Supportive Apartments/Rochester (1993)
- Cramer IRA/Penn Yan (1994)
- Benton House/Penn Yan (2007)
- Crowley House/Lyons (2008)

Examples of expanded community-based services are:

- Project Support, now called Service Coordination and Community Support Services, begun at Catholic Family Center, and transferred to Catholic Charities Community Services (1993)
- Family Care Services (1994)

As previously indicated, the AIDS component of Community Services programs had been initiated in 1990 with the establishment of Mary's House, a residence for women with HIV/AIDS and their children. Through the able leadership first of Jane Hallinen, until 2007, and most recently Tracy Boff, the AIDS program has developed a variety of services and expanded greatly.

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Examples of the expanded services are:

- Medicaid case management (1990)
- Rent subsidy program (1994)
- S.O.A.R. summer camp program (1997)
- Transition case management (1998)
- A place for every child (2002)

Tracy McNett has been the only director of the traumatic brain injury program, established in 1997. In that year, the Living Skills Training Services program was established. In 1999, the Intensive Behavioral program and Community Integration Counseling Services program was initiated. Although it has faced financial difficulties, it, too, has expanded. The fastest growing group of clients are troops who have returned from Iraq with war-related brain injuries.

Barbara Poling has continued to provide quality human resources and risk management contributions, despite her growing responsibilities for diocesan Catholic Charities described later.

## **C. THE CREATION OF CATHOLIC CHARITIES OF LIVINGSTON COUNTY 1995**

### **1. Introduction**

When Jack Balinsky traveled to the Davenport Hospital in Bath in June 1992, after his appointment, but before he had actually assumed office, to meet with Board Chairperson Sister René McNiff (who had been for a long time the president and CEO of St. James Mercy Hospital and after her retirement was serving as interim administrator in Bath) she encouraged him to “get that Tony Barbaro to understand that the people in western Steuben County need services also and that he needs to do more than provide services in Elmira and Corning.”

Described previously were the establishment of the Rural Outreach program in Mt. Morris by Sister Nancy O’Brien RSM and the Community of Caring Program in Geneseo by Catholic Family Center, both in the wake of the termination of the Livingston County Parish Outreach program. In early 1993, Jack was approached by both Sister Nancy and also Father Jim Hewes, who was chaplain at SUNY Geneseo, about the need for funding and support for both programs. Jack discussed the problem both with CFC Director Carolyn Portanova and CFC Chair Judith O’Brien and they indicated some willingness to think about a separate development in Livingston County, given the distance question and the many other exciting program developments at CFC under Carolyn’s leadership.

### **2. The Livingston Steuben Project**

With continuing encouragement from Sister René about the needs in Steuben County, Jack joined the two needs and first presented to the Diocesan Board Executive Committee at the September 2, 1993, meeting under “Upcoming Issues” the needs in

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Livingston and Steuben counties. At the December 1993 meeting, based on a position paper about exploring how to best address housing, health and social needs in the two counties, the board allocated \$8,000 from board designated funds to do a needs assessment in conjunction with a Livingston Steuben Project Advisory Committee established by the diocesan board.

The first meeting of the Advisory Committee (LSPAC) was held on March 3, 1994. Jack Balinsky chaired the Committee. Maurice Tierney served as staff to the committee. Members included:

Tony Barbaro  
Father Dan Condon (then serving as pastor of St. Patrick's, Mt. Morris)  
Robert Goins, (business manager of St. Mary's, Dansville, and a member of CFC's Rural Outreach Committee)  
Father Bob Hammond (pastor of St. Mary's, Bath)  
Sister René  
Mary Ann Starbuck (director, Southern Tier Primary Care Project, Finger Lakes Health Systems agency)

For the study, Moe's office was located in the rectory of St. Mary's, Dansville, thanks to the generosity of pastor Father Andrew Teuschel (who was killed tragically in an automobile accident in April 1991).

On May 4, Jack, Moe and Sister Nancy met with Catholic Family Center's Livingston County Rural Outreach Project to discuss the project with them.

Members of that group included:

William Derby, Interfaith Community, Geneseo  
James Dollard, St. Columba/Caledonia and St. Patrick/Mumford  
Robert Goins, St. Mary's, Dansville  
Joseph Kane, St. Mary's, Geneseo  
William Lissow, Holy Angels, Nunda  
Robert Shearer

This group was to become the nucleus of the subsequently formed Catholic Charities of Livingston County Steering Committee.

Over the ensuing months, Moe accomplished a monumental task in developing the committee's final report, dated August 19, 1994. He met with more than 20 parish, government, civic and interdenominational leaders, and compiled significant needs assessment details.

One important such meeting occurred between Jack, Moe and Father Bill Trott, the pastor in Livonia who was most supportive of the project, and Bob Boorer, executive director of the Livingston County Coalition of Churches. Based on that meeting, it was clear that



Catholic Charities would not be duplicating services or be in competition with the coalition if it established a more significant presence in Livingston County.

Despite what had been a different vision at the project's outset, the final report recommended taking different approaches in the two counties.

Because Steuben County had a significant Catholic presence and was relatively rich in human resources coordinated by the Institute for Human Resources, it was recommended that in Steuben county there be established a closer working relationship among St. James Mercy Hospital, Kinship and Catholic Charities of the Southern Tier to address primarily teen pregnancy problems.

The committee recommended establishment of a new subsidiary in Livingston County because there were many fewer services available, and this would be a way to provide local leadership to support the existing efforts.

At its September 17, 1994, meeting, the diocesan board approved a one-year planning/exploratory period to determine the feasibility of establishing a subsidiary, stipulating that during this time period, the newly created Catholic Charities of Livingston County Steering Committee needed to achieve commitment of \$100,000 in seed money for a three-year period to support establishment of the new subsidiary. It allocated board-designated funds of \$17,500 for this effort.

### **3. The Work of the Catholic Charities of Livingston County Steering Committee**

The steering committee first met on October 6, 1994. Jim Dollard volunteered to chair the group. Maurice Tierney accepted Jack's invitation to staff the entire development. At its November 1994 meeting, the steering committee adopted an "Operating Charter" to guide its work. Once again, this time, through the generosity of Father Joe Catanise, Moe returned to his "office" at St. Mary's in Dansville.

During the early developmental stages of the project, meetings were held with representatives of human service, church leaders and officials in Livingston County government. During this period also, as a result of several meetings with CFC leadership, CFC agreed to transfer administrative responsibility for its Rural Outreach program effective September 1995.

The Rural Outreach program was originally located in the rectory at St. Patrick's in Mt. Morris until the organization established a permanent office at 10 Clinton St., a rather central location that would make it easy for staff to cooperate with DSS and other public and private agencies in Mt. Morris. The offices were provided gratis by the Genesee Valley Rural Preservation Corporation until a lease covered occupancy space beginning in February 1995.

During the winter of 1994, the steering committee passed a set of operating guidelines that would help the organization govern itself until it became a subsidiary of Catholic

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Charities. Robert Shearer helped immensely in this process. The steering committee expanded and chose officers. Its membership then was:

James Dollard, chair  
Bill Derby, vice chair  
Bill Lissow, treasurer  
Geri Crowley, secretary (St. Patrick's, Mt. Morris)  
Ray and Georgiana Dellus (St. Agnes, Avon)  
Robert Goins  
Joseph Kane  
Ann LaForest (St. William, Conesus)  
Joseph and Eleanor Morris (St. Joseph, Livonia)  
Mabel Treadwell (St. Thomas Aquinas, Leicester, St. Lucy, Retsoff)

Eventually, Father Dan Condon joined the steering committee as a representative of pastoral leaders in Livingston County.

In January 1995, at the annual meeting of the Livingston County Coalition of Churches, the coalition and Catholic Charities signed a mutual covenant agreeing to work together in carrying out services, education and advocacy whenever possible. The abbot of the Abbey of the Genesee, Most Reverend John Eudes Bamberger, witnessed the signing of the covenant.

In the spring and summer of 1995, responding to the condition established by the diocesan board, the steering committee implemented a fund development campaign that raised \$94,000, including:

- Parish Collections - \$7,000
- Parish Treasury/Advanced Gifts - \$57,000
- Raskob Foundation - \$30,000

Two years later, in writing the history of his work (which provides the basis for this section), Moe Tierney stated:

“Jack Balinsky saved the day on the Raskob gift, when Raskob called Jack in the spring of 1995 and stated it liked the proposal but probably would not fund it because already government cutbacks were resulting in a large percentage of Raskob's requests being to save existing programs, not starting new ones, and the foundation thought that pattern would only increase in the future.”

Jack responded that the foundation's support was needed now more than ever because already this new effort was mobilizing parish volunteers to respond to needs (the wave of the future in light of government downsizing) and with Governor George Pataki talking about the privatization of services, Catholic Charities would be in a better position to take advantage of opportunities with a locally controlled entity. The grant was funded.

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During the summer of 1995, the offices at 10 Clinton St. were rehabbed thanks to the great work of:

Bill Wall, executive instructor at BOCES in Mt. Morris, and his students.  
Sister Nancy O'Brien and the spring project "Families and Students" 1995.  
Don Anzelom, AKZO mine foreman.  
Ray Tette and the maintenance staff of Camp Stella Maris.  
Chase-Pitkin Company.  
Jim Dollard, Maurice Tierney and Walt Isaac.

This phase of the development concluded at the September 12, 1995, meeting of the Diocesan Board of Catholic Charities when Catholic Charities of Livingston County was established formally as the fifth subsidiary of Catholic Charities of the Diocese. (Bishop Clark would celebrate a Eucharistic Liturgy at St. Patrick's in Mt. Morris on October 24, 1995 to celebrate this achievement.)

This significant moment in the history of the organization would not have been possible without the enormous dedication, commitment and organizational talent of Maurice J. Tierney.

#### **4. Catholic Charities of Livingston County as a County-based Subsidiary**

Again, it is not the purpose of this book to describe the history of Catholic Charities of Livingston County in its entirety. That is written elsewhere. Advocacy and parish social ministry activities undertaken by the new agency from 1995-2008 will be described in the next chapter.

Rather, this section concludes with a discussion of the second part of the resolution adopted by the diocesan board in September 1995. It explicitly stated that this agency was being established not only to better serve the needs of individuals and families in Livingston County, but also to serve as a model for the potential further development of other county-based agencies.

Recall that Catholic Charities agencies in the Syracuse and Albany dioceses had successfully created a county-based agency structure in the 1970's that continued to operate successfully. This decentralized approach, based on the principle of subsidiarity, was created in the belief that local ownership and control would enable Catholic Charities to establish stronger relationships with local parishes, government, business leaders and local donors, especially because in New York state human services delivery is a county-driven enterprise.

The services of Catholic Charities of Livingston County did indeed become a model for the further expansion of Catholic Charities services as described later in this chapter.

## **D. THE INTEGRATION OF KINSHIP FAMILY AND YOUTH SERVICES INTO CATHOLIC CHARITIES 2000**

### **1. Introduction**

The process undertaken to achieve this next step in the organizational development was quite different from the Livingston County effort.

Recall that the Kinship agency had been created in 1972 by Father Tim Weider in his assignment in the Secular Mission program in Perkinsville, Steuben County. The first service offered was the Kennedy House, a group home for adolescent boys. Kinship in the 1970's would quickly establish a broader range of services for "children at risk" and their families. Kinship became a separately incorporated agency in 1977. Previously reported are a series of discussions between Kinship and Catholic Charities of the Southern Tier in the late 1970's and '80's that resulted in a formal affiliation agreement.

This section details the activities undertaken in the 1990's that led to the reintegration of Kinship Family and Youth Services into Catholic Charities effective July 1, 2000, as follows:

- Informal discussions – early 1990's
- The first merger proposal 1997-'98
- Renewed discussions – 1999
- The formal agreement – 2000

### **2. Informal Discussions – Early '90's**

In the early 1990's, there continued to be close connectedness between Kinship and Catholic Charities of the Southern Tier. In fact, Tony Barbaro served for a number of years on the Kinship Board, including a term as chairperson.

When Jack Balinsky became diocesan director in July 1992, he was encouraged both by Sister René and Tony to establish a relationship with Joe Weider who continued in his position as executive director to which he had been appointed in 1975. In the summer of 1993 Jack, Tony and Joe enjoyed an "introductory" golf game. Shortly thereafter Tony told Jack that the board of Kinship was discussing with Sister René McNiff the possibility of a merger with St. James Mercy Hospital because the Kinship board had concerns about the future as a relatively small agency in a changing environment. Jack indicated that he would support this development.

Unfortunately, Sister René left the hospital in 1995 to take an assignment in Rochester and her successor, Paul Sheperd, was not interested in pursuing the relationship.

Meanwhile, intermittent discussions continued about the relationship between Kinship and Catholic Charities that involved Joe, Tony and Jack.

### **3. The First Merger Proposal 1997-1998**

It was the establishment of a Steuben County office of Catholic Charities of the Southern Tier in December 1996 (described more fully in the next section) and the appointment of Chris Wilkins as director that formally jumpstarted reintegration discussions.

Chris had a background working as a legislative staff person in Albany for more than a decade, and had recently worked for Catholic Charities as Justice and Peace coordinator in the Finger Lakes office and director of Operation Alert, a diocese-wide Catholic Charities effort to monitor the impact of welfare reform legislation. Chris brought to the position great experience, political skill and an outgoing personality.

This new position and Chris' personality led to a series of discussions involving himself, Joe and Tony about a merger with Catholic Charities of the Southern Tier. When Joe indicated that Kinship was interested in a relationship with Diocesan Catholic Charities, Jack was brought into the conversations and indicated his openness to the possibility.

In fall 1997, discussions began in earnest. At the September 30, 1997, diocesan board meeting, Tony Barbaro reported on emerging activities in Tompkins and Steuben counties. He indicated that explorations were underway about a more formal relationship with Kinship and that this was a matter that was likely to come before the diocesan board. Board member and Vicar General Father John Mulligan asked for a document outlining Kinship's current activities.

In response, Joe Weider submitted to Catholic Charities a briefing paper on Kinship's work, including:

- Historical background and overview of service
- Mission statement
- Corporate structure and governance
- Financial profile (Audits for 1994, 1995, 1996)
- Personnel profile (58 employees)

Further expression of intent by both parties led to approval by the Kinship board at its March 16, 1998, meeting of a feasibility study of a proposed merger with Catholic Charities. The purpose of this document was to describe the framework under which the Kinship Corporation would be merged with Catholic Charities. This study was presented to the Kinship board on May 18, 1998.

On that same day, Jack wrote to Joe indicating that he would recommend to the diocesan board that in the merger Kinship would have "the identical authority, opportunity and responsibility as each of the current five bylawed subsidiaries of Catholic Charities of the diocese."

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He indicated that these opportunities would include but not be limited to:

- Full support of the diocesan office, director and board of directors on all matters
- Financial management support
- Access to diocesan insurance programs
- Fundraising and development support
- Opportunities to apply for funding from the diocesan board in the venture grant process whereby the diocesan board allocated TGA funds and board-designated funds
- Support from the advocacy activity of the diocese, including membership on the Diocesan Public Policy Committee
- Support in linkages with Catholic parishes
- Full collaboration as needed and appropriate with other subsidiary agencies of Catholic Charities

Jack and Pat Fox then made a presentation to the Kinship board at its meeting on June 22, 1998, and as board chairperson, Pat appointed Mike Cooney, Maureen O'Hara and Jim Crowley as Catholic Charities representatives to a joint committee to work with Kinship representatives on the specifics of the proposed arrangement.

The work of this Joint Corporations Committee resulted in a December 8, 1998, Proposal to Establish Kinship Family and Youth Services a subsidiary of Rochester Diocesan Catholic Charities.

On December 14, 1998, the Kinship board endorsed this proposal in concept, recognizing that many details, particularly those regarding the approach to program development, still needed to be worked out.

At the Diocesan Catholic Charities board meeting the next day, Chairperson Pat Fox presented this proposal, asking for endorsement in concept. There was lengthy discussion focusing on: what benefit this arrangement would be to Kinship, the question of paying for human resources, further discussion of Kinship programs, and the indication that the Buffalo Diocese was supportive (necessary because Kinship provided services in two counties in the Buffalo Diocese). Following discussion, because of a concern expressed by the board of Catholic Charities of the Southern Tier relating to program development, the board voted to receive the proposal, and directed the previously established ad hoc committee to oversee staff efforts to achieve the establishment of Kinship as a subsidiary of Catholic Charities within six months.

Despite successful efforts by Joe, Tony and Jack to achieve compromise wording on the program development issue, at its February 1, 1999, meeting, the Kinship board expressed "deep disappointment" about the decision of the Catholic Charities board and asked Joe Weider to suspend further discussions until the Diocesan Charities board had taken further action to demonstrate its positive interest to move in the direction outlined in the proposal the Kinship Board had adopted on December 14, 1998.

So came to unhappy conclusion this first effort.

#### **4. Renewed Discussions - 1999**

The matter of relationship with Kinship was discussed at each of the four Diocesan Catholic Charities board meetings held in 1999.

At the March 16, 1999, meeting, Pat Fox reported that the Kinship board had met again the previous day and had requested the reconvening of the Joint Corporations Committee to discuss issues surrounding the amended document developed in January. At this meeting, there was expressed considerable positive interest in moving forward quickly. It was indicated that Mike Cooney had developed a “boiler plate” document to frame the discussion. Tony expressed a desire to move forward so that the staffs of Kinship and Catholic Charities of the Southern Tier could meet to work out specifics of the integration.

At the May 18, 1999, meeting, the board was joined for discussion of the Kinship relationship by Joe Weider and Kinship Board President Ralph Kerr. It was indicated that the Joint Corporations Committee had met on April 1, 1999, and it had been agreed that Pat Fox, Jack, Joe and Ralph Kerr would meet to work on language to resolve the differences.

It was indicated that they had reached agreement on the process for defining a lead agency for new program initiatives, based on a series of factors, including the existing strengths of the agencies involved.

Pat Fox then spoke very positively in favor of adopting the revised agreement, as did Bishop Clark, Father Joe Hart, Sister Pat Prinzing and Tim McMahon. Jack reported that he had again talked with his counterpart in Buffalo, Monsignor Henry Gugino, who had affirmed his approval of the continuation of existing services in the Buffalo Diocese. He indicated also that Buffalo Catholic Charities would appreciate the opportunity to talk with Kinship relative to new service opportunities in these two counties.

Following discussion, the board voted unanimously to accept the affiliation agreement as presented. Following approval, Ralph Kerr expressed his appreciation to the board for their interest and perseverance in working out this agreement.

At the September 14, 1999, meeting, Jack and Mike Cooney indicated that after the formal signing of the affiliation agreement, attorneys were working to finalize the integration of Kinship into Catholic Charities.

At the December 14, 1999, meeting, Mike gave a progress report and explained the need for the board to adopt the following resolution:

*“That the Board of Catholic Charities approve the Plan of Merger and Certificate of Merger with Kinship and that the officers of Catholic Charities are directed and*

*authorized to seek the approval of the members with respect to the Plan of Merger and Certificate of Merger.”*

## **5. The Formal Agreement**

The adoption of this resolution in essence brought to conclusion the discussion about the integration. Mike Cooney and Jack met one last time with the Kinship board in February 2000 when they finally approved the document. The approval of the members of the Catholic Charities Corporation was subsequently obtained. The formal merger took place effective July 1, 2000. Thus Kinship as an organization had come full circle returning to the roots of its establishment. The history of Kinship in its entirety and the accomplishments made possible by this merger over the last eight years are recorded elsewhere.

## **E. THE TRANSFORMATION OF CATHOLIC CHARITIES OF THE SOUTHERN TIER 1996-2003**

### **1. Introduction**

Catholic Charities of the Southern Tier (CCST) was established as a regional office on June 29, 1980 by Bishop Matthew H. Clark to serve the five counties of the Southern Tier (Chemung, Schuyler, Steuben, Tompkins and Tioga.)

Originally CCST was named Southern Tier Office of Social Ministry. (The board decided in February 1994 to change the name to Catholic Charities of the Southern Tier.) CCST's first offices were located at the former St. Peter and Paul's School building at 160 High St. in Elmira. At the very beginning, CCST consisted of the executive director, Father Neil Miller; director of Justice and Peace, Giovina Caroscio (who would eventually become the first executive director of the Finger Lakes Office of Social Ministry); Sister Judith Reger SSJ, director of Counseling Services; Sister Rosario Hughes, RSM, program developer and Helen Clark, volunteer coordinator of Emergency Services. Its first year budget was \$66,100. Deacon Stanley Douglas was the first board chairperson. Over the years, just Neil Miller and then Tony Barbaro benefited from strong support from the board. Chairpersons during this time period 1980-'96 were Stanley Douglas, John Ryan, Tony Phillips, Judith Parish, David Biviano, Sister Mary Jean Smith SSJ, Kevin O'Connell and Sister Patricia Prinzing RSM.

CCST grew steadily through 1996 when its budget approximated \$2.6 million. At that point, the agency consisted primarily of its Gateways Community Living Program, Food Bank of the Southern Tier, Transitions – Counseling for Healthy Living, Emergency Services and the Justice and Peace Department. Despite the growth that had occurred, agency leadership was very aware of two primary issues. First, the agency was known primarily as an Elmira-based organization. Secondly, the general public and even Catholic parishes were relatively unaware of CCST's existence and its work. Even though agency leadership was committed to changing these dynamics, it lacked the financial resources to so.



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On December 10, 1996, the agency's finances and future would change dramatically. On that date, CCST received a check in the amount of \$1,288,311 from the sale of a portion of real estate that the agency had acquired from Nellie Monroe. Nellie and her daughter, Mary Smith, were aware of the agency's work and approached the agency with the offer to sell the Monroe family estate in Big Flats, N.Y., to CCST. Ms. Monroe asked for \$60,000 which is what she felt she needed to live her remaining years. The agency purchased the property for that amount with the initial intent of dedicating a portion of the property to a new Food Bank distribution center and the remainder (8.5 acres) for a low-income housing project. However, The Consumer Square Mall project began to quickly develop which drove the value of the property up to nearly \$150,000 an acre.

With Sister Patricia Prinzing RSM, as board chairperson and with the earnings from the new Nellie Monroe Fund, the agency launched six ambitious goals for the next five years:

- Establish a Catholic Charities office and organization in Steuben County.
- Establish a Catholic Charities office and organization in Tompkins County.
- Expand the agency's Justice and Peace presence throughout the five-county region.
- Hire a part-time public relations coordinator to help create a coordinated public relations campaign to raise awareness of the agency and its work.
- Hire a part-time human resource coordinator to oversee personnel policy and practices throughout the agency.
- Continue to grow and diversify its historic programs (Gateways, Food Bank, Transitions and Emergency Services.)

The remainder of this section chronicles the progress made through December 31, 2002, toward achieving each of these goals. For all of these activities, outstanding leadership was provided by Catholic Charities of the Southern Tier Board chairs Joe Caparulo 1996-'99 and Joe Bucci 2000-'02.

## **2. Steuben County**

The March, 1996, CCST board meeting was hosted by Father Robert Hammond, pastor of St. Mary's in Bath. Bob discussed with the board his observations about the urgent human needs of people in Steuben County where unemployment and poverty rates were extremely high. Additionally, Bob pointed out that the county's vast expanse made access to services very difficult. Bob encouraged the board to establish a Catholic Charities presence in Bath and offered the assistance of St. Mary's to do so.

In December, 1996, Christopher Wilkins became the first director of Catholic Charities in Steuben with an office donated by St. Mary's in Bath. Over the next 18 months, Chris developed an Advisory Council to provide community perspective and assist him in developing the agency. He established effective relationships with county leadership and arranged to move the office to 20 Liberty St. to enhance its community profile. He worked effectively with the director of RSVP services (Laura Opelt) to create a

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mentoring program utilizing senior citizen volunteers to provide routine assistance and guidance to low-income people (Called Project Pave, it would be replicated in Tompkins, Schuyler and Tioga counties.) Chris also worked with Father Hammond to transition Bath Community Day Care from St. Mary's to Catholic Charities in May, 1998. He also was a catalyst in creating the Turning Point Emergency Solution Center in Bath. He hired Chris Wensel to become the first part-time Justice and Peace director for the Steuben office.

Another interesting program that developed in Steuben under Chris' leadership was Anawim, an initiative created by Dominick Carosetti, a senior partner of Renaissance Wineries in Hammondsport. Dom developed Anawim as a sacramental wine product line to be distributed to dioceses throughout the state and even the surrounding region. The objective was to make quality sacramental wine utilizing individuals moving from welfare to the work force. Additionally, Anawim intended to donate 10% of its profits to Catholic Charities of Steuben. Like many small start-up businesses, Anawim had a good start but ran out of momentum and dissolved.

On August 3, 1998, Laura M. Opelt became the second director of the Steuben Agency, replacing Chris Wilkins who became director of development for CCST. Laura was a well known professional human service leader in the County and was able to enhance and refine programs established by Chris. Additionally, Laura recruited a number of influential and caring volunteers to serve on the Steuben Advisory Council. Included in this group was Robert Turissini, a retired executive from Corning Inc. Bob would serve on the CCST Board, chair the Advisory Council and eventually become the first chairperson of the Steuben Board of Directors. Bob and another volunteer, Doug Robb, provided enormous support and guidance in moving all Steuben programs and the administrative offices to 24 Liberty St. where the agency is located today.

Bob Turissini was also a vital force in Catholic Charities Capital Campaign 2000. With Bob's leadership and guidance, nearly \$400,000 was raised for the agency.

In June of 1999, through the good work of Chris Wilkins, Bath Hope For Youth and the Steuben Council on Alcoholism were merged with the Transitions Substance Abuse Clinic to create an integrated substance abuse prevention, education, advocacy and treatment service in Steuben County. Amy Denenberg, Transitions director, engineered the integration of the three programs and eventually placed the program under Laura's leadership.

The history of the further evolution of Catholic Charities of Steuben County is chronicled elsewhere.

### **3. Tompkins County**

A steering committee had been formed by the CCST Board in 1995 to explore the potential of establishing a Catholic Charities agency to serve Tompkins and Tioga Counties. The committee's work culminated with the recommendation to establish an

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agency office in Ithaca and begin providing service to Tompkins County. A next step would be to extend into Tioga County.

On July 14, 1997, Paul A. Hesler was hired to oversee the development of the new Tompkins Office in Ithaca. Paul formed a steering committee (Sally True, Howard Hartnett, Alan Cohen, Margaret Driscoll, Sister Mary Wintish RSM, Jack O'Blak, Henry Dullea, George Ferrari and Sister Mary Brogden SSJ.) Paul worked with leaders of faith communities in Ithaca and quickly determined there was need for a coordinated emergency services program to serve people in need on behalf of the faith community but also to provide accountability to all stakeholders. By January, 1998 Paul had secured a three-year grant for \$120,000 to launch the new program, which would be called Samaritan Center, with Ellen Maranka as the first program director.

By September of 1998, the Tompkins budget grew to \$300,000 with a staff of 3.5 FTE's. Edie Regan was hired in August to become part-time director of Justice and Peace.

Before Paul Hesler left the agency to become director of the Food Bank of the Southern Tier, the agency developed the ERAP (Employment Retention Act Program) and began negotiations with Immaculate Conception Parish to rent the former convent building at 124 E. Buffalo St. for the agency offices. George Ferrari replaced Paul on August 9, 1999. George completed the negotiations with Immaculate Conception and the agency moved in to its new offices. George continued to collaborate with Department of Social Services to provide Welfare to Work services.

As an interesting governance development, in the first quarter of 1998 the steering committee determined it had fulfilled its purpose and entered into a dialogue with the CCST board to determine what should be instituted in its place to provide the director continued community perspective and guidance. CCST and the steering committee decided to form an advisory council for Tompkins and Howard Hartnett became its first Chairperson. One of the many committed and talented members of the advisory council was Carol Cooke who would become the first chairperson of the Board of Directors when it would be formed on January 1, 2003.

The further evolution of Catholic Charities of Tompkins and Tioga Counties is also chronicled elsewhere.

#### **4. Ongoing Activity**

##### **a. Expansion of Justice and Peace Activity**

The work of the Justice and Peace department was a top priority of the CCST Board and the agency was blessed to have Kathy Dubel as director. In the five-year period prior to 1996, agency leadership explored ways to make the community more aware of its Justice and Peace initiatives and to make the work that was shared between Justice and Peace staff and Parish Social Ministry Committees become the work of all parish members.

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The board concluded that the Justice and Peace department needed to be expanded so that it could more effectively extend into Tompkins and Steuben. With the development of agencies in Steuben and Tompkins, Justice and Peace staff were added in these counties.

In addition to strengthening the agency's relationship with parish social ministry committees, the expanded Justice and Peace department worked effectively on a variety of issues established by the Diocese of Rochester Public Policy Committee including welfare reform, Jubilee Year observance, reforming the Rockefeller drug laws, environmental justice, Conscience Clause and economic development.

b. Public Relations

In the five-year period prior to 1996, CCST made considerable progress in its public relations work. As described above, an important step occurred in 1994 when the agency changed its name to Catholic Charities of the Southern Tier. This decision was made to take advantage of Catholic Charities USA public relations strategy and the recent decision by Catholic Charities of the Diocese of Rochester to change its name from Social Ministries of the Diocese of Rochester to Catholic Charities. Another accomplishment was the development of an agency logo and print materials that created the image of CCST as a family of integrated programs. This paved the way for a coordinated public presentation strategy.

David Biviano, a former CCST board member and chairperson of the Food Bank Advisory Council, was hired in September 1997 to continue with the coordinated public relations strategy. David's creative ability and his knowledge of agency history and personnel proved to be very helpful in raising awareness of the agency's work.

c. Human Resource Coordination

The agency had grown from four employees at its inception to more than 100 in 1996. As the Board of Directors authorized the agency to continue to grow and diversify, Donna Rieker was hired to become part-time human resource coordinator. Donna received substantial support from Bev Ludke, who was human resource director for the corporation. Donna's position evolved over the next five years when she would become human resource director.

d. Continued Program Coordination

As the agency launched the development of Catholic Charities in Steuben and Tompkins, it also gave priority to continued growth of its historic programs: Samaritan Center in Elmira, Gateways Community Living, Food Bank of the Southern Tier, Transitions – Counseling For Healthy Living, and Tioga Teen and Family Services. In addition, an interesting development led to the creation of a formal Catholic Charities presence in Schuyler County.

### **Samaritan Center**

CCST's emergency service program was a central part of CCST from the very beginning. Helen Clark was the original volunteer coordinator of the program which utilized volunteers from faith communities in the Elmira area to meet clients' basic survival needs (food, clothing and limited financial assistance.) In 1982 Sister Gloria Ruocco RSM was hired to coordinate the program.

The program continued to grow and respond to the emerging needs of its clients during this period. When CCST moved the regional office to 1700 College Ave. in Elmira and eventually to 215 E. Church St., the location of the Samaritan Center program was a hotly debated topic. In March 1997 the program was located to 124 - 126 Lake St. in Elmira where it remained until the CCST board authorized the purchase of 380 S. Main St. on Elmira's south-side in September 2000 as the permanent location for the Samaritan Center. (While Nellie Monroe Funds were not used to operate the Samaritan Center, a 20-year mortgage from the Nellie Monroe Fund was created to finance the purchase of the new Samaritan Center.)

### **Gateways**

In 1982 CCST began operating Gateways, a residential program serving individuals and families with mental illness who were transitioning from restricted treatment facilities to less restricted community-based settings. At the onset, the program consisted of a nine-bed supervised community residence at 655 College Ave. in Elmira. Over time Gateways developed an Office of Mental Health certified apartment program, a supported housing program, and a Shelter Plus Care program. More than 100 individuals were served at the end of 1996.

From 1996-2002, major growth occurred in these ways:

- In April 1996 a facility 454 W. Church St. in Elmira was purchased to become The Social Club for networking, advocacy and socialization of individuals with mental disability.
- In 1997, through the assistance of Providence Housing Development Corporation, the former supervised community residence facility at 605-607 College Ave. in Elmira which CCST owned was renovated to become a low-income apartment project through a \$175,000 grant from the state's Homeless Housing and Assistance Program.
- On September 8, 1999, Miller Manor, a 12-bed HUD-financed apartment facility was dedicated to serve people Gateway clients as well as others in the community with disabilities. The facility was built by Providence Housing Development Corporation.
- In May 2001, the agency initiated the Supported Independent Living Program (SILP), a 14 bed residential program to serve adolescents aging out of the foster care system. The program was a joint initiative of Chemung DSS and CCST but was designed to serve a 10-county area.

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By the end of 2002, the Gateways Program was serving more than 400 persons. For much of this time period, Jeff Eaton was the Gateways director.

### **Food Bank of the Southern Tier**

In 1994 with John Farrer as director, the Food Bank had moved into its new distribution center located on the former Nellie Monroe property in Fisherville. In 1996, the Food Bank had a budget of \$775,000, distributed approximately 2 million pounds of food, and had a staff of 10. By 1998, it was distributing 3 million pounds, developed an automated inventory distribution and control system and developed fund-raising capacity of \$175,000 a year.

Through a creative collaboration with the University of Southern California, a new initiative was launched in 1998 to procure more fresh fruits and vegetables to blend with the traditional canned and boxed goods. This initiative was an indicator of the change of food product that would occur during the next phase of food banking. It also pointed to the need for more refrigerated and freezer warehousing space.

In August of 1999, Paul Hesler became Food Bank director. Paul initiated a more expansive fund-raising and distribution culture and under his leadership the Food Bank's annual distribution grew to 7 million pounds in 2001, fund-raising and donations doubled the 1998 benchmark, and the budget was \$1.8 million. Because of this significant expansion, Food Bank leadership began to address the need to expand both warehousing and office space.

### **Transitions**

Transitions began in 1982 under the auspices of Catholic Family Center. Transitions was a medically supervised outpatient clinic serving individuals and families recovering from substance abuse addiction. It also offered a full service Employee Assistance program. The program was transferred to CCST in 1988. By 1996, under the leadership of Amy Denenberg, its budget was \$370,000 with a staff of 12. In June 1999, CCST executed a plan leading to the merger of Bath Hope For Youth and the Steuben Council on Alcoholism with Transitions. The merger created a continuum of service in Steuben County offering prevention, education and school-based services to youth and outpatient clinical treatment services. The integration of this merger and the integration into Catholic Charities of Steuben continued through 2002.

### **Tioga Teens and Family Outreach**

In the early years of its work, other than justice and peace services and a limited parish-based counseling service, the presence of CCST in Tioga County was minimal. This was in part due to budget, but also to the presence of Tioga County Rural Ministry, created by the Sisters of Mercy in 1981 to provide rural outreach services in the county.

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In 1988, under the leadership of Deacon Joe Federowicz, Tioga Teens and Family Outreach was formed with office space donated by the county to serve the needs of pregnant and parenting teens, their children, partners and families through direct service, education advocacy and referral. In 1997 TTFO had a budget of \$75,000 with four part-time staffers and a group of volunteers. By August 1999, an \$80,000 Welfare-to-Work program was added and the office was moved to Taylor Road in Owego. In August 2000 Joe Federowicz retired and George Ferrari (Tompkins director) added Tioga to his responsibilities. Under George's leadership the agency moved to the former St. James School building in Waverly where an emergency services program was started.

## **5. Schuyler County**

Historically CCST provided emergency services in Watkins Glen in Schuyler county. However, in 1987, that service was transferred to the Council of Churches and the CCST presence in Schuyler was minimal. Other than justice and peace service and a small portion of the Gateways program dedicated to Schuyler, CCST simply didn't have sufficient resources to establish a more substantial presence in Schuyler.

This changed in 1997 when Sarah Conley was hired to start a domestic violence program in Schuyler County. This program was called First Step and had an initial budget of \$60,000. First Step had been operated by another agency which could no longer offer the services. At the onset, First Step operated out of the campus of St. John's Episcopal Church in Montour Falls. During the next five years, largely due to Sarah's drive and leadership, the emergency services program (Schuyler Outreach) was reintegrated into Catholic Charities. Additionally, Sarah initiated a variety of youth service programs including Welfare-to-Work services targeted to youth. By 2002, the budget grew to \$500,000 and an office building was purchased at 111 N. Franklin St. in Watkins Glen. Sarah and her advisory council put Catholic Charities on the Schuyler County map.

## **6. Regional Office**

There were several substantial regional office developments during this time.

- First, the regional office was moved to 215 E. Church St. in downtown Elmira, which the agency purchased in 1996. The building was blessed by Bishop Clark in an open house gathering held on May 27, 1997.
- In 1999, CCST participated in the hosting of the Catholic Charities USA annual conference in Rochester. The county executive of Chemung County declared the week of September 27 – October 4 as Catholic Charities Week.
- In the aftermath of the CCUSA conference, CCST participated with Diocesan Catholic Charities leadership in planning Campaign 2000, the first capital campaign conducted by Catholic Charities. Planning included the development of a public relations campaign under the theme of Works of Love to raise awareness and pave the way for the campaign. Overall, about

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\$1.5 million was raised for endowment funds for Catholic Charities including \$400,000 by CCST.

- The last significant development involved the governance of CCST.

As the agency began to achieve success with the development of Catholic Charities Agencies in Steuben and Tompkins and as the agency continued to experience overall growth in its historic programs, especially Food Bank and Gateways, it became clear that the agency had outgrown its executive management and governance structure. More and more the CCST board realized that it was important to have the county-based agencies serve as the public face of Catholic Charities. Advisory councils included influential and capable leaders from each county. In the case of the Food Bank, its Advisory Council was solely focused on the issues and needs of food banking. CCST and Diocesan Catholic Charities began to study together optimal governance and organizational options. Leadership consulted with Catholic Charities leaders in the Albany and Syracuse dioceses, each of which featured similar decentralized governance systems.

This discussion occurred within the larger context of discussions by the diocesan board about the future of the organization. Based upon the initial success of Providence Housing Development Corporation established in June 1994 and the successful establishment of Catholic Charities of Livingston County, the board addressed the question of agency expansion in its second strategic plan, adopted in March 1996.

This plan was viewed as a “mid-course” review and modification of the strategic plan adopted in 1992. This plan reaffirmed the four broad organizational strategies adopted in 1992. It focused on the major environmental changes affecting the original general strategies. One of the issues addressed was “opportunities for creating new organizational structures.”

Within the second general strategy of responding to emerging and unmet needs throughout the diocese, there was a recommendation “to create new organizational strategies where there is clear and compelling need to do so.”

On September 14, 1999, the board further refined its approach by adopting an operating policy specifying procedures for consideration of such an organizational status change.

From all of this, a strategy emerged to consider dissolving the regional organization and in its place establish four discrete agencies to carry on the work of Catholic Charities in the Southern Tier: Catholic Charities of Chemung/Schuyler, Catholic Charities of Steuben, Catholic Charities of Tompkins/Tioga and Food Bank of the Southern Tier. Each would be a subsidiary of Catholic Charities of the Diocese of Rochester with an executive director and board of directors. This new strategy would emphasize subsidiarity in carrying out the direct service and social action agendas but at the same time utilize centralized administrative services (finance, HR and IT, etc.)



This strategy offered maximum latitude and local discretion for program delivery while maximizing efficiency for administrative services.

After lengthy debate of the merits of this proposal as well as other proposals offered, the CCST Board agreed at its May 2001 meeting to recommend that the Diocesan Catholic Charities Board authorize the dissolution of the CCST Board and establish four new boards as outlined above. The next 18 months were devoted to creating an implementation plan and addressing the many organizational issues that are part of such a significant reorganization. The reorganization was effectuated January 1, 2003.

Clearly, board and Advisory Council members played an important part in making possible this transformation of Catholic Charities of the Southern Tier. It would not have been possible without the generous donation of Nellie Monroe and the bold decisions made by the board to utilize the proceeds from the sale of part of the Big Flats property. Nor would it have been possible without the extraordinary vision and leadership of Tony Barbaro, whose contributions, not only in this six-year period, but in his entire 24-year career, have enhanced enormously the presence of Catholic Charities in the Rochester Diocese.

## **F. THE CREATION OF CATHOLIC CHARITIES OF WAYNE COUNTY 2004**

### **1. Introduction**

Previously discussed were the establishment in 1978 of the Catholic Family Center Counseling Program in Newark, the understanding that administration of this program was to be transferred to the Finger Lakes Office of Social Ministry when that agency had matured since Wayne County was in the Finger Lakes service area, and failed attempts to effectuate that transfer in the late 1980's.

When Jack Balinsky became diocesan director in 1992, the Finger Lakes board and Giovina Caroscio informed Jack of this history and asked that he address the matter. New momentum was given to the issue because Giovina had just received a Master's Degree from Catholic University. In 1993 there was convened a group, chaired by Pat Fox, involving representations of the diocesan board, board and staff representatives from the Finger Lakes office and Catholic Family Center. At the group's first meeting, it was agreed that an important next step was to meet with the key funding source, the Wayne County Social Services Department, led by Commissioner Rita Otterbein. When she indicated in no uncertain terms that she would fund only an accredited agency (Catholic Family Center was accredited; the Finger Lakes office was not.), these deliberations quickly concluded, and Catholic Family Center retained administration of the program.

In the late 1990's, Josh McCrosson, who had initiated the program for Catholic Family Center in Wayne County, became Social Services commissioner after Rita's retirement. There was brief consideration about again raising the transfer question, but no action was taken because other issues were taking center stage, including the Catholic Charities USA Annual Meeting and Catholic Charities Capital Campaign 2000.

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It was not until Father Jim Hewes was appointed in 2001 as pastor of the parishes in Clyde and Savannah that activity was to begin that led directly to the establishment of the new county agency.

This activity is described as follows:

- Early parish-based discussions
- The three-phase planning process established in May 2003 by the Diocesan Catholic Charities board
- Facilitated discussions in spring 2004, involving parish leaders and representatives of Catholic Charities of the Finger Lakes and Catholic Family Center
- Formal establishment of the agency on June 22, 2004

## **2. Early Parish Discussions**

Father Jim Hewes is the godfather of Catholic Charities of Wayne County. As described earlier, he had been instrumental almost a decade earlier in the establishment of Catholic Charities of Livingston County. From his view, positive outcomes of that development were significant expansion of services to those in need, development of local leadership and closer connectedness with parishes.

When he was assigned to Wayne County, he was especially concerned about the lack of services in eastern Wayne County and also lack of connectedness between Catholic Charities and parishes. Both conditions had resulted in part because of tensions in the relationship between Catholic Family Center and Catholic Charities of the Finger Lakes which had not been resolved over the previous 20 years. From the Finger Lakes office perspective, they were providing other services in the county as envisioned in their charter, and the presence of the Catholic Family Center program was confusing to funders, civic leaders and Catholics. Catholic Family Center felt constrained by previous discussions from establishing new programs and from establishing relationships with parishes. It was an awkward situation for all.

Given his background and perspective, Jim called Jack in his first month of his new assignment and asked Jack to begin work toward establishing a Wayne County office. Jack's response was that two foundational activities had to be undertaken before serious consideration of such a step. Agreement had to be reached with Social Services Commissioner Josh McCrosson that he would fund such a new, non-accredited entity, and Jim had to garner the strong support of parish leaders in the county. Jack suggested that an ally in both endeavors might be Father Peter Clifford, pastor of St. Michael's in Newark, who had extensive previous experience with Catholic Charities and also with diocesan administration.

By early 2003, both of these challenges had been addressed successfully. After meetings with Jim and Peter and recognizing larger parish and Catholic Charities support for a new entity, Josh indicated in late 2002 that he would be open to transferring funding to a new

entity. Through a series of meetings with their pastoral leader colleagues, Jim and Peter engendered strong support for creation of a county entity. This support was expressed through a funding commitment. The parishes collectively agreed to raise \$100,000 over three years to provide seed money for the new office by tithing from their local share of the Partners in Faith Campaign.

### **3. The Three-Part Planning Process**

#### **a. Introduction**

Responding to the formal request from the pastoral leaders of Wayne County, strengthened by their funding commitment, and recognizing the awkwardness of the existing relationship, the Diocesan Board of Catholic Charities approved a resolution at its May 2003 meeting to appoint an ad hoc committee of Pat Fox, Bob Kernan and Mike Bausch to oversee a three-phase, nine-month planning process to explore the feasibility of establishing a new county office.

For phase one, the ad hoc committee asked Jack Balinsky to work with parish leaders and representatives they designated to develop a needs assessment and proposed scope of services for a Catholic Charities Wayne County office.

Phase two was a request to Jim Crowley to work with committee member Bob Kernan to develop a proposed five-year plan for the office, based upon pledges pastoral leaders had obtained for this purpose.

It was envisioned that phase three would be a series of discussions in the first quarter of 2004 among pastoral leaders in Wayne County and representatives of Catholic Family Center and Catholic Charities of the Finger Lakes about working relationships in the new arrangement.

#### **b. The Planning Process**

Of the three phases, the most extensive was first phase – the planning process.

After the decision of the ad hoc committee to establish the planning process, Father Clifford wrote on June 14, 2003, to a large group of pastoral leaders, parish representatives, social ministry committee members and other leaders in the county inviting them to a “Visioning Session” about possible creation of a Catholic Charities of Wayne County agency. The meeting was to be held on June 25, 2003, at St. Gregory’s Church in Marion. He indicated the agenda was to include history and purpose of the project to date, beginning of a visioning process, and establishing a meeting schedule. More than 40 persons attended the meeting.

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From the meeting, pastoral leaders designated representatives to serve on the planning committee. Persons attending the first planning committee meeting on July 10, 2003, were:

Lucille Hamlin, St. Patrick's, Macedon  
Kathy Murphy, St. Patrick's, Macedon  
Deb Gaston, St. Michael's, Newark  
Gail Grinnell, Church of the Epiphany, Sodus  
Jim Nail, St. Mary's, Ontario  
Christine Daly, St. Anne's, Palmyra  
Kate Leenay, St. Anne's, Palmyra  
Larry, Dee and Stacy DeTorio, St. Michael's, Lyons  
Doug Jablonsky, St. John's, Clyde

Representatives who attended the second planning committee meeting on August 21, 2003, included: Pat Barry, Christine Daly, Sister Doreen Glynn RSM, Gail Grinnell, Lucille Hamlin, Doug Jablonsky, Pat Malach and Tony Sala.

Through these two meetings, the group drafted documents on census data, other community resources and needs/services. This information was presented on September 29, 2003, to a reconvening of the larger group which had met in June. This meeting resulted in the third draft of a document on needs/services and concluded the first phase of the planning process.

c. Development of a Five-Year Financial Plan

The completion of a five-year financial plan was the easiest part of this planning process. Pastoral leaders had already committed approximately \$100,000 in seed money by pledging to tithe their parish shares of the Diocesan Partners in Faith Campaign. (This amount had been calculated based on the goals for the Partners in Faith Campaign established for each parish.) The task was made even easier by the monumental achievement of Father Jim Hewes through the Partners in Faith Campaign: the tipping point that made this whole effort possible. Already by the end of 2003, he had raised from his parish \$125,000 with restricted contributions dedicated to Catholic Charities of Wayne County. Bob Kernan and Jim Crowley decided to use a conservative seed money projection of \$200,000. With the projected transfer in timely fashion of existing services from Catholic Charities of the Finger Lakes and Catholic Family Center, and the planned phase-in transfer of a percentage of TGA funding from Catholic Charities of the Finger Lakes, a solid five-year financial plan was completed by mid-January 2004.

d. Discussions About Relationships

Discussions about relationships did not proceed as smoothly. Change is always difficult and this proposed transition was no different. As discussions began in January, various board and staff persons raised issues about communication, process, proposed roles and the like. These concerns led the ad hoc committee to decide in

February to recommend the immediate establishment of a Wayne County Catholic Charities Board-in-formation “to represent the parishes of Wayne County as an equal partner in discussions with Catholic Family Center and Catholic Charities of the Finger Lakes toward the establishment of a by-lawed subsidiary, Catholic Charities of Wayne County,” and to hire an outside consultant to facilitate the discussion.

#### **4. The Facilitated Discussion Process**

The Board-in-formation was established in March. Its members included:

Pat Barry, St. Anne’s, Palmyra and St. Gregory’s, Marion  
Dick Boerman, St. Michael’s, Newark  
Father Peter Clifford, St. Michael’s, Newark  
Christine Daly, St. Anne’s, Palmyra and St. Gregory’s, Marion  
Fran Fino, St. Mary’s, Ontario  
Deborah Gaston, St. Michael’s, Newark  
Sister Doreen Glynn CSJ, St. Mary’s, Ontario  
Gail Grinnell, Church of the Epiphany, Sodus  
Father Jim Hewes, St. John’s, Clyde and St. Patrick’s, Savannah  
Doug Jablonsky, St. John’s, Clyde and St. Patrick’s, Savannah  
Pat Malach, St. Michael’s, Newark  
Tim Mattle, St. Anne’s Palmyra and St. Gregory’s, Marion  
Ed Patane, St. Mary’s, Ontario  
Judy Peters, St. John’s/St. Patrick’s  
Aquila Zacharilla, St. Michael’s, Lyons

Don Schwab was hired as facilitator at the recommendation of Mike Bausch. A former priest of the Diocese, Don was a trained mental health professional and organizational consultant.

From a meeting with Jack on March 10, 2004, Don developed the following “Domain Assumptions” for the Wayne County project:

- 1. “Through a standard bylaw adoption process (target 5-18-04), there will be a new (subsidiary) of the Diocesan Office of Catholic Charities in Wayne County. JB/Board of CCWC will seek and hire an Executive Director of same. Rubric of funding: 8 current pastoral leaders of WC have obtained pledges of \$200,000 over five years.*
- 2. A relationship will be established, the nature of which is to be determined, between the current Catholic Family Center (currently 7 ft/pt staff – Newark) of Wayne County and CCWC. Community Based programs eventually to function under aegis of new CCWC Board; specialty programs not included (Lyons: CC Community Service [Wheels to Work; Elder Source]; Newark: Hannick Hall)*
- 3. WCDSS will be engaged to examine funding/support mechanisms for existing/future (currently CFC programs) as under CCWC. WC Pastoral Leaders currently contacting WC Board of Supervisors.*

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4. *Current efforts of CCFL in Wayne County to fall under CCWC in like fashion. TGA monies may be involved.*
5. *Hispanic/Migrant Ministries currently under fiscal/coordination of Parish Leaders (jointly) to move to CCWC.”*

Through Don’s efforts, at a meeting on May 10, 2004, at St. John of Rochester, agreement was reached that:

1. *“There will be a CCWC Office with its own director (to be hired). This office will oversee and eventually administer (including all finances/funding) all programs, services and staff working on its (DOR-CC) behalf including but not limited to existing services (\*presumption: CCWC will develop future programs in line with its mission/charter and faith tradition.)*
2. *The “Transition Period” has been defined and identified as to begin upon official CCWC adoption and formation, and continue as long as is necessary but no longer than January 1, 2006. During the transition time, CFC and CC-DOR will work together toward the provision of clinical supervision services as required and as negotiated under an equitable contractual agreement.*
3. *The Diocese of Rochester will, through the office of Catholic Charities and its director seek and hire an executive director for the CCWC office; this effort will begin as soon as the formal proposal for the office formation is adopted.*
4. *As needed, Diocesan leadership at both the Rochester and local (WC) levels will monitor transition issues and work with current and future CFC and CC staff/programs toward unity of purpose and a collaborative style of ministry together.*
5. *The specific, formal statements and specific items regarding board transactions necessary for board meetings in May and June are being prepared and exchanged under separate cover. (At this writing, JB/the office of CC-DOR has prepared and sent these items to CFC/CP. Copies may be attained per need or interest by contacting CC-DOR/JB ([Balinsky@dor.org](mailto:Balinsky@dor.org))).”*

**5. The Formal Establishment of Catholic Charities of Wayne County**

Following the agreements reached at the May 10, 2004 meeting, the Ad Hoc Committee submitted a memorandum to the diocesan board indicating the results of the planning process which had occurred over the previous year, which included:

- Parishes had raised or made commitments to raise pledges for \$200,000, designated to Catholic Charities of Wayne County for the time period July 1, 2004 – June 30, 2006.
- Together with staff from Catholic Charities, parishes had identified community needs to be addressed by the Wayne County office and had developed a strategic plan and five-year financial plan.
- Parishes had identified at least 15 volunteers who could serve as the nucleus for a board of Catholic Charities of Wayne County.

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- A process had been developed for hiring an executive director for Catholic Charities of Wayne County.
- Agreement had been reached with the major funding sources: Wayne County Department of Social Services, United Way and school districts to transfer the existing contract(s) from Catholic Family Center to Catholic Charities Wayne County, no sooner than January 1, 2005.
- Analysis had been done about the impact of this proposal on Catholic Charities of the Finger Lakes and Catholic Family Center.

Based upon this information, the diocesan board approved formally the establishment of Catholic Charities of Wayne County on June 22, 2004.

The new Board held its first meeting on June 28, 2004. Members at the time of the first meeting were:

Pat Barry, St. Anne's, Palmyra and St. Gregory's, Marion  
Eileen Bielemeier, St. Mary Magdalene, Wolcott  
Dick Boerman, St. Michael's, Newark  
Elaine Brockmyre, St. Mary Magdalene, Wolcott  
Marie Butler, St. Patrick's, Macedon  
Father Peter Clifford, St. Michael's, Newark  
Fran Fino, St. Mary's, Ontario  
Deborah Gaston, St. Michael's, Newark  
Sister Doreen Glynn CSJ, St. Mary's, Ontario  
Father Lance Gonyo, Church of the Epiphany, Sodus  
Gail Grinnell, Church of the Epiphany, Sodus  
Lucille Hamlin, St. Patrick's, Macedon  
Father Jim Hewes, St. John's, Clyde and St. Patrick's, Savannah  
Deb Housel, St. Michael's, Newark  
Doug Jablonsky, St. John's, Clyde and St. Patrick's, Savannah  
Barbara Keefe  
Pat Malach, St. Michael's, Newark  
Dominick Marrella  
Deacon Jim Nail, St. Mary's, Ontario  
Ed Patane, St. Mary's, Ontario  
John Paliotti, St. Michael's, Lyons  
Judy Peters, St. John's/St. Patrick's  
Anne Sapienza, St. Anne's, Palmyra  
Aquila Zacharilla, St. Michael's, Lyons

So began the process of establishing the new agency. A first order of business was searching for an executive director. Happily, Loretta Kruger was hired as executive director and began work in October. She had had extensive experience in human services, including a long tenure as director of a community-based agency in the Mission District in San Francisco. She would oversee a transition process that was not without its

bumps in the road, but would result in expanded service provision and parish relationships in the county.

The full history of Catholic Charities of Wayne County remains to be written.

## **G. THE SIGNIFICANT STRENGTHENING OF CENTRALIZED SERVICES 1993-2008**

### **1. Introduction**

Considerable attention had been given in 1985-'92 to providing of centralized services in a decentralized governance structure, certainly with mixed results.

Much more progress was made during this time period.

Progress made in more centralized advocacy efforts (Diocesan Public Policy Committee, Consistent Life Ethic advocacy and Project Unity) is described in the next chapter.

In this section, addressed are the following areas of centralized administration services:

- Financial Management
- Human Resource Management
- Information Technology
- Fund Development
- Public Relations Efforts

### **2. Financial Management**

#### **a. Introduction**

As described above, the diocesan board Finance Committee advocated strongly during the late 1980's for separation of Charities financial management from that of the diocese. A major reason for this advocacy was concern about the financial management of the rapidly expanding community residence program.

In the late 1980's, there were four positive accomplishments:

- The adoption of common fiscal policies within the Office of Social Ministry effective July 1, 1988.
- The separation of Social Ministry financial management from that of the diocese, effective July 1, 1988, assisted by the hiring of Tom Cleary on a part-time basis. (The Community Residence program had a separate finance office in Geneseo, headed by Kathy Miller since its inception.)
- The hiring of Tom Ament as finance director for Social Ministries in January 1992.



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Over the last 16 years, there have been four major phases in the evolution and strengthening of the diocese's financial management function:

- Early transition
- The Jim Crowley era
- Transition again
- The Tony Barbaro, Lee Randall era

b. Early Transition

Following his hiring in early 1992, Tom Ament worked closely with Interim Director Paul Pickering and the newly created diocesan board to plan for the 1992-'93 budget. Driven primarily by a series of cutbacks in Thanks Giving Appeal funding, the board faced a "structural deficit" of more than \$100,000 for the upcoming budget year. A man of faith, Tom recommended and the Board adopted a budget that addressed the deficit by planning for increased revenue in that amount. Happily, Tom's prayers were answered shortly thereafter, when the agency received a bequest in excess of \$100,000.

That bequest resolved the structural deficit for 1992-'93, but it loomed again when 1993-'94 budget planning began. The problem was exacerbated when the organization received word from the diocese that its 1993-'94 TGA budget allocation would be reduced from \$750,000 to \$650,000. Jack Balinsky and the board addressed the issue by asking the diocese to hire Tom as diocesan controller and again take over financial management for the diocesan office, and, as described below, also significantly changed its approach to human resource administration.

This arrangement was to last for two years.

c. The Jim Crowley Era

As noted throughout this book, the diocese and Catholic Charities have benefited greatly from the contributions of lay Catholics in both paid and volunteer roles. As economic conditions in the Rochester area changed throughout the 1990's, there arose a new subset of lay Catholic volunteers – those who had taken early retirement from their primary work and wanted to make a contribution to the Church in some way.

Tom Ament, who had taken early retirement from Kodak, was one excellent example.

So was Jim Crowley, a parishioner of St. John of Rochester who lived in Fairport and had taken early retirement from Frontier Communications at the end of 1993.

When Kathy Miller decided it was time to resign as finance director of the Community Residence program, Jim was hired for the position in March 1994. Like Tom before him, but for a longer of time, actually the next decade, Jim was to make many outstanding contributions.

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Already by late 1994, it became clear that Jim and the staff at the office in Geneva could handle responsibility for more than just the community residence program. Agreement was reached that the Geneva office would take over financial responsibility for the Diocesan Catholic Charities office effective July 1, 1995. Shortly thereafter, it was agreed to standardize the fiscal year within the organization as the calendar year.

The growth of the Diocesan organization described above was made possible in no small part by Jim's leadership and advice. By the end of Jim's tenure in December 2004, the Geneva office had financial management responsibility for Catholic Charities Community Services, the diocesan office, Providence Housing Development Corporation, Catholic Charities of Livingston County and Catholic Charities of Wayne County. (At this time, the Finance office in Elmira in what had been Catholic Charities of the Southern Tier had responsibility for the four newly created subsidiaries, while Catholic Family Center and Catholic Charities of the Finger Lakes managed their own finances.)

Special mention should be made of the significant role that Jim played in the successful development of Providence Housing. Because of his business background and his close relationship with Providence Executive Director Maggie Bringewatt, Jim was enormously helpful as development consultant to Maggie, as well as financial manager.

Because Jim enjoyed a close relationship as trusted advisor to Jack, as well as having good relationships with the board and staff, Jim agreed to stay well beyond the time he had initially planned to retire, and didn't leave until December 2004. His decade of contributions was outstanding.

d. Transition Again

Throughout his tenure, even while acting as diocesan chief financial officer, Jim was the Community Services financial director and reported to Paul Pickering. Recognizing the breadth of responsibility of the position as it existed, Paul was generous of spirit and it was agreed that the hiring committee would be Paul, Jack and Maggie, with consultation from Jim.

The decision was made to hire Joe DiPassio, who had worked successfully for Xerox until he was the victim of downsizing, after which he had recently earned a Master's in business administration from the Simon School at the University of Rochester.

Unfortunately, almost from the beginning, it was clear there would be difficulty. A fundamental problem was that Joe had not had any experience in financial management of not-for-profit agencies. The hiring committee felt that he would be a quick study but this was not to be the case. The situation was exacerbated by major turnover in leadership positions of the agencies Joe was serving. Joe DiMino had replaced Tim McMahan at Livingston County just before Joe was hired. Wayne County Catholic Charities had begun its work, also just before Joe arrived. At

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Providence, Maggie Bringewatt resigned her position as executive director and became senior development consultant in August 2005. Jane Lange served as interim executive director until December 2005, when Monica McCullough became executive director. It also did not help that Providence had undertaken in this time frame its largest project ever, the Olean-Kennedy project in southwest Rochester, literally without the addition of any financial management staff. All these transitions made for difficulties in communication and understanding of financial management processes.

Joe's tenure, however, saw three outstanding accomplishments. In collaboration with Finger Lakes Executive Director Rick Fowler, Joe agreed to "move in with" the Finger Lakes office at the newly renovated convent at St. Francis in summer 1995. This would later result in efficiencies. With assistance from interim Finger Lakes Director Tony Barbaro in late 2005, Joe incorporated the financial management of that agency into his office. More fundamentally, again with assistance from Tony and Southern Tier Finance Director Lee Randall, Joe effectuated the consolidation of the Geneva and Elmira offices effective January 1, 2006, with the finance director of the consolidated office reporting to the diocesan director.

However, when it became clear in early 2006 that the situation was not improving, Joe submitted his resignation effective March 31, 2006.

e. The Tony Barbaro – Lee Randall Era

When discussion began in early 2006 about a replacement for Joe DiPassio, Tony took the position that Lee Randall had been effectively running the finance office in Elmira for 15 years, that she knew the Catholic Charities organization, that she had supervised a stable staff, and would be willing to commute to Geneva on a part-time basis.

Jack appointed the new team, Associate Diocesan Director Tony Barbaro with overall responsibility for financial management, and Lee as the finance director effective April 4, 2006. It has proved to be a fortuitous development.

The first issue to be addressed: not all the staff in Geneva shared Tony and Lee's commitment and work ethic. Over a period of time, Lee has been able to put in place a team that does share her approach. Problems caused by transition and lack of institutional memory have subsided.

Financial management at Providence was also a major priority. Over the last three years, there have been discussion and a variety of approaches. It is hoped that the hiring of a new chief operating officer at Providence, Minch Lewis, effective December 1, 2008, will lead to a stabilized, cost-effective approach.

Another major initiative of the new team has been to explore ways to better use information technology to create efficiencies in financial management.

Under Tony and Lee's administration and with significant leadership by the current board treasurer, Kevin O'Connell, and previous board treasurer Jim Gould, renewed attention has been given to the administration of the organization's pension plan. Under a new arrangement with EPIC Advisors, a revised higher performing, lower-cost investment platform became effective April 1, 2008, concomitant with a large number of employee education sessions.

Most recently, the Diocesan Board Finance Committee has turned its attention to the audit function for the agency. There is underway an RFP process which hopefully will result in a more coordinated approach to the audit function. The organization has been well-served by the Tony/Lee team.

### **3. Human Resource Management**

#### **a. Introduction**

Recall that the human resource function within the new organization had also evolved slowly.

For example, both the National Association of Church Personnel Administrators study and the Deegan study described above had identified the need to clarify job descriptions.

Sister Clare Roland, in addition to her responsibilities for the Chaplaincy function, gradually took a greater role in general human resource activities, including personnel policy development and job description. When the office began administering its own finances, Debbie Ferris-Morris was hired as benefits coordinator.

The three major issues addressed in that prior period had been the transfer of the pension plan to a defined contribution plan, the effort to adopt common personnel policies, and the hiring of a full-time human resource professional.

The pension transfer was envisioned not only as a way to help employees, but also to raise funds through the excess balance in the defined benefit program. It was driven and executed effective January 1, 1991, by the Diocesan Board Finance Committee under the leadership of Mark Greisberger.

The effort to develop common personnel policies was long and contentious, because the job requirements and funding patterns of the various agencies were so diverse, and because of concern about unemployment insurance costs. This matter was finally resolved under the leadership of the Diocesan Board Personnel Committee chaired by Ramona Moore during the bylaws conversations in 1992. It was decided that rather than adopting a common personnel policy, each agency had to meet "minimum standards" that the diocesan board would monitor annually.

As described above, although she had been interviewed by John Firpo and Lourdes Perez-Albuerne before they resigned, the first full-time human service professional

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hired by the agency, Beverly Ludke, was actually hired by Interim Diocesan Director Paul Pickering in January 1992.

Thus would begin a period of focus on human resources, during which there was at first some restructuring of the diocesan function, and then a continuous effort at strengthening the function.

The evolution of the human resources function is described as follows:

- The Bev Ludke Era
- The Northern and Southern Tier Approach
- The Consolidated Office

b. The Bev Ludke Era

Bev Ludke was to play a very significant role in the evolution of Catholic Charities for 15 years, but ironically, not as diocesan director of Human Resources.

When she came on board in January 1992, her major responsibilities were working with the Personnel Committee of the board on personnel policies, straightening out the aftermath of the pension plan conversion (an enormous task), and trying to get a handle on the differing salary structures, benefit provision and human resource management approaches at the regional agencies.

As referenced above, this nascent effort was cut short effective July 1, 1993. As part of the effort to address the inherited structural deficit and the TGA cutback for the 1993-'94 fiscal year, the diocesan board, Jack and leadership at Catholic Family Center reached an agreement whereby Bev would become an employee of Catholic Family Center, and the diocesan office would contract with Catholic Family Center for 10 percent of her time.

For the next eight years, Bev was most generous in her support of the diocesan organization in the very limited time that her responsibilities at Catholic Family Center allowed her to provide outside that work. Again during this period, much of the time she spent on diocesan matters was on pension issues. Hence, human resource administration was again essentially carried out at the regional level. During this period, Bev expressed concern that central administration didn't really know what was happening in all the offices and she had concerns about potential liability issues for the organization.

With Bev's ever increasing responsibilities at Catholic Family Center, and growing needs at the diocesan level, with the establishment of the Livingston County agency, Providence Housing and the acquisition of Kinship, it was agreed in December 2001 that a new approach was needed. Barbara Poling assumed the role of Diocesan Human Resource coordinator effective January 1, 2002.

c. The Northern and Southern Tier Approach

With Bev Ludke turning to full-time work at Catholic Family Center, the diocesan organization was “saved” in terms of human resource administration by two wonderful women, Barbara Poling and Donna Rieker.

Described above in general terms are the organizational development of both Catholic Charities Community Services and Catholic Charities of the Southern Tier during the 1980’s and 1990’s. While not explicitly described above, an important part of organizational development, of necessity, was the strengthening of the human resource function.

As Catholic Charities Community Services expanded, it became clear that there was need for a human resources director, and that it would probably be best if one of the several administrators of the community residential program would assume this role. Barbara Poling volunteered. With some training support from Bev, attendance at numerous conferences and seminars, and her high personal motivation, by January 2002 Barb had become a highly effective self-trained human resources professional. In fact, at the time of transition, Bev told Jack that because of Bev’s other responsibilities at Catholic Family Center and Barb’s abilities, Barb was more up-to-date on current human resources issues than Bev.

So, Barb was well prepared to carry out her work as Diocesan Catholic Charities coordinator of Human Resources on a part-time basis under a contract between the diocesan office and Catholic Charities Community Services. While Bev and others would retain responsibility for direct supervision of the human resources function at Catholic Family Center, Barb would serve not only as diocesan coordinator, but would also become a human resources asset for the diocesan office, Catholic Charities of the Finger Lakes, Catholic Charities of Livingston County, Providence Housing, as well as continuing to supervise this function at Catholic Charities Community Services. She also provided some services to Bishop Sheen Ecumenical Housing Foundation and Camp Stella Maris. No small task!

At the same time, as described in more detail earlier, Donna Rieker was emerging as an effective leader of the human resources function for what had been Catholic Charities of the Southern Tier, and what had been transformed on January 1, 2003 into four new subsidiaries. In this new organizational structure, Donna continued to serve under the supervision of Associate Diocesan Director Tony Barbaro, working out of what had become Catholic Charities of Chemung County headquarters on E. Church Street.

While working from separate offices but in close coordination, Barb and Donna effectively served the subsidiary agencies for five years, at the same time that Barbara was coordinating diocesan initiatives with Catholic Family Center.

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Their many accomplishments are too numerous to list here, but major highlights include:

- Always updating agency personnel policies to respond to emerging government requirements
- Developing and updating a common employee handbook, which included both diocesan policies, and policies specific to the needs of a given agency
- Implementation of diocese-required Safe Environment Training
- Monitoring minimum standards requirements
- New employee orientation
- Working as appropriate with the diocesan board and regional board personnel committees
- Administering payroll and benefits
- Implementing pension plan improvements and employee education programs
- And, always, “troubleshooting” employee issues, including consultation on hiring, performance and termination issues, unemployment claims and the like

d. Consolidated Office

With the consolidation of the Finance Office between Elmira and Geneva, it became natural to consider consolidation of the Human Resources function. Since Barbara and Donna had come already to work basically as a team, this was not a dramatic transition. Effective January 1, 2008, Barb became senior human resources director for Diocesan Catholic Charities and Donna Rieker assumed the title of human resources director. While under the new arrangement, basic relationships between Barb and Donna remained the same (including Barb’s relationship with Catholic Family Center), there began to be some cross-fertilization of activity with Barbara specializing more in some areas across the spectrum of agencies, and Donna some others.

Again, the plethora of activities and accomplishments under this new arrangement over the last year is too great to enumerate, but four major issues addressed, in addition to the other activities enumerated above, were:

- Implementation of an upgraded pension plan, with attendant employee education
- Implementation of a new payroll system
- Participation in diocesan risk management training sessions
- Institution of a series of training sessions for supervisors

A major issue facing this office as well as the Finance Office as this history is written is the possible creation of a Catholic Charities insurance approach separate from that of the diocese.

Clearly, the agency had made much progress in human resource administration over this 15- year period.

#### **4. Information Technology**

Father Joe Hart, Joan Zaia, Mark Darling, Tom Veeder, Rick Harrington, Mike Dabramo and Sean Mlezynski are the heroes of this part of the story. Over the last eight years, they have been the architects and implementers of a leading-edge service provision contractual relationship with Catholic Charities, again other than with Catholic Family Center which has the critical means to sustain its own infrastructure.

The world of information technology is very different from what it was in 1993. Then, computers were primarily used for word processing and the Internet was in its infancy. More than with other centralized services, the subsidiaries were left “to go it an their own.” The Diocesan IT Department under the leadership of Joan Zaia helped Catholic Charities to a degree with centralized purchasing and support on an informal basis.

Then came the Pastoral Planning Process initiated in November 1996. While most attention has been given to the closing and parish reorganization process (Plan A), there were identified in “Plan B” several recommendations for diocese-wide initiatives.

One recommendation was to develop a comprehensive, diocese-wide formal IT program. With direction from Father Hart, who had become Moderator of the Curia and Chief Operating Officer of the diocese on July 1, 1998, with a mandate to implement Plan B recommendations, the continuing leadership of Joan and the addition of needed resources, there began to develop a model diocesan IT program. For example, when staff from the department went earlier in the decade to a national conference of diocesan IT departments in Minneapolis, they discovered that Rochester had the same number of staff serving the Pastoral Center schools, parishes and charities as the Minneapolis Archdiocese had to serve the 200 persons in their Pastoral Center.

Enter Mark Darling, assigned as the IT staff person to assist Catholic Charities agencies. In fall 2001, he approached Jack Balinsky and suggested that in the then current situation in which each agency was trying to “invent the wheel,” a centralized approach would be more cost effective.

This suggestion led to a more formal relationship between the IT Department, and happily the hiring on September 10, 2001, of Rick Harrington to oversee this contract. Mike and Sean have since been added to the team that has focused primarily on Catholic Charities, with Mike working in the Northern Tier and Sean in the Southern Tier.

The author does not have the technical knowledge to describe in detail the progress made in hardware and software, networking, security, back-up, policy development and training, but has heard Rick Harrington share many times that we have taken an “opportunistic approach” using either a new technology or a grant opportunity with one subsidiary to improve the system for the entire Charities operation.

Highlights have included:

- Developing a centralized client tracking system



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- Installing Denari as fund development software
- Installing various networking systems required by funding
- Recent utilization of a more easily manageable client tracking system first utilized by the STEPS program in Chemung county
- Recent creation of a more formal “triaging” system to allow more efficient and timely response to individual problems

While many issues remain to be resolved, the author is very grateful for the work of this team every time he goes to a state or national meeting with his peers and listens to their struggles with IT.

## 5. Fund Development

### a. Introduction

One of the major hopes for the newly created organizational structure in 1985 was that it would provide a vehicle for common, cost-effective fund development. In fact, at an early staff meeting, there was discussion of developing a job description for a full-time fund development staff person. That initial hope has not been realized, but the story of the organizational approach to fund development is interesting and described as follows:

- Clarifying the relationship with the Diocese
- The Catholic Charities USA 1999 Annual Meeting and Follow-up
- Partners in Faith
- Current Efforts

### b. Clarifying the Relationship with the Diocese

The establishment of the new centralized Office of Social Ministry was made possible in part when the diocese permitted the new organization to use funding from the Devine estate to fund the new position of assistant diocesan Catholic Charities director in 1977. When this funding had been used, there was then discussion with the diocese about utilization of TGA funds, which have been an important source of support, particularly for the advocacy and social ministry activities described in this book. TGA allocations grew to \$1.2 million annually in the mid 1980’s, and have since been reduced to about \$750,000.

Of more importance to this discussion, however, has been clarification of opportunities for fund development by the Office of Social Ministry within the diocesan structure. Just as the newly restructured Office of Social Ministry was beginning to address the fund development question, by 1988, a group of lay volunteers recommended the establishment of a professional diocesan fund development department and the initiation of a capital campaign. Mark Seeberg came on board in the late 1980’s and planning began for a diocesan capital campaign, the “Miracle of Sharing.”

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These developments led to a series of discussions between the Office of Social Ministry and diocesan leadership about fund development activities. The first area of discussion was about the Catholic Charities Affinity Card initiative promoting use of a credit card, through which the Office of Social Ministry would receive a small percent return from the credit card company on purchases made with the card. Apparently, there had not been sufficient communication about this possibility and the diocese asked the Office of Social Ministry to cease this promotion.

The next area of communication difficulty was around the Miracle of Sharing capital campaign. Because the Office of Social Ministry leadership could not decide in timely fashion their priorities for inclusion in the diocese-wide campaign, there were no Social Ministry priorities in the Campaign. In spring 1991, Mark Seeberg and John Firpo clarified the fund development relationship: the Office of Social Ministry entities could conduct individual fund-raising events but were not to approach parishes or large donors during the time of the “Miracle of Sharing” campaign for contributors. When Jack Balinsky was hired in 1992, Father John Mulligan reiterated these understandings and said that discussions could again be held about fund development opportunities, upon conclusion of the “Miracle of Sharing” campaign, then scheduled for June 30, 1997.

c. The Catholic Charities USA 1999 Annual Meeting and Follow-up

The event that began a process which was of great importance to Catholic Charities, not only in the fund development area but more generally, was the Catholic Charities USA 1995 annual meeting in Milwaukee. It was decided that a number of Catholic Charities board members would go to the meeting as an orientation to the work of Catholic Charities nationwide. Among the participants were Marty Birmingham (who had been recruited as a board member by Mark Greisberger), Ellen O’Neill, Father Mike Bausch, Pat Fox and Sister Pat Prinzing, all of whom had become the core leaders of the board over the previous three years.

Led by Marty, the group determined right there that they would like Rochester to again host a national meeting (as it had in 1980), both to be good corporate citizens in the country, but also to raise the visibility of Catholic Charities within the diocese.

That decision led directly not only to Rochester’s hosting the 1999 Annual meeting, but also to the hiring of Sister Janet Korn as social justice awareness coordinator, the creation of Catholic Charities Capital Campaign 2000 and the Works of Love initiative.

It is not the purpose of the work to detail the specifics of these initiatives, but rather to summarize highlights and major outcomes.

The work of Sister Janet Korn as social justice awareness coordinator is described in the next chapter.

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Through sponsorship in the national meeting, under the able leadership of Pat Fox, Catholic Charities of Rochester not only hosted a successful convention, but also made a lasting contribution to the national movement through the concept of a major speaker such as Archbishop Desmond Tutu, who spoke at the Rochester conference and also through thoughtful, comprehensive approach to prayer and liturgy. The diocesan board also created the Bishop Clark Award for outstanding service to Catholic Charities and presented the first award to the bishop at the main conference liturgy.

Catholic Charities Capital Campaign 2000 enabled the organization to raise \$1.5 million, mostly for endowment, but more importantly, it was the first formal development function undertaken within Diocesan Catholic Charities. Through this campaign of key Catholic leaders such as Bill Carpenter and Joe Clayton were recruited not only to work for Catholic Charities but also for the diocese.

About this time, with consultation from Sharon Napier and the Wolf Group, Works of Love was created as a Catholic Charities tagline and the annual Works of Love initiative was launched to better connect us with parishes and schools. This initiative is described more fully later.

All told, the impact was to enable Catholic Charities to become better known throughout the diocese.

d. Partners in Faith Campaign

From the earliest discussions of the Partners in Faith Campaign, Catholic Charities was a full partner with Father Joe Hart and Diocesan Development Directors Dick Rosati and Dan Healy. Over the five-year campaign, including pledge payments, Catholic Charities agencies received nearly \$2.5 million, both from a percentage of overall contributions and from large gifts restricted to Catholic Charities. This effort, together with the previous campaign have helped to enhance the donor base now regularly supportive of the subsidiary agencies.

e. Current Efforts

There has been a series of informal discussions over the last five years about possibilities for common fund development activities.

When the Southern Tier organization was transformed and Tony Barbaro became associate diocesan director, the question of hiring a diocese-wide grant writer (previously raised by Livingston County Director Tim McMahon), was revisited, with the possibility that Tony would supervise such a staff person. After a brief period of discussion, it was decided that the need to understand in detail the workings of any agency for which a grant would be written, and the issue of appropriate allocation of funds among subsidiaries were obstacles too difficult to overcome.

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Just within the last year, when consideration was given to capital campaigns in Livingston County, the Food Bank and Catholic Charities of the Finger Lakes, and when new Wayne County Executive Director Tim Sullivan raised the question of a common fund development function, this question was revisited briefly. Discussion ended when leadership both in Livingston County and at the Food Bank determined they could more effectively run their own campaign.

It is likely that fund development will remain largely a regional function, except when Catholic Charities participates in a diocesan capital campaign.

## **6. Public Relations Efforts**

It is also likely that public relations efforts will remain primarily a regional office responsibility, given different target populations and media markets.

However, in two ways the diocesan office has enhanced local efforts. The first was publication periodically of annual reports. Reports were issued in 1994, 1995, 2001 and 2005. As time has gone on, and regional offices have created ever more impressive annual reports, a diocese-wide report has been deemed less necessary and not a priority in a time of tight financial resources.

The other important way in which the diocesan office has enhanced regional office efforts was through the Works of Love program which was operated from 2001-'04. With her passion for social justice, her extensive background knowledge about Catholic Charities gained from her diocesan board experience, and as a Catholic school teacher, Ruth Putnam was a natural person to move forward the Sharon Napier concept described above by implementing the Works of Love program. The purposes of the program were to mainstream the social justice Gospel into the ongoing fabric of Church life and to enable Catholics to gain greater understanding of Catholic Charities.

Culminating the first year's work in October 2001, Works of Love Week attracted 8,000 people participating in 75 service projects. Ruth also provided social justice curricula for Catholic school teachers and faith formation staff and volunteers.

After three successful years, Ruth agreed in the summer of 2005, in light of scarce resources, to assume the very challenging role of serving as justice and peace coordinator for Livingston County, Wayne County and the Finger Lakes. (In 2008, Brigit Hurley took responsibility for Livingston County.)

The Works of Love concept lives on in the annual Works of Love Dinner in Cayuga County and in many other ways.

## **7. Conclusion**

In the "Noble Experiment," there will be constant evolution in the mix of regional and central responsibility. It can clearly be said, however, that the organization is now better

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positioned than it has ever been to respond to increasing requirements for accountability and to manage risks of liability.

## **H. CONCLUSION**

This chapter cannot be concluded without an expression of gratitude to the outstanding volunteers who served as board chairpersons during this time period:

1992-'95 – Sister René McNiff  
1995-'97 – Ellen O'Neill  
1997-'99 – Pat Fox  
1999-'01 – Marty Birmingham  
2001-'03 – Sister Pat Prinzing  
2003-'05 – Maureen O'Hara  
2005-'07 – Robert Kernan  
2007-'09 – Jim Gould

Recognition needs also be given to the outstanding contributions to Catholic Charities made by Bishop Clark Award winners:

Deacon Tom Cass (2001)  
Giovina Caroscio (2003)  
Robert Turissini (2006)  
Judy Taylor (2006)  
Linda Stundtner (2007)

The face of Catholic Charities was radically transformed in these 15 years. The histories of the subsidiaries and their work in service delivery, advocacy and parish social ministry are interesting in and of themselves. It has been the purpose of this and the two preceding chapters to describe the framework in which Consistent Life Ethic advocacy and parish social ministry activities have been carried out over the last 20-plus years. The next three chapters describe these activities from 1985 until the present.

## **CHAPTER EIGHT**

### **CONSISTENT LIFE ETHIC ADVOCACY AND PARISH SOCIAL MINISTRY** **1985-'92**

#### **A. INTRODUCTION**

The many different facets of advocacy and parish social ministry undertaken by diocesan and Catholic Charities leadership were introduced in the first four chapters.

The next three chapters are devoted to descriptions of the evolving organization structure of Catholic Charities as a framework for description of continuing provision of these activities in 1985-'92.

- The Justice and Peace Staff
- International Involvement and Catholic Relief Services
- Consistent Life Ethic Advocacy
- Campaign for Human Development
- Parish Social Ministry Activities

#### **B. THE JUSTICE AND PEACE STAFF**

##### **1. Introduction**

Addressed here first is the evolving membership of the Justice and Peace staff immediately following the implementation of the Renewal of Social Ministry until the end of 1992. Then, attention turns to various facets of the work of the staff as a group, including meeting process, relationships between the central office and regional offices, the issues selection process, and allocation of funds from the various resource programs: Operation Bread Box, Respect Life and Campaign for Human Development.

##### **2. Membership**

With the renewal process and the creation of the Genesee Valley Office of Social Ministry, Justice and Peace staff as of July 1, 1985 included:

###### **Diocesan Office:**

- Mary Heidkamp – director
- Lourdes Perez-Albuerne – International Justice and Peace
- Dorothy Kaiser – Campaign for Human Development
- Jim Lund – education coordinator
- Sister Siena Cameron SSJ – Administrative Support
- Frances Masterson – Administrative Support

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Regional Staff:

Genesee Valley Office of Social Ministry

- Sister Christine Wagner SSJ
- Anita Maruggi

Finger Lakes Office of Social Ministry

- Chris Grannis

Southern Tier Office of Social Ministry

- Kathy Dubel

The first major staffing change in this group came when Mary Heidkamp and Jim Lund announced in spring 1986 that they would be leaving in the summer. On May 14, 1986, it was indicated that internal applications were being sought for the position of director.

In mid-July, Melissa Marquez replaced Dorothy Kaiser as coordinator for the CHD program, as one of her responsibilities as resource development specialist.

It was announced at the August 5, 1986, meeting that Lourdes Perez-Albuerne had been appointed the new associate director for Social Ministry for the Department of Justice and Peace.

It was announced at the December 9, 1986, meeting that Tony Capozzi and Sister Dawn Notwehr had joined the diocesan office staff, with Tony working primarily on international issues.

The summer and fall of 1987 saw these changes in staff at the regional level:

- Greg Haehl was hired as coordinator of Parish Social Ministry and the legislative network for Livingston County.
- Ken Maher replaced Sister Chris Wagner at GVOSM, but would continue to be assisted by Anita Maruggi.
- Chris Grannis resigned from the Finger Lakes office and was replaced by Kevin Hennessey.

Goals for key diocesan staff members for 1987-'88 included:

Lourdes:

- Sister Diocese relationship
- Acting as liaison with the USCC Department of Social Development and World Peace
- Developing an action plan on corporate responsibility for the Bishop's Financial Advisory Committee

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Dawn:

- Providing ongoing work on issues resources and writing issue papers
- Acting as liaison to the Diocesan Department of Education
- Overseeing the Parish Social Ministry Training program
  - Developing a curriculum for six three-hour sessions
  - Developing a pre-training program for parish staff
  - Training six trainers
  - Carrying out the training program in 10 parishes
- Managing communications and public education
- Providing education sessions for boards
- Follow-up on Parish Social Ministry Committee evolution

Melissa:

- Coordinating Respect Life Month
- Organizing the CRS clothing drive, collection, and Operation Bread Box
- Overseeing the local CHD funding allocation process
- Coordinating activities relating to implementation of the Bishop's Pastoral
- Developing the legislative network database
- Continuing research on issues

A major development which contributed to the decision to write this book was the hiring of Judy Taylor as resource programs coordinator in early 1988. Thus began her exemplary 17-year career in which she came to personify the heart and soul of Consistent Life Advocacy in the diocese. Already in March 1988, responsibility for the *Catholic Courier* Christmas Appeal was transferred from Moe Tierney to Judy. It was one of her great loves and provided her an opportunity to utilize her outstanding creative skills to bring forward the face of those in need.

In 1989 and 1990, because of TGA funding cutbacks and for other reasons, first Dawn and then Melissa left, leaving Judy with the major responsibility for communications and resource program administration.

### **3. Staff Functioning**

Staff functioning during this period is summarized through description of staff meetings, the issues selection process and decision-making about resource programs (Campaign for Human Development, Operation Bread Box and Respect Life funds).

#### **a. Staff Meetings**

Just as the leadership staff of the Office of Social Ministry needed to sort out during this period the timing and conduct of staff meetings, so did the Justice and Peace staff. Following are some examples of the types of discussions that were held. At the December 5, 1985, staff meeting, it was agreed that at each staff meeting, regional justice and peace coordinators should be allotted 20 minutes of agenda time to use any way they saw fit. Discussed at meetings held on February 8, 1986, April 23,



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1986 and June 5, 1986 was the question of how central office staff responded to regional requests and in turn how regional staff responded to central office requests. A number of meetings were held at High Acres in Geneva. One example of the agenda of such meetings was the meeting on April 13, 1986, when these matters were discussed: the National Pro-Life Directory and abortion. Discussed at the July 10, 1986 meeting were the database for the legislative network, parish social ministry training and planning, and prioritizing the state and federal legislative agenda. Discussed at the January 27, 1987, meeting were the results of the December 1986 special session of the state Legislature, the Quality Day Care Project of the State Catholic Conference, and the State Catholic Conference Forum to be held on March 9, 1987. Discussed at the July 16, 1987, meeting were the legislative network database, and implementation of the Economics Pastoral and Parish Social Ministry.

In the summer and fall of 1988, there were a series of discussions about the functioning of the Justice and Peace staff. It was indicated at the May 17, 1988, meeting that the restructuring of GVOSM would create an opportunity for a renewal process of the justice and peace function throughout social ministry. The July 14, 1988, meeting was devoted entirely to this matter. There was agreement that the justice and peace function was not solely about public policy advocacy, that all present were opposed to the term "justice and peace services" and that there needed to be further discussion with Father Firpo in September. One outcome of these discussions was agreement at the November 22, 1988, meeting that justice and peace meetings involving both diocesan and regional staff would be held on a quarterly basis.

As indicated above, in 1989 and '90, because of TGA funding cutbacks and continuing role confusion, by 1990 the justice and peace staff had been reduced to three regional coordinators with Judy Taylor as resource program coordinator at the diocesan office.

Matters addressed by the staff during 1990-'92 included:

- Respect Life Fund
- Respect Life Month
- Parish database
- Operation Bread Box
- Annual Bishops' Overseas Appeal
- CHD collection
- Christmas Appeal
- Rerum Novarum

In addition, at that time, Judy also had communications responsibilities that included:

- Annual dinner
- Annual report
- Social Ministry Christmas Card

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- Affinity Card – mailing list development

Most of these activities would be central to her work throughout her 17-year career in Catholic Charities.

b. Issues Selection Process

As previously described, the question of issues selection and prioritization was a challenge for the entire Social Ministry organization. The tension involved in this process was felt most acutely by the Justice and Peace staff. Following are examples of process and content discussion on issues selection during this period.

On September 28, 1985, the staff agreed on a rather elaborate issue selection process through which each constituency could propose a potential priority issue, and then there would be consideration in turn by the Justice and Peace staff, then the Office of Social Ministry Executive staff, and, if necessary, the diocesan board.

An example is priorities which were adopted for the 1987-'88 program year:

1. Social Ministry Committee Training/Parish Support
2. Legislative Issues
  - Central America – Human Rights, Contra Aid
  - Life Issues – Abortion, Death Penalty, Euthanasia, DNR
  - Peace – Military Budget, Nuclear Discernment
  - Economic Justice – Welfare Reform, Health Subsidy, State and Federal Budget, Prison Reform
  - South America – Sanctions, Disinvestment
  - AIDS
3. Implementation of Economics Pastoral
4. Resource Programs: Campaign for Human Development, Operation Rice Bowl, Respect Life Fund, Catholic Relief Services, Respect Life Sunday

For 1988-19', it was determined that priorities to be addressed would include:

1. Peacemaking – the Peace Pastoral
2. Economic Justice – the Economics Pastoral
3. AIDS – Bishop Clark's Pastoral Instruction
4. Abortion – USCCB Pro-Life Pastoral

c. Resource Programs

A matter that received continuing attention throughout this period was the allocation of the local share of the three major resource programs – the Campaign for Human Development, Operation Bread Box and Respect Life Funds.

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Policies adopted in the fall of 1986 emphasized that since the resource programs were diocese-wide, the policies and procedures were developed and approved at the diocesan level.

The policies and procedures included both those governing all three resource programs clarifying the respective roles of the diocesan board and regional boards, and then policies specific to each of the three programs.

Major provisions included:

- Instances when regional board approval was required.
- The stipulation that no funds could be allocated to the diocesan office or regional office.
- The stipulation that CHD grant requests for more than \$10,000 would be considered national applications and less than \$10,000 would be considered local grants.
- For CHD, after deduction of administrative costs, and transmission of 75 percent of the net funds remaining to the national office, 40 percent would be allocated to Monroe county, and the remainder to other regions proportionate to the amount collected regionally.
- The diocesan office was responsible for the selection of the three primary international projects for Operation Bread Box.
- 75 percent of funds from Operation Bread Box would be allocated to the three international projects and the remainder was to be allocated proportionate to what was raised regionally
- Regional committees would make recommendations to the diocesan board for Respect Life grants, with 50 percent of available funds allocated to the Genesee Valley region, 25 percent to the Finger Lakes region and 25 percent to the Southern Tier region.

As described above, the allocation of funds and the decision-making process continued to be an issue which was finally resolved with the establishment in 1991 of one Central Resource Program Allocation Committee which had regional representatives.

## **C. INTERNATIONAL INVOLVEMENT AND CATHOLIC RELIEF SERVICES**

### **1. Introduction**

While the formal work of the International Justice and Peace Commission concluded that with implementation of the Renewal of Social Ministry in 1985, the strong thrust toward involvement in international activities begun with the diocese's missionary activity continued during this time period. While this work could be considered a component of Consistent Life Ethic advocacy, it is described here separately since it was such a major priority.

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Described here are:

- Continuing public policy advocacy activities
- Catholic Relief Services initiatives
- Advocacy on corporate responsibility in investing
- The continuing Sister Diocese relationship with Tabasco, Mexico

## **2. Continuing Public Policy Advocacy Activities**

Throughout this period, through the efforts of the Justice and Peace staff, there was continuing attention to international public policy issues.

In the fall of 1985, there was distributed to all parishes a packet of information calling attention to the apartheid issue in South Africa.

In the spring of 1986, the organization advocated on behalf of Salvadoran refugees in two ways. First, testimony was given to the Rochester City Council in support of the “Sanctuary City Rochester Resolution.” Second, support was expressed to Congress in favor of the Moakley-DeConcini bill which provided for extended voluntary departure status to Salvadoran refugees.

In April 1986, staff developed a major issue paper on sanctuary covering these topics:

- The concept of sanctuary
- The concept of civil disobedience
- American law and practice regarding refugees
- U.S. foreign policy regarding El Salvador

In the summer of 1986, staff developed a background paper and resolution on South Africa to be considered by the diocesan board. Shortly thereafter the diocesan board publicly declared opposition to apartheid in South Africa and agreed on the following action steps:

- Preparing an education and action packet for parishes
- Sending the resolution to federal legislators, asking that economic sanctions be imposed on South Africa
- Asking the Diocesan Finance Board to be cognizant of this resolution in its proxy voting
- Asking regional boards to take appropriate action

In March 1987, staff received a briefing from Margie Swedish, coordinator of the Religious Task Force on Central America.

In fall 1987, staff wrote a letter of concern to the University of Rochester following its decision to reinvest in South Africa.

As early as November 1987, staff began to address the emerging crisis in the Persian Gulf. Further activities relating to involvement in this issue are described later in this chapter.

All of these activities represent the continuing attention to global issues.

### **3. Catholic Relief Services Initiatives**

Throughout this period, staff continued to give priority attention to three ongoing Catholic Relief Services activities: the Thanksgiving Clothing Drive (until its discontinuation nationally in the fall of 1989), the Bishops' Overseas Appeal Collection and Operation Bread Box.

In addition, staff focused on two special matters relating to CRS.

In February 1988, the organization sponsored the showing of "Mesa Grande," a CRS documentary about that plight of Salvadoran refugees in Honduras.

At the same time, the Global Horizons program, a national youth and young adult education program about the CRS work, was initiated in the diocese. Efforts to promote this program continued for several years.

### **4. Advocacy on Corporate Responsibility in Investing**

Previously described was continuing dialogue with diocesan leadership about "socially responsible investing."

As described above, this discussion continued in the summer of 1986 with regard to investments in South Africa.

Also, at this time, Sister Chris Wagner developed a resolution for the diocesan board expressing concern about Kodak's participation in a Strategic Defense initiative.

When the Office of Social Ministry assumed responsibility in July 1988 for managing its own finances, staff advocated with the Diocesan Board Finance Committee for corporate responsibility in investing.

### **5. The Continuing Sister Diocese Relationship with Tabasco, Mexico**

Described previously was the establishment of the Sister Diocese relationship with Tabasco and the assignment of both permanent and summer missionaries.

This initiative was to continue for five more years before a change in leadership in the Tabasco Diocese and other factors led to its termination.

Lourdes Perez-Albuerne and Father P. J. Ryan continued to lead the effort. A high point of the program came in the fall of 1987 when P. J. reported that there were 36

applications for missionary work in Tabasco, 24 for the summer program and 12 for the permanent mission team. It was indicated at that time that two new permanent missionaries would go to Tabasco in February 1988, and two more in August 1988.

## **D. CONSISTENT LIFE ETHIC ADVOCACY**

### **1. Introduction**

It is the thesis of this book that the Rochester Diocese has embraced a philosophy of consistent life ethic advocacy over the last 50 years, even though the term was not popularized until the mid-1980's, when Cardinal Bernadin brought it to prominence. Described previously was the decision in the early 1980's to give priority attention to the Memphis Statement on the Consistent Life Ethic. Also described earlier was the talk given in June 1989 by Father Bryan Hehir of USCC on the Consistent Life Ethic.

Since the overall concept had become popularized and its components (abortion, death penalty, end-of-life issues, poverty and peace/anti-violence) had been identified by the mid-1980's, this section and subsequent description of Consistent Life Ethic advocacy will be organized according to each of these components.

### **2. Abortion**

Advocacy and program activities relating to abortion during this period included specific education programs, public policy advocacy, activities related to Respect Life Sunday (which became Respect Life Month) and allocation of Respect Life funds.

Specific initiatives undertaken included:

- In spring 1986, information was distributed to parishes about a program developed by the St. Louis-based Clergy for Life organization entitled "A Place of Refuge for the Pregnant and Unborn."
- Following adoption by USCC in 1985 of a revised Pastoral Pro-Life Plan, which established the concept that October would be designated Respect Life Month, Bishop Clark wrote to members of the diocesan community:  
*"During this month, I invite you to dedicate a period of time everyday to pray and become better acquainted with the issues of life. Once you have done that, I ask you to consider some course of action that will enliven your prayer: helping a young teenage mother to find support for her pregnancy, advocating for legislation that will stop abortion on demand, or giving support to pastoral care activities."*
- In fall 1987, Bishop Clark wrote that Respect Life Sunday "offers us the opportunity to meditate on the most profound gift given to us by God: the gift of life."
- In spring 1988 Sister Dawn developed a "For Life" slide presentation.

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- On December 28, 1988, Bishop Clark wrote to all members of the diocese on Roe v Wade, enclosing a homily written by Auxiliary Bishop Patrick Ahern of the Archdiocese of New York.
- During the 1988 and '89 legislative sessions, priority was given to advocacy on parental notification legislation.
- In the wake of the 1989 Webster Supreme Court decision inviting states to consider legislation planning restrictions on abortion, Lourdes Perez-Albuerne became an active member of the Cardinal Cooke Commission established by the State Catholic Conference to enhance legislative advocacy on abortion.
- On January 5, 1990, staff sent out an action alert on a Project Life regional organizing meeting being sponsored by the National Committee on a Human Life Amendment.

These actions and statements serve as examples of the multiplicity of activities advocating against abortion.

The most consistent approach to addressing the abortion issue during this period was the enhancement of Respect Life Month education activities, and the continuation of Respect Life Fund activities.

Examples of the annual statements by Bishop Clark on Respect Life Month are cited above. From 1986 onward, materials produced by the USCC Pro-Life Secretariat and distributed to all parishes became ever more sophisticated.

The beginnings of the Respect Life Fund and allocations of funds up until 1985 are described above. During this period, there were four changes in the program's administration:

- In January of 1986, criteria for use of funds for Pastoral Care Services were clarified.
- In the fall of 1986, the diocese clarified that there had been agreement that funds for the Respect Life allocation were to come from TGA funding and not from a free-will offering or second collection associated with Respect Life Sunday.
- Despite a brief period when there was one single diocese-wide allocation committee, by 1992 allocation decisions were returned to regional committees.
- Resulting from TGA cutbacks to the Office of Social Ministry, mentioned above, by 1992, monies available for allocation had been reduced from a high of \$24,000 to \$18,000 annually.

Allocations during this period were consistent with those previously made and included:

- Finger Lakes Region: Birthright Organizations in Auburn, Canandaigua, Ontario and Penn Yan.
- Southern Tier Region: Birthright Organizations in Corning, Ithaca and Owego.
- Genesee Valley: Birthright of Rochester, Catholic Family Center, Melita House, Nazareth High School, Puzzle Project

- New York Right to Life.

By 1992, the Respect Life Fund was described as follows:

*“The Respect Life Fund reflects the Diocese of Rochester’s commitment to use its resources to foster respect for human life and the development of pro-life attitudes.*

*A call for grant proposals goes out each spring, and regional committees follow a formal review process in deciding regional grants. Typically requests for funding exceed \$50,000. On average, the Respect Life Fund has had \$18,000 to allocate annually to:*

- 1. Local organizations that provide services and care to pregnant women and girls, especially those who would otherwise find it difficult or impossible to find high quality care. Ideally, this would include: (a) material or financial assistance, including nutritional, educational, prenatal, childbirth and postnatal care for the mother and nutritional and pediatric care for the child throughout the first year of life; and (b) counseling and/or referral services to provide advice, encouragement and compassionate support for anyone who faces difficulties related to pregnancy and parenting.*
- 2. Organizations that provide pastoral care to all persons who have had or have taken part in an abortion.*
- 3. Local organizations that are involved in public education efforts to prevent abortions or promote alternatives to abortions.*

*Public announcement of grant recipients is usually made in conjunction with October’s ‘Respect Life Month’ activities.*

*On behalf of the local Catholic community, the Respect Life Fund supports local efforts ‘to help restore protection of the right to life for the unborn and to foster respect for all human life.’ Such support is an essential component of our Christian call to be responsible for the least among us.”*

### **3. Death Penalty**

One of the factors that led to development of the Consistent Life Ethic concept was the Supreme Court decision in 1973 reversing a previous decision and declaring that the death penalty was again constitutional.

This decision presented a new challenge to life for the Church nationally and in New York state.

The discussion was very different in New York state because of the tenures of two governors, Hugh Carey, 1975-’83, and Mario Cuomo, 1983-’95, who opposed the death penalty and annually vetoed bills passed by Legislature.



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Nonetheless, this period was a very important one regarding the possibility of reestablishment of the death penalty in New York state. Throughout the 1980's, the number of Assembly members who supported death penalty legislation grew slowly and surely and by 1984 there was great concern that the governor's veto would be overridden.

As this debate had continued throughout the decade, there was distributed on March 29, 1989 an education packet to parishes which contained the following materials:

- Statement on the death penalty by Bishop Clark
- "Capital Punishment – A Hard Saying" by James Joyce, SJ
- A sample homily outline and text
- *The Victims Speak*
- For legislative action – A sample petition and a sample letter
- *It's Easy to Believe in the Death Penalty, if You Ignore the Facts*
- Resources order form

A key Assembly member whose position on the death penalty was wavering was Assemblyman Gary Proud. Hence, this was a priority for the Rochester Diocese. With no small influence from the diocese, he retained his opposition.

By the end of this period, because of changes in the Legislature's composition, the override threat waned.

The death penalty, of course, would become an issue again in 1995 when Governor George Pataki took office. Advocacy activities at that time are described later.

#### **4. End of Life Issues**

End-of-Life issues did not receive much attention during this period. Publicity about the activities of two individuals, however, was beginning to call attention to these matters. Dr. Jack Kevorkian at the national level and Dr. Timothy Quill at the University of Rochester, while taking very different approaches, raised the level of debate about assisted suicide. With an aging population and rapid advances in medical technology, end-of-life issues would become a major area of consistent life ethic advocacy during the next decade.

#### **5. Poverty**

Throughout this period, advocacy on issues relating to poverty was a major priority for both regional offices and the diocesan office. Cited here are several examples of advocacy which illustrate this effort:

- In April 1995, volunteer Mabel Treadwell organized in Livingston County an educational forum on the state budget. (The next April she and Suzanne Schnittman organized a conference on the Consistent Life Ethic more generally.)

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- Continuing advocacy for migrant farmworkers initiated in the early 1980's and described earlier was a major focus of activity throughout this period, beginning in 1986 by a committee comprised of Giovina Caroscio, Father John Mulligan and Greg Zuroski.
- In October 1986, the Southern Tier office organized a "Hunger Awareness Tour" in Chemung County for civic and political leaders and reporters.
- Kathy Dubel recommended in testimony before a state legislative committee on October 29, 1986, that \$2 billion from federal tax reform be used for the poor.
- Continuing education and advocacy efforts about the USCC Bishops Pastoral on the Economy are described above.
- As described above, economic justice priorities for 1987-88 included welfare reform, health subsidies, state and federal budgets and prison reform.
- Advocacy for a public assistance grant increase was again a major priority beginning with the 1989 legislative session.
- In the fall of 1989, the diocesan board endorsed joining the grape boycott.
- On June 17, 1992, Carolyn Portanova, executive director of Catholic Family Center, joined other religious leaders at a press conference calling on the city to conduct more public hearings on whether there should be civilian oversight of policies.
- In 1991 and '92, the diocese initiated many activities in support of the National Campaign for Children.

Again, these activities are representative of much broader efforts.

## 6. Peace

Obviously a major focus of advocacy on peace issues was implementation of education about the USCC Bishops' Peace Pastoral. Described above are the activities in 1988 celebrating the pastoral's fifth anniversary.

Mentioned above is beginning discussion in 1987 about the crisis in the Persian Gulf. This activity came to a head in the fall of 1990 and spring of 1991 as it appeared that the Persian Gulf war was imminent.

On September 30, 1990, Bishop Clark wrote an open letter outlining suggested actions for Catholics to advocate for peace, including:

- Fast and abstinence on Fridays
- Prayers for peace in all liturgies
- Prayer and support for families of those who might become involved in a war

At a press conference on December 10, 1990, the bishop read "A Statement of the Bishop and the Priests' Council of the Roman Catholic Diocese of Rochester and the Bishop and Clergy Association of the Episcopal Diocese of Rochester on the Present Situation in the Persian Gulf." In this statement, he quoted a 1982 message from Pope John Paul II:

*“Today the scale of modern warfare – whether nuclear or not – makes it totally unacceptable as a means of settling differences between nations.”*

In support of advocacy by USCC, in January 1991, both Father Firpo and Father Bill Shannon wrote statements urging priests in the diocese “to keep the issue of peace in the forefront of your work.”

## **E. CAMPAIGN FOR HUMAN DEVELOPMENT**

Through the outstanding work of Melissa Marquez, Campaign for Human Development activities continued to flourish throughout the diocese during this period.

Melissa had worked previously for the Office of Social Ministry as a Jesuit volunteer. She was hired in mid-July 1985 as a resource development specialist in the Department of Justice and Peace. One of her responsibilities was to take leadership for CHD activities, assuming this responsibility from Dorothy Kaiser. During this period, Melissa was assisted first by Julie Flanigan and then by Judy Taylor. When Melissa left in 1990, Judy took major responsibility for CHD activities.

In addition to ongoing education about CHD (the *CHALLENGE* publication was transformed in 1988 into the *TARGET* publication) and the annual collection, still in April, attention was focused on national and local allocations.

At this time, there was in place a Diocesan Allocations Committee. Its major responsibilities were:

- To promote education programs and technical training programs on a diocese-wide basis for local CHD collections.
- To decide which regional applicants would receive additional funds from the diocese or wild-card funds.

For 1985-‘86, there were two changes in the allocation process. Because of the creation of a pre-application process for national grants, it was decided that only the Diocesan Allocations Committee would be involved in evaluating national grant applications. It was also determined that what had been known as “wild card grants” would now be known as diocesan grants.

Because of the extensive promotion work soliciting applicants, there continued to be a number of national grants to groups in the diocese.

For example, National CHD Executive Director Father Al Lopinto joined Bishop Clark at a press conference on October 28, 1987, to announce a national grant award to the New York State Farmworkers’ Advocacy Network, as well as the awarding of six local grants. For both 1989 and ‘90, the national organization funded the Rochester branch of the New York State Tenants and Neighborhood Coalition for an anti-displacement project.

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Another major victory came in 1991 with the allocation of a national grant concomitant with a commitment of diocesan funds and diocesan social ministry funds, to create the Worker Owner Resource Center in the Southern Tier, culminating what had been a five-year planning process.

While these activities relating to national grants were ongoing, efforts were underway to improve the decision-making process with regard to local grants. Led by Giovina Caroscio's advocacy, the decision was made to integrate the work of the local CHD allocations committee into regional agencies. By 1988, there were regional committees affiliated with regional boards in the Finger Lakes, Monroe and Livingston counties and the Southern Tier. From this time forward, decisions about local grants were approved by regional boards, except for a one-year period, 1991, when there was a Consolidated Diocesan Committee, which was then disbanded.

## **F. PARISH SOCIAL MINISTRY ACTIVITIES**

### **1. Introduction**

Symbolizing the strong continuing commitment of the Office of Social Ministry to parish social ministry was the appointment in May 1989 of Diocesan Director Father John Firpo to a three-year term on the Parish Social Ministry Committee of Catholic Charities USA.

The mission of the committee was:

- Public relations and education throughout the country about parish social ministry
- Leadership training and development
- An internal advisory function to the board and staff of Catholic Charities USA

One of the committee's achievements was facilitating development in 1989 of "A Study Guide for Parish Social Ministry: Alive" by Sister Faye Cavalier, O.P., and Vicki Justice.

When the committee reviewed its mission in April 1990, it was reaffirmed that the goal of the Parish Social Ministry was to "broaden the role/function of Catholic Charities into the parish."

Within the diocese, activities to facilitate parish social ministry were development of training programs, convening of regional networking meetings, and development of legislative networks. In 1985-'86, Jim Lund was a key leader in developing training programs. From the end of 1986 until her departure in 1990, Sister Dawn Notwehr had this responsibility. Regional staff took the lead in convenings and developing legislative networks.

## **2. Training Programs**

Throughout this period, various approaches were taken to provide training for parish social ministry committees.

In October 1995, Jim Lund unveiled a “minicourse” for parish groups which would include four sessions:

- Parish Social Ministry – Catch the Spirit!
- Making Change
- Why Justice
- Spirituality of Social Ministry

Despite the fact that Jim and Mary had left their positions earlier in the month, it was determined at the August 20, 1986, staff meeting that the goal for 1986-‘87 was to provide parish social ministry in 20 parishes. It was agreed at the October 29, 1986, staff meeting that a more reasonable approach would be to select five parishes, provide training, and then hopefully use the trained volunteers to lead sessions in other parishes.

As indicated above, Sister Dawn joined the staff on December 9, 1986.

Her first two accomplishments in January 1987, were development of an evaluation tool for Parish Social Ministry committees and a pre-training program for parish staff.

A somewhat different type of training program was developed in the summer of 1987, when a parish-oriented training packet on AIDS was developed and distributed.

Throughout the first half of 1987, there was continuing discussion of the train-the-trainer approach.

Goals outlined for training and evaluation in 1987-‘88 were:

- Completion of a revised training program
- Implementation of the train-the-trainer approach
- Improvement in the pre-training program for parish staff
- Carrying out Parish Social Ministry evaluations in 5 parishes in the Finger Lakes, and 10 parishes in the Genesee Valley

By January 1988, because of difficulties in recruiting parish volunteers for the train-the-trainer program, it was agreed that the program would consist of a three-session program for Justice and Peace staff.

In developing program plans for 1988-‘89, at the March 17, 1988, meeting it was decided that a goal was to develop a new document “Social Ministry Formation – Model for the Future.”

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By the summer of 1988, however, in the context of discussion of the overall renewal of the justice and peace function described above, it was agreed that there needed to be a comprehensive review of the existing program.

As a result of this review, by early fall 1988, Dawn had developed a new 18-week course with three segments:

- Basic training in social ministry
- Advocacy and communication skills
- Bringing about structural change

In addition, there would be offered “minicourses” on:

- Family Values in the Marketplace
- South Africa (including racism)
- Economics Pastoral/Life Style Implementation

Because many felt the proposed 18-week course was too overwhelming, by the end of 1988 Dawn had developed a new six-session program which would become the basic program used for the next several years, even after her departure.

### **3. Convenings and Legislative Networks**

While developing training program materials was a diocesan office function, convening parish representatives and developing legislative networks was a regional function. It is not the purpose of this volume to detail these activities. They are described in works relating to the history of these agencies. Special mention must be made, however, of the extraordinary work of Kathy Dubel in the Southern Tier Office from the time of her hiring in 1982, throughout this period through the present. Of all the regional Justice and Peace coordinators who have worked in the diocese, she has worked the most faithfully to develop a regular pattern of monthly convenings of parish representatives by county and an extensive legislative network, in addition to her many other advocacy activities.

## **G. CONCLUSION**

Despite the many organizational issues and changes described in previous chapters, and despite personnel changes, the Office of Social Ministry continued during time period to give primary attention to Consistent Life Ethic advocacy and parish social ministry.

Two important events which were to occur in the next two years would significantly affect the shape of these activities: the establishment of the Diocesan Public Policy Committee in 1992 and the 1993 Diocesan Synod. They are described next.

## **CHAPTER NINE**

### **WORK OF THE DIOCESAN PUBLIC POLICY COMMITTEE (1992-2008) AND SYNOD GOAL II IMPLEMENTATION (1994-'99)**

#### **A. INTRODUCTION**

The continuing work of the Catholic Charities in consistent life ethic advocacy and parish social ministry after 1992 cannot be understood unless there is understanding of the establishment and work of the Diocesan Public Policy Committee and then the specific activities undertaken in 1994-'99 in implementing of Goal II established by the 1993 Diocesan Synod: Consistent Life Ethic advocacy.

For purposes of clarity and continuity, both these initiatives are described separately in this chapter.

Chapter Ten then describes chronologically the full range of advocacy and parish social ministry in 1993-2008, not duplicating information presented in this chapter, but referencing it occasionally.

#### **B. THE WORK OF THE DIOCESAN PUBLIC POLICY COMMITTEE 1992-2008**

##### **1. Introduction**

Several factors led to the establishment of the Diocesan Public Policy Committee in October 1992. The most important is that its establishment was yet another expression of Bishop Clark's commitment to the declaration adopted at the 1971 World Synod of Bishops that "advocacy on behalf of social justice is a constitutive element of the preaching of the Gospel."

But there were other factors as well. Described previously were difficulties even within the Office of Social Ministry in the issues selection process. (A further concern about the issues selection process over the previous decade within the Office of Social Ministry was that it had been almost entirely staff driven.) There was almost no coordination in advocacy among the human resources, health and education sectors within the diocese. In 1991, John Kerry had been hired as executive director of the State Catholic Conference and introduced the notion of a statewide public policy education network as a grassroots organizing vehicle. Finally, when he came to Rochester from Albany, Jack Balinsky brought with him a firm conviction that advocacy was not just a Catholic Charities responsibility, but one that should be shared by all diocesan entities.

These factors led to adoption on October 5, 1992, of a proposal to create a diocesan Public Policy Network. This proposal is attached as Appendix XII.

It is not the purpose of this section to describe in detail all the advocacy activities undertaken over the last 16 years by the Public Policy Committee. They are described

later in this chapter as an important part of the integrated activities undertaken during this period.

Rather it is the purpose here to report on the membership and functioning of the committee, including:

- Leadership and membership
- Development of the annual Diocese of Rochester legislative agenda
- The annual diocese-wide parish-based advocacy effort
- Bishop's legislative luncheons
- Participation in State Catholic Conference Activities
- Legislative liaison activities

## **2. Leadership and Membership**

### **a. Leadership**

The success of the diocesan Public Policy Committee can be attributed in no small part to the outstanding leadership of the two persons who have chaired the committee.

The committee was blessed to have as its first chairperson Father Mike Bausch who brought to the job great intelligence, a passion for social justice, experience in social ministry in the diocese and with the state Catholic Conference, and an ability to run meetings effectively. He served from the committee's inception until March 1997.

Since then, the committee has been ably chaired by Father Brian Cool, a young priest who has already had a wide range of experience, serving as parish priest and currently as the director of the Interfaith Chapel at the University of Rochester. Like Mike before him, he has devoted countless volunteer hours to committee work and has come to be seen by many state legislators representing the Rochester Diocese as "the face of Catholic public policy advocacy."

### **b. Membership**

In similar fashion, the committee has been well served by a number of outstanding members over this period. Every effort has been made to maintain among the membership broad geographic participation, representatives with expertise in the wide range of advocacy issues addressed by the committee, parish staff and those who can speak for "people in the pews." Several diocesan staff members have also served the committee.

The initial committee appointed for 1992-'93 included:

Father Michael Bausch, pastor, St. Helen's Church  
Cathy Cain, parish representative, Corning  
Kathy Cannon, diocesan director, Urban Services



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Sister Anne Curtis RSM

Kathleen Dubel, Justice & Peace director, Southern Tier Office of Social Ministry

Timothy Dwyer, superintendent of schools, Diocese of Rochester

Laurie Enos

Kevin Hennessy, Justice & Peace director, Finger Lakes Office of Social Ministry

Deacon John Holmes

Brian Kane, director of Social Policy and Research, Catholic Family Center

Patrick Madden, president, St. Mary's Hospital

Dr. Marvin Mich, dean, St. Bernard's Institute

Father John Mulligan, vicar general, moderator of the Curia, Diocese of Rochester

Edward Nowak, Monroe County Public Defender's Office

Cathy Phelan

Father William Spilly, Corning-Painted Post Roman Catholic Community

Julia Teahan

Christine Wagner, SSJ

Glenna Wickline

Deacon Stanley T. Zawacki

Staff

Jack Balinsky, diocesan director, Office of Social Ministry

Liz Brown, diocesan director of communications

Paul Pickering, executive director, Catholic Charities Community and Residential  
Services

Judy Taylor, public education and communications coordinator

Changes which subsequently occurred yearly are noted in Appendix XIII.

**3. Development of the Annual Diocese of Rochester Legislative Agenda**

a. Introduction

Perhaps the most important annual activity of the committee is development of the Diocese of Rochester Legislative Agenda. This is the current version of the "issues selection process" developed by staff of the Office of Social Ministry in the early 1980's. It provides the opportunity to prioritize competing issues. It is a much broader input process than was the issues selection process because it includes consideration of the full range of public policy issues, not just those of Social Ministry. Also involved in the process are volunteers, not just Catholic Charities staff.

In developing the legislative agenda, consideration is always given to the priorities of the United States Catholic Conference of Bishops, as well as the Catholic Health Association and Catholic Charities USA at the national level. Special consideration is given to priorities of the State Catholic Conference.

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While the agenda sets forth the issues that will be addressed on a diocese-wide level, there are three other important factors that underlie advocacy activity. To address the concern that an issue is addressed vigorously in a given year, and then abandoned, the agenda includes “on the radar screen” issues which call attention to previous priorities enacted or not. Second, given the breadth of the diocese and the decentralized governance structure, regional Justice and Peace staff often also focus on other priorities important to their region. Third, recognizing that sometimes issues arise that are not on the agenda and need a quick response, the committee developed in March 2004, a “rapid response” mechanism for such issues.

The process for developing the agenda and the type of the final product has evolved over the years. This evolution can be categorized in three phases:

- The State Catholic Conference approach
- The multi-year approach
- An approach that focuses on three issues

b. The State Catholic Conference Approach

Over the years, the State Catholic Conference itself developed an extensive and inclusive process for developing its annual legislative agenda. Input was sought from the four major constituent groups: Human Life coordinators, Catholic Healthcare Council, Council of Catholic School Superintendents and Council of Catholic Charities Directors (including its many subcommittees), as well as Advisory Committees to the Public Policy Committee: the Advisory Committee on Persons with Disabilities, the Criminal Justice Advisory Committee, and the Advisory Committee on Government Fiscal Affairs.

It was not surprising then, that by 1992, the state agenda was broad and comprehensive, with agenda priorities exceeding 70. While it was agreed in the charter statement of the diocesan committee that while there would be occasional attention to federal or local issues, primary attention would be given to state issues. There was also agreement on the committee that the state agenda was far too broad for the diocesan committee to adopt in its entirety. Therefore, the major thrust of the diocesan legislative agenda formation for the first several years of the committee’s work was to adopt between 10 and 20 of the state agenda priorities and to further focus attention by selecting fewer issues for presentation at the Annual Bishop’s Legislative Luncheons as described below.

Highlights of agenda items selected during this period include:

- Actually, circumstances dictated that the first major committee priority was a federal issue – health care reform, because in 1993 this had become a major item of national debate, fueled by the work of then-President Bill Clinton and his wife, Hillary. The Public Policy Committee hosted a series of hearings, developed a diocesan statement on health care reform and sent a delegation

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led by Bishop Clark to Washington, D.C., in March of 1994 to present this statement to members of Congress representing the diocese.

- Among the many state items addressed in the 1995 Diocesan Legislative Agenda was advocacy against the death penalty because newly elected Governor George Pataki had indicated that he would sign legislation to reinstate it. At the request of the Public Policy Committee, at its January 3, 1995, meeting, the Priests' Council of the diocese adopted a resolution opposing reinstatement of the death penalty.
- A major focus later in 1995 was federal welfare reform, which led to a meeting organized by the Diocesan Public Policy Committee, but involving bishops and Charities directors from throughout the state, with Senators Moynihan and D'Amato, held in the Capitol off the floor of the Senate on September 13, 1995. This meeting resulted in Senator Moynihan the next week reading into the Congressional Record a statement praising the continuing advocacy of the Church for the poor throughout his entire public career.
- Major issues addressed in the 1996 legislative agenda were parental notification on abortion and implementation of welfare reform at the state level.
- The Diocesan Public Policy Committee once again played a leadership role at the state level by introducing in the spring of 1996 the issue of advocacy for migrant farmworkers, which the State Catholic Conference then adopted as a major priority.
- Attention turned in 1997 to end-of-life issues with the establishment of Project Life Sunday on January 18 and 19 and the wide distribution over a three-month period of a pamphlet: "Health Care Proxy: A Guide for Catholics."
- A major priority for the 1998 legislative agenda was reform of the Rockefeller drug laws.

c. The Multi-Year Approach

While these activities were being successfully undertaken, the committee was maturing in its understanding of how best to engage parishes in the advocacy process. Consensus was reached that there were far too many agenda items and that parishes were overwhelmed in trying to determine how to best support the work of the Public Policy Committee. As mentioned, there was also concern about lack of continuity as items were addressed and then seemingly forgotten.

These concerns led to adoption at the May 12, 1998, meeting of a recommendation from the Legislative Agenda Subcommittee that the committee begin a process for developing a two-to-three year program. Input would be sought from September 15 to November 15, with finalization of a multi-year agenda in December 1998.

This decision led to creation of the 1999-2000 diocesan legislative agenda – "Seeking Jubilee Justice." It was stated that "the voices and votes of our diocesan community

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of faith will focus on shaping a society with greater respect for human life, economic and environmental justice, non-violence and global solidarity.”

In spring 1999, the committee sponsored three “Parish Social Ministry Convenings,” with the bishop in attendance, to solicit input for future legislative agendas. They were held on March 20 in Geneva (68 participated), April 20 in Rochester (90 participated), and May 22 in Horseheads (95 participated).

Continuing the multi-year Jubilee approach, the Diocese of Rochester Jubilee Year 2000 Legislative Agenda – “Seeking Jubilee Justice” began.

*“As the third Millennium approaches, our Judeo Christian description of ‘Jubilee’ observance calls us to restore God’s justice in the world, to be good stewards of God’s creation, to work to reduce violence, oppression, poverty, racism and all kinds of abuse of power. We will advocate to restore right relationships between People/God/Earth.”*

With the Jubilee year activities concluded, the committee determined at its November 14, 2000 meeting to continue a multi-year approach targeting four issues for priority attention in the subsequent two years:

- Spring 2001 – moratorium on the death penalty
- Fall 2001 – poverty, work, living wage
- Spring 2002 – justice for farmworkers
- Fall 2002 – expansion of healthcare coverage for the uninsured

d. Three-Issue Focus

With continuing feedback from parishes, especially with strong input from Michelle Castelli at St. Joseph’s, Penfield, and with staff leadership from Brigit Hurley of Catholic Family Center, the committee decided at its April 9, 2002, meeting that it would even further focus its legislative agenda by identifying three issues for the annual legislative agenda, including a diocese-wide parish-based advocacy issue. It was further agreed at this meeting that the agenda items should be determined before the committee recessed for the summer (“the Hurley principle”), so that educational materials could be made available over the summer to help parish staff with their summer planning for the subsequent year.

To assist in this process, the committee, organized with the bishop another series of parish listening sessions to receive input into creating the legislative agenda.

Added to this process was a special response to September 11, 2001, when the committee (aided by a subcommittee of Marv Mich, Tom Driscoll and Diocesan Liturgy Director Joan Workmaster) presented an education packet entitled “A

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Catholic Response to the War on Terrorism.” The goals of this educational approach were:

1. To raise consciousness of Catholics about the values and choices involved in the American war on terrorism.
2. To name the profound impact of the war on terrorism on the poor and oppressed.
3. To raise questions about how we should behave as a country and individuals in response to terrorism.
4. To examine the roots of the war on terrorism to bring more attention to the profound social justice issues the nations of the world are facing.
5. To develop a greater understanding of the victims of terrorism and the war on terrorism in the United States, the Middle East and across the globe.

The publication of this document delayed decision-making about the 2003 Diocese of Rochester Legislative Agenda. It was decided at the August 27, 2002 meeting that the 2003 agenda would include:

- Advocacy issue – access to health care
- Witness issue – 30<sup>th</sup> anniversary of Roe v Wade
- Education issue – response to terrorism

The education process included distribution of three packets of material. The first, entitled “Choose Life,” was released on September 11, 2002. The second was an advent packet distributed in early November with a cover letter from Bishop Clark asking consideration of a document titled “Iraq, Just War Theory and the Catholic Tradition of Non-Violence” developed by Catholic Charities, St. Bernard’s and Pax Christi. The third packet, distributed in January was entitled “Traditional Lenten Practices of Prayer, Fasting and Almsgiving: When the Threat of War is Real.”

At this time began the practice, (coordinated by a team of staff and Public Policy Committee members under the leadership of Ruth Putnam Marchetti) of sending out weekly “Building Peace with Justice” bulletin inserts, a practice which has continued to this day.

For the 2004 DOR Legislative Agenda, the advocacy issue was the federal Ag Jobs Bill; the education issues were reproductive technology and access to health care.

For the 2005 DOR Legislative Agenda, the advocacy issue was affordable housing; education issues were Africa and bioethics.

For the 2006 DOR Legislative Agenda, the advocacy issue was stem cell research; the education issues were Africa and seeking justice for children.

For the 2007 DOR Legislative Agenda, the advocacy issue was children at risk; the education issues were immigration and global climate change.

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For the 2008 DOR Legislative Agenda, the advocacy issue was global climate change; the education issues were abortion and faithful citizenship.

For the 2009 DOR Legislative Agenda, adopted in June 2008, the advocacy issue was access to health care; the education issues were stem cells and programs for prisoners leaving prison.

As an example of this most recent approach to creating annual legislation agendas, the 2009 DOR Legislative Agenda is attached as Appendix XIV.

#### **4. The Annual Diocese-wide Parish-based Advocacy Effort**

Over the last three decades, the Church has occasionally used the advocacy methodology of parish-based postcard or petition campaigns, usually on life issues or school funding issues.

Stemming from the initial effort of a petition campaign in support of a welfare grant increase, and resurrected with the creation of the Diocesan Public Policy Committee, the Diocese of Rochester is one of the few dioceses in the country to mount such an effort annually and on the broad range of Consistent Life Ethic issues.

Throughout the previous section, mention is made of these efforts, which generally achieved between 8,000 and 14,000 signatures, with anywhere from 60 to 100 parishes participating in any given year. Since 2004, the petition drive has occurred the second weekend in February.

The issues addressed, listed chronologically since 1994, have been:

- 1994 Healthcare Reform** – postcard campaign to federal representatives.
- 1995 Death Penalty** – petition drive to state representatives and governor.
- 1996 Parental Notification for Abortion** – postcard campaign to state representatives.
- 1997 End-of-Life Choices** – distribution of Health Care Proxy forms.
- 1995-97 Welfare Reform** – annual information packets to help faith communities best respond to the dramatic effects of this legislation.
- 1998 Dignity of Work** – education on Catholic social teachings and advocacy suggestions in response to the restructuring of public assistance.
- 1999-2000 Seeking Jubilee Justice** – education efforts on modification/repeal on the Rockefeller Era Drug Laws; also Third World Debt Relief.
- 2001 Moratorium on the Death Penalty** – petition drive to state representatives and governor; and  
**Poverty, Work and a Living Wage** – petition drive to state representatives and governor.
- 2002 Justice for Farmworkers** – spring petition to state leaders.
- 2003 Expansion of Healthcare Coverage for Uninsured** – petition to federal leaders.
- 2004 Ag Jobs Bill** – petition to federal leaders on immigration.

- 2005** Affordable Housing – successfully advocating for an additional \$25 million in state funding for creating affordable housing.
- 2006** Ethical Stem Cell Research – petition at both the state and federal level.
- 2007** Children at Risk – petition on advocacy for an early education and day care initiatives at the state level.
- 2008** Global Climate Change – petition on state initiatives to reduce carbon emissions.
- 2009** SCHIP – petition on expansion of State Child Health Insurance funding from the federal government.

## **5. Bishop’s Legislative Luncheons**

Another important annual activity of the committee over these last 15 years has been the Bishop’s Annual Legislative Luncheon. The purposes of these luncheons have been to provide opportunity for the bishop himself to have personal interaction with legislators, to present the legislative agenda priorities of the diocese, and to allow for informal interaction between Committee members and legislators. Generally participation of legislators and/or their staff has been good, but in a few years attendance was low due to conflicts in legislators’ schedules. For a number of years, sessions were held both in the Northern Tier and Southern Tier, but beginning in January 2005, there has been one session, usually at St. Patrick’s, Victor. Also, for these last several years, the sessions have been most often held the first Friday in January, to try to attract legislators before their schedules became overwhelming. Following is a description of the meetings that have been held.

The first luncheon sponsored by the newly created committee was held on February 26, 1993, at the Sheraton Inn in Canandaigua. Presentations given included:

- Bishop Clark – Putting Families and Children First
- Patrick Madden – Access to Healthcare
- Timothy Dwyer – Catholic School Funding
- Kathy Dubel – Economic Justice, Job Creation
- Jack Balinsky – Life Issues

In 1994, the committee decided to sponsor a legislative delegation breakfast, held on February 25, 1994, again at the Sheraton. It was decided to give informational presentations about various aspects of church activity. Bishop Clark spoke of a state bishops’ reflection on violence. Committee chairperson Father Mike Bausch spoke of the work of the Diocesan Public Policy Committee, and Jack Balinsky gave an overview of diocesan presence in twelve counties: number of Catholics, parishes, schools, healthcare services and Catholic Charities. (This information had been prepared for a meeting scheduled the subsequent week between diocesan leadership and newly elected Rochester Mayor Bill Johnson and his top staff to discuss collaborative efforts.)

It was decided not to hold a legislative delegation meeting in spring 1995, because of the extensive activity being undertaken in response to the initiative to restore the death penalty.

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A major focus of the January 5, 1996, Bishop's Legislative Luncheon was advocacy for parental notification legislation. It was at this meeting that the "Gantt principle" was born. After listening to the presentations, Assemblyman Davitt Gantt stated that he agreed with the bishop on most of his positions, but he opined that "Catholics in the pews" did not. This was a clarion call to the need to educate Catholics on Church teachings and positions.

For 1997, a new approach was taken: to hold both a Northern Tier and a Southern Tier session. The Northern Tier session was held on January 10 and the Southern tier session was held on January 17. The major focus was advocacy with regard to state implementation of federal welfare reform including: opposing benefit reduction, opposing the "family cap," creation of a state funded safety net, and funding for more job training. Presentations at the Southern Tier meeting were given by John Farrer from the Food Bank, Cindy Smith from the Samaritan Center in Elmira, Tony Compese from the Worker Owner Resource Center, Scarlett Emerson from Catholic Charities of the Finger Lakes and Sandy Harkness from the Southern Tier Board.

Luncheons were held in 1998 on January 9 in Elmira and January 16 in Rochester. Presentations given at the Rochester session were:

James Smith, Roger's House – Rockefeller drug law reform  
Sister Mary Jane Mitchell – Farmworker issues  
Mark Lane – Fidelis Care of New York  
Sister Janet Korn RSM – Dignity of work

Because response to invitations to the February 8, 1999, luncheon was so low, it was decided to postpone the session until the lunch break at the State Public Policy Forum on March 9. Unfortunately, because many legislators had already committed to meeting on that day with Catholic delegations from their district, only Assembly member Susan John attended the session with the bishop.

Two sessions were held in relation to the 2000 legislative session. At the Southern Tier session, on December 14, 1999, presentations were given by:

Denis Sweeney – Healthcare Reform Act  
John Farrer – Affordable health insurance  
Jeff Eaton – Presumptive Medicaid eligibility  
Edie Reagan – Rockefeller drug laws

The Northern Tier session, originally scheduled for December 22, 1999, in Victor, was postponed, again because of projected low turnout, until May 12, 2000. At that session, presentations given included:

Jack Balinsky – Rockefeller drug law reform  
Sister Marie Castagnaro SSJ – Health care issues  
Suzanne Schnittman – Life issues



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Presentations at the January 5, 2001, luncheon included:

Ed Nowak – Death penalty  
Maureen Domaratz – Poverty, work and living wage  
Father Jesus Flores – Farmworkers Fair Labor Practices Act  
Sister Pat Prinzing RSM – Health care issues

In 2002, sessions were held on January 4 in the Northern Tier and January 11 in Elmira. Presentations given at both sessions focused on: justice for farmworkers; conscience clause in women's healthcare legislation; state budget

Again in 2003 two sessions were held: January 3 in Elmira and January 31 in the Northern Tier. In both sessions, the focus was on health care and the state budget.

In 2004, the Southern Tier session was held on January 9. At the Northern Tier session held on January 16. Presentations were given by:

Marv Mich – Health care  
Bill Abom (Rural and Migrant Ministry) – Farmworkers issues  
Debbie Flood – Budget issues

Beginning in 2005, it was determined that it would be more time effective and cost effective to hold just one session. It was held on January 7, 2005. Issues addressed were:

Bryan Hetherington – Affordable housing  
Jann Armantrout – Stem cells  
Sister Janet Korn RSM – Immigration

Presentations at the January 6, 2006 Legislative Luncheon included:

Marv Mich – Children in poverty  
Jann Armantrout – Stem cells  
Sister Pat Carroll SSJ – Tuition tax credits (In conjunction with a postcard advocacy campaign being promoted by the State Catholic Conference at the behest of the Brooklyn Diocese.)

At the January 5, 2007, luncheon, presentations given included:

Amy Campbell – Timothy's Law  
Marv Mich – Children at risk  
Sister Janet Korn RSM – Disinvestment from Sudan (Darfur concern)

Presentations at the January 4, 2008 luncheon included:

Jack Balinsky – Overview of Catholic Charities  
Kathy Dubel – Global climate change  
Jann Armantrout – Proposed abortion legislation

Presentations at the January 9, 2009, luncheon included:

Carolyn Portanova – State budget  
Jann Armantrout – Life issues  
Ed Nowak – Prison re-entry program

(Bishop Clark remarked after the session that he thought that these three presentations were the most effective ones delivered in the entire history of the event.)

## **6. Participation in State Catholic Conference Activities**

It was indicated earlier that one of the reasons that the Diocesan Public Policy Committee was established was in response to the initiative of Catholic Conference Executive Director John Kerry to create a statewide Public Policy Education Network.

It was envisioned that not only would diocesan committees be vehicles for enhancing grassroots advocacy for the state legislative agenda, but also that greater ownership would be gained at the local level by providing local groups an opportunity to give input into the agenda's creation. Unfortunately, only the Diocese of Albany and the Diocese of Rockville Centre (only for a short time period) joined the Rochester Diocese in responding to the request to establish diocesan public policy committees.

From its inception, the Rochester Diocesan Public Policy Committee took seriously the request to give input to development of the state agenda. Beginning in 1993, a good portion of the committee's first fall meeting was given over to reviewing in detail and making recommendations about the state agenda which would be reviewed at the first fall meeting of the State Catholic Conference Public Policy Committee. Annually, first Jack Balinsky, and then Jann Armantrout, following her appointment as diocesan representative to the state group in fall 2001, reported on and advocated with some limited success for improvements recommended by the diocesan committee.

The committee also took seriously the request to suggest new priorities for inclusion in the legislative agenda. In fact, it was through this activity that the most significant contributions were made to the state group. In the late 1990's, the committee began to recommend that priority be given at the state level to advocacy for migrant farmworkers, and in particular the Farmworkers' Fair Labor Practices Act (or Unibill). Because of the Rochester influence, this legislation has become a major Catholic Conference priority over the last decade. The Catholic Conference also became involved in helping to create greater dialogue and understanding between such farmworker advocacy groups as Rural and Migrant Ministry and CITA, and the State Farm Bureau (whose longtime president John Lincoln resides in the Rochester Diocese). At this writing, there is optimism that changes in the composition of the legislature resulting from the 2008 election will lead to passage of this legislation in 2009.

The other issue in which the Rochester group has taken a leadership role at the state level is a focus on global climate change. In approving its 2003 state legislative agenda at the September 2002 meeting, the State Public Policy Committee decided that the agenda

should be organized in such a way as to be consistent with the seven principles of Catholic Social Teaching. It was recognized at that meeting that the state agenda was weak in relation to the Environmental Justice principle.

As a consequence, Kathy Dubel, who had also played a major leadership role in bringing attention to environmental justice issues at the diocesan level, was asked to make a “Special Issues Presentation” on environmental justice issues to the State Public Policy Committee in April 2003. This presentation has resulted in a much strengthened environmental justice component in the state legislative agenda over the last five years. Kathy was also able to gain in conjunction with the State Catholic Conference a grant from Catholic Relief Services to encourage the eight Dioceses in the state to focus more on environmental justice issues. That activity led to the establishment in 2008 of an Environmental Justice Advisory Committee to the Public Policy Committee, chaired by Kathy, which will no doubt continue to enhance Catholic Conference advocacy in this arena.

## **7. Legislative Liaison Activity**

One other area of activity of the Public Policy Committee is worth mentioning. An important part of its work is to maintain positive year-round relationships with legislators representing the diocese. From the outset, it was agreed that the committee would assign a “liaison” to each federal and state legislator representing the diocese to help facilitate this relationship.

The liaison’s responsibilities were described as follows:

***“Diocese of Rochester  
Public Policy Committee  
Legislative Liaison Responsibilities***

*The DPPC legislative liaison is the primary contact between the Diocese and the assigned legislator.*

*The liaison’s primary role is to establish a personal relationship and access to the legislator.*

*The liaison may also be the person who talks to a legislator regarding a specific public policy priority.*

*The liaison will also be responsible for transmitting to the legislator ‘ghost-written’ letters on specific public policy issues.*

*Specific activities would include:*

- 1. Personal meetings*
- 2. Follow-up on invitations to DPPC events (legislative luncheon, forum, etc.)*
- 3. Call or write on specific issues*
- 4. Convene with legislator and parishioners*
- 5. Involve legislator in specific events*
- 6. Write an occasional note of comment from a personal or professional perspective”*

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Although this has not been the highest priority of committee activity, some good has been accomplished.

An enhancement to this relationship-building was the initiative suggested by Father Brian Cool beginning in the summer of 2006 that there be established each summer a meeting with each legislator individually both to promote our work but also to listen to that legislator's feedback and insights. Ideally, involved in the meeting would be Brian, Jack Balinsky, the liaison, and a few parish leaders from that legislator's district. While there has not been 100 percent success in arranging these meetings, by in large, they have been of great help in strengthening individual relationships and hence the committee's effectiveness.

## **8. Conclusion**

Over the last 15 years, Consistent Life Ethic advocacy and Parish Social Teaching Ministry have continued to be important aspects of the work of Catholic Charities in the diocese. While they have included activities broader than the work of the Public Policy Committee, certainly the work of the committee has been at the heart of this overall effort and helped to focus it. The same can be said of work undertaken in implementation of Goal II emanating from the 1993 Diocesan Synod, Consistent Life Advocacy. This work is described in the next section of this chapter.

## **C. SYNOD GOAL II IMPLEMENTATION: CONSISTENT LIFE ETHIC ADVOCACY 1994-'99**

### **1. Introduction**

By the late 1980's, Bishop Clark had served the diocese for 10 years and could reasonably look forward to a tenure of more than twenty additional years. Always a leader who sought to "work with" rather than "to direct," he determined it was timely to convene a Diocesan Synod to determine priorities for diocesan action over the next several years. This was a decision that would have major impact on forwarding Consistent Life Ethic advocacy in the diocese for the next 20 years.

Described here are:

- The Synod Process 1990-'93
- Developing a Consistent Life Ethic Advocacy Implementation Plan 1993-'94
- Consistent Life Ethic Advocacy Implementation 1994-'99

### **2. The Synod Process 1990-'93**

The bishop took a major positive step toward a successful synod process with the appointment of Father Joseph Hart, a diocesan priest who had been teaching at St. Bernard's. Father Hart began his work at the Pastoral Center in August 1990 and developed a comprehensive two-year process for obtaining input at the parish, regional

and diocesan levels. Described elsewhere in detail is the unfolding of this process, but it is important to note that every parish was involved in the process and it was carried out with great precision throughout, even to the moment Bishop Clark left the altar of the closing Mass of the synod on Sunday, October 2, 1993 precisely as planned as the clock struck noon.

The first evening and second day of the synod held at the Rochester Convention Center were devoted to sifting through the many suggestions from regional groups that had survived the voting process to receive diocesan coordination. Clearly, life issues had been a major area of discussion throughout the process. The last formal activity on Saturday was the submission of suggestions about “what’s missing.” Among those submitted “from the floor” was an eloquent suggestion for a Consistent Life Ethic approach. Because there were several life issue priorities on the table, it was possible that no life issue would be chosen as a priority because support would be divided among the various possibilities. The choosing of the Consistent Life Ethic approach seemed a valid way to honor the process in which life issues had received so much support.

When, during the closing liturgy, Bishop Clark opened the envelope containing the priorities receiving the highest number of votes, he pledged sight unseen to embrace and support the priorities selected and asked the congregation present to do the same. There was great enthusiasm when it was announced that the Consistent Life Ethic advocacy had received the second highest number of votes (Life-Long Faith Formation had received the highest) and would become Goal II in Synod Implementation.

### **3. Developing a Consistent Life Ethic Advocacy Implementation Plan 1993-‘99**

Planning for Synod implementation began at the diocesan directors meeting held the morning after the Synod concluded, October 3, 1993. Planning was intensified especially during the summer of 1994, resulting in publication of a Pastoral Plan in December 1994. For Goal II, the plan read as follows:

*“Goal 2: Advocate for consistent life ethic (CLE) Rationale:*

*Many current efforts within the Diocese, especially those of Catholic Charities, address issues which are included within the Consistent Life Ethic. For the diocese and parish communities to respond fully to this Synod priority, however, we must provide means to achieve a deeper understanding of individual issues and of the interconnectedness of all life issue (e.g. abortion, euthanasia, the death penalty, etc.). The Objectives and Action Steps presented below reflect three basic ingredients that the Diocesan community identified for this goal:*

- *Education and formation*
- *Service*
- *Advocacy*

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*Education and formation efforts in relation to this goal will be closely coordinated with the life-long religious education goal, as specified in Action Step 1.1.2., and wherever else appropriate.*

*Full implementation of this goal will challenge each individual personally, and demand conversion, creativity and commitment.*

*Objective 2.1: Promote awareness of the consistent life ethic through development of learning materials and resources.*

*Pastoral Center Action Steps 1995-96:*

*2.1.1 Provide a minimum of 5 regional information sessions for pastors and other parish leaders about the meaning/definition of Consistent Life Ethic.*

*2.1.2. Organize a CLE Speakers Bureau, available for parish, regional and diocesan events.*

*2.1.3. Promote Consistent Life Ethic through various media.*

*2.1.4. Create and fund the position of Diocesan CLE Coordinator.*

*Objective 2.2: Encourage each parish to become involved annually with a CLE service project.*

*Pastoral Center Action Steps 1995-96:*

*2.2.1. Provide models for service involvement.*

*2.2.2. Promote regional, inter-parish and/or ecumenical cooperation in developing service projects.*

*Objective 2.3.: Educate Catholics on the need to advocate for public policies supporting CLE.*

*Pastoral Center Action Steps 1995-96:*

*2.3.1. Provide resources and training for parishes on CLE issues, e.g. death penalty, abortion, euthanasia, etc. and the legislative process.*

*2.3.2. Through the Diocesan Public Policy Committee, provide information on CLE advocacy possibilities.*

*2.3.3. Encourage parishes to participate in one or two CLE education/advocacy efforts each year.*

Following publication of this plan, work was carried out largely through the work of Pastoral Planning Goal Implementation Teams. Since Catholic Charities had been assigned responsibility for implementation of this goal, Diocesan Director Jack Balinsky was appointed administrator of the Goal Implementation Team. Members included Liz Brown, Cathy Cain, Joanne Corcimiglia, Bob Dorscheid, Deacon Steve Graf, Mary Labanowski, Gloria Lopez, Marvin Mich, Deacon Brian McNulty and Father Charles Mulligan. Sister Donna Fannon MSHS also joined the goal team early on its efforts.

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Even while the team was engaged in its planning process, Catholic Charities organized advocacy in parishes against the Freedom of Choice Act at the federal level. There were ongoing allocations from the Respect Life Fund. Kathy Gallagher, Life Issues staff person at the New York State Catholic Conference, was invited to Rochester on October 18, 1994, to give a presentation on the Consistent Life Ethic. Jack Balinsky gave a homily on the Consistent Life Ethic at St. Patrick's/St. Anthony's, Elmira on April 2, 1995.

Planning began in earnest with the first formal meeting of the Goal Implementation Team held at St. Louis Rectory on February 7, 1995. At that meeting, the committee first reviewed numerous statements about the Consistent Life Ethic including Cardinal Joseph Bernadin's presentation at Fordham in December 1983, his address at St. Louis University on March 11, 1984, and his address to the National Right to Life Convention in Kansas City, Missouri, on June 7, 1984, as well as Father Bryan Hehir's presentation on the Consistent Life Ethic at the Second Annual Social Ministry Dinner, held in June 1989. It was Cardinal Bernadin more than anyone who brought national recognition to this concept.

The next agenda item was a review of parish plans for Goal 2 which had been submitted. It was indicated that 90 parishes had already submitted implementation plans, that each parish had been instructed that not every goal had to be addressed every year, but that each parish had to address each goal sometime during the five-year implementation period, and that 55 of the 90 responding parishes had submitted information relating to the Consistent Life Ethic.

The major work of the Goal Implementation Team between February and June 1995 was to develop proposed 1995-'96 action steps, to develop a job description for a Consistent Life Ethic Coordinator, to design a hiring process for the position, and together with Jack, to hire a staff person to begin work July 1, 1995.

The action steps adopted for 1995-'96 which further fleshed out the information in the Pastoral Plan were:

*“Objective 2.1.: Promote awareness of the Consistent Life Ethic through development of learning materials and resources.*

*2.1.1 Create and fund the position of Consistent Life Ethic Coordinator.*

*2.2.1. Provide a minimum of 5 regional information sessions for pastors and other parish staff about the meaning/definition of Consistent Life Ethic, grounding the CLE vision in the Gospel message of solidarity.*

*2.1.3. Develop a network of resource persons of diverse backgrounds, available to assist in parish regional or Diocesan event.*

*2.1.4. Provide on-going support to parish social ministry committees through organizing retreats and training sessions, providing individual assistance, and encouraging parish staffs to be sensitive to the needs of social ministry committees.*

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2.1.6. *Provide opportunities for regular regional convening of parish social ministry committee leadership focusing on renewal, networking, and strategic connection with the Diocesan Public Policy Committee.*

2.1.7. *Promote Consistent Life Ethic through providing to parishes bulletin announcements, bulletin inserts, and brief Gospel reflections for meetings.*

Objective 2.2.: Encourage each parish to become involved annually with CLE service project.

2.2.1 *Promote planned development of Consistent Life Ethic service projects, encouraging each parish to reflect on its own priorities and, where appropriate, providing connection to such initiatives as the Regional Hispanic Migrant Ministry initiative, and the Diocesan urban/suburban initiative.*

2.2.2 *Promote regional, inter-parish and/or ecumenical cooperation in developing service projects.*

Objective 2.3 Educate Catholics on the need to advocate for public policies supporting CLE.

2.3.1 *Provide resources and training for parishes on the legislative process and such specific CLE issues as death penalty, abortion, euthanasia, etc.*

2.3.2. *Prepare materials for a 1996-1997 education campaign on the appropriate role of the Church in Public Policy Advocacy.*

2.3.3. *Encourage parishes to participate in one or two CLE education/advocacy efforts each year.”*

The job description adopted read as:

*“DIOCESE OF ROCHESTER*

*CONSISTENT LIFE ETHIC COORDINATOR*

*The Consistent Life Ethic Coordinator is the focal point within the Pastoral Center for implementation of Pastoral Plan Goal 2: Advocacy for Consistent Life Ethic. The Consistent Life Ethic Coordinator is hired jointly by the Diocesan Director of Catholic Charities and pastoral Plan Goal Implementation Team 2. The Coordinator reports to the Diocesan Director of Catholic Charities, who also serves as Goal Administrator for Goal 2.*

*Specific Responsibilities*

*A. Parish Support*

*The primary responsibility of the Consistent Life Ethic Coordinator is to provide support to parishes in their efforts to implement Consistent Life Ethic activities.*

*Specific activities to be undertaken in carrying out this responsibility include:*

- 1. Working with individual parishes as requested in such activities as:
  - a) providing speakers and information,*
  - b) providing training,**



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- c) arranging for service activities,*
- d) encouraging networking on an interfaith or regional basis,*
- e) encouraging participation in advocacy activities.*
- 2. Serving as a resource person for creating, maintaining and disseminating a Consistent Life Ethic “Resource Library”, carrying out this responsibility in coordination with other Diocesan Ministries.*
- 3. Arranging a Consistent Life Ethic Speaker’s Bureau.*
- 4. Developing and implementing regional information sessions for pastors and other parish leaders about the meaning/definition of Consistent Life Ethic.*

*B. Networking*

- 1. Provides staff support to Pastoral Goal Implementation Team 2.*
- 2. Serves as a member of the Diocesan Public Policy Committee, and assists it in providing resources and training to parishes about Consistent Life Ethic issues.*
- 3. Serves as a member of an “Integrated Work Team” with Diocesan and regional staff of Catholic Charities involved in “parish social ministry” and “justice and peace” activities.*
- 4. Works closely with Synod Implementation Coordinator, Goal Administrators, and Regional Synod Coordinators to assure coordination of Pastoral Plan administration and to promote Consistent Life Ethic issues in the public forum.*

*Qualifications*

- A. The ability to collaborate with parish leadership and Diocesan leadership based upon strong interpersonal skills, organizational ability and the ability to be articulate.*
- B. Familiarity with the Diocese, organizational skills necessary to facilitate diocesan-wide initiatives and a willingness to travel throughout the Diocese, and an ability to exercise independent judgment.*
- C. Demonstrated commitment to the values which emerged from the Synod process;*
  - to be a collaborative Church*
  - to call forth lay leadership*
  - to utilize fully the richness of our diversity*
  - to be open, trusting, and respectful in our dialogue with one another*
  - to engage in ecumenical and interfaith dialogue and coordination*
- D. A Master’s Degree or equivalent experience in working with Catholic community leadership.*
- E. Demonstrated experience in:*
  - group process*
  - program development*
  - administration*
  - training*

*F. Familiarity with scripture and Catholic social teaching and an empathy with the social justice mission of the Church.*

*G. Familiarity with use of the computer as a tool for communicating and networking.”*

Together, Jack and a search committee comprised of JoAnne Corcimiglia, Mary Labonowski and Marv Mich decided in early May to hire Suzanne Gehring Schnittman as Consistent Life Ethic coordinator effective July 1, 1995. A highly intelligent and passionate woman, Suzanne was a visiting assistant professor of American History at Hobart and William Smith Colleges, who had been heavily involved as a volunteer in Consistent Life Ethic activities at both Blessed Sacrament and St. Mary's (Downtown) parishes, and in such groups as Feminists for Life, Coalition Against the Death Penalty and many other groups. She was a highly popular choice with the advocacy community, and would give five extraordinary years of commitment to life issues.

With these achievements, the work of the Goal Implementation Team was largely complete. It would thereafter meet at least annually to review activities and progress. Two notable achievements in spring 1996 were reviewing the February 15, 1996, Diocesan Catholic Charities Strategic Plan, which incorporated Synod implementation activities, and also in June 1996, creating a Goal Two Vision Statement which read:

#### *“GOAL TWO VISION STATEMENT*

*The Catholic Community of the Diocese of Rochester lives the Consistent Life Ethic as we creatively face the challenges of contemporary society, through:*

##### *Roman Catholic Identity*

*We identify ourselves as members of a faith community that values the dignity of every life and all life, especially the unborn, the imprisoned, the poor, the aged – all those who are powerless or demeaned in our society. We see ourselves as part of a living and unfolding tradition that is compelled by the life-affirming vision of the Gospel and the witness of the life of Jesus.*

##### *Service and Advocacy*

*We serve and advocate for people who, from the moment of conception to the moment of death, are the most vulnerable and dependent, especially when they are threatened by personal, community, and institutional violence.*

##### *Prophetic Ministry*

*Teaching, preaching, and personal witness transform violent personal and public strategies and behaviors to creative visions and imaginative spirits founded on nonviolence.*

*Liturgy and Prayer*

*We express and nourish our consistent regard for the value of every life through personal and communal prayer that recognizes a mission as a central aspect of the Eucharist.*

*Our ultimate goal is to reduce the poverty, racism, violence, etc. that fuel the threats to life in our diocese.”*

**4. Consistent Life Ethic Advocacy Implementation 1994-‘99**

a. Introduction

The following are examples of implementation activities that occurred from July 1995-June 1999, when Synod implementation came to conclusion.

Described first are Diocesan activities and programs, including:

- Consistent Life Ethic Dinner, grants and awards
- Parish-related activity
- Programs: Project Rachel and Pledge for Life

Then described in turn are specific advocacy activities related to the five components of the Consistent Life Ethic:

- Abortion
- Death Penalty
- End-of-Life Issues
- Poverty
- Violence

These were all activities carried out specifically by the Consistent Life Ethic office. It should be remembered that many other advocacy activities on these issues were carried out through the Diocesan Public Policy Committee (often with considerable input from the CLE office), and are described above.

b. Diocesan Activities and Programs

Consistent Life Dinner, Awards and Grants

Suzanne and others provided leadership to a number of diocesan activities and programs to promote life.

Early on in her work there came a happy confluence between this work and other diocesan initiatives. In the spring of 1994, Jack Balinsky had been asked to develop a “Young Catholic Leaders” group to acquaint potential future volunteer leaders with

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diocesan activities. A small group first met with the bishop at Sacred Heart Cathedral in August 1994. Among those present were Marty Moll, Mike Cooney, Jim Ryan, Mary Magee and a staff person from the Diocesan Development Office, Mary Consler. All would play a significant role in the activities of the group over the next eight years. Early on it was decided that the group would focus on educational programs, service efforts and fund-raising assistance. Marty Moll, whose father had been a development staff person at St. John Fisher College, and significant volunteer in the Catholic community, wanted to take leadership in a fund-raising event. So was born the notion of the Consistent Life Ethic Dinner, at which Consistent Life Ethic or Vita Awards would be given. Funds raised would be used to supplement TGA Respect Life funds for Consistent Life Ethic grants to be awarded by the committee.

The first of many successful Consistent Life Ethic dinners, evening programs or lunches was held on April 26, 1996, as the centerpiece of “Consistent Life Ethic Weekend.” This event was one of several highlights of successful activity during the four-year period.

The first award winners were: Carol Crossed, Donna Ecker, Wally Ruehle, Lee Skerrett and Sister Josepha Toomey SSJ. The complete list of award winners from 1996 to the present is attached as Appendix XV. (It should be noted that because of time and cost constraints, the decision was made in 2007 to discontinue the annual diocesan event, and to present Vita Awards at appropriate regional Catholic Charities events).

With the success of the dinner, the Consistent Life Ethic Grant and Award Committee was established in the summer of 1996. Its founding members included Mabel Treadwell, Father Charlie Mulligan, Sally True, Sister Pat Prinzing RSM, Father Dan Tormey, Bob Dorscheid, Betsey Glavin, Marv Mich, Judy Kiehl, and Sister Donna Delsanto SSJ as well as Suzanne. (Anne Gould, Betsy Glavin and Mary Jo Brant would also play a leadership role for several years in organizing the dinner.) In 1997, new committee members appointed were: Father Bill Spilly, Joe Kenney, Marie Milligan, Marie Butler, Judy Nichols and Father Paul English.

Over the years, Sister Donna Delsanto would provide outstanding leadership as chairperson of this committee. Following the decentralized governance approach of the Diocese, over time also, the central leadership committee became less important, as decision-making became more regional and more staff oriented.

Consistent Life Ethic grants were first awarded in fall 1996. They differed from Respect Life Fund grants in that there were more funds available and that they were allocated to groups addressing the full spectrum of Consistent Life Ethic issues. The high water mark of grant awards came in the late 1990's and was somewhat more than \$30,000. For much of the past decade, approximately \$20,000 has been awarded.

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Parish Related Activities

Consistent Life Ethic advocacy was played out over these four years mostly at the parish level. While central staff provided a leadership and coordinating role, the work of regional Justice and Peace staff at the parish, county and regional levels was the key to successfully encouraging involvement.

In conjunction with Justice and Peace staff, and Synod Implementation leadership, Suzanne organized a series of six CLE regional information sessions in August, September and October 1996.

There was discussion in the fall of the different parish models for implementation of the Consistent Life Ethic priority as follows:

- Social Ministry Committee Model (about one-half of plans)
- Staff-Driven Model – growing
- Priest-Centered Model – 10 parishes
- Parish-Wide Thrust – special events

A very important way of communicating with parishes established early during this period and continued throughout it was publication and dissemination of a regular monthly Consistent Life Ethic calendar. This initiative was a special passion of Judy Taylor's and one of her many significant contributions to Consistent Life Ethic implementation.

Also, in the fall of 1996, the CLE office developed a video for use in parishes.

Diocesan Programs

Suzanne's initiative and creativity were instrumental in the establishment of two important and still existing life programs: Project Rachel and Pledge for Life.

With considerable and continuing assistance from Father Jim Hewes, Suzanne launched Project Rachel in this diocese on October 9, 1996 with a two-day training session. This is a national effort to provide post-abortion counseling for women who can anonymously call an 800 number and arrange for sessions with a trained counselor. Over these past 12 years, Father Hewes, Suzanne and her successor, Jann Armantrout, have arranged training sessions for more than 100 counselors, including many priests. Literally, more than 1,000 women in this diocese have received help through Project Rachel.

On November 1, 1998, in "honor" of the 25<sup>th</sup> anniversary of Roe v Wade, the Diocese launched another initiative similar to that of other dioceses, the Pledge for Life Program. Through this program, parishes solicit donations to a central fund that can be distributed as emergency assistance to women to help them carry their pregnancy

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to term. Over the past 10 years, more than 50 parishes have contributed to this fund, and a small committee has approved grants to dozens of women throughout the diocese.

c. Advocacy on Consistent Life Ethic Priorities

As indicated above, through the work of regional Justice and Peace staff, and the coordination of the Diocesan Public Policy Committee, much priority has been given to this advocacy work. Described here for each of the components are examples of the direct work of the Consistent Life Ethic office.

Abortion

Throughout this time period, there were both annual advocacy activities, and activities directed to specific circumstances.

Annually, the diocese supported through funding and publicity for bus trips to the Washington March for Life in January on the anniversary of Roe v Wade.

Suzanne also participated in the local Good Friday March for Life.

Suzanne assumed a leadership role in the Monroe County Pro-Life Coalition.

In addition, these activities were undertaken:

- Suzanne helped create a letter to President Clinton on April 12, 1996 protesting his veto of the partial-birth-abortion law.
- On July 11, 1996, the diocese participated in a national day of prayer and fasting for life.
- The report on the second year of work summarized activities undertaken with regard to parental notification and partial-birth-abortion.
- With assistance from Jann Armantrout, Suzanne organized and the bishop led on February 25, 1997, a prayer for life service at the Cathedral.
- Suzanne became a member in the spring of 1997, of a state Catholic Conference committee on partial-birth abortion, chaired by Bishop Henry Mansell from Buffalo.

Death Penalty

Because the death penalty had been reinstated in New York state early in the 1995 legislative session, it became a priority for advocacy efforts during this timeframe.

Specific activities included:

- Suzanne participated regularly in vigils against the death penalty at the Liberty Pole in downtown Rochester.

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- As indicated above, the 1995 Public Policy Weekend petition focused on the death penalty.
- In 1996, the diocese sponsored a presentation by nationally known anti-death penalty advocacy Sister Helen Prejean.
- In January 15, 1999, the diocese issued a statement on the sentencing of Angel Mateo, urging that he not be given the death penalty.

End-of-Life Issues

As indicated above, because of the activities of Dr. Kevorkian and Dr. Quill, end-of-life issues were gaining much greater attention by the mid-1990's. They were an important priority for the work of this office in 1995-'99. Specific activities included:

- Distribution on November 22, 1995, of an education packet on end-of-life issues.
- The broad distribution in 1997 of health care proxy forms as part of another education effort on end-of-life issues.

Poverty

While Suzanne and the CLE office were involved in helping develop materials, most of the advocacy effort addressing poverty issues was coordinated by the Diocesan Public Policy Committee and is described above. Welfare reform advocacy of course was a central theme frequently addressed.

Violence/War

During this period, the diocese continued the tradition established by Bishops Hogan and Clark of being unafraid to address issues of war and peace.

Specific activities included:

- Throughout this period, Suzanne maintained a close working relationship with the very active local Pax Christi group.
- On February 17, 1998, Bishop Clark wrote to President Clinton asking him to refrain from any military action in eastern Europe.
- On December 23, 1998, Bishop Clark made a statement at an interfaith vigil condemning the bombing of Iraq.

**D. CONCLUSION**

As had been planned, formal Synod implementation activity concluded on June 30, 1999. While most other staff hired to carry out Synod goals left their jobs, diocesan leadership determined that life issues advocacy was so important that Suzanne's position needed to be continued. To be clear that Synod implementation had ended, however, it was determined, at the recommendation of Jack and Suzanne, that the position should be retitled "Life Issues Coordinator," since this terminology was most commonly used in other dioceses. Suzanne would continue her work until May 2000 when she resigned to pursue other opportunities. She was replaced in June 2000 by Jann Armantrout who has continued to serve as life issues coordinator to this day. Her work is described later.



## **CHAPTER TEN**

### **CONSISTENT LIFE ETHIC ADVOCACY AND PARISH SOCIAL MINISTRY** **1993-2008**

#### **A. INTRODUCTION**

The previous chapter focused on two major initiatives to carry forward Consistent Life Ethic advocacy in the diocese from 1993-2008.

Yet, the work of the Diocesan Public Policy Committee and implementation activities for the Synod goal of Consistent Life Ethic advocacy were not the only means of forwarding this priority over the last 15 years.

The Justice and Peace staff of the diocese, both individually and collectively, engaged in broad-ranging and successful advocacy and parish social ministry activities far beyond that reported above. Described here are these activities carried out from a diocesan perspective. The activities of Justice and Peace staff in their own regions and agencies can found in accounts of the work of these separate subsidiaries.

Described here are:

- The Justice and Peace staff
- International involvement and Catholic Relief Services
- Consistent Life Ethic advocacy (including Catholic Campaign for Human Development)
- Parish social ministry

#### **B. THE JUSTICE AND PEACE STAFF**

##### **1. Introduction**

Described here are membership on this staff from 1993-2008, the overall approach of such a staff in a diocese, and particular activities undertaken by the staff as a whole.

##### **2. Staff Membership**

###### **a. Introduction**

On January 1, 1993, members of the Justice and Peace staff were Judy Taylor, communications and policy education coordinator in the central office; Brian Kane, director of the Office of Social Policy and Research at Catholic Family Center; Kevin Hennessey, Justice and Peace coordinator at the Finger Lakes Office of Social Ministry; and Kathy Dubel, Justice and Peace coordinator at the Southern Tier Office of Social Ministry.

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Of course, other than the marvelous tenure of Kathy Dubel described above, there have been the usual comings and goings. Another major change in the staff composition, however, has been its growth, both through the establishment over the last 15 years of new diocesan initiatives, and also through the creation of the new subsidiary agencies as described above. Again, it is the thesis of this book that the agency's further decentralization has made advocacy and parish social ministry efforts much more successful.

Described in turn is the evolution of staffing at the diocesan office and then in the various subsidiaries.

b. Diocesan Office

As described above, Judy's responsibilities had changed dramatically from the time of her hiring in early 1988 until the end of 1992 because of funding cutbacks and staff resignations. As of January 1, 1993, Judy was responsible for educational promotion, collection-related activities and administration of Campaign for Human Development activities, Catholic Relief Services activities (including Operation Rice Bowl and at her own initiative, the Work of Human Hands), and her true love – the Christmas Appeal. In addition, for two years after Jack Balinsky was hired in July 1992, at his request, she served as the coordinator of the Justice and Peace staff. (Jack assumed this responsibility himself at the beginning of 1995.)

With the addition over the next several years of other diocesan office staff as described here, Judy's responsibilities were even further broadened. She served as an effective behind-the-scenes support person for Consistent Life Ethic Coordinator Suzanne Schnittman, and then Life Issues Coordinator Jann Armantrout. In addition, with the evolution of information technology, she became the "web master" for the Catholic Charities component of the diocesan web site.

Over the first part of the past decade, her tenure was interrupted three separate times in her courageous battle against cancer. In the summer of 2000, Monica McCullough, then a student at University of Rochester and intern at Providence Housing, filled in for Judy. In the fall, Ruth Putnam Marchetti began her career at Catholic Charities by filling in until Judy returned in November.

Judy decided to retire for medical reasons on October 4, 2005. She truly had been "the heart and soul" of the organization for nearly 20 years. Happily, she enjoyed a reasonably good quality of life until her untimely passing in the summer of 2007.

The circumstances surrounding the hiring of Suzanne Schnittman as diocesan Consistent Life Ethic coordinator effective July 1995, and her work into 1999, are described above fully. The work of Jann Armantrout as Suzanne's successor from June 2000 until the present will be detailed below. It should be noted that in recognition of Jann's long and dedicated commitment to life issues, she received the coveted Leo Holmsten Award on September 25, 2007.

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Also, as described above, a significant moment in the evolution of Diocesan Catholic Charities was the diocesan decision in late-1995 to seek to host a Catholic Charities USA annual meeting in Rochester. By 1996, the diocese had been approved as host for the fall 1998 meeting. As one of many ways to prepare, Sister Janet Korn RSM was hired in the Diocesan Office as Social Justice Awareness coordinator. She came with broad experience in Church and social justice activities. She had served as a missionary in Chile for 16 years, and over the previous several years had developed and managed McAuley housing, a four-unit complex for low-income single parents. At Catholic Charities, she would have a broad portfolio. In addition to helping to promote the national meeting, she engaged in a wide variety of education, advocacy and parish social ministry activities.

Another organizational development led to the hiring of Ruth Putnam Marchetti. As described above, one reason the diocese sought to host the national meeting was to raise the visibility of Catholic Charities locally in preparation for a fund-raising effort. In conjunction with Catholic Charities Capital Campaign 2000, it was decided to launch in fall 2000 a “Works of Love” program, designed to create in parish and Catholic education programs a greater awareness of both Catholic Social Teaching and the specific work of Catholic Charities in the diocese.

Ruth served ably in this position until other events changed the scope of her work. Three different events came together in the fall of 2004 which led to this change in her responsibilities. There was concern that since its establishment in 1995, there had never been a significant Justice and Peace presence (other than the wonderful volunteer contributions of Mabel Treadwell) and very little support for parish social ministry at Catholic Charities of Livingston County. Second, the Wayne County agency had just been established in the fall of 2004, and there was not sufficient funding in the budget for a Justice and Peace staff person. Third, the Finger Lakes agency was experiencing financial difficulties, and in discussion about the 2005 budget, with recognition that incumbent Justice and Peace staff person Scarlett Emerson had announced her intention to retire in the summer of 2005, Jack offered some budgetary relief from his office. So, with Ruth’s skills, willingness and flexibility, her responsibilities were transformed in 2005. She became Justice and Peace coordinator for the Wayne and Livingston County offices effective January 1, 2005, and for the Finger Lakes office in September 2005. Obviously, her approach would have to be different from Justice and Peace staff “on the ground” in regional agencies, especially since she retained her main office at the Pastoral Center. On September 1, 2005, Ruth developed the first of her regular Justice and Peace e-mail updates, a cost-effective way of keeping parishes and parish social ministry committee representatives “in the loop” (and they actually were the original inspiration for this book).

In addition, with Judy’s retirement in October 2005, Ruth graciously took on additional responsibilities at the diocesan office, including helping with phones and assuming the role of “web master”. In the fall of 2008, Ruth was also appointed diocesan peace coordinator.

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From 1993-2000 Mary Mondo ably provided administrative staff support to the diocesan office, as has JoAnn Anderson since that time.

c. Regional Offices

• Catholic Charities of the Southern Tier

As indicated above, Kathy Dubel has loyally and effectively served Catholic Charities since the summer of 1982. From then until December 31, 2002, she served as Justice and Peace coordinator for Catholic Charities of the Southern Tier. With the transformation of the agency into four separate subsidiaries, she retained this position for Chemung and Tioga counties. As described below, after Judy's retirement, Kathy assumed responsibilities as diocesan director of CRS programs. In March 2005, she received the Vinnie DeFazio Award from the State Council of Catholic Charities Directors for her long and tireless service.

• Catholic Charities of the Finger Lakes

As described above, Kevin Henessey had replaced Chris Granis as Justice and Peace coordinator for Catholic Charities of the Finger Lakes in 1987. He resigned in the spring of 1995 to assume the position of executive director of the Worker Owner Resource Center. He was replaced by Chris Wilkins who had had extensive experience as a staff person to Republican leadership in the state Legislature. He then became director of Operation Alert, established as an effort to analyze the impact of federal welfare reform on the Diocese of Rochester. As described above, he was hired by Tony Barbaro as coordinator of the new Catholic Charities presence in Steuben County in December 1996. Scarlett Emerson was hired by Giovina in March 1996 as the new Justice and Peace coordinator at the Finger Lakes office. She had had significant advocacy experience in many volunteer roles in the Episcopal Church. She served effectively until the summer of 2005 when she retired, and was replaced (on a part-time basis) by Ruth Putnam Marchetti.

• Catholic Family Center

As previously described, Sister Chris Wagner had served as the first Justice and Peace coordinator in the Genesee Valley from July 1, 1985 to June 30, 1987. She was replaced by Ken Mahar who worked for GVOSM and then the new Catholic Family Center until the fall of 1990. On October 31, 1990, he was replaced by Brian Kane, who had come to his work with extensive community organizing experience. In early 1992, the title of his position was changed to director of the Office of Social Policy and Research. Joe Kenney began his tenure as director of the office on March 3, 1997, after Brian resigned to become the executive director of the Interfaith Action Network, whose development had been a major priority in his work at Catholic Family Center. Joe would serve the agency until the spring of 2001.

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When Joe left, the director's position was taken by Marvin Mich who had joined the staff at Catholic Family Center on September 7, 1999. Marv had taught at St. Bernard's and was already a noted author on Catholic social teaching. He has made enormous contributions over the last decade not only to Catholic Family Center, but has generously given time and talent to diocesan priorities. Since September 4, 2001, Marv has been ably assisted on a part-time basis by Brigit Hurley, who, as described below, has been the prime mover of the JustFaith movement. In the fall of 2008, Brigit was named diocesan JustFaith coordinator.

Also, for a brief period, early in the decade, Ellen O'Connor represented Catholic Family Center at diocesan meetings.

- Catholic Charities Community Services

Recognizing the importance of advocacy activities for disabled persons, with proceeds from fund-raising events, Catholic Charities hired Lyn Zyla as community awareness coordinator in 1997. She served as a member of the Justice and Peace staff from July 1998 through December 1999.

- Catholic Charities of Livingston County

As indicated above, Mabel Treadwell worked as a part-time volunteer for many years promoting parish advocacy activities after the establishment of Catholic Charities of Livingston County in 1995. The first formal Justice and Peace presence at the agency came when Ruth Putnam Marchetti assumed this part-time position in 2005. In the summer of 2008, for a variety of reasons, Brigit Hurley assumed this position, also on a part-time basis, in addition to her continuing role at Catholic Family Center.

- Catholic Charities of Tompkins County

As part of the transformation of Catholic Charities of the Southern Tier, it was determined that although the new subsidiary would serve both Tompkins and Tioga counties, the Justice and Peace function would be divided, with Kathy Dubel retaining responsibilities in Tioga County. Edie Reagan, a longtime Catholic activist in the Ithaca area, was hired as Justice and Peace coordinator for Tompkins County in early 2003.

- Catholic Charities of Steuben County

It was also agreed as part of the transformation of Catholic Charities of the Southern Tier that Steuben County would hire its own Justice and Peace coordinator. Chris Wensel was hired in fall 2004 as the first coordinator. Rev. Leroy Mast assumed this position in March 2006. Deacon Dan Williams began to attend meetings in Leroy's stead in fall 2007. In the summer of 2008, Leroy left

his position, and was replaced by Deacon Bob Colomaio, who became the Steuben representative at diocesan meetings.

- Food Bank of the Southern Tier

As with Catholic Charities Community Services, it was recognized that there was need for a more formal approach to advocacy on hunger issues. Hence, Natasha Thompson joined the Justice and Peace staff in spring 2003. Because of the press of her other responsibilities her tenure with the staff concluded in summer of 2004.

### **3. The Role of the Justice and Peace Staff**

There can be no better description of the collective role of staff than the following excerpt from a national publication: “Standards and Expectations for Diocesan Social Action Offices and Officers:”

1. *Promoting a wide understanding among the people of the diocese of Catholic social teaching and the consistent ethic of life, and fostering the social mission of the church and work for the common good.*
2. *Calling the diocesan community to an understanding that action for justice is a constitutive dimension of Christian life and spirituality.*
3. *Advising and staffing the Bishop on public policy matters.*
4. *Collaborating with the education and liturgy offices of the Diocese to help them to infuse the mission of social justice and peace into all educational, catechumenal, and liturgical activities.*
5. *Serving as a catalyst and ongoing resource to parishes in order to develop and maintain parish efforts which link direct service, advocacy, action, and empowerment toward concerns of local and global justice.*
6. *Coordinating and stimulating legislative advocacy on local, state, and federal issues through education about the issues and the legislative processes, promoting voter registration, and creating and maintaining a parish legislative network that fosters genuine political responsibility.*
7. *Creating and implementing consciousness-raising programs and advocacy projects on local, national, and international justice concerns as they relate to papal documents and positions, bishops’ pastorals and other statements and strategies of the United States Catholic Conference.*
8. *Coordinating the Catholic Campaign for Human Development and Catholic Relief Services in the diocese.*
9. *Cooperating with and/or coordinating the diocesan efforts which focus on emergency social service, rural life, African-American, Hispanic and other ethnic ministries, Respect Life, family life, immigration services, Catholic Charities or any ministry with marginalized people; including people with disabilities in the work.*
10. *Serving as a catalyst and ongoing resource in the diocese for community and economic development efforts.*

*11. Collaborating with interfaith and community coalitions in efforts consistent with the agenda, as well as keeping in touch with these efforts through the media.*

#### **4. Examples of Staff Activities**

From a somewhat shaky start in 1993-'94, because each of the four members of the team had their own special interests and the concern, by the end of 2008, the staff had developed into a highly effective collaborative team. Credit is due to each of the individual members who were supportive of each other and the common effort.

The following examples give a sense of how the staff functioned during this time period.

- The staff planned a collaborative workshop series for Ministry Day in the summer of 1998 which featured workshops on :
  - Using Scripture to Integrate the Consistent Life Ethic into Parish Life.
  - Jubilee Justice as Ongoing Ministry.
  - The Consistent Life Ethic, Social Ministry and Pastoral Planning.
  - Preaching Cycle A from the Margins of Life.
- At a “retreat” held at Scarlett Emerson’s family cottage near Rushville on August 4, 1999, the staff talked about ways to work together and addressed these specific matters:
  - Rockefeller drug laws
  - How to promote parish social ministry
  - The Diocesan Catholic Charities Bishop Clark Award, an ongoing opportunity that would be initiated by presenting him the award at the Catholic Charities national meeting in the fall.
  - Jubilee Justice planning
- A similar planning retreat was held at the same location on August 7, 2001, facilitated by Tom Driscoll, who had recently accepted a position at St. Bernard’s. Matters addressed were:
  - Collaboration with Faith Formation, Schools and Liturgy (based on recommendations included in the USCC Bishops’ Statement on Communities of Salt and Light)
  - The Iraq situation
  - Agreement to discontinue the practice undertaken periodically over the previous two years of having joint meetings with the Catholic Charities executive staff, because it was felt they were duplicative
  - Issues relating to sweatshops, including state legislation, and promoting alternate “sweat-free” alternatives for uniforms in Catholic schools in the Diocese of Rochester
  - Agreement that Judy Taylor would officially become the “web master” for Catholic Charities
  - Collaboration with Tom Driscoll during 2001-'02 on developing the Schola program at St. Bernard’s

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- During the spring of 2002, presentations at a series of meetings by regional staff on the activities of their office, both regionally and also as part of the common diocesan effort. As one example, the presentation distributed by Scarlett Emerson at the May 15, 2002 meeting read:

*“1. Identifies local and global issues of social and economic injustice, coordinates responses (with staff, parishes, community groups); represents agency on DPPC*

- *Staff:*
    - *“focus on mission” segment in staff meeting*
    - *Sharing of advocacy information from USCCB, NETWORK, CCUSA, et al.*
  - *Parishes:*
    - *Resource to LANCCWWC*
    - *Wayne County Regional Development series*
    - *Cayuga County Social (Criminal) Justice series*
    - *Agency newsletters*
  - *Community:*
    - *Agency Newsletter (Covenant) & contributions to local newspapers*
    - *Occasional convenings (TANF Reauthorization forums – November, June)*
    - *Balancing Justice (with League of Women Voters)*
    - *ATI/Restorative Justice (Ontario County)*
  - *Other:*
    - *Presented testimony at CCUSA conference (food stamp barriers in Finger Lakes Region)*
    - *Attend Annual Social Ministry Gathering*
    - *Facilitate/co-facilitate workshops at diocesan events (catechetical training, leadership days)*
2. *Formation and maintenance of parish social ministry committees*
- *Parish Social Ministry Committee trainings*
  - *Quarterly regional (county) meetings (Cayuga, Ontario/Yates, Seneca, Wayne)*
  - *Annual ministry day (this year, two: Retreat on peace; Public policy convening)*
  - *Agency newsletters*
  - *Occasional mailings to Parish Social Ministry leader/contacts*
3. *Agency contact for migrant farmworker issues*
- *Agency liaison to local Hispanic ministers (currently Xochitl Palacios, Sister Luci Romero, Father Jesus Flores)*
  - *Support Cayuga county outreach*
  - *Regional Hispanic Ministry committee*
  - *Working Together Group (coalition of agencies serving farmworkers)*



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4. *Promote and coordinate regional allocations for CCHD, ORB, CLE*
  - *CCHD granted 2001 awards to Hispanic Parents Network of Geneva ABCD and to Farmworker Women’s Institute*
  - *ORB to 12 local food programs*
  - *CLE*
5. *Editor of agency newsletters*
  - *The Covenant (distributed to community contacts, parishes, friends)*
  - *Parish Connections (distributed to parish social ministry committee members, parishes)*
6. *Assists in agency planning and program development*
  - *Staff meetings*
  - *Management team*
  - *Strategic planning sessions*
  - *Assists in editing publications (e.g., annual report), grant applications, et al.*
7. *Other duties as requested....*
  - *...represents agency at community events (e.g., NAACP dinner)”*

- By 2004, with the greater standardization of the process of developing the Diocesan Legislative Agenda described above, the Justice and Peace staff developed the regular practice of meeting within the two weeks prior to Diocesan Public Policy Committee meetings to prepare for them.
- At the November 29, 2005 meeting, discussion of Judy’s responsibilities following her retirement in October under the reality that funding issues did not permit her replacement. Major new assignments included:
  - Catholic Campaign for Human Development – Marv
  - Catholic Relief Services – Kathy
  - Christmas Appeal – All
  - Web master – Ruth
  - Diocesan office “call for help” response – JoAnn, Jann, Ruth and Janet on a rotating basis
- With the evolution of information technology, continuing discussion beginning in 2005 of developing a common diocese-wide database. (It was ultimately decided that other approaches were more efficient.)
- At the November 27, 2007, meeting, a presentation by Marv Mich on the integration of his work with the newly created operational leadership team at Catholic Family Center, as a continuing example of efforts to “marry” service and advocacy issues at the local level.

All these descriptions are examples of the positive evolution of staff functioning mentioned above.

## **C. INTERNATIONAL INVOLVEMENT AND CATHOLIC RELIEF SERVICES**

### **1. Introduction**

Once again during this period, continuing the long-standing diocesan practice, considerable attention was devoted to international issues. This work certainly was related to Consistent Life Ethic advocacy, but is best understood if described separately.

Activities described here include:

- Specific issue involvement
- CRS activities
- The International Justice and Peace Task Force
- Africa initiatives

### **2. Specific Issue Involvement**

- In July 1995, when the new Diocesan International Justice and Peace Task Force was formed, Kathy Dubel reported that in the previous two years she had focused regional advocacy efforts in the Southern Tier on these issues:
  - Reform of U.S. foreign aid
  - Bosnia
  - Haiti
  - U.S. Arms
  - Defunding School of Americas
  - Horn of Africa
  - U.S. aid to El Salvador, Guatemala and Nicaragua
  - U.N. Conference on Environment and Development
  - Global climate survival
  - N.A.F.T.A.
  - Amnesty International – Rwanda, Mexico, E. Timor
  - U.N. Convention on Women
  - Upcoming World Conference on Human Rights
  - Aid to Africa
  - Comprehensive Nuclear Test Ban
  - Reform of World Bank/International Monetary Fund
  - Environmental justice
- In September 1996, educational information was distributed throughout the diocese on Guatemala, Kenya and Bosnia
- Specific examples of international issues addressed during this period included
  - In the spring of 1997, it was decided to focus on the School of the Americas and world debt relief.
  - In December 1997, Catholic Charities joined with St. Bernard's in a joint celebration of the 50<sup>th</sup> Anniversary of the Universal Declaration on Human Rights.

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- As described above, considerable attention was given to Jubilee Justice activities in 1999 and 2000. Catholic Charities was assigned leadership responsibilities for promoting advocacy within the diocese on Third World debt forgiveness.
- In 2005-'07, considerable attention was devoted to advocacy for “sweat-free” environmental justice, with one specific area of advocacy being school uniforms.
- In fall 2008, the diocese sponsored a series of presentations on torture by Sheila Cassidy, once herself a torture victim in Chili.
- Over the last several years, most attention has been focused on CRS activities and Africa initiatives as described below.

### 3. CRS Activities

#### a. Introduction

During this time period, Catholic Charities continued to devote considerable attention to involvement in CRS activities.

As referenced throughout this book, this work was led by two extraordinary women – Judy Taylor and Kathy Dubel.

Judy took responsibility for CRS activities in 1990 and would continue to coordinate these activities until her retirement in October 2005. Reflective of her consistent accomplishments over all this time, on March 8, 2002 she was presented as the sole recipient in the country of the Catholic Relief Services Operation Rice Bowl Award. In recognizing selection of Judy for this award, Bishop Clark issued a press release stating:

*“We see the hard work, enthusiasm and desire to work with her team that Judy exemplifies every year as she works on the Operation Rice Bowl program. But, it is wonderful that Catholic Relief Services has now formally recognized her dedication to this important mission.”*

In her work at the regional level, and then as diocesan director of CRS since November 2005, Kathy Dubel has exhibited the same degree of commitment and leadership.

During this period, she has continued to coordinate the Operation Rice Bowl program (indeed, the diocese was again recognized for outstanding achievement with Operation Rice Bowl programs), but also has emphasized environmental justice issues, and CRS “capacity building” work. These two activities are described in turn.

#### b. Environmental Justice Issues

Recall that Kathy reported in July 1995, that among the international issues she had addressed in the previous two years, were environmental justice issues.

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She first brought this concern forcefully to the diocesan level at the May 15, 2002, Justice and Peace staff meeting. As described above, Diocesan Public Policy Committee and State Catholic Charities directors' subsequent input in the fall of 2002 in developing the 2003 State Catholic Conference Legislative Agenda had identified the weaknesses of the agenda in this area. This led to the special issues presentation to the State Public Policy Committee in April 2003 described above. Following up the presentation Kathy obtained a grant given jointly to the state Catholic Conference and the Diocese of Rochester to promote education throughout the state on environmental justice issues.

One activity undertaken through this grant was an educational convening in Albany in October 2006 attended by 100 persons from around the state. Following this meeting, "small grants" stimulated educational activities in nearly every diocese in the state.

It had been agreed in October 2006 that diocesan representatives would convene again in October 2007. They did so and recommended the establishment of a formal subgroup to "carry" the environmental justice issue within the conference structure. In December 2007, the State Public Policy Committee formally approved the establishment of an Advisory Committee on Environmental Justice to be chaired by Kathy, with Jack Balinsky to serve as liaison from the group to the Public Policy Committee. The advisory committee first convened on May 21, 2008, and has continued since then to effectively promote this agenda.

c. CRS Capacity Building Grant

As indicated above, for the 2006 Diocese of Rochester Legislative Agenda, solidarity with Africa was identified as an education priority for the first time. With her connectedness at CRS, Kathy was able to use this development to obtain from CRS a "capacity building" grant to help diocesan and regional efforts to implement education activities. Further enhancing this effort, as described more fully below, was the visit of Bishop Clark and Diocesan Vicar General Father Joseph Hart to four countries in Africa from which priests had come to serve in the Diocese of Rochester. One of the major activities undertaken in this initiative was the weeklong visit of Thomas Awaipo, a CRS staff person and native of Kenya, who made several successful presentations over a week's period about conditions in Africa and CRS's work. As a way to enhance grassroots interest in these matters, Kathy obtained a follow-up grant for 2007-'08 to sustain these efforts. Another helpful development was that Sue Versluys from the Office of Evangelization and Catechesis had participated in a CRS immersion experience in Nigeria in early 2008, and thus became another resource for education programs. Finally, several times over this three-year period, Kathy arranged for CRS staff members to come to Rochester to make educational presentations, particularly in schools. Solidarity with Africa efforts are described more fully below.

#### **4. The International Justice and Peace Task Force**

Father Charlie Mulligan had been instrumental in organizing the International Justice and Peace Commission in 1976. Its work had concluded with the implementation of the Renewal of Social Ministry effective July 1, 1985. On that day, Charlie left his diocesan assignment for what would be an eight-year stint as a Maryknoll Associate Missionary in Chili. After he returned to the diocese in July 1993, he was assigned to St. Michael's parish in Penn Yan. Charlie's personality, however, would not allow him to remain away from diocesan peace and justice activities.

Through his advocacy, and with the approval of Bishop Clark, Jack Balinsky, and Diocesan Mission Office director Father Robert Bradler jointly established in July 1995 a Diocesan International Justice and Peace Task Force. Initial members were Jack Balinsky, Tony Barbaro, Father Bradler, Kathy Dubel, Father Mulligan, Suzanne Schnittman, Judy Taylor and Chris Wilkins.

At the August 1995 meeting, Charlie suggested six action steps to help reinvigorate diocesan attention to mission work and global solidarity:

- Gather people who have knowledge of countries where there is a crisis.
- Track issues through Maryknoll or Rochester missionaries.
- Publicize existing parish-parish or parish-diocese partnerships.
- Re-establish Amnesty International letter-writing groups.
- Highlight new arrivals to our country through education programs in schools or religious instruction.
- Network with Rochester missionaries past and present.

At this meeting, it was noted that there were in place about 70 missionaries with strong connectedness to the Rochester Diocese: Latin America – 31, U.S. – 16, Africa – 11, Asia – 10.

At the September 1995 meeting, these agreements were reached:

- To inventory existing connections
- To strengthen five or six such connections in 1995-'96
- To advocate for responsible investing of the diocesan portfolio
- To choose an issue area for advocacy in consultation with Amnesty International
- To explore with our existing missionaries whether they would host an educational visit from a group of parishioners from the Rochester Diocese

In the spring of 1996, the task force adopted Charlie's recommendation to create the ROMIN (Rochester, Mission Network) Worldwide Twinning Project whose activities could include such things as:

- Sharing information on respective cultures
- Exchanging handicraft projects

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- Sharing stories of life experiences
- Special photos, videos, etc.

Charlie agreed to send a letter to Rochester missionaries to encourage their help in arranging such partnerships. On June 5, 1996, Father Bradler and Jack Balinsky sent a letter to diocesan priests encouraging their participation.

Also in the spring of 1996, it was agreed as an advocacy issue to send letters on torture in Guatemala and to support a Campaign for Peace and Life in Guatemala.

These matters were addressed at the September 1996 meeting:

- Sister Janet Korn was welcomed as a new member of the Task Force.
- It was indicated that work was underway to establish a twinning relationship between St. James parish in Waverly and the Sisters of St. Joseph missionary team in Brazil.
- It was agreed to contact Sister Mary Jean Smith about establishing a relationship with the Tanzanian Sisters at Nazareth College.
- It was reported that there were difficulties in forwarding the relationship between St. Leo's in Hilton and the Sisters of Mercy in Chile.

The task force planned a major event for May 28, 1997, with the notion of inviting Steve DeMott of Maryknoll as a keynote speaker to:

- Share information about existing twinning projects
- Address a justice advocacy issue
- Explore the establishment of exchange visits

This event was cancelled was evidence that the task force was running out of steam. Meetings in the fall focused on updating the inventory of existing relationships and fostering new partnerships. One new match reported was St. Mary's (Downtown) with the Chili group.

Beginning in early 1998, Diocesan attention was already turning to Jubilee plans. In July 1999, it was formally indicated that the Jubilee Justice Committee had formally taken the place of the International Justice and Peace Task Force. Suzanne Schnittman became a member of the Jubilee Justice committee, representing the interests of the task force which had concluded its work.

## **5. Africa Initiatives**

Leadership in focusing attention on Africa came from both Sister Janet Korn and Kathy Dubel.

Previously reported was Kathy's involvement in the early 1990's.

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Another step in building relationships with Africa was the visit of Bishop Philip Sulumeti of Kakamega, Kenya, to Rochester in fall 1996. He had met Father Jack Reddington, then retired as pastor of St. Louis in Pittsford, in Rome many years before and visited occasionally. When he came, he stayed at St. Louis rectory where Jack Balinsky was then in permanent residence. During his visit, he talked extensively with Jack and Charlie Mulligan and participated at their invitation in meetings with diocesan priest and lay leaders to stimulate their interest in Africa.

Formal diocesan-level attention to Africa was reinvigorated when it was agreed at a July 15, 2003, Justice and Peace staff meeting that Judy and Janet would collaborate on an Africa initiative.

With the agreement that solidarity with Africa would be an education issue for the 2005 Diocese of Rochester legislative agenda item, in the fall of 2004, Janet organized various educational events on Africa.

In spring 2005, an exhibit on Darfur was displayed in several different locations in the diocese.

To culminate the 2004-'05 education effort on Africa, there was organized on April 14, 2005, a major event at the Pastoral Center titled "Africans in our Midst."

During this time, Judy had obtained from CRS helpful information on "Africa Rising."

Solidarity with Africa was also included in the 2006 DOR Legislative Agenda.

Education efforts included a training video conference for parish representatives on March 2, 2006.

On June 3, 2006 was held the first diocesan celebration of a Mass for the Ugandan Martyrs. This ceremony was repeated in 2007 and 2008.

Interest in Africa was further spurred by the two-week visit of Bishop Clark and Father Hart to Kenya, Nigeria, Ghana and Tanzania. Bishop Clark initiated the idea for the trip, as he had been saying for 25 years that he would do so in response to priests who had come to serve in this diocese, and invited him to visit their diocese. He felt it was finally time to make the trip. Presentations that both the bishop and Father Hart made about their experiences after returning further enhanced interest throughout the diocese.

Even as early as the November 16, 2006, staff meeting, there was discussion of how to follow up this visit. Responsibility for developing an approach was delegated to Catholic Charities, and particularly to Sister Janet Korn and Kathy (relating to her work with CRS).

By the summer of 2007, there was established the Solidarity with Africa initiative. Information was disseminated widely to parishes and individuals to seek financial support for four projects (one in each country) designated by the bishop as his priorities.

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For 2007-08', the projects selected were:

- Ghana – health care and nutrition for 4000 HIV/AIDS orphans
- Nigeria – medical supplies and mosquito nets
- Kenya – the building of an orphanage in a refugee camp
- Tanzania – “Quick Books” for diocesan finances

For 2008-'09, the projects selected were:

- Ghana – focusing on girls' education
- Tanzania – spreading the good news via Radio Humura
- Kenya – shipping medical equipment
- Nigeria – providing basic health care

In addition to this project orientation, other elements of the Solidarity with Africa program included:

- An “Africa Mass” celebrated by the bishop at the cathedral on October 21, 2007 (and repeated in October 2008)
- Continuing activities in partnership with CRS
- Advocacy through the CRS network
- Advocacy for responsible investing

Beyond this work, Sister Janet, as well as the Diocesan Personnel Department and Parish Support Ministries, were responsible for organizing several gatherings and celebrations for extern Africa priests in the diocese.

## **6. Conclusion**

This 20- year time frame was one in which the notion of global solidarity and “the global village” came to great prominence. The activities described in this section represent significant contributions by the Rochester Diocese to these developments.

This section concludes with a heart-warming story. Following her presentation to a youth ministry group about Africa in December, 2008, Sister Janet received a thank-you note from the mother of a teenage participant who had decided she was going to ask that relatives and friends give to the initiative directed toward shipping medical supplies to Kenya, rather than giving Christmas presents to her and her sister. The mother enclosed a check for \$900.



## **D. CONSISTENT LIFE ETHIC ADVOCACY (INCLUDING CATHOLIC CAMPAIGN FOR HUMAN DEVELOPMENT)**

### **1. Introduction**

As indicated previously, much of the Consistent Life advocacy during this period was described in the section on the work of the Diocesan Public Policy Committee. Such activities carried on outside the work of the Public Policy Committee in 1994-'99 are described under Consistent Life Ethic implementation. The following are activities undertaken outside the work of the Public Policy Committee from 2000-'08 under the able leadership of life issues coordinator Jann Armantrout.

### **2. Abortion**

Specific activities undertaken included:

- Through this period, there continued to be regular participation in the January Witness for Life March in Washington.
- Abortion was included as an issue in the 2001 DOR Legislative Agenda.
- During 2001-'02, the major focus was on ethical stem cell research.
- In the life issue plan for 2003-'04 developed by Jann, the major focus was to be an emerging reproductive technology and Project Rachel (Remember that reproductive technology was an education item in the 2004 DOR Legislative Agenda.)
- On August 4, 2004, the Rochester *Democrat and Chronicle* published a Speaking Out column on ethical stem cell research written by Jann.
- As reported above, the 2006 Public Policy Weekend advocacy item was ethical stem cell research. Leading up to this event, Jann gave well received presentations on the issue at more than 30 parish meetings or other gatherings.
- In 2005-'07, Jann worked successfully to obtain certification from the National Bioethics Center in Philadelphia.
- With the introduction of Governor Spitzer's abortion legislation during the 2007 legislative session, abortion again became an education issue in the 2008 Legislative Agenda.
- Stem cells were again an education issue in the 2009 DOR Legislative Agenda.

### **3. Death Penalty**

With the New York State Court of Appeals decision in the late 1990's that the death penalty legislation enacted in 1995 was unconstitutional, attention turned then in the early part of this decade to advocacy against its reinstatement. When it was learned in the 2004 legislative session that the Democrat Caucus in the Assembly would not support reinstatement, advocacy attention turned to other criminal justice matters.

As indicated earlier, advocacy for repeal of the Rockefeller drug laws remained a priority, despite some modest improvements made in the 2004 legislative session.

Diocesan office staff continued throughout most of this period to participate in noon vigils at the homicide site in Rochester the day after any murder in the city.

With the appointment of Deacon Larry Feasel to the New York State Conference Criminal Justice Advocacy Committee and the emergence of Catholic Family Center as the lead agency of the Rochester-based program, advocacy on re-entry issues intensified in 2007 and 2008, and became an education issue in the 2009 DOR Legislative Agenda.

#### **4. End-of-Life Issues**

Advocacy on end-of-life issues became a major priority for Jann throughout the decade. Through her involvement in the diocese and also the Rochester health care community, she became a recognized expert in the field.

Specific activities and accomplishments included:

- A major focus of her work in 2001-'02 was on health care directives.
- In November 2003, Jann helped develop and distributed comprehensive educational packets on advance directives.
- Jann participated in March 2004 in a Vatican conference on end-of-life issues at which the Pope delivered an allocution on the vegetative state.
- In June 2004, Jann gave a well-received presentation on end-of-life issues at the annual meeting of the State Public Policy Committee with the bishops of the state. Cardinal Egan in particular complimented her presentation.
- Again, in reviewing the 2004-'05 year, it was agreed by Jack and Jann that end-of-life issues and beginning-of-life issues had been her major focus during the preceding year.

#### **5. Poverty**

Once again, much of Consistent Life Ethic advocacy during this period was carried out through the work of the Diocesan Public Policy Committee described above.

Described here are additional such activities and the diocesan efforts to promote the Catholic Campaign for Human Development.

Specific examples of additional activity relating to issues of poverty during this period included:

- Continuing attention was given to advocacy for migrant farmworkers through the entire diocese.
- In 2003, the diocese joined in a covenant relationship with the interfaith Rural and Migrant Ministry organization, a group that had been established more than a decade earlier to “walk with” migrant farmworkers in joint advocacy.
- Marv Mich developed a paper on the living wage in August 2000.

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- Staff organized a well attended presentation given by a nationally recognized expert on economic justice issues, Sister Amata Miller, at St. Mary's, Canandaigua on May 5, 2001.
- Staff also organized a major conference on farmworker's issues held at Canandaigua Academy in the fall of 2001, featuring another nationally recognized expert, Daniel Rothenberg.
- On November 6, 2001, Marv and Jack gave a presentation to the Priests' Council on the living wage.
- Jann gave a presentation on access to health care at the Bishop's Legislative Luncheon on January 31, 2003.
- Discussion began at the March 27, 2005 staff meeting and continued over the next two years about the State Bishops' Pastoral "Restoring the Covenant" released earlier in the month at the State Catholic Conference Public Policy Forum.
- Marv organized Catholic participation in the Rochester area in the Interfaith Children's Sabbath/Sunday in fall 2005.
- Staff participated in the spring of 2007 in a major event on immigration at the Sisters of St. Joseph Motherhouse attended by more than 150 people.
- Staff engaged in discussions in the summer of 2007 about how to respond to I.C.E. migrant pick-ups, including meeting with attorneys with expertise in the area, and a visit to the Batavia Detention Center.
- A presentation on Violence in the City was given by City Consultant and RIT professor John Klofus to the Public Policy Committee on February 5, 2003.
- On October 15, 2008, Carolyn Portanova wrote a speaking out column on the Catholic Charities USA campaign to reduce poverty, one of many advocacy activities undertaken to forward the campaign.

Promotion of the Catholic Conference for Human Development continued to be a priority. From 2000-2005, this was one of Judy Taylor's responsibilities. In the fall of 2005, Marv Mich assumed leadership responsibility.

In the first half of the decade, Judy continued her excellent work in developing and distributing materials. A continuing difficulty was the timing of the collection. In the early 1980's, it was moved from the time of the National Campaign the Sunday before Thanksgiving to the first Sunday after Easter because of conflict with the Thanksgiving Appeal. At the request of the Justice and Peace staff, it was moved in the mid 1990's to the third Sunday in September. For this reason, the national materials for the current campaign were usually not available and Judy either had to modify materials from the previous year or create new materials. Nonetheless, collection proceeds were generally good.

Marv Mich brought new energy to promotion of the Campaign. Beginning in spring 2007, he initiated advocacy for establishment of a Diocesan-wide CCHD Advisory Committee to help promote the collection. Beginning with an event held at St. Mary's (Downtown) in Rochester for pastoral leaders and other parish representatives, on September 15, 2007, he organized several sessions to educate parish leadership about how funding was used locally and nationally and to encourage promotion of the

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Campaign. There were discussions at the staff level in fall of 2007 about the special difficulties of promoting the Campaign in rural areas. In early 2008, Marv raised the question of changing the date of the collection for a variety of reasons, including the ever earlier commencement of the Catholic Ministries Appeal (the new name of the Thanksgiving Appeal), but after a series of discussions, it was concluded that there was no good time for the collection and it remains the third weekend in September. In late 2008, Marv indicated that he had taken initial steps toward creation of an Advisory Committee and asked for membership recommendations from other justice and peace staff.

The Diocese remains a loyal participant in the Campaign.

## **6. Peace Building**

Throughout this period, Catholic Charities continued, and perhaps enhanced, advocacy on peace issues. Described previously is the significant response, led by the Diocesan Public Policy Committee, to the 9/11 attack which included the distribution of three education packets and establishment of the weekly distribution of the Building Peace with Justice bulletin insert, a practice that has continued to this day. For a good portion of 2008, the name of the weekly bulletin insert was changed to Building Faithful Citizenship to enhance the Diocesan Public Policy Committee education effort, but was returned to the original title after the 2008 election, in part because of celebration of the 25<sup>th</sup> anniversary of the USCC Bishops' Peace pastoral.

Other related activities undertaken during this period included:

- In November 2003, Ruth Putnam Marchetti attended a Caritas North America Peace-building Conference and subsequently became a member of a Catholic Charities USA subcommittee recommending ways to integrate these concepts into the ongoing work of Catholic Charities.
- At the request of the Justice and Peace staff in 2005, there was discussion about distribution of materials about Conscientious Objector status to Catholic high schools; as a result, some schools participated.
- In September, 2005, in response to outstanding presentations to the Diocesan Public Policy Committee by four peace advocates, there was distributed another "peace packet" to parishes. The packet materials related to:
  - Catholic social teaching on peace
  - Suggestions for advocacy from NETWORK
  - Resources on peace
  - Suggestions for parish activities/response
  - Conscientious Objector status
  - Ministering to soldiers and their families
- On May 8, 2007, the Diocese hosted a presentation by noted peace activist John Dear.

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- In August 2007, the Justice and Peace staff endorsed a written plan for education activities developed by a “Peace Subcommittee” composed of Brigit Hurley, Ruth Putnam Marchetti and Edie Reagan.
- In September 2007, Ruth went to Dominican Republic as a Caritas representative.
- In November 2008, Ruth was named diocesan peace coordinator.
- As 2008 came to a close, the Peace Subcommittee released another Peace Packet, commemorating the 25<sup>th</sup> anniversary of the USCC Bishops’ Peace Pastoral. Its contents included:
  - Cover letter from Bishop Clark
  - What does the Catholic Church teach us about peace
  - Pax Christi resources
  - Suggestions for parish activities/resources
  - Ministering to soldiers and their families

**E. PARISH SOCIAL MINISTRY**

**1. Introduction**

The Catholic Charities organization continued its emphasis on parish social ministry through ongoing activities, the initiatives of the national JustFaith program within the diocese, the evolution of the Journey to Justice and Project Unity initiatives, and the encouragement of parish partnerships with parishes and schools in the New Orleans Archdiocese in the wake of Hurricane Katrina.

**2. Ongoing Activities**

As envisioned in the decentralized system, especially with the creation of five new county-based agencies in this time period, the majority of the effort undertaken to encourage parishes to enhance service, education and advocacy efforts was carried out through regional Justice and Peace coordination.

In addition, attention to parish social ministry work was also given at the diocesan level.

Examples of such activities during this period were:

- Development in 1993 of a model job description for an Urban Parish Social Minister which read:

**“JOB DESCRIPTION:**

*The Urban Parish Social Minister is a parish employee responsible for helping a parish carry out the social mission of the Church. The Social Minister is supervised by the Pastor or parish staff, but receives on-going training and support from the appropriate Regional Office of Social Ministry.*

**RESPONSIBILITIES:**

**I. CLIENT SERVICES:**

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- A. *Reaches out to persons in need.*
- B. *From professional background, assesses client need.*
- C. *Provides direct service where appropriate.*
- D. *Makes referrals to other services as needed.*
- E. *Establishes and/or utilizes programs and self-help groups to address needs surfaced.*

II. COMMUNITY SERVICE:

- A. *Is aware of and maintains a working relationship with community resources to enhance service delivery to individuals.*
- B. *Understands the Parish community and its relationship to Social Ministry.*

III. ADMINISTRATION:

- A. *Is aware of and implements Agency/Parish policies and procedures and contributes to their on-going formation.*
- B. *Attends, participates and assumes leadership role as appropriate in staff meetings.*
- C. *Serves on special Agency/Parish committees taking leadership as requested.*

IV. ADVOCACY/COMMUNITY ORGANIZATION:

- A. *Works with those in need to identify community issues which should be addressed.*
- B. *As appropriate, in collaboration with others, develops further resources to meet community needs.*
- C. *Helps parish and community leadership develop positions on public policy issues.*
- D. *Works with others to advocate with appropriate decision-makers about public policy issues.*

V. VOLUNTEERS:

- A. *Recruits volunteers for direct service and advocacy work.*
- B. *Coordinates and supervises the volunteers in their service to others.*
- C. *Provides volunteer training enrichment on a regular basis.*
- D. *Empowers volunteers to assume leadership roles.*

VI. PROFESSIONAL DEVELOPMENT:

- A. *Understands and makes use of supervision on a regular basis for expansion of professional skill in service to persons in need.*
- B. *Assumes responsibility for professional development through participation in agency training; attends workshops, conferences, continuing education classes and continues outside readings.”*

- A decision was made in September 1995 to utilize modest funding available from the St. Elizabeth’s Guild fund to “mobilize parishes and parishioners on issues relating to children and family through grassroots organizing, issue education and public policy education.” This decision continued and enhanced diocesan participation in the Putting Children and Families First Campaign begun earlier in the decade.
- Catholic Charities organized in 1999 three regional convenings on parish social ministry as education and promotional events.

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- In 1999, for the first time, a “Venture Grant” was given to match funding from St. Stephen’s in Geneva to hire a parish social minister, Marie Milligan.
- In another series of regional training sessions held in spring 2002, these aspects of parish social ministry were promoted:
  - Anchoring Parish Social Ministry: Prayer and Ministry
  - Sharing the Message: Preaching and Education Work
  - Supporting the “Salt of the Earth”: Family
  - Serving the “Least of These”: Outreach and Catholic Charities
  - Advocating for Justice: Legislative Action
  - Creating Community: Organizing for Justice
  - Building Solidarity: Beyond Parish Boundaries
- Following a number of discussions, including joint meetings between executive staff and Justice and Peace staff, Jack wrote a “white paper” in summer 2004 on Charities-parish relationships for diocesan staff and for the state Council of Catholic Charities Directors.
- For the 2004-‘05 program year, Catholic Charities staff helped develop a Youth Ministry initiative led by Diocesan Youth Ministry Coordinator Mike Theissen: “Plant Justice-Grow Peace.”
- Janet Korn organized a Social Justice Awareness retreat for parish representatives held at the Mercy Prayer Center, October 27-29, 2006.

For most of the last half of the decade, parish social ministry efforts at the diocesan level focused on three specific initiatives: the JustFaith program, Project Unity and partnerships with New Orleans.

### 3. **JustFaith Program**

Jack Jezreel made an important contribution to the evolution of parish social ministry in the United States by starting the JustFaith program in the early 2000’s. In 2002, Kathy Dubel went to a presentation he gave in Binghamton, and was so impressed that she invited him to her “Winter Refresher” in 2003. Brigit Hurley attended this session, was also very much impressed, and has since been the inspiration for establishing and promoting the JustFaith program in the Rochester Diocese.

The JustFaith Program Mission Statement reads as follows:

*“JustFaith Ministries aspires to enable people of faith to develop a passion for justice, to express this passion in concrete acts of social ministry, and to expand the work of social ministry in their faith communities. JustFaith Ministries creates and supports faith formation processes and resources that emphasize the Gospel message of peace and justice, Church social teaching and the intersection of spirituality and action.*

#### *Program*

*JustFaith is a thirty-week justice formation process with a focus on poverty. Meeting weekly, groups employ books, videos, lecture, discussion, prayer, retreats and hands-*

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*on experiences. The intent is to provide a tapestry of learning opportunities that emphasize and enliven the remarkable justice tradition of the Church. Participants are exposed to not only a substantive and demanding course of study but are also afforded the privilege of becoming community with other participants and sharing a journey of faith and compassion that is both life-giving and challenging. The thirty week program typically begins in the fall and runs through to spring. JustFaith can be, and typically is, facilitated by parishioners, meaning it does not create added responsibilities for parish or church staff. The program can also be adapted for use in other settings including diocesan-sponsored programs, small faith communities, and college campuses.”*

The first JustFaith training session in the diocese, at which its creator and national leader Jack Jezreel presided, was held at St. Mary’s, Canandaigua on April 20, 2003. (Jack has returned several times since, including a presentation at the Annual Catholic Charities All Boards Convening held on September 5, 2006, which was accompanied by personal testimony from Transfiguration parishioner Dr. Gerry Gaciok on how participation in the program had changed his life).

Parish participation in the program, with number of participants in brackets, since its inception in the diocese has included:

2008-‘09

Combined effort of Blessed Sacrament and St. Mary’s (Downtown)

2007-‘08

Holy Family, Auburn [14]

Holy Trinity, Webster [(6]

2006-‘07

Church of the Assumption, Fairport (3 groups) [35]

St. Joseph’s, Penfield (2 groups) [28]

St. Helen’s, Gates [14]

Corpus Christi, Rochester [14]

Church of the Good Shepherd, Henrietta [12]

2005-‘06

Blessed Sacrament, Rochester [15]

Church of the Transfiguration, Pittsford [16]

Church of the Resurrection, Fairport [12]

2003-2004

St. Bridget’s, Rochester [17]

St. Mary’s, Canandaigua [15]

2004-‘05

St. Bridget’s, Rochester [17]

St. Mary of the Assumption, Scottsville [7]



Church of the Transfiguration, Pittsford [18]  
St. Mary's, Canandaigua [15]

In addition, within the diocese three new national JustFaith initiatives have been piloted on a limited basis:

- Engaging Spirituality: a 21-week small group process that invites Christian adults to explore the intersection between contemplative living and social action in their own lives. It is being operated as a national pilot program by six groups in the diocese.
- A 6-8 week module: God's Creation Cries for Justice – Climate Change: impact and Response; undertaken by Transfiguration, Pittsford, and St. Joseph's, Penfield; Prison Reform: The Church of the Second Chance another 6-8 week module.

#### **4. The Evolution of Journey to Justice and Project Unity**

Three events in 1993 and 1994 led ultimately to the creation of the Journey to Justice program and then Project Unity. RIT Professor John Klofus gave a presentation to diocesan leadership staff on violence in the city, particularly involving young people, urging the Church to use its financial and human resources to support city low-income single-parent families. Andy Meloni, then Monroe County Sheriff, meeting with Bishop Clark, asked that suburban churches develop “mentoring” programs for such children and families. In the “get-acquainted” meeting between Church leadership and leadership in the new administration of then Mayor Bill Johnson, he, too, said that the problems of the city could not be addressed adequately without the resources of the suburbs.

These events led Bishop Clark to appoint in the summer of 2004 an “Urban-Suburban Task Force” to explore ways in which the Church could respond to these challenges. The task force was chaired by Father Peter Clifford, diocesan director of Parish Support Ministries and, Jack Balinsky. Members were Liz Brown, Kathy Cannon, Tim Dwyer, Tom Driscoll, Father David Reid, Father Joe D'Aurzio and Pat Fox. The group produced by early 1995 an “Urban-Suburban” white paper outlining recommendations for action by various Church entities. The decision was then made to put consideration of this initiative on hold in faithfulness to the Synod implementation process which was in full swing addressing other priorities.

Over the next three years, two interesting events kept alive thoughts about this initiative. On May 28, 1996, Bishop Clark, Suzanne Schnittman and Jack Balinsky met with the *Democrat and Chronicle* and Editorial page Editor Jim Lawrence expressed his concerns about racism in the community and the Church and challenged the Church to address this reality. On April 5, 1997, Justice and Peace staff organized a conference on parish partnerships, bringing in a representative from Bishop Pilla's staff in Cleveland to discuss his Church in the City initiative.

Three decisions in 1998 led to revival of consideration of the paper: the hiring of Sister Janet Korn as Social Justice Awareness coordinator on September 1, 1998, the

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appointment of Father Joe Hart as vicar general and moderator of the Curia on July 1, 1998, and his subsequent decision to encourage diocesan consideration of the initiative as Synod implementation was nearing its conclusion.

First, the work of Sister Janet. From the time she was hired, she used as a framework for many of her presentations materials from the Campaign for Human Development Journey to Justice program (which had been born as the “Middle Income Retreat” program and focused on encouraging interest of suburban parishioners in city problems). In her first year alone, she presented 16 homilies, spoke to six Social Ministry committees and held 10 days of reflection. An important moment came when she organized on May 25, 1999, a daylong retreat at Our Lady Queen of Peace for 50 persons involved in Parish Social Ministry to promote these concepts. These persons would become a core group for Project Unity as described below.

Meanwhile, Diocesan consideration of potential action steps was beginning. At the request of Father Hart Jack presented the “White Paper” at a diocesan directors meeting on October 26, 1998. After much discussion, it was determined that some diocesan initiative of this type would provide an opportunity for collaboration between the Priests’ Council and Stewardship Council. The paper was also reworked in light of the rural character of a significant portion of the diocese. It was retitled: “Interweaving our Destinies: The Church and Urban, Suburban and Rural Concerns.”

This formal collaboration began with a joint meeting of the Priests’ Council and Stewardship Council on June 9, 1999, at which the keynote speaker was Bishop Anthony Pilla of Cleveland. Small group discussion then focused on:

- Urban/Suburban/Church Orientation
- Urban/Suburban/Public Policy
- Rural/Metropolitan/Church Orientation
- Rural/Metropolitan/Public Policy

A joint committee was appointed to plan follow-up action steps. It was comprised of Father Bill Donnelly, Barbara Kelly, Sister Janet Korn, Father Don McCarthy, Bill Pickett, Sister Sheila Stevenson RSM, Father Dan Tormey and Sally True.

Initial discussion at a meeting on August 15, 1999, resulted in a decision to focus first on developing an inventory of existing partnerships and to organize in 1999-2000 five Journey to Justice experiences.

Over the next several months, the committee met several times to review progress. There was surprise at the large number of existing partnerships. There was an interesting meeting with representatives of the Center City East Planning Group, and with the Catholic Charities Rural Planning Group, which was being convened regularly by Jack as Catholic Charities was expanding into more rural communities.

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These meetings resulted in the following recommendations for Project Unity (name shortened at the suggestion of Father Hart for simplicity's sake) submitted to the Priests' Council on May 8, 2001:

- Ask planning groups to consider the matter in the second round of five-year planning which would begin in 2002.
- Develop staff training programs on these interrelationship issues.
- Continue Journey to Justice programs.
- Direct the Diocesan Public Policy Committee to develop an appropriate public policy agenda.
- Create a mechanism for diocesan review of progress.

After further deliberations, the following description of Project Unity was approved by both the Priests' Council and Stewardship Council in December 2001:

“Project Unity is a new initiative of Catholic Charities designed to build partnerships, programs and projects between the city and suburbs and the rural and metro areas. The purpose of Project Unity is to connect people from different backgrounds, cultures, races and life experiences to benefit the common good of the community. The hope is not only to offer the gift of our resources, but also the gift of ourselves, to build human relationships and to know ourselves as sisters and brothers.”

While these decisions were being finalized, Sister Janet was working to build partnerships and continues to do so until this day.

Over the last seven years, Project Unity's director has been able to facilitate a number of effective parish partnerships. Examples are:

St. Louis, Pittsford – St. Bridget's  
Good Shepherd, Henrietta – St. Michael's  
St. Margaret Mary, Irondequoit – St. Francis  
St. Joseph, Penfield – Mt. Carmel  
Transfiguration – St. Andrews

An interesting series of events occurred in the first part of the decade. For nearly two years, there were efforts to develop a partnership between two planning groups: Pittsford/Mendon and Center City East. One factor making these already difficult efforts even harder was the changing composition of the Center City East Group. This series of events helped Project Unity leadership determine it was best to focus on parish-parish partnerships rather than planning group partnerships. And, in fact, the St. Louis-St Bridget partnership was successful.

An exciting current project is the continuing discussion between Webster parishes and the Cathedral community.

Another result of these early experiences with parish-parish partnerships was to recognize that while some were successful, others did not have to function because it was difficult to find ways in which to actually collaborate.

These experiences led Project Unity leadership to take another approach in early 2002 to establish specific projects and then invite parishes or individual parishioners to participate. Three such projects were initiated in spring 2002: creating a transitional housing opportunity for migrant farmworkers, developing a tutoring program in the WIN schools, and creating a new homeowners accompaniment program for first-time home buyers.

In summer 2002, Project Unity leadership developed a video featuring these programs and parish partnerships.

The creation of a transitional housing opportunity for migrant farmworkers proved both to be a significant challenge but also a marvelous opportunity for widespread parish and individual volunteer involvement. The story of this program is told in detail in Appendix XVI, "The Miracle of LaCasa".

The WIN tutoring program proved to be successful because of the outstanding leadership provided at the outset by Chrissy Carpenter, a St. Louis parishioner who had been a board member of Catholic Charities, and, with her husband Bill, had a passion for Catholic education. She was able to recruit as many as 40 volunteer tutors, largely from the Pittsford area. After several years of volunteer leadership, in fall 2006, she turned over the reins to Doug Nordquist and Karen Francati, who have since maintained the program.

Unfortunately, despite a couple false starts, the homeowner's accompaniment program was never able to get off the ground.

Nonetheless, the two successful initiatives and ongoing parish projects enabled Project Unity to fulfill its stated mission in many ways.

## **5. Hurricane Katrina Response**

In the Chinese language, the character for crisis and opportunity is the same. The crisis that was created in late August 2005 in New Orleans by Hurricane Katrina and the breaking of the levees was and continues to be a major crisis, especially for low-income individuals and families.

Through the leadership of Rochester Diocesan Deacon John McDermott, this crisis became an opportunity for the Diocese of Rochester to come together to respond in a significant way. When the hurricane struck, John had recently left his position at Kodak and wanted to use his time and considerable talent to respond to the crisis. He reached out to Sister Janet Korn and indicated his desire to help, including a desire to go to New Orleans to see what could be done.

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He was hired within two weeks after the hurricane hit and spent the next three months organizing the diocesan response, with considerable assistance from regional Justice and Peace staff. His work was enhanced considerably when he was able to go to New Orleans for two weeks in October. Not only did he gain greater understanding of what Rochester could do, but also, working with New Orleans Diocesan Catholic Charities Director Jim Kelly, John was largely responsible for creating the Neighbor-to-Neighbor program, a structural program that provided an organized framework for utilizing the thousands of volunteers who would come to New Orleans over the next several years. That, in itself, was an outstanding achievement.

His visit to New Orleans and the contacts he established would lead to the establishment of a formal diocesan partnership between the Archdiocese of New Orleans and the Rochester Diocese. While many individual Catholic volunteers, especially those associated with Catholic Charities, spent thousands of hours in New Orleans helping on all kinds of programs, and while there were organized many parish-parish partnerships throughout the county, this was the only formal diocesan partnership established.

In announcing the partnership, Bishop Clark stated, “We wish to express our Christian solidarity with those affected by the hurricane and offer not only our daily prayers and donations, but hands-on involvement in the rebuilding process.”

Through John’s work and that of the regional Justice and Peace staff, nearly 50 parishes and 10 schools in the Rochester Diocese expressed an interest in partnership with a parish or school in the Archdiocese of New Orleans. Ultimately, there were established partnerships involving 20 parishes and five schools. As in any endeavor, there was a varied level of involvement and success. One reality that impeded progress and created some frustration among parish leadership in Rochester, was that in many instances parish leadership in New Orleans was so overwhelmed by the myriad issues they faced that they could not even respond to offers for assistance.

Among the many success stories and heart-warming stories that emerged from this effort, which in some cases is still ongoing, two are most noteworthy.

The first is the partnership between the Pittsford/Mendon planning group and Our Lady of Prompt Succor in New Orleans. Among the many wonderful anecdotes that emerged from this partnership, three stand out:

- St. Catherine’s in Mendon sent a large banner Christmas card signed by nearly 500 people that was hung in the church in New Orleans. When he first returned to church and saw the banner, a physician parishioner at Our Lady of Prompt Succor wrote to the pastor at St. Catherine’s, Father Jim Lawlor, saying basically that that gift had restored his faith and hope.
- The Rochester planning group developed a simple questionnaire asking members of the New Orleans parish what they needed. The responses of course varied widely, but by far the largest request was for prayers.

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- In January, lay representatives from Our Lady of Prompt Succor came to Rochester to express at Masses at the three parishes their appreciation for our assistance, as did pastor, Father Danny Digal, in the spring.

The other partnership of note was that of the parishes in Webster, with St. Clement of Rome parish, where again there were visits by parish leadership to Rochester to express appreciation.

In addition to this ongoing communication, and sending of groups to provide physical labor in rebuilding, the people of the Diocese of Rochester contributed more than \$500,000 to hurricane relief, and in the spring of 2006, sent a truckload of needed goods collected throughout the diocese.

Archbishop Hughes of New Orleans wrote Bishop Clark in the summer of 2006, thanking him for the outpouring of support from Rochester over the previous year.

Still, to this day, groups from the Rochester Catholic community travel to New Orleans to help with the physical rebuilding.

**F. CONCLUSION**

Throughout this period, the addition of staff to the diocesan office and the creation of new community-based agencies led to enhanced efforts in both Consistent Life Ethic advocacy and parish social ministry.

## **CONCLUSION**

### **THE FRUITS OF OUR LABOR IN RETROSPECT**

#### **1. Introduction**

From the election of Pope John XXIII in 1958, and the arrival in Rochester of Bishop Sheen in December 1966, to the present day in which a multiplicity of advocacy and parish social ministry activities remain priorities, it has been an interesting and exciting 50 years.

It is not the purpose of this conclusion to summarize all the work undertaken, but rather to highlight specific areas of significant accomplishment and areas where Rochester has played a leading role at the state or national levels including:

- Organizational Structure
- International Involvement
- Consistent Life Ethic Advocacy
- Parish Social Ministry

#### **2. Organizational Structure**

Described in detail is the evolution of the organizational structure of Catholic Charities, from its status as a traditional Catholic Charities agency in the mid 1970's when Father Charles Mulligan was appointed as diocesan director of the Office of Social Ministry. Highlights of the evolution have included:

- The successful integration of direct service and advocacy activities into one functioning organization, an outcome still not achieved in some dioceses.
- The integration of social justice advocacy and life issues advocacy into a coordinated approach, again not an outcome achieved universally.
- The successful implementation of the "Noble Experiment," which has enabled creation of a decentralized structure and allowed for the significant expansion of advocacy activities.
- A continuing priority focus on parish social ministry, enhancing efforts of individual parishioners and parish communities to respond to the Gospel challenge to love our neighbor.

#### **3. International Involvement**

Long before the concept of the global village became popular, the diocese initiated its work to promote the Catholic social teaching principle of global solidarity. Examples included:

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- Early work of the two primary communities of religious women in the diocese to establish missions in South America, as well as the rather unique diocesan mission in Bolivia.
- Throughout the time period, extensive investment in Catholic Relief Services efforts, including more recently efforts to promote concern for environmental justice issues which have been “leading edge” at both the diocesan and state level
- The extensive work of the International Justice and Peace Commission in the early 1980’s, including the Sister Diocese relationship and the Tabasco mission program.
- The work in the mid-1990’s of the International Justice and Peace Task Force to promote international parish partnerships.
- Over the last several years, a priority focus on solidarity with Africa.

#### **4. Consistent Life Ethic Advocacy**

##### **a. Introduction**

Even before the concept was popularized by Cardinal Bernadin in the mid-1980’s, the diocese embraced a Consistent Life Ethic approach fostering the integration of social justice advocacy and life issues advocacy. This approach was reinforced by designation of Consistent Life Ethic advocacy as one of four goals established at the 1993 Diocesan Synod. It has been further reinforced by the leadership and coordination efforts of the diocesan Public Policy Committee, one of the very few such entities existing in dioceses in the United States. Significant attention has been paid to each of the components identified under the Consistent Life Ethic umbrella.

##### **b. Abortion**

Over the years, the issue has been addressed by:

- The establishment of another rather unique group, the Diocesan Human Life Commission.
- Continuing support of the annual March for Life in Washington.
- The organization of numerous educational events, prayer services and liturgy celebrations.
- The organization of diocese-wide petition efforts relating to the abortion issue, and more recently to ethical stem cell research.

##### **c. Death Penalty**

Although New York was blessed by two supportive governors elected immediately after the reinstatement of the death penalty, the diocese organized major education and petition efforts at the three critical moments since its reinstatement: the late 1980’s when there was significant threat that Governor Cuomo’s veto of death penalty legislation would be over-ridden, when Governor Pataki was elected and the legislation was enacted, and when there was movement to reinstate the legislation after it had been declared unconstitutional.



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d. End-of-Life Issues

Spurred on by the publicity generated by local assisted suicide advocate Dr. Timothy Quill, the diocese and Catholic Charities gave considerable attention to end-of-life issues throughout the past two decades, organizing three major public education campaigns on the health care proxy and advanced directives.

e. Poverty

The many areas in which the diocese, Catholic Charities, and the diocesan Public Policy Committee have focused on issues of poverty are far too numerous to recount. Examples of major or “leading edge” activities are:

- Organization in 1980-‘81 of a parish-based education and advocacy campaign in support of the campaign for an increase in basic public assistance.
- Implementation of extensive education and advocacy activities relating to the USCC Bishops’ Pastoral on the Economy.
- Over the last decade, organization of numerous campaigns to emphasize the national bishops’ priority of “Putting Children and Families First.”
- “Leading edge” advocacy for migrant farmworkers which put this agenda item on the priority list for the State Catholic Conference.
- And many more.

f. Peace

The Diocese has consistently given great attention to peace issues. Examples of activities include:

- The early work of the International Justice and Peace Commission on nuclear disarmament.
- The extensive implementation of education and advocacy activities relating to the USCC Bishops’ Peace Pastoral, including the statement by Bishop Clark at the rally at Sampson State Park.
- The bishop’s opposition to the first Persian Gulf War.
- The extensive education efforts undertaken by the Diocesan Public Policy Committee after 9/11 about a Catholic response to the war on terrorism, including publication for the last six years of the weekly Building Peace with Justice bulletin inserts.
- Participation in the CRS peace-making initiative.
- Continuing expression of concern about the war in Iraq.
- The recent publication of yet another parish education packet, this one distributed in celebration of the 25<sup>th</sup> anniversary of the Peace Pastoral.

## **5. Parish Social Ministry**

From the appointment by Bishop Sheen in the spring of 1967 of the first three “secular missionaries” and the evolution of the Office of Human Development, this diocese has given more priority to what is now known as parish social ministry than perhaps any Diocese in the country. Recall the comment of the national staff of the Campaign for Human Development at the first national conference in Boston in 1971-that the Diocese of Rochester had more staff than the national office. This primary focus has continued over the last four decades in these ways:

- The work of the Office of Human Development from 1971-‘75, including extensive training programs.
- Expanded social ministry opportunities with additional regional Justice and Peace staff hired in newly established county offices.
- Creation of Project Unity
- The establishment of the JustFaith program.
- The partnership agreement with the Archdiocese of New Orleans in the aftermath of Hurricane Katrina.

## **6. Conclusion**

Author’s personal note:

Over the seven months that this work has been in progress, many have questioned how one could write such an extensive book about Catholic Charities without a primary focus on direct service delivery. Certainly direct service provision is at the heart of the work of Catholic Charities, but this book has been written to demonstrate that equally at the heart of the work of Catholic Charities are advocacy and parish social ministry activities. It has been the author’s pleasure and honor to be involved in these activities and hopefully to contribute in some small way to their development.

## APPENDIX I

# Bishop Sheen's 14 Questions to Inner-city Pastors

Rarely does one find pastors so well informed and zealous about the Inner City as you and the others engaged in similar work. Since we live in a pastoral age initiated by John XXIII and implemented by the Vatican Council II, it is upon the pastors as Simon of Cyrene that the Master must rely on for carrying His Cross.

I have named Father P. David Pinks as my Episcopal Vicar for Urban Ministry, who will report to me concerning your counsel and directives on the Inner City Apostolate.

I do not know this problem in any way comparable to yourself, so instead of giving any counsel, I will ask a series of questions which you can evaluate and, in their light, suggest other solutions.

1. Is the cross-town adoption through financial aid, a stop-gap solution, or is it to be part of an integrated program?

2. What value has the method, adopted in some cities, of suburban and inner city congregations exchanging places of worship?

3. What value is there in appointing a commission to unite the already proliferated organizations within a parish.

This is the text of Bishop Sheen's letter to the pastors of parishes in Rochester's inner-city, asking them 14 questions about the problems of poverty and possible solutions.



to serve the specific needs of the Inner City?

4. Is there value in a Youth Canteen where young people of the streets are fed and chaperoned by a number of volunteer laymen? This Youth Canteen would be separate from a church-sponsored Canteen, but would be the work of all the parishes in the Inner City.

5. Could volunteer doctors, psychiatrists and nurses a few hours every week conduct a Clinic Program for the Inner City on a supra-parochial basis?

6. Must the economic, political, social and psychological problems of the Inner City be continued to be met on parochial levels, or must they be solved within social and economic patterns in which the people live?

7. Would volunteer teachers, college students, and priests be effective in forming evening classes of adult education? Should one of the parochial schools of the parish be used for this common enterprise?

8. Since the expenses for clinics, education and permanent commissions are utilized for the common work of the Church, should not the Diocese itself underwrite, within its limitations, the expenses of such programs?

9. Without the spiritual ministry, the Inner City becomes a kind of zoo without bars. The mission of the Church is not to be a spiritual zoo keeper, but to realize that every person is as precious in the sight of God as the soul of a Shakespeare or an Einstein. Does this not render imperative a greater union between all the denominations in the Inner City? Is it necessary to have all of the parishes, Protestant, Catholic and even synagogues which previously existed? Would it be well in certain instances to have fewer churches but interdenominational, in the sense that separate hours, mutually agreed upon, would be used for worship?

10. Should one of the parishes in the Inner City be used exclusively as a kind of base where troops were recruited and trained for apostolate in the Inner City? Such a parish would draw volunteers from all areas of the city and particularly from colleges.

11. Should there be "dialogue groups" established, alternating between Negro and white homes, the purpose of which would be to break down misunderstandings and also to discover new areas of employment?

12. How can the present parishes which concentrated principally on worship and education, move out into the four other worlds of "work, leisure, housing, and employment"?

13. Should priests who are engaged in the apostolate of the Inner City live with the people they serve, and be available for them in a non-church office?

14. Should there be organized an ecumenical meeting among Protestants, Catholics and Jews to discuss the theology of the Inner City apostolate?

These are only a few questions which come to me as a "minus sapiens." They are suggested only as spurs to your own thinking, not as directives. What is important is that the

geographical parishes and schools belong to an older social order and metropolitan structure. New ways of thinking must be found to supplant this building-centered apostolate of former times.

Because you are a pastor of the Inner City and have been most interested in the problem, may I suggest that you begin holding regular pastor-curate meetings of the parishes involved in the Inner City with the Episcopal Vicar for Urban Ministry. I would suggest that one pastor act as chairman at the first meeting, and at successive meetings that alternate pastors be named, and a permanent secretary also.

Write in laymen and religious, particularly those working in the area, such as The Sisters of Mercy on Joseph Avenue. Also invite men and women, who could assist in solving one of the newest and most difficult of Diocesan problems.

Thanking you again for the apostolic inspiration you have given me, and wishing you every blessing, I remain,

Fraternally in Christ,  
\*FULTON J. SHEEN  
Bishop of Rochester

## APPENDIX II

### Outline of Office of Human Development Ministry Goals as presented at High Acres Staff Meeting 10/10/73

#### HUMAN DEVELOPMENT CAMPAIGN - Sister M. Josepha Susan Dollinger

- I. Increase educational aspect of the Campaign (in part through working with parishes on doing this, as in Regional Resource meetings).
- II. Increase impact on National through regional set-up, convention, and repeated contact from Office.
- III. Fullest utilization of local Task Forces (using them as resource people and speakers for parishes) (participation in reorganization).

#### COMMUNICATIONS - Susan Dollinger

- I. Increased parish contacts and the systematization of information gathering.
- II. Systematizing support services
  - A. Information
  - B. Speakers
  - C. Training
- III. MORE - become a two-way communication vehicle.
- IV. Increase publicity channels with all media for consciousness-raising in parish communities and community at large.

#### HUMAN DEVELOPMENT COMMITTEE TRAINING PROGRAM - Joseph Torma

- I. Parish Training
  - 11 Parishes
  - 7 to 9 regions
- II. Training Team Development
  - Research Design Teams
  - "Package" Design Teams
  - Teaching Teams

} Regional Teams
- III. Field Education Programs
  - 1. Brockport Students
  - 2. St. Bernard Students
- IV. Regional Trainers' Course
  - Chemung/Steuben
  - develop Southern Tier capacity for HDC Training
- V. Human Development Theology Course at St. Bernard's (eventually to be split into two courses)
  - 2nd year Theologians
  - following Social Ethics
  - can be followed by HDC training program as field education option.

(continued)

Human Development Training Program (continued)

- VI. Short Training Course for new members of "trained" committees.
- VII. Human Development Committee Training Program Manual - to facilitate the above.

OFFICE OF HUMAN DEVELOPMENT - RURAL - Sister Alice McLaughlin (Ontario Seneca)  
Sister Mary Krukow - (Steuben) Yates)  
Father George Gauthier (Livingston)  
Father George Wiant (Wayne)

I. One Year Ago:

- A. Front-Line one to one basis crises response
- B. Heavy Agency/Community involvement
- C. Confusion over witness/parish direction
- D. Frustration over rural rural parochial personnel
- E. Developed an awareness of "The Rural Problem"

II. Today:

- A. Small Grant Funding
- B. Pulling back from Agency involvement
- C. Visit Pastors re: Human Development
- D. Revised Education/Formation Human Development Packet
- E. Non-Metropolitan Workshop - 1. scheduled - 2. implementation in process
- F. Campaign for Human Development

III. Tomorrow: Where are we going?

- A. Parish Human Development Committees
- B. Regional Human Development Committees
- C. Non-Metropolitan Workshop
- D. County - Task Force - Campaign for Human Development

LOBBY - Sister Frances Sweeney

- I. December, 1973 - Political Advisory Group
- II. January, 1974 - Legislators (Monroe County)  
Operation  
Information Gathering
- III. April, 1974 - Monroe County Network  
Human Development Committees  
Regional Human Development Committees
- IV. September, 1974 - Diocesan Network

Issues

- 1. Revenue Sharing
- 2. Social Services

State {  
Federal { existing networks

(continued)

OFFICE OF HUMAN DEVELOPMENT - URBAN MINISTRY - Sister Grace Miller

- I. By December 1974, to have organized effective Human Development Committees in each inner city parish who will:
  - A. have statistical knowledge on the neighborhood and the people living in the neighborhood.
  - B. be actively involved in neighborhood problems by helping people solve their own problems.
  - C. Areas that are covered:
    1. parish life
    2. parish resources
    3. age background of neighborhood
    4. racial and ethnic background of neighborhood compared to racial and ethnic background of parish
    5. human needs: socio-economic, housing, family stability, mobility
    6. possible programs to meet needs
- II. Provide statistical information to parishes outside the inner city by showing them how information can be obtained and how this information can be used to plan effective programs.
- III. By December 1973 to have a strong Social Action Committee of CI-CP whose goals will be:
  - A. set up guidelines for proposals
  - B. accept, review and fund proposals
  - C. get working representatives from each inner city parish who will be accountable to the parish
  - D. explore all areas of human needs in the CI-CP territory which involve inner city parishes in delivering effective support to the people of the area as they solve their own problems.
- IV. To involve the Social Action Committee in solving the problem of Black staffing in the Office of Human Development in helping to create effective outreach.
- V. Through the inner city study and the Social Action Committee, help CI-CP become a strong effective body in the inner city.
- VI. Status of CI-CP Study:

<u>Given</u>	<u>In Progress</u>	<u>To be Given</u>
Ss. Peter and Paul	St. Michael's	St. Francis Xavier
St. Lucy		Holy Redeemer
Mt. Carmel		Immaculate
		St. Patrick
		St. Bridget
		St. Theresa
		St. George

(continued)

MINISTRY WITH OLDER PERSONS - Sister Judith Reger - Sister Frances Sweeney

- I. Create awareness of need; availability of service; advocacy
  - A. two hour awareness session (parish groups)
  - B. clergy conference
  - C. Charlotte - "model project"
  - D. Social Security Training Sessions
  - E. Nursing Home group
  - F. Church - high rise group
  
- II. For any or all of above:
  - A. exploration of need
  - B. sharing of resources
  - C. in-service sessions
  
- III. By June, 1974
  - A. Clergy conference
  - B. 8 awareness sessions
  - B. parish-nursing home project
  
- IV. By December, 1974  
Possible parish workshops
  
- V. Service Creative Institute
  - A. Institutional response to total elderly ministry.
  - B. Ecumenical endeavor
  - C. St. Ann's Home, O.H.D. taking leadership

JAILS AND PRISONS - Father Charles F. Mulligan

- I. State Prisons:  
Pass legislation implementing the 28 demands  
Means: A survey of administration, guards, chaplains, and inmates  
on the bills introduced last session  
Publicity on the results  
Talking to legislators about results  
This is an area where at a future date, we may wish that the Bishop become involved.
  
- II. County Jails
  - A. Monroe
    1. Chaplains
      - a. Survey the religious needs of inmates
      - b. Work out a job description for the chaplains
    2. Parishes  
Promote parish involvement through the RIJM. This is an area where we may wish to involve the Bishop.
    3. Clergy  
Provide training course for those who visit the inmates

(continued)

Jails and Prisons-continued

B. Other Counties

1. Identify the Chaplains and examine the set up
2. Gather information on what is happening in each county
3. Gather the clergy together to share the problem in a region.

III. Miscellaneous

- A. There is a proposal before the Strong Fund which will pay overhead expenses and begin to move the many prison groups in this area toward consolidation.
- B. There is a monthly meeting with the Superintendents of the Monroe County Jail which provides us with an opportunity to work toward bettering conditions.

Almost all of the Monroe County work is done ecumenically through the Judicial Process Commission and the Rochester Interfaith Jail Ministry.



# Diocese of Rochester

APPENDIX III

1150 BUFFALO ROAD \* ROCHESTER, NEW YORK 14624

HUMAN LIFE COMMISSION

716/456-5450

## HUMAN LIFE COMMISSION BY-LAWS

### Purpose of the Human Life Commission

To address a variety of issues, particularly abortion, euthanasia, and live fetal experimentation through educational, pastoral and legislative efforts, based on a consistent and explicit Catholic teaching of the sacredness of human life at all stages of development.

### Sub-Purposes

#### A. Educational

To prepare, initiate and promote programs to raise the level of awareness about how life is threatened.

#### B. Legislative

To monitor, on the federal, state and local levels of government, legislation affecting the sacredness of human life.

To initiate legislative efforts which foster sacredness of life, and to take steps to respond by encouraging or opposing proposed legislation.

#### C. Pastoral

To evaluate already existing programs that address human problems in these areas.

To promote and support those programs which are based in Christian (Catholic) principles.

To take steps to initiate responses to pastoral needs which are not currently being addressed.

#### D. Consultative

To serve as consultants to the Bishop, Diocesan Departments, and to parishes particularly regarding abortion, euthanasia and certain medical/moral issues.

# Diocese of Rochester

1150 BUFFALO ROAD \* ROCHESTER, NEW YORK 14624

HUMAN LIFE COMMISSION

716/436-5450

## HUMAN LIFE PROGRAM DIRECTOR

### JOB DESCRIPTION

#### Responsibility/Authority

The Director assists the Human Life Commission in executing programs which conform with the Purpose, Goals and Objectives approved by the Commission. Questions of clarification of the Commission's intent may be referred to the Chair of the Commission, or in his/her absence, to the Diocesan Human Life Coordinators.

#### Specific Functions

1. Develop and maintain the Contact System of Regional Human Life Coordinators and parish representatives, and seek their assistance and advice in implementing the Program.
2. Regularly attend Commission and Committee meetings as an ex-officio member to stimulate discussion and comment on proposed actions.
3. Maintain contact with significant community organizations which provide services in human life areas (e.g. Birthright, Right To Life, etc.).
4. Aid the Commission and the Diocesan Human Life Coordinators in complying with the reporting and budgetary requirements of the Diocese/Catholic Charities.
5. Coordinate the planning and activities of the annual Respect Life Sunday after receiving Commission approval of a proposed general direction.
6. Seek professional development through reading, seminar and workshop attendance, and discussions about the issues of the sacredness of life, and share the knowledge/insights gained with the Commission.

### COMMISSION MEETINGS

The Commission shall meet once a month for a year until it is fully organized, and thereafter, every two or three months, or as frequently as shall be determined by the Commission. Minutes of the meetings, which shall consist primarily of formal actions taken by the Commission, will be distributed to Commission members and appropriate Diocesan groups.

A simple majority of the Commission members shall constitute a quorum of the Commission.

The procedure to be followed at Commission and Executive Committee meetings shall be Robert's Rules of Order unless otherwise agreed by the Commission.

The Commission shall subdivide itself into three areas of activity in accordance with the U.S. Bishops Pro-Life Plan: Education, Pastoral, Legislative. There shall be a Chair of each subdivision.

SECRETARY - Shall maintain the minute books of the Commission.

Shall take responsibility for recording minutes of the meetings.

TREASURER - Shall maintain the financial books and records of the Commission showing income and outgo.

Shall recommend fiscal protection in the collection of, and accounting for funds received in cooperation with, and in accordance with the Diocese standards.

Shall assist in preparing and submitting an annual budget to the Commission for approval.

#### COMMISSION STAFF

DIOCESAN HUMAN LIFE COORDINATOR -

Shall be the liaison between the Human Life Commission and the Diocese.

Shall be an ex-officio, non-voting member of the Commission and Executive Committee and may attend the meetings.

Shall retain the authority to veto any action of the Commission, as a representative of the Ordinary at whose will the Commission serves.

HUMAN LIFE PROGRAM DIRECTOR -

Shall be a salaried employee whose responsibilities shall consist of assisting with the planning and implementation of the Commission's directions.

Shall be an ex-officio, non-voting member of the Commission and the Executive Committee, and shall be in attendance at its meetings.

Shall act in consultation and under the general direction of the Chair between Commission meetings.

### Board Members

The Human Life Commission shall consist of up to fifteen members, five of whom shall be designated to serve for three years, five for two years, and five for one year; each of whom is to hold office until his or her successor is elected. Annually thereafter, five members shall be elected to serve for a term of three years, and members may be re-elected to succeed themselves at the expiration of their term.

The Commission may increase the number by a majority vote of the Commission at any duly scheduled meeting provided that due notice is forwarded to all members prior to the meeting.

All Commission members will be appointed by the Ordinary of the Diocese. Any vacancies shall be filled by a majority vote of the Commission, and subsequent appointment by the Ordinary. Commission members shall be selected from those who agree with the stated Purpose of the Commission and agree to abide by its determinations.

### Executive Committee

There shall be four officers elected from, and by the Commission annually; which officers shall be designated as Chair, Vice-Chair, Secretary and Treasurer.

The officers shall constitute the Executive Committee, and shall have the authority and responsibility to act on behalf of the Commission between Commission meetings.

The officers shall have the following responsibilities in addition to those which may be determined and delegated by the Commission from time to time:

CHAIR - Shall chair the Commission and Executive Committee meetings.

Shall act on behalf of the Commission between Executive Committee and Commission meetings in fulfilling the direction of the Commission.

Shall consult with, direct and coordinate the activities of the Program Director between Commission hearings.

May call a special meeting of the Commission upon ten days notice to the members.

May designate and appoint Committees.

VICE-CHAIR - Shall act as Chair in the absence of the Chair.

Shall assist the Chair in the duties assigned to him/her by the Commission.

## **APPENDIX IV**

### **CHARTER OF THE INTERNATIONAL JUSTICE AND PEACE COMMISSION**

#### **STATEMENT OF PURPOSE**

The purpose of the International Justice and Peace Commission is to address the international dimensions of the Social Ministry of the Diocese of Rochester by implementing the following goals:

--To identify specific aspects of the problems of worldwide poverty and injustice and to make these manageable for the Church to deal with.

--To establish effective methods and programs to involve the Church in Rochester with people and organizations in Third World countries to contribute toward decreasing injustice and improving living conditions.

--To educate christians and the community at large on these issues and to mobilize appropriate response on behalf of social justice.

#### **ACCOUNTABILITY**

International Justice and Peace Commission is one of five organizations that constitute the Department of Justice and Peace. The others are the Human Life Commission, Bishop Sheen Ecumenical Housing Foundation, Campaign for Human Development and the Office of Human Development. In this role the International Justice and Peace Commission will work with the director of the Department of Justice and Peace and the chairpersons of the other organizations to select issues; establish policies and procedures that broadly affect the operations of the Department of Justice and Peace.

The Commission is accountable to the Bishop through the Director of Social Ministries and the director of the Department of Justice and Peace.

#### **OPERATIONS AND RESPONSIBILITIES**

##### **1- MEMBERSHIP:**

Commission members are appointed by the Bishop for a renewable period of 3 years. Suggestions for membership on the Commission can be made by anyone in the Diocese by submitting nominations to the Director of the Department of Justice and Peace. Previous exposure to the Commission's work and active participation in it, through the work of one of its task forces, is recommended. The Directors of the

## MEMBERSHIP (Cont.)

Department of Justice and Peace and of the Propagation of the Faith are ex-officio members of the Commission.

The Commission consists of about a dozen people. Each member is required to attend the regular Commission meetings and participate in the work of at least one task force or committee.

The Commission elects a chairperson and may elect an associate chairperson for one year terms coinciding with the fiscal year of the Diocese. The chairperson's duties include calling and presiding over meetings, authorizing of all expenditures and receipt of funds in accordance with the budget adopted by the Commission and approved by the Diocese, supervising of staff and representing the Commission publicly and within the Diocese. The associate chairperson shares these duties with the chairperson, acts as chairperson in the chairperson's absence and becomes the next chairperson of the Commission.

## 2- TASK FORCES:

The programs to implement the Commission's goals are carried out by its task forces assisted by the Commission's staff. Convenors of task forces are Commission members. Task forces will be created by the Commission as needed.

The internal organization of each task force is left to each one, with the understanding that: 1) each task force will have regularly scheduled meetings; 2) each Commission member will participate actively in at least one task force; 3) IJPC will define the goals and objectives of each task force, will be kept informed of the tasks being performed and will evaluate annually the effectiveness of each task force; and 4) no task force can arrogate for itself the role of voice of the IJPC unless specifically authorized to do so by the Commission.

## 3- THE STAFF

The staff of the Commission consists of a Program Coordinator, a Parish Service Coordinator and an Administrative Coordinator and may include field placement students and volunteers as needed and available.

The Program Coordinator will supervise the daily operations of the staff and the office. Overall direction of the staff and priorities for its activities will come from the Commission through the Chairperson.

The staff members are expected to participate actively in the meetings of the Commission and are entitled to vote on all matters except those affecting personnel issues related to the staff of the Commission.

In addition, the staff of the Commission are expected to attend staff meetings called by the Director of the Department of Justice and Peace and help develop and

### 3- THE STAFF (Cont.)

implement internal operational procedures.

Staff persons will be hired and evaluated annually by the Commission chairperson and the Director of the Department of Justice and Peace in accordance with diocesan guidelines and the appropriate job description.

### 4- FUNDING:

Operating expenses for the Commission are received from the diocese and revenues of the U.S. Bishops Overseas Lenten Collection.

Funding to carry out the Summer mission to the Diocese of Tabasco are received from: the Diocesan Mission Collection, the two local women religious congregations and parishes interested in the work of the mission.

The Commission is responsible for two collections: the U.S. Bishops Overseas Lenten Collection and Operation Breadbox. Monies derived from Operation Breadbox are used in its totality: 75% fund self help agrarian projects in Third World countries; 25% fund emergency food projects in the diocese. Monies derived from the U.S. Bishops Overseas Lenten Collection are forwarded to Catholic Relief Services with the Commission retaining a certain percentage as approved by the Second Collection Committee.



## APPENDIX V

### Parish Social Ministry Co-ordinator Job Description

#### Overview

In many U.S. dioceses, parish social ministry coordinators have begun to emerge as members of parish staffs much like parish religious education coordinators did a decade ago. It is a development that has its roots in the post-Vatican II Church's growing awareness of our Social Mission, and the economic, social, and political changes in our country since the Vatican Council. Challenged by faith, and confronted by a proliferation of unmet human needs and burning social issues, some parishes have augmented the volunteer work of parishoners by hiring a parish social ministry coordinator. While job descriptions vary, in no instance do coordinators take over the work of volunteers; instead, they facilitate, coordinate, and catalyze parishoners in their personal and collective response to the social mission of the Church.

#### Job Description

The Parish Social Ministry Coordinator is responsible to oversee and coordinate the parish response to the social mission of the Church. S/he works together with the parish Human Development Committee in determining needs, setting priorities, and developing responses in the parish.

The coordinator is a member of the parish's professional staff, and administers on a day-to-day basis the parish's social ministry activities.

#### Specific Job Responsibilities:

1. Works with the parish Human Development Committees in determining social ministry needs, setting priorities, and developing responses in and by the parish.
2. Develops and maintains profile of parish communities, identifying both social needs and problems, as well as resources and talents.
3. Coordinates appropriate training for parish volunteers, both committee members and people working on specific projects.
4. Maintains contact and cooperative efforts with appropriate Diocesan agencies and departments. Promotes pertinent Diocesan human service and justice and peace programs in the parish. (e.g. OBB, CHD, LILAC, issues)
5. Establishes liason with community groups, encouraging joint efforts in areas of mutual concern. Also, identifies resources (such as emergency food and shelter, counseling, crisis intervention services, public assistance programs, etc.) in the community that can be utilized to assist people served by the parish.
6. Serves as a resource person to other parish groups (such as liturgy committee, religious education coordinator, parish council) in matters pertaining to human service concerns and justice and peace issues.
7. Participates in meetings of the advisory board.

## APPENDIX VI

### **PART VI. The Renewal of the Parish Social Ministry Committee**

Within the parish most people learn of and experience first-hand the social ministry of the Christian community. Social ministry is a fundamental action of the Church. No parish can be complete unless it develops an explicit way to educate people about the role of the Christian in society and when needed to formulate a way that the Christian community can be involved in responding to the needs of people for service or justice.

#### Suggested Changes on the Parish Level of Social Ministry

- The Name

The name of the Human Development Committee should be changed to the Social Ministry Committee. It is important to have common names and common structures from the parish level to the level of the diocesan Church. Consistency will improve the understanding of the ordinary Catholic about the diocesan structure.

- Its Work

The functions of the parish Social Ministry Committee should be clearly articulated. These functions are three-fold:

\* Human Care (Catholic Charities)

The parish should develop a personalized and effective response to the needs of people. These might include an emergency food cupboard, training for intervention in alcohol problems or a support program for families during a time of emergency.

\* Action on Behalf of Justice and Peace

The parish committee should provide education and dialogue. The committee would listen to leaders in the community to foster an effective response to real needs. Parish Social Ministry Committees have been effective in seeking an increase in the level of public assistance or in helping the unemployed.

\* Pastoral Care for Institutions (Chaplaincy)

The parish committee should develop a positive

provide this on a cluster basis.

- Communication

Individual parishes, at times, will have programs or resource people who can help other parishes. A regional structure can promote good, interparish communication.

- Convening

When questions or problems are larger than individual parishes, a regional structure can gather people affected by these problems to listen and develop appropriate action.

- Planning

The regional office must listen to the needs and direction of the parishes within the region in order to plan effectively.

QUALIFICATIONS:

Education:

BA degree - Liberal Arts preferred or equivalent experience

Experience:

Two years working as community or issue organizer with a strong knowledge of parish.

Special Requirements:

Knowledge of and commitment to teachings of the Church with special emphasis on Church social teachings.

Group skills and working knowledge of group and community dynamics.

Knowledge of parish.

Dedication to people of parishes and the constituents making up this region.



*Bishops Office*

DIOCESE OF ROCHESTER

1150 Buffalo Road · Rochester, NY 14624

(716) 328-3210

THE ADDRESS OF MOST REVEREND MATTHEW H. CLARK, ROMAN CATHOLIC BISHOP OF ROCHESTER, DELIVERED AT SAMPSON STATE PARK ON OCTOBER 22, 1983.

I am here as a religious leader. The Church which I serve is striving mightily to be faithful to the call of Jesus Christ to peacemaking. It is an urgent call to examine a complex issue which challenges all people of faith to re-examine our ways of thinking and living. It is a call that touches such deep chords in our hearts that it can divide before it unites. But we must heed this call - the stakes are too high in this danger-filled, thermonuclear age for us not to act deliberately and decisively for peace.

Last May, as I stood with our country's Catholic bishops when we approved our pastoral letter, "The Challenge of Peace," we concluded that the "peace of a sort" that plagues our times is not enough. We cannot rest while the inability of the United States and the Soviet Union to agree on arms control menaces the lives of hundreds of millions of human beings with Pershing II and SS-20 missiles, with Trident submarines and Backfire bombers. We cannot sit by idly while \$600 billion is being spent worldwide this year on weapons; and the poor in our own country, but most especially in the 3rd world, suffer from lack of food, shelter, and medical care. As Pope Paul VI said, "Peace cannot be limited to a mere absence of war...No, peace is something built up day after day, in pursuit of an order intended by God, which implies a more perfect form of justice among men and women."

Today, we come together to rally for this true peace. We are here as citizens of the United States calling on our government to cancel the scheduled deployment of Cruise and Pershing II missiles to Europe and freeze the nuclear arms race.

We are here because we have found in these last 38 years that security based on the possession of atomic weapons cannot bring true peace. Only that peace founded on a positive commitment to the sacredness of all human life on this earth can bring true security. To establish this peace we must struggle against

*His Love Endures Forever*

all that demeans the sanctity of human life, against all that coolly and dispassionately converts human beings into objects. This is a killing conversion which happens among us every time racism, sexism, abortion, lack of care for the infirm, disdain for the poor or pornography occur. They all weaken our capacity to make peace because they depersonalize all they touch.

Just as some Catholics have disagreed with me and my brother Bishops over our stand against the arms race, a position taken most fundamentally because of the reverence our faith accords to human life, some of you may disagree with the strong position we have taken and will continue to take against abortion. Still others disagree with our stand against capital punishment. Above all, however, whether the issue is the arms race, abortion or capital punishment, our reverence for life demands public policy which acknowledges and protects the sanctity of human life. Reverence for life is not the sole possession of the ideologies of the right or the left. And so, like the prophets of Israel, and like Jesus Christ, we in the churches and synagogues must lift our voices in an unending chorus that resounds with reverence for human life and echoes decisively through the halls of Congress.

Tomorrow, many of you will assemble at the Presbyterian Church in Waterloo. The theme of your prayer will be the powerful and beautiful challenge set forth in the 30th Chapter of the Book of Deuteronomy:

Here, then, I have today set before you life and prosperity, death and doom. If you obey the commandments of the Lord, your God, which I enjoin on you today; loving him and walking in His ways, and keeping His commandments, statutes, and decrees, you will live and grow numerous...if, however, you turn away your hearts and will not listen, but are led astray and adore and serve other gods, I tell you now that you will certainly perish... I have set before you life and death, the blessing and the curse. Choose life then, that you and your descendants may live... (Deut. 30:15-19)

Today, I am here to say with you, let us choose life. And to say to you, while I call myself to account, that we all must unendingly seek to cleanse our own hearts, so that we might turn away from the gods of greed, and the gods of convenience that tempt us away from the God of life. These gods lead to racism, and sexism, to the objectivization of the unborn, to materialism and militarism. These gods upset the order of creation by making things more important than people and by turning people into things. These gods must be cast aside. We must, in short, be open to an ongoing conversion.

For people of faith, conversion can be sought only through prayer. Prayer leads us to explore the depths of our hearts and helps us exorcise the demons that inhibit our peacemaking.

Such conversion is the bedrock of peacemaking. If we are to work for peace based on justice, love and respect for human life, we must resist the unloving impulses in ourselves that belie our commitment to peace. We must disarm our own hearts. We must heed the exhortation of Jesus to remove the beam in our own eyes before seeking to remove the speck in the eye of the other. In facing those with whom we disagree, we would be well served to remember the words of Reverend Martin Luther King, Jr., "Those whom we would change we must first love." Without this love, we will make enemies of sisters and brothers and alienate those whose commitment to peace may lead on paths different from ours here today. Without this love, we cannot transmit the power of the God of life. But with this love, we can convert hearts numbed by despair into hearts able to build and sustain communities and nations which reflect the beauty and promise of God's creation. Strong in his love, let us not speak against or demote those who serve in our military, or who work in our defense industry, or live in this region, to any status short of being our respected brothers and sisters.

Gathered as we are today, in this Finger Lakes region of New York State, we cannot help but be moved by the beauty of creation. And yet, we cannot avoid the alarm caused by knowing that, in the midst of many areas of the earth such as this, missiles are set poised in silos, always ready to unleash destructive power upon the earth and its people; that it is to areas like this that urban survivors half alive would flee in agony after a nuclear exchange, and that the order of creation we see would be destroyed by this awful power.

In closing, let me call us again to a "moral about face" and a firm stand against nuclear arms. As we say in the conclusion of our pastoral letter -

"The whole world must summon the moral courage and technical means to say no to nuclear conflict; no to weapons of mass destruction; no to an arms race which robs the poor and the vulnerable; and no to the moral danger of the nuclear age which places before humankind indefensible choices of constant terror or surrender. Peacemaking is not an optional commitment. It is a requirement of our faith."

**APPENDIX VIII**

Because each human being is made  
in the image and likeness of God Himself  
and in accord with the dignity and respect  
due each individual because of our common  
origin and destiny:

I, Matthew H. Clark, Bishop of the Roman Catholic Diocese of Rochester,  
New York, in response to the voice of the Catholic people of the area, do  
hereby establish the Southern Tier Office of Social Ministry,

And do hereby authorize the empowerment of a representative Governance  
Board for that Office.

This Office and Board shall be dedicated to the Glory of God and, in  
behalf of the people of Tompkins, Tioga, Chemung, Schuyler, and Steuben  
Counties, shall:

- Convey the love and healing power of Jesus Christ  
to impoverished and suffering peoples in the Region;
- Commit itself to the pursuit of justice and peace  
in transforming the social order to one rooted in  
God's Love;
- Develop and organize human care services for  
individuals and families;
- Extend the commitment and apostolic mission of the  
parishes to all people;
- Relieve the oppression that constrains the physical,  
mental and spiritual growth and development of any  
individual;
- Convene people of the Region to exert their God-  
given gifts and talents, under the guidance of  
the Holy Spirit, in behalf of social justice and  
peace.

In establishing this Office, I am prayerful that Our Lord will bless people  
who work in love throughout this Region in the care of other humans and for  
social justice, and that He will give a special grace to those who are  
served by this Office.

Sincerely,

Most Reverend Matthew H. Clark, D.D.  
Bishop of the Diocese of Rochester

June 29, 1980



## APPENDIX IX

### ESTABLISHMENT DOCUMENT

*Because each human being is made  
in the image and likeness of God Himself  
and in accord with the dignity and respect  
due each individual because of our common  
origin and destiny;*

*I, Matthew H. Clark, Bishop of the Roman Catholic Diocese of Rochester,  
New York, in response to the voice of the Catholic people of the area,  
do hereby establish the Finger Lakes Office of Social Ministry.*

*And do hereby authorize the empowerment of a representative Governance  
Board for that Office.*

*This Office and Board shall be dedicated to the Glory of God and, in  
behalf of the people of Yates, Ontario, Wayne, Seneca and Cayuga Counties,  
shall:*

- Convey the love and healing power of Jesus Christ to impoverished  
and suffering peoples in the Region;*
- Commit itself to the pursuit of justice and peace in transforming  
the social order to one rooted in God's love;*
- Develop and organize human care services for individuals and  
families;*
- Extend the commitment and apostolic mission of the parishes to  
all people;*
- Relieve the oppression that constrains the physical, mental and  
spiritual growth and development of any individual;*
- Convene people of the Region to exert their God-given gifts and  
talents, under the guidance of the Holy Spirit, in behalf of social  
justice and peace.*

*In establishing this ministry, I am prayerful that Our Lord will bless  
people who work in love throughout this Region in the care of other humans  
and for social justice, and that He will give a special grace to those who  
are served by this Office.*

*+Most Reverend Matthew H. Clark, D.D.  
Bishop of the Diocese of Rochester*

*July 1, 1982*

## APPENDIX X

### MISSION

Because each human being is made in the image and likeness of God Himself and in accord with the dignity and respect due each individual because of our common origin and destiny:

I, Matthew H. Clark, Bishop of the Roman Catholic Diocese of Rochester, New York, in response to the voice of the Catholic people of the area, established the Genesee Valley Office of Social Ministry.

And do hereby authorize the empowerment of representative Governance Board for that Office.

This Office and Board shall be dedicated to the Glory of God and, in behalf of the people of Livingston and Monroe Counties, shall:

- Convey the love and healing power of Jesus Christ to impoverished and suffering people in the Region;
- Commit itself to the pursuit of justice and peace in transforming the social order to one rooted in God's love;
- Develop and organize human care services for individuals and families;
- Extend the commitment and apostolic mission to all people;
- Relieve the oppression that constrains the physical, mental and spiritual growth and development of any individual;
- Convene people of the Region to exert their God-given gifts and talents, under the guidance of the Holy Spirit, in behalf of social justice and peace.

In establishing this Office, I am prayerful that Our Lord will bless people who work in love throughout this Region in the care of other humans and for social justice, and that He will give a special grace those who are served by this Office.

Most Rev. Matthew H. Clark, D.D.  
Bishop of the Diocese of Roch.

July 1, 1985

**APPENDIX XI**

**DIOCESAN OFFICE OF SOCIAL MINISTRY**  
**STRATEGIC PLAN**

- I SOCIAL MINISTRY IN COORDINATION WITH DIOCESAN, INTERFAITH AND CIVIC COMMUNITY WILL BECOME MORE PROACTIVELY INVOLVED IN ADDRESSING SOCIETAL ISSUES WHICH THREATEN ECONOMIC, SOCIAL, PHYSICAL AND SPIRITUAL WELL-BEING.
- A. Social Ministry will address issues of human life, human rights and human dignity within the framework of the consistent ethic of life. (homelessness, abortion, death penalty) (1993-1994)
  - B. Social Ministry will address economic development issues, particularly in areas of the diocese which are economically depressed. (1993-1994)
  - C. Employing the principles of Christian non-violence, Social Ministry will address issues of violence in society, whether expressed at a personal level (child abuse, domestic violence, sexual abuse), or at a structural level (war, civil conflict). (1993-1994)
  - D. Social Ministry will address issues relating to racial polarization and societal injustice. (Neo-Nazism, racial violence) (1993-1994)
  - E. Social Ministry will address international social justice issues. (e.g., apartheid, Central American issues, and the plight of refugees) (1993-1994)

**DIOCESAN OFFICE OF SOCIAL MINISTRY  
STRATEGIC PLANNING PROCESS**

- II SOCIAL MINISTRY WILL RESPOND TO EMERGING AND UNMET NEEDS IN URBAN, SUBURBAN, AND RURAL COMMUNITIES. IN PRIORITIZING NEEDS, EMPHASIS WILL BE GIVEN TO INDIVIDUALS AND FAMILIES WITH AN ANNUAL INCOME OF LESS THAN 185% OF THE POVERTY LEVEL.
- A. Each Social Ministry entity will respond formally to the growing crisis of economic discrimination based on gender, age and race. (1993-1994)
  - B. Each Social Ministry entity will respond formally to the mental health needs of individuals and families, including issues relating to alcohol substance abuse, and other addictions. (1993-1994)
  - C. Each Social Ministry entity will respond formally to the needs of individuals involved in the criminal justice system and their families. (1993)
  - D. Each Social Ministry entity will respond formally to meet the needs of disabled persons for opportunities to live and work in accessible, normalized, community-based settings. (1993-1994)
  - E. Each Social Ministry entity will respond formally to meet the needs of individuals and families for decent affordable housing. (1993-1994)
  - F. Each Social Ministry entity will respond formally to the needs of persons who are HIV positive and their families. (1993-1994)
  - G. Social Ministry will continuously scan societal indicators to identify issues/needs as they emerge and will develop responses which are collaborative, innovative, and empowering. (1993-1994)

**DIOCESAN OFFICE OF SOCIAL MINISTRY  
STRATEGIC PLANNING PROCESS**

- III SOCIAL MINISTRY WILL AFFIRM OUR ROOTS, BROADEN PARTICIPATION AND INCREASE COLLABORATION AND COMMUNICATIONS ON OUR COMMON SOCIAL MISSION WITH PARISHES, DIOCESAN MINISTRIES, CATHOLIC ENTITIES IN THE 12 COUNTIES OF THE DIOCESE OF ROCHESTER, THE NEW YORK STATE CATHOLIC CONFERENCE, THE UNITED STATES CATHOLIC CONFERENCE AND CATHOLIC CHARITIES USA.
- A. Social Ministry will incorporate into its priority activities concrete responses to the results and recommendations emanating from the work of the Diocesan Synod as they pertain to Social Ministry. (1993-1998)
  - B. Social Ministry will initiate a coordinated, comprehensive public relations campaign targeted to diocesan leadership, parish leadership and the Catholic community designed to inform these constituencies about our work and to encourage their involvement in social ministry activities. (1993-1995)
  - C. Social Ministry will undertake with Parish Support Ministry a comprehensive planning process, designed to clarify roles between the two offices and to stimulate more social justice and service activity at the parish level. (1993-1994)
  - D. Social Ministry will work with Faith Development Ministries to incorporate social justice issues into curricula for school and religious education programs for persons of all ages. (1993-1994)
- IV SOCIAL MINISTRY WILL DEFINE ITS ORGANIZATIONAL STRUCTURE AND GOVERNANCE MODEL AND STRENGTHEN ITS FINANCIAL POSITION.
- A. Social Ministry will clarify governance and accountability issues between the diocesan, regional, and Community residence program boards. (1993-1994)
  - B. Social Ministry will determine minimum financial requirements for capital needs, core administrative services, and parish service programs, and will develop specific strategies to meet these needs. (1993-1995)

11/12/92

## APPENDIX XII

### PROPOSAL TO CREATE A DIOCESAN PUBLIC POLICY COMMITTEE ADOPTED OCTOBER 5, 1992

#### A. PURPOSES

- 1) To inform and educate Catholics about a broad range of public policy issues in a timely and cost-efficient manner.
- 2) To encourage collaborative action and more systematic advocacy among organizations.
- 3) To enhance the lobbying efforts of the Diocese:
  - a) At the federal level, in relation to work of the United States Catholic Conference, Catholic Health Association, National Catholic Education Association and Catholic Charities USA.
  - b) At the state level, in relation to the work of the New York State Catholic Conference.
  - c) At the various appropriate local levels within the Diocese.

#### B. ORGANIZATIONAL STRUCTURE/PUBLIC POLICY COMMITTEE

Recommendations about public policy advocacy would be formulated by a diocesan public policy committee:

##### 1) Members (15-18)

Members would be appointed by the Bishop and would serve three (3) year terms on a rotating basis. Members would include:

- Key staff leadership from the four external ministries including Justice & Peace staff from Catholic Charities Regional Offices.
- Representative from Pastoral Office Administration.
- Individuals with expertise in specialized or cross-cutting ministries (e.g., life issues, criminal justice, persons with disabilities, urban issues, minority issues, health care issues, rural issues).
- Leadership from Catholic lay groups (Knights of Columbus).

##### 2) Meetings

The Public Policy Committee would hold six (6) meetings during any given program year, scheduled to coincide with critical times in the federal, state and local public policy processes.

### 3) Staff

The Diocesan Director of Catholic Charities would provide chief staff leadership for this activity. Key staff from other ministries would be asked to provide assistance on developing materials relating to issues with given areas of expertise.

## C. ACTIVITIES

The Public Policy Committee would have two major functions:

### 1) Developing a Diocesan Public Policy Agenda

The Public Policy Committee would develop strategies for advancing the Church's public policy priorities at the international, federal and state levels; would propose international, federal, and state priorities for adoption through appropriate Church channels at those levels; and would develop local public policy priorities based upon Gospel values, Church teaching, and our own understanding of our needs.

### 2) Implementing An Advocacy Strategy

Key elements of an advocacy strategy would include relationships to our own Catholic agencies and parishes, the media and legislators:

#### a) Catholic Agencies and Parishes

Written information, action alerts and occasionally education program materials, prepared in usable form, would be distributed to Catholic agencies and parishes once or twice a year on major issues. Information specific to a given constituency. These efforts should be coordinated between Parish Support Ministries and the Diocesan and Regional Offices of Catholic Charities, or by a given ministry in the case of a policy issue specific to that ministry.

#### b) Media

Through efforts of the Diocesan Director of Constituent Relations, with assistance from public relations staff within the Office of Catholic Charities, regular public policy updates would be distributed both to secular and Catholic media. Intensive efforts once or twice a year should be focused around major "grassroots advocacy" efforts in parishes around targeted priorities.

### 3) Legislators

Coordinated efforts should be developed to establish relationships between the Diocese and individual legislators at the federal and state levels. Elements of such a strategy should include:

a) As appropriate, personal involvement of the Bishop with legislators.

b) Regular meetings of key Diocesan leaders with legislators.

- c) Regular Invitation of legislators as appropriate to regional and Diocesan functions.
- d) Occasional meetings of parish leadership with legislators.
- e) Participation in the annual Catholic Conference Forum.
- f) Once or twice a year, major grassroots activity at the Catholic agency and parish level in contacting legislators.
- g) An annual legislative breakfast or reception.

#### **D. TIMETABLE FOR IMPLEMENTATION**

Some of the elements of this proposal, including particularly the establishment of the Diocesan Public Policy Committee would be accomplished in the 1992-1993 program year. By the 1993-1994 year, it is hoped that the network would be fully in place.



## **APPENDIX XIII**

### **Membership on the Diocesan Public Policy Committee 1993-2008**

#### **1993-1994**

**Resignations:** Deacon Stanley Zawacki

**Additions:** Christopher Wilkins, Finger Lakes Social Ministry  
Paul Pickering became a Committee member

#### **1994-1995**

**Resignations:** Patrick Madden

**Additions:** Stewart Putnam, St. Mary's Hospital

#### **1995-1996**

**Resignations:** Kathleen Cannon

Laurie Enos  
Deacon John Holmes  
Father William Spilly  
Glenna Wickline

**Additions:** Father Brian Cool, St. John of Rochester  
William Derby, parish representative, Livingston County  
Sandy Harkness, parish representative, Elmira  
Robert Kinsley Hull, parish representative, Penn Yan  
Father Charles Mulligan, St. Michael's, Penn Yan  
Suzanne Schnittman, Diocesan Consistent Life Ethic Coordinator  
Sister Sheila Stevenson, Sisters of Mercy  
Sister Chris Wagner, Sisters of St. Joseph  
Chris Wilkins, Finger Lakes Social Ministry

#### **1996-1997**

**Resignations:** Cathy Cain

Father John Mulligan  
Kathy Phelan  
Stewart Putnam  
Suzanne Schnittman (becomes staff member)  
Sister Sheila Stevenson  
Julia Teahan  
Sister Chris Wagner

**Additions:** Sister Patricia Carroll, Catholic Schools  
Elizabeth Ciaccio-Vogt, parish representative, Rochester  
Scarlett Emerson, Finger Lakes Social Ministry  
Everett Hobart, parish representative, Spencerport

Joe Kenney, Director, Social Policy and Research, CFC  
Sister Betsy McKinnon, St. Mary's Hospital  
Maribeth Mancini, Dept. of Evangelization and Catechesis  
Sister Anne Urquhart, Sisters of St. Joseph  
Gloria Ulterino, Women on Church in Society Committee

1997-1998

Resignations: Father Mike Bausch  
Elizabeth Ciaccio-Vogt  
Kevin Hennessey  
Brian Kane  
Father Charles Mulligan  
Paul Pickering  
Sister Anne Urquhart

Additions: Sister Eileen Conheady, Sisters of St. Joseph  
James Fennelly, St. Mary's, Canandaigua  
Father John Firpo, St. Helen's, Rochester  
Edie Reagan, Coordinator, Justice and Peace, Tompkins  
Cris Wensel, Coordinator, Justice and Peace, Steuben  
Lynn Zyla, Catholic Charities Community Services

1998-1999

Resignations: None  
Additions: Sister Anne Curtis, Sisters of Mercy

1999-2000

Resignations: Father John Firpo  
Additions: Sister Janet Korn, Staff

2000-2001

Resignations: Sister Pat Carroll  
Sister Eileen Conheady  
Sister Anne Curtis  
James Fennelly  
Joe Kenney  
Sister Betsy MacKinnon  
Maribeth Mancini  
Edie Reagan  
Gloria Ulterino  
Cris Wensel  
Lynn Zyla

Staff: Suzanne Schnittman  
Liz Brown

Additions: Deacon Bill Coffey, St. Mary's, Downtown  
Roberta Davis, parish representative, Rochester  
Lourdes Dechateurveau, Hispanic Ministry  
Father Doug DellaPietra, St. Mary's, Canandaigua  
Maureen Domartz, parish representative, Rochester  
John Doughty, Youth Minister, Our Lady Queen of Peace  
Deborah Flood, Catholic Charities Community Services  
Adelaide Hudson, Holy Family, Auburn  
Katie Smeenk, parish representative, Rochester  
Allynn Smith, Bishop Sheen Housing  
Dennis Sullivan, St. Joseph's Hospital, Elmira  
Sue Versluys, St. John's, Spencerport

Staff: Jann Armantrout  
Monica McCullough

### 2001-2002

Resignations: Father Doug DellaPietra  
Maureen Domaratz  
John Doughty  
Timothy Dwyer  
Adelaide Hutson  
Katie Smeenk  
Sue Versluys

Additions: Flora Appleton, parish representative, Macedon  
Michael Bleeg, parish representative, Rochester  
Nora Bradbury-Haehl, Dept. of Evangelization and Catechesis  
Mary Dwelly, parish representative, St. Bridget's  
Monica McCullough, Providence Housing  
Sister Elizabeth Meegan, Diocesan Superintendent of Schools  
Kathryn Peterson, parish representative, Seneca Falls  
Sister Marilyn Pray, Holy Family, Rochester  
Scott Rutan, Dept. of Evangelization and Catechesis  
Sister Barbara Stinard, Holy Family parish, Freeville  
Michel Tedesco, Diocesan Communications office  
Father Dan Tormey, Canandaigua  
Margo Van Etten, Newman Center, Brockport  
Father George Wiant, St. Patrick's, Victor

Staff: Ruth Putnam

### 2002-2003

Resignations: Nora Bradley-Haehl  
Roberta Davis

Monica McCullough  
Kathryn Peterson  
Scott Rutan

Additions: Deacon Tom Driscoll, St. Bernard's  
Paul Pickering, Catholic Charities Community Services

2004-2005

Resignations: Flora Appleton  
Michael Bleeg  
William Derby  
Sandy Harkness  
Everett Hobart

Additions: Bill Abom, Rural and Migrant Ministry  
Amy Campbell, parish representative, Rochester  
Michelle Castelli, St. Joseph's, Penfield  
Bharti Dunne, St. Catherine's, Mendon  
Bryan Hetherington, Public Investment Committee  
Karen Nowlan, Transfiguration, Pittsford  
Mary Monroe-Smith, parish representative, Elmira

2005-2006

Resignations: Mary Dwelley (killed tragically in an auto accident)  
Deacon Bill Coffey  
Bharti Dunne  
Sister Elizabeth Meyer  
Sister Marilyn Pray  
Dennis Sweeney  
Michael Tedesco  
Father Dan Tormey  
Margo VanEtten  
Father George Wiant

Additions: John Boroski, Transfiguration parish  
Nita Brown, Blessed Sacrament, Rochester  
Anne Casey, Holy Name of Jesus parish  
Jamie Fazio, Blessed Sacrament, Rochester  
Dan Hull, St. Bernard's  
Doug Mandelaro, Diocesan Director of Communications  
Carol May, St. Mary's of the Lake, Ontario  
Nancy Richardson, St. Michael's, Penn Yan  
Scott Rutan, St. Patrick's, Victor  
Luis Torres, Rural and Migrant Ministry  
Deacon Nick Volvo, Sacred Heart, Auburn

2006-2007

Resignations: Michelle Castelli  
Jamie Fazio

Additions: James Dollard, representing Livingston County  
Sister Elaine Englert, Diocesan Education Office  
Deacon Larry Feasel, Criminal Justice  
Carl Hatch, Catholic Family Center  
Gerry Offtedahl, Life Issues  
Karl Pillemer, Catholic Charities of Tompkins County  
Holly Rockwell, Blessed Sacrament  
Sister Phyllis Tierney, Sister of St. Joseph

2007-2008

Resignations: Karl Pillemer  
Nancy Richardson

Additions: Linda Finlay, Catholic Charities of Tompkins County  
Bernie Tomasso, parish representative, Auburn

## PUBLIC POLICY COMMITTEE

Bishop Matthew H. Clark appoints the Public Policy Committee to assist him in determining the public policy priorities for the Diocese and to develop an implementation plan.

### Chairpersons:

Rev. Brian Cool

Catholic News Agency & U.S.

### Consultative Members:

John Blowski  
 Rita Brown  
 Anne Casey  
 Leonard DeChersavieux  
 James Dollard  
 Deacon Larry Farrell  
 Linda Finlay  
 Carl Hartz  
 Deacon Joseph Hertz  
 Carol May  
 Edward Noonak  
 Gerry O'Brien  
 Nancy Richardson  
 Holly Rickwell  
 Peggy Ruffo  
 Scott Rubin  
 Mary Moore Smith  
 Phyllis Toney, SSP  
 Bernice Tomasso

### Catholic Charities Staff

Jack Ballyho  
 James X. Amarauro  
 Kathleen Duval  
 Bright Hurley  
 St. Joan Kean, RSM  
 Marvin Mich  
 Ruth Putnam Kneeborn

Roman Catholic  
 Diocese of Rochester

### Public Policy Committee

1150 Buffalo Road  
 Rochester, NY 14624

585-328-3210 or 800-388-7177  
<http://www.dor.charities.htm>

We continue to work on these priorities from past years. Contact your local Catholic Charities for more information:

- Global Climate Change
- Children at Risk
- Farmworker Fair Labor Practices Act
- Justice for Immigrants
- Affordable Housing
- Peacebuilding
- Death Penalty

### We made a difference!

Thanks to the parishes and schools who participated in February 2008 Diocesan Public Policy Sunday – calling on our New York State leaders to respond to global climate change by investing in energy efficiency/conservation, research on renewable sources of energy, and helping poor and low income New Yorkers pay for energy costs. The NYS Assembly has passed legislation to accomplish this (A.7365 & 66). We need to encourage the NYS Senate to do likewise (S.5347 & 5371).

Approximately fifteen parishes in the Diocese of Rochester have already created a Care for God's Creation committee to help their parish communities continue to respond to the moral challenge of global climate change and other environmental justice concerns.

For additional information or for assistance, contact your regional justice and peace staff:

**Chemung/Schuyller/Tioga** 607-734-9784 ext. 135  
 Kathy Dubel  
**Wayne/Ontario/Seneca/Yates/Cayuga**  
 Ruth Putnam Marchetti 585-328-3228 ext. 1366  
**Monroe County**  
 Marvin Mich 585-262-7021  
**Monroe and Livingston County**  
 Bright Hurley 585-262-7099  
**Steuben County**  
 Deacon Daniel Williams 607-776-8085 ext. 217  
**Tompkins County**  
 Edie Reagun 607-272-5062 ext. 12

## 2009 PUBLIC POLICY AGENDA



ROMAN CATHOLIC  
 DIOCESE OF ROCHESTER

### Dear Brothers and Sisters in Christ

Since one out of every seven people in the United States lacks basic health insurance coverage, I would be surprised if anyone reading this doesn't have some family member or friend who is struggling to cover healthcare costs. So it may not surprise you to know that most of the uninsured are either employed or live in a family where one or more of the adults is employed. Sky rocketing healthcare costs have induced increasingly more corporations to drastically cut health insurance benefits. In light of this crisis the Diocesan Public Policy Committee has chosen **Access to Healthcare** as this year's Diocesan Advocacy Issue.

In addition, two other timely issues have been raised as education goals. Three short years ago *Ethical Stem Cell Research* was our advocacy issue as we tried to influence the allocation of state funds towards promising research that did not involve the destruction of human life. I am increasingly concerned about the direction New York State is taking in allocating these funds and I ask that you take some time to understand this grave ethical issue. Another human life issue concerns the successful transitioning of people who have been incarcerated back into the community. *Prodigal Sons and Daughters: Easing the Transition from Incarceration to Home and Community* requires us to move beyond our comfort zones to think in very practical ways about how we can heal our communities as record numbers of people spend portions of their lives behind bars. Being a faithful citizen requires an ongoing commitment to the common good of our communities.

Your Brother in Christ,

*Matthew H. Clark*

† Matthew H. Clark

## Education Priorities

### SUPPORT FOR ETHICAL STEM CELL RESEARCH

During the gubernatorial campaign of 2006, NYS voters were promised a bond act that would have allowed them to vote in support of or opposition to stem cell research that requires the destruction of nascent human lives. Over 14,000 parishioners from the Diocese of Rochester signed a petition encouraging the governmental leaders in New York State to foster development of the ethical stem cell research that is already providing treatment to patients and that does not involve the destruction of human life.

The voters, however, were subsequently denied an opportunity to voice their wishes, when in 2007, the Empire State Stem Cell Board was created in a budget agreement. \$600 million dollars of NYS taxpayer funds are currently dedicated for stem cell research including research involving the destruction of human embryos; human cloning for research and the creation of human/animal hybrid embryos.

The Catholic Church teaches that human life is a gift from God; that we are created in the image and likeness of God; that there is special dignity conferred on each human being by God and that each of us is called to treat every human life with respect. The deliberate destruction of human lives for the use by others can never be justified.

Ethical stem cell research using cells from consenting donors; the by-products of childbirth and that can be created from tissue cells has already begun to provide medicine and cures for some of humanity's most devastating illnesses and injuries. The Catholic church supports this research and encourages expanded investment in this promising medicine. If state funds are misdirected, all new Yorkers suffer.

To learn how to influence the government processes that will determine how the \$600 million will be spent and to learn about the science and ethics of stem cell research, please contact Jean Armantrout, Diocesan Life Issues Coordinator, at 585.328.3210 or Armantrout@dcor.org

### Prodigal Sons and Daughters Easing the Transition from Incarceration to Home and Community

"This son of mine was dead, and has come to life again; he was lost, and has been found."

Luke 15: 24

The numbers are staggering: one out of every 134 Americans is currently imprisoned. Adding on those who are on probation or parole changes the figures to one out of every 32 adults. All but those convicted of the most heinous crimes will eventually return to their communities. In New York State approximately 23,000 men and women are released from prisons every year. Nearly 40 percent return to jail in the first year after their release, 65 percent within three years.

The good news is that those numbers can change, if ex-offenders enter a community where they receive assistance, respect, and a fair shot at obtaining housing and employment. A 2007 state-funded survey in collaboration with Harvard University found substantially lower rates of recidivism, higher rates of employment and higher earnings among ex-offenders who receive support after their release, as compared to those who received no such support.

Some of the more important assistance came in the form of drug and alcohol counseling, job training, housing and a GED program. As the Monroe County Re-Entry Task Force warns "Ignoring the plight of former offenders puts our community at serious risk of continued violence, criminal activity, an increased tax burden, and irreparable damage to children, families and neighborhoods."

Will our Catholic faith communities be prepared to welcome and assist the increasing number of ex-offenders?

During the year, the Public Policy Committee will provide information on ways individuals, parishes and counties can help.

## DIOCESAN-WIDE ~ PARISH-BASED ADVOCACY PUBLIC POLICY WEEKEND ~ FEBRUARY 7/8, 2009 ACCESS TO HEALTHCARE

Envisioning a health care system that continues the healing ministry of Jesus Christ, that respects the dignity of every person, and that promotes the nation's well-being, the Public Policy Committee recommends that the following values, developed by the Catholic Health Association, be incorporated into the health care system of the United States as it is modified and developed:

- Available and accessible to all with special concern for the poor and vulnerable
- Health and prevention oriented with the goal of enhancing the health status of communities
- Sufficiently and fairly financed
- Transparent and consensus driven in allocation of resources and organized for cost effective care and administration
- Patient centered and designed to meet health needs at all stages of life from conception to natural death
- Safe, effective and designed to deliver the greatest possible quality

Health care is fundamental to a healthy, flourishing society — it is not a product or commodity. When people have unmet health needs, it is difficult for them to fully function as members of their families, their workplaces or their schools, which then affects the broader community and economy. A crisis is looming in health care with evidence that the system is no longer working for too many people.

Double-digit annual premium increases for private health insurance and health insurance paid for by employers and employers, paired with increased deductibles and out of pocket costs means that working families may need to choose less comprehensive health care insurance and/or limit the amount of health care services they access, regardless of health care needs.

The costs of government sponsored health care programs such as Medicaid and Medicare consume an ever-greater share of local, state and federal revenues. Taxpayers frequently misunderstand the benefits and costs of these programs or other government initiated programs such as Health Savings Accounts.

Access to any health care is ever more difficult for the estimated 47 million uninsured citizens of the United States, a majority of the undocumented residents of the United States, and the numerous families and individuals who are underinsured.

Health care access and health care insurance are anticipated to be a major part of domestic public policy initiatives in 2009. Issues including who will fund and administer any health care insurance programs; who will be covered by government programs, including the S-CHIP program due to be reauthorized in March 2009; and what coverage will be provided or excluded from health care coverage. These issues may all be included in the governmental decision making process.

The crisis in health care must be resolved if we are to have healthy and stable families, economies and communities.

### Timeline/Resources for Parish Action:

- Resource Packet (distribute August 2008 for use Fall 2008)
- Resource Packet (distribute November 2008 for January-February, 2009 parish use)

## Vita Award Honorees

1996-7	Carol Crossed Donna Ecker Walter H. Ruehle Lee Skerrett Sr. Josepha Twomey
1997-8	Flora Appleton Rev. Paul English Sr. Janet Korn, RSM Rev. Anthony Mugavero Mark Scibilia-Carver
1998-9	Linda Crowe Amy & Bob Dorscheid Rev. James Hewes Sr. Barbara Lum, SSJ Donald Peters
1999-0	Anne E. Batterby Kevin & Toi Clawson Deacon William Coffey Patricia & Peter Ladley Thomas Malthaner Vivian & Dick Rightmyer
2000-1	Jan Bezila Mary Dwelley Teresa Grady John Honeck Debbie Patrick
2001-2	John Doughty Janice Frawley Marie Milligan Sr. Marilyn Pray, SSJ Suzanne Schnittman
2002-3	Amy Crossed Rieck Brendan Curtin William Derby Mary Bigham Farren Patricia Malach Mabel Treadwell
2003-4	Sandra S. Burke Mary F. Hannick Rev. Robert G. Kreckel Sr. Julia Norton, RSM Mary Monroe Smith
2004-5	Joanne & Gerry Corcimiglia Colleen Knauf Maggie & Robert Lagonnegro Margaret Ruscio Geraldine Oftedahl
2005-6	Sr. Donna Del Santo, SSJ Timothy McMahon William and Mary Norton



Meg Smerbeck  
Maggie Torres

2007-8

Joseph Cirenceone

**APPENDIX XVI**

**THE MIRACLE OF LA CASA**

**DIOCESE OF ROCHESTER**

**Jack Balinsky**  
**November, 2005**

## **Introduction**

On Sunday, October 23, 2005, Bishop Matthew Clark presided at the Blessing of La Casa, located at 16 Maple Avenue in Sodus, New York. On an inclement day, over 200 persons crowded into the four-apartment facility for the ceremony conducted jointly in Spanish and English. This event marked an important step in the evolution of efforts within the Rochester Diocese to reach out to, embrace and serve an important group within the Diocesan community: Hispanic migrant workers. Not only would there now be a safe haven, but also a place of respite for migrants in this transitional housing facility. The presence of so many from the Anglo community throughout the Diocese symbolized a broad understanding of the role of our new neighbors, and a willingness to stand in solidarity with them.

The miracle of creation of La Casa came about after nearly two decades of effort to grow this ministry in the Diocese. The story told here begins with a brief description of the evolution of Hispanic Migrant ministry in the Diocese in the late 1980's and 1990's, continues with a description of a focused planning effort in 2001 and 2002 made possible by a grant from the William G. McGowan Charitable Fund, Inc., and concludes with the specific story of how La Casa came to be.

## **Hispanic Migrant Ministry in the Diocese 1980's and 1990's**

With the richness and abundance of fruit and vegetable farms in the largely rural 12 County Diocese of Rochester, our economy has depended for decades on the hard labor of migrant workers. Over the decades they have come primarily from the Caribbean and from Mexico. It has been just in the last ten to fifteen years that the percentage of workers coming from Mexico has increased greatly. A very large percentage of the migrants from Mexico have been Catholics.

While the official statistics from the State Department of Labor indicate there are 5,000 migrant workers in our Diocese, the actual number of migrants is probably closer to 15,000 because such a large percentage are undocumented.

For as long as there have been migrants, there have been efforts by the Catholic Church to minister to their needs. In the earlier years, these efforts were largely informal, depending upon the charisms of individuals: priests, deacons, religious women, and laypersons.

A more formal approach to migrant ministry within the Diocese came in the late 1980's, through the vision and courage of Sister Mary Jane Mitchell, a Sister of St. Joseph who established a ministry in western Monroe County in Brockport. Through her leadership skills, she was able to facilitate development of a well-grounded ecumenical migrant ministry in Brockport. She collaborated also with a nascent migrant ministry program in the Buffalo Diocese. Throughout the 1980's, Father Larry Tracy, a Rochester Diocesan priest, also played a significant role in ministering to the Hispanic community in both urban and rural communities. During this time period also, through funding from the Diocesan annual fund-raising campaign, the Thanksgiving Appeal, Catholic Charities of the Finger Lakes, located in Geneva, was able to hire an outreach

worker, Rodrigo Alcanero, to work with migrants in Wayne County, where a large percentage of migrants within the Diocese were located.

The Diocese took a next important step in responding to the needs of the migrant community in 1993. Father Peter Clifford who had been appointed as Diocesan Director of Parish Support Ministries in July 1991, and Jack Balinsky who had been appointed as Diocesan Director of Catholic Charities in July 1992, together convened a formal Migrant Ministry Planning Group. This group replaced the "Hispanic Migrant Ministry Funding Table" which had been meeting on a semi-annual basis, primarily to address funding issues especially relating to the program in Brockport. The broader charge of this new group addressed at the first formal meeting held on January 13, 1993 was to address "what is our role" relating to:

- Presence
- Sacramental ministry
- Matters more clearly relating to social needs

In the spring of 1993, the group made the decision that administrative responsibility for Hispanic ministry should be shifted from Catholic Charities to Parish Support Ministries, because the first responsibility of the Church should be in the area of Pastoral Ministry. Very quickly also the group recognized the need for presence in the eastern part of the Diocese, and by March 1993 there had been developed a job description for a migrant farmworker ministry position in the eastern part of the Diocese.

Father Charles Mulligan, former Diocesan Director of Catholic Charities who had returned from a missionary assignment in Chili and was assigned as Parochial Vicar at St. Michael's in Penn Yan in Yates County, and Father Bob Kreckel, pastor at St. Mary's in Ontario in Wayne County, provided leadership for the next important step in the evolution of migrant ministry in the Diocese.

Through this leadership, there were established within the next two years, two new positions: Hispanic Migrant Ministry Coordinator for Yates and Ontario Counties, and, Hispanic Migrant Ministry Coordinator for Wayne County. These positions were funded by contributions from individual parishes, the Diocese and Catholic Charities. The Diocese has been blessed by the contributions of Sister Lucilla Romero in Wayne County, who assumed this position in 1997, and Xochitl Palacios in Ontario/Yates County who assumed this position in 1996. Prior to arriving in our Rochester diocese, Sister Luci had been active in establishing outreach to the poor in her native Mexico. Xochitl, herself the daughter of Mexican farmworkers, worked for Catholic Charities in Geneva during 1992 and afterwards for Migrant Health from 1992 until 1996.

In addition, made possible by the generosity of Father Kreckel, Father Jesus Flores, a friend of Sister Luci's, and close collaborator with her in her mission work in Mexico, also joined the Diocesan ministerial team in 1997. Father Jesus, a Diocesan priest from Mexico, received permission from his bishop to serve the Mexican migrants living in "diaspora" here in our

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Diocese. He served from the first as sacramental minister to the migrant community and for the last four years has been Director of Migrant Ministry for the Diocese.

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Beyond this accomplishment at the regional level, and made possible especially by the experience and leadership ability of Father Mulligan, and Jerry Skerrett, a Deacon at St. Mary's of the Lake, Ontario, there were advancements in this ministry at both the Diocesan and state levels.

At its February 14, 1995 meeting, the Migrant Ministry Planning Group adopted a Pastoral Plan: Regional Hispanic Ministry in the Diocese of Rochester, which was then forwarded to Bishop Matthew Clark.

Following on a statewide meeting held in Binghamton on April 29, 1994, the group gathered that day developed through many subsequent sessions and finalized on March 23, 1996, "A Paper on Ministry to Migrant Farmworkers in New York", which was forwarded to the Bishops of the state.

Thus, by the end of the decade, migrant ministry had grown substantially in the Diocese of Rochester.

### **The McGowan Planning Grant**

In the 1970's and 1980's, the Diocese undertook collections to support a twinning relationship with the Diocese of Tobasco in Mexico and also to help agricultural development in another part of Mexico. In 1994, funds leftover from these discontinued projects in the amount of a little over \$100,000, were entrusted to Catholic Charities. Very quickly, the Diocesan Board of Catholic Charities determined to use these funds to support migrant ministry in the Diocese. Throughout the 1990's, a percentage of principal and all earnings were used annually to support migrant ministry programs in Brockport, Sodus, Geneva and Mt. Morris in Livingston County.

In spring 2001, recognizing that the principal from these funds was nearly depleted and that with the decline in the stock market earnings were much lower, the Diocesan Board directed staff to explore foundation funding as an alternate way to continue to support the important priority of migrant ministry. Through connections with Sister Janet Korn, Director of Project Unity in the Diocese and a member of the Catholic Charities staff, in summer of 2001 Catholic Charities applied for and received a major planning grant for migrant ministry from the William C. McGowan Charitable Fund, Inc.

Catholic Charities Diocesan Director, Jack Balinsky announced receipt of this \$40,000 grant at a Regional Hispanic Migrant Ministry meeting on September 12, 2001, indicating that:

- o \$20,000 of this funding would be used in 2002 to support ongoing Hispanic Migrant Ministry programs;

- The remaining funds would be used to undertake a comprehensive planning effort to determine how the Diocese, through service and advocacy, could best respond to the needs of the Hispanic migrant community;
- George Dardess had been hired to implement this planning process;
- Implementation of the planning grant would be overseen by a Planning Committee comprised of Bernard Grizard from Diocesan Parish Support Ministries, Gabriella Jaramillo, Coordinator of Hispanic Ministry, Jack Balinsky, Sister Janet Korn and George.

Thus was the Diocese gifted with the talents of George Dardess. For many years, George had been a faculty member of note at a private school in the Rochester area. He had then studied for and been ordained to the permanent diaconate. As part of his diaconate training, he had come to know Father Jesus and Sister Luci, and had written about his encounters with this ministry as “a sacramental experience”. He was to bring to this work tremendous energy, intellectual capacity and relationship and writing skills.

Throughout the fall of 2001 and the spring of 2002, Jack and George engaged in a series of meetings both within the Diocesan community and also with other groups in the community active with migrant workers.

Those efforts began with sessions with leadership in the four existing Diocesan Migrant Ministry programs. By the submission of the first interim report to the McGowan Foundation on November 30, 2001, two key priorities had been identified: strengthening parish awareness throughout the Diocese of the presence and important work of migrants, and exploring the creation of both a migrant center and also a shelter for migrant workers with special needs.

As a first step toward enhancing parish awareness of the migrant community, it was agreed that Gabriella and Sister Janet would send a joint Christmas card to all parishes focused on the work of migrants.

Sister Luci and Father Jesus wrote an initial concept paper for Project “Tonantzín” whose general objective they described as: “A physical space adequate for meetings, convocations, care giving, organization, formation of the migrant Hispanic community in Wayne County, to promote, support, express, and celebrate the community’s unique identity with its special values and its manifestation of those values in social and cultural life, and in the life of faith.”

They also identified four specific objectives for this program:

- To form groups from the same community who could organize services for immigrants who arrive to look for a life in this country.
- To coordinate efforts towards giving various types of support, to attend to the level of urgency required, whether for food, shelter, legal assistance, clothes, medicines, etc.
- To share an appropriate spirituality as well as Gospel values.
- To encourage the human development of the immigrants, so that they might feel themselves to be people with dignity and with values to share in this country.

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Early in 2002, following an initial meeting of Catholic Charities and Diocesan staff to explore this possibility, Sr. Luci and Maggie Bringewatt, Executive Director of Providence Housing Development Corporation, developed the first description of the special housing needs of migrants. This document identified specific target populations as:

- Women who either arrive alone, with no supports, or who become “alone.” for a variety of circumstances.
- Workers who become ill, have accidents and have no place to recover.
- Workers who escape from crew leaders who have misused and abused the workers, economically and/or physically.

This document indicated that what was needed was a facility and staff support to operate a program that would provide shelter for the persons identified above, and also provide space for counseling, meetings, food preparation, storage of donated goods, and space for recreational activities. The latter is critical in the effort to build a sense of community among the workers.

Three notable developments were described in the midwinter report to the McGowan Foundation submitted on February 28, 2002.

First, it was indicated that Project Unity was becoming much more actively involved in addressing the needs of the migrant community. Following on publication in 1994 of a White Paper on Urban-Suburban Relationships, the Diocesan Stewardship Council and the Priests’ Council in June 2000 called for the establishment of Project Unity to foster urban, suburban and rural partnerships within the Diocese. Sister Janet Korn, Social Justice Awareness Coordinator for Catholic Charities, assumed also the responsibility of coordinating Project Unity. Throughout 2000 and 2001, she focused on establishing twinning relationships between parishes. By early 2002, it had become apparent that a more effective way to establish relationships was to identify specific projects and encourage participation in these projects. One of three identified projects was work with the migrant community.

The second major development described in this report was continuing work toward establishment of a migrant center in Sodus. Interest and potential support for this project had been expressed in meetings that Jack and George had had with leadership from Rushville Health Center, Farmworkers Legal Services and Rural Opportunities.

Third, there was continuing discussion for the need for what was now termed “a safe house” or “safe houses”.

Throughout the spring of 2002, priority was given to continuing discussion about both the migrant center and safe house. At Planning Task Force meetings held on March 1<sup>st</sup>, April 17<sup>th</sup> and April 30<sup>th</sup>, it was reaffirmed that both these possibilities should be “pursued vigorously”, while it was recognized that there were some issues and concerns with regard to the staffing and organization of the Wayne County migrant ministry program.

Significant developments which occurred during this time period included:

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- A meeting held on April 26<sup>th</sup> with leadership from Rural Opportunities, Rushville Health Center and Farmworkers Legal Services, again reaffirming interest in a migrant center.
- Suggestion at this meeting by Stuart Mitchell from Rural Opportunities that an existing apartment or apartments in Sodus might be an ideal location for a “safe house”.
- A meeting held with Lee Rosica from the McGowan Foundation on May 7<sup>th</sup>, to update her on our progress with the planning grant.
- A meeting held later that day with Father Bill Donnelly, Deacon Bill Coffey and Marvin Mich from St. Mary’s Downtown, at which Father Donnelly agreed to take a leadership role with other pastors in raising funds for a safe house (St. Mary’s had the previous year provided a \$10,000 grant to fund an apartment in Newark as a temporary “safe house”).
- At the suggestion of Frank Butler, Executive Director of FADICA (Foundations and Donors Interested in Catholic Activities), development of a “menu of proposals” to be submitted to foundations as possibilities for support of the migrant community.
- At a meeting held on June 6<sup>th</sup> in Sodus, agreement that an existing Rural Opportunities apartment on King Street might be an appropriate location for a safe house.

In June, two events occurred which were to have a major impact on “the Miracle of La Casa”.

First, Father Lance Gonyo, pastor of Epiphany Church in Sodus, and a strong supporter of Migrant Ministry, offered on a permanent basis space within his parish center for use as office, storage, and gathering space for the migrant community. While this generous offer did not fully satisfy the need for a migrant center, it was a major step forward, and enabled the planning group to focus more on a safe house.

The second major development was the first discussion of the possibility that Tom McDermott, a long time friend of Bishop Clark’s, might be enlisted as a supporter of the safe house effort. Throughout the spring, there had been discussion of the notion that such a project needed to be modeled after Bethany House, a women’s shelter in downtown Rochester developed through the leadership of Donna Ecker, or House of John, a hospice in Clifton Springs developed through leadership of Tom and Jean Cass – an effort totally funded by individual, parish and foundation contributions since government funding was not available for a program primarily serving undocumented persons. Given this model, there was recognized the need for an “outside” leader to raise funds as well as an “inside” staff person. Tom McDermott had held high leadership positions at Bausch and Lomb and Gould’s Pumps in Seneca Falls, had served on the Diocesan Stewardship Council and had come to be a strong supporter of Bishop Clark. At an event in the late spring, in response to a question to Bishop Clark as to what ministry might be in need of support, Tom had learned of the work to develop a safe house and made a generous contribution to this project. The Task Force discussed in June the possibility of asking him to be the “outside” leader for this effort when he returned from Cape Cod in September.

Unfortunately, despite these happy developments in June, during the last half of 2002, which saw the end of the McGowan Grant, there was not much progress made toward creation of a safe house. In the final report to the McGowan Foundation submitted on August 8, 2002, George Dardess outlined the three priority outcomes of the planning grant as: the public policy initiative, garnering parish support for migrant ministry through Project Unity, and creation of a safe house. (It should be noted here that the public policy initiative was an effort spearheaded by Jack



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Balinsky at a state level to establish closer communication between the State Farm Bureau and farmworker advocacy organizations including CITA, the organizing group, which had included a first ever face-to-face meeting held in Syracuse on August 15<sup>th</sup>.)

In his memorandum summarizing the Task Force meeting on September 16, 2002, George wrote that the “safe house” was on shaky ground for lack (as yet) of firm support from parishes and foundations.

Even though he had not yet been successful in raising funding commitments from parishes, Bill Donnelly reaffirmed during this time his commitment to do so.

Concern was expressed that Rural Opportunities was “foot dragging” in providing financial information about its apartment in Sodus that was being considered as a possible location.

The year, however, ended on two bright notes. It was reported at the December 2, 2002 meeting that Tom McDermott “continued to express admirable interest in migrant issues” at a meeting with Jack and Sister Janet in November. At that meeting, he had indicated that he would consider a private contribution on his own, that he would contact a non-Catholic fellow member of a Board he was on about a possible contribution, and he would promote this cause within his parish (Transfiguration) and the Diocese. On December 9, 2002, a \$10,000 grant was received from the Frank J. Lewis Foundation. This contribution raised to about \$35,000 the amount of funding raised to date. Of this amount, about \$15,000 had been expended for the creation of a Project Unity video, developed as an educational and inspirational tool to help parishioners better understand the role of migrant farmworkers in our Diocese and to encourage contributions.

With the close of the calendar year, the McGowan Grant period of this development effort effectively came to a close. Great appreciation was expressed by all to George Dardess for his herculean efforts in forwarding this work.

### **The Creation of La Casa**

With the departure of George Dardess’ leadership on developing a “safe house” (In a November 2002 proposal George had written “what is a safe house? – a safe house is just that, a place of refuge for migrant farmworkers.) fell to Jack and Sister Janet.

The planning process was significantly influenced at this point in time by an informal meeting which Sister Janet had attended in November 2002 at the rectory at St. Michael’s in Lyons. The newly appointed Pastoral Administrator at the parish, Deborah Housel, had called together a “kitchen cabinet” to brainstorm about how to enhance social ministry activities in the parish. Included among those present was Father Jim Hewes who had “saved” the convent at St. Francis in Geneva when he had been assigned there and many in the parish wanted to abandon the building. Jim had successfully made the case that the building was in good condition, and in stewardship of resources should be preserved for an alternate use.

With the continued non-responsiveness of Rural Opportunities about their Sodus property, including a demand that Catholic Charities pay relocation costs, the major focus of planning

turned to the possibility of this facility. This possibility gained new life when Rik Fowler was appointed Executive Director of Catholic Charities of the Finger Lakes effective April 1, 2003. Rik built on the wonderful work that founding Executive Director Giovina Caroscio had done in her twenty-one years at the agency. In particular he led a process of reaching out to the Hispanic community. He was enthusiastic about the possibility of developing at St. Francis Convent, a "Hispanic Community Center to serve the Hispanic migrant and permanent populations of the Finger Lakes Region." Since Father Roy Kiggins, pastor of St. Francis parish, was also enthusiastic about this possibility, great attention was given during this time to issues relating to the condition of the physical facility, possible staffing and program plans, and relationships with the Hispanic community, other agencies and local government. To facilitate this process, Catholic Charities of the Finger Lakes was granted a six-month \$20,000 planning grant from funds raised for creation of a safe house.

While there were many positive features to this proposal, there were also several difficulties which needed to be addressed. Concern was expressed by some that the mixing of a service center with housing was not ideal. During this process, Rik Fowler responded to this concern by proposing that the service center be located at St. Francis Convent in Geneva administered by Catholic Charities of the Finger Lakes, and that the safe house be located in Sodus and supervised by Catholic Charities of Wayne County which was at that time in formation. Further concern expressed was that even with this proposed division of labor the original focus of this effort in the migrant community was being lost.

Finally, however, this possibility fell by the wayside for financial reasons. In July 2003, architect Dan Long, hired through Providence Housing Development Corporation, had put forward an estimate that it would cost \$183,000 to rehabilitate St. Francis Convent for the purposes being discussed. Throughout the last six months of 2003, it had been hoped that major donations could be obtained from the local share of the Partners in Faith Campaign from wealthier parishes like St. Louis, Transfiguration, St. Catherine in Mendon, St. Joseph Penfield and St. John of Rochester. In early 2004, it became apparent, despite a generous commitment from St. Louis Parish over a three-year period, that the level of funding needed would not be forthcoming from this source, and this possibility was abandoned.

(It should be noted happily, however, that this discussion in the end was not in vain with regard to preservation of the facility. In 2004, when Catholic Charities of the Finger Lakes, housed in a rental facility in downtown Geneva, addressed the question of its location upon completion of its lease, that Board ultimately decided to relocate at St. Francis Convent with a long term commitment from the parish, and moved its offices into the renovated convent in June 2005.)

Despite this frustration and apparent lack of progress on the surface, the year 2003 was important to the Miracle of La Casa in two ways.

First, through the dogged work of Sister Janet day-by-day, meeting-by-meeting, person-by-person, a broad-based constituency of support was being developed for what would become La Casa. Whether small individual gift, giving trees in parishes at Advent, or parish tithing, funds were contributed, but more importantly understanding and long term support were given. The

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only frustration was that people continually asked how they could help, and there was no concrete opportunity to offer.

Second, progress continued to be made on larger gift fund-raising. In May 2003, Tom McDermott agreed to be the convener of a group whose purpose was to raise money for this effort. By the end of 2003, the fund balance of the Hispanic ministry fund was \$66,000, including a \$25,000 grant from the Humanitas Foundation granted on October 27, 2003.

In December 8, 2003, fate intervened in an unhappy form when Sister Janet suffered a ruptured appendix. The lack of progress made during her four-month recovery period, showed once again that she was the driving force behind the creation of La Casa.

The final phase in the Miracle of La Casa began on April 30, 2004. driven by Tom McDermott, who had returned from Florida and by now had taken a strong, proactive role in this project, Jack, Janet, Tom and his wonderful wife Gloria met on that Friday morning in Sodus with a realtor recommended by one of the Wayne County parishes. With the fading from the possibility of St. Francis Convent, and the offer of property from Rural Opportunities a memory of the distant past, the search had begun anew for a location. While none of the five properties previously identified by the realtor and visited that day, seemed appropriate, at the end of the tour the realtor drove by a property located at 16 Maple Avenue in downtown Sodus owned by her husband. Tom opined immediately that "this was the place."

The next three months were devoted to consideration of the possibility of purchasing this house. Involved in this lengthy discernment process were Diocesan leaders, pastoral leaders in Wayne County and staff involved in migrant ministry and staff from Providence, particularly Cheryl Harkin. There were many positives. Sodus had all along been the preferred location. The house contained four apartments: a three-bedroom unit, 2 two-bedroom units and a studio apartment. Within Sodus, the downtown location was preferable to location in a residential neighborhood, since there would less likely being neighbors expressing concern. Already, there lived in the house Mexican families, who could be relocated. An informal inspection by a representative from LeCesse Construction led to the conclusion that the house was basically in good condition.

On August 13, 2004, the owners accepted a purchase offer from Catholic Charities. In October, through able assistance from Jim Crowley, Chief Financial Officer of Catholic Charities and Cheryl Harkin, a mortgage was obtained through the Leviticus Fund. On December 2, 2004, through the work of Catholic Charities friend and attorney, Mark Greisberger, the closing occurred and Catholic Charities owned the property.

Now was the time to utilize all the commitments of support and interest in helping that had been created over three years. What was needed to coordinate this effort was an individual who possessed rehabilitation skills, management ability and an ability and patience to coordinate volunteer participation. Through Father Jim Hewes, Janet and Jack interviewed and hired John Bryan, who started the day after the closing. John was a Clyde resident, and licensed carpenter with many years experience who also had a gentleness and ability to relate to people that made him well qualified to work with volunteers. He had done a rough estimate of rehabilitation costs prior to the closing. Soon after Fernando Arango was hired to assist John with the renovation.

It was recognized from the outset that taking this approach to rehabilitation of the house would take longer and might in the end be not much less expensive than hiring professional contractors.

So began the true Miracle of La Casa – the enormous undertaking to ready it as a safe house for migrants. This work was overseen by Sister Janet and Loretta Kruger, Executive Director of Catholic Charities of Wayne County, which had been established formally by the Diocesan Board of Catholic Charities in June 2004, and, at the request of the Wayne County Pastoral leaders, would oversee operations of La Casa.

In the update circulated in late 2004, Sister Janet had written “that it is our hope that most of the renovation work can be accomplished through the generosity of volunteer labor and experience. An important aspect of La Casa (so named by agreement of migrant leadership, Catholic Charities staff and Diocesan leadership) is to strengthen relationships between the Anglo community and the migrant community. This can only happen when people come to know one another in one-to-one situations which La Casa will provide.”

It was envisioned that volunteers would be needed for the following activities:

- Working with the migrants to renovate the building;
- Helping to furnish and equip the apartments;
- On-going maintenance of the building;
- Transporting the residents;
- Helping with meals, tutoring, and on-going activities;
- Supporting efforts to raise funds;
- Encouraging the Anglos to invite the migrant farm workers to join them in their communities and activities.

As 2005 unfolded, so did the outpouring of labor and enthusiasm for La Casa.

In her July 2005 update on La Casa, Sister Janet chronicled some examples of a series of “miracles of goodness”, which read as follows:

- At this time, \$160,000 has been raised for La Casa, with commitments of another \$90,000.
- During the winter months Father Jim Hewes and the parishioners from St. John’s, Clyde loaned us their maintenance man, Kip Delisio. Kip happens to be an excellent plumber who did major work at La Casa.
- Pat Kennedy, recently retired, has spent every day, all day at La Casa for the past five months on a volunteer basis...an unbelievable gift!
- Jim Moon from St. Joseph’s Villa is teaching some of the young men at the Villa how to do carpentry work. They are fast learners and their work is excellent.
- Colin Flanagan from Transfiguration received his Eagle Scout badge by doing carpentry work and dry walling on of the rooms. Well done Colin!
- We have received free, no hassle, expert advice from Bob Orlando, plumber, and Peter Romeo, architect. A very helpful gift of time and talent.

The Miracle of La Casa  
November, 2005

- Tim McMahon, former director of Catholic Charities in Livingston County, Lynn Lettau, retired construction worker, and Rigoberto have spent many volunteer days at La Casa honing their carpentry skills and using muscles they never knew they had.
- The staff at the Diocesan Pastoral Center held a shower for kitchen and bath supplies. There is hardly a room big enough to hold all the gifts.
- The Sisters and Associates of Mercy collected bedding and towels. We have enough for a small hotel.
- Twelve volunteers from Kodak arrived at 6:30 a.m. on the United Way Day of Caring. One would think that they were professional “Dry Wallers” rather than employees of Kodak.
- Supplies and construction materials have been generously donated by LeCesse Construction, Habitat for Humanity, V&P Plumbing, and Maynard’s Electrical.
- Greg Reitz has tackled a room, all by himself, supplying not only the labor but the materials. St. Patrick’s, Victor, has done the same for the other 4 rooms in that apartment! Two most generous gifts!
- Creative financial help has come from a ‘Pizza Night’ at St. Joseph’, Penfield; a bake sale organized by the Catholic Daughters of Wolcott; and the proceeds from the sale of Father Doug DellaPietra’s CDs, The Table and Gather At The Table

### **Conclusion**

And so, at this writing, La Casa is about to open as a ministry of Catholic Charities of Wayne County. In charge of the day-to-day operations will be Peter Mares, a bilingual and bi-cultural staff person working under Loretta.

In retrospect, while many people made possible this miracle, two stand out among all. Tom McDermott for his vision, and determination and leadership in finding funding, and Sister Janet Korn, who herself is a living symbol of the possibility and power of intercultural relationships.

The attached thank you from the dedication ceremony details all who contributed.

It is powerful testament to the support that will sustain this miracle.

## Appendix

Thank you, to all of you who joined us today to celebrate this remarkable accomplishment. We must acknowledge the tremendous contributions of over 300 volunteers, nearly 60 faith communities, numerous businesses, youth groups and others.

While we can't name each of the volunteers you only need to look around to see their great, good hearts, the living proof of God's love. The individuals and families who rest within these walls will benefit from your labors for years to come.

We would like to thank the following faith communities, businesses, foundations and other groups for their devotions of labor, funding and building materials. If we have inadvertently missed anyone it is a failure of memory and not of gratitude.

All Saints Academy  
Aquinas Institute  
Associates of the Sisters of Mercy  
Asbury First Methodist  
Baptist Work Camps  
PBS Supply  
Blessed Sacrament, Rochester  
Church of the Assumption  
Church of the Epiphany, Sodus  
Church of the Good Shepherd, Henrietta  
Church of the Holy Spirit, Penfield  
Church of the Resurrection, Fairport  
Church of the Transfiguration, Pittsford  
Corpus Christi, Rochester  
Fairport United Methodist Church  
Fidelis Care, New York  
Flower City Glass  
Gill Family Foundation  
Guardian Angels, Henrietta  
Halco Heating & Plumbing, Phelps  
Holmes Family Foundation  
Holy Name of Jesus, Greece  
Holy Trinity, Webster  
Humanitas Foundation  
Imperial Flooring, Rochester  
Knights of Columbus, Webster  
Kovalsky-Carr, Electric  
LeCesse Construction  
Maynard's Electric  
McDermott Family  
Mennonite Congregation, Monroe County  
Morse Lumber  
Nazareth College

Our Lady of Mercy, Irondequoit  
Our Lady of Mercy High School  
Pastoral Center Staff, Diocese of Roch.  
Providence Housing Corporation  
Raskob Foundation  
Realtors Grant Foundation  
Rochester Institute of Technology,  
    Campus Ministry  
Sacred Heart/St. Ann, Auburn  
Sisters of Mercy, Rochester  
Sisters of St. Joseph, Rochester  
St. Ambrose, Rochester  
St. Andrew Food Cupboard  
St. Anne, Rochester  
St. Anthony, Groton  
St. Cecilia, Rochester  
St. Charles Borromeo, Greece  
St. Christopher, Chili  
St. Columba/St. Patrick, Caledonia  
St. Elizabeth Ann Seton, Hamlin  
St. John Evangelist, Clyde  
St. John Evangelist, Rochester  
St. John's Episcopal Church, Sodus  
St. John/St. Francis, Owego  
St. Joseph, Penfield  
St. Joseph's School  
St. Joseph Villa  
St. Leo, Hilton  
St. Louis, Pittsford  
St. Mary, Canandaigua  
St. Margaret Mary, Irondequoit  
St. Mary, Rochester

**Appendix**

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St. Mary of the Lake, Ontario  
St. Mark's Episcopal Church, Newark  
St. Michael, Lyons  
St. Michael, Newark  
St. Patrick, Victor  
St. Paul, Webster  
St. Pius X, Chili  
St. Rita, Webster

St. Salome, Irondequoit  
St. Thomas More, Brighton  
School Sisters of Notre Dame  
Taylor Family Foundation  
University of Rochester, Campus Min.  
V & P Plumbing  
Warren's Home Decorating  
Wayne Store & Lock

**Muchismas Gracias a Todos!!**