



CATHOLIC IN CHARITY & IN IDENTITY

Resources to Enhance the Legacy

Catholic Charities USA

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Vision of Catholic Charities

Believing in the presence of God in our midst, we proclaim the sanctity of human life and the dignity of the person by sharing in the mission of Jesus given to the Church.

To this end, Catholic Charities works with individuals, families, and communities to help them meet their needs, address their issues, eliminate oppression, and build a just and compassionate society.

The Mission of Catholic Charities

The mission of Catholic Charities is to provide service to people in need, to advocate for justice in social structures, and to call the entire Church and other people of good will to do the same.

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Dear Friends,

Catholic Charities USA is pleased to present to you *Catholic in Charity & in Identity: Resources to Enhance the Legacy!* Continuing the work begun with the *Cadre Study* and further developed in *Vision 2000*, this work attempts to inspire all those who seek to live out the vision and mission of Catholic Charities with the sublime treasure entrusted to us: our Catholic identity.

In his first encyclical, *Deus Caritas Est*, Pope Benedict XVI challenged us to claim our Catholic heritage and always abide by its principles. He reminded us that just as we need professional training, we also need a “formation of the heart” that will permeate our service to our brothers and sisters.

Several years ago, I became aware of the need for resources that would assist us in living out our identity as Catholic agencies. Diocesan directors and others asked for training resources for staff, volunteers, and boards of directors that would enhance our profile as Catholic agencies. Two years ago, in response to this need and Pope Benedict’s challenge, Catholic Charities USA called together a task force to begin to explore the development of such resources. This Catholic identity toolkit is the result of their work. I want to thank the task force; its chair, Brian Corbin; and the staff of CCUSA for all their thoughtful and challenging work in creating *Catholic in Charity & in Identity*.

Our Catholic legacy is foundational for us. We are truly Catholic in our charity and in our identity. Our Catholic identity defines and enriches us; it is our greatest treasure and also our greatest challenge. The resources in this toolkit are meant to enhance this legacy. It is vitally important for us to live up to the tradition and principles that we cling to as part of our Catholic identity.

This toolkit is just the beginning. There is more work to do; we need to provide more trainings and more materials. But most importantly, we must renew our commitment to engrain our Catholic Charities agencies and our affiliates with this Catholic spirit. The question for all of us is this: “How will we make this our priority? How will we continue to grow, to become a light, always faithful to the gospel, for our communities and for the people we serve?”

During this centennial year, we at CCUSA present you these resources in the hope that they will provide you with support and renewal of the vision and mission of Catholic Charities. May these resources enhance the legacy of our being Catholic in charity and in identity for the next 100 years!

A handwritten signature in black ink that reads "Fr. Larry Snyder". The signature is written in a cursive, flowing style.

Rev. Larry Snyder
President
Catholic Charities USA

Foreword

The National Conference of Catholic Charities was founded 100 years ago, but for nearly 300 years, Catholics in the United States have reached out to serve the poorest and most vulnerable among us. The love of God is our motivation for the work we do. In *Deus Caritas Est*, Pope Benedict XVI challenged Caritas agencies around the world to live and reveal this gospel call to love, but also stated that this “love thus needs to be organized if it is to be an ordered service to the community” (#20). We are called to organize our love without ever losing sight of our Catholic identity in the work we do. In other words, we must be faithful witnesses to the injunction: “They will know us by our love.”

Catholic in Charity & in Identity was born from a desire to live and work out our Catholic identity. The leadership of Catholic Charities has always sought to understand what it means to be a Catholic agency and not just another social service agency. This is not a new experience for us. Since the Vision 2000 process began in 1993, we have provided workshops, published articles, and developed resources to help our agencies better answer the question: What makes us a Catholic agency?

Over the past two years, a task force made up of leaders from the Catholic Charities network has reflected deeply on the Catholic identity of Catholic Charities agencies, in the process gathering the insights and experience of a variety of people throughout the network and beyond. We consulted with diocesan directors at special sessions at CCUSA Annual Gatherings and through a survey, in which directors provided a rich and complex appreciation of Catholic identity and insight into its meaning for their agencies. We spoke with Cardinal Francis George, Archbishop of Chicago and president of the U.S. Conference of Catholic Bishops, who offered insightful reflections for the task force on the meaning of Catholic identity. We also conducted a major consultation in Adrian, MI, with representatives from Catholic sponsored universities and health care institutions, business leaders, past CCUSA presidents, deacons, state Catholic conferences, as well as practitioners in Catholic Charities agencies. Out of these consultations a strategy developed. This manual is the first phase of the strategy. The primary goal is full integration of Catholic identity into our work. To further assist in achieving this goal, we are planning regional workshops and developing videos and online resources.

We have many people to thank: the task force itself; Jeff Korgen, the editor and primary author of this manual; contributing authors, including the United States Conference of Catholic Bishops' Office of Pro-Life Activities; Bishop William Skylstad of the Diocese of Spokane for his willingness to read and offer comments on the final manuscript; and all the diocesan directors and others who participated in our dialogues and surveys. We especially acknowledge those who served as consultants throughout the planning of the initiative and also give special thanks to the staff of CCUSA for their management of this initiative and their creative service.

It is essential that we carry forward this legacy of being Catholic in charity as well as in identity. We hope that this manual will support the work of Catholic Charities and empower people to come to know the charism of love lived out in Catholic Charities agencies and affiliates.

Brian R. Corbin
Chair
CCUSA Task Force on Catholic Identity
Executive Director, Catholic Charities Services
Diocesan Health Care Coordinator
Diocese of Youngstown

Acknowledgments

This resource is the result of two years of consultations, discussions, and work of the Catholic Identity Initiative Task Force. The task force set as its goal the development of a comprehensive strategy for more fully integrating Catholic identity into the life of the Catholic Charities network. This manual of resources is intended to support this goal.

Many people contributed to these resources. CCUSA thanks the Catholic Health Association for providing guidance and a model for this initiative; the Office of Pro-Life Activities of the United States Conference of Catholic Bishops for contributing an article to the manual; and Brian Corbin, chair of the task force, and staff of Catholic Charities USA who also contributed sections.

CCUSA thanks Mr. Jeffry Odell Korgen from Korgen Associates, who served as the editor and primary writer of this manual. With his professional and collaborative spirit, he provided tremendous support for this initiative. We are very grateful for his creativity, work, time and patience.

On several occasions diocesan directors provided helpful insights and ideas for this work. Their input proved very valuable, was greatly appreciated, and hopefully, is reflected in the resources provided in this manual.

CCUSA also thanks His Eminence, Francis Cardinal George, Archbishop of Chicago and president of the U.S. Conference of Catholic Bishops, who met with members of the task force to discuss Catholic identity and its relationship to the life of Catholic Charities; and Bishop William Skylstad of the Diocese of Spokane, who did a thorough reading of the manuscript and offered theological insights and suggestions.

In June 2009, the task force sponsored a consultation in Adrian, Michigan, and invited representatives from Catholic institutions, business leaders, Catholic Charities leaders, and others to discuss the following questions: What is Catholic identity for a Catholic organization? What does Catholic identity mean for Catholic Charities? They provided valuable insights, for which the task force was very grateful. In addition to the task force, the consultation members were:

- Ms. Laura Cassell, diocesan director, Catholic Charities of the Diocese of Rockville Centre
- Sister Melanie DiPietro, canon and civil lawyer
- Ms. Kathleen Flynn Fox, general partner of Silver Fox Partners and member of the Board of Trustees of Catholic Charities USA
- Mr. John A. Gallagher, corporate director for ethics for Catholic Healthcare Partners
- Rev. J. Bryan Hehir, Parker Gilbert Montgomery Professor of the Practice of Religion and Public Life at the Kennedy School of Government at Harvard University; past president of Catholic Charities USA; and secretary for health and social services for the Archdiocese of Boston
- Rev. Fred Kammer, SJ, executive director of the Jesuit Social Research Institute, Loyola University, New Orleans, LA; past president of CCUSA
- Ms. Janet Lawson, director of the Ford Volunteer Corps and member of the Board of Trustees of CCUSA
- Mr. Paul A. Long, vice president of public policy for the Michigan Catholic Conference
- Mr. Joseph M. Miles, intake specialist of Catholic Charities, Legal Immigration Services of the Diocese of Youngstown
- Mr. Robert Sullivan, associate professor of history and associate vice-president for academic mission support, Notre Dame University; priest of the Archdiocese of Boston

We are very grateful to Our Sunday Visitor, Inc. whose financial support funded the meetings of the task force and the development and printing of the materials.

We thank the Catholic Charities USA Board of Trustees for its ongoing support and encouragement for this initiative. And finally, we give special thanks to the Catholic Identity Initiative Task Force for their honesty, their challenging discussions, and for their inspiration. It is through their efforts that these resources were developed.

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History of the Initiative

2008

- | | |
|-----------|---|
| July | Discussion with members of the Diocesan Directors Section in Alexandria, VA |
| September | Meeting with diocesan directors at the Annual Gathering in New Orleans, LA |
| October | Invitation to task force members |
| November | Catholic identity survey sent to all diocesan directors |

2009

- | | |
|-----------|---|
| April | Consultation with Cardinal George and with Brian Yanofchick, Senior Director for Mission at Catholic Health Association (Chicago) |
| June | Consultation with church, civic, hospital, university and CCUSA leadership (Adrian, Michigan) |
| September | Meeting with diocesan directors at the Annual Gathering (Portland, OR) |

2010

- | | |
|-----------|---|
| April | Review of manual by key diocesan bishops |
| July | Printing of resources |
| September | Meeting with Council of Diocesan Directors at Centennial Gathering in Washington, DC |
| On-Going | Workshops/trainings on Catholic identity in regions throughout the United States and development of additional resources. |
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How to Use These Resources

Catholic Identity: Challenge and Opportunity

In recent years, Catholic Charities executive directors, leadership teams, and board members have stated the need for a strategy and accompanying resources to more broadly express Catholic identity across the network. This publication provides both. Beginning with an articulation of a strategy for Catholic Charities agencies to embrace, develop, and share Catholic identity, *Catholic in Charity & in Identity: Resources to Enhance the Legacy* offers specific tools to implement Catholic identity more broadly in the following areas:

- **Self-Evaluation and Strategic Planning**
- **Understanding Our Catholic Identity**
- **Forming Employees**
- **Forming Board Members**
- **Governance**
- **Prayer**

Each one of these sections offers concrete suggestions for local agencies to more robustly embrace, develop, and share Catholic identity. The term “Catholic identity” refers to the institutional, structural, pastoral, teaching, and ministerial connection of a Catholic Charities agency to the Roman Catholic Church. Through the careful consideration of these recommended approaches, a Catholic identity strategy should be developed locally.

There was a time when Catholic identity was rarely discussed in Catholic Charities agencies. The executive director was typically a priest, and the employees were not only Catholic but steeped in a Catholic environment of neighborhood, parish, and school. In the past, priests had received theological training during their preparation for ordination to priestly ministry, religious women and men had opportunities for theological and spiritual formation, and many Catholic lay persons attended Catholic schools (with daily religion classes) or weekly catechetical classes. Thus the basic tenets and practices of the Catholic faith were well known by most Catholic Charities staff who then understood the theological and values-based motivation for organizing and delivering Catholic Charities services.

Today, Catholic Charities agencies are directed primarily by lay people, and over fifty percent of employees across the United States practice another faith or none at all. Some leaders in the Catholic Charities network hold degrees in theological studies. Yet, while many leadership team members, board members, and trustees bring vital skills and a love of the church, they do not have a background in the theological and spiritual underpinnings of the agency. Hence the need for this toolkit!

Additional formation is necessary to ensure that all who represent Catholic Charities to clients, funders, and other stakeholders are grounded in Catholic identity, as described in these resources. Catholic Charities USA believes that every Catholic Charities agency should develop a strategy to assess Catholic identity within the agency, address Catholic identity among employees and board members, and express Catholic identity through its governance and prayer life. Each section of this toolkit addresses a different dimension of that challenge.



Early days at the Holy Family Institute in Pittsburgh, PA

Where to Start

The best place to start is with an assessment of the current state of Catholic identity within the agency. The first section in this book, CCUSA Catholic Identity Self-Evaluation, provides a tool for reflecting on specific indicators of Catholic identity identified by Catholic Charities directors. This tool should be utilized as a precursor to strategic planning conversations about Catholic identity. A suggested format for planning is also provided.

Once an overall assessment has been completed, an agency may wish to expand its training of staff and board members, from initial interview to ongoing continuing education. Suggested formation and training modules and prayer services can be found in Section 3. These resources can be utilized by both outside trainers and internal Catholic Charities leaders. Sections 4 and 5, on communicating Catholic identity to stakeholders and the public and Catholic identity and governance, provide discussion questions for leadership and boards to explore key challenges and opportunities in these areas.

CCUSA encourages its member agencies to pursue a multi-layered approach to expressing Catholic identity, beginning with the self-evaluation tool provided in Section 1, following with comprehensive formation and training of staff and board members, and continuing with high-level discussions on expressing Catholic identity through proper governance structures and communicating Catholic identity to community stakeholders. This toolkit is designed to help Catholic Charities embrace, develop, and share Catholic identity with board, staff, and stakeholders through the implementation of these strategies.

Without strategies to accompany it, this toolkit would resemble a toolbox that sits locked in a shed, its potential usefulness wasted. Catholic Charities USA therefore stands ready to assist its members in utilizing *Catholic in Charity & in Identity: Resources to Enhance the Legacy* through planning and training consultation. Whether you wish to inquire about best practices or want to locate an experienced trainer, we are eager to help.

For more information about utilizing this toolkit, contact Kathy Brown, senior director for mission for Catholic Charities USA, at (703) 236-6245 or KBrown@CatholicCharitiesUSA.org

Section 1: Catholic Identity Evaluation and Planning

Catholic Charities agencies which aim to enhance Catholic identity may consider evaluating their current efforts and developing a plan according to their needs and local vision. This section of *Catholic in Charity & in Identity: Resources to Enhance the Legacy* provides a set of resources to help agency leadership discern local needs in this area and set up an appropriate plan.

The resources include:

1. Agency Catholic Identity Evaluation
2. Agency Catholic Identity Plan: A Process for Leadership and Board
 - A. Workshop Model
 - B. Sample Catholic Identity Plan

It is recommended that agency leaders first complete the Agency Catholic Identity Evaluation and discuss the results. With these results in hand, the Agency Catholic Identity Plan: A Process for Leadership and Board can be completed. A sample agency Catholic Identity Plan is included in Resource 2 of this section.

Resource 1:

Agency Catholic Identity Evaluation

Catholic Identity Evaluation

This self-evaluation is intended to be utilized by Catholic Charities executive directors and leadership to generate conversations about the current state of Catholic identity within the agency. Completion of the agency self-evaluation could be assigned to one person or could be a team effort. A discussion about the results should provide a springboard to the development (or amendment) of an agency plan to promote Catholic identity within Catholic Charities. Each quantitative question is followed by a comparable qualitative question.

Please note that it is expected that most agencies will not score “5s” on all of the items. If you are beginning a new process of reflection, you will likely score a “1” on many places of this evaluation. The purpose of this Agency Catholic Identity Evaluation is to establish a place to start the conversation about Catholic identity, not to overwhelm Catholic Charities leaders. Catholic Charities USA’s Mission Department stands ready to assist member agencies and affiliates with interpreting these results and planning a local response.

Rating Questions Key

1=Strongly Disagree:

The topic has not been discussed. Little or nothing has changed in this area in at least three years.

2=Disagree:

The topic comes up once or twice a year, but there is very little follow-through or organized conversation. Very little has been accomplished in this area.

3=Unsure:

I do not have enough information or do not fully understand the question.

4=Agree:

A formal discussion has occurred and each year the agency moves a little closer to the ideal.

5=Strongly Agree:

A formal discussion has occurred and the agency is seen as a leader in this area.

Agency

1. Catholic Charities has a comprehensive plan to promote Catholic identity within the organization.

1 2 3 4 5

What are the components of this plan?

2. Catholic Charities encourages a prayerful work environment, including regular prayer at meetings.

1 2 3 4 5

Through what practices?

3. Catholic Charities provides support and opportunities for employees who are not Catholic to become effective stewards of the Catholic tradition within the agency.

1 2 3 4 5

What efforts does the agency employ?

4. Catholic Charities facilities demonstrate, through art and environment, that the agency is grounded in the life and teachings of Jesus Christ.

1 2 3 4 5

Describe which aspects of the agency's art and environment demonstrate this grounding.

5. Catholic Charities programs demonstrate a commitment to the life and dignity of the human person.

1 2 3 4 5

How, specifically, do Catholic Charities programs demonstrate this commitment?

6. Catholic Charities engages in environmentally sustainable business practices and encourages these practices among its vendors.

1 2 3 4 5

Name the environmentally sustainable practices.

7. Catholic Charities examines the impact of environmental degradation on poor and vulnerable people locally and responds accordingly.

1 2 3 4 5

How does the agency do so?

8. Catholic Charities plays an important role in the development of public policy affecting poor and vulnerable people locally.

1 2 3 4 5

Through what activities does the agency impact the development of public policy affecting poor and vulnerable people? How do you measure its effectiveness?

9. Respect for God's preferential love for the poor is found in Catholic Charities' planning and budgeting process.

1 2 3 4 5

How is this respect demonstrated in the planning and budgeting process?

10. Catholic Charities clients participate in important decisions about their lives.

1 2 3 4 5

In what ways?

11. Catholic Charities solicits appropriate input from client stakeholders in program evaluation and development.

1 2 3 4 5

How does the agency solicit this input?

12. Decision-making within the agency reflects the Catholic principle of subsidiarity.

1 2 3 4 5

What processes and procedures within the agency model subsidiarity?

13. Catholic Charities serves all people in need.

1 2 3 4 5

How does the agency demonstrate its commitment to serving all in need?

14. Catholic Charities opposes racism in all forms.

1 2 3 4 5

How does the agency demonstrate this commitment?

15. Catholic Charities is recognized as a leader in opposing racism by local communities of color.

1 2 3 4 5

What evidence is there for this answer?

16. Catholic Charities builds solidarity among poor and non-poor people through its convening efforts.

1 2 3 4 5

How does the agency build solidarity among poor and non-poor people locally?

17. A strong relationship with the local bishop exists, expressed in such area as financial support, engagement with programs, regular meetings with the executive director, and collaboration on public policy.

1 2 3 4 5

What characterizes the current relationship?

18. Catholic Charities promotes partnerships with local parishes.

1 2 3 4 5

What kinds of partnerships currently exist?

19. Catholic Charities promotes the development of strong parish social ministry in the local diocese.

1 2 3 4 5

What does the agency currently do to promote parish social ministry?

Board Members

20. Catholic Charities provides new board members with at least three hours of orientation to the Catholic identity of the agency.

1 2 3 4 5

How does the agency currently orient new board members?

21. Board members can articulate the roots of Catholic Charities' mission in the Scriptures.

1 2 3 4 5

On what experiences do you base your answer?

22. Board members can articulate the roots of Catholic Charities' mission in the early history of the church.

1 2 3 4 5

On what experiences do you base your answer?

23. Board members can articulate seven basic themes of Catholic social teaching.

1 2 3 4 5

On what experiences do you base your answer?

24. Board members demonstrate familiarity with the CCUSA Code of Ethics and/or the agency code of ethics.

1 2 3 4 5

On what experiences do you base your answer?

25. Catholic Charities board members can articulate the proper relationship between the agency and government.

1 2 3 4 5

On what experiences do you base your answer?

26. Catholic Charities board members can articulate the relationship between the agency and the local bishop.

1 2 3 4 5

On what experiences do you base your answer?

27. Catholic Charities board members are aware that they are a part of a worldwide church organization, Caritas Internationalis, which fights poverty worldwide.

1 2 3 4 5

On what experiences do you base your answer?

Employees

28. Catholic Charities provides new employees with at least three hours of orientation to the Catholic identity of the agency.

1 2 3 4 5

What orientation to Catholic identity is currently provided?

29. Catholic Charities provides employees retreat opportunities to develop their own spirituality and integrate that spirituality with job responsibilities.

1 2 3 4 5

What kinds of retreat opportunities are currently offered?

30. Employees can articulate the roots of Catholic Charities' mission in the Scriptures.

1 2 3 4 5

On what experiences do you base your answer?

31. Employees demonstrate a commitment to and characteristics of servant leadership.

1 2 3 4 5

On what experiences do you base your answer?

32. Employees can articulate the roots of Catholic Charities' mission in the early history of the church.

1 2 3 4 5

On what experiences do you base your answer?

33. Employees can articulate the basic principles of Catholic social teaching.

1 2 3 4 5

On what experiences do you base your answer?

34. Employees can relate principles of Catholic social teaching to their work.

1 2 3 4 5

On what experiences do you base your answer?

35. Catholic Charities employees demonstrate a commitment to the life and dignity of the human person in how they conduct their activities on the job.

1 2 3 4 5

On what experiences do you base your answer?

36. Catholic Charities leadership can articulate the proper relationship between the agency and government.

1 2 3 4 5

On what experiences do you base your answer?

37. Staff members are familiar with the CCUSA Code of Ethics or the agency code of ethics and apply it to their work.

1 2 3 4 5

On what experiences do you base your answer?

38. Catholic Charities employees can articulate the relationship between the agency and the local bishop.

1 2 3 4 5

On what experiences do you base your answer?

39. Catholic Charities employees are aware that they are a part of a worldwide church organization, Caritas Internationalis, which fights poverty worldwide.

1 2 3 4 5

On what experiences do you base your answer?

Resource 2:

Agency Catholic Identity Plan: A Process for Leadership and Board

Part A

Workshop Model

The following workshop model is provided to assist an agency in reflecting on their Catholic identity. Using the results of the Agency Catholic Identity Evaluation and other readings from this manual, the workshop is intended to stimulate conversation among staff on the Catholic identity of the agency. This is a suggested workshop to be adapted for local agency use.

Objectives:

- Review and evaluate responses to the Agency Catholic Identity Evaluation.
- Establish priorities for more fully integrating Catholic Identity into the life of the agency.
- Complete a Catholic Identity Plan.

Preparation

Materials:

Easel, paper, and pen

Distribute copies of the following to workshop participants:

- Section 1 articles on Understanding Our Identity Articles
- Section 5 articles on Governance Articles
- Brief history of Catholic Charities in your area
- Completed Agency Catholic Identity Evaluation
- Planning worksheet
- Example of sample planning workshop

Workshop Guidelines

- Prior to the meeting, each participant should read the articles on Catholic identity in the first and fifth sections of this toolkit. If you wish to shorten the assignment, select the articles you believe to be the most pertinent to your situation.
- Open the meeting with a prayer or prayer service. Consider using the prayers and prayer services provided in this toolkit.

Discussion Guidelines

- The participants can work in small groups or as a whole. It is best to work in a way that allows for all the participants to be engaged. If the group is large, it is best to break it into groups, allowing everyone to have an opportunity to speak.
- Both large and small groups need to choose a facilitator as well as a scribe from among the participants. For small groups, someone from the group needs to be responsible for reporting the work of the group to the plenary.

Process

Discussion of Agency Evaluation

Review the responses to the questions in the agency evaluation.

Discuss the following questions:

- Was there uniform agreement among all raters? Which questions elicited the most consensus? The most disagreement?
- In which areas do you feel satisfied with the agency's accomplishment?
- What additional questions or concerns did the evaluation raise?
- Which areas need the most attention?

Develop a Catholic Identity Plan

- Review the categories of the Catholic Identity Planning Grid.
- Review and discuss Cynthia Goodheart's sample plan for Heartland Catholic Charities. What do you like about her plan? What would you change?
- Use the worksheet provided to organize your own Catholic identity plan. Be sure to designate a person or persons responsible and a reasonable time frame to complete the task.

Catholic Identity Planning Worksheet

Categories:

1. **Evaluation:** Conversations held at regular intervals to reflect on the state of Catholic identity within the agency.
2. **Forming Board Members:** Trainings, retreats, and other opportunities for board members to learn about the Catholic dimensions of Catholic Charities.
3. **Forming Employees:** Trainings, retreats and, other opportunities for employees to learn about the Catholic dimensions of Catholic Charities.
4. **Physical Space:** Facilities that reflect, through design, art, and environment, the Catholic identity of Catholic Charities.
5. **Prayer Life:** Efforts to promote a prayerful work environment.

Your Catholic Identity Plan

Name of Agency: _____

Name of (Arch)Diocese: _____

Category	Action	Time Frame	Person Responsible

A Sample Catholic Identity Plan

Cynthia Goodheart is the executive director of Heartland Catholic Charities, a diocesan agency employing 100 staff. Cynthia decided to utilize the Catholic identity toolkit after observing that Catholic identity in Heartland Catholic Charities simply consisted of crucifixes in selected conference rooms, a five-minute explanation of the relationship between the church and Catholic Charities in employee orientations, and annual appeals for parish support. Cynthia completed the Agency Self-Evaluation with four senior staff. At the end of a one-day senior staff meeting, they reached consensus on the following plan:

Category	Action	Time Frame	Person Responsible
Evaluation	Time for evaluating progress included in annual planning day for board and senior staff	9 months	Cynthia
Forming Board Members	Catholic Identity Orientation for board members	3 months	Cynthia
Forming Board Members	Spirituality retreat scheduled for board members	12 months	Cynthia
Forming Staff	Catholic Identity Orientation for staff	Begins in 6 months; continues monthly for 4 months	Cynthia
Forming Staff	Spirituality retreat scheduled for board and staff members	12 months	Personnel Director
Physical Space	Crucifixes, pictures of the bishop, and Catholic art placed in all public areas of the building and major workplaces	9 months	Operations Director
Physical Space	Feasibility study conducted on building a chapel at headquarters	9 months	Operations Director
Prayer Life	Department heads include prayers in all major meetings	6 months	Parish Social Ministry Director (has degree in pastoral ministry)
Prayer Life	Agency utilizes Catholic Charities prayer resources for Thanksgiving, Advent, and Lent	3 months (beginning with Thanksgiving)	Parish Social Ministry Director
Forming Staff	Code of Ethics training provided to all staff	Begins in 6 months; continues monthly for four months	Personnel Director

Section 2: Understanding Our Identity

Changes in church and society over the last half-century have fostered a national conversation on Catholic identity within the Catholic Charities network and movement. Catholic Charities leaders, boards, and staff should be formed in Catholic identity and maintain and develop its mission. As we move forward, Catholic Charities will need to have the tools to discern the best ways to serve poor and vulnerable people in the 21st century as a ministry of the church. Questions will need to be asked about what distinguishes Catholic Charities from secular and other faith-based human service providers in the future.

This section of the CCUSA Catholic Identity Toolkit provides a set of resources which explore the foundations of Catholic identity within Catholic Charities and fosters conversations on these foundations. The key foundations include:

1. Foundations in Scripture
2. Foundations in Theology
3. Foundations in Church History
4. Foundations in Catholic Social Teaching
5. Foundations in Christian Moral Living
6. Foundations in the Gospel of Life
7. Foundations in Catholic Customs and Spirituality
8. The History of U.S. Catholic Charitable Activities
9. CCUSA Foundational Documents
10. Global Church, Global Charity

Each foundational resource includes questions for discussion that can be used in staff meetings and other gatherings. These conversations can begin to answer the questions:

- How does Catholic Charities see itself as a ministry of the church?
- What does it mean to be a Catholic agency?

Resource 1:

Foundations in Scripture

The most basic answer to the persistent questions on Catholic identity and Catholic Charities is that the very identity of Catholic Charities is grounded in the person and ministry of Jesus Christ. It would be difficult to find a world religion that did not teach “take care of the poor,” but when Jesus, describing the Last Judgment—the sorting of the righteous sheep and the wicked goats in the afterlife—declares, “I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me,” in Matthew’s Gospel (25:35-36), he identifies himself with poor and vulnerable people in a way never before seen in human history. For the first time, God says to humanity, “I am the poor.” How one responds to poor and vulnerable people therefore becomes integral to one’s salvation.

In the Hebrew Scriptures

The person and ministry of Jesus are elemental to Catholic Charities, but the network’s identity is also rooted in the Hebrew Scriptures (Old Testament). From Abraham and Sarah’s welcoming of three strangers by the terebrinth of Mamre (Gen 18:1-10), to the commandment to “love your neighbor as yourself,” to all of the reminders to care for and provide justice for widows, orphans, and strangers throughout the Torah and the Prophets, we discover in the Old Testament a God who has a special love of poor and vulnerable people. Jesus maintains and fulfills this priority, taking it to a higher level.

The Goodness of Creation and Stewardship

Even the creation of the universe inspires and animates Catholic Charities. The Creator brings the first man and woman into existence bearing God’s own image (Gen 1:27), and thereby possessing an inherent dignity. From this dignity, basic human rights flow. God ultimately proclaims that all of creation—from the stars to the plants and animals to the human person—is “very good” (Gen 1:31) and charges humanity with caring for and cultivating this creation. Catholic Charities participates in this human vocation by respecting the sanctity of human life from conception to natural death and by promoting human development and the common good. In addition, the network cares for creation through environmentally sustainable policies and practices.

God's Law Protects the Poor and Vulnerable

From the first books of the Bible, God demonstrates a special care and concern for human life, especially among the poorest and most vulnerable populations. God's earliest laws, given to Noah (Gen 9:5-7), offer unique protection to human life. God sides with the Israelites who lament their slavery under Pharaoh, commanding, "Let my people go," and leading them out of Egypt (Ex 5:1). Yahweh introduces the Decalogue, or Ten Commandments, in Exodus as a foundation for justice (Ex 20:2-17). The Lord then reminds the Israelites in Deuteronomy (15:7-11) of their obligations to the needy—for they were once in slavery:

If there is among you anyone in need, a member of your community in any of your towns within the land that the LORD your God is giving you, do not be hard-hearted or tight-fisted towards your needy neighbor. You should rather open your hand, willingly lending enough to meet the need, whatever it may be. . . Give liberally and be ungrudging when you do so, for on this account the LORD your God will bless you in all your work and in all that you undertake. Since there will never cease to be some in need on the earth, I therefore command you, "Open your hand to the poor and needy neighbor in your land."

The Voice of the Prophets

The Lord of the Hebrew Scriptures hears the cry of the poor and answers through the voices of the prophets, who point out the evil of their times and show the way back to God. Prophets like Isaiah (Is 1:14-17) speak for the Lord in condemning rigid and scrupulous religious practices while ignoring social injustices:

Your new moons and your appointed festivals my soul hates; they have become a burden to me, I am weary of bearing them. When you stretch out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood. Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow.

Making a similar point, Amos decries the religious festivals of his time with their "noisy songs" and issues the command (5:23-24): "[L]et justice roll down like waters, and righteousness like an everflowing stream."

The Hebrew prophets issue similar condemnations and exhortations regarding the evil we do, the good we have failed to do, and what we can accomplish if we follow the ways of the Lord. For, as Ezekiel reminds us, we belong to God ["You shall be

my people and I shall be your God” (36: 28)]. While prophetic litanies of human evil can be quite long, their directions for human behavior tend to be much more precise, even pithy. Micah, for example, sums up much prophetic advice to the Israelites as follows: “to do justice, and to love kindness, and to walk humbly with your God” (6:8).

In the Teachings of Christ

Jesus Christ is the model for the work of Catholic Charities. From the beginning of his public ministry, Christ gives special attention to poor and vulnerable people. Reading the scriptures in his hometown synagogue, he states, “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free” (Luke 4:18). In this “mission statement,” launching the ministry that will ultimately lead to his crucifixion and resurrection, Jesus makes it clear that anyone interested in following him must give special attention to those who most need it: the poor, the widow, the prisoner, the stranger, and the disabled.

Jesus underscores this mission in his subsequent words and actions. In two of the Gospels (Mk 12:31, Mt 22:39), Jesus explains to his followers that ultimately we will be judged by how well we lived the greatest commandments—loving God and loving our neighbor. In Mark, Jesus is approached by one of the scribes, impressed with his teaching, who wishes to test him further. The scribe asks, “Which commandment is the greatest of all?” Jesus replies, “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ The second is this, ‘You shall love your neighbor as yourself.’” (Mk 12:28-31). The scribe proclaims “You are right...this is much more important than all whole burnt offerings and sacrifices.” Jesus affirms his response (and quiets the crowd), saying, “You are not far off from the Kingdom of God.”

When Jesus proclaims the Beatitudes, he offers us an “attitude” or perspective to live by that identifies a life of solidarity with the poor, of hungering for justice, of peace-making, with the kingdom of God:

Then he looked up at his disciples and said:

“Blessed are you who are poor, for yours is the kingdom of God.

“Blessed are you who are hungry now, for you will be filled.

“Blessed are you who weep now, for you will laugh.

“Blessed are you when people hate you, and when they exclude you, revile you, and defame you—on account of the Son of Man. Rejoice on that day and leap for joy,

for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

“But woe to you who are rich, for you have received your consolation.

“Woe to you who are full now, for you will be hungry.

“Woe to you who are laughing now, for you will mourn and weep.

“Woe to you when all speak well of you, for that is what their ancestors did to the false prophets. (Lk 6: 20-26)

The Beatitudes establish the perspective by which we organize and structure Catholic Charities: we are called to reflect the kingdom of God in our operations, policies, and actions.

Through the Beatitudes and the Parable of the Good Samaritan, Jesus teaches that responding to suffering people is not simply a matter of following prescribed laws and rules; it is about embracing the Law of Love. In Luke’s recounting of the Good Samaritan story (10:25-37), a scholar of the law asks Jesus, “What must I do to inherit everlasting life?” Unsatisfied with Jesus’ affirmation of the responsibility to love God and neighbor, he presses further, asking, “Who is my neighbor?” Jesus responds with the parable we know so well. A pious man, a priest, and a Samaritan (Jews and Samaritans shared a mutual hatred at the time) all encounter a wounded Jewish crime victim, abandoned for dead on the side of the road. The first two pass the victim by, prohibited by Jewish law from touching the “unclean” victim. The Samaritan comes next. He binds the man’s wounds, takes him to an inn, and pays the innkeeper to care for the wounded man until he returns. Jesus asks the lawyer, “Who was a neighbor to the man?” The scholar replies, “The one who showed him mercy.”

The parable contains a powerful lesson: love and compassion are the supreme law, and love brings with it certain obligations. Pope Benedict XVI, in his encyclical *Deus Caritas Est (God is Love)*, teaches that the parable establishes “a standard which imposes universal love towards the needy whom we encounter ‘by chance,’” meaning we must love the neighbor we do not know as much as those we do.

According to some scholars, Jesus himself is the model of the Good Samaritan. We as “church”—in part through the ministries of Catholic Charities—are called to be like the innkeeper, to organize care for those in need, and we will be repaid at the end of time.

From the creation of the universe to the passion of Christ, Biblical themes underlie the ministries of Catholic Charities. They provide the inspiration and impetus for the earliest church ministries with poor and vulnerable people, documented in the New Testament and discussed in more detail in the next resource. The scriptures referenced in this short introduction are only the beginning. For further study, consider some of the resources cited in the appendix.

Questions for Discussion

1. What scriptures does our agency find most inspirational to the mission of Catholic Charities?
2. How do the scriptures inspire and challenge the agency?
3. How might the agency integrate reflection on the scriptures into our work?

For Further Reading

Catechism of the Catholic Church (Vatican City: Libreria Editrice Vaticana, 1994).

Pope Benedict XVI, *Deus Caritas Est: God Is Love* (Washington, DC: United States Conference of Catholic Bishops, 2006); available also at www.vatican.va.

Fred Kammer, *Doing FaithJustice: An Introduction to Catholic Social Thought* (New York/Mahwah, NJ: Paulist Press, 1991).



Resource 2:

Foundations in Theology

The Catholic Church is the world's largest (over one billion people in 2000) and oldest Christian Church. In almost every corner of the earth, the Catholic Church is present. In the United States alone there are more than 65 million men, women, and children who profess the Catholic faith. Institutionally, the Catholic Church is composed of parishes and dioceses, schools and hospitals, missions and religious orders, and many different organizations dedicated to living out the Gospel. Catholic Charities is part of the Catholic Church.

The church's roots go back to the first centuries of Christianity. The stories of the Apostles and the early church martyrs and saints have shaped the beliefs and tradition of the Catholic Church. Throughout church history, popes and bishops have served "to promote and preserve the oneness of the Church." Saints and sinners mark the church's 2000 year history, but since the time of Christ, the church has attempted to listen to the signs of the times, discern the movement of the Holy Spirit, and remain faithful to the Gospel.

The church is not only an institution, but it also can be understood as the people of God. Composed of men, women, and children who by baptism profess their belief in Jesus Christ, Catholics focus their lives on faithfulness to the Holy Scriptures and to the tradition of the church. All of the members of the church participate in the mission of Jesus Christ and are called to holiness.

For Catholics, tradition is understood as both the process of handing on the faith and that which has been handed on. The Scriptures, church doctrines, liturgical life, and the living and lived faith of the whole church comprise tradition. And from the beginning, works of charity and justice have marked the church as continuing the mission of Jesus Christ.

To understand the mission of Catholic Charities, it is important to understand the mission of the church, which continues the mission of Jesus Christ. Christ came to proclaim the good news of God's salvation for all people. He announced the kingdom of God, the presence of God reconciling, renewing, healing and liberating all people. The kingdom is the proclamation of God's love for all creation. The mission of the church is to proclaim and give witness to this love of God in all its actions.

In his encyclical *Deus Caritas Est*, Pope Benedict XVI reflects on the importance of this love to the life of the church. He writes, "In the Church's liturgy, in its prayer

and in the living community of believers, we experience the love of God, we perceive God's presence and we learn to recognize that presence in our daily lives" (#17). The church proclaims this good news of God's love by proclaiming the gospel, celebrating the sacraments, giving witness to the gospel, and serving to those in need.

Several fundamental beliefs influence how the Catholic Church lives out this faith:

1. We believe in God's unconditional love for every person. This is a love that overcomes sin and evil and believes in the goodness of all people.
2. Echoing the beginning chapters of Genesis, we believe that all of creation is good, that man and woman were created in the image and likeness of God, and we are called to respect all life.
3. We believe that God is present in our history. This presence comes to us in the ordinary things of life: visible and concrete events of our lives, through signs and symbols, and in particular through one another. The sacraments of the church, especially the Eucharist, point to God's loving presence in our lives. There are seven sacraments, each revealing a dimension of God's love: baptism, confirmation, Eucharist, penance and reconciliation, anointing of the sick, matrimony, and holy orders.
4. We believe in human transformation. We believe it is possible for individuals and societies to change and that this change is possible through the power of the Holy Spirit.
5. As Catholics we are called to community. It is within community that we hear the word of God proclaimed, and we come to know God's love. Our faith is a personal faith, but it is also the faith of a community.
6. Our faith proclaims its belief in the resurrection and thus gives us hope in the present and for the future.

All of these characteristics and others that are found in the teaching and activity of the church influence the work of Catholic Charities and how we respond to those we serve.

As a community, the Church must practice love. As Pope Benedict XVI elaborates in *Deus Caritas Est*, "The entire activity of the Church is an expression of the love that seeks the integral good of man [woman]" (#19). The Church is God's family in the world and in this family no one ought to go without the necessities of life. He explains, "Christian charity is first of all the simple response to immediate needs and specific responses: feeding the hungry, clothing the naked, caring for and

healing the sick, visiting those in prisons, etc. . . . Love is therefore the service that the Church carries out in order to attend constantly to humanity's sufferings and needs, including material needs" (#17).

As Pope Benedict summarizes, "Exercising the ministry of charity is part of the Church's deepest nature and major responsibility. For the Church, charity is not a kind of welfare activity which could equally be left to others, but is a part of her nature, an indispensable expression of her very being" (#25a). This love needs to be organized if it is to be an ordered service to the community. This is the work and ministry of Catholic Charities.

Our Holy Father refers to this work as the Christian's program—the program of Jesus. It is a program developed with a "heart which sees" (# 31b). This heart sees where love is needed and acts accordingly. He cautions, though, that those who practice charity in the Church's name should never impose the Church's faith upon others, "Pure and generous love is the best witness to the God in whom we believe and by whom we are driven to love" (#31).

Toward a Renewed Catholic Charities Movement, the document produced by Catholic Charities USA's Cadre Study, a three-year reflection on the work and ministry of Catholic Charities that reformulated the identity of the network, placed these dimensions at the forefront of CCUSA's work:

The first and fundamental premise is the fact that Catholic Charities is an integral part of the Church, responsible not only for delivering services, or taking care of the poor, or doing the job for the rest of the Church, but responsible primarily for contributing to and shaping the thinking and life and lifestyle of the Church. This is so because the fundamental responsibility of the Church is to look at God and to try to see God revealed in the fabric of human and social events, objects, and issues, to look at God in a way that recognizes that, at God's hands through this medium of reality, we are going to grow organically, and change, and constantly come to be. Once that is stated, it should also be stated that both scripture and tradition seem to indicate that God is most graphically revealed in the poor and in the oppressed (23).

As the *Cadre Study* so eloquently expresses, Catholic Charities agencies and its affiliates are part of the Catholic Church. More recent Catholic Charities statements, such as *Vision 2000* have underscored the same underlying themes: "As the church we are called to make real and present God's unconditional love for all. In following

Jesus, we too are anointed by the spirit and sent forth, as Jesus was sent by God, to bring good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favor" (Lk 4:18) (*Vision 2000*, 3). This is the work of the Church, the work of Catholic Charities.

For more information about the *Cadre Study*, *Vision 2000*, and other foundational documents, see Section 2, Resource 10: CCUSA Foundational Documents.

Questions for Discussion

1. How are the fundamental beliefs, articulated in this article, lived out in the work of Catholic Charities?
2. How have you seen God's loving presence in your work with Catholic Charities?
3. How have you observed the Holy Spirit foster individual and societal change?

For Further Reading

Pope Benedict XVI, Deus Caritas Est: God Is Love (Washington, DC: United States Conference of Catholic Bishops, 2006).

Catechism of the Catholic Church (Vatican City: Libreria Editrice Vaticana, 1994).



Resource 3:

Foundations in Church History

After Christ's ascension into heaven, the Apostles continued the care of widows and orphans, the hungry, the sick, and those in prison, institutionalizing these ministries with the foundation of the diaconate, as described in St. Luke's history of the early Church, titled "The Acts of the Apostles." In chapter 6, he recalls a dispute which had broken out between Greek-speaking Jews and Hebrew-speaking Jews over the daily distribution of food to widows. The conflict escalated to the point that the twelve apostles were called in to mediate. Concerned that the administration of what we would call today social ministry programs would preclude their efforts to spread the Word of God, the apostles ordained seven men of good character to lead ministries of charity. This moment is regarded today as the founding of the diaconate, clergy who perform service to the needy, proclaim the word, and assist priests on the altar. The twelve called these deacons to serve the same populations just as Catholic Charities serves today.

St. Luke describes an early Christian culture, however idealized, in which poverty is eliminated—because the community prioritized the care of the needy: "The community of believers were of one heart and one mind. None of them ever claimed anything as his own; rather everything was held in common... (N)or was there anyone needy among them, for all who owned property or houses sold them and donated their proceeds. They used to lay them at the feet of the apostles to be distributed to everyone according to his need" (Acts 4:32-35). He also documents a special collection for famine victims in Judea, administered by Paul himself (Acts 11:27-30). Paul's general collection for the church in Jerusalem, which funded ministries of charity as well as ministries proclaiming Christ's message, is mentioned in his first and second letters to the Corinthians (1 Cor 16:1-2; 2 Cor 8:3-5) and his letter to the Romans (Rom 15:28).



St. Lawrence of Rome

Texts which have survived from the earliest years of the church indicate a community embracing this deep concern for poor and vulnerable people. The second century Christian Justin Martyr, writing to the Roman Emperor Antonius Pius, described his own experience of the early church: “We, who loved above all else the ways of acquiring riches and possessions, now hand over to a community fund what we possess and share it with every needy person” (Apology, 1, 14).

Others have noted the vigor with which the early Christians applied themselves to works of charity. The early Christian writer Tertullian famously wrote, “Our care for the derelict and our active love have become our distinctive sign before the enemy... See, they say, how they love one another and see how ready they are to die for one another” (Apology, 39).

Deacons led many of the earliest organized ministries of charity in the early church, but deaconesses and widows were also organized to lead outreach to the poor and needy. Some scholars, such as W.A. Meeks in his book *The Origins of Christian Morality: The First Two Centuries*, believe that the need to coordinate ministries of charity was one of the primary reasons for the institutionalization of the church (108). Others note that loosely organized Christian ministries of hospitality evolved into organized hostels and hospitals—frequently sponsored by monasteries—to serve travelers, lepers, and those suffering from illnesses of mind and body.

In his first encyclical, a teaching letter from the pope to the Catholic Church—one of the highest forms of church teaching, titled *Deus Caritas Est*, Pope Benedict XVI traced the church’s official ministries of charity from Acts 6 to the fourth century founding of organizations responsible for care of the poor in the monasteries of Egypt. By the 600s, these organizations had spread to every diocese in Egypt. Indeed, the first charity hospital has been identified as the Basileias, named after its founder, St. Basil the Great, Bishop of Caesarea in the fourth century. From 600 to 800 CE, the Holy Father documents, these charitable “corporations” spread “East and West,” becoming essential to the mission of the church in every part of the world. At this time, bishops began to take on a greater role in overseeing these ministries. By the twelfth century, Catholic dioceses and religious orders were the main provider of services to poor and vulnerable people.

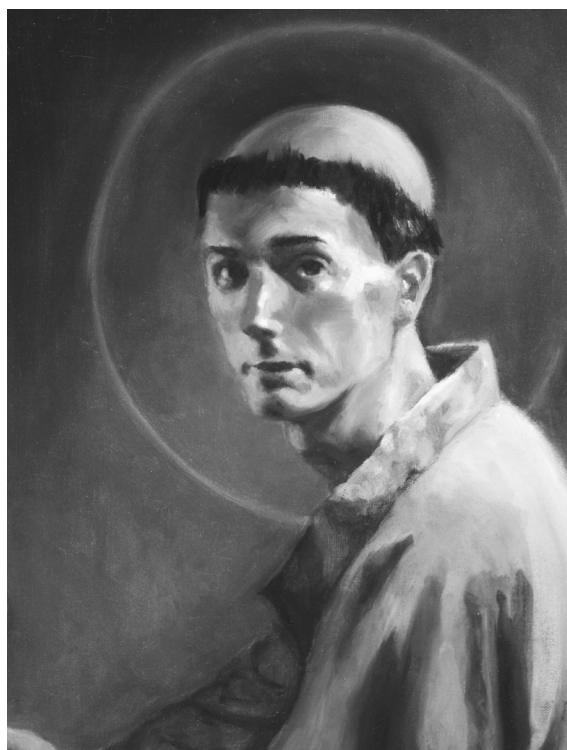
The role of religious orders in extending hospitality to the poor cannot be overstated. Most hospitals established in the Middle Ages were affiliated with one religious community or another. One of the most famous hospitals of the Middle Ages, the Hotel-Dieu of Lyon, was illustrative of the trend. Founded in the sixth century by

Augustinian nuns, care of the sick was certainly part the hospital's mission. But the facility also served as an almshouse, an orphanage, and a hostel for weary pilgrims. Such multi-service institutions were the rule during this period, through the end of the first millennium. The Crusades enlarged the population of the poor during the next 300 years, as battle-scarred veterans returned home or stayed near battle sites. New religious orders sprung up to care for those wounded.

But this proliferation of care institutions began to wane in Europe by the fourteenth century. The plague, internal church problems, and a lack of capacity to develop structures adequate for the changing times played into this decline. In the fifteenth century, an increasing emphasis on state responses to poverty led to the establishment of the Elizabethan poor laws in England, which provide the legal foundation for government-funded services to the poor.

Later religious orders, such as the Franciscan Order of Friars Minor and the Congregation of the Mission founded by St. Vincent de Paul played an important role in the expansion of the care of the poor by religious communities. St. Vincent de Paul, for example, founded the Ladies of Charity, who continue to help people living in poverty through the efforts of lay volunteers. The church's role in responding to needy people continued, however, and found new expression through the founding of religious orders and movements such as the Society of St. Vincent de Paul, developed by Blessed Frederick Ozanam and five other French university students in 1833.

Today, the church continues to provide and fund services to poor and vulnerable people through the work of Catholic Charities. Support from local dioceses, parishes, and individuals provide significant funding for Catholic Charities. At the same time many Catholic Charities agencies cooperate with government, accepting tax dollars in the form of grants and contracts to provide services to low-income and vulnerable communities.



St. Francis of Assisi

Portrait of St. Francis of Assisi used with permission of portrait painter Mark Sanislo, Minneapolis, MN.

The church's commitment to poor and vulnerable people is also present in its modern public policy activity, characterized as "social charity" by Pope Benedict XVI in *Deus Caritas Est*. The antecedents of today's public policy activities can be found in early church documents, such as *Didache* (150 CE), which stated, "You shall not procure [an] abortion, nor destroy a newborn child" (2:1), and writing a decade later in defense of a Christian soldier who had refused to wear a garland on the emperor's birthday, Tertullian questioned, "In order that I may approach the real issue of the military garland, I think it has first to be investigated whether military service is suitable for Christians at all." The pacifist and just-war traditions existed long before they were applied in modern times. Even an issue like predatory lending can be traced to the Middle Ages, when popes denounced usury. Today, the church takes a stance on a multitude of public policy issues, but never with the idea of replacing the state. Rather, the church sees its role as "ethical formation," shaping the popular debate and the political choices of its members through Catholic social and moral teaching.

This role has taken on many forms since the national Catholic Charities movement was founded in 1910, identifying a key role for the new movement as "attorney for the poor." For example, the Young Christian Workers movement, founded by Belgian Cardinal Joseph Cardijn in 1925, developed the "see, judge, act" model of Catholic inquiry and action on public issues. This method was adopted by other lay movements founded in the twentieth century, including the Christian Family Movement (1948-present). Various Catholic Action movements have also flourished around the world since the 1870s, seeking to integrate Catholic teaching in various spheres of public life.

In *Deus Caritas Est*, Pope Benedict XVI maintains that service to one's neighbor is essential to church life, not optional, and has been present at every stage of the church's development. Indeed, he states that the church has three essential functions: "proclaiming the word of God (*kerygma-martyria*), celebrating the sacraments (*leitourgia*), and exercising the ministry of charity (*diakonia*). These duties presuppose each other and are inseparable" (#25a). The brief history outlined in this resource underscores the importance of the church's charitable ministries—present since the time of the apostles.

Benedict XVI and many popes before him have made the point that the church's ministries of charity are an expression of the Catholic belief that institutions like Catholic Charities make the theological concepts present in Scripture and church teaching alive here and now. Just as God the Father sent his son into the world to

redeem humanity, the church must make its teachings fully present in the material world through organizations like Catholic Charities. This concept is often described as “incarnational.” Over two thousand years after the birth of Christ, Catholic Charities makes God’s special love of poor and vulnerable people present in the United States the same way that the first deacons, deaconesses, and the early Christian communities did, along with the monasteries and hospitals of the first millennium.

Today’s Catholic Charities board members, leadership, and employees maintain and grow this unbroken chain of love that stretches across time to Christ himself.

Questions for Discussion

1. How do we see the history of the church being lived out in our agency?
2. What is the history of our agency working in the communities we serve?
3. Who were the founders, leaders, and/or heroes of our agency’s history?
4. How do we celebrate the history of our agency?

For Further Reading

Brian Daley, “The Cappadocian Fathers and the Option for the Poor,” in *The Option for the Poor in Christian Theology*, ed. Dan Groody (Notre Dame, IN: University of Notre Dame Press, 2007).

Catholic Charities USA: 100 Years at the Intersection of Charity and Justice, ed. J. Bryan Hehir (Collegeville, MN: Liturgical Press, 2010).



Resource 4:

Foundations in Catholic Social Teaching

The church's social mission dates back at least 2000 years, but the church doctrine most associated with modern social concerns was introduced in 1891. The encyclicals of the popes and the documents of the Second Vatican Council on human responsibility for poor and vulnerable people, the common good, and indeed all creation, are commonly called "Catholic social teaching." Although the church has



Steve Liss – AmericanPoverty.org

spoken out on public issues for centuries (usury, for example), church historians commonly date modern Catholic social teaching as originating with Pope Leo XIII's 1891 encyclical *Rerum Novarum* (*On the Condition of Labor*), concerning the social consequences of the Industrial Revolution. From Pope Leo XIII to Benedict XVI, numerous encyclicals have been written on social concerns (see appendix for a complete list). Each of these encyclicals and all of them collectively have shaped church ministries like Catholic Charities in a fundamental way.

The bishops of the United States have summarized Catholic social teaching into seven key principles. Catholic social teaching has also been condensed into the *Compendium of the Social Doctrine of the Church*, a book-length Vatican document which distills Catholic social teaching to four principles. The "Catechism of the Catholic Church" organizes this doctrine into its own structure without declaring a particular number of principles. Regardless of the particular mode of organization, the sources of these summaries remain the same: the authoritative teaching of the church, found in the teaching documents of the popes and the Second Vatican Council. Because of its wide use in the United States and accessible language, we offer the United States Conference of Catholic Bishops' summary of Catholic social teaching here, with commentary on its application within Catholic Charities agencies.

Life and Dignity of the Human Person

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by cloning, embryonic stem cell research, and the use of the death

penalty. Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

Pope John Paul II articulated Catholic teaching on human life and human dignity as the Gospel of Life in his encyclical *Evangelium Vitae (On the Value and Invulnerability of Human Life)*. From conception until natural death—and at every point in between, human life is to be defended and developed. Catholic Charities is an institutional expression of that commitment to human life, from “womb to tomb.” Catholic Charities believes in the sacredness of every life, no matter how challenged by poverty, abuse, disease, or disability. Every person, regardless of race, sex, and social class, born and unborn, has dignity and potential which flows from being created in the image and likeness of God.

Call to Family, Community, and Participation

The person is not only sacred but also social. How we organize our society in economics and politics, in law and policy directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.

Catholic Charities believes that the common good, the full flourishing of all people, is best served by the promotion of strong marriages and responsible parenthood. As the smallest social unit in society, the family’s protection and strengthening is essential to the flourishing of larger social units. As an organization, Catholic Charities practices subsidiarity, the principle that larger social entities should not take on roles that smaller social entities can successfully perform on their own unless the smaller entity becomes incapable of performing the role. This principle is the reason Catholic Charities encourages client participation in the decisions which affect their lives.

Rights and Responsibilities

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities—to one another, to our families, and to the larger society.

Many of the specific programs Catholic Charities implements flow from human rights—what a person is due simply by being made in the image and likeness of God: food, clothing, shelter, and medical care, to name a few. At the same time, many Catholic Charities staff members work with clients to help them take ownership of their own responsibilities: to work, to care for children, to heal broken relationships. The wisdom required is the discernment of which approach is needed at a given moment.

Option for the Poor and Vulnerable

A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

Through its education, advocacy, and public policy work, Catholic Charities offers both analysis of how the most vulnerable members of our nation are faring and vehicles for action for Catholics and other agencies, groups, and associations concerned about poor and vulnerable people. The Catholic Charities USA Campaign to Reduce Poverty in America offers a national forum for local agencies to unite policy-makers and all people of goodwill toward a common mission of cutting poverty in half. These efforts at times require a prophetic stance, and in other instances a convening role, bringing people of differing views to the table.



Mother Teresa

Portrait of Mother Teresa used with permission of portrait painter Mark Sanislo, Minneapolis, MN.

The Dignity of Work and the Rights of Workers

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of participation in God's continuing creation of the world. If the dignity of work is to be protected, then the basic rights of workers must be respected—the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.

The righteous will answer him, “Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?” And the king will answer them, “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.

—Matthew 25:31-46

Catholic Charities promotes the dignity of work and the rights of workers in many parts of the country by removing internal and external barriers to work for poor and vulnerable people. As an employer, Catholic Charities is committed to the dignity of its workforce. As the CCUSA Code of Ethics states: “Employment with the Catholic Charities agency involves the development of a mutual relationship between the organization and the individual staff member that is guided by the values of respect, openness, and transparency” (4.04).

Solidarity

We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers’ and sisters’ keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught, “If you want peace, work for justice.” The gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.

For Catholic Charities, this principle of Catholic social teaching points us in four important directions. First, our CCUSA Code of Ethics affirms that solidarity with the poor places a responsibility on staff and boards to “engage those served to have a representative voice in decisions impacting policies and programs...Structures and processes for obtaining appropriate input from stakeholders” are also necessary (9). Second, the principle of solidarity animates Catholic Charities’ efforts to fight racism, particularly as it relates to poverty in America. Third, exercising its convening role, Catholic Charities works to build strong relationships of solidarity between the non-poor and people living in poverty. Finally, as an agency of a global church, Catholic Charities ministers in solidarity with sister agencies throughout the world in the network of Caritas Internationalis.

Care for God's Creation

We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan; it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

Catholic Charities recognizes both the interdependence of all of God's creation and the disproportionate health effects that people living in poverty experience from environmental degradation. The environmental justice dimensions of Catholic Charities ministries cannot be overlooked. In addition, members of the Catholic Charities USA network must practice good stewardship of God's creation by engaging in sustainable environmental practices.

Principles of the church's social doctrine from the *Compendium of the Social Doctrine of the Church* by the Pontifical Council for Justice and Peace:

1. **Human Dignity**
2. **Common Good**
3. **Subsidiarity**
4. **Solidarity with the Poor**

The treasure of Catholic social teaching supplements both the scriptural foundations of Catholic social teaching and augments the church's continuous history of care for the poor and vulnerable. Catholic Charities agencies have also developed a number of other elements of Catholic identity, which have emerged from acting on these traditions in the United States. We now turn to these Catholic Charities traditions.

Questions for Discussion

1. What principle of Catholic social teaching is most relevant to our work?
2. As an agency, how do we live out these principles? How could we live them out more fully?
3. How do the principles of Catholic social teaching inspire or challenge the work of the agency?

For Further Reading

Donal Dorr, *Option for the Poor: A Hundred Years of Catholic Social Teaching*, rev. (Maryknoll, NY: Orbis Books, 1992).

Our Best Kept Secret: The Rich Heritage of Catholic Social Teaching, ed. Peter J. Henriot, James E. Hug, Edward P. DeBerri, and Michael J. Schultheis (Maryknoll, NY: Orbis Books and Center of Concern, 2003).

Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Vatican City: Libreria Editrice Vaticana, 2005).



Resource 5:

Foundations in Christian Moral Living

We are challenged by moral choices each day. The Catholic Church has taught and formed people in all ages to provide insight into moral choices and decision making. The development of one's conscience, in accord with objective truth, has been the focus of the church's efforts to help people live Christian moral lives.



Steve Liss – AmericanPoverty.org

Conscience formation requires that people search for the truth. As individuals and communities, we seek the truth by learning from our own experience, using our human reason to think through choices, listening to how the words and meaning of Scripture infuses our imagination, and studying the teachings of the church (called tradition) which are developed through papal teachings, statements by bishops' conferences, and pronouncements by local bishops.

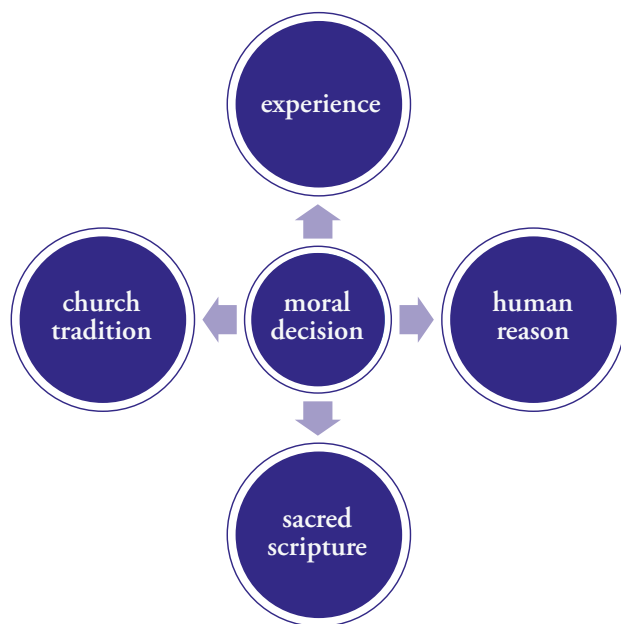
Gaudium et Spes (*The Pastoral Constitution of the Church in the Modern World*), a key document of the Second Vatican Council, defines conscience in this manner:

In the depths of his conscience, man detects a law which he does not impose upon himself, but which holds him to obedience. Always summoning him to love good and avoid evil, the voice of conscience when necessary speaks to his heart: do this, shun that. For man has in his heart a law written by God; to obey it is the very dignity of man; according to it he will be judged. Conscience is the most secret core and sanctuary of a man. There he is alone with God, Whose voice echoes in his depths. In a wonderful manner conscience reveals that law which is fulfilled by love of God and neighbor. In fidelity to conscience, Christians are joined with the rest of men in the search for truth, and for the genuine solution to the numerous problems which arise in the life of individuals from social relationships. Hence the more right conscience holds sway, the more persons and groups turn aside from blind choice and strive to be guided by the objective norms of morality. Conscience frequently errs from invincible ignorance without losing its dignity. The same cannot be said for a man who cares but little for truth and goodness, or for a conscience which by degrees grows practically sightless as a result of habitual sin (#16).

As we form our conscience, we must reflect upon our own life and answer some critical questions: What habits have I formed? What type of person does God want me to be? Have the fundamental choices I have made in life been the right ones? Have I said “yes” to God’s challenge to become a fully flourishing and happy human person? Am I open to discovering God’s will for me? These are some of the critical questions that we need to ask ourselves as we develop into moral persons.

In the Catholic faith, we believe that Jesus the Christ is the model of the Christian lifestyle. The stories about, and our own experience of, the person of Jesus as the Son of God who became flesh like us, help us to frame our worldview and critically reflect on our own lives and actions. In the process of moral decision making, the recognition of the person of Jesus leads us to consider how important His teaching and example are in forming our own conscience. Conscience is the place wherein we determine our actions in the world. It is the place, as the Second Vatican Council fathers said, where we will ultimately be “alone with God.”

There are four sources of moral wisdom which we can rely upon in the formation of conscience. The first source of moral wisdom is sacred Scripture. We rely on the Bible to provide insights and help us develop a moral imagination about how to live today, based on the experiences and teachings in the Scriptures. The Scriptures help us to hear about and better understand how the Lord has and



continues to interact with God's people. Scripture provides key insights, especially the teachings and examples of Jesus, the model of our Christian life, regarding how we should frame our moral questions and responses. Scriptures, however, will not give us all the answers to the moral questions we face. We must also consider tradition.

The second source of moral wisdom is the church's own tradition. This tradition is articulated through the works of the popes (encyclicals, exhortations, statements), the teachings of local bishops (pastoral letters), the collective reflections of bodies of bishops like the United States Conference of Catholic Bishops (pastoral letters, statements), theologians, and the sense of the community of faith itself. Various teachings of the church have different levels of authority in terms of the formation of our conscience. Papal encyclicals, local bishop's pastoral letters, followed by the consensus works of bodies of bishops provide more directives than the reflections of theologians, for example. The tradition, especially through the teachings of the pope and bishops, continues to develop and provide guidance for action on current social and moral issues. When faced with a moral decision, and in order to search properly for the objective moral truth, it is imperative that one seek out, thoroughly read and reflect upon, and then act upon the teachings of the church regarding that issue or concern. The church's moral wisdom through its tradition provides critical insights into the nature of the moral life and the Christian response. The church's tradition is not just one of many voices; as leaders and staff in Catholic Charities we must strive to understand and adhere to these teachings.

A third source of moral wisdom is human reason. God made each of us with the ability to use reason to reflect, analyze, and judge. In the Catholic tradition, we believe that each person has inscribed on her/his "heart" the inclinations of the natural law, which is summarized as "pursue and do good; avoid evil." The Catholic community affirms that human persons can use their reason to search for truth and come to agreement on ends and means toward that truth.

The Catholic moral tradition affirms the use of reason in the process of decision-making through two major methods. One is through an analysis of the moral act. This process of moral analysis requires that one first identify the specific activity one is engaged in and its specific intention. This method, based on the thought of St. Thomas Aquinas, asserts that an action can be good, neutral, or illicit (wrong) in itself. One should never commit an illicit act. Second, after understanding the act in this way, one then looks at the circumstances of the action. These are the "where", "how", and "how much" types of questions which must be asked. Third, the moral analysis requires one to review other intentions that may be at work in the action. Are there other motives for my action? Finally, one must analyze available alternatives and options.

Further, once we have determined that there may be an illicit (wrong) action, it is important to analyze whether we or others may be cooperating with the person committing that illicit or wrong action. One can cooperate in two ways: either formally or materially. Formally means that a participant wants and intends the illicit action to succeed. Materially means that one may not want or intend a wrong action but nevertheless may be giving assistance to a person doing the wrong deed. Cooperating in an illicit act is always wrong. This process of analysis provides insights into one's moral responsibility involved in the action.

The second aspect of the use of human reason aims to help persons and communities practice the cardinal virtues (prudence, justice, temperance, courage), the theological virtues (faith, hope, and love), as well as the many other virtues. One key element of this framework is practicing these virtues on a regular basis to develop into the type of person we want to become through habits of virtuous living and decision making. Of course, we can also develop bad habits, called vices. The fourth source of moral wisdom is experience. We must evaluate and learn from our own experiences in past decision making processes, judgments, and actions.

Ethical Decision Making Case

Elena has worked as a receptionist/secretary for your local Catholic Charities emergency outreach office in a rural area for the past five years. She is always on time, always ready to help, and exudes a great personality at work.

Recently, federal immigration officials have been more visible in your state and local community. Several workplace raids have occurred wherein government officials have requested workers to produce proper documentation. These officials have also requested that employers share paperwork (like the I-9 form) on the immigration status of their employees.

On a quiet Friday afternoon, an immigration official visits the headquarters of your Catholic Charities agency and requests to see random personnel files of your employees to check for their proper documentation. You ask your human resource person to sample the files in preparation for the audit. Elena's file emerges. Your personnel staff glances through her file and notices that there is no paper work (e.g., I-9 form) related to her immigration status, unlike other folders. As the executive director, you believe that Elena may not have the proper immigration authority to work for your agency.

What do you do? Do you withhold the folder from the sample? Do you warn Elena?

What are the ethical issues? What does Scripture say about this case? What perspective does church tradition have on this matter? What principles from Catholic social teaching are operative in this case? How does human reason help us? What does your experience and the experience of the "community" teach you?

However, we must not stop at our own individual experience. We need to review and analyze the experience of others facing similar situations. We often rely on the social sciences to understand how we have made individual and community decisions, thereby helping us to better understand causes and trends.

Ethical decision making is always required in our personal and professional lives. The formation of conscience is an essential dimension of the Catholic faith. We are called to be open to the Spirit of God in our reflections, judgments and actions. We are called to be open to discovering the truth about how we as humans can flourish and find happiness. The four sources of moral wisdom provide us with key insights and frameworks in order to encounter faithfully the hard and sometimes difficult choices we have to make. Jesus promised us the guidance of the Holy Spirit, along with human intelligence, in order to reflect, analyze, and act.

Questions for Discussion

1. How comfortable am I discussing the church's tradition and Scripture in moral decision making with those I am working with?
2. What would help me better understand the church's moral positions on issues?
3. What other topics in moral decision making should we discuss at future events?

For Further Reading

John Paul II, *Veritatis Splendor: The Splendor of Truth* (Washington, DC: United States Conference of Catholic Bishops, 1993).

John Paul II, *Evangelium Vitae: On the Value and Inviolability of Human Life* (Washington, DC: United States Catholic Conference, 1995).

The Challenge of Forming Consciences for Faithful Citizenship (Washington, DC: United States Conference of Catholic Bishops, 2007).

The Ethical and Religious Directives for Catholic Health Services, Fifth Edition (Washington, DC: United States Conference of Catholic Bishops, 2009).



Resource 6:

Foundations in the Gospel of Life



Steve Liss – AmericanPoverty.org

In a 2007 address to the Pontifical Academy for Life, Pope Benedict XVI stated, “Life is the first good received from God and is fundamental to all others; to guarantee the right to life for all and in an equal manner for all is the duty upon which the future of humanity depends.” These important words are a focal point of our Catholic identity, which shapes all of the activities of Catholic Charities agencies. We hold above all the value of every human life, of each individual person, from conception to natural death.

Catholic Charities agencies embrace the duty to respect the dignity of every human life in all of our programs and services. In his 1988 apostolic exhortation *Christifideles laici*, Pope John Paul II elaborated on this responsibility, specifically to our nation:

The common outcry... of human rights—for example, the right to health, to home, to work, to family, to culture—is false and illusory if the right to life, the most basic and fundamental right and the condition of all other personal rights, is not defended with maximum determination . . . whether healthy or sick, whole or handicapped, rich or poor . . . some lay faithful are given particular title to this task: such as parents, teachers, health workers and the many who hold economic and political power.

Our service to marginalized people at all stages of human life is supported by the United States Conference of Catholic Bishops’ document “Living the Gospel of Life,” which states, “The losers in this ethical sea change will be those who are elderly, poor, disabled, and politically marginalized. None of these pass the utility test; and yet, they at least have a presence. They at least have the possibility of organizing to be heard. Those who are unborn, infirm, and terminally ill have no such advantage. They have no ‘utility,’ and worse, they have no voice” (#4). It is precisely this voice that Catholic Charities hopes to offer for the many who are seen as the poorest of the poor, those who are considered to have little to offer to our society. Through

our direct services, legislative advocacy, and convening, we witness to the individual's dignity from conception until natural death and commit our efforts and resources to their well being and care.

Threats to Human Life

Some of the most important threats to human life facing our employees and those we serve are abortion and contraception. These topics hold a special priority in light of Catholic social teaching.

Abortion

There can be no question or doubt concerning where Catholic Charities stands on the fundamental social, moral, and personal topic of abortion. "Among important issues involving the dignity of human life with which the church is concerned, abortion necessarily plays a central role," state the U.S. Conference of Catholic Bishops (USCCB) in their *Pastoral Plan for Pro-Life Activities: A Campaign in Support of Life*. "The direct killing of an innocent human being is always gravely immoral; its victims are the most vulnerable and defenseless members of the human family. It is imperative that those who are called to serve the least among us give urgent attention and priority to this issue of justice." Each baby is a living human person at the moment of conception. Despite the often difficult circumstances surrounding mothers, parents, and families during pregnancy, nothing can ever justify an abortion. As stated above, the right to life must be part of the foundation of all charitable works. It can never be set aside.

Pope Benedict XVI emphasized the hope deeply implanted in the heart of the church when he said in a 2008 speech, "Even in the most difficult circumstances human freedom is capable of extraordinary acts of sacrifice and solidarity to welcome the life of a new human being." Catholic Charities acts with confidence in the courage and love of the individual when we offer our services and support for women in crisis pregnancies. From personal counseling, financial assistance, job training and newborn care, Catholic Charities agencies are committed to serving the child, the mother, and the family in the times of greatest need.

Responses Which Respect Life: Post-Abortion Care and Adoption

Post-Abortion Care

For those who have experienced or have been affected by an abortion the church offers reconciliation as well as spiritual and psychological care. This help can be found primarily through diocesan-based programs, most often called Project Rachel. Such

programs utilize specially trained priests and professional counselors who provide one-on-one care. Other post-abortion ministries that involve support groups and retreats are also available in many areas. Catholic Charities agencies likewise participate in this important social service of healing and support for women, men, and families that have been wounded by an abortion experience. Post-abortion healing is not just for the mother who has been involved in abortion, for, as the bishops explain, “It is important to remember that for every abortion there is also a father and an extended family...Anyone in this circle may seek help.”

Catholic Charities agencies in many regions of the country support the diocesan post-abortion counseling program. In some cases, the agency hosts that program. Professional counselors and staff, committed to the church’s teachings on life and compassionate to those who have been affected by abortion, effectively communicate God’s mercy and healing to a vulnerable population at a time of great need.

Adoption

As Pope John Paul II stated in a 2000 speech, “Adoption by married couples can be a concrete testimony to solidarity and love. In its gratuity and generosity, adoption is a sign that indicates how the world should welcome children.” In a 2000 address to adoptive families, Pope John Paul II described the validity and value of adoption in these terms:

Adopting children, regarding and treating them as one’s own children, means recognizing that the relationship between parents and children is not measured only by genetic standards. Procreative love is first and foremost a gift of self. There is a form of “procreation” which occurs through acceptance, concern, and devotion. The resulting relationship is so intimate and enduring that it is in no way inferior to one based on a biological connection. When this is also juridically protected, as it is in adoption, in a family united by the stable bond of marriage, it assures the child that peaceful atmosphere and that paternal and maternal love which he needs for his full human development.

Catholic Charities recognizes the dignity, importance, and value of every person as a child of God and the value of growing up in a stable family environment. Parents especially deserve our care and support, especially when faced with unplanned pregnancies and sufferings that come from social pressures, insecurity, and doubts about their ability to care for a child. While many of our programs establish stability and health for the family and the child through adoption, Catholic Charities also offers adoption related services, such as pregnancy counseling, pre-natal and parenting education, labor and delivery counseling, follow-up services and counseling, post-placement counseling, information and referrals, and outreach to expectant fathers.

The work of Catholic Charities in promoting adoption can be summed up simply in the words of the U.S. bishops in the *Pastoral Plan for Pro-Life Activities*:

With the support of the faith community, Catholic organizations and agencies provide pastoral services and care for pregnant women, especially those who are vulnerable to abortion and who would otherwise find it difficult or impossible to obtain high-quality medical care. Ideally such programs include...factual and educational information on alternatives to abortion,...agency-sponsored adoption and foster care services to all who want them, as well as an educational effort presenting adoption in a positive light.

In every circumstance, Catholic Charities agencies represent the church with welcoming love and service to all in need, at every stage of human life. Within the context of a society that does not legally protect unborn children and undervalues other vulnerable populations, Catholic Charities is a witness to God's love for all people. We will continue to strive to uphold the teaching Pope John Paul II advanced in *Evangelium Vitae*, "Where life is involved, the service of charity must be profoundly consistent. It cannot tolerate bias and discrimination, for human life is sacred and inviolable at every stage and in every situation; it is an indivisible good."

Questions for Discussion

1. How does our agency support and promote the life issues mentioned in this resource, "Foundations of the Gospel of Life?"
2. What are the challenges our agency faces in responding to life issues?
3. What other life issues does our agency work on through the year?

For Further Reading

Catechism of the Catholic Church (Vatican City: Libreria Editrice Vaticana, 1994);

John Paul II, *Evangelium Vitae: On the Value and Inviolability of Human Life* (Washington, DC: United States Conference of Catholic Bishops, 1995).

Pastoral Plan for Pro-Life Activities: A Campaign in Support of Life (Washington, DC: United States Conference of Catholic Bishops, 2001).



Resource 7:

Foundations in Catholic Customs and Spirituality

At one time in Catholic Church history, the Mass was known for its “smells and bells.” Incense wafted through churches, altar boys rang bells, choirs sang chants, and we listened to an ancient language (Latin) recited in the prayers. Today, Catholic liturgy still has smells and bells and choirs and often uses Latin to express devotion to God, but today formal prayer is more accessible to the Catholic faithful. Through the centuries, Catholics have communicated their spirituality and faithfulness to God and church in a variety of ways.

The historical context has played an enormous role in how Catholic spirituality developed and expressed itself. The early church believed that Christ was returning at any moment. This environment affected how they lived and treated each other. During the Middle Ages, most people feared death from the plague. Belief in the protective power of relics dominated the spiritual lives of these people. During the crusades, fervor for recapturing the Holy Land from the Muslims led Christians to pick up swords and kill thousands of people.

Some spiritual constants have been noted across history. From the earliest years of Christianity, the apostles, the early church martyrs, and Mary, the mother of Jesus, have been held up as witnesses of great faith, faith that sometimes led to early death or martyrdom. Other holy men and women provided witness to what it means to be possessed by the love of God and to live it out in daily life.



St. Elizabeth Ann Seton

Portrait of St. Elizabeth Ann Seton: © Sisters of Charity of St. Joseph's Inc., National Shrine of Saint Elizabeth Ann Seton, Emmitsburg, MD, www.setonshrine.org. Used with permission.

The saints have always been revered, admired, and held up as examples. Catholics pray to them, speak to them, and ask them for their assistance. We petition them to pray with us, to intercede on our behalf to God (though Catholics primarily pray directly to God). There are numerous saints and other holy men and women who have served the poor, founded religious orders, and whose wisdom proves relevant even to our day. Throughout the world, various countries honor their own saints who have led extraordinary lives faithful to the gospel, often unto martyrdom. Many saints and religious movements have influenced the prayer and devotional lives of Catholics.

Mary, Christ's mother, has, of all the saints, the greatest number of images and devotions. In many countries in the world, there is a special Madonna, or representation of Mary. Through the Americas, Our Lady of Guadalupe is revered and celebrated. She is especially renowned for her love of the poor and the marginalized. Catholic Charities agencies frequently display a picture or statute of Mary, often reflecting the various countries represented in the local diocese. Religious symbols like these images of the Blessed Mother express the Catholic faith throughout the world.

Catholics have always found the power of symbols important in their lives, chief among them, bread and wine, simple items chosen by Jesus to become his body and blood at the Last Supper and in the Mass. There are other important symbols that lead us into deep prayer. Water and oil are reminders of baptism and confirmation. A candle symbolizes Christ as the light of world. A cross with or without the figure of Christ reminds us of the center of our faith, the death and resurrection of Jesus Christ. This is why Catholics sign themselves with the cross before and after prayer. It is a statement of faith.

The greatest Catholic spirituality rests in the Eucharist, the Body and Blood of Christ. The Eucharistic Liturgy, or the Mass, is the source and summit of all prayer and worship, making Christ present in the world. The Eucharist is therefore understood as a sacrament of the church. We come to the Eucharist to be renewed, to give thanks (the word Eucharist means thanksgiving), to recommit ourselves to God, and to prepare to go out again on our mission to the world.

Spirituality is also expressed in the varied ways that Catholics pray. The Divine Office, for example, is a set of prayers, mainly psalms and other scripture readings, said several times daily, that keep hearts and minds focused on Christ. The rosary, believed to have been developed in the fourteenth century, is a prayer that allows us to reflect on the mystery of God's love for us. The prayers recited for each bead provide a way for us to focus, to remember, and to make ourselves available to God.

Catholic prayer forms vary from culture to culture. Catholics in some societies dance during prayer, others are silent, others chant, some sing. Prayer forms also change over time within the same cultures. Catholics are invited to pray in their hearts always, to call on God in all things and through many prayer forms. Prayer can be formal, but it is most importantly an expression of the relationship between us and our God.

What is Catholic spirituality? How does it influence the work at Catholic Charities?

Whether it is by the rosary or the Sunday Eucharist, Catholics seek to discover the presence of God in life and to know the fullness of God's love. In this life with Christ, we recognize we are called to holiness. Catholic spirituality is basically a way to respond and express our call to Christian holiness. "All Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of charity" (*Catechism*, #2013). This call leads us to ever more intimate union with Christ and helps us to live out the Gospel. For those working at Catholic Charities agencies and for all Catholics, the response to God drives us to see God in all things, especially in the least among us (Mt. 25). As the Holy Father Pope Benedict states in *Deus Caritas Est*: "In God and with God, I love even the person whom I do not like or even know...Seeing with the eyes of Christ, I can give to others much more than their outward necessities; I can give them the look of love which they crave" (#18). "Those who work for the Church's charitable organizations must be distinguished by the fact that they do not merely meet the needs of the moment, but they dedicate themselves to others with heartfelt concern, enabling them to experience the richness of their humanity" (#31a). We are called to do this work with humility, in prayer, and in hope. As Pope Benedict says, "We are only instruments in the Lord's hands" (#35).

Each expression of Catholic spirituality offers a Catholic Charities agency the opportunity to enter into prayer and learn from its clients and staff. This brief overview provides an introduction to some of the ways in which Catholic identity manifests itself through Catholic customs and spirituality. As a Catholic agency, Catholic Charities embraces and encourages these expressions of God's presence in the world.

Discussion Questions

1. In what ways does our agency promote the expression of spirituality among clients and staff? For Catholics? For others?
2. How might we as an agency increase our awareness and appreciation of client and staff spirituality?
3. Which dimensions of Catholic spirituality do you wish to learn more about?

For Further Reading

Greg Dues, *Catholic Customs & Traditions: A Popular Guide* (Mystic, CT: Twenty-Third Publications, 1994).

Michael D. Whalen, *Seasons & Feasts of the Church Year: An Introduction* (New York/Mahwah, NJ: Paulist Press, 1993).



Resource 8:

The History of U.S. Catholic Charitable Activities

Catholic charities in the United States are older than the nation itself. In 1727, French Ursuline Sisters stepped into what is now the Ninth Ward of New Orleans to offer shelter to widows and orphaned children. The church's charitable activities were originally confined to the French and Spanish "New World" colonies of the eighteenth century until Catholic immigrants to the mainly Protestant English colonies grew to significant numbers.

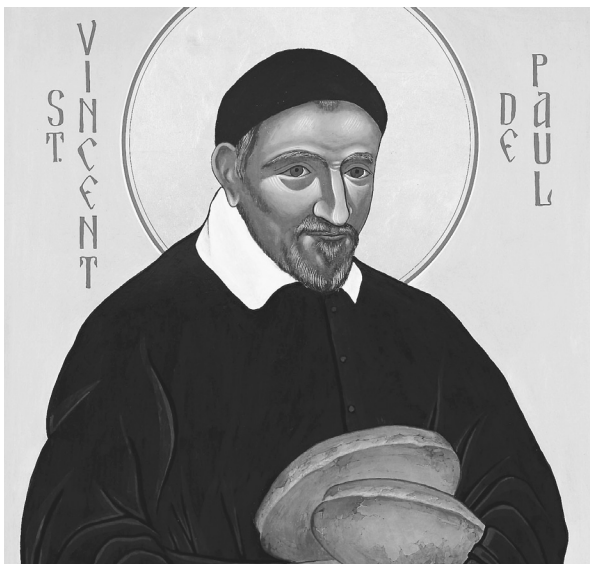
The first Catholic orphanages began to appear in the United States in 1779, with the founding of the Philadelphia Roman Catholic Society for Educating and Maintaining Poor Children. Shortly thereafter, in 1789, Pope Pius VI established the Diocese of Baltimore, encompassing the entire length and breadth of the new American nation. The Catholic population of the thirteen states stood at 30,000. The numbers of Catholics in the United States continued to grow, fed by waves of European immigration, reaching 195,000 by 1820. This first generation of American Catholics lived mainly in Maryland and Kentucky. But the Catholic population exploded over the next 40 years, as Irish and German immigrants escaping famine and poverty in their home countries arrived. By 1860, 3.1 million Catholics lived in the United States, concentrated in cities, attending 2,385 parishes located in each state of the union.



The founding gathering of the National Conference of Catholic Charities in September 1910

Catholic immigrants fleeing poverty in Europe tended to remain poor in the United States, and poverty began to be equated in the popular imagination with Catholicism. Most organizations responding to urban poverty were Protestant in origin, and many expressed anti-Catholic bias quite openly. For example, according to Dorothy Brown and Elizabeth McKeown's landmark history of Catholic Charities, *The Poor Belong to Us: Catholic Charities and American Welfare*, New York's Protestant Association for Improving the Condition of the Poor (AICP) noted in 1852 that 75 percent of its budget aided Catholics. In 1862, AICP leadership went so far as to speculate that 70 percent of inmates in public almshouses and half of New York City's crimi-

nals were born in Ireland. The remainder, they suggested, were likely tainted by “Irish blood,” even if they were born in the United States. Such sentiments were common at the time. In cities throughout the nation, Catholics applied for assistance and were involved in the criminal justice system at a level far exceeding their proportion of the population. Even the bishops of the United States issued a statement in 1866 noting, “It is a melancholy fact, and a very humiliating avowal for us to make, that a very large portion of the vicious and idle youth of our principle cities are the children of Catholic parents” (*Pastoral Letter of the Second Plenary Council of Baltimore*, October 1866).



St. Vincent de Paul

Icon of St. Vincent de Paul used with permission of Fearghal O'Farrell (iconographer) and St. Peter's Church, Philsboro, Dublin, Ireland

Catholic stereotypes tended to feed off these realities, and some Protestant “child savers” involved in relief organizations worked to wrest children from troubled Catholic families and place them with Protestant families. After the Civil War, the church responded to the bishops’ concerns (and to the “child savers”) with a burst of foundling homes, orphanages, settlement houses, women’s shelters, and programs for employment services, youth services, and family casework. These organizations were not centralized, but rather were founded by a diverse mix of religious orders (particularly women’s communities) and lay volunteers. Catholics began to take charge of the challenge of poverty as a problem of “our own” and successfully advocated for laws expressing a preference for human service providers of the same religion as the dependent children requiring services. This provided a new stream

of public funding for Catholic charitable activity that led to a dramatic expansion of these organizations over the next fifty years. The beneficiaries included the New York City Orphan Asylum (later St. Patrick’s Orphan Asylum) founded by St. Elizabeth Ann Seton’s Sisters of Charity in 1869.

In the early twentieth century, efforts to consolidate and professionalize Catholic charitable activities began to crystallize throughout the country. Catholic University of America began to train priest-students in the new social sciences, and they spread ideas of professionalism, cooperation, and consolidation throughout the country. Leaders of the Society of St. Vincent de Paul in major cities began to build relationships with non-Catholic social welfare organizations. Catholic laywomen entered the new profession of social work, replacing the lay volunteers who founded many Catholic charitable organizations. Jesuit universities in Chicago, Boston, and St. Louis opened advanced degree programs in social service.

At the same time, a few local bishops around the country began to pursue a model of consolidation, assuming direct leadership of all diocesan charitable institutions, programs, and funding, creating new bureaus of charity, typically led by a priest. Bishops appointed financial advisory boards composed of mostly business and political leaders and began to express a hiring preference for professional social workers to staff these centralized charities.

One of the most significant new developments of the early twentieth century was the 1910 founding of the National Conference of Catholic Charities (NCCC), known today as Catholic Charities USA (CCUSA). In 1909 Brother Barnabas McDonald, F.S.C., known worldwide for his work with orphans and delinquent children, asked the president of Catholic University, Rev. Thomas Shahan, to convene a meeting of all involved with Catholic charitable activity. Four hundred clergy and laity from thirty-eight cities in twenty-four states attended. The founding of the NCCC came thirteen years after the first national Caritas (or “Charity”) organization was started in Freiburg, Germany. Not long after the NCCC was founded, in 1914, the Catholic Hospital Association (now Catholic Health Association) was formed to respond to technological changes affecting health care delivery in the United States. CHA provides programs, services, and resources to help its members make Jesus’ healing ministry present today.



Msgr. John O’Grady

The mission of the NCCC was to help bring to local charitable efforts what was then called “scientific charity,” simply put, applying the new social sciences and the professional discipline of social work. The new organization declared as an aim “to become... the attorney of the Poor in modern Society, to present their point of view and to defend them unto the days when social justice may secure to them their rights.” The NCCC also endorsed and encouraged the speedy consolidation of diocesan Catholic charities into one organization or “bureau” per diocese. An executive committee composed of 22 representatives governed the new organization. Catholic University’s Msgr. William J. Kerby was selected to become the executive secretary. The new national organization was to prove increasingly important as the federal government’s role in fighting poverty grew in the coming decades.

In 1920, Msgr. John O’Grady was appointed Msgr. Kerby’s successor. A sociology professor at Catholic University, Msgr. O’Grady had served on the Committee on Reconstruction of the National Catholic War Council, preparing for the return of veterans from the battlefields of Europe, anticipating the social dislocation which would result. He brought a commitment to professionalism and a tough but visionary style. Under Msgr. O’Grady’s leadership, the number of diocesan Catholic Charities Bureaus (or Federations) grew from 14 in 1916, to 35 in 1922, to 68 in 1937. These new bureaus incorporated Msgr. O’Grady’s notions of professionalism, adopting the practice of family casework and an organizational structure that placed professionally trained caseworkers and supervisors under the administrative leadership of the clergy who headed these bureaus.

Msgr. William Kerby, the first president of the National Conference of Catholic Charities, Msgr. John A. Ryan, first editor of *Catholic Charities Review* and the author of the seminal U.S. social justice document “Bishops’ Program for Social Reconstruction,” and Msgr. O’Grady were all prominent leaders, representing Catholic charitable organizations in the public arena. Msgr. O’Grady played an important role...in the passage of the Social Security Act in 1935 and the inclusion of child welfare provisions in Social Security. He would also help in the passage of housing legislation and become an advocate of immigration reform. Following World War II, the NCCC helped in resettling displaced persons. Msgr. O’Grady visited a number of internment camps and began urging the government to replace its quota system for immigration with a far less restrictive policy. Msgr. O’Grady was the longest serving executive secretary in the history of the national network.

During the late nineteenth and early twentieth centuries, the Society of St. Vincent de Paul in the United States also grew, from two conferences immediately before the Civil War to 730 in 1910, in cities and rural areas throughout the nation. In the year the NCCC was founded, the St. Vincent de Paul Society disbursed \$387,849 in aid (a lot of money back then!). This organization served many of the same populations as Catholic Charities, albeit in a different way, promoting face-to-face contact between lay volunteers and people living in poverty.

Another development which influenced Catholic Charities in the United States was the founding of Caritas Catholica in 1924. This organization of twenty-two national Catholic Charities conferences met bi-annually until the outbreak of the World War II, when all activities ceased. In 1951, the organization was refounded as Caritas Internationalis, with 13 founding members, including the NCCC. Msgr. O’Grady was the first Vice President of Caritas Internationalis. Today, its membership includes 162 members working in over 200 countries and territories of the world.

As Catholic Charities in the United States grew, so did the challenge of poverty. The 1930s brought the Great Depression, and with it increased federal funding of private anti-poverty agencies like Catholic Charities. Diocesan Catholic Charities directors advocated locally and through the NCCC for legal mandates to provide relief to dependent Catholic children. In many cities, they also carved out a role for Catholic Charities in the distribution of public relief. The expansion of New Deal programs led to the growth of Catholic Charities agencies and programs, but also sharpened the effectiveness of its legislative advocacy. The NCCC (and Msgr. O’Grady in particular) played a significant role in the shaping of social welfare legislation such as the Social Security Act, specifically in provisions for Aid to Dependent Children and Child Welfare Services. Working with the National Public Housing Conference, Msgr. O’Grady and the NCCC played an instrumental part in the passage of the National Housing Act of 1934, which made housing and home mortgages more affordable.

These legislative successes led Catholic Charities to embrace a stronger identity as both a provider of services and an advocate for the poor in the post-war era. As Catholics moved into the middle class, and the proportion of the poor who were Catholic dwindled, Catholic Charities leaders moved away from primarily taking care of “our own” to caring for all people living in poverty. New social justice teachings from Pope John XXIII and the Second Vatican Council strengthened that commitment and led to expanded social change ministries like legislative advocacy and community organizing.

The War on Poverty in the 1960s led to the further growth of the Catholic Charities movement, led at the national level by Msgr. Larry Corcoran. The federal government’s preference for funding local community-based organizations bred many “faith-based” War on Poverty partnerships in the 1960s. In 1969, in the spirit of Vatican II, the NCCC launched a process of reflection on the work and ministry of Catholic Charities, which came to be known as the Cadre Study. This study would, in the words of former CCUSA executive director Thomas Harvey, “reassess, rediscover, and reformulate” the identity of the organization. The result was a 1972 reorganization of the NCCC, with an accompanying strategic plan. But more importantly, the documents of the Cadre Study reoriented the identity of Catholic Charities to a more biblical and theological perspective. As Harvey later explained, “[Catholic Charities]’ greatest service would be measured by the empowerment and liberation engendered,” rather than by how many Catholics were staff members or clients. The roles of social action, legislative advocacy, and convening therefore would take on more prominence in the work of diocesan agencies. The National Conference articulated the motivation for their work in the final report of the Cadre Study: “Whatever we do, we will do as Christians, with love, respect, and dignity” (31).

In the 1980s, cutbacks in federal funding for social service programs led to increased demand for Catholic Charities services even as the spending cuts limited the scope of Catholic Charities' response. In 1983, the NCCC produced its first Code of Ethics, later updating the code in 1986 and 1988. The NCCC changed its name to Catholic Charities USA in 1986 and reaffirmed the three goals of the Cadre Study: to promote quality service, to humanize and transform the social order, and to convene people of goodwill to share our vision. In addition, disaster response and parish social ministry emerged as new emphases.

Under the leadership of Rev. Fred Kammer, SJ, in the 1990s, the Catholic Charities network was recognized for its role as the largest private provider of human services in the United States, a distinction which holds true today. On the cusp of the twenty-first century, Catholic Charities USA embarked on a three-year Vision 2000 process, an effort to bring the mission of the Cadre Study up to date with social challenges present at the turn of the millennium. These challenges included managed health care, reduced government social service funding, and the devolution of responsibility for poverty to the states. The task force implementing the process adopted a strategic plan built around the following vision statement, which continues to guide Catholic Charities:

Believing in the presence of God in our midst, we proclaim the sanctity of human life and the dignity of the person by sharing in the mission of Jesus given to the Church. To this end, Catholic Charities works with individuals, families, and communities to help them meet their needs, address their issues, eliminate oppression, and build a just and compassionate society.

This vision is one inspiration for CCUSA's current Campaign to Reduce Poverty in America and guided the network's response to the terrorist attacks of September 11, 2001, guided by then-president Rev. J. Bryan Hehir, and to Hurricane Katrina, led by newly appointed president Rev. Larry Snyder. Tom DeStefano led the organization and its implementation of Vision 2000 initiatives during an important transitional period between the two priests.

Nineteen years after the 1988 updating of the CCUSA Code of Ethics, Catholic Charities revised its ethical guidelines in light of new and emerging ethical challenges facing network agencies. The 2007 Code of Ethics, revised under the leadership of current president Rev. Larry Snyder, notes its roots in scriptural and theological foundations, Catholic social teaching, and the fundamental values of truth, freedom, justice, and love. The new ethical standards take timeless concepts like the dignity of the human person and apply them to the complex realities facing Catholic Charities staff in the twenty-first century.

In 2010, Catholic Charities USA celebrates its centennial. Regional conferences throughout the United States reveal the vitality of the Catholic Charities movement. Agencies continue the important work of serving the poor and vulnerable, reaching out to those in need of healing and hope, and advocating to bring about change that ends poverty.

At the core of Catholic Charities' mission are charity and justice: love and what is due a person. These virtues are practiced not only through the outreach and convening services of Catholic Charities, but also through its public policy education efforts and legislative advocacy (described as "social charity" by Pope Benedict in *Deus Caritas Est*). All three approaches are needed to adequately promote charity and justice. As author and former Catholic Charities USA president, Rev. Fred Kammer, SJ, stated, "It is not enough to feed more and more hungry families; we must also raise the public question about why so much hunger persists in this wealthy nation and how that condition might be changed by individual, community, business, and government action." At times Catholic Charities must be a prophetic voice in the public square seeking to transform and humanize the social order.

Nearly 300 years after the Ursuline Sisters brought Catholic charity to widows and orphans adrift in the New World, Catholic Charities continues to respond to Jesus Christ present in poor and vulnerable people. Every diocese has its own story of charity, which we invite you to explore. Collectively, these stories of Catholic Charities in the United States are a sign of hope in a troubled world and a light to illuminate a path out of poverty for our nation.

Questions for Discussion

1. What are the common threads that run through the history of Catholic Charities in the United States and our own agency?
2. What social challenges gave rise to the founding of our Catholic Charities agency?
3. How has the mission of our Catholic Charities agency changed over the years?

For Further Reading

Cadre Study: Toward a Renewed Catholic Charities Movement (Alexandria, VA: Catholic Charities USA, 1992); an abridged version of the original Cadre Study document, *Toward a Renewed Catholic Charities Movement: A Study of the National Conference of Catholic Charities* (Washington, DC: National Conference of Catholic Charities, 1972).

Vision 2000 (Alexandria, VA: Catholic Charities USA, 1997).

Donald P. Gavin, *The National Conference of Catholic Charities 1910-1960*.
(Milwaukee, WI: Catholic Life Publications, Bruce Press, 1962)

Catholic Charities USA: 100 Years at the Intersection of Charity and Justice, ed. J. Brian Herin (Collegeville, MN: Liturgical Press, 2010).

Fred Kammer, *Doing Faithjustice: An Introduction to Catholic Social Thought* (New York/Mahwah, NJ: Paulist Press, 1991).

John Francis McGuire, *The Irish in America, 1868*; www.libraryireland.com/Maguire/XXVII-1.php.

Catholic Charities Local History Worksheet

Name of Agency: _____

Year of Incorporation: _____

Founders of the Agency: _____

Bishop: _____

Director: _____

Number of Staff Members at its Founding: _____

Number of Staff Members Today: _____

Questions for Discussion

1. What social concerns prompted the founding of this agency? How do the social concerns of today compare with those at the founding?
2. What are the key or pivotal moments in the agency's history? Why?
3. Who are the key leaders who shaped the agency?
4. How have the vision and mission of the agency evolved over the years?
5. Based on the history of the agency, what are the predictions for the future of the agency?



Resource 9:

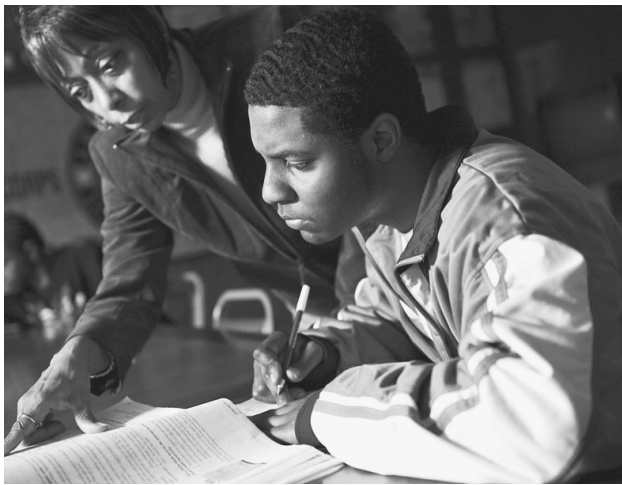
CCUSA Foundational Documents

Catholic Charities USA was formed as a national movement and network to bring together the experiences of Catholic charitable organizations, notably diocesan and religious sponsored institutions along with St. Vincent de Paul Societies, to work together to enhance their mission and to be a voice in the nation's capitol on behalf of the poor. Over these past 100 years, Catholic Charities has responded to the call of the church to engage in the world. The methodology of “see, judge, and act,” developed from the Catholic Action movement, led Catholic Charities constantly to look at the world around us (see), to analyze these events in the light of the Gospel and our tradition (judge), and to take appropriate action, consistent with our mission (act). The Second Vatican Council (1962-1965) developed this methodology further and called, in the introduction to *Gaudium et Spes (Pastoral Constitution on the Church in the Modern World)*, for the church to “read the signs of the times.” In this section, we will look at some key moments of Catholic Charities’ development as a national network and movement, reviewing the foundational documents produced.

One seminal moment came in 1910, when a group of lay persons, with some priests and religious women and men, convened at the Catholic University of America (CUA) in Washington, DC, to discuss how local Catholic charitable organizations could coordinate their efforts, develop more professional social workers, and have a voice at the national level to impact public policy. That convening of diocesan leaders and representatives from the St. Vincent de Paul Society, facilitated by Msgr. (later Bishop) Thomas J. Shahan, the rector at CUA, formed the National Conference of Catholic Charities (NCCC). At this historic founding event, these pioneers in church-based social work practice promised each other and the larger church that they would be the “attorneys for the poor,” working together to improve the lives of newly arriving immigrants and communities impacted by poverty. This important meeting is hailed as the beginning point for the national movement called Catholic Charities throughout the United States. The recorded minutes and photographs of this meeting provide the first set of foundational documents for Catholic Charities.

The NCCC worked in close collaboration with the National Catholic War Council (NCWC) which later became known as the National Conference of Catholic Bishops (NCCB) and now the United States Conference of Catholic Bishops (USCCB). The NCCC provided leadership throughout the subsequent era, into the Great Depression, and through the war years, advocating for social policies that became part of the New Deal legacy. Various statements by the United States Catholic Bishops certainly represent much of the thinking and work being advocated by the NCCC, notably the 1919 statement of the U.S. bishops, titled “Program on Social Reconstruction.”

The momentum of the Second Vatican Council created a renewal in the church and in Catholic Charities. This spirit of change in both society and the church led the leadership of the National Conference of Catholic Charities to call for a time of theological and sociological reflection, re-engagement, and renewal. This process came to be known as the Cadre Study for the cadre of the fifteen Catholic Charities leaders who participated in the study. This process engaged persons involved in the church, in society, and in Catholic Charities locally and nationally, beginning in 1969 and culminating in 1972 with the publication of the study's final report, *Toward a Renewed Catholic Charities Movement: A Study of the National Conference of Catholic Charities*. This document laid out the framework for ministry for Catholic Charities.



Steve Liss – AmericanPoverty.org

The Cadre Study focused on the two-fold movement occurring: the mandate for renewal of various institutions in the church and the challenges being made to nearly all institutions in society. The Cadre Study report stated, “There was an increasing awareness of the need for greater accountability of institutions to the society they were established to serve.” Further, the report noted that persons in need and persons of color were beginning to “find their own expressions. There were people who, by reason of education, culture, or economic condition were classified as being ‘in need’ but who saw themselves as

the object of oppression by other elements of American society . . . Catholic Charities was and is in the somewhat unusual position of having solid contact with both the ‘oppressed’ (those in need) and the ‘oppressor’ (the helpers)” (54). Catholic Charities leaders reflected upon the fact that not only were society and the church changing, but also the fact that the very structure and fabric of social work organizations and practices was “the subject of massive demands for a new orientation toward action and away from direct service.”

Building on its more than a half-century of work, rooted in the Gospel and Catholic theology and social theory, the Cadre Study became the blueprint for the Catholic Charities movement in the post-Vatican II world. Demographic changes around poverty and a renewed church commitment to serve those most in need meant that Catholic Charities should look beyond serving a predominantly Catholic clientele to offer assistance to anyone in need, regardless of religious beliefs. This imperative led Catholic Charities agencies to forge greater partnerships with other Catholic or-

ganizations and to expand their willingness to engage in governmental contracts and grants to provide essential services. According to the Cadre Study report, in which a detailed “theology of charity” was developed, the Catholic Charities’ movement “with its triple goals of quality service to people in need, humanizing and transforming society, and calling the larger church and society to join NCCC in this struggle,” would move forward with a revitalized spirit of enthusiasm and hope.

The “Theology of Catholic Charities” section in the Cadre Study report outlines its core understanding, and is worth quoting in full:

The first and fundamental premise is the fact that Catholic Charities is an integral part of the Church, responsible not only for delivering services, or taking care of the poor, or doing the job for the rest of the Church, but responsible primarily for contributing to and shaping the thinking and lifestyle of the Church. This is so because the fundamental responsibility of the Church is to look at God and to try to see God revealed in the fabric of human and social events, objects, and issues, to look at God in a way that recognizes that, at God’s hands through this medium of reality, we’re going to grow organically, and change, and constantly come to be. Once that is stated, it should also be stated that both Scripture and tradition seem to indicate that God is most graphically revealed in the poor and in the oppressed.

The Cadre Study further envisioned that thousands of parishes and hundreds of thousands of parishioners would join Catholic Charities in their tradition and new work of charity and justice, helping the baptized faithful to live out their baptismal call.

The Cadre Study, under the leadership of Msgr. Lawrence J. Corcoran, then the executive secretary of the NCCC, developed a plan to help Catholic Charities reorganize itself as a national resource with a mandate to ensure that local agencies participate in the continued “reading of the times,” share as a network their experiences as social work practitioners, and to develop a movement of persons who share the newly articulated mission to serve, to humanize and transform the social order, and to convene the Christian community and other concerned people to do the same. Various forums and committees for reflection, action, and advocacy became a feature of the renewed organization.

The late twentieth century saw the expansion of the Catholic Charities movement, with larger budgets and more staff at both the national and diocesan levels, allowing for improved service to greater numbers of people. The NCCC also began holding a series of Congresses which focused on major issues confronting society. Some of the topics included housing (1985), the feminization of poverty (1986), pluralism

(1987), and a just food system (1989). These issues were not limited to situations in the United States, but were global concerns, signaling the deeper involvement of Catholic Charities with its international coordinating body Caritas Internationalis headquartered in Vatican City. In 1986, the NCCC changed its name to Catholic Charities USA (CCUSA).

In the early 1990s, Catholic Charities began to reflect on new “sign of the times.” Beginning in 1993, the Vision 2000 Task Force began its work of redefining and developing a strategic plan that would allow Catholic Charities USA to face the challenges of the new century. The Vision 2000 Task Force signaled its re-commitment to CCUSA’s three-fold mission statement of service, advocacy, and convening. It further developed a national Vision Statement:

Believing in the presence of God in our midst, we proclaim the sanctity of human life and the dignity of the person by sharing in the mission of Jesus given to the Church. To this end, Catholic Charities works with individuals, families, and communities to help them meet their needs, address their issues, eliminate oppression, and build a just and compassionate society.

The Vision 2000 final report, published in 1997, laid out four strategic directions for Catholic Charities relating to: those it serves, the community, the church, and to one another. The first strategic direction directed Catholic Charities to “enhance our historical commitment to service by making the empowerment of those we serve, especially people who are poor and vulnerable, central to our work” (9). The second strategic direction called CCUSA to “build an inclusive (organization) which engages diverse people, organizations, and communities in transforming the structures of society that perpetuate poverty, undermine family life, and destroy communities” (9). The third direction, related specifically to Catholic identity, called Catholic Charities to “strengthen our identity with, and relationship to, the broader Church and witness to its social mission” (9). Finally, the fourth strategic direction laid the ground work to make the network and the movement grow to “build the organizational and resource capacity for people to participate in effecting the vision” (9).

The Vision 2000 Task Force also provided plans for implementing the strategic direction activities. The outcome of Vision 2000 was a strong reaffirmation of Catholic identity and Catholic Charities’ commitment to empowering the dispossessed, responding to disasters, building ties with other related Catholic organizations and with the government to remove the structures that perpetuate poverty, and building resources to allow for dialogue and interaction to participate in carrying out the vision and mission of Catholic Charities. Catholic Charities USA called upon the church and others to continue to read the signs of the times and engage in charitable and social justice action.

In 2005, Catholic Charities promulgated a policy paper on immigration in the United States, calling, in concert with the U.S. Bishops, for a comprehensive immigration reform bill that would allow persons and families to normalize their lives, and inviting the church to be a place of welcome for new immigrants.

In 2006, the Catholic Charities movement turned its attention, once again, to read the “signs of the times,” and found that poverty in the United States had once again become intolerable, impacting millions of families, especially children. At the 2006 Annual Gathering, Catholic Charities USA released another paper, *Poverty in America: A Threat to the Common Good*. In this document, Catholic Charities called for public policy proposals, creative initiatives, and collective changes of heart that would cut poverty in half by 2020. Catholic Charities USA undertook the Campaign to Reduce Poverty in America, with the goal to reduce poverty by half by 2020, as a national rallying point for local and national efforts, living out its mission of providing quality services, advocating for just social policies, and convening other Catholic organizations and others of good will to work together to combat poverty. CCUSA concluded that poverty is a scandalous affront to the Christian conscience and endangers the social peace and future prosperity of this nation. This campaign provides a framework for much of the work of Catholic Charities USA and its member agencies.

The work to reduce poverty led Catholic Charities leaders to reflect upon some of the long-term causes of poverty in our land. Racism proved to be one systemic cause requiring careful reflection and analysis, along with action. At the 2007 Annual Gathering of Catholic Charities USA, members ratified *Poverty and Racism: Overlapping Threats to the Common Good*. In this paper, Catholic Charities explained, “Poverty and racism continue to undermine our nation’s most basic premise of liberty and justice for all,” and recalled Pope John Paul II’s words at the conclusion of his 1987 pastoral visit to the United States, calling on Catholics and all people of good will to confront the tragic and enduring social evils of racial injustice and inequality. This policy paper provides rich analysis and suggested action steps to help each one of us to deal with prejudice and racism, especially as it impacts our ability to help people break out of poverty.

Catholic Charities will continue to read the “sign of the times” in every generation to follow the Holy Spirit, and engage in reflection and action to help fulfill our mission of service, advocacy, and convening in light of our vision to help build a just and compassionate society.

Questions for Discussion

1. How does our agency engage in “reading the signs of the times” for our local work? How does it influence our decision making?
2. How does the three-fold mission of Catholic Charities, as articulated in the Cadre Study and Vision 2000 documents—to promote quality service, to humanize and transform the social order, and to convene people of goodwill to share our vision, continue to challenge and influence the work of our agency?
3. How is our local agency working to reduce poverty and striving for racial justice in our local community?

For Further Reading

Cadre Study: Toward a Renewed Catholic Charities Movement (Alexandria, VA: Catholic Charities USA, 1992); an abridged version of the original Cadre Study document, *Toward a Renewed Catholic Charities Movement: A Study of the National Conference of Catholic Charities* (Washington, DC: National Conference of Catholic Charities, 1972).

Vision 2000 (Alexandria, VA: Catholic Charities USA, 1997).

Poverty in America: A Threat to the Common Good (Alexandria, VA: Catholic Charities USA, 2006).

Poverty and Racism: Overlapping Threats to the Common Good (Alexandria, VA: Catholic Charities USA, 2008).

For further information on the U.S. bishops’ 1919 “Program on Social Reconstruction,” go to http://www.osjspm.org/majordoc_us_bishops_statements_program_of_social_reconstruction.aspx.

For other historical data about Catholic Charities USA, visit the archives at The Catholic University of America, http://libraries.cua.edu/achrcua/bishops/1919_wel.html.



Resource 10:

Global Church, Global Charity

Caritas Internationalis

Charity has to be understood in the light of God who is caritas: God who loved the world so much that he gave his only son (cf. Jn 3:16). In this way we come to see that love finds its greatest fulfillment in the gift of self. This is what Caritas Internationalis seeks to accomplish in the world.

—Pope Benedict XVI

Catholic Charities USA is a member of Caritas Internationalis, the social action arm of the Roman Catholic Church. Caritas Internationalis is a confederation of 162 national Catholic relief, development and social service organizations operating in over 200 countries and territories worldwide. It is the largest network of Catholic charities in the world dedicated to reducing poverty and advocating for social justice. The Secretariat for Caritas Internationalis is headquartered in Vatican City. Rooted in the Gospel and Catholic social teaching, Caritas Internationalis serves all those in need regardless of creed, race, gender, or ethnicity. The confederation enjoys a special status within the Holy See.



Steve Liss – AmericanPoverty.org

The first Caritas organization was started in Freiburg, Germany in 1897. Since then, Caritas organizations have spread throughout the world. Caritas Internationalis, was founded in 1954 to reflect the growing international presence of Caritas members on every continent. Msgr. John O’Grady, the second president of the National Conference of Catholic Charities, was a founding member of Caritas Internationalis. He recognized the importance of the Caritas family coming together to share experience and expertise and also to acknowledge the international dimension of the work.

As part of the church, Caritas organizations provide assistance to the poor, the vulnerable, and the excluded on behalf of a billion Catholics around the world. Caritas works on humanitarian emergencies, human development and peace, and the confederation campaigns against poverty. Caritas agencies work in community centers, homeless shelters, international relief agencies, hospitals, homes for the elderly,

schools for former child soldiers, HIV care clinics, and havens for refugees and other victims of human rights abuses. Caritas members directly help 24 million people a year in 200 countries and territories.

Caritas Internationalis serves seven regions around the world. Representatives of the regions make up the governing body of the organization. Every four years a General Assembly is held in Rome to elect a new president and executive committee. Strategic directions for the confederation and the work of the General Secretariat are also approved.

Caritas North America

In North America, Catholic Relief Services and Catholic Charities USA are member organizations of Caritas Internationalis from the United States, while Development and Peace—the social justice, relief, and development arm of the Canadian bishops—represents the church in Canada. Caritas North America organizations meet annually and work on common areas of concern. Caritas Latin America and the Caribbean join Caritas North America each year to discuss areas of common interest, such as immigration, national debt relief, and human trafficking.

Pontifical Council Cor Unum

We must make haste. Too many people are suffering. While some make progress, others stand still or move backwards; the gap between them is widening.

—Pope Paul VI, *Populorum Progressio (On the Development of Peoples)*

Through faith in Jesus Christ, who “gave his life for us” (1 Jn 3:16), the history of the church gives evidence of the springing forth of countless initiatives of charity. To this very day, Christians around the world care for the poor and the needy in ways ranging from the simple witness of the faithful to the activity of large Catholic organizations. This splendid diversity of initiatives and actions of Christian charity is to “bear the mark of a commitment of the whole Church and full faithfulness to the whole evangelical Message,” as described by Pope Paul VI in 1972. The Pontifical Council Cor Unum for Human and Christian Development was established by Pope Paul VI with his Letter of Institution *Amoris officio*, dated 15 July 1971, for the purpose of serving the poor. Catholic Charities USA participates in the work of Cor Unum, which means “one heart” in Latin.

The objectives of Cor Unum:

- To assist the pope and be his instrument for carrying out special initiatives in the field of humanitarian actions when disasters occur, or in the field of integral human promotion.
- To foster the catechesis of charity and encourage the faithful to give a concrete witness to evangelical charity.
- To encourage and coordinate the initiatives of Catholic organizations through the exchange of information and by promoting fraternal cooperation in favour of integral human development.

Cor Unum distributes funds collected through the spontaneous generosity of the faithful, on behalf of the Holy Father for disaster-oriented relief and support of human development throughout the world. Donations in 2009 totaled more than \$4 million. In 1984, Pope John Paul II established the John Paul II Foundation for the Sahel, which strives to work against drought and desertification. In 1992, he also founded the Populorum Progressio Foundation, which serves indigenous, racially-mixed poor campesinos of Latin America and the Caribbean. Pope John Paul II entrusted these foundations to the care of the Pontifical Council Cor Unum.

The president, secretary, under-secretary, members, and consultors of the Pontifical Council Cor Unum are appointed by the Holy Father for a period of five years. Cardinal Paul Josef Cordes is current president of the Council. The current president of Catholic Charities USA, Rev. Larry Snyder, is a Member of the Pontifical Council of Cor Unum.

As a Catholic community, we are connected throughout the world through these organizations—Caritas Internationalis and the Pontifical Council Cor Unum—in caring for our brothers and sisters. Through these international relationships, we can share “best models,” learn from each other, and share resources. In the case of natural disasters, we can share immediate information and work together, with one heart, in serving the least of these among us—locally, nationally, and globally. That is the power of our connection through the global church—the Catholic Church.

Questions for Discussion

1. As a member agency of Catholic Charities USA, you are being represented at both Caritas Internationalis and Cor Unum events and processes. Why is this important to you as a local leader in a Catholic Charities organization?
2. How is our agency connected to the world in our services or clients and how are we enriched because of this international connection?
3. How does our agency support the international work of the diocese?

For Further Reading

Explore the websites: www.caritas.org and www.vatican.va.



Section 3: Forming Employees

The employees of a Catholic Charities agency are its primary resource. Any attempt to develop the Catholic identity of an agency will include extensive time and energy devoted to the formation of the people who staff it. How do they understand the mission of the church and their role in achieving it? What trainings, discussions, prayer experiences, or other practices will best foster the understanding and application of that mission? These questions are the focus of the resources in Section 3, Forming Employees.

Section 3 includes the following resources:

1. Developing a Plan to Form Employees
2. Guidelines for Hiring
 - A. Recruitment Tips
 - B. Interview Questions
3. New Staff Orientation
4. Staff Development Day
5. “What’s Catholic about Catholic Charities” PowerPoint Presentation
6. “Catholic Social Mission and Catholic Charities” PowerPoint Presentation
7. Staff Retreat
8. Employee Evaluation: Mission Commitment and Implementation

We recommend that agency leadership review each of the resources and then complete Resource 1, “Developing a Plan to Form Employees.” This review will give you an opportunity to select which formation experiences are most needed by your staff at which periods during the year. CCUSA’s Department of Mission stands ready to assist you in this process.

Resource 1:

Developing a Plan to Form Employees

As you become acquainted with the resources in this section, begin to develop a plan for their implementation. Consider the following factors: What is the size of your agency. How long would it take to train every employee, if orientation workshops did not exceed 25 people? Whom would you invite to a staff retreat? To a staff development day? How would you utilize the prayer resources provided? The answers to these questions will need to be determined by each executive director, reflecting on the best way to implement these resources, given local conditions.

Refer back to your Catholic Identity Plan, developed in Section 1: Evaluation and Planning. What is your plan for staff formation?

Staff Category	Year One	Year Two
Line Staff		
Line Staff with Succession Potential		
Leadership Staff		

Sample Staff Formation Plan

To offer a hypothetical example, Ms. Cynthia Goodheart is a laywoman who serves as executive director for Heartland Catholic Charities, a medium-size agency with 100 employees. She has developed a plan to form each of the employees who staff the agency in Catholic identity, at each stage of employment, beginning with recruitment. The degree of formation varies according to the position of the employee and their perceived potential for leadership. She considers her staff as falling generally into three groups: (1) line staff, who require a basic awareness of the Catholic identity of Heartland Catholic Charities; (2) leadership staff, the executives and supervisors who lead the agency and are responsible for implementing the policies and processes of Heartland Catholic Charities; and (3) a middle group of natural leaders among line staff who show “succession potential,” that is, staff members who demonstrate the qualities of tomorrow’s supervisors and executive leadership. Cynthia aims to offer these leaders a deeper engagement with Catholic Charities mission and Catholic identity to both test their response and prepare them for future responsibilities.

Cynthia has developed the following plan for each group over a two-year period:

Line Staff:

- The recruitment suggestions and interview questions for line staff contained in the “Guidelines for Hiring” resource will be utilized to recruit and hire line staff positively disposed to the Catholic identity of Heartland Catholic Charities.
- All line staff employees will participate in one of four Catholic Identity Staff Development Days to be held in the first year, replaced thereafter by the New Employee Orientation.
- Line staff will experience the prayer resources provided in this Catholic identity toolkit at staff meetings. Cynthia will also gather the staff four times a year for collective prayer, using the Advent, Lent, Thanksgiving, and New Year prayers provided by CCUSA (<http://www.catholiccharitiesusa.org/NetCommunity/Page.aspx?pid=1296>).

Line Staff Identified with Succession Potential:

- The recruitment suggestions and interview questions for line staff contained in the “Guidelines for Hiring” resource will be utilized to recruit and hire line staff with the potential to become supervisors and leaders in Heartland Catholic Charities.

- All line staff employees will participate in one of four Catholic Identity Staff Development Days to be held in the first year, replaced thereafter by the New Employee Orientation.
- All line staff will experience the prayer resources provided in this Catholic identity toolkit at staff meetings. Cynthia will also gather the staff four times a year for collective prayer, using the Advent, Lent, Thanksgiving, and New Year prayers provided by CCUSA (<http://www.catholiccharitiesusa.org/NetCommunity/Page.aspx?pid=1296>).
- Line staff with succession potential will be invited to attend a staff retreat in the second year devoted to the spirituality of Catholic Charities.

Leadership Staff:

- The recruitment suggestions and interview questions for leadership staff contained in the “Guidelines for Hiring” resource will be utilized to recruit and hire leadership staff.
- All of Catholic Charities leadership will participate in one of four Catholic Identity Staff Development Days to be held in the first year, replaced thereafter by the New Employee Orientation.
- All leadership staff will utilize the prayer resources provided in this Catholic identity toolkit at staff meetings. Cynthia will also gather the staff four times a year for collective prayer, using the Advent, Lent, Thanksgiving, and New Year prayers provided by CCUSA (<http://www.catholiccharitiesusa.org/NetCommunity/Page.aspx?pid=1296>).
- Leadership staff will be invited to attend a staff retreat in the second year devoted to the spirituality of Catholic Charities.

The Heartland Catholic Charities Staff Formation Process

Staff Category	Year One	Year Two
Line Staff	Guidelines for hiring implemented; Staff development days begin; Participate in meeting prayers	Participate in meeting prayers; (continue utilizing the guidelines for hiring & Catholic identity orientations for new employees)
Line Staff with Succession Potential	Guidelines for hiring implemented; Staff development days begin; Participate in Code of Ethics discussion; Participate in meeting prayers	Participate in meeting prayers; Staff Retreat (continue utilizing the guidelines for hiring & Catholic identity orientations for new employees)
Leadership Staff	Guidelines for hiring implemented; Staff development days begin; Lead meeting prayers	Lead meeting prayers; Staff Retreat (continue utilizing the guidelines for hiring & Catholic identity orientations for new employees)

Resource 2:

Guidelines for Hiring

When hiring staff, two sources will help Catholic Charities agencies identify staff members who both appreciate Catholic identity and will deepen the application of Catholic identity across the agency. First, the recruitment tips provided will help locate employees who are interested in the Catholic identity of the agency. Second, the interview questions provided will help separate those candidates who are positively disposed to Catholic identity from those who simply tolerate or even oppose it. Because the requirements of line staff positions are different from leadership positions, the interview questions vary.

Recruitment Tips

Catholic Charities leaders around the nation have tried various means to attract employees who value the Catholic identity of the agency. Their four most successful methods include:

- Build relationships with faculty and staff at the nearest Catholic school of social work (even if it is located in another state). Ask to meet with final-year students to discuss job opportunities with Catholic Charities.
- Develop relationships with the alumni associations of the nearest Catholic colleges and universities. Ask if you may contact graduates with experience in the professional areas you are interested in.
- Advertise through the website of Catholic Charities USA.
- Make clear the Catholic identity of the agency in all recruitment marketing.

“Mission Fit” Interviewing Tool

It is important for Catholic Charities agencies to select staff based on “job fit” and “mission fit,” among other qualities. Hiring for job fit assesses the candidate according to their skills and ability to do the technical component of the job. Hiring for mission fit assesses the candidate in light of their fit with Catholic Charities culture and identity.

This resource includes many tools for the formation of staff—both line staff and leadership. Successful formation of Catholic Charities staff requires the selection of staff members who already have a natural aptitude for, interest in, and personal agreement with Catholic Charities culture and identity. The degree of mission fit is more important for leadership than for line staff. However, this is not to say that

this dimension is unimportant for line staff. These workers are the front line in the charitable activities of the church. Their commitment to the mission of the church is essential.

The following questions are intended to assist the interviewer in assessing the candidate in light of Catholic Charities culture and identity, heritage, and values. The candidate’s responses should be assessed according to the answer screens which are provided for each question.

A score of “0” means that the answer given may be acceptable in other organizations, but indicates that the mission fit may not be as strong with Catholic Charities. A score of “2” means that the candidate already demonstrates the beliefs, values, and commitment to be a strong fit for a position in Catholic Charities. After all the items are completed, the resulting total score may also indicate the degree of training the candidate requires. For example, a decision may be made to hire someone with a low score, with the understanding that they will participate in training that will improve their performance.

Line Staff Positions

Question	2	1	0
A. How do you feel about working for a Catholic Organization?	It’s an opportunity to live out values that I hold dear. Catholic Charities’ mission is my mission.	I have great respect for the Catholic Church. I have found inspiration from Catholic sources.	I don’t see it as an obstacle to the work. I have had positive relationships with Catholic clergy and religious.
B. Catholic Charities is committed to promoting respect for human life from conception until natural death. Would you ever counsel a client to obtain an abortion, use contraception, or commit assisted suicide?	No. Human life is sacred. We show our respect for the client through our beliefs on these issues.	No. The mission of Catholic Charities is clear. If I wasn’t prepared to uphold it, I would not apply.	No. I am willing to set aside opposition to some Catholic teaching on human life while on the job—“don’t ask, don’t tell.”

Interview Questions for Leadership Staff

	Question	2	1	0
A.	What does the word charity mean to you?	Charity is love; I am expressing my love and God's love through my work with Catholic Charities.	Charity is meeting the basic needs of people. We serve God by doing so.	Charity is helping people.
B.	What is the role of the church and Catholic Charities in the area of public policy?	As a ministry of the church, Catholic Charities should both advocate on behalf of people living in poverty and help organize clients to advocate for themselves.	As a ministry of the church, Catholic Charities should be a voice for the poor in all public arenas.	Catholic Charities should advocate for additional funding for its programs and to protect its interests.
C.	What does being a leader in a Catholic ministry mean to you?	We experience God through the people we serve and are called to reveal God's presence and love through the way we care for our clients and community.	I would respect and appreciate the Catholic/Christian heritage of this organization and would feel responsible to uphold it.	I'm not particularly religious. I would respect the religious beliefs of others; ministry is what I do on my own time, not at work.
D.	How do you relate to those who report to you?	With openness and honesty.	With cordiality and politeness.	I show them who is boss.
E.	Describe your leadership style in setting expectations and holding people accountable.	Expectations are clearly defined and we hold one another accountable in a respectful and compassionate manner.	Staff members know what is expected of them, and I hold them accountable for performance.	I lay down the rules and hold staff accountable.
F.	What do the best leaders do to support teamwork?	Encourage and celebrate a sense of community.	Foster a sense of teamwork.	Avoid playing favorites.
G.	When you are leading a team, how do you see your role?	I serve the mission.	I'm the coach.	I'm the boss.
H.	In your thinking, how do leadership and service connect?	Good leaders are not ego-driven, but always put the needs of others first. They are "servant-leaders."	Being service-oriented is a good thing; service results in personal benefits.	Good leaders succeed when others succeed.

I.	How does concern for vulnerable people affect your own personal behaviors?	I participate in ongoing personal involvement with people who are poor, e.g., assisting at a soup kitchen or Habitat for Humanity, working with one's church to help the poor.	I make charitable contributions and give voluntary support to individuals or to causes.	My job responsibilities do not allow for such personal involvement.
J.	How does concern for people who are poor affect your working relationships with staff?	I promote and facilitate educational advancement opportunities for lower-paid entry-level staff; I seek practical means to address compensation.	I personally contribute to or support charitable activities within the organization, such as arranging a fund for a co-worker in crisis.	Staff members are well-paid; I always encourage lower-salaried employees to improve themselves and do better if they so desire.
K.	How does concern for people who are poor affect your decisions with regard to your community?	I develop collaborative efforts in the community to improve access to services; I advocate for legislation to address issues of access.	I have a commitment to non-reimbursable services; I seek resources to maintain these services.	It's nearly impossible to maintain services for the poorest of the poor.
L.	What does stewardship mean to you?	What we are doing is more than a non-profit—it's a ministry of the church. I am responsible not only for day-to-day management but for the ongoing ministry.	I am responsible for the financial success of the organization so the mission of the church can continue to be lived out.	I make sure we function well as a business: no margin, no mission.
M.	How would you be faithful to the value of stewardship in significant leadership decisions?	I would involve the voices of all stakeholders and find solutions that benefit the organization and the community, attending to our bottom line but also keeping us faithful to our mission and values.	I would balance mission and margin; always try to find a solution that sustains our bottom line without compromising our mission.	I would make sure decisions are financially responsible.

(Adapted from "Hiring for Organizational Fit," Sisters of Mercy Health System, 2007)



Resource 3:

New Employee Orientation

Purpose

One of the most common ways Catholic Charities agencies express Catholic identity is through new employee orientation. New employees are typically eager to learn about their employer and its mission. It's also an important time to address any misconceptions about the Catholic Church and its relationship to the agency and its programs. A basic awareness of Catholic identity will help the employee make a strong start in Catholic Charities.

Learning Objectives

- Participants will learn the scriptural, doctrinal, and historical foundations of Catholic Charities.
- Participants will articulate the values that led them to associate with Catholic Charities and relate those values to the values expressed in Catholic social teaching.
- Participants will broaden and deepen their understanding of the local Catholic Charities mission statement and connect the mission statement to its scriptural, doctrinal, and historical foundations.
- Participants will learn the basic content of the CCUSA Code of Ethics.

Materials

Computer, data projector and screen, flip-chart, easel, and markers

Process (3 hours)

9:00 am Opening Prayer Service

Begin with an opening prayer service. Choose from among those provided or create your own.

9:15 am Icebreaker: Word Association Exercise

Ask the group to participate in a word association exercise icebreaker. They are to call out the first words that come to mind when they hear the following words: Catholic, catechism, pope, charity, encyclical, Jesus. Use a sheet for each word and post the results.

Throughout the training refer back to this sheet when you reference each term.

9:25 am

Pairs Exercise: Personal Values and Mission

Tell participants that they are now going to participate in an exercise in which they will reflect on the reason they became involved in serving poor and vulnerable people. Ask them to break into pairs and discuss how they selected this line of work—why are they working with poor and vulnerable people? In particular, what values motivated them?

9:45 am

Plenary Discussion: Personal Values and Mission

Bring the large group back together and ask each pair (if group size allows) to introduce their partner, explaining what values motivated him or her to work with poor and vulnerable people. Note similarities and differences in the responses.

10:00 am

Break

10:15 am

Presentation: Catholic Social Mission and Catholic Charities

Utilizing the PowerPoint presentation and notes provided, present “What’s Catholic about Catholic Charities?” Invite questions and respond. Note similarities between the values expressed in the Personal Values and Mission discussion and the values expressed by Catholic teaching.

11:45 am

Catholic Charities Mission Statement: Applying the Principles

Spend fifteen minutes reviewing your agency’s mission statement. Draw connections with the scriptural, doctrinal, and historical foundations presented earlier in the “What’s Catholic about Catholic Charities?” PowerPoint presentation.

12:00 pm

Adjourn

Resource 4:

Staff Development Day

Purpose

The purpose of the staff development day is like that of the new employee orientation, except that it is oriented toward all employees, not just those who are new to Catholic Charities. The agenda assumes more experience with the agency on the part of participants, but the needs it addresses are similar. The session is designed for participation by agency veterans and relatively new employees alike.

Learning Objectives

- Participants will learn the scriptural, doctrinal, and historical foundations of Catholic Charities.
- Participants will articulate the values that led them to associate with Catholic Charities and relate those values to the values expressed in Catholic social teaching.
- Participants will broaden and deepen their understanding of the local Catholic Charities mission statement and connect the mission statement to its scriptural, doctrinal, and historical foundations.
- Participants will learn the broad outlines of the CCUSA Code of Ethics with specific reference to their specialty.
- Participants will apply the CCUSA Code of Ethics to five scenarios representing challenging situations Catholic Charities staffs have encountered.

Materials

Computer, data projector and screen, flip-chart, easel, and markers

Process (7 hours)

9:00 am

Opening Prayer Service

Begin with an opening prayer service. Choose from among those provided or create your own.

9:15 am	<p>Word Association Exercise</p> <p>Ask the group to participate in a word association exercise. They are to call out the first words that come to mind when they hear the following words: Catholic, catechism, pope, charity, encyclical, Jesus. Use a sheet for each word and post the results.</p>
9:25 am	<p>Pairs Exercise: Personal Values and Mission</p> <p>Tell participants that they are now going to participate in an exercise in which they will reflect on the reason they became involved in serving poor and vulnerable people. Ask them to break into pairs and discuss how they selected this line of work—why are they working with poor and vulnerable people? In particular, what values motivated them?</p>
9:45 am	<p>Plenary Discussion: Personal Values and Mission</p> <p>Bring the large group back together and ask each pair (if group size allows) to introduce their partner, explaining what values motivated him or her to work with poor and vulnerable people. Note similarities and differences in the responses.</p>
10:00 am	<p>Break</p>
10:15 am	<p>Presentation: Catholic Social Mission and Catholic Charities</p> <p>Utilizing the PowerPoint presentation and notes provided, present “Catholic Social Mission & Catholic Charities.” Invite questions and respond. Note similarities between the values expressed in the Personal Values and Mission discussion and the values expressed by Catholic teaching.</p>
11:45 am	<p>Lunch</p>
12:30 pm	<p>Catholic Charities Mission Statement: Applying the Principles</p> <p>After the lunch break, spend fifteen minutes reviewing your agency’s mission and/or vision statements. Draw connections with the major themes of Catholic social teaching presented earlier.</p>

12:45 pm **Pairs Exercise: Applying the Principles**

Ask participants to break into the same pairs as before. This time, ask them to answer the question, “Which principles of Catholic social teaching do I implement through my work, and what experiences have I had doing so?”

1:05 pm **Plenary Discussion: Applying the Principles**

When the pairs are finished, invite them back into the full group for discussion. Ask participants to name the principles of Catholic social teaching they are applying and to share an experience doing so.

1:30 pm **Break**

1:45 pm **CCUSA Code of Ethics**

After a break, offer the second part of the PowerPoint presentation on the CCUSA Code of Ethics. Then divide the group into five small groups. Ask each group to read the case study, select a scribe, and develop answers to the questions as a group, applying what they have learned. Break out into other rooms if possible.

2:30 pm **Small Group Exercise: Scenarios**

Scenarios

1. An underage immigrant is pregnant and approaches staff, saying she would like to have an abortion. How do you respond?
2. The state legislature is considering requiring all agencies working in foster care to place children with gay and lesbian couples. How should Catholic Charities respond?
3. Trash from Catholic Charities’ central offices is being strewn all over the street the night of the weekly municipal trash pick-up. The city is going to fine the agency if it continues. The neighbors say, “It’s the illegals who do it!” What should Catholic Charities do?

4. You suspect that a client of yours is selling food stamps to buy alcohol. What should you do?
5. The agency has received a multi-year government contract that includes higher annual wage increases for those working on the contract than the agency currently plans to give to the other hundred employees. What should the agency do?

3:00 pm

Plenary Discussion: Scenarios

Discuss the responses to each scenario in the large group. Help the group make connections to the Code of Ethics, Catholic social teaching, and the local agency mission statement.

3:45 pm

Next Steps

Place today's Catholic identity training day in the context of the overall Catholic identity plan for the agency. Explain to participants that the workshop continues in their daily practice—how they implement the themes of the day and apply the concepts to everyday situations is vitally important. Let them know of upcoming Catholic identity programs and resources and whom they should approach with further questions.

3:55 pm

Closing Prayer

4:00 pm

Adjourn

Scenario Worksheet

1. An underage immigrant is pregnant and approaches staff, saying she would like to have an abortion. How do you respond and why?

2. The state legislature is considering requiring all agencies working in foster care to place children with gay and lesbian couples. How should Catholic Charities respond and why?

3. Trash from Catholic Charities' central offices is being strewn all over the street the night of the weekly municipal trash pick-up. The city is going to fine the agency if it continues. The neighbors say, "It's the illegals who do it!" What should Catholic Charities do and why?

4. You suspect that a client of yours is selling food stamps to buy alcohol. What should you do and why?

5. The agency has received a multi-year government contract that includes higher annual wage increases for those working on the contract than the agency currently plans to give to the other hundred employees. What should the agency do and why?

Resource 5:

“What’s Catholic about Catholic Charities?” PowerPoint Presentation

(see companion CD)

Introduction

This PowerPoint presentation is meant to be used in an initial orientation of new employees or for on-going education of all employees, board members, or volunteers. It is meant to be adapted by the agency and/or facilitator. The logo of the local agency, additional slides, photos, and pictures can also be added to reflect the work of the agency.

The slides from the PowerPoint presentation are provided on the following pages. More resources for orientation are available at www.CatholicCharitiesUSA.org.

What's Catholic About Catholic Charities? An Orientation

Name of Presenter
Agency Name

Discussion

- What does it mean to be a Catholic agency?
- What makes a Catholic Charities agency different from other social service agencies in the community?
- Why did you choose to come to work for a Catholic Charities agency?

Luke 4: Christ's Mission Statement

- Good news to the poor
- Liberty
- New sight
- Set downtrodden free
- Proclaim a year of the Lord's favor
- Fulfilled in your hearing

Luke 4: What Does it Mean?

- Good news to the poor
 - Poverty rising (12.7%/37 million, 2008)
- Liberty
 - Worker justice, right to life and other human rights
- New sight
 - Education
- Set downtrodden free
 - Rebuild the Gulf Coast, provide substance abuse treatment
- Fulfilled in your hearing

God is Love (Deus Caritas Est) – Pope Benedict XVI

- Pope Benedict's first encyclical—one of the highest forms of papal teaching
- Followed in 2009 by the encyclical *Charity in Truth (Caritas in Veritate)*

God is Love – Pope Benedict XVI

"The Church cannot neglect the service of charity any more than she can neglect the Sacraments and the Word" (22).

- Charity is "love of neighbor" (John 13:34). A duty for individual Christians and for the church as a whole.
- Ministry of charity becomes "part of the fundamental structure of the church" (Acts 6:1-6).
- Three-fold responsibility of the church: proclaiming the Word, celebrating the sacraments, and exercising the ministry of charity.

Elements of Charity

- Response to immediate needs and specific situations (31)
- Independent of parties and ideologies (31)
- An expression of faith, not proselytism (31)
- Charity workers don't just deliver a service, they give of their *selves* (34)
- Serving leads to *humility* (35)
- Role of prayer (36)

God is Love – Pope Benedict XVI

“The Church cannot and must not remain on the sidelines in the fight for justice. She has to play her part through rational argument and she has to reawaken the spiritual energy without which justice, which always demands sacrifice, cannot prevail and prosper” (28).

- “[T]he Church wishes to form consciences in political life.”
- “[The Church] cannot and must not replace the state.”
- “[C]harity must animate the entire lives of the lay faithful and therefore also their political activity, lived as ‘social charity.’”

Teaching Expresses Church Mission

- Papal encyclicals
- Vatican II: *The Church in the Modern World*
- Pastoral letters
 - Local ordinary
 - State Catholic Conference
 - United States Conference of Catholic Bishops

Scripture: Six Touchstones

1. Care for and Cultivation of the Earth.
2. The Prophets
3. The Last Judgment
4. Parable of the Good Samaritan
5. Beatitudes
6. The Washing of the Feet

Charity in the Early Church

- Early Christians prioritized care of widows, orphans, the sick, prisoners.
- Deacons first ordained in Acts 6.
- Church became primary provider of direct services to poor and vulnerable.
- Government takes increasing role in 15th century.

Catholic Social Teaching Encyclicals

- *On the Condition of Labor*
Pope Leo XIII, 1891
- *The Fortieth Year*
Pope Pius XI, 1931
- *Mother and Teacher*
Pope John XXIII, 1961
- *Peace on Earth*
Pope John XXIII, 1963
- *On the Development of Peoples*
Pope Paul VI, 1967
- *The Eightieth Year*
Pope Paul VI, 1971
- *Redeemer of the World*
Pope John Paul II, 1979
- *On Human Labor*
Pope John Paul II, 1981
- *On Social Concerns*
Pope John Paul II, 1987
- *The Hundredth Year*
Pope John Paul II, 1991
- *The Gospel of Life*
Pope John Paul II, 1995
- *God is Love*
Pope Benedict XVI
- *Charity in Truth*
Pope Benedict XVI

Catholic Social Teaching Themes

According to the USCCB

1. Life and Dignity of the Human Person
2. Call to Family, Community, and Participation
3. Rights and Responsibilities
4. Option for the Poor and Vulnerable
5. Dignity of Work and the Rights of Workers
6. Solidarity
7. Caring for God's Creation

Catholic Social Teaching Themes:

According to the Compendium

1. The Dignity of the Human Person
2. The Common Good
3. Subsidiarity
4. Solidarity

Catholic Charities Traditions

1. Catholic Charities are church agencies.
2. Catholic Charities value Catholic spirituality.
3. Catholic Charities serve all people.
4. Catholic Charities uphold truth, freedom, justice, and love.
5. Catholic Charities provide direct service, social justice education, and legislative advocacy.
6. Catholic Charities work in partnership with government.

Catholic Charities USA Code of Ethics

1. Identifies agency core principles and values;
2. Provides ethical standards to guide behavior;
3. Offers educational tool for staff, stakeholders;
4. Orients leadership, staff, and stakeholders to basic values of Catholic Charities;
5. Assists staff in identifying and resolving ethical issues; and
6. Provides standards for community to hold agency accountable.

Catholic Charities USA Code of Ethics

1. Responsibility to clients
2. Board/Governance
3. CEO/Management Team Responsibilities
4. Staff/Volunteer/Agency Relationships
5. Social Responsibility
6. Resource Development/Funders/Investments
7. Research

Mission Statement

[Insert local mission statement here]

Resource 6:

“Catholic Social Mission and Catholic Charities” PowerPoint Presentation

(see companion CD)

Introduction

There are three parts to this PowerPoint presentation. Each is meant to be an orientation to the Catholic identity of an agency.

- Catholic Social Ministry and Catholic Charities
- CCUSA Code of Ethics
- Tools for Ethical Decision Making

During the slide show, there are suggestions for discussion and reflection on the material.

This PowerPoint presentation is meant to be adapted by the agency and/or facilitator. The logo of the local agency, additional slides, photos, and pictures can also be added to reflect the work of the agency.

The slides from the PowerPoint presentation are provided on the following pages. A more comprehensive toolkit on the CCUSA Code of Ethics is available from CCUSA.

Catholic Social Mission and Catholic Charities

Name of Presenter
Agency Name

Luke 4: Christ's Mission Statement

- Good news to the poor
- Liberty
- New sight
- Set downtrodden free
- Proclaim a year of the Lord's favor
- Fulfilled in your hearing

Luke 4: What Does it Mean?

- Good news to the poor
 - Poverty rising (12.7%/37 million, 2008)
- Liberty
 - Worker justice, right to life and other human rights
- New sight
 - Education
- Set downtrodden free
 - Rebuild the Gulf Coast, provide substance abuse treatment
- Fulfilled in your hearing

God is Love – Pope Benedict XVI

- Pope Benedict's first encyclical—one of the highest forms of papal teaching.
- Followed in 2009 by the encyclical *Charity in Truth*

God is Love – Pope Benedict XVI

"The Church cannot neglect the service of charity any more than she can neglect the Sacraments and the Word" (22).

- Charity is "love of neighbor" (John 13:34). A duty for individual Christians and for the church as a whole.
- Ministry of charity becomes "part of the fundamental structure of the church" (Acts 6:1-6).
- Three-fold responsibility of the church: proclaiming the Word, celebrating the sacraments, and exercising the ministry of charity.

Elements of Charity

- Response to immediate needs and specific situations (31)
- Independent of parties and ideologies (31)
- An expression of faith, not proselytism (31)
- Charity workers don't just deliver a service, they give of their *selves* (34)
- Serving leads to *humility* (35)
- Role of prayer (36)

God is Love – Pope Benedict XVI

“The Church cannot and must not remain on the sidelines in the fight for justice. She has to play her part through rational argument and she has to reawaken the spiritual energy without which justice, which always demands sacrifice, cannot prevail and prosper” (28).

God is Love – Pope Benedict XVI

- “[The Church] cannot and must not replace the state.”
- “[C]harity must animate the entire lives of the lay faithful and therefore also their political activity, lived as ‘social charity.’”

God is Love – Pope Benedict XVI

- Papal encyclicals
- Vatican II: *The Church in the Modern World*
- Pastoral letters
 - Local ordinary
 - State Catholic Conference
 - United States Conference of Catholic Bishops

Scripture: Six Touchstones

1. Care for and Cultivation of the Earth
2. The Prophets
3. The Last Judgment
4. Parable of the Good Samaritan
5. Beatitudes
6. The Washing of the Feet

Charity in the Early Church

- Early Christians prioritized care of widows, orphans, the sick, prisoners.
- Deacons first ordained in Acts 6.
- Church became primary provider of direct services to poor and vulnerable.
- Government takes increasing role in 15th century.

Catholic Social Teaching Encyclicals

- *On the Condition of Labor*
Pope Leo XIII, 1891
- *The Fortieth Year*
Pope Pius XI, 1931
- *Mother and Teacher*
Pope John XXIII, 1961
- *Peace on Earth*
Pope John XXIII, 1963
- *On the Development of Peoples*
Pope Paul VI, 1967
- *The Eightieth Year*
Pope Paul VI, 1971
- *Redeemer of the World*
Pope John Paul II, 1979
- *On Human Labor*
Pope John Paul II, 1981
- *On Social Concerns*
Pope John Paul II, 1987
- *The Hundredth Year*
Pope John Paul II, 1991
- *The Gospel of Life*
Pope John Paul II, 1995
- *God is Love*
Pope Benedict XVI
- *Charity in Truth*
Pope Benedict XVI

Catholic Social Teaching Themes

According to the USCCB

1. Life and Dignity of the Human Person
2. Call to Family, Community, and Participation
3. Rights and Responsibilities
4. Option for the Poor and Vulnerable
5. Dignity of Work and the Rights of Workers
6. Solidarity
7. Caring for God's Creation

Catholic Social Teaching Themes:

According to the Compendium

1. The Dignity of the Human Person
2. The Common Good
3. Subsidiarity
4. Solidarity

Catholic Charities Traditions

1. Catholic Charities are church agencies.
2. Catholic Charities value Catholic spirituality.
3. Catholic Charities serve all people.
4. Catholic Charities uphold truth, freedom, justice, and love.
5. Catholic Charities provide direct service, social justice education, and legislative advocacy
6. Catholic Charities work in partnership with government.

Catholic Charities USA Code of Ethics

1. Identifies agency core principles and values;
2. Provides ethical standards to guide behavior;
3. Offers educational tool for staff, stakeholders;
4. Orients leadership, staff, and stakeholders to basic values of Catholic Charities;
5. Assists staff in identifying and resolving ethical issues; and
6. Provides standards for community to hold agency accountable.

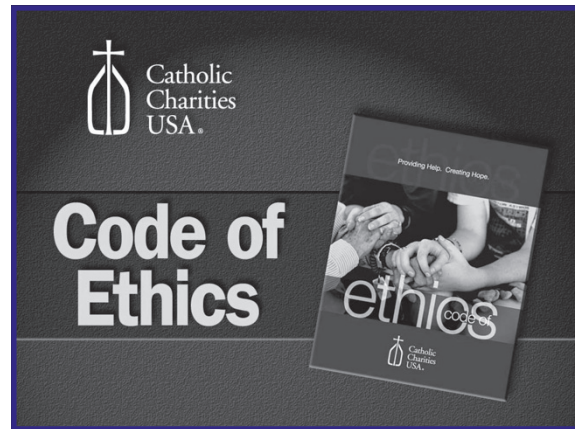
Catholic Charities USA Code of Ethics

1. Responsibility to clients
 2. Board/Governance
 3. CEO/Management Team Responsibilities
 4. Staff/Volunteer/Agency Relationships
 5. Social Responsibility
 6. Resource Development/Funders/Investments
 7. Research
- (More on the Code of Ethics in Part Two)*

Mission Statement

[Insert local mission statement here]

Break



What is Ethics?

- A branch of philosophy that seeks principles and norms of good conduct
- Principles that order and regulate the behavior of human beings
- Choosing the right thing to do (which is not always easy where there are competing rights, interests, or values)

What is a Code of Ethics?

- A code of ethics is a set of standards, guidelines, and values that govern and guide ethical behavior in a company, profession, or organization.
- The Catholic Charities USA Code of Ethics is intended as a guide for the behavior of Catholic Charities agencies, employees, and volunteers.

Why a Code of Ethics?

- To identify acceptable behaviors for the board, management, and staff
- To promote high standards of ethical practice
- To provide a resource for Catholic Charities to use for ethics risk management
- To establish a guide for professional behavior and responsibilities

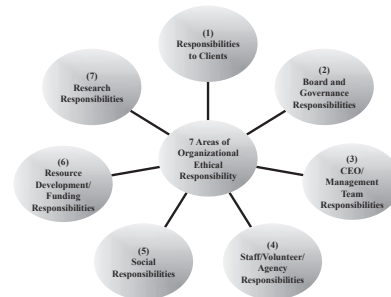
Why a Code of Ethics?

- A standard for charitable non-profit human service organizations
- Assures the highest level of transparency and integrity in operations and in relationships with donors, partners, and local church authorities
- Required for accreditation

Structure of the Code

- ❖ Prologue/General Overview
- ❖ Scriptural/Theological Foundations
- ❖ Principles of Catholic Social Teaching
- ❖ Fundamental Values
- ❖ Ethical Standards

Ethical Standards



Catholic Charities is Catholic

- Catholic Charities respects the religious beliefs and values of all clients, staff, and volunteers.
- Catholic Charities does not provide services that are contrary to the teachings of the Catholic Church.
- When acting as an employee of Catholic Charities, staff must adhere to and support the principles and values of Catholic social teaching.

Responsibility to Clients

- Respect at all times
- Information about their rights and responsibilities as clients
- Confidentiality
- A genuine concern for the best interest of clients
- Safety
- Duty to report abuse
- Non-discrimination & cultural sensitivity
- Quality service from competent staff

Agency Responsibility to Staff

- Non-discrimination
- Competent supervision
- Regular, fair and objective evaluation
 - Mission, values, and ethics of the agency
 - Performance feedback
 - Performance objectives for the future
 - Identification of training needs
- Confidentiality

Staff Responsibility to the Agency

- Uphold the mission, values, and ethics of the organization
- Participate in staff training and development
- Refrain from any dishonesty or fraud
- Act in the best interest of the client and the agency

Staff Responsibility to Co-Workers

- Treat co-workers with respect, fairness, and courtesy
- Work together to provide the best service to clients
- Do not involve clients in co-worker disagreements or criticize co-workers in front of clients
- Actively contribute to team decisions that affect the welfare of the clients

Agency Relationship to Volunteers

- Have a plan for the effective use of volunteers
- Screen, interview, and place volunteers in roles that match their skills and interests
- Provide volunteers with the resources, orientation, and training to do the job
- Provide a position description and performance feedback
- Volunteers are expected to uphold the agency's mission, values, and ethics

Discussion

Reflection on the Catholic Charities USA
Code of Ethics

Tools for Ethical Decision Making: A Generic Process Model

Developed by
Sister Anne Patrick Conrad, DSW
and Sister Mary Vincentia Joseph, DSW,
Catholic University of America,
National Catholic School of Social Service

Ethical Dilemmas

An ethical dilemma arises when there is tension between loyalties, responsibilities, duties, rights or values, all of which are or can be good in themselves, but not all of which can be satisfied in a particular situation.

Ethics

Ethics: the discipline that examines who we ought to *be* and what we ought to *do* in light of who we say we are.

Organizational Ethics **is the intentional use of values to guide the decisions of a system.**

The Steps for Informed Decision-Making

1. Define the issue(s).
2. Clarify the facts as much as possible.
3. Identify stakeholders and the various perspectives.
4. Analyze the values: *What values are at stake?*
5. Identify alternative courses of action in light of the stated mission, vision, and values of Catholic Charities.
6. Make a decision: *What option best advances the vision, mission, values, and ethical framework of our organization and the people we serve?*
7. Implement the decision.

Step 1: Identify the Setting, Situation and Dilemma

- Identify the setting and situation in which the ethical dilemma is found.
- Is there really an ethical dilemma?
- Clearly identify the conflict in ethical terms; that is, in terms of the conflict of values, rights, or responsibilities in question (i.e. the rights of the individual vs. the rights of the organization)

Step 2: Gather and Reflect on Background Data

- What are the FACTS of the situation?
- What ethical issues are present?
- What information do you have about the situation?
- What legal issues are involved?
- What does your code of ethics say about this situation?
- What has been done in the past that may be important to consider?

Step 3: Make a Value Judgment

- What values are involved (including professional values)?
- Rank the values in terms of their importance to the issue.
- What personal values, biases, or preferences do you have in the situation that may interfere with or influence your making a well thought-out choice?

Step 4: Generate Options

- Consult with co-workers and with your supervisor.
- List your possible options.
- Consider the possible consequences of each option. Be logical!

Step 5: Take a Position

- State your ethical position.
- Justify your position—the reasoning through which you arrived at your ethical decision.
- Confirm your decision through discussion with your supervisor.

Step 6: Implementation

- Consider how you will implement your decision.
- Consider obstacles you might encounter and how you can overcome them.
- Document the process and the implementation.

Remember

- As a Catholic Charities employee, you are never alone.
- Report to your supervisor any situations that make you feel uncomfortable.
- Some agencies may have “ethics committees” to help make difficult decisions.
- As a member of CCUSA, you are in the company of many people who share your values.



Resource 7:

Staff Retreat

The following retreat model is intended for key staff members. It takes place over a night and the following day. Although it may be necessary for retreat participants to go home for the night, it is ideal for them to spend the night at the retreat venue or somewhere close by. The location for the retreat ought to provide an adult setting. Because small groups are valuable, especially when the group is large, it is important to have a setting that invites conversation. An ideal location also provides grounds to walk. When participants arrive at the retreat location, consider welcoming them with a small bag of gifts, such as candy, nuts, fruit, and/or other snack items.

A retreat is an opportunity to move away from the cares and distractions of everyday life and focus on the movement of the Spirit. Some non-profit organizations use the term “retreat” to refer to an off-site meeting for training or strategic planning. It is important to emphasize to participants that this retreat is based on the first definition. While one should expect the retreat to affect the tone and substance of future staff meetings, it is not appropriate to add business items to the agenda.

Not all staff should or would attend the retreat, simply because of the numbers. It is important to select staff members who will get the most out of a retreat experience, particularly staff with leadership roles. A designated facilitator should lead the retreat. You may wish to invite a member of your staff with gifts in this area or a local facilitator with some understanding of Catholic Charities.

Friday Evening

(For the retreat, a Friday/Saturday schedule is suggested, but any night/day combination is fine.)

The purpose of the Friday evening gathering is to extend hospitality to the participants, to provide an opportunity for everyone to get to know each other, and to begin to set the tone for the following day. The environment is casual, comfortable, and inviting for conversation.

5:00 pm **Gathering and Hospitality**

6:00 pm **Opening Blessing and Dinner Together**

(Invite a clergy member or lay staff at least a day before the meeting to prepare an opening blessing for the retreat.)

7:00 pm

Welcome

- Thank participants for attending.
- Provide overview of the retreat schedule.
- Discuss the objectives of the retreat:
 - Provide an opportunity for participants to explore their faith and its influence in their lives and work with Catholic Charities.
 - Deepen the faith foundations for the work of the agency.
 - Build relationships among members of the staff.
- Invite the participants to share any expectations or hopes they have for the retreat.

7:15 pm

Group Discussion 1: Getting Acquainted

Invite the group to break into pairs (one group of three people may be organized if needed) with someone they don't know or whom they don't know very well. In pairs, they are to introduce themselves but also respond to three questions. At the conclusion of the paired discussion, they will introduce their partner to the group. Good listening is important!

Questions:

1. What is your name and where are you from?
2. How did you come to work for Catholic Charities? What were the circumstances and why did you accept employment with the agency?
3. What gifts, talents, or strengths do you bring to the staff?

7:45 pm

Facilitator Presentation

What does it mean to work for a Catholic organization? Why do we do this work from the perspective of faith? There could be many answers, but most likely there are one or two direct motivations or passions that this work really responds to.

At this point, the executive director of the agency shares his or her story, how his or her faith motivated/inspired them into this work and current position, and what keeps him or her going. To conclude, the executive director shares a story about a person who inspired his or her faith in an important way.

8:05 pm

Journaling

Now, using paper provided, each participant should respond in writing to the following questions (the papers will not be collected):

1. Who formed you in your faith?
2. Name an experience or person in your life that has/had an important impact on your faith?
3. What sustains your faith—what keeps you going?
4. How does your faith impact your work with Catholic Charities?

8:25 pm

Large Group Sharing

Ask participants to share some of their stories, based on the questions. After everyone has had the opportunity, draw the session to conclusion. Did we hear any common themes? Conclude by providing a summary of the stories, the commonalities discovered, and the strengths in the room, acknowledging the gifts.

8:50 pm

Closing Prayer

Invite participants to center themselves again and enter into prayer. After a moment of silence, one of the participants reads 1 Corinthians 12:4-12.

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses. For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.

Pause for a moment of silence and then ask for intercessions from the group. Conclude intercessions with The Lord's Prayer. As a concluding prayer, read the Catholic Charities Centennial Prayer together.

Saturday

8:30 am

Morning Prayer

(Use the sample prayer service or develop your own.)

8:45 am

Welcome

Begin by reviewing the previous evening's activity. Do any participants wish to offer further reflections, insights?

The focus for this morning is on the Scriptures. Today's program will ground the group in an understanding of the scriptural roots of the ministry of Catholic Charities and their relationship to those Scriptures, using an ancient traditional Catholic Scripture prayer and study form called *lectio divina*.

9:00 am

Lectio Divina: The Beatitudes (*Luke 6:17-26*)

Facilitator:

Select three readers ahead of time and establish an order. Ask each reader to read slowly and deliberately. With each reading, the group will respond in a different way to the scripture.

First reading:

He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all in the crowd were trying to touch him, for power came out from him and healed all of them.

*Then he looked up at his disciples and said:
"Blessed are you who are poor,
for yours is the kingdom of God.*

*“Blessed are you who are hungry now,
for you will be filled.*

*“Blessed are you who weep now,
for you will laugh.*

*“Blessed are you when people hate you, and when they exclude you,
revile you, and defame you on account of the Son of Man. Rejoice
on that day and leap for joy, for surely your reward is great in
heaven; for that is what their ancestors did to the prophets.*

*“But woe to you who are rich,
for you have received your consolation.
Woe to you who are full now,
for you will be hungry.*

*“Woe to you who are laughing now,
for you will mourn and weep.*

*“Woe to you when all speak well of you, for that is what their
ancestors did to the false prophets.*

After a moment of silence, ask participants to share a word or phrase that took on special meaning for them—no explanation—just the word or phrase.

After everyone has shared their word or phrase, the second reader proclaims the same scripture—again, slowly and deliberately. After a moment of silence, ask participants to share how this passage of Scripture speaks to their heart.

When it appears that this sharing has concluded, the third reader again proclaims the Word slowly and carefully. After a final period of silence, ask the staff what the scripture is calling them to do or become.

Conclude the *lectio divina* experience by asking everyone in the group to pray for the person seated to their right.

10:15 am

Break

10:30 am

Presentation: Scripture, Charity, Justice, and Poverty

Depending on the resources available, invite a scriptural scholar to present this next segment. If you have a Catholic college or university nearby or a seminary, she or he will be easy to find. If not, consider inviting someone from the diocese who has taken advanced scriptural studies. As examples, a diocesan priest, local religious, or Catholic high school theology teacher may have the background to give this presentation. Regardless of who offers the presentation, the following points should be covered:

- When God creates humanity in God's own image (Gen 1:27), human beings receive an inherent dignity which is never lost. When God gives Adam and Eve the earth to care for and cultivate (Gen 1:28), it is a charge of stewardship.
- In the Hebrew Scriptures, God demonstrates a preferential, though not exclusive, love of the poor. God's earliest laws protect poor and vulnerable people.
- Throughout the prophetic books of the Bible, the prophets show the evil of their times, pointing out many injustices to the poor, and show the way back to God.
- Jesus is the model for the ministry of Catholic Charities. He models this preferential love for the poor and vulnerable through his public ministry. Link this principle to the dignity of all people and Catholic social teaching.
- Teachings like the Beatitudes (*lectio divina* exercise, Lk 6:17-26) offer us guidance for living lives of peace and justice.
- Jesus' description of the Last Judgment (Matthew 25) demonstrates that we will ultimately be judged on how we treat poor and vulnerable people.
- In the Parable of the Rich Man and Lazarus (Luke 16:19-31), Jesus illustrates the kind of reversals which occur in his kingdom. Lazarus, a poor, ill man is exalted in Christ's kingdom, while the wealthy man who ignores Lazarus' plight on earth burns in Hades.
- In the Parable of the Good Samaritan (Luke 10:25-37), Jesus teaches that responding to suffering people is not simply a matter of following prescribed laws and rules. It is about embracing the law of love.
- Through the Washing of the Feet (John 13), Jesus provides us with a new model of leadership, servant leadership, which offers an inspiration to the operations of Catholic Charities ministries.

- Exhortations to act with charity and justice can also be found in the letters of the New Testament, such as in James, who reminds us to be “doers of the word and not merely hearers” (1:22-23), and that “faith by itself, without works, is dead” (2:17).

Be sure to encourage the presenter to utilize an interactive style and plan plenty of time for questions and answers.

12:00 pm

Lunch

1:00 pm

Scripture Presentation Process Discussion

Spend some time reflecting on the Scriptures. In groups of four (a group of three may be organized if needed) discuss:

- What was the most important lesson you learned? How did it impact you and how do you think it will impact your work with Catholic Charities?

In the full group, ask participants to share some of the highlights from their discussions.

- Discussion about the poor in the community
- Who the poor are
- What this means for ourselves personally and collectively

1:30 pm

Scripture Implications Discussion

Spend the next hour in discussion about the implications of what has been learned for the ministry of Catholic Charities. Be sure to cover the following questions:

- We have discussed God’s preferential, though not exclusive, love of the poor. What is our agency response to this dimension of God’s love?
- How do we as staff internalize and act on this dimension of God’s love?

- Who are “the poor” within our diocese?
- Identify one group of poor and vulnerable people in our diocese that needs special attention (e.g. immigrants). How are we called to respond? What is the personal challenge for each member of the staff? What is the challenge for the agency?

2:45 pm

Closing Prayer

Begin by giving thanks for all that has happened today, especially for the mission that Christ has entrusted to the church and Catholic Charities. Let us now listen to the word of God and hear Christ’s mission as he proclaims it.

Reader proclaims Luke 4:16-21:

When He came to Nazareth, where He had been brought up, He went to the synagogue on the Sabbath day, as was His custom. He stood up to read, and the scroll of the prophet Isaiah was given to Him. He unrolled the scroll and found the place where it was written:

*“The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord’s favor.”*

And He rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on Him. Then He began to say to them, “Today this scripture has been fulfilled in your hearing.”

After a moment of silence, offer thanks to God for the opportunity to serve this mission through the ministries of Catholic Charities. Ask participants to share one grace they are thankful for this afternoon. Conclude by reading together the prayer, “Prophets of a Future Not Our Own” (See Section 6, Resource 4-2).

3:00 pm

Adjourn

Resource 8:

Employee Evaluation: Mission Commitment and Implementation

This evaluation sheet supplements existing agency evaluation processes covering employee job performance. It includes “rating questions” and “open-ended questions.” It should be used alongside other evaluative instruments to cover mission-related aspects of job performance. The questions can be utilized together or adapted selectively for existing instruments.

Rating Questions Key

- 1= Not at all
- 2= To a little extent
- 3= To some extent
- 4= To a great extent
- 5= To a very great extent

Review of Catholic identity for an employee

1. The employee views the Catholic identity of the agency positively.
1 2 3 4 5
2. The employee can articulate the roots of Catholic Charities’ mission in the Scriptures.
1 2 3 4 5
3. The employee can articulate the roots of Catholic Charities’ mission in the early history of the church.
1 2 3 4 5
4. The employee can articulate seven basic themes of Catholic social teaching.
1 2 3 4 5

5. The employee can relate themes of Catholic social teaching to her/his work.
1 2 3 4 5
6. The employee demonstrates a commitment to the life and dignity of the human person in how she/he conducts her/his activities on the job.
1 2 3 4 5
7. The employee respects the religious values and practices of clients.
1 2 3 4 5
8. The employee is familiar with the CCUSA Code of Ethics and applies it to her/his work.
1 2 3 4 5
9. The employee can articulate the relationship between the agency and the local bishop.
1 2 3 4 5
10. The employee is aware that through employment with Catholic Charities she/he participates in a worldwide church anti-poverty organization, Caritas Internationalis.
1 2 3 4 5
11. The employee works ethically and with integrity.
1 2 3 4 5

Open-Ended Questions

1. How does the employee relate to the Catholic identity and mission of the agency? What would strengthen the relationship?
2. How has the employee applied the CCUSA Code of Ethics on the job?
3. How does the employee describe the relationship between the agency and the church?

Section 4: Forming Board Members

The board members of a Catholic Charities agency are among its greatest treasures. The board shapes the direction of Catholic Charities agencies, how they concretize their mission in this place and time. Board members should be steeped in the tradition which undergirds this mission.

The employee orientation and training in the previous section can be easily modified for board members. In addition, the retreat model which follows provides both education and an opportunity for spiritual growth. CCUSA's Department of Mission stands ready to assist agencies who wish to implement these trainings and retreats.

Resource 1:

Retreat for Board Members, Trustees, or Directors

The following retreat model is intended for the members of a board of trustees/directors. It takes place over a night and the following day. Although it may be necessary for retreat participants to go home for the night, it is ideal for them to spend the night at the retreat venue or somewhere close by. The location for the retreat ought to provide an adult setting. Because small groups are valuable, especially when the group is large, it is important to have a setting that invites conversation. An ideal location also provides grounds to walk. When participants arrive at the retreat location, consider welcoming them with a small bag of gifts, such as candy, nuts, fruit, and/or other snack items.

A retreat is an opportunity to move away from the cares and distractions of everyday life and focus on the movement of the Spirit. Some non-profit organizations use the term “retreat” to refer to an off-site meeting for training or strategic planning. It is important to emphasize to participants that this retreat is based on the first definition. While one should expect the retreat to affect the tone and substance of future board meetings, it is not appropriate to add business items to the agenda.

A designated facilitator should lead the retreat. You may wish to invite a member of your staff with gifts in this area or a local facilitator with some understanding of Catholic Charities. While the executive director and some board members may have skills in this area, they should have a retreat experience unencumbered by this role. Please note that CCUSA also has a training program for board members/trustees, Vocation of the Trustee. For information contact CCUSA.

Friday Evening

(For the retreat, a Friday/Saturday schedule is suggested, but any night/day combination is fine.)

The purpose of the Friday evening is to extend hospitality to the participants, to provide an opportunity for everyone to get to know each other, and to begin to set the tone for the following day. The environment is casual, comfortable, and inviting for conversation.

5:00 pm **Gathering and Hospitality**

6:00 pm **Opening Blessing and Dinner Together**

Invite one of the clergy at least a day before the meeting to prepare an opening blessing for the retreat.

7:00 pm **Welcome**

- Thank board members for attending.
- Provide overview of the retreat schedule.
- Discuss the objectives of the retreat:
 - Provide an opportunity for participants to explore their faith and its influence in their lives work and participation on the board.
 - Deepen the faith foundations for the work of the board.
 - Build relationships among members of the board.
- Invite the participants to share any expectations or hopes they have for the retreat.

7:15 pm **Group Discussion 1: Getting Acquainted**

Invite the group to break into pairs (a group of three may be organized if necessary) with someone they don't know or whom they don't know very well. In pairs, they are to introduce themselves but also respond to three questions. At the conclusion of the paired discussion, they will introduce their partner to the group. Good listening is important!

Questions:

1. What is your name and where are you from?
2. How were you invited to join the board? What were the circumstances and why did you accept?
3. What gifts, talents, or strengths do you bring to the board?

7:45 pm

Facilitator Presentation

What does it mean to serve on the board of a Catholic organization? Why do we do this work from the perspective of faith? There could be many answers, but most likely there are one or two direct compulsions or passions that this work really responds to.

At this point, the executive director of the agency shares his or her story, how his or her faith motivated/inspired them into this work and current position, and what keeps him or her going. To conclude, the executive director shares a story about a person who inspired his or her faith in an important way.

8:05 pm

Journaling

Now, using paper provided, each participant should respond in writing to these questions (the papers will not be collected):

1. Who formed you in your faith?
2. Name an experience or person in your life that has/had an important impact on your faith?
3. What sustains your faith—what keeps you going?
4. How does your faith impact your work on the board?

8:25 pm

Large Group Sharing

Ask participants to share some of their stories, based on the questions. After everyone has had the opportunity, draw the session to conclusion. Did we hear any common themes? Draw the session to a close by providing a summary of the stories, the commonalities discovered, and the strengths in the room, acknowledging the gifts.

8:50 pm

Closing Prayer

Invite participants to center themselves again and enter into prayer. After a moment of silence, one of the participants reads 1 Corinthians 12:4-12.

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses. For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.

Pause for a moment of silence and then ask for intercessions from the group. Conclude intercessions with The Lord's Prayer. As a concluding prayer, read the Catholic Charities Centennial Prayer together.

Saturday

8:30 am

Morning Prayer

(Use the sample prayer service or develop your own.)

8:45 am

Welcome

Begin by reviewing the previous evening's activity. Do any participants wish to offer further reflections, insights?

The focus for this morning is on the Scriptures. Today's program will ground the group in an understanding of the scriptural roots of the ministry of Catholic Charities and their relationship to those Scriptures, using an ancient traditional Catholic Scripture prayer and study form called *lectio divina*.

9:00 am

Lectio Divina: The Beatitudes (*Luke 6:17-26*)

Select three readers ahead of time and establish an order. Ask each reader to read slowly and deliberately. With each reading, the group will respond in a different way to the scripture.

Reading:

He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all in the crowd were trying to touch him, for power came out from him and healed all of them.

Then he looked up at his disciples and said:

*“Blessed are you who are poor,
for yours is the kingdom of God.*

*“Blessed are you who are hungry now,
for you will be filled.*

*“Blessed are you who weep now,
for you will laugh.*

“Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice on that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

*“But woe to you who are rich,
for you have received your consolation.*

*“Woe to you who are full now,
for you will be hungry.*

*“Woe to you who are laughing now,
for you will mourn and weep.*

“Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.

After a moment of silence, ask participants to share a word or phrase that took on special meaning for them—no explanation—just the word or phrase.

After everyone has shared their word or phrase, the second reader proclaims the same scripture—again, slowly and deliberately. After a moment of silence, ask participants to share how this passage of Scripture speaks to their heart.

When it appears that this sharing has concluded, the third reader again proclaims the Word slowly and carefully. After a final period of silence, ask the board members what the scripture is calling them to do or become. Invite participants to share after a brief moment of silence.

Conclude the *lectio divina* experience by asking everyone in the group to pray for the person seated to their right.

10:15 am

Break

10:30 am

Presentation: Scripture, Charity, Justice, and Poverty

Depending on the resources available, invite a scriptural scholar to present this next segment. If you have a Catholic college or university nearby or a seminary, she or he will be easy to find. If not, consider inviting someone in your diocese who has taken advanced scriptural studies. A diocesan priest, local religious, or Catholic high school theology teacher may also have the background to give this presentation. Regardless of who offers the presentation, they should cover the following points in their presentation:

- When God creates humanity in God's own image (Gen 1:27), human beings receive an inherent dignity which is never lost. When God gives Adam and Eve the earth to care for and cultivate (Gen 1:28), it is a charge of stewardship.
- In the Hebrew Scriptures, God demonstrates a preferential, though not exclusive, love of the poor. God's earliest laws protect poor and vulnerable people.
- Throughout the prophetic books of the Bible, the prophets show the evil of their times, pointing out many injustices to the poor, and show the way back to God.
- Jesus is the model for the ministry of Catholic Charities. He models this preferential love for the poor and vulnerable through his public ministry. Link this principle to the dignity of all people and Catholic social teaching.

- Teachings like the Beatitudes (*lectio divina* exercise, Luke 6:17-26) offer us guidance for living lives of peace and justice.
- Jesus’ description of the Last Judgment (Matthew 25) demonstrates that we will ultimately be judged on how we treat poor and vulnerable people.
- In the Parable of the Rich Man and Lazarus (Luke 16:19-31), Jesus illustrates the kind of reversals which occur in his kingdom. Lazarus, a poor, ill man is exalted in Christ’s kingdom, while the wealthy man who ignores Lazarus’ plight on earth burns in Hades.
- In the Parable of the Good Samaritan (Luke 10:25-37), Jesus teaches that responding to suffering people is not simply a matter of following prescribed laws and rules. It is about embracing the law of love.
- Through the Washing of the Feet (John 13), Jesus provides us with a new model of leadership, servant leadership, which offers an inspiration to the operations of Catholic Charities ministries.
- Exhortations to act with charity and justice can also be found in the letters of the New Testament, such as in James, who reminds us to be “doers of the word and not merely hearers” (1:22-23), and that “faith by itself, without works, is dead” (2:17).

Be sure to encourage the presenter to utilize an interactive style and plan plenty of time for questions and answers.

12:00 pm

Lunch

1:00 pm

Scripture Presentation Process Discussion

Spend some time reflecting on the presentation on the Scriptures. In groups of four (a smaller group may be organized if needed) discuss:

- What was the most important lesson you learned? How did it impact you and how do you think it will impact your work on the board?

In the full group, ask participants to share some of the highlights from their discussions.

- Discussion about the poor in the community
- Who they are
- What this means for ourselves personally and collectively

1:30 pm

Scripture Implications Discussion

Spend the next hour in discussion about the implications of what has been learned for the ministry of Catholic Charities. Be sure to cover the following questions:

- We have discussed God's preferential, though not exclusive, love of the poor. What is our agency response to this dimension of God's love?
- How does this board internalize and act on this dimension of God's love?
- Who are "the poor" within our diocese?
- Identify one group of poor and vulnerable people in our diocese that needs special attention (e.g. immigrants). How are we called to respond? What is the personal challenge for each board member? What is the challenge for the agency?

2:45 pm

Closing Prayer

Begin by giving thanks for all that has happened today, especially for the mission that Christ has entrusted to the church and Catholic Charities. Let us now listen to the word of God and hear Christ's mission as he proclaims it.

Reader proclaims Luke 4:16-21:

When he came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

*“The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord’s favor.”*

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, “Today this scripture has been fulfilled in your hearing.”

After a moment of silence, offer thanks to God for the opportunity to serve this mission through the ministries of Catholic Charities. Ask participants to share one grace they are thankful for this afternoon. Conclude by reading together the prayer, “Prophets of a Future Not Our Own” (available in Section 6, Resource 4-2).

3:00 pm

Adjourn

Section 5: Governance

Catholic Charities leadership and board members come from all walks of life. Some come with years of experience serving the church and others come from the private sector, government, military, and secular non-profits, as well as the world of philanthropy. Many have noted the challenge of learning the structure and discourse of the church, which comes with its own set of laws, the Code of Canon Law.

This section of the toolkit provides a set of resources which examine dimensions of governance for Catholic Charities leadership. These resources include:

1. Roadmap of the Church
2. Working with Catholic Parishes
3. Implementing Codes of Ethics
4. Legislative Advocacy
5. A Just Workplace

Each of these resources touches on a different element of governance and each is written by an expert in that particular dimension of the ministry of Catholic Charities.

Resource 1:

Roadmap of the Church

Catholic Charities is an organization of the Catholic Church primarily responsible at the local level to provide social outreach and assistance to persons and families in need and to work for social justice. One of the critical hallmarks of the Catholic identity of a Catholic Charities' agency is its connection to the church (diocese), especially through an organizational tie to a local bishop. In this resource, various aspects of the organization of the Roman Catholic Church will be explored to better illustrate what it means to be connected to the church.

What is the church? In a seminal document of the Second Vatican Council (1962-1965), the church fathers adopted *Lumen Gentium (Dogmatic Constitution on the Church)*. In this document, the bishops of the world wrote:

This is the one Church of Christ which in the Creed is professed as one, holy, catholic and apostolic, which our Savior, after His Resurrection, commissioned Peter to shepherd, and him and the other apostles to extend and direct with authority, which He erected for all ages as “the pillar and mainstay of the truth.” This Church constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him, although many elements of sanctification and of truth are found outside of its visible structure. These elements, as gifts belonging to the Church of Christ, are forces impelling toward catholic unity. . . Similarly, the Church encompasses with love all who are afflicted with human suffering and in the poor and afflicted sees the image of its poor and suffering Founder. It does all it can to relieve their need and in them it strives to serve Christ” (#8).

The church fathers also refer to the church as the “people of God” (#9).

What does it mean, first of all, to be connected to the “local” church? The Code of Canon Law, which provides governance norms for the church, refers to the “local” Church also as a “particular” church which is “first of all dioceses” (can. 368). The local church is the diocese. In a diocese the bishop is entrusted, along with the presbyterate (priests), with responsibility for pastoral care (can. 369).

Though the diocese is considered the local church, most Catholics engage in their faith at the parish level. The bishop appoints pastors or administrators to govern and lead parishes and engage the lay faithful in their spiritual journey. Catholics express their faith in many forms: through the hearing of the Word of God, through partici-

pation in the sacramental life of the church, and through the living out of their faith through service. Catholic Charities can provide a unique role in connecting with the local parish by assisting the lay faithful to find ways to live out the church’s call to serve those in need, (traditionally referred to as the corporal works of mercy). In *Deus Caritas Est*, Pope Benedict XVI calls upon the church to “organize love” (#20) at the local, national, and international levels so that the faithful can live out their obligations of loving God and loving their neighbor.

Besides our concern for the active commitment of lay Catholics in living out the corporal works of mercy (giving food to the hungry, drink to the thirsty, clothing to the naked, shelter to the homeless, visiting the sick, visiting those in prison, and burying the dead) Catholic Charities staff and board members must also understand and respect the importance and nature of the church’s understanding of liturgy/worship and proclamation of the word. The Eucharistic celebration (the Mass) is considered as the “source and summit” of the Catholic faith. The church also provides other official means of liturgical expressions and worship, namely through participation in the Liturgy of the Hours, Scripture study, and communion services.

Each of the dioceses, or local churches, is connected in union and communion with the universal church under the guidance and direction of the Supreme Pontiff, or pope, who serves as the Bishop of Rome. The pope directly appoints bishops to govern over dioceses. The pope also serves as the head of state of the Holy See, commonly referred to as the Vatican, which is designated as a nation-state which engages in diplomatic relationships with other countries through its Secretariat of State.

There are other offices or councils of the Roman Curia (administrative offices of the Vatican), also called dicasteries, that assist the pope in providing leadership in the universal church and thus impact the life of the church, even on the local level. There are two dicasteries with which Catholic Charities USA works closely: the Pontifical Council Cor Unum and the Pontifical Council Justice and Peace. The Pontifical Council Cor Unum “encourages and coordinates the initiatives of Catholic organizations through the exchange of information and by promoting fraternal cooperation in favor of integral human development” as well as “fosters the catechesis of Charity



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and encourages the faithful to give a concrete witness to evangelical charity” (www.corunum.va). A representative of Catholic Charities USA or Catholic Relief Services is invited to be member of this Pontifical Council.

The Pontifical Council Justice and Peace was created in response to the Second Vatican Council (1962-1965) as a body of the universal church whose role would be “to stimulate the Catholic Community to foster progress in needy regions and social justice on the international scene” (*Gaudium et Spes*, #90). Its major roles are “to deepen the social doctrine of the Church and attempt to make it widely known and applied, both by individuals and communities,” and to “assemble and evaluate various types of information and the results of research on justice and peace, the development of peoples and the violations of human rights” (www.vatican.va).

Other Vatican dicasteries which provide important information and resources for the work of Catholic Charities include the Council on the Pastoral Care of Migrants and Itinerant People and the Council for Pastoral Assistance to Health Care Workers (www.vatican.va).

Another global institution in the church directly connected to Catholic Charities is called Caritas Internationalis (CI), with its headquarters in Vatican City, and representatives at the United Nations in New York and Geneva. Caritas Internationalis is a confederation of 165 Catholic relief, development, and social service organizations operating in over 200 countries and territories worldwide (www.caritas.org). Local diocesan and national Catholic Charities agencies in most other parts of the world are referred to as “Caritas.” Catholic Charities USA is one of the U.S. members of Caritas Internationalis, along with Catholic Relief Services.

The church also recognizes a hierarchy of relationships among bishops. The local bishop is always referred to as the “Ordinary” of the diocese. His title is “His Excellency.” Dioceses are organized into provinces presided over by a metropolitan who is an archbishop of his archdiocese. He is also properly addressed as “His Excellency.” Some metropolitan archbishops may also hold the rank of a cardinal, who is properly addressed as “Your Eminence.” The cardinals have traditionally been recognized as the “Princes of the Church;” they are called to assist the Holy Father in the governance of the church. Most cardinals are either archbishops of the largest dioceses in their countries or regions or the heads of the dicasteries of the Roman Curia. At the parish level, the pastor is a priest and is referred to as “Father” while others are given special recognition as monsignors. The diocese is divided into regions, as well, called deaneries or vicariates. A pastor of that region will be selected as a dean of that deanery.

The diocese, and through it, your Catholic Charities agency, not only relates to the universal church in Rome, but also to several national bodies in the United States. The United States Conference of Catholic Bishops (USCCB) is the national body which coordinates the work of the church in the United States. The bishops meet twice a year in order to discuss common issues and responses in the life of the church, including matters related to the church's social mission. Several departments of the USCCB provide valuable resources for the work of Catholic Charities. The Department of Justice, Peace, and Human Development provides leadership in both domestic and international social policy on behalf of the bishops and coordinates the work of the Catholic Campaign for Human Development, which provides education on Catholic social teaching and grants for community organizing, community development, and social change efforts.

The USCCB Department on Migration and Refugee Services provides coordination for the work of resettlement and assistance to refugees and migrants. The Department of Pro-Life Activities offers information and policy direction regarding abortion, euthanasia, stem cell research, and other life related topics. The Department of Cultural Diversity helps the church coordinate the work of racial and ethnic inclusion and justice.

Several institutions related to the USCCB are separate corporations that provide direct services. One such institution of the USCCB is Catholic Relief Services, which is the official overseas relief and development agency of the bishops. Another is the Catholic Legal Immigration Network, which assists Catholic Charities and other church institutions in legal work with newcomers.

The Catholic Health Association of the United States (CHA) is a national organization that supports the work of the Catholic health care systems and ministries in the country. Catholic Charities USA, of course, is the other major national Catholic related organization that convenes and supports the work of local Catholic Charities' agencies throughout the United States and represents Catholic Charities to various USCCB and Vatican offices, commissions, and councils. Both CHA and CCUSA are membership organizations.

In many circumstances, local bishops also convene and work together on the state and regional levels. Various Catholic conferences are organized by states and provide similar coordination and reflection on the needs and issues facing the Church and others in a particular state.

The local diocese may have similar offices in their organizational structure (called the “diocesan Curia”) that relate to or fulfill mandates that coincide with the USCCB departments. At the diocesan level, certain priests or auxiliary bishops may be designated as vicar(s) general and/or the moderator of the Curia who represents the bishop in certain matters. Each diocese will also have a chancellor who serves as the official archivist and serves as the “secretary” and notary of the Curia.

The local Catholic Charities agency may itself be an office of the diocese, with various responsibilities that relate to those of the USCCB. Diocesan offices such as Respect Life, Development, Justice and Peace, and Communications, to name a few, may also be Catholic Charities stakeholders. It is important that you understand how your local diocese is organized and how your agency relates to the bishop. Strong relationships with other church officials will only enhance your effectiveness and that of Catholic Charities.

Questions for Discussion

1. How does your Catholic Charities agency fit into the structure of the local church? How does it relate to the bishop?
2. How does your Catholic Charities agency help lay Catholics and others of good will practice the corporal works of mercy?
3. How can your Catholic Charities agency become better connected to the work of the church on the state level, on the national level, and on the international level?



Resource 2:

Working with Catholic Parishes

Few partnerships have been as fruitful and long-standing as the ones that Catholic Charities agencies have had with the Catholic parishes in their dioceses. Working together, Catholic Charities agencies and parishes have created a synergy that makes it possible to care for more people in need, have a stronger voice advocating for justice, and provide more and a greater variety of opportunities for the faithful to grow in love with God and neighbor.

Catholic Charities agencies and parishes have worked together informally to care for the poor and work for justice since their inception. In the 1970s, parish partnerships became formal Catholic Charities initiatives. In this document, we'll explain the purpose of Catholic Charities' interaction with parishes, describe what it looks like when parishes and agencies work together over time, and outline the prevalence of Catholic Charities work with parishes.



The impetus for formalizing parish initiatives was Catholic Charities USA's *Cadre Study*. In that self-studied process, beginning in 1969 and culminating in 1972, it became clear to Catholic Charities that it needed to take a more proactive role in its effort to engage the church in caring for the poor and working for justice. This message came across forcefully in the "Statement of Intent," in which Catholic Charities committed "to assist the Church and the Churches to respond more vigorously to the Christian message of love and justice through action... [and] to urge the Church and the Churches with their rich tradition of social thought and teaching to a further involvement in the construction of a just social order" (31-32).

In essence, the *Cadre Study* called Catholic Charities agencies to a leadership role in the Church, in which it would act as a catalyst for individual wholeness and social justice, especially through the parishes. This concept was reinforced a few decades later in the *Vision 2000* report, which stated, "In fulfilling its own servant role, Catholic Charities must help the Church at large to fulfill its service mission" (5). The vision of these seminal documents inspired Catholic Charities, and CCUSA responded by creating Parish Social Ministry (PSM) programs that would help

“Catholic Charities agencies to become more fully integrated into local parish communities, providing stimulus for leadership in nurturing faith, proclaiming justice, serving people, and building community” (5).

Over the course of the last several decades, Catholic Charities PSM programs have helped parishes grow in love with God as they have illustrated their love for one another. Catapulted by the programmatic support of Catholic Charities, parishes have responded to our nation’s largest disasters, provided case management across the diocese, mobilized on advocacy issues, engaged in discussions about social issues in light of Catholic social teaching, supported international relief and development efforts, instigated economic development initiatives in their communities, and much more.

Catholic Charities PSM programs grew organically in dioceses across the country. Yet, as they strove to carry out this vision, similarities emerged. The programs provide leadership development and formation opportunities to strengthen the parish’s capacity to do social ministry. The programs have a few common goals:

- Promote formation on the Catholic social mission.
- Raise awareness of the vision of parish social ministry.
- Build capacity for parishes to do social ministry.
- Facilitate networking between parish-based social ministry staff and volunteers in the diocese.
- Provide parish social ministers with national and diocesan Catholic social ministry resources.

PSM programs are different than other types of Catholic Charities programs and collaborations. Unlike the various collaborative efforts that Catholic Charities is involved in, these will not directly help the agency to better provide social services. In these efforts, the client is the parish, and the goal is to help the parish advance the church’s mission of love, justice, freedom, and peace in a way that is true and unique to the parish. Parishes may respond in a way that is beyond the control of the Catholic Charities agency and beyond the scope of the Catholic Charities mission, e.g. integrated with the sacramental and prophetic tasks of the church and reaching beyond U.S. borders. *Communities of Salt and Light, Reflections on the Social Mission of the Parish* is an excellent resource of USCCB to help guide parishes in this ministry.

But the relationship between Catholic Charities and parishes is often broader than parish social ministry. Catholic Charities agencies also work together with parishes in much the same way that they collaborate with any other organization—identifying opportunities where they can work together in ways that support the unique goals of each institution.

In its efforts to provide service to people in need and to advocate for justice in social structures, Catholic Charities has turned to parishes for reasons such as:

- Capitalizing on their presence throughout the diocese by utilizing parish facilities.
- Supporting Catholic Charities with monetary or in-kind support or volunteer services.
- Praying for the success of Catholic Charities programs.
- Organizing spiritual complements to Catholic Charities programs.
- Helping create a unified voice on behalf of the poor and vulnerable people in the community by participating in Catholic Charities' legislative advocacy efforts.
- Bringing their insights about the reality of poverty in their communities to Catholic Charities.

And, in addition to getting parish social ministry support, parishes have turned to Catholic Charities to:

- Provide funding to parishes to provide emergency services in areas of the diocese where Catholic Charities is unable to offer services because of the location of its facilities.
- Take referrals from parishes for people with needs greater than the parish is capable of meeting.
- Facilitate a parish's engagement in advocacy by creating a legislative network to disseminate action alerts and policy analysis from trusted organizations like Catholic Charities USA.
- Create a forum for parishes to share insights into the reality of poverty in their community by reserving positions on the board of trustees for parish leadership or convening pastors or parish leaders around issues of poverty.

Today, working with parishes is the norm for the majority of Catholic Charities agencies. According to the *Catholic Charities USA 2008 Annual Survey*, over 85 percent of Catholic Charities agencies are engaged in efforts to build partnerships with parishes, and 60 percent of agencies are involved in parish social ministry. Of the 171 responding agencies, 146 are building partnerships with parishes, 116 are promoting formation, 102 are building capacity for parish social ministry, and 93 are coordinating volunteer recruitment from the parishes for agency programs.

Working with parishes is an effort that will continue to evolve and reinvent itself in every diocese, but it has proven that the common belief in the presence of God in our midst and the common commitment to discipleship can create a synergy that can help build a more just and compassionate society.

Diagram II: Creating Synergy in Our Shared Mission Through Partnership



Questions for Discussion

1. How does the mission of Catholic parishes overlap with the mission of Catholic Charities?
2. In what ways does our agency work collaboratively with parishes?
3. In what ways do we need to strengthen our relationships with parishes?

For Further Reading

Cadre Study: Toward a Renewed Catholic Charities Movement (Alexandria, VA: Catholic Charities USA, 1992), 31. This document is an abridged reprint of the original Cadre Study report published in 1972, *Toward a Renewed Catholic Charities Movement: A Study of the National Conference of Catholic Charities*.

Catholic Charities USA 2008 Annual Survey (Alexandria, VA: Catholic Charities USA, 2009).

Vision 2000 (Alexandria, VA: Catholic Charities USA, 1997).

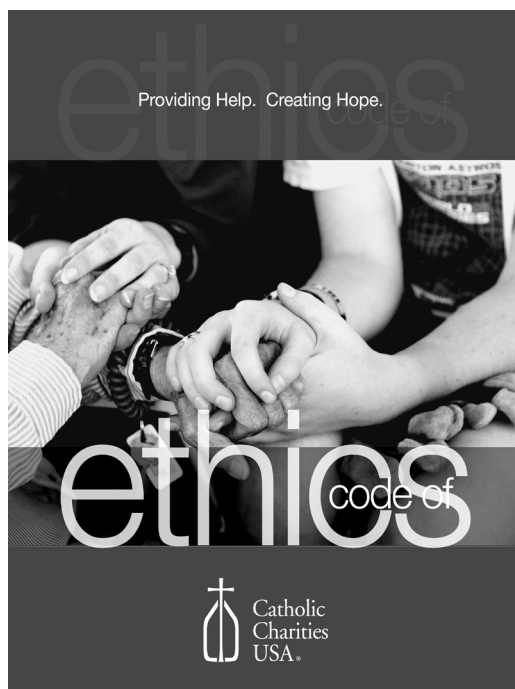
Communities of Salt and Light: Reflections on the Social Mission of the Parish, (Washington, DC: USCCB, 1994).



Resource 3:

Implementing the Code of Ethics

A code of ethics offers a set of values, principles, and standards to guide decision making and everyday professional conduct for the members of the group for whom it was developed. Most professions in the United States have developed a code of ethics to guide the behavior of their members. Since these codes have become the standard for judging behavior and issuing sanctions, adherence is not to be taken lightly.



Catholic Charities USA's Code of Ethics grounds the network's published ethical guidelines in the CCUSA foundations described in Section 1. Scripture, tradition, and historical experience each serve as building blocks for the principles first developed in the 1980s and updated in 2007. These uniquely Catholic guidelines complement existing professional codes such as those enacted by the National Association of Social Workers.

The current Catholic Charities Code of Ethics states, "Although professional codes of ethics generally focus on the behavior of the individual practitioner, the Catholic Charities USA Code is formulated in an organizational context" (1). Staff members of Catholic Charities agencies who are social workers, psychologists, lawyers, counselors, therapists, nurses, physicians,

or members of other professions or groups with established codes of ethics must consider how they will reconcile any variance between that code and the Catholic Charities USA Code of Ethics or standards of behavior adopted by their local diocesan agency.

The Code offers these guidelines:

When personal values of staff or ethical obligations to a client conflict with agency policies or procedures or laws or regulations, responsible efforts should be taken to resolve the conflict in a manner consistent with the Catholic Charities USA Code. To their best ability, Catholic Charities USA and its member agencies will honor and respect our staff, board members and volunteers' adherence to such professional codes of ethics, but will reserve the right to require that each staff person, board member or volunteer respect and adhere to the Catholic Charities USA Code of Ethics as agents of our member agencies (1).

A staff member experiencing a confusing or conflicting situation is advised to discuss the situation with a supervisor. If the discussion does not result in a resolution of the conflict, the staff member may request a review of the situation by the agency's ethics committee, if one exists. Questions may be brought forward to staff at the national office for consideration by the experienced practitioners and ethicists that comprise the national ethics consultation committee.



Resource 4:

Legislative Advocacy

Legislative advocacy is central to the mission of Catholic Charities. By responding to injustice through legislative advocacy, we maintain a long tradition within the Catholic Charities movement to speak for the poor and vulnerable. As far back as the first meeting of the National Conference of Catholic Charities (NCCC) in 1910, the



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network of agencies was challenged to act as the “attorney for the poor in modern society, to present their point of view and defending them unto the days when social justice may secure to them their rights.” This call to legislative advocacy continued to be central to Catholic Charities identity and mission throughout the twentieth century. This commitment was reaffirmed by both the *Cadre Study* and Vision 2000 documents (see Section 2, Resource 5, CCUSA Foundational Documents).

The legislative advocacy work of Catholic Charities is rooted in Scripture that commands us to work for justice and the tradition of the church. Both the Old Testament and New Testament make it clear that we are called and commanded to defend the needs of the poor and vulnerable. We must fulfill this call not only through acts of direct service, but also by speaking out and calling attention to the issues and unjust structures, what Pope Benedict calls “social charity” in *Deus Caritas Est*.

In addition to Scripture, the teachings of the church and the guidance of church leaders inform our commitment to advocacy and pursuit of just social structures. In *Economic Justice for All*, the U.S. bishops remind us that ending poverty is a “moral imperative of the highest priority.” The bishops of the United States church call us to bring an end to poverty through legislative advocacy:

As individuals, all citizens have a duty to assist the poor through acts of charity and personal commitment. But private charity and voluntary action are not sufficient. We also carry out our moral responsibility to assist and empower the poor by working collectively through government to establish just and effective public policies.

The *Catechism of the Catholic Church* reinforces the duty we have as citizens and as a faithful body to work with government and civil authority for justice and solidarity. This work as faithful citizens sometimes demands legislative advocacy. According to the *Catechism*, citizens have “the right, and at times the duty, to voice their criticisms of that which seems harmful to the dignity of persons and to the good of the community (#2238).

Called by church leaders to advocate for the vulnerable, we look to Catholic social teaching to direct that advocacy. Catholic social teaching outlines the fundamental principles necessary to build a just society. As leaders and staff members of Catholic Charities agencies, we use these teachings to guide our legislative advocacy decisions and envision a more just world.

Catholic social teaching is meant to be put into practice. Our U.S. bishops have described parishes working for peace and justice as “Communities of Salt and Light.” Communities of Salt and Light seek to engage the participation of people in working for justice, not just within the church and its structures, but in the secular world of work, family life, and citizenship.

To see the evidence of Catholic Charities putting all of this into practice, we need only to look to our own history. We are conscious of the legacy of those who struggled to address the needs of the nation during the Great Depression and the role of effective thinkers and advocates from the Catholic Charities movement who played significant roles in restoring and reshaping the nation with the challenge of racism and the effect of grassroots advocacy that changed the course of a polarized nation—advocacy that created a social movement that changed a nation.

This work is strictly non-partisan. Catholic Charities staff and leaders are called to represent the needs of the most vulnerable and disenfranchised in our nation to ensure their voices are heard and that they participate in developing the solutions that will lead them to full participation in our society. We endorse neither candidates nor political parties.

The effective Catholic Charities leader creates the atmosphere in which legislative advocacy acts as both an internal integration strategy as well as a strategy for external engagement. Internally, the leader creates a culture in which advocacy is valued as both a commitment to the mission and a valued business practice. Legislative advocacy should be seen as the instrument through which all of the work of the organization can be brought to bear. Externally, it is the grounding of the organization that

provides the unique voice in the public square. An effective leader assists the organization in realizing its uniqueness and provides opportunities, resources, and expectations to communicate that legislative advocacy is an integral part of each employee's work—an obligation and a duty to promote a world more consistent with God's law.

The leader must also ensure that the organization's staff is well prepared and resourced to lead such an effort. In addition, she or he must lead the governance structure of the organization. Board support is absolutely critical to effective legislative advocacy. Support of a board of directors will provide external validation and amplified voice to these efforts. Volunteers who serve on your board can be your most effective and influential advocates.

The challenge to all effective leaders in the Catholic Charities movement is to see beyond our time—to use the mission, vision, and values of our Catholic identity to create this social change by being the prophetic voice for the future. Legislative advocacy has changed the course of our nation in the past, and it presents us with an effective tool with which Catholic Charities agencies can create a future characterized by charity and justice.

Questions for Discussion

1. How does our agency engage in advocacy?
2. How do we engage those we serve in advocacy?
3. Where do we need to be more engaged in advocacy?

For Further Reading

Catholic Charities USA Campaign to Reduce Poverty in America,
www.CatholicCharitiesUSA.org

DOs and DON'Ts: Political Responsibility Guidelines to Keep in Mind during Election Season

United States Conference of Catholic Bishops, Faithful Citizenship, www.faithfulcitizenship.org (reprinted with permission)

Parishes and other IRS-designated section 501(c)(3) church organizations are prohibited from participating in political campaign activity. Thus, certain political activities that are entirely appropriate for individuals may not be undertaken by church organizations or their representatives. The USCCB Office of General Counsel (202-541-3300) provides detailed guidance on what is allowed and not allowed under the law. This detailed guidance is available at www.usccb.org/ogc. In addition, many dioceses and state Catholic conferences provide resources that apply and summarize these guidelines for use by parishes and other church organizations.

Parishes are often asked by candidates or political groups for permission to speak or distribute literature. Many parishes choose only to distribute Faithful Citizenship materials distributed by their diocese, their state Catholic conference, or the USCCB. To avoid violating the political campaign activity prohibition, you should seek the advice of your diocesan attorney or state Catholic conference before giving permission for the distribution of literature or providing the opportunity for candidates to speak. The items in this packet, along with other USCCB resources and the advice and materials provided by your diocese and your state Catholic conference, can help you remain non-partisan and maintain consistency with Catholic teaching.

Activities that are Allowed and Encouraged

According to the USCCB Office of General Counsel, certain activities generally are appropriate for parishes and other Catholic organizations.

Sharing the Principles of Catholic Social Teaching:

Parishes and other Catholic organizations are encouraged to share the church's teaching on the relationships between Christian faith and political life. The church's teaching on political responsibility, human life, human rights, and justice and peace need to be shared more widely and effectively. Cards summarizing seven key themes of Catholic social teaching that can serve as guidelines for involvement in public life are available from the USCCB. The Forming Consciences for Faithful Citizenship statement, bulletin insert, and DVD are helpful tools for developing educational programs.

Voter Participation: Parishes and other church organizations can encourage members to participate in the electoral process: to register, to vote, to become informed on a broad range of issues, and to become active in the political life of the community. Parishes and other church organizations can also sponsor non-partisan voter registration and “get out the vote” drives. (See the resource “Ideas for Social Concerns and Pro-Life Committees: Tips for Conducting a Non-Partisan Voter Education Campaign and Voter Registration Drive.”)

Ballot Measures: Supporting or opposing ballot measures, including referenda, initiatives, constitutional amendments, and similar procedures, is considered “lobbying” activity and not political campaign activity. Parishes and other Church organizations can take positions on such measures and work to support or oppose them within the limits of permitted lobbying activity for section 501(c)(3) organizations. Any questions on these limits should be directed to your diocesan attorney or state Catholic conference.

Voter Education: Parishes and church organizations can and should engage in non-partisan voter education. This may include distributing the results of candidate polls or surveys, so long as these materials have been approved by your diocesan attorney or state Catholic conference. Voter education materials should (1) be consistent with church teaching on political responsibility; (2) cover a wide range of issues important to voters; and (3) exhibit no bias for or against any candidate or party.

Non-Partisanship:

The church does not and will not engage in partisan politics. Pastors may wish to publish the following bulletin announcement in the weeks before the election:

We strongly urge all parishioners to register, to become informed on key issues, and to vote. The church does not support or oppose any candidate, but seeks to focus attention on the moral and human dimensions of issues. We do not authorize the distribution of partisan political materials on parish property.

Activities to Avoid

In order to avoid violating the political campaign activity prohibitions, parishes, other church organizations, and their representatives should remember these guidelines:

- Do not endorse or oppose candidates, political parties, or groups of candidates, or take any action that reasonably could be construed as endorsement or opposition.
- Do not make available the use of church facilities, assets, or members for partisan political purposes.
- Do not authorize distribution of partisan political materials or biased voter education materials (those that support or oppose—or exhibit bias for or against—any candidate or party) on church property, in church publications, or at church activities. Authorization should be given only after materials have been approved by your diocesan attorney.
- Do not invite or permit only selected candidates to address your members. Before inviting candidates, make sure such events are consistent with diocesan policy. If so, it is important that all candidates be invited.

If you have any questions about what is allowed, call your diocesan attorney. Please remember that the IRS rules against political campaign activity also apply to materials posted on parish or other church organization web sites.

While it is important to be clear about what we can't do, the most important thing to focus on is what we can do. In a democracy, loving our neighbor and caring for the least among us means supporting leaders and policies that promote the common good and protect society's most vulnerable members. Helping Catholics to recognize and act on this dimension of their faith is an essential task for parish leaders.

DOs and DON'Ts for Parishes

DO:

- Address the moral and human dimensions of public issues.
- Share church teaching on human life, human rights, and justice and peace.
- Apply Catholic values to legislation and public issues.
- Conduct a non-partisan voter registration drive on church property.
- Distribute unbiased candidate questionnaires covering issues of human life, justice, and peace that have been reviewed and approved by your diocesan attorney.

DON'T:

- Endorse or oppose candidates for political office.
- Distribute partisan campaign literature under church auspices.
- Arrange for groups to work for a candidate for public office.
- Invite only selected candidates to address your church-sponsored group.
- Conduct voter registration slanted toward one party.

Questions for Discussion

1. How are we educating our staff about the DOs and DON'Ts related to advocacy and elections?
2. How are we supporting parishes in the diocese to better understand these issues?
3. What do we need to do better and how?

For Further Reading

Forming Consciences for Faithful Citizenship (Washington, DC: United States Conference of Catholic Bishops, 2007).



Resource 5:

A Just Workplace

Providing a fair and just workplace is another expression of Catholic identity within Catholic Charities. Catholic Charities agencies believe that Catholic principles of human dignity, solidarity, and economic justice are not just to be practiced by other institutions in society; these concepts must also be modeled by church organizations. For this reason, Catholic Charities agencies are called upon to treat employees justly, in the spirit of the directives established by the United States Bishops for sister organizations engaged in health care ministries, including providing “equal employment opportunities for anyone qualified for the task, irrespective of a person’s race,



Troy Zeigler – Catholic Charities USA

sex, age, national origin, or disability; a workplace that promotes employee participation; a work environment that ensures employee safety and well-being; just compensation and benefits; and recognition of the rights of employees to organize and bargain collectively” (NCCB/USCC, *Ethical and Religious Directives for Catholic Health Care Services*, 2001, #7).

Each Catholic Charities agency must reflect on local challenges to the dignity of work and the rights of workers and in response determine proper policies and

procedures. The questions the United States bishops posed to Catholic health care organizations in 1999 (*A Fair and Just Workplace: Principles and Practices for Catholic Health Care*) provide a good start:

- Does the institution provide a safe and healthful working environment?
- Do the lowest paid workers receive wages sufficient to sustain themselves and their families?
- Is health care insurance provided or are wages sufficient for a worker to both sustain a family and purchase health care insurance?
- Are work hours flexible so as to permit adequate rest, leisure time, educational opportunities, and quality family time?
- Are training and educational opportunities that will lead to advancement and promotions available to workers?
- What is the purpose of part-time or contract positions—to advance the mission

- of the institution and meet the needs of workers or to avoid paying benefits?
- Do workers have easy access to written procedures that explain how to resolve disputes with supervisors or to file a grievance to protect their rights or the rights of others?
 - Do workers have avenues for meaningful input into decisions affecting the workplace?

In different places, in different times, Catholic Charities agencies will answer these questions in diverse ways. But all must engage these questions with candor and a desire to live the traditions which guide Catholic Charities internally as well as externally. Other Catholic organizations fostering ministries of charity and justice are discerning their own responses to these questions. For example, Catholic Relief Services, the overseas relief and development agency of the U.S. Conference of Catholic Bishops, has developed seven components in “Developing and Living out a Just Workplace.” These components include balancing rights and responsibilities, institutionalizing agency guiding principles, management policies and practices, due process for employees, effective communication, and valuing differences. Each section of the CRS just workplace document includes questions for both U.S. and overseas staff to reflect upon, taking into account the local context.

Engaging issues of workplace justice typically creates some degree of tension. The challenge lies in turning that tension into policies that represent movement toward justice and the common good. Tough economic times can impose additional challenges that create friction. At times, that friction has erupted into open conflict between Catholic institutions and organized labor, particularly in church health care ministries.

Consequently, the U.S. Conference of Catholic Bishops has encouraged a decade-long dialogue between leaders of the labor movement, Catholic health care, and several Catholic bishops, mediated by Fordham University Law School. This dialogue produced a 2009 joint agreement, “Respecting the Just Rights of Workers: Guidance and Options for Catholic Health Care and Unions,” on relationships between Catholic health care institutions and unions which offered specific guidelines to both unions and health care institutions.

Catholic Charities leaders and employees in conversation with organized labor about current or potential union representation should read and reflect on these guidelines. The statement affirms both “the central role of workers themselves in making choices about representation and the principle of mutual agreement between employers and unions on the means and methods to assure that workers could make their choices freely and fairly (*Respecting the Just Rights of Workers*, 4). These “means and methods” include a commitment from management not to use traditional anti-union tactics or hire outside firms that specialize in such tactics and pledges from unions to refrain from public attacks on Catholic health care organizations.

Agreements like these are the outcome of Catholics leading ministries of charity taking seriously the internal implications of our teaching and traditions and entering into dialogue with all stakeholders, including potential adversaries. A just workplace at Catholic Charities or any other Catholic institution begins with reflection on the questions the U.S. bishops pose above, continues with dialogue with employees and other agency stakeholders, and concludes with setting concrete policy. Each cycle of reflection, investigation, dialogue, and policy making brings us closer to the just workplace envisioned by Catholic teaching on the dignity of work and the rights of workers.

Questions for Discussion

1. In what ways are we currently a just workplace?
2. What do we need to work on to become a more just workplace?
3. To whom do we need to be talking more about workplace justice issues?

Components of a Just Workplace By Catholic Relief Services

- Leadership Engagement in Development of Just Workplace: All staff engage and participate in the pursuit of a Just Workplace
- Balancing Rights and Responsibilities
- Institutionalizing CRS' Guiding Principles (Catholic Social Teaching) into Our Work
- Management Policies and Practices: Clear and consistent, based on Guiding Principles.
- Employee Relations (due process): Based on respect for the dignity and humanity of all staff.
- Effective Communication that is honest and respectful
- Valuing Differences



Section 6: Prayer Resources

This section is intended to provide suggestions for prayers to be used in a variety of settings. There are suggestions for prayers at meetings, some long, some short. The prayers are meant to be adapted to meet the needs of agencies or individuals. The length of the prayer time is up to the meeting organizers. However, there ought to be sufficient time for sincere, reflective, meaningful prayer.

Please keep in mind the following guidelines and suggestions for developing and using prayer:

- Let the whole group participate in the prayer.
- Use the principle of proclamation and response. Example: Read the Word of God, that is, the Scriptures, and provide a way for participants to respond.
- When appropriate include silence.
- Pray for others during the prayer time.
- Provide time for participants to share response to the readings.
- Rotate prayer leaders and readers.
- Adapt any prayer to reflect the life of the agency.

Preparing for Prayer

- Prepare an environment which might include a candle, the Bible, a crucifix, and any other religious symbol appropriate for the occasion.
- Choose a prayer leader, reader(s), and any other people needed for the prayer.

Resource 1:

Sample Prayer Service

Environment

Prepare a prayerful environment that could include a candle, a Bible, a crucifix, and any other religious item that expresses the Catholic identity of the agency. Items ought to express the cultural diversity of the staff as well.

Choose a prayer leader and reader.

Opening Prayer

God of Love,
You have revealed your love to us throughout history.
We know we are called to be your followers.
Send your spirit upon us to guide us in our work.
May we be an expression of your love to the people we serve.

We ask this in your son's name, Jesus Christ.
Amen.

Reading

(Choose one of the following readings.)

Matthew 25:31-46
Luke 4:14-22
Luke 6:17-26

Silent reflection
or
Shared reflection on the Scripture reading

(Invite participants to share their thoughts about the reading.)

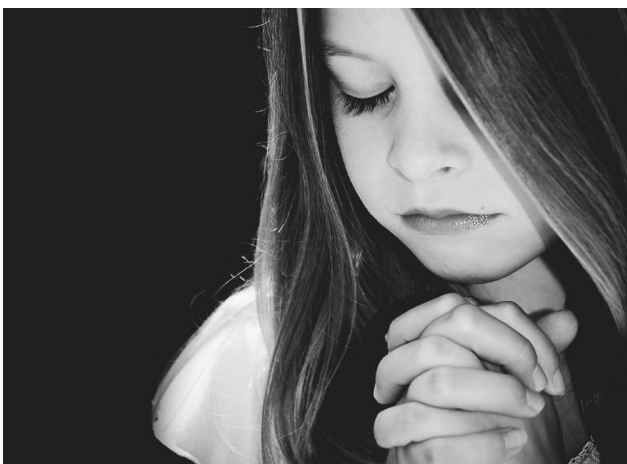
Prayer Leader:

Loving God,
Guide us in our work this day.
May we be faithful witnesses of your love
And giving you glory in all that we do.
In Christ's name we pray.
Amen.



Resource 2:

Lectio Divina Prayer Services



Group *lectio divina* centers on paying close attention to the spoken word. The Scriptures are read three different times slowly, and each time the group is asked to respond in a different way to the words.

Select three readers ahead of time and establish an order. Ask each reader to read slowly and deliberately. With each reading, the group will respond in a different way to the Scripture. The sample *lectio divina* utilizes the Beatitudes (Luke 6:17-26). As an alternative, or in future prayer services,

we recommend The Last Judgment (Matthew 25:31-46); The Parable of the Good Samaritan (Luke 10:25-37); or The Washing of the Feet (John 13).

Reading Luke 6:17-26

He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all in the crowd were trying to touch him, for power came out from him and healed all of them.

Then he looked up at his disciples and said:

*“Blessed are you who are poor,
for yours is the kingdom of God.
“Blessed are you who are hungry now,
for you will be filled.
“Blessed are you who weep now,
for you will laugh.*

“Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice on that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

*“But woe to you who are rich,
for you have received your consolation.*

*“Woe to you who are full now,
for you will be hungry.*

*“Woe to you who are laughing now,
for you will mourn and weep.*

“Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.

Reflection

After a moment of silence, ask participants to share a word or phrase that took on special meaning for them—no explanation—just the word or phrase.

After everyone has shared their word or phrase, the second reader proclaims the same scripture—again, slowly and deliberately. After a moment of silence, ask participants to share how this passage of Scripture speaks to their heart.

When it appears that this sharing has concluded, the third reader again proclaims the Word slowly and carefully. After a final period of silence, ask participants what the scripture is calling them to do or become. Invite them to share after a brief moment of silence.

Conclude the *lectio divina* experience by asking everyone in the group to pray for the person seated to their right.



Resource 3:

Celebrating Feast Days

Introduction

During the year there are many days in the Catholic liturgical calendar when saints and holy people are remembered. These days provide an opportunity for learning and prayer. One such example follows which can be adapted for other saints and or holy people of God.

Feast of St. Louise de Marillac—March 15 (1660)

Prayer Service

Leader: O God, come to my assistance.

All: O Lord, make haste to help me.

Leader: Glory be to the Father, and to the Son, and to the Holy Spirit.

All: As it was in the beginning, is now, and will be forever. Amen.

Leader: God has done great things for her, and holy is God's name

Reading I: Psalm 62:2-9

*God alone is my rock and salvation,
my fortress; I shall never be shaken.*

*How long will you assail a person,
will you batter your victim, all of you,
As you would a leaning wall, a tottering fence?*

*Their only plan is to bring down a person of
prominence.*

*They take pleasure in falsehood;
they bless with their mouths,
but inwardly they curse*

*For God alone my soul waits in silence,
for my hope is from him.*

*He alone is my rock and salvation,
my fortress; I shall not be shaken*

*On God rest my deliverance and my honor;
my mighty rock, my refuge is in God.*

*Trust in him at all times, O people;
pour out your heart before him;
God is a refuge for us.*

*Those of low estate are but a breath,
those of high estate are a delusion;
in the balances they go up;
they are together lighter than a breath.*

Leader: O God, creator of unfailing light, give that same light to all those who call to you for help. May our voices praise you; may our lives witness to your love; may the work of our hands give you glory.

All: God has done great things for her, and holy is God's name

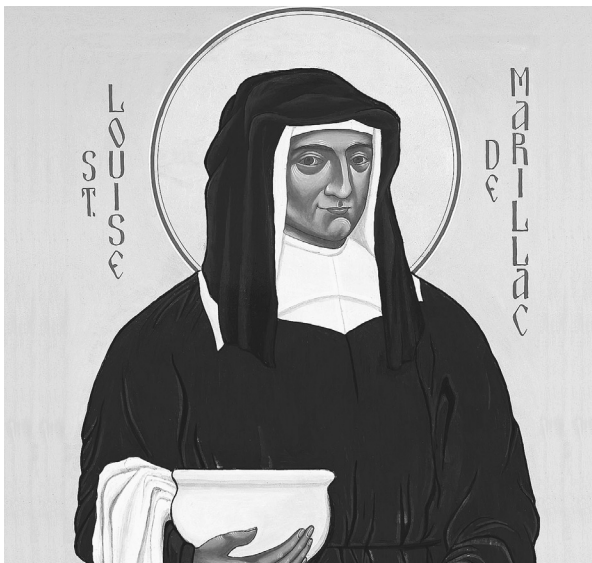
Reading II: Mathew 25: 34-40

Then the king will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.'

Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and give you something to drink? And when was it that we saw you a stranger and welcome you, or naked and gave you clothing? And when was it that we saw you sick or in prison, and visited you?'

And the king will answer them, 'Truly, I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'

Reading III: Brief Biography of St. Louise de Marillac



St. Louise de Marillac

Icon of St. Louise de Marillac used with permission of Fearghal O'Farrell (iconographer) and St. Peter's Church, Phibsboro, Dublin, Ireland

Louise de Marillac was born probably at Ferrieres-en-Brie near Meux, France, on August 12, 1591. She was educated by the Dominican nuns at Poissy. She desired to become a nun but on the advice of her confessor, she married Antony LeGras, an official in the Queen's service, in 1613. After Antony's death in 1625, she met St. Vincent de Paul, who became her spiritual adviser. She devoted the rest of her life to working with him. She helped direct his Ladies of Charity in their work of caring for the sick, the poor, and the neglected. In 1633 she set up a training center, of which she was Directress in her own home, for candidates seeking to help in her work. This was the beginning of the Sisters (or Daughters, as Vincent preferred) of Charity of St. Vincent de Paul (though it was not formally approved until 1655). She took her vows in 1634 and attracted great numbers of

candidates. She wrote a rule for the community, and in 1642, Vincent allowed four of the members to take vows. Formal approval placed the community under Vincent and his Congregation of the Missions, with Louise as Superior. She traveled all over France establishing her Sisters in hospitals, orphanages, and other institutions. By the time of her death in Paris on March 15, the Congregation had more than forty houses in France. Since then they have spread all over the world. She was canonized by Pope Pius XI in 1934, and was declared Patroness of Social Workers by Pope John XXIII in 1960. Her feast day is March 15. (Source: Catholic Online, www.catholic.org/saints/saint.php?saint_id=196)

Small Group Process:

Consider using a section in the Catholic Identity book for small group reading and discussion, such as:

- **Section 2: Understanding Our Identity**
 - **Resource 2:** Foundations in Theology
 - **Resource 3:** Foundations in Church History
 - **Resource 8:** Foundations in the History of U.S. Catholic Charitable Activities

Or ask this question for small group discussion:

St. Louise de Marillac wrote: “Above all, be very gentle and courteous toward your poor. You know that they are our master and that we must love them tenderly and respect them deeply” (*Praying with Louise de Marillac*, Gibson and Kneaves, 72).

In what ways do you see our agency serving the poor today in the spirit of Louise?

Large Group Process:

Discuss small group results/reflections

Closing Prayer:

Leader: O God, you reveal that those who work for charity and justice will be called your sons and daughters. Like St. Louise de Marillac, help us to work without ceasing for that love and justice which brings true and lasting peace. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God forever and ever.

All: Amen.

For Further Reading

Audrey Gibson and Kieran Kneaves, *Praying With Louise De Marillac*, Companions for the Journey Series (Winona, MN: Saint Mary’s Press, 1995).

Thomas McKenna, *Praying With Vincent De Paul*, Companions for the Journey Series (Winona MN: Saint Mary’s Press, 1994).



Resource 4:

Prayers

Catholic Charities USA Centennial Prayer

God of Justice, ancient and new,

From the beauty of sacred creation,
Through the covenant to the cross,
The movement of your Spirit in history
Brought order out of chaos,
Voiced liberation for your people through the prophets,
And gave life through the suffering and death
Of your Son Jesus Christ.

Through the birth of your Church,
The movement of your Spirit in time
Brought forth a Body of faithful people,
Shaped by the story of your great love.
And commissioned for the service of justice and peace.

Form and fashion us to be the movement of your Spirit,
Bringing your love to a weary and worn world.
Renew us in heart, home, and heritage.
Deepen our commitment to serve those most in need
With the gifts and passion of staff, volunteers, and benefactors.

Bless and bring all of us to the fullness of your love
That celebrates the life and dignity of all your people.
We ask this through our Savior Jesus Christ,
Who lives and reigns with you
In the movement of your Spirit,
One God forever and ever, amen.

Love is My Name

To say that I am made in the image of God is to say that love is the reason for my existence, for God is love. Love is my true identity. Selflessness is my true self. Love is my true character. Love is my name.

First printed in New Seeds of Contemplation by Thomas Merton (New York: New Directions Publishing, 1961). Used with permission.

Prophets of a Future Not Our Own

It helps, now and then, to step back and take the long view.
The kingdom is not only beyond our efforts; it is even beyond our vision.
We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is the Lord's work.
Nothing we do is complete, which is another way of saying that the Kingdom always lies beyond us.
No statement says all that should be said. No prayer fully expresses our faith.
No confession brings perfection. No pastoral visit brings wholeness.
No program accomplishes totally the church's mission.
No set of goals and objectives includes everything.
This is what we are all about: we plant the seed that one day will grow.
We water seed already planted, knowing that they hold future promise.
We lay foundation that will need further development.
We provide yeast that produces effects far beyond our capabilities.
We cannot do everything and there is a sense of liberation in realizing that. This enables us to do something and to do it well.
It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord's grace to enter and do the rest.
We may never see the end results, but that is the difference between the master builder and the worker.
We are the workers, not the master builder.
We are the ministers, not the Messiah.
We are prophets of a future that is not our own. Amen.

(Note: This prayer is often mistakenly attributed to Archbishop Oscar Romero. It was written for Cardinal John Dearden by Bishop Kenneth Untener for a November 1979 Mass honoring deceased priests. Used with permission by *Little Books of the Diocese of Saginaw*.)

The Work of Christmas

When the song of the angel is still,
When the star in the sky is gone,
When the kings and princes are home,
When the shepherds are back with their flocks,
The work of Christmas begins:
To find the lost,
To heal the broken,
To feed the hungry,
To release the prisoner,
To rebuild the nations,
To bring peace among peoples,
To make music in the heart.

First printed in The Mood of Christmas & Other Celebrations by Howard Thurman (Richmond, IN: Friends United Press, 1973), 23; www.fum.org/shop. Used with permission.

Give Us this Day

Give us this day our daily bread,
O Father in heaven, and grant that we
who are filled with good things
from your open hand, may never close our hearts
to the hungry, the homeless, and the poor.
In the name of the Father, and of the Son,
and of the Holy Spirit.

Used with permission of the Abbey of New Clairvaux, Vina, California.

Christ Has No Body

Attributed to St. Teresa of Avila

Christ has no body now but yours,
No hands but yours,
No feet but yours.

Yours are the eyes through which
Christ's compassion must look out on the world.

Yours are the feet with which
He is to go about doing good.

Yours are the hands with which
He is to bless us now.

Prayer for Peace and Justice

God, source of all light, we are surrounded by the darkness of the injustices experienced by your people, the poor who are hungry and who search for shelter, the sick who seek relief, and the downtrodden who seek help in their hopelessness.

Surround us and fill us with your Spirit who is Light. Lead us in your way to be light to your people. Help our parish to be salt for our community as we share your love with those caught in the struggles of life.

We desire to be your presence to the least among us and to know your presence in them as we work through you to bring justice and peace to this world in desperate need.

We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

First printed in Communities of Salt and Light: Parish Resource Manual (Washington, DC: United States Catholic Conference, 1994), 48. Used with permission.

Resource 5:

Prayer Services

Prayer Service on the Seven Themes of Catholic Social Teaching

Our Call, Our Tradition

Leader: Let us place ourselves in the presence of the God who calls us to be salt and light.

Reader: Matthew 5:14-16

All: The church's social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society.

Life and Dignity of the Human Person

Reader: Genesis 1:27

All: The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society.... We believe that ... the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

Call to Family, Community, and Participation

Reader: Exodus 6:7

All: The person is not only sacred but also social. How we organize our society in economics and politics, in law and policy directly affects human dignity and the capacity of individuals to grow in community.

Human Rights and Responsibilities

Reader: Isaiah 10:1-2

All: The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency.

Option for the Poor and Vulnerable

Reader: Acts 2:44-45

All: A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition ... instructs us to put the needs of the poor and vulnerable first.

The Dignity of Work and the Rights of Workers

Reader: Sirach 24:22

All: The economy must serve people.... Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected.

Global Solidarity

Reader: Micah 4:3

All: We are our brothers' and sisters' keepers.... We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Learning to practice the virtue of solidarity means learning that "loving our neighbor" has global dimensions in an interdependent world.

Care for God's Creation

Reader: Genesis 1:31

All: We show our respect for the Creator by our stewardship of creation... We are called to protect people and the planet, living our faith in relationship with all God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

Seeing as God Sees

Reader: John 9:39-41

Leader: Our tradition calls us to see the world in new ways—to reject the blindness of our age. And so we pray. We are called to see with the eyes of the poor in a world blinded by riches and power.

All: Cure our blindness, O God.

Leader: We are called to see with the eyes of the outcast, the leper, the person with AIDS in a world blinded by fear.

All: Cure our blindness, O God.

Leader: We are called to see with the eyes of all God's creatures in a world blind to the beauty of God's creation.

All: Cure our blindness, O God.

Leader: Jesus has opened our eyes to the needs of God's world.

All: We are ready to open our hands to God's work.

Leader: Jesus has opened our minds to the injustice of the world.

All: We are ready to open our mouths to proclaim God's justice.

First printed in In the Footsteps of Jesus: Catholic Social Teaching at Work Today by Stephen M. Colecchi (Washington, DC: United States Conference of Catholic Bishops, 2004), 12-14. Used with permission.

Celebrating Feast Days

Blessed Frédéric Ozanam: Husband, Father, Minister of Christian Charity for the Poor

Despite the upheavals of the French Revolution, a huge gulf between rich and poor people still existed in nineteenth century France. The church had resurgence, but deep suspicions toward it remained. This situation challenged Frederic Ozanam (1813-1853), and he responded creatively. As a professor at the University of Paris, he showed how the church had served and should defend poor people, and how it had contributed steadily to human progress. He modeled what it means to be a loving husband and father. Perhaps he is best known known for founding the St. Vincent de Paul Society, whose members worldwide still care for the material and spiritual welfare of impoverished people. Ozanam integrated devout faith, a towering intellect, a loving soul, and active charity; this is why he is considered holy and someone to be imitated.



Blessed Frédéric Ozanam

Icon of Blessed Frédéric Ozanam used with permission of Fearghal O'Farrell (iconographer) and St. Peter's Church, Philsboro, Dublin, Ireland

Morning

Call to Prayer

The rising sun shines on the rich and the poor alike. The spirit of God reminds us daily of our responsibility to care for the poor and those less fortunate because they are the special presence of God in our midst. With Frederic Ozanam and all the saints, we pray that our service to the poor may be a generous sharing of ourselves, completely stripped of selfishness and condescension.

Praise

Merciful God, from you comes the true wealth of the heart and the spirit of generosity. From of old you reminded your faithful people that your presence is most clearly seen in the poor and the disadvantaged. As Jesus raised the poor, we celebrate the life and ministry of your servant Frederic Ozanam. In his spirit we rejoice that you call us each day to shed the light of human kindness and love on those who cry for bread, for mercy, and for that dignity of life that is at the heart of the Gospel.

Reading (from Frédéric Ozanam)

“Philanthropy is a vain woman for whom good actions are a piece of jewelry and who loves to look at herself in the mirror. Charity is a tender mother who keeps her eyes fixed on the infant she carries at her breast, who no longer thinks of herself, and who forgets her beauty for her love.”

Acclamations

Each day God calls us to share with the poor our abundance and love without counting the cost to ourselves and without regard to our pride. In joy we pray:

Honor, love, and praise be yours!

- We adore you, God, whose presence is found most graciously in the poor, the lowly, and the have-nots, as we pray...
- We are filled with wonder for the power of Christ in our midst that raises us to love the unfortunate, as we pray...
- We worship you, God, whose peace must be heralded by our deeds of justice in this world, as we pray...
- We are filled with love for your compassion, God, that never abandons the poor but hungers and thirsts with them, as we pray.

Closing Prayer

Loving God, in the presence of the poor, your love is made supremely manifest. Jesus commanded us to feed the hungry and give dignity to those upon whom the forces of evil have trodden. In the spirit of Frederic Ozanam, send forth your Spirit. Dispel our fear and quit our timid heart. Move us to share our abundance with the poor. Do not allow us simply to pity the less fortunate, but to worship your presence in their midst. Amen.

Evening Call to Prayer

In the growing darkness, we hear poor people cry out to God and us for bread, for shelter, for kindness, and for their promised share of the dignity of being human. With Frederic Ozanam and all the saints, we pray that God would grant to the Christian community, to every nation, and to every human heart, the gift of greater generosity for the poor, until the forces of poverty are no more.

Thanksgiving

O God, you love the poor and the dispossessed. When you sent your beloved among us, Jesus came not into the world of the powerful, but into the impoverished streets and hearts of his time. This night your Spirit moves among us once again. We feel the power of Christ in our midst. We hear his call to us to feed the poor, to clothe the naked, to love the unloved. And our selfishness and sin humbles us. This night we offer you our repentant prayer of thanks, knowing that the light of Christ in our midst is leading us to a new day of Gospel compassion wherein our hearts can be made to overflow in love for those who hunger for bread, for love, and for dignity.

Reading (from Frédéric Ozanam)

“The poor . . . are there and we can put finger and hand in their wounds . . . ; and at this point incredulity no longer has place and we should fall at their feet and say with the Apostle, ‘Tu est Dominus et Deus meus.’ You are our masters, and we will be your servants. You are for us the sacred images of that God whom we do not see, and not knowing how to love Him otherwise shall we not love Him in your persons?”

Intercessions

The poor and the lowly are the intimate friends of God. In the spirit of Frederic Ozanam, we offer our needs this night, asking in a special way for the spirit of God to make us generous servants of the poor, as we pray: *Keep us mindful of your love.*

- For the church, that we might be divested of every sinful preference we may have for domination, privilege, prestige, and wealth, let us pray...
- For the nations of the world, that every law and structure of society may be founded on mercy and unselfish concern for the betterment of others, let us pray...
- For the members of the St. Vincent de Paul Society, that their generous service of the poor may be blessed and may be an inspiration to all disciples of Jesus, let us pray...
- For the poor and disadvantaged people that we may come to love them as Jesus loves us, let us pray.

Closing Prayer

Loving God, in the presence of the poor, your love is made supremely manifest. Jesus commanded us to feed the hungry and give dignity to those upon whom the forces of evil have trodden. In the spirit of Frederic Ozanam, send forth your Spirit. Dispel our fear and quit our timid heart. Move us to share our abundance with the poor. Do not allow us simply to pity the less fortunate, but to worship your presence in their midst. Amen.

Biography and prayer first printed in Prayers with Searchers and Saints by Dr. Edward Francis Gabriele (Winona, MN: Saint Mary's Press, 1998), 16-19. Used with permission.



Steve Liss – AmericanPoverty.org

Glossary

Advent: The liturgical season immediately prior to Christmas, characterized by expectant waiting and preparation for the birth of Christ.

Bishop: A priest ordained for teaching the faith and leading the church. Bishops usually lead dioceses and offices in the Roman Curia. They are the successors to the Twelve Apostles.

Canon law: The law which governs the Roman Catholic Church.

Cardinal: A cardinal is a senior church official, usually, though not always, a bishop. Together, as the College of Cardinals, they elect the pope. Most cardinals lead a diocese or archdiocese or an office in the Vatican.

Catholic Identity: What makes a Catholic Charities agency (or other Catholic institution) uniquely Catholic.

Catholic social teaching: The body of Catholic teaching, developed since the Industrial Revolution, dealing with issues of poverty, wealth, peace, war, economics, and the role of government.

Catholic social doctrine: Another term for Catholic social teaching.

Charity: What is given out of love.

Code of ethics: A code of ethics sets out principles and procedures to be utilized in specific ethical situations. Codes of ethics help members of an organization make distinctions between “right” and “wrong” and apply these concepts to specific situations. Catholic Charities employees may be bound by more than one code of ethics, a professional code (e.g. social work) and the agency code.

Corporal works of mercy: Actions and practices required of the faithful which tend to bodily needs: feeding the hungry, giving drink to the thirsty, clothing the naked, sheltering the homeless, visiting the sick, visiting the imprisoned, and burying the dead.

Curia: A group of officials who assist in the governance of a diocese or in the case of the Roman Curia, the entire church.

Dicastery: A department of the Roman Curia.

Diocese: A district of the church led by a bishop.

Encyclical: A teaching letter from the pope on a topic of importance.

Ethics: The process of making moral decisions about right and wrong, justice and injustice.

Formation: The shaping of a person's faith life through education and spiritual exercises.

Gospel of Life: The teaching of the church regarding the protection of human life from conception until natural death. Pope John Paul II wrote an encyclical of the same name in 1995 which elaborates this teaching.

Holy Father: The pope.

Holy See: The central government of the church, located at the Vatican.

Human dignity: Because human beings are made in the image and likeness of God, they possess an inherent dignity from which all of the rights enumerated in Catholic social teaching flow.

Incarnation: When God took human flesh through the birth of Jesus Christ.

Justice: What is due a person from being made in the image and likeness of God.

Lent: The liturgical season immediately prior to Easter, characterized by preparations of prayer, penitence, almsgiving, and self-denial.

Liturgical seasons: The liturgical cycle divides the year into a series of liturgical seasons, each with its own emphases, and prayer.

Liturgy: The public worship of the church, such as, but not limited to, the Mass.

Mass: The celebration of the Eucharist, where Catholics receive the Body and Blood of Christ.

Natural Law: The law established by God in nature. The church believes that all human laws should have reference to the natural law.

Option for the Poor: The concept that God possesses a special, but not exclusive, love of people living in poverty and other vulnerable people. Our society must therefore reflect that special concern for the poor.

Pastor: A priest who leads a specific community of Catholics in a parish, a “parish priest.”

Pastoral letter: A teaching letter of a bishop or conference of bishops (such as a state or nation).

Permanent Deacon: A clergyman ordained for service in the church. Roman Catholic deacons can be married at the time of ordination, but may not marry after ordination.

Presbyterate: The priests of a given diocese, understood as a body.

Priest: A clergyman who presides at the sacrifice of the Mass. Many priests serve in parishes, a good deal of them as pastors.

Relic: An item of significance to the life of Christ or a saint recognized by the Church. A first-class relic is an item directly associated with the life of Christ or a body part of a saint. A second-class relic is an item that a saint wore or used.

Religious: Members of a religious order or institute for consecrated life.

Religious order: Organizations of clergy and laity who live a common life following a religious rule under the leadership of a religious superior. Most members of religious orders take vows of poverty, chastity, and obedience.

Scripture: The books of the Old (Hebrew Scriptures) and New Testaments of the Bible.

Second Vatican Council (Vatican II): Held between the years 1962 and 1965, this “ecumenical council,” or gathering of the world’s bishops, produced four new constitutions and nine decrees addressing the church’s role and function in the modern world.

Signs of the times: In the introduction to the *Pastoral Constitution on the Church in the Modern World*, the bishops of the world, in union with the pope, used the phrase “signs of the times” to refer to significant developments in the world at any given moment: “At all times the Church carries the responsibility of reading the signs of the times and interpreting them in the light of the Gospel” (#4).

Subsidiarity: The principle that social matters should be addressed by the smallest or least centralized social unit except when the smaller authority is no longer capable of competently addressing these matters.

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Appendices

1. One Hundred Years of Catholic Social Teaching
2. *Deus Caritas Est* (God is Love) PowerPoint Presentation
3. “Social Work for Social Justice: Ten Principles,” by the School of Social Work, The College of St. Catherine and the University of St. Thomas
4. “The Catholic Identity of Catholic Charities,” by Fred Kammer
5. Sample Job Description: Director of Catholic Mission Integration
6. Sample Job Description: Mission Integration and Catholic Identity Committee
7. Holy Women and Men

1. One Hundred Years of Catholic Social Teaching

The following is taken from *Catholic Social Teaching: Our Best Kept Secret*, ed. Peter J. Henriot, Edward P. DeBerri, and Michael J. Schultheis (Maryknoll, NY: Orbis Books, 1987).

The Condition of Labor (Rerum Novarum): Leo XIII, 1891

Historical context: The terrible exploitation and poverty of European and North American workers at the end of the nineteenth century prompted the writing of this encyclical.

Major areas of concern:

- Care for the poor
- Rights of workers
- Role of private property
- Duties of workers and employers
- Return to Christian morals
- Role of public authority

The Reconstruction of the Social Order (Quadragesimo Anno): Pius XI, 1931

Historical context: This encyclical commemorates the fortieth anniversary of *The Condition of Labor*. Pius wrote and issued this letter during a time when major depression was shaking the economic and social foundations in society worldwide. He strongly criticized the abuses of both capitalism and communism and attempted to update Catholic social teaching to reflect changed conditions. He broadened the church's concern for poor workers to encompass the structures which oppress them. The principle of subsidiarity was first used in this letter.

Major areas of concern:

- Role of the church
- Responsible ownership
- Labor and capital
- Public authority
- Just social order
- Capitalism and socialism

Mother and Teacher: Christianity and Social Progress (Mater et Magistra): John XXIII, 1961

Historical context: This encyclical was issued in response to the severe imbalances between the rich and poor that exist in the world. John XXIII “internationalizes” Catholic social teaching by treating, for the first time, the situation of countries which are not fully industrialized. He articulates an important role for the laity in applying the church’s social teachings in the world. The letter also marks the 70th anniversary of *The Condition of Labor*.

Major areas of concern:

- Just remuneration
- Subsidiarity
- Agriculture
- Economic development
- Role of the church
- International cooperation
- Socialization

Peace on Earth (Pacem in Terris): John XXIII, 1963

Historical context: Written during the first year of Vatican II, this is the first encyclical addressed to “all people of good will.” Issued shortly after the Cuban Missile Crisis in 1962 and the erection of the Berlin Wall, this document spoke to a world aware of the dangers of nuclear war.

Major areas of concern:

- Rights and duties
- Role of public authorities
- Common good
- Christian world order
- International relations
- Disarmament

The Church in the Modern World (Gaudium et Spes): Vatican Council document, 1965

Historical context: This document represents the opinion of the overwhelming majority of the world’s bishops. It is seen as the most important document in the church’s social tradition. It announces the duty of the people of God to scrutinize the “signs of the times” in light of the Gospel and to bring about change in the world.

Major areas of concern:

- Human dignity
- Common good
- “Signs of the times”
- Public responsibility
- Respect for families
- Right of culture
- Justice and development
- Peace

On the Development of Peoples (Populorum Progressio): Paul VI, 1967

Historical context: This is the first encyclical devoted entirely to the international development issue. The pope stresses the economic sources of war and highlights economic justice as the basis of peace.

Major areas of concern:

- Human aspirations
- Structural injustice
- Church and development
- New humanism
- Common good
- Economic planning
- International trade
- Peace

An Apostolic Letter: A Call to Action (Octogesima Adveniens): Paul VI, 1971

Historical context: This is an open, apostolic letter from the pope to Cardinal Maurice Roy, president of the Pontifical Commission on Justice and Peace, to commemorate the eightieth anniversary of *The Condition of Labor*. It deals with modern aspirations and ideas, especially liberalism and Marxism.

Major areas of concern:

- Urbanization
- Role of local churches
- Duties of individual Christians
- Political activity
- Worldwide dimensions of justice

Justice in the World: Synod of Bishops, 1971

Historical context: This document illustrates the powerful influence of native leadership of the churches of Africa, Asia, and Latin America. It states that “action for justice” is a constitutive dimension of the preaching of the Gospel.

Major areas of concern:

- Gospel mandate for justice
- Right to development
- Justice as Christian love
- Education for justice
- International action

Evangelization in the World (Evangelii Nuntiandi): Paul VI, 1975

Historical context: This apostolic exhortation was written at the request of the 1974 Synod of Bishops. It affirms the Vatican II council’s teaching on the active role that the institutional church and individual Christians must play in promoting justice in the world.

Major areas of concern:

- Personal conversion
- Church and culture
- Justice and liberation
- Universal and individual churches
- Gospel and non-Christians

On Human Work (Laborem Exercens): John Paul II, 1981

Historical context: Written almost entirely by the pope himself, this encyclical reflects statements made while he was a Polish prelate and those made during the first years of his pontificate. It also refines the church’s teaching on property and its criticism of capitalism and Marxism.

Major areas of concern:

- Dignity of work
- Capitalism and socialism
- Property
- Unions
- Employment (calls for a work place justice)
- Spirituality of work

The Social Concerns of the Church (Sollicitudo Rei Socialis): John Paul II, 1987

Historical context: The encyclical reflects the severity of global economics at the end of the 1980s, with debt, unemployment, and recession seriously affecting the lives of millions not only in the developing countries but also in the more affluent countries.

Major areas of concern:

- Authentic development
- North/South gap
- East/West blocs
- Solidarity
- Option for the poor
- Structures of sin
- Ecological concerns

The Hundredth Year (Centesimus Annus): John Paul II, 1991

Historical Context: This year marked the celebration of the 100th anniversary of *The Condition of Labor*. John Paul II speaks about capitalism, socialism, and communism in light of world focus on the collapse of the communist bloc.

Major areas of concern:

- International development
- Religious freedom
- Economic justice
- Capitalism, socialism, communism
- Human and economic liberty

God is Love (Deus Caritas Est): Benedict XVI, 2005

Historical context: This is the first encyclical by Pope Benedict XVI. A project begun by John Paul II, Benedict carried it forward by writing the first part of the letter, an essay on love. The second part is on the work of charitable organizations, the first of its kind.

Major areas of concern:

- Establishing love as criteria for all church activity
- Theology of the church
- Relationship between justice and charity

- Relationships between politics and faith
- Formation of charity worker
- Attitude in charitable works

Charity in Truth (Caritas in Veritate): Benedict XVI, 2009

Historical context: In the summer of 2009 the world faced a major economic crisis. World poverty was increasing, climate change debated, and disease and wars impacted the poor of the world.

Major areas of concern:

- Christian humanism
- Economic justice
- Foreign aid
- Technology
- Environment
- Secularism and fundamentalism

2. *Deus Caritas Est (God is Love)*

PowerPoint Presentation

(see *Companion CD*)

Introduction

The purpose of this PowerPoint Presentation is to provide agencies with a training resource on Pope Benedict's first encyclical titled, *Deus Caritas Est (God is Love)*. It is divided into two main parts: (1) The Unity of Love in Creation and in Salvation History, and (2) Caritas, the Practice of Love by the Church as a "Community of Love."

This resource has speaker notes and suggestions for questions and group discussions and is meant to be adapted by the agency and/or facilitator.

During the slide show, there are suggestions for discussion and reflection on the material. The slides from the PowerPoint are provided on the following pages.

A Presentation on

God is Love
(*Deus Caritas Est*)

An encyclical letter by Pope Benedict XVI

1

God is Love

Part I: The Unity of Love in Creation and in Salvation History

Part II: Caritas, the Practice of Love by the Church as a “Community of Love”

2

Workshop Goals:

- God loves humanity with a personal and enduring love.
- Love of God and love of neighbor are interrelated.
- The work of Catholic Charities is an essential role of the church.
- Catholic charitable works have three distinct characteristics.
- We are instruments of God’s compassion and love.

3

God is Love

What is a papal encyclical?



What is Catholic social teaching (values)?

4

Major Documents of CST

1891 - *On the Condition of Labor*
1931 - *Reconstructing the Social Order*
1961 - *Christianity and Social Progress*
1963 - *Peace on Earth*
1965 - *Church in the Modern World*
1967 - *On the Development of Peoples*
1971 - *Call to Action*
1981 - *On Human Work*
1988 - *On Social Concern*
1995 - *The Gospel of Life*
2006 - *God is Love*
2009 - *Charity in Truth*

Leo XIII
Pius IX
John XXIII
John XXIII
Vatican II
Paul VI
Paul VI
John Paul II
John Paul II
John Paul II
Benedict XVI
Benedict XVI

5

Key Principles of CST

- ❖ Human Dignity
- ❖ Common Good
- ❖ Subsidiarity
- ❖ Solidarity with the Poor



6

God is Love

“God is love, and he who abides in love abides in God, and God abides in him” (1 John 4:16).



7

God is Love

Part I: The Unity of Love
in Creation and Salvation
History



8

God is Love

Different Understandings of “Love”

- *Eros*
- *Agape*

9

God is Love

The Bible presents a new image of God:

- *Hear, O Israel, the Lord our God is one Lord*” (Dt. 6:4).
- The one God in whom Israel believes loves with a personal love.
- God’s love is an elective love: among all nations God chooses Israel and loves her—but does so precisely with a view to healing the whole human race.

10

God is Love

Jesus Christ: the incarnate love of God
-the Good Shepherd
-the Good Samaritan
-the Forgiving Parent
-Jesus’ Passion and Death

11

The Great Parables of Jesus

The Good Samaritan (Luke 10:25-37)

The Last Judgment (Mt 25:31-46)

12

Love of God & Neighbor

“If anyone says, I love God and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen” (1 John 4:20).

13

Review of Part I

1. One God who loves with a personal love.
2. Jesus is the incarnate love of God.
3. Love of God and love of neighbor are one.

14

God is Love

Break

15

God is Love

Part II: Caritas, the Practice of Love by the Church as a “Community of Love”

16

Love of Neighbor

is a responsibility for the entire church community at every level.



17

Early Christian Community

“All who believed were together and had all things in common, and they sold their possessions and goods and distributed them to all, as any had need” (Acts 2: 44-45).

18

Creation of the Diaconate

“So the Twelve called together the community of disciples and said, it is not right for us to neglect the word of God to serve at table. Select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, whereas we shall devote ourselves to prayer and to the ministry of the word” (Acts 6:5-6).



19

God is Love

As the church grew, the work of charity became organized.



20

Two Essential Facts about the Church

1. The church's deepest nature is expressed in:

- *proclaiming the word of God;*
- *celebrating the sacraments; and*
- *exercising the ministry of charity.*

21

Two Essential Facts about the Church

2. The church is God's family in the world.



22

Charity

“For the Church, charity is not a kind of welfare activity which could equally well be left to others, but is a part of her nature, an indispensable expression of her very being.”



--Pope Benedict XVI

23

God is Love



The Distinctiveness of the Church's Charitable Activity

24

The Good Samaritan

- Does the behavior of the priest and Levite come as a surprise? Why?
- How does the response of the Samaritan bring new meaning to the term “neighbor”?
- How does this parable serve as an example for our work at Catholic Charities?

25

Church's Charitable Activity

1. *Christian charity demands a response to immediate needs and specific situations:*

- *feeding the hungry,*
- *clothing the naked,*
- *caring for and healing the sick,*
- *visiting those in prison, etc.*



26

Church's Charitable Activity

Communist Republican
 Liberal
 Green Party
 Tea Party Socialist
 2. *Christian charity is independent of political parties and ideologies.*
 Libertarian
 Conservative Independent
 Democrat Marxist

27

Church's Charitable Activity

3. *Christian charity must not be used for converting others to join the Catholic Church.*



28

God is Love

Those responsible for the church's charitable activity...



29

God is Love

...are encouraged to carry out the mission of Catholic Charities in a spirit of humility and prayer.

30

God is Love

“Since God has first loved us, love is now no longer a mere “command”; it is the response to the gift of love with which God draws near to us” (1 John 4:10).



31

God is Love

“In a world where the name of God is sometimes associated with vengeance or even a duty of hatred and violence, I wish in my first Encyclical to speak of the love which God lavishes upon us and which we in turn must share with others.”

--Pope Benedict XVI ³²

Workshop Goals:

- God loves humanity with a personal and enduring love.
- Love of God and love of neighbor are interrelated.
- The work of Catholic Charities is an essential role of the church.
- Catholic charitable works have three distinct characteristics.
- We are instruments of God's compassion and love.

33

3. Social Work for Social Justice: Ten Principles

by the School of Social Work, College of St. Catherine and
University of St. Thomas

Human Dignity

Dignity of the human person is the ethical foundation of a moral society. The measure of every institution is whether it threatens or enhances the life and dignity of the human person. Social workers respect the inherent dignity and worth of all individuals. Social workers treat each person in a caring, respectful manner mindful of individual differences and cultural and ethnic diversity. Social workers seek to promote the responsiveness of organizations, communities and social institutions to individuals' needs and social problems. Social workers act to prevent and eliminate domination of, exploitation of, and discrimination against any person or group on any basis.

Dignity of Work and the Rights of Workers

In a marketplace where profit often takes precedence over the dignity and rights of workers, it is important to recognize that the economy must serve the people, not the other way around. If the dignity of work is to be protected, the basic rights of workers must be respected – the right to productive work, to decent and fair wages, to organize and join unions, to private property and to economic initiative. Social workers challenge injustice related to unemployment, workers' rights and inhumane labor practices. Social workers engage in organized action, including the formation of and participation in labor unions, to improve services to clients and working conditions.

Community and the Common Good

All individuals by virtue of their human nature have social needs. Human relationships enable people to meet their needs and provide an important vehicle for change. *The family, in all its diverse forms, is the central social institution that must be supported and strengthened. The way in which society is organized – in education, economics, politics, government – directly affects human dignity and the common good. Social workers promote the general welfare and development of individuals, families and communities.* Social workers seek to strengthen relationships among people at all levels to promote the well being of all.

Solidarity

We are our brother's and sister's keeper. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. An ethic of care acknowledging our interdependence belongs in every aspect of human experience including the family, community, society and global dimensions. Social workers understand that relationships between and among people are an important vehicle for change. Social workers engage people as partners in the helping process and seek to strengthen relationships among people to promote well being at all levels.

Rights and Responsibilities

People have a right and a responsibility to participate in society and to work together toward the common good. *Human dignity is protected and healthy community can be achieved only if human rights are protected and responsibilities are met.* Accordingly, every person has a fundamental *right to things necessary for human decency.* *Corresponding to these rights are responsibilities to family, community and society.* Social workers, mindful of individual differences and diversity, respect and promote the right of all individuals to self-determination and personal growth and development. Social workers provide education and advocacy to protect human rights and end oppression. Social workers empower individuals/groups to function as effectively as possible.

Stewardship

It is incumbent upon us to recognize and protect the value of all people and all resources on our planet. While rights to personal property are recognized, these rights are not unconditional and are secondary to the best interest of the common good especially in relation to the right of all individuals to meet their basic needs. Stewardship of resources is important at all levels/settings: family, community, agency, community and society. Social workers strive to ensure access to needed information, services and resources; equality of opportunity; and meaningful participation for all people. Social workers promote the general welfare of people and their environments.

Priority for the Poor and Vulnerable

A basic moral test of any community or society is the way in which the most vulnerable members are faring. In a society characterized by deepening divisions between rich and poor, the needs of those most at risk should be considered a priority. Social workers advocate for living conditions conducive to the fulfillment of basic human needs and to promote social, economic, political, and cultural values and institutions that

are compatible with the realization of social justice. Social workers pursue change with and on behalf of vulnerable and oppressed individuals and groups to: address poverty, unemployment, discrimination and other forms of social injustice; expand choice and opportunity; and promote social justice.

Governance/Principle of Subsidiarity

Governance structures in all levels/settings have an imperative to promote human dignity, protect human rights, and build the common good. While the principle of subsidiarity calls for the functions of government to be performed at the lowest level possible in order to insure for self-determination and empowerment, higher levels of government have the responsibility to provide leadership and set policy in the best interest of the common good. Social workers engage in social and political action in order to promote equality, challenge injustice, expand opportunity and empower individuals, families and groups to participate in governance structures at all levels.

Participation

All people have a right to participate in the economic, political and cultural life of society. Social justice and human dignity require that all people be assured a minimum level of participation in the community. It is the ultimate injustice for a person or a group to be excluded unfairly. Social workers strive to ensure access to equal opportunity and meaningful participation for all. Social workers empower individuals and groups to influence social policies and institutions and promote social justice. Social workers advocate for change to ensure that all people have equal access to the resources and opportunities required to meet basic needs and develop fully.

Promotion of Peace

In light of the human dignity and worth of all and the ethical imperatives of solidarity and stewardship, we are called to promote peace and non-violence at all levels – within families, communities, society and globally. *Peace is the fruit of justice and is dependent upon the respect and cooperation between peoples and nations. Social workers promote peace and the general welfare of society from local to global levels.*

Copyright © July 2006. **Sources:** NASW Code of Ethics, U.S. Conference of Catholic Bishops, Office of Social Justice - Archdiocese of St. Paul and Minneapolis

4. The Catholic Identity of Catholic Charities

An excerpt from *Faith. Works. Wonders.: An Insider's Guide to Catholic Charities* by Fred Kammer, SJ

Across this nation there are literally hundreds of independent organizations, involving thousands of programs, which make up the Catholic Charities network. In 2007, over 64,875 staff, 6,342 board members, and 230,357 volunteers served 7.7 million people.¹ They were the face and hands and heart of Catholic Charities. And despite the incredible variety of people of many faiths and none who make Catholic Charities a reality, certain essentials make the agencies *Catholic Charities*. Ten of them stand out.² They are drawn from the history of the mission of Catholic Charities..., from authoritative documents of the Catholic Church, and from the experiences of Catholic Charities agencies across the country.

First, this ministry is rooted in the Scriptures. The work done by Catholic Charities has its roots deep in the Scriptures. In the Jewish Scriptures, at the heart of the biblical concept of *justice* was the care of the widow, orphan, and the stranger. Responding to their needs was a special responsibility of the Jewish people, and this justice was the gauge of whether they understood their relationship to God and to one another. Ironically, the contemporary work of Catholic Charities worldwide continues to be primarily to these same groups who comprised the biblical anawim: poor women; poor children; and those marginalized because, literally, they are foreign workers, immigrants, and refugees, or because they are racially different, or because they have a disability, HIV/AIDS, or some other condition that sets them apart. How these people are treated tests every society's justice and whether

people understand that we are all children of one God who is passionately concerned about the least among us.

This was the teaching of Jesus as well. In the famous judgment scene in Matthew 25, one of Pope Benedict's "great parables," Jesus tells his followers that the nations will be judged by how they treat him—found among the hungry, homeless, sick, imprisoned, and poor. This teaching is reinforced in the great scene in the thirteenth chapter of the Gospel of John when Jesus washes the feet of his disciples and charges them to do so for others. It is an expression of the servant model of Church underscored in the teaching of the Second Vatican Council (see *The Church in the Modern World*).

Second, this ministry has been an integral part of the Catholic Church for two thousand years. As the apostolic Church formed, the apostles faced a challenge that threatened to tear apart the new Christian community. The charge brought by the Greek-speaking Christians was that their widows were not receiving a share of the community's goods. The apostles then appointed the seven deacons; and their first ministry was to make sure that justice was reflected in the life of the community—that poor widows and children were cared for. As Pope Benedict pointed out, this ministry was institutionalized in the Egyptian monasteries of the fourth century, then in Church corporate structures of the sixth century, which were entrusted by government with the means to assist the poor.

This ministry of caring for the needy also was institutionalized in the great monasteries of the first millennium spread across the Church. The monastic communities of men and women took care of orphans, the sick, the elderly, travelers, and the poor. Centuries later, from the monasteries it was carried by women and men religious back into the cities where orphanages, homes for the sick and elderly, hospices, and many other centers for health and social services were established. Still later, lay and religious associations such as those begun by St. Vincent de Paul in France in the seventeenth century expanded and deepened this work. Many other great Saints were known for their ministries to the poor and vulnerable: St. Francis of Assisi, St. Clare, St. Peter Claver, St. Catherine of Siena, St. Martin de Porres, St. Ignatius of Loyola, and, in the United States, Sts. Elizabeth Ann Seton, Frances Cabrini, and Katherine Drexel.

Carried to the New World, this tradition of caring for the needy became part of the institutional and parish life of the Catholic Church here. The first such foundation was the orphanage, home for “women of ill repute,” school, and health care facility begun by the Ursuline Sisters in New Orleans in 1727. By 1900, over eight hundred Catholic charitable institutions existed in the United States. Now, staff and volunteers, serving almost eight million persons a year, care for fetal alcohol syndrome infants, sponsor group homes for persons with mental disabilities, provide high-rise apartments for the elderly, resettle refugees and immigrants, counsel troubled families, offer hospice to persons with HIV/AIDS, feed hungry families, and shelter people who are homeless.

Third, Catholic Charities promote the sanctity of human life and the dignity of the human person.

The ultimate rationale for these services is the belief in the sanctity of the human person and the dignity of human life, the underlying foundation for all of Catholic social teaching. This is reflected, for example, in adoption services that are among the most traditional in Charities and the care for the sick and the elderly which is a hallmark of the work of Catholic Charities. While society may exclude some people because they are sick, disabled, poor, or racially different, Catholic Charities reach out to them with respect for their human dignity. While society may reject some people because they are in prison or undocumented, Catholic Charities work to enhance their dignity, improve their lives, and meet their needs. Jesus Christ rejected no one from his healing touch and was known for his fellowship meals with tax collectors and sinners. So, too, Catholic Charities welcome persons with HIV, undocumented migrants, or others whom political majorities would ignore or punish.

Because of the theological and philosophical traditions of this faith community, at the heart of which are human sanctity and dignity, Catholic Charities have certain values and ethical standards to shape their work; these are set out in the *Catholic Charities USA Code of Ethics...* Among these values is the preferential concern for the poor articulated by Pope John Paul II and so many others. This preference is fleshed out in the nature of their services, the locations of their offices, the use of sliding fee scales, and advocacy for social justice.

Fourth, Catholic Charities are authorized to exercise their ministry by the diocesan bishop. Whether founded by a diocese, parish, religious congregation, or lay activists, Catholic charitable works and institutions root their formal Catholic identity in relationship to the Chapter

and the diocesan bishop. As emphasized by Pope Benedict in *Deus Caritas Est*, the bishop is charged in Church teaching and canon law with responsibility for the apostolate within diocesan boundaries and with a special charge to care for the poor. However organized in terms of canon and civil law, Catholic Charities have responsibilities to operate consistently with the teachings and values of the Church. While there is great organizational variety, the civil law structure of even a separately incorporated charities agency generally allows the diocesan bishop to exercise his canonical responsibilities for the apostolate.

Fifth, Catholic Charities respect the religious beliefs of those they serve. Many people are surprised to learn that Catholic Charities serve people of all faiths. They may be even more surprised to learn that most agencies do not keep statistics on the religious affiliation of those coming to them. This is not an accident of history or a result of receiving funding from the United Way or government entities. Instead, it reflects a determined position to serve the entire community, a custom going back as far as the fourth century and, in this country, to the Ursuline Sisters in New Orleans in 1727. Again, in the pattern of Christ Jesus, the agencies' response is to families and persons in need—those who are hungry, homeless, depressed, troubled, and frail—regardless of their religious beliefs. We see this in Jesus' own ministry, where he cured the daughter of the Canaanite woman in Matthew 15 and the centurion's servant in Luke 7. Pope Benedict emphasized this inclusiveness in his encyclical's treatment of the Parable of the Good Samaritan and its lesson of universal love.

This decidedly ecumenical approach is simultaneously very Catholic. It reflects our respect

for human dignity, religious liberty, and the ecumenical sensitivity promoted at Vatican II. Many people come to Catholic Charities for particular needs: a hot meal, a safe place to stay, a voucher for prescription medicine, resettlement in a new nation, and resources to rebuild after a natural disaster. They do not seek or need religious proselytizing, nor would staff members and volunteers offer it. It would be more than strange to preach Catholic beliefs to a devout Muslim family being resettled from Bosnia, a Buddhist Vietnamese grandmother coming to a Catholic Charities senior center, a Baptist elder to whom volunteers deliver a meal at home, or an Evangelical father entering a job-training program. Agencies are Catholic precisely in their respect for others' religious beliefs. As Pope John Paul II told the members meeting in San Antonio in 1987, "For your long and persevering service—creative and courageous, and blind to the distinctions of race or *religion*—you will hear Jesus' words of gratitude, 'You did it for me.'"³

Ten years later, Pope John Paul addressed the Pontifical Council "Cor Unum" on the role of charitable activity worldwide. Charitable activity is an eloquent means of Catholic evangelization because it witnesses to a spirit of giving and of communion inspired by God who created all men and women, the pope said. But, he continued, the primary motivation for Catholic giving is to serve Christ in the poor and suffering and to promote the justice, peace, and development worthy of the children of God. "Actions of aid, relief, and assistance should be conducted in a spirit of service and free giving for the benefit of all persons without the ulterior motive of eventual tutelage or proselytism."⁴ Pope Benedict was equally explicit in his encyclical on love: "Charity, furthermore, cannot be used as a means of engaging in what

is nowadays considered proselytism. Love is free; it is not practiced as a way of achieving other ends.”⁵ The love of God is to be shown in the work of Catholic Charities, not imposed as a condition for housing, food, or counseling services.

For a variety of reasons, however, Catholic Charities also may sponsor particular programs for the Catholic community, including marriage preparation and counseling, parish outreach and training, Catholic school counseling, or other more specific services. These are usually funded by the Catholic Church, used primarily by Catholics, and have a more explicitly Catholic content where appropriate.

Sixth, Catholic Charities recognize that some services require attention to the physical, mental, and spiritual needs of those they serve. In some services, it is appropriate and necessary to recognize and respond to the physical, mental, and spiritual needs of those Charities serve. Addiction treatment programs, marriage and family counseling, grief ministries, and other services call for attention to all the integrated facets of human beings. Catholic Charities do this in many ways consistent with their respect for the individual’s religious beliefs. For example, twelve-step programs have a distinctive spiritual component essential to their success. Homeless shelters often provide opportunities for sharing faith and hope, prayer of all kinds, and expressions of belief in a higher power. Senior centers and residences may provide opportunities for chaplaincy services of various denominations, depending on the desires of those served. And marriage and family counseling often must attend to the spiritual beliefs and values of those involved and how those beliefs help or hinder movement towards healing within the family.

Counselors recognize and affirm the importance of this spiritual dimension of those they serve, again without imposing religious beliefs upon those involved.

Pope Benedict underscores this openness to the spiritual in all of Charities’ services when he emphasizes the concern of charity for the whole person. Often, he says, no matter what the need in question, people crave “the look of love” because of their interior desire for a sign of love, of concern.⁶ Pope John Paul had made a similar point in his 1987 San Antonio address to Catholic Charities USA when he declared, “[N]o institution can by itself replace the human heart, human compassion, human love or human initiative, when it is a question of dealing with the sufferings of others.”⁷

The deepest cause of their suffering may well be “the very absence of God,” wrote Pope Benedict. The Church’s charitable activity, then, does not impose religion, but remains open to communicate God’s love in deeds:

Those who practice charity in the Church’s name will never seek to impose the Church’s faith upon others. They realize that a pure and generous love is the best witness to the God in whom we believe and by whom we are driven to love. A Christian knows when it is time to speak of God and when it is better to say nothing and let love alone speak. He knows that God is love (cf. 1 Jn 4:8) and that God’s presence is felt at the very time when the only thing we do is to love.⁸

St. Francis of Assisi is reputed to have made the same point to his followers, saying, “Preach the Gospel, if necessary use words.”

Seventh, Catholic Charities have a special relationship to the Catholic diocese and to Catholic parishes. In over half of U.S. dioceses, Catholic Charities agencies have formal programs through which the agency seeks to support and encourage the parish in its ministry to the community and its needs.⁹ In many others this parish relationship also exists, although more informally. In this capacity, agencies assist parishioners in the exercise of their baptismal commitment to the poor and needy.¹⁰ Agencies provide professional resources, training, support, and encouragement to parish-based ministries such as food pantries, outreach to the frail elderly, community organizing, legislative networks working for social justice, and action for global solidarity and peace. By so doing, agencies help pastors and parishes to carry out their responsibilities to form caring faith communities. They also expand agencies’ own ministry through the hands and hearts of many thousands of parishioners, and even enlist parishes and parishioners in joint ventures such as community-wide soup kitchens, sponsorship of refugee families, and prison visitations. The U.S. bishops, writing in *In All Things Charity*, urged parish leaders and members to develop links with diocesan Catholic Charities agencies and encouraged Charities agencies to reach out to parishes to support their social concern activities.¹¹

Catholic Charities also cooperate with diocesan leadership by operating or collaborating with diocesan offices and programs, funded largely by the Church. These would include the Catholic Campaign for Human Development anti-poverty program, family life and respect life programs, youth organizations, offices

for African-American or Hispanic-American Catholics, Catholic Relief Services, the St. Vincent de Paul Society, and justice and peace offices. In so doing, Catholic Charities assist the Catholic Church in carrying out other related aspects of the Church’s ministry within and to the wider community and help fulfill their own mission to serve people in need, advocate for a just society, and bring people together to solve community problems.

Eighth, Catholic Charities work in active partnership with other religiously sponsored charities and with the civic community. Reflecting the teaching of the Second Vatican Council and an even longer experience with practical ecumenism, Catholic Charities express the willingness and even responsibility of the Catholic Church to work hand in hand with other religions and other people of good will to serve community needs. They often support community-wide fundraising for the benefit of Catholic Charities, the charities sponsored by other churches, and other non-profit organizations, such as those conducted by the United Way. They build coalitions to address emerging community needs by developing new collaborative responses, community education, and combined advocacy before public and private forums. The U.S. bishops have encouraged such activities and partnerships: “Voluntary organizations play an important part in our collective efforts to promote the common good, protect human life, reach out to people in need, and work for a more just and compassionate society ... Parishes, diocesan organizations, and Catholic charity and justice organizations should take every reasonable opportunity to work with such associations as well as with those organizations sponsored by other faith communities.”¹² The bishops also urged collaboration with the private sector where businesses, corporations, and

unions could play a strong role in promoting jobs with decent wages, providing volunteers and financial support, and supporting charities with technical assistance, business skills, and capital.¹³ Pope Benedict urged charity workers to “work in harmony with other organizations in serving various forms of need, but in a way that respects what is distinctive about the service that Christ requested of his disciples.”¹⁴

Ninth, Catholic Charities support an active public-private partnership with government at all levels. The Catholic Church has a long and strong tradition of teaching about the responsibilities of governments for promoting the common good and protecting the least among us and the responsibilities of Catholics as citizens and taxpayers for support of those roles and active participation in civic life. In his encyclical, Pope Benedict taught that, “The just ordering of society and the State is a central responsibility of politics.” In carrying out this responsibility, “justice is both the aim and the intrinsic criterion of all politics.”¹⁵ The Church’s role here is the formation of consciences and education as to the “authentic requirements of justice” in the civic realm in which everyone has a duty. “Building a just social and civil order, wherein each person receives what is his or her due, is an essential task which every generation must take up anew.”¹⁶ The Church does not replace the State, but has a duty to promote justice in the public dialogue.

An additional relationship exists between Church and State, Benedict teaches, whereby there has been “the growth of many forms of cooperation between State and Church agencies.”¹⁷ In keeping with the principle of subsidiarity, the government encourages various forms of subsidiary organizations such as Catholic Charities, who bring their own strong mission,

resources, and volunteers to serve the needs of the public. In many cases as well, government provides the kinds of financial resources which are far beyond the wherewithal of private charities who in turn bring to bear the human and spiritual resources which are unavailable to government.

Two instances come to mind. One is the provision of income support, often to the elderly, disabled, and needy families, a role for which only government has the resources. The *Compendium* speaks of such redistribution of income under the heading of social justice and the pursuit of authentic well-being within a country.¹⁸ Charities cannot replace this function of government—basic income support—but they often provide additional financial and in-kind support (food, clothing, a rent payment) in times of crisis, when government income programs are clearly inadequate to meet family needs (which is the case all too often), and for short-term needs of families otherwise able to support themselves.

The second area of complementarity between government and voluntary agencies such as Catholic Charities is in the provision of needed social services. In the light of these teachings, Catholic Charities have sought and accepted partnerships with cities, counties, states, and the Federal Government in which they receive government funding for services to the wider community that they judge to be consistent with their own missions. These payments may take the form of contracts to deliver particular services such as foster care of vulnerable youth, reimbursement for care of individuals paid by government such as Medicaid, and government funding of construction such as housing. Government provides funding; and agencies bring additional funding, volunteers, efficiency,

values, community credibility, and dedication to the service of local communities and their needy families. As the U.S. bishops explain approvingly: “The U.S. government has also provided funding for needed social services by purchasing service contracts and providing other funding for nonprofit agencies. These agencies, in turn, have provided hands-on care by trained staff, enrichment of volunteers, private fund raising, and dedicated commitment to deliver the services to children, families, elders, and people with disabilities.”¹⁹ What the bishops describe at the level of the federal government is also true of state and local governments as well, either with federal funding delivered through block grants and other devices to the states and localities or with separate state or local funds.

The bishops have an important caveat as well. In describing positively this partnership between State and Church, they provided this caution: “In establishing partnerships with voluntary agencies, public sector authorities must not make requirements that weaken agency identities and integrity or undermine agency commitments to serve people in need.”²⁰

This was a timely warning in view of the increasing tendency of those in government to disregard the strongly held values of charitable agencies—especially religious organizations—by imposing inconsistent requirements. This occurred in California at the turn of this century when the legislature defined “religious employer” to include only those whose purpose was to inculcate religious tenets and who employed and served primarily those who share its tenets—thus removing Catholic health care and charities from the religious employer category and their ability to invoke traditional conscience clauses in refusing to include recently mandated contraceptive coverage from their

prescription plans. The legislature’s action was upheld by the California Supreme Court (6-1) in 2004,²¹ and later that year the U.S. Supreme Court declined to review that decision on appeal by Catholic Charities of Sacramento.

Most recently, Catholic Charities of Boston experienced similar intrusion in the insistence of the State of Massachusetts that adoptions by gay couples be mandatory for all Massachusetts adoption agencies. Ultimately, in 2006, Catholic Charities of Boston—unable to accept the state’s mandate—was forced to discontinue adoptions after almost a century of service to the community rather than to retreat from its religious values, even though there were other agencies in Boston that would provide adoptions to gay couples.

Tenth, Catholic Charities blend advocacy for those in need and public education about social justice with service to individuals, families, and communities. Throughout the last century, the Catholic Church has been increasingly outspoken about the need for economic and political change. This change is consistent with the obligations of social justice in order to meet the needs of the entire community, with a special concern for the poorest and most vulnerable (e.g., *Economic Justice for All*, National Conference of Catholic Bishops, 1986). Such change is in addition to the obligations of individuals to reach out to those nearest to them in charity and justice.

Catholic Charities, following the lead of the Vatican and the bishops of the United States, have made working for a more just society an integral part of its understanding of its mission. It is not enough to feed more and more hungry families; Charities also must raise the public question about why so much hunger persists in this wealthy nation and how that

condition might be changed by individual, community, business, and government action. Thus, local Catholic Charities understand that advocacy, empowerment, and work for justice are intrinsic parts of their mission of caring for individuals, families, and communities in need. In taking this position, Catholic agencies understand the intimate connection between justice and charity arising from the Gospel. The U.S. bishops have consistently taught this connection:

In his apostolic exhortation *The Church in America (Ecclesia in America)*, Pope John Paul II clearly presents the Christian responsibility to ensure that charity and justice result in individual actions and work for systemic change. We Christians must “reflect the attitude of Jesus, who came to ‘proclaim Good News to the poor’ (Lk 4:18) ... This constant dedication to the poor and disadvantaged emerges in the Church’s social teaching, which ceaselessly invites the Christian community to a commitment to overcome every form of exploitation and oppression. It is a question not only of alleviating the most serious and urgent needs through individual actions here and there, but of uncovering the roots of evil and proposing initiatives to make social, political and economic structures more just and fraternal.”²²

This connection has been a central theme for Catholic Charities USA from its founding in 1910, promoted consistently in the recommendations of the Cadre and Vision 2000, and contained in the mission and requirements of the various editions of the Code of Ethics of the organization.

1. Mary L. Gautier, PhD, and Anna Campbell Buck, PhD, *Catholic Charities USA 2007 Annual Survey, Final Report* (Washington, DC: Center for Applied Research in the Apostolate, 2008) 3, 103.
2. This first part of chapter two is adapted and updated from my article, “10 Ways Catholic Charities are Catholic,” *Charities USA* 25.1 (1998) 1-4.
3. Pope John Paul II, address to the Catholic Charities USA 1987 annual meeting, 12.
4. Source: Catholic News Service, reporting on Pope John Paul II’s address to the Pontifical Council “Cor Unum,” April 18, 1997.
5. Pope Benedict XVI, *Deus Caritas Est*, 31(c).
6. *Ibid.*, 18.
7. Pope John Paul II, address to the 1987 annual meeting, 11.
8. *Deus Caritas Est*, 31(c).
9. The *Catholic Charities USA 2007 Annual Survey* reports that 97 of 171 responding agencies reported that 445 agency staff are involved in Parish Social Ministry, averaging 4.6 staff (in FTEs) involved in Parish Social Ministry. *Survey*, 110.
10. See *Communities of Salt and Light*, National Conference of Catholic Bishops, 1993, and *Called to Global Solidarity*, 1998, in which the bishops call upon parishes to exercise their baptismal social responsibility.
11. In *All Things Charity: A Pastoral Challenge for the New Millennium* (Washington, DC: United States Catholic Conference, 1999), 23.
12. *Ibid.*, 36-37.
13. *Ibid.*, 37.
14. *Deus Caritas Est*, 34.
15. *Ibid.*, 28(a).
16. *Ibid.*
17. *Ibid.*, 38(b)
18. Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Vatican City: Libreria Editrice Vaticana, 2005), 303.
19. *In All Things Charity*, 39.
20. *Ibid.*
21. Rick Mockler, “When States Define ‘Religious Employer’: California’s Ruling against Catholic Charities in Sacramento,” *Charities USA* 31.2 (2004) 17.
22. *Ibid.*, 17, citing Pope John Paul II, *Ecclesia in America* (1999), 18.

5. Sample Job Description: Director of Catholic Mission Integration

Key Components

1. Ensure that all aspects of Catholic Charities operations are carried out in accord with the teachings of the Roman Catholic Church.
2. Assist agency CEO/director to integrate and operationalize the mission and values of Catholic Charities in all its entities, programs, services, and activities.
3. Educate and train management and staff about Catholic identity; develop orientation programs for staff, boards, and volunteers around mission and core values of Catholic Charities.
4. Suggest measures and programs which will clarify and nurture Catholic identity in a context that respects the diversity of staff, clients, and others who are involved with Catholic human services.
5. Assist management staff in the integration of strategic initiatives related to Catholic mission and identity.
6. Work with designated staff on employee orientation and volunteer development.

Major Duties and Responsibilities

1. Provide opportunities for education and consciousness-raising about the nature of the organized mission.
2. Suggest methodologies for articulating and witnessing Catholic identity and mission with staff, clients, and local community.
3. Provide opportunities for dialogue and understanding for agency employees in dealing with the cultural mores, values, and beliefs of other world religions.
4. Enhance existing collaborations with interfaith groups to deepen respect for and mutual understanding among colleagues, clients, and community members.
5. Organize days of reflection/retreats for employee's spiritual renewal and personal enrichment.
6. Assist in employee training concerning the CCUSA Code of Ethics.
7. Act as a resource for staff dealing with ethical concerns and assist with the establishment and work of ethics committees where they exist.
8. Develop and/or monitor programs for pastoral care and the spiritual and faith development of individuals in our care, respectful of each individual's faith tradition.

9. Monitor sense of identity and mission effectiveness in Catholic Charities and report to CEO and to board when appropriate.
10. Develop measurement tools for evaluating performances of entities, programs, services, and activities in living out their mission.
11. Integrate where possible spiritual and faith dimensions into staff development programs offered by the Secretariat.
12. Facilitate the planning, organizing, and execution of the spiritual aspects of annual events sponsored by Catholic Charities.
13. Monitor the integration of the servant leadership model and orientation programs.
14. Develop and monitor a plan for communication with all staff concerning Catholic mission and values integration.
15. Other related duties as assigned.

Primary Skills

- Knowledge and competency in Catholic theology
- Ability to develop, implement, and evaluate mission integration and Catholic identity curricula
- Strong knowledge of and commitment to CCUSA's mission and Catholic identity
- Knowledge of and competency in training and learning methods;
- Solid knowledge of strategic planning
- Ability to work with people of diverse backgrounds
- Respect for and sensitivity to diverse faiths
- Excellent verbal and written communication skills, speaking and presenting to large and small audiences
- Strong ability to persuade
- Strong customer/member services orientation
- Sound judgment and decisiveness
- Strong facilitation skills

6. Sample Job Description:

Mission Integration and Catholic Identity Committee

The Mission Integration and Catholic Identity Committee assist the diocesan director and or the director of mission integration in achieving greater mission integration and mission effectiveness in the agency.

In some agencies, the diocesan director is responsible for the integration of Catholic identity into the life of the agency. Many agencies do not have mission directors. In this situation, the committee provides support, development, and implementation of the agency's Catholic identity.

The role of the committee is basically the same as the job description for the director of mission integration (read Key Components).

The committee could be made up of staff representing various departments in the agency. It could also include representation from volunteers, local religious communities, and others interested in the Catholic identity of the agency. Actual implementation of staff programming related to Catholic identity remains the responsibility of the diocesan director and his or her delegates.

The committee will discuss such topics as mission and identity trainings and resources, spirituality in the workplace, servant leadership, the CCUSA Code of Ethics, and mission-based recruitment and retention.

This would place promotion of mission and Catholic identity at the center of strategic planning and operational priorities.

7. Holy Women and Men

St. Lawrence of Rome (225-258, memorial: August 10) St. Lawrence was a deacon of the church who led church ministries to the poor at a time of great persecution, marked by the beheading of Pope Sixtus II by Emperor Valerian. In *Deus Caritas Est*, Benedict XVI said of St. Lawrence, “As the one responsible for the care of the poor in Rome, Lawrence had been given a period of time, after the capture of the Pope and of Lawrence’s fellow deacons, to collect the treasures of the Church and hand them over to the civil authorities. He distributed to the poor whatever funds were available and then presented to the authorities the poor themselves as the real treasure of the Church.” (Section 2, Resource 3-1)

St. Francis of Assisi (1181-1226, memorial: October 4) St. Francis was a deacon who founded the Order of Friars Minor (OFM), the first of the many Franciscan orders which trace their mission to his charism. He was known for his commitment to humility, to people living in poverty, to celebrating God’s creation, and to peaceful relations among the world’s religions. (Section 2, Resource 3-2)

St. Vincent de Paul (1581-1660, memorial: September 27) St. Vincent founded the Congregation of the Mission (known popularly as the Vincentians) in 1633, and the Daughters of Charity, with St. Louise de Marillac, in 1655. In 1833, he became the patron of the organization founded by Frédéric Ozanam to care for the poor and all others in need, the St. Vincent de Paul Society. (Section 2, Resource 8-2)

St. Louise de Marillac (1591-1660, memorial: March 15) Together with St. Vincent de Paul, her spiritual mentor and partner in ministry, St. Louise founded the Daughters of Charity in 1655 in France to care for the poor while nurturing a deeply spiritual life among its members. The Daughters of Charity came to the United States in 1850, when St. Elizabeth Ann Seton founded the Sisters of Charity of Saint Joseph in Emmitsburg, Maryland, and officially united with the French community. Today, the Daughters of Charity live, pray, and work throughout the world in 119 provinces. (Section 6, Resource 3-3)

St. Elizabeth Ann Seton (1774-1821, memorial: January 4) The granddaughter of an Anglican priest, St. Elizabeth Ann Seton converted to the Roman Catholic faith after her husband’s death. She worked as a teacher of Catholic girls in Baltimore before founding a religious order in the Vincentian spirit dedicated to the care of poor children, the Sisters of Charity in Emmitsburg, Maryland. Today, six religious orders trace their beginnings to this community and countless schools and hospitals are named after this first American-born saint. (Section 2, Resource 7-1)

Blessed Frédéric Ozanam (1813-1853, memorial: September 7) Blessed Frederic Ozanam founded the Society of St. Vincent de Paul as a student at the Sorbonne in Paris after a fellow student, noting that the Catholic Church had produced grandeur in the past, asked, “What do you do now?” Mentored by Blessed Sr. Rosalie Rendu, a Daughter of Charity, his writings on social justice prefigured the first Catholic social teaching encyclicals of the popes. (Section 6, Resource 5-4)

Blessed Teresa of Calcutta (1910-1997, memorial: September 5) Known widely during her life as “Mother Teresa,” Blessed Teresa of Calcutta was an Albanian Sister of Loreto who felt the call of God in her early years of formation to live and work among the poor of Calcutta. She founded the Missionaries of Charity in 1950, who currently number 450 brothers and 5,000 sisters worldwide, operating 600 missions, schools, and shelters in 120 countries. (Section 2, Resource 4-3)

St. Elizabeth of Hungary (1207-1231, memorial: November 19) St. Elizabeth was a princess of Hungary, widowed at age 20, who relinquished her wealth to the poor, built hospitals, and was devoted to the ideals and teaching of St. Francis of Assisi. Taking a vow of celibacy after her husband’s death, St. Elizabeth became affiliated with the Third Order of St. Francis. Several miracles of healing were reported at her grave, and she was canonized within a few years after her death.

St. Martin of Tours (316-397, memorial: November 11) St. Martin of Tours converted to Christianity while a soldier in the Roman Army after sharing his cloak with a beggar. That night he dreamed the beggar was indeed Christ. He served in the army another two years before declaring that his faith prohibited him from fighting. St. Martin established a monastery and became Bishop of Tours in 371.