

A photograph of three people smiling. On the left is a man in a dark suit and green tie. In the center is a woman with short blonde hair wearing an orange jacket and a cross necklace. On the right is a woman with brown hair wearing an orange jacket and a patterned scarf. They are standing in front of a doorway with a gold archway.

# Charities USA

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## WORKING FOR THE COMMON GOOD

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**Catholic Charities USA** is the national office for one of the nation's largest social service networks. Member agencies and institutions nationwide provide vital social services to over 9 million people in need, regardless of their religious, social or economic backgrounds. Catholic Charities USA supports and enhances the work of its members by providing networking opportunities, national advocacy, program development, training and consulting and financial benefits.

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## EDITOR'S COLUMN

Before I started working for CCUSA I had a generally negative view of public/private partnerships, particularly of the Church/State variety. The idea of the Church and State keeping their distance from each other made a lot of sense to me, although my reasons were different than the ones put forward by traditional Church/State separatists.

The traditional view wanted to keep religion from influencing the public square, whereas I worried that religion might get contaminated from the government. It seems to me now that both views were based in fear and suspicion rather than realism and optimism.

Being with CCUSA, I have seen how a relationship can work between a faith-based organization and the government. If the guiding principle in the relationship is the service of civil society, then Church and State are able to contribute their own competencies and collaborate without compromising either one's autonomy. Service to the people, especially those who are vulnerable and in great need, is a shared responsibility. In fact, in the United States, the federal government has often looked to the Church (among other private organizations) as a partner in welfare services. Pluralism is a key to U.S. democracy: pluralism of providers and grantees of government monies.

Cooperation does not erase automatically any and all complications or difficulties. As in any relationship, Church and State have to work together to overcome fears and suspicions and prejudice. Communication and mutual respect are the necessary tools. Most important, individu-

als within the institutions must be willing to adopt the spirit of collaboration and the goal of public service in their workaday world. Resting on bureaucratic structures is a sure way to eviscerate any truly human pursuit.

The old saying that "we're in this together" certainly applies to our lives in this world. A temptation is to highlight differences, which tends to lead to unjust discrimination. Pope Francis challenges us to highlight our common humanity and mutual responsibility instead:

"People in every nation enhance the social dimension of their lives by acting as committed and responsible citizens, not as a mob swayed by the powers that be. Let us not forget that 'responsible citizenship is a virtue, and participation in political life is a moral obligation.' Yet becoming a people demands something more. It is an ongoing process in which every new generation must take part: a slow and arduous effort calling for a desire for integration and a willingness to achieve this through the growth of a peaceful and multifaceted culture of encounter." (*Evangelii gaudium*, 220)

It's good to work for an organization that takes this challenge seriously and that demonstrates daily how Church and State can work together for the common good of a nation. ■

**David Werning, Managing Editor**

To comment on this issue, please write to David Werning at [dwerning@CatholicCharitiesUSA.org](mailto:dwerning@CatholicCharitiesUSA.org).

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“All people have a duty to good, and if all people fulfill this duty, then slowly, gently, little by little, we will make that culture of encounter that leads to peace. Doing good is a uniting force among human beings that bridges the diversity of ideologies and religions.”

— Pope Francis



**Sr. Donna Markham OP, PhD**

President & CEO

Pope Francis said in a homily a few years back that all people “have a duty to do good.” He added that if all people fulfill this duty, then “slowly, gently, little by little, we will make that culture of encounter” that leads to peace. “Doing good” is a uniting force among human beings that bridges the diversity of ideologies and religions.

Catholic Charities USA (CCUSA) and the Catholic Charities network – more than 160 member agencies, operating more than 2,600 service locations across 49 states, the District of Columbia, and five U.S. territories – build bridges every day by “doing good” in the many encounters among staff, clients, volunteers, and government officials.

The national office does its share of bridge-building too. In its role of service to the member agencies, CCUSA convenes staff of member agencies for training seminars and resource-sharing. As detailed in these pages, CCUSA also has teams that bring together different populations: the Disaster Operations team connects VISTA AmeriCorps to local agencies; and the Government Affairs team introduces local agency staff to Congressional Committees.

As President & CEO I not only endorse all of these efforts toward uniting people in good works; I also participate in the effort. I have the priv-

ilege of being in a position which is outside political party lines and removed from profit-centered goals. My fidelity is to the single mother without a job struggling to feed her children; to the young man released from prison who needs training for a job; to the senior citizen alone and unable to cook a decent meal. So when I have the opportunity to visit Capitol Hill, I speak with Republicans and Democrats; when I work with the Bishops, and with leaders from all walks of life. I seek to unite all to the cause of charity, especially on behalf of the most vulnerable and poverty-stricken among us.

Perhaps the cause of charity seems outside our reach, considering that what divides us as a people always seems to present itself. Yet the experience of Catholic Charities suggests otherwise. When it comes to giving someone in need a cup of water, a winter coat, even a second chance at life, many people are willing to help. Our agencies, volunteers, and partners in church and government stand as witnesses to this fact. It doesn’t matter how you vote or which church you attend, it’s always possible “to do good to” someone who needs it.





## SR DONNA MARKHAM MEETS WITH MEMBERS OF CONGRESS

On February 3, 2016, a reception was held in the U.S. Capitol to introduce Sister Donna as the President and CEO of CCUSA to members of Congress. Above: Sister Donna poses with Speaker of the House Paul D. Ryan (R-WI) and House Minority Leader Nancy Pelosi (D-CA). Facing page: Sister Donna speaks with (1.) Congressman Charles B. Rangel (D-NY); (2.) Congressman Tim Murphy (R-PA); (3.) Senator Mazie Hirono (D-HI); and (4.) Congressman Luis V. Gutiérrez (D-IL).







# WORKING FOR THE COMMON GOOD

St. Augustine says, “If you see charity, you see the Trinity.” Brian R. Corbin, Executive Vice President for Member Services, Catholic Charities USA (CCUSA), believes that the bishop of Hippo’s words not only inspire the Catholic Charities movement, but also influence its configuration as the place where Theology, Social Policy, and Practice meet.<sup>1</sup> These three components also provide Catholic Charities a unique space in the social welfare ministry.

What grounds the activity of every person working or volunteering at Catholic Charities – from the national office to the local agencies – is the belief in the inherent dignity of every human being, each of whom is made in the image and likeness of God. Catholic Charities enflashes the theological principle that loving God and loving one’s neighbor go hand in hand, and by “neighbor” Catholic Charities means everyone. Moreover as an organization working in civil society, Catholic Charities works with the government and other civic organizations to achieve the common good. A large part of that work, especially for CCUSA, is advocating for social policies that uphold the dignity of every person, espe-

cially those who are often forgotten or neglected: the poor and homeless, senior citizens, the hungry, immigrants.

In a society as large and complex as the United States, it is vital – as Pope Francis says – to give “a voice to the cry of the poor.”<sup>2</sup> From its beginnings in 1910, CCUSA has striven to be that voice. Each year the Government Affairs team makes scores of visits to Capitol Hill. One of the most important pieces of information that the team brings to these meetings is the experience of local Catholic Charities’ personnel who work with the poor and with families and communities every day. In this way policymakers are able to see what policies work and what policies should be amended so that the service provided is adequate, relevant and just.

All of these efforts are happening at the same time in a swirl of daily activities countrywide: a member of the CCUSA Government Affairs team visits a Senator’s office in DC to discuss the Emergency Food & Shelter Program (EFSP); a child care center in Philadelphia serves lunch to a

“IF YOU SEE CHARITY, YOU SEE THE TRINITY.”

— ST. AUGUSTINE





classroom of toddlers; a returning citizen just out of a Louisiana prison meets with a case manager to find employment. So many good things are happening wherever Catholic Charities lends a helping hand to those in need. Truly the people of Catholic Charities are continuing the mission and ministry of Christ by being his disciples here and now.

Occasionally it's good to spend some time reflecting on all the happenings. When the Twelve apostles returned from a mission trip that Jesus had sent them on, they "gathered together with Jesus and reported all they had done and taught. He said to them, 'Come away by yourselves to a deserted place and rest awhile'" (Mk 6:30-31). Jesus knew the value of stepping back from activity and resting. Time away from the hustle and bustle can bring new energy and new insights, preparing one for the work ahead. Inspired by Jesus' words, this article intends to offer the reader an opportunity to step back from the daily routine and to consider more pointedly the components that comprise the Catholic Charities ministry.

“...he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples’ feet and dry them with a towel around his waist.”

— John 13:4-5

## THEOLOGY

All of theology begins and ends in a simple but profound assertion: “God is love” (1 Jn 4:8). Since Jesus is both divine and human, he is the incarnation of love. The Catholic Church's mission has always been to both proclaim and share love, to awaken people to the possibility of an encounter with Christ. Catholic Charities, as a ministry of the Church, participates in this mission and seeks to base all its activity in divine love. Indeed, St. Paul's beautiful hymn in his first letter to the Corinthians is a perfect preamble for everything Catholic Charities does:

“If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing.” (1 Cor 13:1-3)

Paul may be able to take credit for the inspiring prose, but the message is all Jesus. He even made it a commandment for his disciples: “love one another as I have loved you” (Jn 13:34). Jesus' words, of course, were supported by his deeds. In his concern that the disciples understand clearly what he meant by “love,” Jesus didn't just talk about it; he demonstrated it: “...he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist” (Jn 13:4-5).

Among the many ways one might respond to Jesus washing his disciples' feet, one can conclude confidently that Christ-like love includes humble service to one's neighbor. And by “neighbor” Jesus means not

only friends but also anyone in need, as he makes clear in his parable of the Good Samaritan (Lk 10:25-37). Jesus even identifies with the poor whom his disciples are called to serve, so that charity to one's neighbor truly becomes an encounter with Jesus. The bottom line is that the service of love is integral to Christian discipleship: “I have given you a model to follow, so that as I have done for you, you should also do” (Jn 13:15).

Quite a few people, in and out of the Church, have considered Jesus' commandment “to love as I have loved you” an impossible duty. But Jesus does not command the impossible. Whatever he asks his disciples to do, he provides the means to fulfill. Pope Benedict, writing in his encyclical on love – *Deus Caritas Est* (DCE) – explains Jesus' audacity by pointing to his generosity: “Love can be ‘commanded’ because it has first been given” (14). Nowhere is this more vividly perceived than at Mass: “Worship’ itself, Eucharistic communion, includes the reality both of being loved and of loving others in turn. A Eucharist which does not pass over into the concrete practice of love is intrinsically fragmented” (DCE 14). St. John puts it more simply, “We love because he first loved us” (1 Jn 4:19). If one wants to avoid being “a resounding gong or a clashing cymbal,” then all of one's efforts must be grounded in the love offered by Jesus.

The question may be asked, “Does Jesus' love commandment apply to institutions like Catholic Charities; isn't he just speaking to individuals?” Pope Benedict has the answer:

“Love of neighbor, grounded in the love of God, is first and foremost a responsibility for each individual member of the faithful, but it is also a responsibility for the entire ecclesial community at every level: from



the local community to the particular Church and to the Church universal in its entirety. As a community, the Church must practise *[sic]* love. Love thus needs to be organized if it is to be an ordered service to the community.” (20)

And love has been organized from the very beginnings of the Church. Catholic Charities stands in a long line of church organizations that have birthed good works from love. As soon as Jesus ascended into heaven, Christian communities began serving all people: fellow believers and strangers alike. St. Paul, who received the love of Jesus in a powerful way on the road to Damascus, traveled throughout the Mediterranean basin going from church to church, gathering a collection of money for the poor in Jerusalem (See 1 Cor 16:1-4; 2 Cor 8:1–9:15; Rom 15:14-32). In the post-apostolic age, “pagans were struck by the Christians’ concern for the needy of every sort,” and thereby testify to the Church’s outreach (DCE 22). By the mid-fourth century, institutions within monasteries and dioceses called “diaconiae” were established “for the service of charity” (DCE 23). These institutions of the local churches would distribute food and clothing, and provide housing and medical assistance, to anyone in need.

According to Pope Benedict the diaconia carried out “an essential responsibility of the Church, namely a well-ordered love of neighbor” by providing social services (DCE 21). In fact the diaconia served its community so well that local governments took notice and sought out a partnership. In Egypt by the sixth century, the diaconia “had evolved into a corporation with full juridical standing, which the civil authorities themselves entrusted with part of the grain for public distribution” (DCE 23). In Naples during the same time period, Pope Gregory

the Great “was aware of a diaconia system that resembles what can often be found in state welfare programs today: Governments distribute block grants to local organizations that are trusted to use those funds to care for the poor.”<sup>3</sup>

The origins of the diaconia system are far-removed from the ministry of Catholic Charities in terms of time, but in terms of foundation and meaning both institutions have the same root: Jesus’ command to “love one another as I have loved you.” Whether it’s distributing grain to a community five hundred years ago or providing shelter to a homeless person yesterday, the particular service remains grounded in the same theological principle: “...not that we have loved God, but that he loved us and sent his Son as expiation for our sins. Beloved, if God so loved us, we also must love one another” (1 Jn 4:10-11).

If Catholic Charities participates in the Church’s mission to love one’s neighbor through humble service, then the place where this service happens is “home”: in other words, among one’s neighbors as an active participant in one’s local community. Jesus’ famous dictum, “repay to Caesar what belongs to Caesar and to God what belongs to God” (Mt 22:21), has implications beyond the payment of taxes. Jesus raises the discussion to a new level. He wants his listeners to consider more deeply all of their relationships. Therefore, it would not be a wild extrapolation to state that Jesus calls all citizens – including those who are religious – to participate in civic life. Such service honors God and respects legitimate authority either by being law-abiding or by challenging abusive authority. The state, of course, has the corollary duty to respect the rights of the people and to establish justice.



Photo: Catholic Social Services (CSS) of the Archdiocese of Philadelphia

“...not that we have loved God, but that he loved us and sent his Son as expiation for our sins. Beloved, if God so loved us, we also must love one another.”

— 1 John 4:10-11





Photo: Catholic Social Services (CSS) of the Archdiocese of Philadelphia

Where Church and State meet is the common good. The Church heartily endorses this objective and even teaches that the “political community is established to be of service to civil society, from which it originates.”

— *Compendium of the Social Doctrine of the Church*

## SOCIAL POLICY

Where Church and State meet is the common good. One of the basic aims of the United States, articulated in the Constitution, is the promotion of the general welfare. The Church heartily endorses this objective and even teaches that the “political community is established to be of service to civil society, from which it originates.”<sup>4</sup> Moreover, Pope Francis says that government can have the same motivation as the Church: “Politics...remain a lofty vocation and one of the highest forms of charity, inasmuch as it seeks the common good” (*Evangelii Gaudium* 205).<sup>5</sup> The Church plays its part in society not only by taking care of the spiritual and material needs of people, but also by reminding authority that the common good can only be realized through justice. Pope Benedict describes the relationship this way: “A just society must be the achievement of politics, not the Church. Yet the promotion of justice through efforts to bring about openness of mind and will to the demands of the common good is something which concerns the Church deeply” (DCE 28a).

The idea that the Church – and by extension, Catholic Charities – has a role within society is met with suspicion by some and outright antagonism by others. “The Church should keep to itself” or “limit its activities to worship” are opinions one might hear nowadays. However, in countries like the United States, the freedom for individuals and religious organizations to practice their faith and fulfill their missions have tended to be protected by law. What might be surprising to some is that the Church does not want to go beyond this essential freedom. Catholic social doctrine “has no intention of giving the Church power over the State. Even less is it an attempt to impose on those who do not share the faith ways of thinking and modes of conduct proper to faith” (DCE 28a).

From the perspective of Catholic social doctrine, how the Church and State exist in society is really a question of proper roles. The Church “cannot and must not replace the State. Yet at the same time she cannot and must not remain on the sidelines” (DCE 28a). Both share a similar goal: to build a just social and civil order. The State, for its part, is charged with bringing about “the just ordering of society” (DCE 28a) so that the common good may be pursued by society’s members:

“The State must provide an adequate legal framework for social subjects to engage freely in their different activities and it must be ready to intervene, when necessary and with respect for the principle of subsidiarity,<sup>6</sup> so that the interplay between free associations and democratic life may be directed to the common good.”<sup>7</sup>

The Church is one of the social subjects in society that needs its freedom protected, and the Church is not shy about reminding the State of this responsibility. But again the point is not to exert power; it is to be free as a member of society to contribute to the common good and to fulfill its mission. “The Church’s charitable organizations...constitute an opus proprium, a task agreeable to her, in which she does not cooperate collaterally, but acts as a subject with direct responsibility, doing what corresponds to her nature. The Church can never be exempted from practicing charity as an organized activity of believers” (DCE 29).

Catholic Charities as the social ministry arm of the Catholic Church in the U.S. has always organized itself based on the Church’s social doctrine. Moreover its commitment to serving the common good is genuine and has been tested for over 100 years through dedicated, pro-



# The Church “cannot and must not replace the State. Yet at the same time she cannot and must not remain on the sidelines.”

— Pope Benedict XVI

fessional and compassionate service. Catholic Charities cooperates readily with the government at every level in order to serve people across the country. In fact with a national office (CCUSA) and over 160 member agencies and affiliates, which operate 2,631 services sites in 55 states and territories,<sup>8</sup> Catholic Charities not only cooperates with the government but also provides two valuable benefits.<sup>9</sup> The first is when Catholic Charities runs a social service program and extends to participants a “loving personal concern” that is beyond the government’s abilities (DCE 28b). The second benefit, which the 1910 Charter of Catholic Charities describes as being “the attorney of the poor,” involves communicating both the needs of local people to the government and the effectiveness of federal or state programs in actual practice.

The first benefit has to do with direct service or practice, which will be considered – via three examples – more fully in the next section of this article. The second benefit certainly involves service, but is more focused on advocacy, or influencing social policy, which is precisely how CCUSA honors its commitment to the common good. Both CCUSA and member agencies contribute their competencies to the effort. Indeed, the Government Affairs team at CCUSA operates according to the following principle: “Policy impacts our service, so our service should frame how we aim to shape policy.” This requires a great deal of cooperation between the national office and the local agencies.

The Government Affairs team of CCUSA, if it is to have anything worthwhile to bring to the policymakers on Capitol Hill, has to be engaged

with the local Catholic Charities member agencies. On the one hand, CCUSA is watching Congress and the Administration for policy development and implementation. They not only remain updated on bills and federal agency regulations but also build relationships with senators, representatives, the administration and their staffs. This work allows CCUSA to keep member agencies informed on how social policy might affect their services. On the other hand, CCUSA is also convening member agencies and talking to Catholic Charities personnel about their priorities and experience. They learn from the local agencies how present policies are affecting them and what changes they would prefer. Local agencies also provide data about social service programs and can offer testimony to Congress about the application of policy. Such information becomes important evidence for or against certain policies and programs, or for specific levels of funding.

When one considers the kind of work Catholic Charities is doing in the area of social policy, one might question the connection to the gospel. What do Hill visits, policy research, or program management have to do with Jesus and his ministry? The sum and substance of Catholic Charities work and the ministry of Jesus actually are closely related because both are about realizing the dignity of the human person, or collectively speaking, the common good. Jesus’ followers live and practice in the place where they find themselves, and Catholic Charities finds itself in the very large and complex society of the United States. Part of Catholic Charities responsibility as a ministry certainly includes giving a cup of water to a thirsty person. Another part includes reminding policymakers of their role in helping the poor and needy.

As an institution of the Church, Catholic Charities is committed to serving all men and women, regardless of race, creed, or any other distinguishing factor beyond their shared humanity. The particular need may be food or clothing or shelter, or it may be job training, education, or refugee resettlement. It also includes working alongside the State for the common good. The request for help may come from a homeless person who needs a pair of shoes or a government department that is looking for a qualified service agency to run an Alzheimer’s program. Whatever the need and whoever asks, Catholic Charities wants to help. The reason is simple: Jesus said “love one another as I have loved you.” Catholic Charities continues to fulfill the Lord’s command by any means available and with the grace that comes from God.

## PRACTICE

In the following pages, three representative examples of Catholic Charities ministry are offered to illustrate the kind of work CCUSA and member agencies do on a daily basis – involving social work and institutional governance – and to highlight important issues which are currently part of the national discussion. The three examples are 1.) how the CCUSA Government Affairs team engages in the congressional appropriations process; 2.) the Cornerstone Builders program for returning citizens at Catholic Charities Archdiocese of New Orleans; and 3.) Nutritional Development Services at Catholic Human Services Archdiocese of Philadelphia. ■

<sup>1</sup>Catholic Charities USA is the national office, which has a non-governing relationship with member agencies in the United States and its territories. Participation and membership are voluntary.

<sup>2</sup>Pope Francis. “Address of Holy Father Francis to His Grace Justin Welby, Archbishop of Canterbury and Primate of the Anglican Communion.” [www.vatican.va](http://www.vatican.va). Libreria Editrice Vaticana. 13 June 2013. Web. 10 Feb 2016.

<sup>3</sup>Matz, Brian J. “Early Christian Philanthropy as a ‘Marketplace’ and the Moral Responsibility of Market Participants.” *Distant Markets, Distant Harms: Economic Complicity and Christian Ethics*. Ed. Daniel K. Finn. p120. Oxford: Oxford UP, 2014.

<sup>4</sup>Pontifical Council for Justice and Peace. *Compendium of the Social Doctrine of the Church*. English Edition. Libreria Editrice Vaticana. (London: Bloomsbury Publishing, 2005): 417.

<sup>5</sup>The whole paragraph is worth reading: “I ask God to give us more politicians capable of sincere and effective dialogue aimed at healing the deepest roots – and not simply the appearances – of the evils in our world! Politics, though often denigrated, remains a lofty vocation and one of the highest forms of charity, inasmuch as it seeks the common good.

<sup>6</sup>“Subsidiarity” is a principle that decision-making and action should take place at the lowest level or responsibility possible. Therefore, what individuals can do, society should not. Also, what lower level of government can do, higher levels should not.

<sup>7</sup>*Compendium of the Social Doctrine of the Church*, 417-418.

<sup>8</sup>Statistics are taken from CCUSA publication “2014 Catholic Charities Annual Survey – Summary.”

<sup>9</sup>According to a study by Lester M. Salamon and Alan J. Abramson, “From the very beginning of this nation a rich, and largely productive, collaboration has existed between nonprofit organizations and government... Nonprofit organizations have been excellent candidates for this role of ‘third-party partner.’ They are frequently already active in the fields government is called on to enter. Indeed, they often pioneer the provision of services in such fields and then mobilize government to respond. They consequently have the expertise, contacts, and facilities, even if only on a limited basis. What is more, they often share with government a public-serving ethos that makes them a comfortable partner to enlist. Finally, they are often more flexible and adaptive, more able to deliver services on a human scale and with a human face” (“The Federal Budget and the Nonprofit Sector: Implications of the Contract with America.” *Capacity for Change? The Nonprofit World in the Age of Devolution*. Burlingame, Dwight F., William A. Diaz, and Warren F. Ilchman, eds. Indianapolis: Indiana University Center on Philanthropy, 1996:4).





# THE PRACTICE OF APPROPRIATIONS

When it comes to the practice of charity as an organized effort, the subject of money is an important consideration. To some, it is a neuralgic issue, especially when combined with religion. The cause of the discomfort is debatable, but perhaps it has something to do with a frequent misquote of Scripture. 1 Timothy 6:10 is often repeated as merely “money is the root of all evils,” but the verse actually says that “*the love of money is the root of all evils* (emphasis added).”<sup>1</sup> The difference is significant. The Bible tends to be balanced on the subject of money; it can be the ruin of a person or it can be a blessing, depending on how it is acquired and used. Still, the fact remains that money was, and is, a reality of daily life. Even the ministry of Jesus needed financial resources, which were provided mainly by a group of women who traveled with him and the twelve apostles (Lk 8:1-3).

Catholic Charities traces its roots directly to the ministry of Jesus, but the number of disciples carrying on his work and the range of services provided to people have increased exponentially. Therefore, the acquisition and use of money require serious attention, but they are not the

central concerns. The number one concern is the needs of the people, and in a society as large and complex as the United States the ability to meet those needs is beyond the capacity of most individuals and organizations, including the federal, state, and local governments. Governments need help in fulfilling their responsibility to care for the people, which is where institutions like Catholic Charities come in.

Catholic social doctrine encourages the Church and its institutions to participate actively as members of society and to work together with the government:

“The mutual autonomy of the Church and the political community does not entail a separation that excludes cooperation. Both of them, although by different titles, serve the personal and social vocation of the same human beings. The Church and the political community, in fact, express themselves in organized structures that are not ends in themselves but are intended for the service of man [sic], to help him to exercise his rights fully, those inherent in his reality as a citizen

“THE NUMBER ONE CONCERN IS THE NEEDS OF THE PEOPLE.”

— POPE FRANCIS



and a Christian, and to fulfil correctly his corresponding duties. The Church and the political community can more effectively render this service ‘for the good of all if each works better for wholesome mutual cooperation in a way suitable to the circumstances of time and place.’” (*Compendium of the Social Doctrine of the Church*, 214.)

The fact is Catholic Charities and the government, at every level, have been cooperating for over 100 years in the United States. The relationship has worked well. The government is able to entrust a number of social services to Catholic Charities, and Catholic Charities fulfills this trust with transparency and professionalism. Catholic Charities is – and has been for decades – firmly rooted in most communities throughout the U.S. and its territories. With this local presence comes local knowledge and experience: Catholic Charities agencies know the local government officials, they know the people and their needs, and they are there to serve the community for the long run. Moreover, Catholic Charities agencies are interested in the integral development of the people they serve: their physical, spiritual and social needs. While Catholic Charities is animated by its faith in God, it is no less moved by a desire to serve its fellow citizens regardless of their religion, race, or any other distinguishing characteristic. This kind of local knowledge and experience and commitment are invaluable to politicians who want to fulfill their responsibilities to the people who elected them.

The past two Administrations of Barack Obama and George W. Bush have continued partnerships with faith-based organizations (FBO)

by encouraging them to compete for government funds on the same basis as any other private organization. The money is not guaranteed, and not every FBO can provide every service. Nevertheless, an important principle of democratic society is respected, as articulated by Pope Benedict XVI: “We do not need a State which regulates and controls everything, but a State which, in accordance with the principle of subsidiarity, generously acknowledges and supports initiatives arising from the different social forces” (DCE 28b).

As one of those “forces,” Catholic Charities has become over the years an expert in the social work profession and institutional governance. In 2014 alone, Catholic Charities provided help and created hope for 8,737,225 individuals. The kinds of services ranged from fulfilling basic needs for clothing, food, and shelter to developing life skills such as financial literacy and healthy living habits. Catholic Charities agencies also ran a number of government programs.

The funds that Catholic Charities agencies use to provide services and implement programs come from numerous sources, including private donors and government grants and contracts. Aggregated nationally, almost two-thirds (63 percent) of the total revenue reported by agencies came from government sources in 2014. This reflects grants and contracts provided by local, state, and federal government agencies, totaling more than \$2.8 billion. However, the proportion of funding from government sources varies significantly among Catholic Charities agencies. The median proportion of funding from government sources

among agencies was 37%, with the median agency receiving just under \$3 million.

Money from the government does not simply appear in an agency’s bank account ready to be distributed to programs and clients. Focusing on the federal government as the primary example, public funds are distributed only after the Federal Government sets the annual overall budget (budget process) and designates the amount of funds to be spent by each of the various federal agencies (appropriations process).

This process begins each year when the President submits a detailed budget request to Congress. The President’s budget reflects the input of the federal agencies and the funds they need to run their programs, as well as new ideas and programs to address particular needs. Once Congress receives the request, the House and Senate Budget Committees work to produce a Budget Resolution. This resolution, while non-binding and not signed by the President, provides the agreed upon spending levels for each governmental program. In recent years Congress has not always settled on all aspects of the annual Budget Resolution and in some years have not agreed on a budget at all.

Nevertheless, with or without a budget, the federal government must pass its annual appropriations bills, which set out how each federal agency spends its annual budget. It’s during this process that organizations and social service agencies like Catholic Charities are able to

engage Congressional appropriators on which federal programs work and which programs need additional resources in order to meet the needs of the community. Catholic Charities agencies inform Congress of their experience and knowledge that is gained through direct service to clients and management of federal programs. Sometimes the agencies themselves send representatives to the various Appropriations subcommittees to submit testimony, but more often than not it’s the CCUSA Government Affairs team that relates the work of Catholic Charities to Congress.

Each year CCUSA’s Government Affairs team visits every Appropriations Congressional Committee member in the House (52) and the Senate (30). Moreover, the team averages around 200 Congressional visits each year. The visits are not simply about money. First and foremost, the visits are meant to bring Catholic Charities vast experience in meeting the needs of the poor and vulnerable to bear on our governmental process so that the shared efforts to address the needs of the poor are more effective. CCUSA’s Government Affairs team is in a unique position to articulate to Congress the importance and significance of programs impacting the poor and disadvantaged. With personal stories and statistics from Catholic Charities agencies around the nation, the Government Affairs team provides the Appropriations subcommittees with factual information that can guide funding decisions.

The Government Affairs team also helps to build consensus for Catholic Charities’ priorities across state and political boundaries. In a time



**Ronald (Ron) G. Jackson** is Senior Director, Government Relations, with primary responsibility for legislative advocacy on issues impacting the elimination of poverty. He represents CCUSA before Congress and the White House. Prior to joining the staff at CCUSA, Ron served for 15 years as the Executive Director of the D.C. Catholic Conference for the Archdiocese of Washington. Over the years, Ron has received a number of awards for his work on behalf of the church, families and local communities. The awards include the Order of Merit Medal, Archdiocese of Washington; the Benemerenti Medal from Pope Benedict XVI; and the Servus Pro Christo award for outstanding leadership and service to the Catholic Church in the African American Community. Ron received a Juris Doctorate in 1985 from Antioch University School of Law; a Masters of Social Work in 1975 from Howard University School of Social Work; and a BA degree in Sociology in 1974 from Jackson State University. ■



**Lucreda Cobbs, MBA** is Senior Director of Policy and Legislative Affairs. Her primary responsibility is to foster relationships with White House and Federal agencies and to advocate for just and fair regulatory policy on education and workforce training, family economic security, health care, housing, hunger, immigration and special populations. She is also responsible for working with CCUSA’s membership to inform the Catholic Charities network’s public policy agenda and to encourage local participation in legislative work. During her 17-year tenure at CCUSA, Lucreda has served in several different capacities, including senior administrative assistant for Social Policy, legislative representative, director of immigration and special populations’ policy, and senior director of advocacy and civic engagement. ■



when the needs and experience of individual agencies differ so greatly around the country, a consistent message is crucial to moving legislation forward. CCUSA's Government Affairs team, working together with Member Programs & Services, are able to learn from the network what the needs of communities are and work to coordinate the network's collective effort to address these needs.

At the same time the CCUSA Government Affairs team follows closely all legislative proposals being considered on Capitol Hill and keeps the agencies informed of how a particular piece of legislation may impact their work. Through action alerts and letters to Congress, CCUSA keeps the flow of information open, often collaborating with other Catholic organizations like the United States Conference of Catholic Bishops. CCUSA can act as a bridge as well, helping agency personnel to testify at committee hearings or to meet with their Member of Congress.

A good example of what the CCUSA Government Affairs team does is its advocacy for the Emergency Food & Shelter Program (EFSP). EFSP is the “gold standard” when it comes to Church/State cooperation and the practice of subsidiarity. Administered by the U.S. Department of Homeland Security's Federal Emergency Management Agency (FEMA), EFSP's purpose is “to supplement and expand the ongoing work of local social service agencies, both non-profit and governmental, to

provide shelter, food and supportive services to individuals and families who have economic emergencies.”

EFSP has a national board chaired by FEMA with representatives from several social service agencies including CCUSA. The national board receives funds from FEMA and is charged with allocating those funds to the neediest areas in the country “based on an allocation formula using the most recent national population, unemployment, and poverty statistics.” The local jurisdictions that qualify for an allocation must convene a local board with representatives that mirror the national board's members. The local board then decides which social service organizations should receive program funds (All of the information concerning EFSP was taken from a FEMA Fact Sheet that can be accessed via the following URL address: [https://www.fema.gov/media-library-data/1434644639179-72fee075871519bcf84b530a5d1227fb/EFSP\\_FactSheet\\_final508.pdf](https://www.fema.gov/media-library-data/1434644639179-72fee075871519bcf84b530a5d1227fb/EFSP_FactSheet_final508.pdf)).

Many poor and vulnerable citizens are the beneficiaries when their hometown social service agencies receive EFSP funds. Moreover local agencies appreciate the input they are able to have in allocating the funds; they know which part of their communities need the most help. Catholic Charities of Southern Nevada released a statement in support of EFSP and how it is currently administered: “Local control by knowl-

edgeable people who care is what the current system embodies. This is what our government should support and nurture.”

When EFSP funds are vulnerable to budget cuts or when the program's operation is threatened, the CCUSA Government Affairs team is able to go to Congress and advocate for EFSP's continuance. In fact at the present time, Congress is considering moving EFSP from FEMA to the Department of Housing and Urban Development (HUD). Such a move could jeopardize the program's traditional independence and could make funding the program particularly challenging when the program is forced to compete with the limited funds allocated to HUD. The Government Affairs team, understanding the negative impact this move would have, brought to Congress the responses of 49 Catholic Charities agencies spanning 24 states, and a clear majority of the agencies were united in their disapproval of the transfer of EFSP to HUD. The directors of those agencies agreed that EFSP funds allowed them the flexibility to address multiple emergency needs for their clients in a way other federal funding streams did not. They also noted that EFSP is among the most efficient federal social service programs, with no more than 3.5 percent of funds going to administrative expenses.

The experience of EFSP is just one of many examples showing how CCUSA's Government Affairs team can bring the experience and input

of the Catholic Charities network to bear on the annual appropriations process. Through continued feedback and input from the Catholic Charities network the Government Affairs team can expand its reach and deepen the knowledge of decision makers on Capitol Hill. Finding Catholic Charities on Capitol Hill may not seem like a typical place to find a church institution, but it's precisely the place where Catholic Charities is able to fulfill its mission to love as Christ commanded and to participate in the promotion of our country's general welfare. ■

Through continued feedback and input from the Catholic Charities network the government affairs team can expand its reach and deepen the knowledge of decision makers on Capitol Hill.

<sup>1</sup>Some translations make a further nuance, saying “the love of money is the root of all kinds of evil.”



**Lucas Swanepoel** is Senior Director, Government Affairs. He, along with the Social Policy team, is responsible for following public policy issues and liaising with Congress to promote CCUSA's priorities. Prior to joining CCUSA, he served as the Associate Director for Governmental Relations for the U.S. Conference of Catholic Bishops responsible for Domestic Social Justice, International Justice and Peace, Catholic Education and Communications. Before his time at the USCCB, Lucas served for eight years as the Legal Attaché for the Holy See Mission to the United Nations. Lucas is a founding Board Member for the Waterfront Legal Clinic in Hoboken, NJ. Lucas grew up on a dairy farm in Wisconsin and received his BA in History and Political Science with a focus on Middle Eastern Studies at the University of Wisconsin-Eau Claire and his Juris Doctorate from University of St. Thomas in Minnesota. ■







# THE PRACTICE OF CRIMINAL JUSTICE REFORM

“Mass incarceration is ripping our families apart,” says Tom Costanza, Division Director for Behavioral Health Ministries at Catholic Charities Archdiocese of New Orleans (CCANO). Sadly, the situation is not unique to New Orleans. The Charles Colson Task Force on Federal Corrections conducted a year-long study to identify the causes of increased prison population in the federal system and to recommend solutions.<sup>1</sup> The task force “learned that one of the key drivers of the population has been extremely long sentences for drug offenses, including for those with no histories of violence” (vii). Such has been the legacy of mandatory minimum sentencing which became law in the 1980s, and overcrowded prisons across the nation resulted in two exacerbating consequences: 1.) damage to the mental health of those serving time, which – “absent effective rehabilitative programs” – led to “the very behavior it [was] punishing;” and 2.) the breakdown of the family through loss of parental influence and income (15).

New Orleans may have felt the effects sooner and more keenly than other parts of the country since, as Costanza says, “we incarcerate

more people in Louisiana than anywhere in the world.” Instead of simply lamenting the situation, however, Costanza and CCANO started planning: “We thought if we could have a better re-entry system, [then formerly incarcerated men and women] would be less likely to recidivate and more likely to reunite with their families.” If the plan worked, they could reduce not only the prison population in Louisiana but also poverty since a returning citizen means, potentially, a returning wage earner for a family.

CCANO turned to Ronnie Moore for help. Moore has been a renowned civil rights leader in the New Orleans community for over 50 years. During the 1960s he was a field director for the Congress of Racial Equality. He worked diligently to register voters and to protest segregation throughout the South. Over the course of his civil rights advocacy, Moore was arrested 15 times, served six months in jail, and spent 57 days in solitary confinement. His commitment, along with many others in the civil rights movement, led to significant change in U.S. society. But the work is far from over.

“MASS INCARCERATION IS RIPPING OUR FAMILIES APART.”

— TOM COSTANZA





Tom Costanza, Division Director for Behavioral Health Ministries at Catholic Charities Archdiocese of New Orleans (CCANO) and renowned New Orleans civil rights leader Ronnie Moore.



too. A family reunification program called the Bus Project was added in 2007. Free monthly bus service is provided to New Orleans families who have loved ones in Louisiana detention facilities. By providing free transportation for family visits, Cornerstone Builders seeks to promote healthy relationships, encourage a network for family support, provide an incentive for good behavior by inmates, and inspire better cooperation between inmates and prison officials. A remarkable detail about the Bus Project is how the service can be offered free of charge: Full funding comes from two unlikely partners, namely the Jefferson Parish Sheriff's Office (which takes money out of its operation budget) and a group of bikers called "Nola to Angola,"<sup>2</sup> who raise \$20,000 a year and pride themselves on supporting the program. An interesting partnership to say the least, and the kind of community involvement that any social service agency would love to duplicate.

Another family program that Cornerstone Builders has recently developed is Cornerstone Kids, which is a mentoring program for children of incarcerated parents. The Kids program relies on volunteers from the community to provide support and encouragement to the children. The Charles Colson Task Force found that children of incarcerated parents "are more likely than their peers to end up in prison" (15), a fact that CCANO already experienced in their community. Cornerstone Kids tries to make this grim possibility less likely by promoting trust, confidence, enthusiasm, personal growth, and positive thinking in children through one-on-one activities and group meetings.

The response from the community has been overwhelmingly positive as different groups join CCANO and Cornerstone Builders in the effort to help inmates and returning citizens and their families make a change. A big part of Moore's time is spent building partnerships throughout the state, with the Department of Corrections, with sheriffs' departments, and with the church. Moore thinks that an untapped source of experience and volunteers is people in local Catholic parish-

es who have retired from government and business: "we have to really get involved with them and bring those connections back in."

Yet all of these efforts could be compromised if the criminal justice system continues with mass incarceration, mandatory minimum sentences, and inadequate rehabilitation programs, which is why Moore stresses that direct service and building partnerships have to be supported by systemic change. As they were developing the Cornerstone Builders programs, Moore and CCANO began looking at legislation that was a barrier to re-entry for returning citizens. They decided to convene all the stakeholders in the criminal justice system – corrections, law enforcement, probation and parole personnel – to discuss how they could make the system more humane. The Society of St. Vincent de Paul also joined CCANO in this effort. The result is the Cornerstone Builders Annual Symposium for Systemic Change at which participants discuss strategies to end mass incarceration. The purpose is to bridge the gaps in a seamless network of services by designing and implementing strategies for systemic change in the community re-entry process. The major emphases are on the removal of legal barriers, the revision of sentencing laws, and the study of national trends to end mass incarceration.

Tom Costanza is very positive about the continued success of the Cornerstone Builders program and all its facets. The first achievement to celebrate is that returning citizens in the New Orleans area have their human dignity respected. Men and women leaving prison have an opportunity to change their lives through the generosity of CCANO, state and local programs, and many volunteers. According to the CCANO 2015 annual report, "29 formerly incarcerated men and women obtained employment and hope for a new life with Cornerstone Builders. "All things are pointing in a good direction for us. We just have to capitalize on it and make it happen," says Costanza. ■

<sup>1</sup>Charles Colson Task Force on Federal Corrections. Transforming Prisons, Restoring Lives: Final Recommendations of the Charles Colson Task Force on Federal Corrections. Urban Institute. January 2016.

<sup>2</sup>"Angola" is one of the nicknames for the Louisiana State Penitentiary (also known as the "Alcatraz of the South" and "The Farm"). The prison was featured in a 1998 documentary entitled The Farm: Angola, USA. "It is named Angola after the country the slaves of this former plantation originally came from. It is the largest maximum security prison in the United States... The prison is located at the end of Louisiana Highway 66...and bordered on three sides by the Mississippi River" ("Louisiana State Penitentiary." Wikipedia. Wikimedia Foundation, Inc. 21 February 2016. Web. 24 February 2016).

Moore thinks that "mass incarceration is the final chapter in the struggle from slavery to this day." Incarceration disproportionately affects minority populations: one out of every three black men go to jail in their lifetime, which destabilizes black families and communities. The challenge for New Orleans – not to mention the nation – has been to turn the trend around. Moore thinks that CCANO has found the way.

Cornerstone Builders of CCANO, which began seven years ago under the direction of Moore, is a multi-faceted approach, working with multiple partners, designed to counteract the ill effects of the criminal justice system in New Orleans. The fundamental principle guiding every decision is the love of God and neighbor. Each human person is made in the image and likeness of God and deserves to be loved in truth and justice. This includes reparation on the part of the offender and responsibility on the part of the authority. A major mistake with mass incarceration and mandatory minimum sentencing is the reliance on punishment to fix the problem of crime, and it has not worked. Moore knew instinctively that moving toward a solution would also require two important elements that he describes: 1.) "Nobody can do this alone. That's the key statement. We have been focused on collaboration from day one;" and 2.) "As we work on the individual we must also work on the society, the system itself."

Cornerstone Builders reflects both these elements. The first effort concentrated on the returning citizen, to help the individual step out of the cycle of crime and imprisonment. "We developed a program – based on an AmeriCorps program – that would get men and women out of prison, put them in a service job, get them paid, and set them up for an education award; that began our journey," says Costanza. Participants would spend three months in the program, and sometimes an additional three months, in order to transition back into the community. A related effort that works with returning citizens is "Re-entry 72." Moore says, "If I get [the person] to hook up to the resources as well as to his [probation officer], I have addressed recidivism because five to ten percent go back to jail with the first 72 hours." The results were not immediate for either program, and not every participant responded well, but over the last seven years the recidivism rate in Louisiana has dropped under the national average, according to Costanza. Cornerstone Builders is making a difference because when returning citizens see that others are invested in them, they become invested in themselves.

Certainly CCANO is committed to in criminal justice reform for the long term, and it has begun to broaden the reach of the Cornerstone Builders program so that it addresses the range of problems that come with mass incarceration, which means responding to families





# THE PRACTICE OF CHILD NUTRITION

“Give them some food yourselves,” says Jesus to his disciples, who want to disperse a hungry crowd instead of serving its needs (Mt 14:16; par. Mk 6:37, Lk 9:13). The Lord makes it clear, however, that his disciples are not exempted from action, even if he is able to work a miracle without their help. Indeed, his miracles are meant to encourage action that cooperates with his power and anticipates the kingdom of God. The central message is that serving one’s neighbor in love is never without meaning and value precisely because Jesus, who is love, perdures.

Jesus’ words became the inspiration for Nutritional Development Services (NDS), a division of Catholic Human Services, Archdiocese of Philadelphia, and are reflected in the organization’s logo, which depicts the famous loaves and fish multiplied by Jesus. NDS was founded in 1972 as a faithful response to the needs of children who were not receiving adequate food. The archbishop of Philadelphia at the time, Cardinal John Krol, asked Patrick Temple-West, NDS’ founding director, to investigate how the National School Lunch program would serve an archdiocesan school in a poor section of the city. With funding from a

benefactor and a leave of absence from St. Joseph’s University where he was employed in the Academy of Food Marketing, Temple-West set out to find a way to feed hungry children. The program worked well and more schools were added. Within a few years, NDS was providing 35 schools with hundreds of thousands of government-funded breakfasts and lunches per year.

Community need has always been the driver of the programs and services that NDS offers, according to Lorraine Knight, the current Executive Director, and Anne Ayella, Director of Community Relations. Ayella explains: “Schools said, ‘Oh, we wish we could feed children in the summer,’ so we looked into the summer; then some of the summer sites that were child care centers said, ‘Oh, we wish we could work with you during the year,’ so we looked into the Child and Adult Care Food Program.”

As it stands now, NDS administers five federally-funded Child Nutrition programs: The National School Lunch Program, the National Breakfast

“GIVE THEM SOME FOOD YOURSELVES.”

— MATTHEW 14:16





Cast members from the touring production of The Sound of Music visited two Catholic Charities' Head Start locations for an interactive event with the children that featured singing and dancing. The visit is part of the "I Like to Sing and Dance" program of the Hippodrome Foundation.

Photo: Bob Keenan



Program, the Fresh Fruit and Vegetable Program, the Summer Meals Program, and the Child and Adult Care Food Program. These programs are funded through the United States Department of Agriculture (USDA) Food and Nutrition Service, and they receive no private funding. In fiscal year 2014, NDS provided over seven million meals to 93 Catholic elementary, charter, and private schools; 18 Catholic Social Services Residential Child Care Programs; 440 community-based summer programs; 80 child care centers and shelter programs; and 190 community-based after-school programs.

In addition to the federal programs, NDS manages the non-governmental Community Food Program which responds to emergency food needs in the greater Philadelphia area by running a year-round series of food collection efforts. "We have a driver who goes to schools, churches, businesses – whoever has a food collection for us – picks up the food, and then we redistribute it to a network of food cupboards and soup kitchens," says Ayella. Financial donations come from the annual Catholic Charities appeal, Operation Rice Bowl, foundation grants, and individuals. In fiscal year 2015, \$371,930 was raised and the equivalent of 2,190,000 meals were distributed. Also, the generosity of people and organizations has enabled the Community Food Program to offer more than just non-perishable items. Knight says, "We have been able to fund a few small community gardens; and we have been able to provide some of our sites with refrigeration so that they can store lean meats and fish and fresh produce to expand the array of healthy food that they can offer to their participants."

The success of NDS comes from a good combination of people and resources. Certainly no service program will work well without dedicated staff and volunteers, and it goes without saying that to feed chil-

dren the program needs money and food. Perhaps it's easier to see how NDS' Community Food Program relies on people and donations for its success since it is a local service, neighbor helping neighbor. Yet the motivation behind it can inspire the administration of the federally-funded programs just as well. Both Knight and Ayella agree that the spiritual aspect behind NDS – the words of Jesus to feed the crowds – makes a crucial difference. "It's about people who *have* sharing with people who *don't*," says Knight. The openness to the needs of other people is an attitude that every person can cultivate, whether that person is a neighbor down the street with an extra bag of groceries to donate or a member of Congress with influence over funding for child nutrition programs.

The federally-funded programs that NDS administers are worth looking at more closely because they offer an excellent example of Church and State collaborating for the common good. Knight says that NDS has a very good working relationship with both USDA and the State of Pennsylvania Department of Education, Food and Nutrition: "they are very appreciative of the fact that NDS is doing this work and doing it credibly and with integrity."

One obvious part of the collaboration is the finances, and it's based on "claimable meals." The federal government and the state of Pennsylvania monitor NDS to confirm that the food provided satisfies the rules and regulations for nutritious meals. NDS also makes sure that the meals are healthy, and they document each one served. Knight says, "NDS gets paid for meals that are 'claimed.' They have to be claimable meals that meet the regulatory standards of the USDA, and then we are reimbursed." Such a system may seem to be susceptible to budgeting problems, but Knight says that with good management the agency is careful

not to overspend. NDS is mindful that it is using tax dollars. Also, keeping in mind that many children depend on NDS for a meal helps motivate everyone to be responsible stewards of the public funds.

The cooperation between NDS and the government goes deeper than the finances, of course. In order to provide children what they need, the needs have to be known and then regulations can be crafted accordingly. NDS has the experience and the data that can be used to effect helpful changes. Knight and Ayella point to two vivid examples that demonstrate how the collaboration is benefitting the participants: 1.) the Community Eligibility Provision in the Healthy Hunger Free Kids Act of 2010, and 2.) the Homeless Children Nutrition program.

The Community Eligibility Provision (CEP) allows a school that already has a high percentage of "free-and-reduced-price" students participating in the National School Lunch Program to extend "no cost" breakfast and lunch to every student. More than two-thirds of schools for which NDS administers the federal programs are "community eligible." Knight says that CEP "is one of the most positive items that has come down in the last five years" because it addresses two concerns at once. NDS has seen that the need for healthy food in schools was not being met, generally speaking. Lunches brought from home tend to have less healthy foods compared to lunches prepared by the School lunch programs.<sup>1</sup> Worse, children who did receive free or reduced priced meals might be stigmatized, which made them and their families less willing to join in. CEP reverses both situations. Ayella explains: "If you provide food that children enjoy, that's healthy, children will eat it. The success of CEP is that everybody gets a healthy meal and so more and more children are participating."

The Homeless Children Nutrition program originated about twenty years ago, and NDS had a direct impact on its formation. "We realized," Ayella remembers, "that a lot of children who were living in shelters with their parents were eating the typical food served at soup kitchens and shelters – mostly high carbs and very little juice or milk." NDS wanted to do something about the situation, so it contacted all the interested parties on the state and federal levels and was given leave to begin a pilot program geared at several shelters in the Philadelphia area. NDS

would help organizations operating shelters for the homeless to provide meals to children in their care. NDS supervises the food service and menus, and provides financial assistance too. The pilot program went so well that after a year it became one of the official federally funded child nutrition programs. Currently NDS assists five shelters including those operated by Catholic Social Services of Philadelphia, the Salvation Army, and the American Red Cross.

In both cases – CEP and the Homeless Children Nutrition program – NDS has been able to work effectively with the state and federal government, administering a number of complex programs with reporting requirements, and all the while remain focused on the central issue: the needs of the people they serve. Indeed, asked if there was anything more NDS could do, Ayella responded within a heartbeat: "One little tweak that would benefit, we feel, more children in the area concerns our summer programs. Traditionally, those sites are able to offer summer meals in areas where 50 percent of the children go to schools that receive reduced-cost or no-cost meals. Our hope is that the threshold can be lowered to 40 percent so that more children would be eligible to receive summer meals." Clearly, NDS is an organization alive with people who have a passion for relieving child hunger. It's no surprise why the federal government and the state of Pennsylvania would want to partner with NDS.

NDS demonstrates well how a faith-based organization can extend its concern to the wider public. It navigates its relationships with governments in a professional manner, fully respecting the need for accountability by keeping and reporting accurate records of its service. NDS administers federal programs and works within a bureaucratic setting dutifully and transparently. Moreover, NDS shows by its actions that it embraces the responsibility of being a social service organization, anxious for the common good. In fact, the roots of NDS planted firmly in the words of Christ present no barriers to its mission. What is one supposed to do when there are hungry people in the neighborhood or those who lack healthy food choices? Are they to be left alone or instructed to find the nearest grocery store? Jesus says, "Give them some food yourselves." They are words NDS lives by. ■

<sup>1</sup>"Nutritional Comparison of Packed and School Lunches in Pre-Kindergarten and Kindergarten Children Following the Implementation of the 2012-2013 National School Lunch Program Standards" Journal of Nutrition Education and Behavior



# CATHOLIC CHARITIES USA'S 2016 VOLUNTEER OF THE YEAR FINALISTS

Catholic Charities USA is pleased to honor the amazing volunteers who are finalists for our 2016 Volunteer of the Year Award. They represent the more than 300,000 volunteers who dedicate their time and talents to the Catholic Charities network each year. By leveraging their interests, talents and skills to serve and help others, each of the finalists exemplifies the mission and spirit of Catholic Charities.



**Bishop Emeritus William S. Skylstad.** Agency: Catholic Charities of Spokane. Program: House of Charity Homeless Shelter. Service: Since his retirement in 2010, Bishop Skylstad has volunteered in many capacities. He spends one day a week at the House of Charity providing day to day survival needs, counseling, and spiritual guidance. The bishop has helped the agency connect to constituents who have been hard to reach, and he has opened doors to donors who are eager to support causes he champions. He also volunteers his time offering marriage encounter, and other, retreats. Bishop Skylstad is in a unique position to assist the agency's work and Catholic identity by bringing pastors to the agency for tours, information sessions, and collaboration.



**Colin Arnold.** Agency: Catholic Community Service, Juneau, Alaska. Program: Swan Lake Senior Center, Sitka, Alaska. Service: Colin has been washing dishes five days per week, 52 weeks a year, for 21 years at the Swan Lake Senior Center. So dependable is he that if he does not show up at his regular time, someone goes to check on him. Colin's gift to the senior center goes well beyond cleaning. His kind demeanor endears him to the seniors who attend the meal program. Everyone's spirit and well-being are uplifted by Colin's friendliness and example of service.



**Volunteer: Jan Moore.** Agency: Catholic Charities Diocese of Fort Wayne-South Bend. Program: Catholic Charities Refugee Resettlement Program. Service: Jan volunteers every Wednesday morning and coordinates the donations for newly arriving refugees. Case managers give her the arrival date and the family members' ages and genders, and by noon every family has clothes and household items ready to go with a list of everything for the case manager's record. Outside the Catholic Charities office Jan searches garage and church sales in order to purchase things for the donation room. She recruits others to serve and to give as well.



**Volunteers: Mr. and Mrs. Walter and Ray Merchant.** Agency: Catholic Charities of the Archdiocese of Oklahoma City. Program: Adoption and Pregnancy Services. Service: For more than 38 years, the Merchant's have served as transitional foster parents for children awaiting adoption and then placement. During the transition, the couple provides around-the-clock care for the children. They have fostered 186 babies over four decades and adopted eight. The Merchant's seize every opportunity to engage family, friends, church members, and the community-at-large in adoption and pregnancy services. They are voices against injustice and in support of providing hope and help to mothers experiencing crisis pregnancies. Their understanding of the adoption process and the angst adoptive families can feel – as they await placement and finalization of their adoptions – is a perspective our clients need.



**Volunteer: Elba Cruz Schulman.** Agency: Catholic Charities Archdiocese of Hartford. Program: Institute for the Hispanic Family. Service: Elba is an active member of the advisory councils for the Institute for the Hispanic Family and Hartford Area Programs. A social worker/case manager by profession for the City of Hartford, she leverages her community connections to help those in need. Over the past 20 years she also has dedicated countless hours to working directly with families, with a particular emphasis on women and children and immigrants, helping them to obtain basic necessities and to access community resources. Elba is a tireless advocate for the Greater Hartford region's most vulnerable residents, including families that do not speak English and homeless families.



**Volunteers: Mr. and Mrs. Dick and Evelyn Koprowski.** Agency: Catholic Charities of Central Colorado. Program: Marian House Soup Kitchen. Service: The Koprowski's have volunteered at the Marian House Soup Kitchen for over 28 years. They commit a minimum of 12 to 15 days each month volunteering in various capacities. They schedule and organize groups of volunteers for the soup kitchen. They drive a truck around town picking up donations from stores. The Koprowski's efforts are contagious, and they have been able to recruit more volunteers, including partnering with a local Lutheran church. For nearly three decades, the Koprowski's have utilized their talents at every level including attending and volunteering with fund-raisers. They see the face of Christ in everyone they encounter, and they work to enhance the value and dignity of all human life.



# DISASTER OPERATIONS

Pope Francis, in his encyclical *Laudato Si'* ("Praise be to you"), appeals for a new dialogue among all people concerning the protection of our common home, the earth: "All of us can co-operate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents" (14).

Catholic Charities USA (CCUSA) and the Obama Administration responded to the pope's call by discussing ways that they could collaborate on the matter of climate change, which is one of the topics in *Laudato Si'*. A series of meetings were scheduled in the summer of 2015 between CCUSA and the Administration. Brian R. Corbin, Executive Vice President of Member Services, and Maria J. Vorel, Senior Vice President for Disaster Operations, represented CCUSA. Staff from the White House included Alice Hill, Special Assistant to the President and Senior Director for Resilience Policy at the National Security Council; Melissa Rogers, Special Assistant to the President and Executive Director of the White House Office of Faith-based and Neighborhood Partnerships; and David V. Adams, Director for Health Security and Climate Resilience Policy. Other attendees at the meetings included staff from the White House Council on Environmental Quality, the Department of Housing and Urban Development, the Corporation for National and Community Service (CNCS), the Federal Emergency Management Agency and the Department of Energy.

The meetings familiarized the Administration with the Catholic Charities network of member agencies, the work the agencies do, and the people they serve. Considering the matter of climate change, all agreed that an important objective to any collaboration should be raising the awareness of the impacts of climate change on the poor and vulnerable, since climate change is creating more disasters, and disasters disproportionately affect the poor. In addition to solidifying partnerships with the agencies around this topic, two tangible outcomes were the creation of a webinar and the development of a disaster resilience initiative with CNCS.

The webinar, entitled "Climate Change 101: The Issue for Our Century," was a product of the collaboration between Vorel from CCUSA and Linda Silverman from the White House Climate

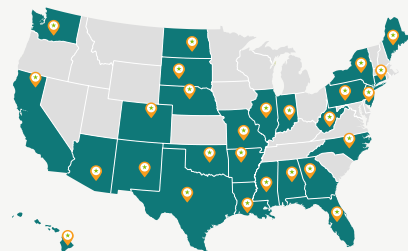
Action Champions Interagency Working Group; the Office of Energy Efficiency and Renewable Energy; and the U.S. Department of Energy. The goal was to develop an information resource for local Catholic Charities agencies which could then host dialogue sessions on climate change in their local communities. The content of the webinar focuses on the scientific understanding of climate change, and deliberately avoids any engagement of the political discussion concerning this issue. The specific areas covered include an invitation to dialogue, climate change terminology, mitigation strategies, and activities of the Catholic Climate Covenant and interfaith organizations. The webinar also provides a list of resources on climate change mitigation from the U.S. Government and other institutions (faith-based and secular). Catholic Charities West Virginia has already taken advantage of the webinar, putting it to use in their April 2016 conference on climate change called "Caring for Our Common Home."

The second outcome of CCUSA's meetings with the Obama Administration is the development of an initiative under the Resilience AmeriCorps program of CNCS. Currently under development, and scheduled to begin during the summer of 2016, this project is being designed to build community capacity in high hazard disaster risk areas for effective communication with persons who have limited English proficiency. VISTA members will be placed with ten Catholic Charities agencies in the summer of 2016. Each of these members will serve as a liaison with local emergency management teams and community leaders. The work will include assessing cultural and language barriers to effective disaster preparedness; building partnerships; creating momentum for community engagement; and conducting public education and outreach.

The collaboration between the Obama Administration and CCUSA began as a response to Pope Francis' call for a new dialogue about care for our common home. The fruitfulness of such a conversation is demonstrated by the creation of the "Climate Change 101" webinar and the CNCS program. The collaboration also serves as a positive example of how such a relationship works for the common good, not only for disaster resilience training but also much more, and can serve as a model for other organizations working with the State.

From its beginning in 1910, the Catholic Charities movement has always taken seriously its role as an institutional member of society in the United States, cooperating with governments at every level in service to the people of our nation and changing to fit the needs of the time. CCUSA is well-suited for the role since it is the national office of a member organization comprised of 165 local Catholic Charities agencies. This structure allows CCUSA to be at service to the member agencies. The national office is able, if needed, to act as a liaison between member agencies and the federal government. It can bring local concerns and experience to policymakers on Capitol Hill, as well as represent the Catholic Charities movement with one voice to Congress. At the same time, the federal government is able to pass funding, resources, best practices, grants and information to local member agencies through CCUSA.

Such a partnership is integral not only to the Catholic Charities movement, but also to the health and greater good of our national community. ■



Catholic Charities leads the domestic disaster relief efforts of the Catholic Church in the U.S. In 2014, Catholic Charities USA provided grants to support disaster relief and recovery efforts in the 26 states indicated on this map.





# CCUSA UPDATE



## CCUSA's Partners in Excellence

"Partners in Excellence" is a two-day event offered by Catholic Charities USA (CCUSA) and focused on professional networking and skill development.

Local Catholic Charities agencies have a rich history of excellence – in service, advocacy, and ministry. United by the principles of Catholic Social Teaching, the Catholic Charities network is a ministry of partners supporting and advancing the highest quality service and compassionate care to all those in need.

CCUSA is committed to providing opportunities to bring our network together to share information, solve problems, and connect with one another. "Partners in Excellence" events are designed to foster a deeper understanding of the foundations for the identity and mission of Catholic Charities. They bring service providers together to share best practices and to enhance their programs.

Participation is open to Catholic Charities agency staff, Board and volunteers as well as staff of other Catholic social service organizations. To host an event or for more information contact Jean Beil via email: [jbeil@CatholicCharitiesUSA.org](mailto:jbeil@CatholicCharitiesUSA.org).

## CCUSA New Board Members

CCUSA welcomed R. Neal Black and Sidney S. Simmons II to its Board of Trustees at a joint meeting with the Executive Committee of the Diocesan Directors on January 8, 2016.

"It's an exciting time for the Catholic Charities movement as we build on the success of the past through our recently launched strategic visioning process," said Sister Donna Markham, President and CEO of CCUSA. "Both Neal and Sidney with their expertise in the business and legal worlds are wonderful additions to our board."

Black has a long and successful career in the retail business, most recently as the President and CEO of Jos. A. Bank Clothiers, Inc. (2000-2014). Currently he is a member of the Board of Advisors to Custom Cut Clothiers International. Black comes to the CCUSA Board with extensive experience in corporate governance where he both practiced and taught creative problem solving and collaborative team work.

Simmons is an attorney who practices business, corporate and commercial real estate law in Jacksonville, FL. In addition to his distinguished service as a lawyer – he was named as one of Florida's "Legal Elite" by Florida Trend Magazine – Simmons has given generously of his time as a volunteer to various national and local organizations, including serving as Chairman of the National Advisory Council to the United States Conference of Catholic Bishops. ■



R. Neal Black



Sidney S. Simmons II

## Reauthorization of the Older Americans Act

On April 5, 2016, Ron Jackson and Lucas Swanepoel from the CCUSA office accompanied members of the Aging Section Steering Committee to Capitol Hill to advocate for the reauthorization of the Older Americans Act (OAA). For fifty years, the OAA provided critical services for vulnerable senior citizens. The Catholic Charities network has many programs and services that focus on the needs of older Americans. In 2014, member agencies provided over 18,000 permanent housing units and over 3.2 million home-delivered meals for seniors.

## Why Our Network Serves Seniors

**11.6 million**

seniors live alone, risking isolation, which can lead to negative health impacts and lower quality of life.

**4.3 million**

Americans 65 and older live below the poverty line.

**1.2 million**

households of elderly persons living alone are food insecure.

Source: US Census Bureau (2014); USDA (2014).

The information provided in this report comes from the *Catholic Charities USA 2014 Annual Survey*. In 2014, 150 of 177 Catholic Charities agencies and affiliates responded to the survey. The survey is conducted and compiled by researchers at the Center for Applied Research in the Apostolate at Georgetown University. Full citations for national statistics available upon request; please contact [Advocacy@CatholicCharitiesUSA.org](mailto:Advocacy@CatholicCharitiesUSA.org).

## How Our Network Serves Seniors



**1,185,867**

unique seniors served across all service areas, representing almost a fifth of all clients identified by age.



**18,082**

permanent housing units provided for seniors, ensuring a safe and affordable living environment.



**146**

senior centers provided socialization opportunities to improve quality of life and abate the risks of isolation.



**3,276,498**

home-delivered meals provided to primarily senior clients, enabling them to meet nutritional needs while remaining in their own homes.





# NETWORK NOTES

## Catholic Charities of Baltimore Named 2015 Top Workplace

Catholic Charities of Baltimore has been recognized as a 2015 Top Workplace by the Baltimore Sun Media Group.

This is the fourth time in the past five years that Catholic Charities has been honored as a Top Workplace in the Baltimore area. The Top Workplace awards are based solely on the results of a feedback survey that was completed by employees, and measures overall organizational health and workplace environment. “We are extremely proud to be recognized again as a Top Workplace in the Baltimore area,” said Bill McCarthy, executive director of Catholic Charities. “It is an honor to know that our colleagues feel valued and supported as they perform the amazing work that is critically needed by so many of our fellow Marylanders. We take very seriously our commitment to cherishing the Divine within every person – our clients, volunteers, donors and employees.”

## CCUSA Hosts Financial Training Conference

Catholic Charities USA hosted a training for fifty member agency staff on January 28 and 29 in the CCUSA offices in Alexandria, Virginia. The training focused on a financial empowerment curriculum, Your Money, Your Goals, which was developed for front line human service staff by the Consumer Financial Protection Bureau. The training aims to improve the skills of agency staff working with low income consumers on issues related to budgeting and credit. The grant from the SunTrust Foundation made this training possible.

## Mayor of New York City Makes Announcement at CCBQ

At a January 2016 visit to Catholic Charities Bishop Joseph M. Sullivan Residence, a supportive housing program, Mayor Bill de Blasio announced the formation of a Supportive Housing Task Force to help the city implement its plan to create 15,000 units of supportive housing. Supportive housing is affordable permanent housing with services, including case management, mental health and substance use disorder services, access to medical care, and other social and supportive services. Supportive housing has a proven record of helping stabilize people’s lives and reducing reliance on homeless shelters, hospitals, mental health institutions and jail.

“There is no question of what’s happening here in this building,” said Mayor de Blasio, “and the work of Catholic Charities represents everything that Pope Francis has been talking about – about reaching people in need, including all people; bringing people in from the cold with compassion and understanding. That’s what’s happening here in this beautiful facility.”

CEO of Catholic Charities Brooklyn and Queens Monsignor Alfred LoPinto said, “Buildings like the Bishop Sullivan Residence, SROs for the formerly homeless, will not only provide a home for those who need it but ongoing support so that each resident can thrive.”

## Sheltering The Homeless at Catholic Charities Diocese of Paterson

The Department for People with Disabilities (DPD), Catholic Charities Diocese of Paterson, received a call that a 25 year old woman with down syndrome, Margaret, was in a living situation that was not quite ideal. She had been sheltered in her home since graduating high school at

the age of 21, spending most of her time in her bedroom. Her parents had significant health and financial issues: dad had been in a rehabilitation center for months and mom was just trying to cope, living mostly on cauliflower soup and milk. One day things got worse: Mom was not feeling well, so she, Margaret, and a family friend from St. Jude’s got into a cab to seek medical assistance. On the way to the doctor, mom passed away in the car.

That same day, DPD arranged a meeting at the Gruenert Employment Center to respond to Margaret’s situation. Quite a team assembled: two case managers, a court appointed guardian, the Director and Associate Director of Wallace House, the Regional Administrator for New Jersey’s Division of Developmental Disabilities, a nurse from Catholic Charities, the Director and Special Needs Director of Gruenert Center, and a loving couple from St. Jude’s Parish in Hopatcong. After several hours of discussion, and after DPD’s wonderful maintenance staff put together a bed-

room, Margaret was on her way to her new Catholic Charities home at Wallace House in Sparta NJ.

## Catholic Charities of Buffalo wins 2015 Torch Award

The Better Business Bureau Foundation of Upstate New York selected Catholic Charities of Buffalo as the winner of the 2015 Torch Award for Philanthropic Excellence. BBB Foundation developed this award to recognize non profits that employ practices which generate a high level of trust among employees, donors and communities. BBB Foundation President and CEO Warren Clark presented the award and accepting, on behalf of Catholic Charities, were the Most Reverend Richard J. Malone, Bishop of Buffalo; Sister Mary McCarrick, Diocesan Director; and Dennis C. Walczyk, Chief Executive Officer.

Catholic Charities was selected by a panel of independent judges. The award shows the commitment made by its winners to operate

at the highest levels of leadership, character and commitment to mission and ethics. “We are honored to receive this designation. The Torch Award is a testament to the good work of Catholic Charities as it reaches out with its multiple services through Western New York,” said Sister Mary McCarrick. “It also serves as an assurance to our donors of the quality of our work and the integrity of our financial management.”

Catholic Charities of Buffalo helps thousands of individuals and families in need throughout Western New York, serving over 132,000 in 2015. “We are grateful and very pleased to receive the Torch Award from the Better Business Bureau Foundation of Upstate New York,” said Dennis C. Walczyk. This prestigious award is a concrete affirmation to our supporters, donors and the people we serve that Catholic Charities will continue to meet and exceed best practice standards as a quality service and charitable organization.” ■



**Brother Josphe Herbert Berg, C.S.C.**  
May 24, 1930 - January 27, 2016

## In Memoriam: Brother Joseph Herbert Berg, C.S.C., 1930 - 2016

Brother Joseph Berg, C.S.C., age 85, died on January 27, 2016, at Dujarie House in Holy Cross Village at Notre Dame, Indiana. He was born in Milwaukee, Wisconsin, on May 24, 1930, the son of Anthony and Lynn (née Lunz) Berg. At 20, he joined the Brothers of Holy Cross and received the habit of the Brothers on August 15, 1951, at St. Joseph’s novitiate, Rolling Prairie, Indiana. His first profession as a Holy Cross Brother was on August 16, 1952. Bro. Joseph then went to Austin, Texas, to complete his college studies at St. Edward’s University earning a Bachelor’s degree in 1955. In 1973, after twenty years working in education, Bro. Joseph began what would become his major occupation: working with the National Conference of Catholic Charities (now CCUSA). He served in a number of positions at CCUSA for 35 years. He particularly enjoyed working with FEMA’s Emergency Food and Shelter Program, which he helped found. Brother Francis Ellis, a fellow Holy Cross Brother, offered the eulogy at the funeral Mass and said that Bro. Joseph’s mantra came from Matthew 25: “Whatever you do for the least of my brethren that you do unto me.” He added that, “When you remember Joe, please recall what he did and why did it and how he did it. Canonization will not happen but perhaps sainthood already has.” May Bro. Joseph rest in peace.





Imhotep Fatiu is the site director of Catholic Charities' new Safe Streets Baltimore program.  
Photo: Renee Johnson

# CHERISHING

## THE DIVINE WITHIN ALL

There are important and critical things happening in the programs of Catholic Charities Baltimore (CCB) as it works to meet community needs. Even prior to the strife surrounding Freddie Gray's arrest last April, the agency provided behavioral health services in 23 schools in West Baltimore and 19 different community service programs that reached 2,415 of its residents.

CCB mobilized its resources and built on existing services in West Baltimore, overseeing an expansion of the Head Start programs to 15 sites – now serving nearly 700 families and children – up from 276 last year. Working with parishes, CCB provides much-needed services at three food pantries – St. Edward's, St. Gregory's and St. Peter Claver – and now offers case management to pantry clients who need additional services.

The new CCB Employment Center will provide training for West Baltimore residents interested in careers as automotive and general service technicians. It is operated by Our Daily Bread Employment Center and located at St. Edward Church, in one of the areas most affected by last April's unrest. The employment center is a partnership between CCB, the National Center on Institutions and Alternatives and the One Baltimore for Jobs initiative and is funded by a U.S. Department of Labor grant.

"We are excited to have the opportunity to work with residents in West Baltimore, and to provide training that will help lead them

to employment and greater stability," said Penny Lewis, director of Our Daily Bread Employment Center. "It's a creative way to help communities in Baltimore that are afflicted with high unemployment and poverty rates."

Partnering with the Baltimore City Health Department, the No Boundaries Coalition and St. Peter Claver Parish, CCB launched Safe Streets Baltimore in February to curb violence on the streets of the Sandtown-Winchester community. Safe Streets Baltimore will be a visible presence in this neighborhood that has been disproportionately affected by gun violence. Staff members will interact with residents to identify potential perpetrators and victims of violence and to implement preventative measures.

The Safe Streets program is located at St. Peter Claver Church on North Fremont Ave. Funding is provided through the Baltimore City Health Department, with additional support from the Abell Foundation and the U.S. Department of Justice, a wonderful collaboration among church and state partners.

"Through our work at Catholic Charities, we help people improve their lives and make our community stronger," Bill McCarthy added. "We look forward to working with our community partners and new colleagues to bring about transformational change to the neighborhood." ■

# CALENDAR

## 2016 TRAINING & EVENTS

May 23-24	June 10-12	August 14-18	October 10-12
<b>Partners in Excellence</b> <i>Columbus, OH</i> <b>Jean Beil</b> jbeil@CatholicCharitiesUSA.org	<b>New Diocesan Directors Institute</b> <i>Alexandria, VA</i> <b>Kristan Schlichte</b> kschlichte@CatholicCharitiesUSA.org	<b>Social Venture Boot Camp</b> <i>Notre Dame, IN</i> <b>Kristan Schlichte</b> kschlichte@CatholicCharitiesUSA.org	<b>Annual Gathering</b> <i>Boston, MA</i> <b>Amy Stinger</b> astinger@CatholicCharitiesUSA.org
October 31–November 4	2016 Training and Events	 Boston, Massachusetts	
<b>Applied Institute for Disaster Excellence</b> <i>Marriottsville, MD</i> <b>Fani Cruz</b> fcruz@CatholicCharitiesUSA.org	<b>For more information on upcoming events, please visit our website!</b> <a href="http://www.CatholicCharitiesUSA.org">www.CatholicCharitiesUSA.org</a>		

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