

# ROUNDTABLE REPORT

OF THE NATIONAL PASTORAL LIFE CENTER

OCTOBER 2007

THE ROUNDTABLE ASSOCIATION OF DIOCESAN SOCIAL ACTION DIRECTORS

## Forty Days for Peace in Cleveland Diocese

Like a lot of Catholics, **Tom Allio** and his staff in the **Diocese of Cleveland** had been looking for a way to respond to the urgency of the ongoing war in Iraq lumbering on, the genocide in Darfur continuing, and ongoing tensions between Israelis and Palestinians erupting in new ways every year. In short, they sought to “ramp up” their work for peace. Inspired by **Pope Benedict’s** summer vacation remarks: “I feel all the more intensely the impact of the sorrow of the news that comes to me about bloody altercations and episodes of violence that are occurring in so many parts of the world,” the diocesan social action office issued an invitation to Catholics of the Diocese of Cleveland to “Enter the Desert: 40 Days of Prayer, Fasting, and Actions for Peace.”

Beginning on August 25, the Feast of St. Louis (a royal peacemaker in his time), and continuing until October 4, the Feast of St. Francis of Assisi, the forty days includes a call to committing seven minutes of each day in prayer, reflecting on daily questions, and taking action for peace. A booklet prepared by the office offers reflection questions, suggested actions, and sample prayers. A resource guide for pastors and pastoral associates offers homily helps, practical suggestions for promoting peace, and background materials on Catholic teaching on peace, among other features. All of these materials and more are available on the DSAO website: [www.catholic-action.org](http://www.catholic-action.org).



*Many parishes and individuals participating in “Enter the Desert: 40 Days of Prayer, Fasting, and Actions for Peace” have posted these signs, indicating their commitment to peace.*

“The present moment is a very critical period in world history,” Tom said, “The urgency of this moment compels us to take action.” Some of the actions the diocese is encouraging include: meeting with Congressional leaders during the summer recess to discuss the Iraq war, calling officials on Darfur, writing to Senators Voinovich and Brown regarding the Israeli-Palestinian peace process, supporting the “Water for Life” project in Tanzania organized by the diocesan Council on Global Solidarity, becoming more informed on the issue of human trafficking, and joining the Catholic Campaign for Immigration Reform.

Tom has seen a strong response from parishes. Based on that response, he believes “thousands

of people involved,” is not out of the question. “We are all called to be peacemakers; this is not an option in our Catholic faith,” he added, noting the constitutive dimension of peacemaking to living as disciples of Jesus.

The Forty Days will end with **Bishop Richard Lennon** celebrating a noontime Mass for Peace, Human Rights and Solidarity on October 4 at St. John’s Cathedral in Cleveland. □

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## Roundtable Member Assists Caritas N. A.

**Caritas Internationalis** has sometimes seemed a faraway organization to Catholics working on the church's social mission in the United States. In recent years, however, that perception has diminished, with the formation of **Caritas North America** through a partnership between **Catholic Relief Services**, the **Catholic Campaign for Human Development**, **Catholic Charities, USA**, and the Canadian bishops' overseas relief and development arm, **Development and Peace**. Caritas North America now networks with sister organizations throughout the world on issues of common concern to church social action leaders, currently led by Catholic Charities, USA President **Fr. Larry Snyder**.

Diocesan social action directors have left their mark on the young Caritas North America. One of the first to serve as president was the late **Donna Hanson** of the **Diocese of Spokane**. When Donna received the Roundtable's **Harry A. Fagan Award** in 2005, **Duncan McClaren**, President of Caritas Internationalis, crossed the Atlantic to deliver a tribute. One of Donna's last acts on behalf of Caritas was to invite **Elena Segura**, CCHD director for the **Archdiocese of Chicago**, to become involved in Caritas North America, building stronger connections with social ministry leaders in Central and South America. A Peruvian who emigrated to the United States as an adult, Elena was uniquely suited for the role.

"Maybe it's because I'm from Latin America, I'm very aware of the common reality of the poor; poverty and unjust systems are everywhere," she said. "The most important piece to remember is that we cannot do our work alone; we are citizens of the world. Caritas Internationalis provides an

invitation to all people working in social ministries to be connected to others around the world doing the same thing."

Elena focused her contributions to Caritas in recent months on the Gender Working Group. The purpose of this committee was "to contribute to the establishment of new relations between men and women that truly transform Church and society." Specifically, the working group had been developing a tool for Caritas North America member organizations to develop their own gender policies and strategies.

Fr. Larry Snyder underscored the importance of the "working groups" across Caritas Internationalis. Members set priorities together, which are then translated into these working groups. Recent priorities for working groups have included "peacebuilding" and "emergency response." During his four year term, Fr. Larry intends to prioritize collaboration among the Caritas North America constituent organizations, a sustained reflection on the practical implications of Pope John Paul II's apostolic exhortation *Ecclesie in America* for the church's social ministry, and awareness of issues which cross national boundaries, such as human trafficking. □



*A Catholic Dialogue on Immigration*  
A Three-Session Process  
from the Catholic Common Ground Initiative  
at the National Pastoral Life Center

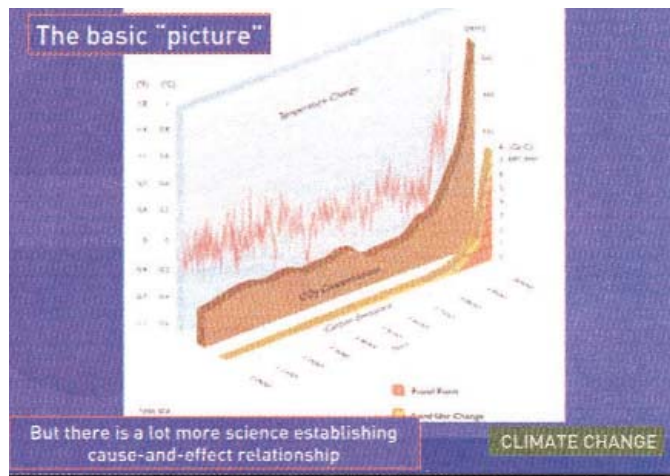
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## Second Largest SASI in 20 Years Sizzles

Two hundred and ten diocesan social action directors, their staff, and key lay leaders, along with staff from national Catholic social justice organizations attended the twenty-second annual **Social Action Summer Institute** at **Marquette University** in Milwaukee, Wisconsin. It was the second largest Summer Institute in the event's history.

Co-sponsored by six national Catholic social justice organizations: **USCCB-SDWP, CCHD, CRS, Catholic Charities USA, JustFaith Ministries** and **The Roundtable**, the Social Action Summer Institute was hosted this year by the **Archdiocese of Milwaukee**. Highlights of this year's conference included Track II's "Climate Change and Care of God's Creation," a two day examination of climate change and environmental injustice. **Dr. William Chameides**, chief scientist for **Environmental Defense**, led a full day presentation on "The Science of Climate Change," focusing the morning on what is causing global climate change, and the afternoon on what we can do about it. His presentation included a comparison of current understanding of climate change to a nearly completed puzzle, in which a few pieces are missing. "It's a puzzle, not a 'house of cards,'" he said.

Dr. Chameides presented and explained detailed graphs showing increased CO<sub>2</sub> emissions alongside graphs indicating increased worldwide temperatures. He used popular language and even football metaphors to explain scientific principles, but never seemed to oversimplify. Many participants cited his thoughtful demolition of myths about global climate change as the most helpful part of the program. For example, he explained that when people dismiss global warming as simply part of a natural cycle of climate change, they do not realize (or ignore the fact) that previous



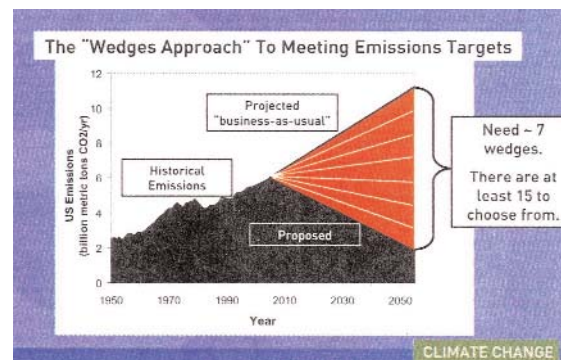
*Dr. Bill Chameides' PowerPoint slides (available upon request) show an exponential uptick in global carbon emissions.*

fluctuations in temperature were due to adjustments in the earth's orbit around the sun or tilts on its axis. Since we are not in any period of adjustment in those areas, we know that climate change is caused by something else, namely CO<sub>2</sub> emissions. The second part of the presentation included a careful review of the many strategies which have emerged to combat global climate change, which he called "wedges," that together can make a dramatic impact on CO<sub>2</sub> emissions.

**Dr. Kristin Shrader-Frechette** of the **University of Notre Dame** shifted the focus to the health of children, especially poor children of color. According to Dr. Shrader-Frechette, twice as many children in the United States die from cancer than auto accidents every year. She cited the **New England Journal of Medicine** and the **World Health Organization** in concluding that

toxins in the environment, especially mercury, are the leading cause of childhood cancers. Polluters are working like the cigarette companies of past decades, she explained, to dispute evidence that industrial toxins are killing children, but the evidence linking child cancer to pollutants is still persuasive. She recommended further involvement in the USCCB's efforts on children's health and the environment as well as the work of other secular and religious organizations.

**Rev. J. Bryan Hehir** of Harvard University and **Dr. Gina Hens-Piazza** of the **Jesuit School of Theology at Berkeley** reprised their popular "Foundations of Catholic Social Teaching" presentations, with Gina providing the initial overview of scripture and justice and Fr. Bryan offering his (continued on page eight)



*Dr. Chameides advocated a "wedge" approach to the reduction of carbon emissions: several strategies which would collectively have a dramatic effect on reducing emissions.*

## ROUNDTABLING

WITH

### ROBERT MCCARTY

*Robert McCarty is the Executive Director of the National Federation for Catholic Youth Ministry*

**RR:** How long have you worked in youth ministry?

**RM:** I have worked full time in church ministry with young people since 1973. I've worked at every level of the church: parishes, high school, an archdiocese, and the last ten years now at the national level.

**RR:** That's a long time in a short life. Isn't youth ministry something people tend to do briefly?

**RM:** Some folks do that as a kind of an entry into church ministry or into any of the helping professions, but increasingly I've been meeting people for whom youth ministry is their call and their vocation. We are seeing more and more that there is a real profession of youth ministry and people are staying. It is not uncommon anymore for me to find people who have been part of youth ministry work for 15, 20, even 25 years. A good friend of mine is just now retiring after doing 26 years of parish and diocesan youth ministry. I think people are finding that working with the young church is as much a vocation as it is an occupation. That's probably what happened for me.

**RR:** What trends are you seeing in youth ministry?

**RM:** The NFCYM does give me a wonderful podium, from which I can see what's happening across the country. It also gives me a chance to share my own perception of what's happening. I think there have been several significant shifts; I'd like to highlight three of them. I think back to the original

U.S. bishops' youth ministry document in 1976; that document used the Emmaus story from Luke's Gospel as the primary image for youth ministry. So it was an accompaniment approach where we walked with our young people along their faith in their personal journey.

In 1997, with the document *Renewing the Vision*, I think that the image shifted from the accompaniment model to discipleship model. The first big shift is moving from accompaniment as part of their journey to discipleship where we send them out. The second big shift was around methodology or approach.

Clearly there is a shift from looking at youth ministry at the parish level as a "youth group" model to a "youth grouping" model that is very clear that we can no longer rely on a single youth gathering or a youth community to meet the needs of increasingly diverse youth populations. So in terms of cultural, family, life styles, and even geographic considerations, I think our young people have a wide range of needs, interests, resources, time and even approaches toward spirituality. It's really unrealistic and ineffective to expect a single kind of a youth group model to be the primary vehicle for a comprehensive youth ministry.

The third shift is on emphasis. That emphasis stays around evangelization and catechesis instead of concentrating on bringing youth in and developing a sense of community, therefore calling them to discipleship and calling them to a greater sense of changing the world.

**RR:** How can we successfully draw youth into social change to deal with some of the root causes of social problems?

**RM:** I think that is a very difficult challenge not just for young people but for young adults and even

older adults to think about social change. When you talk about social change, you are talking about changing structures and changing institutions. A challenge is that social change requires a commitment to the long haul, but young people are more characterized by short term intense commitment. So I think for young people they are more inclined to the hands-on service experience because they see the results of their work. It is really challenging for them to be involved for the long haul.

I think of the young people who are part of my own parish program where I volunteer currently and also about those young people who are going on to work for social change. What's the difference for them? They have the service experiences; they were introduced to the whole idea of structural analysis, social change, the pastoral circle, the principles of Catholic Social Teaching. They were taught to ask the hard questions: the question is not how do we feed the hungry, but the question is why are there hungry people? Introducing these kind of questions is really critical for young people.

But what we don't do well is providing young people examples or experience where social change has been effective. The first step is to raise their own awareness of the two feet of Catholic Social teaching: the combination of service and justice and how these dimensions are important. The service part of that is easier for them, but increasingly, watching young people with good experiences of service who start asking the harder questions, I think there is a greater commitment there to social change.

**RR:** What are social justice issues that young people are drawn to?

**RM:** I think that the first place for many young people to encounter

justice issues is around the environment. I think the environment is a natural starting place for young people because they can see the results clearly. It's not hard for them to get their head around issues of climate change. Some of the environmental issues are an easy place to start, then when you move beyond these, you can start talking about child labor, which has a natural affinity to young people conscious of other young people around the world. And now you are into economic systems and political systems.

The key for all of this is for the adult world to help young people find their voice and find opportunities for their voice to be heard around these issues. It's as simple as helping them write an effective "letter to the editor" or helping them attend gatherings around critical global issues where they can start to say "here is where I can have some impact."

**RR:** The Hispanicization of the U.S. church first occurred in the younger demographics. How has the youth ministry community responded?

**RM:** It's really a challenge. This has been an issue on the youth ministry radar screen for at least 15 or 20 years. I think we often-times see social change happening first among our young people. I know this doesn't hold for everybody but so many of our young people are going to school in diverse settings. They are dealing with ethnic, religious, and cultural diversity every day. It has become the norm, so they don't even know it's not the norm in some places. And so in the youth ministry community we've been looking at the role of the Hispanic church. What do Hispanic Catholics preach? What does youth ministry look like for that church? I think we are still struggling with so many levels of that issue, including issues of immigrants vs. second generation and third generation, the issues of

English speaking immigrants vs. those who are still speaking their native language. On the other side of that, one of the things we have seen is the richness and the giftedness of Hispanic cultures and what they bring to the Catholic Church: their passion for ritual, their passion for the church, a more charismatic way of celebrating liturgy, an emphasis on traditional devotions. I don't know if the larger church is ready for that, but I know that in the youth ministry community it's been part of our reality now for easily 15 years.

**RR:** What differences have you noticed among the generations that have implications for social justice ministries?

**RM:** There are is a couple of things that I find in the Millennial Generation (under 25 years) that make them a bit different than Generation X, the 25 and older young adults, and certainly the Baby Boomers and the parents of Generation X. I think one of the critical underlying issues for Millennials is how they experience and define truth. Millennials rely on experience as their criteria for something to be true. So things like scriptural truth, theological truth, doctrinal truth, those issues are less important to Millennials unless they can experience them as real. We can say that young people are valued by the church, but if Millennials don't experience being valued, if they don't experience a certain welcoming hospitality, if they don't experience invitations to use their gifts on behalf of the larger community, well then that's an experience that calls that truth into question.

At the same time, I will say this is a generation that has an intense hunger for the holy. They are interested in things that are transcendent. But again, they don't want to hear about the transcendent, they want to experience it. They want these experiences of being part of something bigger; they want these experiences of God.

**RR:** I understand that you and your

wife Maggie just wrote a book about advocacy, *Be a Champion for Youth* (St. Mary's Press) Can you tell us a little more about that?

**RM:** What we are trying to do is help adults understand advocacy within the context of comprehensive youth ministry. We want people to understand the intentional ways that we can first speak on behalf of young people, and then, second, help young people speak on their own behalf, because advocacy is more than just speaking for young people, it's helping young people find their voice and find the opportunities for them to use that voice in church setting and in societal settings broader than church.

**RR:** That sounds a bit like the church's advocacy work with people living in poverty and other vulnerable groups.

**RM:** We went back to Catholic Social Teaching and said this is part of why advocacy is important. It comes out of the church commitment to the voiceless. So how do we stand in solidarity with young people? What does that mean to be in solidarity with young people? How do we help them find their voices, how do we create collaborative partnerships with other institutions out there that affect the lives of teenagers? How do you forge collaborative partnerships on behalf of young people? What does that look like? And how do you help young people develop their skills so that their voice can be heard, for instance through writing letters to the editor, sending emails to congressmen, and attending community meetings? How do you teach youth ministers and adult volunteer leaders to teach young people the skills of critical reflection, giving them assessment skills so they can analyze situations, identify action, and then reflect on the experience afterwards. It is my hope that someday our whole church will embrace the idea that our young people are a gift to be shared, not a problem to be solved. □



## Roundtable Roundup

### Atlanta Archbishop Joins with Jewish, Muslim Leaders on Immigration

Most observers of the immigration debate would agree that the U.S. Catholic bishops have spoken with one voice on the issue. A less widely-known dimension of immigration reform has been collaboration between Catholic bishops and leaders of other religious traditions. In areas of the country where Catholics are a minority, or one of many religious minorities, the importance of interreligious collaboration has only grown.

Susan Sullivan of the Archdiocese of Atlanta reported that Archbishop Wilton Gregory has issued a joint statement on immigration reform with leaders of the Muslim and Jewish communities in Atlanta. The statement begins by raising concerns about “the callous and hateful perspective of many of the loudest voices heard lately around immigration issues,” especially references “to men, women, and children in derogatory terms that seem to dismiss their,

and our own, humanity and to justify any proposed mistreatment or punishment.”

Archbishop Gregory and the other religious leaders make the point that most undocumented migrants “lack a ‘line to stand in.’” and have endured great hardship to provide for their families. They call for a general opening of hearts to find “solutions that are best for our nation, our world, for our souls...” Susan read the statement in June at an interreligious event entitled “In the Light of Love, Prayer for Wisdom and Compassion in Immigration Reform,” sponsored by twenty religious and community organizations.

### Owensboro Diocese Stresses Rural Asset Development

Like many rural Dioceses (see Charlotte, below), the Diocese of Owensboro, KY is deeply concerned about financial literacy and financial asset development among residents of western Kentucky. As social action director Dick Murphy put it, reforms in banking laws have been slow in coming, “so financial literacy is the best we can do.” When asked what the most important asset development step is, Dick replied, “filing income tax.” The Earned Income Tax

Credit and basic tax refunds are lost when people forego filing taxes.

The office has therefore adopted a three-point plan toward financial literacy and asset development. The first point is promoting the filing of income taxes. Eight local organizations have cosponsored events with the office to help residents complete tax forms. The second is enclosing \$25.00 savings bonds in selected packets of information about managing personal finances. The third is enrolling new participants in individual development accounts, often paired with a foundation. These entities match individual savings 1:1, 2:2, or even 3:1, depending on the funding source.

### Boise Diocese Convenes Local Leaders on Poverty

In conjunction with the Catholic Charities USA Poverty in America Campaign, the Diocese of Boise, staffed by social action director Marcie Wilske, is convening local leaders around the issue of poverty in five regions of the diocese, which encompass the entire state of Idaho. In each region Marcie brings key leaders in local government, business, faith communities, and service providers to the regional Catholic Charities office to discuss forming community coalitions on issues of poverty. “No one can do it all,” she said. “That’s why we’re convening.” The aim of these conversations, she explained, is concrete results, not just talk. One action, one community event, and one pamphlet on some aspect of poverty should result from the local meetings. Marcie anticipates some disagreement, but also stressed optimism that consensus can be reached. “It’ll be a challenge, but hopefully we can find policy agreement in each of these areas,” she said.

### Re-forming Justice and Peace Commissions a Periodic Necessity

In many Catholic (arch)dioceses, justice and peace commissions have



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come and gone, and come and gone again, sometimes in response to traumatic local events, such as riots. **David Dutschke** of the **Archdiocese of Louisville** recalls that his archdiocesan commission was started in response to the 1970's school desegregation crisis in the city of Louisville. "The commission had an important role," he said. "We had to figure out how not to make the Catholic schools segregationist heaven." Over the years, the Louisville commission has changed focus, most recently becoming less active. David hopes to re-energize the commission by inviting some new participants to "a roundtable event" to discuss current issues facing the community and the church. One of the outcomes of the discussions would be editorials which could be submitted to both secular and diocesan papers.

### Charlotte Diocese Receives Award for Family Economic Development

**Joe Purrello** reported that the **Diocese of Charlotte** has received a National Family Strengthening Award from Catholic Charities USA, funded by the **Annie E. Casey Foundation**, for its Office of Economic Opportunity, located in the Appalachian region of western North Carolina. The specific program receiving the award matches struggling families with ecumenical faith teams who provide support and encouragement to help families reach goals they set for themselves. Such goals might relate to debt

reduction, credit building, health issues, housing concerns, education, and employability. In this fashion, the diocesan social action office faces up to the challenges of the rural economy.

### Beaumont PSM Leadership Series Hot Ticket

Many diocesan social action directors have developed training modules for local parishes. **Paul Thomas** of the **Diocese of Beaumont** has taken these efforts to a new level by offering a certificate for those who complete the six-part training. Those who wish to earn this credential take six classes: (1) Introduction to Catholic Social Teaching, (2) Cultural Diversity & Family Perspectives, (3) Counseling & Case Management, (4) Legislative Advocacy & Community Organizing, (5) Scriptural Roots of Catholic Social Teaching, and (6) Implementation through Communities of Salt & Light. Paul said that eighteen people have registered for the Fall certificate program.

### Biloxi to Winona: "Do You Want Any of That Stuff Back?"

Disaster preparedness and response has increasingly become a part of diocesan social action directors' job descriptions. The **Diocese of Winona** is no exception. With the latest round of Midwest flooding, **Suzanne Belongia** found herself in the role of soliciting donated goods for flood victims. Ironically, much of her work in the past two years has been doing the same for the victims of Hurricane Katrina in the **Diocese of Biloxi**. In fact, when she spoke to contacts in Mississippi, they asked her, "Do you want any of that stuff back?" Suzanne reported that the Katrina experience did indeed help the local response to the flooding. Less-affected parishes quickly contacted her with offers to supply goods that were truly needed.

In the **Diocese of Toledo**, also affected by the Midwest floods, **Sr. Christine Pratt** reported that she was immediately contacted by the **Diocese of Houma Thibodeaux** with the question "How can we help?" That offer was quickly followed by financial aid. The Ohio diocese had partnered with the Louisiana diocese in the aftermath of Hurricane Rita. The reversed roles indicate that domestic diocesan partnering can last beyond an initial crisis and even provide reciprocal benefits.

### New DSAO Directors Take the Helm Throughout US

Winter and spring transitions led to a bumper crop of summer beginnings for new diocesan social action directors around the country. **Richard Klinge** of the **Archdiocese of Oklahoma City** and **Gloria Luna** of the **Archdiocese of Miami** joined the crowd in Milwaukee for the Social Action Summer Institute in their first months on the job. Meanwhile, **Cat Willet** of the **Archdiocese of Portland**, **Kathy Langer** of the **Diocese of St. Cloud**, and **Sr. Leona Ulewicz** of the **Diocese of Crookston** took the helm in their dioceses during the midst of the summer. Down on the Gulf Coast, **Theresa Prejean** (no relation) and **Michael Ann Galliano Oropeza** are sharing the load of an agenda which continues to be dominated by Hurricane Katrina. **John Kiley**, former United Way director in Davenport, Iowa, now takes on social action challenges for the Diocese. The Diocese of Norwich has closed its DSAO for fiscal reasons, laying off longtime director **Ray Mastromunzio**. Watch for continued updates on the Roundtable membership at [www.nplc.org](http://www.nplc.org).

### Roundtable/U. Dayton VLC Graduate Hired in DSAO

One of the first graduates of the (continued on page eight)

## SASI Sizzles

(continued from page three)  
trademark nine-hour Catholic social teaching “express.”

Keynote presentations also included **Rev. Bryan Massingale’s** “Healing a Divided World,” which received some of the strongest positive evaluations ever seen at the Social Action Summer Institute. Fr. Bryan’s address was reprinted as the lead article for the August 16, 2007 edition of *Origins*. As *Origins* summarizes, in his remarks Fr. Bryan “discussed some of the reasons for social divisions in the world: ignorance, greed, fear, indifference, and laziness. He cautioned that “often in trying to heal wounds between groups, a sense of futility sets in...” Father Massingale praised the ideas of Eric Yamamoto, who proposed two keys for intergroup understanding: truth-telling and affirmative redress for those who have been the victims of injustice.”

The program also included an evening devoted to the sainthood cause of **Dorothy Day**, including the viewing of an archival interview with Dorothy Day on Irish television, the remembrances of **Robert Ellsberg**, publisher of **Orbis Books**, and a report on the **Guild for Dorothy Day** by **Lourdes Ferrer** of the **Archdiocese of New York**.

Skills workshops and a **CCHD Poverty, USA** tour of Milwaukee comprised the second half of the week. The skills workshops included, for a second year, a “parish track” comprised of about sixty parish leaders, primarily from Wisconsin and Minnesota dioceses. Most of these leaders attended at the recommendation of their local diocesan social action office. Many had completed the JustFaith process locally.

In 2008, the Social Action Summer Institute will be hosted by the **Archdiocese of Atlanta**, July 20-25 at Oglethorpe University. □

## Roundtable Roundup

(continued from page seven)  
Roundtable/University of Dayton **Virtual Learning Community Social Justice Certificate Program** has been hired by the **Diocese of Richmond** as an associate on the Office for Justice and Peace in the Diocese of Richmond. Director Michael Stone announced Collen Barranger’s hire in September with great enthusiasm. Michael explained that he views “Just Faith, the certificate program, and lay volunteer programs as not just a good place to develop leaders, but also future employees.”

“More and more, these experiential programs will be where peoples’ fire is kindled,” he added. The Social Justice Certificate program requires five online social justice courses, a social action internship, and encourages attendance at the Social Action Summer Institute. The total cost of the certificate’s tuition fees was \$200.00.

### Youngstown Diocese Observes Worker Justice Anniversaries

It is well known that many diocesan social action offices observe the anniversaries of important USCCB and papal social justice documents with special events. Some dioceses also observe the anniversaries of local bishop’s statements with appropriate celebrations and updatings of the teaching. In the **Diocese of Youngstown**, **Brian Corbin** reported that the thirtieth anniversary of “Black Monday,” the 1977 closing of the Youngstown steel mills, carried such significance for the diocesan social action office that several events marking the anniversary have been held throughout the diocese. One event was a **National Public Radio** panel of four people involved with the plant shutdowns and their aftermath, along with appreciations of Bishop Malone’s famous pastoral letter, staffed by a young Catholic social teaching expert named John Carr. □

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