

The Fractured City, Integral Development and the Regional Church

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Abstract

This paper applies the theory of integral development to advancing solidarity in metropolitan regions of the United States. The image of the “fractured city” describes how economic and racial segregation of metropolitan regions creates a major social injustice in the region, i.e., an opportunity gap for children and families in high poverty neighborhoods. Yet listening to the experiences and stories of parents and children in high poverty neighborhoods suggests that the “silent violence of poverty” might a better description of the opportunity gap. The image of the fractured city also illustrates the ways metropolitan regions and the Catholic Church have a diminished capacity to address the regional injustice of the silent violence of poverty. To assist the Church in addressing this silent violence of poverty, this paper outlines a framework for integral regional development and a proposal for an expanded regional presence for the Church. To realize integral regional development and an expanded presence of the Church as a regional actor, the last section of this paper outlines two sets of strategies: an “inside game” and an “outside game.” The inside game strategies address how the Church can be present in high poverty neighborhoods and use that presence to create urban solidarity across the region. The outside game strategies outline how the Church, as a metropolitan actor, can act through focused partnerships and public policy advocacy to address and remedy the silent violence of poverty. To implement these strategies calls for the Church to exercise social courage to see itself as “the regional Church” and a metropolitan actor for the common good of the metropolitan region.

Introduction

In *Populorum Progressio* Pope Paul VI develops the way integral human development is a necessary pathway to global peace and justice. Succeeding pontiffs have extended this magisterial teaching on integral human development. In the literature of the Catholic social tradition, integral human development provides principles for examining international relations, especially between developed and underdeveloped countries.

The intent of this paper is a reflection on how the principle of integral human development can help define the practice of solidarity in metropolitan regions, which in turn, will suggest some new ways for the Catholic Church to be an agent for advancing justice in metropolitan regions. I am neither a theologian nor a social scientist; my perspective is that of a “reflective practitioner.” Using my experience in advancing justice, I strive to build a practice theory of urban solidarity by bringing the principles of the Catholics social tradition and the knowledge of urban poverty in dialogue with the voices of children and families experiencing poverty.

The reflection proceeds in five sections. In the first section, the image of the “fractured city” illuminates the geographical organization of the neighborhoods within the metropolitan regions. The demographic trends over the past 50 years show growth in economic and racial segregation. These demographic

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trends have high poverty neighborhoods located in the urban core and highly affluent neighborhoods in the suburbs. The high poverty neighborhoods are also residence to a high percentage of people of color. These demographic trends have contributed to a deep social injustice, i.e. what current public policy conversations call “the opportunity gap,” i.e., the gap that exists between opportunities for children in high poverty neighborhoods and the opportunities for children in more affluent neighborhoods. While “the opportunity gap” is a helpful descriptor, I suggest that a better descriptor of this situation is “the silent violence of poverty.” It is silent because we are not aware of, or are indifferent to, poverty and the violence suffered by children in high poverty neighborhoods.

The second section addresses the challenges to advancing justice in the fractured city. The regional trends explored in the first section are driven by what we can call the social architecture of the region. To address the “silent violence of poverty,” we must understand the complexities of this regional social architecture, how structures of sin embedded in the architecture contributes to the violence of poverty and how these structures of sins are related to personal sin. The “fractured city” also presents major barriers for both the metropolitan region and the Catholic Church in addressing the “silent violence of poverty.”

The third section uses integral development to provide principles to guide both public deliberation on the “silent violence of poverty” within the region and guide the Church in becoming a partner with others in the region in addressing the “silent violence of poverty.” Four principles from Catholic social tradition, namely dignity of the human person, the justice and the regional common good, and the consistent ethics of solidarity and subsidiarity deepen our understanding of integral human development in a metropolitan region.

In the fourth section, the teachings of Pope Francis allow us to develop images and principles that can guide the Church in advancing justice in the metropolitan region. These images and principles help us imagine a renewed way of regional presence for the Catholic Church that is Marian, dialogical, and prophetic in its mission of advancing justice.

The fifth section focuses on strategic framework for the Church to address the injustice of concentrated poverty and to promote integral human development of the metropolitan region. This framework has two parts: an “inside game” and an “outside game.” The “inside game” requires the Church to be present in high poverty neighborhoods in order to collaborate in the integral human development of these neighborhoods and to construct a bridge of dialogue between people of these neighborhoods and people in suburban neighborhoods, especially members of the Church. An urban Catholic education center is presented as one scenario for pursuing the “inside game”. In the “outside game” members of and groups within the Church use the principles of the Catholic social tradition to participate in public policy deliberations within the region that contribute to overcoming the injustice of concentrated poverty. Two scenarios illustrate how members and groups within the Church can participate in these public deliberations. Implementing an “inside game” and an “outside game” together will enable the Church to be an important regional actor in addressing “the silent violence of poverty.”

The Fractured City and Its Challenges

The image of “the “fractured city” is very helpful in exposing the injustice of our metropolitan regions. In this section, the image of the fractured city provides us with an appreciation of what is called the opportunity gap or what I believe is more appropriately called the “silent violence of poverty.” The image of the fractured city also helps us identify challenges that metropolitan regions and the regional Catholic Church face if they wish to overcome the violence of poverty.

The Image of the Fractured City

If we are a city dweller, our place of residence is in an individual neighborhood. Yet if we examine the patterns of our daily interactions it becomes clear that our city living involves not only our neighborhoods, but also much of the metropolitan region. We go to the center city for entertainment and perhaps good restaurants, and to the suburbs for visiting friends, shopping, or work. In our contemporary life the metropolitan region has become the context of city living.

An analysis of trends over the past forty-five years illustrates that major metropolitan regions in the United States evolved into a configuration that is highly segregated by economic class and race¹. This configuration of the region has high poverty neighborhoods in the center of metropolitan regions with a high concentration of people of color and shows more highly affluent, mainly white neighborhoods, in the extended suburbs. Our metropolitan regions are the context for city living and our regions have become “fractured cities.” The economic and racial segregation have caused a deep social injustice, what has been called by policy makers the “opportunity gap” and which we call the “silent violence of poverty.”

Below, we used the image of “fractured city” to identify dimension of “the silent violence of poverty.” The image of the “fractured city” also helps identify a major challenge that faces the metropolitan region, with its “diffuse and polarized governance structures” and challenges that faces the Catholic Church in the metropolitan region, i.e. “a diminished capacity to address the silent violence of poverty.”

The Opportunity Gap: Critical Issues of Metropolitan Justice

A number of studies have examined the impact of the fractured city on the opportunities for children,² and defined the “opportunity gap.” The opportunity gap is the gap between children in high poverty neighborhoods who have a large number of roadblocks to opportunities to realize the “American dream,” and children in highly affluent neighborhoods who have fewer roadblocks to opportunity as well as a supportive network of assistance in overcoming these roadblocks. This section summarizes some of the key elements in the opportunity gap by examining the difference between the “two neighborhoods,” the affluent neighborhoods and high poverty neighborhoods.

Impact of Parents on Opportunity: Parents are the first teacher of their children, and parents in high poverty neighborhoods are at a severe disadvantage in carrying out this task. Table 1 at the top of the next page summarizes the impacts of parents living in the two neighborhoods.

Being a parent in a neighborhood of concentrated poverty, especially if you are a single parent, is a highly stressful experience because the parent is constantly focused on making sure their family has food and shelter. A parent in high poverty neighborhoods experiences many roadblocks in accessing welfare benefits and they often run into the “cliff effect” i.e. the loss of critical benefits, like childcare support, as they increase their income. Parents often are not able to afford health insurance for themselves or their children. Managing this stress gives parents little time to engage in activities that could enhance their children’s intellectual and social-emotional development. The cognitive stress on parents in high poverty neighborhoods and their experience of many roadblocks in caring for their children can lead to a sense of hopelessness, depression, and sometimes substance abuse.

¹ The Appendix *Demographic Trends of the Chicago, Dayton and St. Louis Metropolitan Regions*, provides an illustration of these trends.

² See for example. Robert D Putnam, *Our Kids: The American Dream in Crisis* (New York, NY: Simon & Schuster, 2015).

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Table 1: The Impact of Parents on Opportunities for Children	
Affluent Neighborhoods	High Poverty Neighborhoods
Higher % of two parent families	Higher % of single parent families
Many parents are college graduates	Many parents lack post-secondary credentials
One or both parents have family supportive wages	Parents often do not have a family supportive wage and must rely on different aspects of the welfare system to provide for their children
Parents are more likely to engage in their children’s school	Parents often do not have time or the confidence to be engaged in the children’s school
Parents are more likely to set expectations for college	Parents often do not set expectations for college
Parents have time and resources to create opportunities for their children	Parents often lack time and resources to create opportunities for their children
Parents have free time to read to their children	Coping with the stress of poverty leaves little time for reading
Often parents have experienced strong parenting as children and have networks that support good parenting	A good number of parents have not experienced strong parenting as children and do not have the knowledge or skills of good parenting

The Impact of Neighborhoods on Opportunity: Neighborhoods provide an ecology for families and can enhance or detract from the development of children. Table 2 on the top of the next page summarizes the impact of neighborhoods on the opportunities for children.

In high poverty neighborhoods, there is often a lack of supportive networks to help families to raise their children. In affluent neighborhoods, there is a norm or expectation that children will go to college and often there is not the same expectation in high poverty neighborhoods. In high poverty neighborhoods, there is often a lack of role models that demonstrate what is required for work and for supporting a family. There is a lack of amenities in high poverty neighborhoods, such as playgrounds and recreational activities. The lack of these activities presents a roadblock to physical and social-emotional development of children. In affluent neighborhoods, there are many more opportunities. Often families in high poverty neighborhoods are isolated from one another and there are not the bonds of trust and a sense of efficacy that is needed to work with others to improve the quality of life in the neighborhoods and in schools. Norms in affluent neighborhoods have people keeping their houses and property in good repair; in high poverty neighborhoods, with a large number of rental and abandoned properties, there is often a lack of pride in the upkeep of properties.

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Table 2 Impact of Neighborhoods on Opportunities for Children	
Affluent Neighborhoods	High Poverty Neighborhoods
Often supportive networks and services for families	Lack of supportive networks and disjointed services for families
Lower rates of violent crime	Higher rates of crime, especially violent crime
Availability of adult role models	Very few adult role models
Access to healthy food	Deserts; unhealthy food readily available
Plentiful recreational amenities – playgrounds, athletic leagues, etc.	Very few recreational amenities
Healthy environment – high air quality, absence of toxic substances	Unhealthy environment – poor air quality (high % of asthma) and presence of toxic substances, e.g. lead paint

The Impact of Early Learning on Opportunity: Multiple research studies have demonstrated that the quality of the early learning environment of the child in the family, in child care, and in pre-school have a major impact on the early brain development of children. In a previous section, the impact of parenting on opportunity was outlined. Table 3 below illustrates the difference early learning opportunities present in our two neighborhoods.

Table 3: Impact of Early Learning on Opportunities for Children	
Affluent Neighborhoods	High Poverty Neighborhoods
Availability of high quality child care and early learning opportunities	Absence of high quality child care and early learning opportunities
Families can afford high quality child care and early learning	High quality child care and early learning is economically out of reach for parents
School districts have sufficient resources to provide an enriched early learning curriculum	Urban school districts are under resourced and can't provide an enriched early learning curriculum

Since families in affluent neighborhoods are able to afford high quality childcare and preschool, there is an abundance of opportunities for early learning by children. In high poverty neighborhoods, there is a dearth of quality early learning opportunities. When parents work multiple jobs just to keep food on the table and roof overhead, they do not have the resources for quality early learning and they must rely on relatives or friends to provide childcare.

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Impact of K-12 Education on Opportunity: There are important differences in the quality of K-12 education in affluent neighborhoods and high poverty neighborhoods. Major differences are illustrated in Table 4.

Table 4: Impact of K-12 Education Opportunities on Children	
Affluent Neighborhoods	High Poverty Neighborhoods
High % of children are Kindergarten ready	Low % of children are Kindergarten ready
High proficiency in 3 rd grade reading and 6 th grade math	Low proficiency in 3 rd grade reading and 6 th grade math
Low chronic absenteeism	High chronic absenteeism
Norms that reinforce college participation	Lack of norms that reinforce college participation
Higher high school graduation rates	Lower high school graduation rates
Higher persistence rates in college	Lower persistence rates in college

When students from high poverty neighborhoods come to school they are up to a year and a half behind their peers from more affluent neighborhoods, it is very difficult for faculties to get them on track for third grade reading. Schools in high poverty neighborhoods on the average have lower primary reading and mathematics scores, higher levels of chronic absenteeism, and higher dropout rates. For a multitude of reasons, parents in high poverty neighborhoods are disengaged and/or discouraged from participating in their children’s school. Because of declining property values and high tax delinquency rates, center city school systems have less money to invest in improving the quality of education. The systems, administrators, and the teachers are often not equipped to handle many of the roadblocks to learning that their children face.

The Silent Violence of High Poverty Neighborhoods

Clearly, children in high poverty neighborhoods face multiple interrelated and complex factors that place roadblocks in their journey to realize the “American Dream.” Qualitative and quantitative research methods have been helpful in identifying these factors, when you listen to children and families in high poverty neighborhoods; you hear narratives of painful suffering. One just has to listen to stories of a mother who eats very little, just so she can provide food for her children. Consider the story that I heard in a tutoring session where a second grader explains that he could not complete his homework because he hid in fear while his mother was being abused by her boyfriend. A colleague tells the story about asking a third grader what they want to be when they grow up and hearing him say his only future was going to jail because that was what had happened to the males close to him. The story of suffering of an alcohol-addicted mother who had neglected her child but deeply wanted to change so she could be reunited with her child, but could not get services from the County for nine weeks. These are stories of pain, suffering, and violence by the children and parents in our communities. I believe a better name for the opportunity gap is the “silent violence of poverty;” “silent” because most people

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avoid noticing it; and “violence” because it does long-term physical and psychological harm to children and families. Maps, graphs, and tables can demonstrate the immensity of the injustice of urban poverty and the opportunity gap; but I believe these narratives of the “silent violence of poverty” are the motivators for our personal convictions and the Church’s work of advancing urban justice.

Question: What is the Church’s role in addressing the “silent violence of poverty” in our metropolitan regions?

The Challenges to Advancing Justice in the Fractured City

This section examines several of the challenges that we face if we want to advance justice in the fractured city. First, I address the role that structural sin plays in creating the fractured city. To address structural sin we must address both personal conversation and structural transformation. Second, we look at the challenges faced by the metropolitan region, the fractured city itself, to address the silent violence of poverty and to advance justice. Third, we look at the challenges facing the Catholic Church in addressing the silent violence of poverty and advancing justice in the region.

The Structural Sin in the Regional Architecture

On April 12, 2016 when the Baltimore police approached Freddie Gray, a 25 year old black man, he ran. As he was captured by police and pinned to the ground, according to a video, he was screaming and asking for help. While being transported in a police van, Gray fell into a coma and then he was transported to a trauma center. After medical treatment Freddie Gray died. On the day of his funeral, riots broke out in Baltimore. In his homily in responding to the events around these riots, Archbishop William E. Lori indicated:

“What we do know is that Freddie Gray’s death has brought to the surface longstanding issues of what we call in Catholic moral theology “structural sin” – structural sin, or social sin, goes beyond individual wrongdoing. It is the sum of peoples’ injustice and indifference that end-up creating a society where it is difficult, almost impossible, for human beings to flourish, to lead lives that are happy, productive, and secure.”

The lens of structural sin on metropolitan regions can be helpful in identifying some of the root causes in the formation of high poverty neighborhoods and the silent violence of poverty. Following Pope Francis’ lead from *Laudato Sí* we start our analysis with the assumption that “everything is connected.” As we indicated above metropolitan regions are complex social ecologies. The concept of social ecology is helpful in understanding structural sin and analyzing the role structural sin plays in the silent violence of poverty. As a complex social ecology, families and children embedded in neighborhoods, neighborhoods within cities, cities within a county, and usually multiple counties within the metropolitan region. There are also a variety of organizations and processes that cut across a number of jurisdictions within a region. For example, a Council of Governments provides different services for the jurisdictions, like wastes disposal or emergency services. Some of the entities are organized within hierarchies, for

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example, families are contained within cities and counties and are subject to the laws and regulations of these jurisdictions and in turn, the jurisdictions provide services for the good of the families like police protection and fire safety.

In analyzing the multiple connections within a metropolitan region, it has been helpful to look at the different levels of relationships within the social ecology:

- **Personal agency in a nexus of relationships** – the exercise of a personal agency is always in the network of relationships. Relationships can both enhance our personal agency and they can be toxic, i.e., being an obstacle in the way of exercising agency.
- **Families** – the fundamental set of relationships for raising children and for providing for the common good of its members.
- **Neighborhoods** – the set of relationships that provide support for families.
- **Systems:** the patterned series of interrelationships existing between people and groups that perform a specific purpose in metropolitan regions. Included in systems are organizations such as public schools, jurisdictions of government, the courts, civil society organizations, like the League of Women Voters, etc. Organizations are connected by social processes, such as, the process of child protection, that includes police jurisdictions, child welfare agencies, the courts and others.
- **Cultures:** the learned and shared beliefs that give coherence to the other patterns of relationships. These learned and shared beliefs shape and influence the perception and behavior of persons within groups, neighborhoods, and communities. These shared beliefs included values, assumptions, norms, and attitudes.
- **Nature:** the physical environment provides a basis for sustaining and nurturing the basis for all levels of relationships.

Figure 1: Social Ecology of a Metropolitan Region (next page) illustrates the important pattern of relationships within the metropolitan region. We call the patterns by which the social ecology of the region is organized the social architecture of the region.

Figure 2: The Dynamics of Regional Social Architecture (next page) illustrates the dynamic relationship between an agency of persons and groups and the creation of the larger social patterns in the regional social architecture.

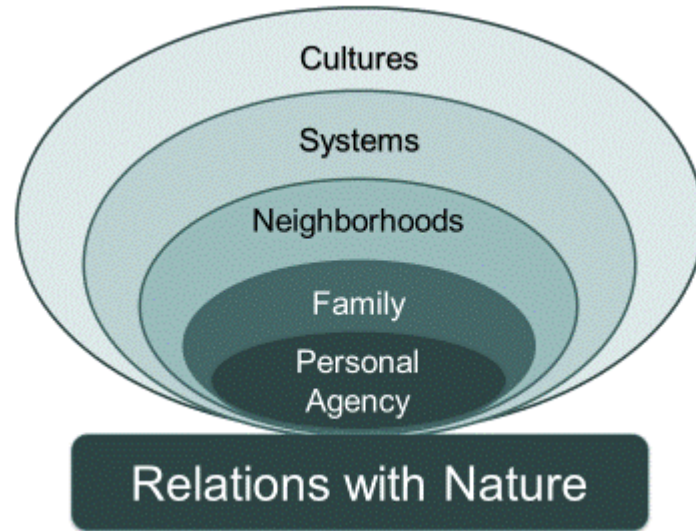


Figure 1: Social Ecology of a Metropolitan Region

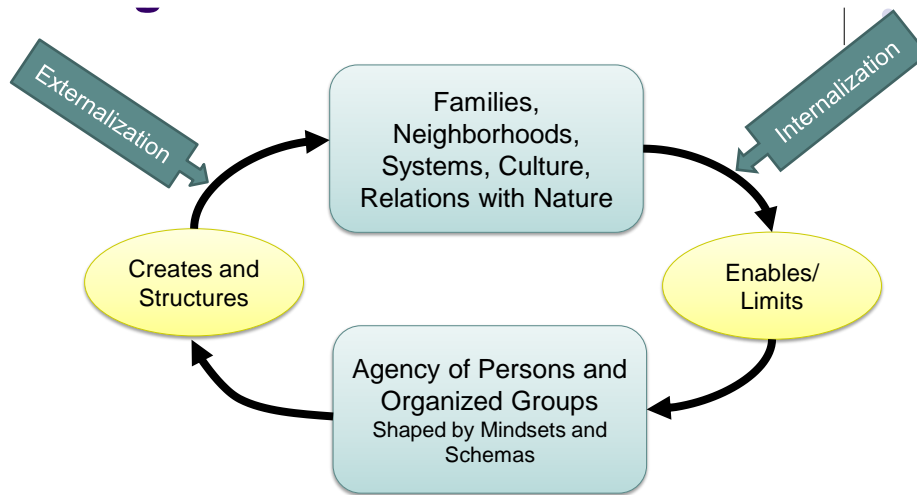


Figure 2: The Dynamics of Regional Social Architecture

The dynamics of the regions social architecture provide us with a lens to understand structural sin. Sinful actions of a person or a group, e.g., greed, lust for power, or racial bias, can create and sustain structural elements of the regional architecture that then create detrimental impacts on certain people or groups in the metropolitan region. As the earlier analysis of demographic, as well as those in Appendix A, there has been a strong movement of the white population to the suburbs of the region then other populations, a phenomenon called “white flight.” The sin of racism can be a cause of “white flight” to the suburbs. A large percentage of white persons may have an explicit or implicit bias against living in a neighborhood with a high percentage of African Americans – “African American neighborhoods have a predominance of drugs and crime, poor schools, and rundown houses.” Over time, this bias comes, in part, from a process of socialization where parents pass on, usually tacitly, certain beliefs and attitudes

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about African American neighborhoods. Support for this bias also could come by way of how local news presents African American neighborhoods in the region. White flight has the effect of moving middle class persons out of neighborhoods and increasing the density of the poor persons who cannot afford to move.

Another example of structural sin is “redlining,” i.e., being the practice of bankers not giving mortgages to qualified people, usually people of color, in certain neighborhoods. Bankers may have a bias against people of color, using color and the location where they want to buy the house as the only indication that the person seeking the loan may not be a good credit risk.

“Redlining” can have an impact of decreasing home ownership in the redlined neighborhoods that leads to a growing number of rentals and eventually to the decrease in housing values.

Blockbusting is another example of structural sin. A real estate agent intentionally engages in moving African Americans into a predominately all white neighborhood. The agent does this with the hope of causing white residents to move out of the neighborhood and this in turn provides them with a stream of sales commissions. The sin of greed is a trigger for blockbusting.

Understanding structural sin allows us to appreciate that the personal sin can have multiple effects on the social architecture of the metropolitan region and in particular neighborhoods within the region. Appreciating structural sin also points out that to remedy the impacts of social sin we must both call people to conversion of mind and heart and a commitment to participate in rebuilding the social architecture of the region so that it can better support human flourishing of all people in the region.

Question: What is the role of the Church in overcoming the structural sins of the fractured city?

Diminished Capacity of the Region to Advance Justice

As we have seen, the evolution of the social architecture of the metropolitan region has reinforced patterns of isolation and disconnection between neighborhoods of concentrated poverty and affluent neighborhoods. Each of these neighborhoods has developed their own culture, i.e., shared convictions, beliefs, attitudes, and practices. In each of these neighborhoods, they encounter people just like themselves; people who often use the same media for information and share the same political convictions. In addition, the neighborhoods of the region have become isolated from one another and have very few opportunities to share common experiences and stories. Through a variety of media, the poor know about the life of the more affluent and the more affluent know about the life of the poor through the reports of failing schools or TV reports of violence in poor neighborhoods. These stereotypes of each other keep the neighborhoods isolated from one another. The persons in neighborhoods of concentrated poverty have become “a stranger” to persons in more affluent neighborhoods and persons in more affluent neighborhoods have become “a stranger” to persons in neighborhoods of concentrated poverty.

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This sorting of neighborhoods has led to polarization in regional governance and makes public conversations within the region very polarized. This climate of polarization has neighborhoods and political jurisdictions focusing on self-interest and not a mutual interest of the whole region. Overcoming the silent violence of poverty and advancing justice requires a public space for conversations that can address complex and wicked problems of the silent violence of poverty and develop a shared vision for the future characterized by equitable opportunities for human flourishing by all people and groups within the region. The isolation of neighborhoods and political jurisdiction contributed to the fractured nature of the region. While some metropolitan regions have made progress on creating this public space to create a shared future of justice, isolation and the protection of self-interest have made it difficult to create the necessary public spaces for conversations to promote the common good of the region.

Question: What should the role of the Church be in addressing the need for and the creation of a public space for conversations that promote the common good of the region?

Diminished Capacity of the Church to Advance Justice

The growing economic and racial segregation also has consequences for the Church's capacity to address the silent violence of poverty in the metropolitan region. The movement of Catholics to the suburbs combined with an outmoded parochial financial strategy has caused the Catholic Church to diminish its presence in the urban core, especially in high poverty neighborhoods.

Movement to the Suburbs: Because of their strong family structure and excellent education, most often in Catholic schools, Catholics are among the most economically upwardly mobile religious groups. In examining the available data, it also seems that Catholics are moving to the suburbs as fast as or faster than the general population of the metropolitan region. This movement of Catholics to the suburbs has resulted in the growth of suburban parishes and parish schools. This growth moves resources to the suburbs that were once used to maintain a Catholic presence in the urban core.

Inadequacy of a Parochial Financial Strategy: A major obstacle to addressing the silent violence of poverty by the Catholic Church during the first part of the 21st century has been a parochial financial strategy that worked well during the early and middle 20th century. In simplest terms, this financial strategy places the major responsibility for the creation and sustaining of Catholic educational presence on the parents of the children and resources of the local parish. The major assumption of this strategy is "If the parish can no longer support the school based on tuition and parish resources, it is to be closed." If there is to be a Catholic educational presence then there must be local resources. For the most part, responsibility for Catholic presence in high poverty neighborhoods is at the local level. The creation of special inner-city Catholic education funds has been able to prop up this financial strategy on a temporary basis.

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In almost every metropolitan region, this movement to the suburbs and availability of fewer clergy along with a parochial financial strategy has led to a significant diminishment of Catholic presence in the urban core, especially high poverty neighborhoods. There has been a wide spread closing or consolidation of urban parishes and the closing of many urban Catholic schools. There is initial research that has indicated that once a Catholic school is no longer present in a neighborhood, there is a deterioration of the social capital in the neighborhood along with the elevated levels of crime and disorder and suppressed levels of social cohesion.³

A Dilemma for the Church: With the growth of economic and racial segregation, there is a growth of center city neighborhoods locked in the cycle of poverty. Simultaneously Catholics have moved to the suburbs and consequently the Catholic Church has invested its resources into building churches and schools in the suburbs and has been disinvesting in the urban neighborhoods. What are the consequences for the Church and her mission to advance justice? Are the members of the Catholic Church willing to address the injustice of high poverty neighborhoods? Many Catholics in the suburbs have little or no contact or interaction with people in high poverty neighborhoods and there is little practical knowledge of the realities of living in poverty. There is a “gap” between the experience of Catholics in the more affluent and middle class suburbs and the experience of Catholics and others living in high poverty neighborhoods.

Questions: How will the Catholic Church overcome the gap between the majority of its members and those in high poverty neighborhoods? How will the Church proclaim the new evangelization in high poverty neighborhoods?

Integral Development and Regional Justice

Paul VI addresses his encyclical *Populorum Progressio* not only to the members of the Church but to all people of good will. He endeavored to elaborate integral human development that uses principles that could contribute to a public conversation on the meaning of development in a global setting. In this section, we adapt these principles for use in public conversation within a metropolitan region.

Integral Development in Metropolitan Regions

Building on John XXIII’s *Mater et Magistra*, Paul VI, *Populorum Progressio* laid out a theory of integral human development that outlines both the ends and goals of development and processes for moving toward the goal of development. For Paul VI “Development cannot be limited to mere economic growth alone. In order to be authentic, it must be complete: integral, that is, it has to promote the good of every person and of the whole person. (PP 14) This concept of integral human development made clear that a certain level of economic development was necessary for the support of human dignity, but that economic development alone is not integral development.

³ Margaret Brinig & Nicole Garnett, *Lost Classroom, Lost Community: Catholic Schools’ Importance in Urban America*, Chicago: University of Chicago Press, 2014.

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To paraphrase Paul VI, integral human development in a metropolitan region cannot be limited to mere economic growth alone. In order for development of a metropolitan region to be authentically human, it must be integral, that is, it has to promote the good of every person and group in the region and the good of the whole person, that is, all the dimensions of human well-being -- physical health, economic sufficiency, social relations, and opportunities for intellectual, cultural, and spiritual growth.

Paul VI's concept of integral human development was further elaborated by the 1968 Medellin Statement by the Latin American Bishops (development as liberation), 1971 Synod of Bishops (Justice in the World), John Paul II (On Social Concerns), and Benedict XVI (Love in Truth).

Kenneth Himes, OFM has thoughtfully summarized this elaboration of integral development as an aim at the global level:

Just development means concern for establishing fairness among the nations of the world. *Integral development* means achieving the proper balance between material goods and other aspects of human well-being. *Participatory development* requires that poor people and nations be considered agents capable of self-determination and of advancing their own development. Finally, *sustainable development* calls attention to fairness between one generation and the next and within generations concerning the use of the earth's resources given by God to all humankind.⁴

Building of this description, development at the level of a metropolitan region must be:

- *just* – consist of relationships that create equity of opportunity for all persons and groups in the region,
- *integral* – integrates all dimensions of human well-being,
- *participatory* –engages all stakeholders and give special preference to engage the disadvantaged as agents in creating the future, and
- *sustainable* – concerned with integrity of creation and equity between generations.

This elaboration of development helps address the injustice of the silent violence of poverty. To translate this concept of development into a practice theory of urban solidarity, I believe four fundamental principles from the Catholic social tradition are important: the dignity of the human person, the regional common good, and the consistent ethics of solidarity and subsidiarity.

Dignity of the Human Person

The Catholic social tradition proclaims that human life is sacred and that the dignity of the human person is the foundation of the moral vision of society. The human person is not a static entity but on a developmental journey becoming who he or she is created and called to be. The Catholic tradition sees the human person as the image of God. As an image of God who is loving and wise, the human person shows forth dignity through the exercise of freedom in wise and loving ways.

In working for justice in a metropolitan region, it is important to remember that all stakeholders have human dignity and have or can develop the capability of becoming an agent in shaping their future and collaborating with others to create a common future. For example, in helping a young child living in poverty to become ready for kindergarten one might be tempted to ignore the role of the single parent mother. One might develop an approach to kindergarten readiness that relies on primary subsidized

⁴ Kenneth Himes, OFM, *101 Questions and Answers on Catholic Social Teaching*, 2nd Edition, (Mahwah, NJ, Paulist Press, 2013) 116, italics added.

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high quality childcare. Such an approach ignores the role of the mother as the first teacher of the child. An approach that respects the dignity of the mother would be to combine high quality childcare with opportunities for the mother to develop the knowledge and skills needed for raising her children and supporting their preparation for kindergarten.

Working to realize the common good in a metropolitan region involves one in the difficult and often conflictual areas of politics, i.e., getting things done through the formation of public policy and developing programs and funding streams. In the midst of the conflicts of public conversations, it is important to remember that those who oppose a policy or program we are advocating are still people with human dignity, i.e., in most cases they have good reasons for supporting their position and we should respectfully listen to what they have to say. Even in the midst of conflict over ideas and programs it is important to remember that through conversation and respectful argument it is possible to develop shared interests in addressing poverty.

The Common Good and Justice

Within the metropolitan region, there is a pluralism of opinions about the “human goods” to be pursued, especially when we are addressing poverty. Given this pluralism, questions are raised whether it is possible to talk about the common good of the metropolitan region. In the Catholic social tradition, the human person is an image of a Trinitarian God, a God of loving relations among three Divine Persons. As an image of God then the human person is relational and these relationships are to be just and loving. Even in the complex social ecologies of metropolitan regions, it is possible to ask, “Are the relations between and among people and groups of the metropolitan regions just, i.e. do they support the human flourishing of all people and groups within the region?” Following the lead of *Pope John XXIII*, the common good of the region is the organization of the social architecture (sum total of conditions of social living) that allows all people and groups to have the opportunity to reach their fulfillment more fully and more easily. The common good of the region is an ideal toward which the stakeholders of the region should strive. As we have seen in early sections of this paper, the current social architecture of our metropolitan regions are far from this ideal.

Given the complexity and pluralism of our metropolitan regions the question of “How are we to work to realize the common good?” is a perplexing one. In the Catholic social tradition, one of the key responsibilities of governmental jurisdictions is the promotion of the common good. Yet the promoting of the common good is not just the responsibility of government. Joining in this responsibility for the common good are a host of other organizations, such as business corporations, civic organizations, like the League of Women Voters and faith communities. To work toward the common good, communities must create spaces for public conversation⁵ that bring stakeholders together to create a vision of the future, that is a better realization of the common good, and to develop strategies for realizing that vision. .

A Consistent Ethic of Urban Solidarity

Solidarity is a communitarian principle and virtue developed in the Catholic social tradition over the last fifty years in response to the growing interdependence and complexity of society. It has integrated traditional concepts of justice and compassion for those on the margins of society. As a moral virtue, solidarity is “a firm and persevering determination to commit oneself to the common good. That is to say, to the good of all and of each individual, because we are all responsible for all.” (SRS 39) Solidarity

⁵ We outline the role of public conversations in addressing the common good in the next section.

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applies to not only our relationships that are close such as our extended family, neighborhood, but all relations with our neighborhood that is at a distance.

In a talk to leaders of Labor Unions in Chicago, Cardinal Cupich outlined what he called the Church's consistent ethic of solidarity "that aims at making sure no one, from the first moment of life to natural death, from the wealthiest community to our poorest neighborhoods, is excluded from the table of life." The consistent ethic of solidarity is a focus that Church and its members can bring to the public conversations of the metropolitan region.

Building on the work of Kristen Heyer⁶, the consistent ethic of solidarity has three key dimensions:

- an *incarnational* dimension that challenges persons of privilege to develop friendship with those experiencing the silent violence of poverty by engaging in common experiences and by sharing stories,
- an *institutional* dimension that challenge groups within the Church to work in partnership with governments, civil society, school systems, etc. to transform key systems and processes of the regional social architecture so that there is greater realization of the common good, and
- a *conflictual* dimension in which the Church and its members must speak prophetic words that disrupt the thinking and action of those who keep systems in place that exacerbates the silent violence and words that rebuild systems so that there is a greater realization of the common good.

The incarnational dimension of consistent ethics of solidarity, challenges the Church to building bridges of friendship between persons in the suburban Church and persons in high poverty neighborhoods. The institutional dimension requires the Church to mobilize groups to be partners in transforming the social architecture of the region so there is a greater realization of the common good. The conflictual dimension of a consistent ethic of solidarity requires a period of disruption of status quo and then the rebuilding a new equilibrium of the social architecture that is a better realization of the common good.

A Consistent Ethic of Subsidiarity: Facilitating Participation and Urging Engagement

In the Catholic social tradition subsidiarity is a principle guiding the distribution of authority, responsibility, and accountability within the complex network of various institutions within society. As we saw above in our description of a metropolitan region as social ecology, some institutions are parts of other institutions, for example, families are part of a neighborhood and neighborhoods are part of a city, and cities part of counties. When examining the responsibility for the common good, the principle of subsidiarity insists that an institution should not take responsibility for the common good of a component institution that are part of the whole, unless that component institution is incapable of carrying out its responsibility for its common good. For example, in Ohio law, the primary responsibility for caring for and educating children lies with the parents in the context of the family. The larger institution, e.g., the child protection system of the county should only intervene in the family when the family is unable to care for and educate their children. In that case, subsidiarity also requires that the child protection system should work to restore the family's ability to care for and educate their children as best they possibly can.

In addition, subsidiarity also requires that larger institutions encourage and promote opportunities for the component institutions to participate in shaping the common good of the whole. For example, the responsibility for addressing crime in a city is the responsibility of local law enforcement, yet subsidiarity

⁶ Kristin E Heyer, *Kinship Across Borders: A Christian Ethic of Immigration*, (Washington, D.C. Georgetown University Press, 2012), pp 114-122.

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requires that citizens be engaged to take responsibility for addressing problems. In some cases, when addressing a regional problem of justice, there is a tendency to turn the problem over to the technical experts and not involve the citizens framing and addressing the problem. Another example, graffiti may be appearing in the neighborhood public spaces. By asking the neighborhood to participate in the solution, the city authorities may find out that one of the causes of graffiti is a lack of playground space for young people. The consistent ethic of subsidiarity requires the involvement of those most affected by a problem in framing the problem, developing a solution, and implementing that solution.

There is the other side of the problem of engagement, that is, citizens are not taking responsibility for civic involvements. The pace of modern life for families, both parents employed, needing to chauffeur children to activities, etc., often leave little time for participation in civic life. Yet, we know that one of the requirements for well-functioning neighborhoods is civic engagement of its citizens. The consistent ethic of subsidiarity requires motivating and promoting citizens to civic engagement in their neighborhood, their city, and their metropolitan region.

A New Way for the Church to Be Present in the Metropolitan Region

Building on his deep appreciation of the Vatican Council II and the Catholic social tradition, especially its liberation strand, Pope Francis presents to the Church themes that can guide us in developing a new way for the Church to be present as an agent of justice in metropolitan regions.

Becoming a Church of and for the Poor

From the very beginning of his Pontificate, Pope Francis has demonstrated through his actions and his speeches that he wants a “Church of and for the Poor.” Pope Francis’ first call to us is to move to the peripheries. He has advocated that the Church move to the existential peripheries of life, which in the case of our metropolitan regions is our high poverty neighborhoods. He has strongly advocated that as members of the Church we should be present to the poor and encounter them in a very personal way. It is important that we take time to share in their experiences and stories. He emphasizes the need to listen to the stories of alienation that comes from the “violence of poverty.” It is important to listen to stories of a life being without food, being homeless or without descent shelter, and not finding adequate child-care for their children. These stories enable members of the Church to touch the flesh of Christ and develop the compassion needed to act in solidarity with the poor and to partner with them to undertake the necessary transformations of society.

In *Evangelii Gaudium* Pope Francis challenges the Church to overcome our indifference to the silent violence of poverty.

Almost without being aware of it, we end up being incapable of feeling compassion at the outcry of the poor, weeping for other people’s pain, and feeling a need to help them, as though all this were someone else’s responsibility and not our own. (EG 54)

Pope Francis has a warning for us who study the silent violence of poverty from an academic point of view -- “There is risk of being informed bystanders and disembodied from these realities [of poverty], or to have nice discussions that end up in verbal solutions and disengaged from the real problems.”⁷

Pope Francis is an advocate for integral development. “[Integral development] means education, access to health care, and above all employment, for it is through free, creative, participatory and mutually supportive labor that human beings express and enhance the dignity of their lives. A just wage enables them to have adequate access to the other goods which are destined for our common use.” (EG 192)

⁷ Speech to National Confederation of the “Misericordie d’ Italia” on the occasion of the anniversary of its meeting with Pope John Paul II on 14 June 1986, June 14, 2014.

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With Pope Francis, the Church can advocate for integral development as a way of addressing the violence of poverty in our metropolitan regions.

A Dialogical Presence: Encounter and Listening

A second call of Pope Francis is to develop with the Church a dialogical presence in society. First, he has advocated that as a Church we create a culture of encounter. The first encounter is with God in prayer and liturgy. Conversion of our heart that comes from an encounter with Christ not only in prayers, but also in the encounter with others, especially the poor. Pope Francis is a strong critic of our contemporary culture and a strong proponent of building a culture of encounter.

We live in a culture of conflict, a culture of fragmentation, a culture in which I throw away what is of no use to me, a culture of waste. ... [We] must go out to meet them (others), and with our faith we must create a “culture of encounter,” a culture of friendship, a culture in which we find brothers and sisters, in which we can also speak with those who think differently, as well as those who hold other beliefs, who do not have the same faith.⁸

We must create a culture of encounter, we must go out ourselves, because Jesus calls the Church to be missionary. We create a culture of encounter through a deep faith and in dialogue with others in the midst of differences.

Whenever Francis is talking to civic leaders his message always emphasizes dialogue. Conflict and confrontation must be replaced by dialogue. Pope Francis believes that dialogue is integral to the growth of individuals, families, and societies. It is only through a culture of encounter where dialogue allows each individual and group, with different perspectives and mindsets, to contribute a gift to the conversation and at the same time learn something by deeply listening to others. Dialogue allows us not only to give but also to receive.

Authentic dialogue requires a number of virtues. Dialogue requires respect for our conversation partners and an openness to learn from their perspectives. Learning requires attentiveness, a welcome of the perspectives of others and vulnerability to have our perspectives challenged by others. We must learn to authentically advocate our position by making transparent the experiences and the logic that are the basis of our arguments. In authentic dialogue, I must be willing to make our arguments intelligible based on the experiences and perspectives of others. I must enter dialogue with intellectual humility that realizes that my arguments may be deficient or wrong; I must have the willingness to acknowledge these deficiencies and errors. At some moments, dialogue calls us to speak clearly and forcefully for arguments that we believe to be true, but be unpopular or even reviled. Authentic dialogue requires the exercise of practical wisdom, i.e. knowing which of these virtues in which situation and how my arguments may ultimately contribute to the common good.

Pope Francis is an advocate for dialogue at all levels of the Church and society. He demonstrated his ability to build a container for conversation on the very difficult and controversial topics that were included in the Synod on the Family. He showed courage in allowing different persons and groups to articulate their perspective in a spirit of respect and to allow the difficult work of consensus building to take place. In his apostolic exhortation following the Synod, *Amoris Laetitia*, he clearly developed points of agreement and carefully nuanced some of the more neuralgic difference that arose during the Synod.

⁸ Pope Francis, Vigil of Pentecost with the Ecclesial Movements, May 18, 2013.

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At all levels of society, Pope Francis has encouraged the Church to be involved in public conversations of action, which brings people of different faiths, or no faith, together to dialogue on the issues of injustice in our society. Francis has a strong belief that patient dialogue and deliberation over time can lead to consensus on policies and programs, which promote greater justice, peace, and the integrity of creation within the society.

A Prophetic Presence: Disrupting and Rebuilding⁹

Pope Francis has used his bully pulpit to speak prophetically about the issue of justice on the local level, the national level, and the global level. Pope Francis speaks prophetically about his witness to being present to the poor. He visits refugees and washes the feet of prisoners. He speaks prophetically in public forums. A good example of this prophetic presence was his visit to the United States. In each venue, he spoke in a spirit of dialogue – building on shared values and beliefs, he was able to speak important truths that raised questions about practices and structures that inhibited respect for human dignity and justice.

Pope Francis is calling us to be a Church that is able to speak prophetically in a wide variety of settings. He has called members of the Church to reflect on their indifference to the plight of the poor. He has called us to witness to God’s kingdom through our presence and encounter with the poor – listening to their experience and stories and reflecting on desires and concerns that we share in common.

Pope Francis’s call to a prophetic presence also requires members of the Church to describe with insight and coherence the injustices that are present in the social architecture of our metropolitan regions. A prophetic presence requires members of the Church to disrupt our regional social architecture by speaking the truth to the powers that maintain the status quo of injustice in our region. A prophetic presence requires members of the Church to collaborate with others to imagine a most just future, and work to realize that future. Given the silent violence of poverty within our regions, the Catholic Church must be a disruptive force for advancing justice and a creative force for building the social architecture that is a greater realization of the common good.

A Marian Presence: Empowering Lay Movements¹⁰

Pope Francis has used the image of the Blessed Virgin Mary to describe the process of the new evangelization.

There is a Marian “style” to the Church’s work of evangelization. Whenever we look to Mary, we come to believe once again in the revolutionary nature of love and tenderness. In her we see that humility and tenderness are not virtues of the weak but of the strong who need not treat others poorly in order to feel important themselves. Contemplating Mary, we realize that she who praised God for “bringing down the mighty from their thrones” and “sending the rich away empty” (Lk 1:52-53) is also the one who brings a homely warmth to our pursuit of justice. (EG 228)

Hans Urs von Balthasar has developed the complementary dimensions of the Church, namely the Petrine dimension and the Marian dimension. The Petrine dimension describes the important role that St. Peter and his successors play in building up and maintaining the Church’s life of faith, the living of the Christian life in communion and charity, and the unity of the Church. The Marian dimension emphasizes the life of discipleship, openness to the work of the Holy Spirit, and the care of Mary for the Church.

⁹ The phrase “disrupting and rebuilding” is taken from Bishop McElroy’s speech to Community organizers on Feb 18, 2017.

¹⁰ This section requires more development and elaboration.

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A Marian presence is needed in the Church today so that we address the issues of regional justice and we may be open and attentive to the Holy Spirit as Mary was throughout her life. One of the important ways that this Marian dimension manifests itself is through the charism of lay ecclesial movements. For the regional Catholic Church to be a major force for justice and addressing the silent violence of poverty I believe it must empower lay ecclesial movements within its midst. These lay ecclesial movements are capable of providing witness to life as missionary disciples and a prophetic presence to be a constructive force for disrupting and rebuilding.

Strategies for Partnering for Integral Development¹¹

It is important to translate the principles of integral human development and Pope Francis' call to be a Church of and for the Poor into concrete strategies. In this section, I outline two complementary strategies of integral development, the "inside game" and the "outside game."¹² The inside game strategies address how the Church can be present in high poverty neighborhoods and a way to link this presence to suburban parishes. The outside game strategies illustrate how the Church, as a metropolitan actor, can act through focused partnerships and public policy advocacy to address the silent violence of poverty. I conclude this section with reflections on some of the transformations needed for the regional Church to become a "Church of and for the Poor."

The Inside Game: Presence in High Poverty Neighborhoods

The inside game has two components: a sustainable urban presence and linking the urban presence with the suburban parishes.

Creating a Sustainable Urban Presence in one or more High Poverty Neighborhoods: I have sometimes derailed conversations on Catholic presence in disadvantage neighborhoods by moving too quickly to a specific proposal.¹³ I want to outline why I believe an innovative Catholic presence in disadvantaged neighborhoods is imperative.

As was illustrated in most disadvantaged neighborhoods poverty is generational poverty, and if the Catholic Church wants to address poverty in an integral and sustainable manner then it must collaborate with others to break the cycle of poverty.¹⁴ An emerging best practice for breaking the cycle of poverty is the two-generation model. Two-generation programs are organized in different ways, yet their common thrust is to provide high quality early learning for children and at the same time provide parents with the resources they need to move from poverty to economic self-sufficiency and a better quality of life for themselves and their families. "Research has documented the impact of a parent's education, economic stability, and overall health on a child's trajectory. Similarly, children's education and healthy development are powerful catalysts for parents. Two-generation approaches provide opportunities for and meet the needs of low-income children and their parents simultaneously, helping the two generations make progress together."¹⁵ Given the complexity of metropolitan governance and

¹¹ This section is only partially complete; it requires substantial revision and development.

¹² The inside game and outside game images are suggested by David Rusk in his book *Inside Game/Outside Game: Winning Strategies for Saving Urban America*.

¹³ In Appendix A I outline key concepts of the Urban Catholic Education Partnership that I believe is the type of social innovation that is needed to have a sustainable Catholic presence in one or more disadvantaged neighborhoods.

¹⁴ A major resource for two-generation models for breaking the cycle of poverty is Ascend at the Aspen Institute. Ascend is the hub for breakthrough ideas and collaborations that move children and their parents toward educational success and economic security -- <http://ascend.aspeninstitute.org/>.

¹⁵ Anne Mosle, Nisha Patel, and Jennifer Stedron, PhD. *Top Ten for 2Gen: Policy Ideas & Principles to Advance Two-Generation Efforts*, The Aspen Institute. Washington, D.C., 2014.

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the multitude of human service agencies in a metropolitan area, creating a Catholic urban presence will be a collaborative endeavor requiring the alignment of the visions, resources, and services of multiple human service agencies. Yet to be a sustainable Catholic presence, the Catholic community must provide a sustainable resource stream to support the endeavor.

Let me suggest a mission statement for our Catholic urban presence: The Urban Catholic Presence will be a **place** where the **staff** will organize and **collaborate with others** to provide a set of programs that:

- assist children in having a strong start in early learning and have access to an excellent PK-8 Catholic school that will prepare them to successfully transition into a Catholic college preparatory high school;
- provide parents with the knowledge and skills needed to build strong families, to support their children’s learning, and to develop economic self-sufficiency;
- assist the people of the neighborhood in building the assets of their neighborhood and improving their quality of life; and
- provide invitations and opportunities for all in the neighborhood to develop their life of faith.

There are multiple ways this Catholic presence could be realized in distressed neighborhoods, but it seems to me that one of the first requirements of becoming a Church of and for the poor is to agree that we want one or more places where the Church sustains a presence that works with others to break the cycle of poverty. To realize this Catholic urban presence there several other interrelated transformations that must take place.

Linking Sustainable Urban Presence with Suburban Parishes: As was indicated in examining the architecture of metropolitan poverty and injustice there is a two-way gap of experience between many Catholics in the suburban communities and the experience of persons in disadvantaged neighborhoods, whether they are Catholic or of other faith traditions. The creative linking of our parishes in the metropolitan region with the sites of the sustained Catholic presence in disadvantaged neighborhoods will provide opportunities for members of the Catholic Church to overcome this experience gap. It will provide the space for creating a culture of encounter within the Church. Over time this space can be a place of hospitality where diversity of all types can be welcomed, and the sharing of our stories of joy and sorrow will provide a more compassionate understand of people in our community.

The Outside Game: A Prophetic Voice in Public Deliberations

Pope Francis has called the Church to be a prophetic voice in public deliberations. The regional Catholic Church must organize the “outside game,” i.e., to be the prophetic voice in public deliberations that address the silent violence of poverty. Bishop McElroy has used the apt phrase “disrupt and rebuild” as a way of describing this prophetic voice. To disrupt and rebuild require Catholics, as individuals and in organized groups, to play an active role in public deliberations that address the common good of the region.

Catholics who fulfill a role in public service in government can bring their faith and its social tradition to public deliberation. Whether they are an elected or an appointed official these people will play a key role in public deliberation. Pope Francis has strongly encouraged Catholics to take on the role of public service and leadership.

Regional business leaders not only have responsibility for their business and its contribution to the common good of the region, but also have significant influence in shaping public deliberations. In many metropolitan regions, business leaders have often taken the initiative to address problems of equity and justice and organized forums for public deliberation. Faith-filled Catholic business leaders who are

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conversant with the principles of the Catholic social tradition can make major contributions to the public deliberations that address the silent violence of poverty.

Catholic leaders in non-profit organizations, such as Universities, Hospitals, Public Schools, and Social Service Agencies can also make major contributions to public deliberations on the regional common good. These leaders often control critical resources for the common good of the region. Working with others, these leaders play a major role in aligning resources and programs to address the complex issues of justice.

Another important resource in public deliberation is the role of community organizing groups, either as Catholic groups or through ecumenical efforts. It is important for the regional Catholic Church to have a forum where the priest and laity can come together to frame problems of injustice, to deliberate on vision for greater justice and strategic options to realize these goals, and to take action to realize this vision for justice. Often Catholic community organizing groups can work in collaboration with ecumenical organizing efforts to promote justice in the region.

It is by bringing together these many leadership roles that the Catholic Church can, in partnership with others, be a force for “disrupting and rebuilding” the social architecture of the region. It is only as a regional Church can this prophetic voice of disrupting and rebuilding be effective in advancing the common good of the region.

Transformations Needed to Become a Church of and for the Poor

To become an agent for advancing the regional common good, the Church in metropolitan regions must substantially transform its structures and modes of dialogue and deliberation. I explore four of these transformations.

Develop an ecclesiology of “the both and:” To realize Pope Francis’ vision of the Church of and for the poor the Church has to take on a regional identity; it must be more than a collection of semi-autonomous parishes. As indicated above, the high poverty neighborhoods are a metropolitan problem. If the Church is going to collaborate in breaking the cycle of poverty in a metropolitan region, it must have the capacity to organize a collaborative effort that is regional in scope. Becoming the Church of and for the poor will require post-parochial strategies of leading, organizing and financing the collaborative efforts.

Provide bold and visionary leadership from the bishop and clergy: The clerical leadership of the Metropolitan Church (the bishop or his delegate) and a critical mass of the clergy must embrace the vision of becoming a Church of and for the poor. They must be committed to collaborating with others to create the social innovations needed to realize this vision, and be able to engage others in implementing these social innovations. This will require a pastoral style of leadership that can engage Catholics in the metropolitan region to reflect seriously on their call to conversion that will allow them to give priority to the poor of the region and to motivate them to do more for the poor. Implementing the new social innovations required to become the Church of and for the poor may encounter resistance from some the clergy and perhaps some Catholics in more affluent suburban neighborhoods. Overcoming this resistance will require the skills of persuasion that will allow people to see the social reality from the lens of justice and the option of the poor.

Develop a collegial Church that authentically engages the laity: While clerical leadership will be important in terms of many pastoral dimensions of becoming a Church of and for the poor, it will be equally important to have strong lay leadership involved. Lay leaders will have the skills to manage, lead, and raise funds for a Catholic presence that will be necessary to advance justice in high poverty neighborhoods and help to break the cycle of poverty.

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Develop creative methods for leading and organizing the Church: To take on the mission of advancing urban solidarity, the pastoral leadership (the bishop and priests) and their lay collaborators must organize a group with a mandate to design, initiate, and sustain a Catholic social innovation in high poverty neighborhoods that will help break the cycle of poverty. This group must have membership from both the high poverty neighborhood and the more affluent neighborhood. The two neighborhoods, the distressed neighborhood and the more affluent and middle class neighborhood, must together engage in a constructive public conversation using some version of the rubric of “Observe, Judge, Act, and Reflect” that will allow Church to practice urban solidarity.

In order to realize the social innovations required for the practice of urban solidarity, there must be a post-parochial strategy for resource management. This will require strong fund raising capability, and it will require suburban neighborhoods to share some of their resources to help fund the social innovation needed to practice urban solidarity in the metropolitan region.

Conclusion

This paper is a reflective practitioner’s description of an emerging practice theory for advancing justice. It how integral human development can help define the practice of urban solidarity in the metropolitan regions of the United States. The paper offers a diagnosis of injustice within metropolitan regions using the image of the “fracture city” and uses that diagnosis to describe the “silent violence of poverty” that experienced by families and children in high poverty neighborhoods. Five key principles of the Catholic social tradition, integral human development, human dignity, justice and the regional common good, and consistent ethics of solidarity and subsidiarity, are used to develop a framework for addressing the silent violence of poverty. In addition to these principles, the call of Pope Francis to become a Church of and for the Poor is used to develop dimension of presence of the regional Catholic Church – dialogic, prophetic, and Marian. The last section sketches the “inside game” and the “outside game” as strategies to work an integral human development in a metropolitan region and advance the common good.

Appendix A¹

Demographic Trends of the Chicago, Dayton and St. Louis Metropolitan Regions

In Section Two of this paper in which the image of the “fractured city” was developed and examined for the injustice of concentrated poverty as a root of major injustice. Over the past forty-five years, major metropolitan regions in the United States have developed a social architecture that is highly segregated by economic class and race. This social architecture has neighborhoods of concentrated poverty in the center of metropolitan regions with a high concentration of people of color and more highly affluent, mainly white neighborhoods in the extended suburbs. These trends illustrate three mid-west cities in the United States: Chicago, Dayton, and St. Louis. For each metropolitan region, we present two comparison maps; the first map compares poverty census tracts in 1970 to poverty census tracts in 2015. A third chart illustrates the distribution of populations (Total, White, and African American) in different poverty census tracts. After each set of maps and graphs, a short commentary is provided on these trends.

Chicago and Cook County

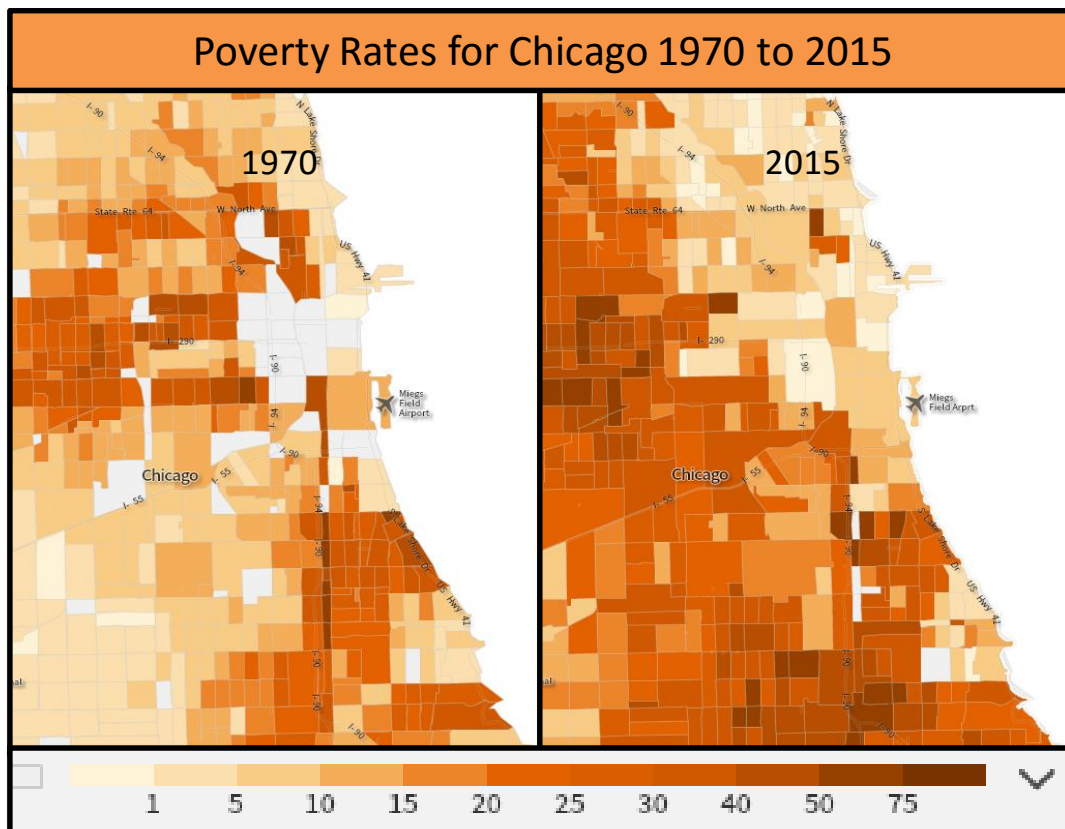


Figure 1: Trends for Poverty in Chicago

¹ Mathew Schubert, a student assistant in the Fitz Center for Leadership in Community, prepared these maps and charts.

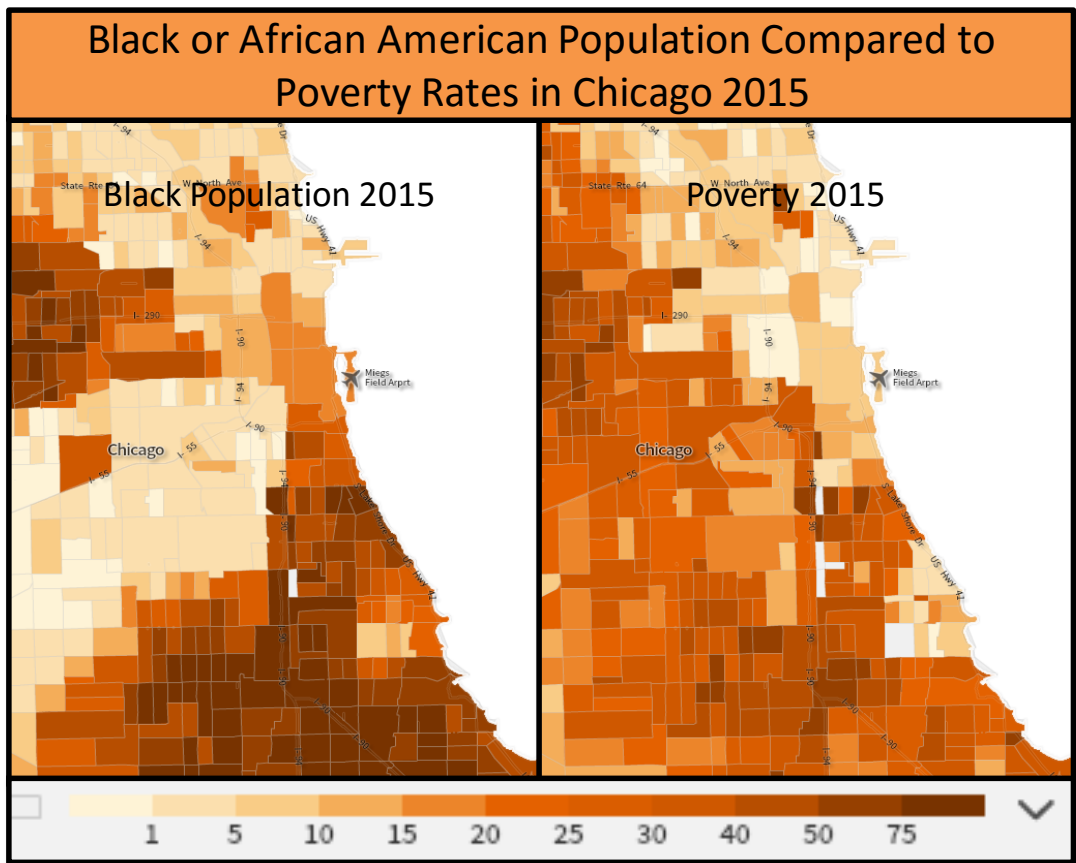


Figure 2: African American Poverty Comparison for Chicago

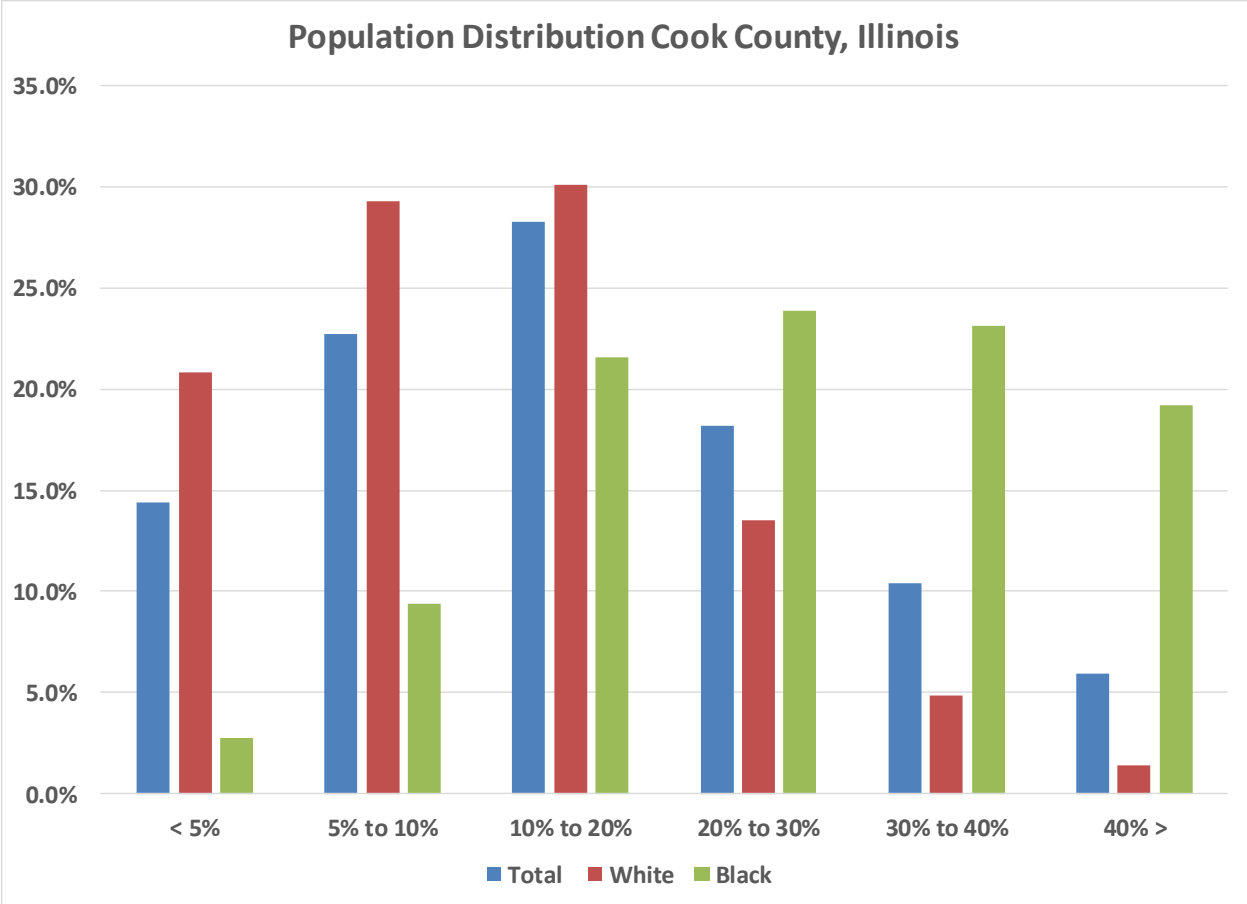


Figure 3: Population Distribution for Poverty in Cook County

% of Pop	< 5%	5% to 10%	10% to 20%	20% to 30%	30% to 40%	40% >	Total
Total	737,569	1,162,979	1,445,778	930,104	530,699	304,816	5,111,945
	14.4%	22.8%	28.3%	18.2%	10.4%	6.0%	
White	599,014	842,683	865,896	389,409	139,000	40,038	2,876,040
	20.8%	9.4%	30.1%	13.5%	4.8%	1.4%	
Black	34,332	117,515	269,702	298,384	289,109	239,861	1,248,903
	2.7%	9.4%	21.6%	23.9%	23.1%	19.2%	

The concentration of poverty in Figure 1 shows a general trend of moving toward the southwest side of Chicago. The areas with high rates of poverty moved from North Side of Chicago to areas in the west. The greatest amount of Poverty still resides in North and West Side Chicago, but there is a large increase in the poverty between these two neighborhoods in places such as Back of the Yards.

As seen in Figure 2, the largest concentration of the Black Population is located in the South and West Side Chicago and in neighborhoods such as Lawndale and Little Village. These neighborhoods also have the highest concentration of poverty. The impoverished Southwest area of Chicago is not yet predominantly black, but there is little black population that lives in the wealthier Central and North Side of Chicago.

Figure 3 shows the amount of Black and White population in poverty in Cook County. The graph shows that the black population has a much greater amount of poverty and concentrated poverty than the white population. Figure 3 and Chart No. 1 also show that 66.2% or around two-thirds of the Black population lives in neighborhoods of poverty¹⁷ and 19.7% or one-fifth of the White population lives in poverty. The percentage of the Black population living in high poverty neighborhoods¹⁸ is thirteen times greater than that of the White population. Chart No. 1 shows that despite the White population being more than twice the size of the Black Population, approximately six times more of the Black population lives in concentrated poverty.

¹⁷ Neighborhoods of poverty refers to neighborhoods where 20% or more live below the poverty line

¹⁸ High poverty or Concentrated poverty neighborhoods refers to neighborhoods where 40% or more live below the poverty line

Dayton and Montgomery County

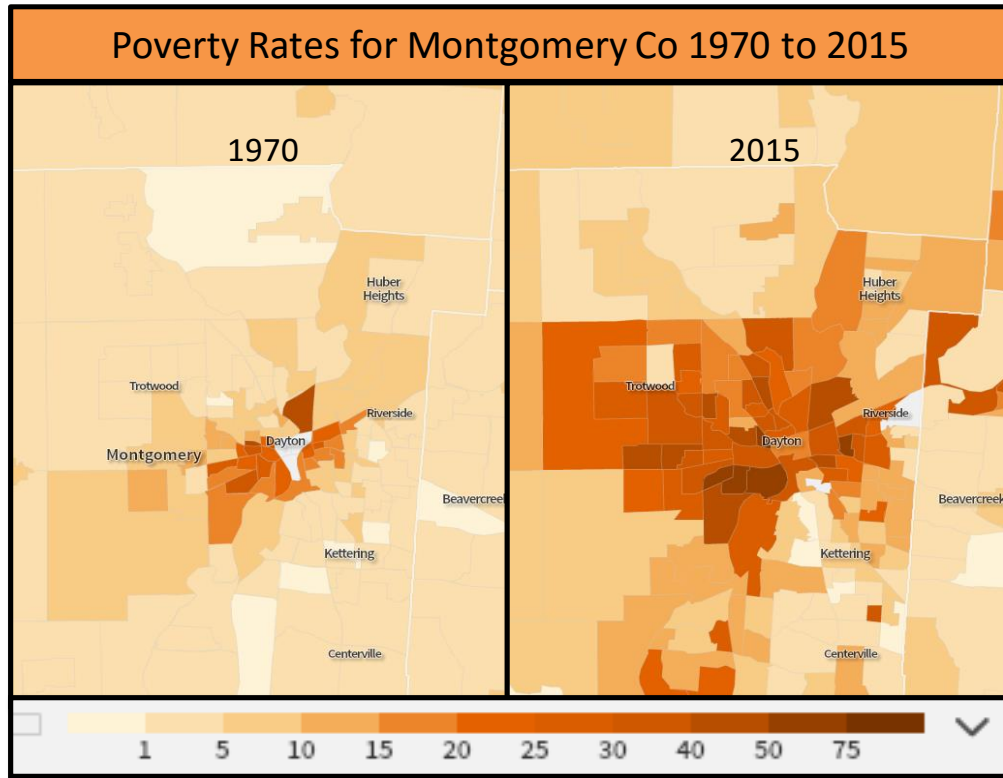


Figure 4: Trends for Poverty in Montgomery County

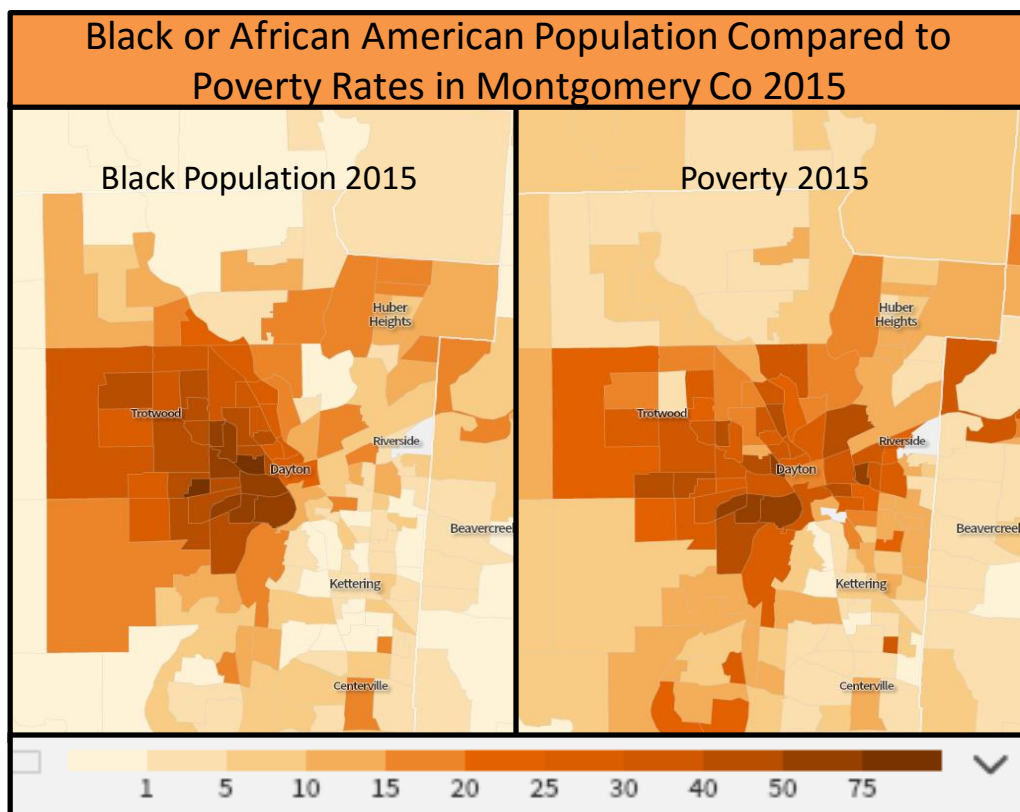


Figure 5: African American Poverty Comparison for Montgomery County

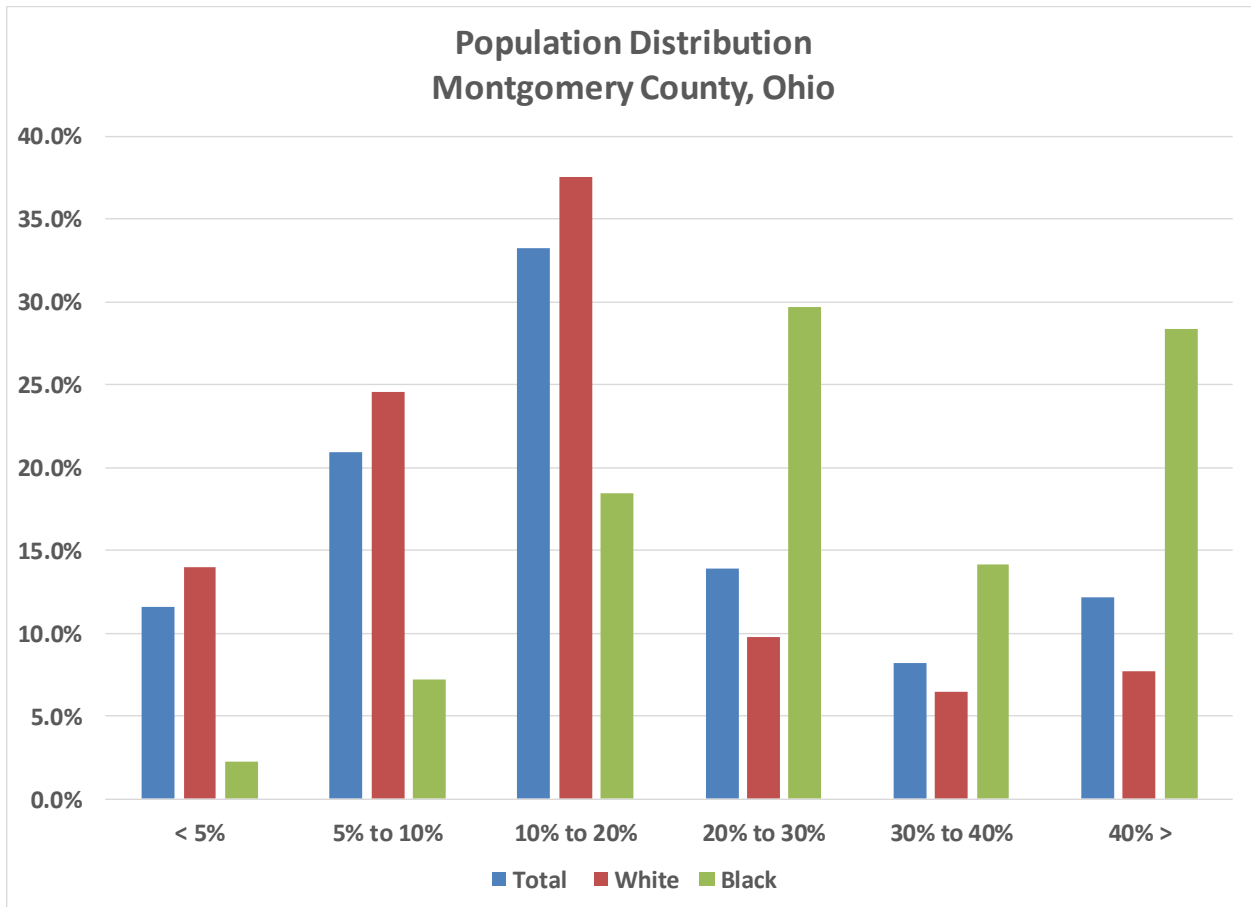


Figure 6: Population Distribution for Poverty in Montgomery County

Table No. 2 Populations in Montgomery County							
% of Pop	< 5%	5% to 10%	10% to 20%	20% to 30%	30% to 40%	40% >	Total
Total	61,196	110,938	175,838	73,618	43,392	64,315	529,297
	11.6%	21.0%	33.2%	13.9%	8.2%	12.2%	
White	54,657	95,687	146,216	38,187	25,171	29,988	389,906
	14.0%	24.5%	37.5%	9.8%	6.5%	7.7%	
Black	2,479	7,939	20,296	32,699	15,579	31,274	110,266
	2.2%	7.2%	18.4%	29.7%	14.1%	28.4%	

In Figure 4, there is a clear movement of poverty from the central downtown Dayton area to the suburbs around the city. There is a great migration of poverty to the west, encompassing Trotwood in a rate of mild to high poverty. The highest concentration of poverty is just south-west of the downtown Dayton area.

Figure 5 shows that the majority of the African American population lives to the near west and south west of the Dayton area in Trotwood. There is a much smaller concentration of African American population in the eastern Dayton area, in which the poverty rates are low. The area south-west of the downtown Dayton area with the highest poverty rates also has one of the greatest concentrations of the Black population.

Figure 6 and Table No. 2 illustrate the concentration of poverty in relation to race. The white population has more people living with a lower concentration of poverty than the total population. The Black population on the other hand has nearly two thirds living in poverty and 28% living in high poverty. The rates of poverty of African Americans is three times that of the white population and approximately four times as many Black people live in high poverty compared to the White population. Calculations of census data show that 37,244 impoverished people in the Black population live in areas of concentrated poverty, which is approximately 40% of the poor black population. The data also shows that 8,666 members of the white population also live in concentrated poverty, which makes up about 17%.

St. Louis City and County

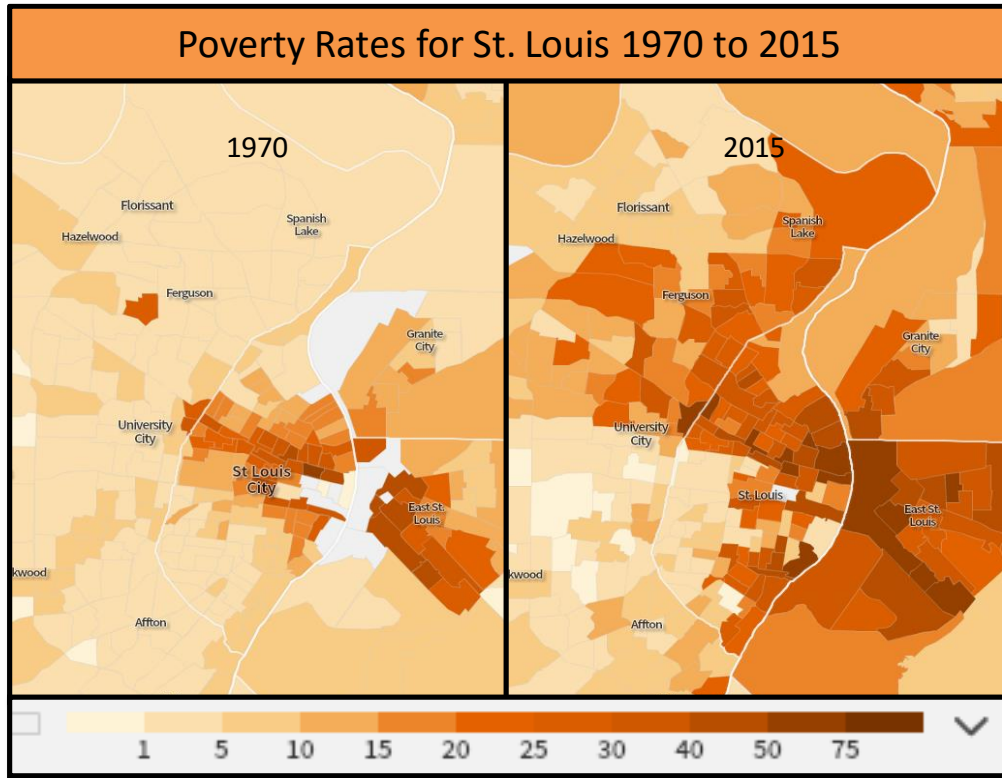


Figure 7: Trends for Poverty in St. Louis

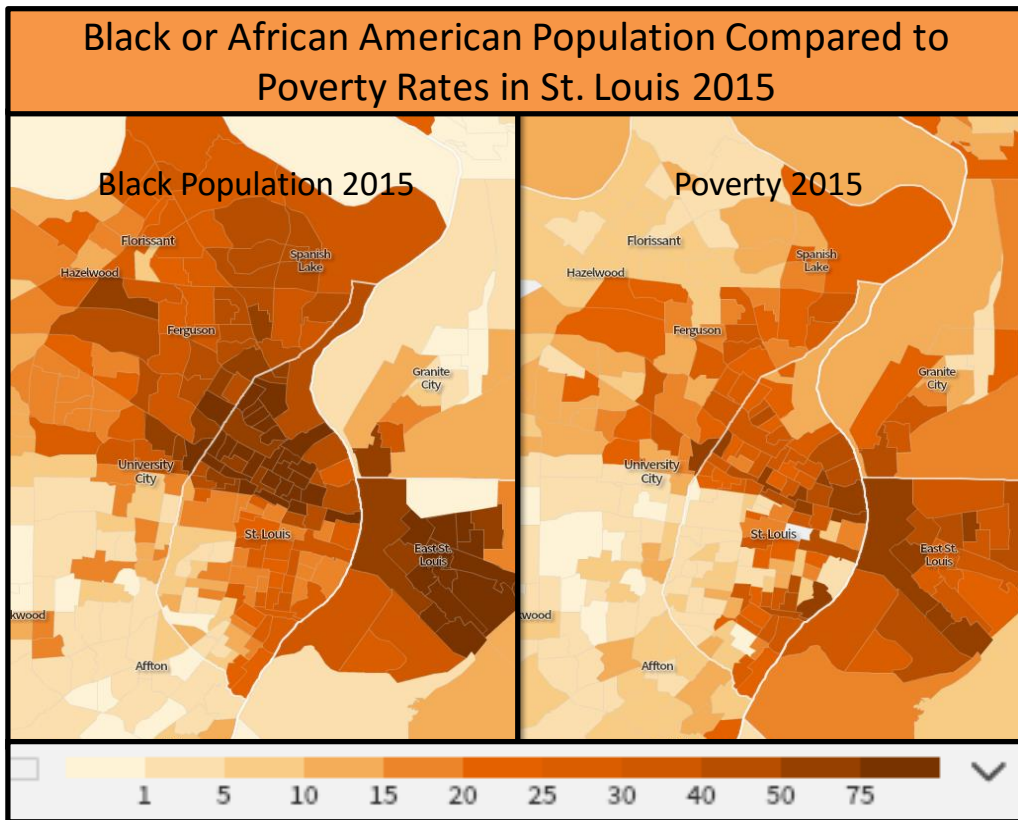


Figure 8: African American Poverty Comparison for St. Louis

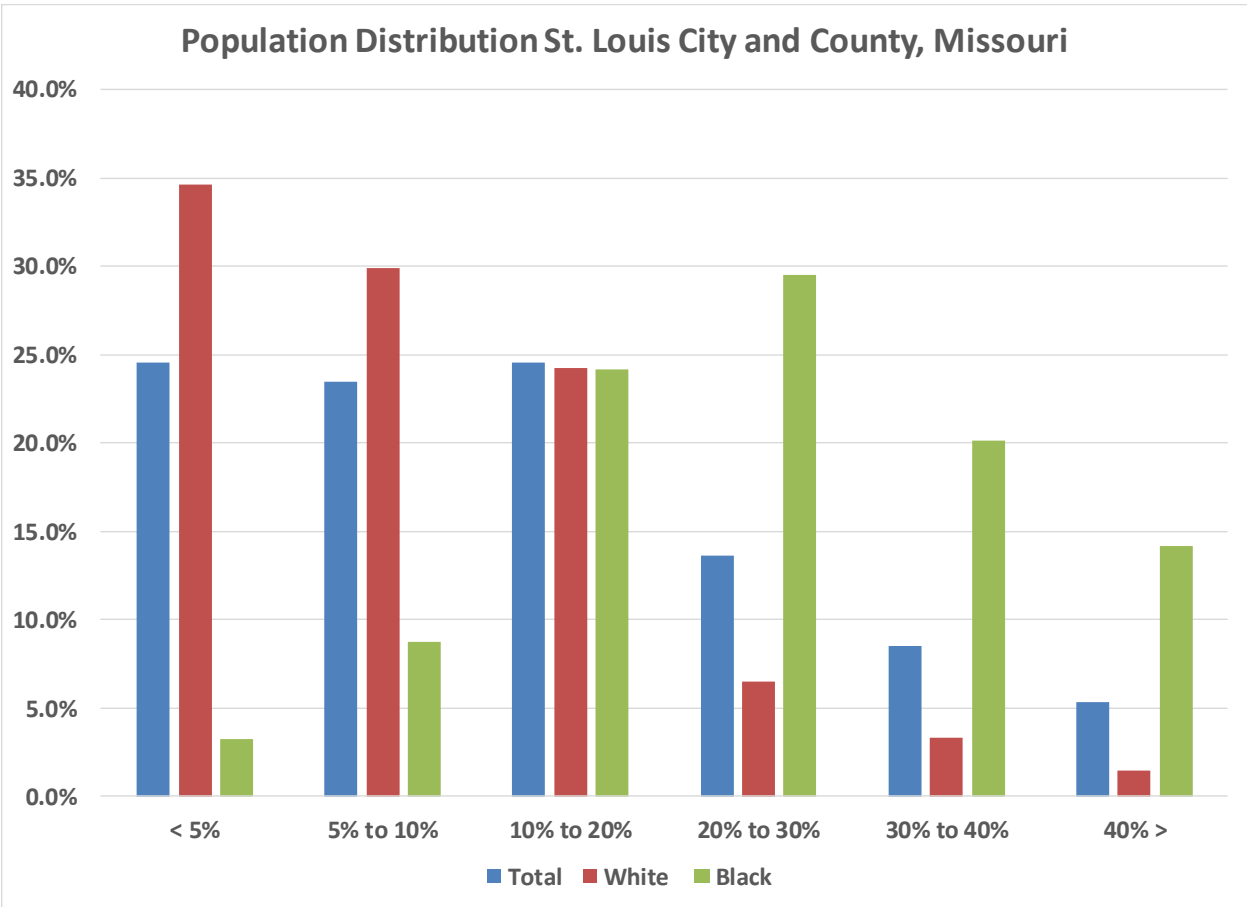


Figure 9: Population Distribution for Poverty in St. Louis City and County

% of Pop	< 5%	5% to 10%	10% to 20%	20% to 30%	30% to 40%	40% >	Total
Total	322,834	308,206	323,061	178,728	112,126	70,320	1,315,275
	24.5%	23.4%	24.6%	13.6%	8.5%	5.3%	
White	290,183	250,811	203,617	54,226	27,698	12,460	838,995
	34.6%	29.9%	24.3%	6.5%	3.3%	1.5%	
Black	125,09	33,721	93,039	113,673	77,500	54,561	385,003
	3.2%	8.8%	24.2%	29.5%	20.1%	14.2%	

The rate of poverty over time in Figure 7 shows a trend of movement of poverty east into East St. Louis and north/north-west into areas near Ferguson Missouri. Although there is minor movement of poverty to the south of downtown St. Louis, the west and southwest areas around St. Louis have much

lower rates of poverty consistently. The largest Concentration of poverty is east and northeast of the downtown St. Louis area.

As shown in Figure 8, the Black population of St. Louis is widespread, the largest concentration of the African American population is located east in East St. Louis or more north nearing Fergusson. There is a clear trend between the Black Population map and the Poverty Rate map showing that the majority of the black population lives in impoverished neighborhoods such as those mentioned earlier. There is very little Black Population in the wealthier South West area of St. Louis.

In the distribution of data in Figure 9, the poverty rates of the African American population are much greater than the White population. The Third set of data, although relatively equal among the Black and White population only accounts for the places where 10-20% live in poverty. Those that live in neighborhoods of poverty account for around two thirds of the Black population while it only accounts for a tenth of the White population. From this, you can see that 6 times more of the Black population lives in poverty compared to the white population and 9 times more live in high poverty. Chart. No 3 illustrates that the White population is more than double the Black population, yet the Black population has four times more living in high poverty neighborhoods.

Appendix B

Urban Catholic Education Partnership

Revised: May 22, 2017

The purpose of this Appendix is to outline a concrete proposal for how a Regional Catholic Church might create a sustainable urban presence – Urban Catholic Educational Partnership. The Urban Catholic Educational Partnership is the catalyst and instrument for creating, sustaining, and financing the Urban Catholic Education and Community Center. The Urban Catholic Education and Community Center incorporates the best practices for breaking the cycle of poverty. The Center will enable the Catholic Church to have a presence in high poverty neighborhoods and give witness to the Church’s faith and her concern for addressing the injustice of poverty.

A Mission Statement: The Urban Catholic Educational Partnership will organize and collaborate with others to create an Urban Catholic Education Center, which provides a set of programs that:

- assist children in having a strong start in early learning and have access to an excellent PK-8 Catholic school that will prepare them to successfully transition into a Catholic college preparatory high school;
- provide parents with the knowledge and skills needed to build strong families, to support their children’s learning, and to develop economic self-sufficiency;
- assist the people of the neighborhood in building the assets of their neighborhood and improving their quality of life; and
- provide invitations and opportunities for all in the neighborhood to develop their life of faith.

The Partnership would organize the Urban Catholic Education and Community Center, which will consist of an Early Learning Center and Catholic PK-8 School supplemented with wrap around services for the families. The Partnership would have a governance structure consisting of a Board and a small central administrative staff.

Early Learning Center: A Two-Generation Model

The Partnership would make sure that the curriculum of the Early Learning Centers align with the Catholic Schools that are part of the Partnership. The Early Learning Center could utilize a former Catholic school facility or another facility in the neighborhood to organize its programs. The facility would have two sections; one section to house an Early Head Start Program and/or a Head Start Program and the other for the life skills development of the parents. The Head Start Programs would provide high quality early learning environments. Most often, these Head Start Programs can be financed through a combination of State and Federal Grants.

The Partnership would complement these early learning opportunities for children with life coaching and opportunities for parents that would enable them to engage in the learning and skill development that they need to move their family from poverty to economic self-sufficiency and an improved quality of life. The life coaching would cover a number of areas, such as, pursuing career advancement through education, working on economic support with housing, etc., and the development of social capital to support the family and to participate in neighborhood improvement. The life coaching would have to be adapted to the needs of the parents. The Partnership could organize this coaching function itself, or it could contract with a Catholic Social Services agency or another community agency to fulfill this function.

Excellent Catholic PK-8 Schools: With Wrap around Services

The Catholic PK-8 School would be a vibrant hub and gathering place for the neighborhood and it would be open from early in the morning to late at night. The Catholic PK-8 School would bring together many community partners to offer a wide variety of support and opportunities for children, youth, families, and the neighborhood. While the implementation of the Community School model to a Catholic school in a distressed neighborhood will have to be adapted to the circumstances of the neighborhood, its core will be a strong academic program. Below are some of the elements of a Catholic PK-8 School. The adaptation of this model would have to be fitted to local circumstances.

Strong Leadership: The Catholic PK-8 School would be led by an outstanding principal with the skills to integrate a strong learning environment for urban children with a strong Catholic identity that is appropriate to the neighborhood served. Strong principal leadership is one of the key elements in the success of urban primary schools in distressed neighborhoods. The principal would be responsible for ensuring that appropriate data is collected to evaluate the quality of the academic and support programs that are offered by the Catholic PK-8 School.

Excellent Faculty: The teachers in the school should be chosen for excellence in their teaching area, their ability to collaborate in integrating the curriculum around the standards of the common core or other State standards, and most of all for being competent in removing the barriers to learning for children from high poverty neighborhoods. The school day would be extended to allow for extra work in reading and other areas that need improvement. Faculty must be committed to using data to design good instructional programs and to measure progress in learning. The teachers in the School must be willing to collaborate with the Child and Family Support Team and be willing to make home visits in order to help children and families. The School would form a partnership with a Catholic college preparatory high school in the city to insure that students coming from PK-8 school would be well prepared to make the transition to high school. The expertise of a local Catholic university would be used to create a coherent program of faculty development.

Child and Family Support Team: The Child and Family Support Team would consist of two persons working closely with the principal and the faculty. One member of the team would have counseling skills that could help children with developmental and mental health problems and work with parents on issues of mental health, such as depression. A program of social emotional development would be integrated into the curriculum.

The second person would have both life-coaching skills and community organizing skills. This person, using life-coaching skills, would work with parents to address the problems of family stability, well-being (health and social supports), education, financial management, and career management. This would be a continuation of the work that was started with parents in the Early Learning Centers. Using their community organizing skills, this person would help keep families engaged in the School, help families build their collective efficacy to improve their neighborhood and to bring the resources of other social service agencies into the Center to provide after school programs, recreational programs, health services for families, etc. This person would also coordinate an after school program utilizing volunteers from local parishes and Catholic high schools.

Mentors and Volunteers: To improve the academic success and the social-emotional development of the students, it is important to organize a strong cadre of student volunteers from the local Catholic high schools and colleges as well as mentors from the suburban parishes. These volunteers could serve as tutors, mentors, and organizers of after-school programs for academic enrichment and sports activities. The opportunities to volunteer in the School would help people from the suburbs experience the realities of families and students coping with the difficulties of poverty.

Well Trained Catechist: One unique feature of the Catholic PK-8 School would be its evangelizing outreach to students, parents, and the neighborhood. The Catechist would help the principal and faculty integrate faith and learning in the School's curriculum. Appropriate themes of integration would be chosen to fit the neighborhood context, e.g. if the neighborhood was Christian but not Catholic, a theme like the Beatitudes might be the appropriate way to support the evangelizing mission of the School. The Catechist would also help organize the School's evangelizing outreach within the neighborhood, e.g. by organizing a Bible Study Program for the people in the neighborhood.

Governance of the Partnership

The Urban Catholic Partnership would be a Catholic not-for-profit 501 (c)(3) organization whose mission is to initiate and sustain the network of Catholic Early Learning Centers and Catholic PK-8 Schools in the distressed neighborhoods of the metropolitan region (see the Mission Statement above). The Partnership Board would consist of Catholics, lay persons and clerics, and others who have a deep commitment to the mission of the Partnership, the competence and skill to lead the Partnership and the capacity to mobilize the resources needed to sustain the Partnership. Membership in the Board would have representation from the Catholic Church of the metropolitan region and from the neighborhoods served by the Partnership. If a Religious Community or a community from a Lay Ecclesial Movement would commit to the mission of the Partnership, they would have representation on the Board.

An Executive Director and a small staff would carry out the day-to-day work of the Partnership. The Executive Director would be an educational leader who has the skills to lead and manage the Partnership and to provide leadership for the fund raising and resource mobilization needed to sustain the Partnership. The staff of the Partnership would handle all of the financial systems, information systems, and facility operations for all Early Learning Centers and the Catholic PK-8 Schools in the Partnership. This arrangement would allow the leaders at each Center and the School to focus on the quality of the services being delivered to the children and families.

The Executive Director and staff would also be responsible for engaging other partners in the Partnership. Important partners would include a Catholic college preparatory school that would be receiving students from the Catholic PK-8 Schools and a Catholic university with the capacity to help with curriculum, with the delivery of services, and with evaluation of the programs. Important services for the Centers and the Schools could be delivered through collaborative agreements with community agencies, e.g., Federally Mandated Health Centers could deliver medical services to the children and families in the Catholic PK-8 Schools, Mental Health Agencies could be used to deal with difficult mental health problems that the children and adults would encounter.

Other Partners from the Church: Religious communities and communities of a lay Catholic movement may want to join the Partnership and make a commitment to the mission of the Partnership. A religious community may want to commit itself to sponsoring one of the Catholic PK-8 Schools or have people that could provide services in one of the Early Learning Centers or PK-8 Schools. Some lay communities may have persons and families that want to live intentionally in urban neighborhoods in order to be a witness to Christian presence and a partner in working for justice. These communities could help, for example, with family engagement in the Catholic PK-8 Schools by hosting dinners for parents of the children in the School which would allow parents to talk about their concerns and challenges. These communities could also assist the Catechist in facilitating bible studies and faith sharing among members of the neighborhood.

The purpose of this Appendix is to give a concrete example of how the Catholic Church of a metropolitan region could enter into the practice of urban solidarity. While the scenario presented is by no means a

complete plan, it intends to give some picture of what the Catholic Church can do to address the silent violence of poverty.