

**One Diocese, Many Voices:
A Response to the Challenges of *Together in Faith***

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Finally, this project takes its inspiration from the example of the many urban ministers and groups, past and present, who have labored in Detroit. Our recognition of their careers of service led us, in the spring of 2005, to undertake this project. We hope that *One Diocese, Many Voices* helps to advance the work to which they have devoted their lives and ministries.

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One Diocese, Many Voices: A Response to the Challenges of *Together in Faith*

Overview

On August 19, 2005, a group of Detroit-area Catholic priests, religious, and laypersons, responding to an invitation from Marygrove College and MOSES, participated in an Urban Catholic Ministry Summit to respond to the challenges facing the Archdiocese of Detroit as articulated in its strategic planning document, *Together in Faith*. The summit's announced goal was to strengthen the Catholic presence in Detroit and its near suburbs. At the summit, four issues—organizational strategies, education, social justice, and race—emerged as central. Discussion of these issues guides the research and recommendations of *One Diocese, Many Voices*. Each section of this document consists of a reflection on Detroit church history as the context for examination of the present challenges confronting the Archdiocese, analysis of best practices to address these challenges, recommendations for action, and consideration of some of the resources available to those charting the future course of the church in southeastern Michigan. Two assumptions underlie this document: 1) The Detroit church's present challenges are not unprecedented. We can learn from our own history as well as from the experience of other dioceses. 2) The people of the Detroit Archdiocese must indeed be "*together in faith*," gaining strength from our diversity while developing strategies that emerge from our common values.

Section I, "Organizational Strategies," begins by showing the ways in which the early Detroit church developed lay leadership as a way to deal with priest shortages and inadequate resources in the eighteenth and nineteenth centuries. We then examine various models of parish structure permitted by canon law and now in use in the archdiocese and elsewhere. The section considers the potential advantages of increasing the administrative responsibilities of vicariates, both decentralizing some of the decision-making now occurring at the diocesan level and centralizing some of the functions now burdening the staffs of individual parishes. The section recommends that each vicariate establish an administrative team to handle community outreach, Christian service and social justice, physical plant maintenance, funds development, and accounting and finance and that vicariates be empowered with increased fundraising and decision-making capacity. In terms of parish organization, we recommend that the range of alternatives permitted by canon law be employed to strengthen the church's service to its people and the larger community. In examining facilities, we recommend that a consistent framework be applied to decisions about a particular parish's buildings. This framework should include at least four key factors: historical, strategic, and economic significance and potential for alternative use.

Section II, "Education," recognizes that education has been central to the Detroit church's mission since the eighteenth century. The loss of Catholic elementary and high schools reverses the church's proud legacy of service to Detroit and delivers a serious blow to an already injured city. In an effort to renew Catholic education in Detroit, we review the statements of church leaders and draw attention to the redevelopment of urban Catholic schools in Memphis, Tennessee. We urge church leaders to call upon the expertise of its

present and former educators, the administrations and faculties of local colleges and universities, and interested members of the area's business and political leadership to find ways to develop, support, and maintain new and existing schools, especially in Detroit and its near suburbs. This section's specific recommendations follow those of the American Catholic Bishops in 1990 and 2005. Among the section's other recommendations: establishment of new schools structured and financed in ways that follow Memphis's Jubilee schools; creation of incentive programs to attract teachers; collaboration with public schools in ways that strengthen both systems; and establishment of a commission to explore creation of a new Catholic high school in Detroit.

In section III, we examine the Detroit church's uneven record on social justice. The Catholics of Detroit have been among its strongest voices in promoting social and economic justice. At the same time, the local church has often failed to assert clear positions, provide moral direction, and propose concrete steps to address the pressing justice issues facing greater Detroit and its residents. The section surveys the various models of the church identified by Cardinal Avery Dulles, SJ, urging that we now think of the church as herald for justice and servant of all people. In addition, this section recommends adoption of a new archdiocesan urban mission statement formally acknowledging past mistakes and committing to strong future leadership; promotion of lay leadership in community service and social justice issues; recognition of regional interdependence; revitalization of the Archdiocesan Parish Life Office to emphasize the full range of Catholic social teachings; and establishment of a community outreach initiative in each vicariate.

Cardinal Maida has identified "bridging the racial divide" as the most important "unfinished business" in the archdiocese. Section IV reviews the Detroit church's complex and wide-ranging history on racial matters and acknowledges the church's role in helping to create the most segregated region in the nation. In this section we review statements from church leaders on race, focusing on Chicago Cardinal Francis George's 2001 pastoral letter, *Dwell in My Love* which presents comprehensive agenda for addressing racial and systemic injustice on both the Archdiocesan and local parish level. We recommend that Cardinal Maida issue a pastoral letter addressing specific Detroit-area racial issues; that efforts be intensified to recruit and train African-American and Latino lay people for church leadership roles; and that the church increase its participation in ecumenical faith-based groups with multi-racial constituencies to strengthen education about and organization around racial justice issues. We further recommend creation of cross-vicariate pilot projects "twinning" predominantly African American and Latino parishes with predominantly white parishes and sponsorship of discussions in racially changing communities.

The document concludes by calling on Detroit-area Catholics to respond not only to the challenges confronting the Archdiocese but also to the serious issues that affect life for everyone in southeastern Michigan.

Introduction

“To strengthen the presence of the Church”

In the last two decades, the Archdiocese of Detroit has been forced to deal with the challenges of declining revenues and church membership in its urban and older-suburban parishes. The number of priests has been on a steady decline. Churches and schools have been closed, most of them in the City of Detroit. The Archdiocese undertakes each painful round of closings with the stated intention of strengthening what is left. Making this happen, however, has proven challenging.

Today the Archdiocese of Detroit again faces issues of decline, particularly within the City of Detroit and its near suburbs, and is responding with a strategic planning process, *Together in Faith*. This process, we believe, must not lead to further reduction of the Church’s role in these communities. Rather, if examined along with historical precedent and successful alternatives, the data collected through *Together in Faith* can be used to stabilize the Church’s presence and re-energize its urban mission. Cardinal Maida himself has said as much: “The goal of Together in Faith is to strengthen the presence of the Church, support the Church's ministry, and use our resources in the most effective possible manner as we plan together for the future of our parishes and schools.”¹

With this purpose in mind, Marygrove College and MOSES (Metropolitan Organizing Strategy Enabling Strength) hosted an Urban Catholic Ministry Summit held at Marygrove on August 19, 2005. Participants included vicars, priests, sisters, and lay ministers who have experience in urban ministry, representatives of the Archdiocese, academics, and other members of the community. They considered ways in which the Catholic Church might become a stronger sacramental, social, and educational presence in and around the City of Detroit. After a presentation on diocesan history by Eastern Michigan University Professor of History JoEllen Vinyard, participants met in groups and discussed strategies that have been used in other dioceses as well as new ideas generated locally for strengthening Catholic institutions in the Detroit area. Each group responded to these questions:

1. What do you think has worked effectively (now or in the past) to preserve and strengthen the Catholic presence in the city and near suburbs?
2. Are there any elements from these examples that are desirable and applicable to Detroit?

¹ Cardinal Adam Maida, “Together in Faith,” *The Official Website of the Archdiocese of Detroit*, 2 Sept. 2005: <http://www.aodonline.org/AODOnline/Together+In+Faith+12019/Together+In+Faith+-+Cardinals+Message.htm>

3. Can you identify other successful examples of how dioceses have strengthened Catholic presence in urban communities experiencing similar out-migration and sprawl?
4. What essential elements would you recommend be part of forming some “*model strategies*” that would help to strengthen the Catholic presence in Detroit and its near suburbs?

In a general session, they presented their responses to these questions and other results of their discussions.

These insights form the basis of *One Diocese, Many Voices*. Its purpose is to examine practical and theoretical ways to reconsider the role of the Catholic Church in Detroit and to redefine its urban mission. This paper presents options for church organization, schools, service, and race. All are premised on the need for a coherent response involving new ways of thinking about parishes, schools, and the archdiocese itself. We hope that these considerations prove useful to those responsible for the future of the Archdiocese, particularly those at work on *Together in Faith*.

In the following sections, we examine historical precedents as a context for presentation of present challenges, best practices, recommendations, and resources. We call not merely for a set of new initiatives, but for an examination of the Catholic Church’s influence over and responsibility to all residents of southeastern Michigan. A revitalized Detroit will improve quality of life for everyone in the region, and, mindful of its history, the Catholic Church can again lead in confronting the forces that continue to drain energy and resources from the city and region.

If this is to happen, the Archdiocese must strengthen, not diminish, its presence in the city and nearby suburbs. It must confront, not replicate, the societal arrangements that foster injustice and lead to declining cities.

Organizers convened the Urban Catholic Ministry Summit to discuss ways to strengthen the presence of the Church in Detroit. We see *Together in Faith* as an opportunity for reflection, redefinition, and reallocation with these objectives:

- implementing a wide range of organizational strategies that will allow the Archdiocese to develop new sources of personnel and revenue and to redistribute all human and financial resources equitably throughout the region;
- revitalizing its admirable legacy of providing education at all levels;
- renewing its long-standing commitment to social and economic justice, with particular attention to addressing the racial divide that perpetuates inequality and inhibits collective action.

Cardinal Maida has written that, although *Together in Faith* might result in recommendations to close parishes and schools, such closures are not the central aim of the process. He recognizes that “other ‘solutions’ . . . will emerge as well.”² In this document, we seek to facilitate the emergence of such solutions. If these measures are to be effective, they must have as their goal the building of one diocese, genuinely together in faith.

The Church in Detroit

In composing this document, we are mindful of the Church’s distinctive role in the history and development of Detroit. As Professor Vinyard reminded participants in the August 19th summit, Detroit, unlike most other major cities in the United States, was founded and developed by Catholics; the church played a dominant role not only in sacramental matters but in public life for much of the city’s early history. The early pastors of Ste. Anne’s Church acted as the most forceful voice against the abuses of the native population under successive French, British, and American regimes.³ The great Ste. Anne’s pastor, Gabriel Richard, was the community’s leader in the aftermath of the 1805 fire that destroyed the settlement. He urged Catholic farmers to take in the homeless Protestant residents of the town and provided the community with a motto that persists to this day: “We hope for better things. It will rise from the ashes.”

Richard was a unifier, constantly crossing over the barriers that separated people and questioning systems that created unnecessary divisions. He recognized that the church’s well-being depended on its service to the entire community. As Bishop Earl Boyea points out, Richard responded to requests from the city’s Protestant residents to preach, and, as a man of “ecumenical spirit,” he later allowed Protestants to conduct services at Ste. Anne’s when they had no church of their own.⁴ He again responded to requests from the Michigan territory’s Protestant political leadership to manage the distribution of food to those left homeless and starving after the War of 1812. He established schools open to all Detroiters, and he had a particular interest in the education of Native Americans. He served as the territorial Delegate to Congress in 1823-24 and died heroically ministering to the townspeople in the cholera epidemic of 1832.⁵

² “Together in Faith,”

<http://www.aodonline.org/AODOnline/Together+In+Faith+12019/Together+In+Faith+-+Cardinals+Message.htm>

³ Rev. George Paré, *The Catholic Church in Detroit: 1701-1888* (Detroit: The Gabriel Richard Press, 1951):

⁴ Rev. Earl Boyea, *Gabriel Richard: Servant of God*, Detroit: Ste. Anne de Detroit, 2000: 18.

⁵ In addition to works by Paré and Boyea, biographical information about Gabriel Richard can be found in Sister M. Dolorita Mast’s *Always the Priest: The Life of Gabriel Richard, SS* (Baltimore: Helicon, 1965; Arthur M. Woodford and Albert Hyma’s *Gabriel Richard: Frontier Ambassador* (Detroit: Wayne State

UP, 1958; and Stanley Pargellis’s *Father Gabriel Richard* (Detroit: Wayne State UP, 1950). Most histories of Detroit and Michigan pay significant attention to Gabriel Richard.

After the formation of the Detroit Diocese the following year, Fr. Martin Kundig carried on Richard's legacy, ministering to the sick during the 1834 cholera epidemic, establishing the city's first emergency hospital and orphanage, serving as director of the poor house, and joining with others to initiate Detroit's first public school system.⁶

The Church's actions have not always been so beneficial. In the first decades of the twentieth century, the Church again became a major influence when multitudes of Catholic immigrants, many of them Polish, arrived to work in the auto industry. To serve them, the diocese formed new parishes augmenting the central city churches that served the established Detroit Catholic groups: French, German, Irish, and Belgian. This "Balkanization" of parishes and neighborhoods—as University of Detroit Mercy adjunct professor Bob Bruttell pointed out during the Urban Ministry Summit—might have been unavoidable, but it ultimately set the pattern for and facilitated the rapid decline of Detroit's inner city.⁷

In the early 1950s, when Detroit's population reached its peak, the city was 65 % Catholic.⁸ This would soon change, however. The automobile companies' decision to decentralize and disinvest from the city, the Federal Housing Authority's subsidy of suburban development, and local governmental bodies' wrong-headed planning decisions all contributed to an unprecedented exodus of white, middle-class Detroiters from the city. But racial prejudice, especially in the face of increasing numbers of African American Detroiters and Supreme Court rulings against restrictive covenants, was the insidious force that spurred many Detroiters—most of them Catholics—to abandon the central city. For too long, the Catholic hierarchy remained silent about the racial issues that would divide the region and contribute to the economic decline of Detroit.⁹

More recently, the Archdiocese and individual priests, sisters, and lay leaders have taken strong and principled stands on matters of race and class. Nevertheless, Catholics have continued to join the movement further and further from the central city, and, until recently, the Archdiocese continued to enable this movement by establishing parishes and schools in outlying regions, contributing to urban sprawl and the depletion of public resources in Detroit and its inner ring suburbs.¹⁰

⁶ See Paré and Rev. Peter Leo Johnson, *Stuffed Saddlebags: The Life of Martin Kundig, Priest, 1805-1879* (Milwaukee: Bruce, 1942): ----.

⁷ See Thaddeus Radzilowski, *The Polish Experience in Detroit*. Detroit: The Detroit Historical Museum and St. Mary's College, 2001. While Radzilowski provides evidence of exclusionary community formation on the part of Eastern Europeans, this pattern was not limited to those congregations. A similar pattern is evident in other immigrant groups as well.

⁸ Thomas J. Sugrue, *The Origins of the Urban Crisis: Race and Inequality in Postwar Detroit* (Princeton: Princeton UP, 1996): 213.

⁹ For instances of Catholic participation in attempts to thwart open housing in Detroit, see Sugrue 214, 237, 241. For the response of the Archdiocese to racial issues in the 1950s, see Leslie Woodcock Tentler, *Seasons of Grace: A History of the Catholic Archdiocese of Detroit* (Detroit: Wayne State UP, 1990): 508-513.

¹⁰ In recent years, the Archdiocese has sought to stop its participation in urban sprawl and to educate the public about the issue, most notably through the Christian Service Department's *Living as One* in 2001.

For better, therefore, and, unfortunately, for worse, from 1701 until the present day, the actions of the Catholic Church have strongly influenced the lives of all in the vicinity of Detroit.

I. Organizational Strategies

Historical context

Near the end of his life, Gabriel Richard faced a priest shortage. His parish included all of Michigan, as well as much of Wisconsin and even parts of Minnesota. After the 1825 opening of the Erie Canal, increased numbers of Catholic immigrants from Germany, Belgium, and Ireland moved into the region. Feeling overwhelmed by the responsibility, Richard pleaded with his bishop to send reinforcements to Detroit.¹¹ This was not a new problem even then. Decades earlier, Richard himself had arrived in America from France in response to Bishop John Carroll's call for priests to minister to the widely dispersed Catholic population and to serve as missionaries to Native Americans.

Once established in Detroit, Richard, like other frontier priests, had faced a shortage of human resources. Although he occasionally had the services of another priest, he found support from four Detroit women—Angelique Campeau, Elizabeth Williams, Elizabeth Lyons, and Monique Labadie—who helped him to establish schools and missions. Two of these women, Campeau and Williams, often acted as educational and spiritual emissaries from the church in Detroit to outlying areas.¹² The four women also helped in Richard's fundraising efforts, the most interesting of which was the fishery he maintained on the river.¹³ A few years later, Father Martin Kundig engaged in several enterprises to raise funds for his orphanage and poor farm, again relying heavily on the support of lay men and women.¹⁴

Richard also had the advantage of the old French system of parish administration, *La Fabrique*, that had been in operation at Ste. Anne's since the middle of the eighteenth century. *La Fabrique* of St. Anne comprised the pastor and several lay persons who were called "marguilliers," roughly translated "churchwardens." Such a structure benefited frontier parishes both because the scarcity of priests necessitated a high level of lay involvement and because establishment of the groups as legal entities made incorporation of the parish possible. There were usually three active marguilliers at one time; one was elected each year. Marguilliers who had served in earlier years could be called in to help

¹¹ See Paré 376-377.

¹² Paré 606 and Rosalita Kelly, IHM, *Education in Detroit Prior to 1850* (Lansing: Michigan Historical Commission, 1928) 71-74.

¹³ Mast 156, 334-5 n. 70.

¹⁴ This included the timber business. He paid the men of the poor farm cut logs and load them onto a tramway to which Detroiters referred as "Kundig's Railroad." He also became a florist, persuading the young Catholic women to prevail upon their beaux to buy them flowers grown on the poor farm. See Robert B Ross and George B. Catlin, *Landmarks of Wayne County and Detroit* (Detroit: The Evening News Association, 1898) 464 and Johnson 115-6.

make decisions in extraordinary situations.¹⁵ *La Fabrique* held the charge of dealing with all financial matters of the parish. Revenues from pew-rent, Sunday and holy day collections, cemetery lot sales, weddings, and funerals were placed in a strong box with two locks. Both the pastor and the chief marguillier—each held a different key—had to be present in order for the box to be opened.¹⁶ In 1807, Richard adapted this system to the new American government by initiating "An Act concerning Religious Societies," which allowed the church to hold property and control its own temporal affairs. *La Fabrique* became the trustees of the corporation.¹⁷ Despite its advantages this arrangement could be cumbersome and could also undercut a pastor's or a bishop's authority. Once the Detroit Diocese was established, its early bishops worked steadfastly to remove the last vestiges of the trustee system.¹⁸ The resulting pastor-centered parish and bishop-centered diocese dominated the development of the Detroit church until the emergence of the parish council movement in the 1940s and the 1960s and Vatican Council II's promotion of lay ministry and call for more lay involvement in church affairs .

Present challenges

In 2005, the Detroit church again faces a priest shortage, and must continue its work with diminished resources, both human and financial. Cardinal Maida has written:

Many of our priests are serving over and above the call of duty, often pastoring two or three communities, some even dealing with more than one language and/or cultural tradition. While we have high hopes and plans for increasing vocations to the priesthood, for the foreseeable future, we will be dealing with an ever-increasing priest-to-people ratio. Something needs to be done for the well being of our priests and to ensure the best possible service of our people. Many of our religious and lay staffs are also aging and we need to identify and educate a new generation of lay leadership for parish ministry and Catholic education. And it is not just a question of human resources; obviously, there are many challenges that come with maintaining large parish plants and schools.¹⁹

¹⁵ Alfred G. Stritch, "Trusteeism in the Old Northwest: 1800-1850." *Catholic Historical Review* 30 (1944): 156-7 and Paré 199.

¹⁶ Paré 201.

¹⁷ Detroit Archdiocesan Archives, Parish Records, File 14.10.

¹⁸ Leslie Woodcock Tentler, *Seasons of Grace: A History of the Catholic Archdiocese of Detroit* (Detroit: Wayne State UP, 1990) 19 and Paré 543-5.

¹⁹ "Together in Faith,"

<<http://www.aodonline.org/AODOnline/Together+In+Faith+12019/Together+In+Faith+-+Cardinals+Message.htm>>

The situation will not improve any time soon. Forecasters paint a bleak picture of a Catholic Church workforce that is declining in numbers and advancing in age.²⁰ This not only places a strain on effective ministry within parishes; it also makes it nearly impossible to engage in the kind of community-building and outreach necessary for strengthening the church in Detroit and throughout the Archdiocese. As in the era of Fathers Richard and Kundig, the leadership of the Detroit church must devise imaginative strategies in order to address these shortages.

In addition to the personnel shortage, the Detroit Church now owns hundreds of facilities in Detroit and the inner suburbs. Most of these buildings (churches, schools, gymnasiums, convents, and rectories) are old, requiring considerable repair and upkeep. Many of them serve populations considerably smaller than those for which they were built. Although many of these structures are structurally and aesthetically superior to facilities built in recent decades, their operations and maintenance are expensive.

Best Practices and Possible Solutions:

At the Urban Catholic Ministry Summit, two clear themes regarding organizational strategies emerged:

- 1. Unity:** Participants favored models that encourage the crossing of geographical, racial, and economic borders. They found merit in the examples of parish partnerships and clustering described in the materials, and they advocated strategies that reduce competition for resources, place a priority on community-building, and foster a spirit of inclusion. “Exclusion is our greatest sin,” said one respondent.
- 2. Innovation:** Participants expressed great interest in organizational models that promote new thinking about the nature of a parish and of parish administration: models that do not require the daily presence of a priest and encourage lay leadership, models based on the distinctive qualities of the community or communities being served, models that do not require large numbers in order to be sustainable.

Fortunately, alternative models that would address both themes already exist. Dioceses are already employing strategies that foster unity and cross borders; canon law allows alternatives to the traditional priest-centered model of staffing and organizing a parish; and the Archdiocese of Detroit can strengthen existing infrastructure to improve its service and efficiency. Indeed, precedents for both sets of models are near at hand in both the history and present reality of the Detroit church.

Parish partnerships and twinning arrangements are two methods of linking parishes from different communities. Bob Zyskowski reports on several such initiatives in different

²⁰ Charles Zech and Mary L. Gautier provide a useful summary of these sobering forecasts in “Catholic Parish Organizational Structure and Parish Outcomes,” *Journal for the Scientific Study of Religion* 43 (2004): 141.

American cities: Boca Raton, Kansas City, Cleveland, Minneapolis-St. Paul, and New Orleans. Such arrangements work effectively only when all parties recognize that they gain from the partnership.²¹ For example, it is not a true partnership if members of a more affluent suburban parish regard themselves as coming in to “save” the urban parish. Both parishes must strive for equality of contribution and shared sacrifice. Common retreats and liturgies as well as joint meetings of parish councils, parish staffs, and other parish groups work effectively when institutions are equal partners, each having something to give and something to gain. It is therefore important to identify and promote and agree upon mutual benefits from the beginning of such a relationship. Parish partnership organizers also caution against forming relationships that emphasize building personal relationships without addressing the need for systemic change. Such arrangements can lack the depth required for lasting cooperation.²²

Canon law allows three formal structural alternatives to the traditional model in which a resident pastor is assisted by one or more other priests: 1) a team of priests shares responsibility for a number of parishes (Canon 517.1); 2) someone who is not a priest administers the parish (Canon 517.2); 3) a single priest acts as pastor for more than one parish (Canon 526.1).²³ The team model closely resembles the early days of the archdiocese, when the Detroit priests stationed at Ste. Anne’s Cathedral established the city’s second and third parishes, Holy Trinity and St. Mary’s, and temporarily served in all of them at once. Today the Archdiocese makes use of the single priest who serves two or more parishes in inner city Detroit as well and in some rural communities.

Charles Zech and Mary L. Gautier have studied the impact of moving from the traditional model to one of the three alternatives allowed by canon law. Their study reveals that,

after controlling for other variables that are typically associated with the decision to change parish organizational structures, there is no significant growth or decline in Mass attendance rates between parishes restructured as nontraditional parishes and parishes that were not restructured.... Bishops and other stakeholders... can rest assured that, based on at least this one measure, restructured parishes have no different impact on Mass attendance than do traditionally staffed parishes.²⁴

More important, Zech and Gautier discovered, the “team of priests” (Canon 517.1), is more effective than the other two models in increasing attendance at Mass. The authors suggest two possible reasons for this: 1) the team approach “bolsters priestly morale and self-esteem,” providing a system of support that in some ways resembles that fostered by the multiple-priest parishes common a generation ago. It is reasonable to assume that

²¹ Bob Zyskowski, “How Parishes Create Common Ground for the Common Good,” *Salt of the Earth: Your Online Resource for Social Justice*, Claretian Publications 28 July 2005: 4-7. <<http://salt.claretianpubs.org/issues/prmin/zyskow.html>>.

²² Zyskowski, 10-13.

²³ See Zech and Gautier, 143 and National Pastoral Life Center (NPLC), “Alternate Staffing of Parishes,” *Center Papers: A Resource for Diocesan Leadership* 3 (1987) rpt. 1999, 11. These formal alternatives do not rule out informal arrangements, such as sharing staff members, that parishes might employ.

²⁴ Zech and Gautier, 148.

priests benefiting from this support do a better job of ministering to their parishes. 2) The team approach increases the likelihood that parishioners will find at least one priest who meets their needs as a preacher, confessor, and counselor, encouraging them to remain connected to their parish.²⁵ While the team approach offers a promising way to strengthen ministry, the authors concede, the results of their study are preliminary and require fuller exploration; moreover, they caution, what works in one environment might not work in another.²⁶

A 1986 symposium sponsored by the National Pastoral Life Center (NPLC) examined these options and possible variations on them, a total of five models: “(A) Multiparish pastors, (B) Mutiparish team, (C) Parish clusters, (D) Parish director, (E) Parishioner as pastoral leader.”

A multiparish pastor arrangement (Canon 526.1) can work with moderate-size parishes that do not have complicated internal organization. The NPLC symposium regarded this as a workable temporary solution, depending, as it does, on an extraordinary priest who is able to work alone. The other models offer longer-lasting solutions that provide new opportunities. This is especially true of the multiparish team model (Canon 517.1), which, as examined by the 1986 symposium participants, makes use not only of a team of priests, but also of sisters, deacons, and/or laypersons, all of whom share responsibility for a group of parishes. Parish clusters place the emphasis on shared programs and activities rather than personnel. Parishes in the clusters might retain their independent pastors (Canon 526.1) or make use of a multiparish team (Canon 517.1). The two other models, the parish director and the parishioner as pastoral leader (Canon 517.2), place non-ordained persons in positions of parish leadership with visiting priests performing sacramental functions.²⁷

These models and other possible variations hold some promise for a diocese facing a declining number of priests, but, like Zech and Gautier, the NPLC report cautions against accepting one model without serious consideration of the specific character and needs of the communities involved.²⁸ One other important proviso: The communities adopting new models should not consider them only as temporary expedients, but should commit to them as the arrangements that will best serve their needs for the foreseeable future. As the NPLC report observes, although the church faces a decline in priests, it also has the benefit of lay persons and religious willing to assume leadership roles. The report asserts: “[T]here is a need, there is a theology behind new answers to the need, and there are people who want to play a role in answer to the need.”²⁹ Such new arrangements are not only necessary but desirable: Theologian David Power, OMI, says that we are witnessing “a revolution in the way of being church” and that we must “promote and structure ministries that facilitate being church.”³⁰

²⁵ Ibid.

²⁶ Zech and Gautier, 148, 142.

²⁷ NPLC, 3-10.

²⁸ NPLC, 11.

²⁹ NPLC, 2.

³⁰ NPLC, 11.

In addition to these organizational strategies, the Archdiocese of Detroit will improve its pastoral care to individuals and congregations, strengthen its social justice mission, and make better use of personnel and resources by strengthening the existing vicariate infrastructure. Vicariates are small enough to be responsive to the local needs of parishes and large enough to take advantage of economies of scale.

The present system of concentrating power and responsibility in the hands of individual parish pastors has several shortcomings, among them:

- causing needless duplication of effort and waste of resources
- requiring an unrealistic level of expertise from pastors often ill-equipped by training and disposition for every dimension of pastoral administration
- taking time away from actual ministerial responsibilities
- intensifying the strains already caused by the shortage of ordained priests

Even sizable parishes are too small and ill-equipped to serve as full administrative units, and the Archdiocese is too large and distant to be able to respond to all the needs of specific regions. Coordinated planning by vicariate teams made up of clergy and laity would encourage more efficient management of limited personnel and resources, generate more focused fundraising capacity, allow for centralized bidding and purchasing, and provide more responsive administration overall.

Although resources will always be a problem for the Archdiocese, fewer priests means some initial reduction in personnel costs. Adding staff positions at the vicariate level should be economically feasible, especially if these positions eliminate duplication of support staff, economize purchasing, and generate revenue from new sources.

Establishing each vicariate as an independent nonprofit corporation with 501c3 status would give the vicar the authority to raise funds, sign contracts, and establish partnerships with other entities. Such collaborations could address a number of community needs. Coordinated planning at the vicariate level should result in improved use and re-use of church facilities and a renewal of purpose for the church in the city, even in cases where particular church and school buildings no longer serve their original purposes.

The Archdiocese of Detroit has a historic opportunity to strengthen its presence by thinking about ministry in new ways.

Resources

Whatever structural models are eventually adopted, the Archdiocese will likely face continued increases in expenses for personnel, programs, and facilities. Although the people of the Archdiocese can and should explore ways to develop new sources of revenue, they must also address a fundamental issue if we are to strengthen the Church's presence in Detroit and the near suburbs.

Southeastern Michigan is home to extreme variations between affluence and poverty. One of the nation's wealthiest counties borders its poorest large city,³¹ and societal forces and barriers guarantee that the rich will continue to get richer, while the poor will continue to grow poorer. What is true for individuals in our region is also true for communities. Unless we establish new priorities, Detroit and the near suburbs will continue to lose population and tax base. Thus we can expect that, in another decade, the Archdiocese will have to consider further retrenchment. This is especially so if the Archdiocese mirrors the societal structures and cultural barriers that create poverty and injustice.

The Archdiocese has already taken some meaningful action to restrict its participation in urban sprawl, which subsidizes new development at the expense of the city and older suburbs, and it has made use of the CSA and other programs to bolster poorer parishes and social programs. The possibility of new structures provides an opportunity to reconsider the ways in which resources are allocated throughout the diocese. New partnerships, parish twinning, even parish clusters and teams of ministers need not be restricted by geographical proximity. If the Archdiocese has the fortitude to encourage meaningful border-crossing, it can begin to address some of the issues leading to its own decline in the city.

In addition to these considerations, the Archdiocese can take other steps to raise and allocate funds. Unlike Gabriel Richard and Martin Kundig, we probably can no longer exploit the area's natural resources, but the Archdiocese does own some physical resources. Historic buildings, if included on the National Register of Historic Places, can qualify for special federal grants. Indeed, Ste. Anne's paid for a portion of its restoration with a matching grant-in-aid from the Department of Interior for exterior improvements.³² The National Trust for Historic Preservation can provide funding dedicated to feasibility and sustainability studies for sacred places. The Michigan State Historic Preservation Network can help facilitate the process, offering ideas for restoration or adaptive re-use of these historic buildings. The Lilly Fund, among other foundations, has a particular interest in the restoration and preservation of churches.³³ While some parish communities might wish to cut expenses by moving to smaller facilities, the Archdiocese should seek ways to take advantage of some of the treasures it now owns. Buildings that cannot be used or sold, should be effectively secured and mothballed. The Archdiocese must not participate in demolition by neglect. While it might be tempting to "unload" some of these large old buildings, this could be shortsighted. Three decades ago, it appeared that Orchestra Hall had no future, but today it is the home of the Detroit Symphony Orchestra and the centerpiece of a revitalized cultural development.

³¹ *Detroit Free Press*, 30 Aug. 2005.

³² The grant from this federal program, which was created by the National Historic preservation Act of 1966, was intended to replace or repair the roof among other improvements. The grant agreement is dated 8 May 1978.

³³ Telephone conversation with James Turner of the Michigan State Historic Preservation Network, 10 Sept. 2005.

Of course, this will not be possible without reconsidering some of the cultural assumptions and resisting the self-fulfilling prophecies that lead to continued urban decline. Retaining “hope for better things,” the priests and people of Detroit laid the foundation for future growth and prosperity despite the fire of 1805, the devastation following the War of 1812, and the cholera epidemics of the 1830s. It is now time to account for—and attempt to foster—a vision of one diocese that serves all with justice.

Recommendations

The strategic planning now underway can lead to a new vision for the Archdiocese, and concrete organizational strategies will depend, to a great extent, on the nature of this vision. Vicariates will have the opportunity to re-structure parishes in ways that enhance the church’s ability to fulfill its mission while being responsive to and reflective of the communities a parish serves. The re-structuring process must include applying a consistent framework to the determination of the best use of parish facilities. We wish to contribute to the process with the following recommendations for use by vicariates and parishes:

Vicariate Operations

1. Centralized or shared resources at the vicariate level might involve the following functions:
 - Community outreach
 - Christian service and social justice
 - Physical plant maintenance
 - Funds development
 - Accounting and finance

Centralizing and sharing need not be restricted to administrative matters. Parishes might also benefit from combined youth ministry activities, ministry to seniors, RCIA, hospital and jail visitation, and other important ministerial activities. On the other hand, if parishes are to be viable, they should probably retain those functions, like music ministry, that lead to liturgical distinctiveness.

2. Establish each vicariate as an independent nonprofit corporation with 501c3 status and the authority to raise funds, and establish partnerships and contractual relationships with other entities.
3. Contract with colleges and/or Archdiocesan staff to set up information sources (print, online) for vicars, pastors, and lay administrators on best practices (worship, schools, administration, finances), liturgical resources, joint purchasing, fundraising, and other important matters.

Parish Operations

1. Think about parishes and parish organization in new ways, not restricted by old paradigms, but innovating within the models approved by canon law.

- a) A team of priests share sacramental, administrative, pastoral responsibility for more than one parish.
- b) A team of priests and lay people share responsibility for more than one parish (Canon 517.1)
- c) A lay administrator runs a specific parish while a team of priests minister to parishes in a cluster. (Canon 517.2);
- d) A single priest acts as pastor for more than one parish (Canon 526.1).³⁴

2. Take advantage of the range of human resources at hand. Variations on team and cluster approaches, beyond re-drawing geographical boundaries, offer the greatest promise for attracting new forms of leadership in the church.

- a) Parishes are clustered within the vicariate given their geographic proximity.
- b) Parishes are clustered within the vicariate across cultural lines.
- c) Parishes in city and suburbs are twinned.
- d) A central worship site is designated within a cluster with several outreach or satellite sites.

Parish Facilities

A consistent framework must be applied in decision-making about a particular parish's buildings. This framework should include at least four key factors:

- a) Historical: potential for designation as historical structure and recognition of a building's architectural significance
- b) Strategic: geographic proximity to other Catholic parishes; political significance in a particular city; social importance as center of neighborhood/youth activity or outreach
- c) Economic: costs of repairs v. assessed value; cost of operation v. other factors)
- d) Alternative Uses: determine market for one or more buildings either leased or sold (housing, recreation, liturgical, educational); pursue interfaith collaboration in use of buildings.

³⁴ See Zech and Gautier, 143 and National Pastoral Life Center (NPLC), "Alternate Staffing of Parishes," *Center Papers: A Resource for Diocesan Leadership* 3 (1987) rpt. 1999, 11. These formal alternatives do not rule out informal arrangements, such as sharing staff members, that parishes might employ.

II. Education

“Because *We Are*”

Catholic schools are often the Church’s most effective contribution to those families who are poor and disadvantaged, especially in poor inner city neighborhoods and rural areas. Catholic schools cultivate healthy interaction among the increasingly diverse populations of our society. In cities and rural areas, Catholic schools are often the only opportunity for economically disadvantaged young people to receive an education of quality that speaks to the development of the whole person.

--United States Conference of Catholic Bishops, 2005³⁵

History

The Catholic Church brought education to Detroit. From the first formal school, established at Ste. Anne’s in the 1760s; to Gabriel Richard’s schools for French, English, and Native American children in the first decades of the nineteenth century; to the free schools and academies for young men and women established under Bishop Rese in the 1830s, Detroit’s first schools were sponsored by Catholics for Catholics and non-Catholics alike.³⁶

As the city grew, Catholics supported and helped to initiate public education in Detroit: In 1817, Father Gabriel Richard collaborated with Reverend John Monteith, Augustus Woodward, Lewis Cass, and William Woodbridge, to establish the Catholepistemiad, a system of primary and secondary education that led to the founding of the University of Michigan. In the 1830s and 40s, Father Martin Kundig worked with John Pierce and Zina Pitcher to establish the Detroit Board of Education and Detroit Public Schools.³⁷ As

³⁵ U.S. Conference of Catholic Bishops, “Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium,” 2005, 28 Aug, 2005, *United States Conference of Catholic Bishops*, <<http://www.usccb.org/bishops/schools.pdf>>.

³⁶ Catholic schools served children of prominent Protestant Detroiters as well as poorer children of all faiths. See Paré 635-6 and Tentler 85.

³⁷ For early nineteenth-century educational initiatives, see JoEllen McNergney Vinyard, *For Faith and Fortune: The Education of Catholic Immigrants in Detroit, 1805-1925* (Chicago: U of Illinois P, 1998) 16-19. For late eighteenth century educational initiatives, see Sister M. Rosalita [Kelly], IHM, *Education in Detroit Prior to 1850* (Lansing: Michigan Historical Commission, 1928) 20-21.

JoEllen Vinyard points out, from the beginning most Detroit citizens expected private and public schools to co-exist. Despite the growth of the public school system, in the 1880s, 25-30 percent of Detroit school children—over 6,000 pupils—attended Catholic schools. By 1925, 63 Detroit Catholic schools enrolled 49,181 students.³⁸ In 1927, the Detroit Diocese had the fifth largest elementary Catholic school enrollment and the sixth largest secondary enrollment in the United States, and the high school population increased three times between 1928 and 1941, when diocesan secondary schools served over 19,000 students. In 1959, more than 175,000 students attended Archdiocesan elementary and secondary schools.³⁹

Present Challenges

By 1959, however, in the city of Detroit, the population of Catholic schools, like that of the Catholic population itself in Detroit, had begun a precipitous decline; at the same time the number of sisters and other religious whose contributed services made Catholic education affordable also began to decline. In the fall of 1970, a public referendum, Proposal C, put an end to “parochiaid” which had subsidized salaries for lay teachers in private schools.⁴⁰ The last five decades have seen the Archdiocese’s once great educational infrastructure crumble, leading to the closure of scores of parish grade schools and the closing or relocation of dozens of high schools—until 2005 when venerable secondary institutions—Holy Redeemer, Dominican, St. Martin DePorres, Benedictine, Bishop Borgess, Notre Dame, and St. Clement—closed their doors. Only a handful of Catholic grade schools remain in the city, and the University of Detroit Jesuit and Loyola Academy, both run by the Society of Jesus, are the only Catholic high schools left in Detroit.

Because the Catholic Church has been a major educational force in Detroit for well over two centuries, the loss of Catholic schools in Detroit has significance well beyond even the immediate hardship caused to Detroit students left without their schools. It is a critical reversal of the Detroit Catholic Church’s proud legacy of service to Detroit and one more serious blow to an already injured and suffering city. Although the Church has taken some new initiatives in the Charter School and Cornerstone schools projects, our history suggests the need for a much closer collaboration with the Detroit public school system in order to serve the educational needs of all citizens.

In the last sixteen years, even as Detroit has lost most of its Catholic schools, the United States Conference of Catholic Bishops has issued two strong statements, in 1990 and 2005, on the importance of Catholic education. In this difficult period, when the human and financial resources of Catholic school systems around the nation have undergone intense strain, the Bishops themselves have recognized the importance of Catholic education and have issued a challenge to the American church in the form of two strong sets of recommendations.⁴¹

³⁸ Vinyard 16, 85, 149. For the growth of Catholic schools in Detroit up to 1925, see Vinyard 149, Table 4.

³⁹ Tentler 453, 458.

⁴⁰ See Tentler 488-9.

⁴¹ U.S. Conference of Catholic Bishops, <<http://www.usccb.org/bishops/schools.pdf>>.

At the Urban Ministry Summit on August 19, participants listened as historian JoEllen McNergney Vinyard spoke about the distinctive elements of education in Detroit. Then, in small groups, they discussed the topic of education. They had examined strategies employed to strengthen the Catholic educational presence in other cities, most notably in Memphis, Tennessee, and considered ways in which these strategies might be applied in the Archdiocese of Detroit.

Best Practices

The city of Detroit has long benefited from the opportunity, access, and potential for success that Catholic schools offered to its low income and below poverty level populations. Rather than abandon this essential and irreplaceable contribution, we must seek ways to maintain it and even strengthen the educational presence of the Church in Detroit and in the near suburbs.

The Diocese of Memphis provides perhaps the best example of a way to revitalize a Catholic school system in a struggling urban environment. Troubled by the recognition that, nationwide, new Catholic schools were opening in suburban areas at the same time that inner-city schools were closing, Memphis Bishop Terry Steib, SVD, sought ways to return the option of a Catholic education to the poorest families in his diocese.

In 2000, Bishop Steib envisioned reopening previously closed inner city schools and naming them in honor of the Jubilee year. Working with Dr. Mary McDonald, the superintendent of Memphis's Catholic Schools and with community leaders, Steib established the Catholic Memphis Urban Schools Trust (CMUST) to raise funds and manage resources for schools in zip codes whose residents have the lowest average income. These "Jubilee Schools" are open to students of any race and religion. Nine previously closed schools have reopened under this program. These schools follow the same course of study, apply the same academic standards, charge the same tuition, and pay teachers at the same rate as other schools in the diocese. Students who perform poorly benefit from an intense remediation program. The overwhelming majority of students come from families unable to afford full tuition. They receive support from CMUST and the Jubilee Schools Foundation, begun with \$15 million in anonymous donations. The founders of the Jubilee Schools believe they have created "a formula that can work anywhere" and hope that "the continuing success of the Jubilee Schools model will inspire duplication in other cities."⁴²

Detroit Catholics established the first schools for all Detroit children, regardless of their religion. The Church has had and can continue to have an invaluable influence on young minds that will form society in the years to come. Our values, our faith, and the direction we offer can be the moral compass many will follow as they live out their lives. It is vital that we engage this generation and future generations by being present in the places

⁴² "Catholic Memphis Urban Schools (CMUS)/Jubilee Schools: a Prospectus," *The Catholic Diocese of Memphis*, 2005, 15 July 2005, <http://cdom.org/schools/jubileeschools/jubilee.htm>.

where we are needed the most, Catholic schools. In their 2005 statement on Catholic education, the U.S. Catholic Bishops quote from the Congregation for Catholic Education's document, *The Catholic School on the Threshold of the Third Millennium* (1997):

It is made abundantly clear in an unbroken list of statements, from the documents of the Second Vatican Council to Pope John Paul II's 1999 exhortation *The Church in America (Ecclesia in America)*, that Catholic schools play a vital role in the evangelizing mission of the Church. They are the privileged environment in which Christian education is carried out . . . Catholic schools are at once places of evangelization, of complete formation, of inculturation, of apprenticeship in a lively dialogue between young people of different religions and social backgrounds.⁴³

As Memphis Catholic Schools Superintendent Dr. Mary McDonald has stated, "We teach the children, not because they are Catholic, but because we are. That is our vocation."⁴⁴

Resources

The Archdiocese must take advantage of the resources at its disposal. These resources include the expertise of Catholic school teachers and administrators, the faculties and administrations of Catholic colleges and universities within the Archdiocese, and leading members of the business and political community in southeastern Michigan. In Memphis, business leaders of all religious backgrounds recognized the value of Catholic education, and supported the Catholic Memphis Urban Schools Trust and the Jubilee Schools Foundation. Consistent with the goals of the American bishops and the Vatican, Detroit can reassert its proud legacy as a major source of education in metropolitan Detroit.

Recommendations

Based on the results of our Urban Catholic Ministry Summit discussions, our examination of the Memphis Jubilee Schools Program, and our review of statements by the U.S. Catholic Bishops, we recommend the following:

1. Employ the goals established by the U. S. conference of Catholic Bishops in 1990 and 1995 as educational objectives for the Archdiocese. The 1990 goals are:
 - Catholic schools will continue to provide a Gospel-based education of the highest quality.
 - Catholic schools will be available, accessible, and affordable.

⁴³ The complete document can be found at http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html.

⁴⁴ "Memphis Schools Hold Themselves Accountable to the Entire Community," *Momentum: The Official Journal of the National Catholic Education Association*, Nov.-Dec. 2004: 14-16.

- The bishops will launch initiatives in both the private and public sectors to secure financial assistance for parents, the primary educators of their children, so that they can better exercise their right to choose the best schools for their children.
- Catholic schools will be staffed by highly qualified administrators and teachers who would receive just wages and benefits, as we expressed in our pastoral letter *Economic Justice for All*.

The 2005 Bishops' statement adds the following statement and recommendations:

In addition to recommendations we have already made, and to ensure that our Catholic elementary and secondary schools not only continue to exist, but will grow and prosper, we call on bishops and those in educational leadership to

- Convene gatherings of educational, business, and community leaders, in either the fourteen episcopal regions or in each state, to address the critical issues of Catholic identity, cultural diversity, finances, just wages and benefits, academic quality—especially in the area of religious education—alternative governance models, and the marketing of our Catholic schools.
 - Develop programs to assist pastors, clergy, seminarians, and laity to understand, appreciate, support, and promote the critical value of our Catholic schools in fulfilling the teaching ministry of the Church.
 - Develop strategies to increase the effective advocacy for the equitable treatment of Catholic school students and teachers in government programs. This would include support for existing and creation of new parent advocacy groups in each state and diocese.
 - Work with the leaders of Catholic colleges and universities to address the critical staffing needs of our Catholic elementary and secondary schools. This would include steps to ensure that sound and effective programs of teacher education and administration are available and affordable to those interested in working in our Catholic schools.⁴⁵
2. Use Jubilee Schools (Memphis) model to restructure and initiate new *school based* capital campaign for Catholic schools in the City of Detroit and older suburbs.
 3. Apply similar framework to that used about other parish facilities for decision-making about Catholic school facilities. (See the recommendations in Section I.)
 4. Initiate a new incentive program to attract teachers: mortgage assistance; tuition assistance for pursuit of graduate degrees at Catholic colleges; loan forgiveness; accelerated certification programs for non-teaching professionals.
 5. Look first to public schools as collaborators in use of buildings and programs.
 6. Establish joint commission of Catholic colleges and religious orders in the Detroit area to explore a new Catholic regional high school in Detroit.

⁴⁵ United States Conference of Catholic Bishops, *Renewing our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium*, 2005, U.S. Conference of Catholic Bishops Website, 9 Sept. 2005: <<http://64.233.161.104/search?q=cache:b1LMvIVe0ZAJ:www.usccb.org/bishops/schools.pdf+Bishops+Statement+on+catholic+education&hl=en>>

7. Build stronger relationships between Catholic high schools and elementary schools (through tutoring programs, mentoring, etc.) to improve student achievement.

III. The Detroit Church and Social Justice

History

The Catholic Archdiocese of Detroit has had an uneven record in responding to the social justice issues of the region.

In the eighteenth and nineteenth centuries, Detroit clergy and lay leaders worked to address many of the pressing issues of the time. They protested against Detroit's first human rights violations, established the community's first schools, oversaw its first feeding programs for the poor, ministered to the sick and dying in its first makeshift hospitals, sheltered its first homeless, cared for its orphans and handicapped, and gave sanctuary to those who came here seeking refuge.⁴⁶ Many Catholic priests, sisters, and laypersons carry on this proud legacy today, serving the same mission to meet the needs of those left behind by society, the poor and suffering.

However, in the twentieth century, the Catholic Archdiocese of Detroit, as an institution, often failed to assert clear positions, provide moral direction, and propose concrete steps to address the serious issues facing greater Detroit and its residents. At a very critical period in the city's history—the fifteen year period after World War II—the Detroit Archdiocese did little to address the sources of the urban crisis we face today. In the early 1950s Detroit's population reached its height, nearly two million. At this time, sixty-five percent of the city's population—and at least seventy-five percent of its white population—was Catholic.⁴⁷ Commentators often attribute Detroit's problems to “white flight,” but the greatest part of this mass movement out of the city was Catholic flight. For too long, the Archdiocese was silent on the conditions that led to this exodus; in other ways, the Church went along and even led the way out of town.⁴⁸

The Church has often focused on issues of personal morality while vacillating on central social justice issues that have devastated cities like Detroit. The Archdiocese of Detroit, through its offices and departments, has studied and produced educational materials on

⁴⁶ For information on the role of the Catholic Church in early Detroit, see Father George Paré's *The Catholic Church in Detroit, 1701-1888* (Detroit: Gabriel Richard Press, 1951). Note chapters 13 through 18 on the leadership of Father Gabriel Richard, as well as chapters 26 and 27. In addition to Richard, the leadership of four Catholic women—Angelique Campau, Elizabeth Williams, Elizabeth Lyons, and Monique Labadie—should be mentioned along with the heroic leadership in the 1830s and 40s of Father Martin Kundig.

⁴⁷ Thomas J. Sugrue, *The Origins of the Urban Crisis: Race and Inequality in Postwar Detroit* (Princeton: Princeton UP, 1996): 213.

⁴⁸ The preceding paragraphs are adapted from the original version of Michael Chateau, John O'Brien, and Frank Rashid's essay, eventually published as “Archdiocese Must Help Rebuild City,” *Detroit Free Press*, 16 May 2005.

issues of urban sprawl and social justice. The *Living as One* campaign is one such example. The dismantling of the Christian Service Department, however, has left the Archdiocese's efforts to promote Catholic social teaching difficult to discern. The Office for Catholic Social Teaching states, "Catholic Social Teaching has been called 'the best kept secret' of the Church." Nevertheless, as the U.S. Bishops assert, "The values of the Church's social teaching must not be treated as tangential or optional. They must be a core part of teaching and formation."⁴⁹

Present Challenges

After the Ecumenical Council of Vatican II, there were many efforts to engage Catholics and people of other faiths in dialogue and action. There was a new attitude of inclusiveness promoted to call upon the entire "people of God" to take on new leadership roles and responsibilities and to "build the Kingdom" together. The enthusiasm for change within the church was infectious. There was an explosion of involvement at all levels in writing new music, developing new liturgical expressions, creating new parish structures, initiating social service and action agencies to address needs, participating in inter-faith efforts and redefining how the gospel mission of the Catholic Church would be fulfilled in the future.

In the struggle to be one in the Lord, Catholics have continued to initiate independent efforts to be included in the discussion and decision-making process. In recent decades, social justice organizations like Focus Hope, the Detroit Catholic Pastoral Alliance, Groundwork for a Just World, MOSES, and others involving large numbers of Catholics testify to the strong commitment to their city, nation, and world. Whether acting out of concern for the poor or questioning the decisions of the institutional church, they are living examples of the desire of Catholics to be involved, to follow the Church's social justice teachings and to participate in the future of their Church.

Like other Detroit institutions, the Catholic Church bears some responsibility for the patterns of segregation in the metropolitan area. Intentionally or not, the Church has helped facilitate urban sprawl and, concomitantly, the segregation of people by parish, ethnic group, race, class, and geography. In other words, the Church's response to population shifts has, in fact, promoted social injustice; and the Church has an extraordinary opportunity to reverse this trend.

Cardinal Avery Dulles, SJ has identified a number of different models of the Church throughout history, including the Church as Institution, as Sacrament, as Herald of God, and as Servant. In recent history, the Institutional model has dominated the structures and activity of the Church; this model emphasizes the visible characteristics of the

⁴⁹ The brochure, *Major Themes of Catholic Social Teaching*, is distributed by the Office of Catholic Social Teaching, Department of Education, Archdiocese of Detroit. It is excerpted from *Sharing Catholic Social Teaching: Challenges and Directions*, produced by the United States Conference of Catholic Bishops, and from the website of the Office for Social Justice, the Archdiocese of St. Paul/Minneapolis: <http://www.osjspm.org/>.

Church and its centralized governing authority. The Church's self-concept as a social institution plainly prevailed during creation of Detroit's urban diaspora.

But Cardinal Dulles also suggests that the time may be ripe for the Church as Herald, calling all to healing, renewal, and justice, and for the Church as Servant, seeking to be of service to all persons. The Church as Herald correlates well with its mission of evangelization; and the Church as Servant would address the current crisis with compassion and commitment.

Though no single model of the Church may be fully adequate, it seems obvious that the Church as Social Institution is not addressing the needs of the people. We maintain that a conscious shift of emphasis to the Church as Herald and Servant would free Church leaders and other members to act with courage and originality to proclaim the good news, not only in words but in acts of justice.⁵⁰

In the aftermath of the church and school closings in Detroit in 1989, the remaining churches and schools were not strengthened, the number of priests continued to decline, Catholic families continued to move further out, and the Catholic presence continued to diminish in Detroit and its near suburbs.

As Cardinal Maida has stated, "Together in Faith" need not lead to the same outcomes. It presents an opportunity to exert leadership and follow the principles set forth in the Church's own social teachings. These challenges must be met throughout the diocese, but the Church must maintain a strong, assertive presence in areas where the effects of inequality and injustice are most intense.

Best Practices and Possible Solutions

Given the history and current situation in Detroit and its near suburbs, what can the Catholic Church do now? The Church of Detroit can recognize its responsibility, acknowledge past mistakes, and commit itself to purposeful actions now and in the future. Participants in the Urban Catholic Ministry Summit expressed support for a number of social justice initiatives presently undertaken in the Archdiocese and elsewhere.

The Archdiocese can strengthen the Catholic presence in the City and near suburbs and develop plans in keeping with the Gospel and social teachings of the Church. We must develop a clear urban mission statement that relates the social teachings of the Church to the economic and social conditions of southeastern Michigan.

This statement must address one of the key issues facing Detroit and its suburbs: the continuing sprawl of the population throughout southeastern Michigan and the abandonment of its central city. Detroit is now one of the poorest and most segregated cities in America. An example of such a statement is the Cleveland Diocese's "Church in the City Vision" and Bishop Anthony M. Pilla's statement, "The Moral Implications of

⁵⁰ Cardinal Avery Dulles, S.J., *Models of the Church*, Expanded Edition (New York: Doubleday, 2002).

Regional Sprawl,” an impressive vision statement that challenges people to recognize their interdependence and the need to work for the common good. Bishop Pilla states:

It’s foolish to think that we can have a thriving region and a continually declining urban core. We miss a crucial opportunity in carrying forth our responsibility to build a good and just society when we do not recognize this common responsibility. The wisdom, talents and resources of all the people of our cities, suburbs and rural areas are to be appreciated and shared in service to the whole of our regional community. Too often we isolate rather than share these resources. I believe the isolation of the poor and vulnerable members of our community particularly wounds the whole community.⁵¹

This vision statement resulted in many practical programs and new models of urban/suburban parish partnerships. Many dioceses throughout the country have developed successful models to bridge the divide between their cities and suburbs in order to serve the common good. A summary of some of the best practices in other dioceses is found in Bob Zyskowski’s article, “Parish Ministry: How Parishes Create Common Ground for the Common Good,” discussed elsewhere in this document. Zyskowski summarizes the four part formula that has successfully brought people of different races and classes together for the common good:

Prayer
Education in Catholic social teaching
Direct contact between people of different cultures and social strata
Reflection⁵²

Zyskowski further gives practical advice on how other dioceses developed their programs.

Following the teachings of Christ, the institutional church has made many principled statements on social justice. We must use these as guides for developing practical ways to address the issues confronting our city and region. We must challenge ourselves to live differently and to promote communal action as the “Body of Christ” for the common good. Jesus began His life of service by saying, “The Spirit of the Lord is upon me to preach the good news to the poor” (Luke 4:18). However, despite the many inspiring and beautifully written encyclicals calling all people to be faithful to this gospel message and despite the challenging pastoral statements from the U.S. Bishops over the years calling for racial and economic justice, we, the Church, continue to suffer from an institutional paralysis that blocks us from advocacy of systemic changes needed to address issues of poverty, injustice, and inequality.

⁵¹ Anthony M. Pilla, “The Moral Implications of Regional Sprawl: The Cleveland Catholic Diocese’s Church in the City Vision Process,” 17 June, 1996, <http://www.citc.org/speeches.htm>.

⁵² Zyskowski 2.

Resources

The strongest resource we have in the Archdiocese of Detroit is the diverse and dedicated people throughout the metropolitan area willing to engage in dialogue, study and joint action on common issues for the common good. The Catholic Church has a long history of issuing principled statements embodying a wide range of social justice teachings. We must translate these resources into action.

A significant body of literature documents the successful efforts of other dioceses to address social justice issues. The Archdiocese of Detroit's own Office for Catholic Social Teaching is an excellent resource for further research and study.

Recommendations

1. Produce an official Archdiocesan urban mission statement that acknowledges the church's role and responsibility for Detroit's past and present with a vision and commitment to its future.
2. At the diocesan and vicariate level, commit planning efforts, resources, and actions to address social justice issues and Christian service.
3. Vigorously promote lay initiative in community service and social justice and actively support suitable training and resources for lay leadership.
4. Develop a regional view of interdependence.
5. Sponsor continuing dialog within the Church and community to develop appropriate and effective plans and actions to counter injustice and to fulfill the Church's urban mission as Herald and Servant of all.
6. Establish a Social Justice or Social Concerns Committee within each Vicariate to communicate to parishes various events, activities to promote social justice issues and Catholic Social Teaching.
7. Conduct vicariate-wide educational events and initiate actions on social justice issues.
8. Re-examine organizational structure of Parish Life Office to enhance the diocesan commitment to the full range of Catholic social teachings.
9. Promote vicariate involvement on community boards; identify volunteer opportunities; encourage youth involvement in service projects.
10. Establish in each vicariate a community outreach initiative; use existing organizations to assist in this effort.

IV. Race

I believe the greatest unfinished business is bridging the racial divide in the archdiocese and in our metro area. It's not just a Church concern; it is a community concern. The racism that is rampant in our society and in our city is frustrating and debilitating.

Cardinal Adam Maida
March 11, 2005⁵³

History

The history of the Detroit Catholic Church and its response to race is complex and wide-ranging. Detroit's first black residents were slaves who arrived as early as Cadillac's time, although the first written reference to Michigan slaves does not appear until 1731, and the first reference to a *Negro* slave dates from 1738.⁵⁴ A 1750 census puts the number of slaves in Detroit at thirty-three; no distinction is made between Native American slaves and those of African origin. Under British control, slavery became more common. By 1782, there were 179 slaves in Detroit, and one out of four Detroit families, including prominent members of Ste. Anne's parish, owned slaves.⁵⁵ Slavery became less acceptable thereafter (Gabriel Richard formally excluded slaveholding from the powers of the Ste. Anne's Corporation in 1807), and when Michigan became a state in 1837, it was formally abolished.

In the years leading up to the Civil War, the position of the Detroit diocese on the abolition of slavery, the major human rights issue of the time, is disappointingly unclear. Although Detroit's Catholics clearly supported the North in the Civil War, they did not take strong positions on wartime issues, especially the emancipation of slaves and the rights of negroes. There is no record of Catholic involvement in the Detroit Anti-Slavery Society, and the opinions of Detroit's Catholics are indistinguishable from those of many other Michigan citizens. The state was definitely anti-slavery but not pro-equality, and black men of Michigan could not vote until 1870. Interracial marriage was against the law. Catholics tended to align themselves with the Democratic Party, which used

⁵³ Interview, *The Michigan Catholic*, 11 Mar. 2005, 8 Sept. 2005:
<http://www.aodonline.org/AODOnline/History+and+Archives+12437/History+Summary>

⁵⁴ [Robert Earl Hayden], *The History of the Negro in Michigan* (Detroit: Burton Historical Collection, 1941) 1-2.

⁵⁵ [Hayden] 4, 11. Well-known early Detroiters—including Jacques Duperon Baby, Charles St. Bernard, Colonel John Francis Hamtramck, and Joseph Campau, among others—engaged in the practice.

Republican support for abolition and emancipation as campaign issues.⁵⁶ The American Catholic bishops did not provide much guidance; they disregarded Papal condemnation of the African slave trade and, until the advent of the Civil War, followed prevailing American political opinion, insisting that slaves not be mistreated but rarely questioning the institution of slavery. Some bishops and clergy owned slaves well into the nineteenth century.⁵⁷ Detroit and Michigan became strongly identified with abolition and the Underground Railroad, but opposition to slavery arose from Protestant congregations, especially those of the Quakers and that of Second Baptist Church.⁵⁸

Very few of nineteenth-century Detroit's African-American citizens were Catholic, and the only nineteenth-century Detroit priest known to have taken a strong interest in attracting blacks to the Church was Father Bernard Soffers, the Pastor of Ste. Anne's from 1856 until 1871. Soffers had a "chapel for colored people" in the basement of the church in the 1860s, and he purchased a lot and set up a fund to be used for a black church. He also established the short-lived St. Augustine's school for black children. These initiatives, however, did not lead to conversions to Catholicism. Meanwhile, in January, 1870, the courts decided that African-American children had to be admitted to Detroit's public schools, and St. Augustine's did not continue after Soffers' pastorate.⁵⁹

In 1911 Bishop John Foley established Detroit's first black Catholic parish, St. Peter Claver. Prior to 1911, St. Mary's in Greektown ran missions for African American and Hispanic Catholics. Today, black and Hispanic Catholics are an important part of the Detroit Archdiocese with the majority living in the cities of Detroit and Pontiac.

By 1950 the "balkanized" ethnic neighborhoods fostered by Catholic parishes provided a fragile framework that separated Detroit's communities. This fragile framework was exploited by real estate developers when one of Detroit's black neighborhoods was eliminated by the construction of the Chrysler expressway. As black families began to move into what had been ethnic enclaves these developers made FHA financing available to white Detroiters to build new homes in red-lined suburban neighborhoods. Since whole new neighborhoods were being built, families were able to move out of a Detroit ethnic enclave to a suburb with many of their neighbors and reestablish much of the same ethnic culture in their new suburban neighborhood and parish.

In the late forties and early fifties Roman Catholics represented 65% of the City of Detroit's population. As blacks were migrating from poorer inner city neighborhoods to

⁵⁶ In *Michigan Catholicism in the Era of the Civil War* (Lansing: Michigan Civil War Centennial Observance Commission, 1965) 27-34, Frederic H. Hayes attempts to define and explain Catholic positions on wartime issues, including slavery and emancipation. For discussion of nineteenth century Catholic political positions, see Tentler 104-7. For a discussion of Catholic views on slavery, see Michael Glazier and Thomas J. Shelley, "Slavery and American Catholics," *The Encyclopedia of American Catholic History* (Collegeville, MN: Liturgical Press, 1997) 1319-21. A useful history of African-Americans in Michigan is that of Robert Hayden.

⁵⁷ Glazier and Shelley 1320-1.

⁵⁸ Dunbar and May 356-8. See also Peter Gavrilovich and Bill McGraw, *The Detroit Almanac: Three Hundred Years of Life in the Motor City* (Detroit: Detroit Free Press, 2000) 104-5.

⁵⁹ *Detroit Free Press* (26 Jan. 1870) and Tentler 495-6.

homes in predominantly white Catholic neighborhoods, local Catholic churches were often at the forefront of white resistance to racial integration. The intensely territorial nature of Detroit Catholic parishes lent itself to racial exclusion. In many Catholic neighborhoods, improvement associations, notorious for their efforts to exclude outsiders, grew out of the local parish and adhered to the same geographical boundaries.⁶⁰ At the same time, federal housing policies were encouraging homeownership in the suburbs, especially in racially homogeneous communities, and massive federal investment in highways paved the way for white exodus to the suburbs.

The evidence is clear. The majority of local parishes and their pastors were adamantly and sometimes aggressively opposed to integration. The Detroit Catholic hierarchy, including Detroit Cardinal Mooney—who was largely silent on local racial issues in the decade following WWII—began in the late fifties to call for greater racial unity and worked to support open housing activities. In 1957, the year before his death, Cardinal Mooney issued a joint call for integration with his Jewish and Protestant counterparts, calling the resistance to racial integration “contrary to the American Constitution and an affront to the righteousness of God.”⁶¹ Some contend that this response was too little and too late, and the Catholic hierarchy’s support for open housing and racial integration did not filter down to many of the local pastors of Catholic churches, who continued to fear and often follow their member’s flight to the suburbs.

To help respond to the racially explosive climate in the City, Cardinal Mooney’s successor, Archbishop John Dearden opened the first office of Human Relations in 1960 to assist parishes in racially changing communities. Ten years later, in 1970 Dearden opened up the nation’s first office of Black Catholic Affairs. While these efforts were important, they did not stop the flight of white Catholics from the City, nor did they succeed in opening up housing for Blacks in places other than the City of Detroit. Public policy at the state and federal level, coupled with the lack of attention and organizing at the local parish level, overpowered many of the efforts at racial integration on the part of the Archdiocese and some well-intentioned bishops, clergy, and lay people. The same holds true today.

Throughout the last fifty years cardinals, bishops and other clergy have issued numerous pastoral letters and statements condemning racism. In 1979, the U.S. Conference of Catholic Bishops issued its definitive statement: *Brothers and Sisters to Us*. The bishops state:

Racism is a sin: a sin that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental human dignity of those called to be children of the same Father. Racism is the sin that says some human beings are inherently superior and others essentially inferior because of races. It is the sin that makes racial characteristics the determining factor for the exercise of human rights. It mocks the words of Jesus: "Treat the others the way you would have them treat you." Indeed, racism is more than a

⁶⁰ Sugrue 214.

⁶¹ Sugrue 192.

disregard for these words of Jesus; it is a denial of the truth of the dignity of each human being revealed by the mystery of the Incarnation.⁶²

On September 9, 1984, 10 black bishops issued their own pastoral letter, *What We Have Seen and Heard*. In it they state:

We are in a position to counter the assumption which many have advanced that to become a Catholic is to abandon one's racial heritage and one's people! The Catholic Church is not a "White Church." It is universal and, hence, Catholic. The Black presence within the American Catholic Church is a precious witness to the universal character of Catholicism.⁶³

Present challenges

Today Metropolitan Detroit remains the most racially segregated region in the nation. Two-thirds of the nearly 300 municipalities in Southeast Michigan are currently 95-100% white, and southeast Michigan has the fewest number of racially integrated communities of any major urban area in the country. Metropolitan Detroit has become the most segregated area of the country. Based on the 2000 census, Detroit has the second largest percentage (82%) of African Americans in the country while Livonia, Michigan has the largest percentage of whites (96%) and Warren, Michigan has the ninth highest white population (91%). Nine of every ten blacks lived in five cities: Detroit, Southfield, Pontiac, Inkster and Highland Park. The rest of the 131,000 blacks, according to the 2000 census data, live scattered throughout the remainder of the region's cities.⁶⁴ Fr. William Cunningham often quoted Dr. Martin Luther King's observation that Sunday was "the most segregated day of the week."

From New York Cardinal Francis Spellman's letter in 1957 entitled *Discrimination and Christian Conscience* through to Chicago Cardinal Francis George's 2001 pastoral letter *Dwell in my Love*, the heads of larger urban dioceses across the United States have sought to deal with issues of race and racism. These statements and pastoral letters on race can generate important discussion about how to bridge the racial divide in the Church and larger community. Such discussions have led to the twinning of city and suburban parishes in Cleveland and other dioceses or the formation of pastoral teams who minister

⁶² U.S. conference of Catholic Bishops, *Brothers and Sisters to Us: U.S. Catholic Bishops Pastoral Letter on Racism*, 1979, Website of the Archdiocese of St. Paul and Minneapolis Office for Social Justice, 10 Sept. 2005: <<http://www.osjspm.org/cst/racism.htm>>.

⁶³ *What We Have Seen and Heard: A Pastoral Letter on Evangelization from the Black Bishops of the United States*, 10 Sept. 2005: <<http://64.233.161.104/search?q=cache:SDf8HmGZ4swJ:www.aodonline.org/NR/rdonlyres/ebfo6w4jkisjdplqtbk6euq7dzfrpnh7u7kpdapps6wjtyqepxjtnubgtwzvaqxjlmf22rlmpctcgkwnrlfjicg/seenandheard.pdf+%22What+We+Have+Seen+and+Heard%22+Bishops&hl=en>>

⁶⁴ "The Cost of Segregation." *The Detroit News* 14 January 2002. This article, part of a series focusing black-white relations in Detroit and its suburbs, reports the results of a study by the Brookings Institute and the State University of New York at Albany, analyzing the 2000 census data for major metropolitan areas and cities with populations over 100,000.

jointly to a poor inner city parish and a wealthier suburban one. In the Detroit Archdiocese, the Office of Black Catholics has sponsored a series of “Recovery from Racisms” workshops, training over 300 people and certifying 30 as facilitators.

Missing in most of these efforts is any focus on institutional racism and the policies that continue to promote urban sprawl by encouraging building new housing and infrastructure on the fringes of the metropolitan area in newer and wealthier communities. In 2001 the Archdiocese, through its Christian Service Department, sponsored an effort called *Living as One* that sought to educate mostly suburban Catholic parishes about the impact of urban sprawl and about ways to work toward greater economic equity and better stewardship of the environment. Although the *Living as One* project did not deal directly with race, it did raise awareness of the disproportionate impact on Black and Latino communities of policies that promote urban sprawl.

While the Detroit Archdiocese has not continued to build new churches in the suburbs (the last church was built 15 years ago) many outer suburban churches have taken on multi-million dollar expansion projects and most, because of the racial make up of their communities, have not had to deal with issues of race and racism. Inner-ring suburban parishes in Warren, Redford, East Pointe, Dearborn and elsewhere, however, are in racially changing communities and over the last 20 years have experienced significant white flight. As these trends continue and the size and fiscal capacity of Catholic churches in these areas continues to decrease, more clearly must be done to bridge the racial divide and achieve greater equity in the distribution of resources in both our Church and in the larger region.

Best Practices

The lessons of the past suggest that: 1) we must pay more attention to organizing at the local parish level to combat the fear and flight of white working class Catholics from Warren, Redford, Dearborn Heights, Taylor and other cities; and 2) we must combat policies on the state and federal level that continue to grease the skids of white flight to developing suburbs now sprawling into rural areas.

Few dioceses in the country have taken on the issue of race and proposed solutions as forcefully as has Cardinal Francis George in the Archdiocese of Chicago. In his pastoral letter issued in 2001 called *Dwell in My Love*, Cardinal George presents a comprehensive agenda for addressing racial and systemic injustice on both the Archdiocesan and local parish level. The agenda includes recommendations regarding liturgy, Catholic schools, community action and public policy. It is the best example to date of a large urban diocese tackling the issue of racism and holding itself accountable to a concrete and realistic agenda to address the problem.⁶⁵

⁶⁵ Cardinal Francis George, OMI., *Dwell in My Love: A Pastoral Letter on Racism*, 4 Apr. 2001, The Archdiocese of Chicago, 8 Sept. 2005: <
<http://www.archchicago.org/cardinal/dwellinmylove/dwellinmylove.shtml>>.

Participants in the August 19, 2005 Summit on Urban Catholic Ministry in Detroit also suggested that the Detroit Archdiocese issue a statement on the Church's Urban Mission. Such a statement could go a long way to addressing some of the "unfinished business" Cardinal Maida mentioned in his interview on the eve of his 75th Birthday earlier this year.

Resources

1. Black and Latino Catholic lay leaders, priests, and women religious can offer a wealth of knowledge and skill to the Diocese on a variety of levels: workshops, story telling, research, writing, program development, and more.
2. Faculty and staff in Catholic colleges and universities are also eager to assist in the research and writing of a pastoral letter or other documents. Campus ministry staff and students could assist vicariates in the planning and implementation of a host of programs on racial issues as part of Lenten or Advent reflection groups.
3. Programs from the Office of Black Catholics and Hispanic Affairs are valuable resources available to vicariates and local parishes.

Recommendations

1. Issue a pastoral letter from Cardinal Maida on race/racism, including an agenda for local action similar to that in "Dwell in My Love."
2. Recruit and train more African American and Latino lay people to be parish administrators and deacons.
3. Promote and participate in ecumenical faith-based groups (MOSES, Focus Hope, the Detroit Catholic Pastoral Alliance) with multi-racial constituencies to provide vehicles for congregations to be educated and to organize around racial justice issues.
4. Staff the Office of Hispanic Affairs to work with vicariates that have large Latino congregations.
5. Create several cross-vicariate pilot projects "twinning" predominantly African American and Latino parishes with predominantly white parishes; or appoint one pastoral team to run both a city and a suburban parish, including joint parish councils and commissions.
6. Assist pastors and administrators in racially changing communities by offering facilitated discussions between and among them on how to preach about racism and racial change in effective, non-divisive ways.

VI. Conclusion

The challenges facing the Archdiocese of Detroit—and all of southeastern Michigan—are formidable. As we attempt to address declining resources and continuing social problems, we should gain some confidence by knowing that others who have come before us have confronted obstacles every bit as formidable for them as those that block our progress today. Early Detroiters overcame war, disease, famine, complete destruction of their community, and loss of all they had worked for—much as the residents of the Gulf Coast now do in the aftermath of Hurricane Katrina. Earlier generations of Detroit Catholics have dealt with internal divisions and ethnic and religious strife, with their own sinfulness and shortcomings. Like them, we have much to handle, but we cannot—as a diocese or as individuals—simply ignore the problems or give up in despair. That is not our faith. Guided by scripture and by its application to the social problems of our time, we can overcome the forces that divide us and keep us from realizing our common belief and common purpose. We must begin to consider ourselves as one diocese, as people of one region, dependent upon and responsible to one another. The Catholic Archdiocese of Detroit must once again provide leadership and renew its legacy of service to all who live in southeastern Michigan.

Appendix

Participants in the Urban Catholic Ministry Summit at Marygrove College*
August 19, 2005

Margaret Alandt, IHM
Rev. Donald Archumbault
Barbara Beesely, IHM
Bob Brutell
Beth Burns
Rita Carey
Michael Chateau
Rev. Victor Clore
Rev. Brian Cokonougher
Paula Cooney, IHM
Anne Crimmins, IHM
Joann Cusmano
Rose E. DeSloover
Rob Dewaelsche
Sr. Judy Eliassen, IHM
Sr. Mary Finn, HVM
Jane Hammang-Buhl
Rev. Donald Hanchon
Marie Handley
Rachelle Harper
Beryl Harriott
Judith Heinen
Bob Herman
Judy Holmes
Tom Klug
Rev. Bob Kotlartz
Victoria Kovari
Joan Kusak, IHM
Christine Laing
Mary Ellen McClanaghan
Rev. Robert Morand

Bill O'Brien
Rev. Ted Parker
Glenda Price
Rev. David Pruss
Frank Rashid
Bishop Francis Reiss
Paul Rybicki
Sue Sattler, IHM
Rev. Gary Schulte
Rev. Tom Sepulveda, CSB
Anneliese Sinnott, OP
Rev. Don Sopiak
Therese Terns
Kathleen Tkach
Rev. Stanley Ulman
Mary Frances Uicker, IHM
Jolene Van Handel, OP
JoEllen Vineyard
Cathy Wagner
Tim Westfall
Bonnie Woods
Rev. Ed Zoarski

* Not a complete list.