

Bishop Sheen Housing Foundation

In his year-end report, Bishop Sheen Housing Foundation president Victor Hadeed noted that "it's been a banner year for the foundation: A year of hope, a year of firsts... we ran our First Annual Housing Week (with marvelous success), our First Annual Appeal (with moderate success), we were given another home (which we managed to sell) and we were entrusted with a no-interest loan from the diocese."

The Bishop Sheen Housing Foundation was established by Archbishop Fulton J. Sheen when he was bishop of Rochester to assist families in obtaining decent housing. The foundation has

participated in many activities, including funding of housing groups, seed money used to rehabilitate housing which is then sold, or to build before the approval of government funds, and direct help to families through grants for closing costs and down payments, help with mortgage payments during a crisis, and loans for housing repair.

During the fiscal year, March 30, 1975 to June 30, 1976, the foundation continued dealing with several housing agencies in the diocese, including the Steuben County Churchpeople, Against Poverty, Community Progress Inc., Corning, and Project Reach, Cohocton. New organizations

working with the foundation are the Southeast Home Improvement Program, Rochester, Wayco Housing Opportunities, Bridge Associates, Brown Square Development Corporation, and Community Architects of Rochester.

The foundation's home ownership committee received 40 applications for assistance, approving 18 loans, and rejecting 11 during the fiscal year. Eight applications are still in process, and six were withdrawn.

The foundation's executive director, Diane Noonan, is the foundation's only paid employee. All

foundation expenses, which totaled \$7,671.48 for the fiscal year, are taken from foundation funds. The foundation is incorporated and receives no direct diocesan funding; it depends on donations from individuals and parishes for its income.

Father Charles Mulligan, a foundation board member, who as diocesan director of Social Ministry, will have the responsibility for the foundation, noted that money alone won't solve the housing problem. He said that "we need new legislation and a new approach" to the housing problem. An expanded budget, he noted, would make it possible to get the

home ownership program more widely based around the diocese.

An important educational activity during the year, Father Mulligan said, was the dissemination of the United States Bishop's Pastoral on housing, The Right to a Decent Home. During the year the foundation went to about 15 parishes and high schools explaining their program and distributing copies of the pastoral.

Father Mulligan noted that the foundation works closely with the Office of Human Development, and also has some interchange with the outreach workers of Catholic Charities and the regional staff of the Office of Human Development.

Office of Black Ministry

Much like the Catholic Church in general, the diocesan Office of Black Ministry has nowhere to go but forward in its relation to the black community.

This is only being realistic since the office did not even exist last year. In the case of the Church, until the formation of the black office its efforts in the diocese have largely been disorganized.

Though it may be difficult to try to assess a new office's progress after only six months of operation, it does seem fair to say that for the first time the work is being channeled — and that in itself is progress. The first director of the office and the man responsible for getting the project off the ground is Father Jerome Robinson, a Dominican priest and a native Chicagoan.

In sizing up the first six months, Father Robinson said that he and the office "have been well-received in the diocese. I have been getting around a bit, not only in Rochester but also in Elmira, Auburn, Geneva. Mainly I want to learn how the black community is viewed, what kind of response is being developed, etc. I have been impressed by some very fine people but there also is some naivete about the black community."

Father Robinson also has visited parishes far from the black community both geographically and socially. Why?



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"I want to find out how a black family would be received by that parish. Would it be welcomed? Would the parish staff try to set a proper example for others? Would it try to suppress or ignore the situation? If there is a school how would the teaching staff handle the situation?"

While at present Father Robinson and a fulltime secretary are the sum and substance of the office, excluding help from a board of directors numbering 21, expansion is not far off. He says two Sisters

and two seminarians will be joining the office in the fall. Father Robinson is definite about needing such help, feeling he has been tied down between administrative duties and field work.

"Ideally I would like to have an assistant director to serve as sort of an administrative assistant to allow me more time in the field. Presently I am somewhat bogged down by administrative details and paper work."

"Also it would be helpful to have a professional Sister to work with school staffs, even with the addition of the two Sisters, because they will be receiving training on an intern basis. At present Sister Barbara Fox, the diocesan advocate for minorities in education, helps us out but she works for the Education Department," Father Robinson said.

Father Robinson pointed out that his background is in pastoral ministry, catechesis and education and he feels he is spending too much time on office details.

He is equally direct in declaring that his budget is not large enough. He has \$23,860, plus an additional \$10,000 for programmatic expenditures from the diocese, and another \$5,000 to \$10,000 from the Office of Urban Ministry for personnel resources.

"I am not uproariously upset about the budget. For the first year it is adequate but will have to

change with concrete programs." So far the work has been sort of laying the foundation and the follow-through "will warrant an increase," says Father Robinson.

To state the functions of the office succinctly, they are threefold:

1. to find out just who is the black community, where they reside, etc.

2. to reach people who are not Catholic, who may come into the Church or whose children are in our schools now or who reside in neighborhoods we service.

3. to help people who formerly were Catholic and now are at a distance from the Church, for one reason or another.

How are these functions being fulfilled? Through liturgical development (a Black Ministries choir has been formed and is available to assist at liturgies throughout the diocese); through workshops; through cooperation with school staffs (not only to help relations with black pupils but also to develop multicultural education in the curricula).

"There is irony in this office," Father Robinson smiled. "For many years the work with the black community was disorganized but now we are one of only six dioceses in the country to have an Office of Black Ministries."

To accomplish its task the office works closely with the Department of Education, and will be doing more with the Department of Liturgy, the Urban Task Force on Education, the Permanent Diaconate program, the Catholic Youth Office, Spanish Apostolate, Office of Human Development and Urban Ministry.

"We will work with parishes, schools, jails, institutions any place where there is a staff," Father Robinson said. "We will work in the Southern Tier and all areas of the diocese even though the bulk of blacks in the diocese are in Rochester."

Stressing the point that the Office of Black Ministry is for the entire diocese, Father Robinson lives at St. Bernard's Seminary and has his office at the Pastoral Center to keep from being identified with a particular parish or area. In fact, he has preached at churches across the diocese and says he is available for this "but only when I am invited."

In a sense there may be little reason for the Office of Black Ministry to look back, unless there is lesson in the spreness-there. The direction is forward and the length of the journey depends on how well Father Robinson and his staff are treated by the rest of the diocese.

Campaign for Human Development

An increase in lay involvement was a key mark of the diocesan Campaign for Human Development during the year. Regional task forces consisting of lay volunteers allocated \$23,000 in local campaign funds to organizations from the 1975 collection.

Decisions on program funding from campaign funds no longer are made in the diocesan Office of Human Development (OHD), Father Charles Mulligan, OHD director explained, but by the lay boards in each region. A diocesan board also makes the decision concerning the allocation of the wild card money, distributed on a diocesan wide basis. More than 40 volunteers are participating on the task forces.

A total of \$104,567 was raised through the 1975 Campaign for Human Development collection. Seventy-five per cent, \$69,014, was sent to the national campaign, \$12,548 was retained for administrative and promotional expenses, and \$23,005 was distributed locally. Wild card funds, a result of bank interest payments and unspent administrative funds, also are used. For 1975, \$10,000 was distributed as wild card money.

Noting that the collection was down from previous years, Father Mulligan cited the grant to Fight for businessmen's assistance and the state of the economy as reasons. He said that he feels some reacted

negatively to the Fight grant because they did not have a full view of the program that was being funded.

Over the five years of the campaign, Father Mulligan pointed out, more money has been distributed locally than has been received in the collection, as a result of national grants exceeding the amount sent to the national fund. He credited the excellent record to the skill and expertise of the task forces in the diocese in generating solid proposals.

Reflecting on the advantage of having an unlimited budget for the campaign, Father Mulligan noted that he "would not want a gift to the campaign that didn't come from the ordinary Catholic people of the diocese doing something to help their neighbors."

For the future, Father Mulligan said, he would like to improve the educational efforts of the campaign so that more people would know what the campaign is all about.

The campaign is an especially grassroots program, he added, in that it funds programs that are run by amateurs, people joining together to work on a particular problem. He noted that funding such groups is sometimes a risk, but the groups constituted a valuable source "bubbling up" in the community to work on problems they have themselves.

Campus Ministry

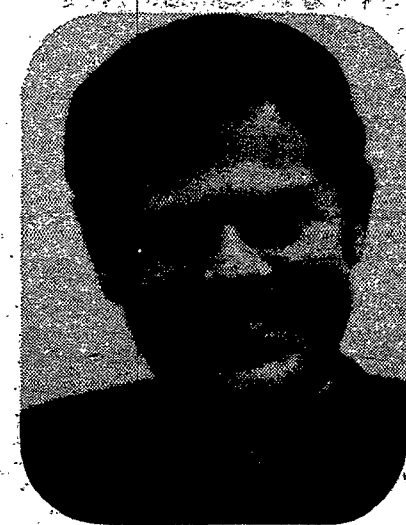
Father Gerald J. Appelby is affable, quick to smile and totally aware of the important far reaching effects of his special ministry. As director of Campus Ministry for the diocese, he brings to his position the cheerful confidence needed in dealing with parish life within the constantly changing patterns of college life.

Full-time campus chaplaincy is a parish, a non-territorial one in the sense it is not formed by neighborhood boundaries. Chaplains function just as parish priests in attending to the needs and providing services for their parishioners who not only include students and their families but the academic community.

This diocese encompasses 20 college campuses, 18 of which are secular. The ministry staff includes 14 priests and six sisters; fulltime, five priests, three sisters, and a lay person on a part-time basis.

Father Appelby directs the Campus Ministry from the Rochester Institute of Technology where he is also director of chaplains. He explained the ministry as more than providing a room for young people to gather and worship but as a vehicle by which a total faith community is formed. "The major thrust across the nation's campuses," he claimed, "is for a vibrant living faith."

College parishioners are described by Father Appelby as "the most questioning of people. In



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an atmosphere where they are being taught to think they are not concerned about the relevancy of receiving communion twice in one day but begin to question 'is there a God?' 'Who is the person of Jesus Christ?' 'Father Appelby warned, "If there is no one on the spot to answer these questions we're going to lose them."

Regarding the Church's grass roots, there is no doubt in Father's mind that the campus is where they are. He pointed to a recent statistical study which revealed that 85 per cent of all Roman Catholics receive their post secondary education on secular campuses and it indicated that by 1980 the figure will be in excess of 90 per cent. This realization makes the ministry's purpose of being "a

gospel presence" on campus a necessity.

To fulfill the aims of the ministry, a chaplain's average day consists of student appointments, meetings with faculty and administration, sacramental preparations, being visible on campus, rapping with students, and special duties like Father Thomas Erdle's (RIT) work with the deaf students.

Campus Ministry is partially subsidized by the diocese and has a 1976 budget of \$184,000. The ministry will raise \$112,000 of this amount through various financial resources; private donors, parents' gifts, as well as special projects sponsored on each campus. The diocese will supplement the other \$72,000. Father Appelby is happy with the budget amount. In his estimation it is sufficient to maintain the present operating status of the staff. Any further financial aid would be used primarily to formulate educational programs which would enhance the ministry's professional objectives.

According to an Attitudinal Impact Study, there has been a marked drift away from traditional moral values by college students in the areas of structured faith, sexual morality, value of religion, morality and patriotism. Because of this, Father Appelby sees Campus Ministry as a critically important factor in the "formation of a value structure in students," and claims the ministry as "a front line operation" on which a lot of the Church's future depends.