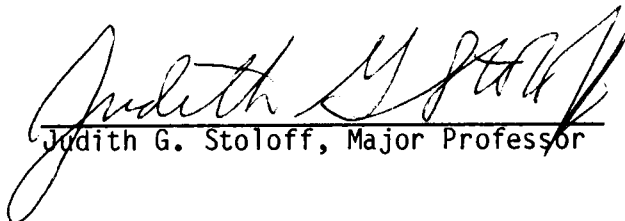
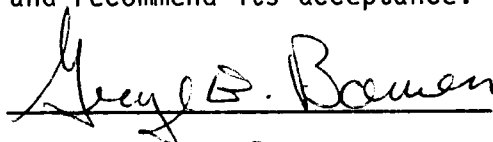


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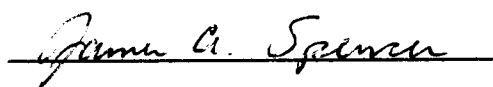
I am submitting herewith a thesis written by Jeffry William Rexhausen entitled "The Response of the U.S. Catholic Church to Modern City Planning." I recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Science in Planning.


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THE RESPONSE OF THE U.S. CATHOLIC CHURCH
TO MODERN CITY PLANNING

A Thesis
Presented for the
Master of Science in Planning
Degree
The University of Tennessee, Knoxville

Jeffry William Rexhausen

December 1981

3055553

This thesis is dedicated to my family,
and especially to my father.

ACKNOWLEDGEMENTS

I want to thank all the faculty of the Graduate School of Planning, each of whom expressed interest and contributed in some way to my work. Particular thanks go to the members of my committee for the questions, criticisms, and suggestions they offered. I have special gratitude for my advisor, Judy Stolloff, who gave more than I could have asked to help me improve the quality of this thesis.

Three other individuals have also contributed in special ways. The support and suggestions of my friend, Clay Easterly, were highly valued. Andy Loebel provided assistance in his own way. And my wife, Theda, has shown a combination of encouragement and great patience throughout this endeavor.

Finally, some sort of recognition must go to those people in the Catholic Church whose efforts in behalf of social justice prompted my interest in this topic, because I have come to a fuller appreciation of the Church's strengths and understanding of her weaknesses through this research.

ABSTRACT

This study investigates two facets of the Catholic Church's response to contemporary American urban planning. The recent teachings of the bishops responsible for the Catholic Church in the United States contain numerous references to planning. American and international Church statements between 1961 and 1981 were examined to identify all planning related passages. Various official national and diocesan activities, as well as efforts by quasi-official national organizations, have also occurred in the past twenty years. Interviews with persons having substantial responsibility for, involvement in, or knowledge of Church activities provided information in this second area of research. Selected activities are described in order to present a picture of the nature of the Church's involvement in city planning affairs.

Next, the Church's statements and activities are interpreted in terms of her various roles. The study closes by suggesting some possible explanations for the variety of Church responses, and by making recommendations for improving the relationship between planning and the Church. The conclusion of the research is that the statements and current activities of the Church will provide a foundation for broader Church involvement in planning in the future.

"Promote the welfare of the city
to which I have exiled you; pray
for it to the Lord, for upon its
welfare depends your own."

— Jeremiah 29:7

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CHAPTER I

INTRODUCTION

"The Church?!"

"What does the Church have to do with planning?"

"Does it have a response?"

Such comments, or just blank looks, are frequent responses to the title of this study; and they reflect the state of knowledge in this area of planning research.

Since this thesis involves exploration in an area of research which has not received a great deal of attention, some explanation is required of how the topic fits into the body of planning knowledge. The first part of this chapter will provide such an explanation through a discussion of the affinities between the church¹ and the planning profession.

The next section of the chapter will describe the purpose of the study. That will be followed by the presentation of the research question and the methodology employed in addressing it. The chapter will conclude with a description of the thesis' organization.

A. Commonalities Between Planning and the Church

The planning and church institutions share several values, and they have a common arena of action--the people and land of the community.

¹The subject of this study is the Catholic Church, especially the United States segment of that institution. However there are places where the universal Christian church or the local church or even an individual parish is referred to. The rule which has been adopted here is that references to the Catholic Church are capitalized.

Arena of Action

There are two particular aspects of any community which are important to both the planner and the church: the land and the people. In each of these aspects, planner and church encounter one another as interested parties in the urban arena.

In most communities, the church is a substantial land and property owner; "In cities like Chicago and Boston, [Catholic] Church property runs into the billions of dollars."² As a result, the church's actions will affect many public and private decisions, with both positive and negative consequences. In addition, most Catholic parishes are territorial; that is, they are assigned their responsibilities according to geographic boundaries. Consequently, their interests extend to the physical spaces within their boundaries. Conversely, the planner, as the proposer of public action concerning the development or regulation of land and the provision of services, has an impact on the church when, for example, urban renewal or the approval of a major development causes population shifts which leave the church in an empty or greatly changed neighborhood.

Of course the planner is ultimately concerned with the impacts of his proposals on the people who are or will be living in and around the community in question. And the church also exercises a considerable interest in the people living in the community. Many of these people happen to be church members; but the church's concern is not limited to them, for the church takes upon itself a responsibility for the entire

²Robert G. Howes, "Planning--New Dimension in the American Church," The American Ecclesiastical Review, 160(March 1969), p. 166.

community.³ In this sense, planners and churches share constituencies; their actions are related to populations which overlap greatly. What each of them does, and how it is done, affects the form and substance of the community--human and physical--with which the other works.

Values

The interests of the planner and the church are even more closely intertwined than this sharing of constituencies and physical spaces. They both profess adherence to a number of important values or ethical principals. A future and goal orientation, concern for the disadvantaged, desire for healthy communities, and recognition of the need for public participation in civic affairs are all values which are shared by the planning profession and the Catholic Church (if not the entire Christian church). It is appropriate to consider each of these points briefly.

Planners bring to their work a goal orientation and a future orientation which set them apart from many other people. They stress long-range goals, not merely short-range objectives. What they want for the future shapes what happens today and tomorrow, not the other way around.⁴ The church shares in this way of thinking; "responsible

³Part of the Catholic Church's concept of territorial jurisdictions is that the Church is responsible for all people within the boundaries of a given parish or diocese. An excellent example of the Church's exercise of this concern is found in This Land is Home to Me, written by the Catholic bishops of Appalachia [in Renewing the Earth, David J. O'Brien and Thomas A. Shannon, editors (Garden City NY: Doubleday & Co., 1977), pp. 472-501].

⁴Martin Meyerson, "Utopian Traditions and the Planning of Cities," Daedalus, 90(Winter 1961), p. 183.

Christians [are called upon to] determine desirable social changes and seek to shape events that will effect these changes."⁵

A concern for the disadvantaged has historically characterized the church; institutional benevolence in modern government is derived from a Christian heritage.⁶ And the church continues to show its commitment to this value through countless charitable organizations and social action groups. The planning profession has expressed its commitment to the disadvantaged in its Code of Ethics and Professional Conduct, which recognizes a "special responsibility" to such people.⁷ And further: "Plans, policies, and programs should work to promote social justice and to facilitate the changes necessary to achieve equality among all citizens."⁸

The practical working out of a utopian vision requires a desire to build healthy communities--physically, socially, and economically healthy--and this desire is expressed in recent policy statements of both the planning profession and the Catholic Church. The American Planning Association (APA) addresses these elements in its policies

⁵O'Brien and Shannon, pp. 416-417.

⁶Perry L. Norton, Church and Metropolis (New York: Seabury Press, 1964), p. 75; extensive documentation can be found in Heinz Vonoff's People Who Care; An Illustrated History of Human Compassion (Philadelphia: Fortress Press, 1971) and the other references for "The Middle Ages" in Chapter II of this thesis.

⁷American Institute of Certified Planners (AICP), "The Text of the Proposed AICP Code," APA News, 16(July 1981), p. 10; adopted by the AICP Commission in September 1981.

⁸American Planning Association (APA), "Proposed Policies of the American Planning Association" (unpublished), p. 109; adopted February 10, 1981.

regarding community development.⁹ And Pope Paul VI describes a number of economic, physical, and social concerns as aspects of community life which the Church must address.¹⁰

The involvement of citizens in the political policy making process is characterized by the U.S. planning profession as "essential", so this value is a very important one to planners.¹¹ The Church has also spoken out on the necessity and propriety of public participation in governmental affairs and the rejection of totalitarian or elitist political systems.¹² Thus citizen involvement in public policy making (including planning) is something which both groups wish to encourage.

It is this sharing of values and an arena of action which suggests the appropriateness of studying what sort of response the church has had to planning.

B. Background and Purpose of the Study

It is impossible for churches and planners to avoid the impacts of one another's activities on their own work. By ignoring each other's efforts, they are certain to miss opportunities for cooperation.

C. David Loeks, former president of the American Institute of Planners,

⁹APA, "Part II: Planning Goals," Planning, 45(July 1979), p. 24I.

¹⁰Pope Paul VI, Octogesima Adveniens (1971), in Renewing the Earth, §8-12.

¹¹APA, "Part I: The Planning Function," Planning, 45(July 1979), p. 24F.

¹²Second Vatican Council, Gaudium et Spes (1965), in Renewing the Earth, §31; Pope John XXIII, Pacem in Terris (1963), in Renewing the Earth, §73-74.

has written:

[P]lanners and churchmen . . . really do need each other. We have been working different sides of the same street and it is time to cross over and turn up the tempo and the temperature of the multilog. Everyone needs all the help he can get.¹³

Certainly there has been some of this crossover, some conscious interaction, but it has not been so extensive as to be a matter of common knowledge or of regular discussion in the literature.

One subject which received attention by several writers in the 1960s was the role of the church in the city. Much was said about the social aspects of the church's mission and their implications for urban involvement,¹⁴ and there was some discussion of city planning.

These authors who referred to planning generally addressed themselves to prescriptions for the church's role. Planner Perry Norton said that the church should actively participate in city planning.¹⁵ Others offered specific suggestions on how this ought to be done: "Churches have an obligation to evaluate these [governmental] plans and proposals, and to suggest the ideal city of the future from the religious point of view."¹⁶ Kloetzli and Hillman devoted a chapter to

¹³Introduction to Robert G. Howes' Steeple in Metropolis (Dayton OH: Pflaum Press, 1969), p. xii.

¹⁴See Kendig Brubaker Cully and F. Niles Harper, editors, Will the Church Lose the City? (New York: World Publishing Co., 1969); Murray H. Leiffer, The Effective City Church, Second Revised Edition (New York: Abingdon Press, 1961); and Louis J. Luzbetak, SVD, editor, The Church in the Changing City (Techy IL: Divine Word Publications, 1966).

¹⁵Church and Metropolis, p. 77.

¹⁶Clifford C. Ham, "Urban Church and Co-operative Planning," in Cities and Churches, Robert Lee, editor (Philadelphia: Westminster Press, 1962), p. 319.

"Churches and Community Planning" which included explication of the church's responsibilities in a number of particular situations.¹⁷ And Schaller endeavored to assist churchmen in understanding their multifaceted responsibility in matters such as urban renewal.¹⁸ He also pointed out to planners how theologians could help them to resolve some of their ethical, moral, and philosophical dilemmas.¹⁹

The writer who had the most to say about the relationship of the church to city planning was Robert G. Howes, a Catholic priest and a professional urban planner. In the decade between 1959 and 1969, Howes wrote three books in which he addressed the need for the Catholic Church to participate in the city planning process.²⁰ The last of these books was described by one reviewer as "a thoughtful and imaginative approach to the role of the church in the great urban centers today."²¹ Throughout his writings, Howes advocated diocesan involvement in planning and urban affairs, and he recognized the need for a formal, institutionalized commitment to ensure ongoing participation.²²

¹⁷Walter Kloetzli and Arthur Hillman, Urban Church Planning (Philadelphia: Fortress Press, 1958), pp. 60-68.

¹⁸Lyle E. Schaller, Planning for Protestantism in Urban America (New York: Abingdon Press, 1965), pp. 175-184.

¹⁹Ibid., pp. 87-95.

²⁰Crisis Downtown: A Church Eye View of Urban Renewal (Washington: National Conference of Catholic Charities, 1959); The Church and the Change; An Initial Study of the Role of the Roman Catholic Church in the Changing American Community (Boston: St. Paul Editions, 1961); Steeple in Metropolis (Dayton OH: Pflaum Press, 1969).

²¹John M. Gates, in Liturgical Arts 38(May 1970), p. 106.

²²See in particular Chapter Four, "General Plan for an Urban Church," in Steeple in Metropolis, pp. 123-152.

What has resulted from this expression of the need for the church to get involved in planning? How has the American church responded to city planning? In considering how to go about examining what has happened in the church in the U.S., the Catholic Church provides a good case for study because it is the largest denomination in the U.S. and because of its hierarchical structure. As the largest denomination in the country, the Church is worthy of study because it can have a large impact on the planning process. Furthermore, Catholics are concentrated in cities and metropolitan areas, which enhances the Church's stake in urban planning. And due to its hierarchical structure, the Catholic Church's response to planning is potentially more consequential than the responses of less centralized denominations in which individual congregations determine their involvement in urban issues with less direction and greater autonomy from the leadership and authority of the denominational organization.

By examining the Church's response to city planning, the planning profession and the church may discover reasons for cooperation, and they may be motivated to work together to more effectively pursue their goals. Such is the purpose of this research. Toward that end, the objective of this study is to inform the reader about the Catholic Church's attitude towards planning as evidenced in Church statements and actions. Based on this information, the study will then attempt to show how the Catholic Church (and, to the extent that their situations are congruent, other denominations) can participate more actively and intelligently in the planning process.

In the course of carrying out this objective, it is anticipated that this study may have certain secondary impacts on planners. First, it can provide planners with an understanding of the Church which will be valuable in addressing Church related issues. Second, it is hoped that planners will become informed of the potential benefits of seeking support from churches for planning in general and of soliciting their involvement and advice on specific planning activities. Third, this work which addresses the U.S. Catholic Church will hopefully stimulate curiosity and research on the question of whether or not other church denominations or similar organizations have expressed attitudes on or taken actions to get involved in the planning process.

C. Research Methodology

In the past twenty years, many organizations have gotten involved in the planning process in the United States. Neighborhood, business, environmental, and professional groups are examples of communities of interest which have taken advocacy positions in the planning process. Given the common interests of church and planner, and the interrelationship of their activities, the participation of religious denominations in planning might be expected. But has this actually occurred? The two parts of this section will describe the research question and the method of study used to explore the topic.

Research Question

The basic question which forms the foundation of this research effort is: what is the U.S. Catholic Church's response to contemporary planning? In studying this question, the focus is on the official

positions, statements, and actions taken in the last twenty years by the bishops responsible for the U.S. Catholic Church. An examination of the initial question leads to other considerations, such as:

- when and where these statements were made, which includes the purposes for which they were promulgated;

- what the documents say about the role of planning, which involves an assessment of both the content and the context of the references to planning;

- what the Church says her own role is or should be in civic affairs, including planning; and

- the extent and nature of some significant planning activities of the Church undertaken at the national and diocesan levels, as well as what some Church related organizations have done, and the extent of Church support for planning.

While matters such as these might give rise to theological speculation, that is beyond the purpose and scope of this research, which limits itself to an analysis of the Church's statements and actions themselves.

Since this thesis will lay out the recent teachings of the Catholic Church and then consider some of the activities correspondent with these statements, it is important to understand the nature of various Church teachings and the relationship between teaching and action. Papal encyclicals and statements by bodies of bishops are exercises of the Church's teaching authority. These teachings usually prescribe particular beliefs and actions as policies or goals, not as regulations. Some statements address issues of a scope which admits specific recommendations, but most pronouncements must be more broadly applicable

and hence the authors must be content with defining approaches and criteria.

When these statements are made, they receive widely varying dissemination and publicity. Encyclicals usually receive mention in television network news as well as several periodicals and publication, along with one or two articles, in the diocesan press. Individual Catholic parishes and schools sometimes give them additional attention. National bishops' statements receive less news notice and are commonly published and distributed only by the USCC. Other documents fit in the range between these two positions. In the Church, as in all large organizations, this sort of information takes a period of time to be disseminated down to the full membership and to be put into action. As a result, familiarity with these documents tends to be inconsistent, at least at first. Over time, these statements tend to be implemented in and through program developments at parish and diocesan levels, and they are incorporated into ministry training and religious education to the extent that the issues involved are significant.

Further, in large institutions, there is uneven responsiveness to the official expressions of the organization's positions. Institutional inertia which retards response to perceived needs is another factor:

The church, like any large institution, is inherently resistant to change. It has its own agenda and existing demands on members' resources, which may compete with demands of new issues and other organizations.²³

These conditions should be kept in mind when looking at the evidence of the Church's activities.

²³Mark Carlson, "Churches and the Public Interest Movement," The NRAG Papers, 3:1 (1979), p. 23.

In determining what the Church's response to planning is, and in deciding whether or not specific Church activities indicate an involvement in planning, some delineation of what is to be classified as planning activity is necessary. Planning refers to both the content and the nature of the activity. Planning is a future-oriented, rational, organized approach to problems as opposed to ad hoc or emotional responses to crises.

The policy statements of the American Planning Association (APA) offer a more detailed explanation of what planning is.

Definition. Planning is a comprehensive, coordinated and continuing process, the purpose of which is to help public and private decision makers arrive at decisions which promote the common good of society. This process includes: . . . research and analysis . . . ; formulation of goals and objectives . . . ; development and evaluation of alternative methods . . . ; assistance in implementation . . . ; [and] evaluation²⁴

The problems or issues with which planners work cover a broad spectrum of public policy areas from land use to social planning. Functional or topical categories in which APA has adopted policy positions include: Economic Development; Housing; Community Development; Neighborhood Planning; Community Design; Environmental Quality; Coastal Zone Management; Energy; Transportation; Leisure, Recreation and Cultural Opportunities; Education; Public and Personal Safety; Health; and Individual and Household Services.²⁵ Efforts which address these subjects through a process incorporating some or all of the elements quoted above can reasonably be classified as planning activities.

²⁴APA, "Part I: The Planning Function," p. 24B.

²⁵APA, "Part II: Planning Goals," pp. 24H-24P; "Proposed Policies of the American Planning Association," pp. 29-114.

Method of Study

The methodological approach for this thesis consisted of conducting a literature review, studying and interpreting primary source materials, interviewing a number of authorities on the subject, and analyzing and interpreting the information collected. Each of these steps is described below.

Since a most important aspect of the Church's response to planning is her official teachings, examination of written material was a key element of the research plan. This included readings in the history of Church eleemosynary and social involvement, and extensive study of the development of the Church's social teachings. The documents of the last twenty years containing Church teachings or positions on planning matters were subjected to an analytic reading; this research required an examination of papal encyclical letters, documents of the Second Vatican Council, statements issued by bodies of bishops (international and domestic), and position statements of the United States Catholic Conference for passages containing references to the values, contents, or process of planning. Several commentaries on these documents provided supplemental information. In addition, numerous reports on the activities of official Church agencies and of related U.S. Catholic social organizations were studied.

The second part of this research was the interviewing of people familiar with the Church's involvement in city planning. This required identifying authorities from references in the literature and from requests made to these experts for further suggestions. Most people selected for personal contacts had positions of responsibility in the

USCC, dioceses, or Catholic social organizations. However, among the knowledgeable persons identified for interviewing, there were also a few (a) individuals who have written on the combined topics of churches and city planning, (b) people who have worked both in the planning profession and as Catholic priests, and (c) planners who have been directly involved in particular Church responses. In an effort to learn as much as possible, the number of authorities contacted was expanded to approximately twice the fifteen to twenty proposed in the research design; some were face-to-face interviews, while the rest were done by phone and/or letter.

An analysis and interpretation of the facts and opinions which have been collected was the final phase of the study. This qualitative evaluation²⁶ involved looking for patterns, inconsistencies, and explanations for what has or has not occurred. Finally, the results of the research were studied to determine whether they might suggest what the Church or planners could do in the future in order to achieve a more fruitful interaction between the two.

D. Organization

The four chapters of the thesis reflect its four major sections: introductory material, Church teachings, Church activities, and concluding remarks. Before entering into a discussion of the research, an overview of the entire thesis is appropriate.

²⁶Qualitative evaluation or qualitative analysis attempts to provide perspective and useful information rather than statistics and definitive generalizations; see Michael Quinn Patton, Qualitative Evaluation Methods (Beverly Hills: Sage Publications, Inc., 1980), pp. 268-83.

Chapter I has offered a brief presentation of some of the values and other matters which planners and the church have in common. Next came a discussion of the purpose for studying the chosen topic. This preceded a description of the research question and methodology for the thesis. A delineation of the organization of the thesis concludes this chapter.

The next chapter presents the findings of much of the documentary research. This section, which explores the Church's expressed position on or attitude towards planning, takes up a substantial portion of the thesis. This consists of an examination of the various documents which contain references to planning, focusing on the content rather than the implications of these documents.

The focus of Chapter III is on actions of the U.S. Catholic Church in the civic planning process. Activities which demonstrate an official national response, responses by selected individual dioceses, and involvement of a number of other Catholic groups are described, noting connections with the documents investigated in the previous chapter where they exist. Information obtained from interviews and literature research provides the foundation for this chapter.

The final chapter evaluates and summarizes the research of the thesis. The findings are analyzed to achieve an understanding of them, and conclusions are drawn where warranted. It also contains suggestions as to policy/program options for the Church and recommendations for future research in this area.

CHAPTER II

THE CHURCH'S RESPONSE: STATEMENTS

The Church has not been silent. For years she has spoken out on many of the same issues which have confronted planners. In the past twenty years, she has frequently addressed herself to what she calls matters of social justice. The popes and the national and international councils of bishops have written a great deal about the process of developing and applying the Church's teachings in these areas of planning concern.

This chapter focuses on an examination of those statements from 1961 through 1980 in which the bishops (including the popes) set forth the Church's social teachings and their implications. It will identify those portions of each document which are most germane to the work of city planners, whether they speak of planning explicitly or not.¹

A. Historical Background

Before looking at these recent statements, it is appropriate to review the historical development of the Church's involvement in matters related to planning. The Church's response to planning is an outgrowth of the broader area of concern mentioned earlier--the social teaching of the Church. This category includes consideration not only of social issues, but of economic and political ones as well. Indeed, the Church

¹A matrix which identifies some of the topics addressed in these documents appears at the end of the chapter. This matrix confines itself to those subjects which are discussed within the chapter.

addresses herself to "the whole man, in all his aspects"² and to "the new needs of a changing world."³ In doing this, the Church endeavors to show the world that she does not limit herself to spiritual or religious affairs, for her responsibility is to also be involved in the temporal problems of the world and its people.⁴ In order to fulfill this responsibility, the Church has developed a body of social doctrine which attempts to provide a "systematic investigation and explanation of the meaning of social responsibility in Christian life."⁵ What follows is an effort to highlight those elements in each period of the Church's history which are most relevant to planning.

Old Testament

The social teachings of the Church have their foundations in the Old Testament.⁶ Both the Pentateuch (the Law) and the prophets discuss the responsibilities an individual has to the society in which he lives. The Law sums up this duty to others in Leviticus 19:18: "You shall love your neighbor as yourself." This love is to be expressed in relationships based on equity, justice, and charity. The Law focuses

²Pope Paul VI, On Evangelization in the Modern World, (Washington: United States Catholic Conference (USCC), 1976), §33.

³Pope Paul VI, Octogesima Adveniens (1971), in Renewing the Earth, David J. O'Brien and Thomas A. Shannon, editors (Garden City NY: Doubleday & Co., 1977), §1.

⁴Pope Paul VI, On Evangelization, §34.

⁵USCC, Dept. of Education, Sharing the Light of Faith (Washington: USCC, 1979), §155.

⁶Ibid., §152.

attention on how various disadvantaged persons (e.g., the poor, aliens, widows and orphans) are to be cared for, but it also gives instruction on other matters, especially the use of land. The discussions of the Jubilee Year, urban and rural housing, and the Levites' property in Chapter 25 of Leviticus address questions of land ownership and control. Cities for the Levites are mentioned again in Chapter 35 of Numbers, and in this same chapter, certain cities are set aside for a specific public purpose--the "cities of refuge." Numbers 35 also establishes a practice comparable to zoning; certain districts are created in which land use is to be regulated. Since the instructions in this chapter were for future development and disposition of land, this could be considered the first Biblically recorded attempt at land use planning.

The prophets of the Old Testament are famous for their messages on social matters; they are the first of the Church's social teachers. When they spoke of God's displeasure with His people, the prophets were often referring to His condemnation of the outward religiosity of a people who were continually practicing social injustice.⁷ The prophets denounced abuses such as land monopoly (Isa. 5:8), laws which oppressed the poor (Isa. 10:1), unjust wages (Jer. 22:13), business fraud (Amos 8:5-6), and economic greed (Mic. 2:8-10). They also expressed concern for those who lacked housing or other physical necessities (Isa. 58:7) and they repeatedly called upon the people to found their social relationships on justice (Isa. 1:17, 58:6-10; Jer. 22:3; Ezk. 45:9-10; Amos 5:24; Mic. 6:8; Zec. 7:9-10).

⁷Findlay B. Edge, The Greening of the Church (Waco TX: Word Books, 1971), p. 93; also see Isaiah 1:10-16 and Amos 5:11-23.

Sometimes prophets played central roles in setting forth corrective actions for these social injustices. For example, land monopoly was a severe problem in Judah during the eighth, seventh, and sixth centuries (B.C.),⁸ and the last chapters of Ezekiel detail a plan for redistribution of the land of all twelve tribes of Israel. This plan includes provision of land for the king so that he "will no longer oppress my people" by taking their land for his use (Ezk. 45:7-8). Also included in this plan is a districting of the land to be set aside for the royal city, Yahweh-shammah, into three separate categories of land use (Ezk. 48:15-20).

New Testament

From the beginning of Jesus' public life, He speaks of His mission in terms of social ministry (Luke 4:16-21). The result is that "the scope of social ministry is broadened and social teaching is refined in the New Testament."⁹ Jesus stresses the importance of social involvement, even to the point of conditioning God's judgment on it (Mat. 25:31-46). The whole testimony of the Gospel points to the need for the Church's evangelism and service to be both social and personal because redemption is social as well as personal.¹⁰

⁸The New American Bible (Camden NJ: Nelson, 1971), notes on pp. 802, 976, and 1032; Raymond E. Brown, Joseph A. Fitzmyer and Roland E. Murphy, editors, The Jerome Biblical Commentary (Englewood Cliffs NJ: Prentice-Hall, 1968), pp. 269-285.

⁹USCC, Sharing the Light of Faith, §153.

¹⁰Synod of Bishops, Justice in the World (1971), in Renewing the Earth, introduction.

The New Testament does not contain any passages as clearly related to planning as those from Numbers and Ezekiel mentioned earlier; however Jesus does incorporate the teachings of the Old Testament by reference (Mat. 5:17-18). Although there are no explicit passages, in the parable of the ten virgins (Mat. 25:1-13) and the parable of the talents (Mat. 25:14-30), Jesus speaks of the importance of preparing for the future, and Jesus also encourages His listeners to "calculate" and "consider" options before undertaking major projects (Luke 14:28-32).

The early Church continued this emphasis on social concern. She taught that "looking after orphans and widows in their distress . . . make[s] for pure worship" (Jas. 1:27). The Church appointed deacons to ensure the proper performance of social responsibilities (Acts 6:1-6), and the practice of her social teachings brought notoriety to the early Church because the sharing and love among the members meant that never "was there anyone needy among them" (Acts 2:44-47, 4:32-35).

The Middle Ages

As the Church grew, she continued to proclaim this social responsibility through her doctrine and actions. In contrast to the pagans of the time, Christians cared for the sick, widows and orphans, and those who were victims of poverty and starvation.¹¹ Hospitals and other types of facilities which served the needs of these people were established by the Church--the first organization ever to do so.¹²

¹¹Lewis Mumford, The City in History (New York: Harcourt, Brace and World, 1961), p. 244.

¹²Perry L. Norton, Church and Metropolis (New York: Seabury Press, 1964), p. 75.

The public hospital was probably the first of these Christian contributions (with instances documented as early as A.D. 360¹³), but it was by no means the only one. During the Medieval period, a number of institutions "for which there is no evidence in earlier urban civilizations" were founded by the Church.¹⁴ The monastic hospice was a forerunner of hotels and inns; almshouses provided for the destitute; orphanages and homes for the elderly made their appearance toward the end of the Middle Ages.¹⁵ Nor were these functions performed infrequently; they were established copiously throughout medieval towns.¹⁶ The large number of religious in the Middle Ages "enabled the Church to dedicate itself to a wide range of social services, constituting a kind of Department of Health, Education, and Welfare."¹⁷ This is not to say that these facilities were necessarily invented by the Church, but the Church was the force which took these concepts and effected their institutionalization and worldwide spread.¹⁸

In addition to her development of these social institutions, the Church herself, in the form of individual parishes, served as the

¹³Mumford, p. 295.

¹⁴Ibid., p. 267.

¹⁵Mumford, p. 267-68; John H. Mundy and Peter Riesenbergl, The Medieval Town (Princeton NJ: D. VanNostrand Co., 1958), p. 63.

¹⁶Mumford, pp. 287, 295-96, 317.

¹⁷Thomas Bokenkotter, A Concise History of the Catholic Church (New York: Doubleday & Co., 1977), p. 148; also, see p. 70.

¹⁸Heinz Vonoff, People Who Care; An Illustrated History of Human Compassion (Philadelphia: Fortress Press, 1971), passim.

neighborhood center around which the daily life of the people revolved-- physically, socially, and spiritually.¹⁹

The Renaissance

The return of the papacy from Avignon, France in 1347 marked the beginning of a period of dramatic redevelopment in Rome. Over the next three hundred years, many of the men who held the papal office gave considerable attention to the planning and redevelopment of the "eternal city." A number of popes, such as Julius II and Pius IV, were concerned principally with building new streets. Others, like Sixtus V, who radically reformed the city's layout, were involved in political and economic concerns as well.²⁰ But perhaps the pope with the greatest impact was Sixtus IV, who held the office near the end of the fifteenth century. He involved himself in social issues as well as physical development, and Mumford credits him with two innovations which are contemporary urban planning tools: the special assessment district and the exercise of the power of eminent domain.²¹

¹⁹Mumford, pp. 266-67. This function has continued even into the present century; New Catholic Encyclopedia (New York: McGraw-Hill, 1967), vol. 13, p. 330, states that in the U.S., "Catholic parishes were among the most important centers of social life for immigrant(s)."

²⁰Giulio C. Argan, The Renaissance City (New York: George Braziller, 1969), pp. 99-100.

²¹Mumford, p. 393. For more information on Sixtus IV's role in the planning and development of Rome, see Egmont Lee, Sixtus IV and Men of Letters (Rome: Edizioni di storia e Letteratura, 1978), pp. 125-35. Lee states that in 1475, Sixtus promulgated legislation which regulated the conditions of ownership of real property and buildings; in 1480, he set forth laws which initiated the practice of and prescribed rules for the public taking of and compensation for private property (pp. 126-27). Lee also tells of Sixtus' use of the special assessment district to cover the cost of sewer repairs. He credits Sixtus IV with using innovative methods and exhibiting a good understanding of the "problems of city planning" (p. 135).

Throughout the Renaissance period, the popes of the Church had many plans prepared by consultants who were certainly among the greatest architectural and artistic talents of the day. The rebuilding of Rome under the direction of these geniuses made that city "the world's model for city planning."²² While the attention given to these matters was due primarily to the civic powers and responsibilities vested in the papacy, the Church's historical concern for the physical and social needs of society provided a theological basis for the involvement of numerous popes in these activities.

Modern Society

A period of extensive teaching on social issues was inaugurated by Pope Leo XIII's encyclical Rerum Novarum in 1891. In this letter, which was specifically concerned with labor problems, the pope entered into a broad discussion of social reform, giving it his support. Recognizing the need to go beyond economic concerns, Leo said that while individual rights must be protected, "the common good of the community take[s] precedence over individual gain."²³ One of the major discussions in Rerum Novarum addressed the right to own property. This is a basic right, but, since private property has a social aspect, property is not an absolute right. Rather, government has "the right to regulate its use in the interests of the public good."²⁴ (emphasis added)

²²Robert C. Fried, Planning the Eternal City (New Haven CT: Yale University Press, 1973), p. 17.

²³O'Brien and Shannon, Renewing the Earth, pp. 34-36.

²⁴Pope Leo XIII, Rerum Novarum (1891), in Seven Great Encyclicals (Glen Rock NJ: Paulist Press, 1963), §35.

The Church in the United States was involved in issues of social reform well before Leo XIII's pronouncement, but the papal statement provided an impetus for directing greater attention to these matters. One organization which was active in social affairs was the National Catholic War Council, a voluntary association of American bishops, formed in 1917 to coordinate the efforts of Catholic groups assisting the war effort. After the armistice, the War Council turned its eye to domestic concerns, and on Lincoln's birthday in 1919, the administrative committee of the War Council issued a statement entitled "Social Reconstruction: A General Review of the Problems and Survey of Remedies," popularly known as the "Bishops' Program."²⁵ The bishops' proposals were pragmatic and progressive, and they stated that public authority should be responsible for ensuring social welfare.²⁶ The Bishops' Program became the best known of all the postwar social reconstruction proposals, and The Nation (June 28, 1922) referred to it as "far and away the most significant social pronouncement made by any church in the United States."²⁷

The next step in the development of Catholic social doctrine was Pope Pius XI's encyclical Quadragesimo Anno. Issued in 1931 in commemoration of the fortieth anniversary of Rerum Novarum, this letter "on

²⁵Aaron I. Abell, American Catholicism and Social Action [hereafter American Action] (Notre Dame: University of Notre Dame Press, 1960), pp. 192-99.

²⁶Aaron I. Abell, editor, American Catholic Thought on Social Questions (Indianapolis: The Bobbs-Merrill Company, 1968), p. 326.

²⁷John B. Sheerin, Never Look Back (New York: Paulist Press, 1975), p. 46.

reconstructing the social order" reasserted the teachings of that earlier letter in amplifying and applying them to the changing conditions of society.²⁸ Expanding on the issue of government regulation of land use addressed by his predecessor, Pius XI affirmed that "the public authority, in view of the common good, may specify . . . what is licit and what is illicit for property owners in the use of their possessions."²⁹

The American Catholic social activists, who constituted a vigorous movement during the Great Depression, found support for their views in Quadragesimo Anno. The impact of the letter extended far beyond Catholic circles; the non-denominational magazine, Christian Century, considered it an outstanding work, and reformers in general praised it.³⁰ Franklin D. Roosevelt even quoted it during his 1932 presidential campaign.³¹

After his election, Roosevelt proposed a wide range of measures as a part of the New Deal. During this time, the social Action Department of the National Catholic Welfare Conference (NCWC; forerunner of the United States Catholic Conference) continued its lobbying in support of public works and relief proposals, and all of the immediate measures contained in the Bishops' Program of 1919 became law under the New Deal.

²⁸Pope Pius XI, Quadragesimo Anno (1931), in Seven Great Encyclicals, introduction and §40.

²⁹*Ibid.*, §49.

³⁰Abell, American Action, pp. 234-38.

³¹Sheerin, p. 177.

Certainly some credit for the passage of this legislation must be given to the Church's arguments for social justice.³²

The next important pronouncement to come from Rome on social matters was Pope Pius XII's radio broadcast to the world on Pentecost Sunday (June 1) 1941. In this message, the pope gave continued support to the direction initiated by Leo XIII fifty years earlier. The focus of the broadcast was the Church's teaching in the "principal issues of social life and economic affairs."³³ Since these issues are "mutually related and connected," Pius XII addressed them together, recognizing their interdependence. The effect of this statement was to prescribe what has been characterized as "a liberal style of positive social action and liberal reformist politics."³⁴

This series of papal social teachings which Leo XIII initiated had a direct influence on the activities of Roman city planners. On the basic question of whether or not to plan, "Catholic doctrine, with its concept of the social function of property, legitimized planning efforts."³⁵ It is clear that the Church was involved in the planning

³²Abell, American Action, pp. 234-35; evidence of the bishops' continued support can be found in their statement The Church and Social Order (Washington: NCWC, 1940).

³³Quoted by Pope John XXIII, Mater et Magistra (1961), in Renewing the Earth, §42.

³⁴O'Brien and Shannon, p. 38.

³⁵Fried, p. 243. However the direction these efforts should take was less clear because a number of disparate and even contradictory positions were often taken by Church spokesmen (pp. 235-36). Conservatives supported the position of many Catholic businessmen, who opposed development controls and new standards for subdivisions and public facilities which they considered to be an infringement of their property

process in Rome; indeed, Church support, which was given to the master plan approved in 1962, was necessary to the adoption of any plan. "It is safe, in fact, to assume that the entire (post World War II) master planning process would never have been launched without church approval."³⁶

The growth of urbanization and industrialization, with their attendant complex problems, have, as we have seen, elicited the Church's attention to some of the moral and political problems which abound in modern society. Having become familiar with the historical background, it is possible to begin an examination of recent universal Church documents.

B. Statements of the Whole Church

In the last twenty years, contemporary Catholic social teaching has developed through a series of papal statements and conciliar documents. This teaching embraces a broad range of issues which confront modern society, and it proposes Christian responses to the problems of the world. It is in the context of these discussions that the bishops and popes see the need for government to plan and to intervene on behalf of the common good. A review of these planning-related references follows.

rights and vested interests (p. 48). Thus, even within the Church hierarchy, some of the lesser officials were prone to interpret away these papal social pronouncements, while other authorities considered a strong, progressive planning function to be supportive of the Church's social doctrine (p. 243).

³⁶Fried, pp. 235-36.

Mater et Magistra

Pope John XXIII's encyclical Mater et Magistra was issued seventy years after Leo XIII published his historic letter on social matters. Its focus is "on recent developments of the social question;"³⁷ and John not only reviews and affirms earlier teaching, but also speaks to current problems such as rural-urban and international disparities.

John begins by confirming the social teachings of his predecessors, especially on the rights of every person to a just wage and private property, and on the responsibilities of governments. He then begins a further development of the Church's teachings on the role of the state. He asserts that the state "encourages, stimulates, regulates, supplements, and complements" private activity in accord with the "principle of subsidiarity," which is that all functions should be performed at the lowest level of government or society that can effectively execute them.³⁸ This leads John to conclude that public authorities should "in a more extensive and organized way . . . adapt institutions, tasks, means, and procedures" to better achieve the common good.³⁹ But the activities of government, "although widespread and penetrating, should . . . not only avoid restricting the freedom of private citizens, but also increase it," and preserve the basic rights of the individual.⁴⁰ Of course this means "it is necessary that public authorities have a

³⁷Pope John XXIII, Mater et Magistra, sub-title.

³⁸Ibid., §53.

³⁹Ibid., §54.

⁴⁰Ibid., §55.

correct understanding of the common good."⁴¹ John's point is that the common good is the *raison d'etre* of any government, and so imposes both requirements for and restrictions on governmental actions.⁴²

Mater et Magistra gives the problems of rural and underdeveloped areas extensive attention. Many times, in the course of formulating appropriate Catholic responses to these problems, the pope makes recommendations for action which are very specific. For instance, in listing examples of "essential public services" which public authorities have a responsibility to provide (and improve the levels of in rural areas), he includes highways, transportation services, housing, schools, recreation facilities, and health care.⁴³ And again, in discussing ways to achieve balanced growth, Pope John suggests a number of public policies and responsibilities for promoting regional economic development--proposals which prefigured the U.S. Congress' Economic Development Act of 1965.⁴⁴ He concludes Mater et Magistra by encouraging the study of social

⁴¹Ibid., §65. Pope John goes on to define the common good as "the sum total of those conditions of social living, whereby men are enabled more fully and more readily to achieve their own perfection." He adds that it is also "necessary that the various intermediary bodies and the numerous social undertakings wherein an expanded social structure primarily finds expression, be ruled by their own laws, and as the common good itself progresses, pursue this objective in a spirit of sincere concord among themselves." This latter point can be paraphrased in the vocabulary of planners as: the public interest should be a principal objective of citizens' groups (including churches) as well as in the formulation of plans, programs, and policies.

⁴²Richard E. Mulcahey, "Government Planning," in The Challenge of Mater et Magistra, Joseph N. Moody and Justus George Lawler, editors (New York: Herder and Herder, 1963), p. 265; for an example of these requirements and restrictions, see §117 of Mater et Magistra.

⁴³Pope John XXIII, Mater et Magistra, §127.

⁴⁴Ibid., §150.

sciences and the Church's social teachings, and their application to contemporary problems.

Pacem in Terris

Guided by his great desire for world peace, Pope John XXIII spoke out again in the encyclical Pacem in Terris. Issued on April 11, 1963, this encyclical is addressed not only to the bishops but to "all men of good will," an unprecedented step. Seeing that everyone needs to work together, to find solutions for modern society's problems and to learn how to use modern technology, if a just and lasting peace is ever to be established, John appeals to all people through natural law and their common humanity, rather than just to Catholics through Church teaching.

This peace requires a proper ordering of all relations. Therefore, the pope begins by addressing the first three major sections of this letter to the relationships (1) among men, (2) between individuals and public authorities, and (3) among states. In each of these areas, John sets forth the rights and duties of each person and public authority. The second section, which deals with interactions between persons and governmental bodies, provides some direction for the conduct of civic affairs, including planning. The fourth section of the encyclical explains the universal common good and the need for promoting it as a guide to public and private action; and the fifth section stresses the responsibility of every person to participate in public life.

The discussion of civic affairs in the second section of this letter offers a number of important concepts. First, individuals and organizations should support the efforts of public authorities to

achieve the common good.⁴⁵ Second,

every civil authority must take pains to promote the common good of all, without preference for any single citizen or civic group. . . . Considerations of justice and equity, however, can at times demand that those involved in civil government give more attention to the less fortunate members of the community, since they are less able to defend their rights and to assert their legitimate claims.⁴⁶

In addition, the state should "coordinate" human affairs so that rights are not threatened and duties are not hindered.⁴⁷ Finally, a number of functional planning areas are raised:

It is therefore necessary that the administration give whole-hearted and careful attention . . . to the development, in keeping with the development of the productive system, of such essential services as the building of roads, transportation, communications, water supply, housing, public health, education, facilitation of the practice of religion, and recreational facilities.⁴⁸

In his presentation of the concept of the universal common good, Pope John recognizes the importance of the individual person's good as well. This means that planning and coordination are needed to allow each individual and public authority the realization of its own goods within the framework of the common good.⁴⁹

The final section--on taking part in public affairs--encourages the study and practice of the various fields of professional learning. In particular, it recognizes the importance of expertise in the economic, social, cultural, and political areas, and also in their coordination.

⁴⁵Pope John XIII, Pacem in Terris, in Renewing the Earth, §53.

⁴⁶Ibid., §56. ⁴⁷Ibid., §62.

⁴⁸Ibid., §64.

⁴⁹O'Brien and Shannon, p. 122.

These experts (including planners?) are also reminded of the responsibilities which come with their roles in public life.⁵⁰

Gaudium et Spes

Pope John XXIII's most significant action was the calling of the Second Vatican Council. This Council (Vatican II) lasted from 1962 through 1965 and was attended by over 2400 bishops. The discussions which they produced cover a very wide range of topics relating to the Church and its ministry. Gaudium et Spes--the "Constitution on the Church in the Modern World"--is their longest statement, comprising by itself nearly one fourth of their writing. Promulgated on December 7, 1965 (the day before the close of Vatican II), it is the Council's explanation of "how it conceives of the presence and activity of the Church in the world of today."⁵¹

The bishops address a variety of social issues with which they are concerned, and their emphasis is on the protection and promotion of basic rights: the right of persons to freedom and justice, the right of peoples to development, and the right of all to peace. The council of bishops begins with an examination of current global conditions: growth of population and industrialization, urbanization, increased technology, and rapid change. "In consequence, there has arisen a new series of problems, a series as important as can be, calling for new efforts of analysis and synthesis." And they acknowledge that some attempts are

⁵⁰Pope John XXIII, Pacem in Terris, §160.

⁵¹Second Vatican Council, Gaudium et Spes, in Renewing the Earth, §2.

being made to address the future "by the art of projecting and by planning."⁵² Continuing to pursue this matter of responding to the situation of the modern world, they stress that man has responsibility for the effects of his actions, and he needs "a comprehensive view of reality" in order to avoid undesirable effects.⁵³

In their remarks on the relationship of the individual and society, the bishops stress the promotion of the common good and its implications. After recalling the definition of the common good (using the same words as Pope John XXIII), the bishops emphasize that "Every social group must take account of the needs and legitimate aspirations of other groups, and even of the general welfare of the entire human family."⁵⁴ Under the sub-heading "More than an Individualistic Ethic is Required," they write:

the obligations of justice and love are fulfilled only if each person, contributing to the common good, according to his own abilities and the needs of others, also promotes and assists the public and private institutions dedicated to bettering the conditions of human life.⁵⁵

Another implication is that every citizen should, to the fullest extent possible, participate in public affairs.⁵⁶

This teaching on participation in the modern world is a theme which is referred to throughout the document. Using the strongest terms, the

⁵²Second Vatican Council, Gaudium et Spes, §5.

⁵³Ibid., §8 and 9; see also §34.

⁵⁴Ibid., §26. The discussion of the common good presented in Gaudium et Spes contains repeated references to Pope John.

⁵⁵Ibid., §30.

⁵⁶Ibid., §31.

bishops direct all Christians to devote themselves to their social and civic duties no less than to their spiritual responsibilities.⁵⁷ Participation in socio-economic life and in political affairs are afforded the status of human rights, and Christians are told that they have a duty to exercise these rights in a spirit of "service to the advancement of the common good."⁵⁸ In every area of public and private life, the bishops tell their people to take part in that work which furthers development of human family.⁵⁹

⁵⁷Ibid., §43 and 57.

⁵⁸Ibid., §68 and 75; see also §69.

⁵⁹Involvement in temporal affairs is not only a central theme in the Constitution on the Church in the Modern World; it is a topic which also receives attention in a number of the other documents of the Second Vatican Council. These other references broadly describe the roles of bishops, priests, laity, and Catholic schools, especially in their work with civil authorities. The examples which follow demonstrate the significance of this issue in the minds of the bishops. They are taken from Walter J. Abbott, S.J., editor, The Documents of Vatican II (New York: Guild Press, 1966).

In the Constitution on the Church [Lumen Gentium]: "But the laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God" (§31; see also §37). Also, the people of the Church should strive to bring about a just distribution of society's resources (§36).

The Declaration on Christian Education [Gravissimum Educationis] emphasizes that one of the roles of the Catholic School is "educating its students to promote effectively the welfare of the earthly city" (§8).

The Decree on the Bishops' Pastoral Office [Christus Dominus] calls for bishops and priests to involve themselves in social problems and civic affairs, in collaboration with public officials and authorities (§12 and 19).

In the Decree on the Apostolate of the Laity [Apostolicam Actuositatem], Catholics are told that they all should work with civil authorities in order to ensure justice and promote the common good. "Catholics skilled in public affairs and adequately enlightened in faith and Christian doctrine should not refuse to administer public affairs, since by performing this office in a worthy manner they can simultaneously advance the common good and prepare the way for the gospel" (§14).

The responsibility for promoting the common good belongs to all those who make decisions about the distribution of goods and the planning of the economy. These decision makers and policy makers, who may be individuals, groups, or public authorities,

must realize their serious obligation of seeing to it that provision is made for the necessities of a decent life on the part of individuals and of the whole community. They must also look out for the future and establish a proper balance between the needs of the present-day consumption, both individual and collective, and the necessity of distributing goods on behalf of the coming generation.⁶⁰

This leads the bishops into an explanation of the right to private property and the limits on that right. They recognize the right of public authorities to take land or to regulate its use. However, the power of eminent domain must not be exercised arbitrarily, but "only by the competent authority, according to the demands and within the limits of the common good, and with fair compensation."⁶¹ It is again the standard of the common good which must guide government in its activities to regulate land use. The bishops especially recommend the use of these powers in locations where much land lies idle or where the majority of the population owns little or no land.⁶²

The Council ends its far-ranging discussion of the duties of persons and states in social, economic, and political life with a look at the Church's role in these temporal activities. The conclusion is that the Church should be involved without becoming entwined in earthly affairs. This she can do by proclaiming her moral teachings and social

⁶⁰Second Vatican Council, Gaudium et Spes, §70.

⁶¹Ibid., §71.

⁶²Ibid.

doctrine, and by encouraging citizens and public bodies to carry out their tasks faithfully.⁶³

Populorum Progressio

It fell to Pope Paul VI to carry on and complete the Council which John XXIII began. But this was not Paul's only accomplishment. Driven by his own deep concerns for the problems of the world and cognizant of his responsibility to initiate the changes called for by Vatican II, Paul significantly expanded and developed the social doctrine of the Church.

Paul VI's first major pronouncement on social issues was the encyclical Populorum Progressio, issued on March 26, 1967. Expressing appreciation for the teaching of his predecessors, he turns immediately to the focus (and the translation of the title) of his letter--the development of peoples. Pope Paul begins by highlighting the problems of underdevelopment and then attempts to provide an understanding of the nature and importance of development. Beyond that, the pope declares some norms on how to achieve the complete development of mankind which he so urgently calls for. In explaining how to bring this about, Paul presents not the content of particular programs, but the principles and processes which ought to guide the formulation of those programs.

In the course of his discussion of development, Paul builds a rational basis for planning. First, "local and individual undertakings are no longer enough. The present situation of the world demands concerted action based on a clear vision of all economic, social, cultural,

⁶³Second Vatican Council, Gaudium et Spes, §76.

and spiritual aspects."⁶⁴ Second, Pope Paul points out that part of the obligation of every community is to take the future into consideration, especially the needs and interests of future members of the human family.⁶⁵ Further, Paul recognizes that growth and development can present problems, and he says technical expertise is insufficient for coping with these problems; "the deep thought and reflection of wise men" is necessary.⁶⁶ When public authorities address themselves to the problems of their communities, the pope asserts that they are to be guided by a concern for the common good and supported by the participation of groups and individuals in arriving at appropriate solutions.⁶⁷ Paul VI cites and endorses Vatican II's identification of the regulation of land use and the exercise of eminent domain as two tools which governments should use in carrying out their duties.⁶⁸

After reemphasizing the inadequacy of a laissez-faire approach, Pope Paul proceeds to his conclusion on the importance of planning.

Hence programmes are necessary in order "to encourage, stimulate coordinate, supplement and integrate" the activity of individuals and of intermediary bodies. It pertains to the public authorities to choose, and even to lay down the objectives to be pursued, the ends to be achieved, and the means for attaining these, and it is for them to stimulate all the forces engaged in this common activity. But let them take care to associate private initiative and intermediary bodies with this work. They will thus avoid the danger of complete collectivisation or of arbitrary planning.⁶⁹

⁶⁴Pope Paul VI, Populorum Progressio, in Renewing the Earth, §13.

⁶⁵Ibid., §17. ⁶⁶Ibid., §19 and 20.

⁶⁷Ibid., §23. ⁶⁸Ibid., §24.

⁶⁹Ibid., §33. The word "programmes" is used here to translate the Latin: rerum agendarum rationes, which means "plans of things to be done" and is translated "planning" in §54. Paul's quotation is from Mater et Magistra, §53.

This planning for development ought to "show as much concern for social progress as for economic growth" because planning "has, in the last analysis, no other *raison d'être* than the service of man."⁷⁰ As Paul VI begins to explain how to accomplish the development of man, he emphasizes planning once more, saying that "the present situation calls for concerted planning." He defines this activity as a process of "careful study, the selection of ends and choice of means, as well as a reorganization of efforts to meet the needs of the present and the demands of the foreseeable future."⁷¹ The pope closes his discourse on planning by declaring that its results are advantageous and beneficial to all people.⁷²

Octogesima Adveniens

In 1971, Pope Paul addressed an open letter to Cardinal Roy, Chairman of the Pontifical Commission on Peace and Justice, in commemoration of the eightieth anniversary of the encyclical Rerum Novarum. Taking its title from that historic occasion, Octogesima Adveniens is an important statement on social matters. Paul gives considerable attention to the new problems of urban life, and he also examines the inadequacies of the principal political ideologies of the day--Marxism and liberalism.

As he decides "to take up again and to extend the teaching of [his] predecessors, in response to the new needs of a changing world,"⁷³

⁷⁰Pope Paul VI, Populorum Progressio, §34.

⁷¹Ibid., §50. ⁷²Ibid.

⁷³Pope Paul VI, Octogesima Adveniens, in Renewing the Earth, §2.

Paul's purpose is "to draw attention to a number of questions . . . which because of their urgency, extent, and complexity" require all people, including Christians, to dedicate themselves to finding solutions for these difficult problems.⁷⁴

The first major area to be addressed is urbanization. The growth of urban areas presents a host of problems; among them, Pope Paul identifies overcrowding, unemployment, lack of housing, industrial expansion, rural decline, and depressed regions.⁷⁵ For Paul, the city presents a challenge to man. "How can he master its growth, regulate its organization, and successfully accomplish its animation for the good of all?"⁷⁶ Paul believes that an organic remaking of community life is central to the solution of urban problems and he calls on Christians to get involved.

To build up the city, the place where men and their expanded communities exist, to create new modes of neighborliness and relationships, to perceive an original application of social justice and to undertake responsibility for this collective future, which is foreseen as difficult, is a task in which Christians must share.⁷⁷

The pope also expresses a concern for specific groups of people--youth, women, laborers, minorities, and migrants--which encounter particular problems because of industrialization and urbanization. In addition, he identifies the degradation of the environment as an unacceptable consequence of human activity, one which mankind has a responsibility to correct.⁷⁸

⁷⁴Pope Paul VI, Octogesima Adveniens, §7.

⁷⁵Ibid., §8 and 9.

⁷⁶Ibid., §10.

⁷⁷Ibid., §12.

⁷⁸Ibid., §21.

The other matter to which Pope Paul directs his attention is the role of political ideologies in society. He encourages Christians to engage in political activity, especially as it provides a vehicle for achieving a democratic society founded on the common good.⁷⁹ However, Christians are warned that they cannot espouse ideological systems which contradict their faith. In particular, a Christian

cannot adhere to the Marxist ideology, to its atheistic materialism, to its dialectic of violence and to the way it absorbs individual freedom in the collectivity, at the same time denying all transcendence to man and his personal and collective history; nor can he adhere to the liberal ideology which believes it exalts individual freedom by withdrawing it from every limitation, by stimulating it through exclusive seeking of interest and power, and by considering social solidarities as more or less automatic consequences of individual initiative, not as an aim and a major criterion of the value of the social organization.⁸⁰

In the same way, Paul explains, any ideology which gives greater importance to itself than to the dignity of the human person and the solidarity of the human family is an ideology opposed to the Christian faith. Such ideologies, no matter whether they are based on politics, economics, sociology, or technology, lead to unjust systems and thus institutionalize the very evils which ought to be eliminated.⁸¹ Therefore, Christian discernment is needed in distinguishing positive political expressions of these ways of thinking from the inadequate ideologies themselves.⁸²

⁷⁹Pope Paul VI, Octogesima Adveniens, §24.

⁸⁰Ibid., §26.

⁸¹Ibid., §27-29.

⁸²Ibid., §30-36.

Surrounding and, as has been seen, penetrating the discussion of these two issues is a message of political participation.

It is up to the Christian communities to analyze with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel's unalterable words and to draw principles of reflection, norms of judgement and directives for action from the social teaching of the Church, . . . to discern the options and commitments which are called for in order to bring about the social, political and economic changes seen in many cases to be urgently needed.⁸³

Paul says that Christians must be involved in the building of the earthly city,⁸⁴ and they ought to take part in politics as a means of seeking to effectuate "the good of the city and of the nation and of mankind."⁸⁵

Paul concludes this letter by issuing to all Christians "a fresh and insistent call to action":

Let each one examine himself, to see what he has done up to now, and what he ought to do. It is not enough to recall principles, state intentions, point to crying injustices and utter prophetic denunciations; these words will lack real weight unless they are accompanied for each individual by a livelier awareness of personal responsibility and by effective action. It is too easy to throw back on others responsibility for injustices, if at the same time one does not realize how each one shares in it personally, and how personal conversion is needed first.⁸⁶

Christian organizations, under their different forms, have a responsibility for collective action. Without putting themselves in the place of the institutions of civil society, they have to express, in their own way and rising above their particular nature, the concrete demands of the Christian faith for a just, and consequently necessary, transformation of society.⁸⁷

⁸³Pope Paul VI, Octogesima Adveniens, §4.

⁸⁴Ibid., §37.

⁸⁵Ibid., §46.

⁸⁶Ibid., §48.

⁸⁷Ibid., §51.

Justice in the World

A few months later, representatives of the world's bishops were discussing many of the same matters. Most of the debate of the Second International Synod of Bishops was devoted to the topic of social justice, and the result was Justice in the World, a forceful and explicit statement on the importance of social action. Released on November 30, 1971, this document is best known for the oft quoted final sentence of its introduction.

Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel.⁸⁸

In Chapter One, the bishops discuss the paradox of a world society in which there exists an ineluctable dependence of people on one another and on their environment, and yet this society exhibits a continual lack of unity and growth of pollution. The synod reasserts the right of all peoples to development as a requisite for justice. This development can only be achieved if structural injustices are overcome, a task which will require political cooperation, commitment, sacrifice, participation, and planning.⁸⁹ The chapter ends with a cataloging of the sufferings of migrants, refugees, religious groups, and children--groups which are called the "voiceless victims of injustice."

⁸⁸The Second General Assembly of the Synod of Bishops, Justice in the World, in Renewing the Earth, p. 391. Pope Paul VI reaffirmed this description of the Church's mission and message on December 8, 1975, in his apostolic exhortation On Evangelization in the Modern World. He says that evangelization is not complete unless it speaks to "life in society, . . . peace, justice and development" (§29). Therefore, "the Church is certainly not willing to restrict her mission only to the religious field and dissociate herself from man's temporal problems (§34).

⁸⁹Synod of Bishops, Justice in the World, op. cit., pp. 393-95.

Chapter Two describes the message of Jesus as a proclamation and bringing forth of justice and liberation. The bishops identify the Church with this task and define her role.

Of itself it does not belong to the Church, insofar as she is a religious and hierarchical community, to offer concrete solutions in the social, economic and political sphere for justice in the world. Her mission involves defending and promoting the dignity and fundamental rights of the human person.

The members of the Church, as members of society, have the same right and duty to promote the common good as do other citizens. Christians ought to fulfill their temporal obligations with fidelity and competence.⁹⁰

The third chapter focuses on the practice of justice. The synod declares that the Church must practice justice in her own affairs and must teach the practice of justice to all; in this practice, the bishops see a need for cooperation and planning. They then present a series of proposals for action which support efforts already underway in the fields of human rights, disarmament, social and economic planning, development, and the environment.⁹¹ The bishops

stress also the importance of the specialized agencies of the United Nations, in particular those directly concerned with the immediate and more acute questions of world poverty in the field of agrarian reform and agricultural development, health, education, employment, housing, and rapidly increasing urbanization.⁹²

The document ends with recommendations to Church authorities for carrying on the synod's work for justice, and it emphasizes that "the Church's involvement in action for justice will remain ineffective if it is not given flesh in the life of our local Churches at all their levels."⁹³

⁹⁰Synod of Bishops, Justice in the World, op. cit., p. 399.

⁹¹Ibid., pp. 405-7.

⁹²Ibid., p. 406.

⁹³Ibid., p. 407.

Conference on Habitat

The Church remains a political entity in the international community (the pope is the head of the U.N. member nation officially called the Holy See), and it occasionally speaks from that position on issues which concern it. This is what happened in the case of "Habitat," the United Nations Conference on Human Settlements which was held in Vancouver, Canada in the Spring of 1976.

More than eight months before the conference began, Pope Paul VI met with Dr. Enrique Penalosa, the Secretary General of the conference to express "the importance we attribute to the United Nations Conference. . . . The problem of the human environment is one of the most urgent and serious ones that face humanity today." He proceeds to identify a number of the basic needs of all people in human settlements, and in his discussion, he says: "All this implies a suitable conception of cities, towns, villages, and their layout."⁹⁴

As one of the nations attending Habitat, the Holy See prepared a preliminary document of about 5,000 words in which it sets forth the Church's principles and requirements for a human habitat. After identifying some necessary components of the individual housing unit, consideration of the social habitat is taken up. The Church recognizes the need for open spaces and community services and facilities, and planners are encouraged to arrange these elements in a manner conducive to the development of community life at the neighborhood level.⁹⁵ Giving

⁹⁴"Solution to Housing Problem Corresponds to Urgent Requirements of Justice," L'Osservatore Romano, 393 (October 9, 1975), p. 2.

⁹⁵"Contribution of the Holy See in Preparation for the Conference

particular attention to planning "places of worship," the Holy See states: "Cooperation between the Church and the town planning authorities is both possible and desirable."⁹⁶

The document also discusses the environmental impacts of urbanization, and it expresses a concern that the lack of planning may

lead to a form of urban development which would be psychologically, sociologically, and culturally most harmful. Future physical planning and habitat development will have to find new relationships between all the necessary technological aspects of the habitat and the "natural" segment of the universe and of the earth's environment The solution does not reside merely in a few of the open spaces mentioned above.⁹⁷

Some of the "causes of deficiencies" in existing human settlements are set forth. The principal ones are a lack of concern for the common good and "an economic system which has not thought to temper the legitimate right to private property by placing reasonable limits on the exercise of that right with regard to the acquisition of building-land."⁹⁸ Lack of planning is another reason cited. In redressing the problems facing urban areas, roles are identified for individuals, neighborhood associations, and government authorities. "As for the authorities, chief among their occupations should be the definition of a land use policy." And, "formulation of a sound housing policy is admittedly no easy task," but this too must be done.⁹⁹ Finally, the Holy See asserts:

There must be a search for bold policies calling for enthusiasm, competence and persistence If such policies encounter many obstacles, it is because they require prior

on 'Habitat' in Vancouver, Canada," L'Osservatore Romano, 417 (March 25, 1976), p. 9.

⁹⁶"Contribution of the Holy See . . . ," p. 9.

⁹⁷Ibid.

⁹⁸Ibid., p. 10.

⁹⁹Ibid.

in depth studies which are still lacking. Nevertheless, outstanding successes have been achieved in many countries, demonstrating that improvement is possible when there is a sincere desire for a more human apportionment of the habitat.¹⁰⁰

Many of the points just mentioned, including a recognition of the need for planning, were also raised by the head of the Holy See delegation, Bishop Edouard Gagnon, in his presentation during the conference.¹⁰¹ This message "met with wide and even unanimous support for its recommendations and ideas," and a number of important amendments in the declarations and recommendations of the conference were adopted as a result.¹⁰²

Redemptor Hominis

The encyclical Redemptor Hominis was promulgated on March 4, 1979. This, the first major statement of Catholic teaching written by Pope John Paul II, is a strong affirmation of human rights and a critique of industrialized society. In his pleas for greater recognition of human rights, he refers to the need for increased recognition of and adherence to the United Nations' Declaration of Human Rights; he also bases his arguments for the Church's support in this area on a foundation of supernatural theology--an approach which draws the issue into the mainstream of Church doctrine. In his examination of contemporary society, John Paul II points out problems with both capitalism and

¹⁰⁰"Contribution of the Holy See . . . ," p. 10.

¹⁰¹"Intervention of the Holy See Delegation 'To Construct a More Just World . . .'," L'Osservatore Romano, 429 (June 17, 1976), pp. 3-4.

¹⁰²Antonio Lovato, "The Problem of Human Settlements," L'Osservatore Romano, 432 (July 8, 1976), p. 5; cf. Guzman Carriquiry, "Vancouver Conference: Participation of the Holy See," loc. cit.

Marxism, and he calls on those people who live in industrial nations to become constructive critics of the systems in which they live.

When he looks at the conditions of the modern world, Pope John Paul sees discontinuity and a tremendous gap between the "genius and initiative" of human society on the one hand, and the destructive consequences of so many of its activities on the other. He proposes a method of response in which he sees hope: planning.

We seem to be increasingly aware of the fact that the exploitation of the earth, the planet on which we are living, demands rational and honest planning. At the same time, exploitation of the earth . . . and the uncontrolled development of technology outside the framework of a long-range authentically humanistic plan often bring with them a threat to man's natural environment.¹⁰³

Without such an effort, the pope believes human "progress" will merely perpetuate injustice and even threaten our very existence.

What sort of institution does John Paul II have in mind for carrying on such planning activities? Perhaps an address he delivered only five weeks later to representatives of the (Italian) National Union of Charitable and Welfare Institutions can provide insight. He spoke of the need for "organization of social services" and "harmonization of public and private initiatives," and then he suggested the role of planning. "The opportune coordination of public and private . . . can be carried out today through the modern instrument of territorial, regional and national programming."¹⁰⁴

¹⁰³Pope John Paul II, Redemptor Hominis, in The Tennessee Register (March 19, 1979), §15.

¹⁰⁴Pope John Paul II, "Charity Completes Justice," in Social Justice Review, 70 (May-June 1979), p. 113.

C. Significant American Pronouncements

Since 1968, and especially in the last six years, the bishops of the United States have been active as a body in addressing a number of social concerns through their pastoral letters and statements. Some of these have come directly from the deliberations of the National Council of Catholic Bishops (NCCB), which comprises all the bishops of the U.S.; others have been released through the administrative branch of the bishops, the United States Catholic Conference (USCC). Besides the national documents which have been issued on a range of topics, there have been two regional documents in which the principal concern has been land issues.

The Church and the Urban Crisis

In April 1968, the NCCB approved the report of its Social Action Department about the Church's response to the crisis in the inner city. This report, entitled "The Church and the Urban Crisis," set forth a number of principles to guide Church action in urban affairs and race relations. A number of programs for combatting urban problems are suggested; cooperation with other organizations in areas such as jobs, housing, education, and welfare is also encouraged.

In this report, the Social Action Department recognizes the need for coordination of efforts in order to achieve success in action. It recommends that an Urban Task Force of experts on urban and racial affairs be formed for this purpose and for providing the research and planning support necessary to carry out effective programs. The creation of a local Task Force in each diocese is also proposed. The

needs (1) "to cooperate with other religious bodies and civic groups," (2) "for comprehensive and coordinated solutions," and (3) for "careful and sustained planning" were heavily stressed.¹⁰⁵

Human Life in Our Day

The American bishops released their important pastoral letter on Human Life in Our Day in November 1968. In their strong support for life, family, and peace, the bishops refer to a number of problems in urban areas and suggest appropriate responses. They express their concern about the impact of federal policies on urban areas:

Informed social critics are asserting that family instability in the urban areas of America is the result, in part at least, of our national failure to adopt comprehensive and realistic family-centered policies during the course of this century.¹⁰⁶

The bishops also make some suggestions for improvements in housing, social service, and employment programs, among others.¹⁰⁷ Many of these areas are later given individual treatment by the bishops.

This Land is Home to Me

In February of 1975, the bishops of Appalachia responded to the poverty and powerlessness of their people with a passionate pastoral letter, This Land is Home to Me. This letter, which has been called "the finest of contemporary American documents on social justice,"¹⁰⁸

¹⁰⁵USCC, Social Action Department, The Church and the Urban Crisis (Washington: USCC, 1968), pp. 12-13.

¹⁰⁶NCCB, Human Life in Our Day, in Renewing the Earth, §73.

¹⁰⁷Ibid., §74-78.

¹⁰⁸O'Brien and Shannon, p. 471.

speaks vividly of and for the people of the region. The bishops call for reform, and they recommend a process of dialogue and a "comprehensive plan of action"¹⁰⁹ (emphasis in original) to bring about justice. Among the issues which they believe the plan should address are natural resources, energy, land ownership, community organizing, public participation, schools, and health systems.¹¹⁰ Their letter also contains a section summarizing and forcefully recalling the pleas of the Church, both universally and in the United States, for a just reordering of society.

Meanwhile, the national office of the U.S. bishops was preparing statements designed to reflect the bishops' concerns in two national issues--economy and housing. These statements differ from the pastoral letters mentioned above in two respects. First, they are shorter and narrower in scope than the pastorals. Second, their recommendations are much more specific; policies designed to alleviate particular problems are proposed. In both of these documents, as we shall see, planning is explicitly discussed and endorsed.

The Economy: Human Dimensions

Adopted by the Catholic bishops of the U.S. on November 20, 1975, The Economy: Human Dimensions is a response to the increasing economic problems of the country. The three major sections of this statement are: (1) principles for evaluating the current economic situation, (2) the major dimensions of this situation, and (3) policy responses.

¹⁰⁹This Land is Home to Me (1975), in Renewing the Earth, Part III.

¹¹⁰Ibid.

The principles laid out in the first section emphasize justice and the rights of the individual in the conduct of all economic activity. The second part identifies unemployment, inflation, and the distribution of wealth and income as three major aspects of the current economic problem; it goes on to list some of the tremendous costs imposed by each of these dimensions. The last section of the bishops' statement details a number of policy goals consistent with the principles of the first section and designed to address the problems just mentioned. It is here that the call for planning is presented. Having mentioned areas of public need such as housing, transportation, education, and recreation, and having recognized the inadequacies of current social service systems, the bishops call for improved planning and better land use:

Renewal efforts are required to reform our economic life. We ask the private and public sectors to join together to plan and provide better for our future, to promote fairness in taxation, to halt the destructive impact of inflation and to distribute more evenly the burdens and opportunities of our society. We also ask that consideration be given to a more efficacious use of the land, the nation's primary resource in order to provide gainful employment for more people.¹¹¹ (emphasis added)

Finally, after making these recommendations, the bishops tell all Catholics that they ought to actively support such efforts.

The Right to a Decent Home

On that same day in 1975, the bishops issued The Right to a Decent Home, which is, as the sub-title says, "a pastoral response to the crisis in housing." Here activities in the field of planning receive even more mention and support than in the previous statement. The document

¹¹¹NCCB, The Economy: Human Dimensions, in Renewing the Earth, §22.

begins by describing the dimensions of the crisis and enunciating the Church's teaching as it relates to housing. Recognizing the complex nature of the problems, the bishops call for a "comprehensive housing strategy"¹¹² capable of addressing the wide range of issues which they proceed to raise.

On three housing issues, planning tools or processes are proposed as part of the solution. The rising costs of housing is the first, and the search for ways to counter current economic trends leads the bishops to seek "fresh approaches." "More efficient use of land and materials must be sought through the use of attached dwellings, planned unit developments and other innovations."¹¹³ In the area of discrimination, exclusionary zoning is identified as a major barrier to integration, and communities are urged to make proper use of tools such as building codes and zoning.¹¹⁴ In considering yet another issue--land as a resource--the concepts of land use control and citizen participation are endorsed.

The demand for land to meet a variety of competing growth needs, such as urban expansion, highway and mineral development, parks and recreation, is forcing upon us difficult decisions with respect to the use and control of our land resources. These decisions can no longer be left to the private market alone to resolve. Since land use decisions are characteristically irreversible and hold consequences for the nation as a whole, they should be opened to some degree of public participation.¹¹⁵

The last two major parts of the document are discussions of the respective roles of government and the Catholic community in the housing

¹¹²NCCB, The Right to a Decent Home (Washington: USCC, 1975), §19.

¹¹³Ibid., §25. ¹¹⁴Ibid., §34.

¹¹⁵Ibid., §55.

field. The bishops call the provision of adequate housing a "public responsibility," and tell public agencies that they ought to "oversee the development of a comprehensive housing and community development policy."¹¹⁶ Some of the weaknesses and problems in both federal and state/local programs and activities are pointed out; improvements in areas such as local land use controls are encouraged.¹¹⁷ The bishops also acknowledge that the Church must increase her own awareness, advocacy, and provision of services and resources. As a part of the first step, Catholics are encouraged to "join and support organizations which have demonstrated a sincere and effective concern for better housing."¹¹⁸ The bishops tell the Catholic community that it has a responsibility to be an advocate in the policy formulation process, and they demonstrate this by listing nine principles which will guide them (through their secretariat, the USCC) in their evaluation of and support for particular government actions. One of these principles calls for action which: "Encourages land use policies that provide for adequate planning and effective controls on unreasonable and wasteful development and speculation."¹¹⁹ And lest others within the Church consider the efforts of the USCC to be a sufficient response, the bishops immediately add:

The same responsibility for action exists on the local and regional levels. We encourage local and regional organizations to work with their people and political leaders to achieve these same ends.¹²⁰

¹¹⁶NCCB, The Right to a Decent Home, §57.

¹¹⁷Ibid., §66-69.

¹¹⁸Ibid., §73.

¹¹⁹Ibid., §77.

¹²⁰Ibid., §79.

Finally, the Catholic community's obligation to contribute resources in supporting housing and community development is emphasized. Planning and public participation are encouraged in order to achieve the best possible results from such investments.¹²¹

Political Responsibility Statements

On February 12, 1976, the Administrative Board of the USCC released the statement Political Responsibility: Reflections in an Election Year on behalf of the American bishops. In it, citizens are encouraged to participate in the election process and candidates are exhorted to demonstrate accountability and integrity. The bishops describe the Church's role in the political arena as including:

- education regarding the teachings of the Church and the responsibilities of the faithful;
- analysis of issues for their social and moral dimensions;
- measuring public policy against Gospel values;
- participating with other concerned parties in debate over public policy;
- speaking out with courage, skill and concern on public issues involving human rights, social justice and the life of the Church in society.¹²²

The bishops also identify eight public policy areas to which they have already addressed themselves in recent years; they summarize their positions and call on people to investigate these issues in their examination of candidates, parties, and platforms.¹²³ Two of the topics on which they mention earlier statements are housing and the economy;

¹²¹NCCB, The Right to a Decent Home, §85 and 92.

¹²²USCC, Administrative Board, Political Responsibility: Reflections in an Election Year, in Renewing the Earth, Part II.

¹²³Ibid., Part III.

in addition, they declare that they are concerned about protection of the land and the environment.¹²⁴

In 1979, the Administrative Board revised and updated this statement. On October 26, it was issued as Political Responsibility: Choices for the 1980's, using "the eve of the national campaign year as the occasion to affirm again the importance of responsible political participation."¹²⁵

Strip Mining: A Call for Regulation

In the mid-70s, the energy crisis brought about an increased interest in, and production of, strip mined coal. The USCC issued the statement Strip Mining: A Call for Regulation in response to the harmful effects of this practice. The statement identifies many types of damages which strip mining can do to the environment, both in Appalachia and in the western states.

In view of the destruction of land and people which has already occurred because of strip mining,

national regulatory legislation is urgently needed to promote the responsible development of our coal and mineral resources and to protect the people and lands affected by such production.¹²⁶

The statement concludes with a list of objectives which such legislation ought to achieve.

¹²⁴USCC, Administrative Board, Political Responsibility: Reflections in an Election Year, Part III.

¹²⁵USCC, Administrative Board, Political Responsibility: Choices of the 1980's (Washington: USCC, 1979), p. 1.

¹²⁶USCC, Committee on Social Development and World Peace, Strip Mining: A Call for Regulation (Washington: USCC, 1976).

To Do the Work of Justice

Early in 1975, the bishops initiated a process which "was intended to help [them] formulate a plan to establish goals and programs in the area of social justice over the next five years."¹²⁷ In May of 1978, the NCCB approved the statement To Do the Work of Justice which resulted from that effort. This document is, as the subtitle indicates, "A Plan of Action for the Catholic Community in the United States." Goals include increased education of Catholic seminarians, students and parishoners about the Church's social teachings and her concern for justice. Program proposals also address issues such as economic justice, affirmative action, and energy consumption.¹²⁸

A significant feature of this plan is its reference, in section after section, to the need for increased citizen participation in the development of public policy. Among the objectives of the plan is an active involvement of both individuals and parishes in neighborhood and community renewal, a renewal which the bishops declare to be "a goal vital to the Church and society."¹²⁹

The Family Farm

Most recently, the USCC's Committee on Social Development and World Peace issued a policy statement on The Family Farm (February 14, 1979). Beginning with a description of the family farm, its significance, and its current condition in the United States, the Committee proceeds to articulate the causes and consequences of its decline. Having

¹²⁷NCCB, To Do the Work of Justice (Washington: USCC, 1978), p. 1.

¹²⁸Ibid., pp. 5-7.

¹²⁹Ibid., p. 9.

illustrated the need for preserving family farms, the statement next proposes the roles that the Church, the farmer, and government can play in accomplishing that aim. One element of this effort is that the Committee expresses its support for government action which will:

Preserve Farmland. Care should be taken now to ensure that America will always have sufficient agricultural land. Government should be very cautious in setting aside good farm and range land for recreational purposes or for designation as wilderness. Positive steps to maintain the land base might include agricultural zoning, directing development away from prime farmland and establishing effective land use commissions.¹³⁰

The statement concludes with a brief look at the economics of its proposals and a final plea that the benefits of family farms far outweigh the costs of preserving them.

Strangers and Guests

It was a request from a group of midwest farmers which led the bishops of that area to undertake a dialogue with their people about land issues. They recognized that recent changes in the patterns of land use and ownership have produced a picture of the nation's agricultural heartland which is markedly different from what it was thirty or forty years ago. Out of some four hundred hearings in twelve states (Wisconsin to Wyoming and Minnesota to Missouri) came Strangers and Guests: Toward Community in the Heartland--"A Regional Catholic Bishops' Statement on Land Issues"--signed by the seventy-two bishops of the area on May 1, 1980.

¹³⁰USCC, Committee on Social Development and World Peace, The Family Farm (Washington: USCC, 1979), p. 24.

In the prologue of the document, the bishops identify the goals of their work:

first, to evangelize the heartland: to preach the good news of God's concern for the people and the land and to stimulate people to respond creatively to that good news and effect justice in land use and distribution; second, to suggest ways in which people might work with and through legislative bodies to promote stewardship of the land if our efforts at moral persuasion fail.¹³¹

The first part of the statement is given to an examination of the land itself. This begins with a brief history of the land and its people, noting in particular the abuses which both suffered in times past. Next, the bishops review the present situation: the disappearance of the family farm and its consequences; the impacts of mining, energy development, and pollution; and the pressures of urban growth. While there is a diversity of needs which often leads to competition for this rich land, "common strategies for development and use have not been formulated."¹³² This and the loss of "a sense of reverence for the land as God's gift to us" and a failure "to share the land's benefits"¹³³ are the sources of the current problem.

In the second part, the bishops set forth "Principles of Land Stewardship."

In the Bible and the teaching tradition of the Church, these principles of land stewardship are evident:

- (1) The land is God's;
- (2) People are God's stewards on the land;
- (3) The land's benefits are for everyone;
- (4) The land should be distributed equitably;

¹³¹Strangers and Guests: Toward Community in the Heartland (Sioux Falls SD: Heartland Project, 1980), §9.

¹³²*Ibid.*, §47.

¹³³*Ibid.*, §48.

- (5) The land should be conserved and restored;
- (6) Land use planning must consider social and environmental impacts;
- (7) Land use should be appropriate to land quality;
- (8) The land should provide a moderate livelihood;
- (9) The land's workers should be able to become the land's owners;
- (10) The land's mineral wealth should be shared.¹³⁴

The rest of part two presents the arguments for and implications of these principles. Elements in the discussions of principles six and seven merit particular attention.

Most importantly, the sixth point explicitly recognizes the legitimacy of land use planning. In addition, the bishops specifically note two of the planner's responsibilities: impact evaluation and public participation in the planning process.¹³⁵ In the seventh item, the bishops support the "highest and best use" concept for land utilization, but they give the term a slightly different definition: "how a given portion of [land] will be used should take into consideration the quality of the land and how it might best serve the community as a whole."¹³⁶ And their conclusion is that "the way [land] is used should be based on a careful consideration of the various possibilities for its use and the short and long term consequences of each."¹³⁷

The final part of the statement is a call for action in which the bishops "suggest some means by which the care and right use of the land might be promoted."¹³⁸ Regarding the Church's own role, they acknowledge that this includes not only prayer and preaching, but also public

¹³⁴Strangers and Guests, §50.

¹³⁵*Ibid.*, §67 and 68.

¹³⁶*Ibid.*, §69.

¹³⁷*Ibid.*

¹³⁸*Ibid.*, §79.

witness through the Church's use of the land. The bishops proceed to propose a number of policies which "a responsible government might enact for the common good if individuals do not practice stewardship of the land."¹³⁹ They suggest "renovation of existing houses [and] the development of vacant lots and of mass transportation systems" as alternatives to sprawling urban areas and highway networks. Calling on urban developers to be sensitive to the "ecological balance of a given area."¹⁴⁰ They also recommend that "agricultural zoning should be used, where necessary, to preserve prime agricultural land."¹⁴¹ Additional proposals dealt with other land, resources, and development issues.

In the conclusion of this statement, the bishops express their commitment to join in the effort to promote proper stewardship of the land of the region.

We hope to work with those who participated in the land hearings, or who wish to respond to our words or who have otherwise become concerned about the land's present and potential capabilities, to preserve and extend our rich heartland heritage.¹⁴²

D. Summary

This chapter has unfolded the many times the Church has expressed herself about planning and planning matters during the last two decades. These twenty years have been a period of rapid expansion in the amount of attention the Church has given to the temporal affairs of modern

¹³⁹Strangers and Guests, §82.

¹⁴⁰*Ibid.*, §88.

¹⁴¹*Ibid.*, §94. The bishops' footnote at this place reads: "We realize that many people will resist this proposal, but we believe that such zoning is necessary to conserve our disappearing prime farmland."

¹⁴²*Ibid.*, §106.

society. The references have been found in statements on a wide range of issues, manifesting the comprehensive scope of planning. From the Biblical references in the historical overview to the latest statement of the midwest bishops, use and regulation of the land has been a basic concern. Housing, the environment, economic development, and other urban (and rural) problems have also been discussed. Basic values such as the common good and human rights are encouraged. In reminding governments and citizens of their responsibilities, the Church has often recognized the need for planning in responding to the problems of modern society, especially problems of injustice. She has also identified a role for herself, stressing the need for Church involvement in efforts to resolve those problems. Table 1 identifies some of the significant values, roles, and issues discussed in the statements covered in this chapter.

The focus of this chapter has been on the Church's teachings. The volume of material amply demonstrates the chapter's opening assertion that the Church has indeed not been silent. But have her actions been consistent with her words? Chapter III will examine some of the Church's activities for evidence on this question.

Table 1. Planning Related Topics in Church Documents

Statements		Common good	Human rights	Role of government	Role of church	Citizen Participation	Urban problems	Planning	Regulation of land	Economic development	Housing	Environment	Farmland Preservation
1961	MATER ET MAGISTRA	X		X						X			
1963	PACEM IN TERRIS	X		X		X							
1965	GAUDIUM ET SPES	X	X		X	X		X	X				
1967	POPULORUM PROGRESSIO			X				X		X			
1968	The Church and the Urban Crisis				x		x						
	Human Life in Our Day						x						
1971	OCTOGESIMA ADVENIENS		X			X	X					X	
	JUSTICE IN THE WORLD			X	X					X			
1975	This Land is Home to Me		x					x				x	
	The Economy: Human Dimensions							x	x	x			
	The Right to a Decent Home			x	x	x		x	x		x		
1976	Political Responsibility...				x	x							
	CONTRIBUTION OF THE HOLY SEE...			X			X	X	X		X	X	
	Strip Mining									x		x	
1978	To Do the Work of Justice					x						x	
1979	The Family Farm								x	x			x
	REDEMPTOR HOMINIS		X					X				X	
1980	Strangers and Guests			x	x	x		x	x			x	x

Note: Boldface titles are used for global statements; all others are American statements.

CHAPTER III

THE CHURCH'S RESPONSE: ACTIVITIES

A recent issue of Planning magazine described the problems of the Boston Housing Authority and mentioned some plans to correct the situation.¹ Nothing was said about the fact that the Catholic Church, through the planning office for the Archdiocese of Boston, is taking a leading role in these plans. The Church's activities in support of or in response to city planning are not always well publicized. Nevertheless, the U. S. Catholic Church has been active in planning in a number of ways.

Chapter III presents the results of the second research phase: a series of interviews of authorities on the Church's planning related activities. The content of this chapter is derived principally from these interviews and partially from a wide range of supplemental materials. Given that the focus of this research is on the response of bishops and others in positions of responsibility in the U. S. Catholic Church, the information sought through the interviews and presented here is concentrated in three areas: the official national organization, individual dioceses, and other Catholic organizations. The discussion which follows presents a sample of the Church's response in each of these areas.

¹Robert Whittlesey, "Public Housing: Back on a Firm Foundation," Planning, 47 (March 1981) p. 19.

A. Official National Organization

At the national level, the Catholic Church in the U. S. has two bodies, each of which performs certain functions. The National Council of Catholic Bishops (NCCB) governs the Church; it is the official ecclesiastical body, comprising all the bishops of the country. The bishops' administrative arm, the United States Catholic Conference (USCC), is also the Church's national legal corporation. This two part organization has shown support for planning which is not limited to the teachings and exhortations discussed in the previous chapter. A number of projects, as well as some ongoing activities, offer evidence of this. A brief examination of each of these efforts follows.

USCC Lobbying

The USCC has participated in the policy formulation process of the federal government in two ways. One is the unsolicited expression of recommendations which is exemplified in a number of the American statements discussed in the previous chapter. The other method is lobbying and the presentation of testimony at legislative committee hearings. Among the areas in which they have been active are: community development, housing, revenue sharing, and the economy.

USCC lobbying efforts are often coordinated with those of other organizations. For example, the Office of Domestic Social Development does lobbying work with the Urban Coalition on community development legislation and low-income housing legislation; it has also cooperated with the Urban League on fair housing legislation.²

²Ron Krietemeyer, interview (October 9, 1979).

Congressional testimony is usually given by an individual as a representative of the USCC. On two different occasions in 1976, bishops testified before the Joint Economic Committee. Bishop Rausch, in his presentation on national economic policy, called for improvement of public participation in economic development decisions. Archbishop Donnellan's testimony covered a number of recession-related issues, including housing; on that point, he called for "a revitalized national housing commitment."³ Marvin Mottet, the Executive Director of the Campaign for Human Development, in cooperation with the National Conference of Catholic Charities, has testified on the use of revenue sharing funds.⁴

Affiliation with the USCC

The USCC has tax exempt status with the Internal Revenue Service (IRS) under Section 501(c)(3) as a religious non-profit organization; groups to which the USCC grants affiliation automatically receive the benefits of this status without having to prove their own eligibility to IRS. Among the organizations affiliated with the USCC are the National Center for Urban Ethnic Affairs, the Catholic Conference on Ethnic and Neighborhood Affairs, and the National Catholic Rural Life Conference (NCRLC). The NCRLC helped the heartland bishops to prepare Strangers and Guests, the statement on land use issues which was discussed in Chapter II. While each of these organizations operates independent of

³USCC, Full Employment and Economic Justice: Resources for Education and Action (Washington: USCC, 1977), pp. 36-37.

⁴Marvin Mottet, personal communication (August 27, 1980).

the USCC, this legal relationship is important enough to have been the first thing mentioned by a former president of NCUEA when he was asked what sort of support the Church has given to NCUEA.⁵

USCC Housing Seminar

In April of 1976, the Department of Social Development and World Peace, in cooperation with eight other Catholic groups from both inside and outside the USCC, sponsored a two day seminar on housing and community development. The seminar, "Decent Neighborhoods and Communities: A Challenge for the Church," resulted from and responded to the bishops' housing statement six months earlier. Speakers addressed housing needs and policies, and workshops presented information in three categories: issues, the role of the Church, and tools.

Bicentennial Consultation

In February of 1975, the NCCB initiated a two-year program of discussion and dialogue on social justice. This program, "Liberty and Justice for All," included a series of seven three-day hearings in various cities across the country as well as countless parish discussions. The issues and suggestions raised in these sessions became the basis for working papers and action proposals for consideration and deliberation during the next phase of the bicentennial program, a national Catholic convocation entitled "A Call to Action." The resolutions which came out of this conference were used as a basis for To Do the Work of Justice, the five-year plan of action for the American

⁵Robert J. Corletta, interview (September 24, 1980).

Catholic community.⁶ Among the resolutions, those in the categories of Nationhood and Neighborhood were particularly concerned with issues of community.

The first resolution in the section on Nationhood was "Political Responsibility." It called for Church groups to sponsor political education programs which would explain "a) the way public policy is made; b) the relationship between public policy and the Gospel . . . ; and c) the duties of citizenship."⁷ It also recommended the establishment of local, state, and national committees for political responsibility to carry out these activities, working with other church and civic groups where possible.

The second Nationhood resolution, "Goals for Public Policy," recommended particular national policy goals. Among these was a call for action to (1) control land use and land speculation, (2) promote resource conservation and environmental protection, and (3) "involve local communities in policy decisions about land use." Another of the goals called for public action to ensure decent affordable housing for all Americans. Finally, one of the other recommendations included a statement of opposition to redlining and neighborhood disinvestment.⁸

"The Church and Neighborhood Action" was one of the resolutions on Neighborhood. It recommended that parish churches get involved, financially and personally, in community organizing projects and in neighborhood preservation and development. At the diocesan level, it called

⁶NCCB, A Call to Action; An Agenda for the Catholic Community (Washington: USCC, 1977), p. 5.

⁷Ibid., p. 85.

⁸Ibid., pp. 86-88.

for the establishment of an office of community affairs and for a recognition of the role the Church can play as a channel of communication in political policy debate.⁹

The Neighborhood resolution on "The Church and Community Development" came out of the recognition that "neighborhood . . . is a valid and viable concept for urban and rural living and it is the core concept which should give direction and purpose to all urban and rural planning and development."¹⁰ To assist in community development and in the formulation of community development policies, recommendations are made for each diocese to identify and study the uses of its resources, and then develop a social justice plan, including an implementation schedule. This resolution also calls for the establishment of offices of social concerns at the diocesan, state, and national levels for the coordination of Church actions "on behalf of community development." A related recommendation proposes that each diocese hire professional staff to monitor public policy and program initiatives and support organizations lobbying on community issues.¹¹

In addition to the proposals in these four resolutions, the delegates to the conference addressed issues such as economic development and natural resource utilization in their recommendations contained in other sections.¹²

⁹NCCB, A Call to Action; An Agenda for the Catholic Community (Washington: USCC, 1977), pp. 97-99.

¹⁰Ibid., p. 99.

¹¹Ibid., pp. 99-102.

¹²Ibid., pp. 129, 72, and passim.

The Parish Project

In 1978, the NCCB established The Parish Project for providing technical assistance to parishes and for researching the keys to effective parish ministry. The staff works towards these ends by (1) evaluating and disseminating information about existing programs and resources for parish development and (2) investigating individual parishes in an effort to discover and understand the elements of successful parish ministry. One of the tools of The Parish Project is a bi-monthly publication which reports on research, reviews books, shares information about resources, and provides examples of parishes which are involved in the community around them as well as their own renewal. A directory of national consultants, Parish Development: Programs and Organizations, has been compiled by the staff; it details, among other things, skill areas in which courses/workshops, consultation, and/or printed materials are offered by these groups. Some of the areas listed are: Imagining the future, management by objectives, Programming Planning Budgeting System, financial planning, facilities planning, evaluation, and community organization.

Campaign for Human Development

In November of 1969, the NCCB adopted a resolution written by the USCC Urban Task Force which called for "a National Catholic Crusade Against Poverty." The result was the formation of the Campaign for Human Development (CHD) which began its annual Thanksgiving season collections in 1970. CHD's efforts are aimed at educating people on the importance of social justice, and raising money (over \$79 million in the first ten years) to fund self-help community-based projects designed to

bring about the institutional changes needed to free people from the cycle of poverty.

CHD's approach to funding decisions reveals a concern for the common good of the cities, towns, and rural areas in which it supports programs.

Economic and social development which aids the larger community is a primary goal of the Campaign and therefore will have the highest priority. . . . Strongly encouraged are those projects which will generate cooperation among and within diverse groups in the interest of a more integrated and mutually understanding society.¹³

Among the seven CHD project categories are Social Development, Housing, and Economic Development. The first of these categories, which accounts for more than half of all CHD activity, is almost entirely made up of funding for community organizing efforts.¹⁴

Community organizations which have been funded by CHD sometimes have substantial interaction with city planners. For example, the St. Clair-Superior Coalition (Cleveland OH) has a planning committee which has worked with the city's planning director;¹⁵ the Greenpoint-Williamsburg Coalition (Brooklyn NY) has confronted the local planning board with community problems;¹⁶ and COPS, which stands for Communities

¹³"Who Gets the Money?" Origins (October 25, 1971), p. 9.

¹⁴CHD, Let Justice Flourish; CHD Report 1980 (Washington: USCC, 1980), pp. 9-10; Thirsting for Justice; CHD Report 1979 (Washington: USCC, 1979), pp. 29-32.

¹⁵National Commission on Neighborhoods. People, Building Neighborhoods; Final Report to the President and the Congress of the United States (Washington: GPO, March 19, 1979), Appendix, p. 1224.

¹⁶*Ibid.*, p. 633.

Organized for Public Service, (San Antonio TX) regularly discusses and debates projects being proposed in its community.¹⁷

In San Antonio, the combination of CHD's initial grants and continued local Church support has helped to make COPS a nationally known success. COPS has been active in a number of planning issues including neighborhood revitalization and capital improvements programming. COPS has also been a significant force in support of a comprehensive plan to guide the growth of the metropolitan area. Beatrice Gallego, former president of COPS, explained that such a plan is "an action that San Antonio should have and that has been a big struggle for us in San Antonio because the developers don't want a master plan."¹⁸ The Church is an active participant in COPS' efforts.

COPS' most important success factor is its association with the Catholic Church. . . . It provides COPS with a financial base and a sense of permanence. It is the place where leaders are found, and it provides a constant way for people to keep in touch.

.
COPS' structure is built right into the Catholic churches. . . .
A local COPS is a Catholic parish which has decided to pay dues and join. . . . But the Catholic churches are the center of activity and COPS' most important voluntary association.¹⁹

The participation of the bishops of San Antonio and numerous priests in many COPS activities has also demonstrated the Church's support and encouraged widespread community participation.²⁰

¹⁷National Commission on Neighborhoods, Appendix, pp. 464-73; Beatrice Gallego, interview (October 14, 1980).

¹⁸Beatrice Gallego, interview (October 17, 1980).

¹⁹National Commission on Neighborhoods, Appendix, p. 470.

²⁰Ibid., pp. 458-65 and 471.

Dineh Cooperatives Inc. (DCI) is an organization which offers an example of CHD's support for economic development projects. Seed money from CHD was "crucial" for DCI in getting accepted as a government designated Community Development Corporation and subsequently obtaining \$1.5 million in federal funds under that program. In addition, DCI is helping to develop a shopping center and a hospital for the 30,000 people in the Chinle AZ area, and it is "promoting land use and growth planning" in the region.²¹

Twenty-five percent of the money raised through the CHD collections remains within each diocese for projects of its own choosing. One example follows. Many of the dioceses in the New York area have been involved in the development of housing for the people of the region.²² A good example of this activity can be found in the diocese of Rockville Centre on Long Island. Monsignor Henry J. Reel directs the diocese's Human Development Office, which is supported by local CHD funds. Having completed one planned housing development in Selden NY, Msgr. Reel is now working with planners and community officials in the Town of Hempstead on a project within an urban renewal area. The Human Development Office also uses information from the regional planning board to guide funding decisions.²³

²¹CHD, CHD Report 1980 (Washington: USCC, 1980), pp. 3-4.

²²Based on personal communications with Patrick Erwin (February 5, 1981), Martin Schuck (August 19, 1980), and Harry Byrne (September 19, 1980).

²³Henry J. Reel, personal communication, October 1, 1980; Timothy J. McInerney, "A Diocese helps the Elderly Face the Housing Crunch," Our Sunday Visitor, December 10, 1978, p. 6.

B. Individual Dioceses

Diocesan activities in support of city planning efforts have exhibited a great diversity. Significant diocesan responses frequently come (as will soon be seen) as a result of the initiative of one or several individuals, either bishops or priests, and are too diverse to allow simple classifications. The four dioceses whose actions are briefly described here offer insight to the role of the individual diocese in actively responding to urban planning concerns.

Chicago

The involvement of the Archdiocese of Chicago in city planning activities goes back to 1954 when Cardinal Stritch initiated the Cardinal's Committee on Conservation and Urban Renewal. Because of his concern both for the impact of large post-war population shifts on parishes in the older urban areas and for the housing problems faced by low income people, "the Cardinal was quick to set up a committee to consider the implications of [the 1954 state and federal renewal] legislation for the organizational and social concerns of his diocese."²⁴ Cardinal Stritch appointed Monsignor John J. (Jack) Egan as executive director of the Committee in 1957, and under his direction, it became an active participant in urban renewal matters.

The most publicized incident was the Committee's criticism of certain aspects of the Hyde Park-Kenwood Urban Renewal Plan. The Plan took shape over the period from 1953 through 1958, principally through the

²⁴Peter H. Rossi and Robert A. Dentler, The Politics of Urban Renewal (New York: Free Press of Glencoe, Inc., 1961), pp. 225-26.

efforts of the administration of the University of Chicago, the South East Chicago Commission (which primarily represented the interests of the university, other local private institutions, and businessmen), and the Hyde Park-Kenwood Community Conference (a citizens' organization).²⁵

In some instances, even the Community Conference was co-opted by the university.²⁶ When the Plan was released in 1958, Msgr. Egan, with the approval of Cardinal Stritch, fought to modify it; he thought it would perpetrate social injustice against the residents of the area.²⁷

Specifically, Msgr. Egan and the Committee were critical of the extensive amount of housing scheduled to be demolished and of the Plan's inadequate relocation provisions. The Plan proposed the removal of housing which was primarily occupied by Blacks and low income groups, which would further reduce an already insufficient housing stock.²⁸

Many of the objections of the Cardinal's Committee were also held by other groups; the unique contribution of the Committee was that it pointed out "the lack of comprehensive planning for the city," citing the need to consider the impacts this type of urban renewal would have if it were implemented throughout the city.²⁹ (The Plan was touted as a model for neighborhood renewal in the entire metropolitan area.)

²⁵Rossi, p. 76.

²⁶Ibid., pp. 187-88.

²⁷Andrew M. Greeley, The Catholic Experience (Garden City NY: Doubleday & Co., Inc., 1967), pp. 268-69; see also, Rossi, p. 227.

²⁸Rossi, p. 229.

²⁹Ibid., p. 231.

When Cardinal Meyer arrived in Chicago in 1961, he established an Archdiocesan Office of Urban Affairs, which replaced the Cardinal's Committee. Msgr. Egan continued his duties in this Office and devoted much effort to the "technical problems of housing, planning, renewal, and redevelopment."³⁰ During the late 1950s and early 1960s, the Archdiocese (through Egan's work) was successful in getting a good number of pastors throughout the city, especially in renewal areas, to work with their neighborhoods and with each other on the proposals and issues of the urban renewal program.³¹ However, this period of substantial Archdiocesan activity in planning issues came to an end when Cardinal Cody took over in Chicago and closed down the Office of Urban Affairs about 1965.³²

Baltimore

In the fall of 1965, the new Archbishop of Baltimore, Lawrence Cardinal Sheehan commissioned a professional planning study of the Church in the city of Baltimore. Cardinal Sheehan had several motives

³⁰Greeley, p. 271.

³¹Interview with Michael Schiltz (April 20, 1981); an example of pastoral participation can be found in Ed Marciniak, Reviving an Inner City Community (Chicago: Loyola University, 1977), p. 19.

³²There is a postscript to this story. On March 1, 1981, the Association of Chicago Priests presented Msgr. Egan with its John XXIII Award for his "outstanding contribution to the Church in Chicago." It reads: 1981 John XXIII Award--JOHN J. EGAN who is a nationally influential pastor and bridge builder in the best sense. Through his many pioneering years of creative work in parish, family life, urban affairs, ACP, and the Catholic Committee on Urban Ministry, he has provided not only a persistent vision of the best the Church has to offer in its social ministries but also has nurtured many to effectively carry out this work.

for taking this action: he saw a need for coordinating the efforts of the Church in the city; he had a great concern for the urban poor; and the diocese had growing plant, personnel, and fiscal problems.³³

The person selected by the Cardinal to direct the Baltimore Urban Parish Study was Fr. Robert G. Howes, then Chairman of the Program of City and Regional Planning at the Catholic University of America. The staff which Howes selected consisted of five city planners (including himself), an architect, and an economist. Besides Fr. Howes, one other planner and the economist were priests. Fr. William J. Lee, the economist, was an example of the Church's involvement in the city prior to the study; he was on the board of the Archdiocesan Inner City Office and a vice-president of the Baltimore Citizen Planning and Housing Association when he was selected for the Parish Study.³⁴

The study process began with the collection and analysis of information about both the Church and the city. Other planning studies were examined, field surveys were conducted, and data bases were tapped. From these sources, the staff synthesized information on existing and anticipated situations, and assessed them.³⁵ The final step was the development of two sets of goals and recommendations, one for the Church in the metropolitan area and the other for the Church in the neighborhoods. The goals of the Parish Study stressed the Church's

³³Robert G. Howes, "The Baltimore Urban Parish Study: the Changing Church in the Changing City," The Catholic World, 207 (July 1968), p. 153

³⁴Robert G. Howes, Steeple in Metropolis (Dayton OH: Pflaum Press, 1969), pp. 125-26.

³⁵Ibid., pp. 129-31.

civic responsibility, recognizing that she can assist in shaping plans and programs, acting on her own as well as in cooperation with others.³⁶

The first staff recommendation--establishment of an Archdiocesan Office of Planning and Development (APD) directed by a professional city planner--was implemented while the Parish Study was still underway. The APD received numerous planning and coordinating responsibilities. Other staff recommendations addressed the roles of Archdiocesan agencies such as the Urban Commission (formerly the Inner City Office). Special attention was given to the planning and development of urban housing through cooperative efforts with city agencies and other churches.³⁷

While not all of the recommendations of the study were implemented, housing efforts and the work of the Urban Commission were substantial, and the APD was involved in these as well as other activities.³⁸ Many of the functions which the study recommended for the APD (e.g., providing technical assistance to the Urban Commission and others, and operating as a referral and coordinating body) were transferred to its successor, the Department of Pastoral Planning and Management, in the early 1970s.³⁹ However, today this department is "much less concerned with city planning" than the APD was, and more interested in "the application of certain planning principles . . . to the Church [itself]."⁴⁰

³⁶Baltimore Urban Parish Study Committee, Baltimore Urban Parish Study (Baltimore: Archdiocese of Baltimore, 1967), pp. 6, 29, and 58.

³⁷Ibid., 19-27.

³⁸Jack Ladd Carr, interview (October 15, 1980).

³⁹Thomas Donellan, interview (May 14, 1981).

⁴⁰Jack Ladd Carr, interview (October 15, 1980).

Boston

The Church in Boston is working actively, in cooperation with planners, to address the needs of the metropolitan area. A record of involvement in the modern city's life can be traced back at least to the 1954 inception of the Seminar on the Problems of Metropolitan Boston, sponsored by Boston College, a Jesuit run institution which held the event four or five times a year.⁴¹ But the most significant efforts have come at the Archdiocesan level through the leadership and support of Cardinals Cushing and Medeiros.

In the 1960s, the Boston Redevelopment Authority (BRA) was at the center of the planning and urban renewal activity which occurred in the city. The chairman of the five-member BRA board from 1961 until 1970 was the editor of the local Catholic newspaper, Monsignor Francis J. Lally. "Cardinal Cushing, who was then Archbishop of Boston, encouraged [Lally's] participation in all aspects of the BRA effort,"⁴²

approved the venture and felt it was a response to the social needs of the city--that it would help the poor and it would help the disadvantaged, it would give a better living environment for the total community.⁴³

Thus, although Msgr. Lally was by no means speaking for the Church, he was speaking from the Church; through his work he brought the Church's presence, if not her influence, into the planning process. And his editorial position "allowed for a rather wide communication with the

⁴¹Robert G. Howes, The Church and the Change; An Initial Study of the Role of the Roman Catholic Church in the Changing American Community (Boston: St. Paul Editions, 1961), p. 32.

⁴²Francis J. Lally, personal communication (September 9, 1980).

⁴³Francis J. Lally, interview (October 16, 1980).

diocese and its parishes on urban planning matters."⁴⁴ In addition to Msgr. Lally, there were other priests who were active in various BRA urban renewal projects, and their role was a particularly prominent one in the Charlestown area.⁴⁵

During this time, Cardinal Cushing played a key role in the response of the Catholic Church in Boston to city planning. Not only did he give his approval to Msgr. Lally's involvement, but he also encouraged and promoted others who were endeavoring to build bridges between the Church and planning.⁴⁶ Finally, the Cardinal provided guidance and inspiration to many Catholics working "in the area of civic readjustment through the publication of his [pastoral letters]" in which he often spoke of responsibilities of the Church to the surrounding community.⁴⁷

In 1968, Cardinal Cushing selected Fr. Michael Groden to begin the Archdiocesan Planning Office for Urban Affairs. Since its inception, the Office has been the channel for a large amount of diocesan activity in planning for the metropolitan area. Fr. Groden, who spent some time studying planning at Harvard, serves as the Director of the Office, of which he says:

⁴⁴Francis J. Lally, personal communication (September 9, 1980).

⁴⁵Langley Carleton Keyes, Jr., The Rehabilitation Planning Game (Cambridge MA: MIT Press, 1969), pp. 87-142.

⁴⁶Richard Cardinal Cushing, "Foreword," in Howes' The Church and the Change, pp. 19-21.

⁴⁷Howes, The Church and the Change, p. 25; see also pp. 175-176. Among Cardinal Cushing's letters are: "The Christian and the Community" (1960); "Moral Values and the American Society" (1961); and "The Servant Church" (1966).

There are times when we have one or several planners on the staff; we're oftentimes working with outside planning groups and individuals, so that the level of cooperation between the Office and other entities, both municipal and private--either private non-profit or private profit--operations, has been fairly extensive, really since the Office began. . . . And all major program components of this Office are subject to the prior approval of the archbishop. In effect, we are the, sort of, urban affairs and public policy arm of the Archdiocese.⁴⁸

Using Archdiocesan financing, the Office has undertaken four major mixed-income, cooperative housing developments. All four sites for this program are in affluent areas outside the city of Boston itself, and together they account for 309 housing units. One of the by-products of the Office's work in this area is that the Metropolitan Area Planning Council has recommended to several suburban communities that they go to the Archdiocesan Planning Office for advice on housing planning.⁴⁹

The Office is currently working as a participant, alongside the BRA and the Boston Housing Authority, in an effort in which the Office is "kind of the leader of this entity to try to do something quite innovative with one of the more troubling public housing developments" in the central city.⁵⁰ The Office has also helped individual parishes develop responses to community planning proposals. Over all, the nature of the relationship between individual parishes and the Office has varied greatly, but the Office is beginning a program called the Urban Learning Parish Network which has the potential for increasing grass-roots Church participation in planning issues.⁵¹

⁴⁸Michael Groden, interview (October 4, 1980).

⁴⁹Ibid.

⁵⁰Ibid.

⁵¹Ibid., and Archdiocese of Boston, Planning Office for Urban Affairs. "Urban Learning Parish Network." (12 pp.) October 30, 1980.

St. Paul and Minneapolis

Archbishop Leo C. Byrne established the Urban Affairs Commission (UAC) in 1968 and gave it a mandate to formulate the social ministry policies and programs of the Archdiocese of St. Paul and Minneapolis. His successor, Archbishop John Roach, has continued this support because, as he puts it, "The Church has an absolute responsibility to bring the Gospel of social justice to people."⁵² In this capacity, the UAC is responsible for social justice education and diocesan CHD activities; but its involvement with planners and planning issues has come through its other two major programs, Parish Development and Action Research.

The Parish Development program endeavors to use the institutional and human resources of the Church to address social needs and to build the urban community. The work of the UAC in this area has included support for the Inner Urban Catholic Coalition which was formed to address urban problems in Office of Economic Opportunity target areas in the twin cities. The UAC is also working to develop an effective program of social ministry at the parish level.

The Action Research program has been the primary emphasis of the UAC in recent years, and an Issues Committee was created to facilitate the implementation of this priority.

Through the Issues Committee, the Commission focuses on several key issues in the metropolitan area, researches them and makes specific recommendations for action to the Commission itself, the Archbishop and other agencies in the church structure.⁵³

⁵²Quoted in enclosure with personal communication from Janet Mathison (September 6, 1980).

⁵³Ibid.

The most recent major research topic on which the UAC has acted is urban redevelopment. It established the Redevelopment Task Force to study the issues presented by redevelopment and make recommendations to the Commission. The Task Force held a series of round table discussions in which fifteen people participated. These people, all of whom have been involved in redevelopment projects in the area, were chosen to represent the three principal actors in redevelopment: the private, governmental, and neighborhood sectors. Two of the participants were city planners, and discussion of planning occurs throughout the Task Force's report.

The perspective of the report is one of attempting to discover how the Church can provide assistance in urban redevelopment projects. One of the four issue areas addressed in the study is the "Role of the Church." In this area, participants were asked about what the Church has done and what she could or should do in the redevelopment process.

In discussing redevelopment projects:

Participants from neighborhoods emphasized the importance of bringing the neighborhood into the planning of a project virtually at the beginning and giving adequate time for a review process. The ability to do this depends upon success in locating neighborhood leadership.⁵⁴ (emphasis added)

If neighborhood leadership is necessary for the neighborhood to participate effectively in the planning process, then Church involvement in community organizing and her support for citizens' groups is a very important element in the success of neighborhood planning. The report

⁵⁴UAC Redevelopment Task Force, "Report to the Urban Affairs Commission" (June 1980), p. 6.

asserts that this is an area in which the Archdiocese can continue to foster its involvement in urban redevelopment.

The report recommends that the UAC "recognize urban neighborhood redevelopment . . . as a serious issue area worthy of continued examination and activity," and that it "facilitate communication among the actors regarding the issues."⁵⁵ Finally, the Task Force's study proposes that the Commission undertake a project to provide resources to neighborhood groups, and to educate parishes and pastoral ministers about how they can participate in urban redevelopment.⁵⁶

In September of 1980, the UAC accepted the report of the Redevelopment Task Force, and the perspective presented in the report was adopted by the UAC as a guide for its involvement in redevelopment issues. Since September, the UAC has been working with three Minneapolis neighborhoods to coordinate a comprehensive redevelopment strategy for their sector of the city; the UAC is doing this by providing technical assistance to the Neighborhood Venture Coalition, an outgrowth of earlier neighborhood efforts. The UAC is also responding to requests from other center city community groups to assist them in planning for redevelopment.⁵⁷

In 1979, the UAC sponsored a hearing on urban land use issues for the Strangers and Guests statement discussed in Chapter II. As a part of its efforts to promote participation in the hearing, the Commission's staff wrote "To Rebuild the City," a position paper covering issues such

⁵⁵UAC Redevelopment Task Force, p. 7.

⁵⁶Ibid., p. 8.

⁵⁷Ted Snyder, interview (April 21, 1981).

as housing, land use controls, economic development, and public policy, and considering how the Church--as institution and as people of God--should get involved.⁵⁸

The Archdiocese has also been involved in planning issues through the Archdiocesan Community Development Commission (ACDC). The ACDC provides technical assistance to organizations which wish to develop low and moderate income housing; it has sometimes acted as developer itself, securing its own financing, etc. It has worked to develop housing for a number of difficult to place groups, including people with mental illness and the rural elderly. The ACDC is now getting into housing management, both directly and by offering technical assistance, with the objective of improving living conditions for residents of low income housing. It is also currently working with one district planning council on the development of cooperative housing project.⁵⁹

Other Dioceses

Diocesan involvement with city planners and their affairs is not limited to the places just described. Other cities have similar records of diocesan activity, as these four examples illustrate.

In Washington, D.C., Cardinal O'Boyle supported several types of activities in the 1960s. The Archdiocese had an Office of Urban Renewal and Redevelopment, and later an Office of Urban Affairs with a professional city planner. The Cardinal testified on behalf of the District of Columbia's first fair housing law. O'Boyle also encouraged all his

⁵⁸UAC, "To Rebuild the City" (September 1979), pp. 1-8.

⁵⁹Ted Snyder, interview (April 21, 1981).

priests to take an interest in urban renewal planning.⁶⁰ When Cardinal Baum succeeded O'Boyle, the Archdiocese decreased its formal involvement in these issues. Now Archbishop Hickey is reemphasizing such matters, as indicated by his selection of a special advisor for public affairs--urban expert and former Assistant Secretary of HUD, Monsignor Geno Baroni.

In Cleveland, the Commission on Catholic Community Action (CCCA) is an Archdiocesan agency, and it has worked closely with the city's planning department. Harry Fagan, who directs the CCCA was a close friend of former planning director, Norman Krumholtz, and the CCCA sometimes took advocacy positions in support of the city planning staff's recommendations.⁵⁹

In New York, the Archdiocesan Committee on Housing and Urban Renewal is chaired by an auxilliary bishop. This committee has worked with a number of "planning groups and city agencies involving planning especially the City Planning Commission," and it has provided technical assistance for non-profit housing projects in the Archdiocese.⁶⁰

In Philadelphia, the Archdiocese's Office for Urban Ministry is engaged in a diocesan planning process. "When this process was initiated in West Philadelphia, (the Executive Assistant of the Office) sought out the chief City Planner to learn what the city was planning for West Philadelphia."⁶¹

⁶¹Harry Fagan, interview (October 20, 1980).

⁶²Harry Byrne, personal communication (September 19, 1980).

⁶³M. Eleanor Christine, personal communication (October 8, 1980).

Diocesan planning-related activities such as these may not be the norm, but neither are they isolated incidents. And, as the diversity of this section demonstrates, the diocesan response is certainly not monolithic or simplistic.

C. Catholic Organizations

The Catholic Church is more than just the official ecclesiastical structure of the NCCB/USCC and the dioceses, and some Catholic organizations have carried on planning related activity worthy of mention. The efforts of five groups are briefly described here. These five are a sample which shows a diversity of activities and programs, but other organizations are also active in similar ways.⁶⁴

National Federation of Priests' Councils

Founded in the late 1960s, the National Federation of Priests' Councils (NFPC) is a nationwide representative body designed to enable priests to work together "on a national level to deal with matters involving their lives and ministries."⁶⁵ The NFPC has addressed issues such as Church investment, urban problems, and energy. Typically, a topic of study is selected at a national meeting and the NFPC's staff

⁶⁴For example, the Catholic Committee of Appalachia assisted in the formulation of This Land is Home to Me; the Center for Applied Research in the Apostolate held a conference to identify urban research issues; the Catholic Worker Movement, with its zealous commitment to the social implications of the Gospel, has been involved in housing issues in some urban areas; and the National Conference of Catholic Charities' past and present activities have often attempted to provide a coordinated response to urban problems.

⁶⁵"National Federation of Priests' Councils," New Catholic Encyclopedia (Washington: McGraw-Hill, 1974), Vol. 16, p. 315.

spends one or two years investigating the issue and preparing a statement on it. The statement is then approved at a national convention.

In April of 1978, the NFPC released Hear the Cry of Jerusalem, which is called "A National Urban Pastoral Statement." This statement was developed with the assistance of urban ministers throughout the country. It is an exhortation which expresses convictions and blunt criticisms on the basis of intimate interaction with the victims of existing urban conditions, and planning is one target of these criticisms.

The NFPC's condemnation is directed at that type of "calloused planning" which produces programs that "develop the commercial interests and ignore neighborhoods, services and people in need."⁶⁶ The statement contains charges that (at least at the federal level)

all present urban concerns and planning are focused upon changing the appearance of the stones, not the substance of human life. Planners are talking about revitalization of cities, not people; government agencies are developing urban policies that do not concern either the poor or their future⁶⁷

Moving beyond a chronicle of the failures of political, economic, and even religious institutions, the authors of the NFPC statement call for a stoking of the fires of justice within the Church. "If the city is to be made new then the burden for such undertaking rests in large part with the people in local dioceses, parishes and special ministries."⁶⁸ In the first area, one suggestion is for "comprehensive diocesan planning" guided by a concern for the poor;⁶⁹ such an effort

⁶⁶NFPC, Hear the Cry of Jerusalem (Chicago: NFPC, 1978), pp. 1-2.

⁶⁷Ibid., p. 2.

⁶⁸Ibid., p. 6.

⁶⁹Ibid.

would require at least a cooperative relationship with the area's urban planners. One proposal in the area of special ministries is even more specific.

Urban Faith Centers should be established to take responsibility . . . for monitoring urban development programs and legislation in the best interests of the people of the urban area These centers should consider partial staffing by those persons of faith who have expertise in the social sciences such as economists, social and political scientists, etc.⁷⁰

The significance of the NFPC's urban pastoral lies in its use by the diocesan priests' councils across the country. (For its part, the NFPC has continued to encourage application of the pastoral, especially the concept of Urban Faith Centers, to the nation's urban areas.⁷¹) It offers a framework for an ecclesial response to the city's problems--a framework in which planning occupies an important position.

National Center for Urban Ethnic Affairs

In 1970, Monsignor Geno Baroni left his position as Program Director for the Urban Task Force of the USCC to establish the National Center for Urban Ethnic Affairs (NCUEA). NCUEA was intended to be "a response to the intensifying urban crisis and the need to develop and legitimize ethnic, racial, and cultural diversity in American society."⁷² NCUEA's approach consists primarily of conducting research and providing technical assistance in a number of areas of urban

⁷⁰NFPC, Hear the Cry of Jerusalem, p. 6.

⁷¹Tom Peyton, "Report: Convocation on Urban-Core Ministry; Pittsburgh, Pa., November 12-14, 1979," mimeo, pp. 1-2.

⁷²Ron Pasquariello, "National Center for Urban Ethnic Affairs," New Catholic Encyclopedia (Washington: McGraw-Hill, 1979), Vol. 17, p. 453.

activity, including housing, community development, neighborhood economic revitalization, and neighborhood planning.⁷³

In addition to being founded by Msgr. Baroni, who developed the concept for the center in connection with his work for the Urban Task Force, NCUEA has several other connections with the Church. Although it is an independent non-profit corporation, NCUEA is affiliated with the USCC for tax purposes. Another tie is the funding received from the Campaign for Human Development for some NCUEA projects.⁷⁴ Finally:

NCUEA is unique in that it recognizes the importance of ethnicity and of religious organizations, particularly the Catholic Church, in revitalizing neighborhoods and in saving cities. The Catholic Conference on Ethnic and Neighborhood Affairs was founded on the basis of an initiative of NCUEA which maintains an office of ethnic affairs and an office of religious affairs.⁷⁵

This group has also served as a channel for NCUEA funds into a number of projects, including several planning related sub-grants.⁷⁶

In the summer of 1975, the Northwest Community Organization (NCO) in Chicago contracted with NCUEA for professional planning services which were needed to develop a community plan for the East Humboldt Park area. NCUEA assigned Marcia Kaptur, a member of its staff whose "experience with neighborhood planning stressed intensive community involvement in the plan-making process."⁷⁷ As a consultant to the

⁷³Pasquariello, "National Center for Urban Ethnic Affairs," p. 453.

⁷⁴NCUEA, 1977 Annual Report (Washington: NCUEA, 1977), p. 21. This amounts to about \$200,000 for active projects as of August 1977.

⁷⁵Pasquariello, p. 454.

⁷⁶NCUEA, 1977 Annual Report, pp. 12-17.

⁷⁷Ed Marciniak, Reviving an Inner City Community (Chicago: Loyola University, 1977), p. 34.

people of the community, Kaptur helped citizen-staffed committees to carry out surveys and to develop evaluations and recommendations for each of the eight neighborhoods in the study area. "As the chief author, Kaptur would take the overall responsibility for integrating the community objectives and neighborhood priorities, as assembled by the six sub-committees, into the final plan."⁷⁸ Lewis Hill, the Commissioner of Chicago's Department of Development and Planning commended the people who worked on the plan, and downtown business leaders strongly endorsed the recommendations in the final 103 page report.⁷⁹ NCUEA also helped NCO obtain a grant of \$31,500 from the Campaign for Human Development to implement the first phase of the East Humboldt Park plan.⁸⁰ NCUEA has provided this type of comprehensive planning assistance to numerous other neighborhood organizations in places like Washington, Providence, Takoma Park, and New Brunswick.⁸¹

At the present time, NCUEA's most significant planning efforts are coming out of its Neighborhood Economic Revitalization program. The two means which NCUEA uses in this program are conducting workshops and producing publications. Some of the cities in which NCUEA has held workshops are Kansas City, Chicago, St. Louis, and New Orleans; the last of these was sponsored by the local Archdiocese, among others. The St. Louis National Neighborhood Revitalization Conference, which took

⁷⁸Marciniak, Reviving an Inner City Community, pp. 38-39.

⁷⁹Ibid., p. 62; see also, NCO, Program for Improvement: 1977-1980, Summary (Chicago: NCO, 1976), p. 4.

⁸⁰Ibid., p. 61.

⁸¹NCUEA, Newsletter (January 1977), p. 5.

place in March of 1979, contained sixteen workshops, including Neighborhood Planning, Housing Development, and Housing Rehabilitation. NCUEA has sixteen publications on neighborhood revitalization and reinvestment, including the proceedings of five of its workshops. The workshops and publications prepared by the NCUEA staff as a part of this program is a source of training and information for many planners and other interested persons.

National Pastoral Planning Conference

When Baltimore's diocesan planning office was established in 1966, it was the first in the nation; by 1980, there were 50 or more, most of them in the larger and more prominent dioceses in the country. Most of these planning offices are represented in the National Pastoral Planning Conference (NPPC), which was founded in 1973 to promote the effective use of pastoral planning.

Pastoral planning is more than merely church administration and management. "Pastoral planning is planning directed toward carrying out the pastoral mission of the Church."⁸² Organizational efficiency is not the end, but the means. Fr. Robert Howes, who was also one of the founders of the NPPC, defined pastoral planning as "the application of planning to and in churches."⁸³ In other words, it focuses the process used in city planning on a different subject.

⁸²Ed Sullivan, "Pastoral Planning," New Catholic Encyclopedia, Vol. 17, p. 488.

⁸³Robert G. Howes, interview (September 6, 1979).

The NPPC itself does not get involved in city planning. But when the NPPC promotes pastoral planning in the Church by "assisting those in this ministry, providing training and a forum for information sharing, and representing pastoral planners to other national organizations,"⁸⁴ it is encouraging attitudes which are supportive of city planning as well. In addition, a number of the individual members of the NPPC are professionally trained city planners.

The Catholic University of America Planning Program

The central figure in the creation of a city planning program at the Catholic University of America (CUA) was Fr. Robert G. Howes. In 1960, Fr. Howes received a master's degree in city planning from the Massachusetts Institute of Technology. That August, he chaired the Workshop on Housing and Planning at the annual convention of the National Catholic Social Action Conference (NCSAC); Howes sponsored The Niagara Declaration, a report of the workshop's recommendations for Church action in urban affairs.⁸⁵ The second point in this statement reads:

2. We urge as soon as possible that a faculty of City and Regional Planning be established at an American Catholic university of major standing. Such a faculty could focus on the concept of Planning as it relates to the Natural Law, and would permit us to channel our young men and women into vital vocations in the area of civic change. It would, eventually, operate to put at the disposal of the hierarchy an increasing volume of research material relevant to the whole area of the changing American metropolis. We also recommend that Catholic colleges and universities seriously consider the possibility of conducting workshops and public seminars on the problems of metropolitan society.⁸⁶

⁸⁴Sullivan, "Pastoral Planning," p. 458.

⁸⁵Howes, The Church and the Change, p. 23.

⁸⁶Ibid., p. 164.

CUA's administration made a decision in about February of 1963 to teach city planning in its civil engineering department. Shortly thereafter, Fr. Howes spoke with the department head and it was decided that

they wanted me to come and start teaching in the fall a course in city and regional planning. . . . I started teaching it and then I developed a prospectus for a full degree program in city and regional planning. . . . I think it was in '67 or '68 that we finally got the program approved by the AIP. We were the first approved planning program in the District [of Columbia, and] I'm sure we were the first Catholic school to have an approved [program] by the AIP.⁸⁷

Howes was the first chairman of the program and he recalls that the administration "all encouraged me" in developing it.⁸⁸ And Fr. Howes in turn continued to encourage other Catholic universities to be more responsive to the city and its needs, devoting one of the five chapters of his 1969 book to the role of the "Church University in Metropolis."⁸⁹

Catholic Committee on Urban Ministry

In 1967, Monsignor Jack Egan and a few other priests working on urban issues in their dioceses formed the Catholic Committee on Urban

⁸⁷Robert G. Howes, interview (October 4, 1980).

⁸⁸Ibid.

⁸⁹Howes, Steeple in Metropolis, pp. 153-83. Other Catholic universities have also developed urban programs which provide some measure of training in city planning. In 1961, the President of Loyola University in Chicago asked John McMullen Ducey, a planner who was then a Vice President of Real Estate Research Corporation, to establish a department of city planning at Loyola. Ducey proposed a broader approach, combining a research-oriented Institute of Urban Life with a Graduate Program in Urban Studies, and in 1962, he went to Loyola to establish and direct both of these (John M. Ducey, personal correspondence, August 26, 1980). Other Catholic schools which offer courses in urban planning include Marquette University, St. Louis University, and the University of Notre Dame.

Ministry (CCUM). The organization's primary purpose is to be a "ministry to ministers"--a task it fulfills in two ways. First, it serves as a network of communication and mutual support for its more than 5,000 members. Second, it provides assistance through its annual conferences and summer institutes.

CCUM's conferences provide "a forum for analysis of issues [and] for exchange of ideas."⁹⁰ For example, the title of the 1978 annual meeting was "Neighborhood: Viewed Through National Telescope and Local Microscope"; among the topics were energy, housing, transportation, community development, and federal urban programs. Through its summer Institute for Social Ministry, developed in cooperation with the University of Notre Dame, CCUM has also become a center for professional training in social justice.

CCUM has chosen to remain outside the official structures of the Church. It has adopted the status of being an independent group working in service to the Church. Many of CCUM's members are community organizers or diocesan directors of urban ministry; CCUM's efforts affect the degree to which its members are able to make a contribution to solving the problems of urban life and urban planning.

D. Summary

Chapter III has presented three groups of examples of planning related activities which the Church has undertaken. In addition, there is interaction among these three areas. The national CHD program is

⁹⁰Peggy Roach, "Catholic Committee on Urban Ministry," New Catholic Encyclopedia, Vol.17, p. 85.

based on a diocesan structure which carries out similar efforts at the local level; the USCC/NCCB also encourages diocesan action on issues of national concern. The already described tax status and CHD funding of NCUEA and the joint sponsorship of the 1976 housing seminar are two examples of cooperation between the USCC and other Catholic organizations. Finally, there are interactions between dioceses and Catholic organizations, such as the Archdiocese of New Orleans being a principal sponsor of an NCUEA workshop on commercial revitalization. Many individuals also tie these three areas together through their movement from one to another (e.g., Baroni, Egan, Howes) or through their participation, as national and diocesan officials, in organizations such as CCUM, NPPC, and NFPC.

This response to city planning has been diverse in terms of both the types of activities and the types of groups. While the coverage of USCC/NCCB activities is fairly comprehensive, the dioceses and other organizations whose work is described are merely a sample intended to illustrate the variety of ways in which the Church has carried on planning related activities.

CHAPTER IV

EVALUATION OF THE RESEARCH

The previous two chapters contain a wealth of information which details various aspects of the American Church's response to the practice of and need for urban planning.

This chapter evaluates and summarizes the research of the thesis. The findings are analyzed to achieve an understanding of them, and conclusions are drawn where warranted. It also contains suggestions as to policy/program options for the Church and recommendations for future research in this area.

A. Analysis of the Data

What patterns and tendencies appear in the data presented on the statements and activities of the Church? Certain points emerge from each of these two aspects of the Church's response.

Statements

The overall picture of the Church documents that were discussed in Chapter II contains three principal features: support for the concept of planning, interest in planning concerns, and description of the role of the Church. Each of these features receives repeated attention; together they constitute a pattern of the Church's response in her statements.

Support for a planned approach to problems is the first feature which emerges from the references examined in Chapter II. For example,

the Second Vatican Council called on public authorities to ensure "that provision is made for the necessities of a decent life on the part of individuals and of the whole community. They must also look out for the future" in making their policies and decisions.¹ The strongest support for planning comes in Pope Paul VI's letter Populorum Progressio. He calls for "concerted action" which will "take the future into consideration."² In his support for planning as a necessary approach to society's problems, Pope Paul articulates several elements of the planning process (establishment of goals and objectives, public participation, selection of alternatives) and a number of its purposes (coordination, planning for the future).³

Among the American statements, support for planning is most clearly expressed in The Right to a Decent Home and Strangers and Guests. Several other documents also explicitly recognize the importance of planning; they are identified in the table at the end of Chapter II.

The statements of the Church also express an interest in many matters with which planners deal. These planning concerns include planning techniques as well as fields of planning initiative. The Church's documents give support to the use of planning tools such as eminent domain, zoning and other land use controls, development policies, planned unit developments, and planning commissions. These statements also recognize or advocate a governmental role in many functional planning areas. Some

¹Second Vatican Council, Gaudium et Spes, §70.

²Pope Paul VI, Populorum Progressio, §13 and 17.

³*Ibid.*, §33 and 50.

of these are: transportation, utilities, housing, health, social services, education, recreation, environment, agricultural land, energy, and economic development.

The third important point which appears throughout the material in Chapter II is an articulation of the Church's role in civic affairs. The role of the Church, as it is presented in her teachings, is a complex and multi-faceted one. For example, the Vatican II declared that the Church should practice "cooperation" with public authorities, but "she must in no way be bound to any political system."⁴ Further, while respecting political freedom, the Church has the right "to teach her social doctrine, and . . . to pass moral judgements, even on matters touching the political order [when appropriate]."⁵ Other Council documents recognize both the Church's role in "educating [Catholics] to promote effectively the welfare of the . . . city"⁶ and the responsibility of bishops to work with public officials and to "set forth the ways by which are to be solved the very grave questions concerning the ownership, increase, and just distribution of material goods."⁷ The bishops continue to describe the role of the Church in their world synod statement which calls for "the Church's involvement in action for justice," but cautions that she cannot "offer concrete solutions in the social, economic and political sphere."⁸

⁴Second Vatican Council, Gaudium et Spes, §76.

⁵Ibid., §76.

⁶Second Vatican Council, Gravissimum Educationis, §8.

⁷Second Vatican Council, Christus Dominus, §19 and 12.

⁸Synod of Bishops, Justice in the World, op. cit., pp. 407 and 399.

In their statement on the economy, the American bishops declared, "We call on local parishes, dioceses, Catholic institutions and organizations to undertake education and action programs on issues of economic justice."⁹ The phrase "education and action" characterizes the teachings of the American bishops on the role of the Church. In their statements on the urban crisis, housing, and political responsibility, the bishops employ similar words to describe the Church's role. In The Right to a Decent Home, the bishops devote one fourth of the document to consideration of the Catholic community's responsibilities, and they identify "five possible approaches for Church involvement in housing: awareness, advocacy, providing services, stewardship, and community-building."¹⁰

In summary then, the Church's teachings indicate a support of planning concepts and techniques and a recognition of a role for the Church in addressing the problems of modern society.

Activities

The Church's response to planning, as manifested in her activities, exhibits three patterns. In Chapter III, the Church's response was divided into three groups: the NCCB/USCC, individual dioceses, and other Catholic organizations. In each of these three groups, a distinctive tendency appears.

The activities of the NCCB/USCC focus on providing financial and technical assistance in order to help others participate in the planning

⁹NCCB, The Economy: Human Dimensions, §23.

¹⁰NCCB, The Right to a Decent Home, §71.

process. Financial assistance may come from affiliation with the USCC or through funding from the Campaign for Human Development. The national Catholic body has utilized a variety of programs for supplying technical assistance. The NCCB's Parish Project disseminates information and offers direct assistance. The Bicentennial consultation and the USCC housing seminar provided indirect technical assistance by educating people about ways in which they can participate in public policy making.

Most of the Church's city planning related activity at the diocesan level has occurred in three general areas. The individual dioceses whose efforts were described in Chapter III have worked: (1) to meet housing needs, (2) to establish coordination and cooperation with local planners and decisionmakers, and (3) as advocates on planning issues, especially neighborhood issues. Diocesan activity appears to be most widespread in the area of housing, and the information in Chapter III reveals that the work in this area has frequently involved city planners. Some dioceses have coordinated their civic projects and pastoral planning with local city planners; this coordination ranges from contacting planning agencies for information and guidance to an ongoing cooperative relationship between diocesan and planning agency personnel. Direct diocesan participation in the planning process in an advocacy role was a significant activity in Chicago's urban renewal efforts in the late 1950s and early 1960s, and activities in the dioceses of St. Paul and Cleveland are recent examples of the Church's advocacy efforts.

The work of other Catholic organizations in planning areas primarily consists of assisting individuals in order to enable them to be more involved in city planning activities. There are two distinctions between the assistance of these groups and the assistance offered by the NCCB/USCC. First, much of the assistance provided by these other Catholic organizations is in the form of educational programs. Catholic University's program in city and regional planning, CCUM's summer Institute, NCUEA's revitalization workshops, and NPPC's annual conferences all attempt to educate and train their participants. Second, the efforts of these organizations are generally designed to assist individuals directly, whereas the NCCB/USCC focuses its financial and technical assistance on parishes, dioceses, and other groups.

These tendencies in the spectrum of the Church's planning related activities merely indicate the dominant features in each of the three groups; they have all been involved in other areas of activity as well. For example, dioceses have also provided technical assistance to neighborhood groups, and both the USCC and NCUEA have been involved in urban housing activities. Nonetheless, these basic tendencies in the Church's activities supply a framework for understanding the overall pattern of her response to city planning.

B. Interpretation of the Data

How can the Church's response to modern city planning be explained? What insights can be obtained from the data? In reassembling the elements of the preceding analysis, certain linkages appear between the Church's response to planning and the three dimensions of the Church's mission which are: kerygma (proclamation), diakonia (service), and

koinonia (fellowship). As shown in the diagram and discussion which follow, the three types of Church action which constitute her involvement in modern city planning correspond to these three aspects of her mission.

<u>Dimension of Mission</u>	<u>Role</u>	<u>Function</u>
proclamation	teacher	educate
service	advocate	serve
fellowship	participant	join

The first part of the Church's mission is to proclaim the message of Jesus (the Greek word kerygma means message). The Church's role in fulfilling this aspect is to be a teacher to her members and to the entire world. The Church's second mission function is to serve. In acting as a servant, the Church is often called upon to speak for those she serves, in other words, to be an advocate. The third aspect of her mission is to share through fellowship. The role of the Church in carrying out this part of her mission is to participate, to join with the people in their efforts to build community. The Church identifies each of these roles in her statements and demonstrates them in her actions.

Church as Teacher

The Church's first role is to be a teacher. The Vatican Council documents point to this teaching responsibility,¹¹ and references to the

¹¹Second Vatican Council, Gaudium et Spes, §76; Second Vatican Council, Gravissimum Educationis, §8.

Church's duty to educate abound throughout the American statements as well. In discussing this part of the Church's mission, the Synod of Bishops stated: "The Church has received from Christ the mission of preaching the Gospel message, which contains . . . a consequent demand for justice in the world."¹²

The statements themselves constitute a demonstration of the Church's educational activities. In fact, the entire body of national pronouncements can be considered an aspect of the activities of the U.S. Church. In some cases, even the titles of the pronouncements express this concern for teaching,¹³ and all of the statements are written for the purpose of setting forth Church teachings. In addition, two sections in the chapter on activities (the Bicentennial consultation and the National Federation of Priests' Councils) deal primarily with statements of particular groups. So any attempt to distinguish "Church as orator" from "Church as actor" fails because one of the Church's roles (as an actor) is to be a teacher (an orator). In other words, by her speaking, she puts into practice what she speaks. The point here is that the Church's statements are part of, not separate from, her activities; they are an integral part of her response to planning.

Other examples of this role are the various educational programs discussed in Chapter III and mentioned earlier in this chapter; these academic programs, workshops, seminars, and conferences are important elements of the Church's performance of her role as teacher.

¹²Synod of Bishops, Justice in the World, pp. 398.

¹³Mater et Magistra translates "mother and teacher" and Gravissimum Educationis means "the paramount importance of education."

Church as Advocate

Advocacy is the second role of the Church. This "involves defending and promoting the dignity and fundamental rights of the human person."¹⁴ In the area of housing, for example, "As an advocate, the Church should analyze housing needs in the light of the Gospel, make judgements and offer suggestions. [She] should attempt to educate people regarding the demands of justice, . . . underline the moral dimensions of the problem, . . . and participate in the development of housing and community development policy."¹⁵ Chapter II recounts passages from other American statements which identify similar responsibilities.

How has the Church carried out this advocacy? Her statements are, again, one technique for doing this. This is especially true of those pronouncements which are part of broader efforts, such as the participation of the Holy See in the United Nations conference on Habitat or the testimony of American Church leaders in Congressional hearings. The various technical assistance programs which were discussed in Chapter III provide further evidence of the Church as an advocate. Through these programs, she does not necessarily participate directly in the efforts of others, but offers service and support to them. The operation of the Campaign for Human development exemplifies this approach and demonstrates its value. "CHD's emphasis on self-help and self-determination has proved effective. [It has resulted in] the

¹⁴Synod of Bishops, Justice in the World, op. cit., p. 399.

¹⁵NCCB, The Right to a Decent Home, §76-77.

emergence of effective leadership among the poor and a sense of ownership and clout among powerless people."¹⁶

Church as Participant

Being a participant is the final role of the Church. The synod of bishops asserted that the Church ought to work in "collaboration with all . . . in the fostering of social justice" and emphasized the need for Church involvement at the local level.¹⁷ The American bishops echoed this point: "We call on local parishes, dioceses, Catholic institutions and organizations to undertake . . . action programs on issues of economic justice."¹⁸ In the area of housing, these bishops articulated in detail their conception of the Church's participatory role. In keeping with her traditional role of providing services, the bishops encourage Church organizations to engage in (a) sponsorship of housing developments, (b) housing management, (c) tenant counseling, and (d) assistance in housing rehabilitation and maintenance.¹⁹ The Church should also examine her own stewardship in order to discover how she can share better in the creation of housing opportunities for people.²⁰ Finally, the bishops recognize the need to build neighborhoods, not just housing; they point out that the Church, especially the neighborhood

¹⁶CHD, "Reflections on CHD Funding Criteria and Guidelines," p. 2.

¹⁷Synod of Bishops, Justice in the World, op. cit., pp. 404 and 407; see also Second Vatican Council, Christus Dominus, op. cit., §19.

¹⁸NCCB, The Economy: Human Dimensions, op. cit., §23.

¹⁹NCCB, The Right to a Decent Home, §82-86.

²⁰Ibid., §88-89.

parish, ought to join with other community groups to achieve this goal.²¹

San Antonio is one city where the Church is involved in this kind of cooperative effort. COPS, the city-wide community organization which received initial funding from CHD, has been effective precisely because of Church participation. The local Catholic parishes are COPS' "center of activity" and "most important success factor."²²

Chapter III presented several examples of dioceses joining with the planners and people of their communities in common activities. The efforts of the Boston Archdiocese's Planning Office for Urban Affairs to develop mixed-income, cooperative housing and its participation in urban revitalization planning in cooperation with the Boston Housing Authority and the Boston Redevelopment Authority are the most notable of these. And other dioceses have also joined directly in planning activities, especially in the area of housing.²³

Some of the Church's technical assistance work, such as that of the Archdiocese of St. Paul and Minneapolis, has also brought her together with community groups as participants in city planning activities.

²¹NCCB, The Right to a Decent Home, §90-93.

²²National Commission on Neighborhoods, People, Building Neighborhoods; Final Report to the President and the Congress of the United States, Appendix, p. 470.

²³In The Right to a Decent Home, the NCCB referred to a 1974 study by the National Housing and Human Development Alliance which reported that in the ten previous years, more than 25,000 housing units were built under Catholic sponsorship (§83).

C. Conclusions and Recommendations

This study has explored the teachings and activities of the Catholic Church in the U.S. as they relate to urban planning. From this research, basic findings and the implications of these findings can be identified. Finally, based on these points and other insights gained in the course of this research, it is possible to make a few recommendations. This section presents these findings, implications, explanations, and recommendations. Figure 1 provides an overview of these items, illustrating their structure. This arrangement is a description of the relationships of these elements to one another, rather than a conclusion about cause and effect linkages.

Church Teachings: Findings and Implications

The Catholic Church supports planning. Chapter II's examination of the Church's statements and the further analysis at the beginning of this chapter present conclusive evidence on this point. The Church's response to planning has been to recognize its importance while also perceiving its problems or weaknesses. The Church shares with the planning profession a desire for the common good, and so she rejects the excessive individualism which anti-planning interests often promote. But the Church is also an advocate of human rights (the individual's good), and therefore she also rejects the totalitarian collectivism into which some planning efforts fall. This leads to her emphasis on the right and duty of citizens to participate in the political process. In other words, the Church is in favor of planning which promotes human "goods", not just planning for its own sake. Both the universal and the

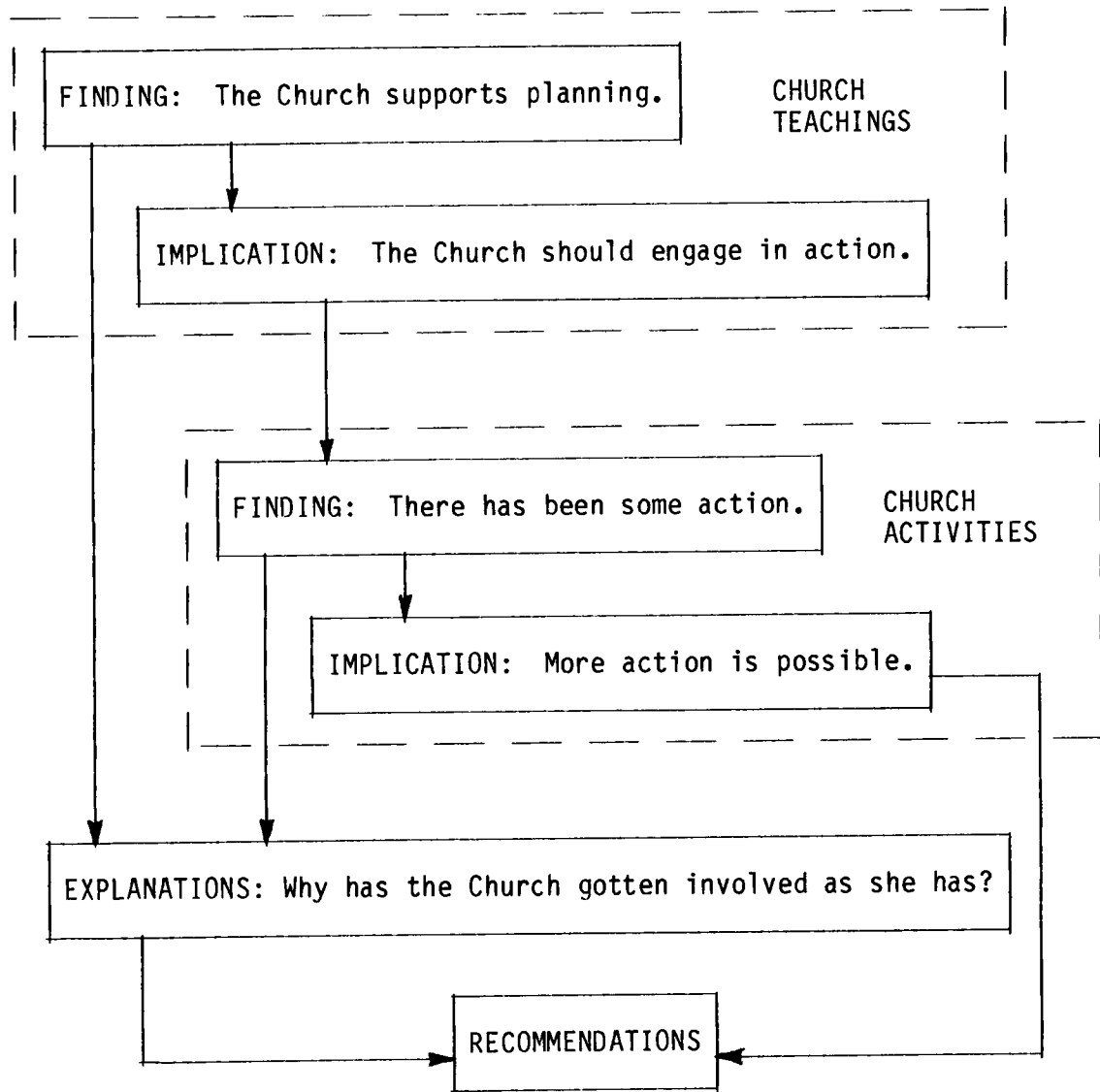


Figure 1. Structure of the Basic Findings

American documents contain references which endorse planning in theory and in practice. The Church speaks in favor of many principles to which planners adhere, and she advocates many techniques which they practice.

The Church also identifies her own responsibilities in the temporal affairs of the human community. Among the duties specifically mentioned are:

- analyzing and speaking out on public issues,
- participating in policy making activities, and
- cooperating with others in community-building efforts.

The Church's duties in this regard can be summarized by saying that she acknowledges and accepts the necessity "to undertake education and action programs" as a means of being involved in the political or governmental process.

These findings about the Church's views on city planning and her own role in modern society ensue not merely from a few brief references but from an abundant volume of material, as the footnotes and table in Chapter II demonstrate. Still, what do the findings discussed here mean?

The principal implication of these findings is that the Church ought to engage in action on city planning matters. Since the Church teaches that planning is an activity which is properly a part of the role of public authorities and that the Church as an institution, and not just through her members, should participate in civic affairs, then the implication of the Church's teachings is that she should be involved in the planning activities of governmental bodies. Put another way, the implication of Church teachings about planning is Church action in the

planning process. This deduction is the real significance of the Church's teachings.

Church Activities: Findings and Implications

The next logical step, then, is to look at the basic findings about the Church's activities in the area of city planning. Chapter III documented that there has indeed been action by the Church in the planning process. Even outside (non-Catholic) observers declare that "the Catholic Church has taken the leadership among churches in community and social issues."²⁴ Her activities have exhibited great diversity. Examination of how the Church has responded reveals not only diversity but inconsistency. For example, while no conclusions can be drawn about the many dioceses which were not investigated, the dioceses described in Chapter III were chosen precisely because they are notable examples of Church activity. Even these dioceses demonstrate variability in Church undertakings related to urban planning. The Chicago Archdiocese is less involved in planning today than it was twenty years ago. The Washington Archdiocese, mentioned briefly, may be coming full circle, returning now to a more active role in public affairs. Thus, the overall conclusion is that the activities of the Church, at least at the diocesan level, have not shown consistency.

The implications of the findings from Chapter III are that there is room for Church action in planning affairs; her involvement is proper and relevant and can be beneficial. The work of the Campaign for Human Development, whose funding has been directed primarily towards

²⁴Andrew Mott, interview (October 17, 1979).

addressing community issues at the neighborhood level,²⁵ offers evidence that the Church's fulfillment of her social mission must address the same issues which confront city planners. The results of the activities described in Chapter III indicate that the Church can make a positive contribution to the planning process. As one experienced professional planner expressed it, "In all my efforts (in NCUEA planning projects), local churches were important catalysts in getting community development efforts off the ground."²⁶ The inference here is that a substantial Church involvement in city planning is most appropriate.

Explanations

Several questions remain unanswered. Why has the Church gotten involved in those places where she is active? Why have her activities differed so much from place to place? Why has the Church's response not been all it could be? It is impossible to provide exhaustive answers to such inquiries, but it is useful to set forth some basic explanations.

Church teachings seem to be the principal reason for her to get involved in planning. Regarding his work, Msgr. Baroni said, "All my motivation came out of social teaching."²⁷ Church activities in Boston, Baltimore, and Minneapolis/St. Paul also proceeded from an application of her teachings.²⁸ One other outstanding example of the implementation

²⁵Bernard Evans, interview (October 9, 1979).

²⁶Marcy Kaptur, personal correspondence (August 30, 1980).

²⁷Geno C. Baroni, interview (October 17, 1980).

²⁸Francis J. Lally, interview (October 16, 1980); Richard Cardinal Cushing, "Foreword," in Robert G. Howes' The Church and the Change, pp. 19-21; Janet Mathison, enclosure with personal communication (September 6, 1980); Robert G. Howes, Steeple in Metropolis, passim.

of Church teachings is the CHD program. Another reason the Church may decide to take action is that she sees herself being affected by urban change. This was a factor in efforts in Baltimore, Boston, and Chicago.

The crucial element in initiating Church participation in city planning activities is usually the interest and commitment of one or several individuals. People like Monsignors Baroni and Egan, Archbishop Hickey, and Cardinal Stritch are the principal factor in the formation and growth of programs of Church activity. These people are generally motivated by one or both of the reasons given above. A desire for the power associated with directing such programs could be another personal reason.

The diversity of responses from place to place and time to time reveals the important but often forgotten fact that the U.S. Catholic Church (much less the whole Church) is not monolithic. The Church admits a broad spectrum of views, particularly in the complex matters of the field of civic affairs. In addition, differing circumstances call for diverse responses. It would be appropriate to note here that all of the cities discussed in the part of Chapter III addressing the diocesan response are large metropolitan areas, more likely to have urban planning problems and more likely to have sufficient Church resources to develop a presence in the planning and policy making process.

It is easy to say that the Church is not as involved in the urban planning process as she should be. But determining the extent of the Church's response to planning depends on the choice of a definition of "Church". Many definitions can be used; for example, the word may refer to a hierarchical institution or to "the people of God." This study has

adopted the organizational definition simply for the purpose of limiting the scope of the topic. From this viewpoint, the actions of individual members of the Church are an indirect, albeit vital, Church involvement in planning (an involvement not discussed in this study).

Since the Church's teachings ascribe much of the responsibility for participation in matters like city planning to her members, she should boldly proclaim her social teachings and motivate people to take action in response to the Church's words. When the Church fails to teach and/or people fail to hear and respond, there will be few Christians involved in such activity.

There are two other categories of explanations for why the Church hasn't been more active. All of the points made in the following paragraphs are based primarily on the interview responses.

On the one hand, the Church may ignore or oppose the efforts of city planners because she feels threatened by change. This was an explanation mentioned by one respondent,²⁹ but it was also one of the reasons for the Baltimore Urban Parish Study. Church opposition may also come from disagreement over the content of the plan, such as in the case of the urban renewal proposals in Chicago. Sometimes individual members of the Church who are not well acquainted with her teachings (this may include clergy) resist planning of any kind. One other respondent stated that urban land use planners are often ignored because they show "very little attention to or consideration of economic and

²⁹Robert J. Corletta, interview (September 24, 1980).

social issues. [As a result their planning] is often irrelevant to the church."³⁰

Conversely, sometimes it is the planners who don't want the Church to get involved. Planners may perceive the Church as a potential adversary, not an ally. They may even be afraid of having the Church as an ally, lest someone claim a violation of the "separation of church and state".³¹ Further, in some planning circles, there is a general antipathy towards public participation which consequently discourages all involvement including that of the Church.³² Finally, one planner noted that it was his experience that his fellow professionals have been "extremely suspicious of Church involvement and motives."³³

Recommendations

This study has investigated certain aspects of the relationship between the Church and city planning. The research data revealed several strengths and weaknesses in this relationship. Looking towards possible future approaches on both sides, the question which emerges is:

³⁰Andrew Mott, interview (October 17, 1979).

³¹Such a claim was made in the recent court case, McRae v. HEW, which challenged the Hyde Amendments' restrictions on abortion funding. While the U.S. District Court judge struck down the Amendments' restrictions, he defended religious participation in politics. Justice John F. Dooling, Jr. ruled that: "It is clear that the healthy working of our political order cannot forego the political action of the churches, or discourage it. . . . The spokesmen of religious institutions must not be discouraged or inhibited by the fear that their support of legislation, or explicit lobbying for such legislation, will result in its being constitutionally suspect." (Opinion at 326), quoted in The Tennessee Register (January 28, 1980), p. 4.

³²Geno Baroni, interview (October 17, 1980).

³³Jack Ladd Carr, interview (October 15, 1980).

how can the Church get involved in planning? The recommendations which follow attempt to provide planners and the Church with some guidance in preparing their answers.

Further research. There is clearly room for additional research in areas closely related to this study. The topics recommended here as worthy of investigation derive from subjects encountered in the course of this investigation, suggestions of interviewees, and issues raised by the results of the research. The study of these topics can supply additional support and direction to churches and planners for their cooperative efforts.

Several kinds of case studies could be undertaken. Other denominations which have been active in affairs relating to city planning can be investigated. The role of the religious community in planning for a given city (past, present, and/or future) is also worthy of research. Case studies of community organizations (e.g., COPS) and Church-related groups (e.g., NCUEA) which have been active in planning issues would provide valuable insights from which others could learn. Similarly, detailed studies of individual dioceses (such as those examined in Chapter III) and their involvement in urban planning activities would provide greater understanding of the opportunities and obstacles likely to be encountered in such ventures.

One interview respondent suggested the title "The Church's Role in Urban Development" because "churches do perceive a large role for themselves in urban development, or, in rural areas, community development.

And they have a long and impressive history."³⁴ Several other interviewees mentioned that someone ought to conduct an examination of the land/property holdings of the Church and how their use and development could be planned to meet community needs. Furthermore, the bishops themselves have called for such an effort.³⁵

There are two other important questions which also need to be more fully studied and answered. First, how can the Church increase the extent and effectiveness of her involvement in city planning and other civic affairs? Second, how can planners more fully take advantage of the valuable resources of the religious community--people, property, and values--which are available to them?

Planners. Planners can take several steps to improve their relationship with churches and other religious organizations. First, they should examine their own biases and recognize that at times, "planners have been guilty of not communicating with people."³⁶ Second, as one priest/planner expressed it, planners ought to be concerned about the Church's plans to expand or reduce her presence in the various areas of the community.³⁷ The church provides unique support systems which are essential elements of the city's social fabric. Finally, planners should consider the question of what contributions the churches have the

³⁴Marcia Kaptur, personal communication (August 30, 1980).

³⁵Synod of Bishops, Justice in the World, op. cit., p. 401; NCCB, The Right to a Decent Home, §89.

³⁶Philip Murnion, interview (March 12, 1981).

³⁷William Harms, interview (September 9, 1980).

potential to make to the city planning process, and they should establish a working relationship with the religious segment of their community. By responding to these recommendations, planners will be doing their part to make the church a well-utilized resource for the planning and building of a healthy urban community.

The Church. There are several approaches which the Church can take as a part of being active in the planning affairs of the community. But whatever she decides to do, the first step must be developing the competency to act. This means undertaking programs of education which will equip clergy and laity with an understanding of both the Church's social teachings and the complex nature of urban areas. The former is particularly important; the Church should commit herself to effectively transmitting her teachings and the implications of them to her members. Further, "the very notion of change and comprehensive planning . . . should be part of the very conception and thinking about urban ministry from the beginning (of ministry training)."38

The Church has certain unique capabilities for supporting the other actors in the planning arena. "The Church can help planners sort out problems of Good, which is the single most intractable of planning problems."39 Because of her ubiquity, the Church can also assist planners in bridging the political boundaries and divisions in the community. In the planning process, the Church can play a role as "a convenor and an agency that can assemble people and provide some kind of

38Michael Groden, interview (November 4, 1980).

39Thomas Nutt-Powell, personal communication (August 23, 1980).

a focus for meetings and for getting people together."⁴⁰ The Church's support of the people who live in the community is a significant contribution to the formulation of constructive plans and programs. This support may include funding, facilities, and other physical resources; technical assistance to enable people to speak and act on their own behalf; and similar items (see Chapter III for additional examples). In any type of support program, the Church should stay informed on the efforts of the other actors in the planning process and encourage cooperation among them.

Part of the Church's role is also to participate in the planning, policy, and decision making process. Many of the people interviewed in this study called for expanded Church participation.⁴¹ The American bishops themselves have recommended Church participation of this type, saying: "With the encouragement of the local diocese, Catholic parishes

⁴⁰Francis J. Lally, interview (October 16, 1980). Mark Carlson, in his paper, "Churches and the Public Interest Movement," stated: "One of the most important efforts the church could make to promote justice would be to 'humanize' the level of debate and bring to fruition the concept of universal kinship which is fundamental to Christianity." The NRAG Papers, 3:1 (1979), p. 16.

⁴¹Corletta, Christine, Harms, Howes, and Schuck were among those making this recommendation, which was also set forth by Geno C. Baroni and Ronald D. Pasquariello:

"Public policy has always influenced the lives of people Policy at different levels has varying effects on residential location, economic development, employment, and fiscal conditions.

"In short, urban policy has its toll on the lives of people. And it is for this reason that the Church must enter the process before public policy decisions are made. The Church's place in the formation of public policy is at least as important as its role in executing and reaping the results of federal urban policy.

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 "The Church must now seek strategies and methods for assuming an informative role in public policy." "The Church and Urban Policy," Today's Catholic Teacher, 11:4 (January 1978), p. 21.

in urban areas should seek out a creative pastoral role in the development of sound and healthy neighborhoods."⁴² In doing this, she may support or she may oppose the content of a given plan of the style of the planning effort. Based on the Church's values and teachings, plans having a community building impact will receive support and those which are community destroying will be opposed. Similarly, the Church supports a participatory style of planning. The result is that while the Church cannot unilaterally prescribe "concrete solutions" to planning problems, it is most proper for her to join with public officials and other groups and individuals in the formulation of these solutions.

The Church possesses one other tool, heretofore unmentioned, which she can use to support city planning efforts: her investment power. The Church should pursue a policy of using her funds to support developments which are in accord with the community's planning policies and objectives. This policy will involve dialogue with the financial community to ascertain which institutions use practices such as redlining or issuing "contracts for deed" rather than mortgages. A second policy ought to be adopted to guide the development and disposition of Church property in ways which will complement the city's plans.

Sometimes the Church perceives the work of planning agencies as irrelevant to her concerns for the urban community, and as a result, she ignores those efforts.⁴³ But the Church ignores planning at her own

⁴²NCCB, The Right to a Decent Home, §92.

⁴³Andrew Mott, interview (October 17, 1980).

risk. First, even something perceived to be irrelevant or inconsequential may not be; furthermore, such a perception ought to motivate her to attempt to effect changes in such plans rather than ignore them. Second, if the Church ignores planning, she may be ignored in turn by planners and policy makers who perceive her as irrelevant.

The Church clearly has choices as to how she should be involved in the urban planning process. Varying circumstances will call for evaluation of policy and program alternatives. The information presented here has demonstrated that there are a number of options for Church organizations considering how they ought to respond to the planning occurring in their communities.

Recent Church statements have identified possible roles for the Church in city planning affairs. Initiated by persons sensitive to Church teachings and urban needs, some activity has been taking place in this area. As the content of these teachings is more widely disseminated and incorporated by the members of the Church, the statements and activities presented in this thesis will provide a foundation for a wider range of Church efforts and activities in the future.

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APPENDIX

APPENDIX

RESEARCH METHODOLOGY DETAILS

There were two distinct areas of research for this thesis. The first was the study of recent Church teachings, and the second was an investigation of Church activities, especially by interviewing persons with a knowledge of these activities. Both of these efforts required substantial preparatory work. This appendix details the methods which were employed in conducting the research.

The research undertaken into the Church's teachings was something called "content assessment" which involves "reading plus interpretation . . . [or] judgement about content."¹ This is separate and distinct from content analysis, which is a quantitative technique based on the frequency of occurrence of the word(s) or phrase(s) of interest to the researcher.

The teachings affecting the U. S. Catholic Church include documents from the Second Vatican Council and the triennial world Synod of Bishops, papal encyclical letters, pastoral statements of the National Council of Catholic Bishops and regional bishops' groups, and statements of the United States Catholic Conference (USCC). The identification of documents appropriate for inclusion in the chapter on Church statements began with a reading of recent Catholic social teachings. Scrutiny of scholarly and periodical literature (especially articles or books of commentary) yielded additional references. Sometimes the statements

¹Bernard Berelson, Content Analysis in Communications Research (New York: Hafner, 1971), p. 128.

themselves referred to earlier documents. The interviews in the second part of the research also provided several leads on Church statements.

Some of the documents which were investigated contained no explicit references to planning, but a number of these did address matters related to planning (as the table at the end of Chapter II demonstrates). In some cases, examination of the Latin text or information obtained from persons involved in the preparation of certain documents clarified the meaning and significance of particular passages.

The background section of Chapter II was developed from literature review and an intensive search of both the Old and New Testaments. The history of the Church's eleemosynary activities, the history of the city in Europe, and the history of Christian social doctrine were the primary topics of literature study.

Research on Church activities related to planning consisted chiefly of conducting interviews with authorities and reading accounts and analyses of some actions. The sampling strategy chosen for this research is called "purposeful sampling." Random sampling techniques were not appropriate because the objective was to provide as much information as possible about the nature of the Church's activities rather than conclusions about their extent. In this study, either the people selected or their organizations were members of one of two purposeful sampling classifications: (1) extreme or deviant cases, which are cases that offer the most or most important information; and (2) critical cases, which are cases that "make a point . . . dramatically."²

²Michael Quinn Patton, Qualitative Evaluation Methods (Beverly Hills: Sage Publications, Inc., 1980), pp. 100-105.

The initial research design called for interviewing as many as fifteen to twenty persons, chosen on the basis of their knowledge and experience in the area of this study. Four categories were determined to be sources of qualified authorities. They were:

1. persons who are or were in positions of responsibility in dioceses, the USCC, or Catholic organizations with a concern for social issues;
2. individuals who have written on the Library of Congress subject headings "city churches" and "cities and towns--planning";
3. people who have worked both in the planning profession and as ordained ministers in the Catholic Church; and
4. planners who have been directly involved in particular Church responses.

Individuals in these four areas of expertise were identified by references from other knowledgeable persons, literature research, and other inquiries. (When interviewees were asked to suggest additional contacts, very few of the names provided were not already on the list of authorities.)

The next step, conducting the interviews, took several forms. About twenty percent of the people selected were asked to provide an opportunity for face-to-face interviews; only one person could not accomodate. All other individuals received a personal letter requesting them to respond in writing or by phone. The letters were all similar to the one shown in Exhibit A; modifications were made as appropriate to the interviewee's situation. Altogether, 42 people were contacted, many of these in the first of the four categories mentioned previously.

Because of a desire to learn as much as possible about Church activities, and because some of the people who failed to reply to this initial letter were known to be extremely knowledgeable, a second letter, shown in Exhibit B, was written (in a few cases, the second effort was made by phone). Additional follow-up efforts were made by telephoning several non-respondents. Nine of the interviews or replies obtained came as a result of these extra procedures, and only eight people failed to respond in any manner. Exhibit C identifies the respondents as well as their present and relevant past experience. The table below lists the ways in which interviewees' responses were obtained. The overall response rate was approximately 81%.

<u>Types of Interview Responses</u>	
in person	6
phone	10
letter	14
phone and letter	3
all three means	1
no response	8

Supplemental information on Church involvement in city planning matters came from a wide variety of written materials. Some of these items were pieces of unpublished material obtained from the personal contacts with interviewees. Items discovered in the literature search--books, reports, and articles--also produced information on Church activities. Finally, the serendipity which often accompanies the combing of library stacks and card catalogs provided several valuable items.

Exhibit A

3500 Sutherland Av., #C-127
Knoxville, Tenn. 37919
August 14, 1980

Rev. Michael Groden, Director
Archdiocesan Planning Office for Urban Affairs
25 Union Street
Boston, MA 02108

Dear Fr. Groden,

I am a student at the University of Tennessee's Graduate School of Planning, where I am doing thesis research on the response of the U.S. Catholic Church to city planning. Part of this research has focused on official teachings (council documents, encyclicals, NCCB statements); the current phase is an examination of diocesan involvement with planners, or in the planning process.

From your experience in your present position, you have likely had some of this interaction with urban planning. I would like to find out about your experiences and opinions.

The structure of the questions is informal so that you might feel free to organize your response in whatever format is most appropriate. I am interested in learning about matters such as

- (1) the nature of your involvement with planners/planning;
- (2) whether your position involves episcopal appointment or approval;
- (3) the nature of the church's support for you;
- (4) the response of your diocese to urban planning;
- (5) how you believe urban planning relates to the church's mission and vice versa;
- (6) suggestions of other people to whom I ought to write;
- (7) how the relationship between planners and the church can or should be improved (if at all).

You need not limit yourself to points mentioned. In particular, any documentation or references you can provide will be appreciated. I would also like to know at what time and phone number you can be reached if I want to follow up on one of your answers.

Exhibit A (cont'd.)

-2-

If for any reason you wish part or all of your answers to be kept confidential, simply indicate that in your response, and any material I use from those answers will be attributed to an unnamed source.

If you have any questions about this research, please include them with your reply, or call me at (615) 584-2259, day or evening. Thank you for your time and assistance in this work. I look forward to hearing from you soon.

Very sincerely,

Jeff Rexhausen

Exhibit B

September 26, 1980

Dear

A few weeks ago I wrote to you as a part of some research I am conducting. Perhaps you have mislaid that letter or been unable to respond because of a heavy work load.

I have enclosed a copy of the original letter for your convenience. If you cannot reply in writing at this time, please call me or send me your phone number, so that I can call you. I hope to hear from you soon.

Sincerely,

Jeff Rexhausen

Exhibit C

Respondents

- Monsignor Geno C. BARONI: Special Advisor for Public Affairs to Archbishop Hickey of the Archdiocese of Washington, DC; former Assistant Secretary for Neighborhoods, U.S. Department of Housing and Urban Development; founder and former Executive Director, National Center for Urban Ethnic Affairs (NCUEA); former member, Urban Task Force, United States Catholic Conference (USCC); former Executive Director, Office of Urban Affairs, Archdiocese of Washington.
- Msgr. Harry J. BYRNE: Executive Secretary, Committee on Housing and Urban Renewal, Archdiocese of New York.
- Mr. Jack Ladd CARR, AICP: Administrator, Maryland Department of Economic and Community Development; former Director, Office of Planning and Development, Archdiocese of Baltimore.
- Sr. M. Eleanor CHRISTINE: Executive Assistant (to Msgr. Charles Devlin, Executive Director), Urban Commission, Archdiocese of Philadelphia.
- Mr. Robert J. CORLETTA, AICP: Director of Development, Corletta & Associates; former President and former Director of Planning and Development, NCUEA.
- Fr. Thomas DONELLAN: Secretary, Department of Pastoral Planning and Management, Archdiocese of Baltimore.
- Mr. John McMullen DUCEY, AICP: Professor of Planning (retired); former planning consultant and former Vice President, Real Estate Research Corporation; founder, Institute for Urban Affairs, Loyola University (Chicago).
- Msgr. John J. (Jack) EGAN: Director, Center for Pastoral and Social Ministry, University of Notre Dame; founder, Catholic Committee on Urban Ministry (CCUM); former head, Office of Urban Affairs, Archdiocese of Chicago.
- Fr. Patrick O. ERWIN: Director of the Pastoral Planning Office of the Diocese of Patterson NJ.
- Mr. Bernard F. EVANS: Associate Director and Education Coordinator, Campaign for Human Development (CHD).
- Mr. Harry FAGAN: Director, Commission on Catholic Community Action, Diocese of Cleveland; former Chairman, CCUM.

Exhibit C (cont.)

- Mrs. Beatrice GALLEG0: former President, Communities Organized for Public Service (COPS).
- Mr. Walter GRAZER: Director, Office of Social Ministry, Diocese of Richmond.
- Fr. Michael F. GRODEN: Director, Planning Office for Urban Affairs, Archdiocese of Boston.
- Fr. William C. HARMS, AICP: Director of Research and Planning, Archdiocese of Newark; former Chairman, National Pastoral Planning Conference (NPPC).
- Fr. Robert G. HOWES, AICP: planning consultant to various dioceses; co-founder, NPPC; former Chairman, Program of City and Regional Planning, Catholic University of America; former Director, Office of Community Relations, Diocese of Worcester.
- Ms. Marcia C. KAPTUR, AICP: Deputy Secretary, Research and Operations, National Consumer Cooperative Bank; former Assistant Director, White House Domestic Policy Staff; former planning consultant, NCUEA; former planner, Toledo-Lucas County Plan Commission.
- Mr. Ron KRIETEMEYER: Coordinator for Urban Issues, Office of Domestic Social Development, USCC.
- Mr. John A. KROMKOWSKI: President, NCUEA.
- Msgr. Francis J. LALLY: Secretary, Committee on Social Development and World Peace, USCC; former Chairman, Boston Redevelopment Authority; former Editor, Boston Pilot.
- Fr. Neil McCAULLEY: President, National Federation of Priests' Councils.
- Sr. Janet MATHISON: Executive Director, Urban Affairs Commission, Archdiocese of St. Paul and Minneapolis.
- Mr. Andrew MOTT: Director, Center for Community Change.
- Fr. Marvin A. MOTTET: Executive Director, CHD; former Chairman, CCUM; former Director, Social Action Department, Diocese of Davenport.
- Fr. Philip J. MURNION: Director, The Parish Project; Director, Office of Pastoral Research, Archdiocese of New York.
- Ms. Mary K. NENNO: Associate Director for Policy Development, National Association of Housing and Redevelopment Officials.

Exhibit C (cont.)

- Mr. Perry L. NORTON, AICP: Dean, Graduate School of Public Administration, New York University; former Executive Director, American Institute of Planners.
- Mr. Thomas E. NUTT-POWELL, AICP: Senior Associate, Massoni Associates; former Assistant Professor of Urban and Regional Planning, Massachusetts Institute of Technology.
- Mr. David J. O'BRIEN: Professor, College of the Holy Cross.
- Msgr. Henry J. REEL: Diocesan Director, Human Development Office, Diocese of Rockville Centre (NY).
- Sr. Margaret Shawn SCANLAN: Coordinator, Tug Valley Recovery Center (Williamson WV); former Executive Director, Catholic Committee of Appalachia.
- Mr. Michael SCHILTZ: Director, Graduate Program in Urban Studies, Loyola University (Chicago); former head of the research and planning staff, Office of Urban Affairs, Archdiocese of Chicago.
- Ms. Carol SCHOMMER: Director, Office of Appalachian Ministry, Diocese of Richmond.
- Fr. Martin J. SCHUCK: assistant pastor, Our Lady of Angels Church; member, Brooklyn Community Planning Board.
- Lawrence Cardinal SHEEHAN: former Archbishop of Baltimore.
- Mr. Ted SNYDER: issues research staffperson, Urban Affairs Commission, Archdiocese of St. Paul and Minneapolis.
- Dr. Edward M. SULLIVAN: Director of Research, Center for Applied Research in the Apostolate.

NOTE: The difference between the 37 names on this list and the figure of 34 respondents given in the Appendix is due to follow-up questions being answered by different persons.

VITA

Jeffry William Rexhausen is the son of G. W. (Rex) and Rosemary Rexhausen of Racine, Wisconsin. Born in Milwaukee on December 21, 1950, he attended elementary schools there and in Racine. He continued study at DeSales Preparatory Seminary in Milwaukee, receiving the diploma in June 1968, and entering the University of Wisconsin--Parkside that fall.

In 1970, Mr. Rexhausen enlisted in the United States Army. Due to illness, he was retired with a medical disability in 1971.

In 1972, he moved to Knoxville, and after serving as treasurer of the National Action Council for a year and a half, resumed education at The University of Tennessee. In August 1977, he received the Bachelor of Arts degree in Urban Sciences with recognition as a College Scholar. He then attended the University's Graduate School of Planning, and was awarded the Master of Science in Planning degree in December 1981.

The author is a member of John XXIII Parochial Community and an associate of the American Planning Association and the Urban Land Institute. He is a co-author of State Planning for Energy Emergencies: A Process, for which he received the Graduate School of Planning's Research Award. Since March 1979, he has been employed as a research assistant at Oak Ridge National Laboratory in Oak Ridge, Tennessee.

Mr. Rexhausen is married to the former Theda Terry Tucker of Johnson City, Tennessee. They have two children, Joshua and Joy.