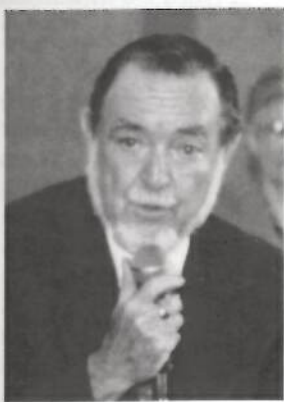


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THE CHURCH IN THE CITY REGIONAL FORUM SERIES PROCEEDINGS

CHAPTER 9: "PHILANTHROPY & THE CHURCH IN THE CITY"

The Fifteenth and final Forum, "Philanthropy & The Church in the City," took place on May 27, 1999 at the St. Agnes+Our Lady of Fatima Parish in the Hough Community of Cleveland. The Executive Planning is particularly grateful to Ms. LaJean Ray McNair, Director of the Fatima Family Center and Rev. Michael Barth S.T., Pastor of St. Agnes+Our Lady of Fatima Parish and their respective advisory councils and staff for their support in the planning & execution of this Forum.



Dr. John McKnight is the co-director of the Asset-Based Community Development (ABCD) Institute, a research project of the Institute for Policy Research, at Northwestern University. He is the co-author of *Building Communities from the Inside Out: A Path Toward Finding and Mobilizing A Community's Assets*.

Well good afternoon, can everybody hear me? I really feel wonderful this afternoon because I'm in Ohio. I've lived in Chicago since I was 18, but the first 18 years of my life were in Ohio and I lived in those 18 years in Green Camp, Marion, Bucyrus and Columbus and three places in Cincinnati—Elmwood Place, Glendale and Hartwell and then outside of Maumee. I think I lived in 10 places in Ohio in 18 years, so I'm a traveler.

How many people here are associated with philanthropy so I can get an idea who I'm talking to? We're supposed to be thinking about communities and philanthropies. What can philanthropies do to help build communities? When I think about philanthropists, I think about a wonderful man named Rev. Jim Joseph who was, at one time, the president of the Council on Foundations. He's an African American clergyman and he opened up his first inaugural address to the Council on Foundations by saying, "The purpose the purpose of having philanthropies is to take risks." He said, "Philanthropists are the risk capital in our country. You know a philanthropist is somebody that could be ripping off the government with a tax benefit system." He said, "But a real philanthropist gets the advantages the government gives in terms of tax benefits to people or institutions of money. And the reason that all the rest of us pay more taxes so that philanthropists won't pay so much tax is because we believe that they should be the experimenters and the creators, the people who are investing in new ideas trying to support the most significant kinds of new initiatives so the other institutions—like the schools or the government or the businesses—can follow them. The are the risk in our society."

So in that sense, the question I wanted to try to think with you about is how can these risk venture capital operators who have the venture capital for community, how could they understand community and how could they invest their resources for community building purposes. If we know what philanthropies are— the risk capital in our society, the second question is what do we mean by community so we can hook them up with our communities. The funny thing about that is if I say community to everybody in this room, you know that everyone of you has something different in your mind. If I say microphone, you all think of something like this. If I say community, you all think of something different because community is in practice something different for each person. It's a different place, a different set of relationships.

When I ask people to take me to the heart of their community, some of them say, "I'll take you to the park," and others say, "I'll take you to my house." Some people say, "I'll take you to my church," and still others say, "I'll take you to my work." So we all have very different ideas and as you can see, we can't guide philanthropies very well in the community if we don't know where it is, can we? We have to figure out what it is that we're talking about when we mean communities if they are going to invest in it. At Northwestern University, I have been responsible for 30 years for something called the Program in Community Studies. As you can see, we had a big problem. We had to figure out what we meant by community. And I have spent 30 years in neighborhoods, older neighborhoods in cities across the United States. Incidentally, people say what do you have a Ph.D. in? I have a Ph.D. in church basements. Because more community life is going on in church basements than any other place that I know. So, I've spent the better part of my life in church basements trying to understand what the people mean by the community.

About 10 years ago, Jody Kretzmann, who was in the earlier forum, and I had a wonderful opportunity to get a grant that allowed us to spend four years in 20 cities and 300 neighborhoods across the United States talking to people about the following questions: what are you doing here that is successful? What are you doing that's building the economy? What are you doing that's giving you more political clout? What are you doing that's solving social problems? What are you doing that's enhancing the cultural life and the historic sense of peoples purpose and being and spirit? What's working here? And when we got done we tried to summarize that in a book

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and I don't have a copy of it here, but you've got this pink thing here that tells you about the book. It is called Building Communities from the Inside Out. So if you're interested in what I'm reporting to you about, the book has much more detail about it.

The thing I wanted to report to you in particular in the brief time that we have here, is that if you looked in local places and said, "Well at least the community that I'm thinking about is a place and it's a local place in a neighborhood." You looked at all of the initiatives- we identified about 3,000 different community initiatives across North America- and said, "What was the most common source of the community building, power growing activity in the neighborhood?" What I wanted to do was mainly focus on that source which we've sort of labeled as an asset. We've tried to think about what are the assets that people use in communities so that philanthropies can invest in those assets among other things. I'm not going to tell you the asset that was most significant because I want to take you back in history.

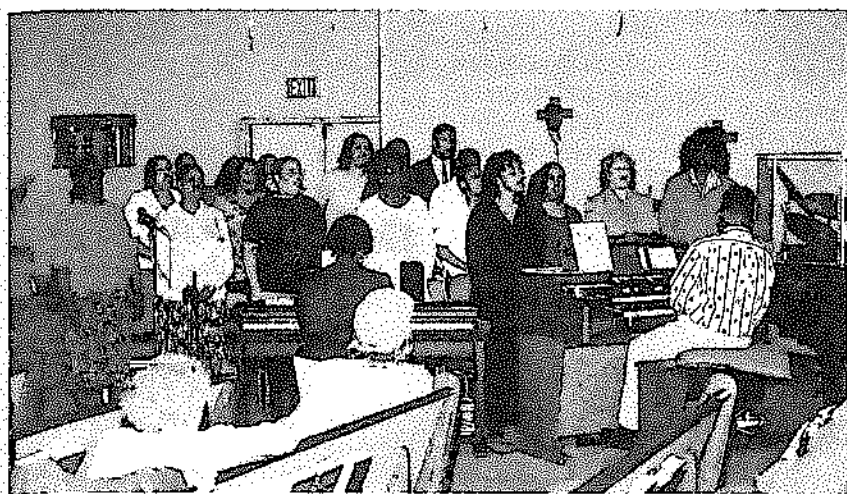
When we were able to say at our research center that we knew the major source of community improvement in urban neighborhoods (inner city neighborhoods) and spelled it out to our faculty, there was a historian in our faculty who said, "You know that's fascinating what you found. The first person who ever found that and wrote about it in 1833." As you can imagine, the two of us felt terrible. We thought we had really found out some big news, right? But we hadn't found out big news. We had found out that the principle source of power growing in American neighborhoods was in 1989 the same as in 1833.

So let me remind you of the person who wrote the book in 1833 which is still the best book about American communities. It was a young French man, a 23 year old French man, named Alexis deTocqueville and he took a tour of the United States in 1831. He landed in New York, went through upstate New York and incidentally came through Cleveland. Did you know that? He came along the south coast of the Great Lakes. He went to Syracuse and then through Cleveland, just a little town then. He came through a port called Detroit and he wanted to go to the frontier because he wanted to see where the native people were. So, he was taken to Green Bay, Wisconsin. Did you ever think of the frontier being Green Bay? But that's where he ended his trip. But all along the way, he took notes about the local communities that he observed,

whether neighborhoods in New York or small cities like Syracuse or little farm villages like Cleveland or ports like Detroit. And then he went back and wrote a book about what he saw. The thing that he wrote about I want to remind you about because the book says that in the United States, in local places, there are unique communities. They are not like the communities that exist in any other place in the world, he said. Did you know that we have the only unique neighborhoods in the world? We do. And he said this is why. He said in France, which he knew best, if you went to a local neighborhood you'd find that the decisions were made by elected officials and by bureaucrats, nobility, professors, engineers, doctors, lawyers, elites, well educated people. And he said, "I came to the United States and I went to the neighborhoods, this little place called Cleveland, and do you know what I found there? I found that those people who make decisions in France were not making the decisions in the United States." What was making decisions in the United States and community was every Tom, Dick and Mary, the common people. The power to decide had descended into the hands of you and me. And he said, "They don't make their decisions alone, they make them in little groups. The groups aren't appointed, the groups aren't elected, but they are the basis for the creation and invention of every thing significant in the United States."

Now I got in touch with a high tech graphics artist because I wanted to get this idea across of what is the basic source of power in the United States of America. And he came up with this- a small group of face to face people where the members do the work and are not paid. DeTocqueville said that in these little groups, they are making power by doing three things: deciding what is the problem, deciding how to solve the problem and getting their neighbors to join them in solving the problem. And he said, "The new community in the United States is the reality of many, many of these associations in a local place- they are the power, the creativity, the invention center of America." So deTocqueville said, "These associations in a local place are the heart of American power making and creativity." And he named these groups for us; he called them "associations." He said that an association is not a group of people it's a group of citizens, it's a term of power. So a choir in his mind was a group of citizens. A group of women who came together weekly to share their concern was an association of citizens. A group of people who came together to do something about the muddy main Street having so much manure in it (he talks about that), that's an association. They are small face to face groups. And he said these groups are the groups that are making American converted citizens into powerful people in the United States compared to citizens in France. "Because," he said, "we think a citizen means somebody who votes, but voting is the power to give your power away, a limited power." In the United States, they are making power, they are taking power at the local neighborhood level.

So that's what we found in 1989, '90, '91 and '92 in 300 neighborhoods. The principle problem solver, economy grower, political strength and their cultural renewal is not government, is not agencies, is not business, but is associations. So if we were philanthropists and we wanted to invest in the principle community building resource in the United States of America, it would



be different than if you were in France. But in the United States of America, you would know the map of a local communities association. And what I wanted to do then is just to remind you what that map might look like if you understood this principal asset for community building by showing you one neighborhood in Chicago where they decided to try to identify their associations.

This is a neighborhood on the mid south side, it's an African American neighborhood, Robert Taylor Holmes- the largest public housing unit in the United States. It's in the west part of the neighborhood. About 1/3 of the land is abandoned or vacant. It's the second lowest income neighborhood in Chicago and the fifth lowest income neighborhood in any large city in the United States. So, a bunch of neighbors set out over four weeks to try to find out if there is associational map in this neighborhood. Lordy, lordy, we know that there were service agencies all over that neighborhood. You could inventory that and you could inventory government and you could inventory business easily. There are all kinds of lists. But you see, what they couldn't find was a map or a list of the center of an American community. Isn't that funny? We don't have maps that show us the most powerful thing that we have. So it's hard for our philanthropists to invest in something if they can't see it. So here's a group of people go and say well what is there in this neighborhood? And this is what they found. They found 319 associations in this neighborhood.

Now we have done scientific samplings since then in that neighborhood, and I hate to tell you this, but they missed two thirds of them. There are over a thousand associations that have names, and are not informal associations; rather, these are ones that have names and share are present. So let me remind you what a map of the power base of an American neighborhood looks like. They found 7 anti-crime groups, 9 athletic groups, 6 business groups, 70 churches. Now there are only 96 blocks in the neighborhood and these are only the churches with buildings. There are a fair number of churches that don't have any buildings. There are also 6 cultural organizations, 1 employment organizations, 6 health and disability organizations. Now remember these are not agency programs. These are associations. These are citizen run, citizen controlled organizations. Ten local advisory councils in the public housing units, 15 elected school councils, 4 men's groups. We know from subsequent samplings that they really missed on that one; there are over 100 mens' groups in this neighborhood. There are 26 block clubs, 4 neighborhood chapters of national organizations, 15 neighborhood improvement organizations that are bigger than a block club, 4 parents groups, 8 park advisory councils, or people who were elected to govern the parks, 3 political organizations, 5 race and ethnic organizations, 31 religious organizations that are not churches, 4 residential management corporations, and 9 self-help groups. We know there are many more than that, but they want to be anonymous so it's hard to count them up. There are 12 senior citizens organizations, 2 social organizations and that's the tip of the iceberg. There are more than 100. In addition, there are 12 social advocacy organizations, 12 special interest organizations, 8 tenant organizations, and 5 women's groups. There are 100 or more women's groups and 24 youth organizations. So that's the map of the heart of a powerful community. That's where if you want to invest in the community building process, your principle sources of action of power reside in that space.

Now let me then show you something that they went on and did. They picked one organization from each of those categories I read you, 21 of them in all, and interviewed a leader from each one of those groups- all of those different groups. They then gave them a list of 40 things that might be done in the neighborhood to improve it. They said to them, "Can you tell whether you're doing any of these 40 things, and secondly, if you're not doing it, would you be willing to do it?" And let me show you how that looks. If you look at the first one for instance, they asked 21 different association leaders, "Are you doing anything in the area of neighborhood beautification?" Ten said, "Yes," and six said, "No, but I'm pretty confident our members would be willing to." Five said, "I'm not certain they are, but I think they would be." So the answer is that 10 are and 11 are waiting for the call. Do you understand? Eleven are waiting for the call. So those two middle columns are showing you that associations are waiting for the call. Working with youth - 15 say they are working with youth, and you know, only one of the 15 is a youth organization. So that means 14 if them think they are contributing to the community's youth in various kinds of ways. But you see we don't know that. We count up what youth agencies do, but we don't count up what the 15 neighborhood associations are doing to build the youth in that community. And if we don't see that map or understand that, then as philanthropists, we don't invest. We invest in services rather than communities. Okay? And so I think that if I were going to bring some information here to philanthropists I would say that the most important thing a philanthropist can do is take the risk of investing in the community associations as the principle architects of problem-solving, care and renewal.



Let me show you quickly two others that they did. Now here are harder kinds of issues- teenage pregnancy, child abuse, drug abuse, domestic violence, youth truancy and gangs. And I don't know whether you noticed but the number that say they have done work in that area has dropped way down from the first. Now we're in threes and fours rather than tens and nines that say yes we're working in that area. But look at the next column, "willing to work in this area." Do you see how high it is it's gone way up? So the participation is down but the willingness is way up. So we did some subsequent work interviewing people in more detail to find out why this is, why in these areas- teenage pregnancy, child abuse, drug abuse, domestic violence- it is that there's such a high willingness to do something, but such a low doing of something. And do you know what the main answer is? They have been misled. They think that those are problems of institutions and systems to

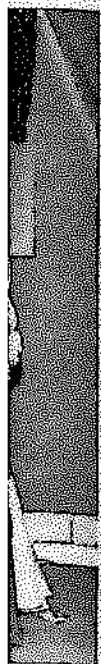
deal with. They think it's a system problem.

So only focus on community people instead of going to the agencies. But on space the citizens that. Sy manage other. It factored. It's a system confused will have the domain and their care for that we have associational support to



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deal with, and therefore they don't do something in that area. They think we pay professionals to deal with teenage pregnancy. Thus, their association stands aside, ready but not called.

So all our philanthropists, do you see the implication of only focusing on institutional delivery and not on support community- solving basic structures. The result of that is to lead people in neighborhoods to think that our youth problems are going to be solved by agencies. Will everybody who believes that in this room raise your hand? Do you think if we got enough agencies in the neighborhood, youth problems would go away? But on the other hand, it is in community and associational space that we need to call people to care because it is only citizens in associations that can care. Let me remind you of that. Systems can't care, they can't produce care, they can't manage care. Care is the freely given obligation of one to another. It is an obligation from the heart and it can't be manufactured or produced. Medicare doesn't care because it can't. It's a system that sends checks, and any people who become so confused about care that they think a system can produce, they will have communities where people are not cared for. Care is the domain of our associations, our neighbors, our churches and there's no getting away from it. We can't pay a system to care for our young people, and so most of the social problems that we talk about are really issues that communities and their associations need to be the principle actors on and we need to support them in that.



And so the last thing that I wanted to share with you, you have on this lavender sheet. It is a set of guidelines that philanthropists could use if they were really going to focus on investing in the basic community structures for development and change. Let me quickly point out what the key points are. It says to a philanthropist, "Here's a way of investing in community of taking the risk to move out of this safe world of

systems and agencies and into the realm of citizens and care." And it says that if you want to do that, then philanthropists, foundations, United Way, government funding agencies need to focus on peoples skills, abilities and capacities, the local citizens abilities. Forget this needs stuff, get away from that. That's focusing on the wrong part of people. Development depends on our investing in the skills and capacities. We are not interested in how many teenage pregnant girls there are in this neighborhood. We are interested in what are the skills, gifts and capacities of girls who are 16 who may also happen to be pregnant, and it is the investment in their contribution to the community that we are focused on.

The second one says the other thing we want to know is how many associations are involved in whatever you plan to do. We don't want one, we don't want two, we want as many as possible. We're investing in multiplying power. We want to make a good investment and the more associations that are involved in a commitment to improve the economy or to do something about a particular kind of social issue, the more likely it's going to be solved. So we're investing in all of these kinds of associations- see the list- doing their piece. I'm going to skip three because it tells us how you're going to get the individuals and the associations together. And then saying that there are institutions in the neighborhood, not-for-profits like the hospital, the YMCA, the YWCA, and there are businesses like the mom and pop stores or the industries, and then there are government institutions like schools, parks and libraries, and all of them need to be part of working with associations, the citizens center to build the community. So this says how are the institutions going to support the associations in their work. It says support not control, not dominate, not replace, support. And it outlines a series of ways that support can take place.

The last thing then I would want to report to is that those neighborhoods that have done the best job of maintaining themselves or turning themselves around are very clear if you spend as much in neighborhoods as we have. And that is the most significant indicator of a neighborhoods capacity to move everybody to more well being, to more health, to more healing. It is whether they have an association of associations, whether they have brought all those associations together in one neighborhood organization made up of associations of citizens, centered neighborhood associations with systems at the side in support of citizen centered power growing. Can you see the picture? Wherever we see that combination, servant institutions and central associations, then we know we have invested in the best hope for Americas neighborhood future. So thank you very much.



Mr. John Mattingly is the Senior Associate of the Annie E. Casey Foundation.

I ran into one of John McKnight's institutions this afternoon; it's called the Hertz Rental Company. The one time you need them to be on time, they aren't there for you, despite the fact you're a platinum super duper best customer in the whole world.

Number 185 was completely on the opposite side of the lot from number 183, and when you got to number 185, your car wasn't in that spot after all, etc., etc. You know I couldn't get anybody to care.

It's a real privilege to join you this afternoon here- first of all, to take part in a forum such as Church in the City; second, to take part in anything that is asked of me by Lajean Ray who has been a tremendous partner in our work at Casey; and third, to be part of the family to family work here in Cleveland which tries to bridge the huge gulf between the ultimate institution in the country, the Public Child Welfare System and this community that you all live and breathe in. So it's

really a pleasure and an honor to be here at her request. Despite the fact that I was convinced it was on Tuesday, and of course, since I am representing a foundation, I couldn't possibly be wrong. And I if were, very few people would tell me, but LaJean Ray is one of those people.

I come here today via Baltimore, Trenton and Newark, but I'm here. It's also really wonderful for me to get back to Cleveland because in many ways, I see it as my home town. It's been now 15-20 years since I did some neighborhood work here under the tutelage of Jim Laurity who I see is here and I did some child advocacy work as well. When I left back in 1986, my family and I went west to Toledo where I took responsibility for one of their big public institutions, the Lucas County Children's Services Board, and after about six or seven years which felt like 20 at that work, I went to the Annie E. Casey Foundation. Since then, I have worked to try to bridge the gulf between child protective services and the local communities and neighborhoods that they attempt to, hope to serve across the country. And I think that's one of the reasons why I'm here today at LaJean's request.

A bit about Casey- those of you who don't know much about us, we were founded in 1948 by Jim Casey. Casey, his brothers and sister were the founders of the United Parcel Service. They started UPS in Seattle back in about 1912 as a bicycle messenger service and that's how Casey got his start. We are driven we hope by two fundamental principles which should be reflected in our work and I hope are reflected in the family to family effort. First our conviction is that what children need in order to be successful is a good capable family. That's the best we know how to help children; it is good families. And secondly and every bit as important is our principle to enable families, especially in disadvantaged communities, to do what only they can do best which is inextricably linked to the communities ability to function in support families. So our work, for example, in child protection is focused very much on building those bridges between the communities from which children come into the care and protection- such as it is of public child welfare- those systems and those communities and associations. Family to Family, again for example, believes in family and preserving family, in placing children with families and not with orphanages or other large institutions or group settings when they can't be kept safely with their birth family. It believes in reuniting those families when it can safely be done and as soon as it can safely be done. The second half of the set of principals is that we believe in building partnerships between neighbors and communities because it's very clear to that the public child welfare system cannot do this job alone and can't do it very well without the support and the service efforts of local communities. I'll speak more about that later. John McKnight, whom I barely know, but whom I met years ago with Jerry Miller in Pennsylvania, has served a lot of us for a lot of years for a kind of a value beacon insisting on the importance on community. He has put the spotlight on what has become an ever growing gap between professionals such as ourselves, many of us here today, and the neighborhoods and the communities we profess to serve. John McKnight has affected a lot of us across the country and across the years and I wanted to say thank you for that.

I now want to discuss the importance of that gap and of the forces of which created the gap between com-

munities, institutions, professionals, and non-professionals, from my perspective, for what it's worth, is just about right. From the perspective of a large institutional force such as the Anne E. Casey Foundation, we then have to struggle with the questions of what do we do and what do we do differently, having basic agreement around many of these issues, and I'd like to talk a bit for the next couple of minutes. I want to talk about how we, at Casey, are attempting to confront just about exactly these challenges.

First, as I mentioned before, a number of us have been attempting for the past ten years now to build bridges, bridges that are very hard to build and that are even harder to maintain because of power differential issues and a whole bunch of other things that you all experienced. They are bridges that are essential if we are to move forward; bridges between public agencies and the communities they hope to serve; bridges between foster families who are along the front line of child protection along with kinship care givers and relative foster families; bridges between those families and the agencies who are responsible for the roles that they play; bridges between foster families and neighborhoods so that neighborhoods can help support and nourish families so that they can do the job for sometimes children who have been deeply hurt and who are deeply troubled, so they can do their job well; bridges, also between birth families and foster families so that they can share responsibility and love and care for children who will come to deeply love both foster and birth families. So, bridges are very important to the work of the Casey Foundation, especially in family to family.

I also wanted to share with you a bit some of the work we have been doing or have been helping to pull together, to reconceptualize and build up the importance and the public understanding of the role of natural helpers. Professionals and Bureaucrats, alone just have not been able to solve the problems facing our families. We must include more people, more skills, and more resolve at more levels if we're going to make the difference that many of us would like for families and communities who are struggling. Over-reliance on professional helpers and formal agency and system solutions has failed to create strategies that are really relevant and congruent with the needs of specific neighborhoods because those in charge simply lack information and understanding. On the other hand, natural helpers understand their neighborhoods. They usually understand their own culture and generally more about other cultures in the neighborhood than people who don't live there. They are usually more committed to resolving the



John Mattingly, Catherine Lee, CSA, George White, Teri Hasen

issues they face because the challenges affect them personally. They usually have more trust and more status with the neighborhood than outsiders do.

Finally, in just this two minute version, natural helpers are more likely to hear about problems before they become so severe that intensive intervention is the only option. Of course, that's probably the best definition of how public child welfare agencies function; they are the opposite of that. Natural helpers, on the other hand, are more likely to be available 24 hours a day to those they support and this can decrease the possibility of people, including children, being harmed. They are in a better position than professionals, in fact, to provide long-term support. The best "aftercare," to use one of our institutional terms, that is available to the first family that has been successfully reunited with their children is a caring, committed, neighborhood family that has cared for those youngsters while the family was not safe and who will stick by that family when the next crisis comes as it undoubtedly will.

So, our work in the last couple of years has focused a lot on helping to support the conceptualization of natural helpers and to help the fields that we work with in these institutions and in these professions to come grips with the fact that natural helpers are the answer in the long run for helping us get our job done. And to the extent that natural helpers take on that job and take on the power and the authority to make decisions about those jobs to that extent, we will move forward to actually change some of our institutional patterns in structures.

Finally, I'd like to share with you for just a couple of minutes our major effort to respond to the kinds of challenges that John McKnight and others have raised with us, and that is something we call Making Connections. Making Connections is a brand new initiative of the Anne E. Casey Foundation into which we expect over the next ten years to provide half of our full resources. So, it's a serious attempt on our part, to dramatically re-direct how we go about doing our work. It's about contributing ideas, supporting resources to build on neighborhood strengths. The primary aim of Making Connections is to stimulate and support local movements that engage residents, civic groups, political leaders, grassroots groups, public and private sector leadership and faith based organizations in an effort to help transform disadvantaged neighborhoods into family supported environments by bringing back those two key principals of Casey. Making Connections is about, we hope, strengthening families by connecting them to opportunities, resources, and support that they need to rear happy, healthy, confident, and successful children. The three kinds of connections that we believe are critical in this regard include economic opportunity, that is to say connecting young people and adults to information and networks that increase their pathways to local and regional labor markets, their access to affordable goods and services, and the likelihood that they will secure adequate and predictable incomes and meaningful opportunities to accumulate savings and assets. Secondly, social networks, connecting families to networks of friends, neighbors, kin, community organizations, role models, mentors, faith based institutions, and other positive social relationships that encourage and provide neighbor to neighbor support and mutual aid that make people feel less isolated and alone. Finally, services and supports, connecting people in need to accessible affordable family centered and culturally appropriate forms of health that provide preventive

as well as ongoing support.

Now, the Foundation's contribution to Making Connections in cities across the country, we hope, will consist primarily in helping assess the condition, needs, assets, and strengths of families in neighborhoods, that is to say in helping them make that assessment. Secondly, in helping targeted communities secure the technical assistance that they believe they need in order to move forward in these three areas. Thirdly, to help by convening, organizing, and mobilizing people around a common vision for family strengthening- a common vision for family strengthening that reflects the community's voice and in the community sense of what that means. Fourthly, seeking opportunities to help various levels of government and the private sector to align their interest and activities with the community's vision of family strengthening, that is to say to help people like Tim McCormick, who's just joined us, to connect successfully and bring resources to bear and support community efforts to move the community and the neighborhood's agenda forward. Strengthening local capacity to gather and use data effectively both to measure the effectiveness of family strengthening strategies and to advocate for change. Finally, to make flexible dollars available from the Foundation's point of view, to seed innovative approaches to connecting families to sources of support and to leverage additional resources. Making Connections, therefore is not a housing initiative, a neighborhood revitalization project, a community safety program, or a school reform effort; rather, it seeks to draw from, build upon, and weave together what our work, the work of others, and the experience of communities primarily show to be the most effective practices and strategies in community building and also in system reform, family support, and economic development.

We are committed in all of these efforts at Casey to maintain a focus on the hardest to reach, families who are most isolated, and to work across the boundaries of race, culture, class, gender, language, politics, and ideology to achieve these goals. So, those are our efforts on the ground to respond to the kinds of challenges that people like John McKnight have raised for us. I'd be happy, as we get a chance later, to talk through our approaches.

One further last comment- just to give you a sense of what a neighborhood is not, I'd like to give you an experience I just had a couple of weeks ago in New York. We'd been doing a lot of work on helping New York City Child Protection System do it's work better, a challenge, as you can imagine of enormous proportions. I was schlepping from one place to the other with my overnight suitcase all of the time, and as I was crossing Broadway, way down low near the Battery and Wall Street, and at that point, the light had not changed. I was not supposed to be walking and I had these two bags, one of which is on rollers behind me. It was about noon-time, I was crossing the Street because the traffic was down the street, so there was nobody coming, but I missed the fact that a lone cab had broken free and had run that red light. So, as I got in the middle of the Street, my roller bag turned over on me. Now, this is lunch hour, so there was a crowd on either corner. This will define for you what a community is not. What did they do? They broke into laughter. So, I'm thinking it was my last moment on Earth, as I was run over by this cab, my most strong emotion was embarrassing. So, that's what a community is not, and I think we can play some role as a Foundation in helping support those communities that are. Thank you.

Selected excerpts from the local panelists

Sr. Catherine Lee, CSA is the Executive Director of the Saint Ann & Sister of Charity (Cleveland) Foundations.

I minister with two foundations founded by the Sisters of Charity of St. Augustine to continue their ministry in health, education, and human services. Both foundations are Catholic and faith based. The Sisters of Charity Foundation of Cleveland is a conversion foundation that was established in 1996 with funds made available from a partnership between the Sisters of Charity and Columbia HCA. We have ten areas of interest related to health, education, and human services. Our current assets are approximately \$48 million and we have distributed over \$6 million in the past two years. The St. Ann Foundation was founded in 1973 from the sale of St. Ann Hospital to Kaiser. It was one of the first conversion foundations in the country, probably the first, according to the Council on Foundations. The areas of interest are women, children, and youth, in honor of the fact that St. Ann's was a maternity hospital. The current assets are \$33 million and the Foundation has disbursed over \$22 million in the past 25 years...How can we work with neighborhood people to empower, to bring out their gifts. That is a challenge. How can we work together? The gap between the rich and the poor is widening and the requests for Foundation funding are continuing to increase, and so we continually ask how faith based foundations and faith based organizations can make a true difference in the neighborhood?

The Honorable Judge George White is Director of the Cleveland Browns Foundation.

Unlike the other panelists here, I'm the new kid on the block in that I started as Director of the Cleveland Browns Foundation on March 1st. I resigned as United States District Court Judge on February 26th and was on the new job March 1st. I have learned over my short lifetime that priorities are

very important. One person can make a big difference, so it's very important to be able to understand who those individuals are in a community that don't just talk, but are willing to work. Quite frankly, those individuals are the individuals that don't mind rolling up their sleeves and doing some dirty work. The person who isn't willing to do that is not going to be successful in business, is not going to be successful in a foundation, is not going to be successful as any leader in the public arena. You've got to be willing to do that work that is called "dirty work." I happen to believe that we all have talents and part of the Foundation's work is to bring out the best talent so that we can really teach somebody how to fish, not just give them the fish, but teach them how to fish.

Ms. Teri Hansen is Vice President for Gift Planning & Donor Relations, The Cleveland Foundation.

My favorite part of the Foundation... is the building of a community endowment. That's allowing citizens of all means large and small to participate in the life of their community, to give something back to their community. The neat thing about a community foundation versus a hospital or a university is that we let the donor define their community. As Dr. McKnight said, "Community is different to everyone. Everyone sitting in this room has a different definition of community." What we do have in common is a common community that intersects with one another. My job is to help people in the community create a fund that carries on their charitable intentions in this community which allows them the opportunity to give something back to the community that has been so good to them...what we were able to do was bring all the assets in the Cleveland community together which philanthropically, is one of the strongest in the country, through public and private leadership. We have a lot of work ahead of us, we've done a lot of really good work, but this community is really blessed with people who will come today and continue to show interest in their community.



Lajean Ray McNair, Yolanda Predomo, Kathleen Cooney, OSU, August Napoli
WCPN Live broadcast at St. Agnes+Our Lady of Fatima Parish
following the forum.