

V

CATHOLIC EDUCATION

V. CATHOLIC EDUCATION

A. Statistics

	JAN. 1, 1998	DEC. 31, 2003
1. Major seminaries & total number of seminarians for the diocese.	0	0
2. Minor seminaries & total number of seminarians for the diocese.	0	0
3. Catholic universities, number of students, etc.	0	0
4. State or secular universities & number of students enrolled.	1-20,000	1-20,000
5. Ecclesiastical faculties, number of professors & students enrolled in each faculty, degrees granted.	0	0
6. Other Catholic institutions of higher learning, number of students enrolled in each, degrees granted.	0	0
7. Number of schools:		
a) Catholic	37	39
b) Non-Catholic state/secular	n/a	n/a
c) others	n/a	n/a
pre-school/kindergarten		
primary or elementary		
secondary schools		
8. Number of those enrolled in schools		
a) Catholic	15,431	15,495
b) Non-Catholic state/secular	n/a	n/a
c) others	n/a	n/a

	JAN. 1, 1998				DEC. 31, 2003	
9. Number of teachers in Catholic schools						
a) pre-school/kindergarten and primary or elementary	642				729	
c) secondary	374				407	
Distinguish in each group						
priests	21				15	
religious	71				60	
laity	943				1075	
non-Catholic teachers	172				219	
10. Special Catholic Schools	1				1	
a)pre-school/kindergarten	(not graded)				(not graded)	
b)primary or elementary						
c)secondary						
11. Percentage of Catholic children attending non-Catholic schools who receive religious instruction	50%				n/a	
12. Number of priests, religious, laity who teach religion in	Laity	Priests	Religious	Laity	Priests	Religious
a)elementary schools	452	5	28	580	0	26
b)secondary schools	325	9	3	354	12	14
13. Priests, religious & laity teaching Theology or Canon Law in an Ecclesiastical Faculty, etc.		1			1	

N.B. There is one diocesan priest teaching Moral Theology at St. Charles Borromeo Seminary, Overbrook, PA

B. Description

1. The Promotion of Vocations

During the quinquennium, the Vocations Office continued to manage a number of programs which had been previously successful in promoting vocation awareness throughout the Diocese. Some efforts were parish-based; some were targeted at specific age ranges. Some programs were

geared toward priesthood *and* religious life; others were more specifically focused on diocesan priesthood.

a. Parish-Based Initiatives

- i. Parishes were provided with vocation-related bulletin announcements and suggested prayers for the General Intercessions. Homily materials and bulletin inserts were sent to all parishes to coincide with the World Day of Prayer for Vocations and Vocation Awareness Week.
- ii. Parishes (and other diocesan institutions) were provided with posters that bore photographs of our seminarians as well as contact information for those interested in learning more about priesthood and religious life.
- iii. Altar Server Appreciation Days were held during which seventh and eighth grade altar servers gathered with the Bishop, clergy and local religious for prayer and fellowship with a focus on vocation awareness.

b. Vocation Program for Young People

- i. Elementary and Secondary School Visitations: This program ensured that students attending diocesan schools in the sixth and eleventh grades (approximately 11 and 16 years of age) were given exposure to local clergy and religious whose visits included presentations on the priesthood and religious life and provided opportunities for questions and answers.
- ii. Vocation Video: The Diocese produced a fifteen-minute videotape about religious vocations; the videotape featured local clergy and was used in presentations to elementary and secondary students in Catholic schools as well as to Catholic youth groups.
- iii. Pass the Word: Assisted by the faculties of Catholic secondary schools in the Diocese, the Vocations Office invited young men and women in the 11th and 12th grades (approximately 16 to 17 years of age) to spend a day in prayer and discussion centering around the issues of priesthood and religious life. The young men were

taken to the major seminary of a nearby diocese; the young women were taken to a diocesan retreat house. Participants included the Bishop, the Director of Vocations, diocesan clergy and local religious.

c. The College Program: Taking place at the University of Delaware, this program offered students the opportunity to participate in a five-day retreat-like experience on campus during Lent. The gatherings included prayer, workshops and the chance for individual meetings with diocesan priests and religious men and women, giving students a chance to reflect on the journey to which God might be calling them.

d. Discernment Programs

i. Weekend Discernment Retreats: During the quinquennium, the Diocese offered single men and women the opportunity to pray and reflect on where God might be calling them in terms of vocation. The principles of spiritual discernment were presented along with presentations on the priesthood, religious life, single life and marriage.

ii. Vocation Discernment Group: In the first year of the quinquennium, men who were interested in considering a vocation to diocesan priesthood were invited to monthly evenings of prayer, fellowship and reflection at a parish rectory. Each meeting was devoted to a different topic related to priesthood (celibacy, prayer, seminary formation, et al). A team of four priests coordinated this effort.

e. Encouraging the Faithful to Accept Responsibility in Promoting Vocations

i. Use of *The Dialog* (Diocesan Newspaper): Throughout the quinquennium, interviews with seminarians, priests, and religious were published. These articles served the dual purpose of allowing the larger diocesan community to grow in its understanding of how people experience God's call while at the same time raising the awareness of local Catholics in terms of the need for all women and men to take seriously their part in helping others realize

their vocational call. During Vocation Awareness Week, *The Dialog* published a vocation-themed insert which included pictures and interviews with the seminarians.

- ii. Annual Seminary Collection: In conjunction with this annual collection, priests were encouraged to promote vocations to the priesthood. Many pastors invited seminarians to share with the Catholic faithful the story of their vocation journey and their hopes and aspirations, impressing on them the Church's appreciation for their prayerful support.

f. Mass-Media Efforts

- i. Billboards: Early in the quinquennium, the Diocese sponsored billboard advertisements along a small number of heavily traveled roads. These signs were similar to those used in other dioceses throughout North America and had the secondary and welcome effect of generating news in the local press.
- ii. Website: In the last year, the Diocese sponsored a website specifically devoted to the Office of Vocations. The site included a letter of welcome from the Bishop, information on seminaries used by the Diocese, a description of the typical program of formation, answers to frequently-asked questions and contact information for those who wished to receive more information from the Office of Vocations.
- iii. CD-ROM: The Diocese produced a CD-ROM disc that contains a presentation on vocations to priesthood and religious life. The content of the disc also allows users to connect to various vocation-related sites on the World-Wide-Web.
- iv. Flying Banner: A banner attached to an airplane was flown over beaches within diocesan boundaries during one summer season when the beaches were crowded with young people. The banner contained language used in the aforementioned billboard campaign.

The Diocese of Wilmington also participated in national efforts to promote vocations. The Diocesan Director of Vocations, the Director of Seminarians, and priest-members of the Diocesan Vocations Board are all members of the National Conference of Diocesan Vocation Directors (NCDVD). This Conference has working relationships with the Bishops' Committee on Vocations, the NCEA Seminary Department, and the National Council of Religious Vocation Directors (NCRVD).

2. Major Seminaries

No major seminary exists within the Diocese of Wilmington. During the quinquennium, the Diocese sent seminarians to St. Mary's Seminary (Baltimore, Maryland), Theological College at the Catholic University of America (Washington, DC), Immaculate Conception Seminary at Seton Hall University (South Orange, New Jersey) and Blessed John XXIII National Seminary (Weston, Massachusetts). (The program offered at Blessed John XXIII National Seminary is specifically oriented to men whose decision to enter formation for priesthood has surfaced later in life.)

The concern of the Bishop, the Director of Vocations and the Director of Seminarians is the proper formation of men for the priesthood in light of the needs of the People of God in the local Church of the Diocese of Wilmington. The seminaries listed above have proven useful and helpful to that end. All formation programs are in keeping with the Program of Priestly Formation issued by the United States Conference of Catholic Bishops.

The Vocations Office also plays an integral part in the ongoing formation of candidates for priesthood. During the quinquennium, certain functions previously administered by the Director of Vocations were split off from that position and became the basis for the newly instituted position of Director of Seminarians. The Director of Vocations has responsibility for vocation awareness programs and for recruiting potential seminarians and recommending them to the Bishop for acceptance by the Diocese and placement in specific formation programs; once a man formally begins seminary studies, he falls under the purview of the Director of Seminarians, whose responsibility it is to monitor the man's academic, pastoral and spiritual formation. Both the Director of Vocations and the Director of Seminarians visit each seminary twice a year, once in the Fall and once in the Spring. The goals of these visits include the pastoral support of the seminarians, the fostering of an ongoing relationship with those charged with the proper formation of the seminarians for the Diocese of Wilmington, and the opportunity to keep the Vocations Office abreast of both the needs and concerns of the men in formation as well as developments in the various programs of formation.

Seminarians are also given the opportunity for 10-week parish placements during the summer after their second and third years of theology. Some choose to enter parish placements prior to those required times and the Vocations Office, with the support of local pastors, does all within its power to make this a reality for those who desire it. During the quinquennium, seminarians in such placements met as a group weekly with the Director of Vocations (or with the Director of Seminarians, since the creation of that position) and the Vocations Staff (four diocesan priests who are charged with assisting the Director of Vocations and the Bishop). These gatherings included time for prayer, discussion of parish pastoral incidents shared by the seminarians, and the opportunity to address concerns. At the end of each summer, evaluations were written by the seminarians and the pastoral supervisors in the parish; these were shared with the Vocations Staff, the Bishop, and the seminary.

Each summer, the Vocations Office arranged for a three-day gathering for all seminarians. These times of prayer and reflection also provided opportunities for the seminarians to get to know each other better.

A program is in place to monitor and support the transitional deacons' movement from seminary to diaconal ministry to priesthood. Transitional deacons were assigned to parishes after consultation with the Director of Vocations, the Director of Seminarians, the Vocations Staff, and the Priests Personnel Committee. Careful consideration was given to this very important first ministerial assignment and to the pastors with whom the deacons would be ministering. Group supervision occurred once a week until priestly ordination and twice a month during the first year of priesthood.

The Bishop himself remains an integral part of this entire process. During the quinquennium, the bishop met frequently with the seminarians, attended seminarian gatherings, and made contact with them whenever he was in the vicinity of one of the seminaries and his schedule allowed.

3. Formation of candidates

Candidates for the permanent diaconate undertake a four-and-a-half year process of spiritual, academic and pastoral formation, beginning with a year long aspirancy period. The academic program includes courses in Foundational Theology, Introduction to the Bible, Gospels, Church History, Old Testament, Ecclesiology, Christology, Moral Theology, Sacramental Theology, Catechetics, Applied Pastoral Theology, Liturgical Praxix, Homiletics, Spirituality, Canon Law and the Theology of Preaching. In addition, they have two years of pastoral formation that overlay their last two years of academic courses. For the fall term, 2003, there are currently 12 men in their fourth year of formation in an English

language track along with three in their third year of formation in a Spanish language track. A spiritual formation team of deacon couples, religious and priests accompanies both cohorts.

4. Minor Seminaries

No minor seminary exists within the Diocese of Wilmington. During the quinquennium, the Diocese sent seminarians to St. Andrew's College Seminary, affiliated with Immaculate Conception Seminary at Seton Hall University (South Orange, New Jersey).

5. Formation of Candidates for Priesthood Who Are of a Mature Age:

As noted in the first paragraph of section 2 ("Major Seminaries"), the Diocese used Blessed John XXIII National Seminary for this purpose during the quinquennium. Everything else concerning formation in that section also applies here.

6. Ecclesiastical Faculties

Since there are no major or minor seminaries in the Diocese, there are no ecclesiastical faculties.

7. There are no Catholic colleges or universities in the territory of the diocese.

8. Pastoral Care in Universities

9. Catholic Schools

Importance of Catholic Schools

On January 24, 2002 Bishop Saltarelli issued a pastoral letter entitled "Catholic Schools: A Gift of the Church". In that document he clearly enunciates the importance of Catholic Schools in the Dioceses of Wilmington when he says:

"I submit...that Catholic Schools are not only necessary as we venture into a new century, but they are so necessary that the mission of our Church would be seriously handicapped if Catholic Schools ceased to exist."

"...the schools in our diocese and throughout the United States are, in truth, one of the major formal vehicles for promoting and expanding the lived faith community we call 'church'. Each year these schools send into the larger community men and women, who are specifically trained in the message and ministry of the Catholic Church and who, according to every recent study about Catholic Schools, enrich and enliven parish communities across our land."

Our Bishop so believes in Catholic Schools that he called upon the entire Diocese to join with him in a massive effort to "Bring the Vision to Life" and that effort has resulted in the opening of two new Catholic elementary schools and the expansion of a Diocesan high school.

Relation to Civil Authorities

Catholic Schools are independent of the civil authority in the United States. Our schools, however, take advantage of local, state and federal programs that assist us in the education of children without jeopardizing our mission to operate manifestly religious schools.

Financial State of the Schools

Our schools are mainly supported by tuition from parents who opt for these schools for their children and from subsidies provided for those schools that are a part of the mission of local parishes. For many years the Diocese has had a foundation established to assist needy families in taking advantage of a Catholic School education. Thousands of dollars are awarded annually in financial assistance. The Diocese, further, completed a study of the financing of schools in the winter of 2003 as a means of determining how to more creatively finance all our schools and to assist those institutions that are or maybe in danger of closing because of lack of financial support. Generally, most schools in the Diocese are fiscally responsible.

School Related Associations

Each of our schools has a Home and School Association which is a way that parents, teachers and administrators can work together for the benefit of the education of children. Every parish school has a board or a Christian Formation Committee which assists in an advisory way some of the governing operations of the schools. There is a Diocesan School Board and under that Board there is an association of parents who assist in promoting legislative activities on behalf of the schools.

Inclusion of the Scholastic Community in Parish/Diocese

Schools actively promote social awareness and responsibility among their students. Most schools have programs of outreach that bring the students into contact with people and causes which have specialized needs and concerns. Catholic School students continue to be actively involved in the liturgical life of the parishes and at time of the Diocese. Catholic School students compose a major part of the annual March For Life efforts every year in Washington, DC.

Future Outlook for Catholic Schools

The Diocese of Wilmington is expanding its school efforts and thus the future appears to be bright. There are challenges from other educational institutions

which look very much like Catholic Schools (Charter Schools, etc.). Catholic Schools will survive and thrive to the extent that they creatively market their Catholicity and the features that make them truly unique.

Catholic Identity

There is a uniform curriculum for religious instruction on all levels of learning. The Office of Religious Education oversees that instruction in the schools and in religious education programs apart from the schools. The courses and the programs of the schools provide ample opportunities for developing the spiritual lives of the children. The teachers are encouraged to model the living of a spiritual life. The schools provide wonderful opportunities for students to become actively involved in the liturgical life of the parishes and of the internal liturgical life of the schools. Students are trained as lectors, etc.

Every teacher in our schools is required to participate each fall and spring in the Religious Formation classes conducted by the Office of Religious Education. These classes help the teachers in developing a solid religiously oriented life and in keeping current with the issues important to the Church.

Principals are required to assure the authenticity of Catholic teachings and the office of Religious Education in concert with the Office of Catholic Schools makes sure that the materials used in the instruction of children are reflective of the teachings of the Church.

Each fall every teacher new to teaching in a Catholic School attends a day sponsored by the Office of Catholic Schools during which they are exposed to the history of Catholic School Education in the United States and come to a better understanding of the role of teacher as catechist and minister. This experience is reinforced by an annual retreat required of every teacher in each school and by religious activities that permeate the school experience. These experiences move teachers to become more patently pastoral in their instruction and to become more visibly models of Christian living.

VI

CATECHESIS

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A. Statistics

	JAN 1, 1998	DEC. 31, 2003
1. NUMBER OF CATECHISTS IN DIOCESE	1600	2070
2. ASSN. WORKING IN FIELD OF CATECHESIS.	1	1

INFORMATION CONCERNING THEIR EFFECTIVENESS

The diocese has a well formed and articulate process for the formation and certification of catechists. The catechists in the Catholic Schools are given time within the school year to obtain the necessary courses required for certification. Parish catechists must achieve such certification on their own time. They are most generous in attending courses on the weekend and at night. The parish catechists experience a higher turnover rate than the school catechists. Thus, the overall level of their training is less than those in the schools. However, their enthusiasm for the faith is contagious and often makes an indelible impression on those they catechize. Our catechists are formed well to carry out their tasks.

Overall, the catechetical instruction in the schools and the parishes is good. Its effectiveness is limited by the amount of parental support and engagement with the parish community. These are essential factors in gauging any long term effectiveness. We are attempting through numerous avenues to assist parents in a more intentional effort to pass on the Catholic faith.

Youth formation is a great challenge. Many adults do not see a need for ongoing growth in their knowledge of the faith. In the last few years, parishes have increased their efforts to encourage and challenge the adults to become more active in adult faith formation. The small faith communities, prayer groups and Scripture study groups continue to be sources of vibrant faith life.

B. Description

1. The Bishop works with two boards, one for Catholic Schools and one for Religious Education. They recommend policy to him for guidance of the educational and catechetical programs. The diocese maintains a comprehensive

array of policies that provide direction for the catechetical efforts. The policies are updated and revised on a regular cycle.

During the past five years, the Office of Religious Education has undertaken a major initiative to implement the US bishops pastoral plan for adult faith formation, "Our Hearts Were Burning Within Us." Ten parishes were selected to be part of a pilot program for developing the local adult formation programs. An extensive survey of the people preceded the development of the programs.

As part of the Jubilee Year effort, the diocese undertook a major initiative to rekindle a love for the Sacrament of Reconciliation among our people. Educational materials were prepared for the children, youth and adults. A series of articles by respected theologians and pastors on various aspects of the Sacrament were commissioned for our diocesan newspaper. In each deanery there was a major celebration of the Sacrament with numerous confessors available for the faithful.

There has been an increased effort to provide bilingual services for the new immigrants, especially the Spanish speaking.

In 2003, the bishop issued a call to all parishes and schools to participate in a parish based, diocesan wide process called: *Faith for Tomorrow: On Good Soil*. Beginning with parish discussions about important issues of faith for our children, our adolescents, our new members, our schools, our families, our catechists, our whole parishes, the process will proceed to regional gatherings. In March of 2004, there will be a diocesan convocation to reflect on the conversations and suggest directions for the future.

2. Personnel and Educational Materials

a) Catechist Formation is one of the highest priorities of the diocesan catechetical effort. There is collaboration with the Schools Office in this work. All catechists in the parish programs and Catholic schools are expected to participate in the diocesan certification and recognition program. Even teachers in the Catholic schools who do not teach religion are required to participate. They are given "recognition" rather than "certification." Catechists are certified at various levels by participating in ten hour courses. The courses include methods and theology and personal spirituality. They must continue to take courses until they reach the advanced level. With the support of the Catholic Schools Office, we have been able to certify the majority of the school catechists. The parish catechists present unique challenges. They are persons who generously give their time to the parishes as a response to a call of the Spirit. Most of them have jobs outside of the home and many are parents raising school

aged children. They have limited time. We have introduced a video assisted basic formation element to our program. It has enabled many more persons to achieve a basic level of certification. One discouragement is the turnover of parish catechists. On average, they do not stay for more than three years. Thus there is a constant need for recruitment and training. Every effort is made to maintain unity and some uniformity in the presentation of material.

The diocese has initiated a program to financially assist the graduate education of those who would like to become parish Directors of Religious or religion teachers in the Catholic Schools.

b) The United States is blessed with a rich variety of catechetical materials which are of the highest quality. There are several text series for elementary and secondary children and youth. The materials have been correlated with the Catechism. New materials are reviewed by the Office to determine their conformity with the Catechism. In the diocese, we have correlated our elementary and secondary curricula guidelines with the Catechism. Our catechist formation courses have been reshaped to reflect the content of the catechism.

The publication of the General Directory for Catechesis has been extremely helpful. Since its publication we have conducted numerous workshops for diocesan and parish staffs on the document. It is also a basic text for the Catechetics course for the permanent deacons. It continues to be a guiding light for us. The diocese was very active in the consultations for the National Directory.

We continuously promote the integration of media into the learning process. The children and youth of this country are very media literate and their secular learning includes use of many forms of media. We are still attempting to find ways to incorporate computers into the learning process. On the other hand, the popular media has a pervasive, often deliterious, impact on our people. A part of our education must include helping Catholic Christians become more sophisticated in their judgment about the suitability of various media representations.

3. Forms of evangelization and of catechesis:

a) Pastors and parochial vicars are engaged in catechesis. Where there are Catholic schools, every effort is made to ensure visibility and participation in teaching on the part of the clergy. Pastors also exercise their leadership role by supervising the directors of religious education. Clergy take important leadership roles in the sacramental preparation programs and most especially in

the RCIA. With the emergence of the role of the parish director of religious education as one of leadership in catechesis, it is important that we keep clergy actively engaged in this vital ministry. At the diocesan and parish levels, every effort is made to do so. Our guidelines emphasize the pastor's leadership role in catechetical and evangelization ministries.

b) The diocese sees the time when children prepare for the celebration of the sacraments for the first time as important moments for evangelization and catechesis not only of the child but of the family. Immediate preparation for First Confession and First Eucharist are done separately from the regular catechetical program. Parents must participate in the process. Overall, these programs have achieved their purpose of engaging the parents in the catechetical process and making these times special moments in the faith development of the child and family. The changing nature of the family is creating challenges for this approach. More and more of the families are ecumenical families with both parents being Christian but not Catholic. Single parent families and families where a divorce has taken place create special circumstances for the local programs.

Such programs have proven to be fertile grounds for evangelization. Parents who have been alienated from the church, when dealt with in a pastorally sensitive way, have returned to the full practice of their faith. Parents who have had irregular marriages have been invited to consider engaging in the appropriate canonical processes to regularize their unions. Thus, the fruits of such special programs have been many and diverse.

Preparation for Confirmation has posed a different challenge. Many parishes have modeled their programs on the processes established for Initiation. The preparation is spread over an extended period of time. Often there is a parish sponsor as well as the sponsor chosen by the candidate. Many of the programs are very well done and evoke a strong faith response from adolescents.

Revised Marriage preparation guidelines have been in place for the past five years. The preparation time for most couples has been extended to one year. The process includes several meetings at the local parish with a member of the clergy; a series of workshops and small group meetings with a married couple in the home parish.

Catechesis for the Disabled. The diocese sponsors several centers for children with mental challenged. Each center is staffed by specially trained catechists and aides. Christ the Teacher Elementary School has three children enrolled with Down's syndrome among its students. The curriculum developed through the Kennedy Foundation is in use. The diocese also supports a "Faith and Light"

community based on the "L'Arche" method of being with the disabled. A permanent deacon has been assigned to this ministry. The Knights of Columbus have given their support to many of the efforts of this ministry. Each year the Bishop celebrates a special liturgy with the mentally challenged and their families.

A separate ministry exists to meet the needs of the hearing impaired. A chaplain fluent in sign language celebrates a monthly liturgy. He is also available for other sacramental ministry and counseling. One of our parishes has a weekly liturgy with interpreters for the deaf. There are special religious education classes for the deaf children at the parish. The diocese has a local coordinator of the ministry who is deaf.

The Rite of Christian Initiation has been restored in the diocese and the parishes. The Rites called for are celebrated in the parishes and at the diocesan level (Rite of Acceptance, Neophyte Mass). We have revised our guidelines for the RCIA to better reflect a distinction between catechumens and those being brought into full communion. Most parishes have teams established to assist in the formation and instruction of the Catechumens, Inquirers and those seeking union with the church. Many parishes have particular programs for the unbaptized and uncatechized children. The process of initiation modeled in the RCIA has been a great gift to the catechetical community. It is a model for all forms of catechesis. We are still learning how to adapt the model to different cultural and catechetical settings.

c) Since the publication of the US bishops plan for adult faith formation, "Our Hearts Were Burning Within Us" there has been a renewed emphasis on adult faith formation. This is in line with the GDC's support for the priority of adult faith formation. The diocesan office has offered numerous workshops and support services for the parishes. Overall parishes have increased their efforts to provide adult education opportunities across a wide range of topics. Parishes are attempting through surveys and other means to elicit the needs of the adult community and to provide programs that meet these needs. Programs tailored to young mothers, senior citizens, parents and single persons are meeting with some success. The diocesan office for religious education has been exploring ways to use the Internet for some forms of adult learning. While there are certain drawbacks to this approach, it allows an individual to engage in learning that meets their own schedule.

Young adult ministry (22-35) has been greatly expanded. *Theology on Tap*, an outreach program to young adults during Advent and Lent has been very successful in providing a gathering place for young adults to discuss significant theological and spiritual issues. There are also now three "clubs" for young

adults in various parts of the diocese. The ministry on the secular college campuses has been expanded. A full time campus minister has been hired for Salisbury University/University of Maryland Eastern Shore.

d) Parishes are offering retreats and missions throughout the year, but especially in Advent and Lent. Our society makes many demands on people's time. In many families (more than 60%) both spouses work outside of the home and at some distance from the home. When they return home, they have much to attend to especially care for their children. There is a need, therefore, to introduce more spirituality into the homes. Whether it will ever be possible to regain the Sabbath rest, is questionable.

Our people are craving a deeper spirituality to counteract the shallowness of the culture. Our great challenge is to proclaim the gospel in a way that speaks to their hunger and allows the Lord to fill their longings.

There is a growing effort to support the popular religiosity of the more recent immigrants, especially the Spanish speaking. At the same time, good catechesis, especially by our Hispanic Ministry team, keeps the expressions of faith and devotion grounded in sound Catholic theology.

VII

LIFE AND MINISTRY OF THE CLERGY

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	JAN 1, 1998	DEC. 31, 2003
1. No. of priests incardinated in diocese-ministry within the diocese	88	88
- No. of religious priests -ministry within diocese	85	86
- Priests incardinated into other diocese who serve within the diocese	9	8
- Priests who were formerly religious priests accepted into the diocese	1	4
- Diocesan priests working/assigned outside the diocese	12	10
- Diocesan priests with a license or doctorate in Theology or Canon Law	6	15
- Diocesan priests with a License or Doctorate in other disciplines	4	4
- Median age of priests	54	57
- Median age of retired priests	72.5	84
- The ratio of priests to faithful	1 to 1863	1 to 2,500
2. No. of Permanent Deacons incardinated in diocese	37	64
- Permanent deacons incardinated into other diocese who minister within the diocese	9	12
- Proportion between celibate ____; married ____; widowed ____.	n/a	C - 3.7%; M- 92.6%; W - 3.7%
- Median age of permanent deacons	64.7	63.3

	JAN 1, 1998	DEC. 31, 2003
3. Total no. of parishes	55	57
- Average no. of faithful per parish	3,019	3,860
- Single parishes & groups of parishes entrusted to a single pastor (c. 526.1)	1	27
- Parishes entrusted to diocesan clergy	46	53
- Parishes entrusted to religious clergy	4	4
- Parishes entrusted to several priests under the moderation of one priest (c. 517.1)	1	1
- Total no. of priests who care "in solidum" for such parishes	2	0
- Parishes without a pastor entrusted to a priest who directs the pastoral care with the help of deacons or non-ordained faithful(c.517.2)	1	0
- Ecclesiastical offices besides parishes which attend to the <i>cura animarum</i>	3	8
- Priests working full-time in offices outside of parochial ministry entrusted with the <i>cura animarum</i>	10	10
- No. of pastors with an appointment <i>ad tempus indefinitum</i> , & those appointed for a set period of time	a) 3 b) 43	3 43
- No. of parochial administrators	5	1

4. Associations of clergy present in the diocese:

There are no associations of priests in the diocese. Interests and concerns of the priests to the Bishop are channeled through the Vicar for Priests, Deans who meet regularly with priests and Priests' Council made up of ex officio, elected and appointed members. Some priests are members of Jesu Caritas.

-The purpose of each and an evaluation of their presence & influence in the diocese.

5. Numerical data concerning Basic Christian Communities There are none.

II.	1998-2003
Number of priests ordained for diocese	9
Diocesan priests who have died or retired	16
Diocesan priests who have left priesthood	
a) without dispensation	0
b) with laicization from the clerical state	0
c) priest who have left & returned to active ministry	0

B. Description

1. The Diocese is currently involved in an "open-listing" process for clergy appointments. Parish openings are published, priests are interviewed by the Clergy Personnel Board and with one another, recommendations are then made to the Bishop on the basis of preference and diocesan needs.

The office of the parish priest remains stable and collaboration remains the goal of all pastoral relationships.

Pastoral/Parish Councils have been in existence in the diocese since 1968; specific guidelines for the councils were issued in 1993 and they seem to be working well depending upon priestly leadership. Most priests see the Pastoral Council as effective instruments in the direction and vision of the local parish.

The diocese has just completed its policy for retired priests. Priests may retire at age 70. At 75 they must resign from administrative office on the parish and diocesan level. Depending upon the health of the retiree, pastoral ministry is recommended to the degree the priest is able. A retired priest may live in a rectory, his own home or apartment, with relatives or in an assisted living facility provided by the diocese. The diocese has a pension and medical benefits program. Considering the number soon to be eligible for retirement and the continued longevity of the clergy, plans are being considered for additional facilities and especially accommodations for nursing care of the totally disabled. Programs are being considered to help clergy of all ages to prepare physically, mentally and spiritually for their retirement years.

Priests are provided with grave space in Catholic cemeteries of the diocese in a spot designated for them, or they may choose burial in a family plot. Opening and closing of the grave is provided free of charge and also provided is memorialization of the grave if necessary. Some priests have elected entombment which is largely at their expense. Only one priest so far has chosen cremation but it followed a Funeral Mass with the body present and was done privately in 1988.

2. The clergy is currently fairly well distributed with a significant number serving city parishes in New Castle County where our parishes are closely situated.

Thus far, we have been blessed with not having to merge parishes or place two under the leadership of one pastor. Consequently the solidarity of the faithful and their proper parish priest remains solid. No parishes as of this time have had to be given to a deacon or non-ordained person for administration.

3. The clergy of the diocese seem to be well adjusted with a good spirit and a firm life of piety founded on the Eucharist. Celibacy and life style are accepted. When problems arise there are people and systems in place to address the needs. When required proper ecclesiastical attire is worn and clergy involvement in political affairs is monitored with regular directives.

Appropriate housing and sustenance for priests is under the direction of special committees which make recommendations to the Bishop at regular intervals. The spirit of poverty and detachment is a constant source of renewal and personal growth.

Generally the attitude of the clergy regarding obedience and the acceptance of assignments is good. When difficulties arise they are addressed by the Bishop.

Presently most priests are accepting to transfers and will respond to needs. Due to our current circumstances, i.e. facing shortage in the local Church, we are reluctant to go elsewhere for ministry.

Presently there are no "Fidei Donum" priests in the diocese but we do have several retired priests from outside the diocese plus several who are on leave from outside the diocese. Care is taken to assure proper credentials for all extern priests who are welcomed into the diocese for pastoral work.

In the period 1998 to 2003, four priests have left active ministry due to credible allegations of clergy sexual abuse. These cases and the pre-1998 cases are all being handled in accord with the Charter and the Essential Norms and being referred properly to the Congregation for the Doctrine of the Faith (see *The Crisis in the Church and the Diocese of Wilmington* in section III).

One priest is presently on a leave of absence. Another priest who had been working in parishes in the Diocese of Venice, FL and the Diocese of Orlando has made a decision to seek voluntary laicization. Neither of these cases involved the sexual abuse of a minor.

4. Continuing Formation of the Clergy

Priests' Retreats - An annual retreat is provided for all diocesan priests. All priests gather for the diocesan retreat once every four years. The Bishop participates in every diocesan retreat. Themes for the past years:

A) Retreats

- | | | |
|----------|------|--|
| Required | 1998 | "Imitate the Mystery You Handle: Searching for an Effective Spirituality for the Diocesan Priests"
Director - Reverend Paul L. Cioffi, S.J. |
| | 1999 | "Companionship with Jesus"
Director - Reverend James R. Conroy, S.J. |
| | 2000 | "God of Mystery and Wonder"
Director - Priests of the Norbertine Community, Daylesford Abbey |
| | 2001 | Retreat cancelled - Director was called away for three weeks before the retreat |
| Required | 2002 | "Absolutely Nothing Works Except Holiness"
Director - Right Reverend Lambert Reilly, O.S.B. |

Days of Reflection and Study Days - In addition to the retreat opportunity, days of reflection and Study Days are sponsored annually. The format consists of day conferences and extended two-day conferences. Themes include:

B) Study Days/Priests' Conferences

- | | | |
|--|------|---|
| | 1998 | "The Challenge of Ministry"
Presenters - James J. Gill, S.J. and Reverend John C. Linman, C.S.U. |
| | 1999 | "Compassionate and Responsible Servants"
Presenters - Reverend John Heagle and Sister Fran Ferder |
| | 2001 | "Priesthood - A Commitment to Spiritual Renewal, Personal Wellness and Presbyteral Vitality"
Presenter - Reverend Stephen Rossetti |
| | 2002 | "The Basic Plan for the Ongoing Formation of Priests: The Call to Holiness"
Presenter - Mr. Michael Morton |
| | 2003 | "For the Sake of God's Children" - Ethical Stands for Priests
Facilitators - Ethical Standards Writing Committee |

C) Days of Reflection

- 1999 Lenten Day - Childs, MD
Presenter - Reverend Dominic J. Maruca, S.J.
- 2000 Lenten Day - Childs, MD
Presenter - Most Reverend Francis Malooly
- 2002 May 2002 - Sprint Day - Childs, MD
Presenter - Msgr. Thomas Beven

D) Sabbatical Programs

The Diocese encourages priests to participate in extended sabbatical programs. Most years one or two priests have participated in the sabbatical program at the North American College in Rome. Opportunities are also available for shorter programs at the Seminary Schools of Theology in the United States. The difficulty of getting suitable coverage when a priest wants a sabbatical means that permission for extended sabbatical must be rethought.

E) Study Weeks

A Study Week is held every four years for the priests of the Diocese. The Study Week is an intensive learning experience designed to update and/or educate the priests concerning a specific issue or area of concern. The week also promotes the common celebration of the Eucharist, common celebration of the Liturgy of the Hours, and fraternity and support for priests.

STUDY WEEK - Attendance is required

- 2000 "Our Experience of God - Beginning the Third Millennium"
Philadelphia, PA
Presenters - Msgr. James P. Lisante; Rev. Donald Senior, CP;
Rev. Martin Pable, OFM; Rev. Stephen M. Fields, SJ; Rev.
Robert Leavitt, SS
- 2003 Will be held February 2-6, 2004, Lancaster, PA

F) Memberships

The National Organization for Continuing Education of Roman Catholic Clergy
The National Federation of Priest Councils

- The committee also provides materials for all priests regarding continuing formation published by the Committee on Priestly Life and Ministry, USCCB

The Statutes of the Priests' Council

Preamble

The Bishop and the Priests of the Diocese of Wilmington share in the one Priesthood of Jesus Christ by their Baptism and, in a special way, by their call to Holy Orders. While all members of the church belong to the one Body of Christ, priests, by their ordination, are called to a unique ministry in the church. The Bishops and Priests are called to the same purpose: To proclaim the kingdom of God and to build the Body of Christ.

As a sign of unity in ministry, the Priests' Council enables the Bishop and his priests to work collaboratively in proclaiming the gospel of Jesus Christ to the faithful of the Diocese of Wilmington.

Article I: Name

The name of this body shall be "The Priests' Council of the Diocese of Wilmington".

Article II: Purpose

The purpose of this Priests' Council shall be:

1. To serve as a consultative body, representative of both diocesan and religious priests of the diocese.
2. To assist the Bishop in the governance of the diocese.
3. To provide a forum for the full and free discussion of issues of pastoral concern in the diocese.
4. To research, deliberate and advise the Bishop on those matters pertaining to the pastoral mission and well being of the entire diocese.
5. To search for and propose ways and means for effective pastoral ministry.

Article III: Membership

Section 1

The Bishop of the Diocese of Wilmington is the President of the Priests' Council and presides at all meetings.

Section 2

Other members shall be the Vicars General, the Moderator of the Curia, the Chancellor, the Vicar for the Clergy and the Chairperson of the Priests' Continuing Education Committee. These members serve in an ex-officio capacity.

Section 3

One priest shall be elected from each of the eight Deaneries of the diocese.

Section 4

The Bishop may choose as many as four appointed members. However, it is recommended that at all times at least two associate pastors should be on the Council.

Article IV: Terms of Office

Section 1

The term of office of elected and appointed members is three years. Elected members may serve a second term. Appointed members may be re-appointed by the Bishop for a second term. A member whether elected or appointed shall not serve more than two successive terms in the same category of membership.

Article V: Officers

Section 1

The officers of the Priests' Council shall be the President, the Executive Officer and the Secretary.

Section 2

The President of the Council shall be the Diocesan Bishop. He shall preside at all meetings of the Council.

Section 3

The Executive Officer coordinates the work of the Council in seeking the opinions and views of the presbyterate. The Executive Officer assists the Bishop in preparing for meetings and implementing the proposals of the Council accepted by the Bishop.

He is elected annually by the Council membership.

Section 4

The Secretary shall record the acts of the Council and see to it that the Council minutes are given to the Chancellor for the Diocesan Archives. It is the Secretary's responsibility to prepare and forward the minutes to the presbyterate. He also shall assist the Bishop and the Executive Officer in preparing for meetings.

The Secretary is elected by the Council members for a two year term.

Article VI: Elections

Section 1

All priests comprising the presbyterate of the Diocese of Wilmington, retired priests and those religious engaged in parish or diocesan ministries, are eligible to vote, to be nominated and elected.

Vacancies due to death, resignations or transfers shall be handled by a special election to complete the unexpired term unless the Bishop decides this is impractical in a particular case.

Ex-officio members serve on the Council as long as they hold office in virtue of which they are members of the Council.

Those members who were chosen as Consultors and whose term on the Council expires during their tenure as Consultors remain as Consultors but cease to be members of the Council unless the Bishop freely appoints them to a vacant appointed seat or, if qualified, they are elected to a Council seat.

No one may decline service on the Council unless excused by the Diocesan Bishop.

Section 2 - Election Process

The process for nominating and electing members to the Priests' Council respects the principle that each deanery be represented on the Council at all times.

To this end, nominations and elections occur within each deanery. Only members of a particular deanery are eligible to vote, be nominated, and elected.

If a vacancy on the Council occurs by reason of a transfer from one deanery to another or by resignation or death, the seat is automatically vacated.

The Secretary of the Priests' Council shall inform the deans when an election within their deanery is warranted.

Normally, elections will occur in September. Using the resources of the Chancery, the dean for his deanery will conduct the nomination and election process which shall be by mail.

- a) Two priests are nominated from the deanery.
- b) From these nominations one is elected to serve on the Priests' Council.
- c) The results of this deanery election are forwarded by the dean to the Secretary of the Priests' Council. The Secretary in turn advises the Bishop and members of the Priests' Council.
- d) The newly elected member takes his seat on the Priests' Council at the next regularly scheduled meeting.

Article VII: Meetings

Section 1 - Time

The Council shall meet at least four times a year.

A majority of the members exclusive of the Diocesan Bishop (who must also be present) is a quorum for purposes of a meeting. At any time the Bishop may make exceptions to the above.

Section 2 - Ad Hoc Committees

Encouragement is given to all members of Council to participate fully. This participation includes submission of topics for the agenda, open and frank discussion, respect for all opinions, and the attempt to adopt a consensus approach to deliberations.

The Priests' Council does not have any standing committees. If warranted the Bishop may form an "ad hoc" committee with a Council member as the convener. Such committees will serve to assist the Bishop and Council in studying, evaluating and making proposals concerning those matter assigned to it. The convener will be urged to choose committee members from among the Presbyterate. Special attention should be given to those who may have a particular interest or expertise in the said topic.

The ad hoc committee will meet and make its report and recommendations to the Bishop and Priests' Council. Normally at that time the work of the ad hoc committee will cease.

Should the term of the convener end before the work of the ad hoc committee is finished, and he is not re-elected or appointed to another term, he will stay on Council as a non-voting member until the work of the committee is finished.

Section 3 - Executive Committee

The Executive Committee consists of the Bishop, the Executive Officer, the Secretary, a representative of the Deans, and two elected members chosen by the Council. Others may be invited by the Bishop as the need arises. Its function shall be to assist in the preparation of the agenda prior to each meeting and to carry on the business of the Priests' Council between regular meetings.

All members of the presbyterate are encouraged to submit agenda items through their deanery representative or through any elected or ex-officio member or by submitting the agenda item to the Bishop.

Article VIII: Competence

The Canonical responsibilities of the Council as listed in the Code of Canon Law are the following:

- a) To give counsel to the Bishop on the diocesan assessment (c. 1263).
- b) To give counsel to the Bishop on the permanent use of a Church for other purposes besides divine worship (c.1222:2).

- c) To select those who serve on the group which deals with issues related to the removal of pastors (c.1742:1), and the transfer of pastors (c.1750).
- d) To give counsel to the Bishop on whether a pastoral council is to be established in each parish (c. 536).
- e) To give counsel to the Bishop in the erection, suppression, or notable alteration of parishes (c. 525:2).
- f) To give counsel to the Bishop in his decision on whether to convoke a diocesan synod (c. 461:1).
- g) To give counsel to the Bishop on "matters of greater moment" concerning the governance of the Diocese (c. 500:2).
- h) To give counsel to the Bishop on the allocation of the fund to be established among the parish accounts for offerings of the faithful given for parochial functions done by persons other than the pastor of the parish (c. 531).

November, 1996

Approved November 18, 1996

5. Permanent Diaconate

All deacons ordained since 2000 have received copies of the "Directory for the Ministry and Life of Permanent Deacons." This document serves to guide the Diocese of Wilmington in directing the ministry of permanent deacons. Most deacons are assigned to their home parish or one near where they live. Two presently serve full-time as pastoral associates. Several are involved extensively with prison or hospital ministry. 19 deacons and many of their wives also serve as advocates for the Tribunal, in addition to their formal diaconal assignment. Apart from a handful who are in paid ministries, most work without compensation.

Increasingly, deacons have been well received by their pastors and parishes since the first permanent deacons were ordained for the Diocese of Wilmington in 1980. Over 80% of the parishes in the Diocese of Wilmington now have one or more deacons assigned to them. Deacons are evaluated in their ministries every three years although each year they must report on their continuing formation for the prior year and on their plans for the upcoming year. The Office for Deacons sponsors an annual retreat and at least one continuing formation workshop each year. The Office for Deacons is collaborating with other diocesan offices to promote jointly sponsored continuing education opportunities in order to share resources and to promote collaborative ministry with the offices of Worship, Catholic Education, Youth Ministry and Family Life.

Twelve deacons incardinated in seven other dioceses presently serve in the Diocese of Wilmington with the permission of their ordinaries. Four others were incardinated into the Diocese of Wilmington last year. The Director of the Office for Deacons interviews them individually and ensures that they are fully integrated into the local community of deacons. Pastors across the Diocese continue to identify men they believe would make good deacons. Approximately one quarter of the deacons in the Diocese are over age 70. Bishop Saltarelli has ordained 33 men to the diaconate since 2000.

VIII

**INSTITUTES OF CONSECRATED LIFE
AND SOCIETIES OF APOSTOLIC LIFE**

DIOCESE WILMINGTON
VIII. INSTITUTES OF CONSECRATED LIFE AND SOCIETIES OF APOSTOLIC LIFE

A. STATISTICS:

1. Men's Religious Institutes and Societies of Apostolic Life

	Purpose	1998		2002	
		Houses	Members	Houses	Members
Congregation of Holy Cross Eastern Province/Brothers	Education, Service to Elderly	1	9	1	5
Congregation of the Most Holy Redeemer (Redemptionists)	Ministry to Poor, Pastoral Ministry	2	4	1	2
Missionary Fraternity of Mary	Latino and Migrant Rural Ministry	1	2	0	0
Congregation of Marians of the Immaculate Conception	Pastoral Ministry, Social Services	1	2	0	0
Missionary Servants of Christ (Religious Institute)	Ministry to poor, Social Work	1	8	0	0
Order of Friars Minor - Holy Name Province	Pastoral and Spiritual Ministry to Poor Evangelization	1	4	2	1 Brothers 6 Priests
Capuchin Franciscan Friars	Ministry to Poor, Evangelization, Spiritual Ministry	2	6	3	3 Brothers 3 Priests
Canons Regular of Premontre (Norbertine Fathers)	Education, Community Service	1	14	1	9
Oblates Apostles of the Two Hearts	Ministry to Latino Community	1	3	1	7 Brothers 3 Priests
Oblates of St. Francis de Sales	Pastoral and Educational Retreat Ministry/Retirement Community	7	10 Brothers 65 Priests	7	14 Brothers 48 Priests

1. Men's Religious Institutes (Continued)

	Purpose	1998 Houses/Members		2002 Houses/Members	
Brothers of St. Francis Xavier (Xaverian Brothers)	Education	0	0	1	1
Order of St. Augustine (Augustinians)	Education Ministry with Poor Pastoral Ministry	0	0	1	1
Order of Friar Servants of Mary	Retired	1	1	0	0
Maryland Province of the Society of Jesus (Jesuits)	Pastoral Ministry	1	1	1	1
California Province of the Society of Jesus (Jesuits)	Ministry to Poor	1	1	0	0
St. Joseph Society of the Sacred Heart (Josephites)	Pastoral and Spiritual Ministry	1	2	1	2
TOTALS		22	132	20	37 Brothers 76 Priests

**2. Women's Religious Institutes
and Societies of Apostolic Life**

	Purpose	1998		2002	
		Houses	Members	Houses	Members
Adorers of the Blood of Christ	Educational, Pastoral Ministry	1	1	1	1
Carmelite Sisters of Charity of Vcdruna	Ministry to Latino Rural/Migrant Poor	1	3	1	4
Congregation of the Sisters of Divine Providence	Ministry to Poor	1	1	0	0
Sisters of St. Joseph of Carondelet	Educational Ministry	1	1	0	0
Sisters of St. Joseph of Peace	Pastoral Ministry	1	1	1	1
Congregation of Sisters of St. Felix of Cantalice	Educational Ministry, Ministry to Poor, especially children in need.	2	14	1	9
Congregation of St. Bridget	Education, parish work, counseling	0	0	1	1
Daughters of Charity of St. Vincent DePaul	Educational and Pastoral Ministry	1	5	1	6
Servants of the Immaculate Heart of Mary Scranton, PA	Educational, and Pastoral, Liturgical Ministry	4	9	4	9
Leaven of the Immaculate Heart of Mary Sisters		0	0	1	2
Little Sisters of Jesus of Mary	Ministry to Poor	1	6	2	10
Little Sisters of the Poor	Ministry to Elderly Poor	1	12	1	9
Mission Helpers of the Sacred Heart	Religious Education	1	1	1	1
Missionary Servants of the Most Blessed Trinity	Social Services/Pastoral Ministry	1	2	1	2
Dominican Congregation of Our Lady of the Rosary, Sparkill, NY	Retired		2	1	1
Sisters of St. Dominic - Racine Dominicans Retired			1	0	0

2. Women's Religious Institutes (Continued)	Purpose	1998		2002	
		Houses	Members	Houses	Members
Sisters of St. Benedict: Monastic Community	Educational and especially with Poor	4	40	3	33
Sisters of St. Basil the Great	Retired House	1	3	1	3
Sisters of St. Clare	Education and Pastoral Work of All Kinds	0	0	1	1
Franciscan Sisters of Allegany, New York	Pastoral and Social Service	1	1	1	1
Franciscan Sisters of Our Lady of the Sacred Heart	Ministry to the Poor	1	3	0	0
Sisters of St. Francis of Philadelphia	Educational, Migrant, Social Services, Healthcare and Pastoral Services	20	70	17	50
Oblate Sisters Francis de Sales	Educational Ministry & Community Service	1	12	1	11
Order of St. Ursula/Roman Union "Ursulines"	Educational, Pastoral Ministry Ministry to Homeless and Poor	1	16	1	20
Poor Handmaids of Jesus Christ	Tribunal Judge	1	1	0	0
Religious Sisters of Mercy of Merion, PA	Educational Ministry, Service to Poor	7	7	3	4
Religious Sisters of Mercy of Baltimore, MD	Parish Ministry	1	1	1	1
Sisters of Charity of Cincinnati	Education, healthcare, pastoral ministry Professionals of all kinds	0	0	1	1
Sisters of Charity of St. Elizabeth	Social Services Rural/Migrant Ministry	1	5	1	5
Sisters of Charity of Nazareth	Education, healthcare, pastoral ministry especially with the economically poor and women	0	0	1	1
Sisters for Christian Community	Educational Ministries	2	3	2	3
Society of the Holy Child Jesus	Pastoral Care	1	1	0	0

2. Women's Religious Institutes (Continued)

	Purpose	1998 Houses/Members		2002 Houses/Members	
Sisters of Notre Dame de Namur Base Communities Province	Educational and Pastoral Ministry	2	7	2	6
Sisters of Notre Dame de Namur Maryland Province	Educational and Pastoral Ministry and Social Ministries	2	11	2	9
Sisters of St. Cyril and Methodius	Hospital Chaplain Educational, Liturgical	1	1	1	1
Sisters of St. Joseph of Philadelphia	Pastoral Ministries	4	30	3	28
School Sisters of Notre Dame	Educational Pastoral and Social Ministries	2	5	2	5
3. Monastery of Contemplative Life					
Capuchin Poor Clares	A Contemplative Community	1	14	1	10
TOTALS		78	290	62	249

4. N/A

5. **Secular Institutes**

The Secular Institute of St. Francis de Sales, a group with national headquarters in Europe, has sixteen professed members and about fifty associate members. In the spirit of St. Francis de Sales, they exist to infiltrate the secular in an effort to witness to the Gospel and promote a God-centered life. There are three professed members in our diocese.

The Sisters for Christian Community are a Secular Institute who work toward creating Christian community and a spirit of unity wherever they serve. At present three members serve in schools and parishes in our diocese.

The Secular Institute of the Two Hearts is connected with the women/men communities of the Order of the Two Hearts. Their mission is to families, youth, and the establishment of devotion to the Hearts of Jesus and Mary. The Secular Institute has six members.

6. N/A

7. N/A

8. **Associations United with Institutes of Consecrated Life**

The Benedictine Sisters have a twenty-five member Oblate Community who learn to live the Gospel witnessed through the rule of Benedict.

The Ursuline Order shares their spiritual heritage and the spirit of St. Angela Merici with fourteen Ursuline Associates.

The Sisters of St. Joseph have a fifteen member Associate group with whom they share their charism of unity and reconciliation.

The Sisters of St. Francis of Philadelphia have ten companions in the diocese who meet regularly to share faith and give witness to the Gospel through prayer and good works.

There are two active Secular Franciscan Fraternities who give witness to living the Gospel after the example of St. Francis of Assisi within their secular environs. St. Patrick Fraternity has nineteen professed members and two in formation. San Damiano had twenty-seven professed members.

9. Houses of Formation/Administration:

Formation Communities:

- Benedictine Sisters
- The Capuchin Poor Clare Nuns
- Oblate Sisters of St. Francis de Sales
- Capuchin Pre-novitiate Program (men's interprovincial)
-

Congregational Administration:

- Oblates of St. Francis de Sales
(one religious congregation of women and one of men)
- Benedictine Sisters
- Norbertines - Canons Regular of Premontré

B. DESCRIPTION

1. The commitment and apostolic witness of religious life is an intrinsic part of the ministry of the Church of Wilmington. Religious are visibly present in every area of the diocese, serving according to their charism in a variety of ministries, including education, parish ministry and health-related services. Nine religious serve in ministries that care for the migrant and rural poor; about thirteen serve the urban poor, the homeless and disenfranchised.

The Oblate Sisters and the OFM Caps have two/five members in formation. Over the past five years, the role of the Delegate for Religious has become a part-time position.

The Director of the Diocesan Vocation Office works primarily with the vocations to priesthood. The Director of the Office for Religious re-established a Vocation Task Force to focus on vocations to the religious life. It is in its initial stages.

2. The prayer, community life, ministries and simple lifestyle of the religious women and men who serve this diocese witnesses to the Gospel and to the fidelity of these religious to their charism. As far as can be attested, the observance of the directives of the Code of Canon Law are followed. These religious women and men proclaim the Gospel both through their consecrated life and their dedicated apostolic service and evangelical life.
3. The Council of Religious represents all women and men religious of the diocese. Their function is to advise the Bishop as needed and or when consulted by the Bishop or his representatives; to plan and carry out social,

educational, and spiritual activities for religious. The Delegate for Religious communicates with religious through visits and letters. The Bishop meets yearly at gatherings to which all religious of the diocese are invited. Most recently, the topic of housing, in light of shifting numbers and parish facility needs, was discussed. These meetings are well attended and provide an opportunity for healthy on-going communication. The Bishop hosts yearly meetings with Major Superiors and diocesan leadership to engage collaboratively any topics of mutual concern. Religious serve on many Boards and Commissions in the diocese including the Catholic Board of Education, the Pastoral Council and the Women's Commission.

4. Answered above
5. Religious in this diocese know first hand the support and encouragement of the local ordinary through his visible presence both at meetings designed for them and through his presence and care for the people of the local church. Not only has he articulated his support for religious, but has personally welcomed their dialogue on matters of mutual concern, especially the pastoral care of those served. The presence of the Delegate for Religious is also a witness of the Bishop's pastoral care for religious. Religious who work with the poor express their gratitude to the Bishop for the on-going diocesan commitment to the "poor and invisible" through the financial support that enables religious to be present in these ministries.

IX

MISSIONARY COOPERATION

IX. MISSIONARY COOPERATION

A. Statistics

- 1. None at present.
- 2. There are Maryknoll Sisters, Jenny Brook and Mary Reese
- 3. None. We do have several priests from India, Fr. Narimattam and Fr. Kandathiparampil, who are incardinated. Fr. Johnny Laura Lazo from Peru, Fr. Cesar Augusto Gomez from Colombia and Fr. Maximo Clemente, OP from Peru are engaged in Hispanic Ministry. Fr. Peter Lee Hae is engaged in Korean Ministry.

4.

	1998	1999	2000	2001	2002
SPF	\$66,459	\$388,746	\$150,840	\$1,113,706	\$122,124
HCA	11,743	18,649	15,116	7,436	8,671
St. Peter the Apostle	8,066	9,129	10,072	7,239	5,885
ABCM	24,024	8,499	-	-	-

Above totals are for the calendar years indicated. Holy Childhood Association is remitted as of the end of the fiscal year. The American Bishops were no longer remitted separately but included with the SPOF remittance as of 2000.

B. Description

In the Diocese of Wilmington major education and support work is carried on by the Society for the Propagation of the Faith and the Holy Childhood Association. The Director is Rev. John P. Klevence. This position is presently a part time position for the Director.

- 1. Evangelization is recognized as the essential mission of the Church and, at the same time, the most precious gift the Church can offer to all people and nations.

In studying this theme and the missionary activity of the Church, the necessity of carrying out the work of evangelization, not only with respect to the true cultural values of the life of each nation and even of each person, but also the necessity of incarnating in them the vital and supreme values of Christian message, has been

emphasized in the Diocese. Yet the consideration of these elements of enculturation of the Christian message must not detract attention from the primordial element of the content of evangelization.

World Mission Sunday is celebrated on the fourth Sunday of October each year. This Sunday is dedicated to the Missions and World Missions are stressed in the homily to the people. The outlines of the homily and suggestions are sent to all the parishes in ample time for the priests' preparation. Letters are also sent encouraging priests in their efforts for the missions. A number of schools in the Diocese, both elementary and high have a World Mission Day each year. Missionaries are invited to speak to the students concerning mission work and their own particular congregations and orders in respect to vocations. The children of the parishes are encouraged by their teachings through the Holy Childhood Association to work for the missions through prayers and sacrifices using their own original ideas in their work. There is an annual mail solicitation for the Society of St. Peter the Apostle in the month of June.

When the Holy Childhood Director or his representatives visits parishes and schools to stimulate interest in the missions among the students they speak of the missionaries from our Diocese and encourage young people to become interested in mission vocations.

A course on the theology of the missions is incorporated into the curriculum of the parochial school system. Confraternity of Christian Doctrine/Religious Education programs have not as yet incorporated a mission course in the teaching of theology. However, the Director of Religious Education, Mr. Edmund Gordon, reports that teachers use materials they receive from the Holy Childhood Association. It is felt this Holy Childhood material is based on the theology of the missions and the teachers find it very practical and helpful. Mr. Gordon has stated these materials have been among the best teaching materials that have passed through his office.

Catholic Relief Services also has an annual collection called Operation Rice Bowl to which the diocese is a participant. Seventy five percent of the amount collected goes to the foreign countries. Twenty five percent stays in the diocese to help the needy. This collection is taken up during the season of Lent. Families are urged to keep mite boxes in the home to receive daily or weekly sacrificial offerings from members. Total family offerings are turned into the parish on Palm Sunday and forwarded to the diocese. This program helps create an awareness of Third World needs which indirectly raises consciousness of mission needs.

The priests and permanent deacons of individual parishes speak on the missions and encourage membership in the Society for the Propagation of the Faith on an annual basis. The pastor chooses the weekend he deems most suitable for the appeal to be made in his parish, and the diocesan office sends out appropriate promotional appeal.

The Society for the Propagation of the Faith and Holy Childhood Association sends stipends for masses to needy missionaries in addition to voluntary contributions to missionary organizations.

2. Each year missionaries from approximately fifteen mission communities are given the opportunity to make an appeal in the parishes of the Diocese for their work. Offerings of the people they receive go directly to their Provincialate or Generalates. In the past the Mission Office has been responsible for encouraging a number of young people to volunteer for the lay apostolate. Several have gone to the Appalachians missions of our country to work for the time they would spend on the missions. Another group has gone to work among Indians in the Diocese of Gallup, New Mexico and a number have requested information on lay volunteers for the foreign missions though we do not at present have any lay missionaries serving in Third World Countries. In recent years there were two lay women who served for six months each with Mother Teresa's Missionaries of Charity in Calcutta.

3. One parish, St. Francis de Sales in Salisbury, Maryland, has twinned with a parish in Central America. Correspondence flows back and forth. The pastors and small groups of parishioners have visited each other. Periodic collections from the diocesan parish in the USA are sent to the mission parish.

The Diocesan Committee for the Millennium had a sub committee on Ecumenism and Missions which considered the diocesan sponsorship of a mission diocese as greater encouragement to parishes to involve themselves with parishes in mission lands. The sub committee favored a diocese in Central America from which the Diocese of Wilmington receives a large number of immigrants. This recently came to fruition with a covenant being signed between the Diocese of Wilmington and the Diocese of San Marcos, Guatemala. As the covenant continued to be developed all parishes of the Diocese will be asked to be working participants in the covenant.

X

THE LAITY

X. LAITY**A. Statistics****1. Identity of public lay associations in the diocese.****Local**

Delaware Right to Life
 Delaware Marian Movement

Delaware Citizens for Life
 St. Thomas More Society

National

Catholic Daughters of America
 Knights of Columbus
 in 55 Councils

Daughters of Isabella
 Engaged Encounter
 Cursillo

International

Legion of Mary
 St. Vincent de Paul
 Society

Blue Army
 Apostleship of Prayer
 Charismatic Renewal
 World Wide Marriage
 Encounter
 Secular Franciscans
 Secular Carmelites
 Alliance of the Two
 Hearts

2. Free Associations**Local**

Delaware Citizens for Life
 Pacem in Terris
 Delaware Pro Life Coalition

National

Christians United in Faith

International

Holy Name Society

3. Church Associated Organizations for Formation of Youth

Catholic Youth Ministry (45 parishes), Boy Scouts (21 parishes), Girl Scouts (15 parishes). All parishes have religious education programs for youth. Several parishes have organizations for young adults.

4. Institutes for Formation of Laity

- St. Joseph's-in-the-Hills, Malvern, PA though not in the diocese the local unit organizes an annual retreat with 300 men led by two priests of the diocese the last weekend of April.
- St. Francis Renewal Center, 1901 Prior Road, Wilmington offers weekend retreats for laymen and laywomen.
- Oblates of St. Francis de Sales, Childs, MD hosts lay people on weekends and in the evening for classes in spirituality of St. Francis de Sales, Marriage Encounter (monthly)
- Berg Center, Ridgely, MD is a facility for weekend and weekly retreats
- Jesus House Prayer and Renewal Center
- Neumann College - Spiritual Training Program

Lay persons who exercise ministries in the Church such as a lector, commentator, musicians, Ministers of Holy Communion, catechists and teachers in elementary and high schools all have required courses to be taken under diocesan auspices. The Social Ministry of Catholic Charities has "Salt and Light" workshops to assist in training for social ministry.

5. All groups listed above under #1 have priests or deacons appointed as chaplains or moderators: liaisons with the diocese by the Bishop. The various groups may make suggestions for a particular priest or deacon when a vacancy occurs, but the actual appointment is made by the Bishop. The priest or deacon is chosen based on his qualifications, interest in the apostolate, and willingness to serve. No one is appointed by the Bishop without contact in advance. About 75 priests, deacons and religious serve the spiritual needs of these groups while continuing regular service in parishes, diocesan offices, schools and other diocesan organizations. No one chaplain, moderator or deacon is full time.

6. Laymen and laywomen who exercise ministries

Pastoral Associates - 10

Ministers of Holy Communion in the Liturgy and to the Sick - 4,452

Lectors - 1,466

Teachers - 1,368

B. Description

1. Laity in the parishes of the diocese are organized along lines suggested by Vatican Council II and the 1983 Code of Canon Law. The Parish Council and Finance Council are the channels by which the laity advise the pastor of their needs and implement his suggestions, their own initiated programs as well as programs directed from the diocesan or national level. The Parish Council is seen as the coordinating and unifying structure of the parish communal commitment to and maximal participation in the total life of the parish by all of its members. The Council is a body of elected and appointed representatives (by the pastor) from the whole parish community and serves as the means for communication, cooperation and spiritual growth. Although advisory in nature, the Parish Council's mission is to work with the pastor, his associate priests and deacons in planning, encouraging, guiding, advising and directing all aspects of parish life. In living out its mission, the Council is called to assist the pastor in defining parish needs, formulating appropriate policy and goals based upon identified needs and monitoring and evaluating the programs of the parish to meet those needs. All parishes have such councils.

In order to assist the Parish Council in fulfilling its role, permanent committees established within the Council include Christian Formation (Catholic School, Religious Education, Vocations, RCIA); Liturgy; Social Concerns (Ecumenical,

Peace and Justice, Pro Life); Building and Maintenance; Parish and Family Life (social affairs, communications, youth activities).

The pastor presides over the Council which has a lay executive officer. Each parish is also required to have a Finance Council with a separate executive officer. The diocese has issued guidelines to promote an efficient relationship between these two councils and updated them as recently as March, 1992.

On the diocesan level, there is a Pastoral Council which advises the Bishop in much the same manner as Parish Councils advise pastors of a parish. Total membership is 15 - 3 diocesan priests, 2 religious, 8 lay members, 1 delegate of the ordinary. It is a representative body reflecting the cultural, ethnic and financial groups in the diocese. Bishop Saltarelli added a youth representative to the Council when he came to the diocese and appointed the present youth representative as co-executive officer with an adult. This appointment received national attention in the media.

2. The Catholic laity are active in politics in the cities and counties of the two states that make up the diocese, and on the national level. In the city council, depending on the areas of the city where Catholics are located there will be council members elected. Wilmington, for example, has Catholic African Americans and an Hispanic on City Council. On the county and state level the Catholics are in positions of importance whether elected or appointed. A Catholic is a judge on the Supreme Court of the State. There are Catholics sitting as judges on other levels of courts but, admittedly, in the minority. On the national level there is a Catholic in Congress. On specific issues they will support to an extent church related issues but realizing they cannot depend on a Catholic vote alone to elect them they will espouse legislation that will win the votes. The St. Thomas More Society is an organization of Catholic lawyers and judges which conducts a yearly Mass and several lectures on topics touching Church teachings for its members. We are in the process of forming a St. Luke's Society for Catholic doctors. There are no institutes of Catholics of higher learning in the diocese but Catholics, again in a minority, hold positions of significance in certain institutions.

The Catholic High Schools have quality music and art programs which produce students who do go on to college and careers in these fields.

Through the work of Catholic Charities, Ministry of Caring, Delaware Citizens Against the Death Penalty, Right to Life Organizations and *The Dialog*, Catholics and others are made aware of the Church's social doctrine and are solicited for assistance in lobbying legislators on all levels when issues of importance come up.

3. The Bishop also takes an active role in many other organizations that are largely lay directed even if they have their own clerical moderators. The Bishop, for example, attends meetings of the Knights of Columbus, the Third Order of St. Francis, the St. Vincent de Paul Society, Cursillo groups, Blue Army and is indeed considered a member of such groups. The Bishop has personally met and dialogued at intervals with young people through the sponsorship of the Catholic Youth Organization. He also takes an active interest in the Newman Apostolate at the University of Delaware. He encourages directly through meetings with leaders and through the Family Life Bureau the World Wide Marriage Encounter and the Engaged Encounter. The Charismatic Renewal Movement has twenty five prayer groups in the diocese with three hundred people participating. The movement is clergy directed. Through the Office for Religious Education courses in theology, both dogma and moral, holy scripture, liturgy and catechesis are conducted for catechists. Though designed mainly for training catechists, these courses are open to all persons in the diocese. Parishes, especially during Lent and Advent, sponsor renewal weeks with special informational programs and liturgical celebrations. Sacramental preparation programs for Baptism, First Communion, Reconciliation and Confirmation are also given the parents of candidates and are seen as opportunity for them to grow in the knowledge of the faith and to renew themselves spiritually.

4. For each committee of the Parish Council there is a diocesan office which can offer literature or training sessions which enables those on the parish level to take part in apostolic action, ecumenical activities, and liturgical endeavors.

The Liturgical Commission is a group of religious, laypersons and clergy (both priests and deacons) who advise the Bishop on educational programs for renewing and enriching Christian liturgical life. The Commission sponsors special formation programs annually to assist the laity in developing a deeper appreciation for the Sacred Liturgy and in providing for fuller participation in such areas as readers of Holy Scripture, leaders of song, special ministers of communion. It arranges for the liturgical rites of the RCIA on the diocesan level and provides training for those implementing rites of a parish level.

The Diocese of Wilmington is largely a diocese of parishes, elementary and secondary schools, a hospital and child care facilities. There are no institutions of higher learning sponsored by the church. Priests and religious who are assigned to the diocese basically do parochial and educational work. In more recent years, many administrative positions previously held by priests have been assumed by qualified laypersons; for example, the Director of Catholic Charities, the Director of Religious Education, the Director of the Family Life Bureau. Qualified clergymen for the full time work in the formation of the laity are difficult to come by.

The diocese does, however, possess a talented group of laypersons in a variety of professional fields who donate much time, energy, expertise and financial assistance in providing aid and advice, i.e. finance, administration, organization, the development of senior citizen facilities, the Board of Education, the Board of Catholic Cemeteries, the Board of Catholic Ministry to the Elderly, etc.

In order to make women's gifts available to the people to God of the Diocese of Wilmington, the Bishop has mandated the establishment of a Women's Commission. The group is consultative and advisory to the Bishop on issues concerning women and will facilitate the contribution of women at all levels of diocesan life.

The Diocese of Wilmington has consistently encouraged the active participation of women in all areas of parish and diocesan life in ministry currently approved by church law, i.e., lectors, commentators, Special Ministers of Communion, catechists, school teachers, social workers and visitors to the sick, etc. Several hold diocesan positions, i.e. Superintendent of Schools, Director for the Religious, Diocesan Development Director and Director of the Annual Catholic Appeal. In the Catholic Charities department the Deputy Director and Director Children's Services, Clinical Services, Community and Family Support Services, Development and Parish Social Ministry are all women. Women also serve on the Pastoral Council, Board of Education, Catholic Charities Board, parish councils. In accordance with civil laws of incorporation of parishes and institutions in Delaware and Maryland they may also be elected trustees and frequently are.

Our Department of Communications is under the capable direction of a layman whose expertise is respected in the community at large. He has been asked to serve on various community groups and his suggestions have been well received on the national level of our church. Bishop Saltarelli has asked him to lead the effort to establish a local chapter of the National Serra Club, a lay group which promotes vocation and the priesthood and religious life. Laypersons direct Catholic Charities and enjoy the high regard of the community at large. Catholic Charities fulfills certain functions of family and child care that not even the State handles in addition to specialized attention to Catholic families.

The diocese does recruit religious from other dioceses and countries for specialized ministry, i.e. Polish, Spanish speaking, Korean and migrant work. Laypersons from other diocese are recruited to work with migrant laborers during the summer in the lower part of the State of Delaware and along the Eastern Shore of the State of Maryland. An office has recently been set up with a lay paid and volunteer staff to assist in the regularization of the status of illegal aliens in the diocese many of whom are Catholics who come here first as migrant workers and then settle.

The diocese continues to promote the goals and purposes of the Black and Hispanic communities.

The Franciscans from the Holy Name Province of New York City, New York staff St. Joseph Parish, the traditional parish in the City of Wilmington for blacks. The diocese has assisted with the organization of a diocesan black gospel choir. Through an endorsement to the Campaign for Human Development the diocese has gotten a national grant to help Wilmington United Neighborhood Organization which seeks grass roots organizations in the inner city to better conditions there. It is the inner city where the large black population lives. Through grants it endorses from the Commission for Catholic Missions Among the Colored People and Indians, the diocese has received approximately \$38,000 a year for the last five years to help inner city parishes with tuition assistance for school children who could not otherwise attend Catholic schools, outreach programs and crisis assistance to poor blacks in rural areas.

The diocese sponsored delegates to the Black Catholic Congress previously and sent 24 delegates to the National Black Catholic Congress in Chicago in 2002. This was the largest delegation ever to attend from Wilmington. Bishop Saltarelli personally attended the sessions and the dedication of the new chapel in the National Shrine of the Immaculate Conception in Washington, DC to Our Lady of Africa along with numerous other American archbishops and bishops. The delegates returning from the convention plan to bring evangelization programs to the areas of the diocese where there are concentrations of black citizens. A diocesan office for black Catholics has been established with a Director and Assistant Director. Implementation of the 8 principles adopted at the Chicago Congress are underway with various sub-committees.

Diocesan interest and activity in the Hispanic community is mentioned in the section on Pastoral Care of Migrants and Immigrants.

5. Lay associations connected with the church entitled to have chaplains receive them by Episcopal appointment based on individual merit and qualifications. The organization may suggest possible names for their chaplain but the Bishop makes the appointment which is published in the diocesan newspaper. If their constitution allows, permanent deacons and lay persons judged qualified (while not officially chaplains) may be designated as diocesan liaisons to the organization. With the shortage of priests and their obligations to the parish or diocesan office assignment, it is not always possible today to provide priests as chaplains though priests are provided when the religious events require their presence.

XI

ECUMENISM

XI ECUMENISM**A. Statistics****January 1, 1998**

African Methodist Episcopal
African Methodist Episcopal Zion
Anglican
Apostolic
Assembly of God
Southern Baptist
National Baptist
Charismatic
Charismatic Episcopal Church
Christian Scientists
Christian Disciples of Christ
Church of Christ
Church of God
Eastern Orthodox
Episcopal-DE
Evangelical
Friends
Holiness
Lutheran Church
Lutheran Church Missouri Synod
Lutheran Church Wisconsin Synod
Methodist - DE and MD
Nazarene
Nondenominational
Orthodox
Pentecostal
Presbyterian
Salvation Army
Seventh Day Adventists
Wesleyan

December 31, 2003

African Methodist Episcopal - DE
African Methodist Episcopal Zion
Anglican
Apostolic
Assembly of God
Southern Baptist
National Baptist
Charismatic
Christian Scientists
Eastern Orthodox
Church of Christ
Church of God
Baptist - Free Will
Eastern Orthodox
Episcopal - DE
Evangelical
Friends
Holiness
Lutheran Church
Lutheran Church Missouri Synod
Lutheran Church Wisconsin Synod
Methodist - DE and MD
Nazarene
Nondenominational
Orthodox
Pentecostal
Presbyterian
Salvation Army
Seventh Day Adventists
Wesleyan

The Diocese of Wilmington consisting of the State of Delaware (3 counties) and the Eastern Shore of Maryland (9 counties) has a total population in 2003 of 1,215,685. Catholics made up 220,000 or 18% of the total population. Those of other religions number approximately 42% or 510,588. The number of the unchurched therefore would be 486,274 or 40%.

The mainline Protestant denominations, i.e. the Methodist, Presbyterian, Lutheran and Episcopal continue to speak of fall off in church and Sunday School attendance. Indeed, while the number of Catholics continue to increase in the USA and diocese, the fidelity to weekly Mass attendance is not as strong as formerly though our attendance records remain stronger than for members of their denominations. The Baptist continues to be a growing group as does other fundamentalist groups like Pentecostal, Assembly of God, Christian Missionary Alliance, Seventh Day Adventist and Charismatic groups. These groups emphasize the Bible activity proselytizing particularly among the less affluent and are a constant concern to us because of their presence in the Hispanic community.

The Episcopal Church is experiencing tension over ordination of women, ordination of diverse bishops and now a bishop who is an active homosexual. A dissident jurisdiction of the Episcopal church continues to have a functioning bishop in Easton, Maryland who actively recruits Hispanics.

The diocese has received some inquiries from Episcopal married priests for conversion and ordination as Catholic priests but have not actively processed any. We do have a married Lutheran priest whom we have accepted for seminary training for ordination.

Our relations with the other denominations remain cordial but not much is done on the diocesan level together. An organized structure has been different for several years. On the parish level there is cooperation among individual parishes in food closets and social programs. The only prayer sharing takes place at Thanksgiving and the Unity Octave in January.

There is no active group of followers of Archbishop Lefebvre in the diocese. We do provide a weekly Mass in Latin at a downtown Wilmington church and in the State Capitol in Dover once a month in the Tridentine Rite.

B. Description

1. The Catholic Church is recognized as a significant force in the civic and religious community of the territory covered by the Diocese. This is true more in the northern part of the Diocese than in the southern part and in Delaware more than on the Eastern Shore. The Church is in fact considered to be a key participant in many social endeavors even of a non-denominational nature. The Diocese is looked to for its moral leadership, organizational expertise and financial backing.

An example of the respect with which the Church is held Bishop Mulvey upon leaving the Diocese to become coadjutor of Providence was asked to address both houses of the State Legislature and received the Order of the State of Delaware from the Governor - this is the highest award the State can give.

Bishop Saltarelli has been well received by the civil and religious community. His first public statement after installation was in opposition to the death penalty on the occasion of a local execution for which he was commended by other civic and religious leaders regardless of whether they supported his position or not.

The former and present bishops have been asked to attend installations of other denominational executives. They have been asked to pray at public functions, i.e., Chamber of Commerce Dinners.

While not directly sponsored by the Diocese, the Knights of Columbus, a Catholic organization has been able for a number of years to place a Christmas Crib in the town square of Wilmington during the Christmas Season with the approval of local church and civil authorities. Such an event has been challenged elsewhere in the country as the forces in society continually try to remove Christ from the Christmas Holiday.

In general, the cooperation between the various churches has been good. Certain issues such as abortion (Catholic), gambling (Methodist), state approval of homosexual unions (Episcopal) have not led to a consensus, but neither have they destroyed a working relationship in areas where we can agree such as on social needs. A significant recent inter-faith venture in providing housing for the needy which is a multi-million dollar effort has received diocesan support in both Delaware and the Eastern Shore of Maryland. Interfaith Housing Delaware just celebrated its 17th anniversary.

2. The largest national organization to promote Christian unity is the National Conference of Community and Justice, formerly the National Conference of Christians and Jews. The Diocese has both clergy and lay representatives in the local chapter of this national organization which addresses common concerns in the areas of racial and religious prejudice and social concerns. A clergy dialogue group meets monthly. Topics of Theological Scripture and Pastoral Concerns are discussed from an ecumenical point of view.

Two awards dinners are held annually, one in the Spring and one in the Fall, to honor individuals who have made contributions in accord with the group goals. There is usually a Catholic honored periodically. On occasion the diocese has restricted its participation when one of the honorees has taken positions inconsistent with the Church.

There is an organization denominational executives of the major Christian and non-Christian bodies. It meets 4 times a year with a rotating chairman. Problems of mutual concern are discussed and where possible mutual support is given. The group is able to make statements if all agree. Bishop Saltarelli's pastoral statement against the death penalty was supported by the group.

The Vicar General for Pastoral Services serves as ecumenical officer. He maintains membership in the National Association of Ecumenical Officers-Episcopal Region IV. An annual meeting of the group is held in a different diocese of the region to exchange information on ecumenical activities. committee. The Diocese has continuously maintained official and cordial relations with other churches and groups on several levels.

At the beginning of the quinquennium, Clergy for Life had monthly meetings, a newsletter and periodic worship services to educate and give moral support to clergy of all faiths as they preach and witness the pro-life message to their congregations. However, outside the Catholic Church, very few religious bodies in the USA are officially pro life. Therefore, clergy of these churches who are pro life have difficulty preaching a pro life message in the face of church leaders and members of their congregations who are pro choice. To be pro life in some denominations jeopardizes one's job as pastor. The organization now meets on call rather than regularly because it has so few members.

3. Inter-parish Ecumenical Organizations...A survey of parishes shows that 29 belong to groupings of churches in the communities where they are located. In these groupings, clergy meet separately and with laity. These groups sponsor ecumenical services, i.e., Thanksgiving, Chair of Unity Octave and Good Friday and food closets for the poor among other projects. Bishop Saltarelli has been invited to speak at churches of our separated brethren.

Covenant relationships still exist between two Catholic parishes and two Episcopal churches and between one Catholic parish and one Methodist church. These are arrangements for common prayer, (within approved ecumenical guidelines), on-going study of each other's traditional community concern and social enrichment.

4. Both Catholic and non-Christian immigrants come annually to work within the two state, twelve county Diocese of Wilmington. The Diocese reaches out in a special way to them to counteract the strong activities of small fundamental church groups. Catholics come from Puerto Rico, Mexico, Guatemala seeking work on farms, the poultry industry and landscape and janitorial services some temporarily and some permanently. Recently, we have experienced an influx of a number of Haitians whose religion is nominally Catholic.

XII

OTHER RELIGIONS

XII. OTHER RELIGIONS**A. Statistics**

Throughout the quinquennium, the different religions other than Christianity in the diocese remains about the same. There are Jewish, Muslims, Hindus, Baha'i, Buddhist, Native Americans and Eckankar adherents.

Except for Judaism, non-Christian religions are not highly organized in the State of Delaware and Maryland's Eastern Shore. Indeed it is difficult to get exact figures in their number of adherents.

On Maryland's Eastern Shore there are substantial Synagogues in Salisbury and Easton.

The Muslim faith is in evidence among the people of African American descent. It has a particular attraction to those of the poorer classes.

Immigrants from India have brought Hinduism to the diocese. These people are both highly educated and are professionals in business and industry and also among shopkeepers.

Since there are a number of Chinese and Japanese people here, we must presume the existence of Buddhism and Shinto. However, these religions are not openly practiced in an organized way.

Native Americans are in evidence. The State of Delaware recognizes the Nanticoke Indian Tribe which has an annual pow-wow and a museum in the southern part of the State of Delaware.

Eckankar is a faith which has appeared in the diocese within the last 20 years. It is supposedly worldwide but has only 25 to 50 people who openly practice it since church attendance is not mandatory. It is a mixture of Eastern and Western beliefs. Its founder in the United States is Paul Twitchel, the former U.S. Chamber of Commerce public relations director. It dates from 1965. Its national headquarters are in Chanhassen, Minnesota.

B. Description

1. The Jewish presence is strongest in the greater Wilmington area. Their leaders are concerned about an aging population, a low fertility rate, a high rate of inter-marriage, high socio-economic status and lower levels of participation in the Jewish community by the Jews themselves.

There are a few parishes - not as many as formerly - who invite members of the Jewish faith in to give instructions about the Seder meal as background to young people and adults in preparation for Catholics to celebrate the Triduum.

There has been a noticeable increase in the marriage of Catholics and Jews - generally Catholic women marrying Jewish men. This is a matter of concern more to the Jews than to the Catholics. These are effected by observing proper rules for the Dispensation from Disparity of Cult and Dispensation from Canonical Form which allows the Rabbi to officiate outside a sacred place, and a priest or deacon simply to attend to offer a prayer or blessing. In these cases the Jewish spouse is usually non practicing. Indeed, he is more a cultural than a religious Jew. It is the parents and grandparents who are pleased that a Rabbi can be present.

To show the disapproval of the Jewish community, Rabbi who are active members of local synagogues refuse to officiate or participate in such ceremonies. The Rabbis who come are generally retired or not affiliated with any congregation. Although inactive, the Jewish spouses while consenting to the Catholic party raising children Catholic do not show any interest in conversion.

The Ku Klux Klan has appeared on a number of public occasions in both New Castle County and Cecil County with its doctrine of bigotry, racism and hate of Catholic, Jews and Blacks. All Christian churches and civil officials oppose the Klan. No significant support comes from the rallies.

2. The largest evidence of other religions practiced in the diocese comes at Thanksgiving time when there is an ecumenical interfaith service in Wilmington sponsored by the NCCJ (National Conference of Community and Justice). The members of various groups participate. The service is given wide publicity in the media.

There is really no official contact with other groups. Black Muslims are divided in loyalty between the followers of Elijah Mohammed and Louis Farrakhan. He is the leader of the Nation of Islam who preaches racial separation and W. Deen Mohammed who visited Wilmington during 1997 and is known for rejecting racial separatism. The latter was warmly received by Catholic and other Christian Church leaders. As the Catholic Priest Chaplains to the Apostolate to the Sea for the Port of Wilmington and the Delaware Psychiatric Center both priests have alerted the local Imam of the Muslim Center of Delaware of the occasional Muslim sailors who come to the Port and the occasional patient in the hospital for his attention of which he is most appreciative.

The Mormons though small are active in proselytism among Caucasian people including Catholics. The Black Muslims who are followers of Farrakhan would be most aggressive in the black community. The other groups listed above present no real threat to the Church.

There does not seem to be any recognizable group of non believers in the diocese though according to the Glenmary Research Center, over 43% of the people in the territory of the diocese are unchurched. It seems to be a question of apathy and total secularization.

Many in the USA today see the New Age Movement with its emphasis on a personal religious experience rather than a group and cooperative experience is a continuing challenge to the Church. However, while there may be some Catholics in the diocese who have succumbed to its influence along with those of other Christian faiths, there seems to be no local organized group that represents this movement.

Asian immigrants tend to be well educated on the one hand which assures them of jobs and if less well educated they are very industrious and become shop owners. The medical profession and engineering profession has representative numbers of Indians. Their religious practice is questionable.

Immigrants from foreign countries of these religions other than Judaism who find their way to the territory of the diocese may face prejudice because of skin color and job opportunities. The church wishes all immigrants to be welcomed and would oppose any semblance of discrimination publicly. There is no present effort to enter religious dialogue and again cooperation would be through the efforts of the NCCJ.

3. The Clergy Dialogue Group sponsored by the NCCJ would be the major source for inter-religious dialogue. The diocesan seminarians would be exposed to different faiths through the curriculum of the seminaries outside the diocese in which they are trained. All of these seminaries are in major metropolitan areas where the different faiths are representative.

4. The Hare Krishna and Moonies which we classify as sects or cults seem to be a waning attraction for people within the diocese. The Moonies do maintain an address and a somewhat visible presence in Wilmington. Their effort to join the NCCJ was repulsed by its leadership.

XIII

PASTORAL CARE OF THE FAMILY

XIII. PASTORAL CARE OF THE FAMILY

A. Statistics	1998	2003
1. Attacks on human life within the boundaries of the diocese:		
Live births (Delaware and Maryland's Eastern Shore)	11,000	11,000
Abortions	3,400	4,100
In Vitro Fertilization	n/a	n/a
Euthanasia (Physician Assisted Suicide)	0	0
Physician assisted suicide/euthanasia is against the law in the State of Delaware. Efforts are presently underway that would prohibit physician assisted suicide being made into law in the State of Maryland.		
Attacks on the family within the boundaries of the diocese:		
Total marriages	5,425	5,300
Cohabitation	35-40%	18,000
In rural areas of the diocese the rate is higher perhaps as high as 70-80% than in the more populated urban/city areas.		
Total Households	192,000	299,000
Single parent families (households)	24,000	27,000
Divorce	3,580	61,000
Homosexual unions	n/a	n/a
Birthrate	n/a	60 per 1,000 women aged 15-44
2. Marital situation of the faithful in the diocese:		
Number of marriages	1,150	976
Number of separations/divorces	636	n/a
Civil marriages	n/a	n/a

Comments: The number and rate of divorces have a high correlation to: 1) age (teen marriages are far less stable than older couple marriages. Few Catholic teens marry in the Church); 2) faith-commitment (minimal liturgical practice, participation in other church related activities and sense of belonging on the part of either or both members of the couple; 3) mixed faith; and, 4) lack of adequate participation in marriage preparation programs.

3. Church sponsored pro-life organizations:

A. Diocesan Office of Pro-Life Activities - This office is involved in the following activities: Coordination of the efforts of the Diocesan Respect Life Committee and the Association of Parish Pro-Life Leaders; participation in the Diocesan Public Policy Committee; lobbying in the Delaware State General Assembly; and, chairing the Justice and Pro-Life Committee of the Maryland Catholic Conference.

B. Catholic Charities

Pregnancy Counseling

Adoption and Foster Care

Housing and support for teen moms and their children

Project Rachel (Professional counseling and support for those who have had abortions)

C. Gabriel Project - Spiritual, emotional and maternal help for women experiencing difficult, unwanted and/or problem pregnancies.

D. The Dialog - Diocesan newspaper. Though *The Dialog* is not a newspaper devoted exclusively to pro-life issues, it frequently contains articles and information about pro-life issues and activities.

E. Catholic Schools - Religious, theology and other classes in Catholic elementary and high schools provide students with a pro-life education.

Support for other pro-life efforts within the Diocese:

A. Birthright and other pregnancy centers provide pregnancy testing, material help and referral to appropriate agencies for pregnant women.

B. Bayard House for pregnant women.

C. Delaware Citizens for Life, Delaware Right to Life, Maryland Right to Life (pro-life education/advocacy groups)

D. Delaware Coalition for Life (a pro-life educational group).

There are no centers for bioethical studies and research in the diocese. Note: The Diocese sent a priest (while he was a seminarian) with a civil law background for a summer internship at the National Catholic Bioethics Center. This priest has given testimony at the Delaware Legislature on cloning and other bioethical issues.

(1) Education: Tens of thousands of persons have received pro-life education through *The Dialog*, homilies, various educational forums, distribution of pro-life material.

(2) Legislation in the last several years: 1) Required Notification of Parents of teens seeking abortions; 2) Official reporting of all abortions to State Office of Vital Statistics (for the first time this will give an accurate picture of the number of abortions in the State of Delaware; and, 3) Health Care Decisions Act, a law limiting the withdrawal of life support to patients with specified medical conditions.

4. Artificial Contraception: Artificial contraception is prevalent in the society and is used only somewhat less by Catholics than by the community at large. It has widespread acceptance and with the exception of the teachings of the Catholic Church, its morality is virtually unquestioned. There is a small group of Catholics who do use natural methods of family planning. These methods are receiving a renewed emphasis in the newly revised marriage preparation process. Recent studies by the USCCB to develop more proactive NFP programs in dioceses are currently under consideration.

B. Description

1. Cultural circumstances

Poverty and low income; unemployment; substandard housing; both parents working; care for elderly parents; inadequate day care; lack of health insurance; no fault divorce; high rate of out of wedlock births.

Legal and Social Policies

1. Welfare
2. Health care for many though not all poor families
3. Reasonably favorable adoption laws

Anti-life activities

1. Strong anti-life advocacy in state legislature
2. State abortion on demand policy
3. Capital punishment

Organization against human life within the diocese

1. Planned Parenthood
2. State Affiliate - National Organization for Women
3. Many other groups organized primarily for other reasons hold pro-choice/pro-abortion positions

2. Pastoral Care of Families

In healthy, wholesome and holy marriages, couples are instructed by movements such as Marriage Encounter, marriage enrichment, and parenting programs conducted by Catholic Charities, various Catholic schools and parishes. Children receive a remote preparation for marriage and family living within their families. In schools and religious education programs, young people receive more formal and professional instructions in marriage and family life. In the year prior to marriage, engaged couples participate in immediate preparation for marriage. This process involves three states (one with professionals, one with priests/deacons, and one with married couples) over the course of one year. Professional and pastoral counseling is available to individuals, couples and families. Support groups exist for widowed and divorced persons as well as for singles.

Special Circumstances: Pastoral

1. Mixed marriage - The priest or deacon is to request and obtain a dispensation from the prescriptions of Canon 1086 from the local ordinary or his delegate before officiating at the wedding of a Catholic and an unbaptized person.

Permission of the local ordinary or his delegate is to be requested and obtained before a priest or deacon officiates at the wedding of either a Catholic and a baptized non-Catholic (cf. Canon 1124), or a Catholic and a former Catholic (cf. Canon 1071.4).

In either of the above circumstances the prescriptions of Canon 1125 regarding the promises are to be observed. Appropriate attention is to be given to the issues involved in marriages between persons of different religious affiliations.

2. Marriage of minors - Before consenting to witness a marriage when at least one of the parties is a minor, a priest or deacon must refer the matter to the local ordinary or his delegate.

3. Marriages when pregnancy is involved - When approached by a couple who is expecting a child, a priest or deacon should follow the general procedures for marriage preparation including procedures for other special circumstances that may apply, e.g., marriage of minors.

4. Marriages after a previous union - When one or both parties, regardless of religious affiliation, have had a prior union, the priest or deacon is to complete Form M-2 and must have proof that the prior union does not constitute an impediment to marriage (cf. Canon 1085). Proof is to be obtained before setting a date to marry and proceeding with marriage preparation. For a deceased spouse, proof consists of a death certificate. For

a former living spouse, proof consists of one of the following: 1) a decree nullity from an ecclesiastical tribunal; 2) a declaration of dissolution from the Holy See; or 3) a decree from a diocesan bishop permitting the invocation of the Pauline Privilege when the former spouse is living.

Moreover, permission from the bishop or his delegate must be obtained before proceeding with the marriage of anyone who has incurred obligations arising from a previous union (cf. Canon 1071.3). These obligations include possible financial support of a former partner and/or children and visitation/custody of one's children.

5. Convalidation of marriages - The convalidation of a couple's civilly recognized marriage necessary when at least one party was a Catholic at the time of the non-Catholic ceremony (cf. Canon 1160) is to be preceded by appropriate marriage preparation.

The one-year process is required if the couple has been married less than five years. When the couple has been married longer than five years and their relationship demonstrates the stability, commitment and fidelity characteristic of a matrimonial covenant, the priest or deacon is to determine what kind of preparation best meets the needs of the particular couple and adjust the kind of preparation and duration of the preparation period accordingly.

6. Cohabiting couples - When assessing maturity for marriage of a cohabiting couple who present themselves for marriage in the Church, the priest or deacon should consider their unique characteristics, needs and circumstances. When a couple will not separate, the priest or deacon is to encourage premarital chastity. He is to take great care in addressing the reasons underlying the couple's decision to cohabit before marriage. In addition, he is to focus on the personal and interpersonal issues which have a great potential for being overlooked by a couple who live together before marriage.

3. Activities on the part of the Church or of individuals or groups of Catholics for the defense of the family.

1. Legislation and public policy: lobbying directly for legislation that defends both the rights of individuals and families (e.g., health care, welfare, prohibition of abortion, physician assisted suicide, health care decisions that include family members when patient is incapable of making his/her own decisions, required marriage preparation, divorce adjustment and single parenting classes for those who divorce); assist Catholic groups to organize for the same purpose.

2. Influence on legislation and public opinion.

a) Legislation - some laws have been enacted

- Abortion - federal and state (DE) laws that prevent tax dollars from being used to pay for abortion in most instances, parental notification law enacted (DE).
- Welfare reform - some influence but still concerned about possible outcomes. Still too early to tell. (Maryland and Delaware)
- Health care - more poor children and families are being provided care.
- Health care decisions bill enacted into law - though not perfect, it is a far better bill than the one originally introduced into the Delaware General Assembly. Somewhat less influential on a similar bill in the State of Maryland. Close to enacting a ban on partial abortions in Delaware and at the federal level.
- Education of parents when they divorce (DE). Focus on well-being of children.
- Prohibition of same sex marriages in Delaware.

b) Public Opinion

- The biggest change is in the abortion debate. This change is somewhat favorable and is due to the efforts of many pro-life people most often led by the Catholic Church to have a law banning partial birth abortions banned.

There is a public interest in providing health care for poor pregnant women and poor families but it is not universal. There is a concern both about cost and government control.

There is a growing public concern about widespread divorce and its impact on children but the concern has not become sufficiently critical for any public policy changes.

- Initiative of diocesan agencies for transmitting Church teaching on sexual morality, marriage and respect for life.
 - Bishop: Public statements, preaching, speaking engagements, lobbying.

- Parishes: Homilies, adult education programs, printed materials.
- Schools: Educational programs at elementary and high school levels.
- Religious Education Office: Parish programs.
- *The Dialog* (diocesan newspaper): Articles and editorials.
- Catholic Charities/Family Life Bureau: Educational programs, lobbying:
- Communications Office: Radio, TV and print media (enables personnel from many of the above-mentioned agencies and offices to appear on or get space in these various media.
- Clergy Education Committee: Education programs.
- Various diocesan agencies sometimes join in projects, i.e., Let's Talk and Let's Keep Talking, human sexuality programs for parents/pre-teens/teens sponsored by Catholic Charities/Family Life Bureau, Religious Education Office and St. Francis Hospital.
- Diocesan lobbyist and Maryland Catholic Conference: Lobby for bills that promote Catholic values and against those that promote values at variance with Catholic values.
- Diocesan Pro-Life Office: Education, coordinating of diocesan pro-life efforts, lobbying.
- Association of Parish Pro-Life Leaders: Education and lobbying.

4. Activities of pro-life organizations and movements in the diocese to:

A) Protect the life of the Unborn.

- Provision of direct assistance to pregnant mothers: medical care (Catholic hospital); pregnancy testing (pregnancy centers); housing (Bayard House, Casa); financial assistance, clothing, food, rent, etc.
- Prayer and fasting, spiritual adoptions
- Lobbying at both the federal and state levels
- Education: School groups, community groups, church groups, etc.

B) Foster the dignity of motherhood

- Blessings of mothers and mother to be
- Health care for pregnant mothers
- Flexible working schedules for mothers in some Catholic facilities
- Conscious efforts to create a respectful environment in Catholic institutions

- C) Promote natural and morally licit methods of regulation of human fertility
- ♦ Natural Family Planning educational programs conducted by the Family Life Bureau
- D) Provide for the spiritual and material assistance for the dying
- ♦ Provide a wide variety of both spiritual and material services for those living and dying with AIDS. (Prayer for and with PWA's, liturgies, spiritual direction, rent assistance, food, transportation, counseling, support groups, etc. by AIDS ministry).
 - ♦ Education of clergy
 - ♦ Provision of pastoral care and celebration of sacraments by priests and hospital chaplains.
 - ♦ Provision of pastoral counseling by priests, deacons and other pastoral ministers.
 - ♦ Provision of direct assistance by Parish Social Concerns Committee and parish outreach offices.

XIV

EVANGELIZATION OF CULTURE

XIV. EVANGELIZATION OF CULTURE**A. Statistical Note**

There are no associations in the diocese whose primary purpose is the evangelization of culture. Rather, all diocesan offices as well as parishes are called to become increasingly aware of their responsibility through prayer, works and the witness of their lives for the transformation of our society.

B. Description

1. The Diocese of Wilmington is located on the Eastern Seaboard of the United States of America. It was colonized initially by European Americans. The earliest colonists in the 16th century to what is now the State of Delaware sailed up the Delaware Bay. They were Swedes. They were followed by Dutch, French and English. The Eastern Shore of Maryland was initially settled by English Catholic to be succeeded by English Protestants.

At both the beginning and the end of the quinquennium, the dominant culture would be European American representing influences by English, French, Irish, German, Polish, Italian. Hispanic influences the most rapidly growing representing immigrants of Puerto Rico, Mexico, Cuba, Guatemala, El Salvador and the islands of the Caribbean mostly Haiti. There are two Polish national parishes in Wilmington and an Italian national parish. One predominantly Irish parish in the last fifty years has become almost totally Hispanic. These immigrants both old and new have brought a Catholic or at least Christian culture to the area which makes up the northern part of the diocese. Indeed, through the earlier half of the 20th century, the Church has been appreciated for the schools and services to the poor, and its members have been present in many facets of public life.

There are African-Americans in significant numbers. These are Christians who are descendants of African immigrants and slaves freed during the Civil War. In recent years a number have been attracted to the Muslim faith. There are Jewish people, Asians (Koreans, Chinese, Vietnamese, Japanese) though smaller in numbers but influential.

Politically speaking, the leaders of the state and municipalities are largely European Americans though people of other cultures are making inroads into significant positions.

There are some political figures and especially some members of the media who are antagonistic towards the Church and the clergy. The Catholic Church has been the strongest credible voice opposed to sexual immorality and continues to witness to the indissolubility of marriage, the immorality of sex outside of marriage, the immorality of homosexual actions and the sacredness of human life. Some media personnel and some political leaders have branded the Church as intolerable and archaic.

The diocese has responded vigorously to the antagonism with reasoned offenses. The Church is not just condemning the evils of modern society. It's working to aid the poor, the widowed, the young and old, and adults, etc. Marriages are being saved. Young people's lives are being sanctified, sick and homebound people are being visited each day. It should be noted also that there has been positive media coverage of the Church and its activities. The leadership of the Catholic Church is recognized as making valuable contributions in the areas of morality, family life and spirituality. When the diocese issued new marriage guidelines calling for a year of preparation, the local newspaper in Wilmington in an editorial praised the Church for its work to promote healthy family life. Incidentally, the Guidelines received attention nationally with other dioceses requesting copies. Their presence was noted in Ireland and Germany.

2. Even though one might see European American culture as dominant it is no longer as perhaps could be said at one time Christian. Secularism and relativism pervade moral values. There is separation of Church and State so that religion does not get any financial support directly. Many people are un-churched and even hostile to values held by religious people.

There is divorce, single parent families, couples living together outside marriage, pornography, child abuse, lack of respect for human life of the unborn and the elderly. There is alcoholism and drug abuse, active homosexuality with AIDS and the consequences of HIV.

Unemployment in Delaware, according to a recent statistic, is just under 5%. However it can be said that those at the lowest rung of the social ladder are not benefiting by the expanding number of job opportunities. Skilled labor is what is in demand and not unskilled labor. The State of Delaware also had the best economy of the Middle Atlantic States Region because of the automobile, chemistry, and bank service industries.

As regards atheism, it is not organized but definitely many people can be called practical atheists.

The diocese does not have seminaries or institutions of higher learning under its own jurisdiction, but in the schools where seminarians are trained for the diocese the setting is urban. Seminarians are made aware of the problems of society of the day. They are initiated into pastoral work largely among urban families in cities and suburbs. In the summer, placement during the theology years of study they are placed in supervisory experiences in the rural as well as urban life situations. It may also be noted that as the candidates for priesthood seem to be older, they bring with them a broad experience of the cultural life of the United States. Particularly, the permanent deacons in the latest class represent a broad spectrum of the community and include Hispanic and African American members.

3. The age in which we live in the United States promotes materialism and individualism at the expense of respecting compassion for those who lack material power. The diocese tries to nourish and sustain culture among the underprivileged in a variety of ways. The largest group of underprivileged are the Hispanics and the African Americans.

Primary among the efforts at evangelization is the celebration of the liturgy as a central element of the activity of the local church. In the Hispanic community in many parts of the diocese there are priests and sisters (admittedly not enough) who have Mass and provide religious services. Evangelization efforts among the Hispanics are: 3 Hispanic priests, 3 Hispanic deacons, 5 Anglos who are bilingual, 4 Hispanic sisters and 4 Anglo sisters who are bilingual. Catholic Charities also provides in the name of the Church important social service work.

The annual St. Martin DePorres Mass provides an opportunity for people of African American ethnic background through the American style of worship to celebrate their religious and cultural experience and witness it to other groups. The Black Gospel Choir now has European American members. There is also an annual celebration for Native Americans who have been recognized as an object of apostolate activity. A priest was appointed their chaplain.

There are three inner city schools in Wilmington which have large African American (and non-Catholic) and Hispanic enrollments. These schools give educational opportunities to people of other backgrounds that they would not have in the public schools. Tuition assisted programs exist which are funded by private donations, the diocese, and the Commission for Black Catholic Missions Among the Native Americans and the Colored People. In the southern part of the diocese the Church has funded a Latino and Migrant Program, Casa San Francisco, the Seton Center in Princess Anne and more recently the Hispanic Task Force to see what more can be done. Regularly, the diocese still has been unable to attract priestly vocations from the ethnic groups themselves.

4. Recognizing evangelization is the essence of the Church's mission, the diocesan activity seeks to proclaim the Gospel through its parishes, its schools and institutions.

Regrettably, Sunday morning is still the most segregated time in the USA. Various races and cultures worship separately despite the fact that they may work together and go to school together. Housing patterns caused by economic diversity promote this to an extent, but more needs to be done to bring the various groups together.

An interesting program in the northern New Castle area where Wilmington is situated is the Emmanuel Dining Room run by the Ministry of Caring. Churches and synagogues take turns supplying not only food but church members as kitchen help and waiters to serve the poor and homeless in dining rooms that are attractive and well kept. This Ministry now 25 years old is well respected in the community and through a network of offices and institutions, helps the poor and unfortunate of all agencies. There is an employment agency, senior citizen facility, homes for homeless men and women, HIV/AIDS day care centers. The Ministry is served by a core of 6 Capuchin friars and many paid and volunteer lay people.

Because of the influence of the Black Catholic Congress and the Hispanic Pastoral Plan the diocese sees the challenges before us in celebrating the Millennium with renewed efforts at evangelization.

The 29 ecumenical ministerial associations to which parishes belong give Catholics an opportunity to share their faith with others and to work at sharing the faith in action with others of different faiths and ethnic backgrounds. Catholics have also joined with other groups protesting pornography, abortion, drugs and the gay rights agenda. Many are active in Alcoholics Anonymous and drug rehabilitation programs. Through the Rachel Project the Church also reaches out to those who have suffered abortion.

5. Popular religiosity has been described as an important guardian of culture, history and identity. It is not only a vehicle for evangelization in many disparate ethnic communities but also has functions as a forum to preserve what is good and noble in the heritage although admittedly also abetting the resistance to assimilation. Popular expressions of faith are celebrated voluntarily by many people. They are transmitted from generation to generation since they manifest the true identity and cultural soul of the people.

During an average year the following ethnic celebrations can be cited:

January 16	Martin Luther King Day - African American
March 17	St. Patrick's Day - Irish Holy Week & Passover - Christian and Jewish
June	Greek Festival held on grounds of Holy Trinity Orthodox Church St. Hedwig's Festival - Polish St. Anthony's Festival - Italian St. Paul's - Puerto Rican
September	St. Andrew Kim - Korean
October	Octoberfest - German & Christian Columbus Day Festival - Italian
November	Thanksgiving - All American Faiths
December	Posadas - Hispanic Hanukkah - Jewish Christmas - Christian Kwanza - African American

Some of the events started out as secular or purely religious events proper to one group but have taken on ecumenical overtones and are positive forces for good in the community. In celebrating one tradition or identity there are opportunities to bring others of different persuasions or no persuasions together. Rich and poor, the educated and non educated, professional and blue collar, the old and the young mingle together. Other festivities start out secular and have developed religious overtones.

The diocese responds to the needs of the various groups for worship in other languages, i.e. Polish, Korean, Hispanic, Haitian. It recognizes in Hispanic culture religion is part of daily life. If the Catholic Church cannot provide the need they will turn to other churches and unfortunately many have. Yet the church recognizes the poor socio-economic condition of Hispanics and provides opportunities to insure Catholic school education wherever possible. While the diocese has tried to reach out, it realizes it has not been doing enough and there is an Hispanic Task Force with a paid director and advisory board studying how better the Church of Wilmington can minister to its Hispanic brothers and sisters.

For the Catholics of African descent, public displays of religion and popular devotion are very similar to those of non-Catholic African Americans which indeed is the dominant Black Catholic culture. African American spirituality is firmly based on the scriptures. Effective inculturation of the Gospel embraces the four major characters of the black spirituality: the contemplative, holistic, joyful and

communitarian. The diocese has sent a representative delegation to the Black Catholic Congress. Twenty two attended the Congress in 2002 in Chicago with the Bishop. They have returned renewed in spirit to evangelize their neighbors. The staffing of the Black Catholic Ministry Office has been expanded to a lay director and an assistance with a goal to recover the lapsed Black Catholics and evangelize the unchurched.

From the title of the event, one can readily see how the ethnic groups that have been here since the turn of the century tried to preserve the tradition of their native lands. Americans of Italian, Polish, German, Irish descent continue to celebrate processions and devotions in behalf of the homeland patrons. The personal parish for the Polish has one Mass each weekend in the native tongue. The Italians have dropped Mass in their tongue. The Germans have an ecumenical service each year during the Octoberfest.

For people growing up in the USA the challenge is whether the practice of devotions or traditions of their ethnic heritage will continue as the children and grandchildren of immigrants adapt more and more to the cultures of the United States.

For the Church the challenge is how to preach the Gospel to the different groups by encouraging religious expressions that are theologically sound and cultural meaningful.

XV

SOCIAL COMMUNICATIONS

XV. SOCIAL COMMUNICATIONS

A. Statistics

1. At the present time, there are no Catholic publishing houses in the Diocese of Wilmington.
2. There are several Catholic book stores in the Diocese of Wilmington as well as non-denominational religious book stores which stock Catholic publishers. Most Catholics in the diocese are also able to purchase Catholic books and products online via the Internet.
3. The diocesan publication, *The Dialog*, has a weekly circulation of 54,000 households in Delaware and nine counties in the State of Maryland. Some Diocesan offices (Chancery, Liturgy Office, Catholic Charities, Youth Ministry, Parish Social Ministry) produce and distribute monthly or quarterly newsletters. All parishes have weekly parish bulletins.
4. There are no Catholic radio or television stations which operate within the diocese at this time. However; Eternal Word Television Network (EWTN), a Catholic satellite and cable delivered television service, is seen on a total of 10 cable systems in the diocese, systems reaching approximately 323,000 households.
5. There are no centers of formation associated with the Church in the field of communications located in the Diocese of Wilmington.
6. The most widely circulated newspapers and magazines in the diocese include The News Journal (Delaware), The Daily Times (Salisbury), The Star-Democrat (Easton), The Whig (Elkton), Delaware Today (Delaware) plus national publications such as The Wall Street Journal, USA Today, Modern Maturity, Reader's Digest, TV Guide, Better Homes and Gardens.

The most popular publications of religious interest to Catholics are The Dialog (Catholic Newspaper of the Diocese of Wilmington), Catholic Digest, St. Anthony Messenger, National Catholic Reporter, America, Wanderer, Our Sunday Visitor, National Catholic Register.

B. Description

1. The majority of the media in the Diocese of Wilmington has a largely positive general attitude toward the Church despite the extensive coverage of the Church's sexual abuse crisis that was presented in the media from early 2002 until late in 2003. Media outlets based in the diocese continue to respect the local Church due to past and continuing efforts of our Bishops and diocesan officials to deal with sexual abuse issues in a proper and open manner. For example, the most-read daily newspaper in the diocese has praised the Bishop on several occasions for his Review Board appointments and handling of allegations of abuse. The continuing media relations efforts of the Diocese of Wilmington's Office of Communications have also contributed to this attitude.

While the ideological and moral orientation of locally owned and operated broadcast and print media remains strong; the deregulation of and the resulting ownership consolidation in the newspaper and radio industries, have taken control of content out of the hands of local individuals at many media outlets. Content decisions are often made by corporate staffs outside of the diocese that lack knowledge of local community mores.)

Over the past five years, an increasing number of the radio programs heard in the diocese come from outside of the diocese via syndicated shows from New York, Washington, D.C. and elsewhere. This is generally a negative development since these programs are directed at a national audience and ignore market-specific attitudes and needs. While some of these radio programs contain a great deal of sexual content and so-called "adult" language (i.e. Howard Stern) others espouse pro-family values and have an anti-abortion orientation (i.e. Dr. Laura Schlessinger, Sean Hannity, etc.)

Very little television programming originates within the geographic boundaries of the Diocese of Wilmington. Local and regional programming is mostly news and public affairs. Nationally produced broadcast and cable television programming continues to be more sexually explicit in its content and contain language that was unheard on television ten years ago.

The Office of Communications has had a long standing relationship with media throughout the diocese. Our Director of Communications makes frequent visits to the print and electronic media outlets located in the diocese.

The diocese has updated the equipment in its radio broadcast production center in the Chancery Building that has been providing programming to radio stations for many years.

The radio communications efforts began in the diocese in April of 1939 with the production of the *Catholic Forum of the Air* program; a program that is on the air to this very day. In addition, the Catholic Broadcasters Association was born in the Wilmington diocese in the early 1940's and continued until the early 1970's when it came part of the worldwide UNDA organization, now Signis.

The diocese has always looked for ways to provide the broadcaster with quality programs and distributes two additional radio programs to stations in the diocese; *Country Roads* and *Catholic Radio Weekly*. Additionally, the Hispanic Ministry Office and the Ministry to Black Catholics of the diocese each produce weekly radio programs targeted to their audiences.

Over the past several years, the Diocese of Wilmington has established and developed its Internet presence with a robust web site; www.cdow.org. The site includes over 400 pages of information and links to other sites and receives over 30,000 page requests per month.

The Director of Communications serves as the spokesperson for the diocese and assists the media in identification of resource people with additional expertise.

The Communication Office serves as the diocesan office for social communications.

2. *The Dialog* and the Diocese of Wilmington's Web site are the only Catholic communications media that originate in the diocese.

Bishop Michael Saltarelli, *The Dialog's* publisher and its editor, assure doctrinal orthodoxy and fair and honest reporting. Its financial stability is that of the diocese and it has a notable influence on the Catholic community since it is mailed each week to every registered Catholic family in the diocese.

Each diocesan department or office is responsible for the content of its own section of the diocesan Web site. Oversight of the homepage and features belongs to the Office of Communications. The Moderator of the Curia supervises the Director of Communications in this and other areas.

3. The diocese is in the process of developing a pastoral plan for communications at this time. We have no specific program for pastoral care for communications professionals. To promote and defend Christian morality in the media, the Diocese of Wilmington participated in the USCCB's Renewing the Mind of the Media campaign in 2001 and 2003.

4. The Catholic Press is actively promoted throughout the Diocese of Wilmington on an ongoing basis. As previously mentioned, all registered parishioners in the parishes of the diocese receive a copy of the diocesan newspaper. Our radio efforts are promoted on the diocesan Web site and in the diocesan newspaper. The Web site is promoted in the paper and on the radio.

Efforts are made to educate young people in our Catholic schools and religious education programs regarding the influence of media in their lives.

Diocesan priests, deacons and seminarians are involved and have been for many years in the communications efforts, especially in radio. A priest hosts our Hispanic Ministry program, a deacon is involved in each weekly Catholic Forum program and priests and seminarians are involved on a regular and reoccurring basis.

XVI

**SOCIAL JUSTICE AND
THE SOCIAL TEACHING OF THE CHURCH**

XVI. SOCIAL JUSTICE AND THE SOCIAL TEACHING OF THE CHURCH

A. Statistics

Indicator	Delaware	Maryland
Per capita income	\$23,305	\$25,614
Median Household Income	\$47,381	\$52,868
Percent of Families Below Poverty Level (1999)	6.5%	6.1%
Percent of Households with Social Security Income	26.9%	22.5%
Percent of Households with Public Assistance Income	2.7%	2.4%
Rate of child abuse	28.6 per 1000 children (a decrease of 25% from 1990)	22.8 per 1000 children (a decrease of 34% from 1990)
Children dying as a result of Child abuse	0	0
Children living away from their Families in out of home care	1,098 (on Sept. 30, 2000)	13,133 (on Sept. 30, 2000)
Percent of children reunited with their families when exiting foster care	79.3%	60.4%
Children enrolled in State Children's Health Program in 2001	5,578 (a 19.6% increase from 2000)	109,983 (a 15.4% increase from 2000)
Fair market rent for 2-bedroom apartment in 2002	\$717 per month (72.9% of the income of a person earning minimum wage)	\$895 per month (106.2% of the income of a person earning minimum wage)
Graduation rate of high school Seniors	86.1%	85.7%
Grandparents with primary Responsibility for caring for Grandchildren in 2001	6,699	45,757

B. Description

1. (a) The administration of justice and the violation of human rights.

The legal system in the diocese follows established norms throughout the country based on principles contained in the American constitution. Those accused of crimes are entitled to legal representation. If they cannot afford a private attorney, the state-financed Public Defender's Office provides such representation. In addition, the State Human Relations Division and private groups, such as the National Association for the Advancement of Colored People, the American Civil Liberties Union, and the Anti-Defamation League of

B'nai B'rith, have been established to act as "watchdog" groups for perceived violations of civil rights of certain groups.

Race is a central issue in our nation and our communities. Even when we don't give voice to it, it is present — critical, but unspoken. When we do talk about it, it is often at times of crisis, when racial divisions become apparent or racial tensions turn to violence. There are times of national awareness when the country's problems with race transfix all of us.

Questions of racism and race relations touch us every day, in personal ways. Race affects where we live, where we walk, where we shop, the jobs we hold, and how we are educated. In workplaces, schools, and houses of worship, racial and ethnic divisions persist. Misperceptions, stereotyping, fear, and distrust exist in every ethnic group toward members of other ethnic groups.

Race also has a great impact on our public life. In our communities, racial and ethnic divisions prevent us from working together on pressing common concerns such as education, jobs, and crime.

Racism has existed for hundreds of years, clashing with our founding principles of equality and justice. The wars against Native American tribes and later discrimination against native peoples; the enslavement of Africans brought to this country and the oppression of African-Americans after they were freed; the internment of Japanese Americans during World War II; and discrimination against immigrants — all of these and more have been based on the belief that some people are inferior due to the color of their skin.

In few areas are the disparities between races as evident as in our criminal justice system. The following table provides some indication of that disparity.

Incarceration Rates of Adult Males by Race			
	Rate per 100,000 of each race		
	Black	White	Black/White Ratio (Ranking)
Delaware	6,888	736	9.4 to 1 (19 th highest)
Maryland	3602	353	10.2 to 1 (16 th highest)
USA	4,631	482	9.6 to 1

The unborn, the aged and infirm, and the poor are quite vulnerable to a denial of rights. The unborn have no legal right to life.

Although the U.S. Supreme Court has recently ruled that no constitutional right to assisted suicide exists, there is a strong movement toward legalizing assisted suicide on a state-by-state basis. At this time, Delaware criminalizes

doctor-assisted suicide by statute and Maryland by common law. In Maryland, legislation was introduced (but killed in committee) to permit a physician to prescribe a lethal dose of a drug to a patient suffering from an incurable disease or illness that causes substantial physical pain and suffering.

The treatment of immigrants is quite varied. Legal, educated, English-speaking immigrants generally have the work ethic and skills which result in successful assimilation into society. However, there exists in the diocese a growing number of poorly educated immigrants, legal and illegal, mostly from Central America, who lack English language skills. These individuals often find employment in the area's poultry and agricultural industries, working in jobs and under conditions that most locals would not accept. There have been several raids by INS agents on these workplaces in an effort to detain and deport immigrants who are in this country illegally.

In the mid-1990s, Congress passed the largest changes in immigration law and immigrant access to public benefits since the First World War. These changes were overwhelmingly negative for immigrants.

With the release of the 2000 U.S. Census, the presence and influence of immigrants on our national landscape became impossible to deny. For communities throughout the United States, their economic contributions had become increasingly evident, along with the challenges of providing health and human services to a diverse population. Over the past few years, a number of significant legislative and administrative measures at federal and state levels had begun to address these challenges, while legislation to broaden immigration opportunities was being discussed in Congress. Most prominent during the summer of 2001 was the prospect of some kind of general legalization or amnesty for undocumented immigrants living in the U.S.

Since September 11, 2001 however, there has been no further discussion of a legalization program. In fact, the passage and signing of the USAPATRIOT Act of October 26, 2001 sent the pendulum in the opposite direction. Some have called for greater limits on immigration and other internal restrictions of immigrant rights.

(b) Violence toward ethnic minorities and against other social groups

Although race-relations in general can be strained, violent, racist actions and language directed at minority groups are rare, relegated mostly to graffiti and attitudes expressed by alienated youth. The Ku Klux Klan, the group most noted for fomenting racial hatred, is vilified in the press and by nearly all people, and, although it exists, has no influential presence in the diocese.

Minorities who are victims of crimes are generally victimized by other members of the same minority group. This takes the form of assaults, robberies, and burglaries.

(c) Socio-political problems

Welfare

With sweeping legislative action, the federal government, in 1996, dismantled 60 years of federal responsibility for public aid to families with dependent children. The federal Aid to Families with Dependent Children program (AFDC) was eliminated and replaced with the Temporary Assistance to Needy Families program (TANF). Under this new program, responsibilities for public assistance for the poor have been given to the states in the form of federal block grants with strict rules for work requirements, time limits, and stricter eligibility requirements for the most basic of cash and food assistance. Welfare caseloads have declined significantly and more former welfare recipients are working. However poverty persists despite work.

Welfare-to-work efforts create a dilemma. Even though various work scenarios allow working families to rise above official "poverty," the expenses in their frugal budget still exceed income as did the "pre-work" situation from which the family began.

Health care

Nearly one in every six Americans (42.6 million) is without health insurance. Despite the longest economic boom in history, the number of persons without health insurance dipped just 4% in 1999. With the current economic downturn, some states are already cutting back coverage, with Oklahoma mailing out termination letters to Medicaid recipients and North Carolina imposing a freeze on enrollment in the Children's Health Initiative Program.

Compared to other wealthy industrialized nations, the United States health care system provides coverage to the fewest and costs the most. In 1997, health expenditures as a percentage of the gross domestic product ranged from a high of 13.6% in the United States to 6.7% in the United Kingdom. When compared to the other highly industrialized countries in the Organization for Economic Cooperation and Development, infant mortality rates are the highest and life expectancy rates are the lowest in the U.S.

Market competition has not succeeded in bringing the U.S. health care costs in line with those of other industrialized countries. Market based reform has not expanded health insurance coverage but has rather, directly or indirectly, increased the number of under insured and uninsured Americans. Medical

research and education have suffered and medicine's social mission has declined.

In Delaware 11.4% of the state's population lacked health care coverage in the year 2000, compared to 13.4% for the region (Maryland, Pennsylvania, New Jersey and New York). From the mid 1990's to the present, the rate of uninsured in Delaware decreased from 13.6% to 11.4%. This drop in the number of Delawareans without health insurance is credited primarily to the increased coverage of children through the Healthy Children Program initiated in January 1999.

The bulk of the 96,000 uninsured Delawareans are the working poor who do not qualify for Medicaid, are not provided health insurance by their employers, and whose income is insufficient to purchase health care coverage. The profile of the typical uninsured Delawarean: single, white, male, over age 17, working with an income above poverty level.

In Delaware and Maryland there has been an overhaul of the Medicaid program which provides health care coverage for the poor. Medicaid pays for doctor visits, hospital care, laboratory work, prescription drugs, transportation, routine immunizations for children, mental health and substance abuse treatment. The program has been "privatized," that is, contracted to private insurers which agree to provide certain benefits for a stipulated payment. This recent change has been initially positive in that a) all Medicaid recipients have a primary care physician who manages their care and b) the program covers all poor adults with incomes up to 100% of poverty and pregnant women and children up to 185% of poverty. Medicaid benefits continue for two years for those individuals who leave public assistance for employment.

Medicare is the federally sponsored health care program for those over 65. It covers hospital stays, skilled nursing facility care, home health care, hospice care, outpatient medical and surgical services, laboratory services, and certain medical supplies. It does not cover dental care, custodial care, hearing aids, outpatient prescription drugs, routine foot care, routine eye care, routine physical exams unless the individual is enrolled in a Medicare HMO plan. Recently, congress has been debating the inclusion of an outpatient prescription drug benefit in the basic Medicare plan.

Social Security

Social Security is a federal program for retirement security financed by mandatory worker and employer contributions. It is predicted to be solvent until 2025. However, like Medicare, the future of Social Security is in doubt. Those in the workforce who will retire ten or more years from now will receive less from Social Security than they contributed. This will spur proposals for

alternative private retirement savings plans and investment options likely to be encouraged through tax incentives.

Taxation

In the U.S. approximately 35% of the average person's income goes toward federal, state, county, local, and school taxes. Despite serious tax inequities resulting from a "flattening" of the tax rates in recent years, there is still significant political support for tax cuts which disproportionately favor the well-off and for lowering the upper tax brackets even further.

(d) Labor and the problem of unemployment, unions, and other workers' organizations.

The unemployment rate in Delaware in May 2003 was 3.4% and in Maryland 4.2%. In January 2002 the rates were 4.7% and 4.9% respectively. There is some belief that the reported rates are skewed to the low end with many individuals giving up on finding employment and so not appearing in official statistics. The largest private industries in Delaware are in the areas of manufacturing, service industries, and financial, real estate, and insurance services. Maryland has a strong economic base in biotechnology, telecommunications, aerospace, and goods distribution.

The largest employers in the Diocese are the State (15,000); MBNA Bank America, the nation's second largest credit card company (10,000); the DuPont Company, an international chemical company (9,900); Christiana Care Health System (7,900); and Dover Air Force Base (7,700). Delaware experienced a net loss of 6,000 jobs in 2002.

Unionization of workers in the diocese is similar to unionization in the United States as a whole. In the USA 14.9% of workers are represented by a union. In Delaware the percentage is 14.6% and in Maryland the percentage is 16.7%. The states with the highest percentage of unionization are New York, Hawaii, Alaska, Michigan, and New Jersey (all between 20 and 27%). The states with the lowest percentage of unionization are North Carolina, South Carolina, Virginia, Georgia, and Texas (all under 10%).

(e) The conservation of the environment.

Government agencies, such as the Environmental Protection Agency and state departments of natural resources, and quasi-governmental agencies, such as solid waste authorities, have the major public responsibility for protecting the environment, controlling pollution, and managing waste disposal. There are also voluntary organizations which act as "watchdogs" to monitor government's handling of its responsibilities.

Using its website, Government agencies inform the public of such matters as toxic releases, polluting facilities, the status of superfund sites, pesticide information, and human exposure to environmental chemicals.

Land use planning has become the most important political issue at the county level of government. Building of new housing and commercial developments has outstripped the ability of the transportation, water, and sewer infrastructure to support the growth. There is great public concern and disagreement as to the best means of handling a population growing faster than the national average while maintaining a high quality of life.

In general, during the course of a year, the largest cities in the region, Philadelphia and Baltimore, meet Environmental Protection Agency air quality standards for carbon monoxide, sulfur dioxide, nitrogen dioxide, particulate matter, and lead. Those cities do not meet EPA standards for ozone. Of the six principle pollutants, ozone is the only one in Delaware that does not meet federal air quality standards.

The following table identifies four common environmental causes of health risks and the respective national rankings of Delaware and Maryland: the higher the ranking, the worse the problem.

<u>Health Risk</u>	<u>Delaware</u>	<u>Maryland</u>
Hazardous air pollutants (added cancer risk per 1 million population)	860 (7 th)	870 (6 th)
Chemical releases	10 million pounds (44 th)	44 million pounds (29 th)
Impaired surface water	49% (3 rd)	26% (7 th)
Animal waste	1 million tons (43 rd)	4 million tons (38 th)

(f) Public order and ideological conflicts.

There is generally a high degree of respect for the law enforcement and judicial establishments. While the crime rate in certain areas is high, especially crimes of violence in major cities, there is generally good public order with little open defiance of authority by large segments of the community. Ideological differences are usually handled by means of the electoral process.

The following table shows the rate per 100,000 population and ranking of Delaware and Maryland for crime in general, violent crime, and incarceration of their citizens.

<u>Indicator</u>	<u>Delaware</u>	<u>Maryland</u>
Crime rate/100,000	4,478 (17 th)	4,816 (12 th)
Violent Crime rate/100,000	684 (6 th)	787 (3 rd)
Property crimes /100,000	3,794 (19 th)	4030 (17 th)
Murders/100,000	3 (32 nd)	8 (3 rd)

(g) Conduct of Catholics in public life.

The Church has been able to maintain good communication with those Catholics who hold public office at all levels of government. They do not always support the Church's stand on issues, particularly on abortion. In many other areas of Catholic Social Teaching, Catholic officials are generally supportive.

2. (a) Agencies

The Diocese of Wilmington, having nine counties of the State of Maryland within its borders, belongs to the Maryland Catholic Conference (MCC). This past year the conference focused considerable advocacy attention on efforts to meet basic needs, assist families leaving welfare, attaining quality education for children, improve health care, address the health needs of women and the unborn, oppose the death penalty, address the problems of immigrants, and fight against the expansion of gambling.

During the past legislative session the MCC successfully fought a measure that would have required Catholic clergy to break the seal of confession in child abuse cases. Its advocacy won continuation of energy assistance funding and preservation of particularly important safety-net provisions of state welfare law. In a difficult budget year, state allocations actually increased for community mental health services, services for the developmentally disabled, and assisted living for senior citizens.

The conference also responded to bills permitting unfettered access to abortifacient morning-after pills, disposing of "leftover embryos," eliminating the sexual orientation exemption for faith-based social service organizations, human cloning, and measures to facilitate the movement of immigrants into the societal mainstream.

In Delaware, the diocese has worked on matters such as a 24-hour waiting period for abortions and opposing certain minimum mandatory sentences in favor of education, job training, and substance abuse treatment for prisoners involved with dealing drugs.

(b) Programs

The diocesan *Catholic Campaign for Human Development* helped support grass roots organizing efforts aimed at the empowerment of poverty groups. A poultry justice alliance, an Hispanic organizing group, and a community development agency promoting a campaign to increase use of tax credit programs by the poor were groups assisted this past year with national and local grants.

(c) Publications

Catholic Charities' Office of Parish Social Ministry publishes a monthly newsletter, *Points for Parishes*, and sends alerts emanating from the U.S. Conference of Catholic Bishops to parish social concerns volunteers to keep them informed of important matters of social justice. Catholic Charities also publishes a newsletter entitled *Faith.Works.Wonders*, which keeps the public informed of social service activities carried out under Diocesan auspices.

3. The primary vehicles which Catholic Charities employs to provide formation of the laity regarding Catholic Social Teaching are educational seminars and *Salt and Light Leadership Training*. Educational seminars are provided at parishes to RCIA groups, teachers, and others. This past year, there were 30 presentations reaching 364 people. The *Salt and Light* training conducted by the Office of Parish Social Ministry provides an important foundation in Catholic Social Teaching for parish social concerns leaders. This seven session training, which has been held at numerous sites for over eight years, has been revised and accepted for publication by *Ave Maria Press*.

4. Catholic Charities has historically joined with other organizations to form housing coalitions, public assistance task forces, special committees on the needs of children, aging advisory councils, pro-life committees, and other bodies to proclaim the rights of the most vulnerable and promote social change. Catholic Charities works cooperatively with governmental authorities on most issues of importance to those in need of service and to our constituencies. Communication between Catholic Charities and state policy-makers is generally good.

XVII

**CHRISTIAN CHARITY AND HUMAN
DEVELOPMENT**

XVII. CHRISTIAN CHARITY AND HUMAN DEVELOPMENT

A. Statistics

B. Description

1. Through its Office of Parish Social Ministry, Catholic Charities has developed a leadership training program called *Salt and Light*. Based on the 1994 statement of the U.S. Catholic Bishops on building the social concerns ministries of parishes, this program educates participants in Catholic Social Teaching, identifying the scriptural and magisterial foundations of the call to greater concern for God's people. Participants are encouraged to use the major themes and documents of Catholic Social Teaching to appreciate the fullness of the social mission and stimulate the development of appropriate social concerns activities in their parishes. The *Salt and Light* training manual has been updated to reflect changes in the principles of Catholic Social Teaching - most notably the addition of the seventh principle, "Care for God's Creation." With input from parish social ministry leaders from across the country a revision was produced entitled *Becoming a Community of Salt and Light: Formation in Parish Social Ministry*. The book will be published by Ave Maria Press and become available to the public in the Fall of 2003.

In addition, the Office conducts presentations throughout the diocese on various aspects of Catholic Social Teaching and social justice. These presentations are offered to adult education classes, RCIA classes, and teachers in parochial schools. Social justice themes are incorporated in the annual *Charity and Justice* conference which attracts 150-200 participants.

2. Poverty.

The poverty rate in Delaware for the two year period 2000-2001 was 7.6%. The poverty rate in Maryland for the same period was 7.3%. Maryland's rate remained unchanged from the previous two year period, while Delaware's declined 1.8%. The 2003 federal poverty level for a family of three is an annual income of \$15,260 or less.

In Delaware in 2001, a family of three receiving only welfare and food stamp benefits was 44% below the federal poverty level. In Maryland, the same family was 38% below the federal poverty level. From December 2001 to June 2002 the number of welfare recipients declined in both states: less than 1% in Delaware and almost 10% in Maryland.

The poverty rate for a female headed household with no spouse present in Delaware is 20.4%. However, 37.1% of female headed households with a child below the age of five are living in poverty. In Delaware, 7.9% of persons 65 and older are living in poverty and 11.9% of Delaware children are living in poverty. In Maryland, the poverty rate for a female headed household with no spouse present is 18.4%. If a child below the age of 5 is present, the percentage in poverty jumps to 32.6%. In Maryland, 8.5% of persons 65 and older are living in poverty and 10.3% of Maryland children are living in poverty.

Income disparity.

During the period from 1990 to 1998, the dollar and percent change in average income for the bottom fifth of Delawareans was -\$742 (-4.5%), while the top fifth realized an increase of +\$25,228 (+22.8%).

During the longer period from 1980 to 1998, the dollar and percent change in average income for the bottom fifth of Delawareans was +\$211 (+1.4%), while, for the top fifth it was +\$33,604 (+32.9%) increase.

The share of income held by bottom fifth of Delawareans changed from 7.0% of the total in 1980 to 5.6% in 1996-98. During this same period, the share of income of the top fifth changed from 38.1% (1980) to 44.4% (1998).

Greatly Increasing National Income Inequality

From 1989 to 1997, the average after-tax income of the top one percent of households increased 36 percent, or \$180,000 per household. This was six times the average percentage gain the middle fifth of households received. It was 90 times the average dollar gain the middle fifth received.

In 1979, the top one percent of the population received 7.5 percent of the after-tax income in the nation. In 1997, it received 13.6 percent of the income, nearly twice its share in 1979. Among the bottom 40 percent of the population, the story is reversed. This group received a markedly smaller share of the national income in 1997 than in 1979. In fact, in 1979, the bottom 40 percent of the population received nearly two and one half times as much in after-tax income as the top one percent of the population, but by 1997, the top one percent received nearly as much income as the bottom 40 percent. In 1997, the 2.6 million people who made up the top one percent of the population had as much after-tax income as the 100 million Americans with the lowest incomes.

Programs and initiatives to realize the preferential option for the poor.

All the programs operated by Catholic Charities are operated for the benefit of the poor. Certain programs have a special focus to directly assist those in poverty who are facing an economic crisis. These programs include: emergency financial assistance for rent and utility costs, home heating assistance, emergency and supplemental food programs, emergency shelter services, and the provision of free or low-cost clothing and household goods. During the summer growing season, services are extended to the several thousand migrant farm workers who enter the diocese.

Diocesan social ministry also operates through two networks of parish-based services: the St. Vincent de Paul Society and parish outreach. These two networks function with parish volunteers and operate in most parishes. They operate food pantries and clothing closets, provide direct financial assistance, visit shut-ins, and provide special Thanksgiving and Christmas help to the poor.

Also functioning within the diocese are ministries to the poor under the direction of religious orders of men and women. The largest of these is the Ministry of Caring, sponsored by the Capuchin Fathers and Brothers. Their work includes shelters for homeless men and women, a job placement center, a day care center, dining halls, a dental clinic, a mobile health van, and a residence for men with AIDS. They are aided by many hundred volunteers from churches of all denominations who help prepare and serve meals to the poor at the dining halls.

The Benedictine Sisters in Ridgely, MD provide services to the poor on the property of their mother house. Known as St. Martin's Barn and St. Martin's House, services are provided by religious sister and volunteers. Services include emergency food, clothing, and a five unit shelter for homeless mothers and their children.

The Little Sisters of Jesus and Mary have established a multi-service center in Salisbury, MD. They provide emergency and transitional housing services, daily hot meals, food and clothing, emergency financial assistance, help in job-seeking, a child day care center, and an adult education center.

Through the *Campaign for Human Development*, the diocese seeks to assist the poor to assume greater control over their lives by addressing the structural causes of poverty. By supporting grass roots groups of the poor and marginalized, the diocese helps empower these groups to organize and advocate

for changes in laws, public and private policies, and public and private priorities, which have not been supportive of low-income people.

3. In addition to programs intended to address core problems related to poverty, the diocese, through Catholic Charities, runs programs that treat, protect, support, and enrich families and individuals. These programs, which operate for the benefit of persons throughout the diocese, include: residential group care for abused, neglected, and emotionally disturbed children and youth; adoption services; counseling services for families and individuals, including specialized intensive mental health counseling for children; drug and alcohol treatment; immigration and refugee resettlement; family life education; marriage preparation; AIDS ministry; domestic violence counseling; a nutrition program for children in day care homes; after-school and summer enrichment services for children; and adult basic education.

Several collections are taken up annually in parishes to support social justice and human development activities outside the diocese. These include: 1) *The Campaign for Human Development*, which raises over \$85,000 each year, three-fourths of which is sent outside the diocese for national programs. 2) *Black and Native American Missions*, which raises \$45,000 each year, three-fourths of which is sent outside the diocese for national programs; and 3) *Catholic Relief Services*, which raises \$45,000 each year and is used to support the church's international aid effort.

4. Collaboration with civil authorities and with other state agencies, as well as with other churches and religions, in the relief of poverty and in the promotion of human Christian development takes many forms. Many of the services provide by Catholic Charities and other religious groups in the diocese, are funded by means of government grants and contracts. These organizations are recognized for the quality of their work and the positive values, motivation, and ideals they bring to the task. Indeed, government relies on nonprofits, religious groups, and voluntary associations to make up its service delivery network. Collaboration also occurs through participation on numerous committees and task forces (that include representatives from government, churches, and community organizations) which endeavor to assess community needs and conditions and implement human service initiatives.

XVIII

HEALTH CARE

XVIII. HEALTH CARE

A. Statistics

1. Total Patients Served (Catholic Facilities)	Jan. 1, 1998	Dec. 31, 2003
St. Francis Hospital (Wilmington)	187,152	177,740
St. Francis Care Center (Brackenville) 104 beds	241	139
St. Francis Care Center (Wilmington)	338	220
Birth Center - Sold 2/99	1,096	608
Primary Care Satellites	134,346	39,362
Center of Hope	2,918	4,976
St. Clare Van	250	4,418
Jeanne Jugan Residence	82	405

Assessment of Importance

St. Francis Hospital is the only Catholic Hospital in the State of Delaware. St. Francis is a major force in the Wilmington Community for advocating the needs of the poor and underserved which is evidenced throughout this document.

The St. Francis Care Centers for the elderly at Wilmington and Brackenville are the only Catholic nursing homes in Delaware along with Jeanne Jugan Residence which is conducted by the Little Sisters of the Poor. Beds in these institutions are in constant demand. They are appreciated by the community, both Catholic and non-Catholic.

2. Number of priests, deacons and religious in healthcare institutions.

	Jan. 1, 1998	Dec. 31, 2003
St. Francis Hospital	Priests 1 FT - 2 PT	Priests 2 PT
	Religious 10 FT - 2 PT	Religious 3 FT - 2 PT
	Rel. Volunteers - 5	Rel. Volunteers - 2 PT
St. Francis Care Center (Brackenville)	Priests 1 PT	Priests
	Religious 1 FT - 1 PT	Religious 1 PT
	Rel. Volunteer - 1	Rel. Volunteer
St. Francis Care Center (Wilmington)	Priests 1 PT	Priests
	Religious 1 PT	Religious 1 PT
	Rel. Volunteer - 1	Rel. Volunteer
Jeanne Jugan Residence	Priests 1	Priests
	Religious 12	Religious 9

The Antonian	Priests	1	Priests	1
Marydale	Religious	2	Religious	2
St. Patrick House	Priests	1	Priests	1
Vianney House for Priests	Priests	1	Priests	3

The Pastoral Care Team at the Hospital also accepts Spiritual Care referrals at both nursing homes.

3. To our knowledge, there is no Catholic or Christian association of nurses, pharmacists, or obstetricians, but there is a Christian Association of Physicians and a Christian Midwives Association. One of St. Francis Hospital's physicians is very active in the Catholic Medical Association in Pennsylvania.

4. St. Francis Hospital has a three-year Family Practice Residency Program affiliated with Temple University and Philadelphia College of Osteopathic Medicine with six students per year and eight faculty members, one of whom is part-time.

1998
18 students

2003
18 students

St. Francis does not have a nursing school but provides clinical experience for nursing students of Neumann College which is conducted by the Sisters of St. Francis of Philadelphia. In addition, it does the same for the Delaware Skills Center, University of Delaware, Salem Community College, Delaware State University, Delcastle High School, Howard Career Center and Hodson Vocational/Technical School.

B. Description

1. Organizations and their activities

Delaware's only Catholic hospital was founded in 1924 and is licensed for 395 beds. In October 2002, St. Francis launched the region's most comprehensive, state-of-the-art Open Heart program as part of its \$20 million, five-year Master Facility Plan. The St. Francis Heart Center provides a full range of cardiac services from expanded cardiac catheterization services to a broad range of treatment options including bypass and other surgery and rehabilitation.

St. Francis is a full-service community hospital with the Emergency Department as part of the Delaware Trauma System; offers the Family Birthplace and considers women's health one of its specialties.

Also part of the healthcare system are the Franciscan Care Centers at Wilmington and in Hockessin. The centers provide long-term care and restorative nursing care, along with rehabilitation services. Community outreach efforts consist of the Center of Hope, a family practice center in Newark, the Tiny Steps prenatal program for low-income pregnant women and the St. Clare Van which provides medical care to the poor.

2. Results and Difficulties

The Catholic Hospital and Homes for the Elderly in the diocese enjoy a tradition of caring and commitment to quality. In 1996 and 1997 St. Francis Hospital has been awarded the Delaware Quality Award. There has been partnering with other organizations of similar values to help meet community health needs. The values of Human Life and Dignity, Holism, Preference for the Poor, and Stewardship continue to be fostered in each of our organizations.

The outreach programs sponsored by the hospital and its charity care program provided \$17 million in un-reimbursed charity care. This represents 10% of the hospital's total operating expenses.

3. Pastoral Care of the Sick

Each patient is visited upon admission by one of the priest chaplains. Referrals are then made to the Spiritual Care Department. Each member of the department assumes responsibility for a specific unit. Communion is distributed daily to our Catholic patients.

Mass is celebrated daily. Recitation of the rosary precedes the daily Mass. A prayer service is held each Thursday at noon and religious music is played continuously. The priest chaplains also celebrate liturgy at the long-term care facilities.

There is interaction between parishes and the Spiritual Care Department. The most recent examples related to new HIPAA privileges.

There is an active Ethics Committee that is guided by the *Ethical and Religious Directives*. Interaction with the system office provides updates on critical ethical issues. Each long-term facility has an ethics sub-committee and ethics consults are provided as needed. Birth and end of life issues are of special concern as pro life is an integral part of our Catholic identity.

Advocacy efforts are significant. Support is again provided by system leadership.

Provision of spiritual care to staff and families is very important.

4. Promotion of Volunteerism

Volunteerism is promoted in the hospital as well as in the nursing homes. The two arms of volunteers serving the hospitals and its patients and staff are the Junior Board Members who are involved primarily in fundraising, and the Director Service Volunteers who provide service directly to patients and staff.

Volunteers are recruited via the Catholic paper and ecumenical church bulletins that alert the community to the various volunteer service positions the hospital offers.

The student volunteer program provides service opportunities to students required to do community/Christian service volunteer hours as part of their academic requirements. Also, students researching the healthcare field as a possible career, also find accommodation in the programs. Retired Sisters, Christian Brothers in the Novitiate and Lay Ministers taking time from their life to serve, also find placement that suit their needs.

The governing board and foundation board are also conduits for local volunteer involvement.

5. Questions Regarding Life, Suffering and Death

The hospital and nursing homes abide by the Ethical and Religious Directives for Healthcare Facilities. All physicians on the hospital's medical staff are made familiar with the directives, receive a copy and agree to abide by them in their service at the hospital, its satellites and outreach programs. Several of these physicians also serve as consultants to make recommendations whenever an ethical-moral question is raised. In addition to working with Diocesan Pro-Life staff, the hospital has worked closely with the Catholic Health Association in opposing assisted suicide or other pertinent legislation such as stem cell research at state and federal levels.

XIX

**PASTORAL CARE OF MIGRANTS
AND ITINERANTS**

XIX. PASTORAL CARE OF MIGRANTS AND ITINERANTS**A. Statistics**

1. There are at least 4,000 Hispanic seasonal laborers whom migrate to at least 56 migrant laborer sites scattered throughout the Wilmington Diocese. They work in a variety of settings: nurseries, farming, horse-breeding and racehorse grooming, crabbing and poultry processing.
2. There is no significant emigration of the faithful from the diocese to other countries
3. Tourism in the diocese: The diocese is located on a peninsula jutting out into the Atlantic Ocean. Surrounded as it is by water, there are innumerable bays, inlets, rivers which provide vacation homes and resorts during the summer season (June through August). In addition, an increasing number of people because of affluence are continuing to visit vacation homes on weekends in the "shoulder" season of April to June and September to November. Retired people from the large metropolitan areas of Washington, Baltimore (Maryland) and Philadelphia (Pennsylvania) along with Wilmington in the northern part of the diocese, are seeking to settle in the resort areas and now require year-round services not previously needed. Diocesan and parish structures have continued to grow in order to keep pace with this development.

B. Description

1. The fifty-six known migrant laborer camps have been divided into four regions and various pastoral agents have been assigned to coordinate each region. Sacramental, outreach and special needs services have been established at the seven largest camps. In 2003, an extensive needs assessment has begun to assist in developing ministry at the remaining camps.

Most significant challenges have been poverty, lack of education, health care, legal assistance, depression, alcoholism, prostitution and the presence of Evangelicals. The greatest hope lies in the faith-filled response of most of the migrant laborers as well as the commitment of twelve clergy and religious serving migrants and training local parish clergy and lay leaders to welcome the stranger on the move.

I promulgated *A Journey Unfolding*, our second diocesan plan for Hispanic Ministry (2003-2007), calling our clergy and faithful to continue building Hispanic Ministry in areas of liturgy, community, formation and social action. In this plan, I have emphasized that Hispanic Ministry must be parish based, the pastoral and fiscal responsibility of all pastors not just solely the Diocesan Office of Hispanic Ministry. The responses have been supportive.

2. The Apostleship of the Sea is active at the Port of Wilmington, the See City. The diocese has maintained part-time chaplaincy to Catholic seamen at the port for some years to service seamen who crew the cargo ships bringing crude oil, hard good and fruit, and taking away manufactured goods. The cultural backgrounds of the Catholic seamen are Filipino, Italian, German, Polish. The Chaplain is assisted by lay volunteers. Many services to seamen are also rendered on an ecumenical basis through the Seaman's Center staffed around the clock by volunteers of all faiths.

3. There are no international airports, railway stations or passenger terminals for ocean going vessels in the diocese.

Pacem in Terris, a local ecumenical organization, annually bring Irish youth both Catholic and Protestant from the north of Ireland to the diocese for six weeks of studying, living and working together. Local families host the young people. Our Catholic families through their parish are most supportive of this effort. They witness by word and deed how Catholics and Protestants can live together in peace in the USA. Hopefully, when the young people return, they can bring this message to their brothers and sisters.

4. Because of the insignificant number of those people emigrating to other countries, there is no need to prepare them for this experience. Through the Chancery Office, arrangements are made for those who wish to attend a Papal Audience when they visit Rome. From time to time each year, diocesan priests lead pilgrimages to the sacred sites of Europe and the Middle East.

XX

**ARTISTIC AND HISTORICAL PATRIMONY
OF THE CHURCH**

XX. ARTISTIC AND HISTORICAL PATRIMONY OF THE CHURCH

A. Statistics:

Sacred Buildings

<u>1998</u>	<u>2003</u>
55 Parishes	57 Parishes
20 Missions	19 Missions

Parishes or missions with two churches

St. John the Baptist-Holy Angels

St. Mary Star of the Sea Mission (current church and 1767 Tubman Chapel shrine)

Total sacred buildings: 80

Historic Churches, built before the 1868 founding of the diocese:

- 1767 St. Mary Star of the Sea Golden Hill, MD (Tubman Chapel)*
- 1782 St. Joseph, Cordova, MD
- 1793 St. Francis Xavier (Bohemia, founded 1704), Warwick, MD*
- 1816 St. Peter, Wilmington, DE (transept of present Cathedral)
- 1819 St. Patrick, Pilottown, MD*
- 1819 St. Elizabeth, Denton, MD
- 1827 St. Peter, Queenstown, MD
- 1830 St. Peter, New Castle, DE
- 1858 St. Mary of the Immaculate Conception, Wilmington
(consecrated by St. John Neumann)
- 1866 St. Teresa, Port Deposit, MD

Parishes maintain 76 sacred buildings in regular use as places of worship of which seven were built before the establishment of the diocese in 1868 and have considerable historic significance. Three other early churches of great historic significance, noted by * above, are not in regular use because of small size or remote location but are maintained by their respective parishes as historic shrines and used on special occasions.

B. Description

1. Conservation efforts. The historic and architecturally significant Sacred Heart Church, built in 1874 to serve German and Polish immigrants to Wilmington, was preserved with all its appointments after the parish closed in 1996, and now operates as an oratory after being transferred to a Franciscan ministry serving the urban poor. The Diocesan Real Estate Committee oversees an inventory of all land and buildings owned by the diocese or individual parishes. The Archivist maintains an inventory, with photographs, of the major diocesan artifacts of historic significance and has custody of objects not in use elsewhere. An inventory of all parish registers has been compiled, and early registers not previously microfilmed were identified and included in the filming completed in 1998. The Archivist provides technical assistance to parishes in developing archives and patrimony preservation programs, which are encouraged but not yet directed. The historic archives of the diocese were moved to a facility providing considerably more space and a larger storage area, which is maintained at optimum temperature and humidity, with sensors monitored on a 24-hour per day basis by a contracted security service. A secure fire-resistant cabinet is available for objects of intrinsic value.

2. Directives and Responsibilities. Parishes have been directed to obtain diocesan approval, through the Chancery Office, before disposing of liturgical objects, art, statuary, or building appurtenances that are no longer in use, to guard against loss of our patrimony. A lay archivist, professionally qualified, works part-time under the immediate supervision of the Vicar General for Pastoral Concerns and the Chancellor. The archivist manages the historical archives and some other inactive records, has custody of historic objects not in active use, and advises diocesan departments and parishes on records management at their request. An interpretive exhibition of some of the documents and artifacts held by the Archives is being prepared. The Archives research room is open to the public one day a week and also by appointment, and there are generally no restrictions on public access to records prior to 1968 except for microfilmed baptismal records after 1930, to which restrictions apply to protect the privacy of living persons. Programs on the care and use of the diocesan patrimony are developed and offered to parishes and agencies in response to requests or opportunities.

3. Attention to architectural and artistic quality. Construction and renovation of churches is planned by qualified professionals and reviewed by the Diocesan Building Committee and Liturgical Commission to assure dignity and suitability in design, and respect for the patrimony exhibited by existing structures and their appurtenances. A major step in preserving the musical patrimony of the diocese has been the organization of a Diocesan Gospel Choir that travels

through the diocese to demonstrate the vitality of the African-American musical tradition in worship.

4. Collaboration with civil authorities. Ongoing cooperation over the last 30 years has resulted in nominations of a number of churches by the States of Delaware and Maryland, and their subsequent listing in the National Register of Historic Places. Register listing recognizes their historic, architectural and cultural significance to the larger community, and also offers some protection against ill-considered governmental action, as well as consultation and technical assistance on their continued preservation, and even financial assistance under special circumstances. Churches listed either individually or as significant elements of districts include in Delaware St. Peter Cathedral, St. Anthony, St. Hedwig, and St. Mary of the Immaculate Conception, Wilmington; St. John the Baptist, Newark; St. Joseph, Greenville; St. Joseph, Middletown; and in Maryland St. Francis Xavier, Warwick, and St. Peter, Queenstown.

XXI

FINANCIAL STATE OF THE DIOCESE

XXI. FINANCIAL STATE OF THE DIOCESE**A. Statistics**

(See XXIII Supplemental Information)

1. General Economics/Financial Condition of the Diocese

The Diocese has benefited during the last forty or fifty years from generous gifts and bequests from a number of the faithful. Of course, we must continue efforts to cultivate the goodwill of Catholics blessed with sufficient assets to leave a portion of their estates to the Church. The Ordinary Income of the Diocese consists of an assessment imposed on the weekly offerings of the faithful in each parish and upon other regular parish income. In addition, there is an Annual Catholic Appeal conducted each year to supply the Diocesan Bishop with additional funds to underwrite the cost of the Diocese's pastoral, educational, religious and charitable endeavors.

The Diocese is presently engaged in a capital campaign to raise monies for the construction of two elementary schools and an addition to St. Thomas More Academy, one of the two Diocesan high schools. The parish based campaign is hoping to raise \$50 million, \$30 million for parish use and \$20 million for the schools. With the approval of the Congregation for the Clergy, \$12.5 million in tax exempt bonds was issued to provide necessary funds to pay for the construction while the campaign pledges are being received.

The generosity of the faithful in the Diocese together with the prudent financial management of reserves should provide adequate funds for Diocesan services in the near term. Review of Diocesan financial needs and planning is an annual exercise with the Diocesan Finance Council.

2. Financial Resources, Patrimony, Contributions, Levees or Taxes

In the imposition of assessment on parishes and other juridic persons, the Presbyterial Council and Finance Council are consulted. Contributions by the faithful to support the Diocese and Church, as well as the Parishes, are reviewed on an annual basis. There are programs in place, under the direction of the Diocesan Development Office, which encourage parishes to review needs annually, and to make those needs known to the faithful, requesting appropriate increases in contributions when needed. An annual stewardship program is strongly encouraged by the Diocesan Bishop in every parish.

3. Assistance lent to other Dioceses and special contributions and offerings

Information regarding assistance to other dioceses and contributions to the Apostolic See (Canon 1271), and the Peter's Pence offering are also contained in the Supplement.

B. Description

1. Diocesan Department of Finance

The Department's purpose is to assist the Bishop, the Diocesan Finance Council and others responsible for the temporalities of the Diocese to fulfill their duties, both current and long range. This is accomplished through the development and implementation of broad financial policy for the Diocese, its parishes and all diocesan institutions, and the supervision of all diocesan and parochial financial functions. The Finance Department provides accounting, investment services, financial analysis and audit support for the Diocese and most subsidiary corporations, and management oversight of parishes. Certain larger subsidiary groups such as St. Mark's High School, Catholic Cemeteries, and Catholic Ministry to the Elderly maintain their own accounting division. Until recently, Catholic Charities had also maintained its own financial staff, however, activities of this office are now consolidated within the Diocesan Department of Finance. The other groups interface with the Diocesan Finance Department, the Department providing oversight through quarterly and annual reports, formal, outside auditing and internal audits. All budgets of all corporations/agencies must be approved by the Vicar General for Administration, the Chief Finance Officer and the Diocesan Budget Committee prior to submission to the Bishop for final action. The Department is responsible to initiate, monitor, and improve standard accounting procedures and other methods of financial control for all diocesan departments, agencies and parishes.

The Finance Department issues quarterly and annual reports on the financial affairs of the Diocese to the Bishop and Finance Council. The office interprets data, developments and conditions for the Bishop and Finance Council.

The Diocesan Finance Department staff participate on committees which approve major expenditures by any diocesan organization and parishes, including new construction. Staff cooperates with the Departmental and Program Heads in the development of annual budgets, and provides fiscal advisory services to the Bishop and the Finance Council, as well as consultative and oversight services to the parishes and other organizations. The Department likewise keeps abreast of tax laws and other legislation of possible financial consequence.

Oversight of the parishes includes: review of annual budgets and annual financial reports; a closer, on-site review (audit) of the parish financial operations on a rotating basis; approval of funding plans for new construction or major renovation; issuing financial policy and regulations; approval of parish investment plans.

With the consolidation of the staff at Catholic Charities, the Finance Department has a staff of ten, all lay persons. They are: The Chief Finance Officer, Catholic Charities' Controller, three Accountants, three Accounting Clerks, Auditor, and Secretary.

The Diocesan Finance Council has been in place since 1983 and functions in accord with the Canons of the Revised Code. Prior to the Code's requirement of a Finance Council, the Diocese of Wilmington had in place (since the mid 1960's), a Finance Committee which had advised the Chief Finance Officer of the Diocese in much the same fashion as the Finance Council advises the Bishop. Membership on the Council is both lay and clergy; the majority of the members are lay persons. Council members number nine. The Council is broken down into several standing committees, including: investment; assessment; audits; and project feasibility.

Diocesan Finance Staff

As mentioned above the staff of the Diocesan Finance Office numbers ten.

The Chief Finance Officer is Joseph P. Corsini, appointed November 4, 1996, by the Most Reverend Bishop. Mr. Corsini is a Certified Public Accountant with extensive experience in accounting, auditing, financial planning and management. His background includes twenty-five years in progressively responsible positions at both corporate and divisional levels. Mr. Corsini is forty-seven years of age, is married and has four children.

The Chief Finance Officer reports to the Vicar General/Moderator of the Curia and interfaces with the Bishop as needed or requested.

Support of the Clergy

A system of benefices does not exist in the Diocese of Wilmington. Clergy in the Diocese are supported by and receive remuneration from the parish or institution to which they are assigned. If they work within the Diocesan Curia, they are compensated by the Diocese. In instances where the local parish or the institution to which a clergyman is assigned cannot generate sufficient funds for the support of the assigned clergy, the Diocese provides. Salary for clergy is reviewed annually by a special committee of the Priests' Council which recommends to the Bishop appropriate salary adjustments. Effective January 1, 2003, a new compensation policy was adopted for priests of the Diocese. While many facets of this new policy remained unchanged from the prior program, several enhancements are noteworthy. Specifically, remuneration now better reflects equity and consistency among all priests, having eliminated as much as possible, disparity in income based upon parish size, location, and number of stole fees. To accomplish this objective, base wage rates were increased, guaranteed Mass stipend amounts were established, and stole fees have become income to the parish. Further, every priest is provided an expense allowance monthly, either by the parish or the institute to which he is assigned. Clergy are also provided health insurance, disability coverage and retirement benefits.

2. Program of Health Care Coverage for Clergy

The Diocese has a special fund entitled the Priests Health, Welfare and Pension Fund which provides for health and pension benefits for retired priests. The Bishop may also draw from this fund in special cases to support priests not retired. Medical and dental insurance is provided for all clergy and should priests become disabled, their needs are cared for and underwritten by the Diocese beyond any health insurance coverage.

As regards criteria used to provide for the just remuneration of the clergy, as noted above, the Priests' Council of the Diocese reviews, through a special committee, the annual salary provided clergy taking into consideration increases in cost of living. Since the 1970's, there exists a set of guidelines which sets forth principles and directives which regulate clergy salaries, provision of adequate living arrangements, directives regulating services to be provided by rectories, medical insurance, retirement benefits, continuing education benefits, sabbaticals, leave time (vacation), and ministerial fees.

It is our belief that the Diocese of Wilmington maintains sufficient reserve funds to meet the various expenditures and known liabilities of the Diocese in accord with Canon 1274. (In the financial reports submitted as attachments, the "common reserve fund" is found in the amounts listed as "general, security and charity funds.") However, the assumption of \$12.5 million of long term debt used to finance the school construction projects may place a strain on available assets. This is especially true if investment performance is not favorable.

3. Ecclesiastical Title

Diocesan and parochial properties are in the name of separate, civil corporate entities. All parishes of the Diocese of Wilmington are incorporated separately as are certain institutions such as residences for children, Catholic Cemeteries, facilities for senior citizens, high schools, etc. The Diocese itself is incorporated as the Catholic Diocese of Wilmington, Inc., a Corporation Sole, with the Diocesan Bishop as the sole member of the corporation.

Each parish corporation has five members including the Diocesan Bishop, the local Pastor, the Diocesan Chancellor and two lay trustees (the latter in accord with civil law). Officers of the corporation are President and Treasurer. The Pastor of the parish serves in these positions Ex-officio. The third officer is the secretary, normally appointed by the pastor.

Several Diocesan agencies are incorporated separately. Those corporations are listed below. These entities have been created for insurance purposes, hopefully further protecting the patrimony of the Diocese:

Catholic Cemeteries, Inc.	Catholic Charities, Inc.
Catholic Diocese Foundation	Catholic Diocese of Wilmington, Inc.
Catholic Ministry to the Elderly, Inc.	Catholic Press of Wilmington, Inc.
Catholic Youth Organization, Inc.	Children's Home, Inc.
Seton Villa, Inc.	Siena Hall, Inc.
Diocese of Wilmington Schools, Inc. (Holding company for the Diocesan High Schools, St. Mark's and St. Thomas More Academy)	

In the accompanying financial statements it is noted that the invested resources of the Local Church are divided among and assigned to various purposes. The origin of most of these funds is gifts given by the Faithful for specific purposes. Thus, the corporations listed, for example, under Catholic Charities, is for the most part, gifts designated by donors for that purpose. The "free and clear" reserves of the Bishop are listed under General Fund, Security Fund and Charity Fund.

There also exists a Catholic Diocese Foundation, established in 1928, distinct from the Diocese, but with the purpose of supporting educational, charitable and religious projects within the Diocese of Wilmington. The Diocesan Bishop is an Ex-officio member of the Board of Trustees of the Catholic Diocese Foundation. The management of the assets and the distribution of grants is at the discretion of the Board of Trustees.

Various properties and assets of the Diocese are held in the various corporations.

XXII

**GENERAL ASSESSMENT AND
OUTLOOK FOR THE FUTURE**

XXII. GENERAL ASSESSMENT AND OUTLOOK FOR THE FUTURE**1. General Assessment**

The Diocese of Wilmington is a medium sized diocese in territory encompassing 5,300 square miles. It includes the total State of Delaware (2,000 square miles) and the nine (9) counties of the Eastern Shore of Maryland (Maryland, east of the Chesapeake Bay) (3,300 square miles). The See City is located in Northern New Castle County, the most populace of the 12 counties in the diocese.

The 220,000 Catholics of the Diocese of Wilmington make up a little over 18% of the total population. The bulk of the Catholic population (60%) live in the northern-most county of Delaware, New Castle County.

Of the 57 parishes and 19 missions in the diocese, 33 parishes are in New Castle County. Twelve (12) of these parishes are in the City of Wilmington. Several of the city parishes are experiencing the problems characteristic of parishes in any large city in the country; shrinking congregations, aging facilities and major financial difficulties (including the Cathedral parish).

One of the city parishes services a small African-American community and is staffed by Franciscans (OFM). Several other parishes number a few African-American members. In March 1999 a Task Force on Ministry to Black Catholics began which attempted to identify African-Americans in the diocese. The diocese now has an office for this ministry.

There are an estimated 80,000 Hispanics in the diocese consisting of Puerto Ricans and Dominicans who began to arrive in the 1950's and 1960's as well as Mexicans, Guatemaltecos, Salvadorans and Columbians who have immigrated to the diocese over the past ten years. In addition, there are Peruvians, Nicaraguans, Costa Ricans, Ecuadorians, Bolivians and other Hispanics. A great diversity among Hispanics exist: their educational levels, types of employment, variety of city and rural dwellings and forms of religious and cultural expression create a beautiful tapestry.

Franciscan Friars (OFM) serve the Hispanic Ministry Parish, St. Paul's, in the City of Wilmington where there is a very successful elementary school with a large Hispanic population. Four Carmelites of Charity Verduna community from Spain serve the second largest Hispanic Ministry Parish, St. Michael the Archangel in Georgetown, DE. Four Sisters of Charity of Convent Station serve a rural migrant and immigrant population in Westover, MD. One Sister of St. Joseph, one Sister of St. Bridget, one

Augustinian priest and one Dominican priest from Peru are the primary pastoral agents of Hispanic Ministry at seven additional parishes.

Six diocesan priests celebrate Spanish Mass assisted by six recently appointed lay Pastoral Associates at eight different parishes. Five diocesan priests and several diocesan seminarians have taken summer time Spanish immersion courses.

The Faithful

The faithful of the diocese are probably typical of most Catholic populations in America in many respects. The fact that so many of our Catholic people live in one county poses a unique challenge to creating real diocesan unity. However, I would quickly add, our experience is that parishes in the more scattered and less populated areas of the diocese respond equally as well (if not better at times) to the Bishop's appeal and to other calls for financial support and varied spiritual and pastoral programs, as the parishes in the more populated part of the diocese. Given the fact that a number of parishes in the less populated areas are smaller, participation in parish life is often at a higher percentage of the membership. Programs for youth seem more attractive to people in these areas also.

At times, one hears the complaint that most of the resources of the diocese are concentrated in the more populated area, but I do not consider this a major problem. Diocesan offices and agencies are quite aware of the need to take special care to offer services and programs in all parts of the diocese. From my very first week here I have referred to the diocese as "the Diocese of Wilmington in Delaware and the Eastern Shore of Maryland".

Most Catholics attending Mass receive Communion. Many lay persons volunteer to serve as lay ministers offering their services as lectors, Ministers of Communion, visitors of the sick and outreach workers. The laity's participation in the life of the parish is also aggressively sought by invitation to serve on parish pastoral and finance councils and other types of parish committees.

While the life of the parish could be described as active, there was a need for development of additional spiritual exercises and devotions. Three parishes, St. Ann and Immaculate Heart of Mary in Wilmington and Holy Cross in Dover set up Perpetual Adoration Eucharistic Chapels. Other examples include: parishes have public recitation of the Rosary either before or after Mass; First Friday and First Saturday devotions; First Friday Eucharistic devotions with exposition and benediction of the Blessed Sacrament accompanied by special prayers for priests and for increased vocations. We have an active diocesan youth ministry office. They have started "Theology on Tap" in four parishes and have five active young adult teams in other parishes around the diocese. These teams organize events and activities such as weekly faith sharing and weekly activities for their area. Some members of these teams will attend a nationally recognized professional team to help them improve the young adult ministry.

The Clergy

There are 119 diocesan clergy. Fourteen (14) are retired; two (2) are in the military and ten (10) are servicing institutions or other church offices outside the Diocese of Wilmington; five (5) are on leave. Of the 88 active priests in the diocese, most are involved in parochial ministry; some are working in specialized fields; seven (7) are chaplains to hospitals, prisons and other institutions; one (1) is a pastoral minister at a secondary school; one (1) are involved in the Neuman Apostolate full time. Ten (10) diocesan priests are attached to some office of the Diocesan Curia. Six (6) of these priests are also pastors of parishes in the diocese.

There are 86 religious priests in the diocese many of whom are involved in school work. Two religious orders of priests operate private secondary schools.

We are fortunate to have a number of Capuchin Friars, both priests and brothers, working among the poor under an umbrella organization known as Ministry of Caring founded by the Capuchin Father, Fr. Ronald Giannone. The ministry began as a shelter for homeless women in the mid 70's and has grown in the number of its services, now providing four shelters for abandoned women, two shelters for homeless men, a home for homeless Aids patients, transitional home for families, transitional housing for women and children, affordable housing for seniors, three soup kitchens or dining rooms, two child care centers, a job placement center, a furniture and clothing distribution center, dental office, Samaritan Outreach and mobile medical van. In addition, the Friars have attracted a host (literally hundreds) of lay volunteers as well as religious women to assist them in their many ministries which are primarily focused in and around the See City.

There are other groups of religious and priests staffing institutions and ministries servicing the poor in other parts of the diocese including the Little Sisters of Jesus and Mary, the Little Sisters of the Poor, the Sisters of Charity of Convent Station and the Carmelites of Charity Verduna communities.

Enthusiasm for the church and priestly life is relatively good among most diocesan priests. The majority of the priests can be counted on to support the various initiatives, programs and efforts of the bishop. At times some priests can be a little difficult and somewhat independent. This usually manifests itself by a less than enthusiastic endorsement of programs or by passive opposition to diocesan staff.

There is a hesitance among some priests to accept parishes which include a school. This creates a real problem when the number of priests are few. Some pastors complain about an abundance of "administrative paperwork". Yet others are learning well the art of delegation and empowerment of the laity by hiring business managers and other lay staff and religious to free themselves of certain types of administrative detail so that their ministries might truly focus more on the pastoral.

I sincerely believe the majority of priests in this diocese want to be effective, good priests. They will respond to a motivating, energetic bishop who is supportive, accessible and who also requires accountability. When accountability is lacking, this impacts negatively upon many who would work hard and re-dedicate themselves to the Lord each day as I believe every priest must.

Diocesan Curia

As regards the Diocesan Curia, I believe it is well organized and adequate to meet the needs of the local church. Few priests are in the Curia, a common experience in many dioceses. However, I do believe we are "thin" in some areas. The Tribunal currently has only one diocesan priest on staff. Only one priest is involved in Catholic Charities as a counselor; no priest works in the Religious Education Office or the Schools Office but there is a priest as Director in the Worship Office.

We have a fully qualified Catholic with wide experience in business and finance as the Chief Financial Officer. He is a diocesan official. In the period of time he has been here he has done much to strengthen the financial accounting and reporting practice of the diocese. The Finance Council is also composed of Catholic laypersons with long years of dedication to the church and its ministry as well as expertise in their respective areas of competence.

Three of the top administrative persons in the Curia, the Vicar General for Administration and Moderator of the Curia, the Vicar General for Pastoral Services and the Chancellor have multiple responsibilities. This is not uncommon in dioceses these days but in this writer's opinion we could be placing the diocese at some risk in the future.

The lay staff in the Curia are dedicated and well prepared for their jobs, particularly those who head departments or offices. Our lay staff truly envision their jobs as ministries.

The Diocese of Wilmington, like so many other dioceses throughout the country, experienced a decline of vocations. During the five years of the quinquennium, our ordinations have averaged three per year in 2000, 2002 and 2003. We currently have sixteen seminarians studying for the priesthood. The local Vocation Office efforts to attract vocations is commendable, however, we need to have our local parish clergy to increase in their encouragement to men to consider the priesthood.

The clergy's orthodoxy and loyalty to the Holy See in my opinion is good. I am aware of little, if any, evidence to the contrary.

Finances

The financial state of the diocese is directed and managed by a competent and well suited Finance Council and finance staff. Over the years the bishops have attempted to build reserves or endowment funds for the many diocesan institutions and ministries.

It is becoming increasingly difficult to finance the operating budget of the diocese from regular income (the Bishop's Appeal, the assessment and special collections). While the Annual Appeal's return has increased each year (nearly doubled in the last 10 years), pastors of many parishes oppose any effort to increase the assessment and the Bishop's Appeal.

The Diocese is presently engaged in a capital campaign to raise monies for the construction of two elementary schools. With the approval of the Congregation for the Clergy, \$12.5 million in tax exempt bonds was issued to provide necessary fund to pay for the construction while the campaign pledges are being received.

We do not believe the assessment on parishes is burdensome. The average is 11% in the aggregate on regular ordinary income (the weekly offertory, Christmas and Easter collections and recurring special benefits which support annual budgets [e.g., bazaars]). Tuition income, capital campaigns, special purpose income and investments are not subject to assessment. In addition, we employ a graduated assessment system asking less than 11% (as low as 6%) from parishes with a limited financial base and up to 13% from those parishes blessed with affluent or comfortable income families.

2. Pastoral Planning

The Seven Major Priorities for the Diocese of Wilmington

The seven major priorities for the Diocese of Wilmington that I established early in my time as bishop include:

- 1) Conduct an aggressive campaign throughout the diocese to promote vocations to the priesthood and religious life.
 - 2) Develop and implement a comprehensive pastoral plan for ministry to Hispanic people.
 - 3) Assess diocesan offices and ministries to assure efficiency and effectiveness.
 - 4) Establish new parishes and schools.
 - 5) Explore models of parish ministry, closely examining the role of the clergy and the laity in these models.
 - 6) Evangelize the unchurched and alienated African-American community.
 - 7) Develop and implement a comprehensive plan for ministry on college campuses.
- Let's examine our progress in pursuing these priorities.

1) TO CONDUCT AN AGGRESSIVE CAMPAIGN THROUGHOUT THE DIOCESE TO PROMOTE VOCATIONS TO THE PRIESTHOOD AND RELIGIOUS LIFE

We continue to be committed to cultivating priests who live heroic lives of prayer, sacrifice and virtue in their consecration and mission. Our priests help to model for all young people, and especially those considering a vocation to the priesthood and religious life, a commitment to proclaim the Word of God, to celebrate the sacraments with reverence and care, and to serve the people of God with the self-emptying love of Jesus Christ. We have made significant progress in the past few years. We currently have 16 seminarians studying for the Diocese of Wilmington; at one point recently we had only four. We are working with seven (7) additional men who will enter seminary formation in the Fall of 2003. Our directors of vocations have worked to develop programs that keep vocations to the priesthood in the forefront of the minds of people throughout the diocese. The director of vocations visits sixth and 11th-graders in the Catholic schools throughout the diocese. We have used billboards with the slogans "White Collar Workers Needed" and "Inquire Within," reminding people of the need to look inside oneself prayerfully to discover the call.

Attractive posters featuring our seminarians are placed in our parishes and schools. The "Pass the Word" program invites 11th-grade boys and girls to spend the day with the bishop, the vocation director, sisters and seminarians to discuss vocations and ministry in the church. Our web page – www.priests2be.org – helps to reach our audience.

Many lay people in our diocese dedicate themselves to praying for vocations. Some who suffer difficult physical crosses offer their sufferings in union with Christ crucified for more priests and religious. Some pray before the Blessed Sacrament in our chapels of perpetual Eucharistic adoration. In every vocation story there are prayerful lay people who have encouraged the seminarian or priest. Please continue to pray for and encourage young people to consider the priesthood and religious life.

2) TO DEVELOP AND IMPLEMENT A COMPREHENSIVE PASTORAL PLAN FOR MINISTRY TO HISPANIC PEOPLE

After a diocesan-wide needs assessment, in 1998 a four-year Diocesan Plan for Hispanic Ministry (1998-2002) was developed. On April 29, 2003 I approved a new four-year (2003-2007) Diocesan Plan entitled, "A Journey Unfolding: Pastoral Guidelines for Hispanic Ministry in the Delmarva Peninsula".

Liturgy

The number of parishes offering weekly Spanish Masses doubled from seven to 14. Mass, formation and outreach services were established at four seasonal migrant worker sites. Over 300 were trained to serve as liturgical ministers. Bi-lingual Masses were celebrated at special occasions at nine parishes. Some parishes have begun efforts to transport the faithful to Mass and religious education.

Community

I joined over 1,600 faithful gathered in June of 1998 for the first diocesan Encuentro, the Pentecost of the Hispanic community on a diocesan level. Also, I joined 2,000 faithful in June 2001 for the second Diocesan Encuentro titled "*Somos el Cuerpo de Cristo---We are the Body of Christ*", emphasizing community between English and Spanish-speaking Catholics paralleling the national *Encuentro 2000* in California.

Bishop Ramazzini, from the Diocese of San Marcos, Guatemala, celebrated Masses and confessions and visited 2,000 of his former Guatemalteco parishioners who are migrant laborers in the central region of the diocese. We are currently entering into a sister-diocese relationship with the Diocese of San Marcos. This is a direct response to Pope John Paul II's appeal for greater solidarity between dioceses in North America and South America in his 1999 apostolic exhortation "*The Church in America*". Each parish with a Spanish Mass celebrates popular feasts such as Our Lady of Guadalupe, Our Lady of Providence, Living Stations of the Cross with outdoor processions through the neighborhood, Mexican Independence Day, Saturday night parish fiestas, dances, picnics and trips.

Neighborhood evangelization projects include home visitation and door-knocking, home rosaries, *posadas*, Bible studies and summer children camps. At least 10 parishes have appointed Hispanics to their pastoral council. There are two Spanish Catholic weekly radio programs. The diocesan Hispanic bulletin *Pueblo de Dios en Marcha* was established and is published quarterly.

Formation

Three Hispanic men were ordained permanent deacons in 2002; six are in formation. Four Hispanic seminarians are in formation for priesthood. One Mexican immigrant youth group alumnus has professed simple vows with Missionary Sisters in Washington, DC. Currently several Hispanics are in the inquiry stages into ordained or religious life.

Because of extensive activities of mainline Protestant denominations, Evangelical and Fundamentalist congregations and Jehovah's Witnesses, extensive Catholic formation opportunities have been developed. An estimated 500 Hispanic Catholics took part in courses entitled "*Introduction to the Sacred Scripture*", "*Overview of the Old Testament*", and "*Fe Y Exilio*" offered at local parishes and home bible studies. Over 3,000 Spanish bibles, over 200 cassettes of the bible in Spanish have been distributed or sold.

Eight parishes have established Hispanic Youth and Young Adult Groups (*Pastoral Juvenil*). Over 125 have received leadership training over 500 have participated in four diocesan *Encuentros Juvenil*. Over 250 youth attended *Jornada* weekend retreats hosted by St. Paul, Wilmington. A Diocesan Hispanic Youth and Young Council has been established in 2003.

Thirteen parishes established religious education programs that cater to the special needs of immigrant children. Three parishes offer mission-style religious education at homes and apartment complexes in order to respond to challenges of lack of transportation or remote location from main parish. Over 1000 Hispanic adults received the Sacraments of Initiation after completing RCIA processes offered at parishes and special-case migrant worker sites. Five parishes offer English as a second language programs for adults.

Social Action

Most parishes with Spanish Masses have begun to establish outreach programs. St. Paul parish has begun to form *Voces Sin Fronteras* aimed at empowering Hispanics to organize, unify their voices and seek just working environments, adequate housing, immigration reform and drivers license accessibility. Immigration services have been strengthened. One religious sister and one lay woman have been appointed to offer counseling in Spanish at two parishes and Catholic Charities.

3) TO ASSESS DIOCESAN OFFICES AND MINISTRIES TO ASSURE EFFICIENCY AND EFFECTIVENESS

The primary purpose of any diocesan office or ministry is to assist and enable the bishop, parishes, and church institutions to fulfill our common mission by providing resources, leadership, direction, service, and support. The common vision of all of our diocesan offices is to assist parishes in particular to become vibrant communities of faith, worship, education, service and evangelization.

Work on this priority began in the fall of 1997 with the hiring of consultants charged with evaluating all aspects of diocesan offices and ministries that impacted in any way their mission, purpose, efficiency and effectiveness. The examination included a review of office structure, lines of authority, reporting, internal and external relationships, budgeting and cost, communications and planning.

Our assessors advised us that in the main our diocesan offices and services did a very good job. However, the consultants did have a number of recommendations: a clear articulation of a common diocesan vision for all services; a review of departmental structure and reporting relationships; improvement of internal and external communications, particularly with the parishes; enhancement of our use of technology in the day-to-day operations; and a tighter planning and budgeting process.

The study's implementation resulted in some changes, but most importantly it offered an opportunity for our diocesan staff to examine closely the services they provide, change what needed changing, refocus, and renew their efforts in light of our common mission.

Major diocesan councils' and committees' purpose and need were carefully examined and modified where required to strengthen leadership and to identify more clearly their role and function.

Our finances are managed and accounted for under the direction of a diocesan chief finance officer. I approved the first lay chief finance officer in late 1996 with the advice, counsel, and full involvement of our diocesan Finance Council. We use professional investment managers and advisers to carefully manage our invested assets. We diligently develop and monitor an annual budget. We are audited by Price Waterhouse Coopers. I was most pleased we were able to forgive debts owed the diocese by parishes and other institutions during the Great Jubilee celebration.

4) TO ESTABLISH NEW PARISHES AND SCHOOLS

In 1868, a 36-year-old priest named Thomas Becker was installed as the first Bishop of the Diocese of Wilmington. Only 15 small churches served the scattered Catholic community on 6,200 square miles of the Delmarva Peninsula. After his first tour of the diocese, Bishop Becker noted that he found "churches and schools, small buildings, old and poverty-stricken". But he also found dedicated clergy and faithful lay people willing to sacrifice to support and build up the new diocesan church.

When I became the eighth bishop of Wilmington 128 years later, a very different scene greeted me. With God's grace and the generosity and hard work of past generations of bishops, priests and laity, the Diocese of Wilmington had grown beyond what Bishop Becker could have imagined.

Catholics numbered over 185,000 in Delaware and the nine counties of Maryland's Eastern Shore which now make up the Diocese of Wilmington. There were 56 parishes and 20 mission churches. Nearly 16,000 children of all ages, races, nationalities and economic status were enrolled in Catholic schools, and over 30 diocesan ministries, agencies, and offices served the Catholic population and community at large.

While the growth in those 128 years had been a great blessing, I faced a number of challenges, not the least of which was coping with that growth. Unfortunately, development in the diocese outpaced planning. As I came to know my new diocese, I recognized that there was a need to establish at least three more parishes and that several parish churches were too small to accommodate their growing numbers. Other churches required repair, expansion or renovation. Several schools and other parish facilities required expansion and/or repair. Additionally, I encountered near demands from literally hundreds of parents throughout the diocese for more Catholic schools. The challenge was how to address these issues in an orderly and effective manner.

We formed a Pastoral Planning Task Force composed of clergy and lay persons to guide the planning process and to make recommendations to me. Consultants were retained to assist in developing both the process as well as the plan. We identified the heaviest

growth areas of the diocese and arranged for consultations with pastors and parish pastoral councils to obtain the local perspective. We studied data assembled by the diocesan schools office, state and county planning agencies, and sought the assistance of the Urban Affairs Department of the University of Delaware and its counterpart at the University of Maryland.

Over a period of eight months data was reviewed carefully by the Planning Task Force. Finally in the summer of 1998 a report was presented to me which was in turn reviewed by priests of the diocese in a special meeting held in August. The recommendations of the task force were also presented to our Diocesan Pastoral Council.

As you well know, the plan calls for the establishment of new parishes. The first among them is St. Margaret of Scotland in New Castle County, which was formally set up in May of 1998. We recently accomplished the separation of St. Jude in Lewes from its mother parish, St. Edmond in Rehoboth Beach. We also look to the eventual establishment of St. John Neumann Church as an independent parish in Wicomico County near Ocean City.

While the plan strongly recommends founding new parishes, it also addresses the insufficiency of church buildings and calls for the construction of five new larger churches in existing parishes, two new regional schools to accommodate 600 students each, as well as the expansion of existing parish and school facilities.

A new Catholic cemetery in Sussex County, *Gate of Heaven*, was opened to service our Catholic population in the southern environs of our diocese. This new cemetery expands the services of Catholic Cemeteries to our two existing Catholic Cemeteries, *All Saints* on Kirkwood Highway, Wilmington and *Cathedral* in the City of Wilmington which provide the finest services and facilities to our Catholic people.

5) TO EXPLORE MODELS OF PARISH MINISTRY, CLOSELY EXAMINING THE ROLE OF THE CLERGY AND THE LAITY IN THESE MODELS

We continue to express our commitment to a renewal of our parishes and collaborative ministry in a variety of ways.

The diocesan summit on collaboration, as previously mentioned, helped to review and study models and approaches that could better integrate the ministry of the clergy with the many talents, skills and ministries our lay people bring to the church.

For many years now, we have benefited from the contributions of lay persons who work as school principals, parish business managers, directors of religious education, secretaries and accountants. Our laity helped pioneer the RCIA and new approaches to evangelization and have energized our outreach to the poor.

6) TO EVANGELIZE THE UNCHURCHED AND ALIENATED AFRICAN-AMERICAN COMMUNITY

There is at present no organized Diocesan Program of Evangelization to the unchurched. The Priests' Council studied "Disciples in Mission" for this purpose but rejected it. We had a Ministry Formation Institute which sponsored a pilot project in five parishes using deacon candidates as leaders, but the program did not last after financial and personnel problems caused the closing of the MFI. Parishes are encouraged to have "Come Home for Christmas" programs but even where enthusiastically undertaken they enjoy minimal success because of lack of follow up.

Our most successful program of evangelization is the RCIA program which brings approximately 450 candidates, unbaptized, baptized and fallen away Catholics to the Church each year.

Black Catholic Ministry became more formalized during the quinquennium. A part-time coordinator was hired and a structure was established that resulted in a Black Catholic Gospel Choir obtaining more visibility. Eight hundred Black Catholics are now on a mailing list. St. Joseph on French Street because of its location in the inner city has achieved new stability with Franciscan Friars in charge (the traditional Black Catholic Church for blacks before integration the 1960s). Bishop Saltarelli led a delegation of twenty Black Catholics to the National Black Catholic Congress IX in September 2002 in Chicago. They returned with enthusiasm. Co-Directors (still part-time) were hired to replace the first part-time director. An office is being set up in the basement of the parish of Christ Our King. Increased visibility of the group is evidenced by radio programming in both the north and south of the diocese. Plans are underway to implement the 8 principals of the 2002 Black Catholic Congress to bring the gospel message to the inactive Black Catholics and unchurched members of the Black Community.

7) TO DEVELOP AND IMPLEMENT A COMPREHENSIVE PLAN FOR MINISTRY ON COLLEGE CAMPUSES

The diocese is committed to developing Catholic leaders on our campuses who will one day be articulate and effective witnesses to Catholic principles in their professions, their families and the public square. To accomplish this objective, we are moving ahead on a variety of different fronts.

The diocese purchased property to house the Catholic Campus Ministry at Salisbury (MD) State University. A campus minister serves the students at that campus and connects with the University of Maryland Eastern Shore in Princess Anne.

A deacon coordinates campus ministry at Washington College in Chestertown, MD. There is Sunday evening Mass for students and discussion group opportunities.

Students at Wesley College in Dover will have their own campus liturgy beginning this spring and Catholic Campus Ministry is expanding at Delaware State University in Dover.

In addition to liturgies, bible study, gatherings of students and faculty, speakers and vibrant retreats, the newest program at St. Thomas More Oratory at the University of Delaware is entitled "Conversations: Science and Religion." It helps students and faculty alike to explore the complex bioethical issues of our day from a Catholic perspective.

Many of our college students around the diocese continue to hold top leadership roles in the National Catholic Student Coalition.

- c. Other responses on planning I believe are in the responses to the section marked Appendix A: *Challenges and Opportunities in the 90's and Beyond*. I might add,

The articulated priorities to date are:

- ♦ Increase in vocations
- ♦ Ministry to Hispanic community
- ♦ Ministry to African-Americans
- ♦ Increased outreach on college campuses
- ♦ Strengthening and expanding schools
- ♦ Development of a Strategic Plan to provide for new parishes.