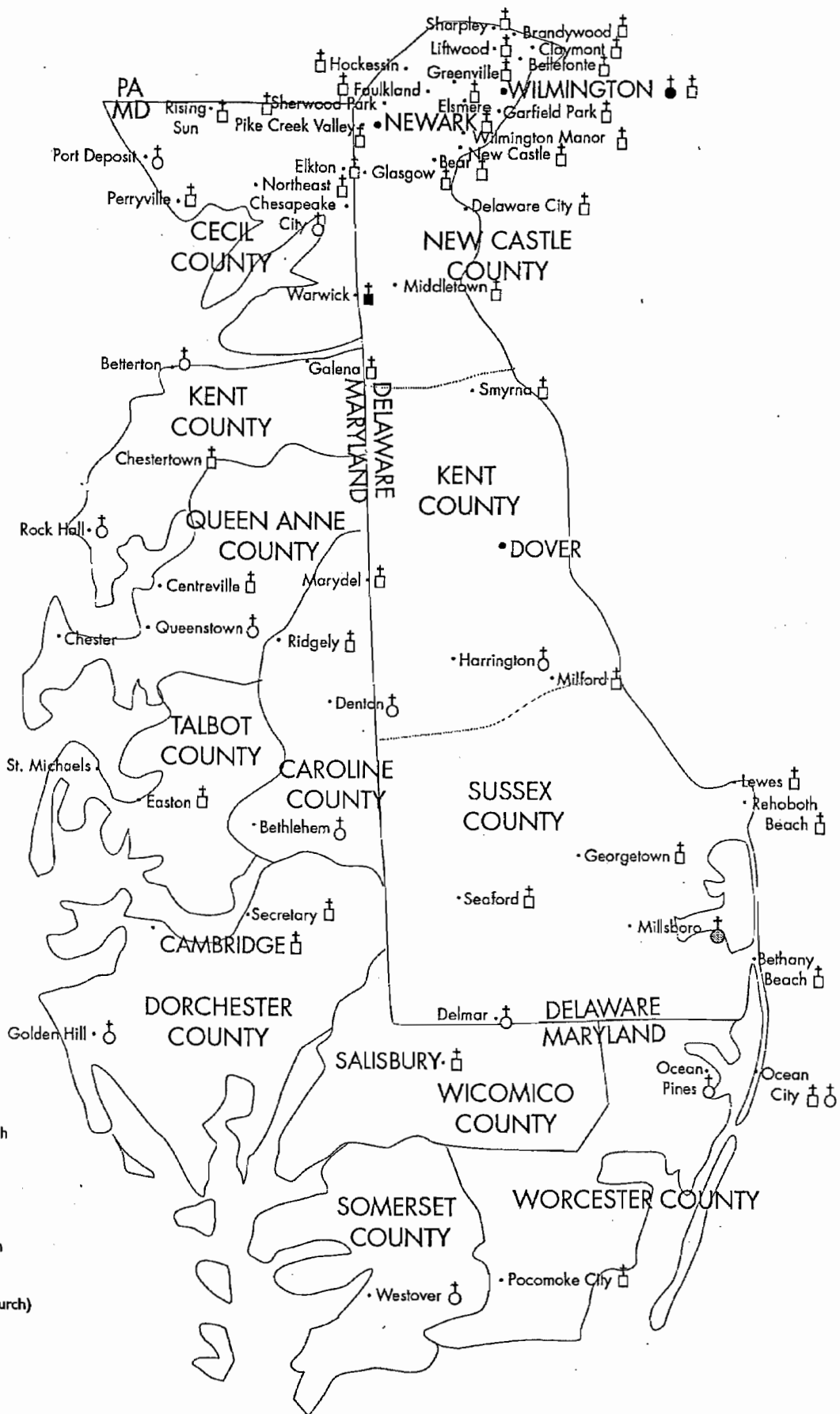


**DIOCESE  
OF  
WILMINGTON**



**Quinquennial Report  
1998-2003**



- ⦿ Cathedral Parish
- ⊠ Parish Church
- ⊙ Mission Church
- ⊕ Mission (no church)
- ⦿ Shrine

**QUINQUENNIAL REPORT  
EXECUTIVE SUMMARY**

The Diocese of Wilmington was established in 1868. It consists of the State of Delaware (3 counties, 1932 sq. miles) and 9 counties of the State of Maryland (5307 sq. miles). It is located in the Delmarva Peninsula. Adjacent (Arch) Dioceses are Philadelphia, Camden, Richmond, Baltimore, Harrisburg. The diocese is divided into 7 deaneries. There are 57 parishes of which 3 are national (2 Polish, 1 Italian) and 1 personal (University of Delaware students and faculty). There are 19 missions, 2 Interparochial elementary schools, 25 parochial schools, 4 private, 2 diocesan high schools, 3 parochial high schools, 3 private high schools. Total enrollment is 15,495. There are 10,200 students in grade and high school religious education programs. Total registered Catholic population from parishes is 220,000, but there are certainly more Catholics who are simply unaffiliated with the Church. Total population is 1,215,685.

Most Rev. Michael A. Saltarelli became the diocesan bishop in January of 1996. There are two Vicars General - one for Pastoral Services and one for Administrative Concerns who also serves as a Moderator of the Curia. Thirty-four offices of the diocese are divided into six departments, i.e., Pastoral Concerns, Finance, Christian Formation, Communications, Development, and Catholic Charities. There are also councils, commissions and committees for other matters of concern to the diocese of which the College of Consultors (9 members), Priests' Council (17 members), Pastoral Council (18 members) and Finance Council (9 members) are, of course, the more important.

The diocese is a mixture of urban and rural populations. The majority are European Americans with minority populations of African-Americans and Hispanics. There are some Asians. The Spanish speaking come largely from Puerto Rico, Mexico, Guatemala and the islands of the Caribbean. Thirty-four parishes are in New Castle County with the remaining 23 in the southern two counties of Delaware and the nine counties of Maryland.

Bishop Saltarelli has personally been visible in all areas of the diocese and is concerned that diocesan services be provided to all areas even though outside of New Castle County the number of Catholics is much smaller. The challenge of spiritual care of a growing Hispanic population, evangelization of the African-American peoples in urban and rural areas is a major priority as is the concern for the faith of Catholic students on six major secular college campuses. There

are no institutions of higher learning operated by the Church or religious communities.

To serve the parishes and apostolates there are 88 active diocesan priests, 86 religious priests, 8 extern priests, 76 permanent deacons, 29 brothers, 259 sisters, 1075 lay teachers in schools, colleges and religious education programs. All parishes have functioning parish councils and finance councils. The laity are quite supportive of their parishes and the diocese. Only two parishes need regular assistance from the diocese for the maintenance of the ordinary operations. National organizations like the Knights of Columbus, St. Vincent de Paul Society, Legion of Mary, Fatima Apostolate are represented by local groups.

The diocese has a shortage of priests. The number of active diocesan priests has decreased from 128 to 105 despite the rise in the Catholic population. Nineteen are retired, sick or absent. Only nine have been ordained in the quinquennium. There are 16 seminarians for the diocese. There are 76 permanent deacons at present. The recruitment of African-American and Hispanic candidates is difficult but they are critically needed.

Financially, the diocese is completing a capital campaign which has raised monies for the construction of two elementary schools and an addition to St. Thomas More Academy, one of the two diocesan high schools. The diocese and several of its large ministries i.e., Catholic Charities, Catholic Cemeteries, The Dialog, Diocese of Wilmington, Inc., along with all parishes are separately incorporated in accordance with the State law of both Delaware and Maryland.

Parishioners are faced with a higher unemployment rate with many employers downsizing. There are those looking for work who cannot find it. Those who need and deserve full time jobs are limited to part time or temporary employment and even among full time workers a substantial number fall below subsistence wages and are unable to provide for the families basic necessities. Through Catholic Charities, Ministry of Caring, Parish Outreach Centers and ecumenical relationships the diocese serves the poor in homeless shelters, in food pantries, with clothing drives and in literary centers as well as action on the legislative sphere to resolve the real causes of poverty.

The faith of the people is challenged by secularism more than by other Christian denominations and religions. However, fundamentalists do make inroads among poorer Catholics especially the Hispanics and African Americans. Spiritual values are constantly under attack. Catholic divorce statistics are little different from the national average. To assist Catholics in practicing their faith there is a priority placed on good liturgy. The diocese has produced updated religious education curriculums in accordance with the Catechism of the Catholic Church for both schools and religious education programs for those not in

Catholic Schools. Confirmation is celebrated for the 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> grade students but too many students with their parental approval consider it graduation from religious education. There are preparation programs for First Penance, First Eucharist, Confirmation, Marriage. The pre-marriage program requires a one year preparation period. The diocese has a Pro Life Office, Family Life Bureau, and Public Affairs Advisory Committee (for Delaware) and a membership in the Maryland Catholic Conference to bring Catholic values before our Catholic people, the legislatures of Delaware and Maryland and the general public.

As in all dioceses, the Diocese of Wilmington has Catholics in every part of the ecclesial spectrum. There is a small group that supports Latin Masses to which diocesan approval in 2 parishes of the diocese has been given and a smaller group of parents who choose to support a private school separate from diocesan authorization and to school their children at home. By and large Catholics are supportive of the bishop and his programs which are in accord with the Magisterium and the United States Conference of Catholic Bishops. The great challenge is to satisfy the thirst for greater spirituality on the part of many, re-activate inactive Catholics, and reach out with programs of evangelization to the unchurched while respecting the beliefs of the other Christian groups and believers in other religions, i.e., the Jews and the Muslims.

**TABLE OF CONTENTS**

I. Pastoral and Administrative Organization of the Diocese	4
Appendix to Chapter I	23
II. Identification and General Religious Situation of the Diocese	48
III. The Ministry of the Diocesan Bishop	54
IV. Liturgical and Sacramental Life, The Cult of the Saints	59
V. Catholic Education	67
VI. Catechesis	83
VII. Life and Ministry of the Clergy	90
VIII. Institutes of Consecrated Life and Societies of Apostolic Life	101
IX. Missionary Cooperation	110
X. The Laity	114
XI. Ecumenism	122
XII. Other Religions	128
XIII. Pastoral Care of the Family	133
XIV. Evangelization of Culture	142
XV. Social Communications	149
XVI. Social Justice and the Social Teaching of the Church	153
XVII. Christian Charity and Human Development	161
XVIII. Health Care	166
XIX. Pastoral Care of Migrants and Itinerants	173
XX. Artistic and Historical Patrimony of the Church	179
XXI. Financial State of the Diocese (Descriptive Information)	183
XXII. General Assessment and Outlook for the Future	189
Appendix	199
XXIII. Financial State of the Diocese (Information Requested by XXI)	212
A-1 Statistics	

**I**

**PASTORAL AND ADMINISTRATIVE  
ORGANIZATION OF THE DIOCESE**

**I. PASTORAL AND ADMINISTRATIVE ORGANIZATION  
OF THE DIOCESE****A. Diocesan Ordinary**

The Bishop of Wilmington is Most Reverend Michael A. Saltarelli, D.D. He is a native-born American. He was ordained May 28, 1960. He was appointed Titular Bishop of Mesarfelta and Auxiliary Bishop of Newark, New Jersey on June 12, 1990. He was consecrated July 30, 1990. Bishop Saltarelli was appointed Bishop of Wilmington November 21, 1995 and installed January 23, 1996. On January 17, 1998 he reached the age of 65 years. His rank in the hierarchy is 260 as of July 7, 2003. His mother tongue is English. He can speak Italian and Spanish.

**B.** There are no other bishops working or residing in the diocese.

**C. Vicars General and Episcopal Vicars**

Since February 27, 1996, there are two Vicars General. Under the previous Ordinary, Bishop Mulvee, there was only one, Rev. Msgr. Paul J. Taggart. Bishop Saltarelli for pastoral reasons (Canon 475) saw the need for two Vicars General. As the highest ranking official in the Diocese after the Bishop, the Vicar General has full jurisdiction in all matters which the Bishop has not reserved to himself or which have not been reserved to him or to others by the common law of the Church.

- **Reverend Monsignor John Thomas Cini** was born August 6, 1942. He was ordained May 4, 1968 and was named Vicar General for Administration on February 27, 1996 while retaining his position as Moderator of the Curia. Msgr. Cini was elevated to the ecclesial rank of monsignor in 1992. Msgr. Cini has served as Episcopal Vicar for Administration since 1977, and Treasurer since 1983.

- **Reverend Monsignor Joseph F. Rebman, STL, JCL** was born December 6, 1935. He was ordained December 18, 1960 and has been head of the Pastoral Services Department of the Diocese since 1974. Msgr. Rebman was elevated to the ecclesial rank of monsignor in 1975. He served as Chancellor from 1974 to 2000. He was appointed Vicar General for Pastoral Services on February 27, 1996. He retains his post as Diocesan Director of Cemeteries.

- **Reverend Monsignor John O. Barres, S.T.D., J.C.L.**, was born September 20, 1960. He was ordained October 21, 1989 and was named Vice Chancellor in July 1999. In July 2000, he was appointed Chancellor and named a Chaplain to His Holiness.



• **Reverend Monsignor Clement P. Lemon** was born October 26, 1937. He was ordained May 16, 1964. He was appointed Vicar for Priests in 1987 and continues to serve in that role. Msgr. Lemon was elevated to the ecclesial rank of monsignor in 1992. Msgr. Lemon's area of responsibility is to be a delegate of the Bishop to the clergy of the Diocese by keeping the lines of communication between the Bishop and the priests.

**D. Diocesan Synod**  
No Diocesan Synod

**Were there any other diocesan assemblies?**

In September of 2000, our diocesan Jubilee celebration called *Sonrise 2000* attracted a crowd of 5,000 for a weekend of communal faith and celebration.

**E. Pastoral-Administrative Offices and consultative diocesan agencies, up to 31 December of the last year of the quinquennium.**

**1. Diocesan Curia**

**Administrative Offices** - Rev. Msgr. J. Thomas Cini, V.G.

**Diocesan Tribunal** - Very Rev. George J. Brubaker, J.C.L., Judicial Vicar. (Mailing address: PO Box 2030, Wilmington, DE 19899), 1925 Delaware Avenue, Wilmington, DE 19806. Telephone: 302-573-3107.

Presiding Judge: Very Rev. George J. Brubaker, J.C.L.

Judges: Rev. Stanley R. Drupieski, OSFS; Sr. Jeanne Hamilton, OSU, JCL; Jacqueline Hannem, JCL.

Defender of the Bond: Jack D. Anderson, J.C.D., Sr. Patricia Smith, OSF, JCD.

Auditor: Deacon Francis Staab

Notaries: Mrs. Marie Bradley, Mrs. Patricia Killen, Mrs. Gail Esposito.

Advocates by Deanery:

Brandywine Hundred Deanery: Deacon F. Edmund Lynch, Deacon Joseph Cilia.

Central New Castle Deanery: Deacon William J. Johnston, Jr., Deacon Francis Staab, Sr. Joan Marie Lewis, SSJ, Deacon John Giacci, Flora L. Giacci.

City Deanery: Deacon Harold Chalfant, Janet Chalfant, Deacon Mike Wilber, Ann Marie Wilber.

Iron Hill Deanery: Shirley Certesio, Deacon Patrick Johnston, Deacon William Murrian, Sr. Rose M. Breslin

Eastern Shore Deanery: Rev. Cornelius Breslin; Rev. Paul F. Jennings, Jr., Deacon Kenneth M. Hanbury; Elizabeth A. Hanbury.

Silver Lake Deanery: , Joseph Parlett, Jr., James McGiffin, Deacon Charles Robinson; Maureen Robinson, Deacon Anthony Bianco, Florence Bianco, Deacon Don Carroll, Carol Carroll, Deacon John Smith, Ann Smith, Deacon Dennis Hayden, Denise Hayden, Deacon Edward Brink, Jane Brink, Deacon James Malloy.

Ocean Deanery: Deacon Carl Beers, Mary Jane Beers, Robert Yankalunas, Sr. Agnes Oman, CSB, Deacon Tom Cimino, Ellen Cimino, Deacon Ed Holson, Carlee Holson.

The judicial power to review and adjudicate all cases of marriages alleged null and void and to conduct all other judicial processes under the laws of the Church is vested in the Officialis or Judicial Vicar who constitutes but one Tribunal with the Bishop. The members of the Tribunal who perform particular functions in ecclesiastical trials are listed above. It is a Tribunal of First Instance located in the Province of the Archdiocese of Baltimore.

The Dialog (Official Diocesan Weekly Newspaper) - Bishop Michael A. Saltarelli, Publisher, Mr. Jim Grant, Editor/General Manager. (Mailing address: PO Box 2208, Wilmington, DE 19899), 1925 Delaware Avenue, Wilmington, DE 19806. Telephone: 302-573-3109.

*The Dialog* is the official weekly newspaper of the Diocese of Wilmington published for distribution on Thursdays. It covers international, national and local Catholic news including announcements and coverage of events of parish interest. Circulation is 54,000.

Human Resources Office: - Sr. Suzanne Donovan, SC, Director. (Mailing address: PO Box 2030, Wilmington, DE 19899), 1626 N. Union Street, Wilmington, DE 19806. Telephone: 302-573-3126.

This office was established in August 1999 (and separated from the Episcopal Vicar for Administration Office) with responsibility for staffing, compensation and benefits, training and development and general employee relations. The office assists Department and Office Heads by strengthening both the internal and external processes needed to recruit well qualified personnel.

Legal Services - James P. Collins, Sr., Esquire, Diocesan Attorney. (Mailing address: PO Box 2030, Wilmington, DE 19899), 1626 N. Union Street, Wilmington, DE 19806. Telephone: 302-573-3138.

The norm is for all dioceses and archdioceses in the United States to retain private firms of attorneys and/or to employ attorneys on the diocesan staff. The Legal Services Office helps to advance the new expansion envisioned by the Diocese as well as providing representation to the Diocese in routine matters and other legal issues.

**Management Information System Office (MIS)** - Mrs. Nancy Moore, Director. (Mailing address: PO Box 2030, Wilmington, DE 19899), 1925 Delaware Avenue, Wilmington, DE 19806. Telephone: 302-573-3122.

The Management Information System Office provides maintenance of communication and data information systems for the diocesan offices.

**Pastoral Services Department** - Rev. Msgr. Joseph F. Rebman, V.G., S.T.L., J.C.L., Secretary

This department is responsible for guiding the religious and pastoral activities of the diocese. These include concern for religious vocations, ethnic ministries, ministering to the sick and dying, the missionary apostolate of the Church and pastoral services in health care and penal facilities.

**Chancery Office** - Rev. Msgr. John O. Barres, STD, JCL, Chancellor. (Mailing address: PO Box 2030, Wilmington, DE 19899, 1925 Delaware Avenue, Wilmington, DE 19806). Telephone 302-573-3100.

The Diocesan Curia is composed of those institutes and persons who assist the Bishop in governing the entire Diocese, especially in directing pastoral action and providing for the administration of the Diocese. The Chancery Office is an integral part of the Bishop's Curia and assists the Bishop with the administration of the Diocese. The Chancery serves as a resource to parishes, clergy and laity seeking information on matters of Canon Law, Diocesan guidelines and certain items of civil law. The Chancery also helps to coordinate various diocesan activities, reporting and projects.

The Chancellor receives delegated power from the Bishop involving a wide range of matters and responsibilities and assists the Bishop, along with other members of the Bishop's Staff, in the ecclesial governance of the Diocese. The Chancellor interprets Canon Law as it affects the canonical and pastoral life of the Diocese of Wilmington.

**Archives** - Mr. Donn Devine, Archivist and Notary. (Mailing address: PO Box 2030, Wilmington, DE 19899), 8 Old Church Road, Greenville, DE 19807. Telephone 302-655-0597. Tuesdays from 10:00 AM to 4:00 PM.

This office, under the Vicar General for Pastoral Services, contains non-current records and historical material on the diocese, its parishes and institutions. They are kept in a climate controlled area in accordance with archival standards.

**Due Process Commission** - Contact Very Rev. George J. Brubaker. Mailing address: PO Box 2030, Wilmington, DE 19899. Telephone: 302-573-3107.

This commission composed of counselors and a conciliation staff exists to provide counseling and/or conciliation to people who feel that their rights have been violated in the Church.

**Censor of Books** - Rev. Msgr. John H. Dewson, S.T.L., Vianney House, 905 Milltown Road, Wilmington, DE 19808. Telephone: 302-636-0200.

The Censor of Books examines Catholic books and writings that are to be published in the diocese or by a subject of the diocese. His task is to see that the book reviewed by him presents authentic church teachings. He grants the Nihil Obstat; then the Bishop grants the "Imprimatur" or permission to publish the work.

**Catholic Cemeteries** - Rev. Msgr. Joseph F. Rebman, V.G., Director; Mr. Mark A. Christian, Executive Director. (Mailing address: PO Box 2506, Wilmington, DE 19805.)

All Saints Cemetery, 6001 Kirkwood Highway, Wilmington, DE 19808.  
Phone: 302-737-2524.

Cathedral Cemetery, 2400 Lancaster Avenue, Wilmington, DE 19805.  
Phone: 302-656-3323.

Gate of Heaven Cemetery, Vines Creek Road at Wingate Road, Ocean View, DE 19970. Phone: 302-537-8953.

The Office of Catholic Cemeteries supervises all affairs that pertain to the cemeteries of the diocese. The Diocesan Director is assisted by an Advisory Board for the management of Cathedral and All Saints Cemeteries in New Castle County and Gate of Heaven Cemetery in Sussex County, Delaware.

**Vocations Office** - Rev. Joseph M.P.R. Cocucci, Director; Rev. Ralph L. Martin, Director of Seminarians. (Mailing address: PO Box 2030, Wilmington, DE 19899), 1626 N. Union Street, Wilmington, DE 19806. Telephone: 302-573-3113.

The Diocesan Director of Vocations directs and supervises full time all activities aimed at fostering priestly vocations in the diocese by grade school, high school and college programs, an outreach to young adults, offering Discernment Retreats, Bishop's Vocations Suppers, a diocesan-wide "Called by Name Program" and the use of other suitable techniques.

The office is also responsible for the acceptance and pastoral care of the seminarians studying for the diocese. This includes frequent visits to the seminary, supervised summer pastoral placements, supervised transition from

diaconate to priesthood and an annual diocesan retreat. In addition he is charged with a 3-year program for all newly ordained priests. He is assisted in his work by the Formation Committee, the Serra Club and the Mothers' Guild.

**Office for Deacons** - Deacon Harold D. Jopp, Jr., Director. (Mailing address: PO Box 2030, Wilmington, DE 19899), 1626 N. Union Street, Wilmington, DE 19806. Telephone: 302-573-2390.

The Office for Deacons is responsible for the organization and the administration of the permanent deacon program of the diocese. It provides annual opportunities for both pastoral/intellectual enrichment and spiritual growth in addition to an annual retreat. It enjoys the assistance of both the Deacon Council and the Continuing Formation Committee.

**Office for Priests** - Rev. Msgr. Clement P. Lemon, VP, Director. (Mailing address: PO Box 2030, Wilmington, DE 19899), 1925 Delaware Avenue, Wilmington, DE 19806. Telephone: 302-573-3144.

The Office for Priests is responsible for guiding, counseling and providing priests with personal pastoral care. This office also coordinates institutional chaplains.

**Office for Religious** - Sr. Celeste Crine, OSF, Delegate. (Mailing address: PO Box 2030, Wilmington, DE 19899), 1626 N. Union Street, Wilmington, DE 19806. Telephone: 302-573-3124.

The Office for Religious exists to assist the Bishop in his desire to foster within the local church the gift of religious life lived in community and based on the evangelical counsels.

**Missions Office (Propagation of the Faith and Holy Childhood Association)** - Rev. John P. Klevence, Director. (Mailing address: PO Box 2030, Wilmington, DE 19899), 1626 N. Union Street, Wilmington, DE 19806. Telephone: 302-573-3104.

The purpose of this office is to further evangelization of the world by united prayer and the collection of monies for distribution to the missions in this country and abroad. Affiliated with the office is the Holy Childhood Association whose membership consists of children of elementary school age.

**Office of Worship** - Rev. Michael J. Carrier, Director. (Mailing address: PO Box 2030, Wilmington, DE 19899), 1626 N. Union Street, Wilmington, DE 19806. Telephone: 302-573-3137.

This office fosters the liturgical life of the diocese through workshops, seminars, evaluation of parish liturgies. The office prepares diocesan liturgies.

**Ecumenical Office** - Rev. Msgr. Joseph F. Rebman, V.G. (Mailing address: PO Box 2030, Wilmington, DE 19899), 1925 Delaware Avenue, Wilmington, DE 19806. Telephone: 302-573-3100.

This office promotes good relations and cooperative efforts among Catholics and other faith communities within the territory of the Diocese. Bishop Saltarelli is a Vice Chairman and a member of the Christian Council of Delaware and Maryland's Eastern Shore which numbers all the major denominational executives of Christians in its membership.

**Marian Devotions** - Rev. Msgr. Joseph F. Rebman, V.G., Rev. Msgr. John O. Barres, and Rev. Joseph J. Piekarski, Directors. (Mailing address: PO Box 2030, Wilmington, DE 19899), 1925 Delaware Avenue, Wilmington, DE 19806. Telephone: 302-573-3100.

This office directs pilgrimages to Marian shrines and encourages devotion to Mary, Mother of God. Every other year there is a diocesan pilgrimage of some 1500 people to the National Shrine of the Immaculate Conception, Washington, DC. The Bishop participates in all these events. The diocese was dedicated to the Immaculate Heart of Mary by the former Bishop, Most Rev. Thomas J. Mardaga. Bishop Saltarelli renewed that consecration.

**Christian Formation Department** - Mr. Edmund F. Gordon, Secretary

This department coordinates diocesan offices and agencies whose prime function is the education and formation of the people of God.

**Office for Religious Education** - Mr. Edmund F. Gordon, Director; Sr. Sally Russell, SSJ, Assistant Director. (Mailing address: PO Box 2030, Wilmington, DE 19899), 1626 N. Union Street, Wilmington, DE 19806. Telephone: 302-573-3130.

This office is responsible for all formal religious education programs in the schools and parishes of the diocese.

**Educational Ministry for Persons with Special Needs** - Mrs. JoAnn Dora, Coordinator Special Religious Education; Mrs. Margaret Wynn, Coordinator Hearing Impaired.

Under the director of the Office of Religious Education the diocese provides religious education and other programs for the special needs mentally challenged and hearing impaired.

**Office for Catholic Schools** - Brother James Malone, CFX, Superintendent; Sr. Kathleen Finnerty, OSU and Catherine Weaver, Assistant Superintendents. (Mailing address: PO Box 2030, Wilmington, DE 19899), 1626 N. Union Street, Wilmington, DE 19806. Telephone: 302-573-3133.

This office has as its function the direction and supervision of all Catholic (diocesan and parish) high schools and elementary schools in the diocese. It maintains contact with all private Catholic schools in the diocese.

**Office for Catholic Youth Ministry** - Mr. Patrick Donovan, 1626 N. Union Street, Wilmington, DE 19806. Telephone: 302-658-3800.

The Office of Youth Ministry provides an integrated series of religious, social, cultural, educational and athletic programs to enhance the comprehensive development of youth ages 6-19. The office also coordinates youth retreats and provides "Adult Leadership Training", resources and assistance for parish youth programs. The Catholic Youth Ministry is a member of the United Way of Delaware, Inc.

**Catholic Campus Ministry** - Rev. Michael F. Szupper, Ph.D., Director, University of Delaware, 45 Lovett Avenue, Newark, DE 19711. Telephone: 302-368-4728. Salisbury University, Catholic Campus Ministry Center, 211 W. College Avenue, Salisbury, MD 21801. Telephone: 410-219-3376.

This office coordinates campus ministry at the University of Delaware, Salisbury State College, University of Maryland Eastern Shore, Wesley College and Washington College. Programs include Sunday liturgy, sacraments, counseling, retreats, speakers, study groups and social events.

In June 2003, Fr. Szupper received the Medal of Distinction from the Board of Trustees of the University of Delaware. The award is "to recognize individuals who have made humanitarian, cultural, intellectual, or scientific contributions to society, have achieved noteworthy success in their chosen professions, or have given significant service to the community, state or region." Father has been campus minister since 1964.

**Catholic Scouting Program** -

Chaplain for Girl Scouts - Rev. Michael J. Carrier, 500 N. West Street, Wilmington, DE 19801. Telephone: 302-654-5920.

Chaplain for Boy Scouts: Rev. James D. Hreha, 152 Tulip Drive, Lewes, DE 19958. Telephone: 302-644-7300. Associate Chaplain: Rev. Michael P. Darcy, 631 S. State Street, Dover, DE 19901. Telephone: 302-674-5787.

A group of adults aided by chaplains as spiritual advisors coordinate the program for Catholic youth involved in all levels of scouting in the diocese.

**Department of Communications** - Mr. Robert Krebs, Secretary.

The Department of Communications is responsible for the development and implementation of the programs to insure an effective exchange of information within the diocesan structure and with the laity and public at large.

**Office for Public Relations & External Relations** - Mr. Robert Krebs, Director. (Mailing address: PO Box 2030, Wilmington, DE 19899), 1626 N. Union Street, Wilmington, DE 19806. Telephone: 302-573-3116.

This office acts as the liaison with the media of the diocese. Specific functions include community relations, operation of a news bureau for print and electronic media, and some media programming.

**Department of Finance** - Mr. Joseph P. Corsini, Chief Financial Officer and Secretary

The role of the Department of Finance is the supervision of all financial functions of the diocese.

**Finance Office** - Mr. Joseph P. Corsini, Director. (Mailing address: PO Box 2030, Wilmington, DE 19899), 1925 Delaware Avenue, Wilmington, DE 19806. Telephone: 302-573-3105.

The Finance Office is responsible for the handling of all monies, instituting broad financial policy within the diocese, for parishes and all diocesan agencies and ministries, supervision of diocesan assets and patrimony.

**General Services** -

Maintenance - Mr. Michael Saggione, PO Box 2030, Wilmington, DE 19899. Telephone: 302-573-3115.

Delivery - Mr. Robert Bell, PO Box 2030, Wilmington, DE 19899. Telephone: 302-573-3115.

**Department of Development** - Mrs. Deborah A. Fols, Development Director and Secretary

**Development Office** - Mrs. Deborah Fols, Director. (Mailing address: PO Box 2030, Wilmington, DE 19899), 1925 Delaware Avenue, Wilmington, DE 19806. Telephone: 302-573-3120.

**Annual Catholic Appeal** - Mrs. Deborah Fols, Director. (Mailing address: PO Box 2030, Wilmington, DE 19899), 1925 Delaware Avenue, Wilmington, DE 19806. Telephone: 302-573-3120.



The Development Department assists in securing the resources necessary to fulfill the Church's mission. The office conducts capital campaigns, annual diocesan fundraising endeavors, special appeals, scholarship programs and provides assistance to all parishes in maintaining adequate income.

### Department of Catholic Charities

Administrative Offices: Fourth Street and Greenhill Avenue, PO Box 2610,  
Wilmington, DE 19805-0610. Telephone: 302-655-9624,  
Fax: 302-655-9721

Acting Director: Barbara Grieco, MC, MBA

Catholic Charities is responsible for directing and coordinating the social service, family service, child placement, aging and social action programs of the diocese. The Advisory Board of Catholic Charities is an association of lay persons organized for the purpose of assisting the agency in the establishment of policy and guiding its management functions. The Board acts subject to the overall jurisdiction of the Bishop.

#### Children's Services

Director: Frederick Jones, MS

Children's Homes, Inc., 2901 Green Street, Claymont, DE 19703. Telephone: 302-798-0601; Fax: 302-798-0604.

#### Children's Residential Services

Seton Villa - 800 Bellevue Road, Wilmington, DE 19809. Telephone: 302-762-2982.  
Fax: 302-762-3187. Program Manager: Stephen LaPerle, MSW.

Children's Home, Inc. - 2901 Green Street, Claymont, DE 19703. Telephone: 302-798-0601. Fax: 302-798-0604. Program Manager: Erin Sowden, BA.

Specialized Therapeutic Group Care Program, 302-798-7354.  
Program Manager: Lou Anne Pasquarella, MS

#### Pregnancy, Parenting and Adoption

Fourth Street and Greenhill Avenue, PO Box 2610, Wilmington, DE 19805.  
Telephone: 302-655-9624. Fax: 302-655-9753. Supervisor: Neomi D. Litonjua, LCSW.

Catholic Charities provides casework for families and children including marriage counseling and services to unmarried parents, adoptive couples, foster homes, children at Seton Villa, Siena Hall, and Children's Home and those in need of social welfare information or referral.

1155 West Walker Road, Dover, DE 19904. Telephone: 302-674-1600. Fax: 302-674-1005. Clinical Supervisor: Gail Croft, LCMH

406 S. Bedford Street, Suite 9, Georgetown, DE 19947. Telephone 302-856-9578. Fax: 302-856-6297. Clinical Supervisor: Stephanie Long, LCSW-C.

14-5 Wesley Drive, Salisbury, MD 21801. Telephone: 410-749-1121. Fax: 410-543-0510. Clinical Supervisor. Stephanie Long, LCSW-C.

#### Behavioral Health Services

Director: Laura Hummel, MSN, RNCS, CADC

Fourth Street and Greenhill Avenue, PO Box 2610, Wilmington, DE 19805. Telephone: 302-656-0651. Fax: 302-654-6432.

Fourth Street and Greenhill Avenue, PO Box 2610, Wilmington, DE 19805. Telephone: 302-656-0651; Fax: 302-654-6432. Clinical Supervisor: Nicholas Kotchision, LPCMH, CADC.

1155 West Walker Road, Dover, DE 19904. Telephone: 302-674-1600. Fax: 302-674-1005. Clinical Supervisor: Stephanie Long, LCSW-C.

1405 Wesley Drive, Salisbury, MD 21801. Telephone: 410-749-1121. Fax: 410-543-0510. Clinical Supervisor: Stephanie Long, LCSW-C.

#### Family Life Bureau

Fourth Street and Greenhill Avenue, PO Box 2610, Wilmington, DE 19805. Telephone: 302-655-9624. Fax: 302-655-9753. Program Manager: Thomas R. Jewett, MC.

The Family Life Bureau coordinates the following programs: Marriage Preparation (Pre-Cana, Engaged Encounter & Sponsor Couple Program), Marriage and Family Enrichment, Natural Family Planning, Ministry to Separated and Divorced Catholics, Ministry to the Widowed and various pro life activities.

#### AIDS Ministry (Family Resource Center)

Mailing Address: 2825 Madison Street, Wilmington, DE 19802. Telephone: 302-762-9244. Fax: 302-762-9246. Program Manager: Michael Hassler, MSW.

#### Community Services

Director: Katrina Furlong, BA

1155 West Walker Road, Dover, DE 19904. Telephone: 302-674-1782. Fax: 302-674-4018.

Fourth Street and Greenhill Avenue, PO Box 2610, Wilmington, DE 19805.

Telephone:

Crisis Alleviation	302-654-6473; Fax 302-655-9753
Energy Assistance	302-654-9295; Fax 302-655-9753
Child and Adult Care Food Program	302-655-9624; Fax 302-655-9753
Immigration	302-654-6460; Fax 302-655-9753

1155 West Walker Road, Dover, DE 19904. Telephone:

Crisis Alleviation	302-674-4016; Fax 302-674-4018
Energy Assistance	302-674-1781; Fax 302-674-4018
Child and Adult Care Food Program	302-674-1600; Fax 302-674-1005

406 S. Bedford Street, Suite 9, Georgetown, DE 19947. Telephone:

Child and Adult Care Food Program	302-856-3414; Fax 302-856-6332
Energy Assistance	302-856-6310; Fax 302-856-6332
Immigration	302-856-9578; Fax 302-856-6297

1405 Wesley Drive, Salisbury, MD 21801. Telephone:

Immigration	410-749-1121; Fax 410-543-0510
-------------	--------------------------------

Catholic Charities Thrift Store: 1320 E. 23<sup>rd</sup> Street, Wilmington, DE 19802.  
Telephone: 302-764-0217. Fax: 302-764-2743. Program Manager: Diane Giovannozzi, BA.

The Catholic Charities Thrift Store meets the needs of the poor and emergency situations of the general public in cooperation with Catholic Charities and other charitable organizations through donations from Catholic parishes and the public at large of used furniture, clothing and household articles.

Casa San Francisco: 127 Broad Street, PO Box 38, Milton, DE 19968. Telephone: 302-684-8694. Fax: 302-684-2808. Program Manager: Elizabeth Moore.

Casa San Francisco provides a broad range of services aimed at assisting low income residents of Sussex County with homeless shelter, emergency food, crisis assistance, and education programs.

Seton Center: PO Box 401, Princess Anne, MD 21853. Telephone: 410-651-9608. Fax: 410-651-1437. Program Manager: Sister Regina Hudson, SC, RN.

Seton Center is responsive to the needs of the local poor and migrant population expanding their services to include crisis assistance, supplemental and emergency food, health and education programs.

Parish Social Ministry

Director: Andrew A. Zampini, MS

Fourth Street and Greenhill Avenue, PO Box 2610, Wilmington, DE 19805.

Telephone: 302-654-9624. Fax: 302-655-9753.

This Ministry's *Salt and Light* Training Program provides parish leaders with both an understanding of Catholic Social Teaching and leadership skill development and services as a framework for action in parishes.

Catholic Ministry to the Elderly, Inc. - Rev. Msgr. J. Thomas Cini, VG,  
Secretary. PO Box 2030, Wilmington, DE 19899.

Marydale Retirement Village - 135 Jeandell Drive, Newark, DE 19713.  
Telephone: 302-368-2784. Administrator: Ronald Pierce; Pastoral Coordinator:  
Sr. Mary Sheehan, IHM.

## **2. College of Consultors**

The Consultors act as official advisors of the Bishop in certain matters pertaining to the administration of the diocese and as a governing board of the diocese when the See is vacant.

The Consultors are presently ten in number according to Diocesan Statutes. However, the canonically required number are present. The Consultors meet quarterly the same day as the Priests' Council and frequently with the Council on matters of mutual concern.

College of Consultors: Rev. Msgr. John Thomas Cini, V.G., Rev. Msgr. Joseph F. Rebman, V.G.; Rev. Msgr. Paul J. Taggart; Rev. Msgr. Clement P. Lemon, Rev. Msgr. John O. Barres, Rev. John P. Hopkins, Rev. John J. Kavanaugh, Rev. Philip P. Sheekey, Rev. Joseph J. Piekarski, Rev. Barry Langley, OFM.

**3. Council of Priests** - Rev. John P. Hopkins, Executive Officer. Rev. Msgr. John O. Barres, Secretary. Mailing address: PO Box 2030, Wilmington, DE 19899.

The Priests' Council assists the Bishop in the governance of the diocese. It represents the priests of the diocese in helping the Bishop promote the pastoral welfare of the people of God.

It was established in 1983 in accordance with the New Code of Canon Law. It replaced the Senate of Priests which had existed for 15 years. Bishop Saltarelli attends every meeting as chairman.

The Priests' Council currently consists of 7 members elected by the priests. Each deanery elects one representative. There are also five ex-officio members, i.e.

Vicars General, Vicar for Priests, Chairman of Priests' Continuing Formation Committee, and anyone with Episcopal ordination in the diocese. Four members are also appointed by the Bishop. Elections are held every second and third year. Terms of elected and appointed members are staggered to provide for continuity of the group. During the quinquennium the Council met quarterly. The Executive Committee consisting of the Executive Officer, Secretary and Chairman of Standing Committees also meet quarterly with the Bishop to hear matters he wishes to consult the Council on and act on their resolutions or requests. Statutes were approved in the Spring of 1997. As needed, ad hoc committees are established to attend to research problems and suggest solutions for discussion by the full Council which will make recommendations to the Bishop.

**4. Pastoral Council** - Mr. Lawrence Bucci, Executive Officer; Billy Larson, Co-Executive Officer; Ms. Monica Parisi, Recording Secretary, Rev. Msgr. John O. Barres, Coordinator. Mailing address: PO Box 2030, Wilmington, De 19899.

The function of this predominantly lay advisory council to the Bishop is to study all aspects of the life of the people served by the diocese, evaluate the effectiveness of the pastoral ministry and suggest possible or desirable alternatives to the Bishop. It was established in accordance with the New Code of Canon Law in 1983 replacing a previously existing Pastoral Commission.

The Pastoral Council is a body of lay persons, priests and religious appointed by the Bishop for three-year staggered terms. There is 1 pastor, 1 associate pastor, 1 permanent deacon, 1 male religious, 1 female religious, 4 laymen and 4 laywomen, 2 from the Youth Board, 1 delegate of the Ordinary. The Pastoral Council meets as a whole quarterly under the chairmanship of the Bishop.

**Finance Council** - Mr. Joseph P. Corsini, Secretary. PO Box 2030, Wilmington, DE 19899. Phone 302-573-3105.

Composed of laypersons skilled in financial matters and familiar with civil law and priests. The Council assists and advises the Bishop in the administration of the financial affairs of the Diocese and our plans for expansion.

**Parish Priest Consultors** - Vy. Rev. Stanley J. Russell, VF, Rev. Charles L. Brown, Rev. Charles C. Dillingham, Rev. Thomas E. Hanley, Rev. John J. Kavanaugh, Rev. Christopher LaBarge.

This group of clergy provides consultation to the Bishop in certain matters regarding pastors as specified in the Code of Canon Law. (C. 1742)

**Priests' Continuing Formation Committee** - Rev. John P. Hopkins, Chairman. Mailing address: 230 Executive Drive., Suite 8, Newark, DE 19702. Phone 302-369-8100.

To assist the Bishop in his responsibilities to provide the means and institutions needed for the continuing formation and education of priests.

**Clergy Personnel Committee** - Rev. John J. Mink, Director. Mailing address: PO Box 2030, Wilmington, DE 19899. Phone 302-328-1790.

The Personnel Committee is an Advisory Committee to the Bishop whose delegated function is to advise him on the assignments of priests to parishes and other ministries. The Diocese currently uses an "Open Listing" system where priests are invited to apply to be pastors or associate pastors to parishes where a particular pastor or associate is finishing his term. The Bishop reserves the right for pastoral reasons to make direct appointments.

**Council of Religious** - Sr. Celeste Crine, OSF, Chairperson. Mailing address: PO Box 2030, Wilmington, DE 19899. Phone 302-573-3124.

The purpose of the Council is to promote the spiritual development of religious. It serves as a means of communication for the Sisters of the diocese and acts as an advisory body to the Bishop in matters pertaining to religious.

**Building Committee** - Mr. Paul S. Adams, Jr., Chairman. Mailing address: PO Box 2030, Wilmington, DE 19899. Rev. Msgr. J. Thomas Cini, V.G., Episcopal Liaison. Phone 302-573-3118.

The purpose of this committee is to study, advise and approve all plans for any construction projects in the diocese. All members are experts in their fields.

**Diocesan School Board** - Brother James Malone, CFX, Secretary. Mailing address: PO Box 2030, Wilmington, DE 19899. Phone 302-573-3133.

This advisory body to the Bishop assists him in recommending policies for the total educational mission of the Church including all formal religious educational and academic programs for parishes and schools in the Diocese.

**Diocesan Board of Religious Education** - Mr. Edmund F. Gordon, Secretary. Mailing address: PO Box 2030, Wilmington, DE 19899. Phone: 302-573-3130.

**Diocesan Liturgical Commission** - Rev. Michael J. Carrier, Chairman. Mailing address: PO Box 2030, Wilmington, DE 19899. Phone: 302-573-3137.

This commission advises the Bishop after research concerning publications and educational programs for renewing and enriching Christian liturgical life.

Public Affairs Advisory Committee - Rev. Msgr. J. Thomas Cini, V.G., Chairman, Christopher DiPietro, Lobbyist. Mailing address: PO Box 2030, Wilmington, DE 19899. Phone: 302-573-3118

A group of lay persons who assist the Bishop in an advisory capacity in dealing with the Delaware Legislature and Delaware Governor's Office in areas concerning the Church's interests. (The Bishop, as a member of the Maryland Catholic Conference, is assisted in a similar way for the Maryland counties.)

Real Estate Committee - Rev. Msgr. J. Thomas Cini, VG, Chairman. Mailing address: PO Box 2030, Wilmington, DE 19899. Phone: 302-573-3118.

The purpose of this committee is to advise the Bishop regarding the purchase and sale of land by the diocese or its various parishes.

Respect Life Committee - Mr. Thomas R. Jewett, Chairman. Mailing address: PO Box 2610, Wilmington, DE 19805. Phone: 302-655-9624.

The committee is responsible for all pro-life activity in the diocese.

**5. Diocesan Tribunal** - The Diocesan Tribunal's constitution was listed previously with a brief description of its competence. Staffing can be summarized as follows: 4 Judges (2 priests, 1 religious, 1 lay); 2 defenders of the bond (1 religious, 1 lay); 43 advocates (2 priests, 20 permanent deacons; 3 religious, 18 lay). No canonical processes for the examination of heroic virtue were begun.

Implemented a new computer program for tracking cases through the course of the canonical process; trained 26 volunteers from parishes to act as advocates for those who are preparing to present a marriage case for annulment; conducted formation sessions in parishes on marriage and annulment.

	<u>Activity During Quinquennium</u>				
	1998	1999	2000	2001	2002
Formal	113	129	131	118	129
Lack of Form	110	144	119	75	82
Pauline Priv.	0	0	0	4	3
Ligamen	10	8	1	14	11

## **F. The Cathedral of the Diocese**

There are no Cathedral Chapters or Collegiate Chapters in the Diocese. The Diocesan Consultors fulfill these canonical duties.

### **G. Division of the Diocese into Deaneries**

The Diocese of Wilmington is divided into seven Vicariates Forane or Deaneries. The Dean is appointed by the Bishop for a three year term. The Dean sees to the implementation of diocesan policy in his area and brings pastoral concerns to the bishop for his attention. The Dean is required to have several clergy meetings a year. The Dean also visits the parishes of his deanery every two years to check on the maintenance of parish property and church records. The Deans meet quarterly as a group with the Bishop. The deaneries vary in size with the largest being the City of Wilmington with twelve parishes to the smallest being Silver Lake Deanery which has six parishes.

**H.** As the Bishop of the Diocese since January 23, 1997, I have found the various offices for the most part very efficiently run. The staff members, employees and members of consultation bodies are dedicated to their work. They are cooperative. Morale seems good. The Moderator of the Curia meets with the six departmental secretaries monthly and files reports of the departmental activities for my review.

Deans were of great assistance in the development of our recent Capital Campaign, "Bringing the Vision to Life". As of this date the 50 million dollar goal has reached 46 million dollars. The Campaign was initiated to help build two new elementary schools and add a needed new wing to our newest diocesan high school. The deans helped to present the case in their respective deaneries.



**APPENDIX TO SECTION I  
PASTORAL AND ADMINISTRATIVE ORGANIZATION  
OF THE DIOCESE**

**Documentation**

- I. College of Consultors**
  - A. Statutes**
  - B. Themes of Meetings**
  
- II. Council of Priests**
  - A. Statutes**
  - B. Themes of Meetings**
  
- III. Pastoral Council**
  - A. Statutes**
  - B. Themes of Meetings**
  
- IV. Finance Council**
  - Statutes**

## STATUTES FOR COLLEGE OF CONSULTORS

### I. Nature of the College of Consultors

The Diocesan Consultors are a group of priests who act as official advisors of the Bishop in certain matters pertaining to the Administration of the Diocese, and as a governing board of the Diocese when the See is vacant or impeded through inability of the Bishop to communicate with his Diocese. (c. 502)<sup>1</sup>

### II. Membership and Terms of Office

- A) The membership of the Consultors for the Diocese of Wilmington shall be nine (9) in number. (C. 502:1)
- B) All shall be appointed solely by the Bishop from among the members of the Priests' Council. (C. 502:1)
- C) Two of the nine members chosen must be elected members of the Priests' Council.
- D) Consultors serve as a body for a five (5) year term. (C. 502:1)
- E) The term of a Consultor does not cease with the termination of his term on the Priests' Council for any reason. (C. 502:1)
- F) If any of the Consultors retires from office for any reasons before the expiration of his term, the Bishop shall appoint from among the members of the Priests' Council another in his place to fill the unexpired term.
- G) If the five (5) year term of the College of Consultors expires during the vacancy of the Diocese, the Consultors remain in office until the new Bishop takes possession of the Diocese and he subsequently constitutes a new College of Consultors. (C. 502:1)

---

<sup>1</sup> Canons are cited from the Code of Canon Law promulgated by Pope John Paul II on January 25, 1983.

### III. Officers

- A) The Diocesan Bishop is the President of the College of Consultors.  
(C. 502:2)
- B) During the vacancy of the Diocese, the Administrator of the Diocese is the President of the College of Consultors. (C. 502:2)
- C) There shall be a secretary of the College of Consultors who shall be appointed from the members of the College by the Bishop. His function shall be to keep the minutes of the Consultors' meetings.
- D) If during vacancy of the Diocese the Secretary must be replaced, the Administrator shall appoint another member of the College.

### IV. Meetings

- A) The College of Consultors meets on call of the Bishop.
- B) During the vacancy of the Diocese the College of Consultors meets on call of the Administrator.
- C) For an election of an Administrator, the norms of Canon 119:1 and Canon 164-179 are to be followed.
- D) For consent and consultation, the norms of Canon 119:2 and Canon 127 are to be followed.

### V. Competence

- A) As advisors to the Bishop they are to be consulted and give consent for:
  - 1. Acts of extraordinary administration (along with consent of Finance Council). (C. 1277)
  - 2. Alienation of diocesan property (with consent of Finance Council) within limits set by the Episcopal Conference. (C. 1292)
- B) They are to be consulted along with the Finance Council for the hiring and firing of the finance officer. (C. 494)

C) As a governing board when the See is vacant, their duties are:

1. To notify Holy See of vacancy. (C. 422)
2. To elect an Administrator within eight days of vacancy. (C. 421)
3. To choose an Administrator when See is impeded through inability of the Bishop to communicate with his Diocese. (C. 413)
4. To give consent before Administrator can permit excardination, incardination, or migration of clergy after See is vacant for one year. (C. 272)
5. To give consent for Administrator to remove Chancellor or other Notaries. (C. 485)
6. To fulfill role of Priests' Council when the See is vacant. (C501:2)
7. To receive with the Chancellor the Apostolic Letters of appointment of a Coadjutor Bishop. (C. 404:1)

#### VI. Amendments to Statutes

These Guidelines shall be subject to such amendments as the Diocesan Bishop shall from time to time decide are necessary for the smooth functioning of the Collegiate Body.

10/28/83

**Diocesan Consultors**  
**Themes of Meetings**

The College members are all simultaneously members of the Priests' Council. If their terms on Council are finished, they are continued on Council as a Bishop's appointee or invited to participate in Council meetings where their presence is canonically required. The Bishop will call them into session as needed.

During the Quinquennium the Consultors did meet on September 9, 2002 to consult on the splitting of St. Jude The Apostle Church from St. Edmond's Church. There was also consultation on the reconfiguration of the Deaneries.

On April 25, 2002 the Consultors met as the Bishop presented the issues for consultation: 1) The need to pursue a tax exempt bond issue to finance Christ the Teacher Catholic Interparochial Elementary School, 2) St. Thomas More Academy, and 3) Most Blessed Sacrament Interparochial Elementary School.

## **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 Chancellor of the Diocese of Wilmington is the Secretary of the Priests' Council *ex officio* with responsibility for the Minutes of the Council. The Secretary shall record the acts of the Council. 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.

## **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  
Amended September 9, 2002

## TOPICS OF PRIESTS' COUNCIL MEETINGS

1998-2003

- February 2, 1998                      Mandatory Priests Retreat; January Clergy Conference; Millennium Committee; Hispanic Task Force; Priestly Remuneration; St. Mark's High School; A new parish in Bear-Glasgow area.
- May 4, 1998                              Upcoming Priests' Retreat; Retirement Conference'; Day of Reflection for Priests; Study Week 2000; Millennium Committee Report; Hispanic Task Force; Priests' Retirement Policy; Priestly Remuneration Study; Pastoral Council Concerns; Curia Study;
- September 13, 1999                      Election of Officers; Millenium; Boundaries of St. Margaret's Parish; St. Monica Policy Review; Update for Strategic Plan for Parishes and Schools; Report of Ad Hoc Committee on Stipends & Stole Fees; Women's Convocation; Lay Ministry Summit; Deanery Reconciliation Talks; Priest's Retirement Committee; Sonrise; Feast of All Souls.
- December 6, 1999                        Personnel Procedures, Policies and Process: Presentation by Director of Personnel; 1998-1999 Retreat; Retirement Planning Day; National Federation of Priests' Councils; Millenium Committee; Compensation Report; Native American Ministry; Collaborative Ministry Summits; How to reach inactive Catholics; Capital Campaign; Two decrees on canonical affairs from Rome; Ex Corde
- February 7, 2000                        "Renew 2000"; Study Week evaluation; Clergy Day; Sabbaticals; Update from Millennium Committee and on SonRise 2000; RCIA in parishes; Priests' weekly overnights-new policy promulgated; Response to Bishop Saltarelli's Statement on Inactive Catholics; Deanery reconciliation services in deaneries; Christ Our King Grade School.

April 3, 2000	"Disciples in Mission"; Millennium Committee; Compensation Committee Report; Debt Forgiveness; Ketchum Report on a future capital campaign; Personnel developments; Consolidation of Sunday collections; Elections for Personnel Committee and Priests' Council; Priests' Jubilee celebration; diocesan Pastoral Council nominations.
June 12, 2000	Ad-hoc Committee report on evangelization programs; Capital Campaign; Review of deanery election procedures; Result of Clergy Personnel elections.
August 29, 2000	Introduction of new members; Evangelization discussion; Bishop Saltarelli's rosary project
December 11, 2000	Political responsibility issues; Pastoral Council report; deanery reports; Priests' Study Days; Priests' Jubilee date; Compensation Committee; State of the Diocese Report; Confidentiality Issues
February 12, 2001	Presentation on "Courage"; "Disciples in Mission"; State of the Diocese report; Pastors' Workshop; sabbaticals; Capital Stewardship; Bishop's meeting with DRE's and Principals'; "Church Women United".
May 7, 2001	Presentation on Rite of Election & Priests' Funerals; Units for retired priests at Oblate facility; Guidelines for developing parish personnel manuals; Compensation Committee Report; "Courage"; Disciples in Mission progress; priests' retreat; Vietnamese Catholics' Mass.
September 10, 2001	Compensation Committee update; Capital I Campaign update; Priests' Anniversary Celebration; Priestly Formation document; Bishop's Pastoral Letter "Holiness in the World of Work"; Sister diocese relationship; Feast of the Ascension 2002; Deanery Visitation; Catholic bioethical teaching & the Priest's pastoral work.

December 3, 2001	Catholic education presentation; Compensation Committee report & discussion; Capital Campaign update; Hospice care; Sister diocese relationship committee progress; Overnight conference Jan. 24/25.
April 8, 2002	Review of Clergy Conference; Planning for 2004 Study Week and January 2003 Priests' Overnight; New Pastor's Workshop; Education Task Force; Capital Campaign; Groundbreaking for Most Blessed Sacrament School; Priest Ordination; Disciples in Mission; Current Clergy Situation; Bishop's meeting with Attorney General.
September 9, 2002	Proposed change to Priests' Council Statutes; Election of Executive Officer; Separation of St. Jude The Apostle Church from St. Edmond's; Presentation on reconfiguration of the deaneries; Update on sister diocese relationship; Christ the Teacher School registration; Capital Campaign update; Post USCCB Dallas meeting concerns; Victims' Assistance Ministry; Diocese Review Board; Promulgation of particular legislation for the Diocese; Required Retreat; Study Day and Study Week; Priests' Compensation update; National Black Catholic Congress in Chicago.
December 17, 2002	Sister diocese relations with Diocese of San Marcos, Guatemala; Boundaries of St. Jude The Apostle Church; Capital Campaign update; Annual Catholic Appeal; Priests' Study Days; New liturgical directives; Clergy updates.
February 3, 2003	Sister diocese relationship update; Work of the Diocesan Review Board and Pastoral Outreach to parishes and victims.
April 7, 2003	Update on the education of all Church Personnel about policies emanating from the Charter; Capital Campaign; Report on Guatemala Trip; Priests' Jubilee Celebration; Long Range Plan for Schools; Personnel Policy.

September 8, 2003

New members welcomed; *Faith for tomorrow: On Good Soil* presentation; National Review Board Audit of Diocese and Update on Safe Environment; New Courage Chapter in Lewes; Future Revisions of Diocesan Pastoral Manual and Handbook for Sacramental Registers; Diocesan Stipend Sharing Account; Capital Campaign Update; Mandatory Study Week in February 2004; Revision of the Clergy Sabbatical Policy; *Mantle of Elijah* program at St. Mary's Seminary's Center for Continuing Formation; Diocesan Pilgrimage October 11<sup>th</sup>; Delegation from Diocese of San Marcos, Guatemala in diocese from October 10-20<sup>th</sup>; Cardinal Oscar Rodriguez of Honduras celebrates Mass in Georgetown on September 21<sup>st</sup>.

## GUIDELINES FOR THE PASTORAL COUNCIL

The Pastoral Council of the Diocese of Wilmington is established according to the norms of Canons 511 and 514 to advise the bishop in those matters which concern the pastoral works of the Diocese. Composed of clergy, religious and laity, the Pastoral Council is a consultative body. The Council's task is to study all aspects of the life of the people of God in the Diocese of Wilmington and to make recommendations to the Bishop concerning them.

### Purposes

The purposes of the Diocesan Pastoral Council are:

- 1) To advise the Bishop in his responsibility for the total mission of the Church in the Diocese of Wilmington;
- 2) To recommend to the Bishop positive actions for the common good of the Church in the Diocese;
- 3) To provide a forum for dialogue and communication regarding pastoral matters in the Diocese;
- 4) To act as representatives of the people of God in the Diocese—lay persons, religious and clergy;
- 5) To be a sign of unity of the people of God.

### Functions

The Diocesan Pastoral Council shall:

- 1) Listen to and gather information from parishes, deaneries, institutions, and other ecclesial groups with the Diocese and present that information to the Bishop in a systematic and formal fashion;
- 2) Identify needs and priorities of parishes, deaneries, institutions, and other groups for diocesan action;
- 3) Present to the Bishop information and recommendations on its own initiative;
- 4) Review and evaluate periodically, in the light of Diocesan policy, programs of all agencies and departments of the Diocese and to submit conclusions to the Bishop;
- 5) Propose to the Bishop goals and objectives for achieving the mission of the Diocese.



### Membership

- 1) The Diocesan Pastoral Council shall be composed of fifteen (15) members:
  - 3 diocesan clergy – 1 pastor, 1 associate, 1 deacon
  - 2 members of religious communities – 1 man, 1 woman
  - 8 laypersons – 4 men, 4 women
  - 1 Delegate of the Ordinary
- 2) All members shall be appointed by the Bishop;
- 3) As prescribed by Canon Law, laypersons appointed to the Diocesan Pastoral Council must be in full communion with the Catholic Church. Only those members of Christ's faithful who are outstanding in faith, high moral standards and prudence shall be appointed to the Council;
- 4) Members of the Diocesan Pastoral Council shall be selected in such way as to truly reflect the people of God in the Diocese taking into account the different regions of the diocese, social conditions and professions.

### Terms of Office

- 1) Members of the Diocesan Pastoral Council shall serve for a three year term and may be reappointed for a successive three year term. In the initial appointment of the Pastoral Council some members will be appointed for one and two year terms in order to allow for a staggering of terms.
- 2) When the See is vacant, the Council ceases to exist.

### Officers

- 1) The Bishop shall convoke and preside over the Pastoral Council.
- 2) An executive office may be appointed by the Bishop from the Council to assist him in coordinating the work of the Pastoral Council.
- 3) A recording secretary shall be chosen from among the Council and shall keep the minutes and the records of the Council.

### Committees

- 1) There shall be an executive committee consisting of the Bishop, the executive officer and the delegate of the Bishop. Others may be invited as the need arises. Its function shall be to assist in the preparation of agenda and to carry on the business of the Pastoral Council between regular meetings.

- 2) **The Pastoral Council shall establish other committees as necessary.**
- 3) **Committees shall make recommendations to the full Pastoral Council.**
- 4) **Committee chairpersons shall be appointed by the Bishop.**

**Meetings**

- 1) **The Diocesan Pastoral Council shall hold regular meetings four times a year.**
- 2) **Special meetings may be called by the Bishop.**

**Canons are cited from the Code of Canon Law promulgated by John Paul II on January 25, 1983.**

**11/24/99**

**TOPICS OF PASTORAL COUNCIL MEETINGS**  
**1998-2003**

December 8, 1998	CFO & Secretary of Finance Dept. Report; Highlights of Priests' Council Mtg.; Diaconate Program Update; Youth Ministry Report; Vocation Summit Evaluation; Assessment of Diocesan Offices; Apostolate for Ethnic Ministries; Hispanic Community; Korean Community; Bishops of USA mtg. in Washington
February 1, 1999	Lay Ministry Proposal; Priests' Continuing Formation; NFPC Activities Report; Millennium Committee; Security; Diocese Offerings for Mass Stipends, Stole Fees, etc.; Special Ministers of the Eucharist; Priests' Salary and Benefits for Fiscal Year 2000; Election of New Executive Officer (Priests' Council);
March 1, 1999	Proposal for Lay Ministry Institute; Highlights of Priests' Council Mtg.; Millennium Report; Bishop's Comments-Pencader Parish/School, Capital Campaign; Hispanic Report; Black Catholic Ministry
April 19, 1999	Black Catholic Community presentation; Youth Report; Highlights of Priests' Council Mtg.; Neo Catechumenal Way; Continuing Formation Committee Report; Millennium Committee Report; Membership status;
September 20, 1999	Report of Office of Catholic Schools; New Youth Board Reps.; Millennium Committee Report; Membership Status and Possible Revision of Statutes; Youth Report; Strategic Plan; Capital Campaign; Women's Convocation; Lay Ministry Summit; Introduction of Fr. John Barres;
December 13, 1999	Youth Ministry Update; Report from Priests' Council; Millennium; Funeral Statement; Review Priestly Compensation; Women's Convocation; Lay Ministry Summit; Combining Collections; Ex Corde Ecclesiae
February 14, 2000	Bishop's Pastoral on Work; Statement on Inactive Catholics; Sunrise 2000; Youth Ministry;

May 1, 2000	SonRise 2000; Review of membership changes and Statutes; Disciples in Mission; Priests' Jubilee; Millenium Committee; Youth Ministry; Spanish Reconciliation Services;
September 25, 2000	Youth Group; Disciples in Mission; Sonrise; Bishop recorded Rosary (tape/CD); New Churches; Campaign;
December 4, 2000	Dialog Article on Diocesan Pastoral Council; Director of Communications; Youth Report; Discussion on drafts of Bishop's Pastoral on Work; Diocesan Web Page; 2001 Meetings; Capital Campaign; Catholic Physicians' Guild;
April 2, 2001	Progress of Hispanic Ministry; Updates on Campaign; Cemetery (Sussex County); Christ The Teacher & Most Blessed Sacrament Catholic Schools; Concept of Pastoral Council; Disciples in Mission; Capital Stewardship Campaign; Diocesan Web Page
September 17, 2001	St. Thomas More Academy; Bishop's "Pastoral on Work"; Guatemala; San Marcos; Disciples in Mission;
November 26, 2001	Diocesan Hispanic Ministry; Youth Ministry "Dare to be Different" Video; "Theology on Tap"; Guidelines for Funeral Masses; Diocesan Emergency Preparedness Plan (parish nurses)
April 15, 2002	Capital Campaign and Projects Update; Youth Group Report (Nexus; World Youth Day); Clergy Situation; Members up for renewal
September 16, 2002	Dates for 2002-2003 meetings; Reviewed role of Pastoral Council; Black Catholic Congress IX; A Legacy of Faith document introduced; African American Catholics; St. Peter's Cathedral School History; Christ Our King School; Youth Group; Dallas Charter
December 17, 2002	Sister Diocese Relationship with San Marcos; Solidarity; Youth Report

April 29, 2003

H.R. – Report on “For the Sake of God’s Children”, background checks, etc.; Youth Report-Diocesan Youth Board Mtg.; Nexus, US Youth Ministry Mtg., March for Life; Covenant with Diocese of San Marcos signed on eve of feast of St. Mark; Pastoral Ministry among Spanish speaking in Dover; 3 new priests ordained; New converts received into church; Governor’s Breakfast-Dover; Members term expiring

September 22, 2003

Hispanic Ministry presented copy of “A Journey Unfolding: Pastoral Guidelines for Hispanic Ministry in the Delmarva Peninsula”; Bishop presented members with a copy of “For the Sake of God’s Children”; Diocese to be audited by National Review Board (10/13/03); Catholic Youth Ministry prepared folder: calendar of events, preparing youth liturgies, pamphlet “Reaching Teens Through Film”; Bishop asked approval of Pastoral Council for new program “Faith for Tomorrow on Good Soil”; 7 men entered the seminary; announced that 10/19/03 is 25<sup>th</sup> Anniversary of Pope John Paul II’s pontificate and the beatification of Mother Teresa; October is National Hispanic Heritage Month

## **GUIDELINES FOR THE DIOCESAN FINANCE COUNCIL**

The Finance Council for the Diocese of Wilmington shall be composed of clergy and laypersons skilled in financial matters and familiar with civil law, appointed by the Bishop for the purpose of assisting and advising the Bishop in the administration of the financial affairs of the Diocese. (C.492) The Council shall work closely with the Financial Officer of the Diocese in his duties regarding the daily administration and supervision of diocesan financial matters.

### **Competence**

As prescribed by Canon Law, the following are the specific duties of the Finance Council:

- 1) Prepare the annual budget for the Diocese in accord with the directives of the Bishop. (C.493)
- 2) Approve the annual report of income and expenses at the close of the fiscal year. (C.493)
- 3) Advise the Bishop in the appointment of the Finance Officer. Should the Finance Officer be relieved of his position before completing his term of office, the Bishop shall first seek the advice of the Finance Council (and the advice of the Consultors). (C.494§1,2)
- 4) Establish the general guidelines within which the Finance Officer shall function. (C.494§3)
- 5) Receive and approve the Finance Officer's annual report of income and expenses. (C.494§4)
- 6) Choose a new Finance Officer if the Finance Officer should be elected diocesan administrator if the See is vacant. (C.423§2)
- 7) Advise the Bishop on the imposition of assessments on physical and juridic persons. (C.1263)
- 8) Advise the Bishop on proposed significant acts of administration. (C.1277) The Bishop must have the consent of the Finance Council regarding extraordinary acts of administration (and the consent of the Consultors). (C.1277).
- 9) Advise the Bishop what shall constitute extraordinary acts of administration for juridic persons subject to him in the absence of any statute of the institute of specifying same. (C.1281§2)
- 10) Review the annual financial report of the administrators of ecclesiastical goods (who have not been specifically exempted by the Bishop). (C.1287§1)

11) Give advice and consent to the Bishop on proposed alienation of goods within the minimal and maximal ranges determined by the Episcopal Conference (must also have consent of Consultors). (C. 1292§1)

12) Advise the Bishop on the safe keeping and investing of Church goods. (C.1305)

13) Advise the Bishop on any proposed reduction of burdens resulting from a will if those burdens cannot be fulfilled. (C.1310§2)

Other duties may be specified by the Diocesan Bishop from time to time as circumstances and events require.

#### Membership

1) The Finance Council shall consist of seven (7) persons, members of the Christian faithful. Two (2) of the members shall be priests of the Diocese of Wilmington; one of whom shall be the Episcopal Vicar for Administration. Five of the members shall be laypersons.

2) All members of the Finance Council shall be appointed by the Bishop.

3) Persons appointed to the Council must have good skills in financial matters and must also be familiar with appropriate civil law affecting matters of finance. (C.492§1)

4) Persons related to the Bishop up to the fourth degree of consanguinity or affinity are excluded from the Finance Council. (C.492§3)

#### Terms of Office

1) Members of the Council shall serve for five (5) years and may be reappointed for further five (5) year terms. (C.492§3)

2) In case of death, resignation or inability to act by any of the members, his or her successor shall be named by the Bishop.

3) Should the term of all or any of the members expire during the vacancy of the Diocese, the term(s) shall be extended until a new bishop takes possession of the Diocese and appoints new member(s).

#### Officers

1) The Bishop shall preside over the Council or he may delegate one of the members as presider. (C.493§1)

2) The Financial Officer of the Diocese shall be appointed the Executive Secretary to the Finance Council. He shall not be a member of the Council but shall be permitted to participate fully in the proceedings of the Council. The Executive Secretary shall keep the minutes of the Council's meetings and shall, at the discretion of the Council, execute its decisions and perform other such tasks as shall be determined by the Council.

### Meetings

- 1) There shall be a minimum of four (4) regular meetings of the Finance Council annually. Meetings shall be held at a time and place determined in advance and for which ample notice shall be given in writing.
- 2) Special or additional meetings shall be called by the Bishop as circumstances require.
- 3) Agenda for the meetings shall be set ahead of time, prepared by the Executive Secretary and approved by the Bishop.

### Committees

The Finance Council shall establish five (5) standing committees to assist in its work. Except for the Assessment Committee, these committees shall be made up of at least one member of the Finance Council and other persons, lay and/or clergy having the required knowledge and expertise, who need to be members of the Finance Council. The chairman of each of the committees shall be a member of the Finance Council. In the case of the Assessment Committee, all shall be members of the Finance Council. Committee membership should number at least five (5). The five (5) standing committees shall be named:

1. The Budget and Accounting Committee
2. The Investment Committee
3. The Assessment Committee
4. The Project Feasibility Committee
5. Audit Committee

#### The Budget and Accounting Committee

It shall be the duty of the Budget and Accounting Committee to assist in the development of the annual budget for the Diocese. The committee shall determine the appropriate means to obtain the necessary data from all agencies, offices and department funded by the annual budget in order to make its recommendation to the Finance Council. The committee shall at the end of each quarter provide a report to the Finance Council and the Bishop on the status of the budget, comparing budget with actual performance. It shall also be the duty of the Budget and Accounting Committee to assure that appropriate and accurate accounting methods and procedures are employed at the diocese, parishes, schools and other diocesan institutions.

#### The Investment Committee

It shall be the duty of the Investment Committee to make wise and prudent recommendations to the Bishop and the Finance Council on the safe keeping and the investment of diocesan property and funds.

The Investment Committee shall develop a set of objectives and procedures in line with the requirements and guidelines of Canon Law and the Episcopal Conference which shall outline investment policy and activity.



It shall be the duty of the committee to monitor the activity of all investments of the diocese and shall make periodic reports during the year to the Bishop and the Finance Council.

The Investment Committee shall draw up specific and detailed guidelines for the direction of any investment advisor/manager which may be employed. The Investment Committee shall also review and approve the investment plans and policies of all parishes, schools and other diocesan organizations prior to their implementation.

#### Project Feasibility Committee

It shall be the duty of the Project Feasibility Committee to study and make recommendations on the financial soundness of proposals by the diocese, parishes and other institutions in the diocese to construct new facilities, renovate, expand or engage in major repairs to existing buildings and structures.

The Project Feasibility Committee shall review any major fund raising programs proposed by parishes and other diocesan institutions prior to their implementation.

#### Assessment Committee

The Assessment Committee shall be composed of members of the Finance Council and shall annually recommend to the Bishop and the Finance Council the annual assessment to be imposed on each of the parishes in the diocese. The committee shall make its recommendations after having taken into consideration each parish's annual income, debt obligations and other such pertinent data.

#### Audit Committee

The primary goal of the committee will be to assist the Finance Council and the Finance Officer in fulfilling their fiduciary responsibilities relating to the accounting and reporting practices of the diocese. To fulfill its responsibility it will:

- Oversee and appraise the quality of the audit effort of the diocese's internal audit function and that of its independent account;
- By way of regularly scheduled meetings, maintain open lines of communication between the Finance Council, independent accountant, internal auditor, and financial management to exchange views and information as well as confirm their respective authority and responsibilities; and
- Determine the adequacy of the diocese's administrative, operating and internal accounting controls and evaluate adherence.

Canons are cited from the Code of Canon Law promulgated by Pope John Paul II on January 25, 1983.

**II**

**IDENTIFICATION AND GENERAL  
RELIGIOUS SITUATION OF THE DIOCESE**

**II. IDENTIFICATION AND GENERAL RELIGIOUS SITUATION OF THE DIOCESE**

1.	JAN. 1, 1998	DEC. 31, 2003
Area of the diocese	5,300 sq. miles	5,300 sq. miles
Total population	1,089,820	1,215,685
Total Catholic population	166,059	220,000
Number of diocesan priests	128	119
Number of religious priests	91	86
Number of major seminarians	6	14
Number of minor seminarians	0	2
Number of non-priest men religious	33	29
Number of women religious	287	259
Number of parishes	55	57
Number of Catholic educational institutions	38	39
Number of Catholic charitable institutions	14	27
Number of Catholic Cemeteries - Diocesan	2	3
Parish	18	18

2. The Diocese of Wilmington in the ecclesiastical Province of Baltimore was established in 1868. Diocesan patron is St. Francis de Sales. The Diocese of Wilmington consists of the State of **Delaware** with its three counties of New Castle, Kent and Sussex, and nine counties of the State of **Maryland**, i.e. Caroline, Cecil, Dorchester, Kent, Queen Anne, Somerset, Talbot, Wicomico and Worcester. Comprising 5,300 square miles it is located along the Eastern seaboard of the United States on what has come to be called the Delmarva Peninsula. The two states that comprise the diocese were among the 13 original colonies. It is one of the few dioceses that includes two sizable civil jurisdictions on a state level.

New Castle County in Delaware is heavily commercialized and industrial while the other counties of Delaware and Maryland are more agricultural and interspersed with towns and small cities. There is also a fairly large turnover in population as the degreed and management personnel (especially in large chemical firms and new banks in the Wilmington area) are transferred in and out. There is also significant growth in Sussex County, Delaware and Talbot, Queen Anne, Kent and Worcester counties in Maryland as people from urbanized areas seek homes for retirement and recreation.

The educational system is quite good in both political jurisdictions that make up the diocese. The Delaware portion would rank above the Maryland portion. Compulsory schooling goes to age 16. There are two state universities plus a number of state and private colleges and community colleges-the so called vocational-technical high schools and two year junior colleges. Adults are encouraged to continue their education in both job-related and leisure-time courses. The Maryland section has two state colleges also and several private colleges.

There are three television stations within the geographical boundaries of the Diocese of Wilmington. In addition, television signals two neighboring archdioceses are available to viewers in the Diocese of Wilmington. It is estimated that 75% of television viewers in the diocese subscribe to cable or direct-to-home satellite television service.

Approximately 60 AM, FM and Low Power radio stations are licensed to communities within the boundaries of the diocese. Diocese of Wilmington residents can also listen to several hundred additional radio stations from neighboring dioceses.

Six daily and 38 weekly and bi-weekly newspapers are published in the Diocese of Wilmington as well as approximately 10 monthly publications.

It is estimated that over 60% of Diocese of Wilmington residents have access to the Internet."

The Diocese of Wilmington is geographically located in an area covered by the public media of the large metropolitan areas of Philadelphia, Baltimore and Washington. The archdioceses located in these cities do sponsor Catholic programming which is available to our people depending on their closeness to these cities. Also, these archdioceses do have Catholic colleges and universities of which our people can take advantage for higher education of a religious and secular nature.

The Catholic population in 2003 is estimated to be 220,000 out of a total population of 1,215,685. In 2002 approximately 60 percent of the Catholics in the diocese reside in New Castle County, Delaware; 15 percent reside in Kent and Sussex Counties, Delaware; 25 percent resided in the nine counties of Maryland (the Eastern Shore).

In general, the population of the diocese is getting older and will continue to do so in the next decade. The school age population has continued to decline reflecting national trends, although in selected areas there is a noticeable impact of increasing students because of sale of farms and construction of new housing developments

Approximately 24 percent (291,764) of the total population are members of minority groups; 56 percent (680,783) being African American (Wilmington, the See City is half African American). The percentage of African Americans in the population ranges from a low of 3.9 percent (3,465) in Cecil County to a high of 41 percent (10,249) in Somerset County, Maryland. There has been an increase in the Hispanic population of 9.7 percent in the entire. 80,000 Hispanics (largely Puerto Rican, with some Guatemalans, Cubans and Mexicans) live in Delaware; 60 percent (48,000) in New Castle County. Each summer about 4,000 migrant workers-Spanish speaking and French speaking (Haitians) and some blacks - pass through the diocese to find temporary employment on farms in the rural areas.

In the general population of the diocese approximately one-third has had less than a full high school education; one-third has done college or graduate studies.

Of the 57 parishes in the diocese, 52 are territorial. Two (St. Hedwig and St. Stanislaus) are national parishes for people of Polish extraction; one (St. Anthony) serves the Italian population. These parishes are in Wilmington. One territorial parish, St. Paul's, has a special ministry to the Hispanics because many live within the territorial boundary while others come to the parish from further away. One parish, St. Joseph, that was originally a parish just for black Catholics now combines to serve the needs of those who choose to go there instead of to their territorial parish. A personal parish (St. Thomas More) serves the faculty and students of the University of Delaware in Newark, a city adjacent to Wilmington. No parishes are subject to the right of patronage or to popular election. A number of parishes have mission churches to serve the people in outlying districts. Two churches and one historical site are designated as shrines in the diocese. St. Francis Xavier Church (Old Bohemia) is the oldest church now existing in the diocese-it dates from 1704. Masses are held the third Sunday of

April and May, September and October. The bishop traditionally celebrates the September Mass. Coffee Run is an historical site (1772) marked by church ruins and a cemetery in New Castle County. An Annual Field Mass on July 4 honors the location as the foundation stone on the church in the Wilmington area. St. Mary of the Immaculate Conception - a parish church - has been designated a place of special devotion to St. John Neumann since it was he as Bishop of Philadelphia who dedicated the church in the last century.

3. The Bishop of Wilmington meets with the Archbishops of Baltimore and Washington and selected staff members of the archdioceses and diocese as needed to deal with items of a civil and religious nature which affect the Catholic Church in Maryland. This body schedules meetings annually with the Governor of Maryland and representatives of the legislature of that state. The Maryland Catholic Conference has an Executive Director and staff to lobby with the legislature.

The Diocese of Wilmington as the only diocese in the State of Delaware monitors the Delaware legislature. Bishop Saltarelli arranged annual meetings with the Governor and legislators with his staff and theirs to discuss matters of concern. The Bishop is assisted by a legislative advisory committee of Catholics prominent for their practice of the faith and political connections.

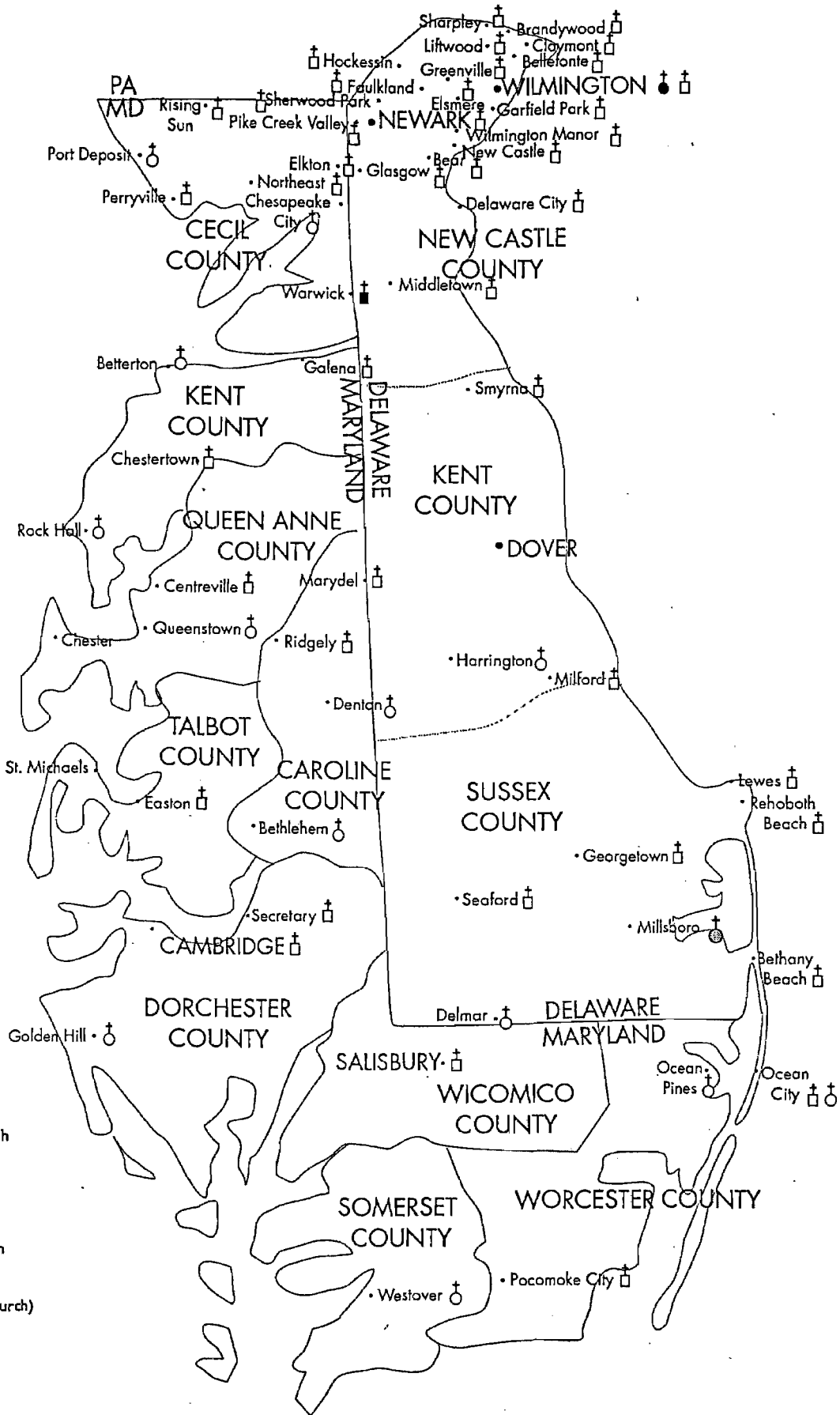
Economically, New Castle County Delaware where the majority of the Catholics live is dominated by banking, chemical and automotive industries. Family incomes in Delaware are quite high by national standards. The number of firms incorporated in Delaware include half of the Fortune 500 companies. Unemployment in Delaware is slightly less than 5% despite mergers and downsizing of some companies. Delaware is ranked as one of the best states economically in the Middle Atlantic Region. The unemployed are largely the urban unskilled and adequate programs are not available to help them break the level of poverty. Welfare reform is placing greater burden on the private sector of which the Church is a part to assist them.

The nine counties of the Eastern Shore of Maryland are less affluent as a whole, but there are pockets of people of substance in various sections. The poor and disadvantaged here are found in the rural areas.

Where there have been special needs of justice and charity, the Church has responded through the work of Catholic Charities, parish senior centers, parish outreach organizations, and well known soup kitchens run by the Capuchin Fathers and Brothers. Local Catholics have helped support these efforts through the Bishop's Annual Appeal. Of particular concern in the rural areas and to some extent in the urban areas is the presence of a growing immigrant population.

Recent legislation has curtailed government programs that assist these people with the Church and other private agencies being asked to assist their people who have no one else to turn to.

As regards education, because of the principle of separation of church and state, direct support of schools is not permitted. Arguing for what might be considered rights of citizens to access education and basic health needs, the Church has been able through legislative lobby to obtain a measure of financial assistance for school business and payment for school nurses. However, the amount is not really adequate to serve the people who require it so services in their areas must be limited. There are also some federal programs to help younger students with basic skill deficiencies to be upgraded. However, as the federal money must be distributed through the states to the schools through school district administrators, there is a bureaucratic reluctance to make the programs available in a timely way. In the State of Maryland, only one of the nine counties provides busing at public expense to schools. The Church must also be alert to the installation of wellness centers in schools. While these facilities are meant to provide needed health care to students, the Church must be vigilant to see that contraceptive devices and abortion counseling is not also provided.





**III**

**THE MINISTRY OF THE DIOCESAN BISHOP**

**III. THE MINISTRY OF THE DIOCESAN BISHOP**

1. **Teaching** - As shepherd and Bishop for the Diocese of Wilmington, I have a serious obligation to join with the Holy Father in proclaiming the Good News of Jesus Christ and teaching with fidelity the truths of the Catholic Church. In addition to the preaching and teaching I do in our parishes, I have issued pastoral statements to raise the consciousness of the Catholic faithful in our diocese on contemporary issues.

In May of 1997, I issued marriage preparation guidelines that stress the need for quality one-year marriage preparation that helps couples to live Christ's teaching on permanence, fidelity and openness to children in the sacrament of marriage.

On Nov. 2, 1999, I issued a pastoral entitled "On the Need for a Consistent Use of the Funeral Rites," which emphasizes that the traditional wake service, funeral Mass and graveside services are an indispensable source of spiritual strength and comfort for families mourning the death of a loved one.

On Jan. 13, 2000, I issued "How to Reach Out to Inactive Catholics," which stresses the need for active Catholics to reach out to inactive Catholics. This statement had more influence than I ever anticipated. It was the lead contribution in the Jan. 27, 2000, edition of *Origins* (Catholic News Service) and was used by bishops, diocesan newspapers and magazines across the country. This outreach to inactive Catholics in the Diocese of Wilmington remains one of my most pressing concerns and priorities.

On Sept. 28, 2000, I issued "The Respect Life Legacy of John Cardinal O'Connor and the Obligation of Catholics to Promote the Culture of Life." This statement recognized the inspirational pro-life leadership of Cardinal O'Connor and urged Roman Catholics to realize that without recognition and civic support of the right to human life, all other rights erode. Catholics, along with their ecumenical and inter-religious brothers and sisters, are called to promote the culture of life prayerfully and assertively in every sector of society.

In October 2000, I issued "Through Mary to Jesus: the Spiritual Value of the Rosary." This statement - which was included on my rosary CD and cassette tapes distributed throughout the Diocese - was designed to deepen Marian devotion and a love for the rosary in our diocese. It blends traditional Marian piety with contemporary social justice concerns.

On January 18, 2001, I issued "The State of the Diocese 2001" on the occasion of my fifth anniversary as Bishop of the Diocese of Wilmington. In this report to the people of the Diocese, I gave a progress report on the seven major priorities for the Diocese of Wilmington which were established with extensive consultation when I came to Wilmington in 1996-1997. Those seven priorities 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.

On August 30, 2001, I issued "Holiness in the World of Work" which appeared in both our diocesan newspaper and *Origins* (Catholic News Service). This pastoral letter stresses that "Work is most powerfully and most essentially an apostolate of the lay faithful." Justin M. Carisio, Jr., the Manager of Executive Communications for the DuPont Company and a theologically astute Third Order Franciscan, assisted me along with the lay people of the Diocesan Pastoral Council with this very readable and practical contribution.

On January 24, 2002, I issued "Catholic Schools: A Gift of the Church". This pastoral letter explores the history, contribution and vibrant future of Catholic education in the Diocese of Wilmington and the United States.

Finally, On September 5, 2002, I issued "The Spiritual Lessons of September 11". This pastoral letter commemorated the one year anniversary of 9/11 and reflected on the experience of 9/11 in the inspiring light of Roman Catholic theology and spirituality. Enclosed are copies of the pastoral statements.

I take the Bishop's duty to teach, to shepherd, to sanctify seriously. I continue as did my predecessors to use *The Dialog*, the diocesan paper, with circulation into every Catholic home to teach personally or see to it that articles in conformity with Catholic teaching are printed.

#### **1a. The Crisis in the Church and the Diocese of Wilmington**

I would first like to thank the Holy Father and the members of the Roman Curia who provided such encouragement, counsel and guidance during the difficult times of the crisis.

Generally, the Diocese of Wilmington has navigated well through the crisis. It was my intention from the outset to act prudently, to follow the 1983 Code of Canon Law (and later the Essential Norms) and to protect the rights of victims, accused priests as well as the general public ecclesial good.

We have established a very positive and trusting relationship with the Attorney General of the State of Delaware as well as the various State's Attorneys who have jurisdiction on the Eastern Shore of Maryland.

We had publicly announced that 15 priests [many of whom were deceased] from the past 50 years had been guilty of sexual abuse. We did not announce the names of the clergy.

In the summer of 2002, we formed a Diocesan Review Board which included prestigious judges, doctors, a sexual abuse specialist, a human resources specialist and a communications professional. In January of 2003, the Diocesan Review Board found that there was credible evidence that an additional three priests had committed the sexual abuse of a minor. As Bishop I have accepted the Review Board's conclusions.

Two of the priests resigned. One priest was relieved from his duties. We are at this time currently processing the necessary documentation with the Congregation for the Doctrine of the Faith. Msgr. Scicluna's seminar at the Pope John Paul II Center in Washington, DC August 11-12, 2003 was helpful to our Chancellor and canonical consultant. We are carefully following civil and criminal law developments such as the recent ruling of the United States Supreme Court in regard to statute of limitations.

Another priest who had been working in an office of the USCCB in Washington, DC left active ministry in the diocese after credible allegations of sexual abuse of a minor committed when he was a lay teacher in the Archdiocese of Baltimore in the 1970s surfaced. With consultation from the Promoter of Justice for the Congregation for the Doctrine of the Faith, the Diocese of Wilmington is in the process of taking further steps in this delicate situation.

We have proactively implemented the guidelines from the Charter which include policies and procedures that provide safe environments for Church youth ministry activities as well as criminal background checks for clergy and diocesan and parish employees who work closely with youth.

In an audit conducted October 13, 2003—October 17, 2003, The Gavin Group, Inc. (representing the National Review Board) stated in its October 22, 2003 report to me: "This audit finds the Diocese of Wilmington to be in compliance with the

Charter...The diocese was commended for its safe environment program." No recommendations for improvement were made. Here are some highlights of the report:

\*"The diocesan policy provides protocols for receiving reports of incidents and notifying civil authorities. The diocese has published its policy on its internet site and in the diocesan newspaper, and has furnished hard copies to all priests and school officials. Procedures for reporting incidents are clearly laid out and easy to follow. The Bishop or his representative has met with all victims or families who have been willing to accept them."

\*"The Bishop has met with the Delaware Attorney General (AG) and the diocesan attorney has contacted most of the Maryland State's Attorneys. A protocol was agreed to for reporting all allegations. In the meeting with the AG, the bishop disclosed all information requested on all known cases for the past 40 years. An editorial in the *News Journal*, dated January 29, 2003, praised the diocese for its swift and open handling of the three abuse cases. Wilmington's policy provided for a prompt and thorough investigation in accord with canon law and due process."

\*"A written communications policy exists which incorporates concern for law enforcement, parishes, public, and sex abuse prevention, and outreach programs. The diocese has demonstrated a very open and transparent relationship with the media."

\*"In July 2002, a committee of 14 was established to implement all aspects of the background check system including a 5 year cyclical review. As of September 2003, over 6,000 individuals have undergone background checks. They anticipate an additional 4,000 will have checks completed by the end of the year. A stringent screening and evaluation process is used for prospective seminarians prior to acceptance using an 11 point program."

\*"In January 2003 a blue ribbon task force drafted priestly standards regarding celibacy and sexuality. The Bishop maintains a consistent focus on health, balanced priestly celibacy, sexuality and ministerial ethics."

Please see the enclosed October 22, 2003 communication from The Gavin Group, Inc. for more detail.

#### **1b. Diocesan Summits and Sonrise 2000**

In addition to the pastoral statements, diocesan summits on vocation awareness, lay ministry and collaborative ministry have had a lasting impact on the direction of the diocese. Our diocesan summit on vocation awareness helped us realize that everyone is responsible for cultivating vocations to the priesthood

and religious life. Our diocesan summit on lay ministry helped us to explore and appreciate the gifts of the laity in the ministry and mission of the church. Our diocesan summit on collaborative ministry helped us 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. Deanery-based reconciliation services brought many Catholics to the sacrament of reconciliation.

In September of 2000, our diocesan Jubilee celebration "Sonrise 2000" attracted a crowd of 5,000 for a weekend of communal faith and celebration. We celebrated a Parade of Parishes. To the singing of "The Church's One Foundation," representatives of every parish, one by one, in chronological order, brought forth a 15-pound stone bearing a nameplate engraved with the church's name and date of its founding. The foundation stone of our newest parish, St. Margaret of Scotland in Glasgow, DE, was the last stone brought up.

These symbols of history, of the spread of the faith throughout Delaware and Maryland, were laid on top of one another in front of the hall's stage to form a symbolic cornerstone of the diocese. They are not only a reminder that we stand on the shoulders and sacrifices of our fathers and mothers in the faith, but a challenge that we have to spread the faith with the same fire that they did.

#### **1c. Catechetical Renewal in the Diocese of Wilmington**

For the last few years, I have been talking with my fellow Bishops about the need for a bold new direction in our catechetical efforts in this country.

Within the current crisis of the Church are opportunities for renewal and reform. Periods of renewal in the Church always involve intense and effective catechesis (*Catholic Catechism* #8).

In his April 23, 2003 McGinley lecture entitled *True and False Reform*, Avery Cardinal Dulles writes: "Religious illiteracy has sunk to a new low. We urgently need an effective program of catechesis and religious education on all levels." Bishop Donald Wuerl speaks of such terminology as the "lost generation" and the "undercatechized" as not pejorative but descriptive terms that accurately describe the challenges we face today.

The controversies in this country over the Congregation for the Doctrine of the Faith's document *Dominus Iesus* - which was a compelling summary of Church teaching - illustrated how much Redeemer relativism, ecclesial relativism and moral relativism exist among Catholics and non-Catholics alike (see our diocesan Chancellor's enclosed explanation of the document "John Paul II's 'Ecumenical Passion': A Clear-Eyed Look at *Dominus Iesus*" in the January 2001 *This Rock*).

To refocus and reintensify our commitment to quality catechetics, the Priests' Council at its September 8, 2003 meeting and the Diocesan Pastoral Council at its September 22, 2003 meeting endorsed a process called *Faith for Tomorrow: On Good Soil* which gathers laity, parents, catechists, DREs and clergy to engage in focused discussions about catechesis in parishes in our Diocese. Kits have been made available to parishes with specific instructions on how to implement the process.

A synthesis of the insights generated by these discussions will be presented at a Diocesan Convocation at St. Mark's High School in March 2004. Bishop Donald Wuerl, one of the leading voices for catechetical renewal in our country, will speak.

Our Diocesan Steering Committee will be making specific recommendations about how best to improve catechesis in the Diocese of Wilmington. We intend to do a thorough audit of all religious education materials in our schools and religious education programs to ensure that the texts have been approved by the USCCB's Office for the Catechism and that the texts are in conformity with "The Protocol for Assessing the Conformity of Catechetical Materials with the Catechism of the Catholic Church."

In addition to processing the insights and suggestions of the people of our Diocese, I will ask this Steering Committee to "retrieve" our Catholic tradition by studying the insights of classic texts on catechesis such as Pope Paul VI's *Evangelii Nuntiandi*, Pope John Paul II's *Catechesi Tradendae*, the *Catechism of the Catholic Church*, the *General Directory for Catechesis*, our own *National Directory for Catechesis*, the proposed *National Adult Catechism* and other catechetical sources.

A return to the sources of liturgy and theology is what produced the documents and direction of the Second Vatican Council. This same process will provide the foundation for our own local catechetical renewal.

It is my hope that our efforts will help us especially to reach the minds and hearts of our young people so that they will reach their potential to be committed, theologically informed and articulate Catholics in every sector of our local Church and society.

## **2. Pastoral Visits**

I have visited our 57 parishes and 19 missions consistently. The Holy Father has been my model. His efforts to be among his people in various continents and countries express his desire to be a missionary pope. My own efforts to be present in our parishes and to share the faith with our people reflects my own desire to be a missionary bishop.

What do I see when I visit our parishes and missions? I see pastors and priests on fire with the love of Jesus Christ bringing that love and care to their people. I love to sit with pastors, priests and their staffs and to listen how they strategize to spread the Gospel of Jesus Christ.

Ongoing formation of the clergy, the continuing development of lay ministry, the thirst for a deeper knowledge of our Roman Catholic faith and deeper spiritual lives, the efforts of our parish staffs and pastoral councils to be more authentically collaborative, bold new approaches to Catholic Youth Ministry, new permanent deacons taking their place on our parish staffs, efforts to nourish families spiritually as the foundation of our communities, RCIA teams that help to create an evangelizing synergy – these are just a few of the signs that show how our parishes are thoroughly contemporary while being solidly anchored in our Roman Catholic tradition.

We can never rest on our laurels. We root ourselves in the Scriptures, the teaching of the magisterium, the contemplative spiritual tradition of our church and the apostolic fire of the saints while discovering new ways to evangelize Generation X and now Generation Y by using the Internet, the satellite dish, television and radio.

Our Catholic schools are an integral part of this effort. They are about much more than an extra dash of discipline and respect. Our schools are meant to be agents of evangelization – with pastors, principals, teachers and staffs completely committed to integrating the Catholic vision of life into their teaching, their curriculum and their relationships with students and parents. What a difference a vibrant Catholic school makes to a parish community! Our new regional grade schools in Glasgow, DE, and Ocean Pines, MD, as well as the expansion of St. Thomas More Academy expand our formational and educational mission even further.

Our Catholic schools are dedicated to forming students who not only can articulate their Catholic beliefs and attitudes but who live them. For instance, St. Thomas More, the patron of statesman and politicians, is held up as a model of moral integrity expressed in public life to the students of St. Thomas More Academy. These types of customs and practices are at the heart of forming vibrant young Catholics.

I am proud of the progress our Catholic schools have made in promoting an authentic Catholic identity. But we must continue to strive. We need to find new ways of inspiring the hearts and minds of our young people in the context of the culture in which they actually live and with the truths of Christ and the Church which set them free.



3. Bishop and Clergy - The Diocese is of such size that the bishop can know all priests both secular and religious. The number of permanent deacons is 76 at present so I can interact with them with relative ease. A new class of men is currently in formation. I meet with them for religious and social affairs. I contact priests in hospitals and nursing homes by visits or phone calls to show pastoral concern. I summon priests to private meetings to discuss matters of mutual concern. I seem able to resolve conflicts amicably.

4. Rapport with Other Pastoral Organizations - The diocese has one large air base which is headquarters for the Military Air Transport Command on the East Coast. It is served regularly by a chaplain. There are also two Veteran's Hospitals (Perry Point & Elsmere) that are staffed by chaplains assigned by the Military Ordinariate. Relation with chaplains are cordial. They are invited to diocesan priests meetings and sent correspondence from the Chancery. The Diocese has two priests in the military full time and four part-time chaplains to the National Guard.

There are no personal prelatures headquartered in the diocese. Opus Dei priests from the District of Columbia do conduct retreats periodically in the diocese in rented facilities. They always advise the bishop of their presence and seek the appropriate permissions for reservation of the Blessed Sacrament in the temporary chapels established.

I have been visible to people of all ages in the diocese in both the northern and southern sections. All parishes are visited annually for confirmation. As often as possible confirmation is scheduled at weekend Masses so I see not only the candidates and their families but also the parishioners who regularly attend the Mass at which confirmation is celebrated. I am available for a social hour with candidates and parishioners afterward. Before or after the ceremony and reception I have a meal with the parish clergy. Parishes invite me to be present for groundbreaking and dedication of churches, significant anniversary celebrations of parishes and institutions, conventions of diocesan organizations, i.e., Youth Ministry, Charismatic Renewal, Knights of Columbus. I have visited parishes occasionally for parish council meetings, and meetings of RCIA.

I have visited the diocesan high schools and parishes and private high schools, addressing both students and faculty separately and together. I have visited the Newman Center of the University of Delaware for Mass and engage in conversation with students. A number of elementary schools both parochial and private have been visited.

I have visited the offices and agencies of the diocesan curia. I visit charitable agencies separate from the diocese, i.e., Little Sisters of the Poor Jeanne Jugan Home for the Elderly, Benedictine School for the Mentally Challenged, Ministry

of Caring, St. Francis Hospital. Through these visits I not only learn about the diocese but exercise my role as teacher, sanctifier and administrator. I generally celebrate the Eucharist and deliver the homily on the occasion of these visits. I will not hesitate to correct any liturgical practices not in keeping with the norms of the liturgy.

5. Catholics of Other Rites - The largest group of Catholics of another rite are Ukrainian who are responsible to Archeparchy of Philadelphia. Catholics of other rites would be small in number. Because of lack of their own clergy, they practice as Roman Catholics. When they show up for sacraments, norms of Canon Law are observed.

6. Rapport with Civil Authorities - I have been well received by the civil officials. Certainly, they are not sympathetic to all requests made of them in regard to issues specific to the Church or public morality. Nevertheless, they seem open to listen. The Diocese has a paid lobbyist to facilitate getting its issues before the State (DE & MD) Legislatures.

The Bishop of Wilmington is a member of the Maryland Catholic Conference. I join the Cardinal Archbishops and Bishops of Baltimore and Washington in periodic meetings together with the Governor of Maryland. Like them, I host an annual gathering for the representatives from the Delaware State Legislature of the diocese in which issues of concern to the Catholics are presented.

As far as the Federal Government is concerned because Delaware is the second smallest State, its two Senators and one House of Representative member are approachable with regard to selected issues of concern to the Church. The Representative to the House is a non-practicing Catholic. One Senator is a Catholic who professes to practice but does not totally express the Church's pro life stand. The other Senator is a Protestant.

7. Collaboration with Bishops of Other Rites - Most Rev. Stefan Soroka, D.D., Archbishop of the Metropolitan Archdiocese of Philadelphia for Ukrainians, is the only Ordinary of another rite with jurisdiction of his faithful within the territory of the Diocese of Wilmington. There are two churches of that Rite - one in Wilmington (St. Nicholas) and one in Chesapeake City (St. Rose). They are served by one priest who lives in Wilmington. He is kept advised of diocesan matters and invited to clergy gatherings. I have been invited to one or the other church on special occasions.

8. Association with Other Ecclesial Communities - I have a good relationship with the Oblate Apostles of the Two Hearts; Neo-Catechumenal Way; Charismatic Movement; Cursillo Movement; Legion of Mary; Blue Army and the Military Ordinariate.

9. Collaboration with other Bishops Wilmington is a suffragan of the Archdiocese of Baltimore. The Bishops of the Province meet annually to discuss matters of church related concern as required by Canon Law. The Bishop of Wilmington also meets with the Cardinal Archbishops of Baltimore and Washington in the Maryland Catholic Conference to discuss matters relating to the church in the civil sphere. The dioceses in the Maryland Catholic Conference share the expense of maintaining an office in Annapolis, the State capitol of MD.

The Diocese of Wilmington is in Region IV of the National Conference of Catholic Bishops.

I attend the two annual meetings of the USCCB. I have served on the following Committees: Catechetical Sub-Committee of the Education Committee; Advisory Board of the National Religious Retirement Office for the USCCB in 1998; Committee on Laity of the USCCB in 1999 and re-appointed in 2002; Board of Trustees Catholic Relief Services and Chairman of the Finance Committee for Catholic Relief Service in 2000; in 2002, appointed to the Board of St. Mary's Seminary; Board of Overseers of Immaculate Conception Seminary at Seton Hall University; and Nominating Committee of the USCCB, Committee on African-American Catholics and the Communications Committee.

There are no retired bishops living in the Diocese.

10. Absence of Bishop from Diocese - Canon 395 speaks of the bishop being bound by the law of residence. During the quinquennium I have kept to the norm of this canon. I have never been absent for longer than two weeks. Most absences even for vacation have been for short periods and I have always been available to the Vicar General by the modern means of communication for pressing matters of diocesan finances or pastoral concern.

**"THE NEED TO PROMOTE THE CONSISTENT USE OF CATHOLIC FUNERAL RITES"**

*Most Reverend Michael A. Saltarelli*

*October 28, 1999*

The Catholic Church has a long history and experience of helping people to prepare spiritually for death and assisting families to deal with the sickness, death, burial and bereavement of a loved one.

Gathering the wisdom of the Church's long experience, I offer these words to our pastors and priests, funeral directors, grieving Catholic families, those involved in Catholic bereavement ministry and all Catholics in the Diocese of Wilmington.

There is a trend among some of our Catholic people to omit the traditional Catholic funeral rites when they experience the death of their loved ones in favor of a small prayer service at the funeral home or a private graveside service.

While our dedicated priests will minister to people in their time of need regardless of a family's decisions, I want to encourage Catholic priests, funeral directors, grieving Catholic families and those involved in Catholic bereavement ministry to promote together the use of the Catholic funeral ritual.<sup>1</sup>

Three separate and sequential rites are proposed as the most fitting way to celebrate this pilgrimage of the deceased Christian: The Vigil for the Deceased (often referred to as the Wake), the Funeral Liturgy (or Mass of Christian Burial), and the Rite of Committal. The physical movement or procession from one place to another for the celebration of these rites can add to the sense of journey or pilgrimage and contribute to the experience of separation through which mourners must pass before they are able to re-center their lives after the death of a family member or friend.<sup>2</sup>

No economic consideration, no time management concern should prevent us from working together to give our Catholic faithful the necessary spiritual and emotional support derived from a full and active participation in the Catholic funeral ritual.

I appeal to Catholic family members making decisions about funeral arrangements for their relatives. Please consider the deepest hopes and desires of your loved ones in their best days and make the right choice to celebrate our Catholic funeral liturgies. The Eucharist helps to heal the sorrow that comes from the loss of a loved one. This may very well be a special moment of grace for you and your family.

---

<sup>1</sup> Canon 1176 of the 1983 Code of Canon Law reads:

1. Christ's faithful who have died are to be given a Church funeral according to the norms of law.
2. Church funerals are to be celebrated according to the norms of the liturgical books. In these funeral rites the Church prays for the spiritual support of the dead, it honors their bodies, and at the same time it brings to the living the comfort of hope.

<sup>2</sup> Cf. *Reflections on the Body, Cremation, and Catholic Funeral Rites* by the Committee on the Liturgy, National Conference of Catholic Bishops (Washington, DC: United States Catholic Conference, 1997), 13. Subsequent references to this document are abbreviated as RBCCF.

*Catholic Funeral Rites*

Page 2

The Church celebrates the funeral rites:

+To offer worship, praise, and thanksgiving to God for the gift of a life which has now been returned to God (Order of Christian Funerals, #5)<sup>3</sup>

+To affirm the Church's belief in the sacredness of the human body and the resurrection of the dead (RBCCF)

+To commend the dead to God's merciful love and to plead for the forgiveness of their sins (OCF, #6)

+To bring hope and consolation to the living (OCF, #7)

+To renew our awareness of God's mercy and judgment and to meet the human need to turn always to God in times of crisis (OCF, #7)

+To support the Church's emphasis on the indispensable role of the wider community in the dying and death of a Christian (RBCCF)

+To affirm and express the union of the Church on earth with the Church in heaven in the one great communion of saints (OCF, #6)

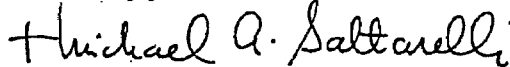
The celebration of the Catholic funeral rites promotes a healthy grieving process that can lead to deep levels of personal conversion and spiritual growth. In contrast, the avoidance of these funeral rites may short-circuit grief and healing.

Our Catholic tradition urges the Church today to face death with honest rituals that preserve its Christian and human values. Since, in rising to new life, Christ won victory over death for His followers, faith impels the Church to celebrate that victory in its funeral liturgies.<sup>4</sup>

I also commend to you the use of our Catholic cemeteries which are a visible sign of our Catholic beliefs about death, eternal life and the communion of saints.

I thank you all in advance for your cooperation and zeal in promoting the consistent use of our Catholic funeral rites.

Sincerely yours in Christ,



Most Reverend Michael A. Saltarelli  
Bishop of Wilmington

---

<sup>3</sup> *Order of Christian Funerals* (New York, Catholic Book Publishing Co., 1989). Subsequent references to this work are abbreviated as OCF.

<sup>4</sup> RBCCF

Bishop Saltarelli/Evangelization

## How to Reach Inactive Catholics

**CONTENTS OF  
THIS ISSUE:**

- \*How to Reach Inactive Catholics, by Bishop Michael Saltarelli, p. 513;
- \*On File, p. 514;
- \*Datebook, p. 514;
- \*New Epiphany, New Moment in Time, by Bishop Frank Rodimer, p. 518;
- \*Cathedrals and Their Ministry: An Archbishop's Perspective, by Cardinal Roger Mahony, p. 522;
- \*New Century for Solidarity: Address to Diplomatic Corps, by Pope John Paul II, p. 526.

Active Catholics have an "obligation to be signs of hope and gentle invitation to our inactive brothers and sisters," Bishop Michael Saltarelli of Wilmington, Del., wrote in a Jan. 13 statement. Utilizing research conducted by the U.S. bishops' Committee on Evangelization, Saltarelli presented nine reasons why 17 million U.S. Catholics "no longer practice their faith." Then, examining each of these reasons, he suggested "ways that you and I together might address the situation." Saltarelli said, "My hope is to stimulate your concern and creativity, and to persuade you to approach your friends who are not practicing their faith." Saltarelli said, for example, that some inactive Catholics "were hurt in some way by Catholics" and simply need "a practicing Catholic to listen attentively and empathetically." Others, he said, have married outside the church, disagree with church teaching or "simply got lazy and stopped going." Saltarelli quoted Paulist Father John Hurley, director of the U.S. bishops' evangelization office, who said: "Many drop away with the hope that someone will notice, and with large congregations in many parishes, often no one does. Would you want to join a church that doesn't care when you fall away?" In a special message to parents of inactive Catholics, Saltarelli said, "Often the issue of Catholic practice may be tied up with delicate emotional issues between you and your children." Talking with adult children who are inactive, he said, "requires a

great deal of emotional calm, a supernatural spirit and an intuitive sense of diplomacy and timing!" Saltarelli's statement follows.

The most numerous body of Christian believers in America today is the Roman Catholic Church, numbering some 45 million believers. Recent research shows that the second largest body, some 17 million, consists of those Catholics who no longer practice their faith. These are our sons and daughters, our spouses, our extended families, our neighbors and friends, the woman or man who works at the desk across from us — each of them a brother or sister in Christ.

During this year of jubilee, we have been invited to seek a deeper level of personal conversion in our own lives. At the same time we recall our obligation to be signs of hope and gentle invitation to our inactive brothers and sisters.

Like many of you, I and my brother bishops, the shepherds of the church in America, have wondered why Catholics become inactive. Recently the U.S. bishops' evangelization committee conducted research to find an answer to this question. I would like to share with you the results of this research. Based on this information I would also like to suggest ways you and I together might address the situation. My hope is to stimulate your own concern and creativity, and to persuade you to approach your friends who are not practicing their faith. Like St. Peter near

(continued on page 515)

JANUARY 27, 2000  
VOL. 29: NO. 32

# origins

**CNS documentary service**

**SALTARELLI** — *continued from front page*  
the gate of the temple, we might learn to say,  
"What I do have I give you ... Jesus Christ"  
(Acts 3:6).

Avery Dulles writes: "The church has become too introverted. If Catholics today are sometimes weak in their faith, this is partly because of their reluctance to share it."<sup>1</sup> Each of us needs to discern with the light and fire of the Holy Spirit how we are to share our faith. Our faith inevitably grows and deepens when we do share it.

The U.S. bishops' evangelization committee diagnosed in their research reasons why Catholics become inactive. I have selected nine of the reasons; I then reflect on how the church can respond.

### Why Catholics Become Inactive

*Reason 1: "Some did not experience the power or presence of God in Catholicism or in the Catholic community of which they were a part."*

People are hungry and thirsty for signs of intimacy with Jesus Christ. They want to see evidence that people know and love Jesus Christ personally. They want to see a Catholic faith that reaches every part of a person's being and that is manifested in one's words, actions, manner, smile and friendships.

Avery Dulles issues this challenge: "Too many Catholics of our day seem never to have encountered Christ. They know a certain amount about him from the teaching of the church, but they lack direct personal familiarity. The hearing of the Gospel, personal prayer and the reception of the sacraments should establish and deepen that saving relationship."<sup>2</sup>

Each year time itself is made holy by our celebration of the liturgical year, that rhythm of prayers, feasts and celebrations that make present to us on a continuing basis the life, death and resurrection of our Savior. Each year we are invited to enter into the spirit of these moments to experience on an ever deepening level the significance of the saving actions of Jesus Christ for us personally. Perhaps in the past year we have experienced the birth of a child, the death of a loved one or a broken relationship. These experiences change us in subtle ways and open us to a new awareness of the ways in which the experience of Jesus can give new meaning to our own. Our experiences are the soil in which our Christianity, watered by faith, grows. But Catholic faith that only goes through the motions year after year does not grow. This lack of growth is obvious. It often reveals a faith that has not been fully internalized. Our lives need to reflect the love of Jesus growing in us. Our lives need to raise "irresistible questions"<sup>3</sup> in the hearts and minds of those who are searching for the way home to Catholic truth and authenticity.

Fundamental to our faith is the reality that Jesus Christ is "the same yesterday, today and forever." He is the mystery that invites us to eucharistic faith. He is the one who awaits us in

our neighbor, the sacraments and the poor. He is the redeemer who has made his church the sign of God's universal love and welcoming.

"These experiences change us in subtle ways and open us to a new awareness of the ways in which the experience of Jesus can give new meaning to our own. Our experiences are the soil in which our Christianity, watered by faith, grows. But Catholic faith that only goes through the motions year after year does not grow. This lack of growth is obvious."

*Reason 2: "Some did not experience warm, personal, caring relationships in their encounters with Catholics. To them the people seemed cold, the services boring."*

The primary point of contact between God and ourselves, and between ourselves and our neighbors in faith, is when we gather for the celebration of the eucharist. Yet our eucharistic celebrations follow a certain pattern. There is an order to our worship that brings familiarity but can also produce the deadening effects of routine. We know the importance of order and routine in everyday life. They are necessary to a good, productive life. And we have all experienced using the same words or phrases over and over even in our most intimate relationships. How often have we spoken or heard an *I love you* or a *thank you* in conversation with a spouse or a child. Yet, at times, we recognize that we or they are merely going through the motions, that the words are being used from habit.<sup>4</sup>

The same may become true of our participation in worship. Each of us has to take seriously our baptismal commitment to participate fully, actively and consciously in our Catholic liturgies with attentive minds and hearts. Our authentic participation in the Mass, the Liturgy of the Hours and our traditional Catholic devotions will extend to our attitude as a community that lives the faith it celebrates. Our public worship nourishes our private prayer; our private prayer leads us back to Christ, who always leads us to our brothers and sisters. We need to reach out to new parishioners, visitors and those who are taking another look at the church.

Paulist Father John Hurley recently said: "Many drop away with the hope that someone will notice, and with large congregations in many parishes, often no one does. Would you want to join a church that doesn't care when you fall away?"<sup>5</sup>

We need to ensure that our local parishes are welcoming communities for all of God's people. Our communal worship must lead to apostolic works of mercy and love, especially on behalf of the marginalized.

*For a past text in Origins that discusses inactive Catholics, along with the themes of evangelization, apologetics and the witness of faith, see "The Apologetic Moment in Evangelization," by Bishop Stephen Blaire, now of Stockton, Calif.; Vol. 26, pp. 557ff in the edition dated Feb. 13, 1997.*

### QUOTE FROM A PAST TEXT OF CURRENT INTEREST:

"Before we even think about reaching out to those who have not had contact with the church, we need to first ask ourselves if we are ministering effectively to the marginal Catholics who do come to our parish occasionally. Perhaps they are arranging a funeral, a wedding or a baptism. What sort of reception do they find when they come to us? Is it easy for them to find the parish office? Is there a sign indicating where the offices are? Are the grounds and buildings clean and well-taken care of?"

"What is the environment that marginal Catholics encounter when they come to us? Does our parish office look less inviting than a teller's window in a bank? Everything should be inviting and hospitable when they enter the parish office, and our attitude should be a positive attitude, not one of looking for an excuse to say no to what they want..."

"Let's look at registration. We should always encourage people to register, but do we give them the opportunity to register in the parish outside of normal working hours? It is very helpful to contact newly registered parishioners by a letter from the pastor. A brochure giving information about the parish could be included. Surely, it's a terrible thing if the first contact that the newly registered parishioners have is the monthly mailing of the parish envelopes!"

"Let us look at the sacraments. We should have a positive attitude when someone comes for sacraments. If they have had a baby, we should congratulate them. If

they have just gotten engaged, we should rejoice with them. If they have come to arrange a funeral, we should first of all express our sympathy to them. Our attitude should be positive.

"The Code of Canon Law does not require registration as a prerequisite for receiving sacraments. We are doing a terrible thing to people if we require them to be registered for six months before they can baptize their baby. We should also remember that we cannot require prior attendance at Mass, use of envelopes or a certain level of donations for the sacraments either. To mention these requirements to inactive Catholics will only turn them further away from the faith.

"Certainly we must give suitable preparation for the sacraments, but the preparation should not be burdensome, and we should also be flexible so that we assist them in receiving the sacraments. Remember that we should challenge people to be fully Catholic, but we must never crush them....

"Parish regulations should be few in number, and there should be a healthy flexibility in meeting the requests of people of good will. When a marginalized Catholic sees a little self-sacrifice on the part of their priest or deacon, it creates a great deal of good will. Obviously some people can take advantage of this and treat the parish priest and leaders rudely. There is no reason that we should put up with rude and un-Christian behavior, but most people do not approach us in this way. Those parishes that have stole fees should handle the subject with the greatest tact. Nothing creates more ill will toward the church than giving the appearance that we are 'selling the sacraments.'

"Sometimes people who have fallen away from the church have their first contact when a loved one is dying. When the priest responds quickly and compassionately, not only do we become

*Reason 3: "Others did experience the complex religious system that seemed to lack relatedness to their lives and, for many, a lack of ministers appreciating their language and culture."*

Each week as we worship we pray together the creed crafted by the fathers of the church at Nicea. We say, "I believe in one, holy, Catholic and apostolic church." These four descriptive words — *one, holy, Catholic, apostolic* — are sometimes referred to as marks of the church. The word *Catholic* comes from two Greek words meaning worldwide or universal. The Catholic Church is the one worldwide or universal family of God.

When you see the Holy Father celebrating Mass outside St. Peter's Basilica, you notice the Bernini columns on St. Peter's Square which symbolize the arms of the church reaching out to the whole world. All of us need to support the church in all its cultural and linguistic contexts, always realizing that our experience of distinct cultural expressions of the faith — when rooted and balanced — helps to expand and enrich our own faith.

*Reason 4: "Some were hurt in some way by Catholics — clergy or laity — and have not been reconciled."*

Sometimes an inactive Catholic simply needs a practicing Catholic to listen attentively and empathetically to the hurt in his or her past. It may be a difficult Catholic school experience. It may be a story of a priest who was insensitive to them at the funeral of their mother or father. It may be a story about disillusionment with the behavior of a Catholic layperson. Whatever the story — and we know there are many — we need to listen well. Your simple listening, your gentle apology on behalf of the church, is part of the reconciling ministry of Christ. You become an instrument of grace. Such a moment can result in the person going to the sacrament of reconciliation the following Saturday night and returning to Mass and receiving communion on Sunday for the first time in many years.

The National Conference of Catholic Bishops' 1992 statement "Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States" described the refined sensitivity that is necessary: "We want to let our inactive brothers and sisters know that they always have a place in the church and that we are hurt by their absence as they are. We want to show our regret for any misunderstandings or mistreatment. And we want to help them see that, however they feel about the church, we want to talk with them, share with them and accept them as brothers and sisters. Every Catholic can be a minister of welcome, reconciliation and understanding to those who have stopped practicing their faith."<sup>6</sup>

*Reason 5: "Some are in conflict with the teachings of the church on ... matters of faith and morality."*

We mentioned above that the church is one, holy, Catholic and apostolic. Being apostolic means that the belief of the Catholic Church

is founded upon the words and witness Jesus Christ left with his apostles. It is his teachings that we profess. We call this the *deposit of faith*, which makes up the moral and doctrinal teaching of the Catholic Church. We cannot "spin" these truths to satisfy polls or the contemporary American cultural myopia. But what we can do is improve the way we communicate the truth of our church's teaching. Catholic truth will always find a home in a heart that is sincerely searching for the truth.

As a church, we still need to absorb the teachings of our Holy Father's "The Splendor of Truth" and "On the Relationship Between Faith and Reason," which not only diagnose the destructive influence of moral relativism and the culture of death but show beautifully the consistent Catholic belief that faith and reason are designed to work in harmony. Each of us needs to work on understanding the faith and being able to give a reason for the faith that is within us.

Often faith is effectively shared over a cup of coffee or during a long walk with a good friend. That's the way friendship works. We discuss our experiences. We reveal our deepest convictions about life. We influence the choices and life direction of others.

Witnessing to Christ to our friends and neighbors in a way that is bold and natural is like any skill. We need to develop it.

We not only live our Catholic faith vibrantly, we also reflect on our personal faith experiences so that we can verbally share them with others. We study the marvelous logic and reasoning behind our Catholic teachings so that we can communicate the truth that will set people free.

---

"Often faith is effectively shared over a cup of coffee or during a long walk with a good friend. That's the way friendship works. We discuss our experiences. We reveal our deepest convictions about life."

---

Cardinal Newman put it well more than a century ago: "I want a laity ... who know their faith, who enter into it, who know just where they stand, who know what they hold and what they do not, who know their creed so well that they can give an account of it and who know enough of history to defend it. I want an intelligent, well-instructed laity."<sup>7</sup>

*Reason 6: "Others never knew their faith well and were ignorant of basics. They were easily misled in their lack of understanding, exploited by those who attack Catholic beliefs and practices for their own purposes."*

Often there is a lack of formation in the Catholic philosophy of life. The connections between the word of God, Catholic worship and a



Catholic way of life have not been made. The joy of discovering the way each mystery of Catholic faith is grounded in Scripture, centered in Christ and proclaimed in the liturgy has never been experienced. This lack of integral faith formation leaves a vacuum.

An obvious sign of a vacuum is our culture's obsession with television programming which appeals to the cruel and violent side of human nature. Talk shows that encourage a public confession of sins and indiscretions in a crazed Roman Colosseum-type atmosphere only leave the vulnerable victims more wounded.

In contrast, the sacrament of reconciliation allows Christ's peace to enter our hearts. We verbalize our sins and come to grips with them in private with the complete assurance of confidentiality through the seal of the confessional. Whereas the talk-show confession falsely confirms that we are "all right" in our sinfulness, the sacramental reconciliation reminds us that our sinfulness is a wound — but that we are made whole in Christ Jesus. We are liberated from our sins and renew our confidence and hope in God's mercy and strength.

Another sign of a vacuum is vulnerability in faith. Often our secular education far surpasses our Catholic faith education. A typical example of this is when first-year Catholic college students in secular universities are shaken by their Philosophy 101 course. We need to remember that we have access to the richest intellectual tradition in the world with minds as brilliant and diverse as St. Augustine, St. Thomas Aquinas, St. Catherine of Siena, St. Teresa of Avila, Avery Dulles and Pope John Paul II. We cannot forget or neglect this intellectual tradition. We need to learn it. We need to teach it.

We need to support parents, the primary catechists in the family, and catechetical programs so that our Catholic children can grow in the faith from an early age. We need to prune what might not be authentic from our catechetical programs and nurture those things that promote and serve a Catholic way of life and belief. We need to continue to promote effective adult-education experiences. Adult education needs to become a primary ministry in our parishes, not an afterthought.<sup>8</sup>

We need to be attentive to the opportunity to reach out to inactive Catholics in our sacramental programs and in every sacramental moment, whether it be a wedding, a funeral,<sup>9</sup> midnight Mass on Christmas, Palm Sunday, Ash Wednesday or Easter Sunday. We want "ashes and palm" Catholics to become "eucharistic" Catholics. As in all education, we need to stress the fundamentals of our faith.

*Reason 7: "Some have been kept from full communion with the church because of a marriage outside the church."*

One of the doctrinal treasures of the church is the doctrine of the indissolubility of marriage. When Catholic couples reverence God and each other through fidelity to their wedding vows, they discover what authentic Christian freedom in the Holy Spirit actually is.

We do need to be sensitive to those who have had difficulties in their marriages. Very often we may know a friend who may have had no personal responsibility for the breakup of a marriage. In some cases it is possible to seek a declaration of nullity (annulment). Contact your priests, lay advocates or our marriage tribunal. In situations where Catholics have been married outside the church after the breakup of the initial marriage, we encourage them to come to Mass even if they cannot receive communion. We encourage them to pray, to seek spiritual direction and to be open to God's grace.

*Reason 8: "A significant number of the inactive simply got lazy and stopped going. They may have gotten busy with their jobs and families, and through their own fault didn't find the time. In a recent survey of young-adult Catholics published in America magazine, 35 percent of the inactive simply got too busy and were lazy and didn't find the time to be involved."*

We may have battled this phenomenon ourselves. Faith is never static; it is growing or fading. Time is so precious these days that we can easily begin to slide. We decide there is just too much to do on a particular weekend so we miss Mass. The culture tells us we must work harder and play harder — but nowhere does it acknowledge that, for the sake of truly human development, we must also rest better and pray better. The reasoning continues to the point where church attendance is no longer an issue. Through friendship and casual conversation we can help our friends and family members to begin to practice the faith again. Invite someone to church!

**"Often your adult child's inactive faith can be a difficult subject for you to broach. Defensive reactions can be quick. You may have a tendency to lecture or to nag.... Still, never give up."**

*Reason 9: "Others moved to new locations and never got around to finding a church in their new city or neighborhood. The America survey noted that 19 percent of the inactive young adults fell into this category."*

These people work with us. We can easily work into our conversations information and enthusiasm about local parish life. Our parish welcoming committees have a special role here. So does eucharistic adoration — holding up before the real presence the physical and spiritual needs of our friends and neighbors.

#### **A Special Word to Parents of Inactive Catholics**

I know how painful it can be for you when your children stop practicing their faith. You wonder where you went wrong, what you failed to emphasize, what you failed to explain. Instead of dwelling on what went wrong, take that

*an occasion for the salvation of the soul, but it makes for a beautiful impression upon the family. Even if someone is already dead, it is important that the parish respond at once. Nothing turns people away from the church more than when they call out in a moment of crisis, and the priest or parish fails to respond. While due regard must be taken to preserve the privacy and sanity of the priest, we also need to make it easy to reach their priest in times of emergency....*

*"Every baptized Catholic has the right to receive a Christian funeral in the parish in which he or she resides. It is not required by canon law that they be registered. Even if someone is not residing in the parish, we should try to show ourselves anxious to meet the reasonable request of people. It is often helpful for the pastor to find the time to hear confessions during the funeral wake/ro-sary or immediately before the funeral Mass. This is often the moment of conversion for people. Obviously this is more difficult if there is only one priest in the parish. I believe that bereavement committees working with the priest can do a great deal to bring pastoral care to the oftentimes marginalized Catholics who participate."  
(From "New Way of Sharing Faith With Others," by Archbishop Michael Sheehan of Santa Fe, in *Origins*, Vol. 28, pp. 295f in the edition dated Oct. 8, 1998.)*

energy and apply it to your prayer life.

Often your adult child's inactive faith can be a difficult subject for you to broach. Defensive reactions can be quick. You may have a tendency to lecture or to nag. Often the issue of Catholic practice may be tied up with delicate emotional issues between you and your children.

Still, never give up. Pray for your inactive children and model more vibrantly your own Catholic faith for them. There can be opportunities for you to talk empathetically with your children about the benefits of returning to the church. It requires a great deal of emotional calm, a supernatural spirit, and an intuitive sense of diplomacy and timing!

Remember St. Monica, who never gave up on St. Augustine. She prayed for Augustine for over 30 years. During this period he restlessly tried a number of intellectual philosophies and engaged in self-centered, manipulative relationships. How painful it must have been for Monica to watch her talented son walk

this self-destructive path.

It was through Monica's prayer that Augustine came home. We lift up our sons and daughters to the intercession of St. Monica and St. Augustine. We never give up on them.

#### Pray and Take Action

Having reflected with you briefly on the need of our outreach to 17 million inactive Catholics, I encourage you to continue with your own reflection. Think of your friends, your family, those in your sphere of influence in this Diocese of Wilmington and elsewhere.

Think about how you can tactfully speak with them and invite them back to the church. I will be praying for your efforts and will look forward to hearing about your experiences and benefiting from your own insights.

#### Footnotes

<sup>1</sup> Avery Dulles, SJ, "John Paul II and the New Evangelization," Laurence J. McGinley Lecture, Fordham University, Bronx, N.Y., Dec. 4-5, 1991, 15.

<sup>2</sup> *Ibid.*, 16.

<sup>3</sup> A phrase used in Pope Paul VI's apostolic exhortation "On Evangelization in the Modern World," 1975.

<sup>4</sup> Cf. some of these ideas can be found in the recent writings of Professor Scott Hahn.

<sup>5</sup> Robert Delaney, "Bringing Inactive Catholics Back Top Priority for Evangelizers," <http://www.ncebuscc.org/jubilee/pastplan/article1.htm>.

<sup>6</sup> National Conference of Catholic Bishops, "Go and Make Disciples: A National Strategy for Catholic Evangelization in the United States" (Washington: U.S. Catholic Conference, Nov. 18, 1992), 6. See also Committee on Evangelization, NCCB, "A Resource Directory for Reaching Out to Inactive Catholics: A Time to Listen ... A Time to Heal" (Washington: USCC, Nov. 15, 1998).

<sup>7</sup> Cardinal John Henry Newman, *Present Day Position of Catholics in England*, Longman Green and Co., 390-391.

<sup>8</sup> See NCCB, "Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith Formation in the United States" (Washington: USCC, Nov. 17, 1999).

<sup>9</sup> See Bishop Michael A. Saltarelli's Oct. 28, 1999, statement titled "The Need to Promote the Consistent Use of Catholic Funeral Rites" in the Diocese of Wilmington's newspaper, *The Dialog*. ❖

THE RESPECT LIFE LEGACY OF JOHN CARDINAL O'CONNOR  
AND THE OBLIGATION OF CATHOLICS TO PROMOTE THE  
CULTURE OF LIFE IN AMERICAN SOCIETY  
BISHOP MICHAEL SALTARELLI  
DIOCESE OF WILMINGTON  
SEPTEMBER 28, 2000

On May 10, 2000, President Clinton, Vice-President Gore, Republican presidential candidate George W. Bush, other public officials, ecumenical representatives and Catholics from around the world gathered at St. Patrick's Cathedral to pay their final respects at the funeral of a man who made such a difference in the last years of the twentieth century - John Cardinal O'Connor.

During his homily, Cardinal Bernard Law stated the obvious - that Cardinal O'Connor was "unambiguously pro-life". What happened after this simple statement, I believe, is what will one day be seen as the turning point in the struggle to promote the culture of life and defeat the culture of death in American society.

the Cathedral suddenly came to life. Small bits of applause crescendoed into a deafening standing ovation that brought everyone to their feet, including the occupants of the first rows of the Cathedral. This moment, along with the presence of the Cardinal's beloved Sisters of Life, was in a sense a reminder from the good Cardinal that he would continue to be with us in our struggle to rebuild our American society on the foundation of a respect for human life.

In 1998, the U.S. Catholic Bishops issued a statement entitled *Living the Gospel of Life: A Challenge to American Catholics* which is particularly relevant in a year when we elect a president, a vice-president and a host of Federal, State and local representatives.

The Bishops write: "Opposition to abortion and euthanasia does not excuse indifference to those who suffer from poverty, violence and injustice. Any politics of human life must work to resist the violence of war and the scandal of capital punishment. Any politics of human dignity must seriously address issues of racism, poverty, hunger, employment, education, housing and health care. Therefore, Catholics should eagerly involve themselves as advocates for the weak and marginalized in all these areas."

"Catholic public officials are obliged to address each of these issues as they seek to build consistent policies which promote respect for the human person at all states of life. But, being 'right' in such matters can never excuse a wrong choice regarding direct attacks on innocent human life. Indeed, the failure to protect and defend life in its most vulnerable stage renders suspect any claims to the 'rightness' of positions in other matters affecting the poorest and least powerful of the human community."

"If we understand the human person as the 'temple of the Holy Spirit' - the living house of God - then these latter issues fall logically into place as the crossbeams and walls of that house. All direct attacks on innocent human life, such as abortion and euthanasia, strike at the house's foundation. These directly and immediately violate the human person's most fundamental right - the right to life. Neglect of these issues is the equivalent of building our house on sand. Such attacks cannot help but lull the social conscience in ways ultimately destructive of other human rights."(#23)

Cardinal O'Connor was not one to allow the Catholic American conscience to be lulled to sleep and inaction by the rhetoric and ploys of the culture of death. He urged Catholic Americans not to check their consciences at the door of the political process but to bring their well-formed Catholic consciences and principles to the public square in a true spirit of democracy.

I urge all citizens, especially Catholics of the Diocese of Wilmington in the states of Delaware and Maryland, to embrace their citizenship in this millennium not merely as a duty and privilege but as an opportunity to participate in building the culture of life.

# MARIAN DEVOTION:

## Through Mary to Jesus: the Spiritual Value of the Rosary

Most Reverend Michael A. Saltarelli

St. Ann's Church in Wilmington, Delaware has an unusual monstrance, the vessel used to display the Holy Eucharist for public veneration. The stem is the image of the Blessed Virgin Mary, her arms raised and holding aloft the traditional sunburst and luna which holds the Host. Inscribed is the Ignatian aphorism, "*per Mariam ad Jesum.*"

"Through Mary to Jesus." These words sum up our doctrine, devotion, and art associated with the Mother of God. The devotion to Mary is first of all rooted in the Word of God and the faithful witness of Sacred Tradition. The Fathers of the Second Vatican Council recalled Mary's prophetic words, first spoken to Elizabeth and recorded in Luke's Gospel, "all nations shall call me blessed." Our Lady's place in salvation history is also confirmed time and again in countless apparitions throughout the world. It is abundantly clear that the role assigned to her by the Father is to lead the faithful ever-closer to Jesus, the Son of God and the Son of Mary.

Authentic, vibrant, and effective Marian devotion invites us ever deeper into the mystery of Jesus and the great truths of salvation history. Beautiful hymns, both traditional and contemporary, artistic images of the Virgin mother in wood, stone, paint, and stained glass, and devotions and prayers like the Litany of Loretto, the *Memorare*, and the *Salve Regina* express our love for God's Mother and His Son. The Rosary, in particular, helps us encounter and ponder the mysteries of God's grace in Christ.

We reflect on Jesus and His so-called "hidden life" prior to His public ministry, His passion, death and resurrection, His ascension to the Father and sending of the Holy Spirit, and His heavenly ministry until His return in glory. Through His holy Mother we come to know and love Him more and

more, and we grow in our understanding, however imperfect and incomplete, of the sublime truth of Who and What Jesus is, for us each one of us personally and also for our Church and world.

Of all the ways we honor Mary and give glory to Her Divine Son, the most recognized, the most common, and the most powerful is the Holy Rosary. Consider its history, its simplicity, and its power.

The use of prayer beads, of course, is something we Catholics share with Muslims and Hindus. In our tradition, the Rosary developed in the 12<sup>th</sup> century as various tender devotions to Jesus and Mary coalesced. Since educated clergy and religious prayed the 150 psalms in their daily Breviary, the custom arose of having peasant folk pray the so-called "*Psalter*" of 150 Lord's Prayers—the beads at that time were called "*Pater nosters*," in English, "Our Fathers." The idea was copied for Marian devotions, and the words of the angel Gabriel were used to recall and relive the joy of the Annunciation. The words of Elizabeth, "Blessed are you among women!" were added to the "*Ave*" in the early 12<sup>th</sup> century.

Psalters of Our Lord and Our Lady began to apply each psalm to some aspect of the life of Jesus or Mary. At first, only the Annunciation was used for meditation while praying with beads. Later, 5, 10, 15, or 20 joys were recalled. 14<sup>th</sup> century devotion to the sorrowful Mother led to meditation on the sorrowful mysteries of Our Lady during the second "chaplet" of 50 prayers. Later, the third series of 50 *Aves* were devoted to the heavenly joys of the Blessed Mother.

*Rosarium* is a Latin term meaning a garden of roses, used to designate 50 phrases reflecting on Mary's joys, each attached to an *Ave*. Thus, five decades were called a Rosary, while the entire 15 decades were called a *psalter*. Some people prayed the Lord's Prayer and the *Ave* together, reflecting on 150 mysteries. To make the devotion usable both communally and by unlettered people, the mysteries were reduced to fifteen—these are the same as the ones currently in use, except that the Assumption and Coronation used to be combined and the Last Judgement was the final

mystery. By the 15<sup>th</sup> century, the Rosary had developed as we know it today, along with the second half of the "Hail, Mary." (Since the apparitions at Fatima in 1917, the prayer taught by Mary to the children, "O my Jesus," has often been added at the end of each decade.)

The Carthusians contributed greatly to the development of the Rosary, but it was the Dominicans who promoted its widespread use. Saints like Peter Canisius, Philip Neri, and Louis de Montfort became great advocates of the devotion, as did the popes, who attached various indulgences to its use. Praying the Rosary was credited with the victory over the Turks at Lepanto on Oct. 7, 1571, which inspired Pius V to insert the Feast of Our Lady of the Rosary into the universal Church Calendar. Leo XIII became the "pope of the Rosary," and Pius XI granted a plenary indulgence for praying the Rosary before the Blessed Sacrament.

Like other Marian devotions, "the beads" in recent years have enjoyed a tremendous resurgence in popularity. We pray the Rosary standing at the kitchen sink, driving a car, in the waiting area of a hospital emergency room, or meditating quietly after Mass. We receive Rosaries on our First Holy Communion day, and most of us will be buried with one entwined between our fingers. It appeals to us because of its childlike simplicity, its long tradition, and its familiarity far beyond the Church as an identifying mark of a Catholic Christian.

Some grew up with the mistaken notion that this devotion is simply a monotonous chain of repetitive prayers. Today, however, Catholics who pray the Rosary frequently seem to have recovered the original sense that the prayers form a kind of background music to meditation on the mysteries of Jesus and Mary. Many pamphlets and booklets use Scriptural passages and short reflections between the beads to direct our thought and prayer to the mystery of each decade. There are Rosary meditations which are directed to expectant moms, teenagers, vocations, the elderly, and others. *The Rachel Rosary* is a powerful pro-life meditation.

In this Great Millennium Jubilee Year, let us use the Rosary to reflect on the Gospel call to justice, and the plea of our Holy Father to deepen our solidarity with victims of suffering, poverty, and injustice. Following are a

few ideas which might stimulate your own creative thoughts about how to relate these ancient mysteries of our faith to "the joy and hope, the grief and anguish" of the people of our time. (cf. *Gaudium et Spes*)

The Annunciation can remind us of countless young women and girls who suddenly and unexpectedly find themselves with child. Even Mary, who conceived Jesus immaculately, was "troubled at the angel's words." Are we quick to condemn the welfare mother with many children? Do we reach out to help the woman with an unplanned, unexpected, perhaps unwanted pregnancy?

Mary's visit to her cousin, Elizabeth, reflects our special duty to the sick, the homebound, those in hospitals, and nursing homes. And those in prison are people we must never forget or despise. "Lord, when did we visit you when you were sick or in prison?" And He will say to them, "I assure you as long as you did it to one of the least of my brothers and sisters, you did it to Me."

The Nativity of our Lord, laid in a feed box, in a cave where animals were kept, is not just the romantic image of the family creche beneath our Christmas tree. The circumstances of His birth remind us of the abject poverty which Our Lord embraced, the "human condition" which He took upon Himself, becoming "like us in all things but sin." What a special love God has for the poor! How will He judge our compassion and concern for the needy in our time and place?

The Presentation in the Temple reveals the diligence of Joseph and Mary in "fulfilling the precepts of the law." It was most important to them to raise their Son in the traditions of their ancestors and the rituals and customs of the Jewish faith. How Catholic parents and grandparents grieve today over children and grandchildren who no longer come to Mass and the sacraments! Like St. Monica who wept and prayed for her son, Augustine, who later became a great Doctor of the Church, let this mystery inspire in us heartfelt prayer for fallen away Catholics and children whose parents neglect their spiritual and moral nourishment.



When Jesus and Mary realized their Son was missing, they were deeply upset until they found Him in the temple, talking with the elders. This mystery can recall for us the sad plight of missing children, and the anguish of parents trying to find them. It can remind us of the tragedy of runaway children, especially those trapped into a life of prostitution or selling drugs. This mystery also echoes the painful reality of families divided by hurt and unforgiveness, marriages and other relationships that desperately need reconciliation.

The Agony in the Garden was a time of intense loneliness for Our Lord. It pointed prophetically to the pain He would later experience when, rather than just falling asleep, His disciples would abandon Him, Peter would deny Him, and Judas Iscariot would betray Him. We might use this mystery to consider the lonely and forgotten of this world and those stung by the bitter wound of betrayal.

The Scourging at the Pillar is a powerful image that embodies the words of Isaiah: "It was our sufferings that He endured... by His stripes we were healed." This mystery reminds us of those who suffer unjustly—victims of religious persecution, economic exploitation, physical and sexual abuse. It can also represent people like police and fire fighters and those in the Armed Forces who place themselves in harm's way for the well being of others.

The Crowning with Thorns, like the words nailed to the cross, was a prophetic ridicule of Jesus' identity as the King of the Jews. Perhaps this mystery should confront us with sins like gossip and ridicule. Like the tiny wound made by each individual thorn, they can, together, cause great pain in the hearts of their victims.

Jesus takes up His cross. As difficult as it may be for many of us to bear life's burdens without complaining, our Lord's silent suffering reminds us of people who humbly and courageously accept their lot in life, even when it is the result of injustice or inequality. How often people work at rather menial tasks to provide for the comfort and convenience of the rest of us! The

crosses of others may seem small to us, but their weight grows as they are carried, often for years and years.

It is our sins that nailed Jesus to the cross. It is tempting to focus on the betrayal of Judas, the plotting of the Jewish leaders, the false accusations of the witnesses at His trial, and the cowardice of Pilate. In the same way, we can blame all the world's ills on someone else. This mystery confronts us with our need to accept responsibility, both for the death of Jesus caused by our sins and His continuing crucifixion in the flesh of those who are victimized by our greed, suspicion, fear, gossip, indifference, and unforgiveness.

The Resurrection of Our Lord is the event that "broke the chains of death" forever. Yet there are so many people in our world today who remain captives. Some, especially nations burdened by crushing debt, are enslaved by economic exploitation. Others are shackled by poverty, ignorance, and disease. Still others are enslaved by prejudice and injustice. All of these need the transforming grace of Christ's rising from the tomb.

When Jesus ascended to the Father, His disciples were standing around looking heavenward. The Acts of the Apostles records that an angel scolded them for standing around when there was work to be done! We believers always face a temptation to escape into religiosity and to neglect the Gospel call to witness to the world by lives of service. Some will be converted by preaching, but others will be touched by, and attracted to, God when we feed the hungry, clothe the naked, shelter the homeless, and care for the sick.

Pentecost marks the birthday of the Church, when the Holy Spirit came upon the disciples and Our Lady, gathered at prayer in the Upper Room. The Scriptures tell us that the apostles began to preach in many different languages, as the Spirit inspired them. It is easy to confuse unity with uniformity, yet the "Catholic," or "universal," Church embraces many rites, Latin and eastern, and "people of every race, language, and way of life." This mystery of the Holy Spirit's descent calls us to a deeper appreciation for the unity in diversity which is the Church. As our nation and community change daily with the influx and growth of various ethnic groups and an

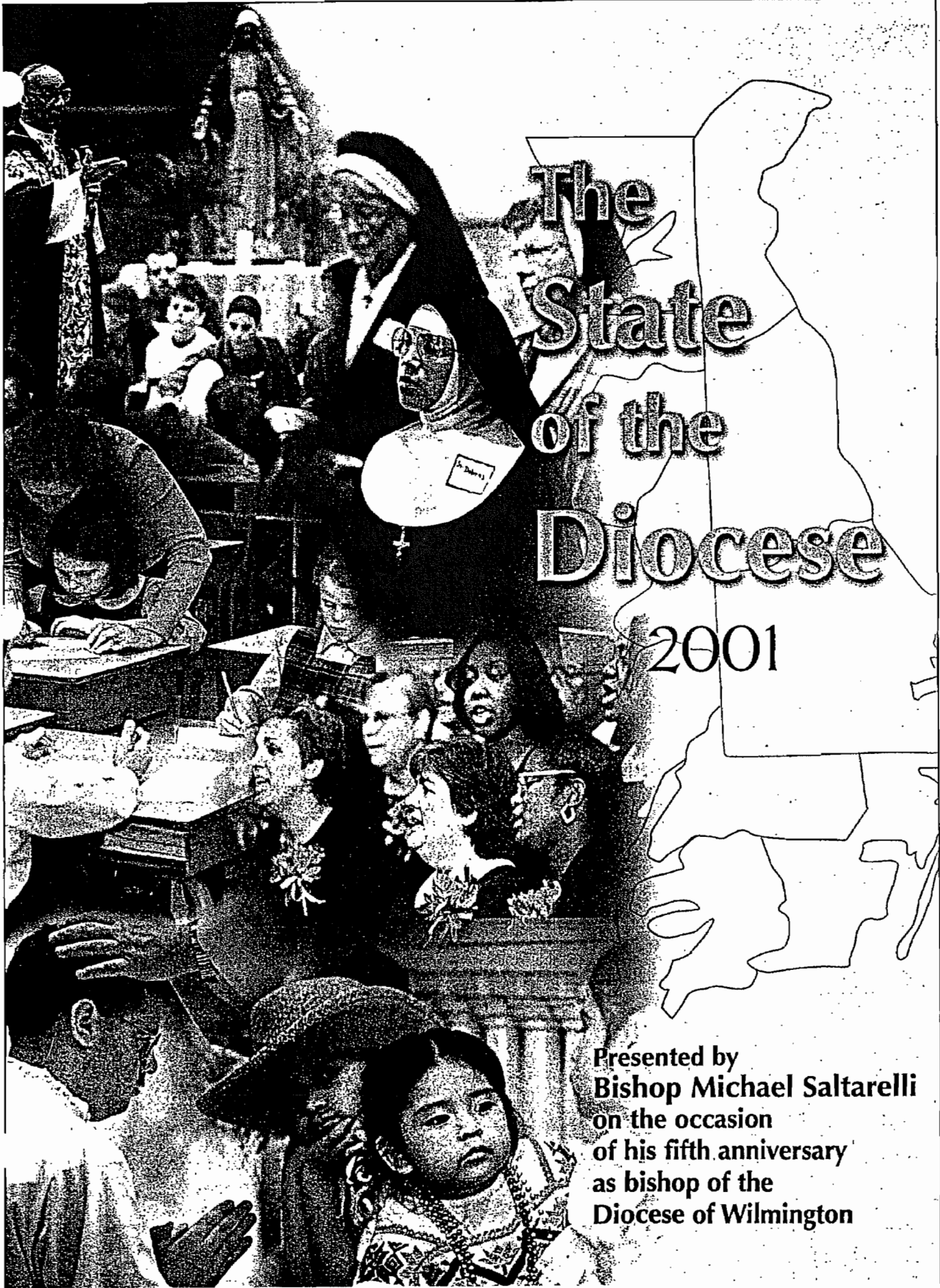
ever-larger Muslim population, these changes challenge us to demonstrate a profound respect to those who may be quite different from us.

The Assumption of Mary, body and soul, into heaven, points to the goodness of creation, the sacredness of human sexuality, and the destiny of our physical being in a life beyond this world. This mystery reminds us of the reverent care we owe to the human body, both in life and in death. It calls us to work for an end to pornography, physical, sexual, and emotional abuse, and all forms of sexism. It also reminds us of our duty to faithfully and fully observe our Catholic funeral rites.

When Our Lady was crowned Queen of heaven and earth, she also became queen of our hearts. Because this handmaid of the Lord was humble and obedient in accepting God's will, she became His first disciple and an instrument of His Divine Grace. We honor her not only by admiring her and singing her praises but also by imitating her great virtue. Perhaps this final mystery should remind us to cling to Mary not only in our life of prayer but also in our daily struggle to live the faith given to us by her Son.

/psb

October 2000



# The State of the Diocese 2001

Presented by  
**Bishop Michael Saltarelli**  
on the occasion  
of his fifth anniversary  
as bishop of the  
Diocese of Wilmington

**The Capital Stewardship Campaign "Bringing the Vision to Life" and Bishop Saltarelli's Stewardship of the Diocese of Wilmington**



Dear Friends in Christ

Jan. 23, 2001 marks my fifth anniversary as bishop of the Diocese of Wilmington. As our Capital Stewardship Campaign *Bringing the Vision to Life* gains momentum and enthusiasm, I have asked the generous people of our Diocese of Wilmington to assess and deepen their stewardship of God's gifts. Joining with you in this spirit of stewardship, I would like to share directly with you the progress we have made these past five years in promoting the Gospel and the church's saving mission in the Diocese of Wilmington.

While reviewing with you the fruits of the Holy Spirit experienced in these five years, I look forward to the future with you as we approach the throne of Christ's grace with boldness and confidence.

*Michael A. Saltarelli*

Bishop Michael A. Saltarelli

**BISHOP'S TEACHING OFFICE**

As shepherd and bishop for the Diocese of Wilmington, I have a serious obligation to join with the Holy Father in proclaiming the Good News of Jesus Christ and teaching with fidelity the truths of the Catholic Church.

In addition to the preaching and teaching I do in our parishes, I have issued pastoral statements to raise the consciousness of the Catholic faithful in our diocese on contemporary issues.

In May of 1997, I issued marriage preparation guidelines that stress the need for quality one-year marriage preparation that helps couples to live Christ's teaching on permanence, fidelity and openness to children in the sacrament of marriage.

On Nov. 2, 1999, I issued a pastoral entitled "On the Need for a Consistent Use of the Funeral Rites," which emphasizes that the traditional wake service, funeral Mass and graveside services are an indispensable source of spiritual strength and comfort for families mourning the death of a loved one.

On Jan. 13, 2000, I issued "How to Reach Inactive Catholics," which stresses the need for active Catholics to reach out to inactive Catholics. This statement had more influence than I ever anticipated. It was the lead contribu-

tion in the Jan. 27, 2000, edition of *Origins* (Catholic News Service) and was used by bishops, diocesan newspapers and magazines across the country. This outreach to inactive Catholics in the Diocese of Wilmington remains one of my most pressing concerns and priorities.

On Sept. 28, 2000, I issued "The Respect Life Legacy of John Cardinal O'Connor and the Obligation of Catholics to Promote the Culture of Life." This statement recognized the inspirational pro-life leadership of Cardinal O'Connor and urged Roman Catholics to realize that without recognition and civic support of the right to human life, all other rights erode. Catholics, along with their ecumenical and interreligious brothers and sisters, are called to promote the culture of life prayerfully and assertively in every sector of society.

In October 2000, I issued "Through Jesus to Mary: the Spiritual Value of the Rosary." This statement — which was included on my rosary CD and cassette tapes distributed throughout the Diocese — was designed to deepen Marian devotion and a love for the rosary in our diocese. It blends traditional Marian piety with contemporary social justice concerns.

Future pastoral statements will address holiness in the world of work, the importance of Christian

coaching in the arena of athletics and the need for a vibrant Catholic faith in our college students.

**DIOCESAN SUMMITS AND SONRISE 2000**

In addition to these statements, diocesan summits on vocation awareness, lay ministry and collaborative ministry have had a lasting impact on the direction of the diocese. Our diocesan summit on vocation awareness helped us realize that everyone is responsible for cultivating vocations to the priesthood and religious life. Our diocesan summit on lay ministry helped us to explore and appreciate the gifts of the laity in the ministry and mission of the church. Our diocesan summit on collaborative Ministry helped us 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. Deanery-based reconciliation services brought many Catholics to the sacrament of reconciliation.

In September of 2000, our diocesan Jubilee celebration *Sonrise 2000* attracted a crowd of 5,000 for a weekend of communal faith and celebration. Who can forget the opening *Parade of Parishes?* To the singing of "The Church's One Foundation," repre-

sentatives of every parish, one by one, in chronological order, brought forth a 15-pound stone bearing a nameplate engraved with the church's name and date of its founding. The foundation stone of our newest parish, St.



See next page.

*Our Catholic schools are dedicated to forming students who not only can articulate their Catholic beliefs and attitudes but who live them*

From previous page

Margaret of Scotland in Glasgow, DE, was the last stone brought up.

These symbols of history, of the spread of the faith throughout Delaware and Maryland, were laid on top of one another in front of the hall's stage to form a symbolic cornerstone of the diocese. They are not only a reminder that we stand on the shoulders and sacrifices of our fathers and mothers in the faith, but a challenge that we have to spread the faith with the same fire that they did.

**PARISHES AND SCHOOLS**

As you know, I have made every effort to visit our 56 parishes and 20 missions consistently. Sometimes you see me at confirmations, a Sunday Mass or another celebration in your parish.

The Holy Father has been my model. His efforts to be among his people in various continents and countries express his desire to be a missionary pope. My own efforts to be present in our parishes and to share the faith with you reflects my own desire to be a missionary bishop.

What do I see when I visit our parishes and missions? I see pastors and priests on fire with the love of Jesus Christ bringing that love and care to their people. I love to sit with pastors, priests and their staffs and to listen how they strategize to spread the Gospel of Jesus Christ.

Ongoing formation of the clergy, the continuing development of lay ministry, the thirst for a deeper knowledge of our Roman Catholic faith and deeper spiritual lives, the efforts of our parish staffs and pastoral councils to be more authentically collaborative, bold new

approaches to Catholic Youth Ministry, new permanent deacons taking their place on our parish staffs; efforts to nourish families spiritually as the foundation of our communities, RCIA teams that help to create an evangelizing synergy — these are just a few of the signs that show how our parishes are thoroughly contemporary while being solidly anchored in our Roman Catholic tradition.

We can never rest on our laurels. We have to root ourselves in the Scriptures, the teaching of the magisterium, the contemplative spiritual tradition of our church and the apostolic fire of the saints while discovering new ways to evangelize Generation X and now Generation Y by using the Internet, the satellite dish, television and radio.

Our Catholic schools are an integral part of this effort. They are about much more than an extra dash of discipline and respect. Our schools are meant to be agents of evangelization — with pastors, principals, teachers and staffs completely committed to integrating the Catholic vision of life into their teaching, their cur-

riculum and their relationships with students and parents. What a difference a vibrant Catholic school makes to a parish community! Our new regional grade schools in Glasgow, DE, and Ocean Pines, MD, as well as the expansion of St. Thomas More Academy will expand our formational and educational mission even further.

Our Catholic schools are dedicated to forming students who not only can articulate their Catholic beliefs and attitudes but who live them. Think of the way that St. Thomas More, the new patron of statesman and politicians, is held

up as a model of moral integrity expressed in public life to the students of St. Thomas More Academy. These types of customs and practices are at the heart of forming vibrant young Catholics.

I am proud of the progress our Catholic schools have made in promoting an authentic Catholic identity. But we must continue to strive. We need to find new ways of inspiring the hearts and minds of our young people in the context of the culture in which they actually live and with the truths of Christ and the church which set them free.

**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 five additional men who may enter seminary formation in the fall of 2001. Our directors of vocations have worked to develop programs

See next page



*We continue to be committed to cultivating priests who live heroic lives of prayer, sacrifice and virtue in their consecration and mission.*

#### From previous page

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.priests2he.org](http://www.priests2he.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 year-long diocesan-wide needs assessment in 1997, I appointed a three-person team to implement a four-year plan to support local parish and diocesan offices in establishing and strengthening services to the Hispanic community. Our four-year plan focuses on



four areas: liturgy, community, formation and social justice.

### 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 at Holy Cross parish for the first diocesan *Encuentro*, the pentecost of the Hispanic community on a diocesan level.

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 considering 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 diocesan priests have learned Spanish. Six Hispanic men are in formation for the permanent diaconate; seven are in the inquiry stage. Six Hispanic women are inquiring about becoming religious sisters.

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 1,000 Spanish Bibles and over 200 cassettes of the Bible in Spanish have been sold or distributed.

Eight parishes have established Hispanic Youth and Young Adult Groups (*Pastoral Juvenil*). Over 100 have received leadership training and over 400 have participated in *Encuentros* celebrated at Immaculate Conception, Marydel; St. John the Apostle in Milford; and St. Paul's in Wilmington. Over 200 youth attended *Jornada* weekend retreats hosted by St. Paul's.

Eleven parishes established religious education programs for children. At least 900 Hispanic children participate in faith formation programs. Over 500 Hispanic adults received the sacraments of initiation after completing RCIA processes offered at parishes and special-case migrant worker sites.

### SOCIAL ACTION

Most parishes with Spanish

Masses have begun to establish outreach programs. Some parishes are beginning to form associations and community organizing groups aimed at empowering Hispanics to organize, unify their voices and seek just working environments, adequate housing and immigration reform. Immigration services have been strengthened. A religious sister has begun to offer counseling in Spanish in Wilmington.

## 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. I wanted to assure you and myself that our diocesan organization indeed fulfills its purpose.

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

See next page

**“With God’s grace and the generosity and hard work of past generations of bishops, priests and laity, the diocese had grown beyond what Bishop Becker could have imagined.”**

From previous page

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 diocesan financial health is excellent. 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**

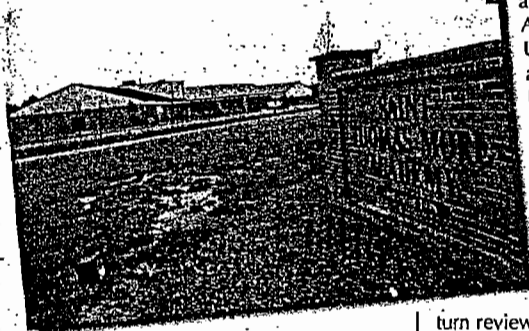
In 1868, a 36-year-old priest named Thomas Becker was installed as the first Bishop of the Diocese of Wilmington. Only 15 small churches served the scattered Catholic community on 6,200 square miles of the Delmarva Peninsula. After his first tour of the diocese, Bishop Becker noted that he found “churches 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 now look forward to 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.

In November of 2000 we launched a \$50 million capital campaign to finance all the objectives outlined in the Strategic Plan to Expand Parishes and Schools: \$30 million designated for churches and other parish facility construction, and \$20 million designated for the construction of schools.

I have also directed Catholic Cemeteries to expand its services to include the founding of a new Catholic cemetery in Sussex County to service our Catholic population in the southern environs of our diocese. Our two existing Catholic Cemeteries, All Saints on Kirkwood Highway and Cathedral in Wilmington, 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 man-

See next page



**“We are committed to developing Catholic leaders who will one day be articulate and effective witnesses to Catholic principles in their professions, their families and the public square.”**

From previous page

agers, 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. Our new Ministry Formation Institute will provide lay ministers the spiritual formation and training necessary to enrich their parishes and the church with their leadership.

The diocese has begun to look at lay ministry formation in a more cohesive way. We are compiling a database that will allow the diocese to know who is in what ministry and where, who has earned or is earning academic credit for a ministry, and where lay ministers are needed.

In the not too distant future, this ministry will begin offering classes designed to both educate and form all new lay ministers in the diocese. Once introductory core courses are complete, the Institute will provide training, formation and certification in specific lay ministries.

The third level will be for professional ministers — religious education directors, spiritual directors or parish directors of liturgy — who are usually paid and require college or graduate school preparation.

## 6 TO EVANGELIZE THE UNCHURCHED AND ALIENATED AFRICAN-AMERICAN COMMUNITY.

The Black Catholic Ministry encourages increased involvement and attention to the needs of black Catholics as they seek to establish programs of outreach and evangelization.

A needs assessment and census of the black Catholic community are in progress. The Diocesan



Gospel Choir and Holy Cross Gospel Choir continue to share their gifts with the diocese. The Ministry to Black Catholics newsletter, first published in 1998, shares important information to the Black Catholic community as does a live radio program on WAMS 1600-AM. St. Joseph's Parish on French Street in Wilmington has two permanent deacon candidates and a seminarian. The ministry for Black Catholics is working toward developing programs which will afford more exposure throughout the diocese like the St. Martin de Porres Mass in the fall.

## 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 candidate 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.

## OTHER SIGNS OF PROGRESS IN THE DIOCESE

Other areas of progress have positively impacted our ability to minister to the needs of our faithful people. One is the development and expansion of the Advocate Program in our Marriage Tribunal. The addition of nearly 30 advocates, lay women and lay men as well as religious, to assist persons applying for review of their marriages by the church's court has enabled us to respond more effectively in an improved pastoral and timely way to such

requests.

The diocesan Women's Commission, which invites and facilitates the contributions of women at all levels of the church's life, was established in 1997.

A Catholic Physicians' Guild is being formed to help doctors witness to Catholic moral teaching in their medical practice and in our community.

Our plan to increase the number of permanent deacons who serve our parishes and diocesan ministries will help to strengthen the pastoral vitality of our diocese. After a 10-year hiatus, I authorized the commencement of a new formation class for deacons in 1997. With great joy I ordained the first eight of these new men to the diaconate on Nov. 18, 2000. These new deacons, many with graduate education in theology, pastoral ministry, liturgy, and scripture, are

assigned to a variety of parishes and institutional ministries. These faith-filled servants will enrich us by their work in several pastoral fields, evangelization and adult formation.

Just this past fall, our Office for Catholic Youth Ministry reorganized itself to provide an improved and more comprehensive outreach to young people. While many of the traditional programs remain, we have refocused our outreach to youth, concentrating on developing youth leadership in parishes and broadening programs focused for youth at risk. The reorganization also brings us in line with our Holy Father's challenge to empower young people to live truly as disciples of Christ, to draw young people to responsible participation in the life, mission and work of the church, and to foster the personal and spiritual growth of each young person. It is also important to me to work with our staff to explore new and creative ways to infuse a Catholic Christian spirit in every level of our athletic programs and among our coaches, parents and young athletes.

Contributions to the Annual

See next page

*The Diocese of Wilmington is a family of faith. We are the heirs of visionary men and women whose sacrifices built the churches, schools and other facilities we use today.*

From previous page

Catholic Appeal continue to grow each year, enabling our diocese to respond to the needs of literally thousands of people through the social, educational and pastoral programs the Appeal supports. I am at times overwhelmed by your magnificent generosity as we ask for your support not only of our own diocesan needs but of the needs of the church in this country and around the world. Your gifts to any number of collections taken up throughout the year, be it the Campaign for Human Development, the Religious Retirement Fund or the Bishop's Overseas Appeal, far exceed on a per capita measure the donations given in many other dioceses.

Finally, I must salute the many lay women and lay men who give time and talent not only to their parishes through their participation in parish pastoral councils and parish committees, but who freely and generously give their time and talent to the diocese by serving on diocesan boards, committees, councils and commissions. I depend so much on their wise counsel and advice.

**FINAL THOUGHTS AND FUTURE DIRECTIONS**

As you can see from this discussion of the 2001 State of the Diocese, we have made significant progress in advancing the seven priorities and other creative initiatives these past few years. We still have a long way to go and must remain vigilant. I would like to raise some other general issues we need to be attentive to.

First, at this five-year mark, we need to recommit ourselves to a proactive spirit of evangelization in our diocese. Our parishes need to continue to go beyond a maintenance mentality to embrace an evangelizing and missionary mentality.

On Dec. 8, 2000, our church celebrated the 25th anniversary of one of the most influential documents on evangelization, issued by Pope Paul VI in 1975, *On Evangelization in the Modern World (Evangelii Nuntiandi)*. Paul VI tells us that an authentic spirit of evangelization is only won at the foot of the Cross, with deep prayer lives, "crucifying effort" and radical conversions.

It is necessary for each of us to

hear once again, with an attentive ear, the words of Christ's Gospel. But more than that is required in today's circumstances. In the United States and elsewhere in the world, society seems to have lost its sense of the meaning and the importance of the Gospel and must be "re-evangelized," renewed in its knowledge, understanding and acceptance of the Gospel. As Pope John Paul II has said: "Without a doubt a mending of the Christian fabric of society is urgently needed in all parts of the world. However, for this to come about, what is needed is first to remake the Christian fabric of the ecclesial community itself present in these countries and nations."

Re-evangelization, therefore, requires that each member of the parish respond to a personal call to renewal and holiness, for, as the Fathers of Vatican Council II declared, "all the faithful of Christ of whatever rank or status are called to the fullness of the Christian life and the perfection of charity."

Evangelization in the contemporary world means making every possible use of television and satellite dish, radio and Internet to spread the Good News of Jesus Christ and the content of our Catholic faith. A Catholic evangelizer recently told me that his appearance on a television program in a local market was the equivalent of teaching thousands of RCIA classes simultaneously. We need to draw on the expertise of our Catholic laity to explore more deeply the opportunities we can pursue.

Holistic evangelization reaches both the heart and the head. Stimulating faith experiences which reach the heart, and stimulating study experiences of the content of the *Universal Catechism* which are age appropriate, are both necessary and complementary. Our Holy Father reminds us that Roman Catholics have always treasured the unity that exists between faith

and reason. You all know the special place that inactive Catholics have in my heart and in my prayers. Each one of us needs to continue to reach out to these Catholics with the reconciling heart of Christ.

In the fall of 2000, the document *Dominus Iesus* reminded us of the constant Vatican Council II teaching that the Church of Christ subsists in the Roman Catholic Church and that the church is the universal sacrament of salvation. At the same time, we remember our ecumenical and inter-religious passion and dedication in the local community. We are called to be

respect for human life at all its stages. Our Catholic laity is called to be leaven in society, salt and light to the world. The conclusion of the Catholic Mass launches our lay Catholics boldly into the secular world so that they can live an authenticity of life that connects their faith, spirituality and sacramental life to their family, professional and societal lives.

Pope John Paul II has repeatedly expressed his desire to beatify and canonize a married couple. I need to ask you all this question: why shouldn't that couple come from the Diocese of Wilmington? So many of the couples of our diocese live the Gospel and the church's teaching in ways that edify and inspire me. We need to continue to point to role models of marital commitment to our young people. We need to turn the tide in our divorce culture and point to the truth that indissoluble commitment in marriage — even when facing challenges, crosses and difficulties — leads to true happiness, fulfillment and holiness.

The Diocese of Wilmington is a family of faith. We are the heirs of visionary men and women whose sacrifices built the churches, schools and other facilities we use today. These structures are concrete expressions of their faith. Our diocese continues to need to open new parishes, strengthen existing parishes and expand school facilities. Our Capital Stewardship Campaign, *Bringing the Vision to Life*, requires our bold investment in the church of the future. It is your faith and your commitment that gives me the courage and determination to pursue this campaign.

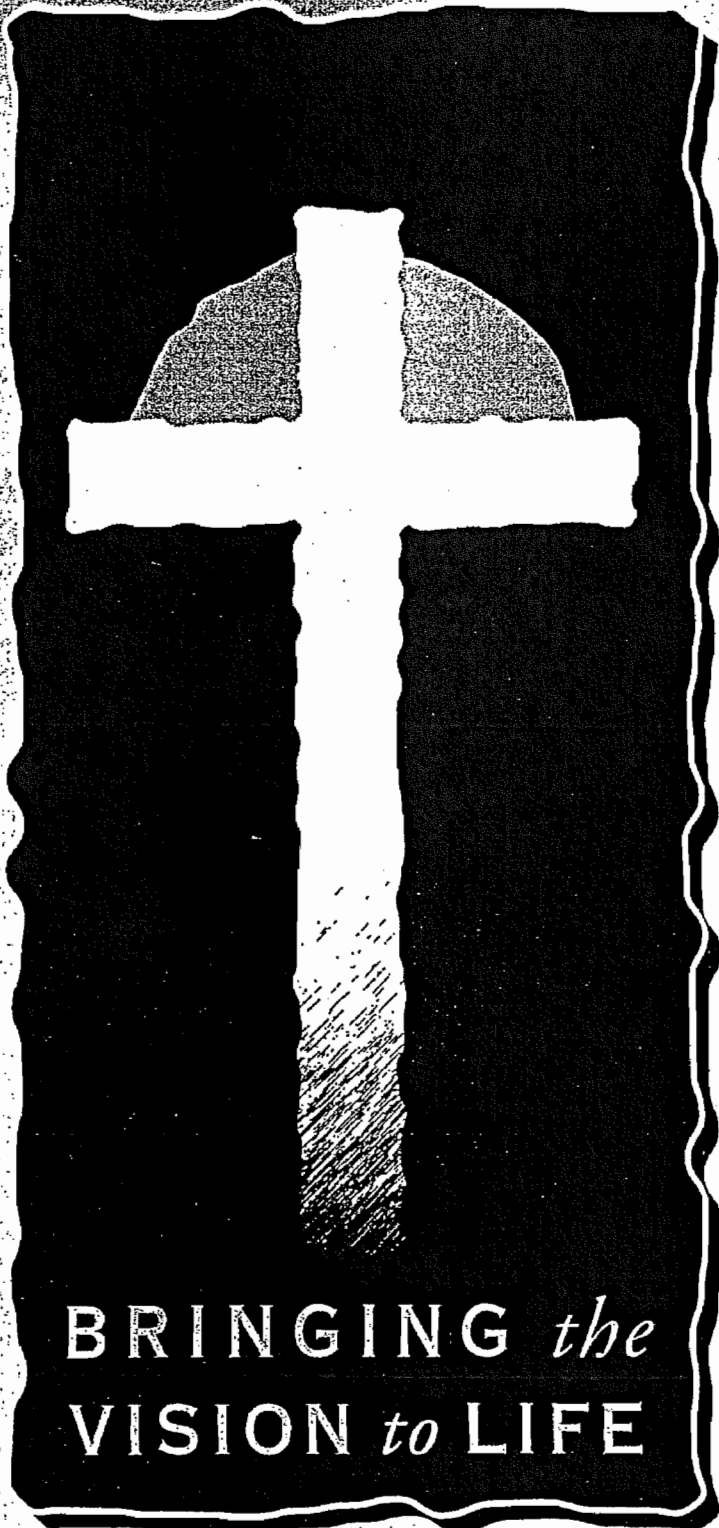
Each member of the diocese is joined in one faith, one Lord and one baptism. Our common faith makes us responsible for one another. We are united with all who have gone before us and all who will come after us. Our shared faith goes beyond a particular place and time. As a member of a larger family, we are all called to support the mission of the church beyond our parish boundaries.

It is our turn to bring the vision to life for generations to come.



both a missionary church that proposes the teaching of Christ and one that vigorously defends religious freedom. We continue to reach out to our ecumenical and interreligious brothers and sisters in a spirit of mutual reverence, cooperation and the hope of pursuing deeper unity.

There is a danger in church circles that we concentrate so much on the internal dimension of diocesan or parish life that we forget that our Catholic Christianity is meant to sanctify the world. The faith of our Catholic laity is meant to transform the temporal structures of our world. The U.S. bishops expressed this in *Faithful Citizenship*: "For Catholics, public virtue is as important as private virtue in building up the common good. In the Catholic tradition, responsible citizenship is a virtue; participation in the political process is a moral obligation. Every believer is called to faithful citizenship, to become an informed, active, and responsible participant in the political process." All Catholics have a special obligation to promote



# A \$50 million Capital Stewardship Campaign

Diocese of Wilmington

*“ It is more  
than just money;  
it is real stewardship,  
it is caring  
and sharing —  
working together  
to meet  
the spiritual and  
educational needs  
of all Catholics. ”*



Bishop Michael A. Saltarelli

For more information,  
call the Development Office at (302) 573-3121

## Bishop Saltarelli/Labor Day

# Holiness in the World of Work

*"One common error is to believe consciously or unconsciously that we strive for holiness in spite of the world, in spite of the work we do. This is a complete misunderstanding of the lay vocation in the church," Bishop Michael Saltarelli of Wilmington, Del., said in a pastoral statement for Labor Day 2001. "It is precisely in work that we are challenged to grow in holiness and through work that we are builders of God's kingdom," he wrote. "Because I believe that connecting work and faith is a great challenge," Saltarelli wrote, "I made a special effort in the last few years to learn how people in this diocese feel about work and its connection to their faith." He said: "What I hear from throughout the diocese is that for many of you work serves to strengthen your faith, and your faith strengthens your work. In your efforts to connect faith and work, you do meet obstacles, which at times seem insurmountable.... But you draw on your faith to overcome these obstacles." Four things every Catholic can do "to make Christ's presence more of a reality at work" were examined by Saltarelli: 1) build constructive human relationships in the workplace; 2) resolve to counter cynicism; 3) uphold the dignity of all and oppose injustice in the*

*workplace; and 4) reflect in prayer about how better to integrate work and family obligations, addressing issues such as workaholism, for example. The bishop commented that "when Gospel values such as respect and compassion are practiced at the upper level of management, respect and compassion tend to flourish throughout the workplace.... By contrast, workers find the connection between faith and work more difficult to make when they feel that management lacks integrity or does not respect the opinions and ideas of the workers." Saltarelli said that "every task, project, meeting and deadline can be made holy," and he discussed several Catholic spiritual traditions that provide guidance for integrating life in Christ with work in the world. Saltarelli's statement follows.*

In his letter to the Galatians, St. Paul gives a short mission statement to all Roman Catholics striving for holiness: "It is no longer I who live, but Christ who lives in me" (Gal. 2:20). Every aspect of a Christian's life is part of our ongoing conversion in Christ. This includes our work life. Work, whether in the home or outside the home, is an opportunity for living out

our call to discipleship.

Jesus was a craftsman like St. Joseph. He belonged to the working world, and his thoughts and teachings were never far from the everyday reality of people at work. In his parables Jesus constantly proclaims the kingdom of God through the lens of the human worker: the shepherd, farmer, sower, homemaker, servant, steward, fisherman, merchant and laborer. Some of the most memorable people in the Gospels are described not by name, but by the work they do: the woman at the well drawing water who proclaims the message of Jesus; the centurion, whose extraordinary faith Jesus held up as an example to all. Jesus even calls Peter, Andrew, James and John in the midst of their daily work as fishermen. Likewise, he calls Matthew, the tax collector, from his accounts.

In the contemporary world Jesus calls each of us to open our hearts to his message and to place the work we do in the service of God's kingdom. The Second Vatican Council expressed it this way: "Those who engage in human work, often of a heavy kind, should perfect themselves through it, help their fellow citizens and promote the betterment of the whole of hu-

man society and the whole of creation; indeed, with their active charity, rejoicing in hope and bearing one another's burdens, they should imitate Christ, who oilied his hands with carpenter's tools and is always working with the Father for the salvation of all; and they should rise to a higher sanctity, truly apostolic, by their everyday work itself" (Dogmatic Constitution on the Church, 41).

"In his parables Jesus constantly proclaims the kingdom of God through the lens of the human worker: the shepherd, farmer, sower, homemaker, servant, steward, fisherman, merchant and laborer. Some of the most memorable people in the Gospels are described not by name, but by the work they do."

In the secular realm, after family, work is typically the most significant activity around which we organize our lives. All work involves personal toil, requires self-discipline and sacrifice. Work often demands hard choices about how to allocate our time and energies. Work creates opportunities not only for us as workers, but for others as well. Work provides us with income and creates goods and services other people value. Work provides opportunities to develop meaningful relationships, to contribute to society and to transform the environment. Work is indeed God's gift.

When I speak of work, I refer not only to labor we perform for pay, but any activity where we make a personal decision to invest time and physical or mental energy to accomplish a goal. Thus housework, home schooling, child or adult care, volunteer work and the pursuit of an education all constitute work even though they usually go without pay and often without recognition.

Work is most powerfully and most essentially an apostolate of the lay faithful. You are on the Chrysler or Saturn assembly lines, in the offices of MBNA, Gore, DuPont or Astra-Zeneca. You work in the department stores and the shopping malls. You are the technicians, the service workers, the nurses and physicians. You are the state and local government employees, the police officers and firefighters. You are the service men and women at Do-

ver. You are the teachers and the coaches. You are the prosecutor and the public defender. You are the social workers, the correctional officers, the child-care providers, the countless volunteers in so many programs for the needy, the elderly and the young. All are called to discover Jesus Christ in work.

Every task, project, meeting and deadline can be made holy. How do we accomplish this? First, we can draw strength from the grace and meaning of the eucharist, the source and summit of our life as Catholic Christians. Second, we can contemplate Catholic social teaching tradition on work and be edified by it. And third, we can allow the example of other holy men and women to inspire us.

### Work and the Body and Blood of Christ

Catholic Christians make connections between faith and work primarily in the way they allow the eucharist to be the center of their life. At every Mass, during the preparation of the altar and the gifts, we hear these words: "Blessed are you Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life."

Human hands create the ordinary bread that is transformed into the bread of life. Human feet traditionally crushed the grapes that are transformed into the precious blood of Christ. The central mystery of our life as a liturgical community – the real presence of Jesus on the altar – presupposes human work, which prepares the elements that will be consecrated and become our life-giving sacrament.

Everything in our workaday lives is given meaning by the eucharist we share. The joy, love, compassion and forgiveness that we experience in the eucharist are meant to become part of the way we interact with family, friends and co-workers through the rest of the week.

Work done with the love of Christ is work that changes lives and brings others to Christ. Our Lord has given each of us qualities, aptitudes and interests. We need to be responsible stewards of these gifts and talents and remember that they are meant to serve God.

Our vocation in the world of work is an essential part of our baptismal vocation. Quality work requires the integration of virtues such as diligence, justice, fortitude, perseverance, prudence, friendliness, fairness and truthfulness. A deep connection exists between our

daily relationship with the Lord and our daily practice of these virtues in the workplace. Jesus wants us to sanctify our work.

One common error is to believe consciously or unconsciously that we strive for holiness in spite of the world, in spite of the work we do. This is a complete misunderstanding of the lay vocation in the church. It is not in spite of work or against work that we pray and strive to be holy. It is precisely in work that we are challenged to grow in holiness and through work that we are builders of God's kingdom. The Catholic concept of living a "unity of life" means that we become holy both through prayer and sacraments and the everyday secular work we offer to Jesus Christ.

So whatever we do as work must also show forth the presence of God. We are called through work to implicate ourselves in the ministry of Jesus. We do this not only by allowing the Holy Spirit to transform us but through a daily transformation of our homes, offices and workplaces to places of justice, peace, respect and dignity. We should work in a way that reflects the attitude and the mind of Christ as expressed in the Beatitudes. And the product of our labor should be compatible with the values we profess. Our work thus contributes to human dignity and divine purpose.

I am under no illusion just how difficult this is to accomplish. Because I believe that connecting work and faith is a great challenge, I made a special effort in the last few years to learn how people in this diocese feel about work and its connection to their faith. I did this by talking with some of you individually, and through a committee of people who conducted interviews and surveys on my behalf. I also listened to the insights of our diocesan pastoral council, which is the chief consultative body I use to consult the laity in our diocese.

What I hear from throughout the diocese is that for many of you work serves to strengthen your faith, and your faith strengthens your work. In your efforts to connect faith and work, you do meet obstacles, which at times seem insurmountable and challenge you to question whether your work contributes to God's plan or even if faith has any role in work. But you draw on your faith to overcome these obstacles. I listen to you, and I learn from you. I am humbled and awed by the challenges that you encounter every day.

I know you experience difficulties and tensions. How, for example, can a mother continue to perform volunteer

work with the needy, which perhaps draws her closer to God than any paying job could, when her labor is needed for the financial support of her children? How can a father plan and hope for his family's future when he works each day in an atmosphere clouded by endless rounds of cost-cutting and layoffs? The problems you face have no easy solutions. The best advice I can give you is that any problem can draw us closer to God if we trust him to help us understand it and cope with it. So long as we seek a closer relationship with God through our work, even trials and tribulations will strengthen our faith, and our faith will enhance our work.

---

"Everything in our workday lives is given meaning by the eucharist we share. The joy, love, compassion and forgiveness that we experience in the eucharist are meant to become part of the way we interact with family, friends and co-workers through the rest of the week."

---

Perhaps because of the challenges of many modern work situations, many of you remain unaware that your work matters on a grander scale. Does our work result in a more humane, equitable and just society? Do we work in a manner that preserves the environment and offers hope for future generations? What effect does our work have on the poor, children, family life (including our own), immigrants, the homeless, our customers, co-workers, neighbors? Reflecting on these indirect issues sheds light on our immediate circumstances in fresh and unexpected ways and can actually help us in personal decisions, actions and plans.

#### **Holy Men and Women**

There is no shortage of examples from the lives of the saints of how holy men and women throughout the history of the church have integrated their life in Christ with their work in the world. In fact, one could argue that we remember the saints precisely for that reason. We see in their joys, sufferings and labors situations that shed light on our own and encourage us to respond to grace and strive for holiness.

Several Catholic spiritual traditions give us solid guidance in how to go

about this. As was noted when she was made a doctor of the church, the "Little Way" of St. Terese of Lisieux offers encouragement and hope to modern people whose work life seems to be toil and monotony and who are seeking holiness in the very ordinariness of life. She showed us how a way to God can be found in daily human interactions of the most routine kind, and she emphasized that love must always be put into action.

An aspect of the spirituality of St. Francis of Assisi involves moving from action to contemplation and then returning to action changed. This approach locates holiness not only in our private relationship with Jesus and in meditation on God's word, but also in the work we do. The Franciscan model of the active-contemplative is a way of incorporating prayer into our work life and vice versa.

Our diocesan patron, St. Francis de Sales, was a great champion of lay Christians. He devoted his life to leading people to a deeper spiritual life. He taught that each one of us, regardless of our calling, may find in our life and work a means to deepen our love of God. His admonition to "be who you are and be that well" is an affirmation of the worth of each individual and the potential for holiness in every walk of life.

There are many other examples from the lives of the saints: We have great achievers like St. Thomas More as well and men and women who did simpler work like St. Isidore the farmer or St. Zita the homemaker. Recently, the Holy Father announced that he would beatify a married couple, Luigi and Maria Beltrame Quattrocchi. Luigi, a lawyer and civil servant, died in 1951 at the age of 71. Maria, who dedicated herself to her family and to several Catholic charitable and social movements, died in 1965 at the age of 81. Like Luigi and Maria, so many couples in our diocese live the Gospel and the church's teaching heroically and dedicate both their work in the family and their work in the marketplace to the glory of God.

And do not overlook the holy men and women who may be on the assembly line with you, in the cubicle down the hall or among your customers. I believe that throughout our community men and women of many faith traditions successfully live Spirit-filled lives on and off the job. They are easy to find: By their fruits you will know them. These individuals often are very willing to share with you their journey of faith and help guide and encourage others.

#### **Special Word to Migrants**

I recently returned from a Catholic

Relief Services trip to the Diocese of San Marcos, Guatemala. I saw many of the relatives of our own people who live in Georgetown, Selbyville, Milford and Marydel and work in the poultry, agricultural, construction, service and tourist industries. To our migrant workers, whatever your immigration status may be, I want you to know that our diocese and our parishes are committed to serving your spiritual and human needs. Your lives often involve separation from loved ones, long and difficult work hours, and challenging living conditions. We want to do all in our power to ensure that through our diocese, our parishes and our people you experience the compassion and strength of Christ as you struggle to adjust to life in this country.

In this regard, I call upon the people of the Diocese of Wilmington to live the Gospel of hospitality and welcome. A century ago the church in America responded effectively to the spiritual and human needs of immigrants who came to this country seeking freedom and opportunity. Following the example of our Catholic ancestors, we must respond with open hearts to our brothers and sisters who today come from Latin America, the Caribbean, Asia and the Pacific Islands, and elsewhere. It was Pope Pius XII who said that "the émigré Holy Family of Nazareth fleeing into Egypt is the archetype of every refugee family."

#### **What Can We Do Tomorrow?**

There are certain things that every Catholic can do immediately to make Christ's presence more of a reality at work.

1. We can endeavor to build constructive human relationships in the workplace. Jesus always looked past the job or the title and into the heart of every person he encountered. With many technologies making the workplace less personal, it is all the more important that we interact with others in our workplace in a civil, genuine manner. Courtesy and caring are authentic expressions of love in action.

2. We can resolve to counter cynicism. Cynicism is a great barrier to hope in God. Once the atmosphere of the workplace has been poisoned by fear and rumors, or repeated insults and injustices, despair follows. For Jesus, trust in the Father's love and goodness was always paramount. The Christian worker is a realist who lives in hope even in the face of problems and setbacks. We defeat the tendency toward cynicism in ourselves and in others when we enter into our work every day with a determined at-

titude of patience, kindness and generosity.

3. We can uphold the dignity of all and oppose injustice in the workplace. Each of us must choose to treat others fairly and with respect. This is especially important for those in positions of authority, but it is the responsibility of all. Jesus gave us the ultimate example of leadership by demonstrating that the leader first and foremost serves. Servant leadership will not always be expressed the same way, but when practiced it will be unmistakable. In the workplace we must be prepared to be our brother's or our sister's keeper by standing in solidarity with those who are being taken advantage of or treated unfairly. We must be prepared to speak out against practices that hurt or injure people or which do violence to the environment.

"All of us face different challenges in our marriages, our families and our workplaces. These challenges – when faced with the love and perseverance of Christ – lead us to holiness."

4. We can reflect in prayer about how better to integrate our work and family obligations. Workaholism is a specifically American form of spiritual lukewarmness rooted in the consumerism of our culture. Seeing our careers and work life as a way to holiness prevents us from turning our work into an idol that alienates us from our faith, our spouses, our families and ourselves. Workaholism results in a damaging fall-out. Marriages fail or are strained. Children do not receive the attention and nurturing they need. Families experience

little or no time together. Family meal times rarely occur. Family celebrations are few and far between.

All of us face different challenges in our marriages, our families and our workplaces. These challenges – when faced with the love and perseverance of Christ – lead us to holiness. Let us turn to the Holy Spirit to help us to discern how to love our spouses and our families more deeply and more creatively, and how to balance our work more productively and effectively.

#### Good News

I am encouraged that many of you have expressed that you find joy in your work and that through your work, you feel closer to God. I am also encouraged that many view work as a place to use their talents, to develop personal and professional skills, to define themselves and to leave their mark on the world.

People find evidence of God in the workplace through their relationships with others. When Gospel values such as respect and compassion are practiced at the upper level of management, respect and compassion tend to flourish throughout the workplace. In those positive environments, workers enjoy the freedom and energy to explore deeper meaning in work and relationships.

By contrast, workers find the connection between faith and work more difficult to make when they feel that management lacks integrity or does not respect the opinions and ideas of the workers. In those cases people are more apt to see work as a means of economic survival and not as God's gift.

What is most encouraging to me, however, is that an active life in the church seems to support people in their effort to make the connection between faith and work. People who pray, attend Mass regularly, and participate in parish and community activities seem to have a

greater sense of meaning and possibility in their lives. Perhaps it is the support of a faith community that enables those of us who practice our faith to make the connection between faith and work. Or perhaps it is their cooperation with God's grace that empowers our sisters and brothers to identify, address and overcome the worldly obstacles we face in order that we may ultimately identify ourselves with and for God.

Whatever the reason, the message and challenge for all of us, my dear friends, is that work offers a Christian both an evangelical opportunity and an apostolic opportunity. By conducting ourselves always as disciples of Christ, even in the most challenging and unlikely of work circumstances, we bear witness to others that the good news of Jesus Christ is the ultimate source of meaning and strength in our lives. In so doing, we preach the Gospel through our very presence on the job.

By endeavoring to make our work a force for good, our work becomes part of the building of God's kingdom. It takes on a new meaning, a meaning that is rich and fruitful for the individual and for the community.

As we take time to relax with family and friends this Labor Day weekend, I encourage you to spend some quiet moments in prayer. Thank our heavenly Father for the good things that come to us through the gift of work and ask that the Lord continue to bless our labors as we offer them for the fulfillment of his plan and in the service of all God's people. ❖

Find out how  
**originsonline.com**  
serves as a supplement to  
your **Origins** subscription

## Catholic Schools: A Gift of the Church

Dear Friends in Christ:

A day after the September 11 terrorist attacks, I celebrated a Mass at St. Peter's Cathedral. With the trauma and the television imagery still fresh, I faced the challenge of preaching to an assembly that included the children of St. Peter's grade school. I wondered how best to interpret the events in the light of our faith and how to discuss the devastating evil with the children in a way that was direct, honest and comforting.

It was a striking moment, not only to grieve together but to be thankful for the power of Catholic education. While our schools, like most schools, took full advantage of the expertise of counselors to help our children, we could also talk to them about the power of Jesus and His cross to rise above evil and to give us strength in the midst of these modern-day experiences of Calvary. We could talk to them about the power of Christian sacrifice exemplified by heroic firefighters and police officers who gave their lives for their brothers and sisters. We could talk about the power of their prayers and participation in the Mass for the souls of the victims and for the strength and comfort of their families. We could ask them to pray for world leaders and the crucial decisions they would make.

I have heard so many stories of how, in the days after September 11, our Catholic school teachers and staffs helped the children in our schools to turn instinctively to God and to do so in the community of their Catholic school, where they daily engage in conversation with and about our Father. This was nothing new; turning to the Lord is part of the daily rhythm and experience of life in Catholic schools.

In all my years as a priest and bishop supporting and promoting Catholic education, the events of September 11 illustrated for me in a new and dramatic way the benefit of a Catholic education. After that Mass I stood outside the cathedral and shook the hand of every child who emerged into the early autumn sun on their way back to school. St. Peter School has been serving and giving a lived experience of church since the 1830's, when the Daughters of Charity came to the parish to open a school. The Daughters are still there ministering in the heart of our city.

Out of that foundation sprang out present impressive array of schools that today educate 16,000 students. These schools stretch from Claymont to Salisbury and every one is a first-rate institution of which we all can be proud. The word "Catholic" that appears before "school" has always indicated a superior quality of academic education in the context of our faith. For generations that has been the mission of Catholic schools.



To monitor academic excellence, each of the schools in our diocese goes through a rigorous educational assessment under the auspices of the Middle States Association of Schools and Colleges. All our schools are certified through this professional educational association. A dramatic indicator of quality and excellence in education is the annual presentation of the coveted Blue Ribbon of Excellence awarded by the United States Department of Education. Our own Corpus Christi Catholic School, which is supported by the parishes of Elsmere and Hockessin in a unique partnership, was so honored this past year. This is the second time Corpus Christi has received this national recognition. St. Matthew Catholic School and Padua Academy have also been awarded the Blue Ribbon.

Catholic schools are a unique legacy from our shared past as church in this country. In many ways these institutions are unparalleled in their impact on our church and society today.

There have been critical moments in the history of Catholic schools. The bishops of the United States, meeting in Baltimore in 1884, mandated that every parish should have a school even before a church building, because the immigrants from western Europe were quickly losing the faith of their mothers and father in religious-neutral public schools, which were often blatantly anti-Catholic. Thus was born the system of Catholic schools as we know it today.

The decade of the 1970's saw a dramatic decrease of women and men religious as teachers in Catholic schools. Many people could not imagine these schools existing without these men and women, and thus predictions abounded that Catholic schools would be a thing of the past by the close of the decade. In 1972, the U.S. bishops wrote a pastoral titled "To Teach As Jesus Did", which made it clear that the schools were an educational and evangelizing mission of the church and that they existed because of this and not because of who happened to operate the schools. By 1980 the schools had successfully made the transition from mainly religious to lay staffs, and they continue to flourish nationwide to this day. Wilmington is among a number of dioceses that are opening new schools and expanding others.

I believe we are living in another critical moment for Catholic schools as we enter this new century. Good and intelligent people are wondering out loud if the age of the Catholic schools has not finally come to an end. Some see our schools as anachronistic and no longer essential to the life of the church. Others see them as not truly Catholic in the sense we understood in the 1950's. Still others see them as schools available only to those who can afford them, not open to all in our church.

Many people who hold these views rightly acknowledge the role played by Catholic schools in preserving the religion and culture of the western European immigrants who came to our shores in the 19<sup>th</sup> and early 20<sup>th</sup> centuries. They claim, however, that once those immigrants became assimilated into the American ethos after World War II, the need for the schools lessened because Catholic children were no longer being raised in a society hostile to their religious heritage and public education was

no longer perceived as anti-Catholic. Why not, they argue, take advantage of an increasingly better public school system and handle religious training in the home? Besides, the argument continues, Catholic schools no longer even pretend to educate the majority of Catholic children, as was the case in the 1950's, when some dioceses could lay claim to having every Catholic child in a Catholic school.

I submit, however, 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.

Consider the bishops' compelling argument from "To Teach As Jesus Did". Observing that school programs incorporated into Christian Education are intended to "make one's faith become living, conscious and active through the light of instruction," the bishops say:

"The Catholic school is the unique setting within which this ideal can be realized in the lives of Catholic children and young people. Only in such a school can they experience learning and living fully integrated in the light of faith. The Catholic school strives to relate all human culture eventually to the news of salvation, so that the life of faith will illumine the knowledge which students gradually gain of the world, of life and of humankind. Here, therefore, students are instructed in human knowledge and skills, valued indeed for their own worth but seen simultaneously as deriving their most profound significance from God's plan for His creation. Here, too, instruction in religious truth and values is an integral part of the school program. It is not one more subject alongside the rest, but instead it is perceived and functions as the underlying reality in which the student's experiences of learning and living achieve their coherence and their deepest meaning." ("To Teach As Jesus Did", National Conference of Catholic Bishops, November 1972, pp. 28-29)

What the bishops saw in 1972 I see even more dramatically in 2002. Catholic schools are one of the last remaining formal ways in which the traditions, stories, experiences, and teachings of our Catholic community are consciously and effectively preserved, celebrated and promoted among our youth and, by extension, among the adults associated with them.

Because of this, 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. Further, as these schools continue to attract a growing number of people who are not of our faith, they are increasingly a major means of evangelization. The newly elected president of the U.S. Catholic Conference of Bishops, Wilton Gregory, for example, is an African American convert whose first experience of our church came through the Catholic school he attended.

Closer to home, this unique position of Catholic schools in the life of the church was dramatically articulated in a plan entitled "A Church Called to Serve", which resulted from a diocesan study conducted in the early 1990's. This plan, which spelled out pastoral directions for our diocese, characterized Catholic schools as bringing the community dimension of the church and the parish into "clear and particular' focus. "A Catholic school," the document went on to say, "is a community of adult men and women with students who share not only a common faith in Jesus Christ but also share the tasks of teaching and learning together." The gift of the Catholic school to the diocesan community, therefore, is that it serves as a living model of the church at large – learning, living and growing together into the vision of Jesus which He called "The Kingdom".

Today we have witnessed a diminishing and a realignment of the traditional communities of the family, the civic establishment, public education and, yes, even of Catholic parishes. This movement has been so pervasive that it is difficult to name a strong and consistent community today that steep people in powerful, vibrant traditions and that gives focus and meaning to the developing life of the you. Such communities of the past, it seems, have been partially replaced by fictional communities portrayed in the media and by life models that emphasize a rugged individualism that promotes personal development over, and sometimes to the exclusion of, vibrant human communities. Could the failure of so many marriages, for example, be laid at the doorstep of an educational process and a societal and family model that prepare the young for individualized living rather than for the building of deep communal commitments that are at the essence of a fully human life?

This concept of community is essential to our church, yet today we see precious few models of it in society. For many of our people, even the parish has become a place of weekly worship but is hardly a community force that comes into play every day of the week. The Catholic school, I believe, stands dramatically alone as not only a model of community but as a model of the church that we proclaim in so many ways but seldom see made flesh.

My decision in 1998 to embrace and continue our historic diocesan commitment to build new schools was a reflection of all I have cited here and my own lifelong commitment to Catholic school education. Further, diocesan studies of the 1990's made it abundantly clear to me that we have a new generation of young Catholic parents who live far from a Catholic school but who are strongly committed to giving their children the positive experience of education they themselves had in Catholic schools. How awesome is that commitment in light of the personal and financial sacrifices needed to make this education possible.

How equally awesome is the unselfish commitment of teachers, administrators and pastors who daily make Catholic school education possible. We as church need to make sure they are justly compensated for the service they render to the entire church. This beautiful commitment not only to educate but to do so by teaching

as Jesus did is indeed a gift to our diocese, one that needs to be nurtured as much now as at any time in church history.

To make sure that we move together as good stewards of our God-given community in faith, I have commissioned a study of the commitment to education in our Catholic schools. This study will assure us that as we expand our educational commitment we do so in the context of a comprehensive diocesan plan. We grow best when we have a realistic picture of our history and our present story as it gets told in our institutions. A task force of talented people has been formed to assist in this study and to recommend to me how we best should move forward with a plan for Catholic school education in the diocese over the next few years. As we work to "Bring the Vision to Life" we need to realize that we best respect any vision when we continually shed on it the light of reality and prudence. Our study will assist us in this effort.

The mission statement of our diocese says, in part, that "in communion with the pope, who is the bishop of Rome, and guided by the pastoral care of the Roman Catholic bishop of Wilmington, we are called and commissioned: "To be a community of faith living the love poured into our hearts by the Holy Spirit; To proclaim the good news of salvation announced through Jesus Christ and confided to the church; To celebrate the liturgy, especially in Eucharist, the saving act of God in Christ; To strengthen our allegiance to the Gospel and deepen our understanding of it;" and finally, "To serve all our brothers and sisters as Jesus taught us."

Our Catholic schools actively respond to and live out each of the five calls of our diocesan mission. There are few institutions that do this so formatively and so consistently. Yes, our faith is shared in many ways and through many programs involving hundreds of dedicated people, but the schools reflect the calls of our mission in a way that is unmatched.

The strength and the unique contribution of Catholic schools lie in the amount of "quality time" in which they are present in the lives of children and adults and in how schools daily form community. The mission to education is not caught by a personal whim or left to changing fads, but is anchored in the lived faith of that evolving community. The way Catholic schools consistently address the five calls of the mission statement makes them unique and essential to the life of our diocese. They are, indeed, our strongest and most reliable model of the church at large, living and growing together into the vision of Jesus which He called the Kingdom.

My prayer is that we may never lose our sense of appreciate of the gifts that have come from the church of the past and that we will never tire in reworking them for the church of today and tomorrow. If we do that, then indeed we will always be about the common journey of "Bringing the Vision to Life".

Most Reverend Michael A. Saltarelli  
Bishop of Wilmington  
January 24, 2002

## ***SEPTEMBER 11TH ONE YEAR LATER***

*A Pastoral Statement by Bishop Michael Saltarelli*

As we remember the souls of the victims of September 11th in our parishes and Catholic liturgies one year later, I would like to reflect with you on some of the spiritual lessons of that day. In these past months, we have been able to discern that even in a calamity of such magnitude, God's grace and goodness was revealed in large and small ways, in public and private moments. From these we can take heart and we can grow in hope.

### *We remember the Dead in our Prayers*

We recollect that last September 11, there was not one but three sites of terror and destruction: The World Trade Center, The Pentagon, and the crash of an airliner in Pennsylvania. At each location there have been remembrances of the dead as families and friends, colleagues and comrades – along with countless other Americans – have sought to pay tribute to those who died.

One of the most poignant of these was a beautiful series that ran in *The New York Times*, in which individual portraits were created for each person who perished at the World Trade Center. There were employees of the Windows of the World restaurant, investment bankers, security guards, office workers and of course the firefighters and police officers. The people represented every religion, ethnic background and economic level. The *Times* portraits captured their particular humor and personality, their hopes and dreams, their relationships with their families. This series emphasized that the victims of September 11<sup>th</sup> still matter, still count and are, mysteriously, still with us.

Roman Catholics are at home with these sentiments which are deeply rooted in our theology and spirituality. In our tradition, we believe that friendship and our connection with loved ones goes beyond the chasm of death. Those of us still on pilgrimage in this life, those saints who are at the throne of God, those who are in a state of purification called purgatory -- we are all united in a bond of love with Christ at the center.

We remember the Cross of World Trade Center beams that emerged from the debris as a symbol of hope and resurrection in the midst of evil and tragedy. Our prayer for the dead connects us with

the Cross of Christ and mysteriously gives us strength in carrying the Cross of our grief and trials as we stand in solidarity with those who suffered that day and with their loved ones who suffer still.

*We understand more deeply the Biblical Spirituality of the Fragility of Life*

The video footage of the Towers collapsing, the grainy photographs of people standing on the ledges of the upper floors of the World Trade Center in their last moments, the recorded and written transcripts of final cell phone conversations between family members served to remind us of a prominent theme of biblical spirituality that can be traced throughout the Old and New Testaments -- the fragility of human life. How eloquently, for instance, do the psalms remind us that generations come and go in a flash and that we need to keep our hearts vigilant and grounded in the love of God in the present moment.

But this deepened sense of the fragility of human life that terrorist attacks thrust upon us should not make us cower or uncertain about how to live. It is an incentive for us to reassess the direction of our lives. It is an invitation to become more humble and cooperative instruments in the hands of Jesus Christ.

St. Ignatius of Loyola, the founder of the Jesuits, invited people in his *Spiritual Exercises* to meditate on the scene of their own death bed. Death is a reality of life. When we meditate on what our Catholic Tradition calls "the Last Things" -- Death, Judgment, Heaven and Hell -- we are in touch with the desire for holiness and virtue, the desire to be a saint that is within each one of us. We are able to separate the essential from the non-essential in life. We understand that life is fragile, but the gift that awaits us is eternal life.

*We learn from the Parables of September 11<sup>th</sup>*

The Gospel parables continue to move us after two millennia because in their hearing we experience the Kingdom of God. There are numerous "parables" that have emerged from the events of September 11. Firefighters rush to the upper floors of the World Trade Center to lay down their lives for complete strangers. A young husband and father bids goodbye to his wife on a cell phone and says "Let's roll!" as he leads a selfless struggle on the already doomed jet to prevent even greater loss of life. With the elevators shut down, an able-bodied office worker stays with a wheel-chair-bound friend

rather than escape down the stairs – sacrificing his life so his friend would not die alone. A dead priest is laid out in front of the altar of sacrifice by firefighters who instinctively understand the connection between priesthood and the Eucharist in the oldest Catholic Church in New York.

These parables of heroism and sacrifice are a modern commentary on the Gospel of Jesus Christ, a Gospel which is ever new. These parables inspire us to be generous, to go the extra mile, and to appreciate the treasure of our families. We should continue to tell the stories of September 11 to one another and to our children. We recognize that while the Gospel is the written Word of God, it is also the testimony of the lives of saints among us such as those who struggled, who died, and who helped to save one another that day.

### *We Sanctify our Work*

What were people doing in the morning hours of September 11th at the Pentagon and the World Trade Center? People were going about the business of their daily work lives when their lives were turned upside down. Secretaries were at their desks making phone calls and scheduling appointments. Early morning meetings were winding down. Trades were being made and contracts signed. A young man who grew up in our Diocese was working as a naval weatherman at the Pentagon; another man from our Diocese was working as a flight attendant on a flight from Newark Airport.

One of the ways we honor the memory of the victims of September 11th is to dedicate our work to Christ and to sanctify our everyday work in many small and practical ways.

We can endeavor to build constructive human relationships in the workplace. We can resolve to counter cynicism. We can uphold the dignity of all and oppose injustice in the workplace. We can reflect in prayer about how better to integrate our work and family obligations.<sup>1</sup>

### *We Strive to be more intensively "Catholic" in a World of Globalization*

"Globalization" refers to the modern reality that because of a variety of technological and economic advances, there is a more intimate interaction between countries and continents, governments and economies.

---

<sup>1</sup>Cf. Bishop Michael Salvatore's Pastoral Statement *Holiness in the World of Work* (*The Dialog*, August 30, 2001 and *Origins*, August 30, 2001).

September 11th brought this reality home in a new and powerful way. Suddenly, there was a need to understand the culture and history of a country like Afghanistan. There was a need to understand and distinguish between various forms and practices of the religion of Islam. As always, we needed to understand more deeply the complex historical roots of modern conflict in the Middle East.

The dark side of globalization is that it implies a kind of ruthless and impersonal force: wealthy sectors of our world will simply become more wealthy at the expense of the poor who will become more destitute. We hold up to the new reality of "globalization" the timeless reality of our church which is "Catholic" or universal. Now is the time for us to rediscover what it is to be authentically "Catholic." We are called to have the universal heart and outlook of Jesus Christ as we interact more closely with cultures, regions and histories that are so different from our own.

In addition, interreligious dialogue and understanding -- so often relegated in practice to low priority status -- has taken on a new importance for our Church. In their Pastoral Message on September 11th, the American Bishops state: "People of all faiths must be united in the conviction that terrorism in the name of religion profanes religion. The most effective counter to terrorist claims of religious justification comes from within the world's rich religious traditions and form the witness of so many people of faith who have been a powerful force for non-violent human liberation around the world."<sup>2</sup>

There is a great need for Catholics who are firmly rooted in the theological and contemplative tradition of our Church to reach out in intellectual and contemplative understanding and conversation to the religions of the world.

Pope Paul VI explained this need so beautifully in *On Evangelization in the Modern World*: "The Church respects and esteems these non-Christian religions because they are the living expression of the soul of vast groups of people. They carry within them the echo of thousands of years of searching for God, a quest which is incomplete but often made with great sincerity and righteousness of heart. They possess an impressive patrimony of deeply religious texts. They have taught generations of people how to pray. They are all impregnated with innumerable 'seeds of the Word' and can constitute a true 'preparation for the Gospel...'"<sup>3</sup>

<sup>2</sup> U.S. Conference of Catholic Bishops' November 14, 2001 Pastoral Message *Living with Faith and Hope After September 11*.

<sup>3</sup> Pope Paul VI's Apostolic Exhortation *On Evangelization in the Modern World*, December 8, 1975.



We remember too that one of the sad casualties of September 11th was our nation's turning away from some historic breakthroughs in immigration laws between the United States and Mexico. There is no question that our government has had valid national security concerns, but we continue to pray for deeper ecclesial bonds of solidarity between North America and South America. We seek the intercession of St. Juan Diego, the newly canonized saint of Mexico, who experienced directly and deeply the love of Our Lady of Guadalupe, the Patroness of the Americas.

*We Reaffirm the Sanctity of Human Life*

Massive, premeditated terrorism is one of the darkest manifestations of the Culture of Death and the ongoing spiral of violence. Our national grief and the warm comfort we received from our brothers and sisters around the world remind us powerfully of the inherent dignity of each human person and the immeasurable value of human life.

As always, our Church stands up valiantly against every form of terrorism that would violate the sanctity of human life -- terrorism conducted in the womb, terrorism that many in our society would like to conduct against the elderly, the terrorism of capital punishment, the implicit terrorism in human cloning and immoral forms of stem cell research as well as the terrorism of chemical, biological and nuclear weapons. September 11th reaffirmed dramatically for us the call to be consistent and coherent in our efforts to reassert the sanctity of human life in all its stages.

*We Embrace Our Vocation of Peacemaking and the Church's Teaching on War and Peace*

The best tribute we can offer the dead and their families who continue to grieve is to resolve to work for peace and social justice in our world and to invest our lives more deeply for the glory of God and the salvation of souls.

The events of September 11th and their aftermath led me back in prayer and study to the Pastoral Letters of the American Bishops on War and Peace issued in 1983 (*The Challenge of Peace: God's Promise and Our Response*) and 1993 (*The Harvest of Justice is Sown in Peace*).

I encourage all Catholics and non-Catholics alike in the Diocese of Wilmington to read and pray over these timeless documents. Their holistic approach to questions concerning biblical spirituality

and Catholic moral teaching, terrorism and international conflict, the call to peacemaking and formation of conscience, their emphasis on securing human rights and assuring sustainable and equitable development make these pastoral letters as relevant today in the post-September 11th world as they were when they were first issued.

We are called to embrace our vocation to peacemaking in our families, our communities and our world. In his January 1, 2002 Message for the World Day of Peace, Pope John Paul II reminds us: "Prayer for Peace is not an afterthought to the work of peace. It is of the very essence of building the peace of order, justice, and freedom. To pray for peace is to open the human heart to the inroads of God's power to renew all things."

May the Queen of Peace comfort all who grieve the loss of loved ones from terroristic attacks on this one year anniversary of September 11th. And may we all step boldly into the future with the love of Christ as our guide.

PUBLISHED: September 12, 2002

THE DIALOG

**MOST REVEREND MICHAEL A. SALTARELLI, DD  
BISHOP OF WILMINGTON**

Bishop Michael A. Saltarelli was born in Jersey City, New Jersey on January 17, 1933 to Michael A. and Caroline Marzitello Saltarelli. Bishop Saltarelli is one of seven children.

He attended Holy Rosary Elementary School and Ferris High School, both in Jersey City. In 1956 he received a Bachelor of Arts degree from Seton Hall University and commenced the study of Theology at Immaculate Conception Seminary, Darlington, NJ. In 1975 he received a Master's Degree in Religious Studies from Manhattan College.

Ordained to the priesthood in Sacred Heart Cathedral, Newark, by Archbishop Thomas A. Boland on May 28, 1960. Bishop Saltarelli was subsequently assigned to Holy Family Church, Nutley, NJ. He served there from June 1960 to August, 1977. He was appointed Pastor of Our Lady of Assumption, Bayonne, NJ and remained there until August, 1982. Bishop Saltarelli remained there until August of 1982, when he was appointed Executive Director for Pastoral Services in the Archdiocese of Newark, by Archbishop Peter L. Gerety. In 1984, Bishop Saltarelli was named a Prelate of Honor with the title of Monsignor by Pope John Paul II. On June 1, 1985 he was appointed Pastor of Saint Catherine of Siena Church, Cedar Grove. In November 1987 Archbishop Theodore E. McCarrick appointed him Vicar for Priests.

Bishop Saltarelli has served as Dean of North Essex, Dean of Bayonne and Dean of West Essex. He served two terms as a member of the Priests' Personnel Board, one term as President of that Board, and was also a member of the Archdiocesan School Board.

The appointment of Bishop Saltarelli as Titular Bishop of Mesarfelta and Auxiliary Bishop of Newark was announced on June 12, 1990. He was Rector of Sacred Heart Cathedral, remained Vicar for Priests and in 1992 was appointed National Episcopal Moderator of the Holy Name Society. He was also New Jersey State Chaplain of the Knights of Columbus.

On November 21, 1995 Pope John Paul II appointed Bishop Saltarelli to be the Eighth Bishop of the See of Wilmington.

November, 1996 - United States Catholic Conference of Bishops Committee on Education Sub-Committee on Catechesis (3 year term)

January, 1997 - United States Catholic Conference of Bishops Committee on African American Catholics (3 year term)

November, 1997 - Elected to the Board of Trustees for Catholic Relief Services  
USCCB (3 year term)

- January, 1998 – Appointed to the Advisory Board of the National Religious Retirement Office for the USCCB (3) year term
- November 1999 – Appointed to Committee on Laity of the USCCB for 3 year term.
- November, 2000 - Re-appointed to Board of Trustees Catholic Relief Services
- December, 2000 – Appointed Chairman of the Finance Committee for Catholic Relief Services. (Unspecified term)
- August, 2002 - Appointed to Board of St. Mary's Seminary
- August, 2002 - Appointed to Board of Overseers of Seton Hall University
- November, 2002 - Re-appointed to Committee on Laity of the USCCB for 3 years
- November, 2002 - Appointed to Nominating Committee of the USCCB for 3 years
- September, 2003 - Appointed to USCCB Communications Committee for 3 years

## Members of the review board

**Judge Vincent A. Bifferato, 65**, retired in 2000 after 32 years as a judge on the Delaware Superior Court. He was a state legislator from 1964 to 1966, a member of the state Public Defender's staff until 1967 and from 1967-1969 was chairman of the Delaware Alcoholic Beverage Control Commission. He is a member of the American and Delaware Bar Associations and the Board of Consultants at Villanova Law School, as well as an adjunct professor at Widener University School of Law. A member of St. Anthony's Parish, he is married and has three children.

**Dr. Mark S. Borer, 47**, has been a child and adolescent psychiatrist and president of Psychiatric Access of Central Delaware, a private practice in Dover, since 1988. He serves as a consultant to the Division of Child Mental Health and numerous private agencies, including Catholic Social Services in Dover and Georgetown. He received a medical degree from State University of New York. He is certified by the American Academy of Child and Adolescent Psychiatry and the American Board of Psychiatry and Neurology. A member of Holy Cross Parish, he is married and has four children.

**Justin M. Carisio Jr., 49**, is manager of executive communications for the DuPont Co., where he has worked since 1981. A graduate of LaSalle University, Philadelphia, he has a graduate degree from the Writing Seminars at Johns Hopkins University. In 1987 he professed his permanent vows in the Secular Franciscan Order, San Damiano Fraternity. Carisio is a lieutenant colonel in the Delaware Wing, Civil Air Patrol-United States Air Force Auxiliary. He belongs to St. Mary Magdalen Parish in Wilmington and is the married father of two children.

**Judge Maurice A. Hartnett III, 75**, retired in 2000 after six years as a Delaware Supreme Court Justice. Before that, he was vice chancellor of the Delaware Court of Chancery for 17 years. He was president of the Board of Commissioners of Rehoboth Beach and the Kent County Bar Association and remains active in the American Bar Association. He received a law degree from George Washington University School of Law. Judge Hartnett is a lifelong member of Holy Cross Parish in Dover, was on its parish council for 14 years and has been a parish trustee since 1988. He and his wife have one daughter.

**William E. Kirk III, 52**, is vice president, general counsel and corporate secretary for Blue Cross Blue Shield of Delaware, where he has worked since 1980. He was a law clerk in the Delaware Court of Chancery, an associate at Young, Conaway, Stargatt & Taylor in Wilmington, and a deputy attorney general. He has served as a member and president of the advisory board of Catholic Charities. Since 1997 he has been an assistant Scout master of Troop 99 of the Boy Scouts. He is married with three children and belongs to the Cathedral of St. Peter, Wilmington.

**Father Daniel McGlynn, 63**, was recently appointed pastor of Holy Cross Parish in Dover after serving as pastor of Immaculate Conception Parish in Elkton, Md. since 1993. He has been associate pastor of St. Francis de Sales in Salisbury, Md., St. Elizabeth in Wilmington, Immaculate Conception, and Corpus Christi, Elsmere.

Before becoming a priest he worked in personnel with the Navy and with the Department of Health, Education and Welfare. He was ordained to the priesthood for the Diocese of Wilmington in 1982. He has a master's in theology from St. Mary's Seminary and University, Baltimore, and a master's in pastoral counseling from Loyola College, Baltimore. He has served on the Priests' Personnel Committee, the Priests' Continuing Formation Committee and the Council of Priests.

**M. Kathleen Phillips-Giles, 44**, is manager of human resources for the DuPont Dow Elastomers at the Chambers Works in Deepwater, N.J. She has also worked in finance, payroll, compensation, benefits, personnel services and employee/labor relations during her 23 years at DuPont Dow and DuPont. She is on the board of directors of St. Mark's High School and was on the board of the Catholic Press of the Diocese of Wilmington. She has a bachelor's degree in accounting from the University of Delaware and is certified as a Professional in Human Resources. She is married and is a member of St. John the Beloved Parish.

**Harvey B. Rubenstein** is an attorney who recently retired from private practice to work on activities related to the Delaware Bar. He served as attorney for the Delaware House of Representatives and for New Castle County. He is an active member and past president of both the Delaware Bar Association and the St. Thomas More Society, which gave him its annual award in 1998. He has been active in public school and community groups and served twice as president of Adas Kodesch Shel Emeth Congregation in Wilmington. He has three children.

**Dr. M. Eileen Schmitt, 58**, is a family doctor and currently medical director of the St. Clare Outreach (medical van) of St. Francis Hospital. She was president of St. Francis' medical staff and vice president of medical management until she was appointed hospital president and CEO, a position she held from 1999 to 2001. She has also been in private practice and provided care for migrant workers, hospitalized prisoners and residents of the Salvation Army. A former member of the Grey Nuns of the Sacred Heart in Philadelphia, she taught junior and senior high school in New York, Atlanta and Philadelphia. In 1980 she earned a medical degree from the Medical College of Pennsylvania. She was an intern and resident in family medicine at the Wilmington Medical Center. She is a member of St. Joseph's Parish, French Street.

**Gerard M. Walsh, 47**, has been senior vice president and chief operations officer since 2000 for Shore Health System of Maryland Inc., which includes two full-service hospitals with outpatient services and a network of primary care physicians on Maryland's Eastern Shore. He had been vice president of operations at Dorchester General Hospital and held a variety of hospital administrative posts in Forest Hills, N.Y. He has a graduate degree in health systems management from Iona College, New Rochelle, N.Y., is a member and past president of the Dorchester County Chamber of Commerce, a member of the board of directors of the Maryland Chamber of Commerce and serves on the board of the Dorchester County YMCA. He belongs to St. Mary Refuge of Sinners Parish, where he serves on the parish council. He is married and has two children.





October 22, 2003

Most Reverend Michael A. Saltarelli  
Bishop of Wilmington  
P.O. Box 2030  
Wilmington, DE 19899-2030

Your Excellency:

Enclosed please find the Executive Summary of the audit of your Diocese. Any commendations, recommendations or instructions were presented to you at the termination of the audit by the auditors.

If recommendations or instructions were presented to you, a response was requested on a specific date. Needless to say, you can reply prior to the date but you are respectfully requested to reply on time.

If you have any questions concerning any aspects of the audit, please do not hesitate to call me.

Sincerely yours,

WILLIAM A. GAVIN

## **Executive Summary Wilmington Diocese**

An audit was conducted at the Diocese of Wilmington, DE, from October 13, 2003 – October 17, 2003. This audit, performed by V. Dave Kohl and Louis E. Bracksieck, was to test the compliance with the *Charter for the Protection of Children and Young People* (Charter), established in June, 2002, by the U.S. Conference of Catholic Bishops (USCCB).

The Wilmington Diocese covers a 5307 square mile region of the State of Delaware and the Eastern Shore area of Maryland. The Catholic population of the diocese is approximately 215,000. There are 208 diocesan and religious priests serving 57 parishes and 20 missions. Additionally, there are 29 religious brothers and 77 permanent deacons. More than 15,500 students attend 41 Catholic elementary schools and seven high schools. The diocese was established in 1868. The Most Reverend Michael A. Saltarelli was appointed Bishop of Wilmington November 21, 1995.

This audit consisted of file reviews of diocesan records, public documents and personal interviews to include the Bishop, Vicar General, Chancellor, Vocations Director, Vicar for Priests, Legal Counsel, Review Board Chairman, Review Board member, Human Resources Director, Communications Director, Victim Assistance Coordinator, Director Catholic Youth Ministry, Superintendent of Schools, Director of Religious Education, Attorney General for the State of Delaware, Former Chief Deputy Attorney General, two parish priests and a law enforcement detective.

### Articles 1 – 3: To Promote Healing and Reconciliation with the Victims/Survivors of the Sexual Abuse of Minors

Wilmington has established a policy to address matters related to implementing the Charter entitled, "*Revised Policy and Procedures Governing Allegations of Sexual Abuse of Minors, Diocese of Wilmington*" October, 2003. Twenty four victims/family members have been assisted or continue to be served through this policy. Catholic Charities is the primary provider and coordinator of services. The diocesan policy provides protocols for receiving reports of incidents and notifying civil authorities. The diocese has published its policy on its internet site and in the diocesan newspaper, and has furnished hard copies to all priests and school officials. Procedures for reporting incidents are clearly laid out and easy to follow. The bishop or his representative has met with all victims or families who have been willing to accept them. A Victim Assistance Coordinator was appointed in July 2002. In August 2002, a Review Board consisting of 12 members with diverse backgrounds was established. The Review Board acts as a confidential, consultative body to assist the bishop in discharging his responsibilities. The board operates under separate guidelines.

Articles 4 – 7: To Guarantee an Effective Response to Allegations of Sexual Abuse of Minors

The bishop has met with the Delaware Attorney General (AG) and the diocesan attorney has contacted most of the Maryland State's Attorneys. A protocol was agreed to for reporting all allegations. In the meeting with the AG, the bishop disclosed all information requested on all known cases for the past 40 years. An editorial in the *New Journal*, dated January 29, 2003, praised the diocese for its swift and open handling of three abuse cases. Wilmington's policy provides for a prompt and thorough investigation in accord with canon law and due process. It also details the procedures for placing offenders on administrative leave and, if necessary or warranted permanent removal from ministerial duties. At the same time, offenders are offered professional assistance for their own healing and well-being. In all cases in which clerics have been found to have committed sexual abuse of a minor, they have been dismissed from ministry, laicized or have been found to be elderly and infirmed to the extent they are confined to an institution. Canonical and civil representation is encouraged for any alleged offender. Separate and specific conduct standards have been delineated for priests, permanent deacons, seminarians, religious sisters and brothers, employees, and volunteers through covenants. Each requires a signed acknowledgement of receipt/covenant. These are maintained at the Chancery or in personnel files. The standards are publicized in "*For the Sake of God's Children*," Part II - Ethical and Behavioral Standards for Church Personnel. They have also been the subject of media reports in the secular and diocesan press. A written communications policy exists which incorporates concern for law enforcement, parishes, public, and sex abuse prevention, and outreach programs. The diocese has demonstrated a very open and transparent relationship with the media.

Article 9: To Ensure the Accountability of Our Procedures

The archdiocese has submitted the final results of the John Jay College survey.

Articles 12 – 17: To Protect the Faithful in the Future

A "safe environment" program has been established and detailed in the booklet entitled, "*For Sake of God's Children*," a five part program in Wilmington, and is the subject of a separate commendation. The material contained in this document has been presented in a series of meetings held for priest, deacons, seminarians, employees and parish leadership. Parish leaders have responsibility for introducing the programs at the parish level. Training is reinforced by administrators. Catholic schools have a self esteem series and a program called Door of Hope for students. A Catechesis in Human Sexuality program for grades 1-8 is an adjunct to the CCD program. Augmenting this program are procedures for conducting background checks. In July 2002, a committee of 14 was established to implement all aspects of the background check system including a 5 year cyclical review. As of September 2003, over 6,000 individuals have undergone background checks. They anticipate an additional 4,000 will have checks completed by the end of the year. A stringent screening and evaluation process is used for prospective seminarians prior to acceptance using an 11 point program. Seminarians are continually



screened and evaluated until ordination. In October 2002 the bishop met with cleric members of religious institutes and women religious to discuss the sexual abuse crisis. Bishop meets annually with major superiors of clerical institutes and the religious communities of women. The diocese established a continuing formation committee for priests that is active and effective. In January 2003 a blue ribbon task force drafted priestly standards regarding celibacy and sexuality. The bishop maintains a consistent focus on healthy, balanced priestly celibacy, sexuality and ministerial ethics.

The diocese was commended for its 'safe environment program.'

Conclusion:

This audit finds the Diocese of Wilmington to be in compliance with the Charter.

**IV**

**LITURGICAL AND SACRAMENTAL LIFE,  
THE CULT OF THE SAINTS**

IV. LITURGICAL AND SACRAMENTAL LIFE,  
THE CULT OF THE SAINTS

A. Statistics

	JAN 1, 1998	DEC. 31, 2003
1. NO. OF INFANT BAPTISMS -	3,051	3,014
PERCENT OF CATHOLICS WHO DO	n/a	n/a
NOT HAVE CHILDREN BAPTIZED		
2. NO. OF ADULT BAPTISMS	201	169
3. NO. OF FIRST HOLY COMMUNIONS	2,685	2,982
4. NO. OF CONFIRMATIONS	2,055	2,275
5. NO. OF CANONICALLY CELEBRATED		
MARRIAGES	562	520
• MARRIAGES CELEBRATED IN THE		
EXTRAORDINARY FORM	0	0
• MARRIAGES CELEBRATED WITH		
DISPENSATION FROM CANONICAL FORM	33	21
• MARRIAGES CELEBRATED BEFORE A		
DELEGATED LAY PERSON	0	0
• NO. OF MIXED MARRIAGES	463	456
6. APPROX. NO. OF PERSONS RECEIVING	n/a	n/a
SACRAMENT OF ANOINTING OF THE SICK		

- Diocesan statistics are not kept on this subject. Hospitals and nursing homes are covered by fulltime, part time or parish priests. Homebound sick and disabled people are visited regularly by the clergy. Registers are kept in parishes and institutions of those receiving the sacrament.

7. PERCENTAGE OF SUNDAY MASS ATTENDANCE 66.5% 67%  
 (DISTINGUISH THE FOLLOWING PERCENTAGES:

The Diocese of Wilmington has instituted the practice, as in other dioceses, of asking for a count of Mass attendees each October since that seems to be the month when attendance is normal with the difference that changes of seasons bring to cities, urban, rural and vacation areas. There are other Catholics certainly who are inactive. Parish priests are concerned that parents are not as attentive as in the past to bringing their children to church. Because of distances from church, children without parental support cannot attend Mass.

Attendance at Masses seems to be increasing on college campuses. However, young people are still reluctant to take an active interest to the same degree in Catholic activities.

**B. Description**

The Director of the Office of Worship assists the bishop is carrying out his functions as promoter and guardian of the liturgical life of the diocese. Thus, the Director becomes responsible for the development and coordination of the liturgical life of the diocese. The primary responsibilities of the director include: the development and direction of liturgical catechesis for the proper preparation of liturgical celebrations in the parishes and diocese; the development and direction of formation programs for liturgical ministries; the development and coordination of formation programs for the proper implementation of the Rite of Christian Initiation of Adults (RCIA) in the diocese; the development and direction of the formation programs for the parish liturgy committees, and the implementation of all recommendations, directives and guidelines promulgated and approved by the Ordinary.

The Director of the Office of Worship serves as the Executive Secretary of the Diocesan Liturgical Commission. The Commission assists the Director of Worship and the Ordinary by suggesting policies and guidelines for the liturgical life of the diocese and by serving in an advisory capacity to the Director of Worship as he discerns the liturgical needs and goals of the diocese. The Commission is composed of thirteen clergy and lay members who are appointed to three year terms by the Bishop. There are two standing committees of the Commission: the Music Committee and the Committee on Design and Renovation of Worship Space. The Commission meets at least six times a year. The Commission is guided by a Constitution and By-Laws which have been approved by the Ordinary.

## 1. Liturgy in general

a. The Sunday obligation is well kept by the people of the diocese and the norms for the proper celebration of the Eucharist are observed. The changes in the liturgy mandated by the GIRM were implemented in Advent 2003. Corrective measures are taken if any departure from approved norms are noted by the Bishop personally, by the Director of Worship, or by others. The Sacrament of Penance is celebrated weekly in parishes and more frequently as necessary throughout the diocese with increasing numbers. During Advent and Lent there are communal celebrations of the Sacrament of Penance in most parishes. The ongoing liturgical formation of the faithful is accomplished through the parish and diocesan sponsored workshops.

b. All parishes use the approved liturgical texts and valid matter and form for the celebration of the sacraments. The norms governing the use of "general absolution" are observed. Communal Penance Services are coordinated through the periodic meeting of priests of the deanery so there are enough priests at each service to provide for individual confessions. There are no occasions of which I have knowledge when general absolution has been given. Diocesan Guidelines exist for the priests to refer if there is ever a reason to warrant it.

c. The Sacred Liturgy is of the highest priority in the diocese and is celebrated with great care and dignity. The churches of the diocese are well maintained as are the vestments, vessels and furnishings. All parishes provide for congregational singing at Mass. There is also a Gospel Choir and a Gregorian Mass Choir that provide music in parishes throughout the diocese.

d. The parishes stress the importance of Advent and Lent and provide special liturgical services and programs during those seasons. The Easter Triduum is the highlight of the liturgical year and great emphasis is placed on the celebration of the Easter Vigil.

e. The Funeral Rites are celebrated according to the Order of Christian Funerals in all parishes. The Diocese of Wilmington has three diocesan cemeteries in New Castle County and one recently opened in Sussex County. The Rite of Committal may be celebrated both at graveside or in a chapel in each cemetery when the weather is adverse or interment in mausoleums or garden crypts. Approved liturgical books for the service is provided to the priests and deacons who officiate at the services. At this time there is no pastoral need for lay persons to officiate at cemetery services.

Eighteen parish cemeteries also exist in the diocese but only provision for in ground interment is provided, whereas, the diocesan cemeteries provide opportunities for interment and entombment.

Cremation is not yet widely chosen as a means of disposing of the body. About 5% of burials involve cremated remains. Christian Burial Guidelines reinforce the canonical and liturgical rules when cremation is chosen. Cemeteries make special provision for the cremated remains. The indult permitting Bishops in the USA to allow cremated remains in church for the Mass of Christian Burial was implemented by the Bishop on November 1, 1997.

The sacramentals are provided for the faithful. While Catholic religious goods stores are few in number some parishes provide religious articles stores on a small scale for the people.

f. The Rite of Election and the Chrism Mass are extremely well attended and are celebrated with great reverence and received by the faithful with much enthusiasm.

g. The Liturgy of the Hours is celebrated publicly in an increasing number of the parish churches during Advent and Lent. Public recitation, however, is not as well received by the laity as was visualized when the Divine Office was put into the vernacular.

h. Opportunities for popular piety are provided by the parishes in the diocese. Most churches have First Friday and First Saturday devotions. On First Friday in several parishes there are Eucharistic devotions with exposition and benediction of the Most Blessed Sacrament accompanied by special prayers for priests and for an increase of vocations to the priesthood. In addition, some parishes also have a half day of adoration of the Blessed Sacrament on days other than First Friday as part of their ongoing Eucharistic devotion. Some parishes also have public recitation of the Rosary either (1) before Mass or (2) after Mass and especially on the First Saturday of the month, in some churches this happens on a daily basis. There are also parishes that provide novenas to Our Lady of Perpetual Help and Miraculous Medal. Most parishes have May Devotions to Our Lady that feature participation of young people. The Stations of the Cross are celebrated during Lent. Some parishes celebrate the Stations of the Cross in an ecumenical context with our separated brethren. A biennial diocesan pilgrimage is held to the Basilica Shrine of the Immaculate Conception in Washington, DC and this pilgrimage usually attracts some 1,500 people.

## 2. Individual Sacraments

a. **The Holy Eucharist.** The celebration of the Eucharist on Sunday is the major activity of each parish and the resources of the parishes provide for the full, active participation of the faithful in its celebration. The clergy prepare their homilies well and the homilies are doctrinally sound. Anticipated Masses are celebrated in all the parishes. There are no instances of a Sunday celebration in the absence of a priest. The norms for bination and trination are observed. The Ordinary of the Diocese has issued new guidelines for the proper training of the Special Ministers of the Eucharist. Viaticum is administered when needed. The Holy Eucharist is securely reserved in all parishes. The indult to use the *Missale Romanum* of 1962 is given in two locations in the diocese.

St. Ann's Parish and Immaculate Heart of Mary Parish in Wilmington, and Holy Cross Parish in Dover all have perpetual Eucharistic adoration. Lay people have enthusiastically volunteered to spend an hour in front of the Blessed Sacrament during the week. Some of our men in the seminary mention their consistent prayer in front of the Blessed Sacrament at these sites of perpetual adoration as one of the reasons they responded to a call to the priesthood.

The people of the Diocese have benefited from the rich teaching contained in Pope John Paul II's recent encyclical *Ecclesia in Eucharistia*.

b. **Christian Initiation.** The Rite of Christian Initiation of Adults (RCIA) is mandated in all parishes in the diocese. The response has been very gratifying with the numbers of people who are joining the Church. The Christian initiation of children and young people is provided through this Rite. Most infants are baptized within a reasonable period of time after birth. Every parish has a required preparation program for parents of children to be baptized. Confirmation is celebrated at age 14 and above in the diocese with the Ordinary as the celebrant. The Sacrament of Penance is duly celebrated before the reception of First Holy Communion which takes place at 7 years of age. The parishes provide training for parents to assist them in the preparation of their children in the celebration of First Penance and First Holy Communion.

c. **Penance.** The ongoing formation of conscience concerning the meaning of sin and conversion is part of every parish's mission. The integrity of the Sacrament is maintained. Even in penance celebration opportunities for private declaration of sinfulness to the priest is provided. Generally these penance services take place in Advent and Lent. All parishes have proper settings for the celebration of the sacrament with provision for anonymity. The observance of penitential days is well practiced with a great response to the practice of charity and the works of mercy during Lent.

**d. Holy Orders.** Candidates for the priesthood are normally ordained to the diaconate in their respective seminaries. Ordinations to priesthood, when candidates have received the necessary ecclesiastical approval and have been called to Holy Orders by the Ordinary, is celebrated with great dignity and solemnity in the Cathedral with the full, conscious and active participation of the faithful. During the quinquennium, nine men were ordained to the priesthood and thirty-three to the permanent diaconate for service in the Diocese.

**e. Marriage.** The diocese has issued new guidelines for the preparation of couples for the Sacrament of Marriage and is in the process of implementing them. The previous program had required a minimum of four months of preparation for the Sacrament of Marriage with diocesan sponsored Pre Cana, Engaged Encounter or Couple to Couple training in addition to meetings with the clergy. The revised guidelines now require a year long period of preparation which is more in keeping with the *praenotanda* of the revised *Ordo celebrandi Matrimonium* of 1991. The approved liturgical texts are used in the liturgical celebrations of marriage. The Office of Worship, with the approval of the Ordinary, has also issued music guidelines to assist both couples and musicians in selecting suitable music for the celebration of Matrimony within the sacred context.

**f. Anointing of the Sick.** The proper understanding of the criteria for administration and the repetition of the sacrament is had by the clergy and is implemented. The sacrament is readily available to the faithful. Full time chaplains are provided at large hospitals in the See City. Because of the number and size of some nursing homes in the Wilmington area, one priest is assigned full time to cover approximately 12 homes. In other areas of the diocese parishes take responsibility for celebrating the sacrament in hospitals and nursing homes in their territory. Some parishes have public Anointing of the Sick with proper criteria as to whom is to receive it. Priests are assisted in ministry to the sick by lay people trained according to diocesan guidelines for visiting the sick or taking communion to them in hospitals or at home. Priests are instructed to visit the homebound at least once a month, usually on First Friday, to provide opportunity for confession.

### **3. The Cult of the Saints**

**a.** There are no beatified or canonized saints of the diocese.

**b.** There are no processes of beatification or canonization under investigation.