

**PASTORAL PLANNING LEADERSHIP DAY  
APRIL 29, 2006 - ROCHESTER, NY  
BISHOP HOWARD J. HUBBARD**

I am honored and privileged to be invited to address you the priests, deacons, religious and laity of this great Diocese of Rochester gathered for this Pastoral Planning Leaders Day.

I want to commend your good bishop Matthew Clark for the visionary, pastoral and courageous leadership that he gives the diocese, walking with his flock in a collaborative fashion and addressing contemporary issues and challenges with integrity, compassion, sensitivity and fidelity to Tradition. I thank Bishop Clark for his steadfast leadership which has helped make the Diocese of Rochester such a sign of hope and inspiration for the Church in the United States.

I also thank Karen Rineferd and her predecessor Bill Pickett and the members of their staff for the outstanding work they have done in pastoral planning. Rochester has been in the forefront of developing processes for pastoral planning and of creating alternative staffing models for the parishes. Certainly our diocese of Albany and so many throughout the nation have borrowed from your experience.

Hence, in addressing you this morning I feel very much like "carrying coals to Newcastle", because there is very little I can add to what you have already experienced. If I have any contribution to make, hopefully it will be to lend the voice of an outsider to confirm what you have been doing and to encourage you to keep walking on the right path you are on.

There is no question that these have been difficult days for our church as we are living in a world where the forces of secularism have eroded our sense of the transcendent, the divine, the sacred and mysterious; where the forces of rationalism have rejected the legitimacy of divine revelation; where the forces of scientism have created a climate of suspicion about any claim which cannot be subjected to or proven by laboratory experimentation; where the forces of materialism and consumerism have dampened our quest for the spiritual; where the prevailing culture is characterized by anti-authoritarianism, anti-institutionalism, moral relativism, and a skepticism or cynicism about discovering objective truth; and where religion has been pushed to the purely private realm, to be tolerated only if it remains on its best, blandest and most polite behavior.

And in the church itself we are polarized by labels like liberal and conservative, ordained and non-ordained, pre-Vatican and post-Vatican, orthodox and unorthodox; plagued by endless disputes over the hot-button issues of abortion, homosexuality, the death penalty, embryonic stem cell research, the role of women and euthanasia; and perplexed by the declining numbers of priests and religious, shrinking fiscal resources and lower and lower attendance at Mass, especially among adolescent and young adults.

Father Brian Massengale, in an address to the priest of the Archdiocese of Milwaukee, has suggested there are two temptations that arise in the face of these and so many other challenges that confront us in our contemporary Church and society.

The first is that of nostalgia, which is basically a state of denial. The attitude of nostalgia ignores the loss that has happened or is happening, and, with increasing desperation, attempts to cling to a way of life and faith which are no more.

The second danger or temptation is despair, a stance which concludes that faith is no longer possible in the new situation; that all is lost; that no future possibilities are to be found here. This despair inevitably leads to apathy, resignation and spiritual death.

Thus, in seeking to avoid this desperate denial and fatalistic despair we must fashion a new future, one that is neither a simple rearrangement of the furniture nor a continuation of former ways in different configurations.

The critical question, then, is, "what is the new paradigm?" Father Massengale offers the image of hospice. Hospices prepare people to face endings which are unthinkable but inevitable, and thus, also prepare people for new beginnings that are unwanted and yet full of life. The hospice image, Massengale poses, will enable us in the church to deal with our sense of sadness, hurt, anger and even rage in the face of transition and loss, and enable us to facilitate with compassion and sensitivity honest conversations with our Catholic people, who are in the various stages of dying and grieving about the evolution which is occurring.

While Father Massengale's image of hospice has certain merits, he acknowledges that some will resist or reject the image of a hospice as the paradigm for the contemporary church. I guess I find myself in this category of resistor, or at least not fully comfortable with this paradigm. Rather I prefer the image offered by Father Stephen Rosetti of St. Luke's Institute: the image of the resurrection.

In this image, all of life – every facet of it – must be viewed through the lens of the Resurrection. The Resurrection is the moment in history. All of life and history revolve around this one moment: it penetrates every atom with life and gives every moment its meaning.

This view of the Resurrection doesn't yield to denial or despair but is the source of our Christian optimism; not a pollyannaish optimism that fails to recognize the serious problems and inevitable traumas we face, but which appreciates that these challenging life realities are far surpassed by the blazing glory of the Resurrection.

Indeed, with the Resurrection vision, no amount of change or challenge can ever dislodge our confidence. Rather these changes and challenges are welcomed as manifestations of our dynamic, unfolding God who is ever new, ever more wonderful but who never changes. With this Resurrection vision we can live in the maelstrom of change without losing our way. In fact we can become the leaders and managers of change and ride the crest of change as it moves all creation to its fullness and final transfiguration in Christ.

We can do this because we have an inner confidence that what is happening, no matter how painful or unfathomable it may be, is truly the Lord's work. For the Resurrection assures us that already we are saved; already we are redeemed! Yes, Christ is triumphant and no amount of sin or human pain can stop the final unfolding of Jesus' ultimate victory over suffering, sin and death.

Thus the fear, despair, polarization and harsh judgmentalism that tend to cripple us in the church today are incompatible with the Resurrection vision. They are the parts of us, individually and collectively, that we need to hold up to the healing power of the Resurrection.

If we tenaciously clutch onto the past we will find that our hands are empty and the ever-changing present will leave us behind. If we refuse to open to the constantly changing realities

around us, we will find ourselves increasingly isolated and irrelevant. But if we see all of our challenges in light of the Resurrection, we will perceive underneath it all the hand of God.

The Resurrection vision, in other words, enables us to repeat day-after-day, with an ever-increasing wonder and unshakeable confidence "it is the Lord who has done this, and we find it marvelous to behold."

As an Easter people, then, we must face the present and the future not with fear and apprehension, not with timidity and cowardice, not with apathy, indifference and complacency but with hope and optimism: the hope and optimism that comes from knowing that we are God's people; that God will never abandon us and that through the power of the Resurrection of Jesus Christ, God will give us the strength and guidance we need to meet the problems that confront us and to develop creative solutions to addressing them.

With this paradigm in mind, then, let me talk about the mission of the contemporary parish and both the challenges and opportunities which lay before us.

Some today gloomily predict the demise of the parish or suggest that the parish structure has become obsolete or irrelevant to the needs of today.

Quite frankly, I hold quite the opposite assumption, namely, that while the parish has problems, its structure is more needed today than ever before, and it will remain as a hub or center of the church's life.

I stress the need for the parish today and in the future because with the growing number of forces undermining the stability of family life and with the increasing mobility of our society with its concomitant fruits of isolation, alienation and depersonalization, there is less structure within our nation for people to come together and to support each other through mutual interdependence. Yet the basis of our Christian faith and indeed of healthy human living is contingent upon this mutual interdependence, upon our willingness to be aware of and concerned about one another. The parish is the place where this interdependence can and should happen, the place where support systems for Christian formation and Christian living must constantly be developed and fashioned in light of changing needs and changing circumstances.

This does not suggest, of course, that all parish communities must function in the same way or that the style of parish life in the future must be predicated on the past. Indeed forms of parish life must change and be ever responsive to the changing communities and people they serve.

There will always be need, however, for tangible structures whereby people can experience the loving presence of God and build genuine community by sharing God's redemptive and liberating love with others. That structure is or at least should be the parish community.

The ultimate purpose of the structure we call the parish is to bring people into contact with Jesus Christ and the good news he proclaimed, and to enable people to witness to common faith, love and worship, which the parish members share in communion with Jesus and one another.

Jesus, therefore, must be the focus of the parish's life. It is his mission that the parish must be about, his message that it must strive to communicate to others, his ministry that its members must seek to extend into the world. If this is not the case, if the Jesus dimension is not the

central thread interwoven throughout all of the parish's life and activities, and his Gospel values are not the ultimate norm and criterion by which its decisions are made and against which its results are evaluated, then the parish is little different in scope and purpose than that of a neighborhood association or fraternal organization. And its activities, successful as they may be from a humanitarian or fiscal perspective, will fail to impart the life-giving power, strength and inner peace that Jesus alone can give and for which people today are desperately hungry and thirsty.

I underscore the fact that Jesus must be the focus and center of the parish's life and mission because, at times, unfortunately, it seems that in the everyday activity of the parish, the person of Jesus gets lost in translation. Our better parishes do a great job in exegeting the Scriptures, in explaining our creedal statements and moral positions, in sacramental preparation, in advocating issues of social justice, and in fostering a sense of service and community, but at times our people, while well informed, well motivated and well intentioned, wind up acting more on the basis of knowledge, altruism and enthusiasm for a cause than out of love for a person.

Important as such knowledge and information may be for a person's understanding of faith and religion, however, they are not the heart of discipleship. Rather, discipleship is about the surrender of our life to Jesus as the person whom we seek to follow and imitate.

Father Gerald Vann, a renowned writer and preacher, once shocked his audience when he said, "I don't believe in the dogmas, doctrines and teachings of the Catholic Church," Then pausing, he added, "Rather, I believe through them in the living reality beyond, in the person of Jesus Christ."

These words tell us, I believe, what we need among our parishioners in this third millennium of the Christian era. For it is possible to be a disciple, to give a loving response to Christ's invitation to come follow him, only if we have truly met Jesus and responded to his presence in a personal way,

Today's parishioners, then, must learn how to enter the mystery of Jesus, seeing how his life, his words, his temptations, his choices, his facing death, and his overcoming death relate to the demands of the day, to the needs of God's people and to the fears of our contemporary world and society. Our parishes, then, must do a better job in helping people understand that Jesus is present to them here and now, walking the path of discipleship along with them.

To most people it matters little that Jesus walked on water some 2,000 years ago and that Peter walked with him. What matters to them, however, is to know that when they are sinking, this Jesus in whom they have put their faith and trust will lift them up. What matters to them is whether they can muster the courage to step out of the boat and into the storm. What matters to them is whether they can invite others to take bold new steps into unfamiliar territory, with confidence in this Jesus.

As pastoral leaders, therefore, we must constantly emphasize how all of the parish's worship, faith formation and social services are related to the mission of Jesus. The lector at Mass, for example, must be helped to appreciate that he or she is proclaiming God's holy word and that when this word is read with clarity, sincerity and conviction, it has the power to touch lives and change hearts. The woman who is preparing youngsters for first communion and the man who is instructing the confirmation candidates must recognize that they are not just helping out because there has been a decline in vocations to the ordained and vowed life, but they must understand that this is a way of fulfilling their baptismal call to holiness and ministry, and the

command of their brother Jesus "to go forth and proclaim the good news to the ends of the earth." The members of the pastoral council must appreciate that they not only have responsibility to see that the parking lot is paved and the annual bazaar conducted, but that they share responsibility for making the mission and ministry of Jesus tangible and real at this particular moment in history and in this particular place.

So, too, must the music, youth, eucharist and bereavement ministers, those preparing couples for marriage, those exercising the ministry of hospitality, those working in the parish soup kitchen, food pantry or thrift shop, or those engaged in outreach to the elderly, AIDS sufferers, gays and lesbians or the unchurched.

And each moment spent, each gift shared, each contribution made is a real participation in and extension of the mission of Jesus. It is only when this is fully understood that one's participation in the life of the parish can be transferred from a rather begrudging and perfunctory fulfillment of a burdensome task and responsibility into an exciting, challenging and spirit-filled adventure that truly makes Jesus alive and present in our day.

At the beginning of Jesus' public ministry in the synagogue of Nazareth he read from the scroll a passage from the prophet Isaiah. When he finished, he handed the scroll to the attendant and sat down. Then, we read "all eyes were fixed on him" (Luke 4:20). Not only were Jesus' listeners on common ground, but they were also looking in the same direction.

The same must be true for us today. Whether we are deemed liberal or conservative, pre-Vatican, post-Vatican or restorationists, our eyes must be focused on Jesus Christ, present in the Scriptures and the sacraments and in the lives of those whom we encounter in our daily activities. He must always be the measure and not what is measured. Jesus must always be the vine to which we are grafted. He must always be the head of the body of which we are members and he must always be the cornerstone of the edifice where we dwell.

In this connection, I believe, we can learn from the story of Martha and Mary. The latter sat at the Lord's feet, listening to his teaching, but Martha was distracted with all the serving; and she went to Jesus and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me." But Jesus answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needed. Mary has chosen the better part, and it shall not be taken from her (Lk 10:40-42).

For us too, there is often a choice: to sit at Jesus' feet and listen to his teaching or to rush about making sure everything is in place. Like Martha, we can become so concerned and fret about so many issues in the parish, diocese or wider church that we fail to "keep our eyes" on Christ himself. This is not to suggest that issues are unimportant or that they might go away if we ignore them for long enough. But these issues must not be allowed to come between Christ and ourselves, nor should they divide the Catholic community. Keeping our eyes on Jesus and listening prayerfully to his voice, then, are absolutely essential to fulfilling the mission of the contemporary parish.

Let me now cite some of the characteristics of parishes that are most vibrant and successful. They are the same characteristics that were identified by the National Conference of Catholic Bishops' Parish Project, conducted during the 1990's in conjunction with the National Pastoral Life Center, as ingredients contributing to healthy, mature, spiritually alive faith communities.

In an abbreviated form these characteristics are: first, good liturgy and preaching. People earnestly desire worship services which help them to pray well and preaching which gives meaning to their faith lives. Second, the ability of the parish to help people deal practically with their life concerns, such as alcohol and drug abuse, poor schools, crime and safety issues, employment and job stability, and especially their concerns about family and children. Third, a feeling of ownership on people's part, a feeling that they belong, that their concerns are being listened to and that they have had the opportunity to affect parish policy and practice. Fourth, an alive quality to the parish; the sense that something is going on, that there is something happening for everyone.

I would submit that these characteristics of a healthy, mature, spiritually alive parish community have not changed in the past decade or so. But let me share an experience I had recently.

I was celebrating a Saturday afternoon vigil Mass in a parish composed mostly of middle-class families in that first ring of suburbs developed following World War II. The liturgy was superb and well planned, with excellent lectors, splendid contemporary music, a worship environment suitably appropriate for the occasion and a sterling homily which applied the Scriptures meaningfully and engagingly to the theme of the day.

I also know from other visits to this parish that this was not an exceptional liturgy, enhanced for the occasion because the bishop was present, but typical of the type of carefully planned liturgies celebrated in this parish where the environment, music and homily are designed and coordinated to communicate a meaningful message relevant to the theme of the Scriptures and the liturgical season.

I thought to myself, "What more could people be looking for in a parish liturgy?" A welcoming environment; a well-choreographed service; maximum lay involvement, wonderful music, and a homily that informed, challenged and pulled all the elements of the liturgy in a cohesive whole. Yet the pews were only half filled, the collections in the parish had gone flat and within six months the school, which had been such a viable part of the parish since its inception in the late 1950s, had closed its doors.

I don't know all the reasons for these realities, except to conclude that good liturgy, indispensable as this is for a vibrant and vital parish, is not enough. I would, however, ask several questions. How carefully had the parish been assessing its environs? For example, the percentage of elderly to youth? Had too many parish resources been directed to the school, when the core parishioners are now grandparents without children? While the music was great, it was contemporary, yet the congregation was primarily composed of seniors. Should there be a different style of music, especially for the vigil Mass, which for a variety of reasons tends to attract a greater percentage of seniors?

In other words it is not enough to have one or two of the characteristics for a quality parish, but all four must be present and interrelated with one another. This demands constant assessment and reassessment of what's happening demographically and whether the programs and services once deemed valuable and responsive to community needs are now still appropriate and relevant. Sometimes, for example, an old guard can gain grip on the pastoral council and parish committees, and remain content to go with the tried and true, without realizing that the community and its needs have changed significantly or without being willing to yield responsibility for parish leadership to those who may have a better feel for the pulse of the community.

This leads me to say a word about parish or pastoral councils, which I believe to be absolutely essential for a vibrant parish community but which for the most part continue to be in an infancy stage of development, mired in tensions over power, authority and control, and more concerned about winning these battles than enhancing the mission of Jesus.

Hence, for our councils to become the collaborative and visionary structures they are meant to be, we must continue in our efforts to move from strictly business boards to a community of servant leaders; from decision-making groups that happen to pray to prayerful communities that have to make decisions; from crisis management to long-range planning and stewardship of gifts and resources; from parochialism to outreach; from rule by an elite group to participation and ownership for decisions by many parishioners; from "we have always done it that way" to creative re-centering; from damaging conflict situations to a recognition of the need for healing; from a dualism that assigns spiritual matters to the priests, deacons and religious and temporalities to the laity toward a shared responsibility for the total mission of the church by all.

Some of our parish councils have begun to assimilate these concepts, and others, quite frankly, are backsliding. The key, as always, is pastoral leadership. Without the pastor or pastoral administrator articulating and promoting a collaborative approach, what I just described as the ideal simply cannot happen. On the other hand, when our pastoral leaders empower council participation and when our council members truly root themselves in the message and mission of Jesus and devote as much time and effort to being as to doing, the result is that the doing is so much more effective and the council experience itself so much more enriched.

Let me now shift to some of the practical challenges confronting parishes. First and foremost there is the need for evangelization. There is not a listening session I have had over the past decade with laity, religious or priests when the question of evangelization didn't surface as the No.1 concern on people's minds.

Oh, they may not use the word evangelization, of course, but people universally express distress about the growing number, especially among the young (40 and under), for whom faith and religion are no longer on their agenda or for whom private spirituality, however that term is defined, has replaced close bonds with a local parish community.

Responding to the alienated, the fallen away and the unchurched, then, is unquestionably the No.1 challenge confronting our church and the parish. The critical question, however, is how do we respond to this challenge effectively and constructively?

Unfortunately, I'm afraid that our initial approach tends to be programmatic. For example, we have Follow Me, RENEW, Go Make Disciples, or the RCIA, all of which provide excellent methodologies and content, but all of which presume some commitment on the part of participants to engage in a structured program -with teaching, peer mentoring and socialization - usually conducted at determined times and places. And God forbid if you are not free on a Sunday morning or Tuesday evening or whenever the "program" is held. As a matter of fact, Father Frank DeSiano, the president of the Paulist community and an expert on evangelization, has suggested that the biggest obstacle to people reconnecting with the parish community is the inability to meet the preordained parish schedule for receiving new members or for linking up with those who have drifted away.

There are four movements to evangelization as found in the Gospel: koinonia, friendship; diakonia, service; kerygma, proclamation; and eucharistia, thanks and praise.

Evangelization, then, is first and foremost an exercise in communication and developing relationships. All communication and relationships must begin with listening; otherwise we end up talking to and communicating with ourselves. Therefore, we must recognize that even if we get no farther than the first thrust of this process (friendship and service), we are evangelizing. And when we look at the mission of the parish we need to give special attention to our performance on these first two.

For example, when Jesus cured the SyroPhoenecian woman's daughter (Mk. 7), he gave the mother what she asked for, then sent her home happy. He didn't say, "I'll see you at the synagogue on Saturday."

The priest psychologist Father Desmond O'Donnell of Maynooth Seminary in Ireland observes that "alienation is the pathology of our age." So many people in our contemporary society live on the margins. The search for meaning - what does it mean to be human - is the religious question of the day, and young people in particular are asking it.

However, Father O'Donnell suggests that what young people need first is not faith-formation programs or ritual but the mutual support of a community. In short, young people and those not so young may not be interested in embracing the third or fourth steps of evangelization - proclamation and the eucharist - because they have not experienced the first step: friendship.

The fact is, we can help people connect or reconnect with the parish and the church only insofar as we have befriended and loved them. After all, God didn't appear to talk to us. God came down in the person of Jesus and lived among us: washed our feet, cried with us, laughed with us, drank our wine and touched our world. He especially touched the people on the edge, the poor, who today are those with no meaning in their lives and, therefore, the poorest of all.

Hence, I would suggest that it's not so much a lack of programs or resources that is at the heart of the challenge of evangelization, but a lack of relationships, both in terms of our people being willing to engage others in their search for meaning and of being confident that such an engagement is not so much a matter of having answers to questions they may have or providing programs for their information and edification, but evangelization is a matter of being willing to listen, to understand and to walk with them in their spiritual quest.

In this regard I would note the fastest-growing Christian churches in our nation are the evangelical denominations. There are many features of their attraction to people which I do not believe we in the Roman Catholic community would want to emulate: a "God and me" approach to spirituality; a failure to recognize complexity in moral decision making; a tendency to engage in shrill and righteous denunciations of those with whom they disagree; a rather simplistic ABC approach to salvation, just to mention a few. But we can learn much from evangelicals about creating an environment of welcome and hospitality; of fostering lively community and giving members a sense of belonging and ownership; of making stewardship of time, talent and treasure a genuine way of life; and of motivating members to engage in outreach to and recruitment of new members.

One evening last year I had Mass with the seminarians at our discernment house where four candidates for the priesthood reside while doing college studies in philosophy. The house itself is the former rectory of a parish that closed two years ago. The church was sold to an evangelical community. As I sat in the living room in the midst of an ice and sleet storm, I watched 30 to 40 young people and three adults troop into the church basement for an evening experience of Bible sharing. The seminarians told me there are activities in the church every

evening, seven days a week, and that the collection from their congregation of 30 families (approximately 120 people, including children) averages \$3,000 per week!

Further, the pastor, his wife and half the congregation are former Roman Catholics who probably would have been outraged if their Catholic parish had made such time and financial demands on them. What's wrong with this picture? What is very wrong, I believe, is that our people are afraid to engage in the evangelizing process because they associate evangelization with the pushy tactics of the Jehovah's Witnesses, or the God-on-my-sleeve approach of some born-again, or the blatant hucksterism of some of the televangelists - all of which coalesce to give evangelization a bad name among Catholics. And this has led to a loss of energy, zeal and an enthusiasm for sharing our faith heritage with others.

This awkwardness or uncomfortability, I believe, is why we in our Catholic Christian community have had such difficulty in coping with the growing trend toward fundamentalism within our society and why our efforts at evangelization have generally been unsuccessful. It is also why our response to the call of our late Holy Father Pope John Paul II for a new evangelization is so urgent and critically important.

Yes, the insights of our Holy Father, coupled with that of documented research, reveal conclusively that people today are longing for someone to share faith and spirituality with them; for someone to be open and vulnerable, willing to take the time and to run the risk of initiating the evangelizing process.

And, I am convinced that in the new millennium, through a person-to-person, peer-to-peer approach to sharing faith with others, we can break the quiet, reserved, privatized posture and the programmatic response to evangelization that have tended to characterize American Catholicism and offer a dynamic new approach to evangelization - one that is not coercive, that is not flamboyant or hysterical, one that does not engage in spiritual mugging, if you will, but an approach that emanates from the love of the Lord and the movement of the Spirit within us, and that responds to the call to discipleship that has been extended to each of us.

In emphasizing this call to evangelization, I am not unmindful of the problems, difficulties and challenges that confront us. We are a sinful people and live in a church that is ever in the process of reformation and renewal. Because of such, there are some who would maintain that the time is not ripe for evangelization, especially in the wake of the clergy sexual abuse scandals; that we should wait until either we personally or the church at large is in exemplary spiritual condition, with all questions and doubts resolved and all living in perfect harmony. But as Father Alvin Illig, the great promoter of evangelization, so rightly said: "For 2,000 years the church has never been in perfect order and never will be. Christ told us to preach the good news of hope and salvation, but he also told us that there will be obstacles to plague our steps. If we wait for the perfect time, either for ourselves personally or for the church as a whole, we will wind up doing nothing at all."

Echoing similar sentiments, the late Cardinal Hume, the Archbishop of Westminster said, "There is always the danger of speaking about and emphasizing what we believe to be wrong with the church, instead of celebrating the good and encouraging one another. There is a further danger of concentrating too much on life within the church, of being too inward-looking. I suspect it is a trick of the devil to divert good people from the task of evangelization by embroiling them in endless controversial issues to the neglect of the church's essential role, which is mission. The church does not exist for its own sake. We have a job to do."

To do this job, however, we must realize that we are ministering to fragile people who first and foremost need compassion, rather than restrictions placed on God's unconditional love.

In this regard, I am reminded of a discussion that took place among a group of priests shortly after the Second Vatican Council. One of the priests was pushing for a wider use of general absolution and a more generous attitude toward many of those who are prohibited from receiving Holy Communion.

In the heat of the discussion another priest blurted out "sweet Lord, if we go down that path our churches will be crammed with sinners every Sunday morning." And your point is?

In a recent article which appeared in the London Tablet, Father Dennis O'Leary, a priest of North Yorkshire, stated that one of his regrets and, he believes that of many who minister in the church today, is that of being too hard-nosed in dealing with people, especially around the celebration of the sacraments. While there needs to be canonical guidelines and diocesan policies and procedures about pastoral practice, too often O'Leary laments we in the church can shrink divine mercy to the size of our own timidity and fear. We fail to appreciate that God's extravagant love and compassion reaches far beyond the boundaries and categories of our knowledge and certainties.

Let me cite a recent personal experience. Two weeks ago, at the Easter Vigil service I baptized a young woman converting from Judaism and confirmed her and her fiancée. Both are students at Albany Law School and are planning to be married next December. He is from Rhode Island, she's from Connecticut. Earlier this week, she approached the priest in the Connecticut town where her family resides about making arrangements for a nuptial Mass. The priest responded that since he didn't know her or her family there is no way she could be married there.

Here is a woman who just completed a year-long RCIA process, ushered into the Church with great fanfare at Easter, and, then, as a newly baptized member of our faith community, in her first encounter with the church beyond her catechists, sponsors and pastor is rudely told "to take a hike," without any attempt to understand what her background has been and why she would not necessarily be known in the parish in her hometown. Thus, within a week her tears of joy at finding a spiritual home on Easter were turned to tears of hurt and pain at seemingly being rejected because of some jurisdictional boundary of which she has no understanding.

Such pastoral insensitivity puts us squarely at odds with the reassuring invitation of a beckoning God; an invitation which is revealed so unambiguously in the life of Jesus. Jesus was great at simply walking with people without judging them; liberating people without making them dependent and forgiving them unconditionally while saving them embarrassment. Note, for example Jesus' interaction with the impetuous Zaccheus, the saucy woman by the well in Samaria, the man born blind, the woman caught in the act of adultery and the thief who hung beside him on the Cross of Calvary.

The poet Emily Dickinson puts it, the delight of Jesus is, "to dwell in the potential of human beings." This is what Jesus was doing on the road to Emmaus: clarifying for his friends what they already half knew. He didn't berate them for their slowness, but, because he loved them, he was prepared to wait for their hearts to understand. Like all true teachers Jesus could recognize the butterfly in the caterpillar, the eagle in an egg, the saint in a sinful human being. Hence, just as the sun coaxes open the petals of a daisy on a spring morning, so the love of Jesus continues to reach into the uncertain hearts of those who find themselves drawn to him.

If we in the church are to be evangelists in the midst of the ignorance, confusion and brokenness which surrounds us, we must recover the tenderness of Jesus; we must cease to alienate people by too much projected control and too little graced trust.

The theologian, Hans Urs Von Balthasar wrote, "after a mother has smiled a long time at her child, the child will begin to smile back. She has awakened love in the child's heart and in this awakening love she awakens also recognition."

As heralds of the Gospel we in the church need to recover that maternal attitude – that coaxing, patient and captivating presence with which our own mothers, and before that Jesus, made us aware of our own amazing mystery and welcomed us home.

Is this not the same sage advice offered by the saintly Pope John XXIII in his celebrated opening address to the Second Vatican Council on October 11, 1962? Confronted with the need for reform and the opposition to such renewal by the Curial hard-liners and others, John XXIII noted that ours is not a perfect church but a struggling one; that our leaders and members are less than perfect.

Hence to those prophets of doom who saw the modern world only as "prevarication and ruin" and who sought to stifle the winds of change blowing throughout the church, John XXIII urged that we confront the errors of the day by making "use of the medicine of mercy rather than that of severity."

In other words, Pope John XXIII insisted that things which are wrong should be cured by caring concern, not by cynical condemnation; that the best way to love our world and the God who made it is to live in the world with optimism and expectation. If we would do this, then, I believe our efforts at evangelization in the 21<sup>st</sup> century will truly be successful.

Another challenge facing the contemporary church is parochialism. Too many parishes are concerned only with their own immediate local needs and fail to appreciate fully that they are part of a diocesan community and the universal church, and hence are called to be responsive to the needs, concerns and priorities of the wider community beyond the parish's own mission. The parish, in other words, must pursue its mission as part of the overall mission of the universal and diocesan church, not as a separate, isolated entity.

It was precisely this type of isolation and separation from the wider church for which Paul chastised severely the church at Corinth, and this lone ranger syndrome, if you will, remains deeply ingrained in many contemporary parishes. Combating this parochial elitism and isolationism becomes particularly significant, of course, in addressing the challenge facing almost every diocese today: staffing and serving parishes in light of the severe decline of vocations to the ordained and vowed life. Some parishes need to close because they no longer have a legitimate mission. But even those parishes which remain vital and viable will be able to survive only if they are willing to collaborate with neighboring parish communities in joint articulation of mission, in sharing personnel and resources and in programming together, for example in marriage preparation, youth ministry, the operation of food pantries, social service programs, etc.

We can no longer cater to parochial convenience. For example, in the city of Albany we have 14 parishes and 14 Saturday vigil Masses, all at 4 p.m. Most of these parishes are within five minutes of their neighboring parish and providing liturgies in churches that are only at 30 percent to 40 percent occupancy. Meanwhile, we have rural parishes which are facing priestless

weekends and suburban parishes that can't assimilate the numbers of people attending liturgies.

However, if we had only four parishes with Saturday afternoon vigils in the city of Albany, we could easily accommodate all the Mass goers and free up 10 priests to celebrate needed Masses in the suburban and rural communities. Of course, there would have to be all kinds of negotiations about which parishes would have the Saturday afternoon vigils, how to assist those parishes which would lose revenue without a vigil Mass, which priests would be willing to travel and how to communicate to parishioners the reason for such changes. This type of cooperation will be needed as well in any kind of restructuring and reconfiguration for parishes within the diocese.

A third challenge, and an important antidote to what I have just said about parochialism, is ecumenism. Not only is ecumenism necessary for fulfilling the prayer of Jesus on the night of the Last Supper, "May they all be one, Father, as you are in me and I am in you; may they be one in us that the world may truly believe it is you who have sent me" (Jn. 17:21), but very pragmatically we can learn much from our fellow Christians about how best to fulfill the various dimensions of the parish's mission. For example, from the fundamentalist churches we can learn reverence for the sacred Scriptures. From the evangelicals we can learn love for Jesus Christ as our personal Lord and Savior. From the Orthodox churches we can be moved by the splendor of their liturgy, with its focus on the transcendent. From the Mormons we can be inspired by their missionary zeal. From the conservative branch of the so-called mainline churches we can begin to appreciate the value of tradition, and from the liberal branch the importance of social action. And from the small storefront churches we can learn the need for intimacy and the value of belonging.

It is important, then, that as we reflect upon the mission of the contemporary parish we keep the ecumenical dimension in focus. By way of illustration, in planning for building new churches or parish edifices do we consider seriously sharing facilities with other Christian denominations or entering into joint building projects? Do we engage in joint staffing for youth ministry ventures or for rendering services to the elderly, poor, addicted and incarcerated? Is there a specific Protestant, Orthodox or Roman Catholic way to operate a food pantry, to counsel an alcoholic, to transport the elderly for a doctor visit or shopping?

Of course not! Therefore, for the clarity of our witness and for the effectiveness of our service, more and more of our parishes must be looking for opportunities to partner ecumenically in addressing the great social issues of our day: war, terrorism, economic disparity both nationally and globally, family breakdown, sexual and environmental exploitation, as well as the spiritual ills of hedonism, individualism, consumerism and secularism that can corrupt the spirit and the progress of understanding life's ultimate meaning and fulfillment.

Polls indicate there is a great concern on the part of many Americans about moral values. But what precisely do people mean by this convenient catchall phrase moral values?

Are moral values only applicable to issues like same-sex marriage, embryonic stem-cell research and abortion, or are not moral values also at stake in decisions about war, in drawing lines against torture, in addressing poverty or in providing desperately needed housing and health care?

It is illustrative to note that for every injunction in the Bible regarding sexuality, there are hundreds regarding care for the poor. All of human life, not just sexual matters or personal behavior, is shot through with moral and ethical issues.

However, as Peter Steinfeld, the religious columnist for The New York Times, notes, "While it is necessary to enlarge the framework for the discussion of moral values, it is another thing to equate the so-called moral values voters with Jihad-driven Muslim terrorists or to imply that their concerns are merely a disguise for ignorance, irrationality and intolerance."

What is needed, I would submit, is civil and informed discussion on these polarizing issues. And where better to foster this type of constructive dialogue than within our parishes and between our churches?

I emphasize this point because more and more in our contemporary society tolerance, moderation and a commitment to healing, reconciliation and the search for common ground seem to be in short supply. This polarization is epitomized, I believe, by in-your-face journalism or by shock radio and TV hosts.

In varying degrees, we are all caught up in it. We have all been affected by and perhaps have contributed to the environment of anger, resentment and hostility that poisons the debate, polarizes the options and prevents us from finding real solutions to the problems that affect us. Consequently we all have a stake in seeing that this assault on decency and fairness is met with a new civility.

Not that we always have to agree with one another or see eye-to-eye, but we must seek to understand each other by listening to one another instead of labeling each other and by being sensitive to each others' needs, concerns, viewpoints and contributions. We, then, of the faith community in our parishes, our ecumenical partnerships and our interfaith relationships must make dialogue, community building and respect for the dignity of each person priorities in our personal, social and ecclesial lives. Especially in our churches, synagogues and mosques we must demonstrate that we can keep our deepest convictions and still maintain our civil courtesy; that we can test others' arguments but not question their motives and that we can form communities where conflicts are not avoided but resolved peacefully.

The final challenge I would mention is the need for greater emphasis on the commitment of our parishes to social justice.

How can people believe we are a community of disciples if we do not love one another and seek ways to become a voice for the poor and powerless? I raise this question because Catholic social justice advocacy and ministry flowing from the exhortations of the Scriptures, papal encyclicals and bishops' pastoral letters still remain a secret for most of our parishioners. A recent survey revealed that less than 40 percent of our parishioners are familiar with Catholic social teaching and fail to realize that this teaching is an integral part of our faith heritage - as much a part of our tradition as the proclamation of the word and the celebration of the sacraments.

We then must make Catholic social teaching part of the credenda (things to be believed) which then become for the believer a basis for the agenda (things to be done) which the believer must implement.

Hence, it is vitally important that we strive mightily to acquaint our people with the social teachings of the church and to encourage them to be supportive of those causes and crusades which address the needs of the poor and vulnerable, be it opposition to the death penalty, be it health care or immigration reform, be it challenging zoning ordinances that seek to deny those with AIDS, mental illness or developmental disabilities or those addicted to alcohol and drugs the right to live in our neighborhoods or be it familiarizing ourselves with the legislative agendas of the National Conference of Catholic Bishops or with our state bishops' conferences that seek to address the needs of the poor on a wide range of issues such as prenatal care, decent housing, education tax credits or alternatives to incarceration.

As chairperson for the Public Policy Committee of the New York State Catholic Conference, who has to meet with the governor or testify before the Legislature, I know full well that when we advocate on behalf of these and other issues with those in state government, our elected representatives often feel free to dismiss our concerns because they know that frequently we bishops are like generals without armies, and thus to ignore our pleadings will not cost them at the polls. If our Catholic Christian vision and philosophy of life, especially as it pertains to the poor, is to be translated into reality, then it is imperative that our parishioners become aware of the issues confronting our society, be educated on these issues through the laws of catholic social teaching and be willing to let our elected officials know of their support of or opposition to particular public-policy concerns. And the more credible our witness becomes in this regard, I believe the more attractive our parish ministry of word and sacrament will be.

In conclusion, let me suggest that addressing the needs I have mentioned and exploring the solutions I have suggested will demand renewed determination, zeal and enthusiasm on the part of all. For these are challenges that do not readily admit of facile solutions, and humanly speaking we might want to cling to the status quo or to retreat to the serenity of a previous age where life and ministry in our church seemed more stable, more secure, more clear-cut, to a time when there seemed to be a consensus in the church, wherein roles were clearly defined - where answers appeared black and white, and where the ideological litmus tests, mean-spiritedness and lack of civility that polarize people and poison the debate in our contemporary climate did not exist. While we can eliminate the ideological litmus test, the mean-spiritedness and lack of civility because such have no place in the community of love, healing and reconciliation the parish is called to be, we can't turn back the clock; we can't hide our heads in the sand and pretend that the knotty problems and perplexing challenges which God has laid at our doorstep do not exist. They are real, and the tensions and ambiguity which they produce cannot be ignored.

By now you may be wondering, "What is this man smoking?" We've been living through the greatest scandal in the history of American Catholicism, with dioceses declaring bankruptcy and parishes bleeding members. We are coping with the enormous forces of secularism, individualism, hedonism, utilitarianism and moral relativism, which are antithetical to the core values of our Catholic Christian heritage. We are faced with a severe vocation crisis to the ordained and vowed life. The financial foundation of the church, 55 years and older Catholics, are gradually dying off. We are closing, merging and consolidating parishes and schools in older dioceses, and trying to keep pace with unprecedented growth in the South and West. And this man is talking about reversing parochialism, fostering ecumenism, encouraging evangelization and promoting social justice as keys to revitalizing the mission of the parish. He makes Mary Poppins sound like a pessimist.

Doesn't he know that the church and the parish are not always the vibrant, dynamic communities they are idealized to be? Too often parishes seem more like gas stations rather

than loving communities of faith and service. People pop in to fulfill an obligation rather than to gather around the altar as the people of God. The parish liturgical team prepares a great feast, while many parishioners just want a quick bite before racing out to watch football, to go shopping or to take the kids to an amusement park. This is not surprising, because today's urban and suburban territorial parishes by and large do not build on any natural sense of community, and even ethnic and rural parishes have often lost the close-knit ties that formerly bound them together. While we in church leadership may see the parish as our primary community, many parishioners would ~ place the parish far down on the list of places to which they belong after their homes, the schools their children attend, the places where they work, their golf or country club or even the neighborhood bar.

This reality that for many people the parish is not the primary community in their lives may give us the feeling that we are failing. But as the Dominican theologian Father Timothy Radcliffe notes: "The archetypal Christian community was the Last Supper. Think what a dismal failure that community was. One of the disciples sold Jesus, another went on to deny him, and the rest ran away. Jesus failed to gather them into a community on that last night (after three years of intensive formation), so we should not be surprised that we do no better than he did.

"What Jesus did was to offer the sacrament of communion; a sign of the kingdom that is to come as a gift in its own good time. If the parish is not a great and dynamic community, then this may not be a sign of pastoral failure at all. Sometimes we can do no more than enact signs of what is to come."

Yes, as Father Radcliffe suggests, the Last Supper is our foundational story, the story of God's covenant with us and with all. The paradox of this story is that our faith community was founded just at the moment it was in the process of breaking up. And that has been true down through the course of Christian history: at Pentecost, in the persecution of the early church, during the fall of the Roman Empire and the emergence of the Dark Ages, at the time of the Reformation to the Avignon Papacy, the collapse of the papal states and the modernist controversy and now in the face of the present crisis of trust and confidence created by the clergy abuse scandals. And just as at the Last Supper the moment of betrayal and shame became a moment of gift and grace, the present crisis can be one of rejuvenation and joy. It can lead us to become a church where it is clear that Jesus came to call sinners, not the righteous; it can help us be a community which finds a place at the table for those who have been excluded by virtue of race, ethnicity, sexual orientation and marital or immigration status. It can bring to birth a church that is less clerical and secretive, and enable us to be a more transparent church in which the laity are recognized and empowered to exercise their full dignity as baptized Christians. It could mark the end of a church functioning as sort of a multi-national business, operating through a distant and unaccountable bureaucracy, and can lead us to become more evidently a community of disciples.

Most of all, then, we need to be people of hope. For living and dynamic hope is the quintessence of the Gospel message. Hope was more than the theme of the apostles' preaching, it was the very purpose of that preaching. For example, St. Paul wrote the Colossians, "Hope is the lesson you have learned from the truth-giving message of the Gospel" (1Col:4-6).

The renowned theologian Teilhard de Chardin stated that the world will belong to those who can offer it the most hope. His fellow French Cardinal Jean Danielou put it this way, "It is not that the world doubts Christians, but it is Christians who no longer believe and hope in themselves."

This, I believe, is the problem of our day. Too often we as Christians present to a world starved for hope not, as St. Paul proclaimed, the image of a people sure of who we are and what we stand for, but the image of a people more cowed by fear than borne up by hope.

Granted this is a tall order and that the battle against cynicism, discouragement, disillusionment, apathy and indifference is a constant one, but the hopeful mystery of the death and resurrection of Jesus requires nothing less on our part.

For this to happen we must grasp the challenges of the moment with the boldness of Jesus Christ. We must evidence what Archbishop John Quinn, the retired archbishop of San Francisco, has called evangelical daring. Evangelical daring is not power, it is vulnerability; it is not pure calculation, but simplicity of heart and trust in the wisdom and power of God. Evangelical daring is not a clenched fist, but open arms.

It is what Archbishop Oscar Romero showed when he tenaciously proclaimed the good news in the face of deadly hostility. It is what Mother Teresa evidenced when she left her original religious community to found the Missionaries of Charity to work among the poor and forgotten on the streets and in the garbage dumps of Calcutta. It is what Cardinal Bernardin demonstrated when he forgave the man who accused him falsely of sexual misconduct. And it is what Jesus witnessed to when he accepted fully our human condition and transformed the scandal of the cross into his throne of glory, and it is what we must evidence if we are to be his faithful disciples in today's world.

May we, then, embrace this challenge, accept it and fulfill it for the honor and glory of God and for the hope, peace and betterment of God's people.