

THEMES THAT EMERGED FROM PARISHIONERS' INPUT

These data were created from hand written notes taken during Listening Sessions on September 8, 9, 10, 22 (am and pm), 27, 2018 as well as comments received via the website and personal email communication with parish staff. We received many different types of responses. They have been organized into the following sections:

What is heaviest on your heart? – PAGE 2

Parishioners were invited to express what was heaviest on their hearts, what were the feelings they were having as a result of the revelations about Cardinal McCarrick and the Pennsylvania Grand Jury report. [12 pages]

Next steps: Overview – PAGE 14

The comments in this section include individuals' *general* suggestions about what needs to be done to change the church, e.g. I want to help but I do not know what a lay person can do. [11 pages]

Next steps: Church structure – PAGE 24

Parishioners were more specific in their recommendations in this section, e.g. a rally ought to be held at the Bishops' November meeting in Baltimore. Investigate Project Callisto as a parish-wide response. [11 pages]

Next steps: The role of the laity – PAGE 35

Taking priests off pedestals and assuming more responsibility for our church are among the comments in this section. [4 pages]

Next steps: Survivors and their families – PAGE 39

Support – emotional, financial, and spiritual are among the recommendations. [2 pages]

Next steps: Prayer – PAGE 41

Working toward reconciliation, prayer opportunities for the survivors, and the abusers were a few of the suggestions made by parishioners. [1 page]

Next steps: Additional Input from Website – PAGE 42

These are comments that came into the website before we had a mechanism for collating them. [20 pages]

WHAT IS HEAVIEST ON YOUR HEART?

- Revelation how broad this crisis is
- A lot of stuff weighs on me - the enormity of the situation.
- Scale of revelations is astounding
- I am deeply angry
- 10 years ago told about Cardinal McCarrick - I am so angry - he was so phony
- Enormous betrayal and anger; need tectonic shift
- It is a personal struggle
- Betrayed, wounded
- I am exhausted, here we go again
- I am angry
- Personal daily struggle - trust priceless - once lost not always regained
- I don't know whether to go or stay; visceral reaction - cover up by people who have been entrusted with our spiritual lives.
- Grateful to be in this archdiocese. In 2000s in southern Florida would not allow VOTF group to meet on church grounds.
- Just angry - church is corrupt
- Outraged, feel betrayed by church. Priest in my child's school waiting for investigation to end. Was sent to another diocese - fifteen years ago.
- I am still here why do I stay? But, where do I go?
- Incredible anger, betrayal
- I have similar comments as others. This is an existential crisis for me
- Difficult to reconcile the church with how I raise my family
- How can I avoid feeling hypocrisy and dissonance?
- I struggle and I am outraged

- Who can you trust? It is devastating. Grateful to be at Holy Trinity
- Just so angry. Saw Cardinal McCarrick as so holy - he betrayed me.
- I don't know how to remain Catholic
- Echo what has been said; Betrayal - I don't know where to begin; what to do with it all. Just so good to be here and listen to others. How many more Grand Jury reports are there?
- Came to listen. But I want to say that I have been blessed by God to have my faith not shaken by this.
- Echo comments. I do not have outrage because I never trusted hierarchy.
- Lack of support for Vatican II on the part of the clergy and hierarchy. I am not as upset - they are human beings. But I have outrage, feeling sad lumping all clergy in same bucket. Spirit is at work here. We have more RCIA candidates than ever. I refuse to lump all people in same bucket. I see this as a moment of conversion. Conversion the church needs is in me - to become closer to Jesus.
- Real crisis, need to get beyond outrage
- Not much more to add - outrage and hypocrisy. perpetrators hypocrisy and hierarchy hypocrisy
- Our office prosecutes crimes. This is a crime. My brain exploding
- So many important things have been said: 1) my role to stand at witness to crime; 2) *we* are church
- I am new to Catholicism and love HT. My mentors in RCIA are in the room, most are women and married. Cautioned by word "tectonic" - that is millions of years.
- Catholic institutions have taken parts of my heart and smashed it. It is so difficult to be Catholic.
- Family experience- my nephew was abused by a priest. Parents were shocked. Feelings of alienation, anguish, and anger.
- Complexity of experience- friends tell me "your brand of Catholicism is shot." Having hard time defending church.
- Heaviest on my heart? The abused, the 1000 victims. Start with helping to heal victims.

- Enormous loss of trust. Pretty much destroyed. How do we go about recovering trust? Institutionally not there - find other ways - accountability and transparency.
- Appalled - my heart breaks for victims. Tried to read the Pa report and it made me sick. Trying to find solace in faith.... I struggle in liturgy to find a way to worship with these revelations.
- Been dealing with this for 25 years since Boston. I feel a profound sense of betrayal with the Cardinal McCarrick situation. Many are angry because he committed these acts. Charm and charisma is compelling. I feel it has all been a charade and a good deal of evil within. This is heaviest on my heart.
- Bracing for more reports of clerical sexual abuse.
- First put perpetrators in jail. Get him off the street.
- I have so much anger – every time Pope, Bishops say pray, I am tired of all this.
- After Boston, I thought they had put safeguards in place. I was stunned there was more.
- I have not been personally injured by the RCC. But this is so pervasive it becomes a part of you - robs me of something very important to me..
- Feel for first time I am participating as priest, king and prophet. I grieve I am sick and tired of hearing about another abuse case. I was abused as a child. I had no voice.
- Sad... Struggling to find words . . . happening again . . . church lost sight.
- Feel helpless
- Sad - betrayal of central message of the church.
- I have righteous anger; I feel betrayed
- How should I feel? I don't think there is a solution to problem. Feel hopeless; Power not there for laity to make change.
- Sad for victims, their families and priests.
- Anger is predominant feeling.

- Anger; we are the church. Saw the church taking away roles for women and giving them to deacons. I feel frustrated. Example given of a house lovely on the outside but foundation was crumbling.
 - I am heartbroken about the victims. I am angry that JP II made [Cardinal] McCarrick archbishop. He had to know.
 - Questioned my whole life why women not priests; if women in room about what to do with abuser, I am frustrated with myself because I have allowed this to happen.
 - Betrayal. The ongoing silence about the core issues. How anyone thought it appropriate to install a known predator in the position of monitoring child sex abuse cases. How damaging it is to our world to judge thirty year old cases by today's standards. How child abusers have been demonized so that none will ever seek treatment willingly. How deceived the laity have been, and how their "time, talent, and treasure" have been squandered to pay damages and to pay for "investigations" hand designed by those accused. How silly it is to go the route of experts and investigations to address this issue where the real questions are moral. How formation has to be deficient if predators are ordained.
 - Most sad to me is the fact that children were sexually abused by members of the clergy and that members of the clergy covered this up.
2) I am a woman and have been an active volunteer in the church most of my life and once worked for the church. It has always saddened me that women have not been treated as equals in the church, but there was enough that was good - social justice work and a wonderful community, that I stayed.
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- Dishonesty, hypocrisy, and criminality of the Church about a heinous crime
 - What is heaviest on my heart? The pain endured by children that has left so many lives broken or shattered or somehow less than what might have been weighs the heaviest. I just keep thinking of the children. I'm also very sad to see the names of priests that I knew growing up in the news now. And I wonder what we still don't know. My heart is also heavy for all the innocent priests in the church, those that have been teachers, mentors and friends to me and so many others, for the pain of living under a cloud of suspicion. They have been good priests living good lives and deserve better than this at this stage of their lives and careers.
 - [The clergy] should all know that the laity are mad and demanding action. Nothing is more urgent or important to the church than this crisis in this moment. The Pope's call for a meeting in February of 2019 isn't soon enough. The calendar should be cleared immediately - there is no more pressing matter before the church. Calls for discernment and healing will ring hollow if not accompanied by equally powerful action.

Also, I've been glad that the Sunday homilies continue to address this crisis - I need to keep hearing from the pulpit in my church to know that we as a parish are not letting this fade away.

- I was at the 11:30 Mass this past Sunday. I appreciated Father Gillespie's homily on many levels. In this time of crisis, the homily made me realize that it is important to have religious leaders who inspire, challenge, and even provide relevant historical information from the Church's traditions. However, Father Gillespie referred to this time as being one of discernment. And that infuriated me. We don't need discernment. Seriously. We know what is wrong with the Church: a power structure that promotes policies that are probably counter to policies that Jesus would embrace if He walked on the earth today. And so, I am ready to leave the Church unless significant changes occur and occur quickly. I am a 69-year-old woman who attended Catholic grammar school (not-so-good), Catholic high school run by the Holy Cross Sisters (excellent), and Catholic university (Georgetown undergrad and grad -- meaningful, life-changing experiences). I was married at Holy Trinity, and our daughter was baptized at Holy Trinity (a vibrant parish). We have been members of Holy Trinity since the 1970s. But now, I feel like screaming: Women of the Catholic Church Unite!!!!
- I am angry. I'm thinking, how could such abuses have happened. More importantly, how can the clergy, bishops and cardinal preach the Gospel while systematically covering up these abuses?
- Sad for the victims but incredibly angry at all those wearing the collar especially in position of authority. We were talking about it after dinner actually. I'm having a problem going to mass these days to be honest because I can't put it out of my head while there which also makes me resentful for not being able to reflect in peace. Basically I feel robbed and lied to. Just my 2 cents since you asked. Hope you're hanging in there.
- First just apathetic. Too busy dealing with the realities of getting through every day. Once I let myself spend time thinking about it, more angry. Friends are questioning whether their 8th graders should be confirmed. Makes me start thinking about that too. Never before questioned going to church on Sunday when kids start whining about it but now it's a bit harder to just say "this is what our family does so we are going."
- The pain and suffering of the victims. How did our Church do this to children? As a whole, you've lost my trust. I am thankful for the good priests and their service but am appalled by the institution, in particular the bishops that valued power over protecting children. This boys club is NOT working- this deeply broken institution could benefit from women having a real seat at the table and the laity having a real voice.

- The immensity of the pain and loss that is and will be widely felt. The pain of all who are damaged by this universe of scandal: be they (1) victims of "misbehaviors;" (2) anyone actually unfairly characterized or wrongly accused; (3) faithful, trusting members of the church community; (3) devoted priests and ministers - true servants so shocked and let down by their brethren; (4) those who are helped by and rely on the church's social services and might not be able to in the future if this unravels the church.

That I believe in them and urge them to take heart. We must help out those who are genuinely trying to follow Christ's gospel. We will not always get it right but we have to keep trying

- Priests on pedestals
- This is so hard
- So angry with the church I love
- Betrayed
- Don't want to be powerless
- Angry that good priests have to make sense for us
- Incensed that bishops thrust it on priests
- Hard to be Catholic
- Embarrassed to say I am Catholic
- Hurt
- Disgust with political cover-up and protection over justice for those harmed
- Optimism it can make real change
- Not feeling as betrayed as a non-Catholic
- Francis moving in that direction. Hopefully will have more support
- Clericalism has to be addressed
- Confused

- Furiously angry
- Disappointed- has experienced abuse and horrible to imagine. Corrupts their lives
- Francis – hope in him
- Roman Catholic church worth preserving? Is it worth it? (Ireland- Roman Catholic Church ridiculed]
- Why did some seminarians submit to the abuse? What rules OK'd that?
- Priests should not take out nuns
- Anger
- Anger
- Anger
- Rot in our church
- Many questions
- Where is the Spirit leading us and where can we listen in community
- Betrayed by secrecy
- Hierarchy unconcerned about people leaving
- Short-sighted about where we are going. Going more conservative
- Conservatives taking opportunity to get rid of Francis
- Why is there hesitation?
- Unwilling to give up power
- Preservation of power – Pope gets it
- Patronistic – power over choosing doesn't work anymore
- Missing “he call me friend”

- If we wait for Attorneys General end of Catholic Church
- Vindication – what were you thinking?
- How do we stop it?
- Glad for these sessions
- I will have a different experience – how will this shape – will younger generations stick around?
- Betrayal
- Disgusted with corruption
- Gratitude for HT
- Anger
- Anger
- Anger
- Hoping for sense of hope
- Thank you Kevin for leadership
- Proud of HT teachers protesting
- Why would church allow honor to McCarrick?
- Grieve for priests who have devoted lives to this
- Churned up
- Slow boil since its coming out
- Frustration No trust.
- Not sure
- Got past angry by reading “good stuff”
- Hope with Jesus and relationship

- Reading obsessively
- Upsetting, lost weight, soul sickness, already distressed about people leaving church; concern about the future
- Not reading; fell like here 10 years ago; church should open up
- Angry – Cardinal did not do everything he could
- The hurt of vulnerable population; weighs heavy
- Expect church to be safe place like HT
- As convert, don't feel church is part of me like someone raised Catholic
- Teenagers are lost; hard to get them back to church; focus on faith
- As parent, broken-hearted
- Family worshipped priests; not all honorable; institution has let us down by harboring criminals
- Betrayal
- “it was all a farce”; knowing people around the world were so sinful; people leaving church probably aren't coming back; pews are empty
- Don't see this a current crisis; see abuse in athletic and political world; happening for 1000s years
- See people, leaving the church
- Feel bad for priests, like those at HT
- Community has been so important to us, different for young people
- Luther tried to clear up; pendulum swings
- Issues all over (Political)
- Being asked “Why don't you leave”

- Priest (from growing up) was alcoholic, but they were part of community
- I love the church; Church is God; be the best we can and be there for each other; Church is my home; I don't feel like a stranger in any church
- Every pastor at HT has been wonderful
- Hierarchy deserves support, only while doing good job.
- Hierarchy needs outside help
- Niece/nephew recently married Catholic have left the Church
- Anger
- Family of survivors need to be supported
- Here we go again
- Feel sorry for all the good priests
- I have been ignoring the question of why am I still here because I want to be here.
- Anger that Sacrament of Reconciliation used to harm or cover-up abuse
- Frustration at church politics that come in to pay and take focus away from victims
- Heaviest - for the victims. Unfathomable that a child trying to serve God would be abused by people who have moral and spiritual authority.
- Culture of secrecy and cover-up in the church. They've lost their moral authority
- Still have faith in God and faith and love for the Church, but it's broken
- Heaviest – what shocked me was how many people were surprised.
- I have thought about what it would look like to leave, but by leaving I would no longer be a member; I want to contribute to becoming a better church.
- Questioning my participation in the institution

- Already question some teachings of the church
- Learning how church has fought in courts – didn't know that's how money was being spent
- Heaviest – anger and shame
- Anger – events like these are reactionary rather than preventative
- Anger fatigue smothering me
- My own experience of sexual assault – religious silenced me, but other Catholics supported me
- Breaks my heart, makes me question why I am here
- Why has Pope Francis not accepted Cardinal Wuerl's resignation? How can someone that high up not understand?
- On one hand, I feel numb to it; so prevalent, I almost expect it. But then I remember my nephew, problems won't solve themselves.
- Will it change in my lifetime? Will I send my kids to Catholic schools? Let them serve.
- As a returnee to the Church, Cardinal Wuerl's lack of action hit hard.
- Concern for priests too
- The uncertainty is difficult
- Sexual abuse eradicates part of your soul (personal experience)
- God is purging the church – empowers the laity
- This could embolden the more virtuous priests
- I am hopeful something greater can come from this
- Weariness and fatigue

- From Boston, I've come to expect the drip, drip, drip of this --- problem continues in my life
- Calls for hope: calls for change by laity and hierarchy
- Feel empowered by public discourse, ideas things to try
- Hits close to home
- As a lay person, I feel the only card I have is to leave

NEXT STEPS: OVERVIEW

- How do we go forward individually and as a parish?
- What can I do? Stopped donating to Cardinal's appeal. I am here to find out what I can do.
- Verge of second Reformation. Opportunity to see what we can do.
- Things to do: 1) Systematic way to find abusers and monitor reforms - audit parish by parish; 2) listen to those abused; 3) methodology to care for/compensate victims
- Church needs a major institutional change. Incorporate what laity think. I am here to find out what can I do next.
- Forty years my life has been devoted to caring for the welfare of children. Trying to reconcile my faith and profession. Today I feel it cannot be done. Children have been harmed. Abuse is as much a crime as is murder. All I have heard is ecclesiastical talk about crime, until criminal review takes place nothing will change.
- Where do I put my energy to make difference?
- We are the church - not the clergy. Priest only represents me at Mass. I came to listen and help find solutions to the problems we have as church.
- Affirm what has been said, this is my church. I am sticking with it. I do not have a strategy ...don't know what role to play. I am ready to be a soldier in what is planned.
- My heart goes out to wonderful priests like my brother. Bad apples among priests make up a small percentage.
- Distinguish between church that Jesus founded and the institution. We are called. We need to take the lead. We can take over temporal leadership of the church, provide: oversight, partner with others to assign bishops and priests. We already have a schism. The biggest group is former Catholics.
- What are fundamentals of this crisis? We need to be the change - we could start locally
- Thankful for priests here. Focus on what I can do: attend Mass, participate at HT projects. Concerned for my friends in Pennsylvania.. Try to be informed.

- Start with a focus on Truth & Reconciliation sessions.
- Open the books and let fresh air in - accountability - leads to healing. Become humble church.
- It will be the service organizations and work with the poor that will get us through this crisis.
- Church should have an internal audit. Laity cannot solve this, the law will.
- What can we do as individuals and as clergy, with the continued leadership of the Pope? Tell the truth. Look at sexual mores. We have set ourselves up re: sex. These problems are not unique to the RCC - look at the Boy Scouts and other groups.
- What can we do? Victims cared for - how can we accept responsibility for the past and future? Do not see change from Vatican and it angers me- no solutions for the victims. Cover-up angers me too.
- Radical change in structure. Where priests do all the work needs to change. Need to get rid of cardinals, bishops - image what we could do with all the money. How do we work for this radical change to be what Christ wants for the church? Don't know how to work together but it cannot wait. The question is: Who is going to get together to work it out?
- Church is all of us here. Holy Spirit comes to us when we ask. How do we ask H.S. for help? What comes next?
- Echo comments of others. Look at docs Vatican II. Laity ought to be on the same level as Bishops and priests. Equal. We should be the administrators of the church and authentic interpreters of doctrine. We together as a parish of HT, -not in the press - use our influence to work things out. We need to be effective. Our actions - deliberative and discerning and thoughtful
- The main thing is to protect ... as Christ did, standing up to authorities.
- Institution deeply harmed. Women need to be able to be in leadership positions. We can change culture. Mothers deeply distraught about this. My own grandmother was abused by the church.
- How can I do something? I want to do something. . . church does so much good

- When you have a closed system, good things don't happen. You need to go to the top. The church is the last monarchy. The women religious have taken seriously their Vatican II vows and have not been listened to.
- How to break the back of male clericalism? Seen other Catholic institutions change when they let women in. Why should we leave women out - half the spiritual drive of every one.
- No method for dealing with this - could bring down the church.
- My response to the Grand Jury Report on the Cover up of Sexual Abuse in the Diocese of Pittsburgh is to urge my Church to, at last, implement clerical and other reforms needed for us to live as Christians.
- I understand that needed reforms cannot even be discussed within our current model of Church as an institution. Bishops have been straightjacketed with outdated Canon Law that requires them to maintain secret files of anything that would bring scandal to the church. Ironically, we've created a system which elicits scandalous behavior, by Catholic lawyers, psychiatrists, Bishops, Cardinals, and Church administrators, hiding criminal behavior and disparaging the survivors of sexual abuse.
- We Catholics must live our daily lives and worship with a model of Church promoted by Vatican II, the holy People of God, and stop tolerating an institutional church that ignores needed reforms and silences anyone who speaks for change. For example, Bishop Thomas Gumbelton and Sr. Joan Chittister were not allowed to speak in a Catholic institution in the Archdiocese of Washington in 2002 because they differed with then Church policy regarding the statutes of limitations and the use of civil justice.
- I will mention some areas in which the Church should admit its past errors, and reform its teaching. I understand that the Church does not like to admit error, because this might undermine its authority among the over 1.3 billion Catholics residing throughout the world. When it changes Church doctrine, it prefers to say: "What the Church has always taught..." However, the *Boston Globe* series and the Pennsylvania Grand Jury Report are forcing the Church to adopt standards of accountability and transparency. Who, now, would not admit that the cover-up of the sexual abuse crisis was an error?
- The U.S. Bishops have shown, however, that they cannot hold themselves accountable. The Dallas Charter on the Protection of Youth showed zero tolerance for new cases against priests, but no accountability for the Bishops themselves for hiding past criminal behavior, silencing victims, or reassigning pedophile priests. The needed reforms related to the clergy include opening up diocesan and secret files to grand juries to allow criminal prosecution of priests, Bishops and Cardinals who sexually abused children. Terminate priests, Bishops

and Cardinals if indicted for these crimes. Stop funding the Bishops Conferences that lobby state legislators against extending the statutes of limitation in crimes of pedophilia.

- All Bishops and Cardinals who followed the prevailing norms of the church in maintaining a wall of silence, facilitated reassignment of pedophile priests, and protected the reputation of the church over children's lives should admit their sins and crimes of this cover-up. They should enter a restorative justice process with the victims of sexual abuse, such as the truth and reconciliation trials in South Africa.
- Reform seminary preparation to form healthy, whole people with an understanding of the theology of grace, the sacraments and the model of the church promoted by Vatican II. Admit the error of excluding women called to the priesthood. Allow women's ordination to the diaconate and the priesthood.
- Admit the error of past doctrine on homosexuality and teach that they are part of God's good creation. Forcefully reject the lie of the confluence of homosexuality and pedophilia, and the recent attempt to use homosexual priests as a scapegoat, and cause of, the sexual abuse crisis in the Church.
- Despite the scandal and the cover-up by leaders we trusted, I believe Christ is with his Church, and bringing us Catholics to new life, where we can serve one another, break the bonds of oppression, and stop our collective sin of participating in, and financially supporting, unjust church institutions.
- Thank you for conveying the views of U.S. Catholics to Pope Francis, and I would be gratified to hear of the reforms that you know are coming.
- We need to convey to not only our local bishop(s) but to all nationwide that they are not trusted to do the right thing. Suggest that all of them offer their resignation and allow Pope Francis, with the help of lay consultants, decide which ones to accept.
- To regain our trust, we must make reform of the institution a sine qua non.
- Clericalism, abuse of power, lack of transparency, and the no accountability modus operandi of the bishops have to go. A plan to eliminate all these "cancers" must be put in place ASAP.
- The laity must reclaim ownership of our church. This requires the level of solidarity that we once saw in the labor movement. We must have a united voice and resolve to act collectively, in solidarity with one another. Question for all of us: How is that solidarity in taking the needed collective action to be attained?

- As the National Catholic Reporter recently opined, and I fully agree: “The conference (i.e., USCCB) will appoint committees, authorize studies and make plans. We must demand and be given full lay participation in all the committees and study groups, and we must have full transparency of all that these committees and groups see and do. Furthermore, we must demand and receive full lay participation in whatever tribunals, councils or visitation teams result from these efforts. We won't settle for tokenism or mere ‘advisory roles.’ If canon law doesn't allow the lay involvement we would seek, we respond: Change the law.”
- The U.S. bishops have dismissed multiple and detailed warnings for many years. Reporting on the sexual abuse crisis appeared in the National Catholic Reporter pages in 1985, and in other publications at least 17 years prior to the upheaval in Boston galvanized public attention. Two who brought attention to the problem early on were Fr. Tom Doyle and journalist Jason Berry. We should insist that both of them be employed by the USCCB in leadership positions charged with cleaning up the mess made by the bishops.
- I am one who thinks that among the causes of the ongoing sexual abuse scandals and the problem itself (which clearly goes back decades if not centuries) are a church climate that stifles awareness of human feelings, especially sexuality (in clergy as well as others), and that over-values clerical authority leading to non-collaborative leadership styles that err in handling abuse and skew church teaching emphasizing rigid stances on sexuality, marriage, etc. Hopefully, a Church that is more aware of the complexity of human emotions and sexuality and respectful of the diversity of its members with their many gifts and roles in the People of God would be a Church less prone to these kinds of abuses. Therefore, here are some ideas for a parish church community such as Trinity:
 1. LGBTQ: Providing a way or ways for lesbian, gay, bisexual, transgendered, etc Catholics to be known as equal members in the church would be important for them and for the messages it sends to all about their sexuality. This perhaps should not be in the form of a paternalistic “ministry to”, but perhaps occasions where self-identified individuals could meet socially (e.g. perhaps a quarterly event at the parish), serve the parish as a group at times, etc. The recent practice of including LGBT people and issues in the General Intercessions has been an appreciated step in the right direction.
 2. Separated and Divorced: Similarly, the separated and divorced could have a place to be known as integral members of the parish and church. Again, this might not always be in the form of “ministry to”, and not always combined with widow/ers. Many, many Catholics are separated and divorced. We have a rich, but complex teaching about that, but there must be some ways to send a more simple message that these folks are respected members of the Church at whatever stage they are of dealing with this reality of their lives.
 3. Family: A more minor comment, but in our parish, as in most, there are frequent public communications in homilies, announcements, publications, etc. about “families”. The implicit meaning is two heterosexual spouses with children

still living in the home. This, of course, is the minority of all individuals and families in the parish, so building an awareness of the need for more inclusive “messaging” would again build a more inclusive sense of the diversity of the church.

4. Women: Finally, as a male and knowing the many efforts our parish has made concerning women in the past, I will mostly defer to others to reflect on how we include women in the life of the Church and our parish. I did have two thoughts to add to the discussion:

a. -We are blessed with many women leaders including salaried staff. Even if they were not quite gifted, which they are, perhaps there are ways for them to be more visible to the parish. This might be particularly important on Sundays which is most parishioners’ primary experience of church. It could include more focused “columns” etc in the bulletin/newsletter, etc.

b. -Similarly, the practice of women being active as preachers, and even presiders at non-eucharistic liturgies should continue and increase.

I would be glad to discuss these ideas further and/or be part of the parish’s plan to respond to this problem and these scandals as parish leadership sees fit.

- Since the church is not a democracy, there is really not a good way for me to exercise my rights and power as a lay person. Because the Catholic Church is so large, I do not think the hierarchy cares much about what I think. They may not make any serious changes until they begin losing donations and members. The most important changes the hierarchy needs to make:
 - End the unequal treatment of women by allowing women to become priests. I believe that the presence of women priests will make the institution healthier, which will help prevent sexual abuse. It is not Christian to discriminate against women.
 - Allow priests to marry - this will also make the institution healthier.
 - Eliminate the use of male pronouns in the prayers - they are distracting and serve as a constant reminder of women's second class status in our church.
- . Women and married priests will be necessary
- The hierarchy must submit to a thorough and independent investigation similar to an outside special counsel that would produce a public report. This could be done diocese-by-diocese but should not be limited to the U.S. church. This is a global problem that has been enabled by the hierarchy, and any church-led investigation will have no credibility.

I'm also very concerned about the long-term viability of the church if this crisis isn't handled appropriately, especially given the prior crisis in 2002. The fact that the present crisis exists proves that we did not respond with the full spirit of transparency that was necessary to move forward and bring real reform. The

truth may threaten the church, but the truth is coming out through criminal investigations led by Attorneys General. The hierarchy should view this as an opportunity to come to the church seeking forgiveness and reconciliation from the people. And the church will have to accept the very real possibility that many will not forgive, and rebuilding the trust may take centuries. Let us do the difficult work now, and let us do it together, so that we all know the truth, and trust that the truth will set us free.

- What do I want? First women priests. I have no idea why we women tolerate this inequality. My daughter is a physician -- but had she wanted to be a priest, she could not. In what universe does this make sense? Not mine. Second, I want men and women who are priests to have the opportunity to marry. I don't care if it is heterosexual or gay marriage. I realize that it would be difficult to transition to a married priesthood, but smart, devoted people can make this happen. And if priests want to be celibate or single, that is fine. Third, I want the laity to have major roles in Church management. For example, I believe that the current investigations about abuse should be totally run by laity. Fourth, I want the Church to embrace the beauty of human sexuality which means getting rid of the absurd, harmful rules about birth control and transforming its views about homosexuality. I don't have problems with the Church's position on abortion but believe that its devotion to life should be in a broader context and should recognize the role of human conscience. And finally, the primacy of conscience must also extend to issues concerning divorce. I have many divorced friends who do not set foot in a Catholic Church because they do not feel welcome. So for me, that is it. I do not need to discern. Does this sound arrogant? I don't care. I'm done with a power structure that vests all of the important decisions about religious life in the hands of men. I am assuming that these comments will remain private although I thought it was important to sign my name.
- What do you and other Holy Trinity Jesuits and lay people in leadership think about the following suggestions that surfaced during the talk tonight at Georgetown?

Call upon all U.S. parishes to make publicly available online all personnel documents. Let the truth come out all at once. Instead of grand jury reports being released every few years. Voluntarily disclosure is better than forced disclosures that several US state attorneys will soon do.

Call upon all church leaders who have sinned (on sexual abuse), to voluntarily confess their sins to the public.

How can women become more involved in church leadership positions? Urge Pope Francis for a more radical reform to ensure more transparency and accountability in church leadership. One speaker pointed out - Elizabeth Bruenig I believe, that based on her investigative research, such abuses also happen regularly among seminarians and priests by bishops/cardinals. Reform in structure is badly needed.

- What we need is a two-way conversation not a one-way listening session. We need to hear from the church, and from the clergy, and from you yourself about the answers to some of the important questions you pose, and we need a presentation and discussion of real options for action.

Given that so much has already been discussed, and that so many concrete recommendations have been made for action —both from the Church's own commissions, and from lay people both prominent and ordinary , this invitation feels like a prevarication, and an extension of the culture of power that is so much the root cause of our current troubles.

Rather than a Season of Discernment, what we need is a Season of Action. Our Beloved Pope must very rapidly adopt and announce concrete recommendations for reform, before he loses many more of us who faithfully follow his leadership in other spheres.

The future of the church will be imagined and realized out of a culture of real encounter, not one way listening sessions. Out of humble encounters among equals, the Holy Spirit will guide us to right action, and together as clergy and as lay people we will shape new ways of being church. The conversation in the parish could focus on how we as lay and clergy can come on board to actively support the proposed reforms.

Thank you for your long service to the church and to the parish. My heart goes out to you and to the clergy of the parish as you also struggle to find the way through these shattering times

- Get away from priests on pedestals
- Must take action
- Wants to be more active – call to serve
- Make changes – we have a window to do it
- Full transparency – rip the band-aid off
- Support priests – 95% are good. Welcome and show gratitude

- I am not leaving
- Take opportunity to repair
- Empathize
- For my children – I need to be able to address
- Put through same process that schools do to protect.
- Address those shut out – gay, lost
- Need moral authority in US
- Support Pope to break through – old men- break it up
- Need more listening
- Don't give pedophiles another chance. Follow what society does. Pope should leave for not accepting resignation.
- Church take action. Do not wait for AG's Wrong for victims
- Call this cover-up and priest transfer problem. Not a sexual abuse problem
- Become a better reflection of Jesus
- Cover-up was an outcome
- Deal with youth grappling
- Wants to see radical change at the top
- Stop pick at scab. Get it out there
- Radical equality b/c of Baptism
- Deliberative vote. Change structure at Trinity without approval of hierarchy
- Communication
- Expose in press

- Read good stuff – beyond news – John Jay report, PA grand jury;
www.catholicindc.com
- Find the good
- If you aren't going to ordain them, stop baptizing them
- Get back to original roots; all we need is crucifix and blanket
- Should open up proactively
- Rip band-aid off; there should be cleaning out
- Get information out there
- New rule “If you see something, say something”
- Rid self of stuff, focus on faith
- Other places to go to find Jesus; choose to go now based on way raised
- Priests go to confession with lay people in booth
- Go back to our roots; we didn't have gold; small wooden cross on altar
- Don't know what I can do, but I love this place and have hope church can be beacon of hope and moral authority
- Would like to believe there is something I could contribute but not sure there is.
- Get priests off pedestals

NEXT STEPS: CHURCH STRUCTURE

- How to express concern (withhold money) without affecting the marginalized? Contribute to ADW but not support funds when non-disclosure agreement is signed
- Need shift in the way hierarchy functions
- This will continue unless we make radical changes- begins in seminary formation
- Every instinct of Church is to bottle things up
- Need to deal with clericalism
- Frustrated with lack of disclosure and mindset of church hierarchy
- Secrecy is a part of this and has to change
- Reform would be so helpful to the church, especially for women
- We must make sense of this to stay in the church. Historical church has been a haven for this abuse.
- How will Bishops give up power willingly? Priests and laity not part of power structure
- Echo what so many others said. What bothers me is the inequity: rules for one group and not others. If this happened outside of church, there would be a whole system to attack this. Hierarchy lives by special rules and lack of transparency.
- Laity need to enact new laws in church for all; we have to push equity like civil rights
- Church has not hit rock bottom. Leadership needs to confront brutal facts - need to hit "rock bottom" before making institutional change.
- Changes at each parish level - active a parish to make our voice heard. Need a voice from Holy Trinity to the diocese, and USCCB. How do we choose Bishops; get away from pay, pray, obey. Need to look at structural change at parish level.
- Clerics not taken Vatican II seriously. Clericalism is a cancer eating away at the church. Need Council of the laity in Nairobi or Manila not in Rome.
- Hierarchy top down is an old boys club and it lives off clericalism.

- Church is a bureaucracy - they will not give up power. Some men wrote letters to Nuncio; saying the next time an Archbishop is chosen, we want to make decisions about next Archbishop.
- Clericalism has to change - two laws; parents of victims when told of abuse, would say Father so and so “wouldn’t possibly do that”.
- Priests are part of a rarified group where clericalism is birthed - cover-up.
- Ordain women along with men. We need deal with the fundamental issue that we are set apart.
- Bishops who are in sympathy should not wear the mitre - statement of repentance,- we failed in our duty. Statement of humility.
- I don’t think Rome understands the long slow train wreck we are experiencing. The attorneys general are “looking under every rock” to investigate child sexual abuse.
- I see this as a transformational moment for transparency in the Church. I agree we need to “hit rock bottom”. We as church are at a MeToo moment.
- Church thinks it marches to a different drummer. Cover up is the main problem. Twenty two states are looking into sexual abuse with children.
- There is legal room for the church to establish its own legal and prison system. A Reformation is in place. Time for prayer is over, need action
- Reform: Make Bishops have a term of five years then return to regular priesthood.
- Feeling similar to Jean’s. Canon law needs to change. Clericalism needs to change; So many in Rome not talking with each other; Whatever we can do to support Pope; Priests know how much we appreciate them
- What actions must the hierarchy take... Every diocese ought to be examined by Attorney General.
- Check Paul Elie of Georgetown’s Berkely Center for Religion, Peace and World Affairs for suggestions. It is time to be brutally honest, time to do “house cleaning”.
- Bishops are held to different standard from priests

- To priests of the Catholic Church, trust has been broken. Now it is time to restore trust by compassionate responsibility to do what is right. We ask to give us reason why to place our trust in you.
- Accountability at the top - the system needs to be fixed. I don't see how to fix the system without impacting the institution. In the aggregate the church is a force for good.
- The red hats must lose the love of money.
- Need to "clean house" This is our church. If this were a corporation, they would be out.
- Tell us who is going to prison. When it comes to money the church knows what to do if someone steals from the church. Why didn't they know what to do with perpetrators?
- Like St. Francis, may be it is time to rebuild our church.
- The church may have to know poverty to rebuild the church.
- I am an abuse survivor - not in a church setting. Accountability key. Look at the NCR - editorial as our mandate. Laity demand change. If we believe we are Body of Christ, we become it. All Bishops should resign. Pope can name bishops and we weigh in, if we are who we say we are. We need to pray. We need to organize
- What are circumstances allow homosexual couple in Vatican? Laity can help priesthood if priests let us. We and priests are sinners. Priests need to interact with laity. How are priests going to work on this; ask us for help.
- Ensure cannot happen again. Find secret documents that prevent accountability. Hard to see church's stance with social justice when dealing with abuse - Hypocritical What can I do?
- Lack of responsibility by church - only civil authorities brought this to the light. Who is going to manage the church? Belies a total lack of moral authority.
- The message from [Cardinal] Wuerl is lacking. The devil is among us. I am saddened the bishops haven't said, "we are going to turn over all the files and let the chips fall where they may." Truth will come out, either in repentance among leadership or dragged out. I fear the impact on the clergy.
- We are seeing the hierarchy lost its way; need to open all records bring in authorities. The revelations come in dribs and drabs. It is so exhausting.

- I deeply want accountability. I want my daughter to be safe. Reform: Is celibacy necessary? Think of the role of women. Hard to see all this and tell my daughter she cannot be a priest. I was looking the other way, but I cannot any more.
- Inauthentic strain throughout the church.
- No seminarians in Ireland; we ignore this at our peril
- Clergy are the symptom of the sexual abuse pattern. The papacy is the cause.
- Your task is to return the church to holiness. Punishments, rules, damages, protocols, punditry, meetings, and the like cannot and will not do this. Living as people of God in the 21st century will.

The clergy sex abuse crisis, while ugly, is a stand in for all the ways the clergy have abused the laity over time. There are many, many such ways. No one is talking, though. Intimidation works.

- I resent the defense of recruiting "experts" who will be held above the laity. Expertise is not what is required. Some consideration of the church and its relationship to God might be a starting point.
- All seminarians must be interviewed about their experiences. All persons under the tutelage of now discredited persons must be interviewed as well.
- I really have no confidence in the hierarchy at all. They can meet and talk, talk, talk, and convene experts to address questions of their own design, but I will never trust the clergy. I am not sad about this, but rather, feel that the clergy sex abuse crisis is just the most dramatic tip of the iceberg of all the ways in which the church has abused its people.

The hierarchy could do that "day of penance" they thought about penciling in on the calendar more than fifteen years ago. Check with the Jewish forebears re. methods, such as Yom Kippur, for clues. The clergy continue to remain isolated within their brotherhood, while the rest of the world publishes think pieces

The hierarchy could guarantee that donations to the church will not be used to pay damages to victims. Negotiate with insurers for the future.

The hierarchy could stop living like royalty. Enough already with the pomp and circumstances, the fancy garb, the big cars, the big dinners. Save these for special occasions.

Most important of all, the clergy MUST fight for the rule of law. It is very, very dangerous to proceed with "off with their heads" methods. This is as dangerous, if

not more so, than ignoring the problem and shoving it under the rug, or transferring offenders from site to site. No one will miss the law until it is gone.

- Need for dramatic change in Church structure
- This is an old issue that keeps on resurfacing. Sexual abuses cases have been covered I think back in 1980s. The church needs to have a more radical reform, perhaps re think its authoritarian-like structure and build in more transparency and accountability. Too much power is concentrated in the hands of bishops/cardinals. The tribunal to investigate bishops should be more transparent. Pope Francis should exercise his right to fire bishops instead of waiting for them to resign.
- In addressing the awful, catastrophic, and inexcusable sexual abuse and corrupt power structure in the Church today, let's not run away.
- To the priests and bishops that sexually abused children, I say: You have committed the worst of crime, shattering the innocence of children and destroying lives... You belong in prison.
- To the bishops and cardinals that misused their power to by molesting and coercing seminarians - as well as all those priest that violated their vows with the laity, I say: You were not committing consensual sex - whether it was homosexual acts with seminarians or heterosexual acts with the laity. You were abusing your power, violating your vows, and bastardizing our appreciation of the human body and healthy sexual relations for your own selfish sexual gratification... Your hypocritical prince lifestyles must end.
- And to the hierarchy that covered up these hideous crimes and misconduct, I say: You have destroyed the trust all of us placed in your leadership... In many ways you are the worst of the perpetrators; you have no place at the table as we reconstruct our Church from the ground up.

You will not destroy us. You will not destroy our Church.

Rather, we will (re)claim our Church by providing for reparations for the victims - immediately and substantially; restructuring governance from the top down - building on our diversity and inclusivity; and recommitting to what we do best - be at the service of the poor and disenfranchised.

Practically and pragmatically this means:

Starting a truth and reparations commission driven and led by victims, the laity, and civil authorities.

Inserting in our liturgy a new act of contrition acknowledging the Churches institutional sins, praying for the victims, and committing to right this catastrophic wrong.

Restructuring the power in the Church to substantially increase the role of the laity, including women.

Setting out on laity driven faith conversation to rewrite the Church's theology on sexuality.

Incorporating service to the poor as an integral part of the life of the Church, equating it with the liturgy.

May the Holy Spirit guide us and Mother Mary pray for us.

- I feel, that like the broader Church, the Jesuits have failed the trust that I and others have put in them. There are the reports/evidence of sexual abuse itself as well as perpetrators not appropriately dealt with and moved around by superiors in Chicago, New Orleans, and another city the name of which I forget. There is the Georgetown Prep 1982 Yearbook and you have the NYT Letter to the Editor which makes the points better than I can. Finally, there is also the spectacle on this past Thursday afternoon (Sept. 27) of the Georgetown Prep graduate lying under oath and asserting his Jesuit-educated elite white male privilege to deride, dismiss, intimidate and not answer questions of the Senators about his behavior and character. And he identifies himself as a Jesuit Man for Others. These are all terrible optics for the Jesuits and their institutions especially the educational ones -- a scandal.

There is a link between these events and with the wider sex abuse scandal -- Jesuits themselves and the Georgetown Prep grad behavior -- men in power abusing the vulnerable.

I think the Jesuits need to open their books, have an independent investigation of what has happened and why, make amends as needed, then take the investigation recommendations and discern how to go forward in the future.

The process of listening to Holy Trinity parishioners regarding the wider church sex abuse scandal goes for naught if the Jesuits are not included.

- I have gone to several sessions on this topic and I have no real answers to how a lay person can exercise our rights. I have yet to have found an organized group that is working on behalf of the laity with CLEAR ACTIONS for us or a group that is up for the challenge of CREATING A MOVEMENT. I feel like we need to recruit the people who worked on the Obama Campaign (or similar large campaigns) to create a movement/campaign to rally people and save our Church. Going into the February Convening of Bishops we should have some sort of

organized movement - people across the world marching for the victims, a delegation of lay people speaking on our behalf, etc. I haven't seen anything of this sort and would love Holy Trinity to take the lead. People in our parish have the brainpower and resources to take this on - we need to act.

All the US bishops should resign similar to what they did in Chile- the Pope though should accept their resignation. It would help restore trust. The Pope should tell the truth - what did he know or not know about McCarrick? Every state and country should run an investigation. For every senior ranking person in the church/Rome we should have an equivalent lay person representing our interests. WOMEN should be able to be priests – it's absurd that women aren't treated equally. Every church across the world should devote one mass on the same day to having a victim speak. Every church should have a second collection at all masses hence forth to collect money for the victims. The laity and all the good priests and people who work in Catholic schools should be signing petitions, picketing in the streets/marching and channeling our energies to save this broken church - we owe it to the victims and their families to fix this.

- I read the Child Protection Policy but do we have a confirmation - have ALL Holy Trinity priest been through the background process? The policy states - It is the responsibility of the Secretary for Ministerial Leadership or the Delegate for Consecrated Life to ensure that all clergy, religious and seminarians have completed the appropriate applications and received cleared results of their criminal background checks prior to beginning their work with children. Who is the "Secretary of Ministerial Leadership" - is this a lay person? Does a lay person within Holy Trinity have visibility into knowing all our priests have cleared the necessary processes? Are we being diligent with any visiting or short-term priests? While I have had wonderful interactions with the Holy Trinity priests and am thankful for their service, as a parent I want to know that ALL our priests have been cleared and that a lay person has oversight on this.
- I strongly believe parents with young children should be a strong voice for change and the movement going forward, but realize this audience has little time. We have tons of parents who drop off their kids at religious education each week. I strongly recommend the church hold targeted listening sessions with that audience during the religious education hour and harness their brain power toward real action. Perhaps folks sign petitions or write letters to the USCCB during the hour when their kids are taking religious education.
- One of our powers as lay persons is to act out what we were taught about Christ's teachings: forgiveness, controlling our rush to judge unfairly; modeling loving treatment of others; listen to those hurt by any aspect of this; modeling gentleness and HUMILITY. I guess I don't feel I have "rights" vis a vis anyone

else.

One idea is to examine the most sophisticated "HR" and compliance practices of companies to ensure policy implementation. Perhaps outsourcing certain management duties and separating them in some way from the role of priest leaders as spiritual leaders for all in the church community.

A second idea I have heard stated is to allow woman priests (an assumption that abuses would not happen) or to allow priests to marry (again an assumption that inappropriate sexual behaviors would not happen - I am not sure if that assumption is a well-founded one).

We (or I at least) do need to understand better what 'experts' think caused or drove the kinds of sexually abusive behaviors - I don't get it - so, Third, commissioning study and transparency of results of the study so preventive practices can be well designed.

Fourth, I do not believe in knee jerk rolling of heads for church leaders who may have honestly thought they were doing the right things. I think removal of leaders should be fact-based after thoughtful review of their actions. I know that symbolic rolling of heads (it happened on his or her watch regardless of his or her innocence) is a common-enough civil practice in the corporate scandal world. But there is a degree of "showmanship" in that that does not necessarily lead to fundamental change. As well, what works in the civil jurisdiction may be a violation of our mandate to be merciful and honest.

I believe in accountability but accountability has to follow determination of violation of responsibility or duty. (sorry to sound legalistic).

- Celibacy should go
- Look at Global – another Vatican council
- Independent board of Trustees may work
- Forget the collars for all
- Laicize priests
- Attorneys general investigate in all 50 states
- Clear-out bishops

- Sunday before Baltimore meeting of bishops, nationwide walk out Go to rally in Baltimore
- All records reviewed
- Bishops offer resignation
- How many bishops involved. Find out scope
- Take bold action. Fire Curia
- No celibacy
- Get out from under clericalism
- Open books
- Attend session in Baltimore
- People need to go (Cardinals)
- Clear out anyone that touched this and fast
- Be truthful
- Get back actors out in Church and beyond
- Clean house
- Scouting model: two adults with a child could never take child away; return to connection of people
- More transparency
- Take care of these things earlier; if being hidden, then [those responsible] should be punished
- Each state should go through AG
- Use racketeering in criminal organizations act due to harboring known felons
- Nov. 11 Bishops Conference in Baltimore

- You are having these discussions, will something happen?
 - Strict controls since 2002
 - Boundaries training
 - Best practices around the world (trained to call the police now; psychological testing to become a priest)
 - University helping
 - Survivor stories are being told
 - John Jay report
 - Can dismiss priest quickly (not Bishops, that is a problem) Some bishops moved quickly and others are not.
- Hold abusers accountable, accept resignations, let courts take their course.
- There needs to be transparency
- Want to see church align itself with survivors of sexual assault. We can do it.
- Re-evaluate ban on married priests
- Women in high levels of church
- We need to consider Holy Trinity playing a role in recommending that Church leadership explore and potentially implement a tailored version of the Project Callisto tool to facilitate reporting of abuse incidents. Here is the link with further information: <https://www.projectcallisto.org>

Cardinal Wuerl and Cardinal McCarrick

- Support for Cardinal Wuerl; careless reporting by Grand Jury; had handouts that explain Cardinal Wuerl's position
- Want to mention PA Grand Jury report; what did Cardinal Wuerl know about Cardinal McCarrick?

- When he appointed a woman chancellor, I had hope. I don't trust any of them (hierarchy) - how to take communion from someone who abused a child?
- No healing until accountability by hierarchy. Cardinal Wuerl moved priests around in Pittsburgh. Cardinal Wuerl needs to resign
- Where did all information re: [Cardinal] McCarrick go? What did [Cardinal] Wuerl know? When did he know it?
- I am a victim. Shared his story: I was very uncomfortable around Cardinal McCarrick when I first met him. He has done a lot of good following the revelations from Boston. We are lucky to have him.
- Wuerhl resign. Fire the leader
- Investigate who knew what, when – McCarrick

Young Adults and Youth

- Few young people here. My wife and kids do not go to church.
- We will lose those in their 20's and 30's. They ask, "Why would I belong?"
- I have a concern for young people.
- Young people leaving church
- What is heaviest on my heart is so many young people and people my age will leave the church. Makes me sad. I follow Christ.
- I hope young people will have chance to talk.
- My children and grandchildren won't come to church. I understand why.

NEXT STEPS: ROLE OF THE LAITY

- Laity stop supporting secrecy
- Need lay leadership
- Need something visible so lay people are heard
- Change - I don't see it. I don't know how to express my rights. I want a seat at the table for someone who represents me. The change I want to see is empowering the laity.
- Need some sort of body made up of laity.
- How to empower laity - women need seat at table, diversity makes us better
- Women should have stronger position in church and voice. Women who have kids - it is in their gut - they have better instincts.
- I don't know how to remain Catholic - laity can fix this
- If more women would have been in leadership roles, this would have been addressed sooner. Need more women in serious leadership positions - way to fix this.
- This is our church - the men are not; I believe in God, not Cardinal McCarrick or Wuerl. In this room we have men and women with time and money - we ought to figure out what to do.
- Priests are human beings; I am not leaving - not an answer to leave. Our church has given me too much.
- What can we do to support good priests and survivors. Not give up what was given to us;
- All this is making me more Catholic.
- Holy Spirit is talking to us, "We are the laity". We are going to do something."
- What is our role as laity? We have no role. The hierarchy of the Roman Catholic Church has disempowered the laity and I do not know what to do about it. We have no power to make a change.
- The fundamental role of the laity - we need to ponder as lay church. As laity - need to challenge celibacy, role for women, hypocrisy of moral issues

- Agree with what has been said. We are the church
- The laity is church. Bring on press and attorneys general. We must tear it down in order to build it up.
- I Don't know how to exercise rights. Feel laity has little voice.
- How can I exercise my rights as a lay person? The obvious and easy options are to walk away or stop contributing. I'm not doing either of those because I still believe that the church is the people - not the hierarchy. But I need to see the church working as a people, united and committed to reforming the hierarchy. Personally, I am allowing myself to maintain hope that something very good could come out of this public shame. Specifically, I want to start a revolution that puts women in leadership positions. I believe that women would add a greater degree of accountability and balance to the priesthood, and perhaps the time is right in this democratic nation, already reforming itself in this #MeToo era, to push for a radical change like allowing women as well as married men and women to serve as priests.
- I also feel powerless. In politics, I can express my opinion by voting for someone. I can call or write a letter to my congressman. In church, how can my opinion help effect change?
- More women involved.
- Find my place as a woman
- Women should be priests
- Fewer priests – lay involvement
- More lay involvement
- Women should be more involved
- Hang in there in my own way
- Women in the church a must. Look to early days of the church
- Look at community of faith
- Laity claim rightful place as co-equal
- Laity claim rightful place as co-equal

- Laity claim rightful place as co-equal
- Appoint woman as Cardinal now
- Women as priests
- Women! Woman Cardinal, model here. Follow Episcopal model
- Women priests – do something now
- Women priests – do something now
- Women priests – do something now
- Leadership that is not all solely ordained
- Need laity to do many of the jobs
- Speak up when not right
- Lay people involved in investigation
- Clergy will get involved. Lay have to.
- Start training parishioners to take over
- Victims to tell story
- Tell our stories to stay, to change, to leave
- Lead in church – lay, youth
- Women in the church
- Women in the church
- Women in the church
- Women's ordination
- Think about role of marriage, women, sexuality
- New beginning to look at each other as equals
- Women moved up to be readers after refusing to clean the cloth

- Church need to look at us, the lay people; ask “what can we do for you?”
- Don't wait for priest to ask; say what we need
- Consider disobedience if church wants us to do something we don't want to do
- What about women clergy/deacons, married priests?

Women deacons in the early church

1977 major Theologian saying women should be ordained (no theological reason
not to – stop in Rome/blacklisted

Don't need to be ordained to be a Cardinal

Structures of revolution don't move quickly

NEXT STEPS: SURVIVORS AND THEIR FAMILIES

- Support survivors - but not clear how
- A lot of stuff weighs on me - the enormity of the situation.
- My emphasis is on the victims and consequences.
- Hotline for survivors to get help with therapy.
- We are collateral damage - victims like the abused.
- Prayers asked for victims are marketing tool. I received a request in the mail for contribution for victims' center. Consider Frederick Douglas' words, "we are the change and the struggle".
- We need restitution for victims
- Need to stay focused on the victims - effects on young child who was abused cannot be overstated. Trouble in school. Effects on families. No idea how many victims committed suicide.
- Affects sibling relationships & parent/child; made a lot of mistakes as parent; stay focused on victims.
- Focus on victims now.
- Very, very sad for victims and the victims who have died. I am concerned that they all get the help they need.
- For the first time in my life as a Catholic, I feel called - I hope this is a real second reformation. I was abused by by stepfather (who had left the priesthood). I forgive him. But it still affects me - I carry it with me. I want my story and that of others to be transparent.
- Good Fathers and Parish Staff, the Pittsburgh scandal has opened a raw wound but I resolve to remain faithful and believe God will not abandon us. I asked my father on Christmas Day 2001 about Father Dickie's whereabouts, and learned he'd been asked to leave our family parish, St. Catherine's, Westford, MA. When the Boston Globe reported on January 6, 2002 the sexual abuse in the Archdiocese of Boston, I understood why Father Dickie left. His demeanor had always been obvious. He had been an acquaintance of mine since high school. His sister was my classmate for eight years. His mother was a devoted Catholic, so proud of having a priest in the family. I mourned and grieved and cried about the shame associated with being baptized and educated in the Archdiocese of Boston.

Too many priests were identified. People were angry and stopped going to Mass. Thankfully, meditation and prayer provided the answer and my determination not to blame God for human error. I would continue going to my parish Holy Trinity and my family's parish when visiting. And it proved to be the best reward. Holy Trinity encouraged regular practice of the Examen. The parking lot and the pews at St. Catherine's overflowed again with more parishioners than I'd witnessed in my youth. Let's praise God for our gifts and pray for the broken souls impacted by the scandal.

- I hunger for justice for the victims.
- Support victims – they have horror
- Support victims – they have horror
- Survivor forum on TV –tell stories
- Try to have reconciliation and fund victim with SNAP. Not with clergy too traumatic
- Collect money for people who are hurt
- Start victims' fund
- Sell things from Vatican for victims' fund
- Sell things from Vatican for victims' fund
- Sell things from Vatican for victims' fund
- We need a fund to address this fairly.
- We need an atonement fund
- Reparation (financial) needs to be done by church, even if it means financial ruin. A whole restructuring of the church is called for.
- LEGAL: Do away with statute of limitations.

NEXT STEPS: PRAYER

- Symbolic prayer service for victims and perpetrators
- Prayer for abused
- Late 90s when parish was at risk of losing its Jesuit affiliation. Concerned parishioners met Saturday mornings weekly for nearly a year, gathering to comment prayerfully about where the Spirit was leading. Prayer is needed now too to discern where the Spirit is calling the parish and Church at this time.
- Forgive abusers who are sick
- Cannot forgive bishops
- Reconciliation
- Year of repentance – wear purple all year – pray for priests
- Listen to the spirit
- Pray
- Reflect on relationship with Jesus
- Humans to be forgiven and be helped

NEXT STEPS: ADDITIONAL INPUT FROM WEBSITE

My suggestion is probably not that novel an idea to start tackling this umpteenth unfolding sexual abuse disaster. It's probably not novel in large part because it is painfully obvious. I'll summarize it by quoting a snippet from an article I just read, which argues that

“...allowing married people and women to be priests is also a no-brainer. We have long discovered that secretive, hierarchical cabals of single men are usually trouble in any context and I have a feeling that a female priest would not react to the news of an abused child with concern for the abuser.” (I urge everyone to read the full article here <http://nymag.com/daily/intelligencer/2018/08/cleansing-the-catholic-church-of-its-sins.html>)

I know even Pope Francis - as forward thinking and as focused as he is on the pragmatic essence of Catholicism - has stated that ordaining women is a non-starter. I suspect part of his position on the matter stems from being held hostage by a non-insignificant number of cardinals hell-bent on safeguarding their doctrinal (and financial) fiefdoms. I allege this because I lived in Italy for nearly two decades, and I've had the misfortune of witnessing the financial workings of the I.O.R. / Vatican Bank on more than one occasion.

Anyway, over the last 2000 years the Church has survived through far larger messes than this one, but it did so because there was no social media to shed light on the true extent/reasons of those disasters. This time is different. The Church needs to “clean house” by adding women to their hierarchy to keep the cabal of men in check - not to mention to add the unique wisdom of a woman's perspective on important life issues.

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It is with great sadness that I must tell you, after discernment and in good conscience, that today I am leaving the Roman Catholic Church, and therefore Holy Trinity, to enter into communion with the Episcopal Church. With the new revelations of pedophilia and sexual assault cover-ups and corruption in Pennsylvania combined with the lack of action on the part of the Church, I can no longer stand by and watch the corruption without taking action. Even Cardinal Wuerl is now implicated!

I am profoundly influenced by Jesuit traditions, and have the deepest respect for you, Holy Trinity, and your mission of social justice. I might still attend mass now and then, as I am not renouncing my faith and will always remain a Catholic. It is God's Church - not man's, as you would attest. I recognize the Church's role through the ages in alleviating poverty, suffering, and bringing the good news of Jesus Christ to billions. However, the authority of the Church has now eroded to the point where I no longer believe or trust in its leadership. Pope Francis is an extraordinary man, but he is either not moving fast enough on reform, or he is being upended by the corrupt men who run affairs in Rome. Either way, it's not enough.

Please immediately cancel my contribution payments to the Church effective today. It pains me to do that, but I don't know how else to get your (the Church's) attention. I hope parishioners around the country do the same, because then maybe you will relay the message -a financial one that really speaks- to the Council of Bishops and upward to force change.

Three Grievances Driving My Departure and Recommendations

- 1) Assault: The atrocious sickening response to child abuse, molestation, and sexual assault by the Church is unacceptable. While Pope Francis says the right things, the only right and true course of action is to fire every single last cardinal and bishop, have each of them reapply for the job, establish an independent council of laity to review and accept or decline each application, and reform the leadership in absolute terms.
- 2) Misogyny: The pathetic stand of fearful men deciding to make half the world population invalidated is unacceptable any longer. It's preposterous and needs to change today, not tomorrow.
- 3) Equality / Homosexuality: What hypocrisy like a halo emanates from the men who control the Church, many of which are gay themselves! You know it and I know it - stop making denials. It's sickening. Gays are no less in God's eyes, and in fact, homosexuals are His creation, if you believe God is behind the evolutionary process, which the Church professes. It's time to instantly end the diminishment and incrimination of an entire subset of our species.

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Summary of Phone Call (8.20.18)

[A parishioner called] to ask how to get copies or audio of the homilies. She and her husband were particularly moved by the 5:30pm homily. She shared that both of her sons take their families to the family Mass and told her how powerful Fr. Kelley's homily was as well. She expressed her gratitude on how her Church is responding.

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As a parishioner who usually attends the 11:30 mass and this past Sunday, I was able to hear Fr. Hawley's homily on the heart-breaking latest news on the church's sexual abuse crisis which touched me deeply.

I was then moved to listen to all five available homilies of this past Sunday and each and every one of them was a very personal and deeply thoughtful response to the latest revelations.

I wanted to thank the parish for making these homilies available and for the various presiders for their honesty, for revealing their vulnerability and anger and for the encouragement to keep the faith.

I would like to suggest that the parish website highlight that these homilies are available and can be used for prayerful consideration of the horrible crisis. Similarly, I would like to urge you to ensure that the announcement made at the end of services this weekend be prominently displayed on the website, namely that the parish is planning specific actions and steps and asks for input (Fr. Hawley talked about a candlelight vigil in front of the residence of the papal nuncio, for example, which I very much support). I know you have many things to attend to at this moment but I urge you to put this message out quickly and prominently.

Another helpful idea would be to provide links to articles on the latest revelations, possible responses, etc. for parishioners. Maybe even the link to the call for all US bishops to resign collectively which has already gathered 2400 signatures <https://dailytheology.org/2018/08/17/statement-of-catholic-theologians-educators-parishioners-and-lay-leaders-on-clergy-sexual-abuse-in-the-united-states/> and also link to the Pope's most recent letter might be helpful.

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I am horrified by recent revelations of the scope of the sexual abuse by priests and saddened for the victims. I am also saddened by the implications for the reputation and ongoing operations of the church. The current shortage of candidates for the priesthood will surely be exacerbated by this crisis. It is time to introduce major changes to the structure of the church -- to allow married men and women to enter the priesthood. While this would not eliminate the possibility of priests who would choose to abuse parishioners entrusted to their care, it would allow for growth in the numbers of people willing to respond to the call of the priesthood (without having to sacrifice family life). This in turn, would allow more opportunity for oversight and most importantly, less of a motivation by church hierarchy to "shuffle off to the next unsuspecting parish" a priest with credible accusations of abuse. The original apostles of Jesus had families -- why can't today's priests?

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What is heaviest on your heart about the recent revelations?
That it keeps happening. I've never lived in a time when it did not exist. This keeps happening and until the ways in which men are lead into the priesthood changes it will continue.

What do you want each other/clergy/bishops to know from you?
I'm upset. I hope priests are free to marry and I want there to be female priests as well. I will exercise my rights as a layperson by listening and being vocal and watching what happens with this latest scandal; I will teach my children the church's beliefs and my beliefs if they differ and why they do. I guess another right would be to leave if nothing seriously changes.

What actions must the hierarchy take in order for you to see credible progress?
Change itself. The time is now. Demanding celibacy is not something that is serving the community; it has clearly ruined thousands of lives and for what? Life is sacred.

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At mass on Sunday, the pastor asked us to use this space to state what we believe gives us the most heaviness of heart in these revelations of clergy sexual abuse. In the absence of any other question on this page, I will respond to that question here. If the intention was to respond in a different forum, my apologies, and I'm open to correction. The aspect that gives me the greatest concern is the widespread nature of the activities reported. There are so many cases, so many allegations, against so many different priests, that one must conclude this is a systemic issue, not simply a "few bad apples" that can be dealt with and corrected. It forces me to question whether the Church's doctrines of celibacy for priests creates a proclivity for sexual deviates to seek admission to the priesthood than in other life paths. By this, of course, I don't mean to suggest all priests, but I must wonder whether these doctrines result in the priesthood having a disproportionate number of deviates than one would find in the general population.

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1. What is heaviest on my heart? The pain endured by children that has left so many lives broken or shattered or somehow less than what might have been weighs the heaviest. I just keep thinking of the children. I'm also very sad to see the names of priests that I knew growing up in the news now. And I wonder what we still don't know. My heart is also heavy for all the innocent priests in the church, those that have been teachers, mentors and friends to me and so many others, for the pain of living under a cloud of suspicion. They have been good priests living good lives and deserve better than this at this stage of their lives and careers.

2. What do I want the clergy to know from me? They should all know that the laity are mad and demanding action. Nothing is more urgent or important to the church than this crisis in this moment. The Pope's call for a meeting in February of 2019 isn't soon enough. The calendar should be cleared immediately - there is no more pressing matter before the church. Calls for discernment and healing will ring hollow if not accompanied by equally powerful action. Also, I've been glad that the Sunday homilies continue to address this crisis - I need to keep hearing from the pulpit in my church to know that we as a parish are not letting this fade away.

3. How can I exercise my rights as a lay person? The obvious and easy options are to walk away or stop contributing. I'm not doing either of those because I still believe that the church is the people - not the hierarchy. But I need to see the church working

as a people, united and committed to reforming the hierarchy. Personally, I am allowing myself to maintain hope that something very good could come out of this public shame. Specifically, I want to start a revolution that puts women in leadership positions. I believe that women would add a greater degree of accountability and balance to the priesthood, and perhaps the time is right in this democratic nation, already reforming itself in this #MeToo era, to push for a radical change like allowing women as well as married men and women to serve as priests.

4. What actions must the hierarchy take for credible progress? The hierarchy must submit to a thorough and independent investigation similar to an outside special counsel that would produce a public report. This could be done diocese-by-diocese but should not be limited to the U.S. church. This is a global problem that has been enabled by the hierarchy, and any church-led investigation will have no credibility. I'm also very concerned about the long-term viability of the church if this crisis isn't handled appropriately, especially given the prior crisis in 2002. The fact that the present crisis exists proves that we did not respond with the full spirit of transparency that was necessary to move forward and bring real reform. The truth may threaten the church, but the truth is coming out through criminal investigations led by Attorneys General. The hierarchy should view this as an opportunity to come to the church seeking forgiveness and reconciliation from the people. And the church will have to accept the very real possibility that many will not forgive, and rebuilding the trust may take centuries. Let us do the difficult work now, and let us do it together, so that we all know the truth, and trust that the truth will set us free.

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1. Dishonesty, hypocrisy, and criminality of the Church about a heinous crime
2. Need for dramatic change in Church structure
3. I Don't know how to exercise rights. Feel laity has little voice.
4. Women and married priests will be necessary

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I was at the 11:30 Mass this past Sunday. I appreciated Father Gillespie's homily on many levels. In this time of crisis, the homily made me realize that it is important to have religious leaders who inspire, challenge, and even provide relevant historical information from the Church's traditions. However, Father Gillespie referred to this time as being one of discernment. And that infuriated me. We don't need discernment. Seriously. We know what is wrong with the Church: a power structure that promotes policies that are probably counter to policies that Jesus would embrace if He walked on the earth today. And so, I am ready to leave the Church unless significant changes occur and occur quickly. I am a 69-year-old woman who attended Catholic grammar school (not-so-good), Catholic high school run by the Holy Cross Sisters (excellent), and Catholic university (Georgetown undergrad and grad -- meaningful, life-changing experiences). I was married at Holy Trinity, and our daughter was baptized at Holy Trinity (a vibrant parish). We have been members of Holy Trinity since the 1970s. But now, I feel like screaming: Women of the

Catholic Church Unite!!!! What do I want? First, women priests. I have no idea why we women tolerate this inequality. My daughter is a physician -- but had she wanted to be a priest, she could not. In what universe does this make sense? Not mine. Second, I want men and women who are priests to have the opportunity to marry. I don't care if it is heterosexual or gay marriage. I realize that it would be difficult to transition to a married priesthood, but smart, devoted people can make this happen. And if priests want to be celibate or single, that is fine. Third, I want the laity to have major roles in Church management. For example, I believe that the current investigations about abuse should be totally run by laity. Fourth, I want the Church to embrace the beauty of human sexuality which means getting rid of the absurd, harmful rules about birth control and transforming its views about homosexuality. I don't have problems with the Church's position on abortion but believe that its devotion to life should be in a broader context and should recognize the role of human conscience. And finally, the primacy of conscience must also extend to issues concerning divorce. I have many divorced friends who do not set foot in a Catholic Church because they do not feel welcome. So for me, that is it. I do not need to discern. Does this sound arrogant? I don't care. I'm done with a power structure that vests all of the important decisions about religious life in the hands of men. I am assuming that these comments will remain private although I thought it was important to sign my name.

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1. Although the majority of priests and laypeople are not involved in the recent sex abuse scandal, it appears to those outside the church that we are all guilty. It is almost embarrassing to say that we are Catholics. And, if laypeople feel that way, I am so sorry for the members of the clergy who once were seen as worthy of respect and now are viewed with suspicion and disdain. Our children are increasingly secular, and this scandal will convince some that the Church is full of hypocrites.
2. I hope that the clergy/bishops understand that we have reached a critical impasse that requires drastic, not incremental, action.
3. The Season of Discernment is a good start.
4. I think that the following actions, short-term and long-term, are necessary.
 Short Term--My belief is that no seminary (junior seminary, pre-seminary etc.) program should accept candidates until they have completed college. It appears that many young men, who have incomplete psycho-sexual development, have been ordained.
 Long Term--The Catholic Church should ordain women to the priesthood. I am convinced that this problem would never have existed, or would have been snuffed out immediately, if female clergy had been involved. Longer Term--There should be a married clergy in the Catholic Church. I realize that a married clergy would require a monumental

change in the way parishes are staffed, in money, in provisions for the children that would be born. A married clergy could relate better to parishioners. No matter how difficult this would be, accepting married men and women as clergy would bring enormous benefits.

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1. Sadness for all those who have been abused.
2. I would like there to be transparency within the church.
3. Get involved and be willing to speak up when appropriate.
4. see #2

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1. These revelations have shaken my faith pretty badly. I feel like my trust has been betrayed and when going to church it is tough. The only reason I am still going to Holy Trinity is because of how progressive/liberal it is compared to other churches. I want to believe this church and the other DC churches will do something to gain my trust back. I'll be honest, it's really hard to go to church right now.

2. I want them to show that they are not hiding anything and they'd be willing to be investigated. I want the church to show that they are still welcoming to all people (no matter belief, orientation, color, etc.). The forums seem like a nice idea, but I think that the abuse/the lies/ the cover ups should be talked about in homily.

3. I am not sure how, but I want priests and church staff to show that they're not harming or taking advantage of others.

4. The hierarchy and the faith as a whole should allow priests to get married. Strong background checks and investigations into the DMV priests would help. I want no more cover ups! I want truth and I want my trust gained back.

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My heart is heaviest due to the US hierarchy comments attesting to Viganò's veracity along with silence on Francis' reliability.

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1) The abuses over the many, many years are in themselves horrific. BUT for me, what lies "heaviest on my heart is the coverups", which are manifestations of rampant and accepted clericalism. In particular, I was affected by Cardinal McCarrick's story. My initial reaction was sadness, but when I learned the breadth, scope and duration of his abuses, my sadness turned to anger. Anger, because I realized the ripple effect and ramifications within the broader church.

2) and 3) We, as lay people , have surely shared our shock, sadness, anger , etc with one another. As for the priests here at Trinity and Georgetown, they share our concerns and are open to talking about this crisis in our church. But, I know this is not thenorm throughout dioceses in the U.S. Think how congregants in those dioceses must feel! As for the Bishops, well, I'm not expecting much action from them ...if the past is any prelude. There's much talk, and supposed meeting in November (why not convene sooner??!!! This is a time of crisis!

4) For me, "hierarchy" means ONLY Pope Francis! Yes, he will need to be conferring with Bishops, Cardinals, etc. to "sort out" this fetid, putrid stain on our church to determine how best to proceed and rise from the ashes of this travesty. But, he will have to throw open the windows to shed light on all the sins committed by clergy and demand accountability, both in civil and churchcourts, for guilty parties, regardless of their "rank" in the hierarchy. He must provide strict guidelines to Bishops across the world, demanding that they Open their records for examination immediately and proceed with the necessary "cleansing . I pray each day that The Spirit will continue to guide Pope Francis along this rocky path to rebirth of a new church, guided by BOTH women and men !

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This has been so heavy on my heart over the past few months. Having been raised a devoted Baptist, I converted to Catholicism prior to marrying my now husband--because I love him, because I want the family we build to have a common experience in our faith, and because we found a home and parish we love at Holy Trinity. Personally, I don't feel comfortable attending mass because I want to support the victims. As for our family, we are lost on how to raise our children in faith. We have such happy memories of growing up going to mass and church on Sunday--how do we give that to our children? I know not everyone is evil. I believe in my heart that Holy Trinity is a sacred place full of good people serving God. But, thousands of children abused and abandoned...hundreds of clergymen protected...for decades. I can't make peace with it in my heart right now and I don't have any answers.

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1. The immensity of the pain and loss that is and will be widely felt. The pain of all who are damaged by this universe of scandal: be they (1) victims of "misbehaviors;" (2) anyone actually unfairly characterized or wrongly accused; (3) faithful, trusting members of the church community; (3) devoted priests and ministers - true servants so shocked and let down by their brethren; (4) those who are helped by and rely on the church's social services and might not be able to in the future if this unravels the church

2. That I believe in them and urge them to take heart. We must help out those who are genuinely trying to follow Christ's gospel. We will not always get it right but we have to keep trying

3. One of our powers as lay persons is to act out what we were taught about Christ's teachings: forgiveness, controlling our rush to judge unfairly; modeling loving treatment of others; listen to those hurt by any aspect of this; modeling gentleness and HUMILITY. I guess I don't feel I have "rights" vis a vis anyone else.

4. One idea is to examine the most sophisticated "HR" and compliance practices of companies to ensure policy implementation. Perhaps outsourcing certain management duties and separating them in some way from the role of priest leaders as spiritual leaders for all in the church community. A second idea I have heard stated is to allow woman priests (an assumption that abuses would not happen) or to allow priests to marry (again an assumption that inappropriate sexual behaviors would not happen - I am not sure if that assumption is a well founded one).

We (or I at least) do need to understand better what 'experts' think caused or drove the kinds of sexually abusive behaviors – I don't get it - so, Third, commissioning study and transparency of results of the study so preventive practices can be well designed.

Fourth, I do not believe in knee jerk rolling of heads for church leaders who may have honestly thought they were doing the right things. I think removal of leaders should be fact-based after thoughtful review of their actions. I know that symbolic rolling of heads (it happened on his or her watch regardless of his or her innocence) is a common-enough civil practice in the corporate scandal world. But there is a degree of "showmanship" in that that does not necessarily lead to fundamental change. As well, what works in the civil jurisdiction may be a violation of our mandate to be merciful and honest.

5. I believe in accountability but accountability has to follow determination of violation of responsibility or duty. (sorry to sound legalistic).

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1 - The pain and suffering of the victims. How did our Church do this to children?

2 - As a whole, you've lost my trust. I am thankful for the good priests and their service but am appalled by the institution, in particular the bishops, that valued power over protecting children. This boys club is NOT working- this deeply broken institution could benefit from women having a real seat at the table and the laity having a real voice.

3 - I have gone to several sessions on this topic and I have no real answers to how a lay person can exercise our rights. I have yet to have found an organized group that is working on behalf of the laity with CLEAR ACTIONS for us or a group that is up for the challenge of CREATING A MOVEMENT. I feel like we need to recruit the people who worked on the Obama Campaign (or similar large campaigns) to create a movement/campaign to rally people and save our Church. Going into the February Convening of Bishops we should have some sort of organized movement - people across the world marching for the victims, a delegation of lay people speaking on our behalf, etc. I haven't seen anything of this sort and would love Holy Trinity to take the lead. People in our parish have the brainpower and resources to take this on - we need to act.

4. All the US bishops should resign similar to what they did in Chile- the Pope e though should accept their resignation. It would help restore trust. The Pope should tell the truth - what did he know or not know about McCarrick? Every state and country should run an investigation. For every senior ranking person in the church/Rome we should have an equivalent lay person representing our interests. WOMEN should be able to be priests – it's absurd that women aren't treated equally. Every church across the world should devote one mass on the same day to having a victim speak. Every church should have a second collection at all masses hence forth to collect money for the victims. The laity and all the good priests and people who work in Catholic schools should be signing petitions, picketing in the streets/marching and channeling our energies to save this broken church - we owe it to the victims and their families to fix this.

Questions / Feedback -

1. I read the Child Protection Policy but do we have a confirmation - have ALL Holy Trinity priest been through the background process? The policy states - It is the responsibility of the Secretary for Ministerial Leadership or the Delegate for Consecrated Life to ensure that all clergy, religious and seminarians have completed the appropriate applications and received cleared results of their criminal background checks prior to beginning their work with children. Who is the "Secretary of Ministerial Leadership" - is this a lay person? Does a lay person within Holy Trinity have visibility into knowing all our priests have cleared the necessary processes? Are we being diligent with any visiting or short-term priests? While I have had wonderful interactions with the Holy Trinity priests and am thankful for their service, as a parent I want to know that ALL our priests have been cleared and that a lay person has oversight on this.

2. I strongly believe parents with young children should be a strong voice for change and the movement going forward, but realize this audience has little time. We have tons of parents who drop off their kids at religious education each week. I strongly recommend the church hold targeted listening sessions with that audience during the religious education hour and harness their brain power toward real action. Perhaps folks sign petitions or write letters to the USCCB during the hour when their kids are taking religious education.

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1. What is heaviest on my heart is first the pain that the victims are suffering. This is a terrible cross to carry and we should include them in our prayers. Secondly, I am saddened by Catholics who are leaving the church because of these scandals. The church should be a help in our spiritual journey, but what is most important is our relationship with the Lord. If the church doesn't work for some, they need to find another way.

2. What I want others to know is that we can still have a good relationship with the Lord and participate in the church, even in a damaged church, particularly in good parishes like Holy Trinity. We should support our great clergy at Holy Trinity and we should let them know that, either in person, or by letter, or both. Our bishops should submit letters of resignation and let the Pope decide

who should stay on. In addition, they should find ways to give the laity (including women) more authority in decisions.

3. As a lay person I need to support basic reforms in the church.

4. The hierarchy needs to share authority with the laity, and change the rules for celibacy (at least for parish priests) and allow women an equal place in the church, including allowing them to be priests.

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I recently joined Holy Trinity. It hadn't quite felt like "home" yet, which is no one's fault, as these things take time. When the news kept breaking about the ongoing sex abuse crisis, I was nervous about what it would mean to go through this with a community that isn't "mine" yet. But that has changed. I've been relieved to hear it addressed over and over in mass. And it is genuinely engaged. No easy answers are given. I am grateful for that. I like this idea of "credible progress." Honestly, mass resignations of the bishops are the only step that can lead to credibility. They failed us, the church. They collectively need to take action. I'm also getting a little frustrated by the bishops that they continue to call on the laity to repent. Why do we only talk about the priesthood of the faithful in times of crisis when they are trying to shirk responsibility? I want to see concrete actions by the bishops. I want to see lay people, especially women, involved in decision making processes at the highest levels. This is crucial.

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Several things are heavy on my heart: anger and disillusionment and fear that this is only the beginning. And what is heaviest is that I can't seem to pray and don't want to go to Mass. I want others to know is that I cannot bear to hear people pray these lines from the creed "...for us MEN and our salvation [don't you all think this is a weird turn of phrase in 2018? How would you feel if it read "for us WOMEN and our salvation..."?] It may seem like a little thing; it's not. As for rights? What rights? I feel powerless, completely powerless. AND I feel grateful for this opportunity and the other ways HT has tried to address the abuse revelations.

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This is my second comment. I apologize for taking your time again but there have been some further developments I wanted to comment on.

The Kavanaugh nomination has aggravated the crisis in which the Church finds itself by revealing the prejudice and ignorance of many of the men running it, especially in the United States. It will be impossible in the future to hear appeals for support for Catholic Charities without thinking of John Enzler's fatuous praise of Kavanaugh. It is good that Georgetown Prep's leadership is engaged in soul-searching but distressing that it only now acknowledges its failure to inculcate Christian values, including the importance of social justice and simple decency, in many of its students. (See the letter of September

26 signed by more than 1,400 from women who graduated from secondary schools in the Washington area -- including Georgetown Prep, Visitation, and the Academy of the Holy Cross --expressing support for Dr. Christine Blasey Ford, posted on Sen. Durbin's website.) It is nice that America Magazine pulled back its endorsement of Kavanaugh yesterday but bizarre that it endorsed him in the first place. I hope you have read the NCR editorial that was posted today on the bishops' plan to address abuse. I agree with that assessment and believe that the Kavanaugh case reveals weaknesses in the Church that are related to the systematic cover-ups of sexual abuse in the past. The Kavanaugh case also shows how far many of the Church's current leaders are from confronting or even understanding the causes of the crisis in the Church.

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Do everything possible to acknowledge and address and direct aid and comfort to those who have been hurt. Refer all accusations of illegal behavior to police. Create lay institutions that are involved in all church contact with law enforcement about such matters. Create lay institutions to whom the church's decision making process about accused clergy is transparent. Don't position this effort as how the church put itself back together. Focus only on how we can help victims, make sure those things never happen again, and the rebuilding of the church will follow.

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There was an error in the feedback I submitted yesterday. The letter in support of Dr. Blasey Ford was signed by both men and women who attended DC area secondary schools. A large number of the signatories attended Catholic schools, including men who attended Georgetown Prep. It is posted on the websites of senators Duckworth and Durbin: <https://www.duckworth.senate.gov/news/press-releases/duckworth-durbin-accept-letter-signed-by-more-than-1400-women-andmen-who-attended-dc-area-schools-in-support-of-dr-blasey-ford> <https://www.durbin.senate.gov/newsroom/photos/durbin-duckworth-accept-letter-signed-by-more-than-1400-men-and-women-whoattended-dc-area-schools-in-support-of-dr-blasey-ford>

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I had hoped to be able to attend one of the sessions but was away from DC on both dates. While I am encouraged that Holy Trinity has sought to include parishioners in discussion of the current crisis, I am more than a little concerned that a group with "an agenda," as Washington-speak would have it, was conferred with authority to conduct any discussion.

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Holy Trinity needs to be a leader for Catholic communities everywhere and take a

public, explicit stance, proposing reforms including but not limited to: women as priests and leaders at the highest levels in the church, a widespread rule that priests and church leaders never be allowed to be alone 1-1 with minors, mandatory public reporting of every single crime committed by priests and other church leaders, and banning exclusionary practices. Anything less significant would be a further disgrace.

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Anyone who was in a position of power and covered up these crimes (like Cardinal Wuerl) should at the very least resign. Chief executives could never get away with these actions via denial and would be subject to criminal prosecution. The Church needs to show that it is truly committed to a transparent, Christ-centered church.

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Over Labor Day weekend Cardinal Wuerl met with the priests of the archdiocese to talk about the sexual abuse crisis. Why didn't the cardinal meet with the laity? The Church is not only the bishops and the priests. This crisis won't be resolved by discussions by the bishops with the priests. It is time for the hierarchy to acknowledge the reality of Vatican II's pronouncement of the long held belief that the church is the laity and the hierarchy is there to serve the laity. At this point the bishops should all get down on their knees publicly and beg for God's and our forgiveness for their years of covering up this abuse, supposedly to avoid scandal, but really to maintain their own power. I believe that the only real way for the American church to go forward is for the conference of bishops to appoint a committee composed of laity to investigate every diocese for sexual abuse; to publish the results of the investigation; and, for any bishop in whose diocese such abuse has occurred and been covered up to resign. In addition, each diocese should appoint a member of the laity as chancellor of the diocese so that day to day control of the diocese will be in the hands of the laity. Each diocese should, from this point forward, have a lay board of trustees to whom any abuse should be reported. This board should investigate and report to the proper civil authorities if laws have been broken

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If there is to be real change that will cure this centuries old problem, then there must be radical change. There is no real reason why priests must be unmarried or why women cannot be priests. Although i am sure that a theologian can come up with some reason to say no, (not unlike the lawyers they are) the time for saying no is at an end. I doubt God will be offended by either change. As i type this, I find that I am very angry and frankly want to take back my church from the clergy.

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I think we have to remember that We are all human, imperfect beings, including the Pope. We tend to canonize our popes while they are still alive. Then we are disappointed when they show they are human. Perhaps we need to lower the pedestal. Perhaps it is

wrong to leave a Pope alone in a crowd. I think we can presume that every pope has had to face his humanness. Rarely are we aware, I suspect. This does not condone what happened. God bless him and us.

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I attended Listening Session Saturday 9/8. My strong concerns are:

—I am not mad at God but I am going to fight for “My Church” and “Our Church”..we, the laity are the Church.

—Why is HT using an outside group for these sessions? Why not immediately involve parishioner, staff, Father G? to talk about a serious responses? And be transparent and swift?

—This is a crisis and the laity’s involvement is a critical part of reform and change universally. Transparency and laity participation are key to reform.

—I stand ready to do what it takes and am not going away.

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- There is no excuse for a priest to violate the trust of a child/minor
- There is a problem in the governance of the Church where fiscal stewardship, deflection from transparency and accountability to civil authorities, and retention of power trumps stewardship of the Church members. A lay oversight Board that is empowered to oversee ALL administrative actions of Church officials down to the parish level is mandatory.
- There is no trust amongst the Church membership for any man of cloth, especially Bishops, Cardinals, and any member of the Curia.
- The Church has set itself up for a schism in the 21st Century.
- I have watched the lack of accountability since the issues in Massachusetts and have elected to worship in the Episcopal Church where priests are allowed to marry, and the governance model has true accountability.
- Why would I give unrestricted funds to the Church since it may be utilized for payment of liability claims as opposed to support of mission?
- There is an inherent conflict of interest in having Bishops prescribe to us problem definition and prescriptive course of action. The Pope hired Promontory to investigate the Vatican Bank. Why hasn't the Vatican hired Louis Freeh or Mary Jo White to investigate the governance of the Church and it's lack of action in fixing a chronic moral and criminal failing?
- The Church has failed fundamentally, and broken the trust bond with its membership.
- McCarrick hid Cardinal Law at Mattaponi for two years before John Paul posted him to a cushy job in Rome. Self-preservation runs rampant throughout the leadership of the Church. Wuerl was posted ostensibly to Pittsburgh as auxiliary Bishop to oversee the then-current Bishop who was deemed too liberal. To think Wuerl acted without guidance from the American Council of Bishops and the Vatican is to be a complete fool.
- To take the current leaderships guidance on matters of faith is a fool's journey.
- American Bishops - yes all 300 of them - should all resign

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I responded separately but will respond to specific questions here.

What is heaviest on your heart about the recent revelations?

Betrayal. The ongoing silence about the core issues. How anyone thought it appropriate to install a known predator in the position of monitoring child sex abuse cases. How damaging it is to our world to judge thirty year old cases by today's standards. How childabusers have been demonized so that none will ever seek treatment willingly. How deceived the laity has been, and how their "time, talent, and treasure" have been squandered to pay damages and to pay for "investigations" hand designed by those accused. How silly it is to go the route of experts and investigations to address this issue where the real questions are moral. How formation has to be deficient if predators are ordained.

What do you want each other/clergy/bishops to know from you? Your task is to return the church to holiness. Punishments, rules, damages, protocols, punditry, meetings, and the like cannot and will not do this. Living as people of God in the 21st century will. The clergy sex abuse crisis, while ugly, is a stand in for all the ways the clergy have abused the laity over time. There are many, many such ways. No one is talking, though. Intimidation works. How can you exercise your rights and power as a lay person? I resent the defense of recruiting "experts" who will be held above the laity. Expertise is not what is required. Some consideration of the church and its relationship to God might be a starting point. All seminarians must be interviewed about their experiences. All persons under the tutelage of now discredited persons must be interviewed as well. What actions must the hierarchy take in order for you to see credible progress? I really have no confidence in the hierarchy at all.

They can meet and talk, talk, talk, and convene experts to address questions of their own design, but I will never trust the clergy.

I am not sad about this, but rather, feel that the clergy sex abuse crisis is just the most dramatic tip of the iceberg of all the ways in which the church has abused its people. The hierarchy could do that "day of penance" they thought about penciling in on the calendar more than fifteen years ago. Check with the Jewish forebears re: methods, such as Yom Kippur, for clues. The clergy continue to remain isolated within their brotherhood, while the rest of the world publishes think pieces.

The hierarchy could guarantee that donations to the church will not be used to pay damages to victims. Negotiate with insurers for the future.

The hierarchy could stop living like royalty. Enough already with the pomp and circumstances, the fancy garb, the big cars, the big dinners. Save these for special occasions. Most important of all, the clergy MUST fight for the rule of law. It is very, very dangerous to proceed with "off with their heads" methods. This is as dangerous, if not more so, than ignoring the problem and shoving it under the rug, or transferring offenders from site to site. No one will miss the law until it is gone.

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Talk is cheap--immediate action is needed. My family will not be contributing to the parish until Cardinal Wuerl resigns; our contributions will be going to charities that are accountable for their actions.

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What is most devastating to me...well, hard to know where to start, but at the top of the list:

1. The further corrosion this does to the standing of our faith in eyes of the world and the perception of priests, who have given their lives to serving us and the Church. Fear for the Church's future, the faith of the young people I have taught in RE and my own children. Will they want to be Catholic?
2. A feeling of helplessness and fear that the big, hard, serious, and necessary structural changes to how our church is run and who makes up our clergy will not be made.
3. Devastation at the destruction of Pope Francis' reputation, which I see as generally undeserved, and great concern that antigay, reactionary forces in the church will attempt to blame this scandal on homosexuals rather than predators and abusers.

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What is heaviest on your heart about the recent revelations? The church's unwillingness to respect women in that the church refuses to grant women an equal opportunity to pursue sacramental ordination.

What do you want each other/clergy/bishops to know from you? The traditional church is archaic and embarrassing. I have a very difficult time respecting the institutional church.

How can you exercise your rights and power as a lay person? I can speak with my wallet. For some time now I have made donations to my parish but not to the Archdiocese.

What actions must the hierarchy take in order for you to see credible progress? Start a discussion about creating a road for women to pursue ordination.

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The most disheartening thing about this whole issue is the hierarchy's failure to look at the victims as the prime motivation for actions they have taken in the past and perhaps in the future. The institutional church initially seemed to have as their compass protecting the institution. Yes, they did remove some clerics but it was done in secretive way without looking to heal the victims. I heard recently that a cleric in Rome stated that the Church has had problems with sexual misconduct for centuries and it has survived and still functioning. Perhaps it's the lack of rigor and caring in dealing with the problem that has allowed the misconduct and disregard to continue. I think the

hierarchy needs to ask itself the question that is written on wristbands. "What would Jesus do?"

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<http://www.mcall.com/news/local/mc-allentown-catholic-secret-archive-20160312-story.html> "Under canon law — the rules that govern the church's operations — every Catholic diocese since the fourth century has been required to have a secret archive where documents detailing investigations into accusations of criminal behavior or "moral matters" are kept under lock and key....Only the bishop has the key to the secret archive and only the bishop can authorize opening of the archive, according to canon law." Pope Francis should direct every bishop worldwide to invite the local legal authorities to review their "secret archives" for evidence of abuse and cover-up with a view to prosecution of the abusers and those who were accessories by aiding and abetting their crimes. A true act of contrition demands that they acknowledge their guilt and accept their penance and only by demonstrating that there will be no protection of abusers nor tolerance of those who aid in their avoidance of criminal prosecution can the Church "avoid the near occasion of sin," another essential component to secure God's forgiveness of sin.

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What is heaviest on my heart is that countless people, mostly children, have been hurt and continue to suffer because of abuse by priests. Also, the dysfunction of the hierarchy in dealing with this abuse is of grave concern. I would like for you to know that mourning fills me every time I attend Mass--feelings of sadness and shame about the church, hierarchy, cover ups and the victims enter the door with me. Lay person feedback is very important to changing the church and I appreciate having a voice and being heard. I would feel some progress being made if Cardinal Wuerl's resignation was accepted by Pope Francis. Also, the pope should speak the truth about the allegations in Archbishop Vigano's letter in regard to cover ups. His silence on these matters is very troubling. In my opinion, an independent investigation must take place exposing the highest levels of cover ups.

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It was already well known before the McCarrick revelations and the issuance of the Pennsylvania grand jury report that sexual abuse among the Catholic clergy had long been widespread and that senior church officials had systematically suppressed evidence and protected senior clerics, such as Bernard Law, who were responsible for the cover-ups. It was also well known that the quality of leadership provided by the US Conference of Catholic Bishops was inadequate. Even had there been a more competent group of bishops, it is unlikely that they would have been able to police themselves effectively or confront the need for basic reform that most Catholics in the United States now seem to recognize. The Vigano manifesto was a surprise and shows the existence among senior clergy of an aggressive authoritarian current that perceives a threat in the modest efforts made by Francis to address issues such as homophobia and divorce. The

sort of reform that will actually make a difference has to include lifting the celibacy requirement at least for clergy below the rank of bishop (as a first step) and the opening of all positions of authority in the church to women. Real reform unfortunately will drive some hard liners out of the church. The alternative, however, is an acceleration of the church's decline in North America and Europe and a collapse of vocations in countries which in the past provided the bulk of the church's leadership and continue to provide the greatest share of its financial resources. The only bright spot in this is that the gravity of the current crisis may finally make it possible to move forward on reforms that up till now have been unthinkable for church leaders. [Note: I sent a letter on these subjects to the Nuncio after the release of the grand jury report and another to the USCCB after the appearance of the Vigano manifesto; I will send the texts of those letter to Ms. O'Shea's email address at Holy Trinity FYI.]

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1. What is heaviest on your heart about the recent revelations?

My conclusion that the institutional church, especially the leadership, is incapable of solving these problems. Too many priests and leaders are guilty either of abuse or of covering up abuse. The institution is rotten at the core. It is profoundly dismaying to think that the suffering of the abused took a back seat to protecting the "church" and the abusers.

2. What do you want each other/ the clergy/ the bishops to know from you?

Bishops have lost my trust and will not regain it until this whole generation of leaders is replaced by true disciples of Christ to include lay leaders and women priests who are granted real power.

3. How can you exercise your rights and power as a lay person?

Fr. Mark Horak said to a parishioner: "We have no power." I hope he is not fully right. Even before the latest scandals, I had already started to walk away from the institutional church. I do not consider myself a Roman Catholic but rather a Lutheran with a small "l". "Roman" is to me shorthand for all that is wrong with the institutional church from the Curia on down. Church pronouncements have lost their authority for me. Even when it advocates social justice, it strikes me as too weighted with hypocrisy. Christ is a social revolutionary. His present-day "apostles" with their miters, gold rings, gold croziers, flowing capes, etc strike me as having lost the core of Christ's message a long time ago. I do not want any of my contributions to go the any element of the institutional church except HT. Beyond HT I choose to contribute instead to Catholic Relief Services and other elements that (to date) seem worthy of I trust. I will not attend a church service simply because it is in a Roman Catholic Church.

4. What actions must the hierarchy take in order to see credible progress?

We need to return the church to one where the power of the Holy Spirit flow s up from the laity. We need to return the church to the purity of the first Pentecost. On next Pentecost, I want to see all priests, bishops, and cardinals stand up in their respective churches in front of the laity and swear before God as to whether or not they are guilty of abuse or cover-up. If they swear innocence, they I will believe them and look to them

to work with the laity. If they cannot swear innocence, they should retire to a monastery or wherever until they are ready to come back on a future Pentecost to swear they are truly reformed and ready to work with and empower laity. We must find new Martin Luthers who will lead reform. They need not be clerics. Indeed, some must be "Martina" Luthers. Women must be accepted in leadership roles. Christ may be the Good Shepherd but for the sake of his church, it's time for the laity to stop acting like sheep and instead to turn over the tables of the clerical money-changers. I would like to see all HT priests on the next Pentecost stand up in front of the congregation. I would want to see it in every news outlet. HT should provide the spark, the tongues of fire, that infuse the entire church. Christ provided the example when he stood up to the leaders of his day.

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- 1) Most sad to me is the fact that children were sexually abused by members of the clergy and that members of the clergy covered this up.
- 2) I am a woman and have been an active volunteer in the church most of my life and once worked for the church. It has always saddened me that women have not been treated as equals in the church, but there was enough that was good - social justice work and a wonderful community, that I stayed.
- 3) Since the church is not a democracy, there is really not a good way for me to exercise my rights and power as a lay person. Because the Catholic Church is so large, I do not think the hierarchy cares much about what I think. They may not make any serious changes until they begin losing donations and members.
- 4) The most important changes the hierarchy needs to make:
 - End the unequal treatment of women by allowing women to become priests. I believe that the presence of women priests will make the institution healthier, which will help prevent sexual abuse. It is not Christian to discriminate against women.
 - Allow priests to marry - this will also make the institution healthier.
 - Eliminate the use of male pronouns in the prayers - they are distracting and serve as a constant reminder of women's second class status in our church.

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1. What is heaviest in my heart is the suffering of those who were abused. Suffering that encompassed physical, mental and spiritual pain.
2. I want others, including the clergy and the bishops to know that I believe that Christ is leading us in this time of tribulation. That I have hope that in him all will be well. But only if each of us takes up our cross and follows him.
3. I have to ask, "What are our rights?..." Certainly we should have the right to have a voice in th is conflict. We should have a place at the table. The hierarchy needs to see us as important as they see themselves.

4. The hierarchy must admit to their failings, must invite the laity into all proceedings related to this crisis and must show us that they are willing to turn the triangle upside down.

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How can we be assured that the priests at Holy Trinity were not involved in or aware of the activities described in the grand jury reports?

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My husband and I, in last couple of days, have been wracking our brains about what in the institutional church could be responsible for this. As my occupational history has been in clinical mental health, I tend to think that way. A book we read some years ago, from therapists working with priest, indicated the common denominator was that no priest that these therapists had worked with showed ANY GUILT. My husband, a historian, is trying to reach when this started in the church; it has to be something in the church culture--BUT WHAT? And surely it can't be one cause--but could it be a mosaic, including the decay of our culture (but what we are dealing with seems to be worldwide), the deficient in the church where a women can't even be Deacon. Why don't you hear about this kind of abuse among sisters--if there is something just skewed in Catholic culture, why doesn't this come up in orders of nuns and sisters? Could it be that there is some kind of an "operation" to destroy the Church--that gang of priests in Pittsburgh would almost look like it. And, if this doesn't stop, it's hard to envision the Church not being destroyed. But there has to be a serious analysis of this, at this point, and not just among the church leadership; it has to include the laity. As a component of this mosaic--what about negative psychiatric aspects sometimes seen in the male gay community; From my experience as a therapist, here I have run into the complete lack of guilt "this is the way we are; you just don't get it." But all the variables need to be looked at; The problems in the Boy Scouts pale in contrast to Pennsylvania! Granted David and I are intellectualizing like crazy because this is too hard to deal with emotionally.

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The Church simply does not take this issue seriously, and has lost the respect of its members and the general public at large. Tragically, the moral authority of the Church is compromised, and Catholics are turning away in droves. How is it possible that Syracuse Bishop Robert Cunningham continues to serve after blaming a seven year old victim for his abuse in a deposition? This miscreant is supposed to be a shepherd of the flock? If the Church in America is serious about solving this problem and regaining its credibility, every single bishop and cardinal should submit their resignation to the Vatican - because they have collectively failed us miserably - and their replacements should be appointed with the advice and consent of the victims of sexual abuse.

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I strongly believe that our parish should call collectively, as a community of the faithful, for the resignation of Cardinal Wuerl.

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We feel strongly that Cardinal Wuerl needs to step down. Yes, he did more than others but that bar was simply too low. In addition, there needs to be a general house-cleaning of bishops as we need a significant symbol that change is underway.

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Clearly, HT needs to make available for parishioners more 'listening sessions' (or perhaps prayer sessions that result in constructive feedback to the hierarchy, USCCB, etc - such as one I attended/participated in as a VISITOR at a small but very active parish in NJ 8/24/18) than two sessions with max attendance of 25 persons each - for a parish of 10,000 registered parishioners! Unsurprisingly, RSVP was 'closed' by the time I got to try to register.

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I was so joyful at the announcement of Pope Francis, and ecstatic to actually see him in Rome only a few short months later. But his response to this crisis, up to and including his recent "letter to the people" has been a profound disappointment: substituting platitudes for action. Those who performed these criminal acts, and those who helped cover them up, must be held accountable. No more "graceful" exits; if the Church is serious about healing itself, it must condemn both groups (no matter the number), and cooperate with law enforcement in providing evidence against them. These people preyed on the most vulnerable amongst us-- using faith as both a weapon and a shield-- and then let it happen again, and again, and again. I have read over these past few weeks that I should not turn against the Church in this time of crisis as I need my faith more than ever. This reveals a fundamental disconnect between the Church's view of the crisis and mine: it is not my faith that is being challenged; neither my faith nor my relationship with God has been shaken. It is my belief in the Church that has crumbled. And unless and until the Church takes appropriate steps in accord with an acceptance of responsibility and true remorse, I can find other places to worship and sustain my faith.

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