

Responding in Faith to Global Clergy Abuse



Report to Bishop Crosby, OMI

Prepared by Concerned Lay Catholics
(CLC) in Hamilton
March 2020

The Virtue of Hope

requires us

to be more attentive to what is emerging

than to what is disappearing.

And to nurture the tiny seeds of that future

already growing in the present.

Sean Byron CSSp

ACKNOWLEDGMENTS

The members of Concerned Lay Catholics (CLC) in Hamilton would like to extend sincere thanks to many individuals who made both our work and this report possible. They are: Father Charlie Jordan, Bishop's Delegate for Sexual Abuse Allegations and pastor of Blessed Sacrament and Sacred Heart parishes in Hamilton, who supported us from our first meeting with him in January 2019 and opened his parishes for our parish conversations; Rocco Gizzarelli, MSW/RSW, Executive Director of the Catholic Children's Aid Society of Hamilton and member of the Diocesan Advisory Committee on Sexual Abuse who provided expert input to our parish conversations, as well as much appreciated moral support; Michael Hryniuk, PhD., RP and Tamm McAllister MSW/RSW who made themselves available on site at the parish conversations to assist participants who needed it; Filomena D'Amico, Mr. Gizzarelli's Executive Assistant, who assisted with scheduling, printing and copying; Courtney Hall, MAsc, Supervisor of Quality Assurance at Catholic Children's Aid Society, who collated the conversation notes, and synthesized and analyzed the evaluation questionnaires; Father Jim Link, CR, of St. Joseph's parish Hamilton, who agreed to host a parish pilot and supported our group with print materials on the sexual abuse crisis; Father Ron Cote who offered guidance at the beginning of our journey; Father Bill Truszcz of Immaculate Heart of Mary Parish who met with us and provided advice and support; Father Peter Tuyen Nguyen for connecting us with Marie Adam and Pat Maton whose organizing of a parish conversation at St. Clement's Parish in Cambridge proved invaluable. Pat and Marie also helped facilitate at the St Joseph's parish conversation; Bernadette Homerski helped facilitate at the Blessed Sacrament/Sacred Heart parish conversation, as well as provided contacts and advice on the issue, particularly regarding the experience of victims/survivors; Father Stephan Kappler, Psy.D. President and Chief Psychologist at Southdown Institute who offered expert input to our findings and recommendations; Sister Nuala Kenney, SC, OC, MD FCRP (C), author of *Still Unhealed* (2019), who, in addition to her excellent book, offered advice and encouragement in our efforts. Finally, we would like to thank His Excellency Bishop Douglas Crosby, OMI, who received us warmly when we first approached him about our concerns, supported us in pursuing this project, and encouraged us to report back to him on our findings. Most importantly, we wish to thank all the parishioners who came out to the parish conversations and shared their deepest and most personal thoughts and feelings as people of faith; their commitment to following Jesus and their hope for the transformation of this institution which would incarnate His values on earth, inspire us to persist.

While all the people named above made our work possible, Concerned Lay Catholics (CLC) is solely responsible for the content of this report.



FOREWORD

When a small group of lay Catholics in Hamilton, asked to meet with Bishop Douglas Crosby, OMI in March 2019, their concern was for ordinary people in the pews, many of whom were expressing dismay and distress about reports they were hearing in the media of clergy sexual abuse in the Catholic Church around the world. As a result of the meeting with the Bishop, and with his endorsement, the group undertook a series of pilot conversations with people from a number of parishes, to find out what ordinary Catholics in Hamilton were feeling and what they needed from the Church. By the end of the year, the group, which calls itself Concerned Lay Catholics (CLC), had identified that it was not just ‘ordinary people’ in the pews who were feeling confused and concerned but other groups within the Church too. Catholic professionals working in Catholic institutions, young people attending Catholic schools, victims/survivors and their families struggling to live a somewhat normal life while still deeply wounded, parishes that have gone through a public case and never had the opportunity to ‘process’ what happened, and priests themselves, who are feeling defensive, sometimes besieged. Indeed, all members of our faith community are in need of the Church’s active, pastoral response. Almost eight in 10 Canadians – including half of practising Catholics – believe the Church has been doing a poor job of addressing sexual abuse issues, according to a recent survey by Angus Reid. And one in three practising Catholics say their own local Church community has had problems with clerical sexual abuse over the past few decades; of those, nearly half said the issue was not adequately addressed.¹ The Canadian Conference of Catholic Bishops in a document published in 2018 stated that: *the sexual abuse crisis is a symptom of a disorder in a Church called to undergo a profound pastoral conversion and purification in order to accomplish its mission with greater transparency and accountability.*²

This report presents the findings and recommendations of Concerned Lay Catholics (CLC) in Hamilton in the hope that we might further that “profound pastoral conversion and purification.”

¹ The walking wounded: In Canada, survivors of Catholic Church sex abuse await a reckoning. Tavia Grant, Globe and Mail. September 22, 2019.

² *Protecting Minors from Sexual Abuse: A Call to the Catholic Faithful in Canada for Healing, Reconciliation and Transformation.* p.49 Canadian Conference of Catholic Bishops, CCCB Publications, 2018.



CONTENT

1. INTRODUCTION	6
2. PARISH CONVERSATIONS	9
a. OUTLINE OF PROCESS USED AND RATIONALE	9
b. SUMMARY OF RESPONSES TO 3 QUESTIONS	9
c. FINDINGS.....	12
3. RECOMMENDATIONS.....	14
4. CONCLUSION	16
5. APPENDICES	17
APPENDIX A: POSTER DEVELOPED FOR PARISH MEETINGS	18
APPENDIX B: AGENDA FOLLOWED FOR PARISH MEETINGS.....	19
APPENDIX C: TOOLS FOR USE IN RUNNING PARISH CONVERSATIONS	20
APPENDIX D: TRANSCRIPTION OF NOTES FROM PARISH MEETINGS	32
APPENDIX E: COLLATED RESULTS OF EVALUATIONS OF PARISH MEETINGS.....	56
APPENDIX F: SAMPLE POSTER FROM IRELAND	62
APPENDIX G: SAMPLE BROCHURE FROM DIOCESE OF LOS ANGELES.....	63



1. INTRODUCTION

In the summer of 2018, an ‘explosion’ took place in the Catholic Church in the United States when the State of Pennsylvania grand jury released the results of their investigation into clergy sexual abuse and the practice of institutional cover ups. Because Canada borders the United States, Canadians receive a significant amount of American news. As Pierre Elliott Trudeau, then Prime Minister of Canada, said on a visit to Washington in 1969, “Living next to you is in some ways like sleeping with an elephant. No matter how friendly and even-tempered is the beast... one is affected by every twitch and grunt.”³ Trudeau’s assessment may be even more true now than it was in 1969; with the advent of social media and on-line news sources that transcend national borders and flash news (real or fake) around the world in a split second, we are truly living in an integrated world. The news from Pennsylvania reverberated in Canada and raised questions once again about the situation in the Canadian Catholic Church. Most Canadians- Catholic and otherwise- know about the sex abuse scandal that broke open in the late 1980’s in Newfoundland. In fact, the Canadian Church has the unenviable distinction of being probably the first national Church to face a crisis of these proportions, notwithstanding some earlier emerging concerns in the US context.⁴

When the Newfoundland story broke, it was revealed that the abuse had been going on for decades; that it had first been reported as early as 1975 but, through the combined failure of police, social services, the media and Church officials, the reports had not been investigated; and that later, when some enterprising journalists followed up on the initial reports, the stories were inexplicably suppressed. The Canadian Church, as well as the Newfoundland police, media and provincial government were rocked to the core.⁵

Out of that experience came a series of reports. The first was the lay-led Winter Commission in 1989 followed in 1992 by a national Bishop’s document *From Pain to Hope*. We thought that was the end of it. But it was just the beginning.

³ <https://www.cbc.ca/radio/thesundayedition/the-sunday-edition-june-17-2018-1.4692469/sleeping-with-a-very-cranky-elephant-the-history-of-canada-u-s-tensions-1.4699017>

⁴ In her book, *Still Unhealed*, Sr. Nuala Kenny cites the highly publicized case in the diocese of Lafayette, Louisiana of Father Gilbert Gauthier, who became the first Catholic priest in the United States to face criminal trial for child sexual abuse. She notes that the USCC of Bishops in 1985 tabled a report on clergy sexual abuse and did not respond to it until 1988. When they did, their ...” *Pedophilia Statement* framed the abuse as a societal issue with no mention of the emerging Church experience.” p 21-22

⁵ Mount Cashel Orphanage Abuse Scandal <https://www.heritage.nf.ca/articles/politics/wells-government-mt-cashel.php>



Over the years between 1992 and 2018, stories of similar scandals broke into the public realm from other parts of the world: Ireland, the United States, Australia, and others, and more revelations back here in Canada.

In the wake of the report by the Pennsylvania State Prosecutor on clergy sexual abuse, and the subsequent decision of His Holiness Pope Francis to convene a Church summit on the issue in February 2019, our group- Concerned Lay Catholics (CLC) in Hamilton- came together in the fall of 2018 for mutual support in our time of need. We embarked on a journey of prayer, reflection and self-education regarding this scandal that was and is still rocking the Church. We wanted an opportunity to share with others how the crisis was affecting us, our faith, our families and our friendships. We also wanted to educate ourselves as to what is happening by way of response in the wider Church and in the Diocese of Hamilton. The fruits of our informal meetings led us to reach out and share with others. This in turn led us to consider how we might support the Church- our parishes and diocese- in moving forward in a positive direction toward healing and reconciliation.

We are a diverse group of people from a number of parishes in Hamilton, primarily St. Joseph's.

Rita Bailey	Brian Joel
Beverly Bronte Tinkew	Gilorma Joel
Jane Canale	Catherine Pead
Pat Finnigan	Ken Sherman
Cornelius (Con) Hamilton	Joy Warner
Chris Hamilton	Gary Warner
Maureen Harper	

We are: readers, choir members, cantors, eucharistic ministers; some of us bring communion to the sick and shut ins; lay associates of religious orders; active with Development and Peace, the CWL, and with refugees through parish sponsorships. We are truly engaged in the life of our parishes and the life of the Church. What we have in common is a deep faith in Jesus Christ and abiding love for the Church.

A small delegation from our group met with Bishop Crosby in March of 2019 to share with him our concern that more was needed to support ordinary Catholics, whose faith and commitment to the Church were being strained by these revelations.

We had heard that St. Clement parish in Cambridge had held a “parish conversation” in January of 2019 to talk about the issue. Reports were that it was well-attended and well-received.



Our recommendation to the bishop was to do some pilot testing of the parish conversation model, begun in St. Clement, with some Hamilton parishes. We felt by going into a few parishes we could acquire a reliable ‘reading’ of how the issue is affecting ordinary people in the pews, allowing us to:

- assess levels of interest
- identify peoples’ questions and need for information and support
- ensure adequate safety in the meetings (safety planning)

Bishop Crosby received our delegation warmly and with openness and humility. He invited us to come back with our report and recommendations-not just to submit it. We would continue the conversation.

As expert resources, we asked Father Charlie Jordan, at the time, Bishop’s Delegate for child sexual abuse allegations, and Rocco Gizzarelli, Executive Director of the Catholic Children’s Aid Society who has knowledge of child protection and trauma-informed practice, to assist us in designing and conducting the meetings. In addition to his clinical experience working with sexually-abused children and men who have offended, we asked Rocco to advise us on making the meetings safe.

Three pilot conversations have now been held: St. Clement in Cambridge, St Joseph in southwest Hamilton and Blessed Sacrament/Sacred Heart on the central Mountain in Hamilton. Participation in the sessions included people from a total of 10 parishes.

While we started out to gather information about how the crisis was affecting everyday Catholics in the pews, we ended up learning a lot about the impact of the crisis on other groups within our Church, as well. We have included a section on these findings as we think it is necessary to see the whole picture when crafting a response.

This report is organized into sections beginning with the outline and rationale for the design of the parish conversations; the next section contains a summary of the most common responses to the three questions asked at the sessions; the following section contains the findings from our work, including the additional information about other groups. The final section contains our recommendations for an approach that would see the diocese respond in a comprehensive and integrated way to the broad ramifications of the sexual abuse crisis on our Church. Complete notes from the sessions, evaluation results and related materials are attached in the appendix.



2. PARISH CONVERSATIONS

a. OUTLINE OF PROCESS USED AND RATIONALE

The process used at the two Hamilton conversations was modeled on one developed for St. Clement Parish in Cambridge, with some modifications. Common to all three was the idea of providing ample opportunity for participants to express their feelings, concerns and questions first, then to provide a formal response from people knowledgeable about the issue. These were followed by questions and answers. The whole conversation was framed with prayer for the victims/survivors, for the participants and for the Church. At the November conversation we included a Land Acknowledgement. Guidelines for creating a respectful and listening tone were developed and provided to table facilitators and notetakers. At the second and third sessions, quiet space was provided and trauma-trained social workers were made available in case anyone needed support at any point. Additional print resources as well as a list of local agencies that support survivors of sexual abuse were provided on an information table. Copies of the CCCB 2018 document were available for sale and most were purchased. Refreshments were available. Approximately 150 people from 10 parishes gathered in the three parish conversations between January and November 2019. Evaluations of the sessions were conducted at 2 of the three sessions and 52 surveys were collected. According to the surveys, 80% felt the opportunity to discuss the issue was “very helpful” and 20% said it was “helpful”. No one said it was not helpful. 85% found the presentations from Fr. Jordan and Mr. Gizzarelli “very helpful” and 15% “helpful.” No one said they were not helpful. 43 out of 52 respondents said they would like more opportunities to discuss the global clergy abuse crisis and other issues in the Church. Many rich and helpful comments were included in the survey responses. The complete report on the evaluation survey can be found in the appendix to this report.

It is hoped these meetings positively provide a response to mend our broken hearts that have been damaged by the scandals of these abuses.

Blessed Sacrament/Sacred Heart participant

b. SUMMARY OF RESPONSES TO 3 QUESTIONS

Three questions were used in the parish conversations in Hamilton. Similar questions were used in St. Clement. The responses at all three sessions were very similar. Complete notes with comments from participants of all three parish conversations are provided in the appendix.

Q1. What are your feelings/reactions re the revelations of clergy sexual abuse and the subsequent cover-ups?



This list summarizes the many feelings expressed by people who attended our sessions. Complete transcripts of people’s comments can be found in the appendix to this report.

- Anger
- Betrayal- loss of trust
- Confusion
- Disgust
- Shame
- Depression
- Pain/hurt
- Embarrassment
- Sorrow for victims/survivors
- Disappointment with the response of the Church’s leadership
- Ignored/unimportant
- Grateful that Pope Francis is opening it up

Q2. What is/should leadership be doing?

<i>Is doing...</i>	<i>Should be doing...</i>
Covering up Avoiding Creating policies and protocols but not communicating Not educating people about the issue and what they are doing about it Reporting to secular authorities now but what about past cases? Better screening and formation of seminarians Pope is opening up the issue US is doing more than Canada	More open/transparent More accountable Inform laity about what is being done Involve more women Involve more lay people Better screening and formation of seminarians Educate children more Create greater awareness of what abuse may look like Change the power dynamics in parishes: priest should not be unilateral in exercise of authority Stop paying victims/survivors for silence Set up arms-length body to investigate Provide more support for abused individuals - adults now who were abused as children Publicize names of accused and where they are-as the Jesuits have promised



	<p>Experts -legal, medical, psychiatric should be more involved</p> <p>Don't conflate homosexuality and child sexual abuse-one does not cause the other</p> <p>More pastoral care for everyone; more women doing pastoral care</p> <p>Look at other denominations/interfaith discussion</p> <p>Support good priests</p> <p>Provide a reconciliation process that is visible, understood, and evaluated and measured</p> <p>Shared decision-making</p> <p>More masses and prayer for victims/survivors -meaningful ones</p> <p>Listen to victims/survivors</p> <p>Canadian Church needs to do more to address the issue</p> <p>Bishop should come and talk to us</p>
--	---

Q3. What would be appropriate roles for lay people to play as part of the Church's response?

- Lay people should have more voice – not just Bishops and Priests.
- Lay people can be more involved in various roles in the Church.
- Lay people can work with clergy in partnership at every level.
- Lay people can reach out to lay people who have left the Church. Build bridges.
- Lay people can help promote and encourage healthy sexuality in young people.
- More initiatives like the ones this group is undertaking.
- Conduct surveys and find out what people want/need.
- Pool of untapped talent that the Church is not using.

We haven't lost our faith in God. But our faith in the Church has been bruised.

St. Clement's session participant.



c. FINDINGS

“If one member suffers, all suffer together with it” (1 Cor 12:26).

We began this work concerned about the impact of the clergy sexual abuse crisis on the faith of lay people in the pews. And indeed, we found that faithful Catholics who are struggling to stay in the Church are feeling betrayed and taken for granted. People told us they feel ignored; they expressed embarrassment and anger that they have to learn about their own Church from the secular media rather than from the Church itself. People wonder what has happened to the victims in our diocese and how the Church is supporting them. People understand about confidentiality, so they are not necessarily asking for names; but they want to know non-identifying information about numbers of victims and in general how we as a faith community are working towards healing. The prayer service for victims to be held annually in Lent is a good start, but more is needed. People also want information about how candidates for ordination are screened, trained and formed for priesthood. As well, they want to know how the Church is monitoring performance and measuring progress on the issues that have been identified. So, overall a key finding of our pilot is the need for reliable and accessible information on all matters related to the crisis from the Church itself.

In the words of one participant:

Until we hear from the Church (not through the media) on how they are handling this situation, when and how transparency will occur and what plan is in place to support victims, many Catholics will remain skeptical. Going forward there will be more Catholics who leave in disgust; there will be some who will stay because they believe in God’s Church not the Church as an Institution but will be unwilling to support the Church financially.⁶

Beyond receiving more information, people expressed concern about a lack of accountability and transparency in how the Church carries out its work and would like to see more lay involvement at decision-making levels, especially in the parishes. People wonder why parish councils are not mandatory and why pastors are not required to share decision-making with their congregations. Some people used the term “clericalism” to articulate this concern while others simply described their experience of “how things are done” without having a name for it. The Canadian Bishops acknowledge this problem and its connection to the sexual abuse crisis in their recent document *Protecting Minors from Sexual Abuse: A Call to the Catholic Faithful in Canada for Healing, Reconciliation and Transformation*:

The abuse of minors by clergy and religious has also uncovered the extent and the evil of clericalism with its focus on the privileges and prerogatives of

⁶ Parishioner from St. Clement’s parish in Cambridge



*authority and the expectation of some clergy and religious to be treated as entitled, superior, and untouchable.*⁷

The bishops assert that this aspect of our Catholic culture needs to change “if the Church is to recover its missionary thrust and effectiveness.”⁸

Our initiative also identified a deep concern among many Catholics about the impact of the crisis on the Church’s ability to attract and retain members, and to advance its mission in the world. They feel personally under siege from friends and family for continuing to support the Church. They share the concern of the Canadian bishops that “...the Church must regain its credibility by examining its own self-understanding... [we must go] beyond a mere change in administrative procedure...[to] a shift in institutional culture and mentality.”⁹

While we focused for these pilots on people in parishes, the process naturally led us to recognize that parish meetings alone are not sufficient to meet the needs of the many different groups in our Church. Young people and students in Catholic schools, victims/survivors who are feeling silenced by non-disclosure agreements, faithful priests and religious who are trying to bring the faith alive for their congregations, and Catholic professionals such as teachers and social workers who serve in the name of the Church, all are in need of tailored responses that speak to their particular needs and situations.

Based on the many conversations we have had over the past year, then, we would agree with the Canadian bishops when they call for more collaborative forms of ministry:

It has become obvious that the effects of the sexual abuse crisis are not confined to the clergy and members of institutes alone. The laity too are ashamed and embarrassed that representatives of their faith community are implicated in the sexual abuse scandal. Many who remain profoundly attached to Christ and the Gospel no longer feel comfortable identifying themselves as Catholics or proclaiming their faith in public. Their hesitation has weakened local communities and the credibility of the Church’s witness when it is required most. At this crucial time of healing, the need for mutual support and co-responsibility among clergy, members of institutes and laity is paramount. All are being asked to take up the call to revitalize the Church by engaging new more collaborative forms of ministry.¹⁰ (Emphasis ours.)

⁷ *Protecting Minors from Sexual Abuse: A Call to the Catholic Faithful in Canada for Healing, Reconciliation and Transformation.* p.73 Canadian Conference of Catholic Bishops, CCCB Publications, 2018

⁸ *Ibid* p 74

⁹ *Ibid* p 62

¹⁰ *Ibid* p 39



3. RECOMMENDATIONS

In light of our findings, we have a number of specific recommendations that we feel will help our diocese move along the path to healing and renewal.

1. Continue Parish Conversations
2. Improve overall communications
3. Listen to the victims
4. Engage children and youth
5. Educate the laity about priestly formation/Educate the clergy about inclusive ways of leading
6. Create a Diocesan Coordinating Task Force

1. Continue the Parish Conversations

Make presentations at all the Hamilton deaneries to share the findings from our parish conversations and offer our template and tools for use in other parishes. Some of our members are willing to assist in training and/or facilitating if a parish feels it needs that support.

2. Improve overall communications

Produce a poster with hotline number and other information. Have posters displayed in the entry of every Catholic Church in the diocese. Produce a pamphlet describing the Diocesan protocols and procedures for reporting of sexual abuse. Include hotline and other pertinent contact information. Other jurisdictions, such as Ireland and Los Angeles, provide some good examples (see Appendix E and F). Improve the Diocesan website to make it more user-friendly. Put a link to finding information about diocesan protocol for reporting sexual abuse and other related materials prominently on the homepage.

3. Listen to the victims

We heard indirectly from some victims in our diocese that they are afraid or unwilling to engage with any Church-sponsored attempts at healing. A major obstacle from their point of view is the fact that they signed what they believe are “iron-clad” non-disclosure agreements. People at the parish sessions said they want the Church to “stop paying victims/survivors for silence.” We recommend therefore that all NDAs in the Hamilton diocese be cancelled and victims/survivors be invited, without any pressure, to share how we as Church might support them and seek healing and reconciliation. We also would support victims’ calls for the



publication of numbers and names of credibly-accused in our diocese and what happened to them. This would send a strong signal to victims/survivors and to the rest of the faithful that the hierarchy is listening. Given the recent decisions of the Diocese of Vancouver and the Canadian Jesuits, we expect pressure is only going to build on this.

4. Engage children and youth

Parents and teachers told us we are losing young people. Students and young people would benefit from special engagement on this issue. They hear reports in the media and have questions and concerns about what the Church is doing. Young people whose faith is just forming need a specialized response that takes into account their stage of faith development. Catholic educators, school chaplains, and parish youth ministers need to be supported in responding with training and tools. We recommend working with youth ministers, Catholic teachers, chaplains and teachers of religion to develop age-appropriate activities to help children and youth stay safe and process what they are hearing about the crisis in the Church.

5. Educate the laity about priestly formation/Educate the clergy about inclusive ways of leading

Lay people told us they want to play a more meaningful role in parish life and be more involved in decision-making. We also heard that they want to understand (and perhaps have a say?) in how priests are recruited, selected and formed. These expressions go to the heart of what the Bishops and the Holy Father¹¹ are talking about when they call for collaborative ministry and the transformation of clerical culture. We recommend that strategies be developed with input from the laity to support our clergy in being good priests, including being collaborative leaders; and that lay people be supported in providing more opportunities to share leadership at the parish level.

6. Diocesan Task Force

To support and coordinate the above, we would recommend the creation of an overarching diocesan task force or steering committee made up of laity, clergy, and religious; create Terms of Reference that do not make the lay representation token. Appoint co-equal co-chairs, one lay and one clergy to underscore accountability and credibility. Give this committee a mandate and a timeline to develop a workplan that addresses the actions outlined in the Canadian Bishops' document and responds concretely to the various needs and suggestions that we identified in our parish conversations.

¹¹ Clericalism, whether fostered by priests themselves or by layperson, leads to an excision in the ecclesial body that supports and helps perpetuate many of the evils that we are condemning today. To say "no" to abuse is to say an emphatic "no" to all forms of clericalism. Pope Francis' Letter to the People of God August 20, 2018



4. CONCLUSION

Hopefully this is just the beginning of this type of open dialogue and discussion.

St. Joseph's Parish Conversation participant

A brief report such as this that attempts to summarize faithfully the thoughts, feelings and observations of more than 150 lay Catholics in Hamilton diocese, can never do justice to the depth of hurt and the resilience of faith to be found there. We strongly encourage anyone reading this report, therefore, to go through the conversation notes and survey comments that can be found in the appendices. If you do, you will hear directly how people in the pews are being affected by the clergy abuse crisis. You will find a treasure trove of faith, courage, commitment and resolve not fully captured in the report. You will also discover the nuance of the experience of the members of the Body of Christ, the subtle variations in language and feeling that, taken together, reflect the myriad and wonderful ways that God speaks through His faithful people.

The members of Concerned Lay Catholics (CLC) in Hamilton who have had the privilege of working together to deliver this initiative and to provide our findings to Bishop Crosby cannot express how profoundly this process has affected our own faith. With gratitude and hope, we are reaffirmed in our commitment as Catholic faithful to respond to the call for healing, reconciliation and transformation. We can think of no more fitting words to close with than those of the Holy Father Pope Francis:

It is impossible to think of a conversion of our activity as a Church that does not include the active participation of all the members of God's people...whenever we have tried to replace, or silence, or ignore, or reduce the people of God to small elites, we end up creating communities, projects, theological approaches, spiritualities and structures without roots, without memory, without faces, without bodies and ultimately, without lives.¹²

So, let us begin the work in earnest.


¹² Pope Francis' Letter to the People of God August 20, 2018



5. APPENDICES



APPENDIX A: POSTER DEVELOPED FOR PARISH MEETINGS



Responding in Faith to Global Clergy Abuse

AN OPEN DIALOGUE FOR PARISHIONERS OF BLESSED SACRAMENT AND SACRED HEART

The evening will feature roundtable conversations where we can talk and listen to each other as we respond to the Canadian Bishops' *Call to the Catholic Faithful for Healing, Reconciliation and Transformation*.

RSVP: Blessed Sacrament Parish
sacrament@rogers.com

TIME: 7:00 PM

DATE: Tues, Nov 27, 2019

PLACE: Blessed Sacrament
Parish Hall
305 East 37th St.
Hamilton, Ontario

With us will be:

Father Charlie Jordan, Pastor of Blessed Sacrament and Sacred Heart Parish and Bishop's Delegate for Sexual Abuse Allegations

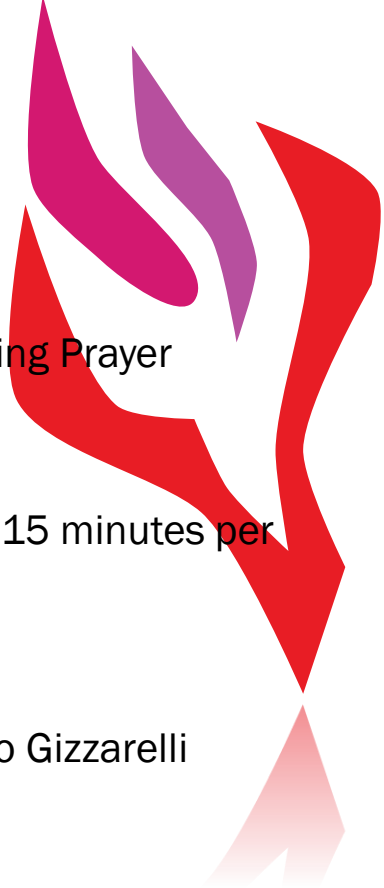
Rocco Gizzarelli, MSW, RSW Executive Director of the Catholic Children's Aid Society of Hamilton and expert in child sexual abuse and its treatment.



APPENDIX B: AGENDA FOLLOWED FOR PARISH MEETINGS

Responding in Faith to Global Clergy Abuse

AGENDA for Parish Meetings

- 
- 7 p.m. Welcome, Land Acknowledgment and Opening Prayer
Introductory Remarks and Overview of the evening
 - 7:15 Roundtable discussions begin- 45 minutes (15 minutes per question)
 - 8:00 Feedback from each table
 - 8:10 Responses/Exchange with Fr. Jordan/ Rocco Gizzarelli
 - 9:00 Where do we go from here?
 - 9:25 Fill out evaluation questionnaire
 - 9:30 Closing prayer

Thank you for coming. Good night and God bless

Please pray every day for the victims and their families.



APPENDIX C: TOOLS FOR USE IN RUNNING PARISH CONVERSATIONS

- Annotated agenda
- Facilitator and Notetaker Guidelines
- Opening and Closing Prayers
- Sample Territorial Acknowledgment
- Participant questionnaire-blank



Annotated Agenda for Parish Meeting

To reflect the collaborative nature of the session, ask different committee members to take a leadership role for each of the items on the agenda. Suggested scripts are provided in italics. Times are based on an evening meeting of 2.5 hours in length. Adjust accordingly. We found this amount of time was needed.

6 p.m. on Set up [Everyone]

- Set up refreshments and resource table
- Tables set for max 8 people including facilitator.
- Kleenex and water on each table.
- Arrange projection and sound equipment
- Identify washrooms and quiet space (for people who need a time out)

7 p.m. Opening Prayer and Land Acknowledgment [Presented by _____]

Welcome and Introduction – [Presented by _____]

Brief overview of who we are/history of the group, why we are here, the purpose of the evening; introduce guests; explain this is an initial attempt at a longer conversation- won't be able to cover everything tonight; may be enough for some people; others may want/need more; we are holding similar meetings in two other parishes in Hamilton then providing feedback to Bishop Crosby.

Explain how the evening will go (“Rules of Engagement”) [Presented by _____]

The evening will consist of roundtable discussions in response to 2 -3 questions. The purpose is not to achieve consensus or change minds but to hold a respectful dialogue, allowing everyone to speak and be heard; to listen to each other; at the end of the roundtable discussions which will last a total of about 45 minutes, the groups will share their perspectives with the large group. We will identify key themes and Father Charlie and Rocco will answer as many questions as possible. We will then talk about what more, if anything, is needed, and have closing prayer. A brief questionnaire will also be distributed. You are invited to fill it out before you leave if you wish. Light refreshments are available- but we will not have a formal break. Please feel free to take a washroom break or get a refreshment as you need. An agenda outlining tonight's process is available for your reference. At the end of the evening, before you leave, we will ask you to complete a brief optional questionnaire so we can evaluate the process and identify other topics of concern to you.

Role of Facilitators/Notetakers – [Presented by _____]



There is a person at each table who will take notes and help to keep the conversation on track and ensure every has a chance to speak. The facilitators are not there to provide answers but to help the groups have an open, respectful conversation. The time is short to cover such a big topic. If further meetings are needed, we can discuss this at the end of tonight's session. Please be mindful of time and allow everyone a chance to speak. There will be a notetaker at your table too. They will record as accurately as possible the points that people make and the questions they raise. These notes will be transcribed after the meeting to inform any follow up actions and to provide input to the Bishop.

Safety Considerations - [Presented by _____]

Even though we will be capturing people's thoughts and questions to plan future activities and to provide Bishop Crosby with a sense of how people are feeling, please be assured there will be anonymity in any reports. No comments will be attributed and there will be no personally identifying information in any written report unless authorized by the individual in advance.

We ask everyone to take an attitude of respectful listening. Use "I" statements wherever possible and avoid judgement of others' views. There is no right or wrong in feelings. Given the statistics on sexual abuse, please be aware that it is quite likely that some people in this room will have experienced or know someone who has experienced sexual abuse at some point in their lives. If, at any point, the content of the conversation makes anyone feel uncomfortable or distressed (triggers), feel free to leave or take a time out -no explanations are needed. Someone may check in with you to make sure you are OK if you indicate you need to leave. Rocco has graciously made a counsellor available here tonight in Father Charlie's office upstairs, in the event that anyone feels a need to talk or have some quiet time. We have also made information available about local agencies in [your community] that support victims of sexual abuse -please pick that up if you or someone you know might need it. We now hand over the discussion to the table facilitators who will take it from here.

7:15 Roundtable discussions begin- 45 minutes (15 minutes per question)

- a) What are your feelings/reactions re the revelations of clergy sexual abuse and the subsequent cover-ups?
- b) What do you think the Church leadership is / should be doing?
- c) What would be appropriate roles for lay people to play as part of the Church's response?

*Facilitator's guidelines are provided separately.



- 8:00 Quick Feedback-one thought from each table -[Presented by _____]
- 8:10 Response to Group Input/Exchange – [Presented by local resource people]
- Brief slide presentation providing key salient information followed by open dialogue / Q&A
 - You may dispense with the slides if time runs over or if the energy in the room suggests that people wish to go straight to Q&A.
- 9:00 Where do we go from here? [Presented by _____]
- Unanswered questions; unaddressed concerns?
 - Go around – share one word that describes how you feel at this point?
 - There are resources on the table at the back if you want to take anything away for further study
 - Also contact information for Concerned Lay Catholics
- 9:25 Fill out evaluation questionnaire [Presented by _____]
- 9:30 Closing prayer [Presented by _____]
- Thank you for coming. Good night/ God bless



Responding in Faith to Global Clergy Abuse

TABLE FACILITATOR'S GUIDELINES

7:15 Start

1. Assign a notetaker if there is none already assigned-(Notetaker instructions provided below).
2. Introduce yourself and ask everyone to go around the table and introduce themselves
3. Explain that as the facilitator you are not there to provide answers but to help the group have an open, respectful conversation and stay on topic.
4. Go over the Guiding Principles, as follows:
 - Everyone will have a chance to speak
 - While someone is talking, please listen respectfully, without interruptions
 - We are not here to criticize others; everyone's perspective and contribution has value and is important
 - Keep your comments to a reasonable length of time. Our time is limited for a very large topic. Allow everyone to be heard.
 - We ask everyone to take an attitude of respectful listening.
 - Use "I" statements wherever possible and avoid judgement of others' views.
 - There are no right or wrong in feelings.
 - As stated already if, at any point, something in the conversation makes anyone feel uncomfortable or distressed (triggers), feel free to leave or take a time out -no explanations are needed.
 - Someone may check in with you to make sure you are OK if you indicate you need to leave.
 - A counsellor has been available here tonight. There is a private space in [indicate location], where you can take a time out or talk to the counsellor during the evening.
5. Roundtable discussions – begin with first question- (15 minutes per question approx -45 minutes.). PLEASE TRY TO KEEP PEOPLE FOCUSSED ON THE QUESTION AT HAND; IF PEOPLE DRIFT INTO ANOTHER QUESTION, ASK THEM TO HOLD THAT IDEA UNTIL YOU GET TO THE RELEVANT QUESTION.
 - d) **What are your feelings/reactions re the revelations of clergy sexual abuse and the subsequent cover-ups?**
 - e) **What do you think the Church leadership is /should be doing?**
 - f) **What would be appropriate roles for lay people to play as part of the Church's response?**



6. Watch for signal to wrap up 5 minutes before the end. [Assign this task to someone who is not facilitating]

NOTETAKER INSTRUCTIONS

Notetakers, please write legibly

USE THE QUESTIONS as the organizing structure for your notes - otherwise it is impossible to line up the group's feedback in the report afterwards.

If someone makes a point that clearly applies to one of the other questions, try to jot it down under the relevant question. The facilitator will attempt to keep people on topic.

Please use the note pads provided for taking notes and do not write in the margins of the agenda or back of this guide. This is very confusing for those who are transcribing the notes for us. [We gave each notetaker 3 separate sheets of paper with each question written at the top.]

Hand in notes at the end to [decide who].



Responding in Faith to the Global Clergy Abuse Crisis

Opening Prayer for Parish Conversations

Heavenly Father, we place ourselves in your Holy Presence this [afternoon/evening].

Please guide us, direct us, support us and protect us as we endeavor to share, listen, and learn together.

Please now join in a responsorial prayer, the response is:

Lord, open our hearts and minds to You and to each other.

- May we come to a greater understanding of what the crisis means for our faith...

R. Lord, open our hearts and minds to You and to each other.

- May we raise our questions and voices, our concerns and hopes, with clarity and gentleness of spirit...

R. Lord, open our hearts and minds to You and to each other.

- May we listen to You and to each other respectfully, prayerfully and with great love as we share our thoughts and feelings...

R. Lord, open our hearts and minds to You and to each other.

- May we be open to receiving information about what the Church is doing at all levels to address the crisis; and may we do our part to bring humility and healing to your wounded Church...

R. Lord, open our hearts and minds to You and to each other.

Called by our Holy Father Pope Francis, and guided by the Canadian Conference of Catholic Bishops, we pray for the victims and survivors of sexual abuse:

FATHER, Since your mercy has been revealed

In the tenderness of your Son Jesus Christ,
who said to his disciples:

"Suffer the little children to come unto me",

we pray that your Church may be a secure home

where all children and vulnerable adults are brought closer to your Beloved Son.

May all those who have been abused physically, emotionally and sexually by your ministers,
be respected and accompanied by

tangible gestures of justice and reparation so that

they may feel healed with the balm of your compassion.

We ask this through Jesus Christ our Lord



R *Amen*

Closing Prayer for Parish Conversations

Heavenly Father,

We thank you for your guidance and protection this [afternoon/evening]. We thank you for opening our hearts and minds so that we have been able to share with and listen to each other. We thank you for the information that has been offered to us. Help us to understand, as Pope Francis writes, that

“Looking back to the past, no effort to beg pardon and to seek to repair the harm done will ever be sufficient. Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated.” (Letter from Pope Francis to the People of God, 20 August 2018)

We ask you to bless us as we move forward from this meeting. May our active participation in this meeting strengthen our sense of community and in some tangible way help the Church to “be successful in generating the necessary dynamics for sound and realistic change.” (Also from 20 August letter)

We ask this in the name of Jesus...

R *Amen*

Please pray every day for the victims and their families.



Sample Territorial Acknowledgement

[Note: Please consult with local First Nations for correct information if you are not in these territories]

As members and guests of [Name] parish, we acknowledge that the lands we live, work and meet on are the traditional territories of the Erie, Neutral, Huron-Wendat, Haudenosaunee and Mississauga. This land is covered by the Dish with One Spoon Wampum Belt Covenant, which was an agreement between the Haudenosaunee and Anishinaabek to share and care for the resources around the Great Lakes. We further acknowledge that this land is covered by the Between the Lakes Purchase, 1792, between the Crown and the Mississaugas of the Credit First Nation. As settlers it is our responsibility to learn about and acknowledge our colonial history and the ways in which we continue to perpetuate it. As people of faith working for justice, we are called to discern how we are to respond to the Calls to Action of the Truth and Reconciliation Commission.



Responding in Faith to Global Clergy Abuse

Parish Session Participant Questionnaire

We appreciate your participation. Your responses will help us to assess the meeting. The feedback you provide will inform our report to Bishop Crosby.

1. How did you learn about this opportunity?

- Saw the poster
- Read about it in the bulletin
- Heard from a friend/family member/fellow parishioner
- Other
(please specify)

2. Which parish do you belong to? (If none, please tell us your connection to the Catholic Church)

3. How helpful was this opportunity to discuss the global clergy abuse crisis with fellow Catholics/parishioners? (Please circle your answer)

5 ----- 4 ----- 3 ----- 2 ----- 1 ----- 0
Very helpful Not at all helpful

Comments:

4. How helpful was the information presented by Father Charlie Jordan (Please circle your answer)

5 ----- 4 ----- 3 ----- 2 ----- 1 ----- 0



Very helpful

Not at all helpful

Comments:

5. How helpful was the information presented by Rocco Gizzarelli? (Please circle your answer)

5-----4-----3-----2-----1-----0

Very helpful

Not at all helpful

Comments:

6. Would you like more opportunities to discuss this or other issues?

Yes

No

Please list any other issues you would like to see addressed.

7. Would you change anything in the format of tonight's meeting?

Yes

No

If yes, please explain.

8. Anything else you would like to add?



[Keep this question on a separate page to preserve confidentiality of responses]

PLEASE TEAR OFF THIS PAGE AND PLACE IN BOX PROVIDED SEPARATE FROM YOUR EVALUATION RESPONSES

9. If you would like to be contacted with information about future discussions or related events by Concerned Lay Catholics, please provide your name, and email or phone # here.

Name: _____

Phone/Email: _____



APPENDIX D: TRANSCRIPTION OF NOTES FROM PARISH MEETINGS

ST. JOSEPH PARISH (HAMILTON)

TABLE 1

1. **What are your feelings/reaction regarding these relations of Clergy sexual abuse and the subsequent cover-ups?**
 - More revealed in the USA – not here.
 - But it is Global as we have learned.
 - Terrible sadness – appalled/shocked/ANGRY.
 - Repetitive cover-ups.
 - Gradual feelings of shame and helplessness as this persists. Mount Cashel=Canada.
 - The Church should not have said we will take care of it (and kept it SECRET).
 - This to open our eyes.
 - Watch and educate our children.
 - Trusting/Being on Guard. Draining to be on guard 24/7.
 - LAW- Report abuse or civic wrongs.
 - Parents – not reporting (afraid of Church).
 - Need to be heard and express ourselves.
 - HARD on good Clergy – get harassed, physically, or emotionally/verbally.
 - We have pedophiles but that does not mean we accept them.
2. **What is/should the Church leadership be doing?**
 - a. Doc CCCB Protection Minors – GOOD.
 - b. Minors (i.e. – pg. 184).
 - c. Pulpit – too quiet...
 - d. Why don't the priests "follow" Bishop's directions?
 - e. Educate – Let us know who to go to.
 - f. Bishop – Let people (committee) – do this educating.
 - g. Portuguese priest– should be civil charges.
 - h. Sounding Board and Funnel for concerns.
 - i. Churches should not accept "rejects" from other Countries/Dioceses, etc. ...
3. **What would be appropriate roles for lay people to play as part of the Church's response?**
 - Help Bishop to be proactive. "To lead not leave".
 - Where can we go if we see something that bothers me?
 - Need leaders to share and delegate with gifts to handle it.



TABLE 2

1. **What are your feelings/reaction regarding these relations of Clergy sexual abuse and the subsequent cover-ups?**
 - Shattered by revelation.
 - Faith wasn't shattered.
 - Can't let a few bad apples spoil the reputation of good Priests.
 - Fallen away R.C. – tragic – will return.
 - Church hoppers.
 - If abusers had been held responsible possibly.
 - Popes made saints when they knew this crisis was happening.
 - *Cover-up – crucial.
 - Religious reported abuse to Bishop – community transferred.
 - Given up on the Church.
 - Interested
2. **What is/should the Church leadership be doing?**
 - Education of priests.
 - Preparation – something is missing?
 - If Priests want [word?] for children, parents be invited – active participant.
Calling on lay people who are already worker.
 - Accountability and control issues.
 - Train lay people.
 - Involve young people.
 - Not just volunteers – pay folks to train/pay.
 - Break the...
3. **What would be appropriate roles for lay people to play as part of the Church's response?**
 - Lead not leave.
 - People of God.
 - Live in community. Structure to support where parishes [word?]

TABLE 3

People came for different reasons: to learn, to respond to others, to share their own experiences.

1. **What are your feelings/reaction regarding these relations of Clergy sexual abuse and the subsequent cover-ups?**



- Shame, embarrassment, anger, over the cover-ups, hoping to see concrete actions, need to be able to respond to others, sadness, withdrawing from involvement in the Church, anger over the lack of involvement of women.
 - The role of women in the Church – designed on purpose to keep women from power.
 - “What they’ve done, they’ve done on purpose.”
- 2. What is/should the Church leadership be doing?**
- Prosecution of offenders
 - Get rid of celibacy
 - Ordination of women
 - De-frock offenders
 - Make the Church more democratic
 - The laity needs more power
- 3. What would be appropriate roles for lay people to play as part of the Church’s response?**
- Look at the model of other Churches such as the Anglican.
 - Money talks. One woman wants to withhold funds.
 - Radical change to the power structures of the Church – much needed.
 - The challenge is to our belief in the power of ordination and the divine power of the Clergy.
 - There is untapped talent amount the laity that isn’t being used.
 - How about lay preachers? How about using the counsellors, social workers, chaplains, psychotherapists, teachers, who are sitting in the pews.
 - Root out clericalism.

TABLE 4

-
- 1. What are your feelings/reaction regarding these relations of Clergy sexual abuse and the subsequent cover-ups?**
- Disappointment.
 - Stigma cloud over all Priests.
 - Eventually, some revulsion especially when thinking about young people.
 - Worried about the Church dying as a result.
 - Harming – Educated men/Priests.
 - Happening to young innocent girls/boys.
 - Fundamental setup is wrong.
 - You’re dealing with men (not only priests). Lonely.
 - Why is it happening?
 - Tried different Churches... perfectly good pastors who are married.



- Something is lacking.
- Pope Francis is good but he hasn't broached the topic.
- What's happening...putting a very dark cloud over the religion.
- Can't shelter kids, grandkids...
- Proactive help of priests before they act.
- Celibacy is not for everybody. It can be dangerous.
- Father Charlie should have spoken first – what are we doing?
- This is not new – happening since 1960's, Mt Cashel.
- Not only related to RC – Hockey Coach, Boy Scouts, and Teachers.
- Not an issue with celibacy...
- It hurts to hear that only Catholics are affected.
- Sociological problem.
- Church has been monitoring and screened extensively now.
- What's the Bishop's process now?
- Zero tolerance policy now.
- We don't deal with it internally [only]. Treat it as a civil [criminal]matter.
- We have gotten better at handling it.
- Church not stagnant on the issue
- The Church's method is fool proof.
- Want to hear firsthand from Father Charlie – Rocco.
- The shocking thing is that the info comes from the media.
- Happy that this forum is setup. Here to be better informed.
- Turn out is encouraging.
- Curious about married and celibate Priests. What are the statistics? Even women Priests.
- If it's the same or different.
- Not exclusive to Catholics.
- Q: How can you trust your children will be safe in the Church?
- A lot has changed but we are not aware of the changes.
- An uncomfortable subject.

2. **What is/should the Church leadership be doing?**

- Don't know what they are doing. Should let us know.
- Suggestions about change in Formulation/Training of seminarians
- Church should let us know.
- High level of Anti-Catholic feelings among our children.
- Traumatic topic and a lot of damage has been done.
- Should be proactive, even overcompensating.
- Should be no defensiveness, no excuses, or look at others.
- We think that a lot is going on behind the scenes.



- Bishop Crosby address every Parish, explaining what we are doing.
- We would like clarity... don't want to feel there is anything behind the scenes.
- We support the Church financially, we need to know.
- It's one CHURCH. Therefore, we need to know.
- Remove seed of doubt... we are being labelled by others.
- What about the victims? Needs to be addressed.
- Needs a Truth and Reconciliation – with people coming forward to tell their story.

3. What would be appropriate roles for lay people to play as part of the Church's response?

- Coming together like this.
 - Vatican II and the huge changes in the Church.
 - Time for another huge change. Women role in the Church.
 - We have to welcome all people in the Church – stop hiding homosexuality.
 - We as lay need to take the lead.
 - There are those in the laity who know sociology, psychology, etc. and can speak to the issue.
 - We need to face the issues in front of us... with truth and love.
 - We need to take ownership.
 - We are the body of the Church. At times it feels top-down and not like the body of the Church.
 - Church didn't start off that way.
 - Lay people were disciples and starters of the Church.
 - We don't want to know too much sometimes... and don't want to "sell" the Church to our families.
 - Abuse of power.
 - The media has played a role in exposing sex abuse in the Church. It's doing its job. We have to do our job.
 - Our Church is losing out on vocations, new parishioners.
 - Need to solidify our position.
1. Don't want to leave the Church... but can't compete with the media.
 2. We have to be the light... people will come.
 3. Happy to be here and to share and to hear others feel the same.
 4. Can't move forward from shame...
 5. Need to have speakers about mental health issues, therapy, and substance abuse.

TABLE 5

1. What are your feelings/reaction regarding these relations of Clergy sexual abuse and the subsequent cover-ups?



- Not surprised that abuse occurs but shocked by the nature of the abuses. Also shocked by the opinion expressed in a book published by Penn State in which the writer states that statistics show that the rate of abuse in the Church and society at large are comparable. Implying that the situation is not so serious?
- Pleased that the pope has directed that abuse should be reported to the civil authorities although aware that there is push back against this from within the Vatican.
- Shock/disappointment over the continuing abuse after priests have been transferred.
- Strongly feel that this is a justice issue. The abusers should be named and made to publicly read out the words of Matthew 18-6 “If anyone should cause one of these little ones to lose his faith in me, it would be better...”, and to apologise.
- Real anger and hurt, especially from those who have belonged to the Church for decades and have trusted the Church to provide leadership and guidance.

2. What is/should the Church leadership be doing?

2.1. What the Church leadership is doing

- Glad that the pope wants us to report abuse to the ‘police’.
- Accounts in the National Catholic Reporter indicate that the power and influence of conservative cardinals perpetuates the culture and protection of abusers.
- There are changes to the good also
- Diocesan documents published now have changed considerably in tone for the better
- Diocesan abuse point persons have been named
- Church funds (not from collections) are being set aside to pay for restitution
- Parishes/the Church are not putting out enough information on what changes are being made. There is an expectation of more transparency and openness including on how priests are now being formed.

2.2. What the Church leadership should be doing

- The fact that Archbishop Bernard Law never faced charges and was granted a promotion and second career in Rome following his resignation in disgrace over the systematic abuse issues in his Boston Archdiocese exposes a fundamental weakness in how the Church has handled sexual abuse by the clergy.
- Given that there is a high statistic of abuse across the whole of society, why is the Catholic Church targeted?
- Maybe because Catholics comprise a nominal 42% of the Canadian population they are going to get more attention.



- Allowing priests to marry would help some situations. Not so much the abuse issues but others such as isolation, loneliness and alcoholism.
- That said, women should be allowed to be priests even ahead of allowing men priests to marry.
- Anger/concern that in Hamilton diocese deacons have replaced the role of forty women in parish duties and that disaffected priests from other denominations have been given a place in the Church.
- At a parish level there should be more open discussion, information on the facts and that the truth is told.
- The Anglican Church has a program called “Safe Church Training” Participants are taught how to detect and differentiate between true abusers and “wanderers” and how to deal with one and help the other. The training is obligatory for all rectors, wardens, licensed lay persons and everyone involved in parish ministry.
- Access to an abuse hotline should be made more available. It was suggested that the phone number is placed on the front of parish bulletins with the other contact information.
- Numbers for both the CCAS and the diocese could be given.

3. What would be appropriate roles for lay people to play as part of the Church’s response?

- There are many educated and qualified people in the parishes and diocese as a whole. Their expertise should be requested and used by the Church in a collaborative way.
- The wish was expressed that there should be lay involvement in the selection of clergy. Other denominations have a selection process carried out by the congregation. The positions are permanent unless conditions change. This allows the congregation and the minister to understand each other and build a firm, safer relationship. Catholic priests are moved too often to achieve this fully.
- There is an apparent drop in Church attendance by children and the blame is often placed on the shoulders of the parents. However, a case was cited on our table in which the father would not allow his children to attend because of all of the reports of abuse. This has placed a stumbling block causing distress to grandparents.

TABLE 6

1. What are your feelings/reaction regarding these relations of Clergy sexual abuse and the subsequent cover-ups?

- Sense of betrayal and embarrassment.



- Sorrow for the sides.
- Paradigm with “#me too” movement.
- Article in New Yorker
 - What is happening in U.S.
- Feeling very torn - priest was mentor to one of our participants yet is named as an abuser. Hard to understand!
- We have all made mistakes!
- Society is tired of this and things must change.
- Years ago – people believed fully what priests would say – things are changing and people are questioning.
- This is a healthy thing.
- There needs to be “trust” between parents and children.
- Our perception of right and wrong is impacted by media.
- Cover-ups were/are happening in many organizations.

2. What is/should the Church leadership be doing?

- Priests should be talking about it.
- We recognize and understand why they don’t want to talk about it.
- They need to be honest and open and people will respect that.
- Priests should be removed upon accusations. Sad if this priest is innocent. However, it is necessary based on damage done.
- Perpetrator needs help as well as victim.
- Who will protect the vulnerable children?
- How do we help form “responsible” leaders?
- It would be good to have women on the team who accept seminarians.
- Church should be doing more for the victims.
- Each victim is different and requires different help.
- Is “monetary” the right answer for everyone? Nope.

3. What would be appropriate roles for lay people to play as part of the Church’s response?

- Things like events like tonight.
- Encourage Church into action.
- Support the priests during this difficult time.
- Speak up for the Church – the Church is more than the priest.
- Allow married priests. Allow women priests-or more positions in Church.
- Lay people to become more included in Church.
- Encourage parents to “get their family” involved in Church. They are very involved in sports/dance, and not so much the Church.



TABLE 7

1. What are your feelings/reactions regarding the revelations of clergy sexual abuse and subsequent cover up?

- It is upsetting.
- Family connection to abuse.
- Undermined confidence in the Church being a sacrament - does not reflect God's light.
- Theology ... hide it from people so that they don't lose their faith.
- For a tradition rooted in forgiveness – we need to confess/forgive as an institution but as an institution we fail.
- I have a friend who has left/become Anglican due to this crisis.
- Personal experience of a family member being harmed.
- Fear of priests.
- The cover up is distressing.
- Fundamental structure of the training of the priesthood – why so many pedophiles? Root out the culture.
- Initially thought this was not that prevalent. Now wonder about the numbers.
- I initially reacted with denial.
- It needs to be addressed so we can feel proud of being Catholic.
- Suppressed rage – example of Newfoundland clergy.
- Pedophile not punished.
- Church not learning how to handle this issue.
- We do not have sufficient information to understand how the Church is responding.

2. What do you think the Church leadership is/should be doing?

- Why are we constrained from having these conversations in the pews?
- The hierarchy is a contributing problem – the laity have little contribution/power.
- This would not happen in a protestant parish.
- Gone from cover-up to silence.
- Letter from [Pope] Francis a wonderful resource - did the parishes read this letter?
- Some parishes read/others did not.
- We cannot ask the Church to police themselves effectively.
- Legally what is the Church?
- Church needs to be governed.
- How would outside governance even work?
- The problem is now the conflict between the vision of Benedict (blaming homosexuality/sexual revolution) and Francis
- Too much obsession with sexual morality in the Church.



- Not only children abused/women as well.
- How does the Church communicate with the faithful, tension?
- How are the perpetrators dealt with?
- Church make celibacy optional for diocesan priests. Can be very isolating life.
- We should have meetings like this and the Church should listen.

3. What would be appropriate roles for lay people as part of the Church’s response?

- Having a role in oversight in disciplinary hearings?
- Policies for how to respond.
- Co-equal participation in the Anglican model.
- More cooperation between laity/clergy.
- Look at the lay people are those who are served, find out what their needs are, flip the hierarchy.

BLESSED SACRAMENT PARISH

TABLE 1

1. What are your feelings/reactions re the revelations of clergy sexual abuse and the subsequent cover-ups?

- Angry – incredibly, especially at Bishops’ cover-ups.
- Hypocrisy.
- How can we follow such “example”?
- Angry too – believe – tell the whole story – story Vancouver “70”.
- We don’t know current trends.
- It gets us depressed. WE NEED TRUTH... “Like Prey”. This process is good.
- Surprised/shocked/GLOBAL – states/Canada and longtime happening Priests – shuffling out of area. Cover-ups like nothing happened. Shocked that the Priest would be so complicit and let that go on. The “Prey” documentary – showing the whole (some) Priests going along with covering-up. No disclosure – even in CRIMINAL MATTERS. Discussion of “disorders” – but no knowledge of this person’s deficit.

2. What do you think the Church leadership is/should be doing?

- Needs to change – the things in place are not working.
- Have them brought to justice. Accountable with good investigations.
- Anyone in a group – men/women/Priests.
- Give women a voice in deliberations if they are invited to attend – about clerical issues.
- Too easy for “guys” to cover-up.



- Post minutes of meetings – communicate – be transparent and accountable.
- Police should be involved. Credible cases of abuse should be brought to Police and Courts.
- Folks need to speak-up to police first.
- Church must be aware and sensitive and treat the abused faithfully as VICTIMS not enemies.
- Amount the reactions is that the Church is painted as BAD and we all hurt from that social picture.
- Information – we need – what IS being done?
- The Church needs to make this information accessible through articles/news/TV reports.
- IRISH – pastors – go there for cases of sexual abuse – phone, email, mail, office.
- Lack of prayer over February conference/even there, the Church did not have us included.
- Clericalism – Do not have just “YES” people on Church Committees.

3. What would be appropriate roles for lay people to play as part of the Church’s response?

- Constantly tell our pastors – this is our Church.
- Reverse roles so that the Priest comes in new and hears what “we” want first...instead of coming in and changing things without our involvement and input.
- 4 statements for what is a Church, and disappeared from Bulletin as an example of “sudden” changes...
- Is there meaningful Lay engagement?
- Lay folks are kept away... Need to stop Clericalism and have faithful involved.
- Priests are also administrators/financial/builders and spiritual.
- Married Priests – why not allowed?
- Appropriate Lay people could be trained and work with the Church to help the VICTIMS and the chancery office get the bill (provides the funds).
- Do we know, are there victims currently? How many?

TABLE 2

1. What are your feelings/reactions re the revelations of clerical abuse and the subsequent cover-ups?

- Bishops and Priests allowed it and moved abusive Priests – that’s what makes me angry.
- No visibility in pulpit – not hearing what is happening and knowing what is happening and how we are taking care of it.
- The cover-up is as bad as the deed.



- Shakes your faith, hurts us, v. damaging.
- Hypocrisy – Priests refuse communion to sinners. How can they when they are sinners? And what conversely, what happens to the faithful clergy within this climate? Ends up being too cautious. And Priests need to come forward.
- We hear nothing and that is frustrating.
- Treatment of children in Residential schools that was the start of the evil – and the Church hasn't done enough to heal that hurt.
- Shock, anger, shame, painful.
- Loss of trust – who do you trust? How will Church survive?
- Undermines survival of Church, people are leaving.
- One man complained to Bishop about his suspicions and was forced out of his position.
- Shocked!
- Does the cover-up allow people who abuse to think they will be protected and they can do what they want?

2. What do you think the Church leadership is/should be doing?

- Need leadership to “Grow-up and Speak-up”.
- Priests should have psychological testing and police checks (and psychological support).
- We need to hear more from the pulpit about what is being done. Have information page(s).
- Need pastoral care.
- Good Priests must feel afraid and need help and support.
- Involve youth more. There is nothing for youth at Churches.
- More women in pastoral care positions.
- The process needs to be visible, understood, and evaluated and measured.
- Have a day of prayer annually for victims of abuse (including Residential Schools).
- List of offenders should be made public.
- We should know who, where, what happened and what will be done.
- Transparency.
- Accountability.
- Need something – measurable, visible, and easily understood.
- More inter-faith interactions. See what other Churches do.
- The issue of celibacy and how Priests lack family/emotional support.

3. What would be appropriate roles for lay people to play as part of the Church's response?



- Lay groups within each parish/roundtable re: sole purpose of preventing abuse and responding to abused – must be empowered to move forward.
- Each parish should have a committee to explore the issues and be a go-between on safeguarding and providing information.
- People (laity) need to question authority.
- Lay people need to have more decision-making authority.
- Lay people to be involved at all times.
- Too many decisions/processes are made only by ordained men, but the Church is made up of a variety of people (women, youth, married couples).
- Make Bishops accountable to laity.
- Lay oversight re: abuse allegations that can provide recommendations and that Bishop must be contacted to follow.
- Interfaith discussion.

TABLE 3

1. What are your feelings/reactions re the revelations of clergy sexual abuse and the subsequent cover-ups?

- I'm having a hard time.
- High time it has made public.
- Why still a cover-up?
- Dreadful that the Priests who have offended have been moved for their protection, leaving more people to become victims.
- Terrible that in ordinary life, child predators are publicized and Priests who abuse are covered-up.
- Angry and hurt – very – because of love for the Church and that so many people are feeling they have to leave the Church.
- Do not see anything being done by the Church and friends are leaving Church because of it.
- Documentary “Prey” watched – people filing law-suits and being paid-off but nothing being done to protect other potential victims by removing the perpetrators. That's not justice.
- The disconnect between what we are supposed to be as a Church and what is actually being done.
- The Pope has asked for perpetrators to be named, yet the Canadian dioceses are saying no we are not yet going to do that. It was pointed out that Vancouver Bishop has just released a list.
- Priests who have tried to speak up have been silenced.
- Bothers me that one should say the Bishop wants to know. The Bishop should already know! I knew what people were saying about this in the 1950's and 60's!



- The problem is endemic to Society at large, not just the Church but where the Church is failing is to maintain the moral standards that ought to be upholding and setting an example. Church gave way to social pressure. Church isn't being an example of what we're taught!
- Appalling failure of accountability by the Church.
- It's not being treated seriously by the Church because of what's going on outside the Church – general moral decency.
- I feel very sad to have to wait for the news (journalists) to tell us what's happening.
- This parish is my Church. It don't feel connected to the larger Catholic Church.
- The Catholic Church is a big company run by white men. The rules go their way, not like Christ said. (this was offered by a white man).
- This wasn't as prevalent 50 years ago as Society has degraded.
- I know personally Priests who were moved from one place to another to protect them. What are we doing to protect the vulnerable?

2. What do you think the Church leadership is/should be doing?

- Greater transparency (I don't see anything being done).
- Increased feedback from the Church regarding what Church is doing.
- The victims ought to know that the matter is being addressed.
- The Church is failing to maintain the moral standards that should be upheld by Christians.
- Speaking about morality from the pulpit – living it and supporting it and speaking about it. e.g.: “these are the 10 commandments, follow them to get to Heaven”.
- Greater accountability, acknowledgement of error on the part of the Church.
- The abusers need to be publicly identified to be accountable.
- The local dioceses/s ought to follow the directive of the Pope and make them public. 46 Dioceses said they won't name. They've forgotten their mandate and are protecting their own.
- Remove accused from active ministry service.
- Church should set up protocol for addressing alleged cases – an independent body, NOT managed by clergy Priests or within the Priesthood. But by well-qualified lay people.
- The abused need additional support from the Church – listen to them, treat them authentically and with compassion once a case comes to light, even before the police becomes involved.
- Protocol to involve medical, psychiatry, police.
- Protocol in place for children but nothing exists for those who were victims as children but are now adults. The Church needs to develop one with input from the



community, lay members of the Church, lawmakers, police force, medical system. (#13)

- Parishioners ought to have greater input into what happens in their local parishes, rather than dictatorship, should be discussions, conversations and decisions made together (the investiture of Priests – parishes – e.g. Regina Mundi with Fr. Adams – to recognize and voice the commitment the parish makes to the Priest and the Priest to the parish). (#14)
- Should have monthly mass for victims and following with action. Atonement from Church to victims.
- The reality is, no time I've made a suggestion has the Church listened.
- As we hear tonight, the Church is and has been doing some things to address this issue. Can the Church do something about informing laity of what is being done – i.e. make more public (something in the news, in bulletins/education). What is being done? This would help those of us who are angry and hurt, so we know our Church is taking proactive steps to address what has happened and prevent further occurrences. E.g. what is the Church doing to interview/choose/educate new priests so they don't get this kind of people. What's the process?

3. What would be appropriate roles for lay people to play as part of the Church's response?

- See # 13 on question B.
- See # 14 on question B.
- ? Possible help lines for those wanting to talk to someone.
- Priests making unilateral decisions need to change.
- The Nova Scotia example.
- I'm BLESSED to spend my summers in Nova Scotia going to a parish where the Priest comes only 1/month. The community runs the parish and makes the parish decisions together. It's wonderful.
- Good example of what laity can do: more of what the group at St. Joseph's did – initiated the conversations in our diocese. More information sharing in the Church so we can hear from the Church, what the Church is doing/planning to do.
- We are the Church. Shouldn't clergy be there to help us, to community with us? Abusers and abused should know of groups like this who want to help. There should be support groups for victims. Laity should have input into protocol for helping victims.
- Power discrepancy between clergy and laity much be balanced. This is part of why lay victims don't tell (or not for a long time). Recognize the imbalance and deal with it.
- Protestant Churches – members review resume and interview new pastors. More input from parish members is needed. We want a say in individual parishes.



TABLE 4

1. What are your feelings/reactions re the revelations of clergy sexual abuse and the subsequent cover-ups?

- Disgust at the lack of transparency.
- Shock.
- Sad.
- Angry.
- Feeling a gamut of emotions.
- Embarrassed – if friends wonder why you are still a member of the Church.
- Why are they targeting over Church? Maybe because we are this larger presence.
- Hurt – disgusted that the abuser was still allowed to say mass.
- Why are we not hearing about Canada? Only now hearing about past abuse. No names presented today than 50 years ago.
- Not surprised, but very hurt.
- Are we seeing false memories because people are encouraged by the medical profession to remember past experiences?
- Must recognize the harm in not believing the victims.

2. What do you think the Church leadership is/should be doing?

- Is the Bishop in favour of these meetings? Only now being more transparent. 10-15 years ago, still moving priests.
- If they are only now being open because they were found out?
- Credibility?
- Will they continue to be so open in the future? People are aware of the need for police checks.
- Various Professions are aware that transparency leads to credibility.
- Since Vatican II that status of Priests has changed – no longer seen as superior and therefore can be questioned.
- Should be seen as authority figures? Seen as a facilitator – not authority figure.
- Church always seen as patriarchal - how do we define authority.

3. What would be appropriate roles for lay people to play as part of the Church's response?

- What should be the role of women? Disagreement with the prospect of women priests.
- Comfort in looking of past history but see a role for women priests.
- Married priests.
- Always a core group but not enough people volunteer.



- Aware of fellowship in other Churches – not enough in R.C. Churches.
- In the past many women were not working and their social life revolved around the Church – now more women are working, not involved in parish affairs or having an influence.
- Give children a reason to come to Church – need to feel connected.
- People not as respectful as in the past? How can we change this?
- Youth groups.

TABLE 5

1. What are your feelings/reactions re the revelations of clergy sexual abuse and the subsequent cover-ups?

- Very upset at the cover-up – makes everyone look guilty.
- Bishops have to face it; look at why it is happening and that it is being repeated over and over.
- Very angry; if one is tempted to abuse children, then just leave the priesthood.
- Church is speaking with “two mouths” – Church says it will do something about it yet covers-up.
- CCCB should be unified in their response for Canadian Catholics
- Importance of dialogue of “pastor” with one who has been abused.

2. What do you think the Church leadership is/should be doing?

- These discussions in local parishes should be encouraged.
- They shouldn’t be declaring bankruptcy.
- Responding to the various ways people are affected which includes a wide web of people.
- Emphasizing how to restore the “trust”.
- Protocol where priest should not be alone with a minor.
- What about a “married” priesthood.
- Lay people who may know something should be encouraged to come forward.
- Informing the people of the “clergy code of conduct” – people should know this.
- Encouraging greater unity with the parishes; a greater transparency at the diocese level.

3. What would be appropriate roles for lay people to play as part of the Church’s response?

- Lay people are like “ants” – workers and have supported people for years.
- I don’t think lay people can make a change under the circumstances today.
- A real challenge with the lack of connection in parishes and irregular Church attendance.
- How do we community together again?



- Being involved in the social movements of the time and encourage healthy sexuality in young people.
- As a majority, lay people need to be and encourage openness.
- Use of therapists and being able to refer people to one.
- Greater awareness of what abuse may look like.

TABLE 6

1. What are your feelings/reactions re the revelations of clergy sexual abuse and the subsequent cover-ups?

- The denial, secrecy is most upsetting. Believes in the forgiveness – the Church is not listening and understanding as Jesus would.
- Not satisfied with the response.
- They are taking their time – they didn't come up with an answer.
- What are they doing? Are these men working with the people?
- Worry for their children and grandchildren.
- It's a touchy subject given experience of abuse in people's families.
- In early years, families denied and didn't want to hear about this – when does this stop – it wasn't dealt.
- Victims were not believed!
- Priests were held in high regard – on a pedestal.
- Children has no voice – they had power.
- Abuse was a secret cancer.
- Abuse has long term consequences.
- This is hard to understand.
- Forgiveness doesn't undo the damage to a victim.
- Parishes struggle in being able to voice their concerns.
- There is anger, even the lack of accountability in the Church.
- Do the clergy, don't they trust our spirituality as lay persons.
- Concerns about Church protecting itself and its brand.
- Why is the Church not practicing the – feelings/anger, betrayal, not listening feels dismissive.

2. What do you think the Church leadership is/should be doing?

- Not doing enough, be more open.
- Be more accountable – hold the Priests to be accountable and proper treatment.
- When Priests are trained – this should be addressed.
- Educate the children what is acceptable and teach.



- Stop all sexual things in the classroom – ensure of helping children with their sexual development – need to teach children about consent.
- Why did the Church move them around – why didn't the hammer come down?
- The Church moving Priests around and hiding.
- The Priests allowed/supported to go from one parish to another without consequence.
- Perc to be held accountable.
- Not right that the Church has paid victims for their silence.
- Churches should release the names of Priests who have been convicted or accused.
- Church should allow Priests to get married.
- Have women more involved in leadership roles.
- Priests should be good examples to the lay people.

3. What would be appropriate roles for lay people to play as part of the Church's response?

- We are too quiet and don't be so polite.
- We need to talk more and listen (get to know the Priest well).
- Lay people should have more voice – not just Bishops and Priests.
- Questionnaires to allow to verbalize.
- Lay people can hold Church accountable.
- Can lay people be more involved in various roles in the Church. They can do, teach and ministry to those in need.
- Change starts at the bottom.
- Lay people working with clergy on the transformation of Priests, advising committees, have experts come in – lay people can reach out to lay people who have left the Church. Build bridges.



A DIALOGUE ON MATTERS OF CONCERN
St. Clement Parish, Cambridge ♦ January 17, 2019, 7:00 p.m.

The evening began with Father Peter welcoming the 70 people in attendance. He then introduced the organizers, Marie Adam and Pat Maton, and the panel: Guests Fr. Ron Côté and Dr. Richard Shields, and Fr. Ed Hinsperger.

All joined in the opening hymn and Father Peter led the opening prayer. The scripture reading was introduced with the following reflection. It is interesting how the Holy Spirit moves. Father originally chose St. Paul's letter to the Corinthians – "So we do not lose heart ..." (2 Cor. 4:16) – but was prompted to read Sunday's Gospel instead, the account of the wedding feast at Cana (John 2:1-11). Imagine the wedding reception, when the hosts ran out of wine. It was a social embarrassment. However, the wedding was saved because Jesus was there. And why was He there? Jesus was invited. He was given His rightful place. The Mother of our Lord was also invited to the wedding; and she said to her Son: "They ran out of wine." Then Mary said the wedding organizers, "Do whatever He tells you" and He performed His first miracle. This scripture has a special message for tonight, that Jesus' help is ours. We have only to ask. We must invite Jesus and Mary into our family, our community and our life...

Background:

- Even before the Pennsylvania Grand Jury Report was released (August 2018), parishioners had voiced their concerns to Father Peter. Since then he has received many emails expressing distress and frustration; some parishioners had even considered leaving the Church. That is why we are here: To discuss this and to pray.
- Our facilitator, Marie Adam, struggled with the cover-up and that nothing was done, went to Father Peter and he listened. She felt everyone should have a chance to voice their concerns, ask questions and be heard.

Format:

- People will divide into small groups for discussion. Guidelines have been provided and include these questions:
 - In the face of the sex scandal facing the Church, what are your personal concerns?
 - The Pope and bishops are taking steps to handle this crisis. What do you see yourself doing to help the Church in Her efforts?
- After the small group session, all will reconvene and one representative from each table will speak. The panel will then have the time remaining to respond. Notes will be taken throughout so a summary can be submitted to the Bishop's office.
- Ground rules: In order to have meaningful and peaceful conversations, everyone will have a chance to talk. Everyone's contribution has value and is important. Every concern is a good concern. No interruptions. No judging. When presenting to the panel, please be concise and keep from repeating points already made.

Q: Is any other parish [in our diocese] having a group event like this?

A: Not that Father Peter knows of. [Spontaneous applause.]

DIALOGUE – PART I:

The consensus was that good and meaningful discussions had taken place. The concerns and questions follow.

- **FIRST TABLE** – Is what is being done satisfactory? No. How can we fix it? Everything should be reported to the police. A phone line should be established for each diocese for complaints and witness reports. Victims should be encouraged to talk to someone else if they are uncomfortable talking to their parents. Other suggestions included allowing priests to marry and ordaining women priests.
- **SECOND TABLE** – We see an abuse of power by the Church, and its structure should be righted. It is unclear what steps the Pope and bishops have taken; the silence has us wonder what to say when friends ask why we remain Catholic. If the Church wants to keep its sheep, its actions should be publicized in bulletins and online and in addition to establishing hot lines, the Church should involve health professionals and be



A DIALOGUE ON MATTERS OF CONCERN
St. Clement Parish, Cambridge ♦ January 17, 2019, 7:00 p.m.

financially responsible for health services. Town Hall meetings such as this should be happening everywhere, with the findings brought to bishops and the Pope. We are very grateful.

- **THIRD TABLE** – How long will people, the Church hierarchy included, look the other way? Why has the Church supported pedophile priests by keeping them active? Why was Pope Francis' letter to the Chilean bishops written in the language of theologians, so that the issue of sexual abuse could not be understood? And why did the American bishops stonewall the pope's proposal, "One strike and you are out"?
- **FOURTH TABLE** – What happened to the 300+ predator priests named in the U.S. government inquiry? Other than the Pennsylvania scandal, why don't we hear more; are there no scandals elsewhere? Why was the scandal covered up for so long; was the Church more concerned about itself than about the scandal? Why did the Pope not address the issue sooner, what has the Vatican done except express words, and why has there not been empowerment by the Curia to allow local clergy to take firm action instead of all this waiting?
- **FIFTH TABLE** – Why did diocesan authorities not inform the police? If the abusers were transferred to the police, it would at least give some closure. Is enough being done for the abused children, many of whom are now adults? What is the screening process in seminaries? Could women be ordained to the diaconate? There should always be a third person in the room, to protect both children and clergy. Children should be taught that it is right to tell people if anything inappropriate happens. Open discussions like this should continue and should be followed up. Thank you again, Father Peter, for your courage.
- **SIXTH TABLE** – Why did the Pope respond minimally? Why were the bishops not removed? Why has there been no punishment? It is very detrimental to all good priests and makes them look suspect. Also: Priests cannot marry, but can they have sex?
- **SEVENTH TABLE** – Of great concern is the filtering-down effect of family members leaving the Church because they now have "a good excuse." But the hierarchy will reform. Healing will come from the ground up and is already beginning: There is the #MeToo movement and grassroots groups, discussions and prayers; the University Catholic Community had a Town Hall meeting, and this is going to the Bishop.
- **EIGHTH TABLE** – The Pope is trying to clean up the world but maybe should be cleaning up his own room. That is why we are here. We haven't lost our faith in God but our faith in the Church has been bruised. Are we sure nothing happened within this parish? What do we say to our children about these things? How do we move forward? It's embarrassing and difficult. A CBC interview by a prominent Catholic writer suggested reform within the seminary system, that the values come from there. How did the good values change? Also: Thank you! It was a shock when this event was announced, and it is fantastic.
- **NINTH TABLE** – A parishioner was abused at school when she was in Grade 4 and told her parents. The school authorities interviewed the children, and nothing was done. The perpetrator was not a priest but a husband and father. The matter was not resolved, and the family left town. How many more children were abused by this man? Regarding the scandals: There should be resolve for the victims. It's a lifetime sentence. Also: We've had priests here who were abusers.

DIALOGUE – PART II: THE PANEL'S RESPONSE

- I. **FATHER RON** was ordained in 1955 and never heard reports of sexual abuse until the 1980's, when a Louisiana scandal was covered by the National Catholic Reporter. Well-informed Catholic laity criticized bishops who were moving priests. They weren't listened to. But by the day's standards sexual abuse was considered a sin and the only therapeutic place was Regina Cleri, a desert monastery with full-time Adoration of the Blessed Sacrament. Sexual abuse wasn't dealt with as a medical issue.



A DIALOGUE ON MATTERS OF CONCERN
St. Clement Parish, Cambridge ♦ January 17, 2019, 7:00 p.m.

Years later psychiatrists treated pedophiles and said they could be trusted, and the bishops believed them. Now we know psychiatrists do not have all the answers. We know there is no cure.

If there is anything the bishops are concerned about, it is this issue. After the Mount Cashel Orphanage scandal in the 1980's, protocols were established in Canada. Volunteers must be screened; priests must be screened. Offenders lose their position and are not reappointed. Most recently, the Canadian bishops published a document,

Protecting Minors from Sexual Abuse:

A Call to the Catholic Faithful in Canada for Healing, Reconciliation, and Transformation.

[Copies of the book have been ordered for the parish library, and the document is downloadable through the CCCB web site.]

The Church in the United States didn't learn from Canada and has been slow to act. As for retribution the *scandals of the 1980's and 1990's often concerned abuse in the 1960's and 1970's, and most of the offenders are dead now.*

Realization of the issue and the harm that has been done is the first principle in the care of those who have been abused. Pope John Paul II was blind to the issue to some extent; being Polish, his focus was on upholding the Faith. Pope Benedict XVI laicized 384 priests for sexual abuse but became exhausted and needed to retire. Pope Francis came to the papacy very well-prepared, having dealt with issues in Argentina.

To be well-informed is not a matter of reading the headlines of the secular press. There are websites available to us: The **National Catholic Reporter** provides daily email on relevant cases including this issue. Another website is **CruX**, which carries several stories each day of Church happenings world-wide.

And finally: We have always been a Church of saints and sinners. We must fix our eyes on Jesus, who said, "Remember, I am with you always."

II. **FATHER ED** is of the age of Father Ron's younger brother, Fr. Dave Côté.

In what I'm about to say, I would like to begin with some history since the 1970's and how sexual abuse affects the perpetrator and the one assaulted. Southdown is known for caring and assisting clergy and religious at a time when their emotional health is greatly affected because mental breakdown or overcome by addictions. At a retreat either late 70s or early 80s a priest who had been treated for sexual abuse of a minor spoke about being at Southdown, how positive he was about being able to continue his priestly ministry. He was now cured according to the health profession and now assigned by Bishop Redding to a parish. But as we know, there is no cure and so failing again he no longer was allowed to continue in his priestly ministry. He died a few years ago after living with parents and after their death alone in small community he lived since birth. I also recall a time when news about more abuse appeared in the media, a reporter tried to speak to him a photograph of him at the front door open enough to identify him appeared in the local paper. How hard this would be for his parents and other family members.

I now would like to speak about a woman in her 40's, who was assaulted by her mother's brother in law grandfather, as well as her father's brother, a priest. As a child she was a very happy individual. Now she doesn't fit in socially. Recently the mother after her husband's death has shared how her child was



A DIALOGUE ON MATTERS OF CONCERN
St. Clement Parish, Cambridge ♦ January 17, 2019, 7:00 p.m.

molested and how painful it has been and still is knowing her daughter is viewed by others and not free to speak about it especially to husband's family.

The above two situations demonstrate how families of victims are affected. So what do we do. Do we leave the church in protest or just ignore it. Reading an article by Fr. Ron Rolheiser on "How to carry Scandal Biblically, and how we are to carry the sinfulness of humanity as Jesus did in the spirit of atonement is the correct response.

Making atonement for our own sins and others, and consciously being attentive to our conduct and thoughtfulness to others is what our society needs. Thank you for coming tonight.

- III. **DR. SHIELDS** – Many years ago, there were instances of sexual impropriety and abuse by priests and even by bishops. When we talk about cover-ups, we know that these incidents came to the knowledge of the bishops. We think of bishops as having a privileged place in the Church and society. They enjoyed a better lifestyle and were figures of celebrity or power. They may have had a naïve sense of representing the Church. They may have been afraid of people seeing sinfulness in the Church. But if they transferred priests to another parish, they were putting children and vulnerable adults in danger a second, third or fourth time. People we were told were closer to God than us, betrayed our trust. That is a serious thing.

Our diocese has clear and open processes and does not tolerate the misconduct of priests. Signs of inappropriate sexual behaviour – For example: overfriendliness, leading an irregular life – should raise questions.

God's precious gift of faith cannot fall through our hands because of hurt. It's a gift we only carry with the support of community. That is why we call the Church, church. The future must focus on relationships, not roles. We are all baptized, we are all walking a path that enables us in some way to share Jesus with the world. Don't lose your relationship with the pastor. Don't lose the faith that binds us all together.

Q: Is there a hotline? What action do we take if we know someone is being abused?

A: Every diocese in Canada has a committee mandated to handle complaints of this nature. Within our diocese, immediately on hearing an allegation, the Bishop takes the priest out and reports it to the police. But often the law doesn't allow publication so to protect the minor.

Fr. Peter: The last case of minor abused by a priest in our diocese was in 1984 and it was dealt with properly. The diocese has a very strict policy... (Ref: website of the diocese of Hamilton). what people read in the newspaper and see in the other media is never balanced or informed of our procedures.

Closing Remarks:

- Father Ron – When you wonder if you should leave the Church, where would you go? We go to the Church for the Eucharist, for spiritual nourishment, to help us fight the fight.
- Marie Adam – To quote Dr. Martin Luther King Jr., "Our lives begin to end the day we become silent about the things that matter."
- Father Peter – Thank you all. Your presence tells me that you are concerned, that you are responsible, that you love the Church and that you care. I think that is important. My only pastoral advice: As Father Ron said, fix your eyes on Jesus.
- Fr. Peter reflects on the Gospel message: Mary always intercedes for the Church as she did for the couple at the wedding in Cana. And Jesus could do marvelous things for us, for the church...as He turned water into wine, the best wine, He could turn suffering into a blessing, hell into heaven.



A DIALOGUE ON MATTERS OF CONCERN
St. Clement Parish, Cambridge ♦ January 17, 2019, 7:00 p.m.

- Fr. Peter leads prayer for Pope Francis, who is doing so much; And all present together reciting the prayer for the abused.
- Final blessing.



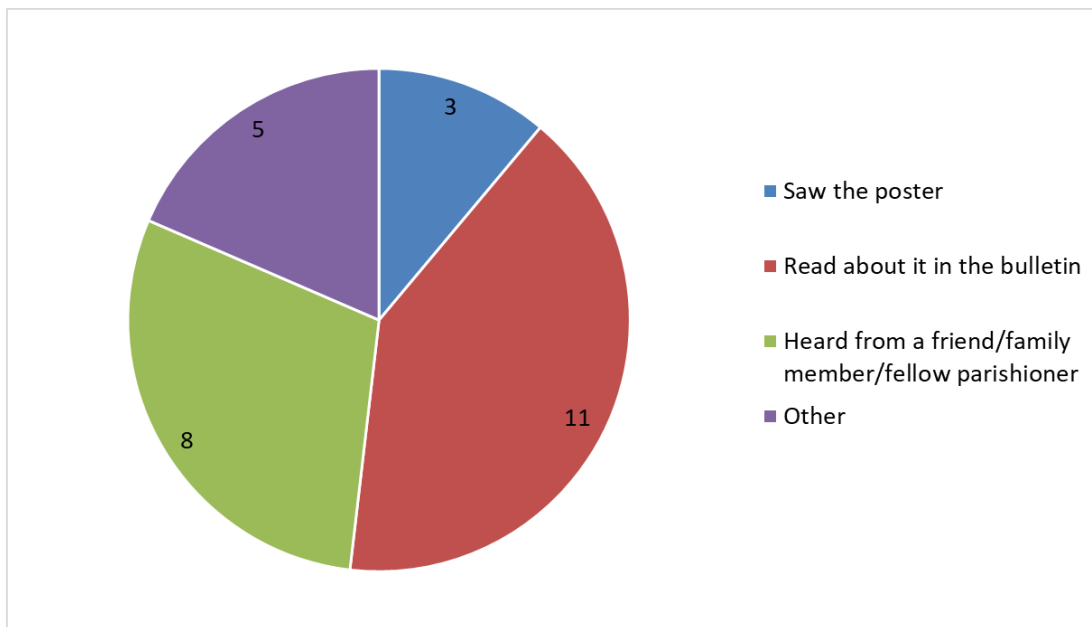
APPENDIX E: COLLATED RESULTS OF EVALUATIONS OF PARISH MEETINGS

Responding in Faith to Global Clergy Abuse Meeting Feedback

On May 1st and November 27th, 2019, an open dialogue for Parishioners was held in Hamilton and featured roundtable conversations in response to the Canadian Bishops' *Call to the Catholic Faithful for Healing, Reconciliation and Transformation*. Twenty-nine attendees in May and 23 attendees in November filled out a short survey, for a total of 52 responses.

Attendees in November were asked how they learned about this opportunity. As shown in Figure 1, most attendees read about the event in the bulletin. Note that attendees could have selected more than one option.

Figure 1 How did you learn about this opportunity?

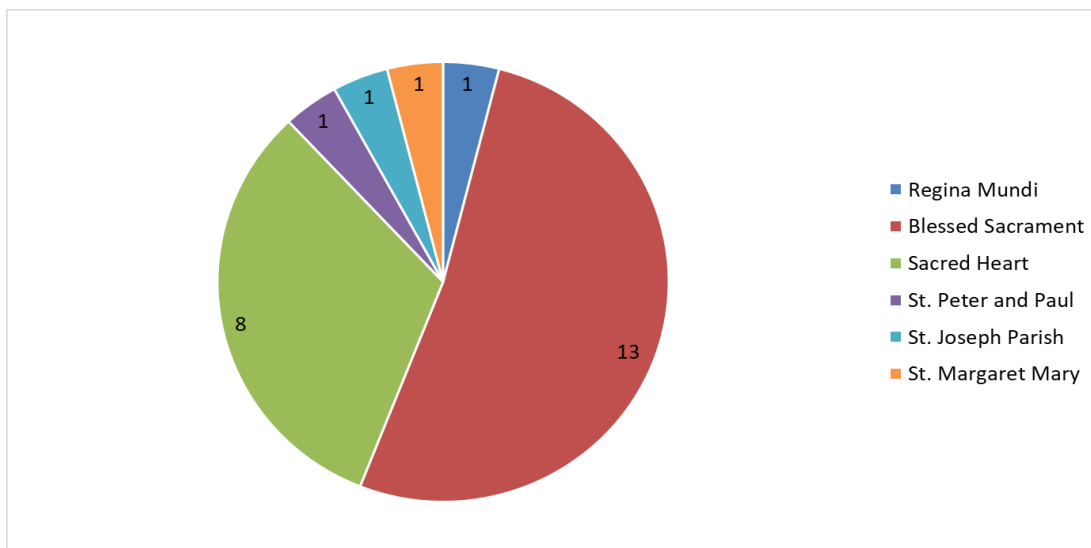


Other includes hearing about it from Father Charlie (4) and being part of the group (1)

Attendees in November were asked which parish they were from. As shown in Figure 2, most attendees were from Blessed Sacrament, followed by Sacred Heart. Note that attendees could have selected more than one option.



Figure 2 Which parish do you belong to?



As shown in Figure 3, most attendees felt the opportunity to discuss the abuse crisis was very helpful, as well as found the presentations by Father Jordan and Mr. Gizzarelli very helpful (Note that May’s survey combined the presentations and November’s survey separated the presentations). Comments can be seen in Table 1.

Figure 3. How helpful was: 3) this opportunity to discuss the global clergy abuse crisis with your fellow parishioners, 4) the information presented by Fr. Jordan, 5) the information presented by Rocco Gizzarelli?

Figure 3 Perception of the opportunity to discuss the global clergy abuse crisis with your fellow parishioners

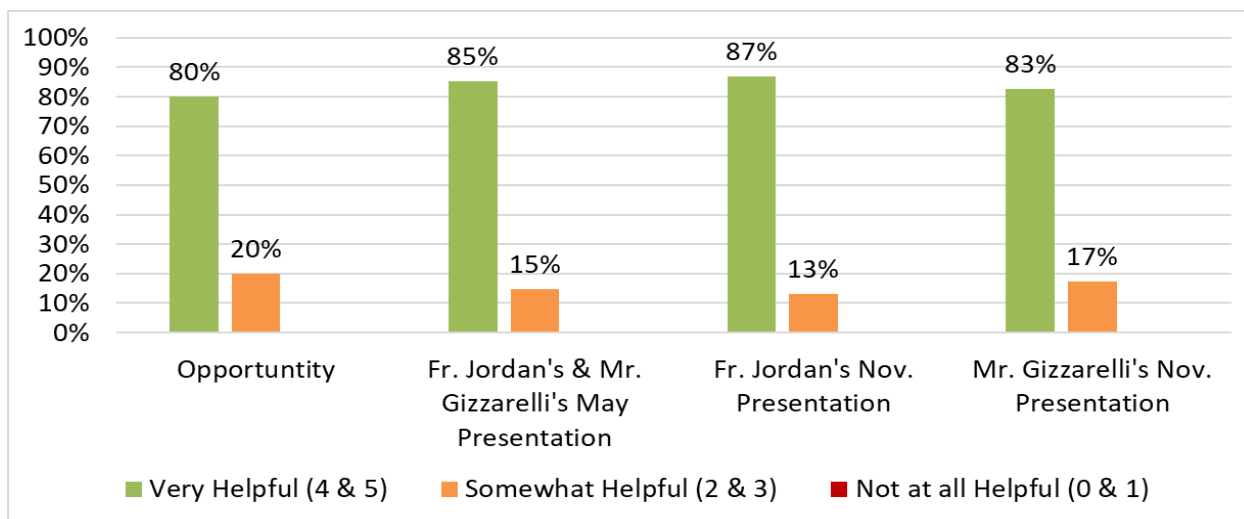


Table 1. Comments

Comments regarding opportunity to discuss the global clergy abuse May	Do it again
	Great to have the opportunity to discuss. Happy that we could be together to try to reflect on this sorrowful and hurtful situation.
	Great to know that we are all feeling (essentially) the same.
	It is a first step and I feel many more gatherings will help.
	It was good to express thoughts and feelings and realize others share our thoughts and feelings
	This was an exceptional evening - much needed conversation
	Was much needed, feeling renewed
	Wonderful group of people to have discussions with.
Nov.	Heard lots of good insights from others at my table, and to know that others were struggling with similar feelings and thoughts.
	Excellent format, good questions, good discussion re: questions.
	To have a voice to be heard on this topic/ and to participate in discussion and what the next step.
	This was very informative.
Comments regarding May presentation by Fr. Jordan & Mr. Gizzarelli	Father Rocco's explanation of the clinical realities of abusers and victims was very eye opening and helpful. Helped to clear up misconceptions.
	Good explanation especially by Rocco G. about nature of sexual abuse - types of abuses, effects on victims and therapy offered to both groups.
	Not too clear on what Fr. Jordan does currently. Very clear message from Rocco and extremely informative.
	Particularly interested in information about treatment prospects of sexual abuse and pedophilia
	Please continue
	Rocco info was very helpful
	Rocco's work with abusers is critically important.
	This should have been the opening part of the session.
	This was tremendously helpful and interesting
Very informative	
Comments regarding Nov. presentation by Fr. Jordan	It was wonderful to hear that our diocese was actually doing something and to hear about some of those specifics.
	Need more time/opportunity to hear what the diocese has done and is doing.
	To hear and see a priest standing up to expose and provide information and opportunity to hear members of our community.
Comments regarding Nov.	I loved the way he discussed the issues with such sensitivity - both for the victims and the accused. Very informative.
	Clarification of terms is very helpful.



presentation by Mr. Gizzarelli	It provides the information needed to understand people who have committed those crimes.
	Wonderful pep-talk regarding gender responsibility.

Most of the respondents (43 total: 26 in May and 17 in Nov.) noted they would like more opportunities to discuss the global clergy abuse crisis or other issues. Specifically, they noted:

- “Why can't we have female priests? Why can't priests marry?”
- “Changes in the Church. The possibility of priests having the choice to marry?”
- “Clericalism - how to eradicate; Detailed strategies to create more dialogue and information such as brochures and posters.”
- “Discuss pastoral issues with respective pastor.”
- “Follow-up after the summary of the evening is prepared. Feedback from the Bishop would be welcome.”
- “Further actions how to move forward.”
- “Setting up a communication committee in each parish - we need information as soon as it hits the press and more responsibility should be given to lay people.”
- “Tell me the time and place and I will be here.”
- “To cover what was collected from the group this evening.”
- “Why are the [word not readable] leaving the Church? Many have lost trust. We learn how what we observe not from what we are told. Don't blame the kids!”
- “Women priests; Homosexuality; Married [word not readable] priests (not for all, but to be allowed as an option).”
- “Consenting women who are having inappropriate relationship with Priests, and Priests who are not adhering to their vows.”
- “More educational opportunities - both to learn about the subject and to hear what our Church is doing.”
- “More laity role in Church organization (parish).”
- “The support of families of victims.”
- “Church liability for priest behaviour.”
- “Question of "power" in Church and danger of clericalism.”
- “Role of the Pastor? Is he all powerful?”
- “Relative sermons to today's society.”
- “How to increase parishioner involvement in Church activities.”

Eight people wanted to change the format of the meeting (6 in May and 2 in Nov.). It was noted to change the “timing”, as well as “Explanation of slides etc. dragged on - should be speeded up.” Others also noted:

- “Land acknowledgement needed.”



- “Maybe divide the topics into 2 seminars - One for discussion and feedback (small group), one for "expert" advice sharing.”
- “More discussion on the questions.”
- “Presentation – [word not readable] by the two speakers.”
- “Some remarks at the start by Father and Rocco.”
- “This format was good. Perhaps giving each small group a different set of questions for discussion would avoid duplication and repetition when summarizing.”
- “Would have appreciated an update on what the Church is doing (not in a question and answer forum).”
- “2 hrs. is the target.”
- “Why are we talking about things 70 yrs. ago?”
- “It would have been helpful to have a microphone and have each person speak from there rather than from their table as some things could not be heard.”

Finally, attendees were asked if there was anything else they wanted to add (see Table 5).

Table 5. Question 5 – Anything Else You Would Like to Add?

Although the current sexual abuse scandal was discussed and we did obtain a better understanding of child sexual abuse, we have to remember how many residential school survivors are still suffering intergenerational trauma. The residential schools were set up by the government and the largest number were run by Catholics.
Appreciate the time and effort the organizers to put this evening together - It is a heart wrenching, soul searching on many levels of a topic - Thank you - wish you success in trying to bring comfort and answers to our community.
Good to know there are still many people with faith in the Church.
Hopefully this is just the beginning of this type of open dialogue and discussion. I would like to see abusive clergy reported to [word not readable] authorities, as Pope Francis has asked. They should be subject to criminal investigations and receive appropriate help and retribution.
How does "the Church" filter out men with a strong need for power/control.
Meet again to discuss the draft report and the bishop
No
No, thank you.
Report back on the response of the diocese
That way people who [word not readable] at the time commitment might come.



These conversations are important and need to be ongoing and I would like to have more clergy here to listen to us.

Where do we go from here?

Subject too large to deal with, would like smaller bytes.

It is hoped these meetings positively provide a response to mend our broken hearts that have been damaged by the scandals of these abuses.

Circulate TVO video Prey presentation(?)

Why is everything negative?

Excellent presentation

Thanks to those who made it possible for this conversation. More of it!

Excellent discussion - very informative

No



APPENDIX F: SAMPLE POSTER FROM IRELAND

Figure 4 Child Safeguarding Policy Statement of the Constituent Members of the Catholic Church in Ireland



Diocese of Cork and Ross

Child Safeguarding Policy Statement of the Constituent Members of the Catholic Church in Ireland

As a constituent member of the Catholic Church in Ireland, we recognise and uphold the dignity and rights of all children, are committed to ensuring their safety and well-being, and will work in partnership with parents/guardians to do this. We recognise each child as a gift from God, and we value and encourage the participation of children in all activities that enhance their spiritual, physical, emotional, intellectual and social development.

All Church personnel (including clergy, religious, staff, volunteers and any other Church personnel) have a responsibility to safeguard children through promoting their welfare, health and development in a safe and caring environment that supports their best interests and prevents abuse.


Bishop John Buckley

24th November 2016
Date

Details of personnel to contact if you are concerned about the welfare and safety of children

Cork & Ross Diocesan Offices,
Redemption Rd.,
Cork.


Designated Liaison Person



Ms. Cleo Yates,
Tel: 021-4301717
Email: cleo.yates@corkandross.org

H.S.E (TUSLA)

North Lee Community Services,
Blackpool, Cork.

 Tel: 021/492 7000

Gardaí National Protective Services Bureau:




Tel: 01/6663430
01/6663435

South Lee Community Services,
St. Finbarr's Hospital, Cork.

 Tel: 021/492 3001

West Cork Community Services,
Skibbereen.

 Tel: 028/40447/40456

Parish Office Contact Details:

Parish Safeguarding Representatives:



APPENDIX G: SAMPLE BROCHURE FROM DIOCESE OF LOS ANGELES

**Working Together
To Prevent
Child Sexual Abuse**

April, 2014

**Child Sexual Abuse Prevention
Programs, Policies & Resources**

Archdiocese of Los Angeles

7) Reporting Child Abuse

Priests, deacons, school faculty and administrators and other staff members in our parishes and schools have been designated as mandated reporters under California law. When one of these persons receives information leading to a "reasonable suspicion" that a child is being abused or neglected, he or she must make a report to the appropriate child protection or law enforcement agency. For information on Responding to an Allegation of Suspected Child Abuse: www.la-archdiocese.org/org/protecting/vam

If you are being abused, have been abused, or know someone who is being abused, you can call Victims Assistance Ministry at: (800) 355-2545 for assistance to make a report or seek help directly by contacting one of the Child Protective Services or one of the Law Enforcement Agencies listed below. In an emergency call 911.

Los Angeles County:

LA County Child Abuse Hotline: (800) 540-4000
 Investigative Control Unit for All Child Abuse Reports: (213) 486-0530
 Los Angeles County Sheriff's Department:
 Special Victims Bureau (24 hours) (562) 946-8531
 To speak to a detective (562) 946-7960
 District Attorney's Office:
 Sexual Crimes Division (213) 974-9790
 Family Violence Division (213) 974-3785

For callers residing outside the State of California who wish to contact Child Protective Services in Los Angeles:

Santa Barbara County:

Santa Barbara County Child Abuse Hotline: (800) 367-0166
 District Attorney Victim-Witness Assistance: (805) 568-2400

Ventura County:

Ventura County Child Abuse Hotline: (805) 654-3200

4) Children and Youth Sexual Abuse Prevention Programs (Charter Article: 12)

Child sexual abuse prevention includes empowering children by teaching them body safety rules and steps they can take to ensure their own safety. The Archdiocese of Los Angeles currently offers the following age-appropriate prevention programs for children:

- VIRTUS® Teaching Touching Safety
- Good-Touch/Bad-Touch®
- Archdiocese of Los Angeles Self-Protection Program Grades 1-12

Parishes/schools can select from the programs listed above. All these programs encourage parent involvement in reinforcing what their children learn by providing parent information and materials so that parents may fulfill their role as the "primary educators" of their children. For information call: (213) 637-7460.

www.la-archdiocese.org/org/protecting/safeguard/Pages/education.aspx

5) Background Checks and Screening

(Charter Article: 13)

All clergy, paid parish/school personnel and volunteers who work regularly in a supervisory role with children or youth must be fingerprinted. For information call: (213) 637-7411.

www.la-archdiocese.org/hr/Pages/fingerprinting.aspx

6) Archdiocese of Los Angeles Child Sexual Abuse Prevention Policies (Charter Article: 6)

The Archdiocese of Los Angeles has implemented rigorous policies and procedures to provide a safe environment in our parishes and parish schools for all children and young people. These include:

- "Zero Tolerance"
- Guidelines for Adults Working or Volunteering with Minors
- Archdiocese of Los Angeles Boundary Guidelines for Junior High and High School Youth Working or Volunteering with Children or Youth
- Megan's Law Compliance Procedures

To view these and other policies:



My Dear Brothers and Sisters in Christ,

Here in the Archdiocese of Los Angeles, we work every day to make sure that our children are safe, loved and cared for in our parishes, schools and ministries.

We have put in place "best practices" for child protection that can be a model for other institutions in American public life. In 2013, we trained 29,848 clergy, employees and volunteers in the VIRTUS® Child Abuse Prevention Programs. In the past 12 years, we have trained 200,000 adults and more than 1 million children and young people. In addition, we have fingerprinted 132,000 clergy, employees and volunteers who have contact with children.

We are also vigilant in reaching out to provide emotional and spiritual support, as well as, psychological counseling to victim survivors. The Office of Victims Assistance Ministry continues to assist parishes and schools in reporting all matters of child abuse.

This brochure provides information about child abuse prevention programs, policies and resources. It includes information on what to do if you suspect or witness abuse or misconduct. It also lists contacts and hotlines for reporting abuse.

Let us keep praying for everyone who has been hurt by members of the Church. And let us continue to support the process of healing their wounds and restoring the trust that was broken.

I entrust all our children and families to the tender care and protection of our Blessed Mother Mary, Our Lady of Guadalupe and Our Lady of the Angels.

Sincerely Yours in Christ,

+ José H. Gomez

Most Reverend José H. Gomez

Sexual Abuse of Minors - A Pervasive Social Problem

Child abuse is a frightening social reality. Numerous studies, while not in full agreement, estimate that some 40% of girls and 30% of boys suffer some form of molestation by an adult during their childhood and adolescence, with the majority of child sexual abuse occurring within the setting of an extended family. We as the "People of God" are called to work together to stop all forms of sexual abuse, wherever they occur.

Church Teaching on the Sexual Abuse of Minors

Church teaching condemns the sexual abuse of children and youth as seriously sinful. The *Catechism of the Catholic Church* states: "Connected to incest is any sexual abuse perpetrated by adults on children or adolescents entrusted to their care. The offense is compounded by the scandalous harm done to the physical and moral integrity of the young, who will remain scarred by it all their lives, and the violation of responsibility for their upbringing." (2389)

Charter for the Protection of Children and Young People

The *Charter for the Protection of Children and Young People* was adopted by the Bishops of the United States in June 2002. This important document contains the *Essential Norms* which are the Church's response to child sexual abuse and the concrete plan to work actively in the prevention of sexual abuse. Key components of the implementation of the *Charter* include:

1) Office of Victims Assistance Ministry Helps Abused Victims Find Healing

(Charter Articles: 1, 2, 4, 12, 16)

The Office of Victims Assistance Ministry of the Archdiocese of Los Angeles was created in April of 2002 to deal with allegations of past or current sexual abuse by clergy, religious or any lay person working or volunteering for the Archdiocese. The Office is charged

for victims to come forward while ensuring that civil authorities are notified and victims are provided with counseling and other assistance in the healing process.

Call Victims Assistance Office (800) 355-2545 to:

- report misconduct by a priest, deacon or other person working or volunteering for the Archdiocese of Los Angeles.
- get information about the Archdiocese's ongoing commitment, programs and resources that focus on outreach to victims/survivors of sexual abuse.
- report abuse suffered in another diocese and to receive assistance in connecting with the appropriate persons in that diocese.

www.la-archdiocese.org/org/protecting/vam

2) Office of Safeguard the Children and the Formation of Safeguard the Children Parish Committees (Charter Article: 2)

The establishment of the Office of Safeguard the Children and the formation of Safeguard the Children Parish Committees were mandated by Cardinal Roger Mahony in 2002. The Office of Safeguard the Children assists these permanent Parish Committees in implementing child sexual abuse prevention education, Safe Environment policies, procedures and resources.

www.la-archdiocese.org/org/protecting/safeguard

3) Child Sexual Abuse Prevention Education for Adults (Charter Article: 12)

VIRTUS® "Protecting God's Children" is a three-hour training for adults which teaches the five basic steps of child sexual abuse prevention. This program is mandated for all adults who work with or around children or youth on a regular basis. Nearly 200,000 clergy, staff, volunteers and parents have attended the program. For information call: (213) 637-7227. <http://virtusonline.org/virtus>

