

Following is a compilation of all submitted Breakout Reports (verbatim), stripped of reporter's name and contact info. Some submissions are more complete than others. Please recognize that these reports were submitted from volunteer "recorders" and that they may or may not accurately capture the content, scope and discussion in each session. Likewise, the proposed actions that are documented may not include all ideas that were presented. Recognizing these inadequacies, it is our intention to transpose the substance of these reports into thematically aligned discussion forums where ideas and proposed actions can be further explicated.

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Session Type and #: Breakout #1

TITLE of the Session: Reshaping Parish Governance

Presenter/Convener Name : Francis Piderit, Pat Gomez, Brad Pritts

Date/Time of Session: Saturday Afternoon

of Participants: 28

SUMMARY OF THE DISCUSSION: 1. A well-liked pastor, the only priest in the parish, is retiring and the Bishop has made no announcement on a replacement. 2. A new pastor comes into a parish with good liturgy, active programs and many committed lay volunteers. The new pastor views himself as "the new sheriff in town" and dismisses the parish council. 3. A parish has an active Council, committees, classes and social events, however, the same people are always running things and are beginning to complain about burnout. How can lay participation in the parish be stimulated?

PROPOSED ACTIONS: Retiring Pastor -- Parish can determine a Job description. Learn how a 501(c) (3) organization might be relevant. The new Pastor – Try to communicate and share and reach a consensus in non-threatening way. Propose listening sessions. Get to know new pastor's personality. If that fails, convene "old" council and share experience with vicar. Negotiate six months of showing new pastor how well "old council" can function. Propose survey. Learn canon law support for parish councils. Burnout – Do needs assessment and prioritize. Each committee has a charter, mission and scope. Produce a booklet with parish services, positions and needs and have everyone sign up. Rotate duties, limit time of commitments. Share jobs, have apprenticeship time to mentor to new volunteers. Keep a skills bank of all members to draw on for special needs. Recognize and appreciate volunteers (dinner, commissioning during church service.....)

CBRR Applications: Community---- 1) responsibility to participate in a Eucharistic community 2) right to responsible pastoral care. Governance --- right to decision making and selection of leaders Participation --- responsibility to share Councils Social Justice --- responsibility to promote social justice (I could probably find a way to include all 10 ---good job of formulating the Bill of Rights and Responsibilities)

Tactical Steps:

Best Practices or Models:

Benchmarks for Evaluating:

Possible Implementing Agent(s):

Session Type and #: Breakout #2A

TITLE of the Session: **Follow the Money**

Presenter/Convener Name: Jason Berry and Jack Rule

Date/Time of Session: Saturday Afternoon

of Participants:

PARTICIPANTS:

SUMMARY OF THE DISCUSSION: The laity is totally uninformed on church financial matters at all levels (parish, diocesan, & Vatican

PROPOSED ACTIONS: The following Church must begin publishing annual audited financial statements at all levels in order to restore credibility to charges of financial mismanagement

CBRR Applications:

Tactical Steps: 1. Convene ad hoc committee(s) to begin investigating financial abuses; 2. Establish lay oversight to budgeting and financial matters at all levels

Best Practices or Models:

Benchmarks for Evaluating: Determine whether incidents of financial mismanagement based on bad decisions or criminality

Possible Implementing

Agent(s): Yes, the American Catholic Council

Session Type and #: Breakout #2B

TITLE of the Session: **Follow the Money**

Presenter/Convener Name: Jason Berry

Date/Time of Session: Saturday Morning

of Participants: 128

PARTICIPANTS:

SUMMARY OF THE DISCUSSION: Alternative way of donating: no \$\$ given to the bishop until a financial report is given. VOTF formed "Compassionate Friends" – give to that but none to the parish. Give to charity. Pay the church's utilities & supplies, but lend it anything else.

PROPOSED ACTIONS: Go to the public library and learn the nature of lending and building worth. Find out what support we have from the documents of the church, Canon law 211 -212 §3

CBRR Applications: 1. Demand the Parish Council be active and honest 2. The Bill of Rights did not come up. A Mich. Gentleman said to look to canon law for your rights. Bishops can't ignore that. 3. Do not be afraid to question, ask give opinions.

Tactical Steps:

Best Practices or Models: Just say "NO" to pastor if you feel his request is too much. Ask for detailed outline of what and why. Most attendees wanted to know how we got to this point. Be involved in Parish Council – at least go to their meetings.

Benchmarks for Evaluating: 1. Suggested tax on the churches 2. Class action law suit – litigation and accountability 3. Count the money right after mass – seal and lock overnight – recount the next day before banking. 4. Power of the press: Letters to the Editor. Bishops hate them

Possible Implementing Agent(s): Form an education blog so people can participate across the country. They could give information on their area and maybe get action ideas from one another. If the "National" Catholics work together, better action can be done.

Session Type and #: Breakout #2C

TITLE of the Session: **Follow the Money**

Presenter/Convener Name: Jason Berry

Date/Time of Session: Saturday afternoon

of Participants: 123

PARTICIPANTS:

SUMMARY OF THE DISCUSSION: Legion of Christ Finances Church closures and church property title and control Financial reporting & lack of trustworthy audited financial statements Problems with consolidated financial statements Using litigation, legislation and press investigations to get financial data on parishes, the Vatican Financing of the John Paul II Center in Washington, DC Questionable fundraising at the archbishop level Discussion on the impact of "The Mannix Decision" on parish property ownership regarding the state of St. James Parish in Kansas, Ohio

PROPOSED ACTIONS: Donate to Mary's Pence instead of Peter's Pence and help 3rd world women directly Use litigation, legislation and press investigations to get data on parish, archdiocese financial information

CBRR Applications: There is NOTHING in the CBRR that specifically asks for parishes to be run according to generally accepted accounting principles (GAPP), or the Federal Accounting Standard Board (FASB) accounting standards used by non-profits - nor is there any statement about having direct oversight into finances.

Tactical Steps: No discussion on solutions. Mostly participants asked the presenters for updates on past legal and/or financial cases.

Best Practices or Models: Following GASB and FASB accounting standards. Resources through the Villanova Church Management program:
<http://www.villanova.edu/business/excellence/churchmgmt/>

Benchmarks for Evaluating:

Possible Implementing Agent(s): Resources through the Villanova Church Management program:
<http://www.villanova.edu/business/excellence/churchmgmt/>

Session Type and #: Breakout #3

TITLE of the Session: **Liturgical Renewal**

Presenter/Convener Name:

Date/Time of Session: Saturday

of Participants: 110

PARTICIPANTS:

SUMMARY OF THE DISCUSSION: Actually, the presenter took most of the time explaining many of the changes comparing the original text and accuracy/inaccuracy in the new translation. There was little time for discussion but the questions surfaced during the explanation possibly were of more help than any discussion. Susan Roll was an excellent presenter.

PROPOSED ACTIONS: Use the knowledge gained by the clear explanation to enter discussions on the proposed translation.

CBRR Applications: Perhaps #4 would apply here - especially Canon La #212.3

Tactical Steps:

Best Practices or Models:

Benchmarks for Evaluating:

Possible Implementing Agent(s):

Session Type and #: Breakout #4

TITLE of the Session: **Toward a Constitutional Church in the US**

Presenter/Convener Name: Leonard Swidler

Date/Time of Session: Sat

of Participants: 55

PARTICIPANTS:

SUMMARY OF THE DISCUSSION: The urgency to develop a constitution to recognize the rights of Catholics; we live and are accustomed to a democratic society whereas the Catholic Church exists in a medieval, hierarchical monarchy system. Some parishes do operate under a constitution.

BREAKOUT SESSION REPORTS AND RECOMMENDATIONS FOR ACTION (if applicable) (Rev 8-27-11))

PROPOSED ACTIONS: There were two specific proposals that were put forth, listed below as PROPOSAL "A" and PROPOSAL "B." The first was a series of 9 specific "recommendations" submitted by one individual, reflected "the ideas of others" (unnamed); the second was for an alternative model of diocese.

PROPOSAL "A": 9 Recommendations as follows:

1. That the ACC organize a constitutional convention to be held in Philadelphia, PA next year in the Fall;
2. That the ACC facilitate the election of representatives who will participate in the Fall 2012 constitutional convention;
3. That the ACC establish a standing committee whose purpose is to raise funds for advertising (TV/radio/billboards, newspaper and magazine ads, etc.) education, committee support for travel, meetings, etc. Suggested preliminary goal: \$50 million;
4. That existing constitutional models, such as that written by the Association for the Rights of Catholics in the Church (AARC) be used as a starting point for deliberations;
5. That an ACC ad hoc committee be convened for the purpose of implementing an autochthonous American Catholic Church;
6. That an ACC ad hoc committee be convened for the purpose of searching for an existing and appropriate independent (autocephalous) Catholic jurisdiction which: (a) represents the spirit of Vatican II; (b) welcomes our involvement and support; (c) is willing to serve as a public forum for meaningful reform within the Roman Catholic Church; This jurisdiction may serve an alternative to establishing our own American Catholic Church independent of the Vatican. If such a jurisdiction cannot be agreed upon, an ad hoc committee will be convened for the purpose of establishing our own American Catholic Church independent of the Vatican;
7. That an ACC ad hoc committee be convened for the purpose of actively supporting Catholics who wish to associate with a local Catholic house church or intentional Eucharistic community;
8. That the ACC actively work to bring ALL Catholic reform groups into one united organization, not necessarily the ACC;
9. That the ACC communicate with the US Conference of Catholic Bishops on a regular basis;

PROPOSAL "B": A RESOLUTION Regarding an Alternative Model of Diocese: "We will not settle for a church in which we have little voice. Until that freedom in the Spirit comes to fruition, this American Catholic Council will be a "Diocese in the Spirit" with a Constitution that guides, forms and empowers its members to become a deeper communion in Christ."

CBRR Applications:

Tactical Steps:

the two books by Dr. Swidler give specific guidelines; Some were purchased by priests present in the room; (1) "Democratic Bishops" came out of VatII and the recommendations were signed by Joseph Ratzinger (now Benedict XVI), Hans Kung, and others in the hierarchy, as well as theologians; Recommendations included electing bishops by their constituents and limited terms of office; (2) "Constitutional Catholicism" with specific guidelines for a ten-step program for a democratic parish:

Best Practices or Models:

A woman in Baltimore said they have a system in place; a sister from Ontario stated they have an office of the Auditor General and makes certain that there is financial transparency; (Note, in Canada, private Catholic schools are publicly supported).

Possible Implementing Agent(s):

Session Type and #: Breakout #5A

TITLE of the Session: **Universal Ministry (New Models)**

Presenter/Convener Name: Andrea Johnson, Don Harrington, Bill Manseau

Date/Time of Session: Saturday Afternoon

of Participants: 40

PARTICIPANTS:

SUMMARY OF THE DISCUSSION: 1. We are the People of God. 2. The Church needs new ministries. 3. There is room for all – women, married, lay – ordained or not

PROPOSED ACTIONS: 1. Networking 2. List of small communities

CBRR Applications: 1. Primacy of Conscience 2. Universal ministry 3. Freedom of expression

Tactical Steps:

Best Practices or Models:

Benchmarks for Evaluating: 1. Length of time together 2. Diversity of membership 3. Presence of youth

Possible Implementing Agent(s): ACC, CTA, Future Church – all could help

Sessions Type and #: Breakout #5B

TITLE of the Session: Universal Ministry (New Models)

Presenter/Convener Name: Andrea Johnson, Don Harrington, Bill Manseau

Date/Time of Session: Saturday Morning

of Participants: 60

SUMMARY OF THE DISCUSSION:

Salient issues: 1. Church is the herald of the Gospel. 2. In Lumen Gentium, chapter 1 describes the church as a mystery. In chapter 2 it says all the faithful comprise the People of God. Then, in chapter 3, it discusses the hierarchy and its functions. 3. The bishop is a sign of unity, not the creator of it. The unity is created by the community. The community is responsible for the identification of its ministers and presenting those people to the bishop for ordination, the ministry of liturgical service. 4. RCWP reflects the inclusivity of the People of God in its liturgy and practice. It has a collegial leadership, selected by a community of equals without exception for gender, lifestyles, race; nationality...without exception means no distinctions except for the gifts of the Spirit in the community. 5. Recent challenges to canonical boundaries began with the "Society of Priests for a Free Ministry" in 1968 with something as simple as using ordained priests, married or not. Then SPFM grew more inclusive by considering women as ministers and, in 1973, reshaped itself as the Federation of Christian Ministry (FCM). The next step in inclusive was the acceptance of those regardless of gender, sexual orientation, and Christian denomination. CORPUS focused on a renewed priesthood or ordained men but did not promote ministry in its own name. FCM, and in the early 1990s, CITI/Rentapriest, credentialed ministers to act legally (in civil society) in their names. In the 21st century, RCWP was established. So, the extension of an inclusive ministry is not a current phenomenon but has been taking place in stages, directed by the Spirit.

PROPOSED ACTIONS: 1. Need for education of self (aids -- conference exhibits' materials, progressive websites for talking points, NCR) to build content and confidence to present to others, 2, Incorporate principles of Vat 2 and Catholic Social Teaching into discussions of political issues, community concerns, etc. 3. Become involved in church activities such as ministry group, peace and justice group, RCIA teacher, etc. 4. Form or join a book club and speak from a Vat 2/CST perspective -- see point #1 above. 5. Write letters to your bishop and parish clergy with comments on activities, sermons, et.

CBRR Applications: Yes, especially #s 1, 4, 8, and 10.

Tactical Steps: Not specifically, but peoples' stories did provide how they try to implement the actions in #10 above

Best Practices or Models:

Benchmarks for Evaluating: Not really. There is not a lot of experiences out there to do #13 and #14. However, the ACC website might encourage people to "write up" their attempted activities, especially successes, so these can be inventoried and eventually lead to best practices and benchmarks

Possible Implementing Agent(s): The ACC, CTA, and FCM could act as umbrellas for the myriad of organizations. And these umbrellas could act in a fashion not unlike COR (of happy memory?).

Session Type and #: Breakout #6

TITLE of the Session: **Universal Ministry --- within the church**

Presenter/Convener Name: Ronald Dubois [VOICE OF THE FAITHFUL], Therese Koturbash [WOMEN PRIESTS], Anthony Kowalski [FUTURE CHURCH]

Date/Time of Session: Saturday Morning

of Participants: 30-35

PARTICIPANTS:

SUMMARY OF THE DISCUSSION:

The three presenters gave brief descriptions of their organizations and current objectives. They prepared a discussion guide which focused the 4 table discussions around 3 questions (following pages). The proposed questions basically covered the following 3 breakout session questions: QUESTION 1: What can we do to support and affirm people who promote universal availability of ministry? • Utilize the Bishop Ken Untener model for hearing women’s concerns • Encourage women and men to preside and participate in currently approved rituals; for example, communion services in parishes and/or senior living centers • Actively support priests/pastors who affirm universal ministry • Sign letters/petitions/postcards asking the Canon Law dispensation to admit Married Anglican priests on a case-by-case basis be extended to Catholic married men who want to be ordained • Become involved in organizations like FUTURE CHURCH, WOMEN PRIESTS, CORPUS, etc. • Participate in diocesan, vicariate, parish council meetings • Work to expand the definition of “ministry” ... what is “priestly ministry”? • Organize women volunteers to “go on strike” for a month ... it would stop everything! • Utilize social media ... create a BLOG, use FACEBOOK, TWITTER, etc • Find ways to discuss the values of Vatican II QUESTION 2: What can we do to affect the clerical power structure in the direction of greater collegiality and the involvement of women and lay people in ministry? • Request diocesan/parish mailings to use first names of couples, not Mr. & Mrs. _____, and withhold contributions if not implemented • Check the facts to see if consecrated hosts in monthly supplies are being shipped by UPS to parishes where circuit-rider priests preside, and if they are, report it to the public press ... example in Alaska • Follow Bishop Ken Untener’s example of closing bishops’ mansions and live with priests in parish rectories on a rotating basis • Read Jason Barry’s book on church finances to develop strategies • Demand accountability ... request a financial audit of parish books by someone other than parish members, even non-Catholics • Protest church closings ... churches that are 100 years old can be designated as “historical sites” and cannot be closed. Civil Law says a bishop can “suppress a parish” but he cannot close the church building and use the profits for additional funds. The church must remain open for worship. QUESTION 3: What can we do to increase awareness in our parishes about the possibility of having women ordained as deacons and married men ordained as priests, as were the practices in the early Church? • Carry the message of ACC back to receptive parishes through messages in the bulletin • Carry the message of ACC “sideways” through advertising study groups, evening discussions, held in family homes • Promote educational sessions through current groups, like GALs [God’s Amazing Ladies] in Apostolic Gospel churches, Cornerstone retreat weekends, GIFT [Growing In Faith Together], HOUSE CHURCH • Promote scripture courses emphasizing biblical women’s roles in early Church • Start educating young people in elementary schools, colleges, universities about church history

PROPOSED ACTIONS:

CBRR Applications:

Tactical Steps:

Best Practices or Models:

Benchmarks for Evaluating:

Possible Implementing

Agent(s):

Session Type and #: Breakout #7A

TITLE of the Session: Creative Non-Violent Responses to Common Abuses in the US Church

Presenter/Convener Name: Caridad Inda, Chris Schenk

Date/Time of Session: Saturday Afternoon

of Participants: 50

PARTICIPANTS:

SUMMARY OF THE DISCUSSION: Responsible Dissent: US Catholic Bishops 1968 -Reasons must be serious and well-founded -Manner of dissent does not impugn teaching authority of Church - Manner of dissent does not give scandal individual Well-formed conscience has primacy Be respectful and ready to dialog. Be creative in dissent: plays, petitions, renouncing honors. One person goes to Confession regularly to tell priest she is too angry about him doing whatever. Ideas of Gene Sharp of Albert Einstein Institution presented It is possible to keep parishes going without a resident priest. - Canon lawyers have website (link from Voice of the Faithful website) which will help you save your Parish -Parish is the community, not the building or the presider. Always have one calm person to speak to the media. Control your message.

PROPOSED ACTIONS: Join a reform group Continue ACC listening groups Stay under radar of church authorities; act parallel to church structures rather than against them. -Be ready to find a non-diocesan venue. -Don't tell your plans to the diocesan office most likely to oppose them.

CBRR Applications: 2,3,5,7

Tactical Steps: Join a reform group: CTA, VOF, etc Contact the canon lawyers if your problem is suppression of parishes

Best Practices or Models: Remain calm and respectful Be professional in dealing with the media

Benchmarks for Evaluating: Not discussed, but in handout of Dr. Sharp's ideas

Possible Implementing Agent(s): For parish closings: VOF Hope for some follow-up structure from ACC

Session Type and #: Breakout #7B

TITLE of the Session: Creative Non-Violent Responses to Common Abuses in the US Church

Presenter/Convener Name: Caridad Inda, Chris Schenk

Date/Time of Session: Saturday Morning

of Participants: 76

PARTICIPANTS:

SUMMARY OF THE DISCUSSION: Many identified injustices within the church, e.g. dismissals from employment, banning from ministry, insulting treatment of women etc. anger and frustration was the tone and a search for quick and easy answer was the demand. Many of those who witnessed to injustice were very healthy models of processing experiences into action for change with various organizations. The idea that oppressive systems can survive only with support from the oppressed seemed to be news to many participants.

PROPOSED ACTIONS: Taking legal action against individual officials Formation of trust accounts or 401c3s to fund parishes which would be administered by a lay board of Directors; Speak up at the time of offense and keep doing it Withhold donations and advise the appropriate official of the reasons for the action

CBRR Applications: Probably all of them apply in one way or another, since they all relate to the rights of lay Catholics to be treated as equal to ordained Catholic (men)

Tactical Steps: see Actions above

Best Practices or Models:

Benchmarks for Evaluating:

Possible Implementing Agent(s): Future Church, CTA

Session Type and #: Breakout #8

TITLE of the Session: **Responding to Sexual Abuse**

Presenter/Convener Name: Barbara Blaine, David Clohessey, Thomas Doyle

Date/Time of Session: Saturday Afternoon

of Participants: 52

PARTICIPANTS:

SUMMARY OF THE DISCUSSION:

1. The #'s of abuses are underreported 2. Promised actions by (arch) diocese have not been taken or only undertaken half-heartedly to protect the church clergy rather than victims 3. Victims are being under-supported 4. Abuse is continuing and all abusers have not been removed

PROPOSED ACTIONS:

1. Laity check diocesan web-sites to see if there is follow through on promises made. 2. Do follow-up and write newspapers 3. Picket archdiocesan offices 4. Carry pictures of convicted priests 5. Pressure secular officials 6. Keep the issue before the public eye

CBRR Applications:

1. Develop an informed conscience and act in accord with it. 2. Social Justice – promote social justice within the structures of the church. 3. Abuse is a social justice issue and should be attended to by the “Body of Christ”. 4. Diocesan policies must be improved.

Tactical Steps:

Best Practices or Models:

1. Report to the police, and other law enforcement, all suspicions of abuse. 2. Write to public officials about known abusers and instances of abuse. 3. Share what you know with others.

Benchmarks for Evaluating:

Sustained or increased public attention and media coverage and seeing more victims, witnesses, and survivor groups coming forward and reporting to SNAP.

Possible Implementing Agent(s):

SNAP is helpful, also their website, started by survivors of abuse. Ann Barrett-Dayles’ website: bishopaccountability.org.

Session Type and #: Breakout #9

TITLE of the Session: **Bishop Selection**

Presenter/Convener Name: Dan Bartley, Nick Mazz, Ed Wilson

Date/Time of Session: Saturday Afternoon

of Participants: 40

SUMMARY OF THE DISCUSSION:

1. The authority of Bishops – they rule the local church 2. Change the process by which bishops are selected would radically change the church 3. This process would guarantee accountability to the people 4. To parishes selecting recommendations for a new bishop a. Letter read in all churches b. Commentary – series of meetings with a discussion guide developed, minutes taken, and a report made. c. Thus a sense is given of what the people in the diocese really want. 5. All information transmitted to the papal Nuncio – Vatican received it. 2nd Recorder: 1. History includes selection of bishops with the laity 2. Approach to make this happen [attempt consultation with the bishops 3. Attempts at consultation have not been well received.

PROPOSED ACTIONS:

Reshape what exists but consult with the laity in the selection process. E.g. one year before the bishop retires solicit recommendations from the parishes 2nd Recorder: 1. Continue to attempt consultation with more dioceses 2. If not accepted, assert public pressure 3. Finite term of office for the bishop allows for correction of any mistakes made in the selection process. 4. Poll the needs of the diocese and have the presbyterate nominate from their own those who could best meet the needs. 5. Follow the money – withhold money to make your point 6. A political campaign process by which 3 candidates would campaign at various parishes. The parish would then hold an election to make their preferences known

CBRR Applications: Yes, particularly #7 on governance

Tactical Steps:

Best Practices or Models:

Supplement the model for bishop selection proposed by VOTF implemented in Manchester, N.H. 2nd Recorder: 1. Anglican model of selection is ideal 2. Diocesan retreat with the laity and clergy 3. Have finite terms for bishops 4. Start at a lower level with laity participation in the selection of the parish pastor

Benchmarks for Evaluating:

Work with the ordinary (bishop, archbishop) of the diocese. Work with the clergy and the bishops not intimidated by the Vatican. 2nd Recorder: At least one diocese would significantly increase level of participation of the laity;

Possible Implementing Agent(s):

VOTF – RIA – Future Church; 2nd Recorder: VOTF is already working on this

Session Type and #: Breakout #10

TITLE of the Session: **Women in the Church: Strategies for Empowerment**

Presenter/Convener Name: Diana Culbertson, Rita Houlihan, Kathleen Kichline, Gloria Ulterino

Date/Time of Session: Saturday Morning

of Participants: 125

PARTICIPANTS:

SUMMARY OF THE DISCUSSION: -Name the problem, e.g. "Vatican II is being dismantled, intentionally and systematically." -God will show you your passion; be ready for surprise. When you find it, you must follow it. -Pain leads to growth. -Find a group who will always support you and share your vision.

PROPOSED ACTIONS: -Make women visible, especially our foremothers in faith. -Write about them. -Form study/discussion groups -Lead educational/inspirational forum -Listening session at parish level -Form small group; expect it to leaven other groups -Speak out, be in places (e.g. diocesan committees) where you can speak out, always be respectful. -Withhold donations -Start groups aimed at Moms

CBRR Applications: All of them

Tactical Steps:

Best Practices or Models: In speaking out, be persistent but respectful. Seek resources/facilitators who can suggest ways to deal with problem at hand

Benchmarks for Evaluating:

Possible Implementing Agent(s): No, but we were referred to the website of Leadership Conference of Religious Women

Session Type and #: Breakout #11

TITLE of the Session: **The Primacy of the Well Informed Conscience**

Presenter/Convener Name: Jeanne Gramick, SL

Date/Time of Session: Saturday Morning

of Participants: 140

PARTICIPANTS:

SUMMARY OF THE DISCUSSION: The who, what, where of developing a well informed conscience. Deep within us God, spirit speaks to us. We discover this law and we are called to obey and to do what is good and avoid evil. It is like what kind of shoes does God want us to wear for each conscience descision. One's dignity lies in what our conscience tells us and we must act accordingly and by it one will be judged.

PROPOSED ACTIONS: Writing letters of informed conscience to Bishops and the press public protests speak up and speak out Use the archdiocesan web site for comment Use of boycotts Attending the ACC Signing the Bill of Rights Stand up and Leave a place or the meeting ETC

CBRR Applications: Yes number one Primacy of Conscience. We all have a right and the responsibility (this is a key element) to develop an informed sense of what is right and wrong in their own actions and motives

Tactical Steps: Be actively involved in decision making settings Educate yourself by reading , research attending seminars Attending functions for change Getting out of your own comfort level to seek adult formation learning

Best Practices or Models: The Holy Spirit resides in each of us and is the guide in forming decisions and actions. Wisdom of the community as well as scripture and reading the many writers of the day.

Benchmarks for Evaluating: Moral Discernment Human Knowledge Personal Experiences, Feelings and common sense Wise person or spiritual director Study, prayer and talking with God

Possible Implementing Agent(s): Each of us is bound to obey one's own beliefs and conscience. The informed conscience must be obeyed before all else.

Session Type and #: Breakout #13

TITLE of the Session: **Impact & Contribution of the Latin@ Communities on 21st Century US Catholicism**

Presenter/Convener Name: Jeanette Rodriquez

Date/Time of Session: Saturday Morning

of Participants: 30

PARTICIPANTS:

SUMMARY OF THE DISCUSSION:

How to welcome Latin@ into the church after 500 years of rejection of Latin@ Diversity of Latin@ cultures Focus of presentation is Our Lady of Guadalupe from the Latin@/Mexican perspective The story of Guadalupe is analogous to a story of the indigenous people. We must learn to see from another point of view... Context of the story: Conquerors told the indigenous people their beliefs were wrong The story begins 10 years after the conquest of the indigenous people See truth through the heart – flora canto – Image • Hands are in a position of offering and she is pregnant • The new order is coming • The stars on the image match the star constellation at the time looks mestiza • In her eye she carries images all the people • In the indigenous language her name means: “the one who comes from the area of light on the wings of the eagle” The virgin gives voice to Juanito. Wants a casita to give her love, compassion, defense and to hear the lamentation, sorrows and pain of the people. Bishops listens and asks for a sign. Juan returns to the Virgin as a failure and asks that she sends someone of more credibility and power. When faced with his uncle terminal illness Juan decides to go for the priest and not back to the Virgin for the sign. The Virgin meets Juan who is going around where he first saw the Virgin. Virgin indicates she will care for all people and not to worry. He goes up to the place he first saw her and finds roses (truth). When Juan opens his tilma for the Bishop there is the image of the Virgin.

PROPOSED ACTIONS:

How do we get younger people to listen to our stories? We all need to pass on our life giving stories. Latin@ do not tend to individuate but rather make their family bigger. Make communal in family and in church. The Protestant churches many times have better outreach and hospitality to people. The Catholic Church is more adult focused than focused on youth and children. Why would the Latin@ engage in the Church which has pushed them aside for centuries over the centuries they have created house devotions. Many Latin@ who are poor reflect and act powerfully from the Scripture

CBRR Applications:

Tactical Steps:

Best Practices or Models:

Benchmarks for Evaluating:

Possible Implementing Agent(s):

Session Type and #: Breakout #14

TITLE of the Session: Sacramental Eligibility

Presenter/Convener Name: Marianne Duddy-Burke and Frank DeBernardo

Date/Time of Session: Saturday Morning

of Participants: 60

SUMMARY OF THE DISCUSSION:

Speakers, who are associated with Catholic GLBT organizations, noted examples of how GLBT people have been excluded from worship in Catholic facilities and have, out of pastoral care needs, started to develop alternate or adjusted liturgical rites using presiders of both genders, marital status, etc. A history of bishops ordering that Mass not be included in national gatherings of GLBT and straight allies has developed. Other sacramental rites, like Baptism have been personalized. In the general community, priesthood is restricted to celibate males, participants at funerals are reminded not to receive communion if not a practicing Catholic, and divorced and remarried persons excluded from the Eucharist. This has caused a rethinking of what “sacrament” means and a thoughtful rebirthing to fit the current needs of the People of God is needed. All present noted the importance of passing the Catholic tradition on to their children and grandchildren and concern that young people have not grasped the significance of the liturgy and sacraments as our generation has, and a desire and challenge to bring sacraments alive again for them. • Sacraments are communal rites and involve the community as well as individual • When sacraments are denied, it says “you don’t belong here” • There is room for additional rituals: “coming out” for GLBT, blessing of blended families, healing service after divorce, etc. Issues that arose during group discussion of questions provided by the speakers: • Withholding sacraments from some people is a loss to the whole community. People leave and causes wedges between the “in” and “out” groups, spouses. • GLBT youth are at special risk for suicide. Subtle (or not so) messages can influence them • Church is saying “Go heal yourself and come back” instead of “Come, heal with us and we will help” • Current focus on exclusiveness rather than inclusiveness • “Unity” can mean the unity of the worshipping community • Participants’ ministry and life situations have brought them to situations when sacramental moments out of the norm have called on them to respond as Jesus would have. (Hospital Communion Ministry, Jail Ministry) • Realization that sacraments are more important than the rules around them have led to creative solutions for excluded groups or those ministering to them as a way to meet their needs. • Reflection on the meaning of sacraments can lead to using family situations, like dinner meal rituals, to link them to Sunday Eucharist. • Denial of sacraments can lead persons to follow their own consciences, seeking and providing that which is needed, with some risk from the official church, which may punish the individual or group, but it is time to leave fear aside. “Who owns the sacraments” is a key question.

PROPOSED ACTIONS:

- Have the courage to act despite threats and consequences imagined or real. Trust the Holy Spirit
- Example - If person wearing rainbow ribbon denied Eucharist, share yours
- Bring back conference materials to local diocese and host discussion/action groups to share and report what was done at ACC. If you can’t use parish, use private homes, library meeting rooms
- Educate self and parish or other groups on what Canon Law really states, i.e. Padovano DVD, book
- Sponsor and plan a local Lay Council
- Hold back Peter’s Pence or other funds. Donate to alternate charity like Mary’s Pence, or to parish on Christmas
- Be media savvy: when a problem arises, write problem statement and involve media. Write letters or suggest stories about specific situations to newspapers.

CBRR Applications:

Primacy of Conscience – to determine best way to meet sacramental needs Community – right to participate in Eucharistic Community and have pastoral care Universal ministry – sometimes other models of ministry needed to provide to excluded groups Sacraments

Tactical Steps:

Not other than listed above. Great discussion in each of the groups. People are worried for their children and grandchildren.

Best Practices or Models:

Using well developed conference materials (and speaker books, CD/DVD) can provide an easy way to start. Also, sharing ACC Survey results. I know that requiring people to take action within 24 hours is very motivating. I talked to one woman from the Detroit archdiocese who, by 6:00 Sunday night had already sent a letter to Archbishop Vigneron and copied the local newspaper. You may want to continue to push for quick action.

Benchmarks for Evaluating:

Possible Implementing Agent(s): No, but many people spoke of getting together with other friends who attended from their area to brainstorm and carry out actions as soon as possible after returning. Natural groups already in existence are local/state CTA, Dignity chapters, and the caucuses being formed as a result of ACC

Session Type and #: Breakout #15

TITLE of the Session: **Black Catholics as Subversive Memories in the Catholic Church**

Presenter/Convener Name: Diana Hayes

Date/Time of Session: Saturday Morning

of Participants: 37

SUMMARY OF THE DISCUSSION: Difficulty of engaging African-Americans in dialog, programming and sustaining that interaction Racism at the parish and personal level - this needs to be addressed over a period of time, not just once Involving blacks in programming at the onset, not just inviting them to meetings after groups are formed, so they 'own' the process, too. The courage needed to lead non-violent protests Closing urban churches and catholic schools and the effect on black populations Racism in Catholic schools Un-churched school children and young adults Young adults who say they are, "Christian, but..." Access to educational resources - K-12, college and adult resources Effect of "Ex Corde Ecclesiae" on Catholic higher education - eliminating the teaching of other Catholic theologies The need to constantly challenge the hierarchy The 80's were exciting and full of promise: what happened?" "White privilege" Disappearing diocesan boards/committees supporting blacks and other minorities in the church Keeping the history of black Catholics alive Building solidarity in numbers to create change Managing differences in viewpoints when merging parishes (ex. gospel music vs. traditional music). MUST EDUCATE THE YOUNGER CATHOLICS THAT PRE-VAII WAS NOT A ROMANTIC TIME IN THE CHURCH! They don't get why Vall had to happen and why going 'back' is not going to work in the future.

PROPOSED ACTIONS: WISH - Women Interfaith Spiritual Heritage - workshops getting women from different faiths together, one woman at a time. CTA - Call to Action - take advantage of trained people through CTA to help your parish address issues that may be race based. The Grail - an international interfaith group, originally started by a Jesuit, take advantage of training resources offered through their website: <http://www.thegrail.org/> The book ""White Privilege" by Paula Rothenberg - essential reading to examine race in our society Some churches hold "Diversity Dinners" to encourage dialog between races/ethnicity, especially to bring together several parishes which might be predominately on race/ethnicity for one-on-one discussions/exchanges. Got to encourage one-on-one sharing of stories and experiences. Need to educate younger generations on the history of Vall.

CBRR Applications: The CBRR lacks important detail in two important areas we discussed: 1. Access to Catholic educational resources - K-12, higher education and adult education 2. That our Church structures be free of racism, sexism and other forms of discrimination the inhibit the diversity of opinion and input.

Tactical Steps: One-on-one engagement through dinners, through training. Engaging blacks/minorities BEFORE building new programs - don't invite them afterward. Strength in numbers – continually network – build support for change – engage others one-on-one.

Best Practices or Models:
Benchmarks for Evaluating:
Possible Implementing
Agent(s):

Sessions Type and #: Breakout #16

TITLE of the Session: Younger Generation

Presenter/Convener Name: Lisa Hawley & Emily Holtel Hoag

Date/Time of Session: Saturday Afternoon

of Participants: 72

SUMMARY OF THE DISCUSSION: Focus was on top ten ways to involve the younger generation:

1.Listen, listen, listen to them; Ask what they value, don't just share your own experiences;

2.Don't assume that the younger generation knows or cares about Vatican II; Vatican II is unfamiliar to them due to their age and they see it as a thing of the past. Trying to recreate it seems out of touch to them. **Vatican II Catholics should identify WHAT it is about Vatican II that inspires them and articulate that.** For instance, instead of saying, "I'm a Vatican II Catholic," say, "I'm a Catholic who is committed to an inclusive church."

3. Include opportunities for spiritual growth in programming and outreach.

4.Live the questions together; search for the bigger meaning;

Emily and Lisa's hypothesis:

It is not the message that needs to be changed to get more young people involved in Church reform. **The delivery of the message needs to be updated** and relate to the experience of younger people.

Elements of delivery should include:

- a. personal invitation; it should be personal, welcoming and the timing should fit into young people's lives;
- b. Welcoming environment with a sense of hospitality;
- c. Some kind of follow-up, i.e. thank you for coming, etc.;
- d. be action oriented;
- e. Have an obvious benefit to the individual, i.e. involve youth in planning; if not meaningful to them, youth will not connect;

5. Sleek format: Programs should be highly interactive, show-stopping, personal, and include the 3 S's (spiritual, social, service oriented);

6.Mix it up! Utilize a variety of events, formats, and messages; don't just offer lectures, but vary it with retreats, experiential activities, service projects, inspirational email messages, facebook articles, other social media, etc. Even better is offering two things at once, for instance, a prayer service with a social or a service project as part of a retreat, etc.

7.Virtually anything is possible. Use technology to your advantage.

8.Witness for the long haul. The older generation is a model of how to work at something that doesn't have instant results, i.e. changing the church.

9. Systemic change must happen within organizations working for systemic change. Church reform organizations have to be open to doing things in ways that are intergenerational.

10.Something is better than nothing. Don't be afraid to try something. Even if it isn't perfect, it shows you care and you will learn from it.

BREAKOUT SESSION REPORTS AND RECOMMENDATIONS FOR ACTION (if applicable) (Rev 8-27-11))

PROPOSED ACTIONS & Tactical Steps: A worksheet was handed out that walked people thru the steps of planning for the younger generation so they could start in their local communities.

CBRR Applications: Millenials are attracted to the concepts of the Catholic Bill of Rights, i.e. principles of equality, justice, etc. Church reform offers them: community a place to question, acceptance of diversity of opinions and lifestyles, spiritual growth ideas, knowledge, a sense of history and social justice.

Best Practices or Models: See above on top ten ways to involve youth and the planning worksheet.

Benchmarks for Evaluating: Growth in numbers is the best benchmark; on a local level as well as region and national.

Possible Implementing Agent(s): Campus Ministry organizations at colleges and universities; older youth groups in parishes. Also Future Church. Also CTA "Next Generation" Outreach;

Session Type and #: Breakout #17A

TITLE of the Session: Church and the Modern World

Presenter/Convener Name: Maria Riley, Jim Hug

Date/Time of Session: Saturday Morning

of Participants: 30-35

SUMMARY OF THE DISCUSSION: Give a brief Summary of most salient issues that arose during the Session: (It is difficult to be brief, since so many issues were dealt with in this session.) 1. Church, Politics and Elections: - Lack of common good concern - Lack of discussion by church leaders on social issues 2. War, terrorism and peace-making: - Capitalism, greed and racism as causes - Not caring enough to speak up, act, sacrifice. - Imposing our values & interests on other countries. - War destroys quality of life and makes enemies 3. Climate change - Concerns about strip-mining, oil sands extraction - Sustainability revolution: people, profit, planet, spirituality, social, spiritual 4. Jobs and the economy - Cuts in education, especially consumer education. - Increasing spread between rich and poor. - Conspicuous consumption, rugged individualism - Too many jobs related to making war - Fear drives the war economy -

BREAKOUT SESSION REPORTS AND RECOMMENDATIONS FOR ACTION (if applicable) (Rev 8-27-11))

PROPOSED ACTIONS: 1. - People working as church to make change (“Just Faith” as an example) 2. - Build communities that are sufficiently heterogeneous - Key theme: institute the core values of Common Good at grass roots level by letters to politicians and industry, focus & action groups, integrate common good into youth formation, adult formation, and pulpit. - Leverage other faith communities, engage their help & insights. - Transforming, taking action like Ghandi - Education, working side by side. 3. - Move to a bio-centric paradigm - Radical change, the call of some, not all: prioritize your agenda - Personal change, choose one issue, get educated, educate others & make choices - Ask your bishops to place these issues on their agendas - Connect with sustainable businesses, movements - Get some young people, listen to them, go with them. - Sustainability - Growing our own vegetable, farmers markets - Speak up at every opportunity, call in to right-wing talk shows - Join professional advocacy groups. 4. - Example of Cristo Re schools - A hand-up: teaching people to fish. - Americans on trips to low income countries. - The right to a job and livable wage. - Redistribution of goods and services, government regulation, government serving people, not corporate wealth - Work for fair trade

CBRR Applications: 10. Every Catholic has the right and the responsibility to share in the interpretation of the Gospel and Church tradition. This is too obvious: it is all about Catholics taking responsibility for the issues of society, particularly where we have the advantage of Catholic Social Teaching.

Tactical Steps: We did not get to specific tactical steps.

Best Practices or Models: Our best example is the Cristo Re schools around the country, in which the high schoolers work one day a week, during which they learn how the work world functions and also earn money to cover their tuition.

Benchmarks for Evaluating: Success may be convincing the political system related to our issue. But this does not mean that not winning means failure: there is an educational value and good experience for the next round.

Possible Implementing Agent(s): No, we have too many issues.

Session Type and #: Breakout #17B

TITLE of the Session: Church and the Modern World

Presenter/Convener Name: Maria Riley and James Hug

Date/Time of Session: Saturday Afternoon

of Participants: 112

PARTICIPANTS:

SUMMARY OF THE DISCUSSION: Political problems; War; Ecology; Society at large - Some issues are listed below: Chief topics raised included: Politics: • lack of civil discourse in politics, media and society'; • Sense of 'entitlement'; • misuse and abuse of election process; polarization; • individualism; • unequal concentration of powers; • groups consider the Party before the needs of the people and the government; • election process: campaigns out of control War: • nuclear war proliferation • use of drones – dehumanizing; mechanizes • appropriation of money for military, etc. – out of control. More spent on war than the needs of the people • Bishops should speak out for end of wars; church is silent in the social justice issue of war • lives wasted on both sides of the battle Ecology: • Climate change: issue must be addressed • Ecological challenges • Life style: Global solidarity • Recycling • Business values override needs of the environment • Earth community – need to come together in sustainable and equal use of resources

PROPOSED ACTIONS: The Bishops need to speak out about the social implications involved in the decisions made by the government with respect to war and unjust practices in business, etc.

CBRR Applications:

Tactical Steps: Actions were suggested in list above. There was not time to verbalize a summary of preferred actions.

Best Practices or Models:

Benchmarks for Evaluating:

Possible Implementing Agent(s):

Session Type and #: Breakout #19

TITLE of the Session: The Cosmic Mass

Presenter/Convener Name: Matthew Fox

Date/Time of Session: Saturday Afternoon

of Participants: 73

PARTICIPANTS:

SUMMARY OF THE DISCUSSION: Church attendance is dissipating. We need a mix of ordained and non-ordained involved in post-modern liturgy. Throughout history there has been diversity in the Mass.

PROPOSED ACTIONS: Trying a diverse liturgy, but not on a Sunday morning. Better on weekday night, planned by young people, using technology, ceiling projectors, music, etc.

CBRR Applications:

Tactical Steps: Pick a theme in 3 steps: (1) via positiva, free dancing; (2) via negativa, grieving; (3) via creativa, communion;

Best Practices or Models: Have young people plan the service;

Benchmarks for Evaluating: Many young people involved and participating; We experienced a lively 10 minute dancing session. Surprising since most were "mature" individuals. Personal Note: It was fun, but I could not accept it as liturgy. There were no instructional or inspirational readings. I would miss that.

Possible Implementing Agent(s):

END END END