

<p style="text-align: center;"><b>Fr. Thomas Rosica</b></p> <p>While the Church can offer a broad theological vision that focuses on the interconnectedness of all things, it cannot pretend to have all the answers to specific concrete questions. In these circumstances, "honest debate" must be encouraged that respects divergent views. This means that the church itself should be included in the dialogue, but it also means that voices currently not in the debate need to be included.</p>	<p style="text-align: center;"><b>Gregory K. Hillis</b></p> <p>While the Church can offer a broad theological vision that focuses on the interconnectedness of all things, it cannot pretend to have all the answers to specific concrete questions. In these circumstances, 'honest debate' must be encouraged that respects divergent views. This means that the church itself should be included in the dialogue, but it also means that voices currently not in the debate need to be included.</p>
<p style="text-align: center;"><b>Fr. Thomas Rosica</b></p> <p>[E]cumenism is not just about theological dialogue over matters of doctrine. There is also the ecumenism of friendship, prayer and social action.</p> <p>Ecumenical friendship at work and in neighborhoods and among families has taken us way beyond the uncomfortable tolerance of the past.</p> <p>...</p> <p>the ecumenism of social action as members of different churches work together to change the world.</p>	<p style="text-align: center;"><b>Fr. Thomas Reese</b></p> <p>Ecumenism is not just about theological dialogue over matters of doctrine. There is also the ecumenism of friendship, prayer and social action.</p> <p>Ecumenical friendship at work and in neighborhoods and among families has taken us way beyond the uncomfortable tolerance of the past.</p> <p>...</p> <p>The ecumenism of social action has also progressed significantly as members of different churches work together to change the world.</p>
<p style="text-align: center;"><b>Fr. Thomas Rosica</b></p> <p>The crisis of the ecumenical movement is paradoxically the result of its success. Ecumenism for many became obvious. But the closer we come to one another, the more painful is the perception that we are not yet in full communion. We are very impatient. We are hurt by what still separates us and hinders us from joining around the table of the Lord; we are increasingly dissatisfied with the ecumenical status quo; in this atmosphere, ecumenical frustration and sometimes even opposition develops. Paradoxically it is</p>	<p style="text-align: center;"><b>Cardinal Walter Kasper</b></p> <p>... the crisis of the ecumenical movement is paradoxically the result of its success. Ecumenism for many became obvious. But the closer we come to one another, the more painful is the perception that we are not yet in full communion. We are hurt by what still separates us and hinders us from joining around the table of the Lord; we are increasingly dissatisfied with the ecumenical status quo; in this atmosphere, ecumenical frustration and sometimes even opposition develops. Paradoxically it is the same</p>

<p>ecumenical progress that is also the cause for the ecumenical malaise!</p> <p>...</p> <p>The results of ecumenical progress have not yet penetrated into the hearts and into the flesh of our Catholic community and of other churches as well. Ecumenical theology is not present as an inner dimension in many theological programs and ministerial formation.</p>	<p>ecumenical progress that is also the cause for the ecumenical malaise.</p> <p>...</p> <p>The results of ecumenical progress have not yet penetrated into the hearts and into the flesh of our church and of the other churches as well. Ecumenical theology is not present as an inner dimension in theological programmes.</p>
<p style="text-align: center;"><b>Fr. Thomas Rosica</b></p> <p>after the first rather euphoric phase of the ecumenical movement that followed the Second Vatican Council, the last decades have seen us experiencing signs of tiredness, disillusionment and stagnation. Some speak even of a crisis, and many Christians no longer understand the differences on which the churches are arguing with each other.</p> <p>Others hold that ecumenism is outmoded and that interreligious dialogue is now the only agenda du jour. Let us be very clear about such discussions: there is a difference but not a competition between the two dialogues, for ultimately to be effective, interreligious dialogue presupposes that Christians can speak one and the same language. The necessity of interreligious dialogue makes ecumenical dialogue even more urgent.</p> <p>...</p> <p>crisis? How do we overcome the current problems? What are these problems?</p> <p>...</p> <p>outside the Catholic Church, which, as gifts belonging to the Church of Christ, are forces impelling towards Catholic unity. The concept</p>	<p style="text-align: center;"><b>Cardinal Walter Kasper</b></p> <p>after the first rather euphoric phase of the ecumenical movement which followed the Second Vatican Council, the last decade has seen us experiencing signs of tiredness, disillusionment and stagnation. Some speak even of a crisis, and many Christians no longer understand the differences on which the Churches are arguing with each other.</p> <p>Others hold that ecumenism is outmoded and that interreligious dialogue now represents the new agenda. In my opinion, there is a difference but not a competition between the two dialogues, for ultimately to be effective interreligious dialogue presupposes that Christians can speak one and the same language. Indeed, the necessity of interreligious dialogue makes ecumenical dialogue even more urgent.</p> <p>...</p> <p>Why this crisis? How do we overcome the current problems? What are these problems?</p> <p>...</p> <p>” outside the Catholic Church, which, as gifts belonging to the Church of Christ, are forces impelling towards Catholic unity.[7] The</p>

“elementa” or “vestigia” comes from Calvin. Obviously, the Council – unlike Calvin – understands the elementa not as sad remains but as dynamic reality, and it says expressly that the Spirit of God uses these elementa as means of salvation for non-Catholic Christians. Both the Council and the ecumenical decree acknowledge explicitly that the Holy Spirit is at work in the other churches in which they even discover examples of holiness leading to martyrdom.

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and the Decree on Ecumenism state expressly that the Church is a pilgrim Church, an ecclesia “semper purificanda”, which must constantly take the way of penance and renewal.

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Ecumenism is not possible without conversion and renewal. Ecumenism therefore is no one-way street, but a reciprocal learning process, or – as stated in

concept “elementa” or “vestigia” comes from Calvin.[8] Obviously, the Council – unlike Calvin – understands the elementa not as sad remains but as dynamic reality, and it says expressly that the Spirit of God uses these elementa as means of salvation for non-Catholic Christians.[9] Consequently, there is no idea of an arrogant claim to a monopoly on salvation. On the contrary, both the Council and the ecumenical Encyclical acknowledge explicitly that the Holy Spirit is at work in the other Churches in which they even discover examples of holiness up to martyrdom.[10]

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**Fr. Thomas Rosica**

Some of you in the room may be too young to remember a book and related movie entitled The Perfect Storm – an expression ... which describes when several weather patterns meet at the same time, clash and produce violent and horrible damage.

The Catholic Church that we love and strive to serve is in the midst ... of a perfect, diabolical storm. Not just the Church in Great Britain, the USA, but also around the globe: Chile, Ireland, Germany, the Netherlands, Australia, Canada and God alone knows how many more countries to come!

**Cardinal Edwin O’Brien**

Many of you recall the book and movie The Perfect Storm – when several weather patterns meet at once – they clash and create terrible damage.

Our Catholic Church is in the midst of a perfect storm – a perfect demonic storm: Chile, Ireland, the Netherlands, Australia, the United States – and how many more to come?!

The revolting, profoundly shameful double life of a Cardinal of the Church. The almost pornographic 900-page report of the Pennsylvania Grand Jury – unspeakable depravities of priests against the young and

The appalling, shameful life of a Cardinal of the Church, the shocking 900-page plus report of the Pennsylvania Grand Jury that related unspeakable depravities of priests against young and vulnerable persons; a former Vatican Nuncio's vicious accusations against the Church's highest authorities that is nothing but a full-frontal attack of half-truths and lies against the Vicar of Christ and Successor of Peter.

vulnerable. A former Vatican Nuncio's accusations against the Church's highest authorities.

It has been called 'A DIABOLICAL MASTERPIECE'!

**Fr. Thomas Rosica**

many priest abusers had a homosexual orientation.

The majority (but not all) of the clerical abuse crimes were cases of priests preying on male adolescents and boys. Also, the majority (but not all) of the sexual harassment cases were men harassing other men or young men.

However, that many abusers were priests with a homosexual orientation does not mean that all or even most gay priests are abusers. It is a dangerous and unjust stereotype.

... lead to places of deep darkness, characterized by an increased hatred for innocent individuals, the condemnation of an entire group of people who are part of the Church, and a distraction from the real issues underlying this crisis of sexual abuse of minors and vulnerable adults

**Fr. James Martin**

Many priest abusers had a homosexual orientation. That is undeniable.

...the majority (but not all) of the clerical abuse crimes were cases of priests preying on male adolescents and boys. Also, the majority (but not all) of the sexual harassment cases were men harassing other men or young men.

It is a dangerous and unjust stereotype. Simply because a certain percentage of a group acts in a certain way does not mean the entire group or even most of the group acts in the same way.

That many abusers were gay priests does not mean that all or even most gay priests are abusers.

... lead us to a place of great darkness, characterized by an increased hatred for innocent individuals, the condemnation of an entire group of people and a distraction from the real issues