

What should the Church's relationship be toward divorced and remarried Catholics or those engaging in sex outside of sacramental marriage?

- “Regarding the whole clergy sex abuse crappola—it’s time for truth and reconciliation—not just for clergy, but families behave in the exact same manner—under the carpet, pretending all is well.”
- “It’s time for the Church, our shepherds to tend to families as well.”
- “When my dad was convicted as a pedophile back in 1985, no one asked, ‘What about the rest of the family?’ Obviously, boundaries were askew with other incestuous behavior occurring in the Church, our society prefers to keep its head in the sand. Such a good family. Blah, blah, blah. Good people hurt other people.”
- “It is time to move away from shame and move toward understanding and acceptance.”
- “Divorced/remarried: I am not in a “sacramental” marriage now. My husband began the annulment process and found it so hypocritical, he couldn’t go on. We simply ignore the “rules” when it comes to the “sacraments”. Teach about the sacredness of marriage pastorally not legalistically. It hurts!”
- “Open, welcome, and inviting, reconnecting.”
- “Welcome all as Jesus did. Be merciful to all. Help all to know more deeply the forgiveness Jesus lived (and spoke.)”
- “Include all as Jesus did. Sometimes relationships just don’t work. Human beings long for connection and most people do everything they know to do to stay connected to loved ones. Sexuality should be one’s own adult informed choice.”
- “Non-judgmental, welcoming, respectful, reconciling.”
- “Divorced and remarried Catholics: compassion. Sex outside of marriage: understanding that sex is just a part of life.”
- “The individuals and couples that are included in the above question are members of the body of Christ. Amen!”
- “I think that there is a problem with the way things are right now, in that Catholics who have enough money can pay to get an annulment of their marriage.”
- “Of course, they should be as understanding and accepting of these Catholics as they are of abusive clergy. How are these Catholics judged and punished when those clergy continue to consecrate, take, and distribute the Body of Christ?”
- “Divorce = the Church should do everything to support, sustain, educate, prepare, cherish, protect, encourage, pray for, understand marriage. When the relationship is no longer viable, the decision for that lies with the couple involved, and they should not be judged by the Church. That doesn’t mean abuse, violence, cruelty, neglect, apathy should not be addressed by the Church.”
- “Matthew (somewhere around 26?) Jesus explains, it is written by Matthew about marriage and God’s original purposes for marriage, but in some cases divorce needs to be allowed and why Moses permitted divorce in God’s law spoken to Moses in the Old

Human Sexuality Appendix B
Questionnaire Responses

Days of the Old Testament and rules of remarriage of those times. I'M SURE Jesus thought marriage should be taken seriously and not abused. However, all should be accepted in the Church and sins are forgiven through faith and the sacrifice of Jesus. The Church should not judge only Jesus and God should judge."

- "Shaming people is not the way. People shouldn't be forced in any way by anyone to stay in an unhealthy relationship. They need to be welcomed to stay in the larger community for support."
- "The Church should offer guidance, support, and acceptance of all human challenges and transitions—without condemnation."
- "It should be open, welcoming, nonjudgmental."
- "Welcoming, nonjudgmental, supportive."
- "Love and acceptance."
- "I believe in any instance of a marriage coming apart that both should try to repair, if not possible end amicably. No third parties. The Church should encourage a healthy approach to sexuality—in the context of a loving, stable relationship (encourage young people to mature) but in or outside of marriage—not really something should try to control."
- "Full membership. Our sexuality is meant to be celebrated not regulated. Spend annulment funds on something meaningful."
- "All should be welcomed in the Church regardless of who they are. All are welcome at the table as people of God."
- "Forgive as we wish to be forgiven. They need community without judgment. Let them know they are "good enough" to be a full part of the Church. [It is] time to "get over it" regarding sex and sin."
- "The Church, as representative of Jesus on earth, needs to welcome, encourage, and care for all people regardless of their married or single status. Sacraments should not be withdrawn—those with difficulties need the sacraments the most."
- "I think that the official Church has an unhealthy attitude towards sex. I had sex before I was married. Though I knew that "the Church" didn't approve, I did not feel a separation from God. I still felt Roman Catholic, still went to Mass. I don't think that divorce is a good thing, but, I haven't been in that situation, so cannot judge."
- "Welcoming."
- "Who am I to judge?"
- "No different than others. The sexual "sins" are not greater than others who continue to be welcomed."
- "Support everyone in finding their own way and discerning what is best for them, their family, and community."
- "To have a relationship of acceptance, love, and welcoming."
- "Not sure at this time. These are two separate questions."
- "Open, loving, and welcoming."

Human Sexuality Appendix B
Questionnaire Responses

- “The Church should welcome all people, as Jesus did!”
- “People of God make mistakes and should be forgiven and reconciled. They need food for the soul, as we all do, and should not be restricted from communion.”
- “Welcoming. Priests should not discuss parishioner’s sex life with them. Leave it to the experts.”
- “Completely accepting!! Welcome and accept divorced men and women. Accept sex outside marriage or a loving relationship between consenting adults.”
- “Similar to Pope Francis—don’t judge.”
- “Church’s defined purpose of sex in marriage is too limited. Role of sex in marriage is not just procreation. It is the glue that holds people together in respectful commitment.”
- “None of your business, it wasn’t you!”
- “Listen to their stories. Realize we do not fit into a “one size—fits all” model. Those not married are sexual beings as well and have a need for sexual intimacy in a healthy relationship.”
- “The sacrament should be protected, but we must determine better ways to do so that do not alienate so many Catholics.”
- “In terms of divorced persons, the Church’s paradigm of permitting annulment, “if a sacramental marriage did not occur” is flawed. The scheme pits two persons against each other in a way that may not be.”
- “Welcoming, but within the context of knowing that the children of divorced families are likely to be harmed by the divorce—efforts should be made to teach families and likely to be harmed by the divorce—efforts should be made to teach couples how to live together; and 2) if separated how to communicate with one another so we can minimize harm for children; 3) welcoming those in committed relationships (i.e. following 7 norms) while encouraging sexuality that is outside the norms.”
- “Divorced and remarried today should not matter. Sex outside of marriage does I believe however, still hold onto reasonable, intrinsic value.”
- “I am sorry about getting an annulment. My first marriage existed and produced three children. Getting an annulment made me lie about my marriage—to say it never existed.”
- “Open and welcoming and healing and nurturing.”
- “Finding a “relational” conscience!”
- “The proper human and empathetic response should be to support those persons in ways that help them “recover,” that is, approach therein new life without showing too much remorse over the past. Sex instead of romance is reasonable if it is approached responsibly and respectfully, because masturbation before active interpersonal sexual activity is normal/necessary to practice and develop a more experienced/mature self and then participate fully in a sexual life.”

Human Sexuality Appendix B
Questionnaire Responses

- “The focus is human sexuality and that the public posture of Roman Catholic hierarchy is out of step and closed to contemporary understanding. Importance of representation. Re divorced and remarried; move past annulment...which does not fit all. The issue is the marriage commitment has ceased to exist. Intimacy as consent and not as trial.”
- “It should be welcoming, loving relationship (between the Church and the divorced, and remarried. Truly, I can’t believe this is even an issue we are still discussing.”
- “The Church—we—should be compassionate and supportive. They should recognize that life is “messy” and divorce may be necessary. Sex is a natural drive and should be valued if responsible and life-giving.”
- “Divorce—mistakes happen—fine. No issue.”
- “Pastoral, discussion of consent, commitment in relationship how to form healthy, spirit-led commitments, and how to maintain them. Talk about why God wants this for us and from us.”
- “Open, welcoming, consultative.”
- “Inclusive and nonjudgmental, just as Jesus was with the woman at the well.”
- “What should our church’s (our) relationship be toward divorced and remarried Catholics? All should be welcome and receive communion.”
- “The Church’s defines purpose of sex in marriage is too limited. Role of sex marriage is not just procreation, it is the glue that holds people together in respectful commitment.”
- “Divorced folks are enfolded and recognized by the laity. Jesus did not judge people but loved them.”
- “Conscience is important. Judgments by Church “officials” cannot know what two people are thinking and/or feeling. Sexuality and commitment cant’ really be regulated.”
- “The Church should be open to all who profess a strong commitment to God and to each other, regardless of marital status or lack thereof.”
- “Mind your own business, it wasn’t you!”
- “I’m a divorced person now, married for 36 years to my second husband. I chose to reject the Church’s rejection of me of me and have commitment to participate in my parish and the sacraments (with the blessing of our pastor at the time of my second marriage. Perhaps the story will help illustrate. My parents were supportive of my divorced and were crazy about my new “friend”—but when I told Mom we were getting married, she burst into tears, and said what about the Church?” I told her this was between me and God and it was OK---and that we brightened immediately.”
- “The Church doesn’t belong in “relationship” with people enjoying sex, marriage. Marriage, sacramental or otherwise, is more than thinking divorce must be a part of the healing and moving forward in the Church.”
- “This seems like two different questions—divorced and remarried should be part of the fold. Do not exclude. Sex outside of marriage-if we come at this question trying to

Human Sexuality Appendix B
Questionnaire Responses

reflect on commitment, we will be able to deal with it pastorally, more effectively. I think there should be a “ladder of commitment” for young people considering marriage which might include a committed living together before having children.”

- “We want you! Divorced and remarried Catholics should be allowed to receive the sacraments and participate in their faith development within the Church.”
- “Ease off on divorced and remarried Catholics. I like the seven points: free consent, no harm, mutuality, equality, commitment, fruitful, social responsible. “
- “I see no distinction between divorced/remarried Catholics and other Catholics as long as their circumstances around the divorce(s) were ethical—sex outside of marriage is individual choice taking into consideration the requirements for healthy sexuality—free consent, no harm, mutuality, etc.”
- “Welcoming.”
- “I think the Church should accept divorced people who have remarried. I don’t think the Church should condone or accept sex outside of marriage. It’s going to happen, obviously, but, I don’t think our Church should condone it.”
- “They should be held to the six criteria stated.”
- “Who am I to judge?”
- “Warm welcoming same as any other individual or couple; what did Jesus do?”
- “Interaction between Church and divorced—remarried; remarried—GLBT; widowed—non-Catholic.”
- “What should OUR Church’s relationship be toward divorced and remarried Catholics of those engaging in sex outside of sacramental marriage?”
- “The sacrament should be protected, but we must determine better ways to do so that we do not alienate as many Catholics.”
- “Divorce and remarried—full acceptance into the church community—Forgiveness, belief that God doesn’t want people who are extremely unhappy to be so. Related to the Gospel “first stone” “He who is without sin should through the first stone.”
- “It should be a welcoming, loving relationship between the Church and the divorced and remarried. Truly, I can’t believe this is even an issue we are still discussing.”
- “The Church...we...should be compassionate and supportive. They should recognize that life is “messy” and divorce may be necessary. Sex is a natural drive and should be valued if responsible and life giving.”
- “Divorce and remarriage—mistakes happen—find no issue. Commitment. Spiritual. Find God. Always promote fidelity. Economics. Condition of women.”
- “Interaction between Church and divorced, remarried, widowed, GLBT, married, non-Catholic.”
- “What should ~~the~~ our Church’s relationship toward divorced and remarried Catholics or engaging in sex outside of sacramental marriage. Compassionate, loving, welcoming inviting, embracing. All should be welcome and receive. Communion. Why has the Eucharist become a gate/stumbling block of full participation? The hierarchy can hold

Human Sexuality Appendix B
Questionnaire Responses

to its teachings without withholding Communion. Jesus calls everyone. Why does the Church stop short—deny some. Still hold up fidelity, Church teaching as the model—what is realistic in 2014, 2015? Eucharist—healing sacrament. We are the Church. “The Church” Structures.”

- “Open, welcoming, consultative.”
- “Divorced folks are enfolded and recognized by the laity. Jesus did not judge people, but loved them.”
- “Welcoming.”
- “Conscience is important. Judgments by Church “officials” cannot know what two people are thinking—feeling sexually and commitment and can’t really be regulated.”
- “The Church should be open to all who profess a strong commitment to God and to each other regardless of marital status or lack thereof.”
- “Divorced and remarried Catholics should be allowed to receive the sacraments and participate in their faith development of the Church.”
- “Ease up on divorced and remarried; sex outside of marriage: [I like the seven points: free consent, no harm, mutual, equality, commitment, fruitful, social responsibility.]”
- “I think the Church should accept divorced people who have remarried. I don’t think the Church should condone or accept sex outside of marriage. It’s going to happen, obviously, but I don’t think our Church should condone it.”
- “The Church should be pastoral and keep their covenant with us.”
- “They should assist and protect us.” [One woman left an abusive marriage.]
- “They should be consultative.”
- “They should see God in the situation.”
- “There should be rites that celebrate divorce, much like a funeral.”

What are your thoughts on birth control and the use of contraception?

- “Birth control is a must! Women should be able to plan their families according to what they are able to care for and love.”
- “Birth control should be accepted and promoted!”
- “Morally, practically, these are not the business of the Church magisterium. *Humanae Vitae* should be overruled. I believe if the Church would step back from their current stance and instead, encourage the use of birth control and contraception, we would see fewer venereal diseases, and a drop in AIDS, and a drop in abortions.”
- “It should be the decision of those involved, and they should be given good, thorough info—such as which methods are most healthy, safe, etc., some do damage to women’s bodies, the environment, etc. Some are abortive. Couples should be given accurate info and entrusted with their own best decision.”
- “It is an individual choice. I believe there are many ways to be open to life in all its forms and to nurture children. We need to teach and serve as an example to our young people of a Eucharistic approach to love embodied.”

Human Sexuality Appendix B
Questionnaire Responses

- “Birth control and the use of contraception: 1. God wouldn’t have had it be introduced into the world if it wasn’t needed! The world is being overpopulated. 2. It lets women be more equal to men when they can control their reproductive lives!”
- “Responsible reproduction needs to be included in what we teach young people and in how we model parenthood.”
- “The Church wants new members and discourages birth control. God gave us brains to use them.”
- “I have not heard any logical explanation for not using birth control based on a religious viewpoint. There are many reasons for the use of birth control, and a good, open discussion would be of use, i.e. AIDS, mental health, physical health, selfishness, materialism, abortion.”
- “That’s a private, personal matter.”
- “Catholic women have already decided this. The few in power need to accept their decision to use contraception.”
- “In good conscience, and awareness of world realities, contraception is necessary. Sexual relations are for many good purposes, not just for procreation.”
- “It is a great need in an overpopulated world.”
- “This should be a woman’s choice. Absolutely!!”
- “Love and acceptance”
- “Women have already decided this (birth control) issue. It should no longer be open for discussion. And certainly not by conservative religious or political or judicial figures. I believe that Catholics who have made a thoughtful decision to end a marriage, the Church should support the healing of both members of the couple! Specifically—welcome divorced and remarried Catholics to the sacraments.”
- “As the oldest of 9, I have absolutely nothing good to say about NFP which is preposterous—so—you don’t want to conceive—no intercourse when a woman has the most libido—when during “safe” times all those sperm, living cells are wasted. How silly is that? Birth control! If God meant for us to use birth control we’d have been born with condoms—however, God did give us brains, therefore, we have wonderful choices—my favorite—the IUD with tubal ligation being a runner-up. This all involves celebrating our sexuality and defining our limitations. My mom and dad didn’t parent 9 kids—I parented 8 of them. Big families were maybe OK when folks lived on farms—even when rife with incest.”
- “I also see no reason for painful periods when how hormonal birth control can control pain and hemorrhages. Periods are not necessary especially, for example, camping or on honeymoons—or all if desired.”
- “Each person is free to choose to use birth control and contraception and still be welcome at the table. The Catholic Church should delete all statements controlling birth control and contraception.”

Human Sexuality Appendix B
Questionnaire Responses

- “Contraception is personal choice. Using family planning/birth control is supportive of mother’s health, family economics, education, and support of parent interpersonal relationships. Birth control helps reduce abortions.”
- “Responsible parenthood is the ideal we all strive for. Whatever works toward that ideal is welcomed. I don’t think birth control is wrong—it’s a sign of taking responsibility.”
- “In one way or another, I have used contraception for 25 years or so. I think that birth control is a good thing. I am not cut out to be a parent and appreciate the choice not to have children. Then there is the environmental impact of overpopulation.”
- “Positive.”
- “They are necessary to keep populations under control and prevent more wars, etc.”
- “It is needed for the sake of the marriage, and intrinsically no different from rhythm, just more effective.”
- “Trust that people know when it is the right time for them to become a parent.”
- “I think that there is a problem with the way things are right now, in that Catholics who have enough money to pay to get an annulment of their marriage. I know a woman who had 13 children with her first husband, yet was able to pay and have the marriage annulled. This is not fair to those who do not have that much money. I would like to see an attitude of compassion for all who divorce.”
- “I am one who considers that life begins at conception, and that termination of human life after conception is murder. I am in favor of any birth control methods that don’t abort a life. I believe that the Church should allow birth control methods that don’t result in any form of abortion.”
- “Contraception should be shown as a possibility.”
- “They should be accepted by the Church.”
- “Very pro.”
- “Responsible procreation depends upon birth control, contraception.”
- “The Bible says, “increase and multiply.” JOB DONE. We have enough people. Responsible care of God’s creation means curtailing the number of children. Yes to birth control.”
- “It should be the individual’s choice, and the Church should stay out of it.”
- “Birth control should be accepted and promoted.”
- “Follow your conscience—up to the People of God to decide for themselves.”
- “People know their own needs/stories the best—educate, then trust people to make their own decisions.”
- “How best to distinguish between contraception that prevents fertilization vs. contraception that destroys or eliminates a fertilized egg, embryo or fetus.”
- “Birth control is not a moral issue. Sex outside the seven norms is the moral issue.”
- “God created sex for pleasure and for producing children. People do not need or are able to afford unlimited children. Why not use a scientific method if both agree?”

Human Sexuality Appendix B
Questionnaire Responses

- “That is each individual’s or couple’s personal decision.”
- “Problematic.”
- “It is central that a woman, for the sake of reproductive health, feel content with proper medical advice over their reproductive capacity and its real limits—familial age, health, etc.”
- “An effort to be responsible which includes intimacy.”
- “Privacy of conscience in this matter—encourage married people to have prayer and reflection about this.”
- “They are necessary for the sake of continuing life on our planet! My greatest concern for the human race is the health of our planet, which will become more perilous as our population explosion continues.”
- “Outdated, not reality.”
- “Your conscience. Morally valid. Like self-control at dinner table.”
- “Because of post-partum depression, I was not able to parent my kids after number three. Women and men need to be able to safely and effectively limit pregnancies for the ‘sake of family health.’”
- “I think they are morally valid decisions/practices.”
- “The more birth control/contraception people use, the less abortion there will be. The Church cannot be against both simultaneously, as that would be contradictory.”
- “It seems that most Catholics utilize birth control many with contraceptive needs or desires. My thought is that the sense of the faithful has been overwhelming on this issues--discussion: respect. Bigger considerations—moral decision, conscious; responsible parenting; responsible relationships—what builds relationships. A method of conscience.”
- “Responsible. Conscientious use. Children brought into world. Must be nourished, cared for and educated not despised and impoverished.”
- “This has already been decided. Birth control/contraception are already being used.”
- “Individuals know if they are ready for or capable of handling children. Intercourse is a form of intimacy and need not be considered okay only for procreation.”
- “It should be a decision between the partners and only the partners.”
- “A sacrament?”
- “My brother and I were both conceived while my parents were using the “Rhythm method.” At a time when infant mortality rates were sky-high, perhaps it made sense to produce a many children as possible. In today’s world, practicing responsible birth control should be seen as morally appropriate. There are effective (at least mostly) methods of preventing conception that should be not only approved but encouraged. Use of condoms in the presence of AIDS risk should be mandated. I realize that there are some forms of birth control which essentially cause an abortion of the zygote, and this gets into the whole debate on abortion.”

Human Sexuality Appendix B
Questionnaire Responses

- “Adults need to consider and decide on their own. It’s not the business of the Church. Based on the belief and ability to have and care for family—responsibility!”
- “The train has left the station.”
- “Contraception should be a natural part of married life not hierarchy decision.
- “We need to use birth control. The world population is greater than a billion and will be nine billion in 2040. Food, water, and energy will be scarce.”
- “The people have decided family size, whether or not to bear children is entirely the decision of the woman/the couple (family) with proper support from her health care provider—sexual relations are not dependent on the potential for an emergency contraception by whatever means is most reliable/effective.”
- “Responsible.”
- “It should be accepted.”
- “Absolutely necessary to one’s conscience.”
- “Education---“the people have decided” “*sensus fidelium*”. Responsibility—separate sexuality from procreation. Health of our earth. Bishops giving into political conservatives.”
- “Whatever educated decision is made about relationship—readiness to parent and individual health and mental health should go into the decision committed relationship—mutuality. Who is teaching kids about relationship before sex.”
- “Based on what supports the relationship—conscience of people in the relationship.”
- “If abortion is considered to be worst case scenario, any other means of birth control should be seen as a prudent alternative and should be condoned to stem other bad ends, such as abandoned children, birth out of incest, or rape, etc.”
- “Related to the divorce, prove that your marriage was not valid. The paradigm pulls in the children, however wrongly—who must contemplate the nature of the bond which formed them.”
- “How best to distinguish between contraception that prevents fertilization from contraception that destroys or eliminates a fertilized egg, embryo, or fetus. The Church’s—the institution’s—positions.”
- “Primacy of conscience in this matter. Encourage married people to have prayer and reflection about this.”
- “Outdated—not reality.”
- “Your conscience. Like self-control at dinner table.”
- “Morally valid.”
- “Education—the people have decided “*sensus fidelum*”; responsibility separate sexuality from pro-creation; -health of our earth—“hierarchical control” over women! Bishops giving in to political conservatives.”
- “Responsible, conscientious use. Children brought into the world must be nourished, cared for and educated not deprived and impoverished.”
- “Responsible.”

Human Sexuality Appendix B
Questionnaire Responses

- “It should be a decision between the partners, and only the partners. “
- “Adults need to consider and decide on their own. Based on the beliefs, and ability to have and care for family—responsibility!”
- “Contraception should be a natural part of married life. Not hierarchy decision.”
- “We need to us birth control. The world population is greater than seven billion and will be 9 billion in 2040. Food, water, and energy will be scarce.”
- “There are sound reasons for birth control. Economics, health of mother, care of other children, population control. Efficacy of resources.”
- “Birth control helps girls from Third World countries. My daughter worked in the Peace Corps and said whole tribes were being wiped out with HIV. The men refused to use condoms with other women so their wives were taught to insist on condoms with their husbands.”
- “Birth control is necessary for health of the planet.”
- “Birth control takes into account the health of the mother, economics and well-being of the children already born.”
- “Birth control has been decided already.”

How should the Church view and minister to lesbian, gay, bi-sexual, and transgender persons?

- “Love, Understanding, Embrace and Celebrate their gifts and their sorrows.”
- “Completely open and accepting. Reversion the current Rome-based anti-LGBT stance.”
- “We welcome all to the table. We are ALL “inherently disordered” in some way. The current policy is hurtful and discriminatory, as well as hypocritical.”
- “Open, reconciling.”
- “Welcome ALL, as Jesus did. No exceptions.”
- These are human beings created by God, and often loving parents, families, and Churches. They should be fully and lovingly welcome, included and valued as children of God and bearers of God’s Spirit.”
- “Honoring, welcoming, hospitality, loving, and nonjudgmental.”
- “They too are and have full membership in the body of Christ. The Church needs to drop the “intrinsically disordered” language. It is shaming and manifests an ignorance of current knowledge.”
- “God DON’T make Junk! These folks have always been about 12% of the population. Why should they be ostracized? God is Love. Why does the Church hierarchy have to mess with that? Could it be shame?”
- “We are all God’s people made in the image and likeness of God!”
- “Welcoming, non-judgment, supportive.”
- “We are all God’s children.”
- “Open. Welcoming. Inclusive.”
- “Total acceptance of all God’s creations.”

Human Sexuality Appendix B
Questionnaire Responses

- “The same relationship as with every other person.”
- “Welcoming, nonjudgmental, supportive.”
- “Love and acceptance.”
- “The same with all persons—sexual orientation should be irrelevant in the Church’s eyes. The official Church and its members should, further, speak out and work against all forms of discrimination—especially protecting children of bullying.”
- “Since my relationship with the official Church as a heterosexual person is less than desirable—I would suggest a level playing field initially. We are all God’s children and should trust each other accordingly. I am the Church so the official Church really doesn’t affect me. Since I was divorced and not annulled in 1981, I haven’t paid much attention to many rules and regulations made by elderly men who have no relation to my life.”
- “The Church should welcome all with full communion in the Church!”
- “Time for Church to stop mandating our sexuality choice in relationships. Acceptance is essential.”
- “All are welcome—the Church is universal and gathers all.”
- “The Church should welcome all people as created by God. And should accept that we are sexual in different ways, within a relationship with another consenting adult.”
- “Inclusive.”
- “The same as toward anyone else.”
- “Same as with everyone else, accepting and welcome.”
- “Full inclusion as equal gifts of God.”
- “I believe that all love between persons is a reflection of God’s love. I would like to see full acceptance of all Catholics regardless of their sexual orientation or sexual preference, and i would like to see all committed relationships validated by the Church.”
- “Welcome, love, accept.”
- “Should be accepted by the Church, just like everyone else.”
- “Again, opening, loving, and welcoming.”
- “The Church should welcome all people, as Jesus did.”
- “People do not choose their sexual orientation. Jesus was inclusive. LGBT folks should have the same rights and inclusion in the Catholic Church as heterosexual folks have.”
- “Welcoming.”
- “Completely open and accept. Reverse the current Rome-based anti LGBT stance.”
- “Be loving and supportive. They are People of God.”
- “LGBT folks should be ministering to “the Church”—helping the Church understand the beautiful diversity.”
- “As equals with and entitled to same ministries, welcome—in other words, it shouldn’t matter. Not in denial anymore, we should want a color-blind society--but recognizing the unique challenges of that community.”

Human Sexuality Appendix B
Questionnaire Responses

- “Nonjudgmentally and tenderly. So long as seven proposed criteria for sexual morality are adhered to, it does not matter how one identifies or with whom one has sex.”
- “The same as non-GLBT people.”
- “As equal to heterosexual members. Stop judgments of any kind. Jesus example paramount.”
- “If it’s a loving relationship they are involved in, it should be accorded the same-respect and status of a heterosexual relationship.”
- “God enabled creation of them as surely as s/he enabled creation of all.”
- “With love and full acceptance of the relationships that God has engraced [graced] with love.”
- “With love and understanding without patronizing Church needs to re-think its teaching.”
- “How should ~~the Church view and minister to~~ we embrace lesbian, gay, bi-sexual and transgender ~~persons?~~ members? Recognize, non-traditional, relationships.”
- “Accept the work of responsible professionals vs. sexuality, its meaning and how it is expressed.”
- “A new teaching about Natural Law—“what God created in God’s Image is good” belief of many scientists are that this occurs very young or at Birth—then it is “natural” to that individual. “
- “It should view them as God’s people and minister to them exactly the same as it ministers to heterosexual human beings. We know already that is what Jesus would have done. We know over 50% of US Catholics already believe this and feel strongly about it.”
- “The Church should wholeheartedly accept the GBLT [GLBT] community. To do otherwise is to reject a portion of God’s gifts.”
- “Compassion and respectfully as it ministers to any person LGBT persons should help the Church learn the full diversity of human sexuality.”
- “Don’t exclude/forget about the rest of the spectrum (asexual, intersex, pansexual, etc.)”
- “Respected as having a legitimate place and role in church and society—not treated as abnormalities, mutations. Their sexual needs must be recognized and legitimate expressions sanctioned and accepted/allowed.”
- “Major misunderstanding of scientific existence of GLBT community and separating them out.”
- “Compassion.”
- “Like every other person, with compassion and understanding.”
- “Churches should be welcoming and supportive to all of God’s children, not just those who fit certain categories.”
- “Open the door, welcome in.”

Human Sexuality Appendix B
Questionnaire Responses

- “By recognizing that God created people as they are and thus are inherently good and beloved Children of God. Being GLBT is not a “choice” and it’s not a “lifestyle”—it is part of the essence of the person. The Church needs to recognize and value GLBT people, to affirm their right to be honest and authentic, and to recognize and support loving relationships and families.”
- “Why should it be different? They are no different than straight people—loving, human, blessed, and flawed—as we all are.”
- “The Church should not discriminate. The Church should not minister to LBGT folks any differently than to heterosexual persons.”
- “We are all related, as the Lakota would say 10% of any population could be in these orientations.”
- “We should be open and welcoming to all. I don’t believe a person “picks” his/her sexual orientation. And, as such the Catholic Church should be welcoming to ALL people.”
- “Church needs to LISTEN.”
- “We are all human beings. LGBT are not they. They are we.”
- “Gay population has been a given percentage, probably forever. It is very normal for them. Give them same rights as others—allow marriage. Basing the evil of being gay on Bible is so bad. We finally realized slavery was bad although condoned by Bible. Eating pork is forbidden by Bible, but we all do it.”
- “I don’t like minister to—rather minister with. It’s all about bringing the best of who we are and share those gifts and/or brokenness [ir]regardless of marital status or sexual preference all persons are welcomed and accepted.”
- “Welcoming and affirming and celebrating their wholeness and gifts, just like everyone else.”
- “Like any other internalizing—move beyond sexuality.”
- "The Church needs to move beyond judging LGBT people and begin ministering to them as Jesus would. Reinstating the Catholic Pastoral Committee on Sexual Minorities (CPCSM) would be a positive step. Let us reach out in love and acceptance as the Gospel calls us to do."

What other concerns do you have about the Church’s stance on sexual issues?

- “Mandatory celibacy; absence of female control of their bodies; absence of women when standards are set.”
- “Informed conscience is key operative here.”
- “Being a single Catholic woman. The Catholic Church—neither the hierarchy, nor do people who affirm Vatican II—we are the Church—offer expectations, or aspirations as to what someone who is not called to be a spouse, a parent, is not called to vowed life. Is human sexuality in the Catholic Church limited to an act, or to abstinence *from* an act?”

Human Sexuality Appendix B
Questionnaire Responses

- “The Church’s stance, and also the Scriptures should be more non-dual and analyzed with attention to their historical origins. Celibacy of priests, -rejection of the feminine.”
- “It does a poor job explaining what is right and wrong sexually. Teaching the norms to people will be a tremendous challenge to explain how to apply the norms to individual action.”
- “Celibacy—voluntary/involuntary.”
- “Teach sex and emphasize beauty and naturalness; teach value of relationships, commitment, etc.; teach respect—and talk about curbing appetite.”
- “There is a lovely article on intimacy on NCR [*National Catholic Reporter*] today.—sex is just an act—a relationship is so much deeper.” [<http://ncronline.org/blogs/grace-margins/womens-ordination-movement-about-much-more-women-priest/>]
- “Global conscience!”
- “What role does *friendship* serve in the Catholic Church—in our society—today. Aelrod devoted a book to “spiritual friendship” and C.S. Lewis included friendship as one of his “four loves.” What is the Catholic Church—what are We doing to reclaim the treasure friendship may be?”
- “I believe the Church at the highest level has to join and work closely with health experts, sociologists, and developmental psychologists to bring them into current discussions. The Church’s mood/theological view is critical to the discussion, but, they stand firmly on archaic and needlessly destructive platforms in integrating moral etiology with contemporary psychology.”
- “It must move away from “natural laws” and accept the development in our understanding of what constitutes our human nature. The whole issue of women and sexual positions.”
- “Women?—a distrust of sexuality is often related to mistreatment of women—it is a world-wide problem. Women are oppressed around the world. As long as women are not allowed in leadership roles, our church will be sexually misguided and even irrelevant.”
- “First, that the Church does not recognize the fact that humans are sexual beings. Second, the suppression of women in the Church is the first issue that needs to be dealt with, the hierarchy needs to let go of power and control over women.”
- “Cohabitation.”
- “Our controlled and rigid—matter of individual conscience as is repressed that people abuse others and not so over restricted, repressed people abused by others.”
- “I am deeply concerned about the secrecy that has been revealed about our Archdiocesan approach to dealing with sexually unhealthy priests. Experts in the areas of human sexuality should have been consulted what happened has harmed priests and their victims.”
- “Very much related to gender issues: it seems that many topics which seem divisive in our Church bear some relation to gender, if not to sexuality specifically.”

Human Sexuality Appendix B
Questionnaire Responses

- “A celibate male episcopate, by nature, a limited grasp on all individual in human sexually voices of sexuality experienced human beings need to be a big part of the discussion and learning.”
- “The Church should elaborate moral touchstones for decision-making, and action in terms of sex and sexuality. (For example, the book *Just Love* by Margaret Farley.) It should not condemn actions unless they are nonconsensual and unjust. Conscience is dialogue with family and Church. Emphasis should be prominent in decision-making.”
- “The Church shouldn’t have a stance on sexual “issues”. Sexuality is a deeply private thing between the people involved and God (if the people are religious.) We don’t need old, white, male celibates telling us what to think about sex.”
- “Look at legitimate/appropriate masturbation. Is this behavior always eternally condemned what are the legitimate ways by sexual release for people—once per month Church treats masturbation as always mutually sinful and an indication of moral derangement.”
- “Conscience development.”
- “Let us emphasize healthy sexuality at all ages, and encourage young people to be responsible and mature when making this decision abortion proper precautions unwanted pregnancies, STDs. Drop the requirement for a celibate priesthood.”
- “Celibate priesthood.”
- “God, who must value all he created, privilege men in terms of being ministers and representatives of the Church?”
- “Women should be ordained as ministers of the Word as well as men. Women can be as capable and committed to pastoral care and function of a parish as men.”
- “Parenting. Men and Women. Becoming an Adult.”
- “Celibacy as a requirement for priesthood is ridiculous! Abortion—the two cases in the South where abortions were a responsible choice: the mother of several children who would have died if the pregnancy continued; and the child who was raped by her stepfather, impregnated with twins would have died—in both cases people were excommunicated—reprehensible!”
- “It’s been used to control not teach and share the word of God’s love.”
- “I totally support the seven points raised in Mary Ellen’s presentations [*Just Love* by Margaret Farley]. Do away with annulment.”
- “There is not enough space to talk about all the guilt, shame, and humiliation I suffered with the “ancient” teaching of the Church. Some of this from former spouse who did not shame me on purpose. Sex for senses, sometimes can’t have intercourse, but want the pleasure sense, masturbation, oral stimulation, and vibrators.”
- “Antiquated and not moving with science or information. No answer is permanent ever.”
- “What about women? Women issues! Celibate priesthood!?”
- “Another white paper.”

Human Sexuality Appendix B
Questionnaire Responses

- “Their leadership says one thing but does another.”
- “Too concerned about sex act rather than a holistic teaching.”
- “Let’s move away from “act-centered” morality and see sexuality as a blessing, not a problem. To legislate on sexuality is to attempt to control a person.”
- “The Church—the Institution’s position on contraception and GLBT is driving away people from the Church—the People. The Church would have both celibate priests (via orders) and married priests (via orders).”
- “Celibate priesthood.”
- “Women should be ordained as ministers of the word as well men. Women can be as capable and committed to pastoral care and function of a parish as men—cohabitation is a reality.”

What should be the role of conscience when making sexual decisions?

- “Too little concern. Feminine rejection. LCWR oppression of woman religious. Women’s ordination.”
- “That entering into a sexual relationship is about respect and commitment-sharing of oneself, regardless of marital status –that is the point of conscience and discernment.”
- “Well-formed/not about numbers (majorities), not about saying ‘very good’ but a rigorous examination.”
- “The stance seems somewhat irrelevant and unhelpful.”
- “It does a poor job explaining what is right and wrong sexually. Teaching the norms to people will be a tremendous challenge to explain how to apply the norms to individual action.”
- “Same as with every life activity.”
- “Global conscience!”
- “I think there are good things in our tradition, and we can be guided by them. Bottom line—I must decide.”
- “The conscience as Jesuit is a[n] internalized constructive (self and other) finally that needs to be developed, and is formed as another cognitive function.”
- “The Church should step back for a stance where the[y] put judgments on my conscience decisions.”
- “Substantial within reasonable guiding principles of the Church—the Institution (and the Church—the People.)”
- “A person has responsibility to develop an informed conscience and we all need assistance with this.”
- “Conscience Primacy of conscience has been ignored as a teaching by Church leadership the last 20 + years. With a population of priests and lay people less educated about conscience it is difficult to explain it completely to them. First—let’s do a better job of educating our young priests, so they can educate their “people” and offer more adult instruction in churches on this matter. Remember how much time and money was

Human Sexuality Appendix B
Questionnaire Responses

spent on the marriage amendment—let’s spend that on re-forming our sexual theology.) If we don’t fix it and talk about it, we will lose more people and they will walk away because they don’t know about conscience.”

- “Conscience should prevail when making sexual decisions.”
- “Conscience is supreme. Granted it—be an informed conscience.”
- “Yes. OK to be enjoyed.”
- “Conscience should be primary.”
- “The book, *Just Love* by Margaret Farley. It should not condemn actions unless they are nonconsensual and unjust.”
- “It’s individual for each person, but I believe that the conscience should be present and listened to while making sexual decisions.”
- “Honesty—no exploitative of another. Lovingness conscience must be held in high esteem.”
- “Primary. The Church needs to be truthful in developing consciences.”
- “Primary.”
- “Time stand still!”
- “I’m a firm supporter of Vatican II’s position on our responsibility to be informed and then act on conscience.”
- “It should be the primary role. The Church’s job is to teach and support an educated, responsible, and nurtured conscience.”
- “A developed conscience is vital to making sexual decisions. Who are we to judge?”
- “I like the seven points: free consent, no harm, mutual, equality, commitment, fruitful, social responsibility.”
- “Good question. I think the Church can take strong stances on sexuality—for example, no sex before marriage but ultimately it comes down to one’s conscience.”
- “Primacy of conscience must be considered essential in order to have any kind of healthy sexual life.”
- “It should be key to decisions.”
- “The conscience, as Jesuit, is a[n] internalized constructive critical (self and other) faculty that needs to be developed, and is formed as any other cognitive function. “
- “That entering into a sexual relationship is about respect and commitment—sharing of oneself regardless of marital status—that is the point of conscience and discernment.”
- “Primary if/when adequately informed.”

What structures would help us communicate our lived experience to church officials, and what feedback mechanisms do we need so we can be assured they are listening?

- “Pastoral Council properly formed and directed and COB [Council of the Baptized] and more but I am not convinced structures are the only effective means of communicating.”

Human Sexuality Appendix B
Questionnaire Responses

- “Building up of trust on both sides. Clergy availing themselves to truly listen and respect all voices.”
- “Coalitioning -- amplify the voice—join together. Too many progressive organizations working as silos.”
- “Church officials should be required to take class taught by a non-church officials—pass exams and get recertified in their positions in the Catholic Church.”
- “People of God/We Vatican II distinguishes between Church as institution, and a People. Archdiocesan Pastoral Council. Key: communication, Practical Wisdom “People of God” to institutional church/religion.”
- “Synods advising the bishop; problem is that the Roman Catholic Church and not people’s church, so that Church must listen to all the people not just U.S. citizens.”
- “Pastoral council; female priests; married priests.”
- “Obviously, confession didn’t seem to do it. Those priests were always hearing reality—people leaving churches should be telling the Church something.”
- “We should have monthly or quarterly parish (deanery forums) and have local and other speakers (like we had at the Newman Center. What happened?)”
- “Fuller membership in CCCR!”
- “MEANINGFUL input is critical—minus patronizing attitudes; INPUT that includes (“practical wisdom”) EXPERIENCE as well as theory/theology.”
- “Consider what changes are made in seminary training based on our communicated and studied opinions.”
- “I don’t know what structure specifically. But, I hate knowing that what I think and believe counts for nothing!”
- “APC [Archdiocesan Pastoral Council] would be a very good start. The key purpose of an APC should be to provide “practical wisdom” from the Church—the People—to the Church—the Institution.”
- “Council of the Baptized, et al; dialogue.”
- “Women deacons—single and married in every diocese—with a move towards women priests.”
- “Voluntary celibacy and married priests, women deacons or even women priests, and more integration of the laity into church teachings.”
- “Married and unmarried male or female clergy.”
- “More transparency related to church problems such as finances or the abuse scandal.”
- “It doesn’t matter what the structures areas long as they include women, the GLBT population, and people with divergent views.”
- “Hearings like this.”
- “What structures would help us communicate our lived experience to church officials, and what feedback mechanisms do we need to be assured they are listening? Dottmacher [Gottmacher] work together coalitions and partnerships. Work together and all with one another. We need regular opportunities for dialog and communication

Human Sexuality Appendix B
Questionnaire Responses

with one another as well as with our pastors, and bishops and community councils. We need honest, open, sincere, heartfelt communication. Everyone's voice needs to be heard sincerely and respectfully—we are all part of our beautiful Church. We all need to come together.”

- “Do we need a hierarchy of people?”
- “I am less optimistic that “Church officials” can say or do anything punitive or authoritative about sex. Parish level meetings led by lay members should hold discussion groups and then continue their efforts/findings at the diocesan level. Frankly, I am not really interested in what “Church officials” have to say on matters of sex. Only when the moral taint [?] of sex, and women is erased will the Church officials have any moral authority on sex.”
- “Religious people need to listen more, rather than preach and lecture. More give and take in lectures. Two-way dialogues should be appropriate. Council of the Baptized Purpose. Pastoral councils. Accountability. Practical wisdom.”
- “Listening sessions; synod;’ communicating to our people that we are being heard.”
- “Communication with laity.”
- “Pastoral council.”
- “Women are to be equal partners in the structures of the Church. Their statements are to be subject to the combined voice of lay [men/women]”
- “Parish councils that are truly open and will listen to its parishioners and then strongly pass on that information to the bishop and his associates.”
- “As equals, not less-than, brothers and sisters in Christ, Church needs to LISTEN to their experiences of pain, as well as their experience of life-giving relationship.”
- “I have written a personal letter to Archbishop. I received no response.”
- “Completely accepting!! Welcome and accept divorced men and women. Accept sex outside of marriage as a loving act between consenting adults.”
- “A more egalitarian 21st century democratic structure with participatory input from the whole church (e.g., community members, laity, et al) not an elitist system based on the Roman Empire!”
- “Probably to-and-from the Papal Nuncio. Without going to Rome, we should use this. On a local level, I’m stumped. We desperately need a new bishop, and more women in the administration.”
- “In this diocese I believe we have begun to create those structures through CCCR, [and] Council of the Baptized.”
- “Listening circles—with those so-called “officials”—with no people considered more expert or authoritative than others.”
- “Face to face sharing of life experiences of marriage and family life. As long as they are celibate, they just don’t “get it” experientially. The celibate clergy is a failed institution. It has caused unimaginable anguish to countless men, women, and children. It is a tradition that can and should be changed.”

Human Sexuality Appendix B
Questionnaire Responses

- “Listening sessions, written documents, dialog. Action that demonstrates they have heard our voices!”
- “Regular meetings or selected representatives who are given an opportunity to provide input to Church leadership—along with a required response back.”
- “Share our stories, have officials share theirs. Pope Francis is starting to do a job! I don’t think the truth filters down very well.”
- “I doubt they’ll listen; it’s like talking to a wall.”
- “Throw open the doors for discussion in schools, colleges, churches, by theologians, man on the street, media, homes, social circles. Anywhere and everywhere—answer the question—what is healthy sexuality? Our culture does not reflect on it. Do we know what it is?”
- “We need to be able to have a voice in who our bishops are.”
- “The leadership of the Church just needs to listen more and avoid preaching as though they know all “wishes” of God.”
- “If we are the Church, there should be monthly (at least) deciding forums to process current topics, and officials should listen, take part, and communally decide.”
- “I wish I knew...I have lost faith in all lines of communication within the greater hierarchy...Pope Francis can make a difference by demanding feedback.”
- “Just practice this outlook at Cabrini [St. Francis Cabrini Catholic Church, Minneapolis, MN], plus letters/activism.”
- “Perhaps parishioners through their parish councils---parish councils could be represented in archdioceses, or resume the deanery structure. More than advisory authority.”
- “Structures: preaching. Feedback mechanisms: not sure I can imagine this since the official Church hasn’t given a rip. Maybe an official listening ear.”
- “Interview, collect, and communicate stories of individuals and couples in groups A (divorced and remarried), B (those who use birth control and contraception), C (lesbian, gay, bi-sexual, and transgender persons) above, as they are willing. Examples: stories collected and publicized in Minnesota prior to the marriage amendment.”
- “Open discussions with clergy who will listen and do not believe they have all of the answers. Married priests. Transparency in Church decisions; member participation in a wider variety of church committees, etc.”
- “I’ve written the papal nuncio—the questionnaire was a good step. We’ll see what feedback we get. The religious sisters haven’t had any feedback.”
- “I think a married priesthood would help Church officials understand our lived experience because they would be living those experiences as well.”
- “Dialogue.”
- “Set up a mechanism to communicate with them. Their actions will tell us if they are listening to us.”
- “If Church officials would “live like us” and live with us not apart.”

Human Sexuality Appendix B
Questionnaire Responses

- “Perhaps some meetings with Church officials that would be open to all Catholics, or at least open to a delegation who could deliver our ideas.”
- “Wish I had an answer. I only wish I knew. I am sorry I do not have more ideas for this.”
- “Church officials do not seem to be interested in dialog. Their feedback, feedback mechanisms seem limited to letters of denial for permission of this or that. Maybe the Pope’s examples will trickle down.”
- “ CCCR and International CCR.”
- “Twitter?”
- “Not sure.”
- “The world is passing us by. Your behavior has greatly reduced our respectability and credibility. We are losing adherents by the droves. As well as our youth. Wake up and smell the coffee. We are a culture in transition/threshold. The old/safe trapeze is only just emerging. These realities present exciting opportunities as well as daunting challenges. We need to mine all wisdom—especially the sensus fidelium—to make decisions critical to our times/our future church.”
- “The Church embarrasses itself: a Methodist friend remarried (after 13 years of being a widow) seven years ago, to a conservative Catholic. They met with the priest, who told her she needed to accept any children God sent them. She stifled a giggle. (She was 65 years old). The priest scolded her; Hello...”I’m serious; I mean it!” (Is anybody home?” She’s told the story for seven years now. ? Really?”
- “Women whose lives are not celibate need to be in positions within the Church where other issues about sexuality are considered.”

What message do you want sent to our local bishop? To Pope Francis?

- “All voices should be represented at table and all lived experience should be valued. Remember all baptized /confirmed persons are called to priesthood.”
- “If you can’t exhibit that you actually understand where opposition is causing harm—Resign!”
- “What is happening in our Archdiocese—abuse. It took a woman. She didn’t ignore—she followed her conscience—caring for our people. Archbishop/McDonough [Archbishop John Nienstedt, and former vicar general Kevin McDonough].”
- “Archbishop did an awful job. Coverup. Secrecy. Sin!”
- “Pope Francis, keep up the good work—stay open. About abortion, why aren’t Bishops speaking out about war just as loudly. Why demand a fetus be born—only to die 18 years later in many times an unjust conflict. Why demand a fetus be born—only to be maltreated in children—sometimes by clergy?”
- “Plan a new future by listening to reform-minded laity!”
- “Please seriously consider resignation immediately and allow for interim management group to operate while a new archbishop is selected.”

Human Sexuality Appendix B
Questionnaire Responses

- “When the Catholic Church rejects the feminine, it is rejecting a nurturing approach to the faithful. Bishops typically have very little pastoral experience. Look at how little concern was given to the communities that were destroyed when churches were closed or combined; Open and welcoming, and nurturing; look at how little concern was given to the love among gay and lesbian couples and their extended families when the Bishops chose to vilify GLBT relationships in their opposition to same-sex marriage. Look at how little concern was given to the wonderfully nurturing work our Sisters are doing with poor and marginalized people when the Bishops investigated and vilified the LCWR. Our Church hierarchy’s rejection of the feminine not only hurts the faithful, but all women who are subject to oppressive cultures and political systems. Please read Jamie Manson’s recent NCR article on How the Church’s rejection of Women’s Ordination has far-reaching negative impacts for women world-wide; same as with every life activity.”
- “Please seriously consider resignation immediately and allow for an interim management group for management group to operate while a new archbishop is appointed.”
- “Make changes in the seminaries!”
- “We are the Church.”
- “Acknowledge your perversion and heal thyself.”
- “The Church—the Institution’s position on sexuality is substantially contributing to the destruction of the Church—the People.”
- “Resign!! To Francis, Collegiality.”
- “Pope—Time for More Respect for Women! Stop the Inquisition of our Religious Sisters! They are doing God’s Work! Bishop: time to be more welcoming, less alienating—the Amendment push alienated many people!! Closing churches alienated people, etc.”
- “To our local bishop, I wish you could resign; your presence in that role becomes an impediment to Catholics carrying out their baptismal promises. How can we be taken seriously in the community when our “spiritual leader” has been involved in mishandling and covering up our current sexual abuse situation in the Archdiocese? Please move on so we can move forward.”
- “To Pope Francis: We love you! Please continue the progress you have made. Let the Spirit move in and through you for the good of all people on earth, and for the good of the earth.”
- “Bishop: listen to the tone of Francis. Hear the compassion. Be open to dialogue. Pope Francis: Thank you.”
- “Pope Francis, Keep it up! Local bishop, you are harmful to the forward motion of the local Catholic Church. With all due respect, resign.”
- “LCWR—rejection of the feminine; rejection of the impact of women worldwide. Institution and the people. Power and control. “Gender.””

Human Sexuality Appendix B
Questionnaire Responses

- “To our local bishop: Resign, more discussion; to Pope Francis: Listen broadly and deeply and sincerely to as many people as possible. Be especially attentive to voices of women, who are not represented now in ecclesial structures. Our Church needs the active participation of women, half or more of the human race—we deny God and the world of the Holy Spirit in our world. And Church by closing off over half the population and the wisdom and experience of their lives.”
- “Authority of Church must be altered to be more... ‘Resign.’”
- “Our Archbishop needs our prayer, to stop being afraid to compassionately meet with the people.”
- “[To the bishop]: Where is your compassion? [To Pope Francis]: Thank you for your compassion.”
- “Learn more about the Church’s history, go back to the days of Jesus; be open to making the Church a place where everyone is welcome; realize that as time goes on what scientists and other thinkers discover has to influence how we look at issues. We have allowed changes in the past and now accept ideas about the universe that were once unaccepted—“evolution.” We now know more about sexuality and gender and must allow that knowledge to inform our views.”
- “Resign.”
- “Reverse the stand on the LCWR and instead celebrate the amazing contributions made by the nuns. Come into the 21st century. If you agree to be “Christian” is to emulate Christ, then act like Jesus and remember that the greatest commandment is LOVE.”
- “Stop discriminating against GLBT people. They, as we all, are children (sexual children) of God in God’s image.”
- “We are a participatory community. You are not in charge. We are the Church. Collegiality.”
- “Letters direct to Pope. I have yet to send mine.”
- “I am putting together my own responses to last fall’s survey.”
- “When will the church truly focus on social justice, economics, and families, health care for all including contraceptive care?”
- “Laity must be on every committee with power to join in on decisions and vision.”
- “We should be able to write to them, or speak to them, and receive written and oral answers.”
- “These [questions for the Listening Session] are already decided by “*sensus fidelium*” these questions were written from a priestly perspective. The Real question facing the Church is, ‘what is the responsibility and actions of the Church to abolish abuse of women, children.’”
- [Someone said he grew up with guilt shame and humiliation.]
- You did not question authority (therefore stopping the spiritual growth process.)
- “According to church documents, intercourse is the only way. Seniors have difficulty with intercourse due to ED and painful intercourse. Teachings on sexual intimacy is

Human Sexuality Appendix B
Questionnaire Responses

needed such as mutual masturbation, oral sex and perhaps toys to enhance sexual satisfaction.”

- “Too little concern for women. LCRW is being censored. Rejection of women's ordination.”
- “We are asking the wrong questions.”
- “We are the Church’ How do WE feel about these topics.”
- “How do WE embrace the LGBT community?”
- “Vatican II says we are the Church of the People.”
- “Need a Pastoral Council for practical wisdom.”
- “Hierarchical church keeps control of women which is covered up by dogma. Birth control has already been decided on by the PEOPLE.”
- “We need appropriate education for safe, realistic, safe sex.”
- “Sex is about relationships.”
- “Mistreatment of women. Gender biases. Women should have leadership roles in church.”
- “Priest's sexual abuse. They should be given treatment before abuse.”
- “No more coverups or secrecy.”
- “We should be storming the Cathedral.”
- “We should be outraged.”
- [A self-described lesbian], “Jesus loved and did not condemn. I still love the church.”
- “Priests’ celibacy should be addressed.”
- “We should pay attention to the population of the earth in regard to birth control.”
- “The Institutional Church has dead theology. Nothing sticks.”
- “He likes Pope Francis' take on the gay community, ‘Who am i to judge?’”
- “Cardinal Dolan on capitalism being corrupt, ‘Not American capitalism.’”
- “The institutional church teachings are crushing the people.”
- “Let's rediscover Jesus.”
- “Feelings of guilt, shame and humiliation arise from questioning authority. Catholic teaching allows sexual intercourse but there has to be other acceptable methods for couples besides intercourse.”
- “The Catholic Church rejects the feminine and consequently rejects pastoral care. There is much nurturing work done by women in social justice.”
- “The people here at this meeting are the experts. The level of deliberations here the highest anywhere. WE are the Church. Because this is so, more care needs to be taken with the wording of the questions for discussion that we are using tonight.”
- “The question was asked, “What should an Archdiocesan Pastoral Council be?” A good start would be to deliver practical wisdom from the church – the people – to the church – the institution/leadership.”

Human Sexuality Appendix B
Questionnaire Responses

- “It is the right of individuals to decide about family planning. It should not be the decision of the church hierarchy. Hierarchical control over women is covered up by dogma. The bishops lending credibility to political forces that would control women is abhorrent.”
- “The church authority has a distrust of sexuality and a history of mistreatment of women. Until women are allowed in leadership roles the church will be misguided in sexual issues.”
- “A message to Archbishop Nienstedt – ‘Resign!’ A message to Pope Francis – ‘Collegiality.’”
- “What has happened in the Archdiocese in the last year? It took a woman to come forward. What has happened since then is very disappointing. McDonough and the Archbishop don’t seem to think they did anything wrong. They didn’t get people help who needed it. Covering up is a sin and is painful to us as people.”
- “Love is the issue – not the sexual mechanics. They are not what we should be focusing on.”
- “Celibate priesthood – Hello!”
- “Contraception – the state of our earth makes this a non-issue.”
- “Church teaching is not sticking anymore. We hear that we shalt not but Jesus taught about love. Archbishops are afraid that if we go into our own consciences too far we might encounter Jesus.”
- “To recognize that whole dogma and historical church teaching has its place, it must always be informed at the very least by the culture and societal standards of the time— Otherwise it becomes a still life, a dead teaching –irrelevant.”
- “The woman who exposed the secrecy about abuse in the diocese brought a healthy conscience. At this point, I’m not sure I trust that a closed, all male, all celibate community can foster healthy consciences re sexuality.”
- “Archbishop Nienstedt should resign.”
- “Pope Francis should continue his message of compassion, mercy and inclusivity. Collegiality.”