

Challenge #40

There is a need to effectively preach the Gospel, to engage one another individually, to share with joy, enthusiasm, and conviction the Good News.

83% - Accept as is

11% - Accept with modification

6% - Do not accept

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- Essentially agree with thrust of Challenge, but question supporting info: "People never invited to a personal encounter with Jesus Christ!" Are we discounting the sacraments? Is there some kind of "encounter" that's superior to the Eucharist? To me, this sounds very much like a demand/exhortation to be "born again." The patient process of lifelong conversion that I always thought was quintessentially Catholic seems called into question here. Hope this is just a misreading on my part
 - Actions speak louder than words. We preach through what we do. Words without actions are insignificant
 - This whole section needs to be consolidated. I feel like there is a lot of overlap. Also, many of these issues in area 4 would be resolved in the first 3 areas.
 - We need to act the gospel and live it rather than preach. It is easy to use words. The true influence that we can have is a behavior of compassion and love. I voted no for this challenge.
 - To begin with, the Group 1 heading is contradictory and confusing. Those who are active must, by definition, be engaged. To be disengaged is to be inactive.
 - This challenge is the same as Challenges 18 and 25.
 - Can you please explain the definitions used for "active" and "disengaged" for Group 1? They seem to be contradictory. What is the audience?
 - A rambling statement rather than a challenge or a proposition. I don't know what to do with it.

Challenge #41

The Saturday/Sunday Mass experience needs to be a dynamic place of worship and fellowship that assists with a personal encounter with Jesus Christ.

78% - Accept as is

14% - Accept with modification

8% - Do not accept

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- Always happy to support thoughtful, compelling liturgy, so long as the "dynamism" is not construed too narrowly.
 - Liturgies need to be uniform in reverence for Real Presence
 - The personal encounter with Jesus Christ is there for the asking! The more beautiful and sacred the offering of the Mass, the more our encounter with Jesus Christ will be enhanced. This depends entirely on the Priest's devotion and love being communicated to us through the Sacrifice of the Mass. Sacred music that takes us out of our everyday world contributes to the depth of the encounter in the Mass. If we bring to the Mass a contrite and loving heart, ready to offer ourselves to Jesus Christ, the "visible and tangible care for those in the pew" and "Missionary and Evangelical zeal" will follow. The "feeling" of fellowship does not need to be created by us, it exists already within the Church, and especially within the Mass, as we are all one body in Christ. The more we stop being concerned about our "experience", and the more we concentrate on giving ourselves to God in obedience, the more we will be able to live the reality of this fellowship in Christ.
 - Please focus on all sacraments here as a way to engage a personal relationship with Christ, especially the Eucharist and Reconciliation.
 - I voted do not accept on this challenge because I believe the Sunday Mass IS a dynamic place of worship and fellowship that creates and assists with a personal encounter with Jesus Christ. What is more personal than consuming the body and blood of our Lord? The saw that Mass is boring or it does not feed me is a common one. Every time I hear it I am saddened because no matter how awful the music or the homily the miracle takes place at the consecration. Can we shout for joy about that and not feed into this ""I'm not fed"" Protestant propaganda? Seriously can we as Catholics afford to so much as hint that the Eucharist is not satisfying?
 - Really dynamic worship is called the presence of the Holy Spirit--and He is limited by the people. Whether or not the Mass is celebrated reverently, I can worship reverently. If the priest celebrates the Mass reverently there is a greater possibility that the people will enter into the Mass reverently
 - Mass is dynamic for those who have a personal encounter with Jesus. It is RARELY the place where that initial encounter occurs. For those who understand what the Mass is the dynamism is clearly evident. This challenge implies that the Mass must somehow be changed. Explained,

yes. Updated with newer forms of music, probably. But this challenge implies that the Mass should be more entertaining.

- The mass is already dynamic. If there is a general consensus of poor Sunday experiences, then an Office of Divine Worship would be helpful.

Challenge #42

Our parishes, schools and their leaders, need to facilitate and revitalize the community of faith, especially in support of the family, and as places of formation, evangelization, missionary zeal and care for the poor.

81% - Accept as is

12% - Accept with modification

7% - Do not accept

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- All good, but has too many agents and too many goals, making it way too broad. The repetition of the same "supporting info" for several different challenges is also confusing
 - We need to be aware that if all we do is preach, we don't live our faith
 - If we don't want parishioners to leave the Church, priests have to be more involved in the parish. Priests are assigned to other diocesan duties which could probably be covered by volunteer parishioners. As a result, some parishes (mine included) are left with a 'part-time' priest.
 - Not really sure what this means
 - This challenge is stated much too broadly. This encompasses the work of the entire Synod almost!!
 - This challenge seems to be the summary of all of the challenges that have been presented at this synod. Perhaps this would be a strong overarching goal with a few action steps of how this can be done. For example:
 - I question whether the woman speaking about the pastor who would not sign the confirmation sponsorship certificate got the whole story. If the issue of the sponsor not putting in weekly envelopes was the ONLY reason the pastor wouldn't sign the certificate that is one thing. If, however, the pastor does not know the sponsor because they do not regularly attend mass AND they do not put in a weekly envelope how can the pastor be expected to definitively affirm, which is what he is being asked to do, that the sponsor meets the required qualifications for service as a sponsor. It really is unfair to the pastor to fault him for not wanting to bear false witness to something.
 - This challenge seems to be the summary of all of the challenges that have been presented at this synod. Perhaps this would be a strong overarching goal with a few action steps of how this can be done. For example:
 1. Liturgical renewal
 2. Technology used as a tool for communication and evangelization
 3. Focus on creating a strong, unified community (networking schools, parishes, service organizations, etc) for opportunities in prayer, catechesis, and service

4. Diverse Service initiatives inviting all people to help our brothers and sisters most need- in the diocese and far beyond.

- This challenge, as I read it, means that we may need to replace the word “parish” with the phrase “community of faith” so that it includes all the subgroups – the parochial school, the various lay ministries, the social justice activity, etc. If that were to occur then this challenge rises to the level identified by Bishop Caggiano as one of those with a high priority because if you can solve this challenge you will address and resolve, to some extent, the problems identified in:
 - Theme 4: Challenges 1, 3, 4, 5 and 6
 - Theme 1: Challenges 11, 12, 13, 16, 18 and 19
 - Theme 2: Challenges 21, 23, 26, 30, 31, 32, 33, 35, 36, 37 and 38
 - Theme 3: Challenges 47, 48, 49 and 50
- A rambling statement rather than a challenge or a proposition. I don’t know what to do with it.

Challenge #43

There is a need for diocesan leaders to encourage solidarity and sensitivity to the uniqueness of each parish, support parish leaders and assist with implementing standards.

74% - Accept as is

11% - Accept with modification

14% - Do not accept

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- To me, this boils down to, "Bishop Frank, please be an excellent bishop," and since our brother Frank is already doing that, further exhortation seems beside the point
 - First of all - many Pastors, most in my area, do as little as they possibly can get away with. They don't even bother to show up at major events run by staff or parishioners, nor do they thank them generally. I have never lived in an area where the Pastor doesn't bother to introduce major concerts that a choir has worked on for months. I feel many are either lazy or burned out. This is a problem, when new programs are started and lose steam because there is no support - either financial, or clerical, behind them. I truly believe that good programs bring more people into parishes, and that brings more financial stability.
 - What do you mean by implement standards? Sometimes standards are forms, which may not be appropriate for a congregation
 - How much say does a pastor have when the bishop decides to close a school? It seems to me, long range plans are made, with the objective hidden from the pastor, and the parish not being told what that long range plan is. i.e. Because of low enrollment. Sacred Heart School and St. Peter's school were consolidated with 4 grades in each school. Before you knew it, Sacred Heart School was closed and all the students sent to St. Peter's. And now we have a 'part-time' Pastor (still associated with St. Peter's). Is the goal to close of the doors on Sacred Heart Church within a year??
 - I voted do not accept on this one because I found it confusing. I could not come to a conclusion as to exactly what it meant.
 - This does not seem relevant now that the diocesan offices have been reorganized by the Bishop to provide this support
 - This does not seem to be an authentic challenge to look at at the beginning of the synodal process, but a consideration for HOW the Synod's resolutions will be implemented eventually. Of course we should roll out any possible initiatives with pastoral sensitivity!
 - Challenge contradictory between uniqueness and standards that make item unclear. What does it have to do with the disengaged? Sounds like parish admin
 - I think these challenges (43 and 44) are one in the same and can be combined.
 - A rambling statement rather than a challenge or a proposition. I don't know what to do with it

Challenge #44

Everyone in diocesan leadership needs to nurture, sustain, support and encourage those in crises of faith, both from within and those who have left the Church.

75% - Accept as is

15% - Accept with modification

10% - Do not accept

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- Clearly, standing by people going through a crisis of faith is a spiritual work of mercy, no? Are there specific crises the committee has in mind? If diocesan leaders in the past have seemed to be callous to people's wounds, how can the present leaders respond? In terms of process, it's good people can share their woundedness -- we all need to hear that.
 - We have learned from our mistakes, we have apologized multiple times.... Let's move on.
 - The leadership that is most relevant here is at the parish level. It is lacking. Creating a diocesan led framework and resources that can be tapped into at the local parish level. Pastors need to buy in. If they are reluctant, they need to get out of the way and let the laity focus on this. In my parish there are a number of laity committed to this outreach. Our efforts have ne re really met with any significant encouragement.
 - I think the challenge should not be limited to diocesan leaders. I think it should read all people in the Church need to nurture, sustain, support and encourage those in crises of faith.
 - Yes, the leadership has a special opportunity here. But if we solely put this on their shoulders, it leaves the rest of us without responsibility. All faithful should "sustain, support and encourage." No one gets a free pass
 - This seems unrealistic.
 - Unable to connect challenge to support. Not clear what challenge is
 - Diocesan leaders need to designate those who are trained to "nurture, sustain, support and encourage." There is very little they can do by themselves.
 - This Challenge should be expanded to include everyone in the Diocese, not just everyone in diocesan leadership.
 - A rambling statement rather than a challenge or a proposition. I don't know what to do with it.

Challenge #45

Is there anything that rises to a major issue in this group?

19% - Need to Add

80% - List is fine

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- More opportunities for conversion experiences (ie, retreats, etc)
 - The heading for Group 1 is confusing to me. What does it mean to be active but disengaged? Aren't those opposite concepts? Is the challenge how to reach the active?, or the disengaged? The supporting info for many of the Challenges in this section list a series of ills (real or perceived). Maybe the following should be the statements of the challenge:
 - Supporting info: Impersonal/anonymous sense of liturgy and parish life. Challenge: how to make it more personal and interactive.
 - Supporting Info: Dull and distant liturgy. Challenge: how to get congregation engaged in the liturgy (one shouldn't attend Mass, they should participate, which starts with understanding what is happening).
 - Supporting Info: Clergy and staff are overextended. Challenge: how to use the resources that we have to better effect (cross fertilization of ideas, best practices).
 - Supporting Info: Diocesan office not on the same page as local parishes. Challenge: how to foster better communication and coordination between Diocese and local parishes to make the relationship a win-win.
 - WE NEED TO CREATE OPPORTUNITIES FOR DEVOUT CHRISTIANS TO GIVE THEIR TESTIMONIES/WITNESSES. WE DONT WANT TO HEAR JUST FROM CLERGY! THE SPIRIT SPEAKS THROUGH MANY MORE LIVES/VOICES
 - As the Bishop said last time, do the words SAVIOR and SALVATION mean anything to us? How do we preach Christ crucified and Risen. Evangelization flows from here. but a majority of our people don't know/believe that they are in need of salvation. How do we say that? How do we preach that?
 - There is a desperate need for Christian counseling services. I am aware of the Christian Counseling Center of Greater Danbury (whose staff includes at least three very active Catholics) and they are inundated with work. With specific regard to the counseling services provided by Catholic Charities, there is a need to examine the nature of those services. If its counseling is the same as you find in any secular NGO then it must be changed. Counselors can't ram Jesus down people's throats but the counselors must be prepared to introduce the reality of Jesus at appropriate times in their counseling work. Failing to do this actually works against healing because Jesus is the source of all emotional healing. And on this point I speak from personal experience. I have not used the above-mentioned center but if it wasn't for the Christian counseling I've received I'd be spiritually, psychologically and emotionally dead by now.

- Most all of the topics were directed internally. Biggest challenge is defining "evangelical outreach." It is not clear (entire table agrees) what any of these challenges actually does as "evangelical outreach."

Challenge #46

There is a need to acknowledge past and/or present sinful actions by individual members of the Church, while at the same time pointing toward the Truth and beauty of the Church as the visible Body of Christ.

56% - Accept as is

17% - Accept with modification

26% - Do not accept

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- On the other hand, whining about things that happened, or should have happened, years ago does not make for a very supportive parish atmosphere. I have lived through some awful personal tragedies - one deals with them (therapy, priest, etc), talks with friends and family, heals as much as possible, forgives And moves on. I will admit, this is an area where I may not be discerning in a proper fashion, but hanging on to old grudges doesn't help the injured party at all. (My apologies for this, if it comes across as insulting - hard to keep listening to old 'tapes').
 - At least some of Bishop Frank's response to past sinful actions within the diocese must be left up to his prudential judgment. The scale and gravity of crimes committed by Church personnel, especially priests, should not be forgotten, as if the victims and families could simply turn the page. I'm not clear on how the many different parts of "supporting info" fit together.
 - Anybody dealing in good faith knows there are always individuals in any institution who don't live up to their ideals. The real question is, are they playing with a hidden agenda?
 - My opposition to this challenge is the constant reference to the "need to acknowledge past and/or present sinful actions by individual members of the Church". Emphasis should not be only in acknowledging wrong doing by the clergy, but the Church should simultaneously be more vocal about:
 - The low statistics on wrong doing by Catholic clergy vs. wrong doing in other religions and/or organizations. schools, clubs etc.
 - The safeguards that the Catholic Church implemented since the early days of the scandal.
 - Correcting false accusations.
 - How the Church is being more transparent.
 - Focus on Christ as the Truth and church dogma and tradition as truths
 - Eliminate both of these (#46 and #52) completely. We have already, explained, communicate, apologized, communicate, explained again and apologized several times. Now it's time to move on! Maybe once and for all the Catholic Church should place an ad in the NY Times to apologize for the scandal and be done with it. Isn't it enough that the Pope apologized? Let the world know how we will be taking action in the future.
 - Yes, we are all sinners and all need to be forgiven, and most importantly we all need to FORGIVE. ("whose sins you forgive are forgiven, and whose sins you retain are retained"). This

challenge has a “hidden agenda” of its own, it only serves to perpetuate the idea of scandal, and does not belong as an issue in front of the Synod. Whoever it is that keeps bringing this up needs some remedial lessons in Catholicism, especially in the importance of forgiveness. We also need to pray for them.

- “Moral Relativism” and breakdown in cultural norms have been addressed by Popes since the last century;, and is clearly the source of many problems, within and beyond the Church. The salvific Truth of Jesus Christ is the antidote to these problems, and needs to be proclaimed courageously by clergy and lay Catholics.
- I think these are redundant to one another. Specifically with respect to the sexual misconduct scandal: This was a horrific chapter in the life of our church and I pray that the victims have been made to feel whole again, if at all possible. I question, though, if we should be continuing to make it a focus. I would like to see the remaining focus be the assurance that nothing like it could happen again. I really don’t know if it is productive any longer to focus on what has already happened. We have been saddened together and we hope we have come out the other side – let’s live on the other side of it now, determined to prevent anything like it from happening again.
- Don't need to dwell on past - it distracts from the greater more immediate message (of bringing Christ to others)
- The issue isn't the individual priests, it's the scope of the cover-up. I suspect the majority of Church members have little or no knowledge of the extent of the cover-up. I drafted a long and detailed review of the scandalous cover-up actions within the Bridgeport diocese that can be found on the Internet, but then decided against sending it in this email. All involved have since been promoted. Are we sure that those trained in the skills of cover-up would not do it again? Virtus may help protect the youth but do we have the controls to protect the many millions that flow through the Diocese Catholic Charities and CCHD? The cover-up was a cause of people leaving the Church and not returning. I hope that the details of what happened in Bridgeport and who participated, are well understood by Bishop Caggiano so we can move forward with confidence that it will not happen again
- I accept with modification. Let’s not let past sins become a permanent millstone. The diocese has made amends for past transgressions. I accept we have acknowledged them; let us move forward having learned from them. I also am concerned about getting too far into the weeds with terms like moral relativism. The Church has just one moral compass, Jesus Christ. The moral choice is ours to accept or reject His truth; there is nothing relative about it.
- What happened in the past was terrible. The Church has apologized and paid reparations to the victims and while money can not overcome the pain, continued acknowledgement of the scandal will only perpetuate the pain. It is time to move on. Bishop Caggiano was not involved in any of it and he has taken great pains to welcome those affected back to the Church. It is time for those impacted to forgive and forget and to understand that it was not the Church that committed those crimes, but weak men. The Church is the place for them to find the peace they are seeking

- We must include this issue or the greater public will accuse us of ducking it. However I strongly agree that Bishop Caggiano need not make any kind of public apology. I am not sure what is needed or even if this is an issue that can be addressed at the diocesan level. I would reword this challenge thusly:
 - There is a need to acknowledge that we are all sinners living in a broken world and that individuals of faith also fall. The failure of those we trust to lead us to perfection is most egregious and painful but has always been and will continue to be a part of the Church until the end of time. Nonetheless we must never fail to appreciate that God alone is perfect and His divinity is poured into us, His bride, an imperfect vessel. We must encourage the faithful not to let anyone's sin or failure dissuade them from seeking their own sanctification through the divine gifts of the Church and Her Sacraments. Together as one body in Christ we must struggle against all sin and temptation and ever seek to become the best we can be.
- This challenge is a variation of C-52, and should be combined for clarity and conciseness
- This challenge, as it is written, seems to be addressing 2 different things.
- I do not accept either challenges (46 or 52). The Church, both in the Diocese and beyond have acknowledged and begun the healing process. We need to concentrate on moving forward and promoting the beauty of the faith and membership in the Church. I believe STRONGLY that groups such as Voice of the Faithful which refuse to move on and often promote ideas that are not in agreement with The Magisterium (such as the Church's views on ordination of women) do more harm than good in our efforts to promote the new evangelization. It becomes even more apparent when representatives of VOTF speak at the Synod. Clearly, they continue to want to push their agenda and see this as platform for them, rather than staying focused on the work of the Synod.
- This definitely needs a rework of language b/c it sounds a bit like the Scarlett Letter. I believe in accountability and mercy and I think that's what is trying to be said. Really there are a bunch of "challenges" which are very much the same and it could be simplified
- I voted against Challenge 46 because Bishop Lori address the results of the scandal with a financial settlement, a moral code, and Virtus training. Bishop Caggiano addressed this with an apology and an outreach to those affected. The financial scandals were address with the issuance and a diocese finance manual and tighter controls. This Challenge was address and need not continue. Those who cannot forgive will never forgive and the good priest should not continue to be punished for the sins of others.
- I disagree vehemently with the statement. The Church has acknowledged its wrongdoing repeatedly and clearly. There is nothing more to be said, and continuing to discuss it merely fuels the negativity. If the conversation were to be continued, I would advocate that the Church fight back and say the truth, i.e., that it is being singled out and that a fair discussion of this topic would acknowledge that the Church's scandals are no more prevalent that in the public sphere, including public schools. However, two wrongs never make a right so that line of argument is not a winner. It just illustrates that enough is enough when it comes to calling for further Church apologies.

Challenge #47

There is a need to overcome our individual FEAR of evangelizing, so we might effectively and fruitfully share our faith in the person of Jesus Christ.

69% - Accept as is

17% - Accept with modification

15% - Do not accept

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- This challenge is a little too accusatory in tone. Why don't we start with people who have a genuine gift for evangelizing? Our delegates from Our Lady of Guadalupe in Danbury seem to have a great grasp and natural talent. Then proceed to people who are game, but wouldn't know how to start, and train them. Then for the rest, who I suspect are just Shy, not Fearful, why not allow them to continue to preach through their deeds rather than words?
 - Make the statement more of an action statement, e.g. To educate Catholics on how to act in their role and responsibility as evangelists sharing our faith in the person of Jesus Christ.
 - I am unclear as to how a false sense of ecumenism underlies this challenge. Probably just a lack of knowledge on my part – is it that we are afraid of offending people of other faiths?
 - "Indifferentism" isn't word. Is it 'indifference' we are talking about?
 - Again, in reference to diocesan scandal, the words "real or perceived" are used as modifiers. There was scandal and we have the "bodies" to prove it. "False sense of ecumenism" is unclear as to its meaning
 - The love of Christ compels us. Jesus takes us out of our comfort zone--at least He has definitely taken me out of mine. We share our faith b/c we have been like the Samaritan Woman--we have met a man who knows everything about us, the person of Jesus and He is God and merciful. And so we run back to the people of our village--even the people we were previously trying to avoid (by going to the well at midday) and bring them to meet this person.
 - Language creates a barrier. Need to use words other than evangelization particularly with those early in their faith journey - which is 90% of the baptized.
 - I think we need to be careful of sounding judgmental about those who have left or may leave the church.
 - Jesus Himself has taught us that our most effective form of evangelizing is our behavior - our actions. Catholics do not fear acting out our faith in our every day lives. As St. Francis of Assisi said to his followers, "Preach the Gospel at all times and when necessary use words."
 - A rambling statement rather than a challenge or a proposition. I don't know what to do with it.

Challenge #48

There is a need to prayerfully engage those at risk of leaving the Church, or those who have already gone, in a manner that recognizes them where they are in their lives, not necessarily where we think they should be.

78% - Accept as is

15% - Accept with modification

7% - Do not accept

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- The challenge itself seems pastorally sound, but the supporting info is in part troubling. How is intellectual pride a problem exactly? I don't accept the premise that there's been a breakdown in social norms resulting in mass confusion. So I can't completely assent to this.
 - We need to be present to these people. Pray fully engage can mean to some, to know better than another.
 - As with C-46, I am concerned about getting too far into the weeds with terms like moral relativism. We must also be careful with terms like malformed consciences. Misled, yes... malformed takes on an implication of purposeful intent to corrupt or a malicious design.
 - In this list of "supporting info" only ONE item, "Scandal, whether real or perceived (again, it is real!)" puts the onus on the Church for those "at risk of leaving the Church or Those Already gone." Most of the adult Catholics I know who have left the Church left because of scandal (particularly the cover-up of abusing priests by bishops), a bitter divorce and a healing remarriage, the Church's attitude towards a gay or lesbian child, or a host of examples of clerical behaviors meant to diminish or demean the people in the pews. Catholic seniors take their faith very seriously and leaving the Church is an enormous step that is heart-wrenching for most of them. It is a time of great sadness and grief. The "supporting info" list is insulting to those of us who know...AND LISTEN TO... people who have left.
 - We need to remember it is not our place to judge. This is easy to say for many, but to get anywhere we have to know we must see Jesus in the face of everyone. This is not going to happen overnight, but we need to stretch all of resources to become leaders to all. It may be the Synod of the Diocese of Bridgeport, but I believe that if we can make inroads in our backyard, it is only a matter of time before what we do spreads. It sounds like the work has already started planting seeds.
 -at the same time, not compromising Church teaching on certain personal topics which may arise.
 - Challenge needs to be more concise. What is prayerfully engage mean? How do we know they are at risk of leaving?

- A rambling statement rather than a challenge or a proposition. I don't know what to do with it
- This assumes that those people can be identified. Unclear what "engagement" refers to. If we don't know where they are literally and figuratively, how can they be engaged?

Challenge #49

There is a need for all those in rectory/school offices to remember that they are often providing the FIRST ENCOUNTER with Jesus Christ.

78% - Accept as is

11% - accept with modification

11% - Do not accept

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- Could we put this more positively, in terms of hospitality as a basic Christian virtue that all of us should aspire to practice daily, not just the poor overmatched, perhaps underpaid Parish Secretary?
 - I voted against this because I did not agree with the idea that the Schools/ Rectory are the normal place of First Encounter. they are a place of Encounter and need to be open understanding that their behavior gives the first impression as to welcoming or pushing away of those they encounter. Like wise individual clergy and parishioners need to be open and welcoming
 - not only rectory/school offices; also religious ed and all ministries must make this a focus - Nobody should get in the way of God's love for His people!
 - Some of the terms or wording throughout this theme might be difficult for the average individual to fully understand; also very stilted. Maybe some rephrasing is needed when finally published. e.g. "FIRST ENCOUNTER with Jesus Christ" - why not say first encounter with the church, especially when the section is about "leaving the church". Wonder if "encounter" is the term to be using; maybe "greeting" or "welcome"?
 - Same as my modification to #44. There's no need to focus on "official representatives" here. Each of the faithful must feel a responsibility here, because each of us may be that first encounter, or that encounter that tips the scales.
 - Why limit this to rectory and school?
 - Issue here is not first encounter with Christ. It is the encounter with the face of the church administration and rules. We turn them off and they find Christ elsewhere. Make sure the offices are not the LAST encounter.
 - This challenge is HUGE! Condescension and rejection have been reported in many parishes.
 - This need is for all of us, not just those in rectory/school offices.
 - Oftentimes the first encounter with Jesus Christ is the Parish secretary/receptionist. They are frequently welcoming, hospitable and caring. An answering machine or answering service does not do the same.
 - A rambling statement rather than a challenge or a proposition. I don't know what to do with it.

Challenge #50

There is a need to clarify the theological and historical questions that many people have.

78% - Accept as is

11% - Accept with modification

12% - Do not accept

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- I don't accept many of the supporting items as true, and do not understand the challenge itself.
 - Focus on informed conscientious. You can be Catholic even if you do not accept 100% of dogma and tradition as long as one is prayerfully working on understanding church teachings
 - This should be in the community of faith section
 - Although this impacts the Catholic Church universally I believe it needs to be said in the context of C50 with respect the history of the Church. For the first few hundred years there were women deacons and priests. For the first 800 years or so there were married male priests even bishops and popes. St Paul would be horrified at what the Catholic church has become as an institution. We need to stop taking our history and teachings from the last 1000 yrs of the church and go back to the true historical church as Christ and St. Paul envisioned it.
 - There is a presupposition made here that those who leave do so out of ignorance. I can tell you that this is not true across the board. Obviously, teens and young adults leave for reasons far different (and perhaps more representative of this supporting info) than mature adults. While a young woman at the Saturday session claimed that older Catholics are not as well informed in the faith as she must feel she is, I will guarantee that those of us raised in the Church in the era of Vatican II are indeed well educated in our faith. Most of us attended Catholic parochial schools and colleges and maintained an interest in and knowledge of Catholicism. It is imperative that the Synod understand that there are reasons supported by a well-formed conscience for thoughtful Catholics to leave the Church. In most cases, they believe the Church has left them, that it no longer represents the love and mercy of Jesus Christ. It is a devastating event in the life of a Catholic Christian
 - History and theology are interesting but will not convert hearts to Christ. The list of supporting info seems disconnected from the stated challenge. The list includes many challenges that indeed need to be confronted. However to group them under an umbrella of theology and history seems wrong. It is not an academic or rational failing that has caused the Church to lose the battle against all the ills listed on page 72. It is a question of heart not mind. The ills listed give people good feels. They incorrectly fear they will feel bad if they reject these falsities in favor of the Truth.
 - So I would group all that supporting info under this statement instead: There is a need to demonstrate the real joy that can be lived in a Christ centered life fueled by the Sacraments of the Catholic Church.

- I feel that challenge 46 and 50 can be grouped together.
- I do not believe this is a necessary challenge. Those who are at risk of leaving or who have already left are not going to be encouraged to return or stay because of the clarity of theological and historical questions. They will stay and return when those of us in the Church live our lives as a testament to Jesus. Loving all for who they are and where they are in their lives without judgement will help bring people back to the Church. It is by the current actions of the people of our Faith. Actions speak louder than words.
- Are people leaving or have left because they have questions or issues? Don't see this as defined as a real standalone challenge
- Having a real problem with the preach vernacular. Sorry not meant to be mean but this is what turns people off. One of the most important topics to get the lost Catholic back has lost the way. Sorry but this is exactly why you are losing Catholics
- Regarding "lack of sufficient theological formation" can begin at a well organized PreBaptism Program and Post Baptism Program for the adults
- A rambling statement rather than a challenge or a proposition. I don't know what to do with it.
- Doesn't this fit with previous challenges in other areas? Also, given there are a range of topics in theology and history - where does the focus need to be?

Challenge #51

There is a need to more effectively evangelize and train the diocesan leaders, Clergy, Staff, DRE's, Principals and Teachers so that they may live and share the Gospel message.

75% - Accept as is

15% - Accept with modification

10% - Do not accept

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- I'm all for more training, but again, there's almost an accusatory tone here, as if there's a narrow definition of what counts as "sharing the Gospel message," and most leaders in the Diocese are failing epically at that task. I hope I'm wrong, but that's how it comes across.
 - These individuals (DREs, teachers etc.) should already be well - formed in faith (should not hire those who need drastic re- formation or catechizing)
 - What about other lay role models?
 - There needs to be more passion in the message, including the one that was presented. We have been given a gift, God's grace, how great is that. Yes, we live in extremely difficult times, but if we don't share our the goodness with the people around us, the hope our faith has to offer we cannot expect anyone to be interested.
 - Parishes need to support schools because within those wall are the bodies of parishioners small and large. If a small child loves going to church, or is welcomed by the people their they will want to continue to return...they feel the love. Engage while they are there; young and old.
 - Even creating a consistency between parishes...bring youth groups together, have clergy and faculties work together. create a team approach.
 - A rambling statement rather than a challenge or a proposition. I don't know what to do with it.

Challenge #52

There is a need for acknowledgment by those in authority for past transgressions, for the sole purpose of healing those affected.

44% - Accept as is

13% - Accept with modification

43% - Do not accept

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- I am sad that even one child has been harmed - perhaps lifelong - because of an adult action. Many people who looked the other way - shame on all of them. I think that the Church has acknowledged the fact. It happened.....a different time, a lesson learned! Lets put it behind us and go on and be thankful for a ALL those who have done so much good. accentuate the positive! This does not define us, the members of the Catholic Church.....I am sorry for any pain.....lets get passed this!! ""The Church's reputation"" ???? Christianity - the silent majority - always gets bad press no matter what we do. Thank you.....Lets move on!!!!
 - Has this been covered in C-46? Apart from that, all for healing. Binding up the wounds of the brokenhearted is what a good shepherd and his-co-workers do.
 - I voted against this because the acknowledgement has already been given by the Pope and others. Now only by better example and continued proper behavior can it be demonstrated that the acknowledgement is sincere. Maybe more specificity to the supporting information would help restate the Challenge.
 - I would estimate that a vote in the community at large would produce a much higher assent to Challenge 46 and 52. Amazing that 26 percent and 43 percent of this "Churched" group believe that the offenses of some of our Church members are in no need of any ongoing mindfulness and acknowledgment (those are, by far, the highest percentages of rejection of the largely platitudinous challenges all day). Only by that ongoing mindfulness will we avoid the near occasion of sin in the future. Let us not be deceived by this group of insiders.
 - This Challenge has no place in the Synod and again shows the agenda of those who have their own interests rather than the Church' interest at heart. The Church hierarchy has amply acknowledged and apologized for any past transgressions. Only God can truly effect healing. The people who continue to thrust this issue into the limelight and who continue to hold a grudge need some serious pastoral counseling about how they are endangering their own souls.
 - We need to acknowledge transgressions hut not for the sole purpose of of healing those who were affected. It is for that purpose AND for the purpose accepting responsibility for what has happened
 - This was evidently controversial. I am strongly in favor. A pilgrim church needs to be a penitential church. The last item (Don't play the blame game, take ownership) is paramount. The preceding item has a "PR" feel that I mistrust. Better PR is not the answer to fundamental

problems and past sins. Humble penance and complete honesty are what is required to reach out to the alienated

- Let's face it. If every large institution has made the amends the Catholic Church has (think Government) we would all be very much healed. Many of these self inflicted wounds are the result of the muddle produced by Vatican II. Past transgressions will ALWAYS be used as a cudgel against the Catholic Church, I find it interesting that people who encourage us to ""move on"" invariably can be counted on to recite a familiar litany of offences perpetuated by the Church. I think the time for groveling is over.
- Please clarify: "There exists animosity between some parishes and the Chancery" and how this poses a challenge to those at risk of leaving the church or already gone.
- I was stunned by the response to Challenge #52 - There is a need for acknowledgement by those in authority for past transgressions, for the sole purpose of healing. It was the only one of 60 challenges that registered rejection – with a vote of 44 acceptance, 13% acceptance with modifications, and 43% rejection.
 - Isn't healing what we are hoping to achieve?
 - I am so happy to have Bishop Caggiano as the leader of our diocese. In raising the issue of abuse at both Synod sessions, I certainly did not mean to cast aspersions on our bishop or on any of the priests who are presently serving. We have every assurance that the abuse of children and its cover-up has ended and I trust that to be the case. However, the issue underlies a number of the challenges we face today. The fact that we were not allowed to process it prior to Bishop Caggiano's arrival in 2013 has kept it relevant.
 - It is because Bishop Caggiano is a man of integrity, openness, and humility that he can reach out most effectively to those who will be in need of healing for the rest of their lives. I do not wish for him to take ownership of past actions, but rather to be the bridge-builder so that we can finally move beyond it. Because he played no role in all that transpired previously, he is particularly credible.
 - A public mass of healing/atonement would be tremendously effective in communicating that the People of God in the Diocese of Bridgeport acknowledge the sins of the past and appreciate the pain that was caused. I am aware of only two parishes that offered a mass of healing. I attended one and can attest that it was a very moving experience. I think Vicariate masses would be more effective than one mass as a greater number of people would have an opportunity to attend.
 - Because our bishop has already been approached by five bishops who are interested in the synod process, his example in reaching out to survivors would be heavily weighted and might well encourage other bishops to do the same. Such a gesture would not be lost on those whose personal relationship with their savior was compromised long before they reached adulthood.
- I do not accept. This is the same as challenge 46... and perhaps not dwell on the past so much but move forward with zeal, excitement and hope for the future
- I'll admit, I don't see how #46 and #52 differ.

- Here I will add that I agreed with today's speaker who encouraged a focus on forgiveness and reconciliation.
- I did not accept this challenge for discussion because I believe that it has been discussed over and over .The church has ""bent over backwards "" in my view , to make amends for ""past transgressions"" and it is time to move on. I voted yes on all other challenges although I was less than enthusiastic on some , I thought that they were worthy of discussion. I just could not agree on this one I voted yes on challenge 46 because although it refers to ""sinful actions by individual members of the church , it was phrased in such a way as to lead the discussion towards the ""truth "" and enable us to speak of all the good done by the church throughout the world.
- The supporting info is much too light. The diocese and the bishop must continue to address the sex abuse scandal. The victims and their families remain among us, need continued support and healing. Ignoring this would be egregious!
- No more apologies and absolutely no more sodomy!
- Time to move on. Bravo to the speaker for addressing this live at today's meeting
- I feel this challenge is unnecessary. All the acknowledgement in the world is not going to fix anything. It is out there apologies have been made. It is important to move on and they only way the Church will be trusted and believed will be through actions. Accepting and loving those who feel unwelcome. It is time to move on.
- It is important for those who offer apologies to emphasize they do so on behalf of the who church, but that not all are guilty of such sins.
- A rambling statement rather than a challenge or a proposition. I don't know what to do with it. Made ineffective by addition of "for the sole purpose"

Challenge #53

Is there anything that rises to a major issue in this group?

20% - Need to Add

78% - List is fine

- We the choir, cannot assume that most of those in the pews and surely those who are not in the pews believe that God exists and that he matters. That we must address those premises is not expressly on the agenda of the Evangelization study committee. We must infuse the air that we breathe in and around our parishes and families with a working and tangible thesis that God is real, he is a personal God, and he should be integrated in all aspects of our lives. Those propositions cannot be assumed but discussed and demonstrated. Here is a question that we might ask ourselves: What would we say to the congregation at Christmas and Easter to encourage them to return the next week. How about emphasizing that acknowledging, encountering, and praising God will make us happy -- what St. Augustine captured in his restless-heart statement at the opening of The Confessions. That presents the reality of God and our magnetism to him in the properly positive light. People should acknowledge, encounter, and praise God because it is what they were meant to do and will make them ""happy,"" ""restful,"" and fulfilled. The question that we must address is how we present the reality of God, and his Word incarnate, to a people that is largely agnostic and indifferent.
 - Women's concerns was an issue that was raised in all five vicariate listening sessions, but was not picked up by any of the four study committees. As the Evangelization Committee considered young adults and families, it occurred to me that women's concerns are unique and should be addressed as we develop a plan for those who have left or are at risk of leaving the church. The thing that sets women apart is the total lack of any avenue to a role in governance (church policies) or ministry (deacon or priest). A man does have the option of ordination to the priesthood, which can then lead to service as bishop, cardinal, or even pope. On each of these levels, men collaborate to choose leaders, develop policies, and guide the Church.
 - It appears that women are leaving the church in greater numbers than previously. I think it would be wise to ascertain whether that is true in our diocese because if women leave, their children will most probably be lost, too.
 - Four key issues in turning women away from the church:
 - clergy abuse scandal, with absolutely no input from women on policies that allowed abusive priests to remain in ministry and continue to abuse children
 - the 3 year Vatican visitation of the convents of American religious sisters and the LCWR investigation, which resulted in assigning 3 bishops to oversee the activities of the sisters

- the criticism of American nuns for spending too much time ministering to those in need at the expense of speaking out on abortion and homosexuality
 - the lack of input from actual families/women in the Vatican Synod on the Family.
 - Women of all ages, but particularly younger women are put off by the church's stand on annulments, contraception, and homosexuality.
 - While one cannot change church teaching/doctrine, it's important to be sensitive to the above issues in listening to those who are experiencing a crisis of faith. I also think that it is important for our bishop to have a real sense of the impact these issues have on a woman's decision to leave the faith.
 - I would like to see Women's Concerns incorporated into the work of all four committees, but most particularly Building Communities of Faith and Fostering Evangelization.
- The Challenges in this section have a common theme of the "how to" of evangelization, especially among those who are fallen away or are living a lifestyle incompatible with Church teaching. Much of the supporting info addresses the cultural/societal reasons why there are so many lapsed Catholics, and the Challenges state that these individuals need to be addressed with sensitivity. However, the Challenges do not go far enough in addressing the "how to" of bringing back lapsed Catholics. They seem to imply that a more understanding and merciful approach will be effective on its own. However, the "re-entry" process for a lapsed Catholic has to go beyond the first step of mercy and forgiveness. This is essentially a conversion process, which involves the lapsed Catholic rejecting his prior notion of his relationship with God and the truth, and embracing Catholic teachings. Many of our returned Catholics are also our most devout. We should be instructed by these success stories. How can we get those stories shared, and make them instructive for those who are in a position to evangelize?
 - First of all I think the word Evangelical has to be defined. I like the definition enthusiastic or zealous in support of a particular cause and very eager to make other people share its beliefs or ideals. Sometimes people get turned off by the eagerness (without discernment) of Christians. (I have it you don't and you should want it attitude.)
 - Topic: education about sacrament of penance and the Love and Mercy extended therein to those seeking re- entry into the Church
 - Add ecclesial movements - awareness, sharing, etc...
 - I don't want to add to the list, but would invite consideration of sounding less judgmental toward those leaving or having left the church and of adopting a spirit of healing that seems to be necessary
 - Many of the young people who we regret losing, or are trying to avoid losing, have parents and/or grandparents who are still actively and sometimes very actively involved in their faith. I have talked to people who are deeply hurting about this loss of a loved child or grandchild. In addition to their fears for that person's soul there is also self doubt and recrimination. Many ask was it something I did or did not do? They feel their loved one's lack of faith as their failure to instill it in them. They also feel lost as to what to do about it. Because of this I would suggest we

add as one of the challenges in this group, ministering to the needs of the faithful who struggle to keep or bring loved ones into the fold.

- There seems to be too much overlap between challenges, maybe consolidate and clarify and prioritize?
- The words we use to welcome are so important to evangelize. People need to hear the positive Good News of Jesus Christ. We need to open our arms and say we love you, Jesus loves you, the Church loves you.
- None of the previous challenges address the need of having a welcoming faith. Many still make others feel unwelcome at church because “sinners should not apply”. Jesus welcomed sinners, Pope Francis wants us to do so, regardless of transgression. This is one of the causes people are moving away from the faith, because it is sensed it is only for the righteous. Also I see no mention of priorities for the evangelization of different classes of practicing, non-practicing and non-Catholics.

Challenge #54

Do versus Being: There is a need to make Social Media and Technology relevant and impactful as a means of Evangelization and Catechesis; not as something we do, but as a share of who we are as disciples of Christ.

81% - Accept as is

11% - Accept with modification

8% - Do not accept

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- Make the statement more of an action statement, e.g. Use social media and technology as a means of Evangelization and Catechesis sharing who we are as disciples of Christ.
 - Totally agree with Father Doyle's comments on social media -- the issue begins with the premises and content of our thoughts and speech with which we express ourselves and live our lives.
 - I agree that utilizing Social Media and Technology as a means of Evangelization and Catechesis is very important. I fear, though, these two challenges might undermine the primary value of one to one evangelization by the clergy and the faithful. I would therefore use these two challenges as an additional tool and specify it as such.
 - I agree that technology can be an effective tool for evangelization. There are many, many on-line resources for Catholics, but most Catholics are completely unaware of them. The diocesan web site should be a major portal for Catholic content of all kinds. This portal should be promoted consistently in the parishes. Our resources should be devoted to finding this content and stimulating awareness.
 - I accept with modification. As an IT professional, I would rather see more emphasis on content than technology. The beauty and life-giving word of the Bible, the inspiring stories of the saints in books, the many uplifting editorials in the Fairfield County Catholic are were our focus should be. If the intent is to use technology to present scripture, readings, Catholic articles, etc., then let the challenge be to initiate platforms to make them accessible. The Diocesan app may be the start.
 - A rambling statement rather than a challenge or a proposition. I don't know what to do with it.

Challenge #55

There is a need to address the current perception that religion is a private matter and should remain in an individual's personal sphere.

68% - Accept as is

13% - Accept with modification

20% - Do not accept

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- Absolutely support the Church's need to assert its proper place in the Public Square. However, vilifying the press is not the way to go about it. Are some members of the press cynical, unfriendly, or even malicious? Sure. How does that weigh in the scales against the unspeakable crimes committed against our poor innocent children?
 - Don't think this should be a challenge...
 - How can we address the need for fostering evangelization while recognizing the very personal level on which we do practice our faith? It isn't an either-or experience.
 - There is a certain disconnect here between the challenge and the supporting info. They seem to be two different issues. The challenge relates to the privatizing of a person's religion and the other to a reason as to why someone would be happier to keep his/her Catholicism private. I think the latter is probably what the committee was aiming for. The deluge of claims for sexual abuse of minors has spilled over from the Catholic Church to just about every Christian, Jewish, and Muslim denomination. We no longer have the market on scandal cornered. The hardest thing for informed Catholics to contemplate now is what a different Church we would be living in had the USCCB in the mid- 80's taken Fr. Tom Doyle's advice and actively and honestly addressed the issue of clerical abuse. The bishops' refusal has brought the Church to its knees and exposed sinfulness in the very heart of the Church.
 - I do not accept. I am not sure that I understand this challenge entirely... but I do not find (what I perceive it to mean) necessary.... My only reaction is that we want people to be authentic. We want them to live their faith and be disciples of Christ in their own way. If we are asking people to preach the gospel when it is not appropriate or in their comfort zone it may have an opposite effect. Our Witness as loving, kind, christ-like people will speak volumes. Some of the holiest, loveliest people that have impacted my personal faith growth are those that are personal and private about their faith and it's their humble, loving little actions that have revealed to me their great holiness and love of Christ and relationship with God. For some reason Mary is coming to my mind... Luke 2:19 ""But Mary kept all of these things.. and pondered them in her heart.""
 - I think this goal gets subsumed into the others related to social media. If the diocese is going to use social media then we are already out there with our religion on the public sphere.
 - Again this is very similar to 47

- A rambling statement rather than a challenge or a proposition. I don't know what to do with it. Do not agree with the implied premise.
- Supporting information doesn't relate to the challenge. What does public vs. private focus on religious and religious practice have to do with exploitation of social media?

Challenge #56

Generational Gap: There is a need to engage the older generations to utilize Social Media with their insights, wisdom, knowledge and life experiences.

51% - Accept as is

12% - Accept with modification

36% - Do not accept

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- Make the statement more of an action statement, e.g. Integrate the insights, wisdom, knowledge and life experiences of the older generations in the utilization of social media and technology
 - The large percent of dissent to this challenge is probably due to unease by the older generation (the vast majority of the audience) with social media. Of course, people of all ages must need to use what "media" are available to us to spread the Word.
 - The older generation (including me) does generally not use social media in their personal life. Why would they embrace it in their Church life? It's not going to happen.
 - Many older people are using social media, technology etc. To the extent they are comfortable with it they will use it in the arena of the church. But I disagree that there is a "need" – an invitation perhaps but I don't sense that we will – nor should we – abandon traditional outreach in favor only of technological tools. I don't, therefore, see this as rising to a need. Additionally, it could backfire and turn people off if we over-emphasize it.
 - Each generation is comfortable with different forms of communicating. I don't think we need to push older people into social media
 - Not sure if you can get older people to "utilize" social media idea needs to be reworded
 - There are surely ways to incorporate the faith journey of our elders in the process of evangelization without the use of technology for those whose stories are rich but experience with technology limited.
 - I do not accept. There is no reason to engage older generations to utilize social media. Many of our seniors are not inclined to learn new technologies. There should be no pressure or perceived notion they should "get with the times." The challenge is to meet them where they are and provide catechesis to them in a manner they are comfortable with.
 - Meet the older (hate this word) generation where they are. Don't force them to use social media and maybe turn them off.
 - "I do not accept. I do not think we need to force older generations onto Social Media. As a millennial, I cringe when I see my aunts, uncles, and friends parents (luckily not my own parents or grandparents) on Social Media.. trying to ""fake it until they make it."" Frankly, it's just awkward. Their generation thrives at sending hand written cards and making phone calls, and that's how they share their wisdom, insights, knowledge and life experiences, and they

evangelize that way too! If the older person comfortable with social media, they're probably already on it. But as I expressed in my response to C-55... we want authenticity when it comes to spreading the Good News. As I said.. We want them to live their faith and be disciples of Christ in their own way. If we are asking people to preach the gospel when it is not appropriate or outside their comfort zone (like using social Media if they don't want to or don't understand it...) it may have an opposite effect.

- While I am not sure if this is exactly what you are looking for these are the thoughts that crossed my mind. My 95 year old neighbor could care less about computers or cell phones, but she uses a cell phone knowing it is for her safety and also knowing that we are right there to help her. This help could be in the form of explaining how to use it or come running if she has a problem. We as a group need to be able to take the information the older generations have and apply it to what we need, but also offer them alternative methods of giving and getting the information they need without making them feel like they ""just don't get it"".
 - Because there is a fear of technology, as well, as the expectation that many feel forced to change their way of life, there needs to be a middle road. Change is difficult and when people are asked to change so much of what is in their comfort area nothing will change. Gently moving forward, a youth group presenting a power point at Mass, offering to sit one on one with someone who may be interested could be just a few things to ease the fear. It all goes back to creating a welcoming and engaging environment for our youth.
 - Older people expecting the youth to change, youth expecting or feeling that the older don't want to change continues to create the push/pull. Perhaps putting it in a let us help you, let us show you atmosphere empowering the youth to lead the way but helping them to understand that some may not be interested in changing their comfort zone.
- I do not think we need to spend time and effort here. We do not need to drag people into the social media space who are not already there. Instead its use should be geared towards those who are already using it.
- I am over 70 years old and can tell you we old timers are engaged with and using Social Media. I use Facebook and Twitter. How else can I keep tabs on my grown children who have scattered to the four winds? (Humor)
- There is a need to give them something with which to engage.
- Is this really a significant challenge? What would they do and where would these messages go?

Challenge #57

Impact on the Young: There is a need to better understand the formative impact that technology is having on its users, especially young people.

84% - Accept as is

7% - Accept with modification

8% - Do not accept

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- Not clear on exactly what the challenge calls for: do we need experts to describe the latest research on social and cognitive impacts of growing up plugged-in so the Church can better tailor outreach and curriculum to the generations under-40? Sounds like a plan.
 - Frankly, I don't think that young people care. They are going to use media. A worthwhile initiative would be to explore this issue in the context of learning about the Catholic faith.

Challenge #58

Best practices: There is a need to consolidate our research into the impacts of Social Media so all can leverage it.

76% - Accept as is

12% - Accept with modification

13% - Do not accept

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- Social Media Best Practices are of less importance than focusing on the content they are created to disseminate
 - I'm not convinced that the issue of "impact" is grounds for exchange of best practices. There are other areas where best practices is more central.

Challenge #59

Greatest Challenge: There is a need to prioritize our resources; time, talent and finances, to utilize all forms of Media (social, traditional, and new) to assist in the Proclamation of the Gospel and to counter the prevailing perception in the secular media.

81% - Accept as is

8% - Accept with modification

11% - Do not accept

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- I accept with modification. I think there should be more clarification to forms of media (social, traditional, and new). Traditional can imply pen and paper or e-mail/texting; it depends on what generation one asks. I agree the Church can avail Herself of technology to proclaim the Gospels, but as was said in challenge 54, let the Church be the master of media and not the Church be mastered by media
 - Media will always be secular. Our use of social media should act simply as a communication tool and catholic-relevant news. The diocese is already doing a great job with this.
 - For me this is absolutely not the Greatest Challenge. Mainly because I deal with the issue of where social media fits in integrated communications programs. Thought Leadership Marketing is the engine on which we should focus because without it our social media will be like a loud but empty gong.

Challenge #60

Is there anything that rises to a major issue in this group?

10% - Need to Add

89% - List is fine

- Fairfield County is home to or in close proximity to some of the nation's largest and most powerful media outlets. Some members of the diocese are among the most influential media executives in the country. Yet many of these same media outlets promote a culture that is hostile to the Church and its teachings. The diocese should make an effort at the highest levels to identify and engage these people in an open and constructive manner. We should first understand whether and how the Church's position is considered in creating media content. Hopefully this conversation could foster a sense of community and solidarity among our media executives that could give them the strength to object to some of the things they see going on in their professional lives. We know that those who are hostile to the Catholic church are organized, shouldn't we have a similar effort?
- I listened to the representative of the Voice of the Faithful and felt that her comments evidenced the need to address women in the church more specifically. I think we have to be careful in this dialogue to always be mindful of the difference between dogma and tradition but, with clarification of that, I think the Catholic faith would be well served to recognize and include women in a way that validates the critical roles that we play.
- this whole section has been poorly structured/prioritized
- Many of the issues made me feel "uncatholic" as if were dressing up 1st world problems of the wealthy 2% (excuse the language of politics) dressed them up as Catholic issues.
- We need to carefully clarify and prioritize our focus on the medium vs the message in this section...I continue to get confused about which is driving the cart and which is trailing behind...
- It seems that all of these challenges can weaved into every theme. Evangelization is the heart of every aspect of life in the Church. The challenges are very real but do not need to stand on their own.
- I am deeply concerned that, in our desire to share the Gospel via new technologies, we run the great risk of devaluing face-to-face relationships. I believe ALL our efforts in social media MUST be specifically geared to bringing people into face-to-face relationships. No phone, no matter how smart, can hug you when you're crying.
- This is a comment on the general technological aspect of this category. I think it is important to use social media appropriately, in a way to reach out to the youth where they are. They spend so much time on the Internet and social media that we would be missing out on a HUGE evangelical opportunity if we passed that up. But not only do we have to use it, we need to use technology and social media appropriately, in a way that is useful for the youth. We should be reaching out to them in a way that they'll find interesting and engaging, not in a way that

someone else tells them should be interesting. I think the way that this will work is not to have older persons telling the youth how they should be evangelized, but rather to empower the youth to help reach out to their peers. Of course, older persons will need to help the youth to facilitate this, but I think the people who best understand technology and social media are those who are living with it, being formed by it, and are most connected with it. Who better to reach out to youth than youth? You need to know about technology and social media to use technology and social media.