

**“Confronting the Myths and Realities of  
Clerical Sexual Abuse of Minors in the Catholic Church”**

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Presented by  
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**Introduction**

It is a great privilege to be with you and I am honored by the invitation to give this public lecture at the University of Oxford. I come to you from Springfield, Illinois, capital of the state that we affectionately call the “Land of Lincoln,” in fond memory of the beloved sixteenth President of the United States of America. Abraham Lincoln was born in Kentucky, grew up in Indiana, and lived most of his adult life in Springfield with his wife and children, while he practiced law riding the circuit to courthouses across central Illinois. The Lincoln Home, which is still preserved as a National Historic Site and open to the public by the U.S. National Park Service, sits just a few blocks from where I reside at our Cathedral Rectory. Springfield is also home to the Abraham Lincoln Presidential Library and Museum, as well as the Lincoln Tomb, where Mr. Lincoln was buried following his assassination in 1865. So it should come as no surprise that Mr. Lincoln looms large in my daily thoughts.

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Abraham Lincoln served as President of the United States of America from 1860 until 1865, during one of the most turbulent times in the history of the United States. Civil War fought over the issue of slavery broke out shortly after his presidential inauguration and ended after General Robert E. Lee surrendered his Confederate troops on April 9, 1865, just five days before President Lincoln was shot and killed by a Confederate sympathizer while attending a play at Ford's Theatre in Washington, D.C.

In his Annual Message to Congress on December 1, 1862, while in the midst of the Civil War, President Lincoln said, "Fellow citizens, we cannot escape history. We . . . will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down in honor or dishonor to the latest generation. We, even we here, hold the power and bear the responsibility." The main point of his message, delivered one month before he issued his historic Emancipation Proclamation, was that the "occasion is piled high with difficulty and we must rise with the occasion. As our case is new, so we must think anew and act anew."<sup>1</sup>

I recall these words about the "fiery trial" through which our nation was passing due to the scourge of slavery because the Catholic Church and indeed our society in general are going through a "fiery trial" in our present time due to the scourge of the sexual abuse of minors. We can apply Mr. Lincoln's words to this present crisis as well, since we, too, will be remembered in spite of ourselves, and the way we exercise our power and responsibility in dealing with our present fiery trial will indeed "light us down in honor or dishonor to the latest generation."

Thanks to the leadership of a great statesman like Abraham Lincoln, the scourge of slavery was ended for our nation. Similarly, the current scourge of the sexual abuse of minors “is piled high with difficulty and we must rise with the occasion. As our case is new, so we must think anew and act anew.”

### **Context for this conversation**

This past year has seen an unprecedented unfolding of a highly disturbing series of events in the Church in the United States and in other parts of the world. Last June, Cardinal Theodore McCarrick, a former priest of the Archdiocese of New York and Archbishop Emeritus of Washington, was removed from public ministry for credible and substantiated allegations of sexual abuse of a minor. In July, Pope Francis accepted McCarrick’s resignation from the College of Cardinals.

On August 14, a Pennsylvania Grand Jury reported that more than 300 priests across Pennsylvania sexually abused children over seven decades, while church leaders covered it up.<sup>2</sup> Then, on the heels of that devastating report, on August 22, the Vatican’s former ambassador to the United States—officially called an Apostolic Nuncio—wrote an extensive letter claiming that Pope Francis knew about the gravely immoral behavior of former Cardinal McCarrick for years, but chose to cover up the charges.<sup>3</sup>

Taking their cue from the Pennsylvania Grand Jury Report, the attorneys general of several other states followed suit and launched their own investigations into the sexual abuse of minors in the Catholic Church. In my home state, the State of Illinois, Attorney General Lisa Madigan issued her “Preliminary Findings of the Investigation into Catholic

Clergy Sexual Abuse of Minors in Illinois” on December 19, 2018. The report states that the six dioceses in Illinois have publicly identified 185 clergy members as having been “credibly” accused of the sexual abuse of minors and says that the dioceses have received allegations of sexual abuse of minors by at least 500 additional priests and clergy members in Illinois.<sup>4</sup>

On January 11, 2019, the Congregation for the Doctrine of the Faith, conducted a penal trial finding former Cardinal Theodore McCarrick guilty of solicitation in the Sacrament of Confession and sins against the Sixth Commandment with minors and with adults, with the aggravating factor of the abuse of power. The penalty imposed on him was dismissal from the clerical state.

The reaction to hearing this convergence of distressing reports has been very understandable anger and disgust on the part of many people – including myself – along with a desire for action and effective responses to remedy the situation.

The words from Jesus in the Gospel of Mark about the evils that come from the violation of the natural law are critical to keep in mind as we reflect on the recent revelations of what can only be described as horrifying abuse and neglect of authority among some priests and bishops of the Church. We may notice that all the things Jesus mentions in the following list of sins are the subjects of the Ten Commandments: “From within people, from their hearts, come evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. All these evils come from within and they defile” (Mark 7:21-23).

As Saint Thomas Aquinas tells us, the original and proper use of law is to help people to live virtuously. It is to encourage their basic goodness, and to help them live together in harmony. The basis of all Gospel teaching about law is that there is the eternal law of God, and the natural law within humans, which shares in the eternal. The summary of the natural law for us is the Ten Commandments. These are not arbitrary rules imposed upon us by a stern God. They are reminders of the best part and highest aspirations of the natural human law that lives within all of us. Given that we are fallen creatures, we sometimes forget how to live in harmony with each other and with God. The Ten Commandments remind us of how to do this. Unfortunately, too many people have forgotten or ignored these basic precepts, which is why we are faced with the current crisis.

In light of this distressing situation, I have called for a response that must include several components, namely, public prayers of repentance and acts of atonement, new measures for review of bishops' handling of cases, and a call for spiritual renewal at all levels of the Church.<sup>5</sup>

In my talk today, I will discuss various myths and misconceptions surrounding this issue, seek to elucidate the actual realities of the problem, and present some ways to think anew and act anew in order to deal effectively with the scourge of the sexual abuse of minors.

## **Confronting the myths of Clerical Sexual Abuse of Minors**

Before addressing the actual realities of the problem and some approaches to deal with them, it is important to deal with the myths and misconceptions that surround the issue of the sexual abuse of minors. This is necessary because if the problem is misdiagnosed or misunderstood, the remedies will be treating the wrong problem or at least will not be treating it as fully as the severity of the problem demands.

### **Confronting the myth that sexual abuse of minors is a pervasive “Catholic problem”**

One of the main myths about the sexual abuse of minors is that it is only a “Catholic problem” and that the Catholic Church has done nothing to address this problem. Certainly the sexual abuse of minors by Catholic priests is a disgrace. It demands continued efforts to bring healing to the victims of these grave sins. But reports issued last year by the Pennsylvania Grand Jury and by the Illinois Attorney General’s office as well as the media coverage of these reports are highly misleading. An in-depth, critical review of the Pennsylvania Grand Jury Report found it to be seriously biased and flawed. Mr. Peter Steinfelds, former senior religion reporter at The New York Times from 1988 to 1997, wrote a nearly 11,000 word essay entitled, “The PA Grand-Jury Report: Not What It Seems,” released on January 14, 2019 in *Commonweal* magazine, concluding that the report is “grossly misleading, irresponsible, inaccurate, and unjust. It is contradicted by material found in the report itself – if one actually reads it carefully. It is contradicted by testimony submitted to the grand jury but ignored - and, I believe, by evidence that the grand jury never pursued.”<sup>6</sup>

Similarly, the report issued on December 19, 2018 by the Illinois Attorney General's office is highly misleading. Factual clarification is imperative. Here are the facts specific to the Diocese of Springfield in Illinois:

- 1) The majority of abuse cases occurred over thirty years ago, and only one has occurred since 2002, when the "zero-tolerance" policy and safe-environment programs were adopted by the United States Conference of Catholic Bishops.
- 2) Of the approximately 650 diocesan priests who have served in our diocese since 1923, forty-one (6.3%) have been accused of sexual abuse of a minor. Nineteen of those were deemed to be substantiated (2.9% of all diocesan priests), of whom all have been publicly identified ([www.promise.dio.org](http://www.promise.dio.org)); twelve are deceased; four are laicized; and three are removed from ministry.
- 3) Twenty-two allegations were not substantiated, and fifteen of those priests are deceased.

One case of clerical sexual abuse is one too many. But the facts show this to have been a historic problem, not one recurring regularly in the present. The media narrative is that there is a continuing rape culture in the Catholic Church that is being covered up. That is false.

During my nine years as Bishop of Springfield, there has been only one new allegation of abuse by a priest in active ministry. He was immediately withdrawn from ministry in 2013, then permanently removed from ministry following an investigation and consistent with the recommendation of our Review Board. Prior to my installation,

there was only one incident of sexual misconduct with minors in the past two decades, resulting in the priest's permanent removal from ministry.

Meanwhile, outside the Catholic Church, the Illinois Department of Children & Family Services received 20,170 allegations of the sexual abuse of minors in 2017 alone. The department found 15,185 (75.3%) of these allegations to be "unfounded," meaning, "an investigation of suspected child abuse/neglect has revealed no credible evidence that the abuse/neglect occurred." Moreover, the State Journal-Register reported on November 19, 2018, that a Chicago Public Schools hotline received 133 reports of alleged misconduct by adults in less than three months, and a review of background checks on tens of thousands of public-school district workers, vendors, and volunteers "resulted in 126 employees being fired, recommended for dismissal or resigning under scrutiny."

These facts do not diminish the gravity of clergy sexual abuse. They do, however, tell us that the sexual abuse of minors is a societal plague. Addressing it, as we all must, requires avoiding inaccurate and misleading caricatures that try to focus attention solely on the Catholic Church, as conveyed by the Illinois Attorney General's report. The Catholic Church strives to be vigilant in protecting those in our care. Ending the plague of the sexual abuse of the young, however, requires fair and accurate reporting of all the facts. The Catholic Church stands ready to assist other institutions in adapting the reforms we have instituted so that they, too, may be safe environments for the young. As a country, and for the sake of our children, our universal effort should be to eradicate the horror of child sexual abuse from every part of our society: in families, public schools, scouts, and other youth organizations.



Although comparative statistics are difficult to obtain, there are occasional reports that give a more balanced picture showing that the sexual abuse of minors is not a problem affecting only the Catholic Church. A story in *The New York Times*, for instance, reported that insurance companies receive more than 200 reports per year of sexual abuse of minors in U.S. Protestant churches – which, each year, is more than the total allegations against the Catholic Church in the U.S. since 2005.<sup>7</sup>

A book published in 2014 entitled, *Sexual Abuse, Shonda and Concealment in Orthodox Jewish Communities* by Michael Lesher analyzes how and why cases of the sexual abuse of minors have been systematically concealed in Orthodox Jewish communities. The book examines many such cover-ups in detail, showing how denial, backlash against victims, and the manipulation of the secular justice system have placed Orthodox Jewish community leaders in the position of defending or even enabling child abusers. The book also examines the generally disappointing treatment of this issue in popular media, while dissecting the institutions that contribute to the cover-ups, including two rabbinic courts and local Orthodox “patrols” that are more or less unique to Orthodox Jewish communities.<sup>8</sup>

An Arizona case claims Mormon bishops are not always reporting sex abuse to police.<sup>9</sup> Seeking to address such issues, the First Presidency of the Church of Jesus Christ of Latter Day Saints sent a letter and resource document in March 2018 to Mormon Church leaders in the United States and Canada asking them to “become familiar with existing Church policies and guidelines on preventing and responding to abuse.”<sup>10</sup>

The largest Protestant denomination in the United States, the Southern Baptist Convention, at their annual meeting in Birmingham, Alabama, two weeks ago (June 11, 2019) approved changes to their constitution that would allow the denomination to expel churches that “act in a manner inconsistent with the Convention’s beliefs regarding sexual abuse.” This action followed publication in the Houston Chronicle and the San Antonio Express-News of the findings of an investigation of sexual abuse at Southern Baptist churches reporting that more than 700 alleged victims were abused at the hands of nearly 400 church leaders. In many cases, the alleged abusers continued to work in Southern Baptist churches even after they were accused. The Southern Baptist Convention itself released a report that acknowledged numerous shortcomings in the way churches have handled accusations of abuse.<sup>11</sup>

The Reverend Russell Moore, who heads the Southern Baptist Convention’s public policy arm, made a very significant observation, saying, “For years, there were people who assumed abuse was simply a Roman Catholic problem. I see that mentality dissipating. There seems to be a growing sense of vulnerability and a willingness to address this crisis.”<sup>12</sup>

These are just a few examples indicating that the sexual abuse of minors is not limited to any one religious denomination. Consequently, society will fail to address this crisis adequately if it is viewed simplistically as a “Catholic problem.”

### **Confronting the myth that the sexual abuse of minors is a “priest problem”**

The large-print headline on the front page of the November 30, 2018 issue of the State Journal-Register read, “Diocese names priests in abuse cases.” The sub-headline read, “Ex-Bishop Daniel Ryan on list of 19 released by Diocese of Springfield.” It is a matter of great shame that such terrible sins have been committed by priests of our diocese, as well as by one of our previous bishops, the late Bishop Daniel Ryan, who resigned in 1999 and died in 2015.

Another story much less prominent on page 26 of the same issue of the State Journal-Register bore the headline, “Hundreds of sex abuse complaints at Chicago schools this semester.” I would like to reflect a bit on this second story, not as an attempt to deflect attention from the bad news of abusive clergy, but rather to provide context for what is clearly a much broader threat to our young people and society, and one that we must come to terms with outside of the church, not just within.

The story in that issue of the State Journal-Register reported that a new office created to look into cases of sexual abuse of Chicago’s public schools “has received nearly 500 allegations of student-on student sexual violence in less than three months.” In addition, “they had received 133 reports of alleged misconduct by adults – many of whom work for the district.” A review of background checks on tens of thousands of public school district workers, vendors and volunteers “resulted in 126 employees being fired, recommended for dismissal or resigning under scrutiny.” Similarly, for all the justifiable attention being paid to the Pennsylvania Grand Jury report, it seems largely unnoticed that 42 teachers in the state of Pennsylvania lost their licenses due to sexual

misconduct in 2017 alone – which is nearly double the instances of abuse reported in the entire Catholic Church throughout the United States.

As mentioned earlier, some media have referred to the recent reports involving the Church as the “Catholic sex scandal,” as if sexual abuse of minors only occurred in the Catholic Church. Others mistakenly think this only involves clergy. Some parishioners in our diocese have complained about our requirement that all church personnel, including volunteers, must undergo criminal background checks and safe environment training. One blogger, for example, complained that attending safe environment training “seems like the penance imposed on the laity for the sins of the clergy.” In reality, the problem must be recognized as much broader and more pervasive than that, otherwise many more victims will be harmed if we ignore the problem elsewhere in our society.

A 2006 study conducted by John Jay College found that, over the fifty-four year period covered by the study, out of more than 100,000 priests, deacons and religious order clergy, 4,392 (approx. 4.4%) were accused of sexual abuse, 252 (less than 0.26%) were convicted and 100 (less than 0.1%) sentenced to prison. In contrast, a scientific study of the general population of sexual abuse of minors in the United States published in 1996 by Douglas W. Pryor found that 70 percent of sexual offenders who abused minors were married. The Pryor study also found that 23 percent of the incidents of sexual abuse were perpetrated by the victim’s biological father, and another 38 percent of the abuse was perpetrated by the minor’s stepfather, adoptive father, or mother’s boyfriend. In other

words, married men and men in other heterosexual adult relationships account for the vast majority of the sexual abuse problem in the United States.

More recently, according to the National Child Abuse and Neglect Data System, a 2005 study showed that 79.4% of child abusers were the parents, and the next largest pool of abusers consisted of unmarried partners of the parents of child victims. A staggering 40% of child victims were abused by their mothers acting alone, and a disturbing 17.3% were abused by both parents.

Clearly, the greatest casualties of the sexual revolution in our contemporary culture are children. This devastation of young people must stop. What is needed first of all is to recognize that sexual activity outside of marriage is a sin, followed by a renewed commitment to the virtues of chastity, purity and marital fidelity. Given the current cultural disregard for traditional forms of morality and sexual restraint, this will be a long, uphill struggle, but it is a battle worth fighting, confident that success is possible with the help of the Blessed Virgin Mary, Saint Joseph, her most chaste spouse, and the grace of our Lord Jesus.

### **Confronting the myth that the sexual abuse of minors is a “celibacy problem”**

A popular but simplistic view often expressed is that the requirement of clerical celibacy is a contributing cause to the problem of the sexual abuse of minors by Catholic priests. Yet, a report on the causes and context of sexual abuse of minors by Catholic priests in the United States between 1950 and 2010 presented in 2011 to the United States Conference of Catholic Bishops by the John Jay College Research Team at the City

University of New York concluded that “no single ‘cause’ of sexual abuse in society can be found; similarly, no single ‘cause’ of sexual abuse by priests is evident. Rather, sexual abuse is a complex phenomenon.”<sup>13</sup>

Specifically with regard to priestly celibacy, the *Causes and Context* study conducted by John Jay College stated, “Given the continuous requirement of priestly celibacy over time, it is not clear why the commitment to or state of celibate chastity should be seen as a cause for the steady incidence of sexual abuse between 1950 and 1980. Andrew Greeley makes the same argument, joining it to the obvious statistical observation that the vast majority of incidents of sexual abuse of children are committed by men who are not celibates.”<sup>14</sup>

Indeed, the John Jay College *Causes and Context Study* notes, “Though the media has widely reported on the sexual abuse of minors by Catholic priests, child sexual abuse also occurs in other religious organizations” which do not have a celibate clergy, such as Protestant denominations and the Jewish community.<sup>15</sup>

In his book, *Pedophiles and Priests: Anatomy of a Contemporary Crisis*, Philip Jenkins wrote, “The most-quoted survey of sexual problems among Protestant clergy states that some 10 percent are involved in sexual misconduct of some kind and ‘about two or three percent’ are pedophiles, a rate equal or higher than that suggested for Catholic priests.”<sup>16</sup>

Thus, eliminating celibacy for priests because some priests engage in sexual misconduct makes about as much sense as eliminating the expectation of fidelity in marriage because some spouses commit adultery.

Similar to those who simplistically blame celibacy as the cause of clerical sexual abuse of minors are those who blame “clericalism,” often without bothering to define what is meant by the term “clericalism.” Surely there is nothing inherent in being a cleric that is conducive to sexually abusing minors. In fact, just the opposite would be true: a cleric who truly understands the obligations of clerical celibacy would know that the sexual abuse of minors is a sin and would strive to behave accordingly. To the extent that “clericalism” is code for covering up the wrongdoing of colleagues, certainly the clergy have no monopoly on that practice, as can be seen in terminology such as the “blue wall of silence,” the “blue code” and “blue shield,” referring to the informal rule that purportedly exists among police officers not to report on a colleague’s errors, misconduct, or crimes.

None of this is meant to exculpate priests who sexually abuse minors, but it is important not to settle for simplistic solutions such as eliminating priestly celibacy or blaming “clericalism” if we truly want to confront the realities of the sexual abuse of minors effectively.

### **Confronting the Realities of the Sexual Abuse of Minors**

Having confronted some of the myths of the sexual abuse of minors, let us now examine some of the realities, including the sexual abuse of minors by the clergy and by the hierarchy.

## **Confronting the reality of the sexual abuse of minors by the clergy**

I start my review of clerical sexual abuse of minors from the time I entered high school seminary in 1966, right after the Second Vatican Council ended. I was ordained a priest in 1978. In my twelve years of seminary education and even in my first few years of priesthood, I do not remember hearing – either in the media or in seminary conversations – about any cases of priests sexually abusing minors. Years later, I learned that some of my classmates were sexually abused by one of the priests on the faculty of my high school seminary. Looking back, I can see that some of his behaviors seemed strange, like spending time with the boys in the locker room, but I never suspected or had any notion that he was molesting my classmates.

My first real awareness of the problem of clerical sexual abuse of minors came in June of 1985 with the widespread media coverage of the case of Father Gilbert Gauthé, a priest of the Diocese of Lafayette in Louisiana. Father Gauthé was suspected of molesting children of both sexes as early as 1972 and was alleged to have molested over one hundred boys in four parishes. Charges included forcible sexual abuse and child pornography. He was tried and convicted on multiple counts and sentenced to twenty years' imprisonment.<sup>17</sup>

In July of 1985, Father Alvin Campbell, parish priest in Morrisonville, Illinois, in the Diocese of Springfield, entered a plea of guilty but insane to molesting seven boys.<sup>18</sup>



## **Pioneering efforts of the Archdiocese of Chicago**

In my home Archdiocese of Chicago, Father Andrew Greeley wrote about “the pedophile crisis,” which he described as reaching the point of “explosion” in 1991-1992.<sup>19</sup> The case that attracted media attention between October 1991 and March 1992 was that of Father Robert Meyer, involving charges of inappropriate sexual activity with minors that led to his indictment. Cardinal Joseph Bernardin removed Father Meyer from his parish and appointed a three-person Commission on Clerical Sexual Misconduct with Minors, consisting of Judge Julia Quinn Dempsey of Cook County Juvenile Court; John P. Madden, a businessman who had headed the Advisory Council of the Illinois Department of Children and Family Services; and Bishop John R. Gorman, the archdiocese’s vicar general at the time, who also holds a doctorate in clinical psychology.

The Cardinal’s Commission was given jurisdiction to investigate and re-examine any allegations of abuse by priests who had served in the Archdiocese in the previous forty years. The Commission issued their report in June 1992 and stated that two principles had guided their review of the cases:

First, the Commission believed that there is no acceptable level of risk to children and adolescents in regard to sexual misconduct. Second, the Commission believed that any right a priest may have to engage in parish ministry must give way to the greater right of minors to be safe in their parish, and the greater right of the parish community not to have their trust broken.<sup>20</sup>

During the forty-year period from 1951 to 1991, there were 2,252 priests that had served in the Archdiocese of Chicago. Using a preponderance of evidence standard, rather than proof beyond a reasonable doubt, the Cardinal’s Commission reviewed 57

cases involving archdiocesan priests and two extern priests (from other dioceses) with various degrees of documentation of sexual abuse of minors. The two extern priests were found to have committed their offenses outside the Archdiocese prior to being given priestly faculties for ministry in the Archdiocese. The faculties of both priests were removed, and the priests were returned to their dioceses with full disclosure made to their Ordinaries.<sup>21</sup>

Of the 57 Archdiocesan priests, 2 cases involved girls and boys, while 43 cases involved boys only. Thus, the Commission stated,

The overwhelming majority of cases, in other words, involved homosexual ephhebophiles, that is, priests attracted to young teen-age boys. While media reports have long focused on “pedophile priests” in the Archdiocese, our findings are quite different. There was only one founded case of pedophilia involving a priest-uncle with two 6-year-old nieces (emphasis in the original).<sup>22</sup>

The Commission concluded that the allegations in 18 cases did not involve sexual misconduct, thus leaving 39 priests with substantiated charges against them.<sup>23</sup> In sum, therefore, of the 2,252 priests that had served in the Archdiocese of Chicago during the 40-year period that was studied, 2.6 percent of archdiocesan clergy were the subject of complaints, and charges were thought to be justified for 1.7 percent of priests.<sup>24</sup>

The Commission also recommended that the Archdiocese adopt a number of policies and procedures for responding to allegations of the sexual abuse of minors by priests, the first of which involved the appointment of a nine-person Review Board, which would consist of six lay people and three priests. The Commission also

recommended that the Review Board hire a lay professional case manager and that the Chancellor of the Archdiocese would be the contact person for the case manager.

In March of 1992, just three months prior to the release of the Commission's report and recommendations, Cardinal Bernardin appointed me to serve as Chancellor of the Archdiocese, having just returned from finishing my doctorate in canon law at the Pontifical Gregorian University in Rome. In addition to the Commission's mandate that the Chancellor serve as the contact person for the case manager, Cardinal Bernardin also appointed me to serve as his delegate to the Review Board, a role in which I was to serve for the next eleven years, attending monthly meetings of the Review Board with voice but no vote. The Cardinal also gave me the task of working with a committee to draft the policies and procedures that had been recommended by the Cardinal's Commission and identify the nine people who would be appointed to the Review Board. Our drafting committee included our Director for Personnel Services (a lay woman), our in-house Director for Legal Services (a lay man) and our outside legal counsel (also a lay man), in addition to myself (a priest with doctorates in both canon law and civil law).

After working on these drafts through the Spring and Summer, we completed and submitted our final draft to Cardinal Bernardin in September of 1992, at which time he accepted our drafts and promulgated *Policies for Education, Assistance to Victims and Procedures for Determination of Fitness for Ministry*.<sup>25</sup> These policies and procedures were precedent setting. To my knowledge, these policies established the first Diocesan Review Board in the United States.<sup>26</sup>

The key features of the Review Board were that it consisted of nine people, six of whom were to be lay people. Among the lay people, three were to be lay professionals, specifically a psychiatrist, a psychologist or social worker, and an attorney; three other lay people were to be a parent, a member of a parish pastoral council, and a victim of child sexual abuse or the parent of such a victim. In addition, there were to be three priests, since it was thought that they would be helpful to the Review Board given their familiarity with the accused priests and the possibility of being able to share background information perhaps even going back to their years in the seminary. Nevertheless, the Review Board would have a lay people majority and none of the lay people could be an employee of the Church. The new policies also instituted the first Office for Victim Assistance Ministry, which would offer therapy and guidance to those abused by priests. A toll-free 800 hotline number was established to receive allegations, which were then to be reported to a state agency, the Department of Children and Family Services. To manage the cases and the program, the Archdiocese hired a fulltime lay person as Program Administrator.

Critics of the proposal for a lay-led Review Board complained that lay people should not be involved since a priest is accountable to his diocesan bishop, not to a lay board. Our answer to this objection was that, yes, priests are accountable to their bishops, but bishops are free to use lay people as advisors in helping them make their decisions.

One of the Commission's more pioneering recommendations to be adopted as policy was that priests with substantiated charges would be required to undergo years of therapy and counseling, followed by "restricted ministry, a mandate restricting access to

children, supervised residence, participation in a support group, assignment of a supervisor or monitor for life, and if indicated, ongoing therapy.”<sup>27</sup> At the time, this was considered to have been a stringent innovation, since priests with substantiated allegations would no longer simply be reassigned with the naïve expectation that they would somehow refrain from relapsing into abusive behavior.

Following this recommendation, a number of priests were taken out of parish ministry and were assigned to restricted ministry without access to minors, such as a nursing home, in which case supervisory staff would be informed of the background information and a monitor would be assigned. An unexpected variation from this policy took place in the case of Father John Calicott, who was withdrawn from ministry in April 1994 and placed on administrative leave by Cardinal Joseph Bernardin after the Review Board determined that there was reasonable cause to suspect that Father Calicott had engaged in sexual misconduct with a minor in the 1970’s. Father Calicott was an African-American priest who at the time was Pastor of a African-American parish, Holy Angels Parish, on the South Side of Chicago. The case took on racial overtones as parishioners and other members of the African-American community accused the leadership of the Archdiocese of a “racial plot” to remove an African-American priest.

After months of petitions, letters, and phone calls from parishioners and even one of the alleged victims pleading for the Archdiocese to return Father Calicott to Holy Angels Parish, the Review Board reconsidered the matter in August 1995 and concurred with his return to ministry under a number of conditions, including the restriction that Father Calicott could never be alone with a minor without another responsible adult

present, that an on-site monitor would be required to reside at the parish, and most significantly, that the parishioners and school parents be advised of Father Calicott's protocol so that they could in a sense act as his *de facto* monitors.

Father Calicott continued in ministry under these conditions until the United States Conference of Catholic Bishops adopted their "zero-tolerance" policy at their meeting in Dallas in June 2002, after which he was removed from ministry. Following canonical proceedings, Father Calicott was dismissed from the clerical state by decree of the Holy See in 2009.<sup>28</sup>

Following Father Calicott's return to parish ministry in 1995, another priest with substantiated allegations of sexual misconduct with minors who had been withdrawn from ministry in 1992, Father Thomas Swade, sought reinstatement to parish ministry. In 1996, the Vicar for Priests, acting on behalf of Father Swade, asked seven different parishes to consider accepting Father Swade under conditions similar to Father Calicott's, all of which declined. In early 1997, a series of meetings were held at Saints Faith, Hope, and Charity Parish in Winnetka, Illinois, with members of the Parish Pastoral Council, School Board and Religious Education Board. Also in attendance were the School Principal, Director of Religious Education and the Youth Minister. Full disclosure of the allegations against Father Swade was made at these meetings. Initially, the Parish Pastoral Council, School Board and Religious Education Board recommended (although not unanimously) that they "give Father Swade a second chance and welcome him to our parish." Subsequent negative reaction from the larger parish community, however,

caused the offer to be withdrawn and he was not in fact assigned to Saints Faith, Hope, and Charity Parish in Winnetka.

In August 1998, the Vicar for Priests proposed that Father Swade be allowed to provide weekend assistance at Immaculate Conception Parish in the Lincoln Park area of Chicago. At a meeting conducted by the Victim Assistance Minister and the Vicar for Priests with a focus group of parishioners, the group responded that they “did not want a priest with this history returned to ministry in their parish.” Accordingly, the proposal was withdrawn.

Following a canonical trial, in 2008 Father Swade was found guilty of sexual misconduct with minors and was sentenced to a life of prayer and penance. He was also warned that any further violation would result in his dismissal from the clerical state.<sup>29</sup>

Looking back at these cases from the 1990’s, it can be seen that our thinking about how to handle these cases was evolving. The pre-1990’s approach to quietly reassigning priests was clearly rejected, but it was still thought possible that some ministry, perhaps even parish ministry, could be feasible under certain conditions, such as restrictions on access to minors, assignment of monitors, and full disclosure to parishioners. Aside from the exceptional situation of Father Calicott, it became clear that most parishioners were not open to reassignment of sexual abusers to parish ministry, even with full-disclosure and restrictions. This approach was also officially abandoned by the Bishops of the United States at their meeting in Dallas in June of 2002.

The precipitating factor in the June 2002 Dallas meeting of bishops was a report published in January 2002 by the *Boston Globe* detailing the findings of their Spotlight

Investigation, as they called it, into several cases of sexual abuse of minors by priests of the Archdiocese of Boston. What made this story more startling was the admission discovered in court papers filed by the Archdiocese that in 1984, the then-Archbishop of Boston, Cardinal Bernard Law, had assigned a priest to a parish in the Boston suburb of Weston, knowing that the priest had, in his previous parish, been accused of molesting seven boys from the same family. The *Boston Globe* reported that several other priests who had sexually molested children had been given new assignments.<sup>30</sup> The story was widely reported, and outrage quickly spread across the country.

The United States Conference of Catholic Bishops responded by adopting new national policies for handling cases of clerical sexual abuse of minors at its meeting in Dallas in June 2002. The main features of the *Charter for the Protection of Children and Young People* directed action to create a safe environment for children and young people, to bring healing and reconciliation for victims and survivors, to make prompt and effective response to allegations with the assistance of a predominantly-lay Review Board, to report allegations to and cooperate with civil authorities, to discipline offenders, and to provide for means of accountability for the future to ensure the problem continues to be effectively dealt with through the United States Conference of Catholic Bishops Secretariat of Child and Youth Protection and the National Review Board.

Also passed at the June 2002 meeting was an accompanying document called the *Essential Norms*, which received the *recognitio* of the Holy See in December 2002, making these norms binding as particular law for the dioceses of the United States. This meant



that the Review Board model adopted ten years previously in Chicago was now mandatory for all dioceses.

A new national policy of “zero-tolerance” was included in norm 8 of the *Essential Norms*, which states, “When even a single act of sexual abuse by a priest or deacon is admitted or is established after an appropriate process in accord with canon law, the offending priest or deacon will be removed permanently from ecclesiastical ministry, not excluding dismissal from the clerical state, if the case so warrants.”<sup>31</sup>

Although the *Charter* and *Essential Norms* did not directly address the issue of allegations against bishops, a third document was adopted by the bishops called, *A Statement of Episcopal Commitment*. Most noteworthy is the commitment made in article 2 of the *Statement*, which says, “We will apply the requirements of the Charter also to ourselves, respecting always Church law as it applies to bishops. Therefore, if a bishop is accused of the sexual abuse of a minor, the accused bishop is obliged to inform the Apostolic Nuncio. If another bishop becomes aware of the sexual abuse of a minor by another bishop or of an allegation of the sexual abuse of a minor by a bishop, he too is obliged to inform the Apostolic Nuncio and comply with applicable civil laws.”<sup>32</sup>

### **Confronting the reality of the sexual abuse of minors by the hierarchy**

The case of former Cardinal McCarrick revealed the weakness of the *Statement of Episcopal Commitment*. Despite his resignation from the College of Cardinals and subsequent dismissal from the clerical state, questions still remain about who knew what about Theodore McCarrick, when did they know it, and how did he get promoted

through the ranks of the hierarchy if his depravities were known, as has been alleged.<sup>33</sup> Although Pope Francis announced last October that there would be “thorough study of the entire documentation present in the Archives of the Dicasteries and Offices of the Holy See regarding the former Cardinal McCarrick,”<sup>34</sup> nothing has been released to date.

Responding to the firestorm of criticism in the media and outrage among the faithful, the United States Conference of Catholic Bishops had a series of proposals on the agenda for its November 2018 meeting in Baltimore. Among the measures proposed for consideration by the bishops were the adoption of *Standards of Accountability for Bishops*; the publication of a *Protocol Regarding Available Non-Penal Restrictions on Bishops who were Removed from or Resigned Their Office due to the Sexual Abuse of Minors, Sexual Abuse with Adults, or Grave Negligence in Office*; and the creation of a *Special Commission for Review of Complaints Against Bishops*, establishing on the national level a consultative body comprised primarily of lay people, similar to the local review boards used in dioceses to review allegations against priests. At the last minute, the Holy See intervened with instructions that no votes were to be taken on any of these documents since the Holy See was planning a meeting of the presidents of bishops’ conferences from around the world to discuss these issues at the Vatican in February 2019.

Perhaps it was providential that no vote was taken, because quite possibly these proposals may not have passed due to a lack of consensus, since in the ensuing discussions during the United States Conference of Catholic Bishops meeting last November an alternate model was presented proposing the use of the so-called “Metropolitan System” to handle allegations against bishops. This model would have

used the canonical structure where dioceses are grouped in provinces under the leadership of a “metropolitan,” that is, the archbishop of the archdiocese within that province. Some bishops, including myself, questioned this model, given that former Cardinal McCarrick was himself a metropolitan archbishop, and the objectivity of such an investigation might be viewed with skepticism since, in the case of accusations against the metropolitan, it would be the “senior suffragan bishop,” that is, the bishop of the province senior by date of appointment, who would be the one to conduct the investigation of the metropolitan under whom he serves.

Following the February 2019 meeting at the Vatican on the theme of “The Protection of Minors in the Church,” Pope Francis on May 7, 2019 issued a *motu proprio*, (which roughly means “by his own initiative”) entitled, *Vos estis lux mundi*, Latin for, “You are the Light of the World.” The *motu proprio* echoes on an international level many of the practices previously established in the United States by the *Charter for the Protection of Children and Young People* and the *Essential Norms* that have been in force in the United States since 2002. For example, it affirms the existing commitment to provide for the spiritual and emotional well-being of victims/survivors and their families; the duty to comply with all applicable civil laws with respect to the reporting of allegations of sexual abuse of minors to civil authorities; the right of any person to report such crimes; guarantee of a prompt and objective investigation; and the assurance of lay involvement. While calling for lay involvement, the precise implementation of this feature was left to “directives” to be adopted by national conferences of bishops.<sup>35</sup>

In my own critique of *Vos estis lux mundi*, I have noted that the Holy Father's prescription includes some safeguards against any kind of a cover-up or undue pressure because it does provide, if the allegation is against the metropolitan, that it would go to the senior suffragan as well as to the Apostolic Nuncio, the Pope's representative in Washington, D.C. There is also a mechanism for the metropolitan to recuse himself from an investigation if he thinks there is a conflict of interest. It also allows for the Holy See to intervene and appoint someone other than the metropolitan in the investigation if deemed necessary.<sup>36</sup>

The norms in *Vos estis lux mundi* should be seen in relation to another *motu proprio* issued by Pope Francis with little public attention on June 4, 2016, entitled in English, "As a Loving Mother," taken from the opening line of the document, "The Church loves all her children like a loving mother, but cares for all and protects with a special affection those who are smallest and defenseless."<sup>37</sup> Although canon law already provides for the possibility of removal from ecclesiastical office "for grave reasons,"<sup>38</sup> Pope Francis stated in the introduction to this Apostolic Letter that it was his intention "to underline that among the aforesaid 'grave reasons' is the negligence of a Bishop in the exercise of his office, and in particular in relation to cases of sexual abuse inflicted on minors and vulnerable adults."<sup>39</sup>

Following the Vatican meeting in February and the May promulgation of *Vos estis lux mundi*, the United States Conference of Catholic Bishops at its June meeting earlier this month in Baltimore replaced the *Special Commission for Review of Complaints Against Bishops* with a new document called, "Directives for the Implementation of *Vos estis lux*

*mundi* Concerning Bishops and their Equivalents.”<sup>40</sup> These directives are in keeping with the provision of *Vos estis lux mundi* calling for “directives of the Episcopal Conference, of the Synod of Bishops or of the Council of Hierarchs regarding how to assist the Metropolitan in conducting the investigation.” Specifically, *Vos estis lux mundi* states that “the Bishops of the respective Province, individually or together, may establish lists of qualified persons from which the Metropolitan may choose those most suitable to assist in the investigation, according to the needs of the individual case and, in particular, taking into account the cooperation that can be offered by the lay faithful pursuant to canons 228 [of the *Code of Canon Law*] and 408 [of the Code of Canons of Eastern Churches].”<sup>41</sup>

The United States Conference of Catholic Bishops earlier this month also approved establishing a national third party reporting system; adopted the *Protocol Regarding Available Non-Penal Restrictions on Bishops who were Removed from or Resigned Their Office due to the Sexual Abuse of Minors, Sexual Abuse with Adults, or Grave Negligence in Office*;<sup>42</sup> and replaced the *Standards of Accountability for Bishops* with a new document called, *Affirming Our Episcopal Commitments*.<sup>43</sup> While a detailed analysis of these documents is beyond the scope of this presentation, I think their adoption does show that the Holy See and the United States Conference of Catholic Bishops are taking these matters seriously and are taking steps to get to the root of the problem and provide constructive solutions.

**Conclusion**

In my canon law classes that I teach at Notre Dame Law School, I emphasize the principle that “law follows theology.” In other words, the laws of the Church are not arbitrary commands conjured up by legal specialists and imposed in a vacuum, but flow from and accord with the moral values which Christians profess. While law necessarily has a coercive aspect in enforcing the standards of the community, confronting the realities of the sexual abuse of minors starts with the self-regulation of each individual to conduct himself or herself voluntarily and virtuously in accord with the teachings of Sacred Scripture, especially the Ten Commandments, and by following as a faithful disciple in the footsteps of Jesus Christ, our Sovereign Lord and Savior, in whose love we find the fulfillment of the Law (cf. Matthew 5:17 and Romans 13:10).

May God give us this grace. Amen.

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<sup>1</sup> President Abraham Lincoln, "Annual Message to Congress," December 1, 1862, accessed January 21, 2019 at <http://www.abrahamlincolnonline.org/lincoln/speeches/congress.htm>.

<sup>2</sup> Office of Attorney General, Commonwealth of Pennsylvania, "Report I of the 40<sup>th</sup> Statewide Investigating Grand Jury," July 27, 2018, accessed January 23, 2019 at <https://www.attorneygeneral.gov/report/>

<sup>3</sup> "Testimony by His Excellency Carlo Maria Viganò," official translation by Diane Montagna, August 22, 2018, accessed online January 23, 2019 at <https://assets.documentcloud.org/documents/4784141/TESTIMONYXCMVX-XENGLISH-CORRECTED-FINAL-VERSION.pdf>.

<sup>4</sup> Office of the Attorney General, State of Illinois, "Preliminary Findings of the Investigation into Catholic Clergy Sexual Abuse of Minors in Illinois," December 19, 2018, accessed January 23, 2019 at [http://www.illinoisattorneygeneral.gov/pressroom/2018\\_12/Catholic\\_Church\\_Preliminary\\_FindingsUpdate121918.pdf](http://www.illinoisattorneygeneral.gov/pressroom/2018_12/Catholic_Church_Preliminary_FindingsUpdate121918.pdf).

<sup>5</sup> Bishop Thomas John Paprocki, Homily to be read at all Weekend Masses in all the Churches of the Diocese of Springfield in Illinois, September 1-2, 2018, accessed January 23, 2019 at [https://www.dio.org/uploads/files/Bishop/Speeches\\_Homilies/2018/Homily\\_for\\_Sunday\\_2\\_2B\\_to\\_be\\_read\\_in\\_all\\_churches\\_-\\_September\\_1-2\\_2018.pdf](https://www.dio.org/uploads/files/Bishop/Speeches_Homilies/2018/Homily_for_Sunday_2_2B_to_be_read_in_all_churches_-_September_1-2_2018.pdf).

<sup>6</sup> Peter Steinfels, "The PA Grand-Jury Report: Not What It Seems," *Commonweal*, January 14, 2019; the entire article is available online at <https://www.commonwealmagazine.org/pa-grand-jury-report-not-what-it-seems>. A summary of Mr. Steinfels' article can be found at: <https://cruxnow.com/church-in-the-usa/2019/01/10/leading-religion-reporter-calls-pennsylvania-grand-jury-report-inaccurate-and-unjust/>

<sup>7</sup> The Associated Press, "Data Shed Light on Child Sexual Abuse by Protestant Clergy," *The New York Times*, June 16, 2007, accessed January 22, 2019 at <https://www.nytimes.com/2007/06/16/us/16protestant.html>.

<sup>8</sup> Michael Leshner, *Sexual Abuse, Shonda and Concealment in Orthodox Jewish Communities* (Jefferson, North Carolina: McFarland & Company, Inc., 2014).

<sup>9</sup> Nate Carlisle, "Arizona case shows why Mormon bishops are not reporting sex abuse to police every time," *The Salt Lake Tribune*, June 1, 2018, accessed January 23, 2019 at <https://www.sltrib.com/religion/local/2018/05/31/arizona-case-shows-why-mormon-bishops-are-not-reporting-sex-abuse-to-police-every-time-that-has-a-prosecutor-complaining-about-the-churchs-lawyers/>.

<sup>10</sup> First Presidency of the Church of Jesus Christ of Latter Day Saints, Letter to General Authorities and Leaders in the United States and Canada, March 26, 2018, accessed January 23, 2019 at <https://www.mormonnewsroom.org/multimedia/file/Preventin-and-Responding-to-Abuse--First-Presidency-Letter.pdf>.

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<sup>11</sup> Ian Lovett, "Southern Baptists Approve Steps to Address Sexual Abuse," *The Wall Street Journal*, published in the June 12, 2019, print edition as "Southern Baptists Act Against Sex Abuse," and published online June 11, 2019, at <https://www.wsj.com/articles/southern-baptists-approve-steps-to-address-sexual-abuse-11560303422?mod=searchresults&page=1&pos=1>.

<sup>12</sup> David Crary, "Sex abuse crisis tops agenda as Southern Baptists convene," ABC News, June 9, 2019, accessed online at <https://abcnews.go.com/US/wireStory/sex-abuse-crisis-tops-agenda-southern-baptists-convene-63577800>. See also <https://www.nytimes.com/2019/06/10/us/southern-baptist-convention-sex-abuse.html>.

<sup>13</sup> *The Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2010: A Report Presented to the United States Conference of Catholic Bishops by the John Jay College Research Team*, The City University of New York, March 2011, p. 24.

<sup>14</sup> *The Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States: John Jay College Research Team*, March 2011, p. 35, citing A. Greeley, "Celibacy Isn't a Cause of Sex Abuse," *Chicago Sun-Times*, February 13, 2008.

<sup>15</sup> *The Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States: John Jay College Research Team*, March 2011, p. 20.

<sup>16</sup> Philip Jenkins, *Pedophiles and Priests: Anatomy of a Contemporary Crisis* (New York and Oxford: Oxford University Press, 1996), p. 50, citing Lloyd Rediger, *Ministry and Sexuality* (Minneapolis: Fortress Press, 1990), p. 55.

<sup>17</sup> Jenkins, *Pedophiles and Priests*, pp. 34-36.

<sup>18</sup> Jenkins, *Pedophiles and Priests*, p. 35.

<sup>19</sup> Andrew Greeley, *Fall from Grace* (New York: G.P. Putnams, 1993).

<sup>20</sup> Julia Quinn Dempsey, John R. Gorman, John P. Madden, and Alphonse P. Spilly, *The Cardinal's Commission on Clerical Sexual Misconduct with Minors: Report to Joseph Cardinal Bernardin, Archbishop of Chicago* (Chicago: The Commission, 1992), p. 21.

<sup>21</sup> *Cardinal's Commission on Clerical Sexual Misconduct with Minors*, p. 22.

<sup>22</sup> *Cardinal's Commission on Clerical Sexual Misconduct with Minors*, p. 21.

<sup>23</sup> *Cardinal's Commission on Clerical Sexual Misconduct with Minors*, p. 22.

<sup>24</sup> Jenkins, *Pedophiles and Priests*, p. 81.

<sup>25</sup> For the full text, see "Chicago Policy Regarding Clerical Sexual Misconduct with Minors," *Origins* (Catholic News Service), vol. 22, no. 16 (1992), pp. 273-283.



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<sup>26</sup> At around the same time that we were developing our policies and procedures for clerical sexual misconduct with minors in the Archdiocese of Chicago, the Canadian Conference of Catholic Bishops in June 1992 issued their document entitled, *From Pain to Hope: Report from the CCCB Ad Hoc Committee on Child Sexual Abuse*, which provided in recommendation #7 that the Catholic Bishops of Canada, “Establish, in their respective dioceses (or group of dioceses), an Advisory Committee of at least five persons to whom, under the authority of the bishop’s delegate, is referred any issue of sexual abuse or any allegation of sexual abuse.” Accessed online at [http://www.cccb.ca/site/Files/From\\_Pain\\_To\\_Hope.pdf](http://www.cccb.ca/site/Files/From_Pain_To_Hope.pdf).

<sup>27</sup> *Cardinal’s Commission on Clerical Sexual Misconduct with Minors*, p. 46.

<sup>28</sup> For the full documentation of the case of Father John Calicott, see [http://docinfo.archchicago.org/static/pdfs/docs/calicott\\_john\\_walter-aoc\\_009527-011924.pdf](http://docinfo.archchicago.org/static/pdfs/docs/calicott_john_walter-aoc_009527-011924.pdf).

<sup>29</sup> For the full documentation of the case of Father Thomas Swade, see [http://docinfo.archchicago.org/static/pdfs/docs/swade\\_thomas\\_j-aoc\\_005533-005821.pdf](http://docinfo.archchicago.org/static/pdfs/docs/swade_thomas_j-aoc_005533-005821.pdf).

<sup>30</sup> Jon Henley, “How the Boston Globe exposed the abuse scandal that rocked the Catholic church,” *The Guardian*, April 21, 2010, accessed online at <https://www.theguardian.com/world/2010/apr/21/boston-globe-abuse-scandal-catholic>.

<sup>31</sup> United States Conference of Catholic Bishops, *Charter for the Protection of Children and Young People and Essential Norms for Diocesan/ Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests or Deacons*, adopted 2002, revised 2005, 2011 and 2018; accessed online at <http://www.usccb.org/issues-and-action/child-and-youth-protection/upload/Charter-for-the-Protection-of-Children-and-Young-People-2018-final.pdf>.

<sup>32</sup> *Ibid.*

<sup>33</sup> See “Testimony by His Excellency Carlo Maria Viganò,” former Apostolic Nuncio to the United States of America, translation by Diane Montagna, August 22, 2018, accessed online at <http://online.wsj.com/media/Viganos-letter.pdf>.

<sup>34</sup> Communiqué of the Holy See, October 10, 2018, accessed online at <http://press.vatican.va/content/salastampa/it/bollettino/pubblico/2018/10/06/0731/01548.html#en>.

<sup>35</sup> Pope Francis, *Vos estis lux mundi*, Apostolic Letter issued *motu proprio*, May 7, 2019, accessed online at [http://w2.vatican.va/content/francesco/en/motu\\_proprio/documents/papa-francesco-motu-proprio-20190507\\_vos-estis-lux-mundi.html](http://w2.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco-motu-proprio-20190507_vos-estis-lux-mundi.html).

<sup>36</sup> Cf. Bishop Thomas John Paprocki: Interview with Laretta Brown, “Building on the Pope’s New Letter on Abuse Prevention,” *National Catholic Register*, May 17, 2019, accessed online at <http://www.ncregister.com/daily-news/building-on-the-popes-new-letter-on-abuse-prevention>.

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<sup>37</sup> Pope Francis, *Come una madre amorevole* (“As a Loving Mother”), Apostolic Letter issued *motu proprio*, June 4, 2016, accessed online at [http://w2.vatican.va/content/francesco/en/motu\\_proprio/documents/papa-francesco-motu-proprio\\_20160604\\_come-una-madre-amorevole.html](http://w2.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco-motu-proprio_20160604_come-una-madre-amorevole.html).

<sup>38</sup> Cf. *Code of Canon Law*, canon 193 § 1.

<sup>39</sup> Pope Francis, *Come una madre amorevole* (“As a Loving Mother”), Introduction.

<sup>40</sup> The full text of this document as amended and approved on June 13, 2019 is available online at <http://www.usccb.org/about/leadership/usccb-general-assembly/2019-june-meeting/upload/usccb-modified-amended-directives-2019-06.pdf>.

<sup>41</sup> Pope Francis, *Vos estis lux mundi*, Art. 13, §1.

<sup>42</sup> The full text of this document as amended and approved on June 13, 2019 is available online at <http://www.usccb.org/about/leadership/usccb-general-assembly/2019-june-meeting/upload/usccb-modified-amended-protocol-2019-06.pdf>.

<sup>43</sup> The full text of this document as amended and approved on June 13, 2019 is available online at <http://www.usccb.org/about/leadership/usccb-general-assembly/2019-june-meeting/upload/usccb-affirming-our-episcopal-commitments-2019-06.pdf>.