

CLERICAL SURVEY ON THE CURRENT STATE OF THE DIOCESE OF PITTSBURGH

NOTICE OF CORRECTION: 8/7/19: Omissions discovered in verbatim
written responses of clergy have been corrected

April-May 2019

Empowering Catholics of Pittsburgh

In early April 2019, Empowering Catholics of Pittsburgh (ECOP), a grassroots group of devout but disheartened local Catholics committed to healing the Church of Pittsburgh, mailed to the clergy of the Diocese of Pittsburgh a survey regarding the current state of the diocese and what changes need to be made to strengthen and revitalize the Church of Pittsburgh. That survey addressed the following subjects related to the Diocese of Pittsburgh and Bishop David Zubik and his Diocesan staff:

- A. Current state of the Diocese of Pittsburgh
- B. *On Mission for the Church Alive* reorganization
- C. Handling the allegations of child sex abuse
- D. Challenges at St. Paul's Seminary and in the priesthood
- E. Overall evaluation of Bishop Zubik and his curia
- F. The diocese moving forward

A total of 297 surveys were mailed to diocesan clergy -- 209 to diocesan priests and 88 to diocesan deacons. Responses were submitted on a strictly confidential and completely anonymous basis throughout April and May 2019. The rate of response was 13% with 72% submitting paper responses and 28% submitting online responses. Of those responding, 85% completed part or all of the survey and 15% declined to complete any part of the survey. Of those completing the survey, 64% identified themselves as priests, 12% identified themselves as deacons, and 24% did not self-identify.

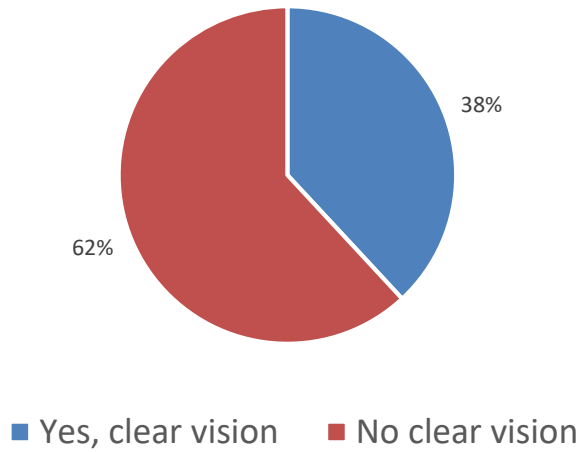
Here are the results of the survey, including verbatim written responses. No editing was done on the written responses except for those portions which, by their content, could have revealed a respondent's identity.

Section A

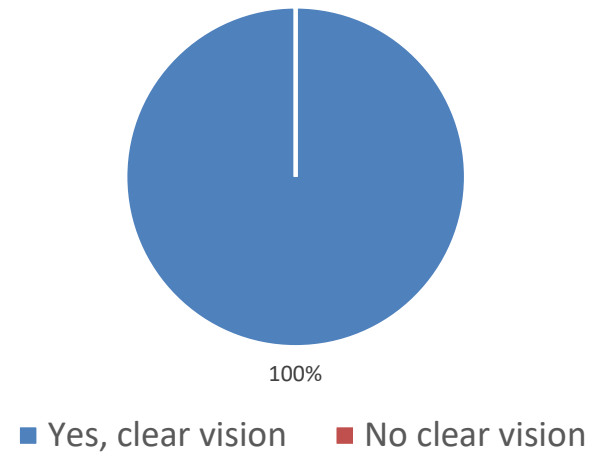
The Current State of the Diocese of Pittsburgh

Has the Bishop of Pittsburgh outlined a clear vision for revitalizing and growing the Church of Pittsburgh?

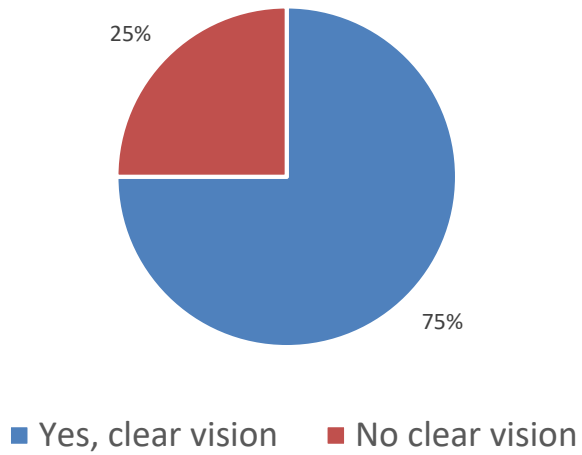
Self-identified Priests:



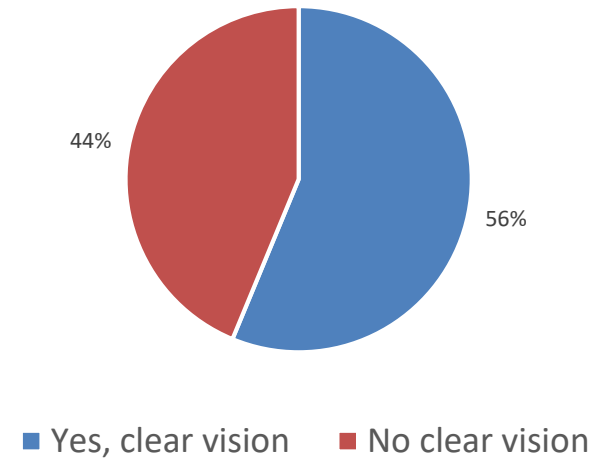
Clergy, not Self-identified:



Self-identified Deacons:



Combined, total responses:

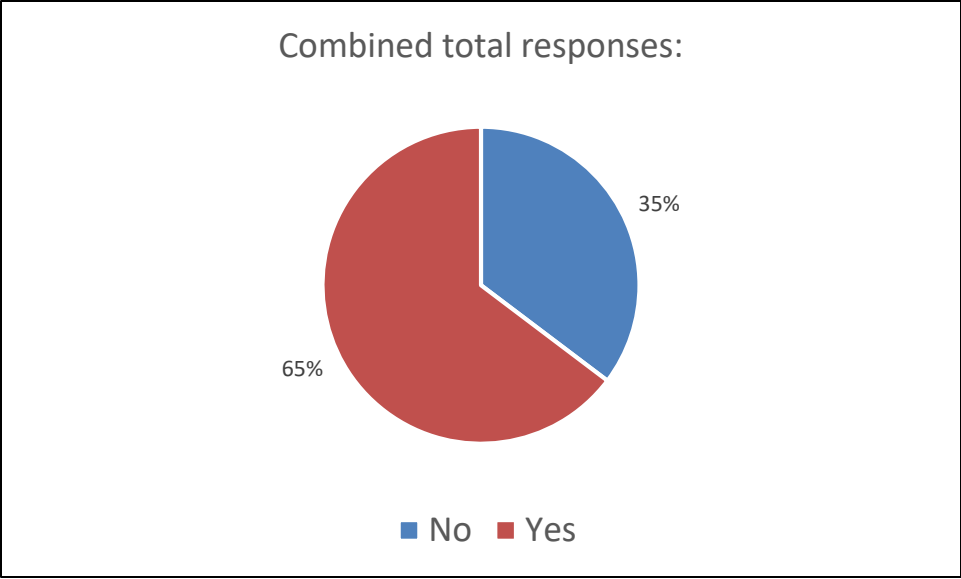
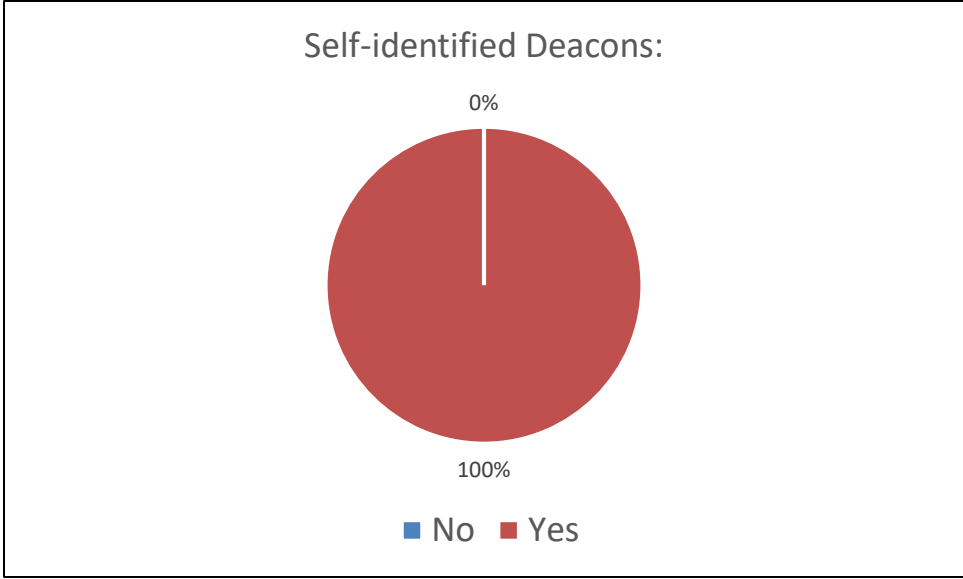
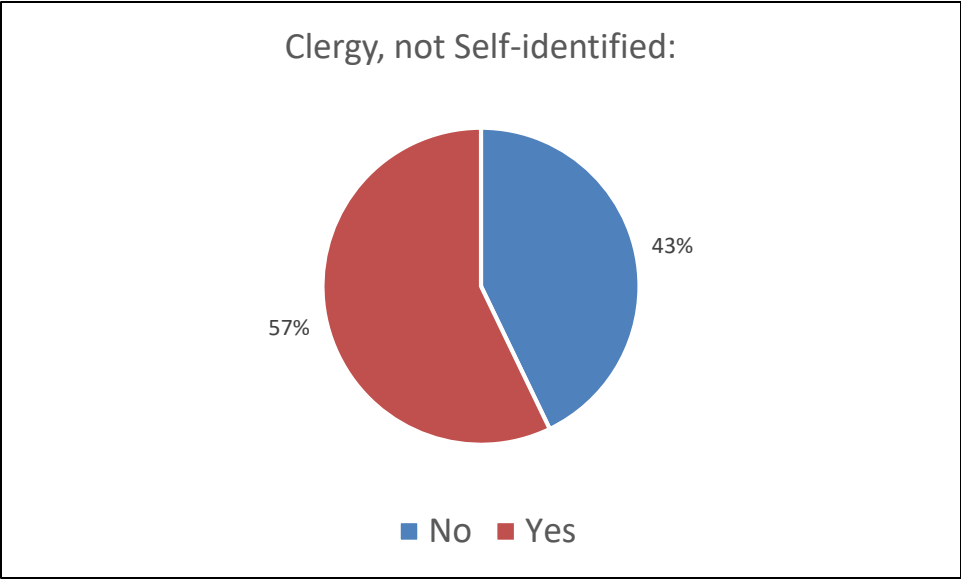
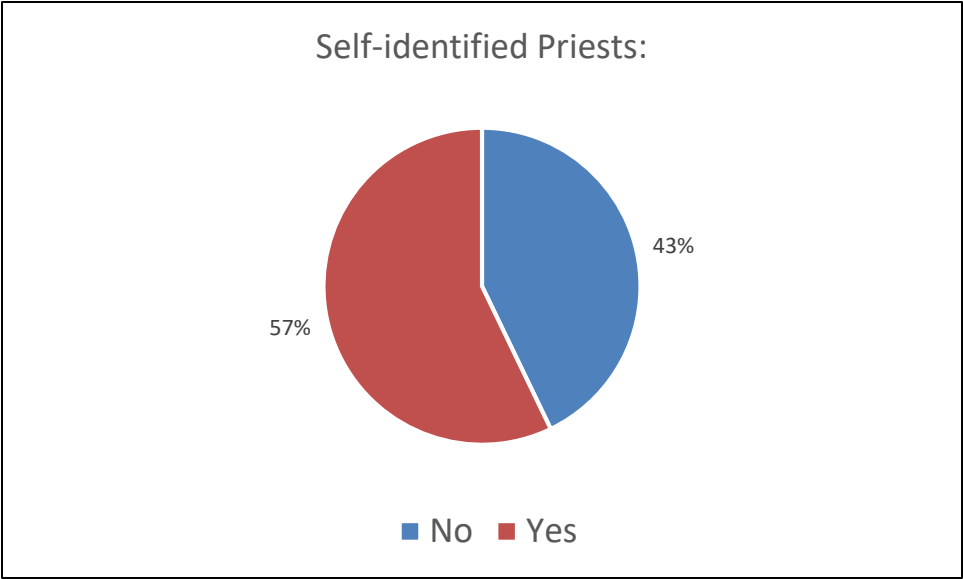


Explanations for answers given to the question: *“Has the Bishop of Pittsburgh outlined a clear vision for revitalizing and growing the Church of Pittsburgh?”*

- He says On Mission is about growth and renewal but only shows death and decline. Numbers way down!
- I agree there is a need, but maybe a slower pace would have worked better.
- There has been no well thought out plan - just talking points. With the reajustment [sic] of staffing at diocesan level who knows what is left.
- The Bishop does have a vision of sorts. One he desired from the beginning to ram through no matter what by force, vindictive retribution, and pettiness. In his vision, all parishes were to be treated equally...All would merge. All would be destroyed for the sake of a perceived sameness, fairness, and equality. An example of “the vindictive core of not only his personality, but the implementation of his vision” is quote from Bishop on September 19, 2016, the first night priests were briefed about On Mission: “Brothers, for those who look back, who do not want to get onboard with On Mission, I’ll tell ya. I have a chaplain’s assignment for you. You won’t be in a parish at all.”
- What is the content of his vision? No one knows. Certainly, we do not as priests...The Bishop and CLI have only shown the people—and us priests—death, not life. There is only talk of the shortage of priests, lack of money, dwindling numbers of the faithful, no concrete vision to flesh out...just what does “effective ministry” look like?
- The Bishop hasn't empowered deacons as administrators.
- His vision for evangelization and active, engaged, financially stable parish communities is directly from the Gospel.
- An oxymoranic view, suppress failing Church & they suddenly become successful.
- Some programs, like Alpha, can strengthen individuals & parishes, but I do not see an effective plan for the Diocese.
- Vision is for the Church to "become Alive." Vision is right; implementation dreadful [sic]. Half the parishes can't pay their bills. Reassigning of priests has been most difficult.
- We have a need to consolidate given the decline in priests & decline in attendance & decline in contributions.
- On Mission was planned strategically & with the best intent. The roll-out is only 6 months in process. I trust that the goals will be met. It is too early to conclude otherwise.

- He says On Mission is about growth and renewal but only shows death and decline. Numbers way down!
- Parishes need to move ahead. Ok to keep building, consolidate Masses in them at buildings rarely used.
- It is a tough decision to make in moving from an already proven system to a new one like the groupings and to go so drastically down in the number of parishes.
- At this stage, what we are doing in regard to On Mission is necessary.
- His vision of consolidating every parish in the Diocese, whether it needed it or not, has proven to be reckless & destructive [sic].
- Yes.
- He has an outline but it is a bunch of words, and nothing follows through, and is totally above the average lay person, and priests that say or do anything are treated terrible.
- He has only shown us death: closures, mergers, financial problems, more. There is absolutely no vision we are working towards. There are only empty words.
- Not one [a vision] made known to us priests.
- No. I don't agree with On Mission at all. I have stayed on [well] past retirement but now I am retiring because of On Mission.
- He has talked about his vision for years.
- No vision other than his own creature comforts since 2007. He changes his mind by the minute. Chaos.
- On Mission has not been clear nor has it been carried out in an organized way.
- I think Bishop has explained his approach and has gone about it in a way he thought best.
- Change is vital to the future of the Church of Pgh. Change—difficult—but needed.
- No vision. There is no tangible goal to be achieved let alone a plan of how to get there.

For those who answered “yes” to the question: “Has the Bishop of Pittsburgh outlined a clear vision for revitalizing and growing the Church of Pittsburgh”, do you agree with the bishop’s vision?



What are some changes that you think should be made to increase your voice and the voice of other priests and deacons in the diocese going forward?

- A new Ordinary.
- Give religious priests who have been in the diocese over 5 years, more of a role in Diocesan committees
- The diocese is standing in our way as we try to make things happen.
- Under the present model of our diocese there is no possibility. Other than that, QUIT hiring outside consulting companies and follow strictly the advice of your priests and deacons. Also trust, having men go to a meeting with more hired consultants, and then being ushered into a room with a two-way mirror and having someone from the diocese watching yet the consulting bodies lie about it, promotes destruction. The Deacon behind the mirror should be stripped of his faculties.
- Defense when speaking out. We are allowed no voice. Bishop doesn't trust us. We don't trust him.
- There is no trust no way to even communicate
- The Bishop should be open to dialog with the priests and deacons.
- Bishop should hold a conversation with his brother priests with no lawyers, spin-doctors, or anyone outside of the presbyterate are allowed -- promising to answer directly our questions.
- A meeting where we could all speak our hearts to bishop without fear. Respect.
- DAZ doesn't want to listen to us older priests. He only seeks the younger generation...he doesn't value my opinion.
- I feel that we have a "voice", but that we are shouting into the void. The diocese will pretend to listen. Nothing changes.
- We have a voice at meetings and are always invited to meet the bishop directly
- Curial priests and the bishops need to be held accountable for their cowardice and lies by those whose livelihoods cannot be harmed by them. The sheep must demand more and do it publicly.
- The clergy must speak up. If this were Philly, Chicago, etc. the priests would already be in open revolt. We are too beaten down to do anything, but we must have courage and do what is right.
- The bishop is vindictive. He claims to want to hear us but strikes out when we disagree. We will never be heard.

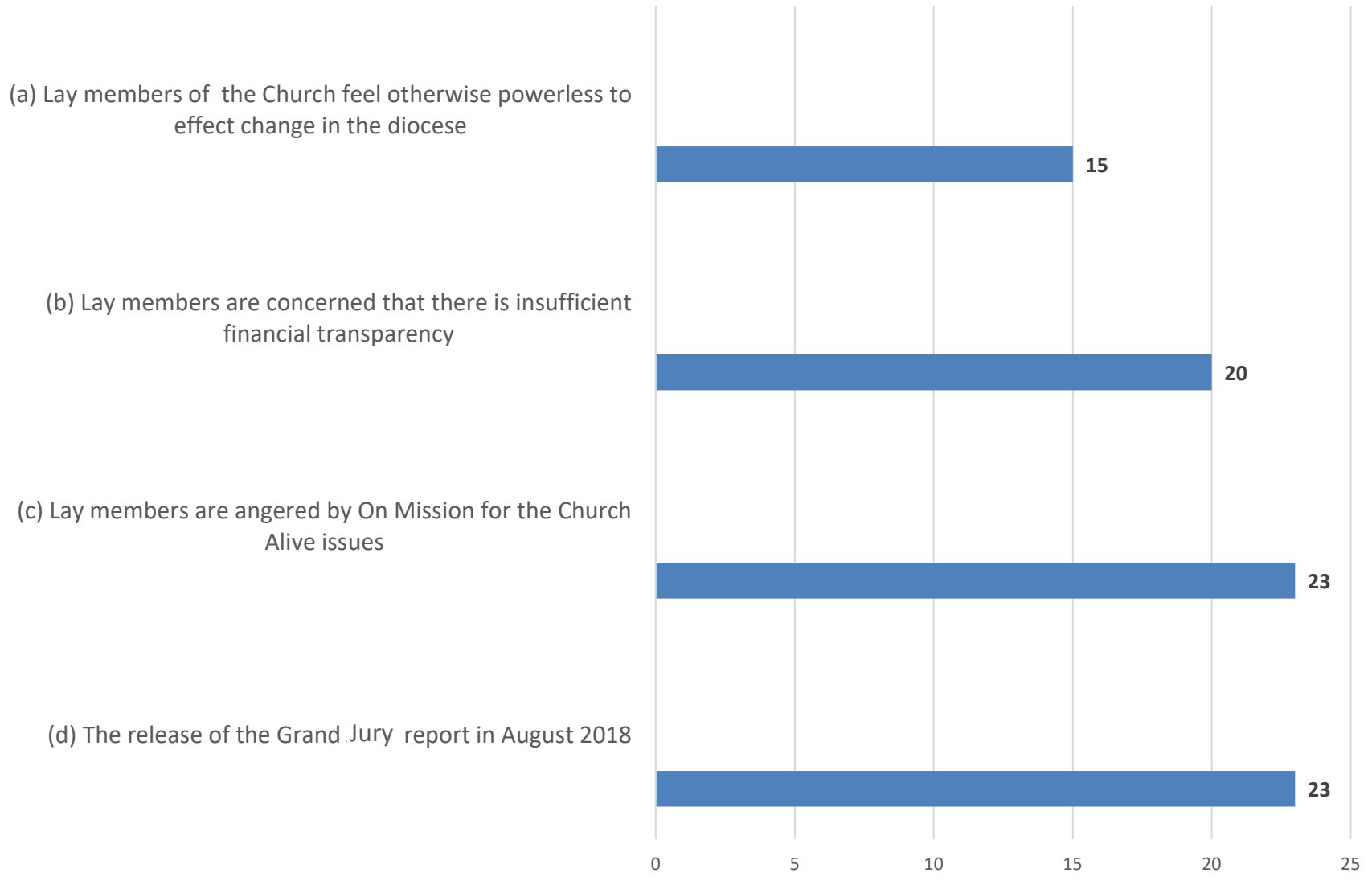
- Clergy should speak more to their representatives on Priest Council. Diocese should let priests know the agenda of every P. C. meeting 4 weeks in advance.
- The Church has always been good in the speaking part of communication but not the true listening part. Listen to the people.
- This only works to a certain point. The Bishop - no matter who he is - will remain the Bishop and will always make decisions regardless of our voices!
- Empty most of Priest Council, College of Consultors & Clergy Personnel Board
- The priests of the Diocese of Pittsburgh are beaten down and apathetic men. We have all become cowards, forfeiting our prophetic voices for our immediate comfort (i.e. desire to stay in a current assignment). This serves the bishop and his curia well. No one will challenge them or even raise a contrary opinion. The few who do speak up... are treated severely as an example for others who may dare to do so...This grave priestly sin of omission is above all my concern.
- Nothing other than what is being done in Vicariate meetings and related clergy meetings.
- Replace Bp Zubik
- Ask P/D [priests and deacons] to anonymously to [sic] state how life is really working for them in their new assignments [sic].
- I think more input should come from the vicariates before decisions are made than it is in current practice.
- The problem is current canon law gives the "ordinary" absolute power so no matter how many committees or councils he can still ignore our voice & does.
- I don't feel we or I have been ignored. Just because my approach or ideas have not been asked doesn't mean they are ignored.
- Listen to us—not tell us what you are doing and then ask us if we agree.
- We have every opportunity to express our thought to Bishop Zubik. We just must have the courage to voice them.

If there was one change you could make in the diocese to bring local Catholics back to the Church, what would it be?

- I wish I knew. Priests, deacons and active Catholics, here in Pittsburgh and all over the country, are asking this question. Nobody has a good response or solution.
- Keep encouraging people; many priests are negative & yell at the people coming.
- Must empower the laity more, so that priests can focus on their clerical responsibilities.
- We need a new bishop and all new leadership. No one trusts them - laity or clerics.
- New bishop.
- I have no idea.
- In no uncertain terms Bishop Zubik must resign. Not a leader in the midst of the crises of our day, Bishop Zubik is the crisis.
- Continue to be a welcoming church reaching out, most especially to non-practicing Catholics.
- Advertising in the public [sic] domain. Asking people to come back to church.
- True opportunities for each new parish to offer many different types of evangelization.
- Remove ECOP
- Bishop Zubik needs to go! We need new leadership. The damage is done but a new leader could possibly lead us out of this quagmire.
- A greater acceptance directed towards the divorced and LGBT community. There is still too much negativity directed towards these particular groups.
- We need to encourage parishioners to become intentional apostles. Our evangelization is almost zero!
- People are so angry, disillusioned & disgusted. We welcome folks back to Church one person at a time.
- Better preaching/more parish missions.
- Stop the Church Alive reorganization
- A new bishop who is from the outside.
- Love of the Eucharist

- Listen to pastors who are in the front line and who know needs of their people.
- Greater voice for laity, especially women.
- A new bishop. Traditional Catholic practices. Release financial issues/scandal before it hits news.
- A return to truth.
- The charismatic renewal.
- Religious education of young boys and girls.
- To do reorganization in a stage[sic] manner rather than all at once.
- That's not my job.
- An actual emphasis on supernatural faith.
- People without divine and Catholic faith have been allowed to occupy positions of authority for decades. Dissent is still rampant among the clergy and "important" laity.
- Empty the chancery of the sinful, feminine and fearful priests who serve themselves and not the Lord. Bishop included.

What are the main reasons why offertory collections are down?



Explanations for the question: *“What are the main reasons why offertory collections are down?”*.

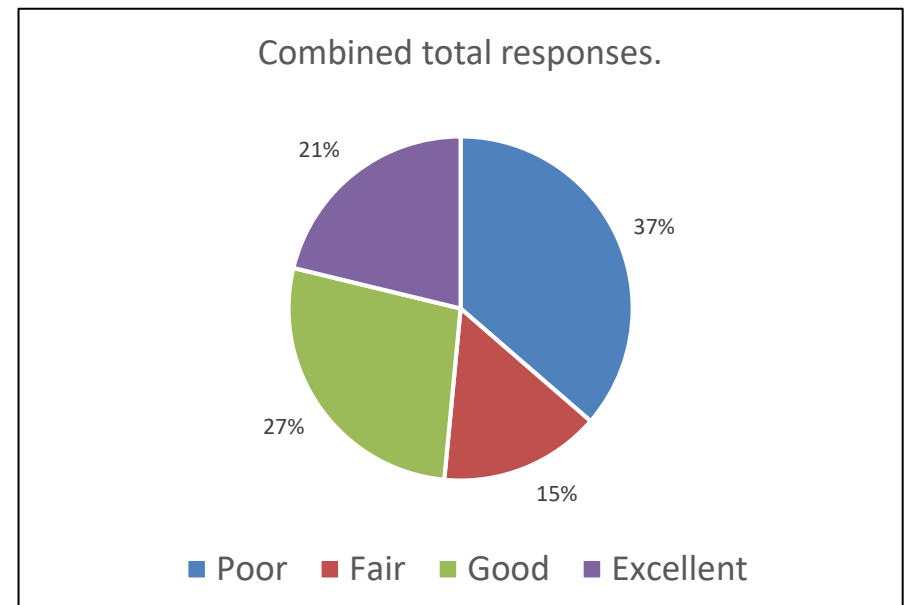
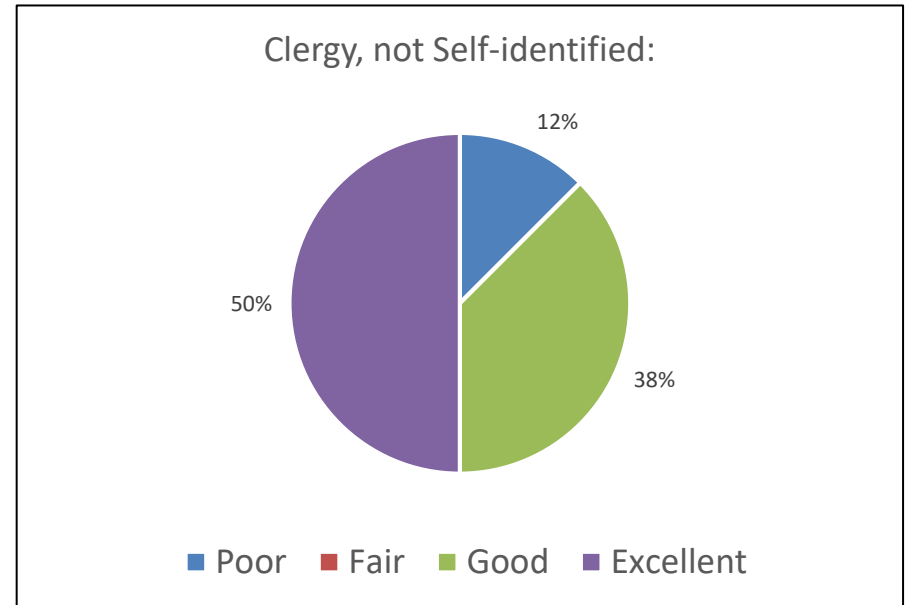
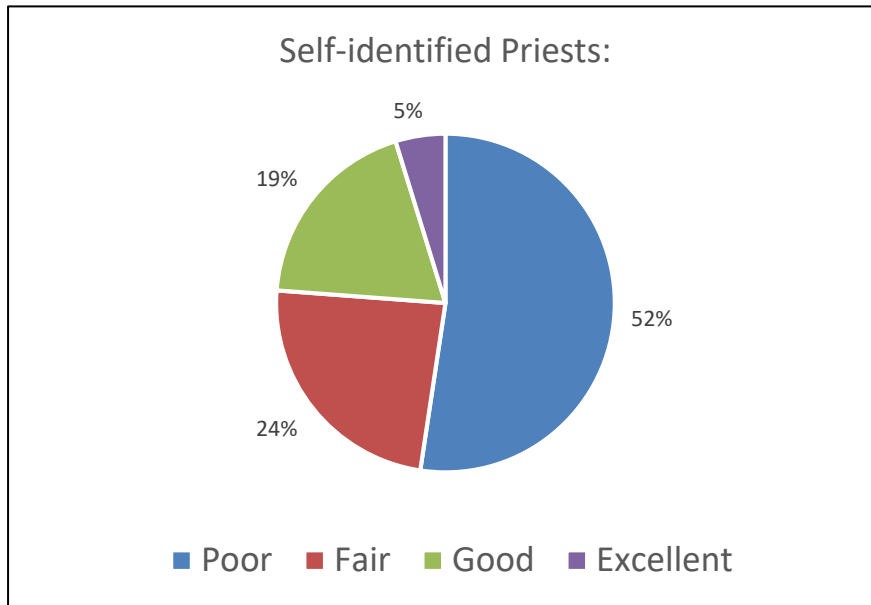
- The Bishop claims to listen, but he does not hear nor act upon the voices of his priests or laity.
- The release of the Grand Jury Report and the non-action of our past bishops has really hit hard--more than Bishop Zubik realizes.
- The collections dropped after the release of the grand jury report, but they are generally picking up again.
- People left the Church - not present
- Drift away from commitment of any kind
- The Grand Jury report was the final straw.
- The Grand Jury report and payouts to the victims has the lay members feeling that they are subsidizing this
- The court of public opinion has already rendered a verdict relative to the Grand Jury report.
- (c) is exactly what I am being told by the laity.
- I think there are a number of elements here—c & d only part. Other would be that folks are not going to church.
- All of the above. One more is at the heart of them all. The diocesan administration (including the bishop and his curia) is a bloated and self-serving machine. Immediately off the top of all charitable contributions to my parish is taken an 18% tax—the highest of any diocese in the country. In addition, the diocese continues to assess varied percentages of our revenue, syphoning it off from the work of our parishes, to prop up their failing bureaucracy. In total, the Diocese of Pittsburgh takes for itself and its programs over 40% of our total revenue. While the number changes slightly from parish to parish, it is exorbitant everywhere. Such assessments and taxes are key in maintaining diocesan structures and offices in any healthy diocese. The Diocese of Pittsburgh, however, is not a healthy church. Instead, here the mindset is of the parishes existing for the benefit of the diocese and central administration. The diocesan structures and offices do not exist to help us, at least in Pittsburgh, and certainly do not do so...The diocese spends tens of millions of dollars every year on the most worthless of offices, departments, secretariats and teams of consultants.
- Who's paying for the abuse fund
- Loss of trust - no one knows who there[sic] priests are with all the moves - pastors have been trusted now wholesale changes puts us among strangers in our own churches

- Some people are mad that their priest/pastor was transferred to another parish/grouping. Some are just angry with change and don't understand factual grounding of On Mission.
- My collects are down \$5000/week on average. There's a lack of trust. Bishop makes it worse with campaign lies.
- People don't want to give to downtown [diocesan administration]. The Church Alive has run its course; be thankful for what we got. It's time to move on.

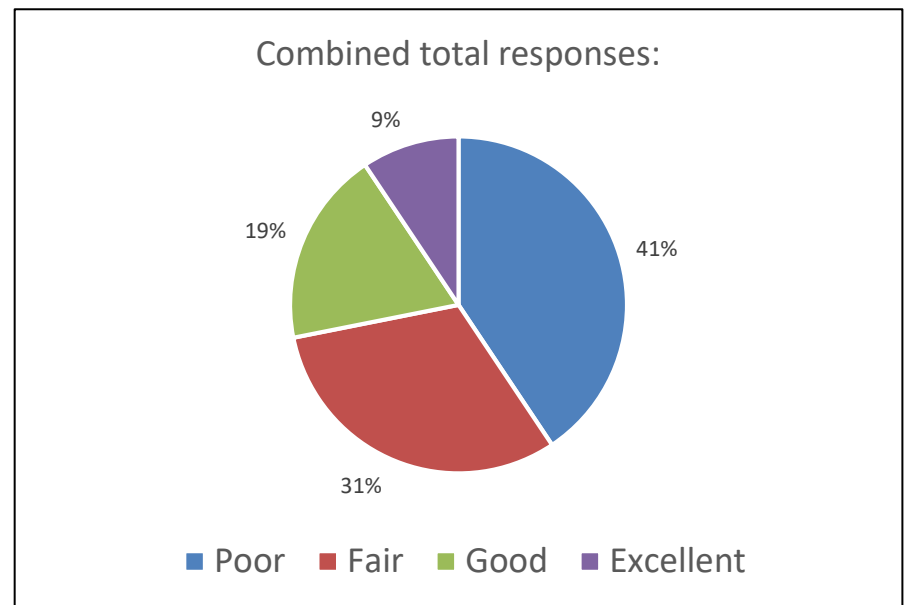
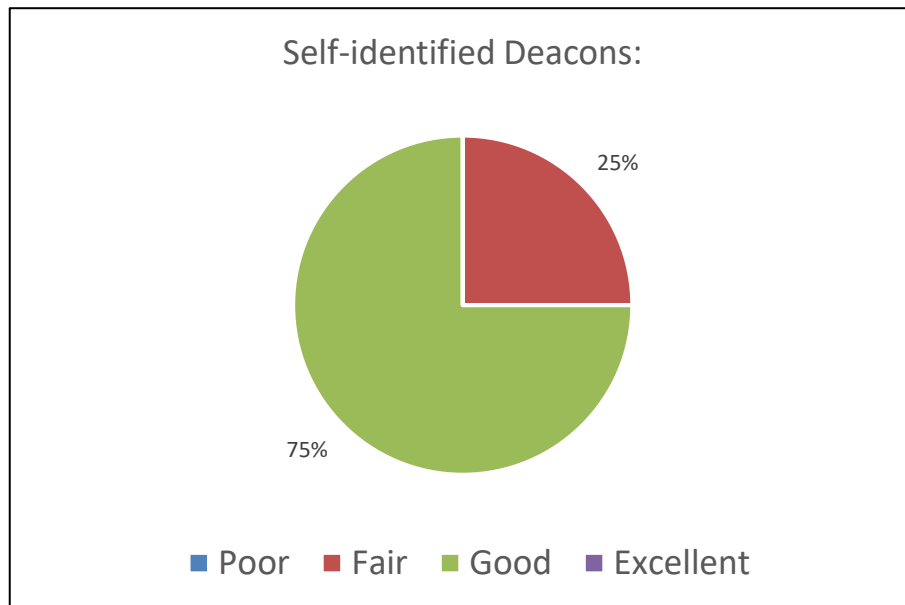
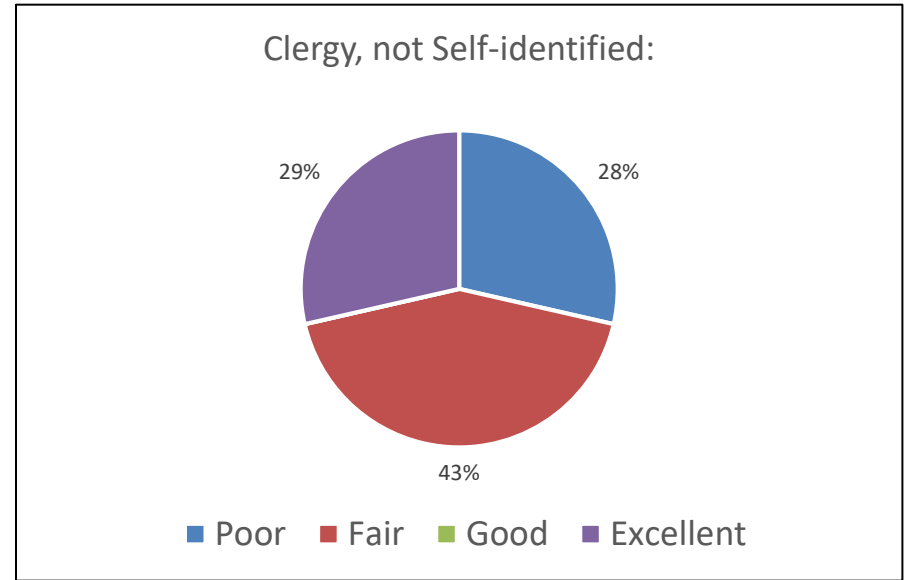
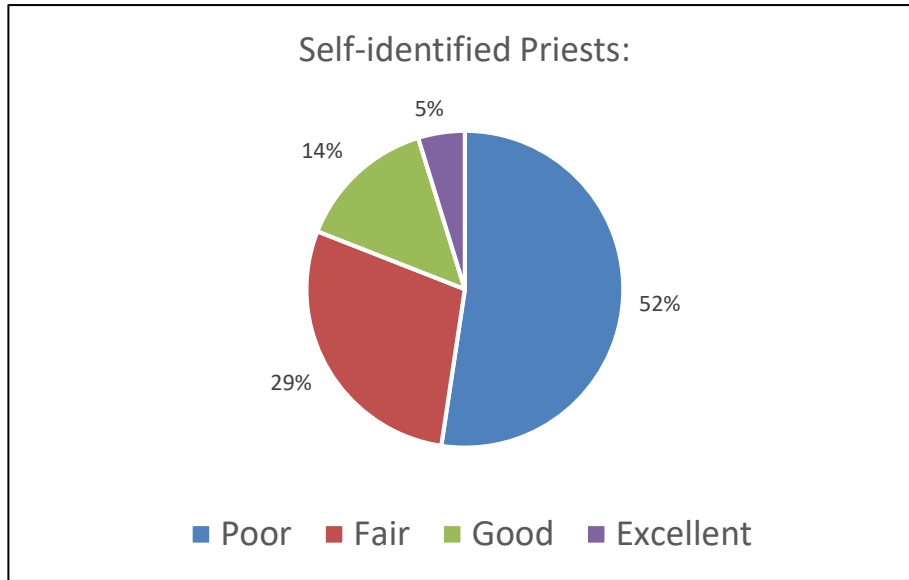
Section B

On Mission for the Church Alive Reorganization

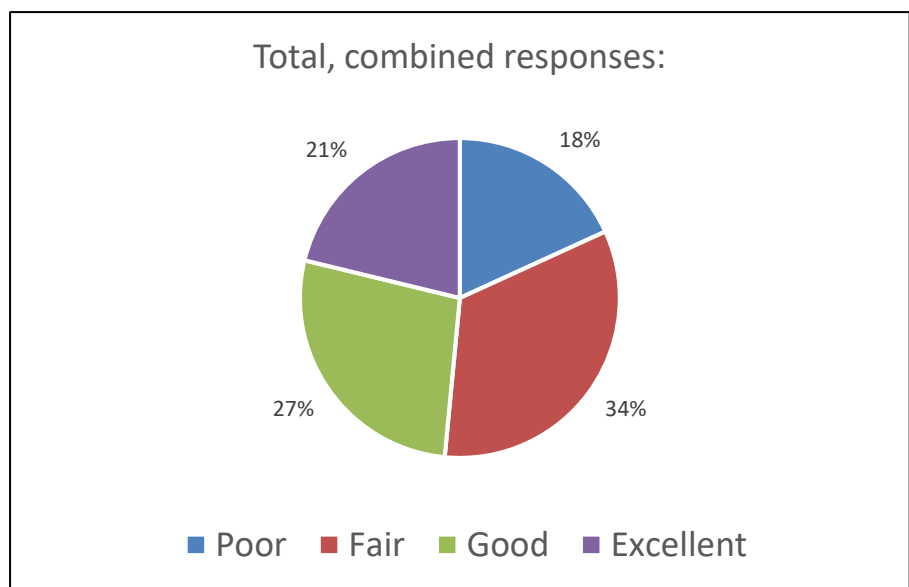
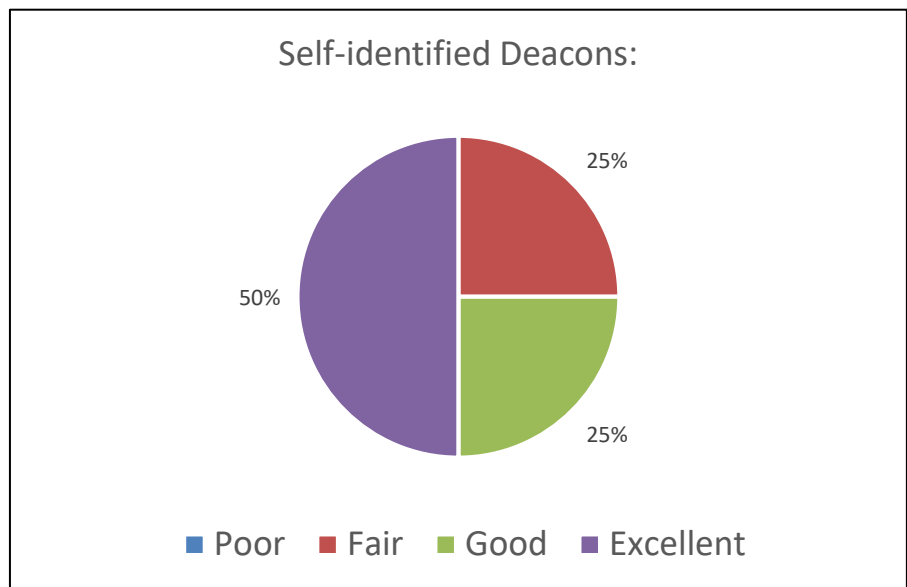
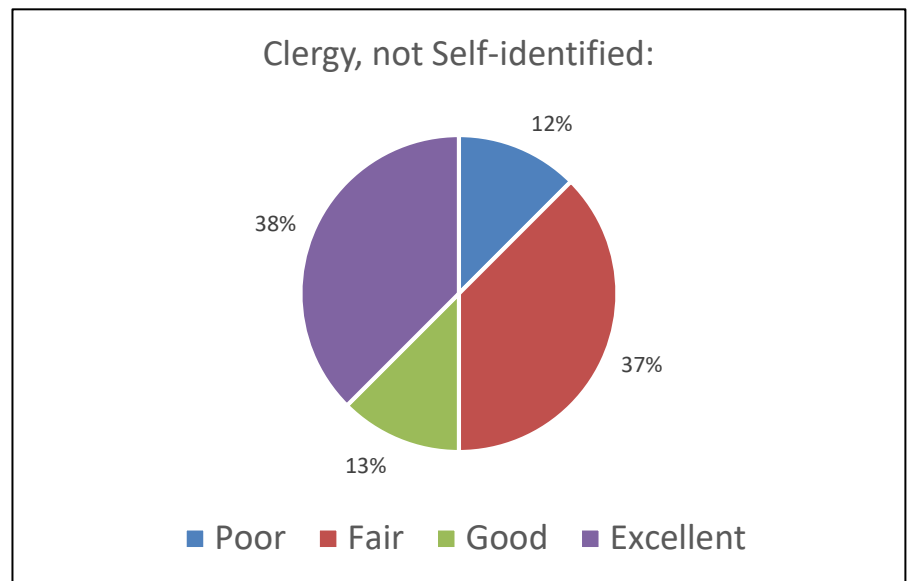
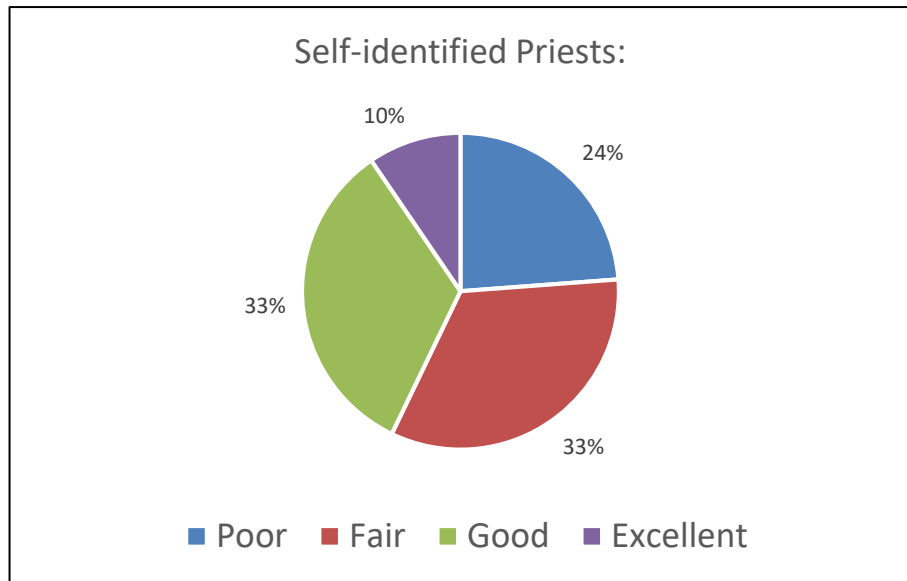
Regarding the *On Mission for Church Alive* reorganization of parishes, has the Bishop of Pittsburgh *handled it with forthrightness*?



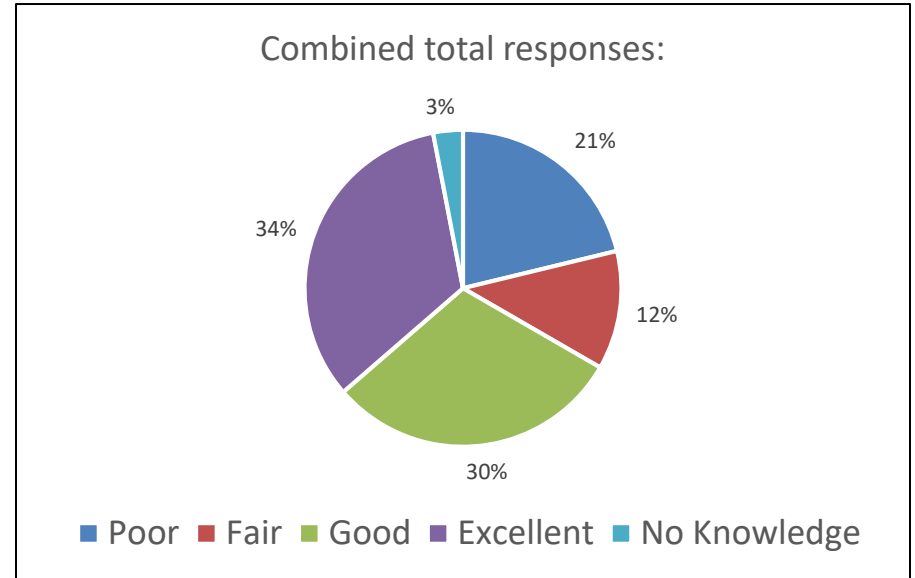
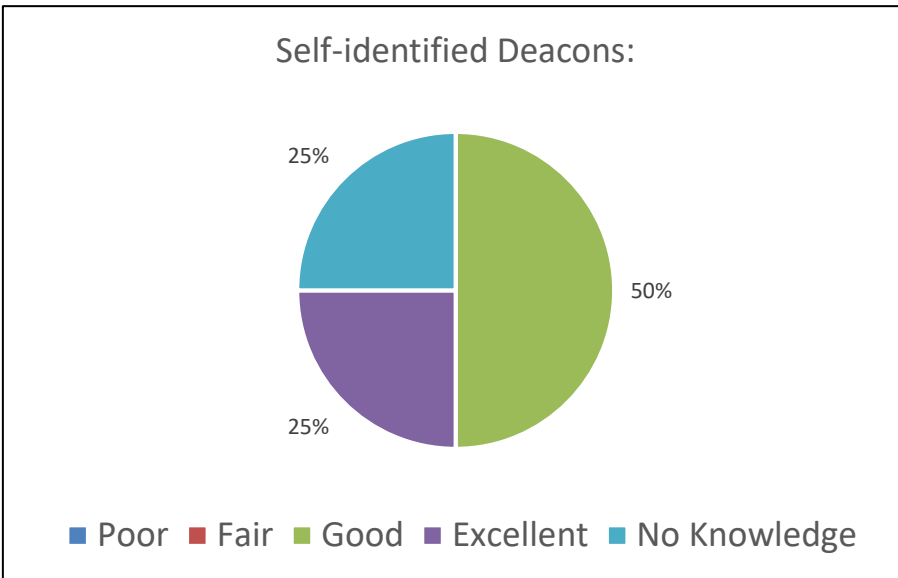
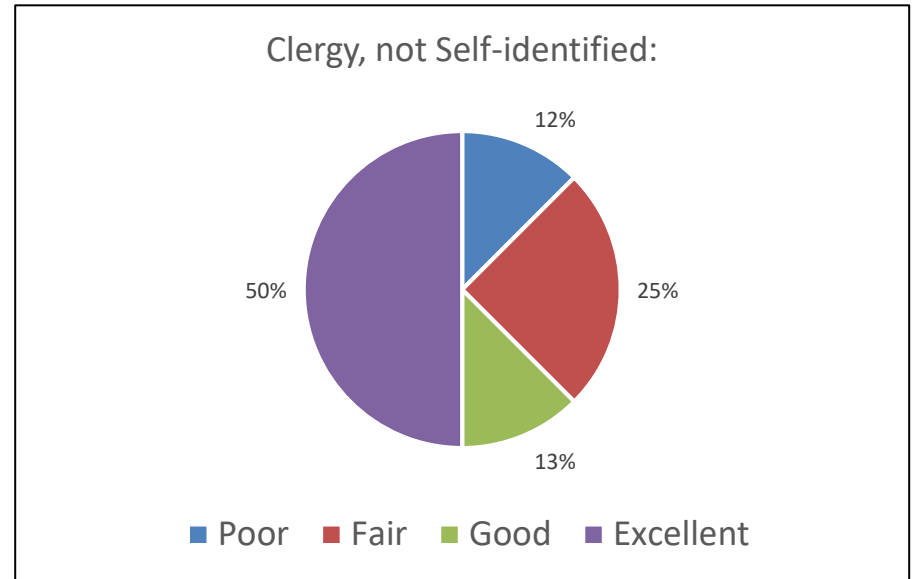
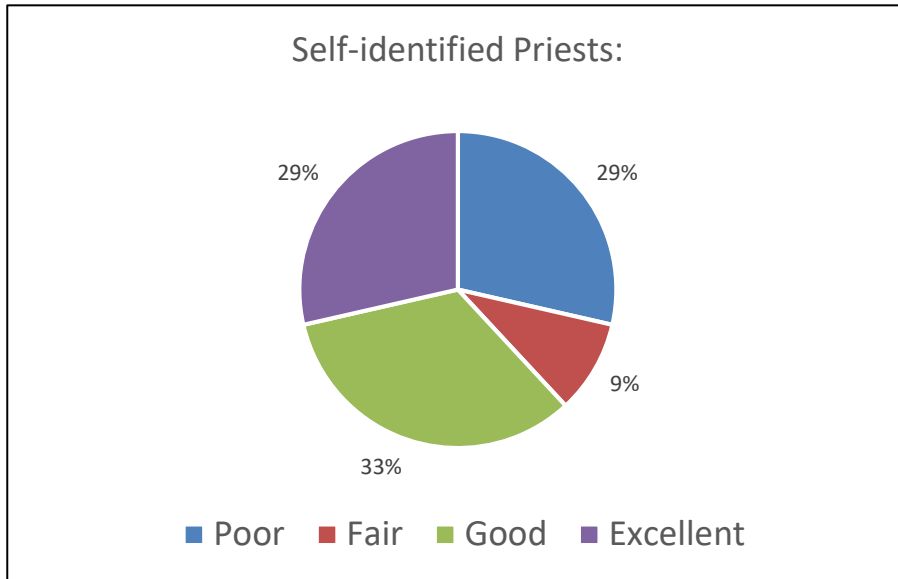
Regarding the *On Mission for Church Alive* reorganization of parishes, has the Bishop of Pittsburgh *acknowledged problems created*?



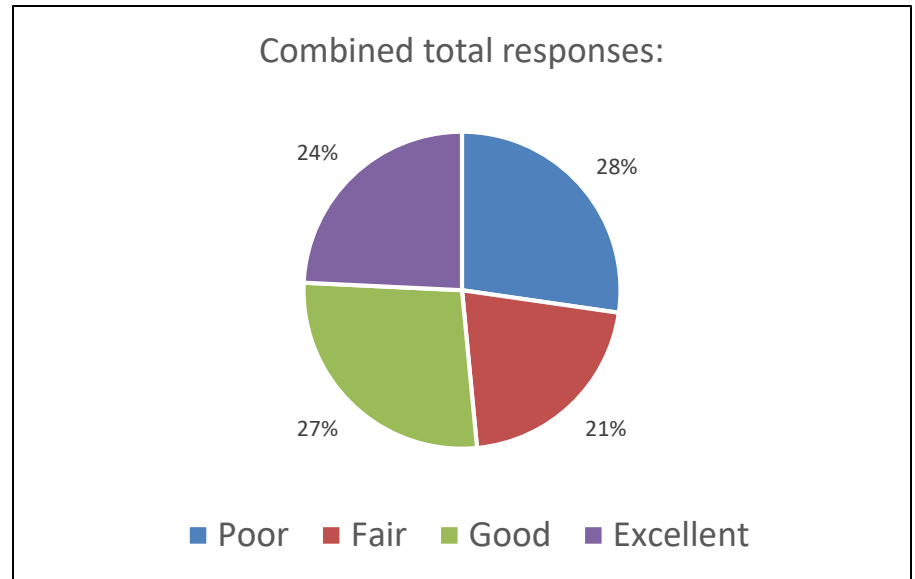
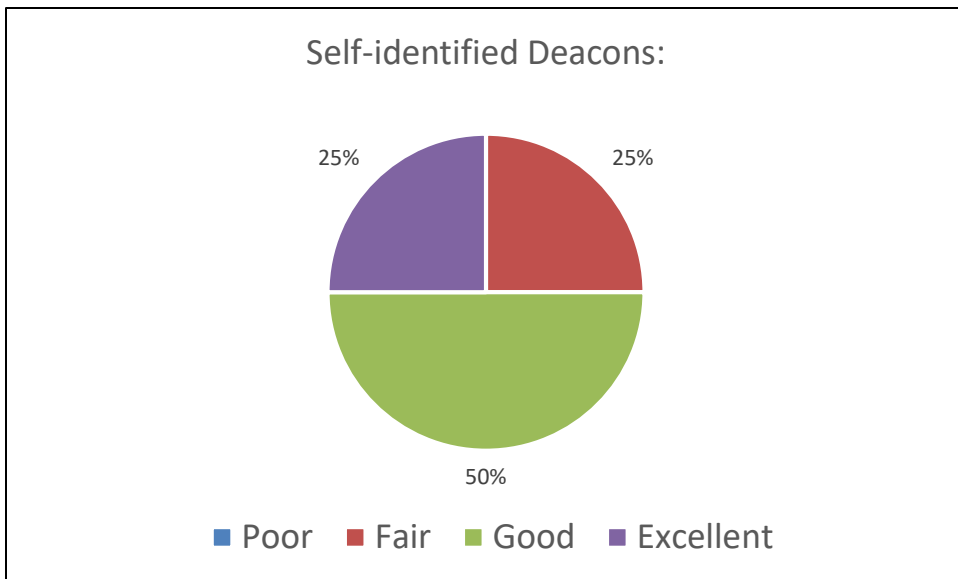
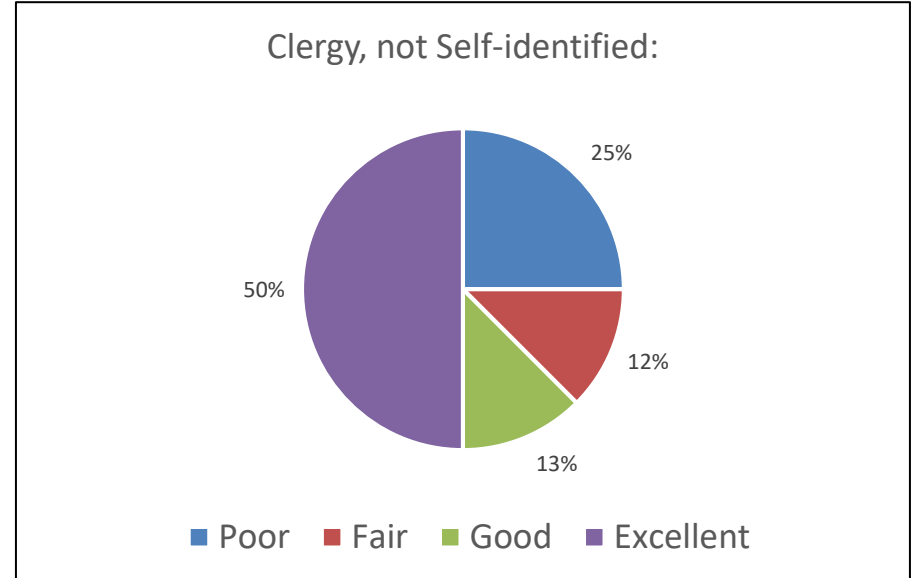
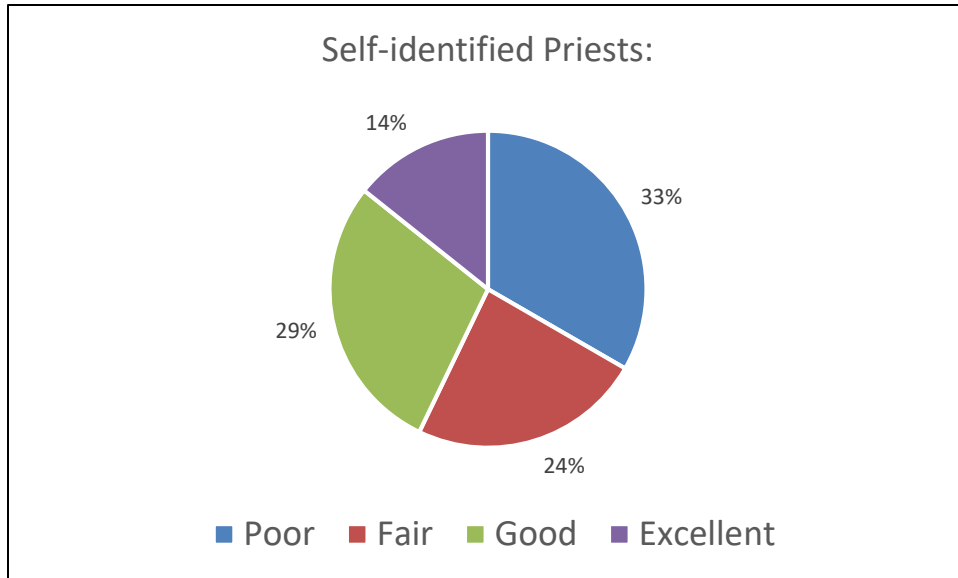
Regarding the *On Mission for Church Alive* reorganization of parishes, has the Bishop of Pittsburgh *handled it with sensitivity*?



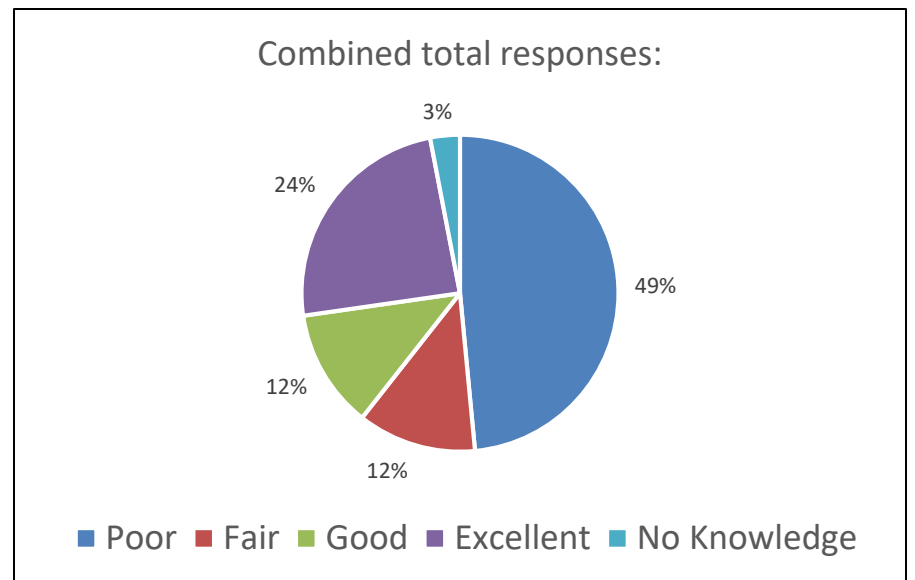
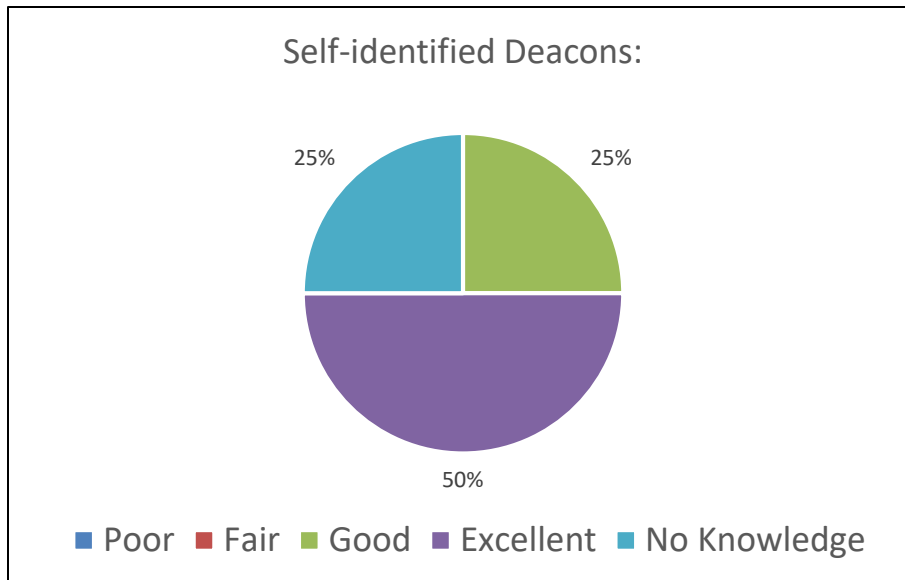
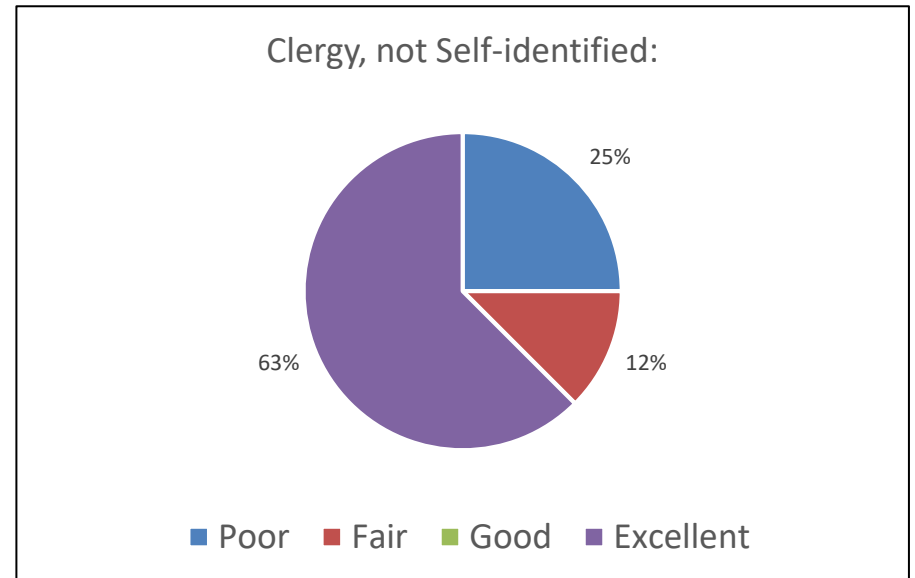
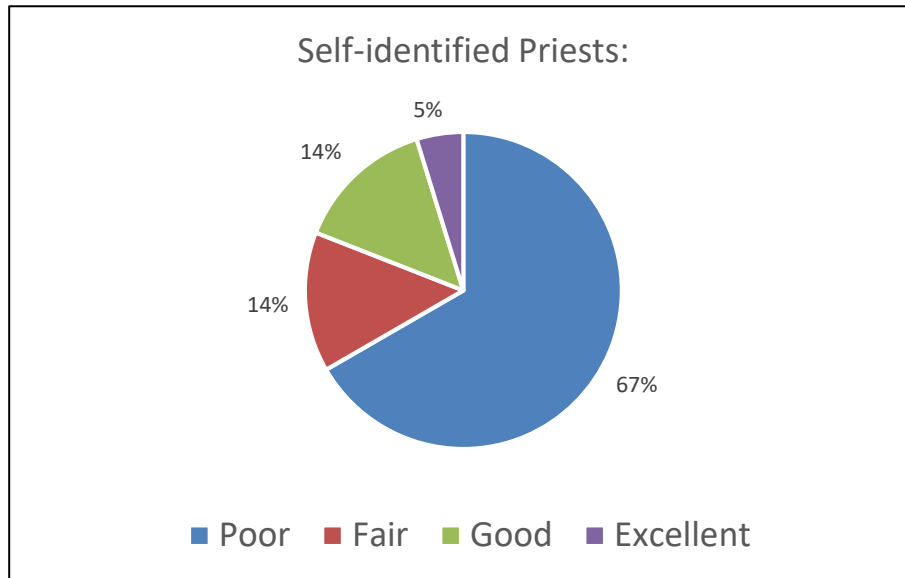
Regarding the *On Mission for Church Alive* reorganization of parishes, has the Bishop of Pittsburgh *sufficiently kept laity informed*?



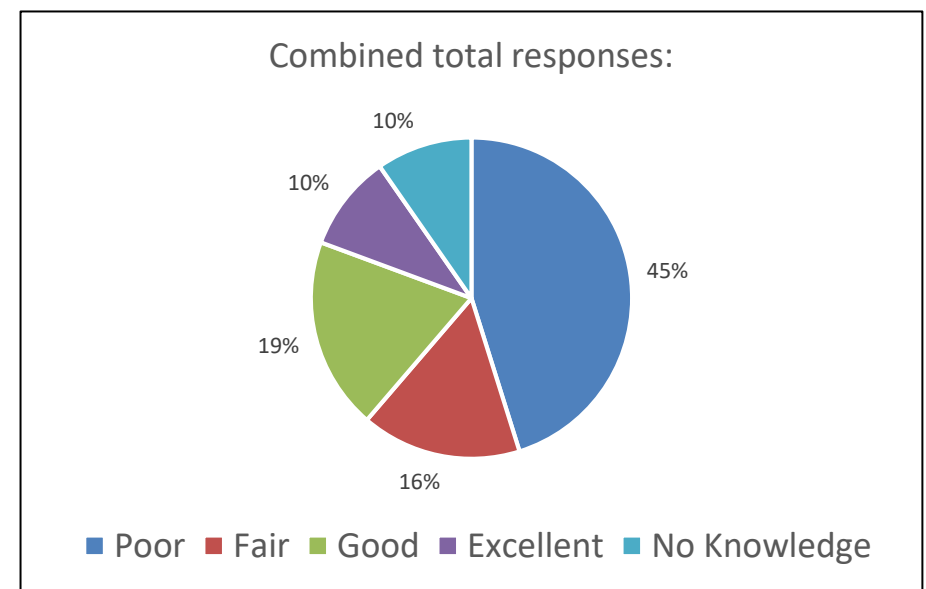
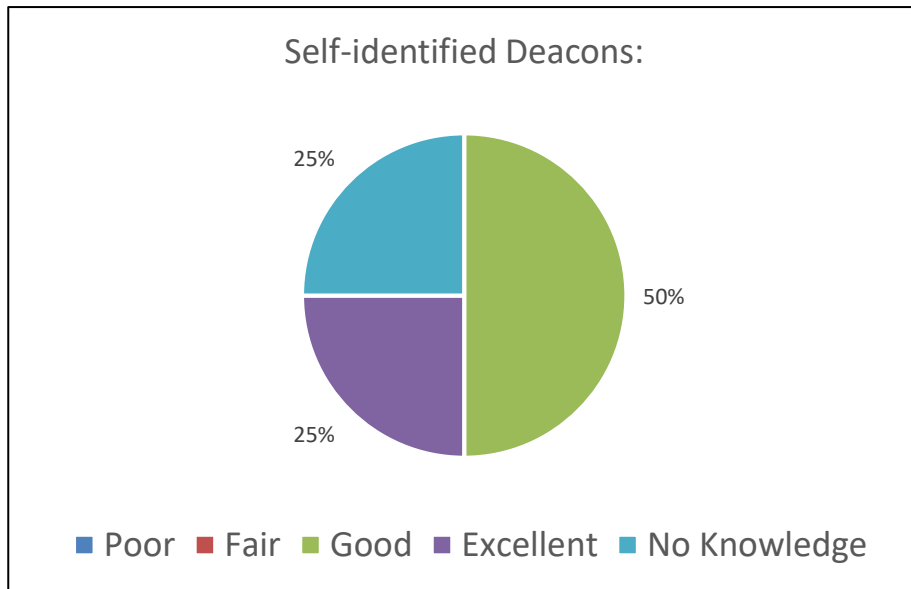
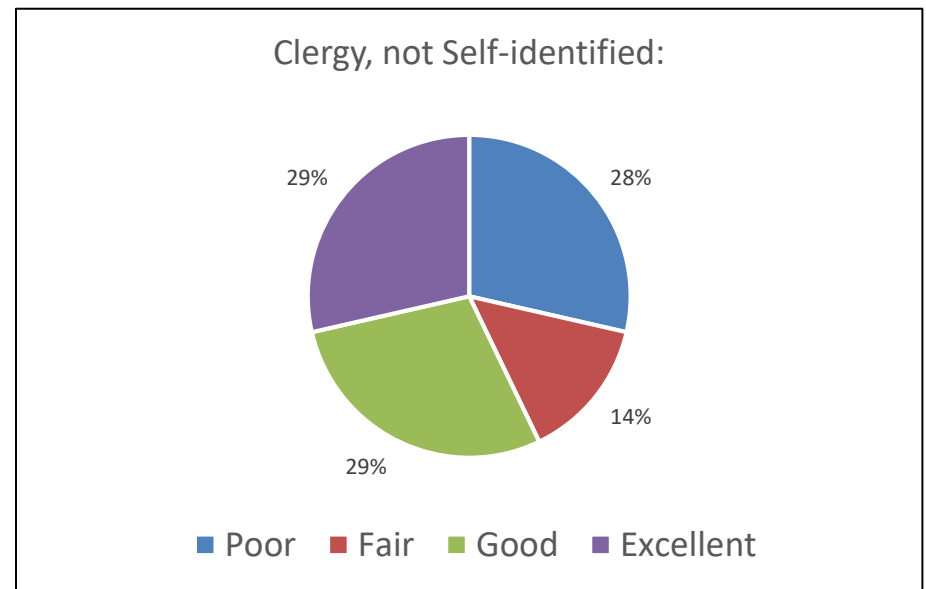
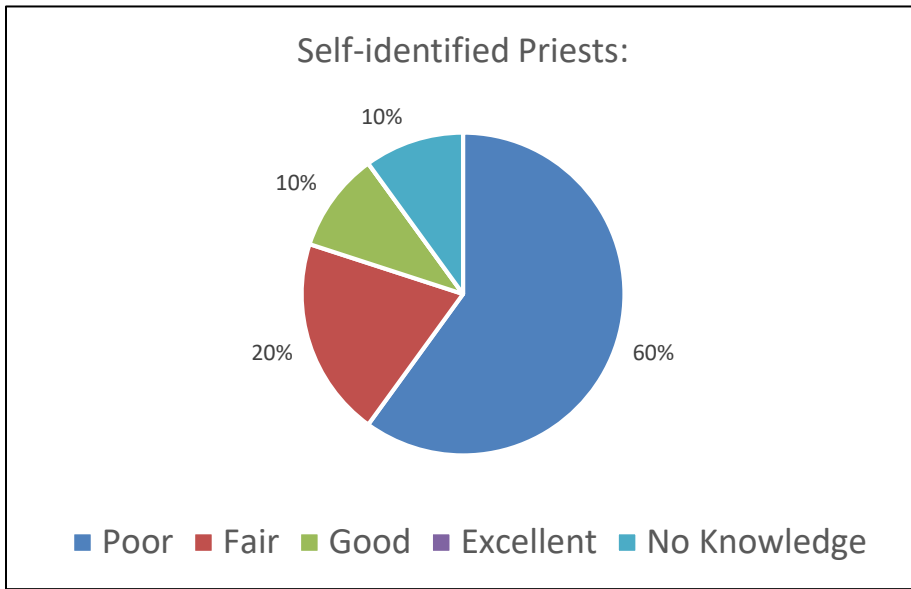
Regarding the *On Mission for Church Alive* reorganization of parishes, has the Bishop of Pittsburgh *sufficiently involved laity in decisions*?



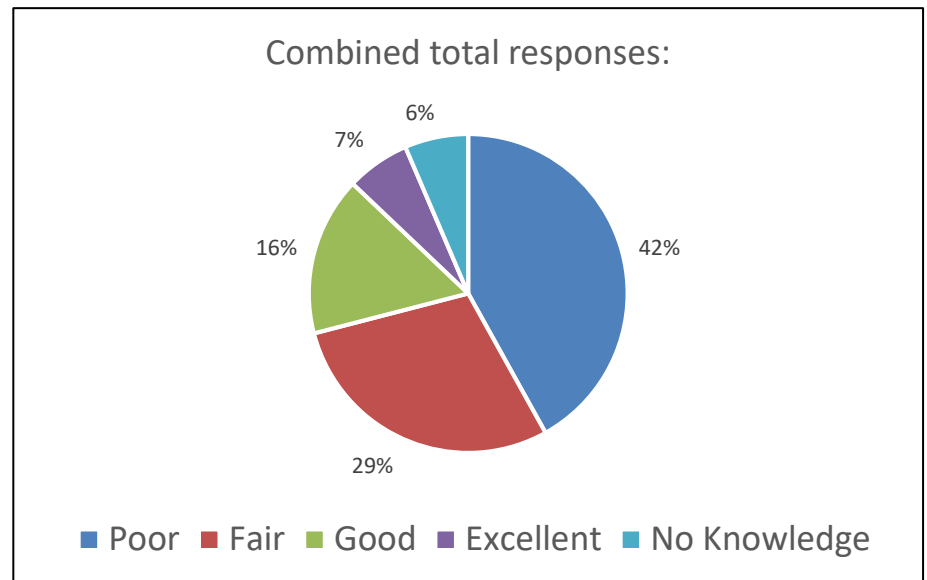
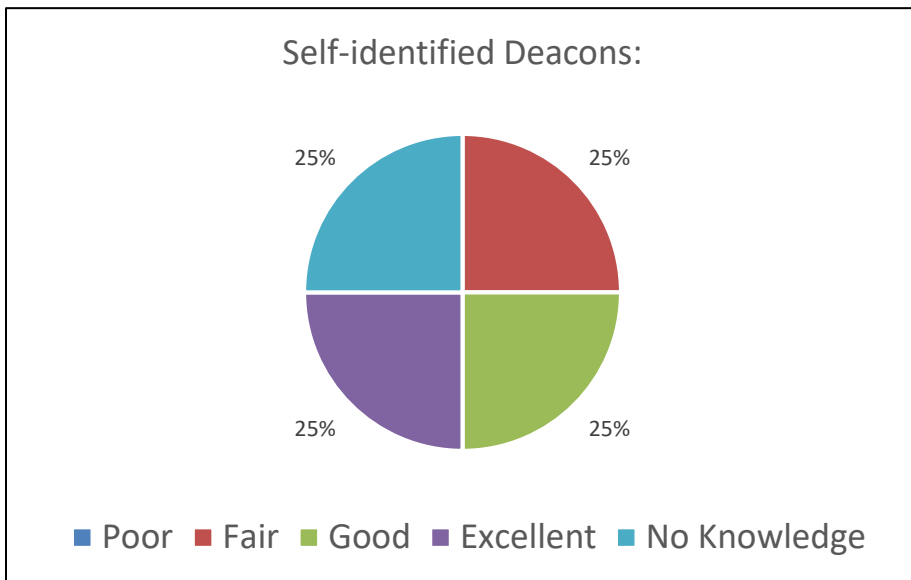
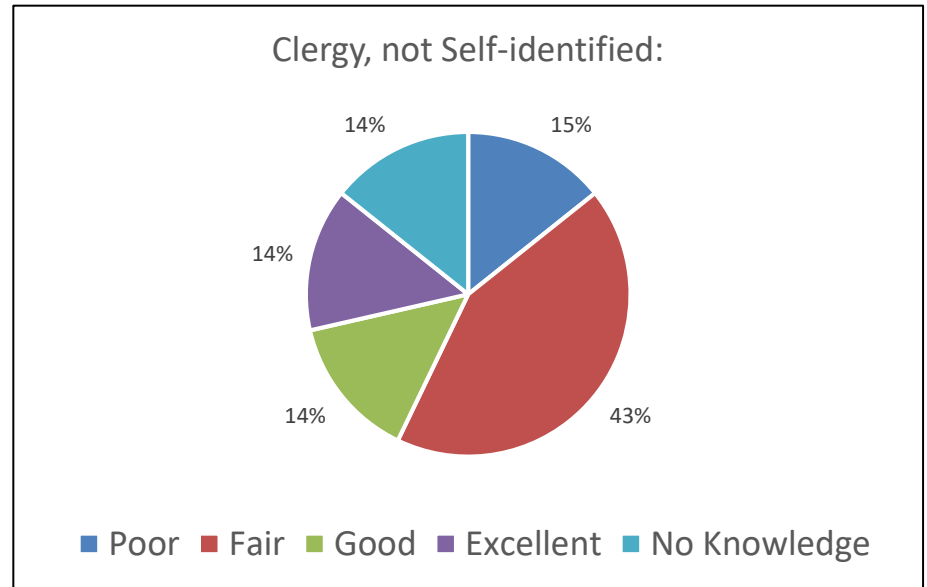
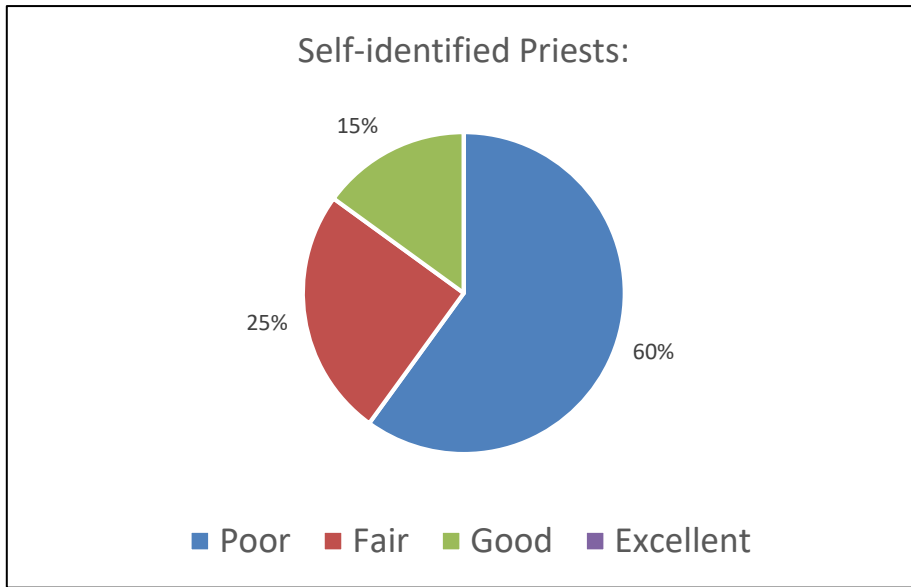
Regarding the *On Mission for Church Alive* reorganization of parishes, has the Bishop of Pittsburgh *treated clergy with due respect*?



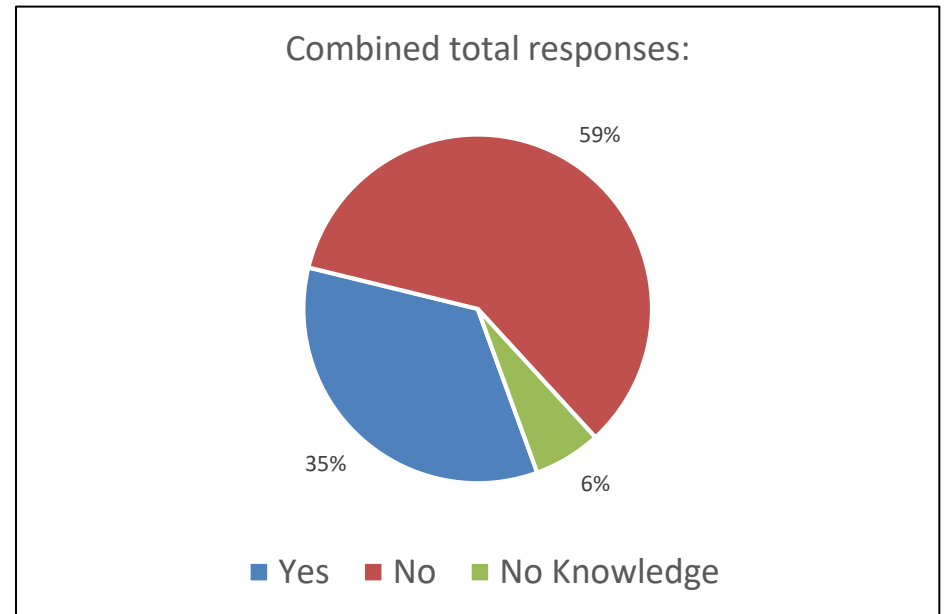
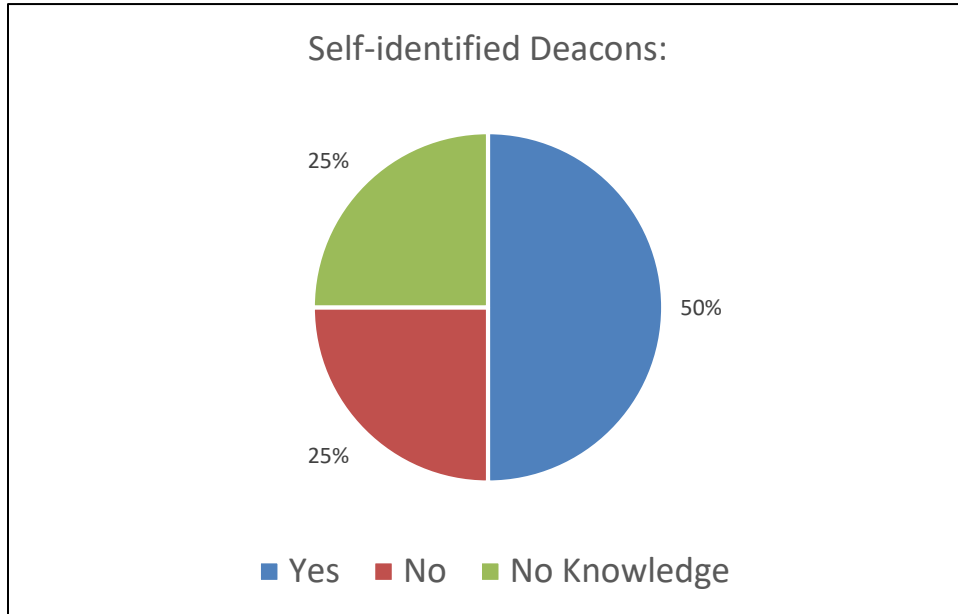
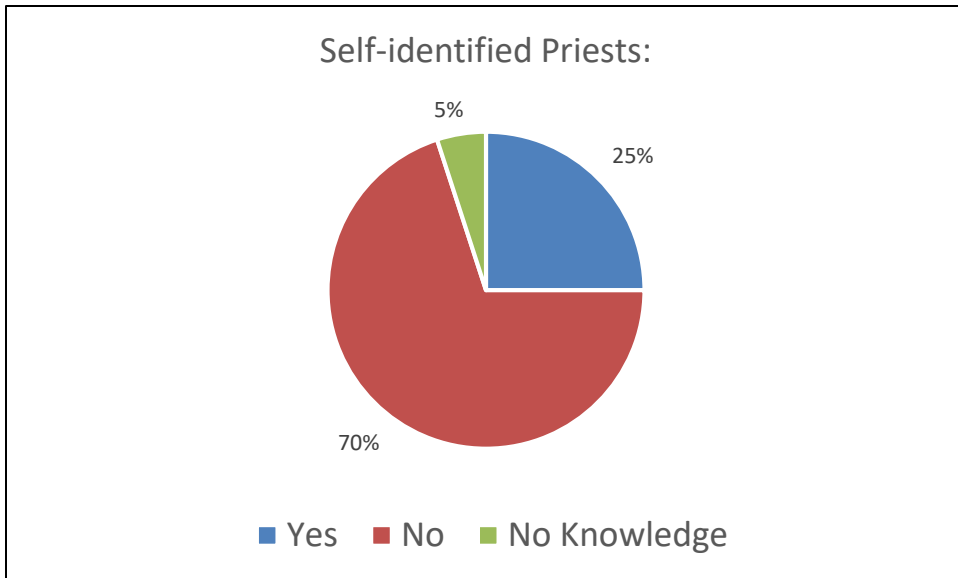
Regarding the *On Mission for Church Alive* reorganization of parishes, has the Bishop of Pittsburgh *timed priest transfers appropriately*?



Regarding the *On Mission for Church Alive* reorganization of parishes, has the Bishop of Pittsburgh *been accountable for results?*



Has the Bishop of Pittsburgh obtained sufficient information from pastors and their parishioners before making decisions regarding transferring some pastors while leaving others in place?



Explanations for answers given to the question: *“Has the Bishop of Pittsburgh obtained sufficient information from pastors and their parishioners before making decisions regarding transferring some priests while leaving others in place?”*

- I haven't the knowledge of personal discussions between the Bishop and individual priests.
- I am a religious priest so Bishop's personnel decisions I am not in tune with.
- Each priest had interview and every priest I have talked to did not get an assignment reflecting his interview. Also parishioners of many parishes asked for their pastor to stay and most of those whose parishioners requested this were transferred.
- He moved pastors in growing thriving parishes and gave better assignments to priests who failed where they were.
- The "interviews" before assignments were given were a joke. Fr. Mark Eckman is a joke. Bishop is poorly served by the Clergy Personnel Board.
- The clergy interview process was flawed. I felt worse leaving mine than I would have if I was never invited to share.
- There were the interviews of priests but they didn't do any good.
- I thought at first the decision to interview priests was a good one but I don't think much actually came from it. It was false too.
- Yes. We had meetings to express preference. I also spoke with him. He changed my assignment so I could stay...even when not assigned as pastor. The chaplains assignments are really difficult. I shouldn't have to do this at my age. I have no say in the decisions now at the grouping.
- I was disappointed with the clergy office interviews. This is another example of listening but not doing anything with the information we shared.
- Priests were interviewed
- The decisions were made by Zubik and Eckman; nobody else was consulted.

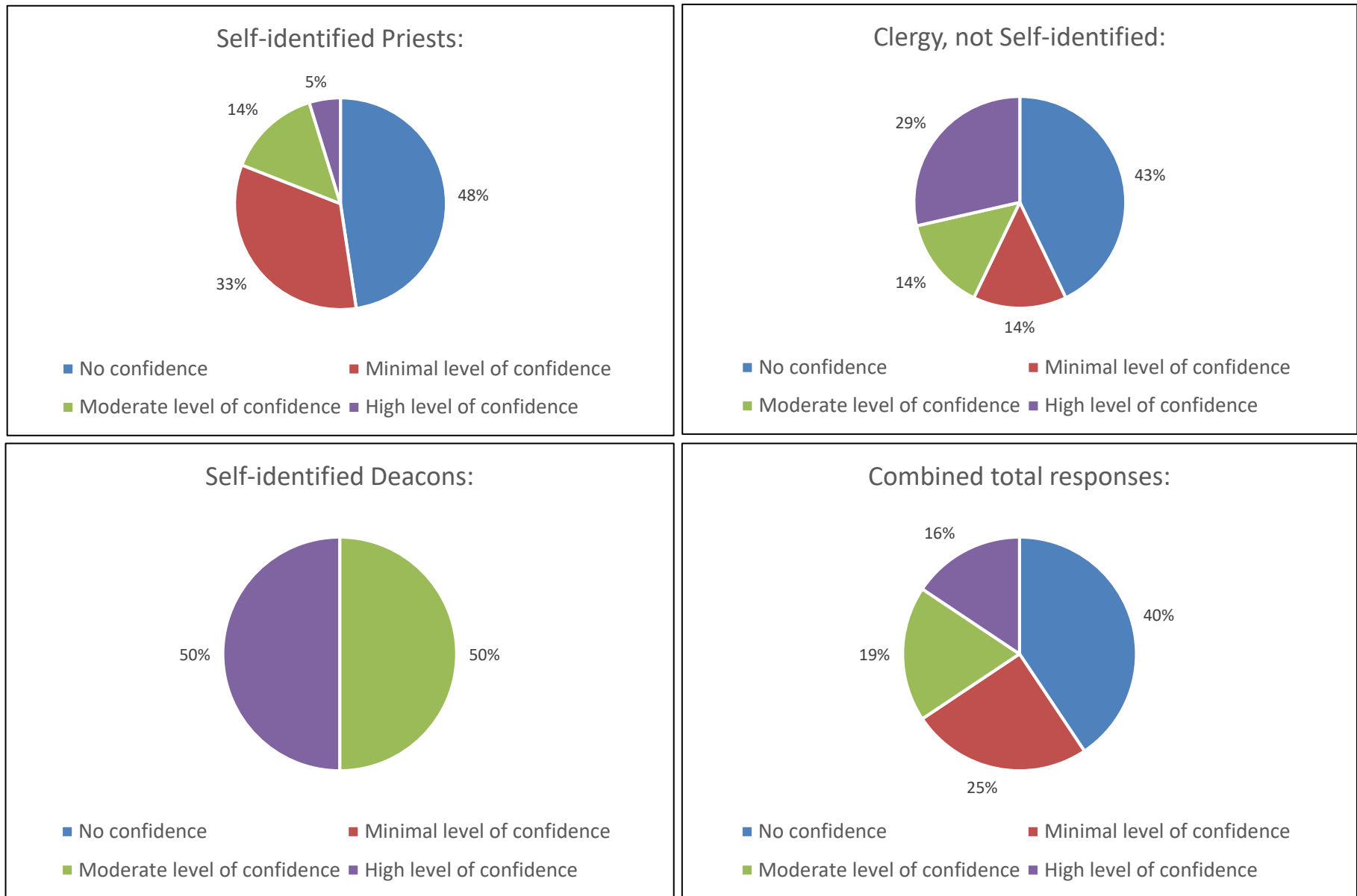
- The individual discussion of assignments with priests beforehand and the online forms submitted were not fruitful. As usual Father Mark and Bishop did whatever they wanted. I was also given multiple assignments. The first rescinded, the second changed then too at this time last year. Proof of their poor planning and disrespect.
- It was all sham-collaboration, deception, and nudging (with the occasional threat to pastors thrown in).
- You only have so many guys to go around who are willing to do.
- No discussion about priest transfers were done with laity. Many priests' requests regarding their assignments were ignored.
- Many pastors failed to disclose their incompetent handling of money
- Extensive plans were carried out across the diocese prior to the implementation of the On Mission program.
- Bsp is in over his head. He listened to his staff & priest Personnel [sic] Board but when pressed, Bsp made decision.
- Some were not transferred because of "special" status
- I do not have sufficient information to answer this question.
- Absolutely yes to pastors. As to parishioners where in the Catholic Church are they involved in priest assignments?
- As far as I know, parishioners were not consulted concerning clergy assignments.
- There was no explanation as to why some stayed and others were moved. The people were never consulted.
- All parishes, regions and clusters had many meetings over 4 years to voice their opinions. I hosted many meetings in my parishes.
- Many priests recieved [sic] multiple different assignments before bishop made up his mind.

What changes would you like to see made by the Bishop of Pittsburgh to address *On Mission* issues?

- Respect for his priests. Bishop Zubik is worse than Bishop Wuerl. At least with Wuerl you knew where you stood with him and why. Zubik will screw you with a smile and a hug pretending to be your friend. His obsession with being called and understood to be our "daddy" is pathological. His column in the Pittsburgh Catholic could be used to address *On Mission* issues. Instead we get dumb articles about Diana Ross, the Jackson 5, and the Miss America contest. He needs to resign as everyone told him in the listening events. Very few priests trust or respect him. Fewer will actually do anything about it. Perhaps it will happen eventually when we all decide enough is enough.
- Move faster.
- I don't know.
- It is too late. Damage done. More change = more hurt.
- Let us decide where, when parishes should merge—listen to the parishioners.
- A gradual approach to changes where needed not just massive approach.
- Put together teams of clergy and laity to help parishes deal with their deficits and their buildings.
- Open, honest listening to the outcry of your people.
- Move forward but more slowly.
- Here, even I am a defeatist and at a loss for what to do. It is already too late. While more and more come to see every day.
- Emphasize [sic] the need for Administrators to be Pastoral & welcoming. It's essential for ALL members of the Church (clergy & lay) to be welcoming.
- It is too early in the implementation process to ask for changes.
- Too late
- Bsp. to recognize there are problems. In truth, something HAD TO BE DONE with priest retirements & less funding.
- Pay attention to practical means of EVANGELIZATION!
- We need transparency regarding money spent from the Church Alive by the Diocese on the *On Mission* debacle.

- As you did with the scandals have “listening session” on a Vicariate level with laity.
- Stop it and start over. Actually listen to the priests, do not pretend to listen to us with some meeting.
- Stop it in its place immediately. Only those parishes with demographic and financial issues should merge. He is destroying our entire history for no good reason. So no one feels bad that their parish is broke or has no one there? Realities are different everywhere and no one should be treated the same as anyone else. On Mission does the opposite. Everyone the same regardless of situation on the ground. Bishop doesn't want to be the bad guy and hurt feelings so everything will go down altogether.
- Resignation.
- It all just needs to stop.
- He really needs to start over. This was too much and we told him so. It is not working. They pretend it is or maybe they don't see the damage. We do in our parishes. People are hurting and we have no shepherd. The shepherd has hurt them too.
- I think it is too late but no parish should merge. He needs to reevaluate. I would like to see the chaplains made parish priests again. I would like to see the bishop take responsibility for any closures and not pass the blame on innocent priests just doing what he asked us. I would like to see parishes with people and funds left out of this. I would like to see him truly explain why every parish must merge. I would like to see a reorganizing like Bishop Wuerl's.
- Pause and reevaluate
- I believe it is working fine now
- Stop focusing on merging of parishes for the sake of merging. Suppress parishes that have been insolvent, but maintain the history of healthy parishes. Mergers of a bunch of parishes into a new name is literally the worst possible idea.
- Also, heretical and effeminate priests are worse than useless. Some of these groupings are destined to failure based on faithlessness of the clergy.
- Move as quickly as possible to approve building recommendations that are made by the new parishes.
- Pay more attention to support for our already overworked priests—and prepare for burnout. Also, to work on promoting priestly vocations. Ordaining more permanent deacons will not solve all of our problems!

How would you rate the level of confidence that you have in the Catholic Leadership Institute (CLI) and its parish services office that the Bishop of Pittsburgh has hired to oversee and plan the On Mission for the Church Alive reorganization?



Explanations for the answers given to the question: *“How would you rate the level of confidence that you have in the Catholic Leadership Institute (CLI) and its parish services office that the Bishop of Pittsburgh hired to oversee and plan the On Mission for the Church Alive reorganization?”*

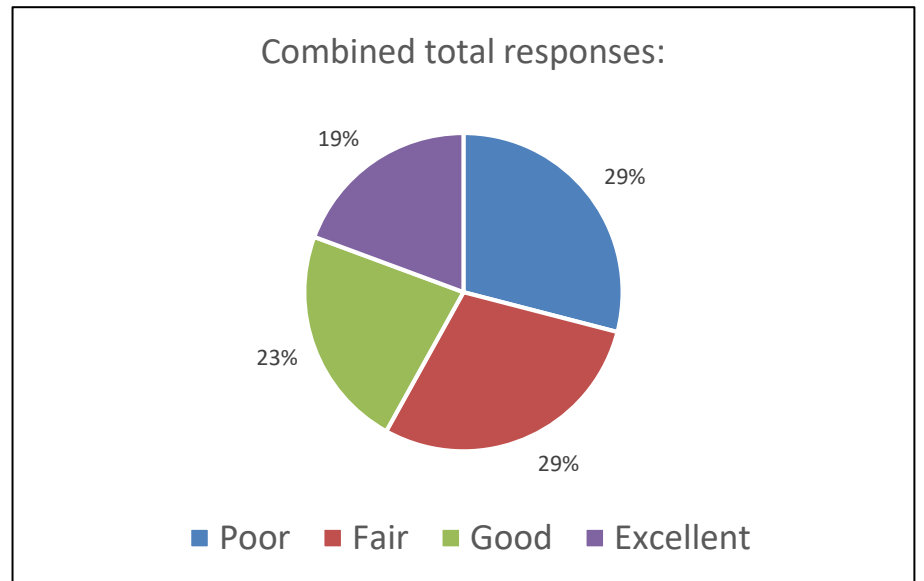
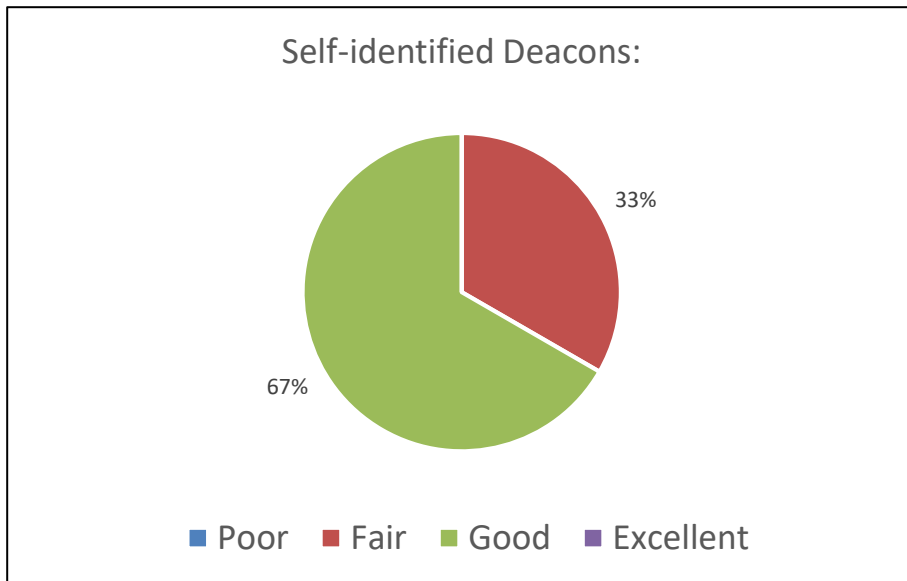
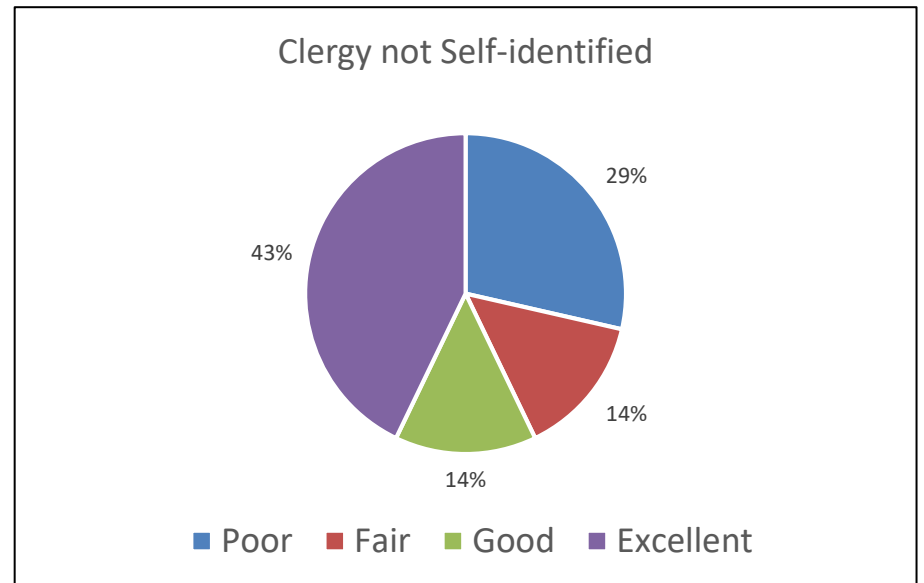
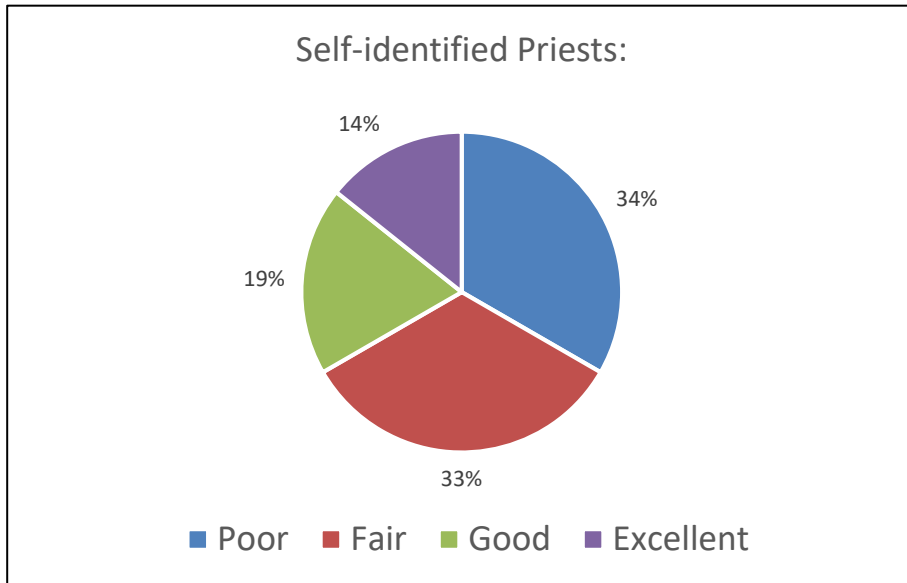
- I’m not convinced that they “know” Pittsburgh priests and people enough.
- No words to express the immature and non-educated approach they have
- I am not sure if a business model to reorganization is the only model to use. If it works—fine.
- Catholic Leadership Institute is a corrupt and corrupting organization. It's [sic] goals are radical. Thankfully, they are incompetent and cannot even run a meeting let alone manage themselves effectively.
- These people are nice but not very good at what they do. I filled out the forms and they sent it back to me in a different format. They don't seem useful. I worry how much we pay for them.
- They are in this for themselves and their own finances.
- CLI are just bureaucrats who get paid to do very little. They send us many forms to fill out and ask for information to make nice charts. That is fine. It won't fix our diocese though.
- Linda is an excellent Catholic woman and works hard. I don't know the others. Most of their requests are needless. I think bishop is just using them as an excuse for laity collaboration. I think we don't need them or at least many of them.
- We don't need them. I wish they trusted priests as much as they do these consultants.
- They are professionals who work hard. Everyone makes mistakes.
- Fidelity to the catechism is infinitely more important than personality tests and surveys.
- The Diocese can't even handle its own finances, what does it have to offer parishes?
- The diocese is wasting money on these people as usual. Bishop always wastes money. Ask him to explain the overages in building his "pad" at Saint Paul Seminary and why the bath tub had to be installed then ripped out and replaced. All Bishop Zubik does all day is waste money. CLI and Parish Services is just another example.
- CLI didn't go with their recommendations, but caved to what the Bishop wanted and nothing else.
- As we move ahead now your [sic] looking at changing groupings, do it sooner than later especially category A

- Way too much \$ spent on CLI and no return. Garbage.
- CLI were staff to the bishop and the diocese, and did not overstep its role.
- Where are they? Who are they?
- Complete waste of money. Should be sued but legal advice was probably incompetent.
- Even less confidence than I have in Bishop Zubik. Zero...I am convinced the radicality of this whole effort "On Mission" is not only Bishop Zubik's fault, but CLI's for selling it to him all along. Their agenda is a radical one (i.e. On Mission and suppressing every parish in a diocese and starting again at "year zero") and was from their founding. Why do we pay them to reshape the Church of Pittsburgh? Thankfully, most of their members...are not cunning enough for true spiritual damage. True spiritual damage is the job of Bishop Zubik and his curia.
- Everything they said would happen has been spot on!
- They are a 3rd party who, based on the information they had, did their best. There will always be unknowns that come forward that no one could anticipate.
- I think that they listened and empowered new teams to get a good start.
- Boston Archdiocese stoped [sic] this process in midstream. They tried; they failed. Parishes are like puzzle pieces that were forced into Groupings. The Bishop was trying to keep places open until each particular Grouping came to their own conclusion that some churches had to stay open.
- This outside company were [sic] hired to decide our future as a Diocese. They go back to their lives while we have to live with the nightmare they created. And at what cost?
- They're just another dumb fad the bishop has chased.
- CLI is far overrated and extremely costly. We never did learn about the cost incurred by our diocese to CLI.
- I think CLI used a model that has worked in other Dioceses, and it is working here. We are in the most painful part of the implementation.

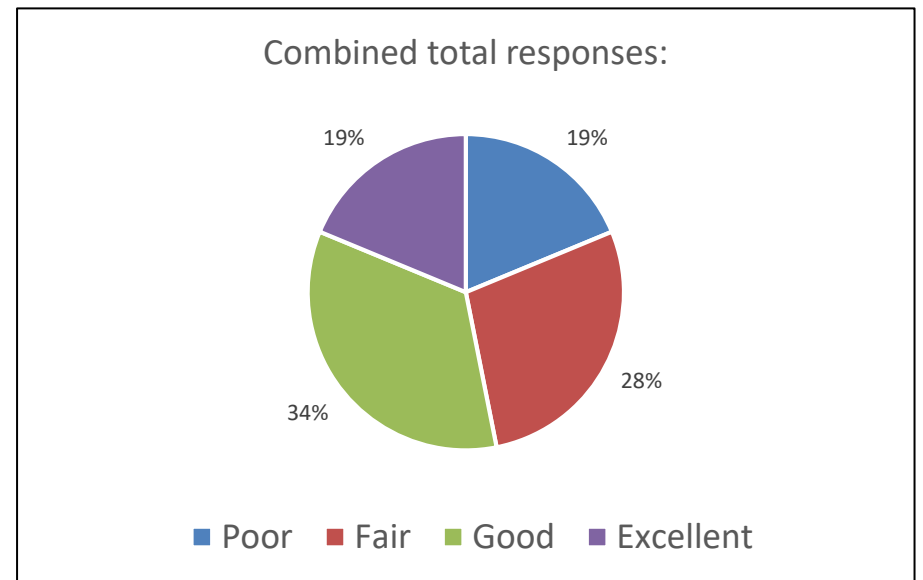
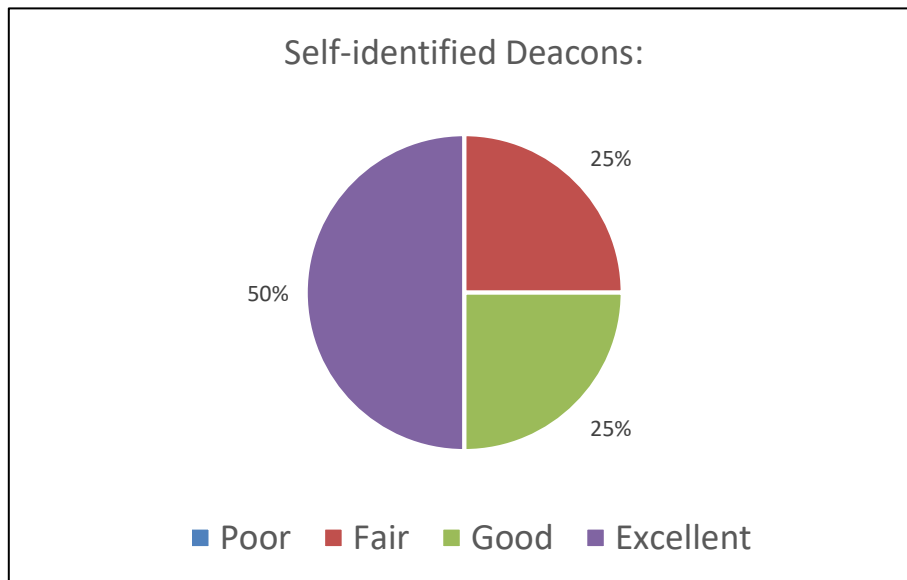
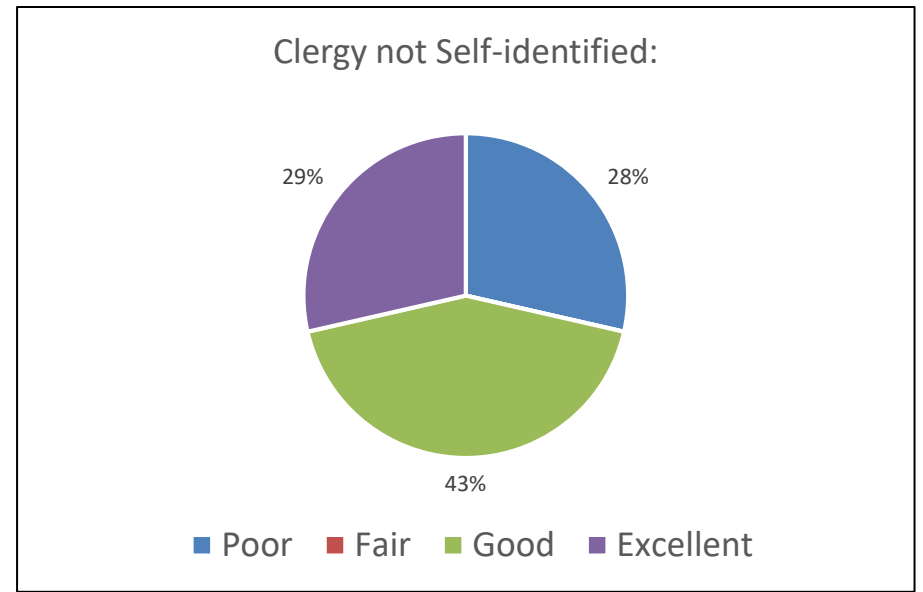
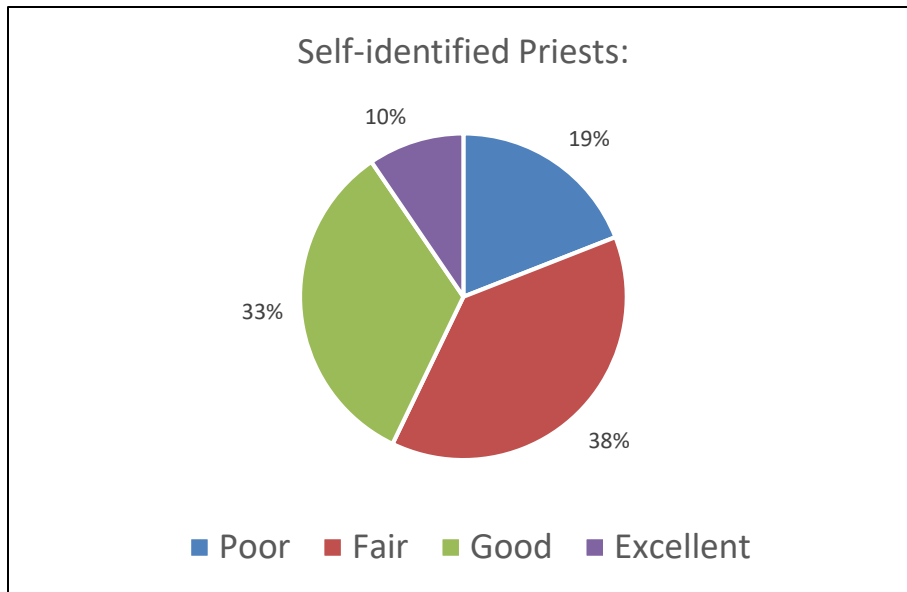
Section C

Handling of Allegations of Child Sex Abuse

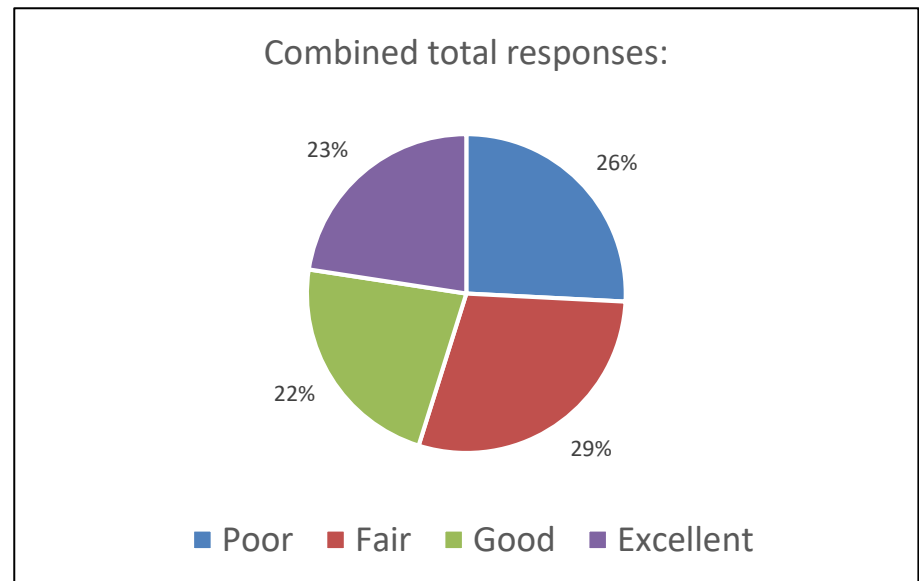
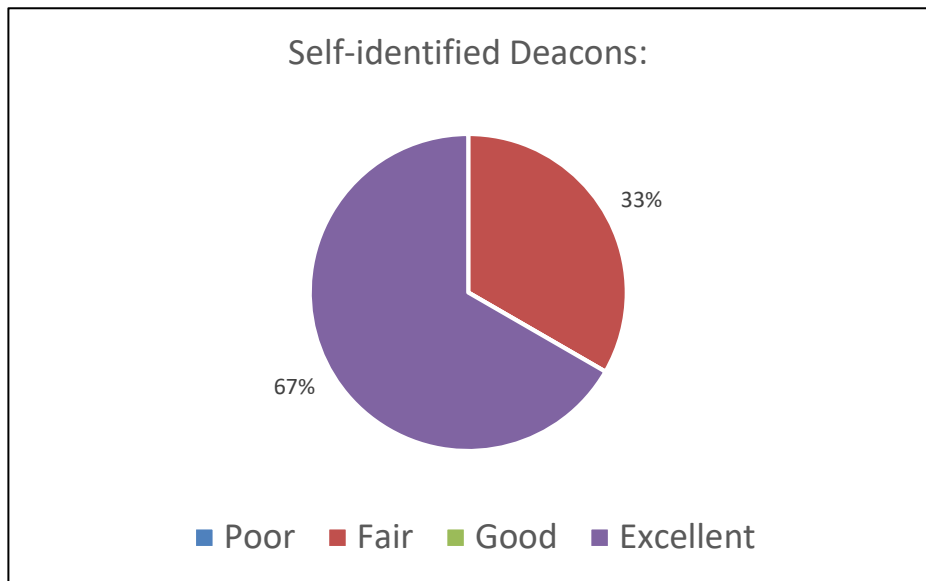
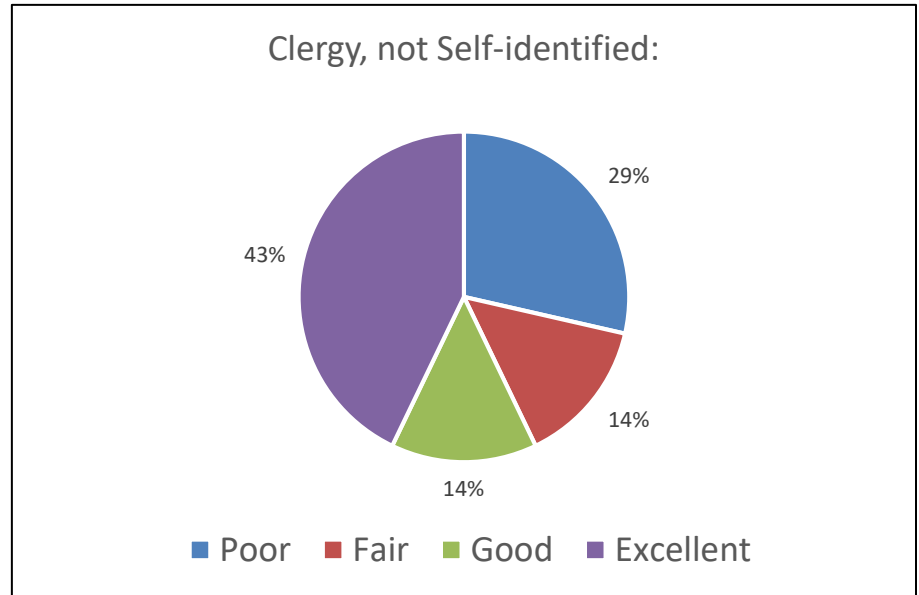
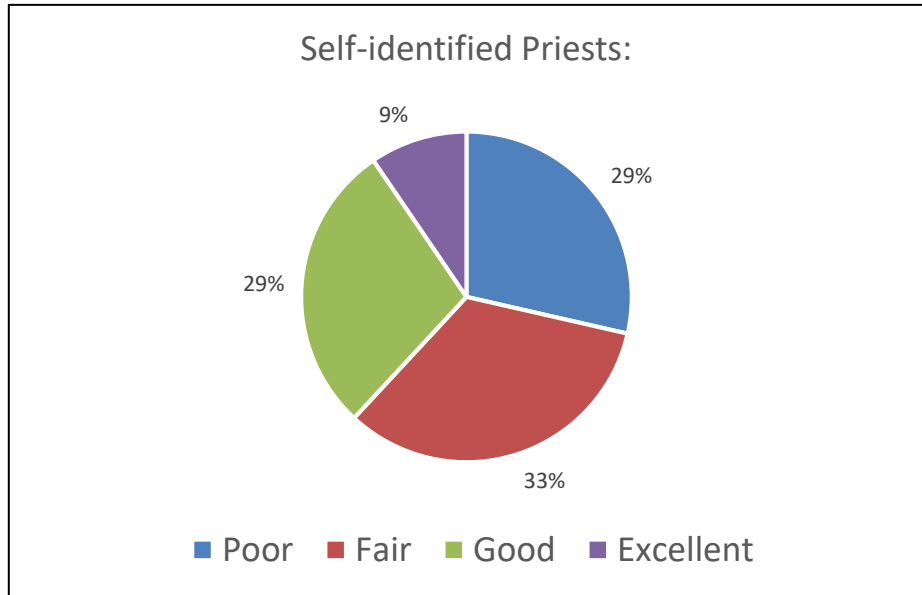
Regarding the allegations of child sex abuse, has the Bishop of Pittsburgh *handled it with forthrightness*?



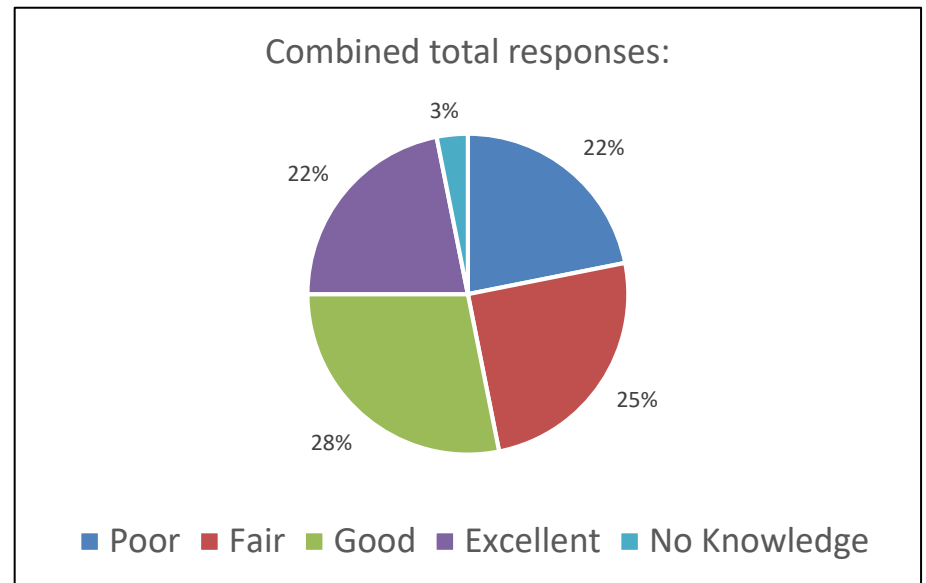
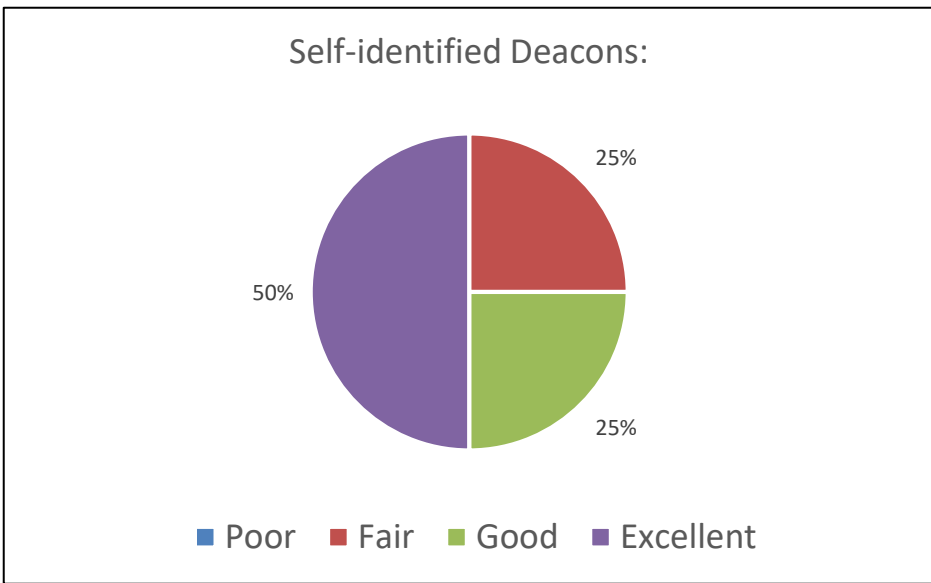
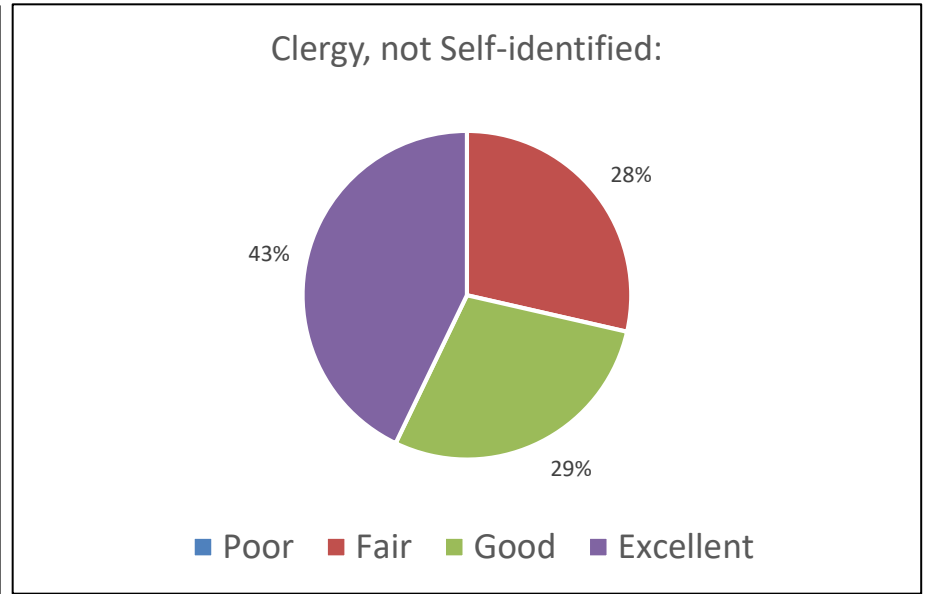
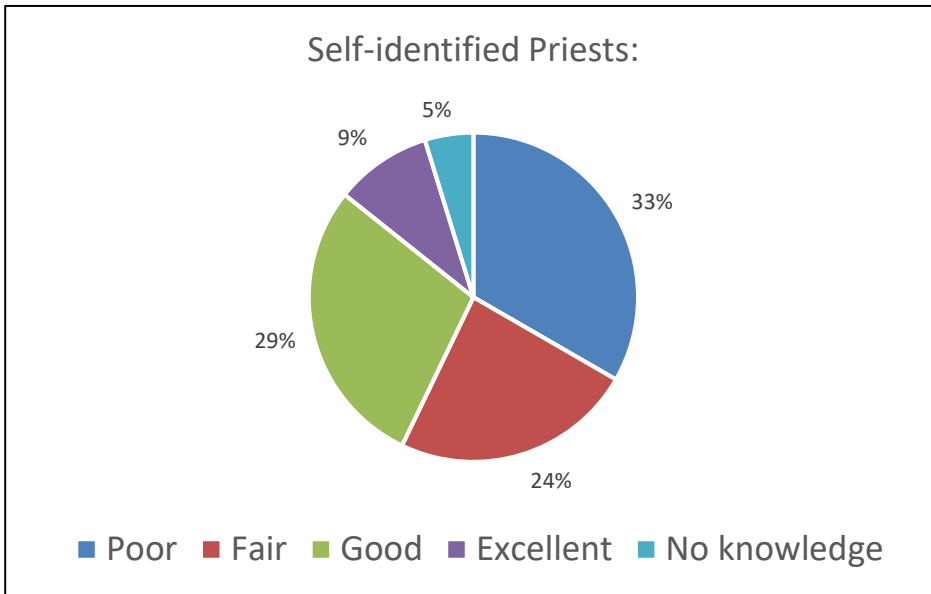
Regarding the allegations of child sex abuse, has the Bishop of Pittsburgh *acknowledged the problem?*



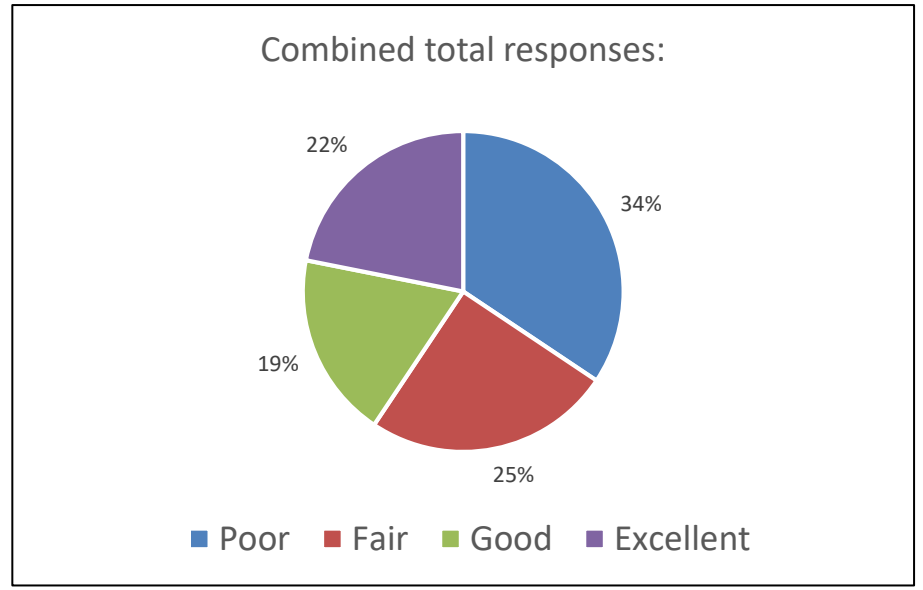
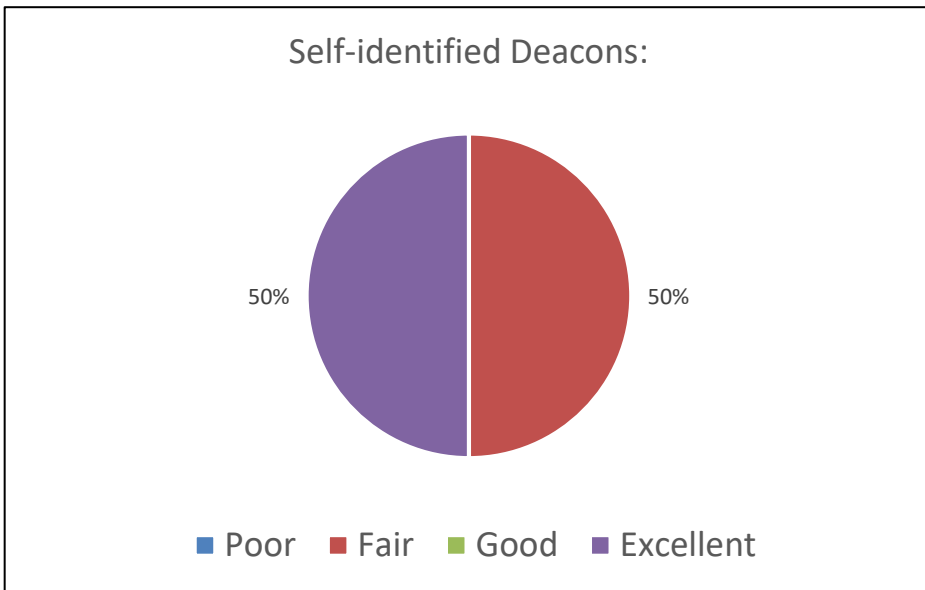
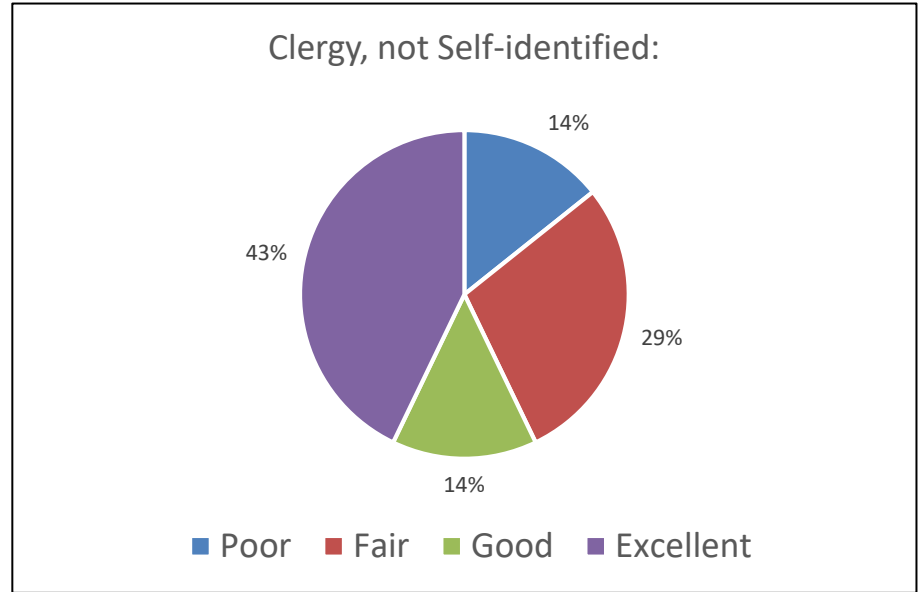
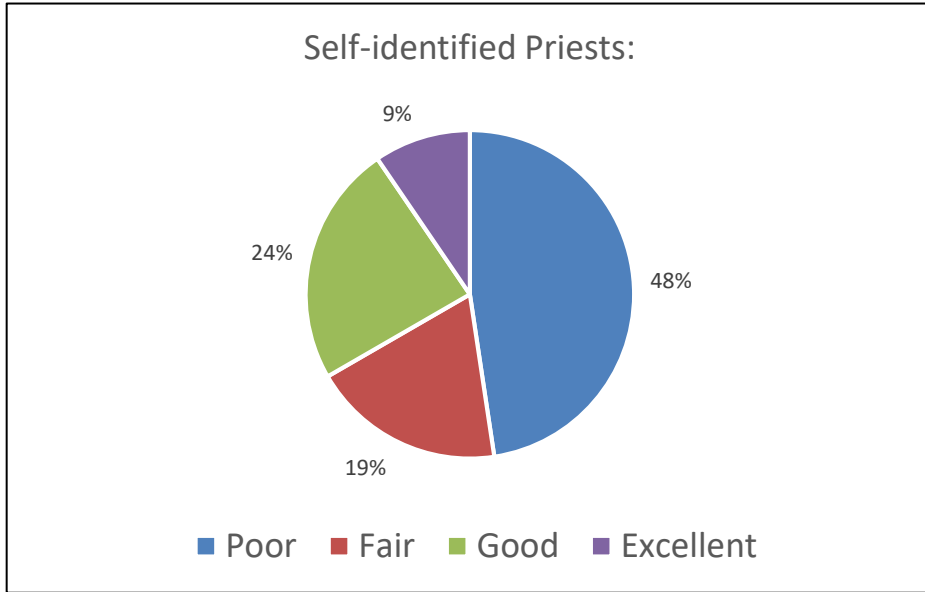
Regarding the allegations of child sex abuse, has the Bishop of Pittsburgh *handled the situation with urgency?*



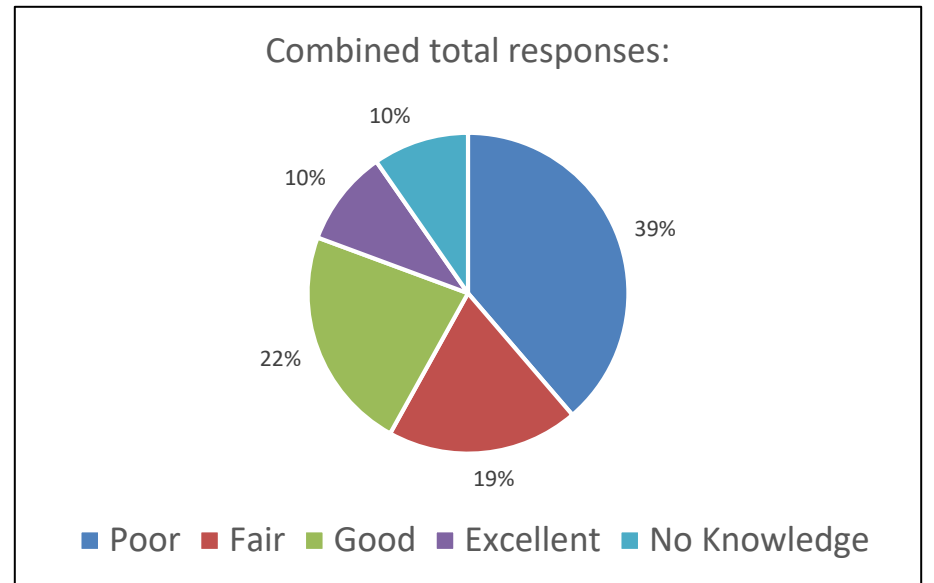
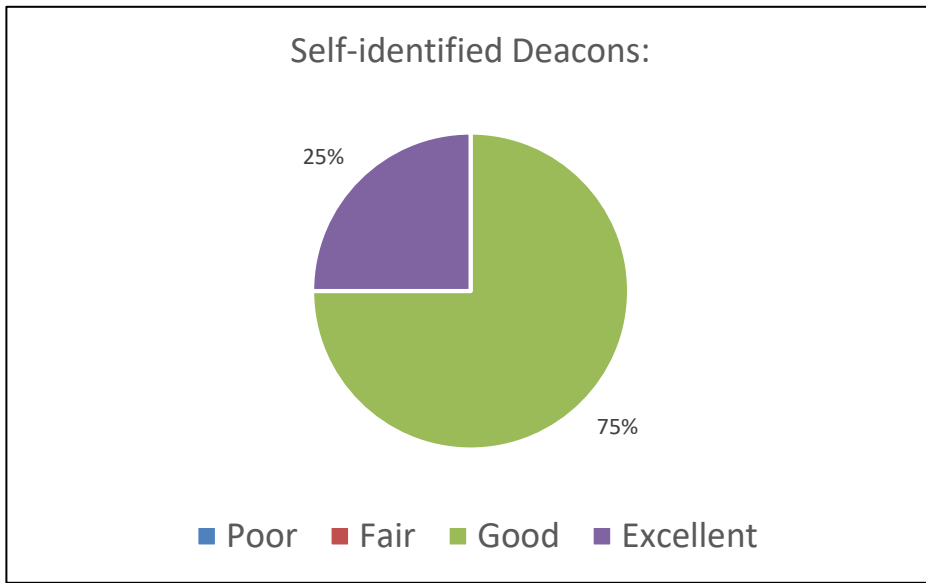
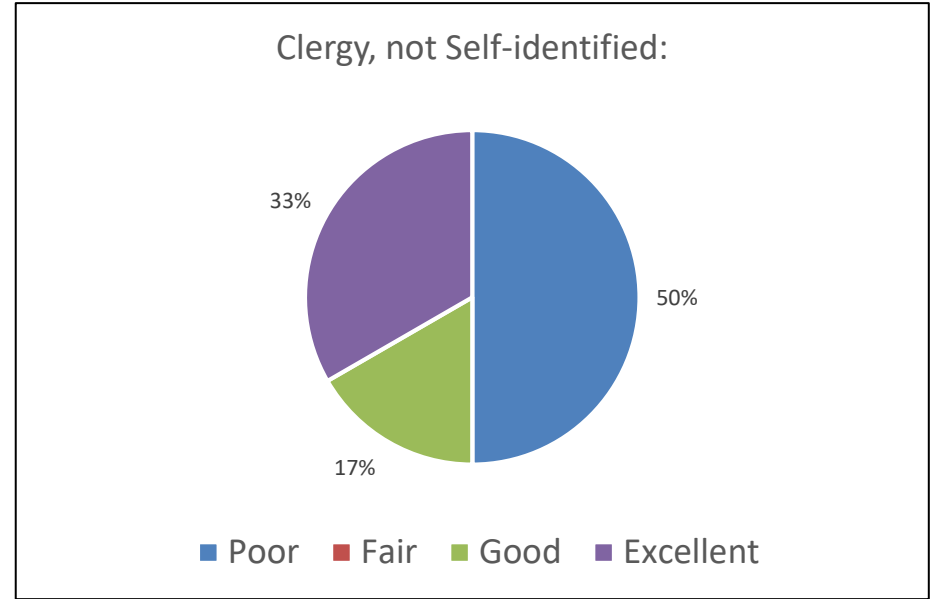
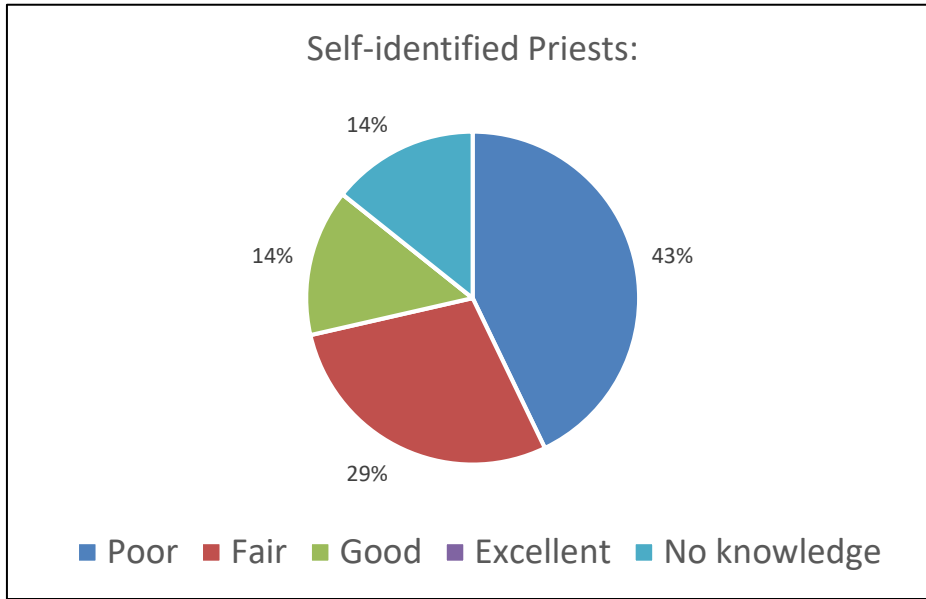
Regarding the allegations of child sex abuse, has the Bishop of Pittsburgh *handled the situation with sensitivity*?



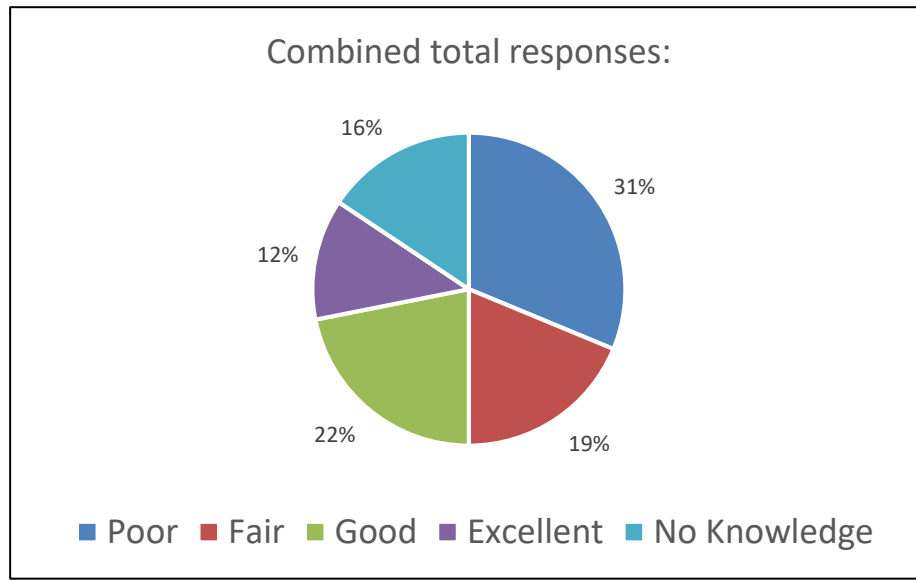
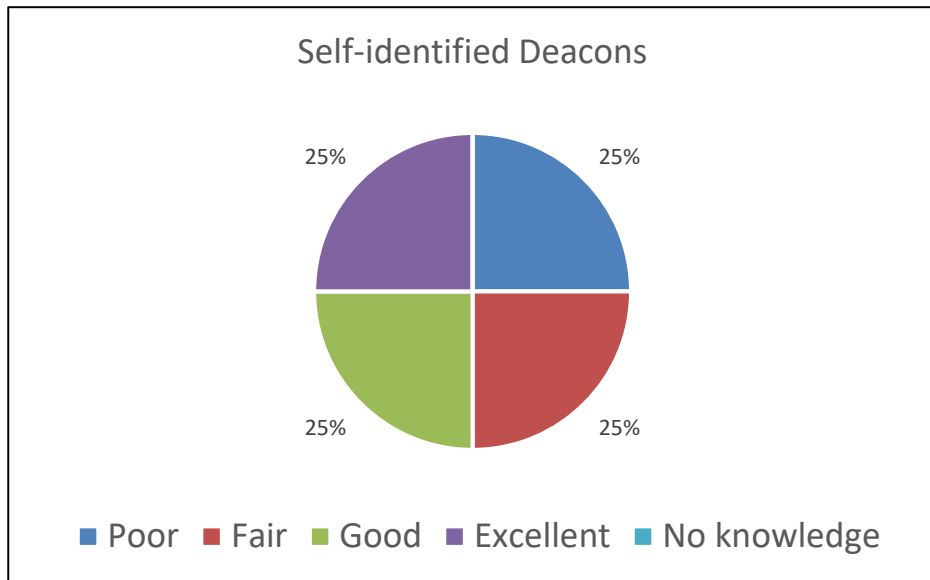
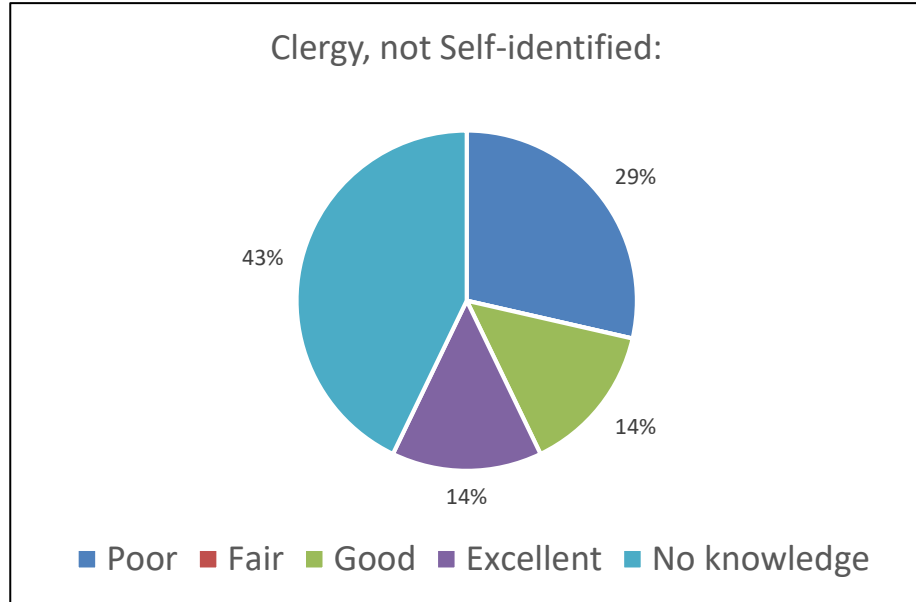
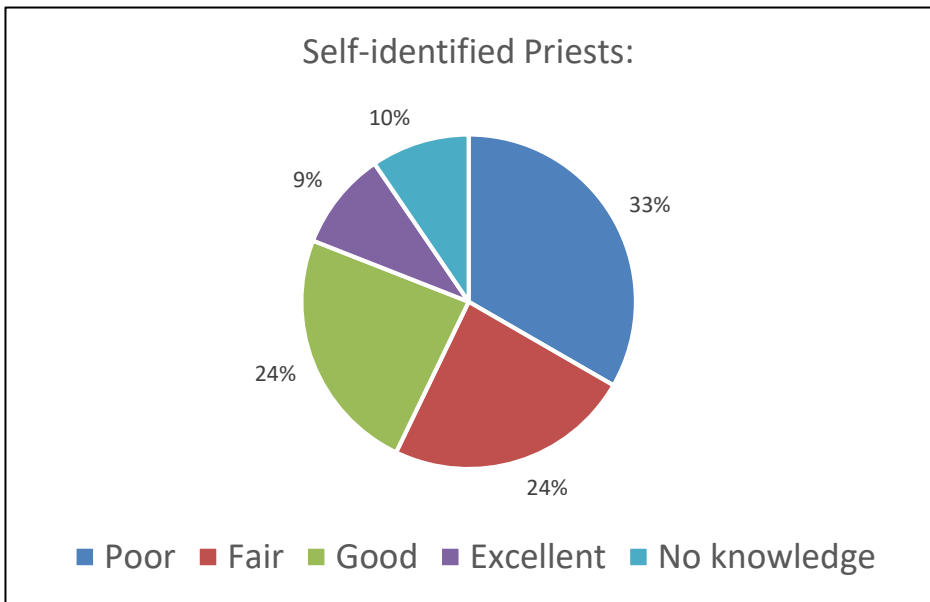
Regarding the allegations of child sex abuse, has the Bishop of Pittsburgh *sufficiently kept laity and clergy informed*?



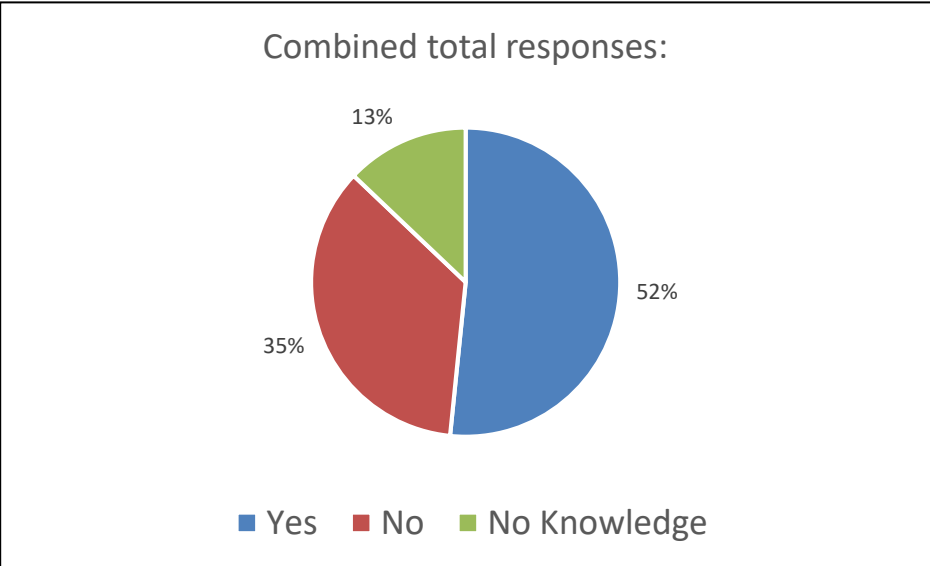
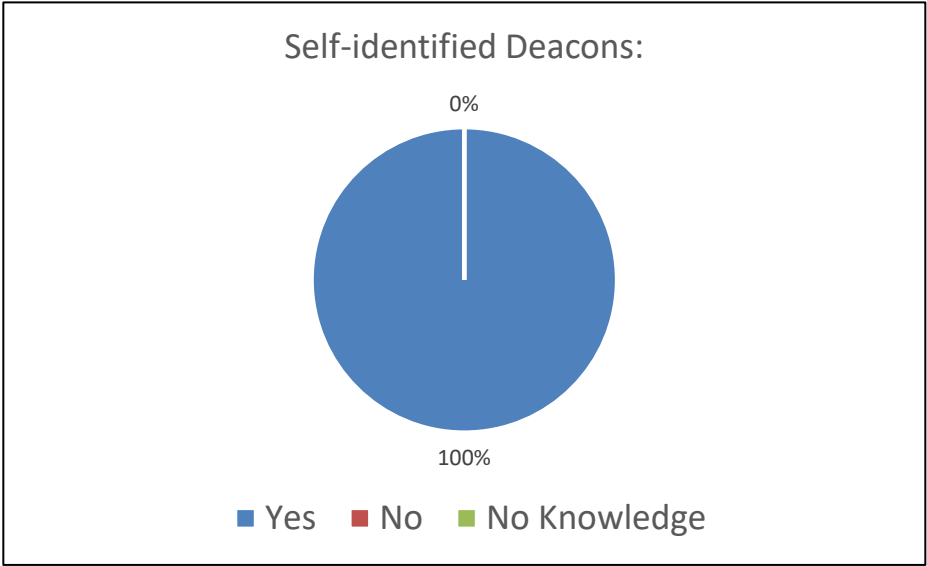
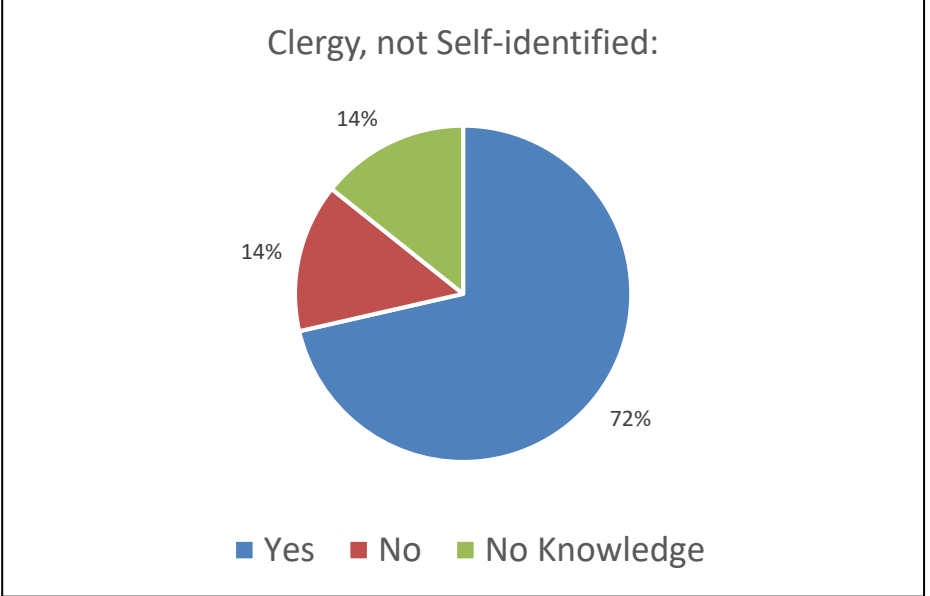
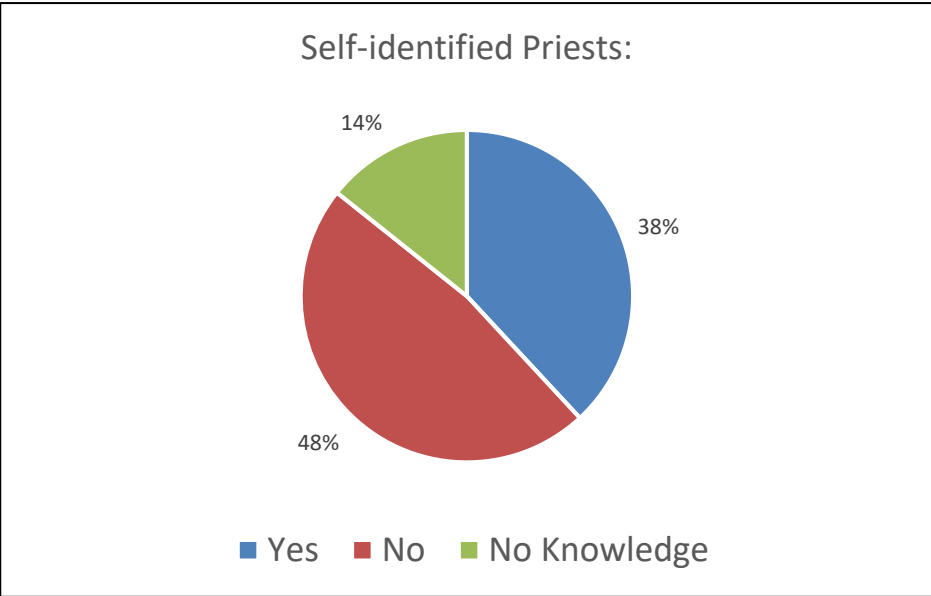
Regarding the allegations of child sex abuse, has the Bishop of Pittsburgh *balanced the rights of all involved*?



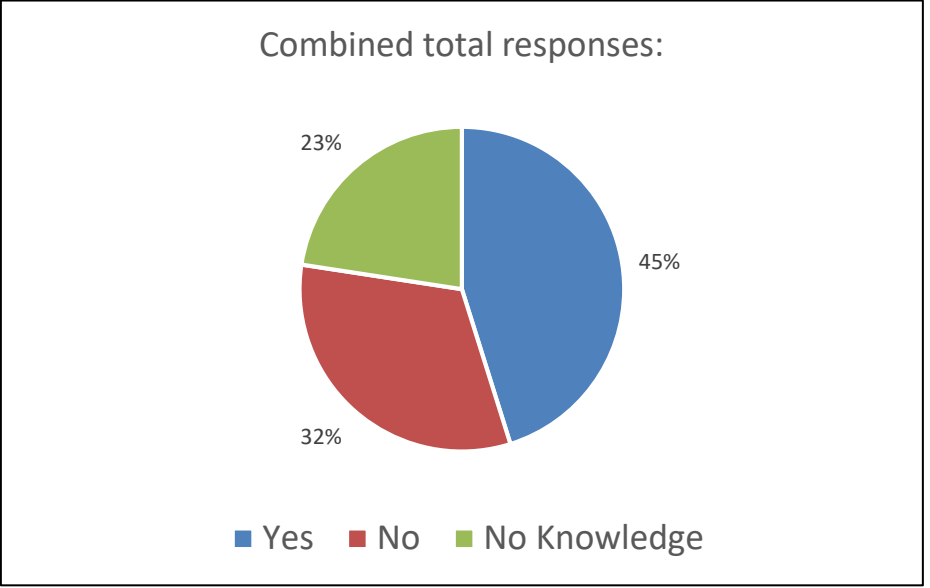
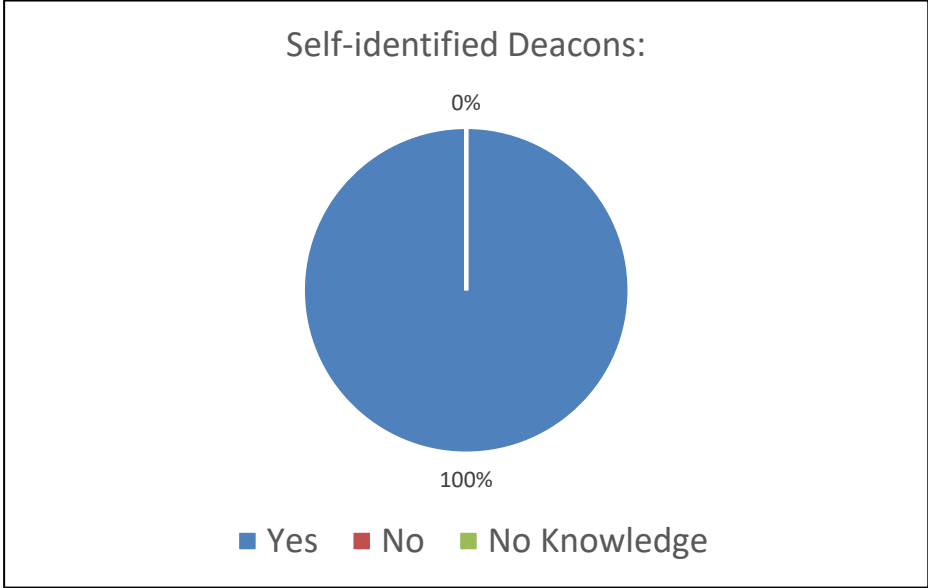
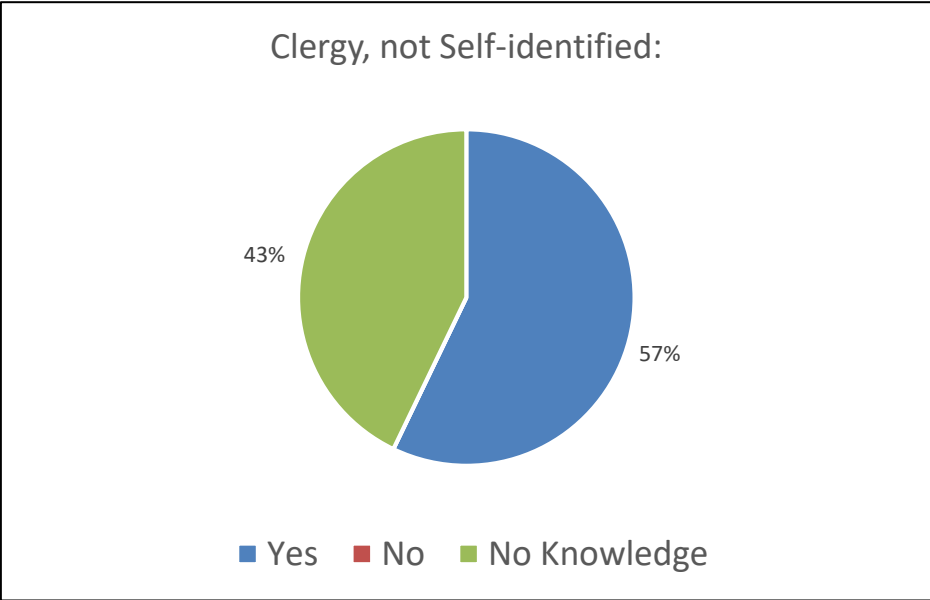
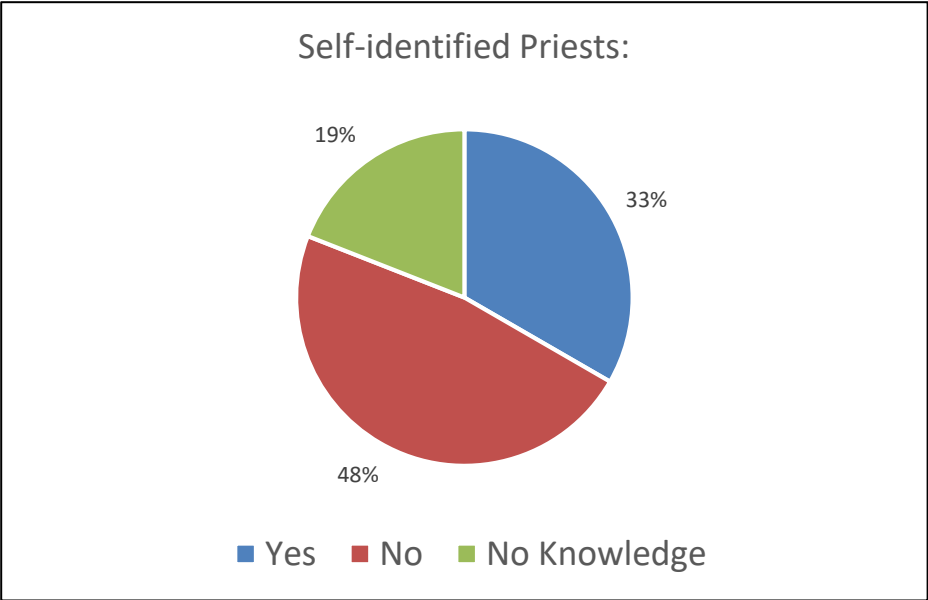
Regarding the allegations of child sex abuse, has the Bishop of Pittsburgh *sufficiently involved laity in decisions*?



Regarding the allegations of child sex abuse, has the Bishop of Pittsburgh *protected victims appropriately*?

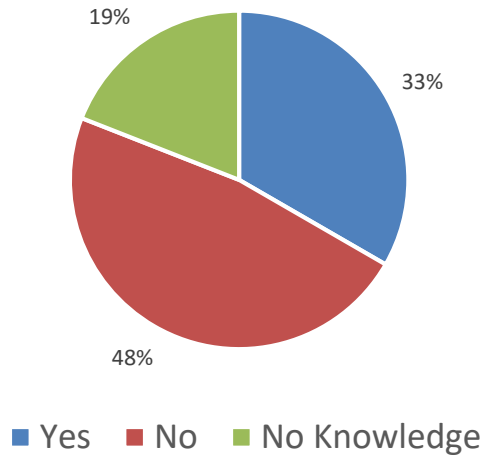


Regarding the allegations of child sex abuse, has the Bishop of Pittsburgh *supported survivors appropriately*?

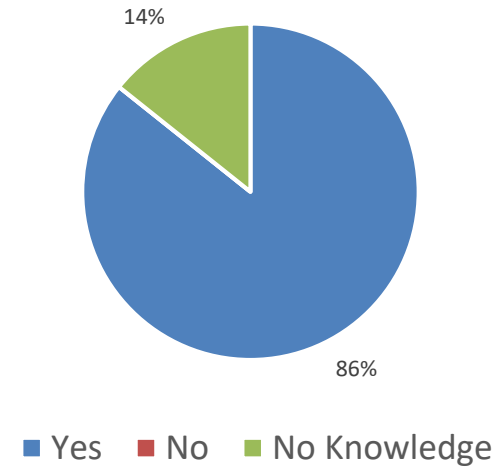


Regarding the allegations of child sex abuse, has the Bishop of Pittsburgh *reported accusations in a timely manner*?

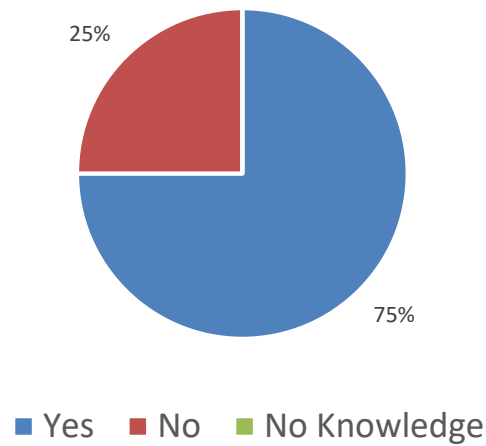
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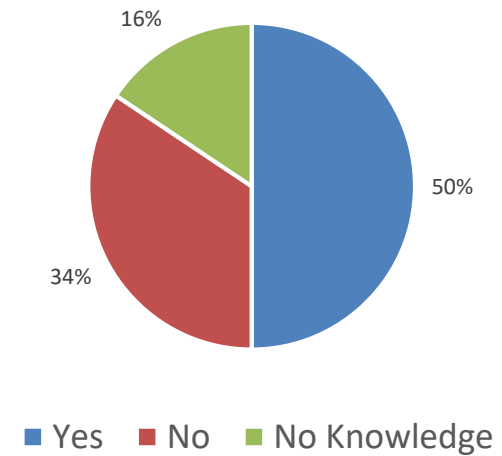
Clergy, not Self-identified:



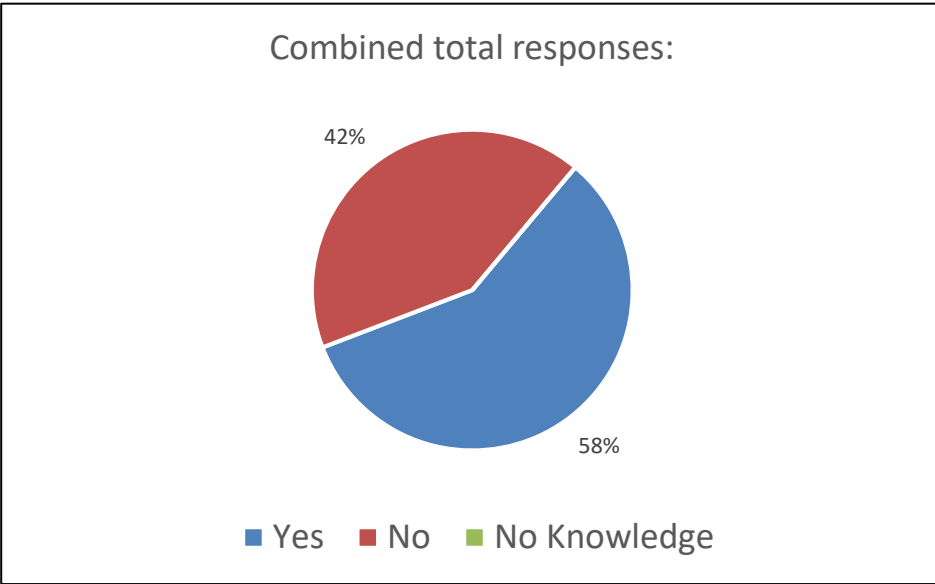
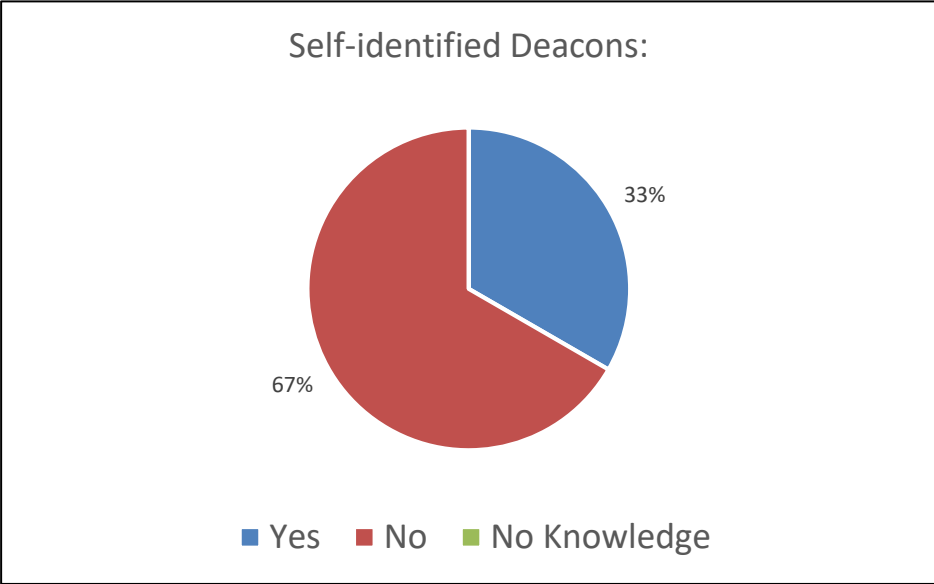
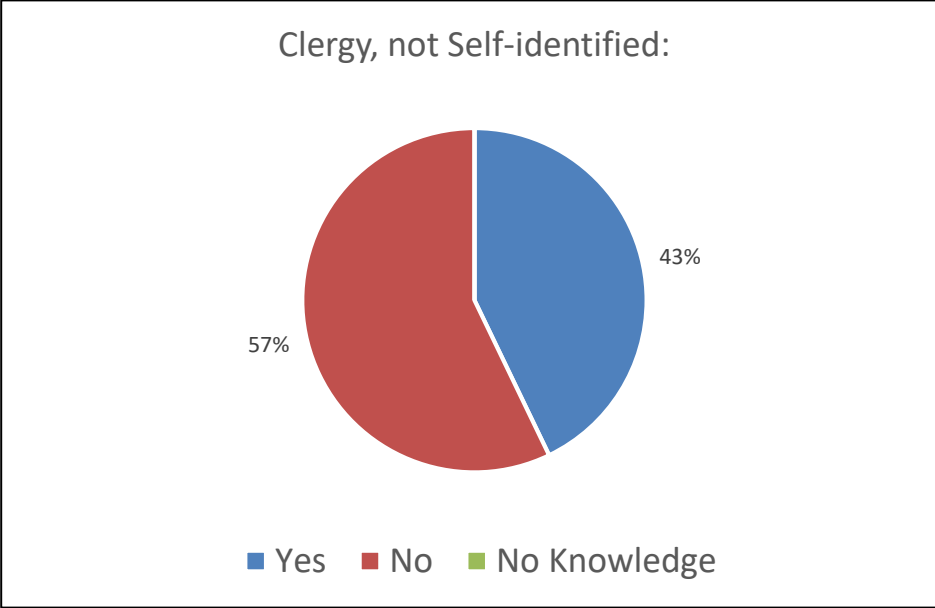
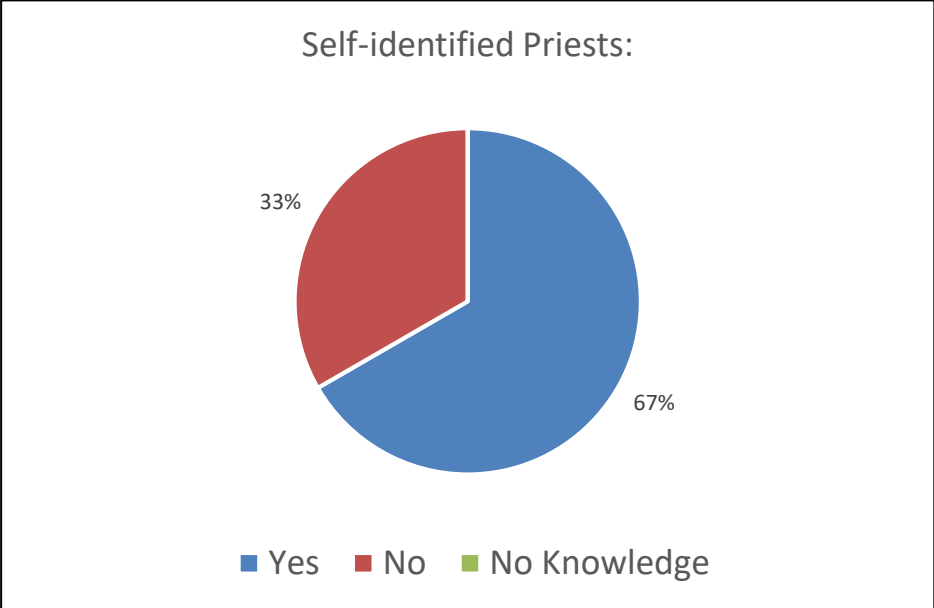
Self-identified Deacons:



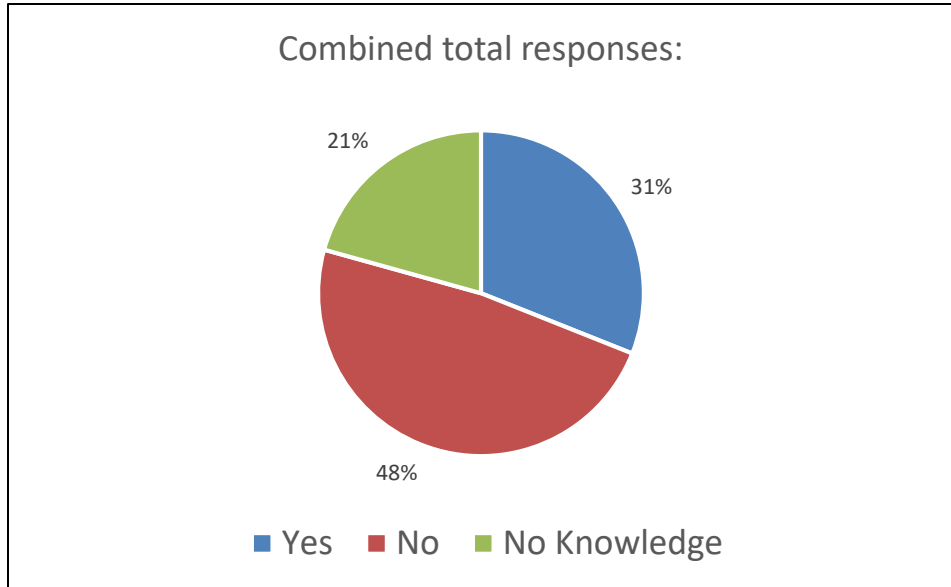
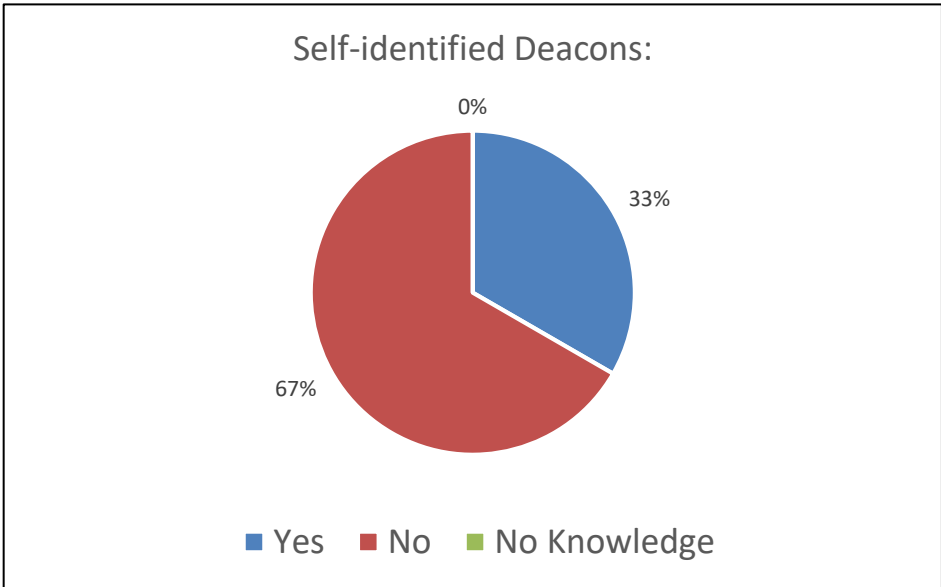
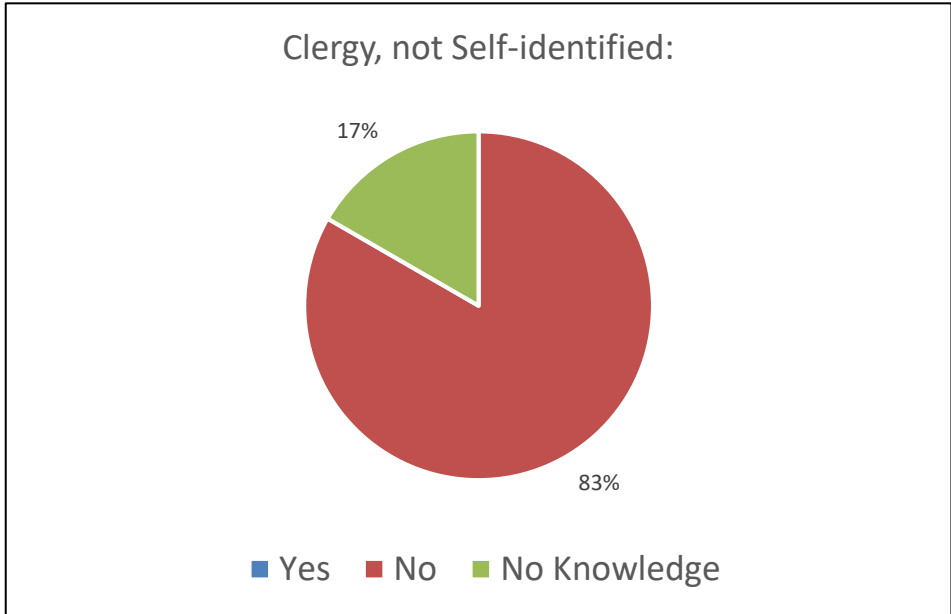
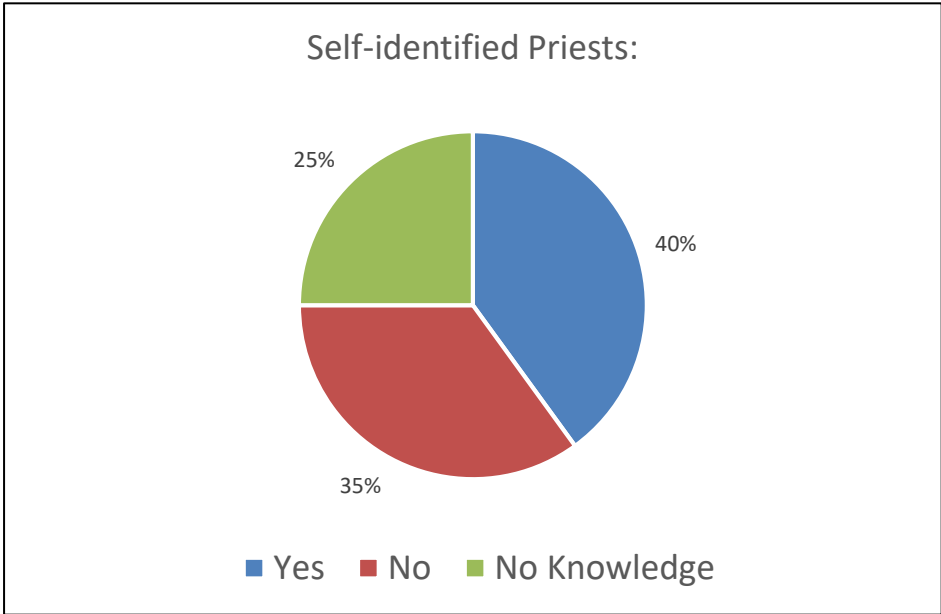
Combined total responses:



Regarding the allegations of child sex abuse, has the Bishop of Pittsburgh *protected the diocese more than victims?*

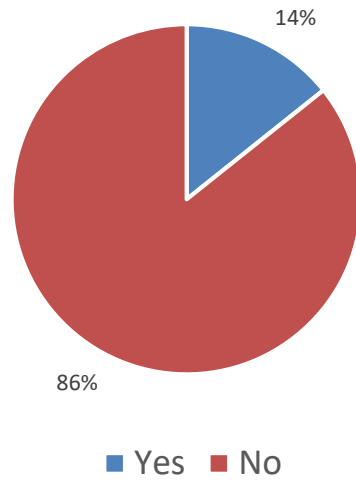


Regarding the allegations of child sex abuse, has the Bishop of Pittsburgh *protected abusers from accountability*?

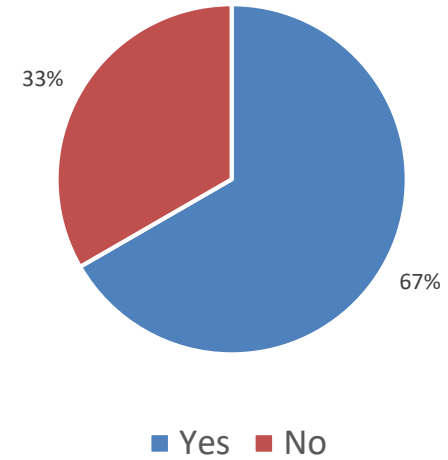


With respect to allegations of sexual abuse of children by priests in the Diocese of Pittsburgh that became public last summer and fall, do you think that the pastoral letter issued by the Bishop of Pittsburgh in March, 2019 is an adequate response?

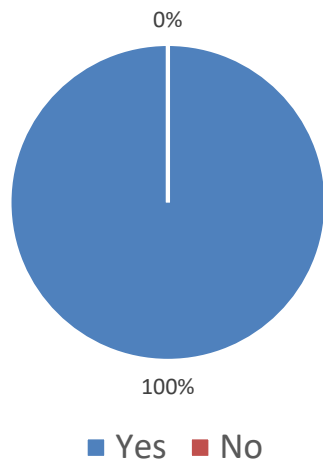
Self-identified Priests:



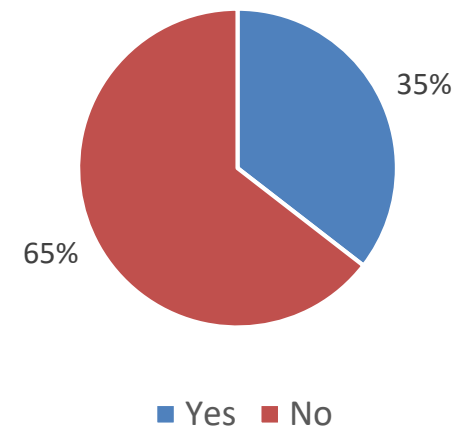
Clergy, not Self-identified:



Self-identified Deacons:



Combined total responses:



Explanations for the answers given to the question: *“With respect to allegations of sexual abuse of children by priests in the Diocese of Pittsburgh that became public last summer and fall, do you think that the pastoral letter issued by the Bishop of Pittsburgh in March, 2019 is an adequate response?”*

- It sounded defensive instead of true care for the entire flock of people.
- This is not what a pastoral letter is for. Even if it was, this pastoral letter says nothing, does nothing, means nothing, and is worth nothing.
- It was well intentioned but no it doesn't do anything about the problem
- Not specific in policy
- What else could he have done to keep people happy—my question to those who criticize Bishop.
- It is not a response at all. It is an empty letter that changes nothing nor adds anything of benefit to our existing structures - themselves problematic. The graphics are well presented however.
- A pastoral letter is for teaching and instructing the faithful not for this kind of issue. Bishop only reiterated some concerns he heard in "listening sessions" and then moves on to the bureaucratic movement of employees within the diocesan structure. I was very disappointed with his response. It also took him many months to respond.
- I did not like the letter. I don't think it changes anything. I don't think it says very much.
- I had great hope for it but was disappointed.
- I thought it was a cold way to address the current situation. Bishop needs to make an emotional connection.
- Resigning was the only adequate response.
- Not at all. He must resign.
- I think there needs to be someone in the Diocese who minister to the priests accused of misconduct! We are automatically guilty and treated as such, before there is even a trial. There has to be a more equitable way to treat our priests with compassion, especially if they are exonerated!
- Enough said

- The bishop listened to hours of heartfelt testimony and gave responses that were clear, time-bound and appropriate within the limits of civil and canon law.
- Rearranging the chairs on the Titanic
- He didn't say anything new in it.
- The pastoral letter and reshuffling around of the same people in new bureaucratic arrangement is a laughable effort at dodging the problem and pretending to have a solution...The only common theme throughout each and every [laity listening] session was the call for the bishop to resign. He somehow thinks that being attached to Cardinal Wuerl from the beginning (and giving the then-Bishop bad information...while Vicar for Clergy) can be brushed aside. God knows otherwise. If Cardinal Wuerl, who did far and away more to solve this problem than Bishop Zubik ever did or will do, stepped down as an act of charity once he had lost the confidence of his people, how can Bishop Zubik so arrogantly refuse to do so? The pastoral letter is garbage.
- I'd give it about 7 on scale of 1-10.
- It is a strong response with a benchmark program.
- It is a starting place. Actions are defined. Implementation with continued commitment & accountability to action promised will be key.
- It's part of a whole so not on its own
- I don't think anything the Bishop would write would be acceptable. People are too angry, disgusted & have almost written the Church off.
- Like Wuerl, Zubik needs to go. The faithful have lost trust in his leadership. For the sake of the diocese, he should have stepped down. We need a new leader - a new start.
- His letter was all about protecting himself. The outcry from his "listening sessions" was for him to resign so that we could move on. That was the #1 request which he still refuses to do.
- Hell no! Same people as always. Does nothing different! Bishop lies again!

Section D

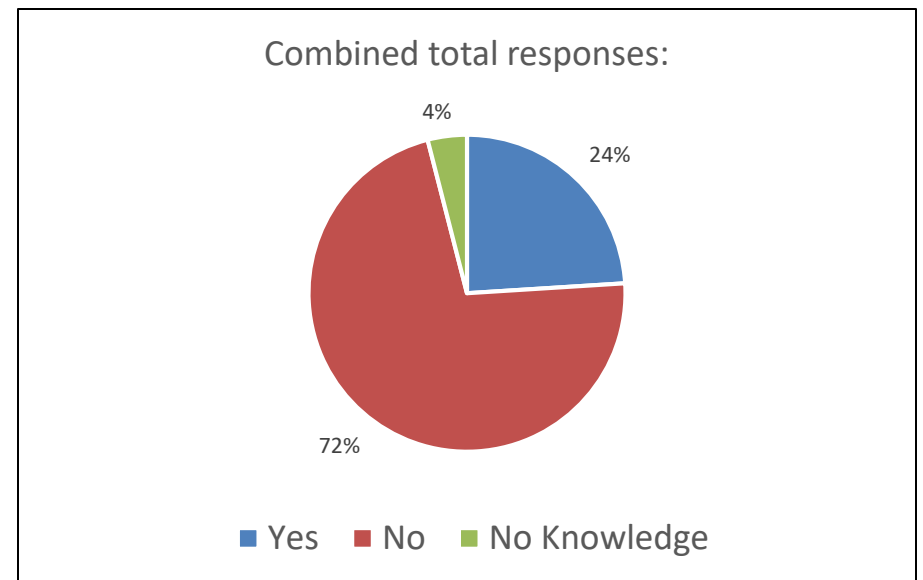
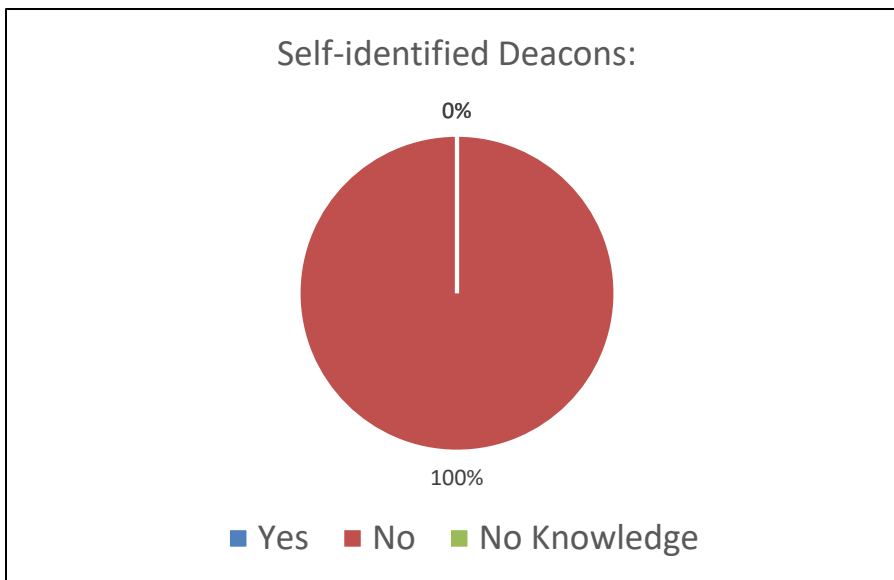
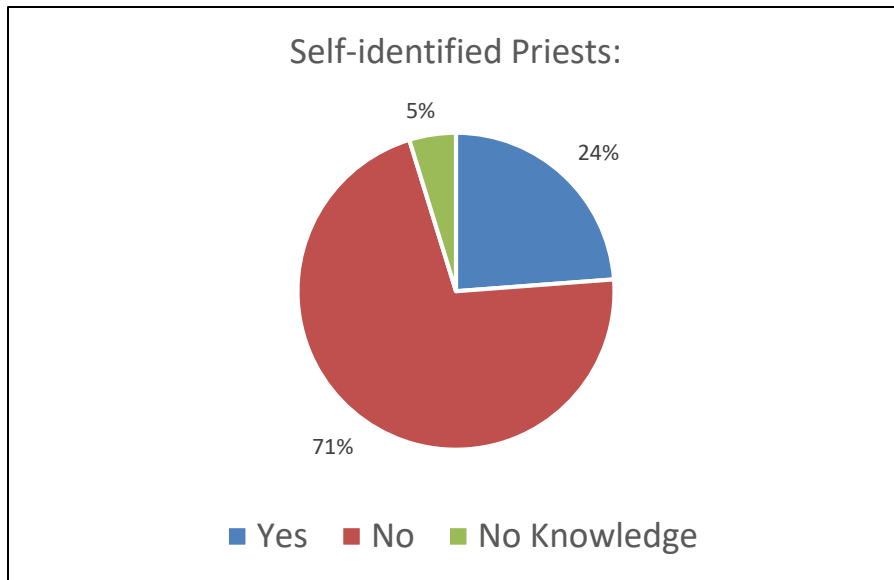
Challenges at St. Paul Seminary and in the Priesthood

The Diocese of Pittsburgh's St. Paul Seminary in Crafton has had six rectors in ten years and similar turnover among vice rectors and faculty. To what do you attribute this high rate of turnover?

- Bishop Zubik changes all of our assignments too often
- Maybe the priests want to be in parishes rather than training of seminarians.
- Don't know
- Lack of vision for future priests and their training
- I have no idea. I am not involved in the workings of diocese personnel office.
- The Bishop micromanages and when he doesn't like the work of the rector, he changes assignments.
- Bishop living on campus and involving himself far too much!
- I have no knowledge about why rectors have been changed or transferred. I agree more stability would be good.
- The Bishop sees himself as the rector! Living at the seminary by the Bishop is a big mistake.
- The fickleness of the Bishop & his lack of stability; he is unstable.
- At fault is again Bishop Zubik, which he will never admit. He has said publicly multiple times he sees himself as the seminarians' "daddy" and has interfered with the Rectors' ability to institute and run a program of priestly formation...His decision to move into the seminary is quite possibly even more disastrous than all of On Mission in as far as we are severely short on priests and making the problem worse by his presence at Saint Paul Seminary. The seminarians are treated like a bizarre attraction taken around to our parishes and paraded up and down. Too, they are forced to live the Bishop's schedule and attend events with him, distorting their understand of ministry and the actual life of a priest. If he doesn't resign and leave Pittsburgh, he must at least leave St Paul Seminary...
- Lack of leadership.
- Do not know.
- I am not knowledgeable enough on the particulars to answer this question.
- Unknown
- Bp Zubik's personality and psychosis (histrionic)

- A lack of focus & leadership from the Bishop. He cannot figure out what direction to go in so there is constant change.
- Indecision regarding what the diocese envisions it to be! When I attended St. Paul's , we were threatened with closing due to size. We had over 50 students then. There is a handful of guys there. It is too small to have 3 priests assigned. Merge with either St. Vincent's, St. Mark's in Erie, or Borromeo in Cleveland, have one quality format or assigned, and let them join the team of the greater community. Learning to live reverently and humanly with a wide variety of people is essential for both ministry and living generously with fellow priests in the future. They are not learning how to live with others effectively and this adds to the stress of the early experience of their priestly lives!
- Bishop not knowing the priests well enough to know who is able to do that role and not understanding people enough to understand what seminarians need.
- Bishop Zubik micromanaging, deciding to live there, and not trusting his priests.
- Bishop Zubik living at the seminary
- Bishop Zubik living on campus. 0 of 6 rectors have actually been allowed or entrusted to run a program.
- Bishop changes all of our assignments too much. There is little stability even in parishes.
- Bishop is always changing his mind. All priests move too much. We can't get to know and love our people. We need stability. We need to build relationships.
- Shortage of priests; too many fires to be put out
- The program has grown far too small. Pre-theologians should be sent to a larger seminary.
- Fewer priests means there is need for more frequent transfers.
- Bishop Zubik's maniacal disdain for stability and competence.
- The current rector (and some of the previous, including Joe Mele) are completely unqualified for this work. When they fail, the bishop has to make constant changes here too.

Do you think the Diocese of Pittsburgh has sufficient resources (financial, managerial, number of priests dedicated entirely for formation) to run and manage St. Paul's Seminary?



Explanations for the answers given to the question: *“Do you think the Diocese has sufficient resources (financial, managerial, number of priests dedicated entirely for formation) to run and manage St. Paul Seminary?”*

- No. We have lowest numbers ever. It is a waste. Better to close. Send elsewhere.
- Two fulltime priests for only a handful of seminarians seems like enough. Question is not numbers but quality and effectiveness.
- Just look at the ratio of student to priest. And it is so we can look good saying we have a seminary.
- Cost per seminarian far exceeds a reasonable expenditure.
- We have neither the priests to staff, nor the funds to run/manage Saint Paul Seminary. Exceedingly few dioceses have their own minor seminary, nor need them. Our seminarians should be sent elsewhere, again as above, far far away from Bishop Zubik.
- Very costly to run.
- People working for the Diocese are woefully understaffed - my knowledge includes: Office of the Diaconate & the Tribunal.
- Do not know.
- Don't know how all that works.
- It might be best to outsource this education & reallocate funds spent on other more pressing matters.
- Unknown
- Good?
- The St. Paul Seminary campus should become the new Diocesan Pastoral Center. This would make sense and avoid going downtown.
- We are fine.
- Formation is poor. The current rector is unqualified. The bishop blurs the boundaries with seminarians. The expenses are enormous and there are very few men.

- Too costly for so few men!
- Many dioceses, most dioceses do not have these minor seminarians, they send men to a facility able to form them for all years needed. Pittsburgh is like a mother hen with her chicks and does not form a man to be a man let alone a priest. we are hurting financially so why keep this open when there are better facilities such as Franciscan or St Vincent and we have three priests wrapped up in the seminary for a few men we can use them in parishes. Also, present rector excluded, the priests in charge do not set an example of a self-giving man dying to self for the church.
- Way too expensive for no men. Also investment of priests is huge. 99% of dioceses don't have their own. Why we insist on keeping it is just another part of the bishop's living in fantasy.
- It is a drain on much needed funds
- We might, but it's very mismanaged. If we wanted to have a great seminary, we could.
- We are becoming too small to handle well. It is a waste of resources.
- I think St Paul Seminary has outlived it's [sic] use here in Pittsburgh. The bishop made a mistake selling the house and I told him so.
- I never thought of this but you are right. We don't have the priests to commit there nor the financial resources for so few. There were discussions of closing SPS when I was a student. I was one of 58 that year!
- The bishop forces the Seminarians to live his schedule and follow him around. These men are not show ponies and should not be treated like his friends. The bishop uses the seminary to further his strange Peter Pan Syndrome trying to recreate his past, never grow up, and pretend like these young men are his peers. Meanwhile, he's older than their grandfathers and the seminarians make fun of him. Delusional.
- For the same reason we cannot keep open schools and parishes. There are not enough students or money.

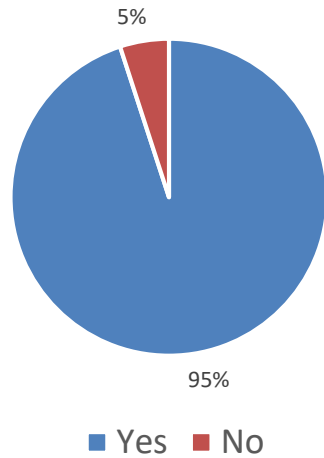
St. Paul Seminary's enrollment (currently seven men) is significantly below that seen in other dioceses. To what do you attribute this shortage? What ideas, if any, do you have to strengthen and grow the clergy of Pittsburgh?

- Lack of confidence in the program; low morale in the diocesan priests.
- Abuse. On Mission. Unhappy bishop/priests. Poor leadership. Too long formation thanks to bishop adding pastoral year etc.
- The faithful of the diocese do not want their sons and grandsons to become celibate priests. Vocations come from faithful Catholic families who actively and gently encourage vocations.
- Lack of vision—too focused on Holy Hours/Latin and Lace.
- The core issues regarding the household instability of the seminarians. Isolation is due to internet games & apps.
- Nationally, more than 70% of clerical sexual abuse is committed against post-pubescent young men—not pedophilia, but same sex aggression. While the problem of clerical sexual abuse is not a “homosexual problem” and cannot and should not be blamed on any single group or members of a particular persuasion, there is a serious...problem in the Church... in terms of the abuse of minors, the abuse of vulnerable individuals of all ages because of an opportunistic abuse of power-dynamics, and the abuse of the precious gift of clerical celibacy in general (violated, again, in far greater numbers, proven by facts and statistics) by men who act out...and are given tacit approval to pursue same-sex overtures without reprimand...
- Merge with other seminaries. My limited view of the curriculum indicates short-falls in 2 areas: Scripture & Catholic social teaching.
- Do not know to the first. To the second, families encouraging their sons in the faith.
- I am not close enough to this topic to answer the question.
- I think recruitment in the present atmosphere is very difficult.
- Bp Zubik should not live there.
- You have to personally ask a person if he would consider priesthood
- Continue youths' vocation drives in high schools, parishes & university campuses.

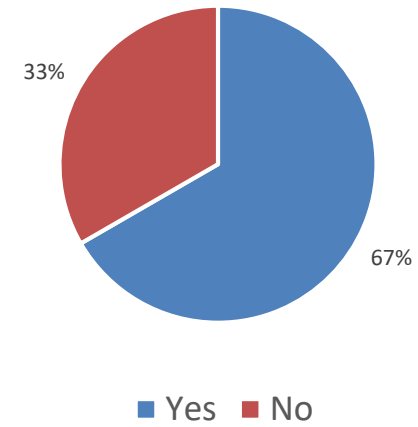
- Men are not breaking down doors to enter the seminary - neither is there a large number of protestant men and women entering divinity school. This is a societal issue in our country.
- Perhaps dioceses should be merged just like parishes are being merged.
- Teach our pastors, all of them, their crucial role in modeling holy priesthood and fostering vocations without embarrassment. We are in the world to witness to Christ Jesus the Savior of the world and Josh Shapiro and Bill Marr do not have the right to undermine or humiliate God's men! We need confident, humble and holy men, warm and generous servants of the "Good News"!
- See the answer right before this one. Also, many men who have left have told me personally that they want to learn how to be a pastor not how to follow the bishop around and be in a bubble.
- Only a confused young man would become a priest in this diocese during this moment of upheaval. I actively encourage vocations ELSEWHERE.
- I didn't know it was that low WOW
- Lower vocation numbers nationally but particularly bad here in PGH
- Young seminarians should go to other more healthy dioceses until our problems have been fixed. They are committing their lives to uncertainty in Pittsburgh.
- Young people have different ideas.
- On Mission. Abuse crisis. Diocesan leadership. Father Ackerman waited years to enter while waiting for Bishop Wuerl to leave. I'm sure young men are waiting for Bishop Zubik to leave us too unfortunately.
- It is smart to bring in foreign seminarians such as Columbian and Polish men where there are many vocations.
- Effeminate leadership doesn't draw men in. The Church is not "Alive!" It's absolutely dead with the typical parish not being taught to believe or live the faith.
- Who would be attracted to our unhealthy church and weird campy bishop? The guys that are deceived and do enter will all leave anyway.
- Who does not have shortages? Don't know what the exact reasons are—I am certain there are many.

Are there any issues that should be of concern to the Church that may be hindering prospective young men from entering the priesthood?

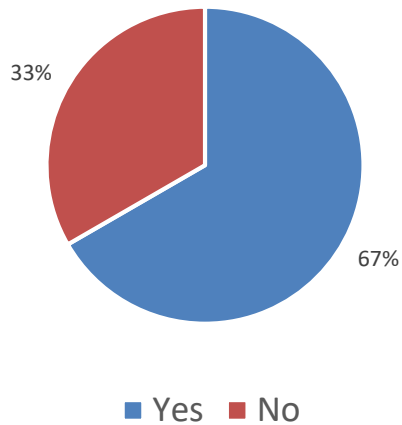
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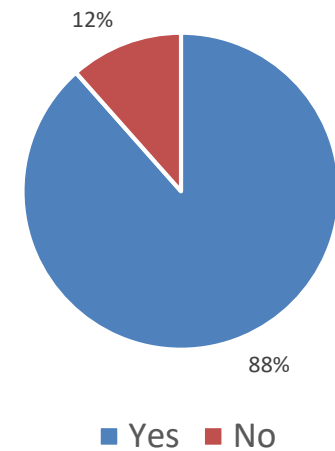
Clergy, not Self-identified:



Self-identified Deacons:



Combined total responses:



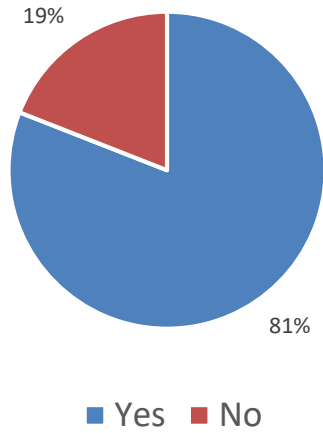
Explanations for the answers given to the question: *“Are there any issues that should be of concern to the Church that may be hindering prospective young men from entering the priesthood?”*

- Exhausted priests
- We need manly men as priests. if someone has an inclination that is one thing, but act like a man dying to self for the church, not a needy man wanting to be served by others with the best of everything.
- We have no presbyterate. Priests don't collaborate or live in a common life. Bishop discourages this and believes allowing it would be akin to a "priest Union" that would work against him. All priestly ties are discouraged unless surface only.
- Uncertain future for our diocese
- Abuse crisis and diocesan mismanagement.
- As above, uncertainty as to what priesthood will look like in our city. Bishop has changed that radically in On Mission.
- Young people don't think about priesthood the way older priests do. The bishop should ask other dioceses with many seminarians why they are successful and try new things. Young people like traditional expressions but the bishop and us old priests are from the 1970s. They reject us and our ideas which is fine but we must accept that and accommodate.
- Bishop Zubik allows homosexual priests and seminarians in our diocese without question. This directly violates the Church's norms and expectations. I have been assigned with active homosexual priests.
- Upwards of 60% of priests and seminarians are homosexual. The church needs to understand this and support us.
- The outright abuse of priests that young men would actually want to imitate by the diocese.
- Feminine, cowardly, campy, corrupt old men run the show. Are these role models of a masculine, virtuous priesthood to which young men aspire?
- Low morale of its priests.
- Homosexual men are given clear preference over heterosexuals
- Conservative Steubenville values
- Clergy being able to marry.
- Who does not have shortages?? Don't know what the exact reasons are—I am certain there are many.

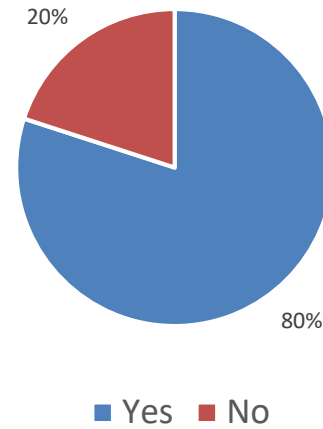
- Lifetime commitment is a hard sell in today's culture of "keeping open my options." It has always been a hard sell in every century.
- Celibacy & obedience
- I think all of my responses herein are a testament of what hinders vocations here. Any young man discerning a vocation to diocesan priesthood within the Diocese of Pittsburgh would be wise to run elsewhere as fast as he can.
- The court of public opinion would discourage men to enter, I would think.
- The issue of the regard that priests are viewed upon in a negative context.
- We're calling Scribes & Pharisees and discounting redeemed sinners
- Grand jury; homosexual clergy question/issue
- Unrealistic expectations! Priests are expected by the laity & the hierarchy to do the impossible on all levels while at the same time living with the threat of a ruined life based on one outrageous accusation.
- All above.
- Not that I am aware of.
- Abuse scandal, negative publicity.

Do you believe that there is a need for whistleblower protections for priests, seminarians and/or diocesan employees so that they can speak without fear of retribution?

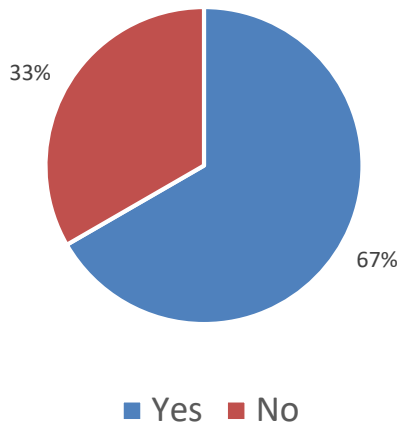
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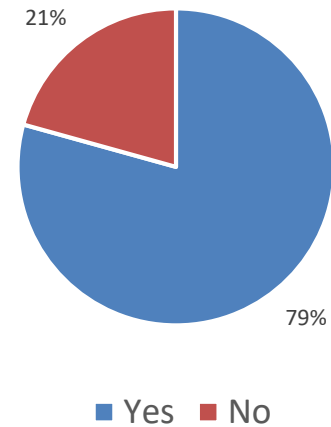
Clergy, not Self-identified:



Self-identified Deacons:



Combined total responses:



Explanations for the answers given to the question: *“Do you believe that there is a need for whistleblower protections for priests, seminarians and/or diocesan employees so that they can speak without fear of retribution?”*

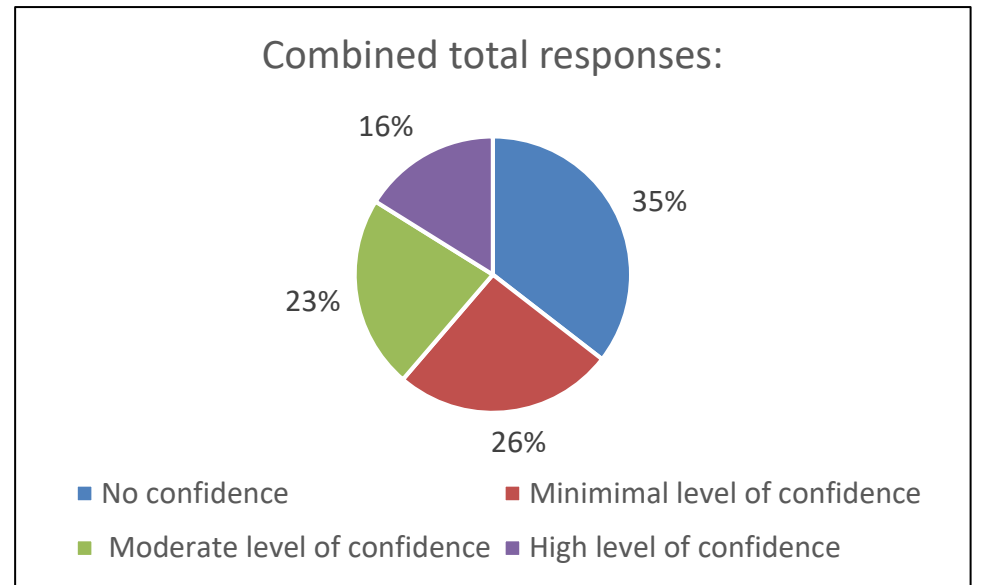
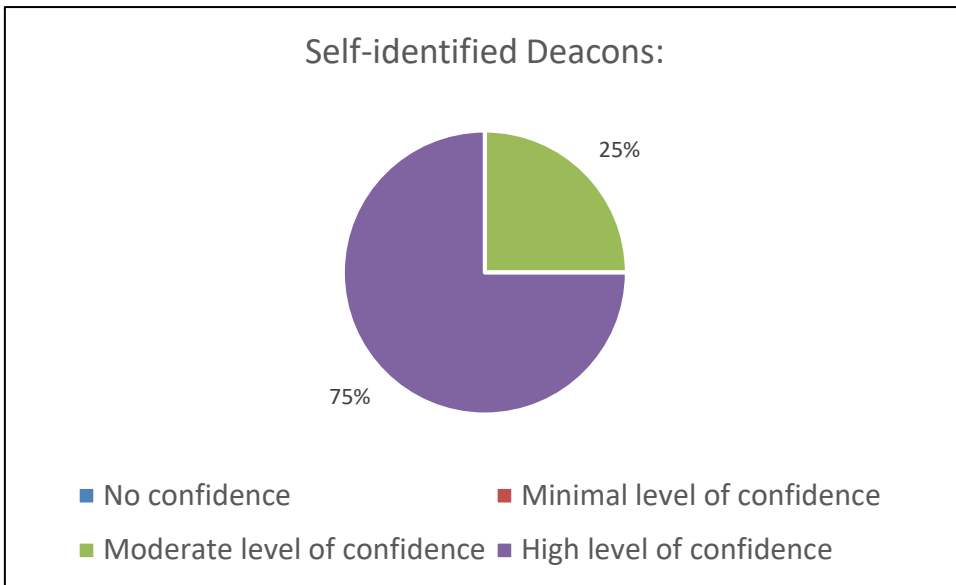
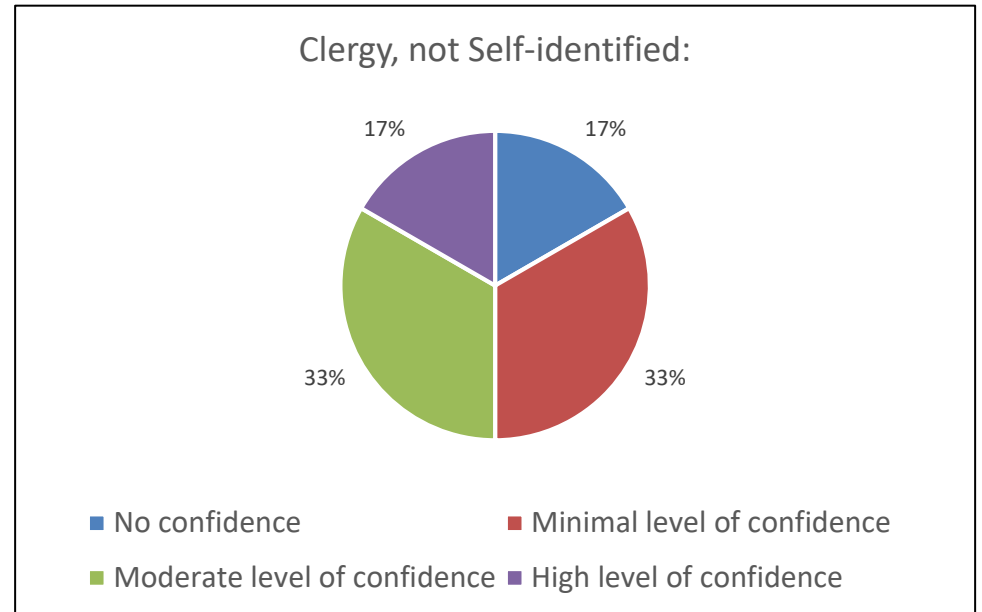
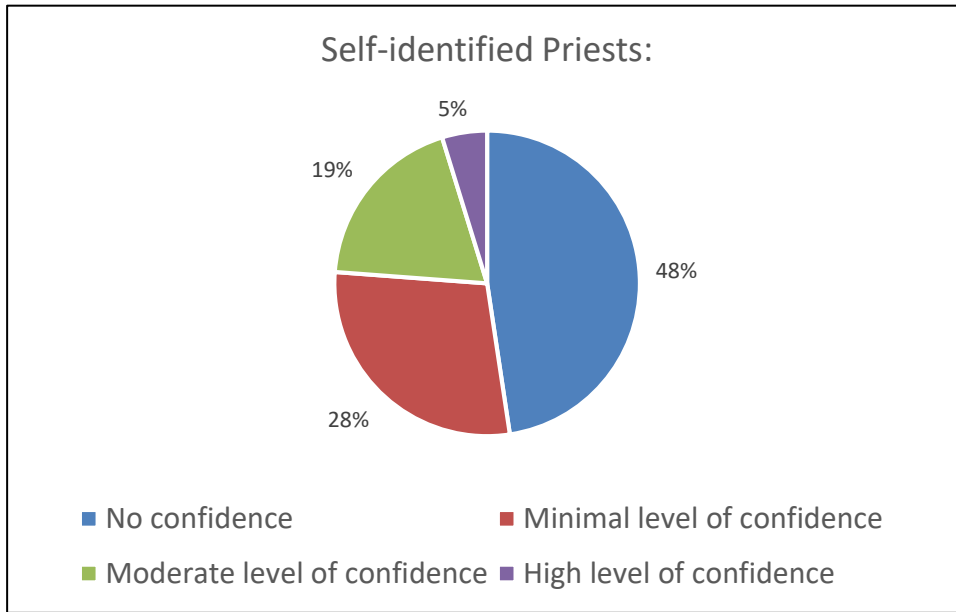
- Yes. It will never happen but yes.
- The Archdiocese of Baltimore has a program for whistleblowers which should be replicated in our diocese.
- Wouldn't do any good with the current management
- Absolutely...The entire Church Universal in our time is not run on prayers and money, but by blackmail. Breaking into this mess by speaking the truth openly results in massive consequences and so often the death of a vocation.
- I do not know about the others as I am a deacon.
- I don't know what they need protection from.
- I have never heard of situations were[sic] knowledge of something is actively suppressed for fear of retribution.
- If they are truthful
- You can't protect our "pension" but no I don't think you need to
- Very tricky question; have to watch out for theological sensitivities; too conservative
- Too many within the church (clergy, religious, lay employees) have not spoken up in the past for fear of real retribution. This contributed to the secrecy and back turning with any type of abuse.
- Those priests & deacons who did speak up during the On Mission sessions were punished.
- Our great problem is the inability of many of our men to be able to speak frankly with the Bishop and each other. There should be free exchange and honesty among brothers! We talk about the “brotherhood” of the priesthood! I have never seen that lived out in any meaningful way! Look to religious orders to help with this kind of communication!
- The question needs more explanation in order to answer it correctly
- This is the best suggestion! Yes! It will never happen however.
- Our church is extremely vindictive
- They would have to be established in Canon and Diocesan Law. Otherwise they'd be ignored as everything else.

- It won't happen.
- Priests should never share secrets or reveal information that needs protected. Jesus knows all and heals all. It is not our job. Priests who engage in this way are sinning. Priests adopt the ways of the world and this is wrong.
- All people must be free to speak their mind in security and peace.
- I don't know why this would ever be necessary. The church gives me plenty of freedom to speak out and to be heard without fear of persecution or prosecution.
- Any hint of criticism will get you called and confronted.
- Thin skinned and vindictive abusers of authority occupy the chancery.
- It could not hurt or be any worse than currently

Section E

Bishop David Zubik and His Curia

How would you rate the level of confidence that you have in Bishop David A. Zubik and his curia to lead the Diocese of Pittsburgh?



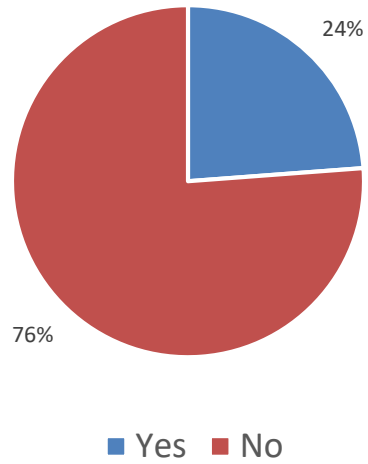
Explanations for the answers given to the question: *“How would you rate the level of confidence that you have in Bishop David A. Zubik and his curia to lead the Diocese of Pittsburgh?”*

- The bishop and his curia wouldn't be hired in the secular world to manage even a McDonald's.
- I have great confidence in David Zubik, but I really don't know who the other guys are! They, except Nick Vaskov, are in the shadows!
- The priests are good but everyone is afraid to stand up and tell the bishop the truth about anything and or everything so that destroys the ability of the great priests we have working there. Bottom line get men in not afraid of their shadows.
- They have demonstrated for ten or more years that they just can't do it. This last year in particular has been terrible.
- Track record poor since 07
- The Curia is even more troubled than Bishop Zubik
- Self-serving career men. Father Lenguin. Father Eckman. Father Kunz. Father DiNardo. The rest are yes-men. The curia takes 18% of my parish income immediately off the top. Then with school subsidy, insurance, and more, take another 20%. Our parish grouping is in financial difficulty BECAUSE OF the diocese and curia. They give us too little and take everything in return.
- I have no confidence. We need to start over. On Mission is proof.
- 13-year track record of failure and poor decisions
- The bishop has surrounded himself with the best priests we have available for ministry.
- They are either unable or unwilling to admit their sins and the damage done to souls.
- I believe doing best they can which doesn't mean everyone is going to be happy.
- At least I respect and honor the office of bishop. His curia, however, are less than worthless. The vast majority fall into two categories: (1) cowardly yes-men who know better but will do nothing and (2) those power and influence-hungry men who are in this only for themselves. When Catholic Leadership Institute...administered various personality tests to the presbyterate, 80% of our priests had the same personality type as a result—basically pushovers. 80% of our men were not born with or cultivated this personality but rather were forced into it by...bishops (past and present) and their curia. We are so beaten down, discouraged and defeated by them that no one dare say a word.

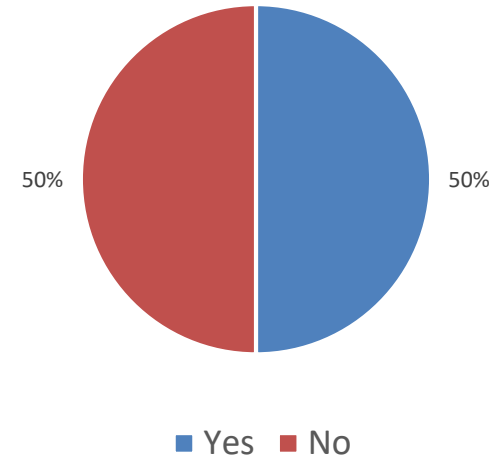
- He surrounds himself with "Yes" men
- He is trying
- The bishop's vision of engagement and evangelization is Gospel-based and traditional (in the full sense of the word). Matthew 28:19 is the only way forward. How to do it is the key question.
- He has lost the trust of the people & priests of the diocese. He talks about being the great communicator - but it is often one sided with no listening.
- The entire diocese is in disarray
- I trust Bishop & believe he is now surrounding himself w/ good leaders.
- I think administration, given all of the moving pieces & parts, is doing its best.
- He's doing his best & I think better than others.
- Those working in the chancery can often be "out-of-touch" with parish life.
- To do a financial campaign & make millions over the goal and then demand parishes close while spending this money on outside consultants & then to move 80% of the priests at the release of the grand jury report says it all.

Has Bishop Zubik been well-served by the people who make up the curia around him?

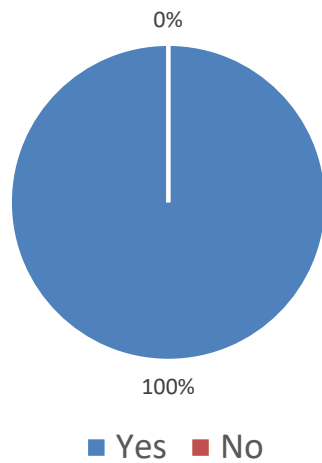
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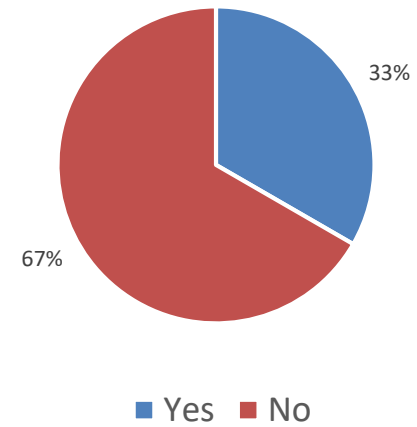
Clergy, not Self-identified:



Self-identified Deacons:



Combined total responses:



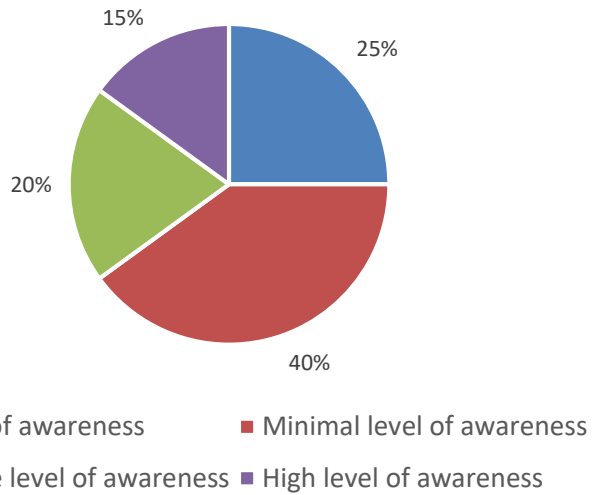
Explanations for the answers given to the question: *“Has Bishop Zubik been well-served by the people who make up the curia around him?”*

- They can't tell him the truth because he does[sic]'t want to hear it.
- But it is the same good old boys club.
- No. They are all yes-men and incompetent. Start over.
- Veteran staff who hear the concerns of priests and people and keep the bishop informed.
- He surrounds himself with those who think like him and they are never out among the people.
- All "yes" people
- Bishop Zubik is not wise enough to know that the power-hungry and truly insidious among the curia manipulate him.
- I think there are always opportunities for improvement but for the most part, administration is assisting as best they can.
- He changes the "prime" secretariat constantly, pulling the rug out from the people he put in charge. He appoints unqualified-for-the-job people he likes.
- Yes people - maybe a bit unfair; group think - maybe; He needs people he trusts
- I don't think so!
- At times. When the right clergy and lay faithful have been in the chancery, things work well, however, this is not usually the case.
- Some are good and try to speak up. Others are Yes people and will say & do anything for their own advancement & power.
- I think they are doing best they can.
- All yes people
- Fr. Larry DiNardo is held up as a diocesan sage and our savior. He is not. He only seeks self-aggrandizement and power. He should be the first to go but instead is the real bishop of the diocese making all the decisions. He is the problem.
- The priests around Bishop Zubik do nothing
- NO! Our worst priests are running the diocese.

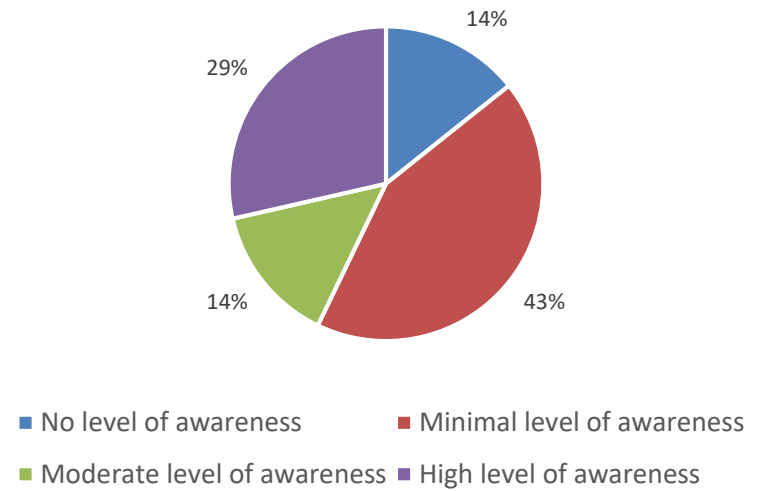
- We never see Bp. Waltersheid. Larry Dinardo has been portrayed as an encyclopedia of information, but almost never a “pastor.” We need to know each other as fellow disciples and co-workers in God’s vineyard!
- The bishop is clueless and is why I said we need real men to work under him to tell him this is happening and has happened.
- They live in their own fantasy.
- I don't think they understand the severity of the situation. No evidence they do. Overly optimistic
- They don't get it.
- I am torn. Is bishop unaware or unwilling to be aware of the deep hurt he causes? He is an emotional man. There is probably pain in this for him too.
- The bishop is a little isolated but he understands most things.
- I wish there was another option here. I think the large majority of the faithful have no idea what is going on and believe/trust the bishop even though they shouldn't.
- The bishop is not unaware of the situation in his church.
- Bishop Zubik views himself as the tragic hero.
- Completely unaware and in his own world. The bishop sees HIMSELF as a victim and constantly cries in front of his priests and in homilies. I am seriously concerned for his sanity.
- Not sure.
- Grima Wormtongue for Lord of the Rings comes to mind. They seem intent on manipulating and controlling the bishop to their own ends.

How would you rate the level of awareness by Bishop Zubik and his curia of a breach that many believe now exists between the laity and the leaders of the Diocese of Pittsburgh?

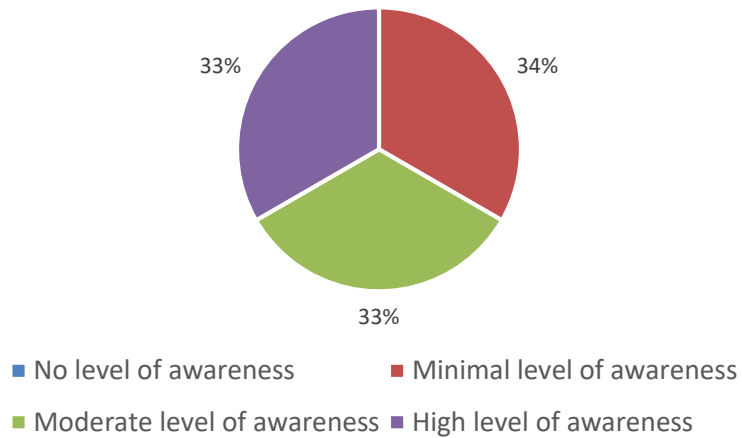
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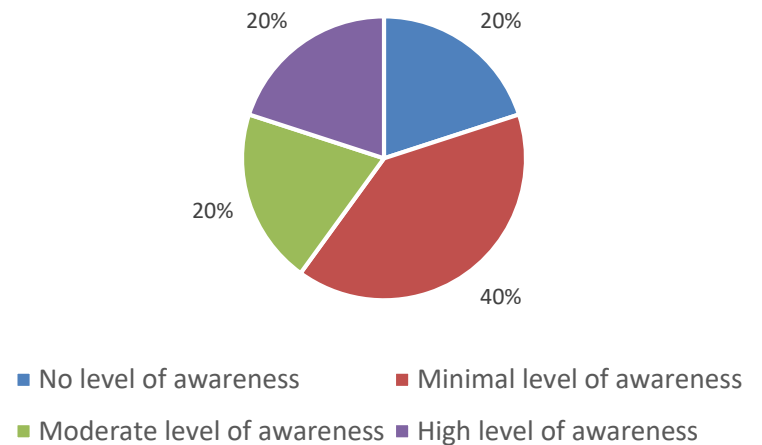
Clergy, not Self-identified:



Self-identified Deacons:



Combined total responses:



Explanations for the question *“How would you rate the level of awareness by Bishop Zubik and his curia of a breach that many believe now exists between the laity and the leaders of the Diocese of Pittsburgh?”*

- They are getting the message how turn out even in this year's RCIA, lack of priests coming to meetings, laity withholding funds
- They live in their own world and don't care.
- The bishop does not have his head in the sand. He hears his critics clearly and listens to them.
- Crated decreased funds
- In my opinion, Bishop Zubik is aware of very little that is really and truly going on around the diocese. Either that or he sees it and doesn't care. Things are so bad that there can really be no other charitable excuse.
- Bishop sees people in the pews - listening sessions were helpful, but people who have given up did not attend them.
- Do not know.
- There is plenty of evidence, clearly showing discontent, discouragement, among the laity, relative to Diocesan Administration.
- Bsp Z is not stupid. He meets with whomever asks.
- As with everything else Bishop Zubik refuses to embrace the reality of the disaster which he created. to mind. They seem intent on manipulating and controlling the bishop for their own ends.
- We never see Bp. Waltersheid. Larry Dinardo has been portrayed as an encyclopedia of information, but almost never a “pastor.” We need to know each other as fellow disciples and co-workers in God's vineyard!
- the bishop is clueless and is why I said we need real men to work under him to tell him this is happening and has happened.
- They live in their own fantasy.
- I don't think they understand the severity of the situation. No evidence they do. Overly optimistic
- They don't get it.

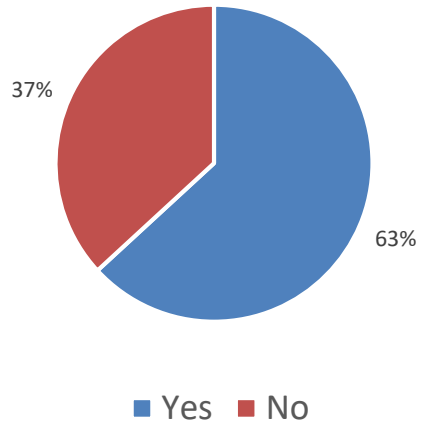
- I am torn up. Is bishop unaware or unwilling to be aware of the deep hurt he casues [sic]? He is an emotional man. There is probably pain in this for him too.
- The bishop is a little isolated, but he understands most things.
- I wish there was another option here. I think the large majority of the faithful have no idea what is going on and believe/trust the bishop even though they shouldn't.
- The bishop is not unaware of the situation in his church.
- Bishop Zubik views himself as the tragic hero.
- Completely unaware and in his own world. The bishop sees HIMSELF as a victim and constantly cries in front of his priests and in homilies. I am seriously concerned for his sanity.
- I am not aware of any such breach as you call it. Yes, some disagree with him yet what are they (sic) answers.

Section F

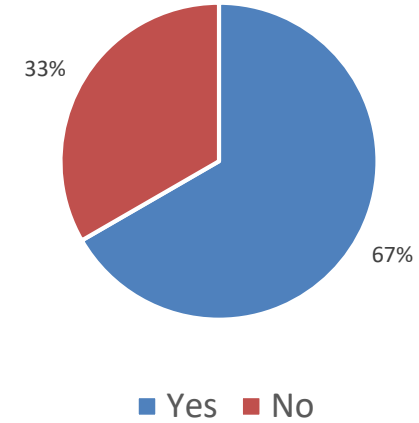
Moving Forward

Do you agree that if the laity and clergy on the front lines of ministry come together as a united voice, as some priests have called for publicly, we collectively will have a better chance of effecting positive change and addressing urgent problems facing our diocese?

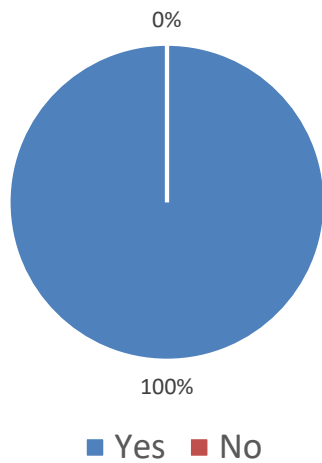
Self-identified Priests:



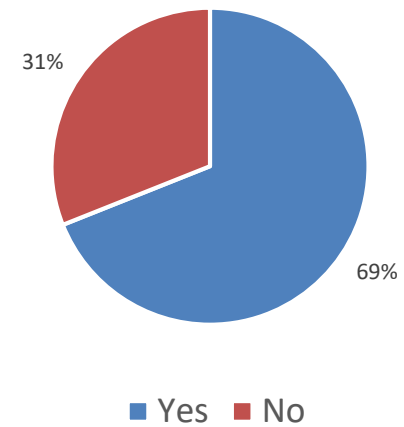
Clergy, not Self-identified:



Self-identified Deacons:



Combined total responses:



Explanations for the answers given to the question: *“Do you agree that if the laity and clergy on the front lines of ministry come together as a united voice, as some priests have called for publicly, we collectively will have a better chance of effecting positive change and addressing urgent problems facing our diocese?”*

- Guys are not working well together, there is a power struggle taking place
- I do not understand the question. As a pastor I work daily - and have in every pastorate - with laity as members of advisory councils, staff and "ordinary parishioners." Almost all priests and pastors I know work closely with laity. I wish more laity wanted to work with me.
- Rome must ultimately act. Cardinal Wuerl still wields great power. Diocesan [illegible] is a positive start.
- The Church Herself has called for this, most recently and most profoundly in the documents of the Second Vatican Council.
- There are very smart people (laity) whose knowledge is most likely not being utilized to its fullest potential. Collaboration is key in our success moving forward.
- Bp Zubik is incapable of hearing the problems.
- Absolutely.
- What changes are people looking for?
- This may seem like an easy solution/approach, but it would be more difficult than one would expect. This will only come about with small, baby steps. The hierarchy and curia (of the Church) are not as open to this as you'd like them to be.
- But this can only be achieved if the magisterium faces reality, lets go of their strangle-hold on power and takes to heart Christ's command to be servants. WASH FEET.
- 100%
- I have always encouraged the laity to be active and involved. It can only help.
- Again the laity are too involved already.
- There are problems priests should work through with the bishop. Those expressed in this survey are just such problems.
- Even the cowardly can be motivated to do the good, they just need to be taught what to fear.
- Make demands. Give no money. Stop campaign pledges immediately.

- Our co-workers love the Church and many know it even more clearly than some of the clergy. Respect them, tap into their experiences and share our journeys of faith and vocation. We will see more deeply that the Holy Spirit speaks in the live [sic] of all of His people, not just clergy! We are dealing with “human” struggles and all of us have insights that can built [sic] understanding!
- yes - when the subject arises everyone is for it, then when anything begins to be organized, fear drops people off and you can do nothing with 2-5 people.
- Again, only you vocal lay people will have a difference.
- I'm not sure what this even means
- I don't understand this question.

How can the laity be of greater help to the clergy on the front lines of ministry to revitalize the Church and participate in Catholic evangelization in a real and meaningful way?

- Tap into their knowledge and struggles! Get their input on where our crying needs are as a Christian community! Respect our African American parishes. They are very committed and love Christ in a vibrant way!
- Group together in 100s, 500s and 1000s and confront the bishop
- Priests can do nothing. Only the laity and their finances will affect change.
- Pray for us
- Evangelization on parish-level. Diocesan events are always bad.
- Your prayers and attempts like this one in this survey. This is a very good idea. I don't think the bishop will hear you out but it is good for us priests to work with you lay people on these problems.
- The laity are the church.
- I think the laity is already far too involved in everything.
- The laity need to understand their current role and place in the church instead of working for their pet causes and dead-end advocacy.
- Be louder than the bad Catholics.
- We need to listen to our laity.
- The bad Catholics hate beautiful liturgy and good solid preaching and will destroy those that try to implement it. They are listened to by the chancery.
- Be scarier than the dissenters. Demand orthodoxy. Demand masculine priests.
- Make demands. Give no money. Stop campaign pledges immediately.

- To encourage the active priests as best as they can, knowing that they didn't abuse children nor did they make the On Mission decision, but they have to carry it out
- Laity have to be taught how to live up to their responsibility to evangelize.
- Prayer, support, financial help to good priests and parishes.
- Make the pastors use the 2 advisory councils (finance and pastoral) to the fullest extent. Engage their priests and deacons in respectful dialog.
- The Church leadership has to wake up to what constitutes the Church - its people.
- This is difficult to say depending solely on the Bishop. Currently incompetent lay people with impressive degrees.
- Simply - by becoming more involved in their parishes.
- I think these initiatives currently in flight, asking for real & meaningful collaboration between laity & clergy, will assist with the revitalization efforts.
- Continue to encourage them in the importance of their alligence [sic] to the Church and in their faith
- Pray, get Bp Zubik psychiatric evaluation
- Not give up on Church. Foster one's own Sp. Life. Allow the joy of Christ trump anger/disgust.
- By becoming actively involved in the various ministries in the parishes.
- I am not exactly sure how this could take place.
- More positive response in living in an active way their faith. Witnessing to what they believe. Being counter-cultural and not counter-church.
- You have to get involved! Speaking up is one thing, doing is another. The laity must put their faith into action. ORA ET LABORA. We need both legs to stand on.