

Synodality as a Pathway to Unity, Justice and Inclusion

Bishop Robert W. McElroy, Archdiocese of San Diego

Jessica Palmer: Hello, everyone. My name is Jessica Palmer and I'm the assistant director at the Institute of Catholic Thought and Culture. As we begin this afternoon's event with Bishop McElroy, I'd like to start a land acknowledgement. I invite us all to respectfully acknowledge that our campus here in Seattle is on occupied coast Salish land, specifically the homelands of Duwamish people. To acknowledge this land is to recognize the history and legacy of settlement colonialism. It is to recognize these lands, waters, and their significance for the peoples who have thrived in this region, despite the consequences of displacement and broken treaties. Let us take a moment to pause, and pair respects to Salish elders, past and present, and extend that respect to their descendants and all indigenous people.

And now would like to introduce Provost Shane Martin, who will welcome us today.
Provost Martin?

Provost Shane Martin: Good afternoon, everyone. It's a pleasure to be here, and on behalf of our President Eduardo Peñalver to welcome you all to Seattle University. President Peñalver is out of town: actually he's out of the State on University business, and was unable to be with us, but it's a wonderful gathering, and for many of you this may be your first time back on Seattle University's campus in a period of time, and it's just so great to bring the community back together on an important occasion today, and before I say a few words of official welcome, I'd like to welcome Seattle University's President Emeritus, who is gracing us with his presence today: Father Steven Samberg. Father Steve, you know you will always be a part of Seattle University. We were talking

about that at the reception, and you said we this and we that, and maybe I should say you, and you said no; it will always be “we” when we think of Seattle U and Father Steve. So, it’s great to have you here. It’s also a great pleasure to welcome our wonderful Archbishop agent to be with us. This is the second time I’ve had the privilege of being in an event with our Archbishop in the last few weeks, he gave some very powerful remarks on Laudato Si’ and Pope Francis’s initiative. And what we’re doing here in the archdiocese at an event just a few weeks ago. Archbishop, welcome to Seattle U. As we gather to hear this important talk today from Bishop McElroy, and it’s just so wonderful to have you with us coming all the way from San Diego. Of course, I know that your travels are bringing you in a little bit of a triangle from another meeting. But today we’ll be reflecting on the bold call of Pope Francis to the Church and to the context of what it means to listen, to learn, to walk with one another to the labels of synodality. This is incredibly important for us in our church, our community, and for us at Seattle University as well. I’m reminded of the process that our Campus is going through the last few years. First under Father Steve’s leadership, and now, under President Peñalver’s leadership, as we have created our own listening and learning process. It created a pathway forward with our strategic plans, our strategic directions. Part of that process was an 18-month period where we had multiple listening groups and focus groups to think boldly about our future at Seattle U. And now, of course, it is how do we enact that, and live that together. In many ways the bold call of by Pope Francis is a similar call, but to the entire church. What an exciting time for us: in so many ways it is revisiting and living out the promise of the Second Vatican Council that call to truly discern the and to read the signs of the times in our world, in our society. And so, we also are committed to do that through the lens of justice, the lens of the Gospel and the lens of what will help propel the Church in terms of our own future so listening, learning, walking with one another, these are such important themes, and we are graced and blessed this morning to have such a wonderful speaker. So, it is my privilege to welcome you, and here to introduce our Bishop Speaker today. Our wonderful Executive Director of the Institute of Catholic Thought and Culture, Dr. Jeanette Rodriguez.

Dr. Jeanette Rodriguez: Hello, everyone! I also want to extend a very warm welcome to each and every one of you, and especially to our special guests. I will just stand on my tippy toes, because these podiums are too high for people like myself. I'm sorry I sound like a frog but I'm just getting over a cold. So, forgive me. I was blessed to meet Bishop McElroy three years ago in Rome. There was a conference on nonviolence. People all over the world. 180 theologians got together, put the document together in order to, in the hopes of presenting it to the Pope, that he might consider writing an encyclical on nonviolence. So that's still in the process. But the point is that the two things that I wanted to share with you. One is, what a wonderful experience it was to sit around this table and like history with the global Church and number two, to hear from our religious leadership a theological framing of what they were trying to do pastorally, that was so impressive that at the end of the conference, like went up to the bishop, and I said "Would you consider coming to Seattle if I invite you?" And he said "Yes", and so, three years later, I write back, and I say you probably don't remember me, but he remembered me. Either that or he's just being nice. But in any case, I'm so grateful that you're here. So, thank you.

Bishop McElroy was born in San Francisco, and he received his undergrad education at Harvard. He received a master's degree in American history from Stanford. He entered the seminary at the Archdiocese in San Francisco. He was ordained a priest in 1980, and he was assigned to a parish where both his parents had been raised. So, he served as pastor at St. Gregory's parish in San Francisco for 15 years. In 1985, Archbishop Quinn asked him to pursue studies in the field of Catholic social teaching. So he has two doctorates: a doctorate in moral theology from the Godorian, and a doctorate in political science from Stanford. In the following years he served the archdiocese of San Francisco as Vicar General, and as pastor. In 2010, Pope Benedict appointed him Auxiliary Bishop of San Francisco. In 2015, Pope Francis appointed him Bishop of San Diego, even though we came to us from Chicago right now. He's written two books: "Search for American Public Theology", and "Morality and American Foreign Policy". He's also

written extensively a series of articles on theology and public policy. A lot you can find on American magazines or online; they're quite good. but Bishop McElroy currently serves at the USCCN (United States Catholic Conference of Bishops), and he serves on the following committees: Domestic Justice, international Justice, the Cubanism, Africa, and Latin America.

Welcome. Please join me in welcoming, Bishop McElroy.

Bishop McElroy: It's great to be with you today, it's great to be here in Seattle, it's great to be here at a Jesuit University. It's great to be with all of you from disparate connections with the parish life, University life, and I welcome you all. Thank you.

A Methodology of Justice

In the years following World War I, Father Joseph Carter, became a worker Priest, seeking to organize working men and women in pursuit of justice. While doing so, he came to understand that the true work on behalf of justice and solidarity required a process of coming to know the real-world situations that workers confronted of judging those realities in light of the Gospel, and then in choosing to act concretely, to transform the world they face. See, Judge, Act. This dynamic of engagement it brought to the world. Became an electrifying construct for confronting injustice, revealing its contradictions to Catholic, generating old and sustained actions. Pope John the twenty-third brought this penetrating insight and framework to the world and its encyclical matter, which focused on human dignity and economic justice. The Church of Latin America adopted this framework with "See, Judge, Act". It's the primary method of engaging with the nature and reality of human life in communities, and then a para seta, the Church of Latin America pointed "See, Judge, Act" as the central path for those who seek the general renewal of the Church in light of the Gospel. The Biblical Council for

Justice and Peace describes this enduring framework of observation, reflection, and action in the most distinct terms “seeing clearly the situations”. Judging with principles, but foster the integral development of peace, and acting in a way which implements these principles in the light of each one's unique situation.

The synodal process The Pope Francis has called us to during the coming two years profoundly reflects the rich architecture of seeing, judging, and acting. You know, it's more action focused from Latin America. This is the framework that the Church of Latin America, which has made so much progress on these issues of Church renewal, synodality, and solidarity. This is the framework that's right at the center of all of that doing. So, it's not surprise if the Pope wants to bring this to all of the world.

For this reason, in this lecture series dedicated to spirituality and justice, it's essential to examine, and understand in some depth, the elements of seeing, judging and acting as they retain the synodal call. But we are taking up in these things.

1. See clearly the situation

One of the most striking elements of *Laudato Si'* was its clear and bold analysis of the empirical realities that threatened the earth, which is our common home. Seeing the situation clearly is the foundation for the whole *Laudato Si'*. It is the starting point for transformative justice, and to rescue the earth. Pope Francis was unafraid to venture into this controversial set of questions, despite the fact, massive social and economic forces, especially within our own country, have conspired to obscure the scientific realities of climate change, and environmental degradation. In the same way the tobacco companies, the obscured for decades, the medical science pertaining to smoking. There is a lesson here for us who seek to be agents of renewal of the life, never be afraid to witness to the truth. Always find your foundation for reflection in action in the fullness of the term. Design strategy for change, upon ever fuller dissemination of the truth, even when at a time seems inconvenient, of course. Pivotal on the church's understanding of See, you

know this means seeing and listening is critical to this understanding of seeing the truth is the humanization of truth which leads to a deeper grasp of the realities of injustice of marginalization that confront our world. Pope Francis underscore in his words the popular movement in Bolivia. “When we look into the eyes of the suffering, when we see the faces in the endangered *campesino*, the poor laborer, the downtown native, the homeless family, the persecuted immigrant, the unemployed young person, the exploited child, we have seen and heard not cold statistics, but to pain of the suffering of man, our own man, our own flesh.” This is something quite different, abstract, theorizing, or eloquent indignation. This is what humanizes truth. It means largely when we hear it through narrative, of people telling their truth that we understand that a much deeper than an abstraction could never be what the truth is. That's why I say the church is really saying “Yes, we have to have all of the empirical reality. Everything's set by its principles, and but we need to go deeper than that, but we need to engage with souls and arms to understand what that reality is to the human condition and to the individuals. One of the greatest elements of our work as Disciples of Christ is to help our society as a whole, become more attuned to the reality of humanized truth through narrative and witness this solidarity. In this way we witness not only to the truth through the lives and experiences of the marginalized and the discouraged, the alien, but we could see more powerfully the truths of our own marks. Those realities embrace both scientific findings and stories of tragedy, economic analyses, and tears. The Synodal Process that Pope Francis has launched begins with just such a search for humanized truth. The Synod has initiated an effort to consolidate with women and men throughout the world, to see the challenges and the joys of faith, hope and justice through their arms, to truly see, without limits or boundaries. The very scope of this consultation points towards school, the uncovering, deep, basic realities that it, noble or distort, are ecclesiastical. I know that many individuals are skeptical; it's such a broad consultation as we are engaged to that across the globe can lead to a meaningful distillation of the realities that confront us in the globalized church. How could the opinions of so many leads to an incisive and robust [inaudible]? I would just say this: I was at delegate to the Amazon Synod in 2019. The

people of the Amazon region had engaged in just such a process of dialogue and witness before the universe [inaudible]. When we arrived in Rome, we received the fruits of that dialogue in a report that is more than 100 pages. Now it was an incredibly coherent, cohesive and moving document. That ranged from testimonies, small indigenous tribes to the life of men and women in the major cities of Latin America. To the stark realities exists the common man. It spoke searing of the marginalized, the discourage, the imprisoned, the outcasts. Because of this, the report was a tangible, palpable witness to a credible joy and hope for our future and the future of our Church. And it was immensely informative, directional with the theologians, lay, and religious, past pro leaders and indigenous people that were there at the Synod. Of this, if we wrestle together to discern the call to call up was giving church. I have no doubt that the current universal process of dialogue will point to the Ecclesial cultural and global realities that confront us today with equal incisiveness and power. It will allow us to see.

2. Judge by the light of the Gospel Jesus Christ

Once the process of seeing the realities that confront us has been to a point of maturity, we move to the second stage: Judging by the light of the Gospel, how we are called to transform those realities. This is a process of profound discernment and dialogue that seeks to uncover the challenge that our faith brings to renewing the Church. It is not the work of individuals but a community local, regional and universal. The process of judgement engages with existing reality reflects a realism rooted in social analysis, and in understanding of the human heart, but judgment that truly stems from the Gospel is unafraid to let the radical nature of the Gospel guide it and shine through. Indeed, the individuals and communities who carry out the spirit of rigorous task of discernment are eager to shed the light, the radical light, the Gospel, on every element of life in the Church, the culture, the politics and the globalized ethos is our honor. This is one of the challenges that when we say Yes, to engaging in the process of synodality. We don't

know what the outcomes could be. There's a certain fear in that I have to say as a Bishop, I mean, I mean, let's be honest for pastors, for lay leaders, you know how the church is going to change not just in the ways we want it to, that we can't foresee, and we may not want it. So, there's a risk, there's the risk and a cost. It cannot be emphasized enough, and that the process of judging is profoundly communal, biological, and spiritually based. The process of discernment must reflect a true Catholicity in its engagement with all peoples, cultures and communities. In the effort to uncover the transformations necessary to conform the world more fully to the call of Jesus Christ. Parochialism in the depth or breadth of its dialogical process, cripples the outcome, and delegitimizes us [inaudible]. The discernment of his very nature rejects boundaries on dialogue whether they arise from seemingly realistic constraints on consultation, or from the narrowness of his participants and communities.

3. Act on behalf of justice

Having seen bluntly and penetratingly the realities that confront us in the Church in the world, having discern where the call of the Gospel is calling for transformation, the call to justice were known, demand, sustained and unrelenting action to achieve the change that discernment has made clear to us, and the work of justice is sprang from the Second Vatican Council. The pivotal moment of the [inaudible] to come, or the *Encuentros* process is unfolded in the United States. It has always been clear that the transformative action needs to be visionary, strategic, realistic, rooted in the varying levels of life of Church. True action on behalf of justice cannot be disorganized, reactive or sporadic, so to a process of enduring renewal, and the life of the Church must be sustainable, so it becomes deeply rooted in the heart's souls of people, and in the evangelizing our region. This is the reason that hope for has constantly stressed the long-term nature and goals of this synodal process. It is not rooted in specific outcomes, no matter how well it seeks nothing less than a recasting of the culture of the Church. it will endure for generations.

For this reason, the Holy Father has insisted the synodal reflection, and action that we are undertaking to the world must be thought of as a process of conversion. Such a conversion is the prerequisite for sustained and gospel-oriented action. In this moment. Converge. I can't tell you how important it is that the Pope's vision of this, is actually in the Church's understanding of what synodality must be. It is a process of conversion that reaches into the human heart. And one of the problems with all of us on conversion is, we all have areas in our hearts and souls and lives that we don't want Christ in. You know, and we're happy with it, you know, and I mean 90% of us, we're good with it, you know and some of that may be challenging. But, you know, we all have areas where we say well, I'm doing enough, I don't want to let God in, not in this compartment not in this habitat, and this way I'd be comfortable. And thus, what was I saying? The action must be rooted in conversion, and it will take time. Francis has put forth an architecture of synodality and sustained conversion that underlines his call to transformation in the light of the Church. It has rooted the methodology of seeing judging and acting, and it springs from his belief that synodality is vital to "plant dreams, draw forth prophesies and visions, allow hope to flourish, inspire trust, build up wounds, weave together relationships, awaken the dawn of hope, learn from one another and create a bright resourcefulness that will enlighten minds, warm hearts, and give strength to our hands. Precisely because the theology of synodality the Pope Francis is presenting to the Church has a specific architecture and content that it flows from seeing judging and acting. It's essential to understand the distinguishing marks that characterize Pope Francis' vision of a Synodal Church and any synodal process.

Number 1. Synodality points to the reality that the whole of the people of God are journeying together in the life of the church and in Synodal action. This means we cannot operate from a mindset of complacency or one that accentuates the differences [inaudible], rather we must view ourselves as the people of Israel were called to do in the desert, united in their faith and their understanding that God was calling them

to a new way of life that was filled with unexpected elements. Some welcome for us, some not. This is one of the hardest parts for us, we can be on the journey together, but the Israel and the Desert part were not so comfortable. Remember, they were there for 40 years. They didn't know where to go and they had a lot of wrong turns and a lot of bad [inaudible]. It was an unexpected nature. That's why the journey we are called on is not one where we see the end. [inaudible]. it's one where we are being asked to walk [inaudible].

I'll tell this the story of what I was a young priest. I was secretary to the [inaudible] of San Francisco. One day I got a call from a woman and the Barnum and Baily circus was in town, so she said, "I am the director of the circus, and one of our performers has died and we need a priest for the funeral, and we are doing it under the Big Top between the matinee and the evening performances [inaudible]." And she said, our chaplain who's usually with us had had surgery, so it was important, so I said well, I said, we don't allow funerals at circuses at the archdiocese, so she said "Oh, no, we have an exemption. [inaudible]. So, I called down to the as they research, and because there are medieval institutions, they did! They did, they were allowed to basically break every rule. So, I didn't have anything to do that Saturday, and I thought this sounds too good to pass up, so I go to them, and she told me that the man who died was Mickey [inaudible] at the dog and chimp man.

Now I didn't really know what that meant, and I was afraid for my life, but when I got there, he had a dog and chimp act. So, she shows me the program and there's Mickey and then she shows me Tony the dog and Joey the chimp. And his wife was going to be at the funeral. He had a dog, and she said that the circus people really liked him. The circus, at least at that time was very [inaudible]. Partly because there were so many Europeans, so so she says to me, can you do me a favor? And I said, Sure I can do you a favor, she said Tony and Joey are doing so well, because they're mourning. Very often, she said, the animals die of grief. So could you offer a prayer on the part of the faith. "Okay". So, we go inside, and under the Big Top and under the main one they had everything set up.

There were a couple of chairs, so I set everything up, and then the audience comes in. But remember they're between the matinee and evening performance, so they're in costume. So, you have them all sitting out there in their costumes. So, the offertory procession had two clowns. The ringmaster read one of the readings and the trapeze artist read another one, and they're in their costumes, so it was like being in, you know, a twilight zone series where you're the other one who thinks this is unusual, and they were very reverent. They thought, this is just all their normal. So, if anybody had laughed, I would have just burst out. Luckily, I had brought no one with me, and so, anyway. So, we get to the prayers, I pray for Mickey, I pray for his wife, for his dog, and for Tony and Joey, I couldn't think of what to say so I said that God will help them in their hour of mourning. Of course, if anyone had even [inaudible], I would. Yeah, [inaudible]. But it but they didn't I didn't and so at the reception afterwards, I was talking to one of the trapeze artists, and we got to talk about Faith, and she said something very interesting to me. She said, "Faith comes easily." I said, "Why is that?" And she said "Because whenever I get up on the trapeze, and I'm released and flying in the air I have to trust the person is going to be there to catch me. And that's how I feel faith is you know I've got to put that trust in God." And I think terms of synodality, that's the kind of trust we've got to have in this and that's really hard, because most of us aren't trapeze artists. But this process is asking us to be willing to leave behind uncertainties and cling to the realities.

Number 2. Synodality demands a constant stance of discernment of seeking the guidance of the Holy Spirit within the life we create. It's all too easy for us to [inaudible] life on all levels and become focused on the perspectives that we bring to dialogue and decision. Who said a first submerging our own perspectives interest alignments to listening to the small whispering sound in Elijah, recognized as the voice [inaudible]? Synodal discernment is God's voice or his people, [inaudible]. You know, and I had to reflect on this. I was a pastor for 14 [inaudible] , but I have to admit what we have the various [inaudible], You say a prayer, first but but then we would get to the real

business. We'd move through the prayer then we get to the business not recognizing the prayer that's the business. Okay, the prayers, the center of what we do, and we get so anxious to get into the work of it and to what we want to say. And we recite in synodality, we wait upon God's voice calling us as a group that's [inaudible].

Number 3. Synodality demands a penetrating call to change the greatest

contribution. It's St. Augustine's confessions made to the life of the Church was a central recognition that the call to conversion as individual believes is a call that never ends and is never easy. You know that's why confessions is one of the great parts literatures, in the West. Because basically up till then every biography was static. It would tell about how the person made their way through life, and then how they're complete. Then I got here, and then everything was done. Confessions, breaks through that barrier and says I'm still working on it, and God is too, that's a whole different view. And that's what we have to understand about the work [inaudible]. We are all unfinished project products, and as parishes, as communities as an individual, we all tend to become set in our ways in a manner that limits our ability to authentically grow as disciples of Jesus Christ. synodality calls us to overcome our complacency and remain actively engaged in the process of lifelong change that lies in the heart of discipleship for us as individuals and as participants in the Church.

Number 4. Synodality is continually rooted in listening to the Word of God and celebrating the Eucharist it is the source and summit of Christian life.

These elements are both institutive realities that form the Church and vital nourishment for the community. Synodality demands a deeply celebrative understanding of life in the Church that precedes in word and sacrifice and embraces the building of community in the church [inaudible]. We should be a celebrational Church. The joy of basking in the

overwhelming gift of the resurrection of Jesus Christ continually emanates this celebrated dimension of the light of church the processes and synodality and in our daily lives.

Number 5. Synodality demands a profound stance of authentic listening from every believer who seeks to participate in and contribute to the like of the

Church. The Scripture used tells us, that God, listen attentively to the cry of God's people. If God listens to us, how much more are we called to listen to him. Listening is the respect we owe to others in recognition of their [inaudible]. Listening the flows through a recognition that we have so much to learn listening lies at the heart of true encounter with other disciples. We meet the life of the Church. Yet, this stance of authentic listening is hard to embrace and sustain. It can be frustrated, and it is always tough, but it is the only pathway through which others can, without true fear, open their hearts, through which we can genuinely open our hearts to others.

Number 6. The building in church and synodal process that reflects a stance on listening is one necessary ingredient for genuine dialogue.

The willingness of Catholics to speak out honestly is a companion virtue so often processed to discernment decision-making, and the life of the Church is crippled by people's reluctance to forthrightly present their opinion [inaudible]. This creates false perceptions about the actual needs of the community. The issues of faith or pastoral practice, and the community's genuine voice. I know that sufficient, for example, sure you have [inaudible] I meet with major consultant groups and sometimes it's hard to get them to say what they really think. There are there are all these reasons people don't, they're afraid of a reaction to what they say will be, they don't want to upset the [inaudible], but it's frustrating to me, because I really want to know what it is. And so, the idea of speaking honestly, is an obligation, like [inaudible], not offensive, but honest.

Number 7. The Synodal Church is a humble and honest Church. It

acknowledges and seeks to atone for the wounds that is brought to others, particularly the sexual abuse crisis. It seeks to shatter the culture of clericalism that has rocked rebus harm by distorting the beautiful gift of priesthood into a [inaudible]. The church genuinely seeks to discern its wounds, and to embrace reform. Its holiness is exemplified by his humility, not by denial and protection of its reputation.

Number 8. A Synodal Church is a discerning Church, not a parliamentary

one. It must empower the voices of all the but the search for God's will cannot be reduced to building majorities or foreign coalitions. It's essential to recognize the synodality is more concerned with nurturing a culture than the like of the Church, rather than with specific policy outcomes. Here's a major challenge to synodality, particularly for us as Americans. It's more important what happens in the process of synodality than the outcomes, because in the process, it's meant to help form us as a community of faithfulness as individuals, also into different people, creating [inaudible]. Synodality recognizes that the important hierarchical dimensions of our ecclesiastical life and tradition, and also find us foundation. The equal dignity of all the baptized. Synodality refuses to be governed by the delusion of self-sufficiency, or ideological frameworks that obscure realities of our lives.

Number 9. The Synod Church seeks a healthy decentralization in its

structures and life. At the very heart of synodality lies the heritage, the church in the first millennium that embodied genuine, colonial, good, emphasizing collegial participation. You know that this word's synodality just for a moment Synodality didn't exist as a word to about 20 years ago. The concept existed from the earliest like churches which was "synod". The way it worked is the early life of the Church, and for the first 1,000 years there were synods that would be held in the diocese, and the Synod was

everybody. It was very broadly based you had the bishop, the priest, they didn't really have religions as we know them. You had lay leaders, but it was really a wide net of synodality. The first real synod was the Council of Jerusalem. The Acts when they come, the far-flung Christian communities come seeking the apostolic church's reaction to the question of going out to do this. But you can see the whole of the Christian community in Jerusalem is brought into play here. So, synod, the notion of a synod is the Church having that sense of unity, of journeying together and of decision making. So that was synod, the first 1,000 years of our faith, the Christian churches. Synod was collegial. Now, at the higher levels people [inaudible]. But then, in the year 1,000 there was a split, you know, between the Eastern Church and the Western Church. From that moment on the Eastern Church kept this notion of synod, and much more. They still are highly vetted by that. So, John [inaudible] said, The church is synod, so if you want to see the church the church is synod. [inaudible] when they come together. But in the West the trajectory of the primacy of the patron seats began to take on more dimensions that were more accentuated. So synodality or the notion of the synod kind of died out. This is an effort to bring it back but bring it back in greater depth than it had even existed in the first thought. Because this is trying to make that sense of coming together, being cohesive, journeying together, reasoning together, listening to God's word together and try to come to decisions and directions together to try to make that central to all elements of all levels of the church. So, this is really the past 20 years that this effort has been. It's been enlightened to the back of the council. Synodality borrows from the old notion of Synod, but it's transformed it. I place you all of those elements, the second Vatican Council, that call for full and active participation, [inaudible] and the priest to involve baptizing. By placing that as the foundation for synodality. So, it's transformed the notions. The heritage of synod in the early Church pointed also to the integral office of the bishop of the local Church as a constitutive dimension of Church, not a derivative or deputized one. The reason this is important: there was a big debate about the Vatican, too. Is Bishop merely a principally the deputy of the [inaudible]. Is he the branch manager? They said well, you know... and back in [inaudible] they say no, the Bishop is a constitutive member of the

vocal church. And that relationship between the bishop and the local church is also true as this relationship reports between the bishop and the Pope, but the primary relationship is with the bishop and the local church, so he's not just a deputy of a branch. He just doesn't get directives, and all these things. I had to say, I got a letter from a very prominent theologian, and he's written an article about the [inaudible] Bishops and he... I felt too much emphasized the problem of being rooted in the types of abusive physical power shown in the and the abuse crisis. And he said that's because bishops only look upward for their accountability, and I wrote back to him said, I actually think it's worse than that. I said for Bishops, I'm sure not for [inaudible] but for bishops one of the promises is, because this theologian is trying to [inaudible], or bishops' accountabilities. And I have to say, basically, in the real world, The answer is no, but there's a very diffuse accountability I have to [inaudible] you know I'm accountable to my consultative groups, priest group, to the or finance council [inaudible] so there's a level of accountability there, and that's important. There's a level of accountability to the Pope. To what degree does this bind me? Not so much. I mean, I think we need to reflect on that in the role of the Bishop and I think it's in a synodal process [inaudible]. It's not because bishops want it to be this way. It's just those are the realities, that there are not that many constraints. We do the best we can so sometimes we do pretty well and sometimes we don't. There aren't that many constraints on us. What the theology of synod says that the bishop is organically part of the church, and it is best seen as that, and will also be tied to the Pope. Privacy, that's not the fundamental relationship, the fundamental relationship is the bishop and the people of the Church.

Number 10. Synodality demands a participative inclusive and co-responsive church. The visionary discipleship has to become a reality it must be rooted in an ecclesiology and pastoral culture that genuinely promotes these concepts and practices. Church structures that stifle full body participation by Catholics in every capacity by the light of the parish diocese or the universal church must be re-examined and performed.

Practices that effectively exclude individuals or groups that are to be welcomed in the church must be rejected. Two decades ago, the gala organization through the study of the Christian churches to discern what element of the cultured parishes most powerfully led individuals to remain active in their congregations. Someone was asking, why do people remain in their congregation why do they keep going to church? Why do they keep being a part of that community? And it was fascinating what they found they didn't expect this; they found that it lay in the individual's belief that if she did not keep coming, she would be missed. It was fascinating to me as a result. In other words, if a parishioner feels they will be missed if they don't show up then they were more likely to come. It was crucial for parishioners to know that they counted on some important level. It makes sense when you think about it. I saw that. I was thinking of... you know how in church- it may not be here in Seattle, but I'll bet it is... in church, people sit in the same place, and it is such an odd thing when you think about it isn't it unusual, but it's very human, we like space. But one of the elements of that is what's helpful and goes with this question. Do you know how when you're sitting around and you know the people around you that sit with you when somebody's missing over a period of time you kind of talk about it (inaudible) and then when they come back it says their missed it says you are part of a community because you have a little group there and so but this insight of (inaudible) says a lot to us about how we need to move in the synodal process to make everybody feel like they count on a variety of different ways and if we do that it's one of the most powerful things we can do to keep people involved.

An outward looking church. The surface examination of these 10 pivotal marks of Pope Francis' vision for a synodal church might lead to the conclusion that the bishops synodality is an inner directive. Focused on the qualities of life within the church in the search for the formation of a genuine community. but nothing could be farther from the truth. Synodality is not inward looking it does pay attention to the inner life of the church in the community yes it does, but it is the mission of evangelization that orients the whole of the synodal process and gives it meaning. As the preparatory document chartering the

synodal process states, “the church exists to evangelize we can never be centered on ourselves our mission is to witness the love of God in the midst of our whole human family” The synodal process has a deeply missionary dimension to it. It is intended to enable the church to better witness to the gospel especially with those living on in the spiritual social economical political geographical and existential peripheries of (inaudible).

The notion of missionary discipleship... what is the most important thing that this Pope has brought. (inaudible) this notion of missionary discipleship, there are no passive Christians (there are passive Christians but that is not the way it is supposed to be). We are all called to be missionaries. In our lives and all of the ways that we touch people. And we don't tend to think of it that way the notion of missionary life that Pope Francis shared with the church seeks to build up at this ecclesial moment a notion of assess and [inaudible] and a continuing mission of evangelization. Every disciple must ask how she can bring to the light of the gospel of Jesus Christ to family life to her life in the workplace to her participation in society.

Every Christian community must ask themselves how they can sustain and support their members and their efforts to bring the gospel to one another. The context for missionary discipleship in the light of the world is a recognition of the sociological religious economic and cultural realities that formed the global community in the third millennium. That's a significant part of the synodal process that we'll be unfolding consists of identifying in the words of Vatican ii: the signs of the times. Those conditions with structures of our world and the possibilities of environment for evangelization. In other words, signs of the times. We have to investigate that first it is the context in which we are evangelizing we have to know that we do it differently than 100 years ago. And because of the situation we live in we do it differently here in Seattle than we do in Latin America than we do in Asia. The signs of the times are crucial and understanding how we do it. They are the conditions that structure our world and the possibilities and environment for evangelization. Prominent among these conditions are the legacy of

pandemic, denials of religious liberty racism and structures of social and economic inequalities. The evangelizing mission of the church takes place against the backdrop of these contending societal realities. And thus, evangelization must be contoured to reflect their existence. It can't be an abstraction. If you ask what it means to go out and evangelize, we have to know about secularization as a society, we have to know about the rift amongst our young people, all the things nearby, all of these things are central to being evangelists. We don't do it in the abstract.

The evangelizing mission of the Church takes place against the backdrop of these contending social realities, and thus evangelization is reflective of it. It is against this backdrop; The Pope Francis has formulated 4 specific mandates for evangelization. These are these mandates is predicated on a fundamental stance of dialogue and engagement, rather than apologetics or superiority. Each of them rests upon a conception of evangelization as convergent and gradual rather than compellent and immediate. The first dimension of evangelization requires disciples go to the periphery. We must look to the very environments that at first glance see most inhospitable to our message [inaudible]. That's where evangelization begins. When I was a young priest, I was the chaplain for our parish's legion of merit. So, anyway. And it was a really nice group, of middle-aged women, really wonderful, with a good sense of humor. We enjoyed our meetings. They had a book in the space which had been written in 1927. It was a brilliant book on how to do things in 1927 [inaudible]. So, let's just say we did but, but we had a good time, and we got evangelization. We're done? But then they had one element you're supposed to do in your room with your parishes. It was called the apostleship to the crowds. It meant you went as a group to some periphery with least hospitable to gospel preaching. You set up the table with rosary beads and everything and then stop people as they're coming by. So we talked it over at our group They called us that we hadn't done our apostleship to the crowds and we were 2 years behind on this, so they suggested to us that we go to a place called Carol's Dotus Club. She was an exotic dancer, nationally known. She was probably the most famous. And this is in San Francisco, so you know what that means. So we set

up our cart there, you know, and came out with the rosary's, so I have to think about what side they got. She had a club, and this is later in her life. And there was a piano that went up to the ceiling, you know, as part of the act. She had retired, but was in her club, and so the manager, who was very hefty, had been engaged with one of the dancers on the piano; and accidentally tripped the thing to go up to the ceiling, and he was crushed. But he was Catholic, so they called- Actually it turned out a generous donor too, so they caught the pastor. He had to come down, they had to put them up because they couldn't unjam this thing to do the blessing and all that. But, anyway, so they wanted us to go to this club. So, we talk it over, they said, do we have to? I said No. So, what we did was, we picked a corner in the parish. We thought that would be okay. It was a busy court and so we went and did this like, oh, we did it at like three in the afternoon. you're supposed to be doing it late at night, but what we hadn't reckoned that two doors down from the corner, a bar in which lots of parishioners very actively went in the afternoon. So, when they'd come out of the bar, I don't know who was more embarrassed, they or us, but we did our apostleship [inaudible], and then we got through it. But what evangelization is saying here is what the legion, Mary was saying. Don't think that you- don't pick the place in your corner. Your parish. Evangelization means really risking into new environments to evangelize. You must proclaim Jesus Christ to those who not heard Him, but even more demanding we must proclaim the Gospel to those who have heard of Jesus but have rejected or have simply drifted away. The second dimension of evangelization requires us to unite with members of other Christian faiths, and indeed people of all faiths.

The Second Vatican Council taught that every Christian community is one in the Lord and should reflect that community. It also taught that God leaves people of faith to an immensely diverse, specific creeds and traditions. We believe that the Church teaches that. God leads people to faith through all divergent missions, different ways to different [inaudible]. In a stance of dialogue, we must recognize these common bonds, and the many shared elements of faith it can compel our efforts to bring religious faith to a secular audience.

The third dimension of dialogue and evangelization lies in the conversion of cultures. Culture is the soul of human communities. It is the rich heritage that treasure the sense of identity that unites them, and the traditions that structure life in the congregate. But every culture also has distorted characteristics that fundamentally contradict the gospel of Jesus Christ. A vital part of evangelization in the synodal Church is the conversion of cultures toward the fullest understanding of the dignity of the human person, the preciousness of every human life and the common good of all.

Finally, evangelization in the Synodal Church seeks to enhance justice. The actions our governments in the world. Even as the world comes to a more vivid understanding of the global ties that bind us, and the need for international structures rooted in justice, it's in the actions of national and local government in justice or injustice, who more powerfully touch the lives and men and women determine whether the grotesque inequalities that deface the human family will be addressed. In conclusion, Pope Francis has called us to transform the life of the church, and in turn the life of [inaudible]. Enlisting in architecture and methodology that reflects deeply, the syndrome process of seeing, judging, and acting. He seeks a decentralized church, a humble church, a participatory church, a church that makes the peripheries center the ecclesial faith in action. Pope Francis finds in this concept a communal and profound call to conversion in the life of the church. The conversion is to see the church as the pilgrim people of God journeying together. Guided by the Holy Spirit, seeking to discern God's call, inclusive of all and listening to all. And finally, Francis calls us to be an evangelizing church, not turned inward, on the self, but recognizing its fundamental mission to preach the gospel to the very cultures structures that may seem most inhospitable. This is not the work of a moment, but the work of a lifetime, but at this moment it is our work, and it is our mission. Thank you.

Questions & Answers Session

Jessica Palmer: Thank you. We have 20 minutes for Q & A so im gonna quickly shift things around and if you have a question...

Question: What an inspiring talk. [inaudible]. As an academic, [inaudible] after a 19-minute meeting in a group, [inaudible] at the archdiocese [inaudible] down to us, and some stories came out, wonderful stories about [inaudible] emphasize the beauty of story, how do we compile it into a report? I'm not a very good writer, I tried to squeeze it down to maybe a page and a half, [inaudible], and then hundreds of parishes and hundreds of other groups, can send it over to the archdiocese, and people ask me [inaudible]. How do these Amazon Synods get to 100 pages? That was really beautiful, you talk about the process, and here we got to view the product.

Bishop McElroy: Part of the way they did that is, they engaged certain experts in data analysis and small group data analysis. And, they brought to bear waste by doing that, [inaudible] no particular themes, but also particularly vivid capsules of those themes in a particular sense, to a particular witness. And so, it was a blend of those things that's reflective of the reality of the whole but had poignant moments to it. So, it was that blend. But they brought in experts that helped, I think that's- surprisingly we've had significant volunteers from universities, professors from universities, I mean the two public universities and Catholic universities [inaudible]. So that's how they did it, because it's not easy, but there are sophisticated ways to be small group- I've said in a couple sessions, I don't really understand this, but I get that they are because they all seem to think there are and have a common way of how to do this. I know it identifies current themes, but then it also segments out particularly apt witnesses to crystallize what the [inaudible] that is so in the report, it's not just all abstractions. [inaudible].

Question: Oh, thanks, thanks so much for your comments. I was just curious, in your dynasties, where are you in the timeline? How's the diocese terms of the synodal process?

Bishop McElroy: Well, we were doing something a little different than that, we did 2 synods before one after the Morris lutecium [inaudible].

But they were a different kind they weren't as expansive as this. So, I'd set up a commission. And I'd been struggling with them, and we came to a conclusion. Yeah, we weren't gonna care so much about the deadline for the report, we both had to send the report to Washington about 10 pages, and we lucked out because we decided this early on, and they were- I think we [inaudible] this like March, or something. And thank God they saw this isn't realistic, so they put it off. But we structured out on see judge and act. So, the first stage of ours, you see.

So, we're gonna have these, uh, we have about 10,000 people very small group.

Then we try to distill that to the methods. They keep promising me more work, see but I have some trust in them, and then our commission will help them then to design a large group instrument. And he said, basically we have a centralized email system so we can reach every parishioner, and I must never use it. Parish is useful at the time and... I'm reluctant to use it but we'll use it for this, and that largest group [inaudible] but it'll be more themes or specific issues that are coming from the small group. Now we're not going to get that done in time with the deadline per row. We will get the small group meeting data. So, we're gonna send that all. But our focus isn't so much on that, our focus is we're going to do this and try to discern what's the situation and the second step will be about 4 months. But the Commission trying to discern from that. What does this say? About the church, and what we need to do, and come up with some steps. Then the third step is to implement. And that'll probably be the easiest. We will have meaningful data for Rome. I want to make sure we did so people know it's going there but it'll be the small group data that we'll have and then we're going to continue on.

Question: Yeah, hi. You talk about seeing the reality. A similar process I have many members both on the parishioner level, throughout the ranks of the church, [inaudible] when you see some of the biggest roadblocks, and what strategies do you see to get over those roadblocks and help move to this view of synodality?

Bishop McElroy: I'd say short term and long term. One of the problems with this getting people to come into the first stage of consultation is there's a reluctance. And part of it, part of the reluctance in our area is people don't understand this, they're kind of "what is this all about?" sort of thing. Because one of the problems was for us we're not supposed to give them the questions ahead of time, cause that kind of defeats the spontaneity of the reflection.

So, you know, you just say, come on it'll be really good but we can't tell you the secret question. [laughter] But once we got them there, they were always almost universally have been very positive experience for our parishioners. That actually helped with priests because when I was consulting with the priest groups on these questions, they were okay with the synodality process. They weren't enthusiastic. We have good priests, but you know you can see why this is going to be headaches for them. So, but they humored me to go along on this. But since those sessions have been happy they see their people benefitted from those sessions, so they've become themselves much more positive. So we're doing small group sessions with all the priests who we did but last week, and then we put the [inaudible] with the deacons or with their wives. And it was much better, than how I thought it was going to be because priests, with the promises with these small group things, at least if [inaudible]. You don't know the people in your small group very much. Priests all know each other so I was afraid you're sharing on this level, and the priests don't like small groups [laughter] no it's just not, you know

[asks audience member] Do you? Do you get this?

Audience member: Oh, yeah [laughter]

Bishop McElroy: You know... But it worked out really well, because the methodology works and they were able to talk about things that we [inaudible] So they did for the most part, so so I think there's a [inaudible] in the small group sharing we have the Development of the university who develops some stylized notetaking. It helps with this data analysis too. And so, after the groups in the parishes then the pastors and parish leadership were able to see what is, what were the responses, meaning their autonomous responses and what they were and what was they were amazed by- people were leaving these groups very pleased to have done this or within the groups the views they were expressing many of them were diametrically opposed. In other words, one would say “A” one would say “9” but they left happy with each other, and with the process. Actually, if you're asking me, that's what I think the best benefit of what synodality can be and that you can see. We can sit across from somebody who disagrees with me on this map. And yet, you know, we're people of faith, we're sharing at a certain level, and we're happy with the outcome. So that to me that's an interesting thing but maybe the best benefits more than any substantive thing were getting involved. And then, you know for the long term, questions would be, what comes of it because we're doing a modernized process, the question will be what do we actually get 2 years from now as well? But if we don't perform, we've done a real disservice, but ours is again [inaudible]

Question: thank you so much. It was inspiring and engaging. I particularly love, the stories that you share of the circus in [inaudible], understanding the inclusive nature of the outreach. So my question is about the interesting part about evangelization. in this context, you know. Often in the university when we talk to our students and other people, we're learning about the history of the church, and we talk about evangelization, but what they hear is, you want me trying to make everyone Catholic and they're looking at this through a historical lens and they bring up, you know the inquisition, and they bring up the [inaudible], and they're like, this is evangelization? But could you say more about that particularly the light of that historical view of how we looked at evangelization?

Bishop McElroy: I think, particularly on campus, I think our basic and fundamental evangelization is not to make people Catholics. It is to help people call among the Christ and that's an easier task. I think, because it is not- doesn't bring all those institutional questions into play as much, and I do think you know, like in a college environment, they're right. They hit various roadblocks while they're in college I do think that's a moment when evangelization can occur. Again, that's not what the moment when you're talking about the institutional life of the church. This is what we talk about, how God is with them. That's why- I that's what I say we say particularly in these contexts' evangelization is, you know there was that- what was it what was her name, Sharie, uh, Whedel? [inaudible] Polling data gave something, only 35%, Catholics. This is practicing Catholics- had a personal relationship with Christ. Whereas in other spaces [inaudible], but that's what we should be aiming for first. Because the other step, unless we have that, the other stuff isn't so important. So I would say that's the framework and it is at those moments where we hit speedbumps in the road but some good work will be done.

Question: Pope Francis has called for outreach in the synodality process to people on the periphery, isn't that happening? How is that happening? In what ways and in where?

Bishop McElroy: You mean as part of the synodal process or just in general?

Question: The synodal process

Bishop McElroy: What we have done, we strategized on this, we tried to identify some marginalized groups, and came up with some groups. The incarcerated and their families. The homeless. We have a lot of refugees; I've would say immigrants because San Diego [inaudible]. I mean, we have hundreds of thousands of immigrants, and they are the normal people in our parishes. So they're not- they're not on the margins they're the center of our parishes, but refugees are [inaudible]. So, what we did was, uh, we worked with our social service agencies that carry out that mission ordinarily with that particular group to do actually listening sessions. So, for the homeless we have a very large homeless network, the one that Father Jones [inaudible] he was one of our priests,

[inaudible]. In San Diego 8,000 people are homeless today. His program houses 4,000. That's half in the whole county. So, they're working with us to do- now, it's only gonna be a small percentage of their people who are going to do it, but then if they were [inaudible]. Same thing with the incarcerated. One of the problems with incarceration rate is that during covid there's been such a restriction on ministry in general to the incarcerated. Oh, that's [inaudible] we're working with- and the refugees are actually the easiest group, our county houses a refugee program. So, [inaudible] So, we came up with some specific strategies for that, and then with our data analysis people. We asked them, could they amplify the voices of those people in the report. And they said yes, they could in certain ways. So, it's not perfect, and of course you know the biggest group I'd like to be able to reach contact with here are young people, and so we have some strategies for that. But those are the ways we did for these other people. Tremendously well.

Question: I'm going to get 2 parts of my question. The first is, is it really an opportunity to the synod to practice being church a different way? And yet, I think, across the United States and around the world there's really different methodologies for the rule out of the synod. I'm really grateful to live in an archdiocese where we are dealing with successions but in some diocese it's a form and so really wondering, How can we continue to practice being church in this way that is synodal when there is such a disperse rollout? And the second part of my question is, how do we listen outside of dioses and boundaries? So, whether that is listening to other people in the same country or in a global way of encounter, I know that that will kind of filter out through the whole process, but how do you keep doing that? [inaudible] locations.

Bishop McElroy: I think there'll be a natural progression on this. I've heard, I don't know [inaudible] there's this national dialogue where we send ourselves questions but I've heard now more recently they're going to do continental dialogues. Which would be us, with Canada probably [inaudible]. But that will be another moment which is beyond the American church. So to the differences among [inaudible], there are, differences in how diocese are doing it. Now, a number of diocese that I was wondering when they did

[inaudible] are all already engaged in the parish renewal process. So they are integrating those two. I think that's great you know it's not precisely by the same formula. I know a number of dioceses with a this in place and I think that's a very fine way of doing that. I know, Seattle, that's pretty good direct small share which I still think is probably best. Most diocese are, do we tell? I wasn't sure if the most diocese would do something at all, something that- they are so it's better than I thought it was gonna be. [inaudible], and also, you know, in in terms of [inaudible] I would say this, when we did our first synod, which was on marriage and family life. We had, uh, it went well, we came up with these 15 goals, and then we have 10 parishes that volunteered to be pilot parishes that went to that community and that community would be the pilot community. And we were looking for, what's the model that will emerge on how to do this. We got about 8 weeks into it, just like no commonalities coming together, and it dawned on us, there is no single one, in other words, the parishes were so different, each one was taking from that menu of 15 and implementing some of them in their own way, in an appropriate way for that parish. So taught me an important lesson on implementation and anything like this. What a synodal church will look on in the concrete in a given parish I think will differ and also what an implementation step. When I talk with our Council priest [inaudible] about this, [inaudible] said, Well, he said, I think this is a process, but we can each find something that'll be helpful to our parishes, and that's good enough, for me you know if we sometimes if we have grand notions of doing everything that we don't accomplish. So I'd say part of it would be the parish and each diocese are the same thing. What are these things, are meaning for, the most pressing and most appropriate process [inaudible].

Jessica Palmer: We have time for one more question.

Question: In your process. Can you find and share the ten-page report?

Bishop McElroy: Yes. [inaudible] Because we are going to have a lot of other steps. So we want them to see here's the feel. Now I had to say there's risk to that. I'm not totally comfortable with this, because I don't know what the thing's gonna say! Well, you know, you know we're all human at this point, and I'm sure much of it I'll be very pleased with,

some I'll be okay with. And others I'll just kind of cringe and say, I wish they hadn't said that. But that's the risk. I don't think there's anything in a 10-page report that shouldn't be [inaudible]. That would be outrageous. It will point to some hard things for us. What we're not doing.

Question: The reason I ask the question is just because I heard [inaudible].

Bishop McElroy: What is a hard part that they have is something I was involved when I was in San Francisco's [inaudible] and I was in charge of a project. We had a pastoral planning, so we had a large group instrument come out. It was interesting because we paid the data analysis firm to do the analysis, and they gave us their charge based on a 4% return. We had a 38% return, so they lost a bucketload of money. They were complaining, we said sorry [inaudible]. So anyways, what do you think was the number-one element of dissatisfaction?

Question: [inaudible]

Bishop McElroy: This actually was before that, so let me put it in that context. That probably would have [inaudible]. [inaudible]. By a big part, [inaudible] were here and then [inaudible]. So, that's hard. When they say in terms of the report. Its true. I get it that its true. And most priests would be willing to sit down with most [inaudible]. But it hard to hear. Because holidays are such a personal thing. When you go out to [inaudible]. Now, that doesn't mean we shouldn't do them. But it does mean, that's where it gets tough. But I bet it will be #1 for us.

Question: So, Bishop, I get to ask you the last question. I was wondering because you said that the synods that emerge, for example, are more so regional, right, sort of thinking of a synod in our [inaudible], we talked about this last night. The synod in Germany, and certain themes that emerged right like women [inaudible] marry priests, you know, it's a grateful place of acceptance and embrace of the logical conversion. So I was just wondering if you had noticed anything that emerges out of these synods that would universal as opposed to just local.

Bishop McElroy: Oh, I think most things will be universal. Yes, I do. I think most things will be universal. They may have a different twists in different places. I think there'll be an awful lot too. I'll tell you the Amazon synod, what the interesting thing is to me. And as you may be aware of the Amazon synod, was a [inaudible] of it's country, and caricature, it was terrible. What was done. And so, I had to respond to this once as a part of the public forum. What I said was, because it was over the women- I mean it was a women deacon and a married priest and [inaudible]. I said, let me tell you what there reality of this is. Here's what the Amazon Church is concerned with. There are young people moving away, they don't have enough priests many of the parishes there, priests come to once a year to St. Pat's. And what's particularly bad, it goes in small [inaudible], they can't even preserve the eucharist because there's some kind of beetle or something that attacks it. So, you get communion once a year. That's it. And the mass comes once a year. And so it was, how to hand this off to our children, what do we do about getting people to teach the [inaudible]? But it's the same things we're struggling with here. These were the same sorts of issues. They take on some different specifics to them, but I believe that'll be true around much of the church. Okay, Africa is different. They face different issues they face some tough issues, but they don't face the shortage of priests for example. But mostly the- the Amazon Bishop said, look, on this priesthood question here's what we like the work [inaudible] to deal with the priesthood question. First of all, our first priority will be priests that we could grow from our own societies. And second would be interesting enough, priests who are from Latin America and from these Amazon regions who working in Europe and the United States. They said they're needed more here and that was interesting, as you can imagine. Third was, if the missionary groups could again send more people. And the fourth, they said, number 4 was to work toward [inaudible]. They were, they were pushing married men, but they're desperate. So. You know, I think we will find many of the challenges are very [inaudible] strategies for implementation.

Jeanette Rodriguez: Thank you so much. Join me please, in thanking the Bishop once again. I invite you once again to read, read the newsletter from the Institute for Catholic Thought and Culture. We can get you on our lists, you can give your email to Jessica. We have a women's summit coming up if you're curious, following the examen methodology, I might [inaudible] look at that and again, always welcome on campus. Thank you again.