

The Hum Podcast

Episode 33: "I Thought I Was The Only One"

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Rod: Money is flowing. No priest, guess what? No money. So there's a very big economic imperative to keep these guys going. There are countless examples of priests who have stolen money and they're out in a flash. They are defrocked. They are no longer priests and they're gone instant. So don't steal money from the church. That's the bottom line. But sexually abuse children? Go for it. That seems to be the credo of the Catholic church unfortunately.

Gilad: You're listening to The Hum.

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Gilad: William Hod Hodgson Marshall, a Basilian priest and Catholic school teacher in Sudbury, Toronto, Windsor, and Saskatoon was estimated to have sexually abused at least 100 minors, most of which were boys. One of those boys was Rod MacLeod, a Toronto resident who is now 69 years old. Rod testified that Marshall abused him roughly 50 times over four years beginning when he was 13. In 2011, Marshall pleaded guilty and was jailed. He passed away three years later in 2014. Last year, Rod's lawsuit against the Basilian Fathers of Toronto, the Catholic order that moved Marshall from community to community despite knowledge of his assaults, reached a verdict that ordered the Basilian Fathers of Toronto to pay over two and a half million dollars in damages. A documentary titled *Prey* which takes a closer look at this lawsuit and speaks with other victims of Marshall had its world premiere at Hot Docs in Toronto in May. We're joined here today by the director of the film, Matt Gallagher, and Rod McLeod. Thank you so much for joining us here today.

Matt: Thank you.

Gilad: We're also honored to have a special guest co-host today, Andrea Rodriguez. Unfortunately our regular host, Simona, couldn't be here today. Andrea, for those of you who don't know, works at JAYU with me. She's the admin guru that basically helps keep this place running. Andrea, thank you so much for joining us. I know you just literally just jumped off a plane recently, came back here from vacation. How are you?

Andrea: I'm doing great despite the slight exhaustion, but it's an honor to be here with the both of you, with the three of you. And I grew up in Catholic school and so

I'm just very interested in learning more about this issue and what you have to say.

Gilad: Yeah, we're honored to have you. Thank you, Andrea. So Matt, let's start with you. A film like this I imagine, requires a huge amount of emotional investment. I'm curious to know why did you make a movie like this and was any of it at all personal for you?

Matt: Yeah, I mean the story was intensely personal. I grew up in Windsor, Ontario. I was an altar boy and you know, so I did all the regular things that, you know, a good Catholic does. But around the year 2000 there started to be a lot of rumors about priests. And one of those priests was a priest at our church who I found out was abusing boys and we had no idea, but this priest was convicted and went to jail. I was always interested in the idea of a documentary, but it was one of those stories that I didn't really want to do. And I got busy with other stuff and you know, I did other films, but this film idea of doing a story about this was percolating for about 15, 16, 17 years until just little over a year ago I reached out to one of the survivors who I grew up with, Patrick. Patrick McMahon is from Windsor, Ontario. And his family and my family were very close. I knew that Patrick was abused because it was in the newspaper. And even though I had never spoken to Patrick in the last 35, 40 years, I gave him a call. I gave him call a little over a year ago.

Matt: And I was just curious because I wanted to talk to him to find out more about the story because as far as I knew, Patrick's story was done. Patrick was instrumental in getting Hod Marshall convicted. He was the original complainant who went to the police and brought charges against this priest, which opened up a landslide of other victims finally coming forward, which was wonderful. And then so the priest goes to jail, Patrick hires a lawyer and he goes off and mounts a civil suit and he gets a significant settlement. And so I thought Patrick's story was done because there's not much left to that story, but Patrick was still suffering. And so I called him and I sat down with him and we talked for four or five hours and he introduced me to the world of a Rod MacLeod beside me and a lawyer named Rob Talach, who's known as the priest hunter.

Gilad: So that whole journey just took you said about a year to make that film?

Matt: Yeah, like I said, it percolated for a long time, but once I was given access to the story by Rod and his lawyer, the film happened very quickly. It's the fastest I've ever made a film.

Andrea: And how has the film been received so far? And has anything surprised you?

Matt: Well, I mean the film has been received very well. I mean we've had two pretty well sold out screenings at Hot Docs and Hot Docs is the best place to premiere this kind of film. And what has surprised me is I guess I never knew that there was so many people affected by this. I mean we sat in a theater last Friday night and somebody in the theater asked those who were affected by abuse to stand up and at least two thirds of the audience stood up. And it just blew me away. So I had no idea.

Gilad: That's really powerful. That's really powerful. Rod, I wanted to ask you and before actually we jump into anything, we actually wanted to start by thanking you for your courage and bravery to open up about the things that you've gone through. I can't imagine how hard it must've been to hold onto that for so long. What we were wondering was what was the process that led you to wanting to open up about this after so long? And if you don't mind us asking, why did you hold onto it in secret, at least not publicly, for so long?

Rod: Well, it's very hard for anyone to understand in a way, unless you're Catholic, because Catholic means so much more than just a religion. You know, it's a community and it's all of your relatives. It's all your friends. It's everyone, you know. And it's so ... especially when I was growing up, it's so intertwined with everything you do. Any social activity or anything that's going on in your life is somehow intertwined with the church. And the church and priests were held in such high regard that, I mean, it was an honor for a priest to come to your house. Oh my goodness. You know? And so when I first encountered this journey or whatever, I really didn't know what to do with it. I knew I couldn't tell my parents, my parents were so into the church, so into religion, they couldn't imagine that a priest could do anything wrong because he was chosen and anointed and so on and so on.

Rod: So obviously if there was a problem and I was involved with a priest, well it was my fault. That's how I understood it. So I couldn't tell anyone. That was my belief. I was so filled with shame, I didn't want to tell anyone. I didn't want anyone to know what was happening. And so my way of coping with it was to just bury it as deep as deep can be. Not think about it, not have any ... and that was my survival technique, if you will. And that worked quite well for a long time I thought until relatively recently. I would say it was about maybe eight years ago, I was driving my car at night and a CBC radio program was on and they were talking about sexual abusers and they were saying how sexual abusers are serial. It's not just one. I mean, it's one after the other after the other. And I'd never thought of that.

Rod: You see, I'd always thought I was the only one that was ever affected by this. And then I felt so bad, I thought, Oh my God, all these people that came after me and I haven't done anything, you know, and here they've been just left out in the

cold to go and be attacked as well. So immediately I Googled and found that Marshall had been charged and was in jail. And so I thought, "Oh, okay, well that's the end of that. I don't have to do anything at least." But then I heard Rob Talach, the lawyer, he was giving an interview on television and I just happened to catch it. And he was saying, "Look, anyone who has been sexually abused, we need you to come forward. We really need you." Oh, you know, I didn't know why. So I contacted him and spoke to him and he explained, well, the problem is that this problem won't go away. You know, they keep finding priests all the time, every year, every month or so, they keep finding them. And a lot of the problem is that it's been so kept under the radar. As soon as someone comes forward, the church jumps up and pays them off and you never hear about it because part of the settlement is don't say anything. You know, you have to sign to say that you will not say anything.

Rod: So many of the victims are emotionally very, very weak, fragile, and they have alcoholic problems, they have drug problems et cetera, all stemming from their experiences. So for them to be able to go and go to court and go through a full trial and make everything public, in most cases, that's pretty much impossible for them to do. So when I learned all of this, I thought I made a commitment to myself that, okay, now I know the situation. I'm going to follow through and make this as public as possible. Make this my mission to try and air out these grievances and hopefully finally, once and for all, put an end to them.

Andrea: I'm curious to know about what was the reaction of your family and friends when you came out publicly with your story? You mentioned earlier how being Catholic was much more than just a religion, but it was about family, it was about community, it was integrated in everything you did. So I'm just curious about how did that community that you grew up with in your family react to that?

Rod: Well, fortunately or unfortunately, most of them are dead. My parents are dead. My aunts and uncles are all dead because I'm an old guy, you know, and so the only relatives I have left are of my age or younger. So my brother is still alive. He was very supportive. He was very good, but he told me something that kind of shook me a little bit. He said that there was another priest in Sudbury, that's where I was from originally, who was arrested for sexually abusing children. And he told my mother who was still alive at that time, "Oh, well this, Father so-and-so has been arrested for sexually abusing children." And my mother said, "Oh no, no, that can't be. No, no, he's a priest." So she would not believe that that was even possible. So I think that was a pretty good foreshadowing of what would have happened if I'd come forward at the time, you know.

Andrea: Well, there's so much to the story that is heartbreaking. Matt, your film introduces us to so many victims and besides them all being victims of Hod

Marshall, the other thing it seems like they all have in common is that the church was aware this was all happening, but kept letting it happen. Some of these testimonials draw attention to the fact that other members of the church would walk into the room while Hod Marshall was sexually assaulting them, see what was happening, and just walk out. Knowing this, too, they kept moving him from community to community without warning anyone about what they knew. I guess my question to you, Matt, was any of this surprising to you? Did any of this shock you? And to Rod, how was the church and Hod Marshall just allowed to get away with this for so long?

Matt: Well, I mean the stories were all shocking. The survivors that I interviewed and I interviewed probably 10 survivors for this film, not all of them are in the final film, but the survivors that I spoke to all told that story. That like this guy had a reputation for that. And other people knew and people have walked in. And so that's all shocking. But I think for me anyway when I was filming, and this wasn't a case in Rod's story so much, but there were many survivors that I spoke to that when they finally had the courage to tell somebody, to tell a parent, to tell a teacher or something like that, these people didn't get believed. And that to me was the heartbreaking part of the film for me.

Rod: I've given some thought to this obviously now. It's so hard to fathom. How is it possible that than an organization, the Catholic church, set up to work for God and, and work for the people, how can they get it so wrong that they become this organization that harbors sexual abusers and then moves them from spot to spot? And so again, I'll go back to the radio programs that I listened to and one of them ... I think it was Michael Enright's program, who had this individual on who was an expert on sexual abuse in the Catholic church. And he was saying, well the problem is the seminaries. You see, you take young men, impressionable young men, you send them to this seminary and they're told, "Oh, you have a higher calling, a special calling, and we're going to anoint you with oil and you're going to be a priest that's much above everyone else. Oh and by the way, the most important thing is the church and the reputation of the church. You must not allow anything to tarnish the reputation of the church."

Rod: Now you bring these two beliefs together, the one that they are anointed and are responsible to a higher authority together with the idea that oh, the church must be protected, that reputation be protected at all costs. Then you kind of set up how this is able to happen because there's no question that ... yes, there was a small number of perpetrators, but the numbers who knew about it were vast and certainly they chose to look the other way.

Andrea: That's interesting because there's also a part in the film where Rob kind of poses this question, as if there was a priest stealing money and he was in the position of a bursary and then they moved him to another church and had done the same

thing, would they have continued moving him to community to community? Or would they have ... you know, that's it. We have to let them go. So what are your thoughts on that? Because the church is very much like you said worried about the reputation. And for me, that can be the only explanation on why this was happening for so long, ironically though.

Rod: Yeah, no, you're absolutely right. Everything comes down to economics. Okay. If you have a parish with a priest, the money is flowing in, the money is coming to the parish. It's going to the Bishop and the diocese. It's going to Rome, money is flowing. No priest, guess what? No money. So there's a very big economic imperative to keep these guys going. Well with Marshall, he was a high school teacher. He was made a high school principal. Do you know how much they make? You know, they're making six figures. He didn't get it. All that money went to the head office of the Basilians here in Toronto.

Matt: Tax free.

Rod: Tax free. Yeah. You know, and so that's another huge reason why this goes on and on and on because they've been able to get away with it and they're financially rewarded, in fact, for doing this over and over again. So yeah, it's a complex question and there are many facets, but you get right down to it, it's the money.

Gilad: Yeah. It's interesting because without the context, people might think we're actually talking about a business and not an institution that's built to serve God. I'm actually curious about the legal process. Throughout the whole thing, it seems like the church is trying to settle with you in private, but you kept refusing. I want you to tell us a little bit more about that, but then also the process for you actually having to relive your trauma on the stand so publicly. What was that like for you as well?

Rod: Okay, well first of all, I just want to go back for one second. There are countless examples of priests who have stolen money and they're out in a flash. They are defrocked, they are no longer priests and they're gone, instant. So don't steal money from the church. That's the bottom line. But sexually abuse children? Go for it. That seems to be the credo of the Catholic church, unfortunately.

Rod: Okay. So my experience with the Catholic church during this whole process is very much they have acted like any for profit organization. They completely listen to their lawyers. They do what their lawyers say. There was no feeling at any time during the whole process of any compassion of any feeling, "Oh my goodness, what we've done is so terrible. What can we do to make it better?" No, none of that at all. Nothing. Quite the opposite. There was a constant

prolonging of the process. Because I'm older, I could die and then their problem would be solved. So I mean it was very much along those lines.

Rod: Now as to coming out and having to relive the experiences, it was very traumatic for me. You know, I had suffered for a number of years with incontinence, but I'd never put the pieces of the puzzle together. So the first time that I had to relive all of these past experiences was during the process where the other side gets to ask you questions about everything and go into great detail. And I had to go into this detail and explain everything. And it was downtown Toronto in one of the courthouse type buildings. And I finished that and it was very difficult for me. I left there, I got in my car and I drove up the Don Valley Parkway and I didn't make it all the way up the Don Valley Parkway without having an incident of losing control.

Rod: And that was the first time that I put together this incontinence and this emotional trauma. And then I realized in the past years, when did I have this incontinence? Well, it was always when I was going or coming back from Sudbury, which is where it all happened. So then things started to fall into place that what I thought hadn't affected me at all, I always told myself, oh no, that episode didn't affect me at all. I was able to handle it, no problem at all. But then once I saw that, I saw, well, no, there is something very deep inside me that's affecting me at a very, very basic level. And I have to try and root that out and see if I can't get my life back from that.

Gilad: Thank you for sharing that. I can't imagine how hard and to actually connect the dots between those incidences and those trips to Sudbury is eye opening. Thank you for sharing.

Andrea: And with that being said, how has this impacted your faith? What do you believe? How do you find hope?

Rod: Well, I do have a lot of hope and a lot of faith, but not in the Catholic church, right? Yeah. Obviously I still have some connection to the Catholic church just because of all my family and the history. And so when Pope Francis was saying, oh we're going to have this symposium on sexual abuse in the church. And everybody got quite excited and people started talking about it and then he jumps up and says, hold it now. He says this symposium celibacy of priests is off the table. We're not even discussing that. Well, what's the point of having a symposium if you don't look at the root cause of the whole thing? I mean you could just ask people on the street, "Do you think forced celibacy of priest has anything to do with the sexual abuse problem that the church has?" And I would say a vast majority would say yes. So you know, for him to pull that off the agenda to me is failure to see how structural this problem is, how basic it is, and

if they don't look at their basic structure and do something, what chance do they have of solving? I would say nill.

Gilad: I'm curious to know actually what you thought about that summit. We were planning on asking you about that because it was a summit, a lot of people viewed it as historic. You know, you had survivors coming in from five different, I think it was five different continents coming in to talk about the abuse that they experienced with the bishops. And part of it too was a lot of that trauma came from the simple fact that it just seemed like the Catholic church didn't give a shit while all this was happening. I'm curious to know what were your thoughts as a whole around that summit? Because while a lot of people thought it was historic, a lot of people felt like it fell short because it didn't place enough blame on any of the bishops who failed to protect the youth or any of the people who were assaulted. That question can be put actually to both of you guys. I'm curious to hear what was your thoughts on that.

Rod: Well, as I say, initially I was encouraged. I thought, oh my goodness, we're really going to see some change, and that was wonderful. But then the symposium came and first of all, Pope Francis said, has nothing to do with celibacy, we're not even going to talk about that. That was a big blow to me. But then the coverage of the symposium and you saw all of the protesters, the ones who were victims, and they had this huge banner and on the banner were the flags of all the countries in the world where children had been sexually abused by priests. I was shocked. I had no idea that it's just everywhere, everywhere the church is. Now, if that isn't a sign of a structural problem, something basic is wrong with this whole organization, what is? So yeah, I don't think that the old men that are running this organization are ever going to get the message. It has to come from outside the organization. One of the ways is through the legal system. Other is getting to the congregations and saying, hey, your money is being used to pay lawyers to fight against sexually abused children. Is that what you want?

Gilad: Andrea, we were talking earlier about like when you go to church, we were talking about this idea of is this something that's being talked about in churches?

Andrea: Yeah. I don't know if any of you have noticed or those who do go to church, is it being spoken about during the mass by the priest in the sermon or in community groups or have you noticed anything of that? Because the only times I've gone to church, I haven't noticed any conversations regarding this issue.

Matt: Well, yeah, I mean I'm a bad Catholic and I haven't been to church in 40 years, but I filmed at some churches during the making of the documentary and there was a weekend where all the churches in the London diocese, they were supposed to read a statement by Bishop Dobro. And so one of the men in my documentary, Patrick, the guy that I grew up with, he wanted to mount a one

man protest outside these churches in Windsor, Ontario. And so I followed him with my camera and I didn't know what was going to happen, but he stood out in front of these churches with his one man protest and people filed out of those churches and he's holding a big four foot by four foot sign that said, I'm a victim. Come share in my pain. Please talk to me. And had a quote by the Pope on the other side about victims. And you know, when you're making a documentary, you don't know what's going to happen when you're in a situation like that. So I just stood back, shot the scene on a long lens. Patrick had a wireless mic on so I could hear if he was going to have any speaking with people.

Matt: But people just filed past him. Everybody just kept on filing past him, filing past him. We shot for the entire weekend, probably went to four or five churches. And then there was one church where a priest came out. His name is Father Maurice Restivo. He's from Windsor. His church is Assumption. And he came out and he engaged with Patrick. He said, "How can I share in your pain?" And that turned into something big in the documentary and it turned into ... by filming Rod going through that whole process with his trial, I think I saw the ugly side of the church. But you know, in the case with Patrick, I saw something good.

Gilad: It was really telling too, because you're in a church, which is I'm guessing here, is talking constantly about our shared humanity. And how we should love one another. And then they walk, they fall out of this church, and here's a man who's saying love me, like share in my pain. And people are just walking past. And so it's just so telling of how much more work there's left to do.

Matt: It's funny, I can't figure it out. I mean just after our Saturday screening, there was a woman who was organizing another protest at a church here in Toronto. And so Patrick and Brendan Brunello from SNAP, it's a survivors organization. There was about a dozen protesters outside of this church and it wasn't a rowdy protest. It was very peaceful and they just had their signs and the people from the church were filing in. But we got some strange comments. Like there was this one woman who was filing in and she was going to her five o'clock mass that afternoon. And she confronted the protesters. And these are people who are mostly all survivors and she confronted the protesters and she said God will take care of this. And I just bowed my head. I couldn't understand.

Gilad: We were talking a little bit earlier just about holding on to that for so long. And actually I want to throw this question out for all of us. There's been the Me Too movement, which has been wonderful. It's given a lot of space to a lot of victims of violence to be able to come out and open up and share about the violence that they've experienced. And it's been healing for a lot of people and educational for a lot of others as well. But it's not very often that we see men ... we still don't see a lot of men opening up about some of the violence that they've experienced. I'm curious to know, because we talked a little bit about

guilt and what role that played in all of it, but what role do you feel toxic masculinity, let's say, plays a role in that? You know, this idea that men shouldn't feel pain or this isn't a thing that men talk about. This is a thing that we just don't acknowledge. What role do you guys think toxic masculinity plays in men not opening up about the things that they face as well? It's a tough one.

Matt: I mean, I think Rod you could speak better. I mean, you've been through this. I mean, you kept it inside and then you finally were brave enough to say something. I mean, my answer is I don't know.

Rod: Well, there's no question that that played a factor in how I handled the whole thing. You know, I was told all my life that my father never complained. You know, my mother would say, "Oh, your father is a saint. He never complains. You know, he has a terrible headache right now. But you know, you never hear him saying anything about it." It took me years before I realized, well, obviously he said something to my mother or she wouldn't know. But any rate, you get indoctrinated with that way of that's the way that you men handle things is that they don't ever complain and they don't ever say what's wrong. So that obviously fed into how I figured, well this is how I have to handle this. And the other part of it of course was that I was so afraid of going down the rabbit hole. If you start thinking about what's happened and keep thinking about oh how terrible it is and all the rest of it, well you know, you can just go down into it and become an alcoholic and drug addict, et cetera, et cetera. I certainly didn't want to do that. So that all together gave me my solution, if you will, to just not think about it, bury it, everything will be fine. You see?

Andrea: And in regards to that, what advice would you give those who are still in the position that you are in but they may not have the courage to come out as you did?

Rod: Well, the the biggest thing you see for many, many, many years, I thought I was the only one. I thought that it had happened to me. I was the only one that it had ever happened to. And I'm sure many people who have this experience have the same belief, because nobody's talking about it. Nobody is saying that this is going on. And of course you're not saying anything about it. So it's only normal that you think, well, I'm the only one that it's ever happened to. And that's part of why I'm here talking to you and why I took part in the documentary, et cetera, was to get the information out there, so people know that this is not something that is only happened to them, that it has happened to many, many others and that there is support out there for them if they come forward. It will help them to deal with their own situation and get help and move on. So absolutely.

Gilad: And I can speak to that. I mean, part of the work we do, a lot of the impact, the way we measure our impact in almost a very emotional way, is that we do often

get that feedback from people who attend our film festival, let's say, or people who listen to this podcast. And they might hear someone who's been abused or who might be suffering from mental health or depression or someone who's gone through something so unimaginable who's held it in their whole life until they heard someone like yourself open up about it. So it does ... we don't often see it like right up in front of our faces, but the impact is there. So I do appreciate you opening up about that. You mentioned earlier that there was a settlement. It was actually for over two and a half million dollars, which was actually a record amount. So I want to preface my question with that, so people hold that in mind. But you're watching the film and the Catholic church is saying ... it sounds like they're saying and wanting to do the right things after that settlement comes. Then the settlement comes and immediately, almost immediately, shortly after they go and appeal the decision, even though they're saying we want to fix everything and do things the right way. In your opinion, both of you perhaps, what do you think that appeal says about their views on this whole thing?

Matt: You know, I was fortunate enough to be in on the inside of Rod's case, through all the negotiations between him and his lawyer as they were winding through this trial. And when we were filming, I was doing my best as a documentary filmmaker to be that fly on the wall. I didn't want to influence anything. I just wanted to ... those guys gave me permission to be in the room and that was a good enough for me. So I just stood back and watched this trial unfold and I was amazed because I had ... I mean, part of why I did the documentary is I was curious about this process. I was curious about ... I mean, I know that Rod's motive had nothing to do with money, but money is up front and center at every turn in this trial. You hear language and it becomes about the quantification of sex abuse. And that's a strange world for me to listen to. So when I heard the Basilian, the church representative on the stand, he was saying that we're owning up to this, we're going to do things right here and Rod was abused and we're going to pay for that.

Matt: And throughout the trial they had thrown some offers at Rod and his lawyer. You know, there was one for 615,000 and then another for a million dollars. A million dollars. And Rod just turned it down. And I remember shooting that day and my jaw hit the floor. Well, my jaw couldn't visibly hit the floor because I didn't want to let Rod and Rob know how I felt. But after they turned down that million dollars and faced the uncertainty of a trial, to see that six person jury come back and deliver that astounding verdict. It was very powerful for me. It was very powerful for everyone in that room. And when they appealed, that broke my heart because I thought that when he got that verdict, it was going to be the end of the film. But there was another chapter in the film.

Gilad: It's not just your jaw that hit the floor. I was watching the film last night with my wife and when that million was turned down where like, oh my gosh, this is one ... I knew you were brave. That was something else. But ultimately the right decision, ultimately the right decision on your part.

Rod: Well, you see, part of the motivation obviously was to get the story out. And if you don't go the whole way, you don't get the full story out, you see, because so ... but the other part was from 1947, two years before I was born, he was first reported for sexual abuse of children and they moved him. And they moved them first to Toronto where he was reported and they moved them. And they moved them to Texas where he was reported. Now each time he's reported, it means that children are being sexually abused. And not just the one that's reported. There are dozens probably that he's abusing in each location. And they moved him from Texas to Sudbury, from Sudbury to Sault Ste. Marie, from Sault Ste. Marie to Windsor to ... I mean, what does that say? And what I felt was that if six people, jurors off the street, could hear what was going on, that they would be so outraged that they would say, hey, punitive damages are called for. And they did. The largest punitive damage award ever of \$500,000 for sex abuse. That was my great victory because that says, look, organization, what you did was wrong. Not just not okay, but wrong. And so that was a big, big point for me.

Gilad: Where do we go from here? I mean it seems like a minor victory and then it's not a minor victory with this appeal, at least in this one case. But this seems like just such a huge mess. We're talking about hundreds of years, if not more, thousands of years, who knows, of sexual trauma between the church and young boys. Are things improving? Do you see things improving? What more needs to be done? And I mean that like on a church level, on a societal level, what more needs to be done?

Rod: Well, there's a lot that has to be done, there's no question. But you know, it's been very heartening to me that after each screening, the numbers of people that have come up to me and shared their stories. Not the same story as mine, but you know, variations on it over and over again of sexual abuse that has happened to them in their circumstances. That to me is very powerful. It's giving this community that has had no voice whatsoever for so long finally a chance to come together and to talk about it. Because if you don't delineate the problem, how can you ever solve it? So this is helping to delineate the problem. But as far as the how to solve it with the Catholic church, well it just has to become a modern church where priests can be women or gay or whatever, just like the rest of our society. Why should it be any different? And that's the way to solve this problem. When you don't have old men running it, it'll be a much better organization.

Gilad: Thank you so much to the both of you for joining us. Matt Gallagher, how can people learn more about *Prey* and the other work that you're doing?

Matt: Well, *Prey* is just starting up the ... we just premiered at the Hot Docs Film Festival and this is just the start. It's going to go on to be seen in a lot of other festivals and it'll be broadcast later on this fall on TVO.

Gilad: Thank you. And we'll share all that stuff on our social.

[Theme music fades in]

Gilad: Matt Gallagher, thank you. Ron McLeod, thank you so much for opening up. Thank you so much.

Gilad: I'm Gilad Cohen.

Andrea: And I'm Andrea Rodriguez. Our producers are Brendan Fragomeni and Alex Castellani. Our associate producer is Ron Ma.

Gilad: The Hum is an initiative of JAYU, a charity committed to sharing human rights stories through the arts.

[Music fades out]

Andrea: To support The Hum and our other important initiatives, consider making a tax receiptable donation at jayu.ca/donate.