

# For a Synodal Church

Communion, participation and mission

## Archdiocese of Edmonton Synthesis Report

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Archdiocesan Synod Coordinator

June 14, 2022

## INTRODUCTION

The 2023 Synod on Synodality has been described as the most important world wide discernment process since Vatican II. This journey of listening with the heart and speaking with courage, charts a new path of renewal and growth for those called by virtue of their Baptism. Pope Francis, through this spiritual wisdom, has called us to the Synodal table of communion, mission, and participation. Together, as the Body of Christ, we begin to ripple our faith to the peripheries, to the marginalized, and to those whose story needs to be told so that healing may occur. The story of their lived experience becomes our story. Nothing could be more providential than the Synod on Synodality, and the proposed papal visit to Canada, for continued reconciliation and healing with our Indigenous sisters and brothers.

The Listening Phase of the Synod on Synodality began in October, 2022 with the appointment of a Synod Coordinator. This individual was tasked with the responsibility of providing faith leadership, which exemplified, “humility in working with a co-leader and/or team, graciously open to the insights and gifts of others as well as trying new ways of proceeding” (Vademecum, Appendix A).

### Milestones

It was extremely important to establish a timeline that would support the depth of outreach needed to facilitate maximum engagement in the Listening Phase (Appendix A). Given the demographics of our Archdiocese (Appendix B), and the COVID situation, a variety of communication approaches were required to ensure the voice of the Archdiocese would be captured. Therefore the following communication avenues were utilized to ensure maximum participation:

- ✓ Dedicated Synod Webpages on the Archdiocesan website
- ✓ Weekly updates in *WINDOW* – Archdiocese of Edmonton Newsletter
- ✓ Distribution List email outreach
- ✓ Postcard Campaign – those in the pews outreach to those not in the pews
- ✓ Social Media (Twitter, Facebook, and Instagram)
- ✓ Parish Bulletins
- ✓ Newsletters (schools, organizations, groups)
- ✓ Global awareness of the Synodal Listening Phase was encouraged by sharing the Synod Newsletter
- ✓ On line submission platform (RedCap)

The following committees were established to support the work of the Synod Listening Phase. The intent was to immerse everyone in the synodality process by working collaboratively with a diverse range of leaders from various corners of the Archdiocese.

**Alberta/NWT Diocesan Coordinators Committee** was comprised of Synod Coordinators from each of the six arch/diocese of Alberta and the Northwest Territories. Monthly meetings were held to strategize, share best practices, collaborate on progress, and listen to the collective wisdom of the group. This committee stemmed from a, “*strong desire to create a support network as we journey the Synodal path.*”

**Synod Advisory Committee (Appendix C):** The Archdiocese established a 13 member Synod Advisory Committee consisting of leaders from various ministries and pastoral fields to advise, collaborate, and work with the Synod Coordinator. These met regularly with the Synod Coordinator throughout the Synodal process and many took on individual leadership roles within their own parishes and/or specific communities.

**Feedback Discernment Committee (Appendix D):** This committee faced a daunting task. With close to 4,000 synod responses to categorize and synthesize, 21 Catholic leaders, across a broad spectrum of experience, dedicated their time to reading and classifying the feedback into manageable categories. Their discernment culminated in an hour long discussion of *“this is what we are hearing”* and *“this is where we might be going.”*

**Local Listening Leaders/Coordinators:** In the spirit of co – leadership, the varied communities/parishes of the Archdiocese identified local leaders that would best serve the context of their community. We were blessed with the leadership of 108 local Synod Animators and 154 local Listening Leaders. With the help of the Holy Spirit, close to 350 Listening Sessions were held across the Archdiocese.

### **Spiritual Dimension**

Archbishop Richard Smith marked the opening of the Listening Phase of the Synod with Mass on October 17th. In his letter to the faithful, Archbishop Smith stated, *“Synodal speaking and listening is oriented towards discernment, in which people listen to each other, their faith tradition, and the signs of the times in order to hear what God is saying to all of us. It requires hearts and minds open to the transformative power of the Holy Spirit, and voices speaking with a courage that springs from love of the Lord Jesus and his Church.”*

The Synod prayer *Adsumus Sancte Spiritus* became the opening prayer for all synod related gatherings. It was shared in our communication plan to all parishes, organizations, and groups. Personally and collectively, this prayer united all people, across a variety of cities, countries, and continents. Accessibility to the prayer in different languages was greatly appreciated.

Lectio Divina – All of the Listening sessions were immersed in prayerful discernment using Lectio Divina. This provided quiet reflection that linked well to the Synodal process of listening and speaking. It also provided an anchor, transitioning between answering the questions and returning to prayer.

### **Difficulties and Surprises**

Listening Leaders reported on their experience as, *“humbling, positive, and enriching.”* They were surprised at the willingness of participants to share their faith story and engage in deep and respectful dialogue. A repeating comment stated, *“Whether it was one participant or thirty...the conversations were very rich and tugged at the heart strings.”* Many have expressed the desire to continue with Listening Sessions beyond the purpose of this Synod.

Demographically, the Archdiocese includes close to a half million self-identified Catholics. Given the scope of the Listening Phase in the midst of COVID, technology provided opportunity to conduct sessions such as ***Learn about the Synod, Training Sessions for Listening Leaders and Coordinators, Monday Lunch and Learn***, and of course the actual ***Listening Sessions***. There was an underlying tenor of frustration when technology required both time and patience in solving unforeseen glitches. Having direct access to the Synod Coordinator and her team, helped to minimize anxiety.

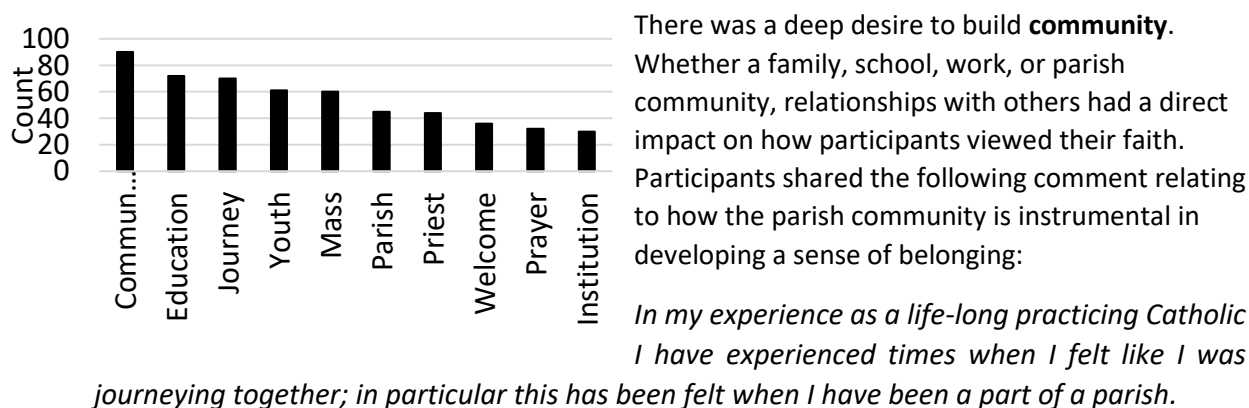
Ten Thematic Questions proved to be challenging for many individuals. Therefore, we simplified the process by asking participants to answer only the questions that resonated with them. This worked well. The information we received from the satisfaction sliding scale for each of the ten questions was quite insightful.

## Main Question for Consultation

### Part A: A Synodal Church, in announcing the Gospel, “journeys together.” How is this “journeying together” happening today in your local Church?

To live a storied life is to understand that experiences shape and inform our identity. When we share stories of how we experience our faith, we open the window of our soul to others. In a sense, we make ourselves vulnerable to what we hope will become a shared experience; an opportunity of encounter with the “other.” This is where the Holy Spirit, as animator, pours into us the inspiration to speak with courage and to listen with compassion.

It should be noted, that the quotes shared in this report represent the voices of many who shared the same sentiments. The responses to the fundamental question resonated around the following themes from most frequent (community) to least frequent (institution) in percent:



Celebrating the diversity within a parish community is instrumental in the laity feeling able to **grow** in their faith:

*Our parish is a multicultural community. The faith experience of the members of our community gives greater expression to our faith. My own faith is enlivened by these different cultures.*

Hundreds of respondents equated their church to a family comprised of different members who contribute to **unity and mission**:

*My faith journey has experienced highs and lows - each time drawing closer to my Lord. As baptized Catholics, we are asked to follow in Jesus' mission to go out to all the world. I am excited when I see my fellow parishioners who do follow this and enjoy this mission - coming out of their comfort zone. But, many of our parishioners forget that this is their mission - so I get disappointed and sad for them.*

There is a **deep desire to journey** with the faith community, especially within a parish. From the hundreds of responses, one can gather that the perceived cliques within parishes, communities, organizations, ministries, inadvertently impose barriers that contribute to feelings of isolation, and do not fully engage the laity. This comment is representative of this insight:

*For years now I have felt like a stranger in my own faith community. I feel like I don't measure up or am an outsider because I'm not part of the 'in crowd.'*

Participants shared that the hurts of the church must be addressed if healing is to happen. This is possible and necessary if the **Church is to grow in mission, communion, and participation**. This statement articulates this sentiment:

*I feel there have been many 'hurts' within our Church that need to be addressed. We are not a very 'welcoming' community. Many Catholics tend to put rules over relationships. People in church authority have caused many wounds. The issues of indigenous peoples must be addressed. The difficult issues facing the LGBTQ community and individuals on the peripheries need to be tackled in some way.*

Many commented that in community with others, regardless of where everyone is on their faith journey, is where **healing** begins.

*Through the Listening and Praying Process, it brought back some painful experiences but these experiences have helped us as a community to grow in our Christian Faith. We need to acknowledge the pain inflicted, otherwise healing never comes.*

Our Indigenous sisters and brothers share in the story of healing and **reconciliation**. Many expressed this common narrative:

*It is important to bring Indigenous peoples together with the church, due to the trauma from Residential Schools and the treatment of Indigenous people when colonization happened in Canada. We were hopeful that we are on the track of truly walking together, and hearing Indigenous peoples' truth.*

It was encouraging to note that many participants shared in this sense of **hope and renewal**. Comments such as this numbered in the hundreds:

*I am a cradle Catholic. The Catholic faith has permeated my upbringing and my memories. While there have been times that I have been mad at the Church or mad at God, I have always returned with a heart filled with a desire for renewal and the blessings of the Holy Spirit.*

An overwhelming concern was expressed regarding the **youth**. What happens when the cradle Catholics are gone? Who will carry the faith forward? Young people expressed their need for action:

*Let us ask, "Where is the Spirit blowing"? Let us follow the Spirit, trying to be the hands, the feet, and the mouth of God.*

**Catholic schools** serve in the mission of the Church. The triad of home, school, and parish was

expressed as an essential relationship in the faith formation of students. The following sentiment was expressed as a concern:

*Catholic schools are their only experience of Church - and not all Catholic teachers are practicing. Clergy are quite often reluctant to visit Catholic schools, which is another issue. At our school, the parish priest has not visited at all. Rather than journeying together, our road is full of potholes that slow us down and make the journey almost impassable.*

The need for **catechesis** resonated deeply for many participants. There is a deep desire to learn and grow in the faith regardless of age. Many versions of this sentiment were expressed:

*I want to learn about the faith because I know that the media influences me. I don't know what is true and what is not. I hope that our priests and faith leaders would take it upon themselves to teach what the truth is. I am sick and tired of being politically correct all the time. If we are called to evangelize then let's evangelize.*

The role of the **Priest** is instrumental in the pastoral care of his flock. Simply tending to the sacraments and celebrating Mass is not enough. A resonating theme of pastoral care was evident in the participant feedback that challenges the role of the Priest to be relational. This quote articulates the tremendous influence a Pastor holds amongst his parishioners:

*Both my husband and I and our children have started praying the rosary on a daily basis and just being much more fervent in our faith and prayer life. It is largely due to the church we now attend and the wonderful priests.*

In situations where the priest is not in **relationship** with his flock, the following comment illustrates the dissonance that is felt:

*We feel more and more that our priests and bishops are missing this part (service) of Christ's message and losing touch with the life of every day Catholics.*

The leadership of **women** in the church was highlighted as a key area of concern. Participants felt that the hierarchical structure of the institutional church required a renewed vision of how women could serve in key leadership positions:

*The role of women in Church needs a lot of work. By Church law women are excluded. Inclusion depends upon clergy decisions. Women's voices excluded from homilies. Years of exclusion mean that women speakers are not appreciated. This is not walking together.*

Given the abundant feedback received, it is impossible to articulate the depth and richness of the response to this Synod question. However, the following captures the essence of our experience:

*I sense that the Holy Spirit has been leading me in recognizing the reality that IN 'journeying together' takes a bundle of patience and deep understanding of each other's background and history, and to always see each person in the 'Eyes of Merciful Jesus.'*

**Part B: What steps does the Spirit invite us to take in order to grow in our “journeying together”?**

The Synod on Synodality has called us to embark on a journey of listening to one another so that we might unite in an authentic experience of discerning the voice of the Holy Spirit. “*This journey together*



*will call on us to renew our mentalities and our ecclesial structures in order to live out God’s call for the Church amid the present signs of the times. Listening to the entire People of God will help the Church to make pastoral decisions that correspond as closely as possible to God’s will”* (ITC, Syn., 68).

The following wordle was created, using the feedback of participants. The bigger the word the more times it was articulated in the responses. One can gather some insight by

noticing that the word “*together*” received many mentions.

There is a strong desire from young and old, faith and unfaithful, to return to the church. **A yearning for being accepted and loved** resonated deeply in the heart of participants. Many shared this intimate desire by saying:

*The Spirit helps us to be patient, understanding, and give tolerance to others. To accept the differences that each one of us has in our own individual faith with God, as we journey together. By listening to each other, and giving support when the journey becomes difficult. Listening with our hearts instead of our heads brings about much understanding between each other.*

In an individualist world that is fractured and antagonistic towards Christianity, unity in faith and driven in **mission** becomes an urgent necessity. This comment captures the frustration of many:

*There is a huge temptation in the church today towards modernism and embracing the mores of a society that is becoming increasingly hostile to the gospel. We are told we need to accompany those who do not share our values, but true accompaniment must lead somewhere. Christ did not say walk with me a while then go and do as you please.*

**Intergenerational dissonance** was evident across all demographics. Many felt their church was irrelevant, or that the pastor was not in tune with the needs of his sheep. Parents and grandparents shared their suffering regarding their children and grandchildren, although raised in the faith, were **turning away**. Many expressed the following:

*I have found it difficult to keep my children involved within the Church despite being raised Catholic, going to Catholic school, and receiving all of their Sacraments. Now that they are adults, actually since they were teenagers, they have not attended Mass. I find this troubling as I am deeply committed to my Faith and I am involved in several groups within our Parish. I think of being Catholic as a Blessing and it makes me very sad that my children do not continue to share in this.*

Many of our youth expressed their desire to return to the church and long for “*friendship*” within the faith community. They expressed the need for “*church*” to be relevant in navigating life’s challenges. They envision a church that empowers them to be “**ambassadors of the faith**” through authentic engagement. Our youth shared the following suggestions:

*Meet (us) where (we) are at and act in charity... Recognize my gifts and NOT IGNORE THEM...help me to grow a personal relationship with Jesus...help us to understand church as a place of mercy, healing and refuge... give us the satisfaction of being heard because if I want to be heard, I need to initiate...I feel that I need to advocate for ourselves to be heard/listened to ... hire someone at the diocese to find and involve volunteers in the parish so that we can contribute...create a space where the marginalized/minorities are being heard...having friendships/guidance from priests...our Religion classes did not do anything to really understand the theology of the faith – most of it was movies and fluff... in the Sacrament of Reconciliation, some priest can be uncharitable or unwelcoming. They need to uphold their roles in the confessional to a high reverent degree. E.g.: Padre Pio*

Alberta is blessed to have publicly funded **Catholic education**. With this rare gift, many expressed that it is slipping away and becoming eroded. All agreed that Catholic schools must deliver an authentic Catholic education rooted in the teachings of Jesus Christ. Comments such as the following emerged as suggestions:

*Every Catholic school board should be stacked with strong Catholics who understand the value of Catholic Education. The parish-home-school partnership is critical. With so many non-practicing Catholic families, the Catholic school serves as a bridge between home and parish. Therefore parishes must actively support their Catholic schools. In a school, the principal plays a key role in influencing the climate within that school and it's Catholicity; likewise, the parish priest must have a passion for his work and a genuine love for the people young and old...Make the Catholic school system more Catholic by continuing the formation of strong Catholic teachers, leaders, and trustees. Many serve counter to the faith.*

**Relationship** are at the core of how people “journey” together. Breaking through barriers that divide and building relationships / friendships with those who have different values and beliefs—seeking the face of Christ together gives us courage in our struggles and hope in our faith. Our Catholic identity is hinged on witness.

*With my family, friends, and colleagues, I continue to grow in intimacy with Jesus so that I may come to know myself better. I can give myself/charisms/talents/gifts to those who are in need of accompaniment. Doing this with others animates my spirit.*

Across all age groups **prayer**, both personal and communal, was articulated as being an important component of faith life. Liturgy, prayer, and celebrations serve to unify people regardless of where they are in their faith journey. The following observations were shared:

*Prayer allows us to be guided by the Holy Spirit to journey with Him...celebration can bring us together, through church or faith you can find people that share your sentiment and are going through the same phases of life as you are...it brings us together in spirit to inspire us and closer to God while journeying together...it brings out a message that allows people to acknowledge and understand...it helps us clear our mind and soul, which allows us to express what we feel. Certain prayers and liturgies sound as if they were directly made for you. They make it so that their words of truth are personal and it might begin a journey between people. These liturgies could be the turning point for people to join in discipleship. We must pray at every mass for Indigenous people to forgive us.*



A thirst for **faith formation and Catechesis** was expressed in the feedback. At all stages of life, we are learning and deepening our understanding of our faith. Many expressed the desire to honour the traditions of the Church and still create coherence with lived experience. Remarks such as the following capture this desire:

*I feel like we need more deliberate 'study' on the Catholic Church. History, tradition, sacraments, Vatican II There's a lot of resources available, but I have not experienced any done in a group setting, which I feel would be beneficial. Teach Catholicism authentically. Do not bend to the whims of the age. Preach the gospel without adulterations based on current political and societal trends.*

*Stronger catechesis. Lots of parishes only have at most Children's Liturgy and sacrament prep. Weekly catechesis classes, youth programming, parish schools, programs like Catechism of the Good Shepherd, children's choirs, or Catholic homeschool co-ops in parishes would be wonderful. Ways for families to come together to share/grow in the faith beyond Sunday.*

*Best way the Church will grow is to present the historic and true teachings of the Church Fathers, Doctors of the Church, and the Magisterium. I have three young adult children and they have expressly said this was missing from their Faith Formation programs.*

The theme of **women** in the church and their leadership emerged as a major point of consideration. The following points expressed by a multitude of participants captures both the gratitude and the necessity for female leadership. Many questions surrounding why women are not allowed to serve as Deacons emerged through comments such as the following:

*I think they have a bit of a say, but not as much as men. In the Catholic Church, all the higher up positions can only be held by men as if men are the only ones who can speak to God. I see women doing much of the heavy lifting in church communities but are excluded in important positions and decision making.*

Just as there are a plethora of themes and variations expressed by the participants of the Listening Phase, so too are there variances in the understanding of **Church**. Many find the **hierarchy** of the institutional church stifling to its own renewal. Overwhelming support of a **pastoral church**, with a heart that is open and loving emerged:

*I hear the Spirit inviting us/me to open our hearts to people wherever they are at, both inside and outside the church. The baptized who've left, families of LGBTQ+ children or grandchildren, need non-judgmental support. The Spirit cries out for more compassion. When will church hierarchy embrace humility and turn toward feeding its flock? Give us beautiful liturgy and encourage people to be loving tabernacles of faith out in the community. Recognize our common humanity.*

## **Thematic Questions**

The Archdiocese of Edmonton committed to maintaining the integrity of the ten thematic questions as outlined in the Synod Vatican documents and they were not altered. **Appendix E** illustrates the findings.

It should be duly noted that the thematic feedback posit a diverse range of perspective and experience suggesting further discernment is required.

When considering how we are “**companions on a journey**,” it was clear that **relationships** with family, friends, school, employment, and parish are central for feeling connected to the faith. Feelings of isolation are most often noted when parish priests are unable to cultivate a culture of belonging. Most often, *“Companions are willing to suffer with you, and are willing to let you suffer with them as they deal with their personal issues.”*

We are learning that Synodal **listening** requires an intentional disposition to compassion. Rather than listening to respond, we are learning to listen in the quiet of our heart. This requires a **paradigm shift** and acknowledgement that there are serious gaps requiring attention. Many shared the following sentiment, *“I feel like the church doesn't do as good a job listening to the mentally disabled, the uneducated, and the poor, and marginalized groups like LGBTQ individuals.”*

**Speaking** in synodality has reminded us of the importance of prayer. The following comment leads us to give serious consideration on how to garner the collective voice, *“It is always the inner parish circle that is chosen to speak. Married couples. Singles are ignored. Women are ignored. Religious sisters are ignored. Uneducated people are ignored. The elderly are ignored”* needs to be addressed.

The following statement captures a resonating theme on the **celebration** of the Mass. *“I am Canadian of European heritage and our large Church community has members from African, Asian, and Indian nations. We are blessed with their examples of faith and their colourful expression of celebration.”* *Celebration in the parish is heavily dependent on the disposition of the Pastor and is captured in the remark, “how the Pastor goes...so does the parish.”*

**Co – responsible in the Mission** elicits an understanding of communal growth in unity with one another for the sake of the mission. Polarization on “*hot social issues*” continue to divide the faithful and is captured in this common sentiment, *“I wish I could participate more but I often don't feel comfortable with other lay people because I have been judged for having different values and viewpoints. There is a lot of division and polarization in the church and I feel stuck in the middle.”*

*“If the conversation remains at the level of the doctrine, it is next to impossible to find unity. However, when the conversation leads to actions (social justice, caring for the poor and the sick) then we can all be united.”* **Dialogue in Church and Society** continues to be divided. However, the point of unity rests in this comment, *“We need to teach the faith to parishioners so that they can go in to the broader community and understand it share it and live it.”* Give witness to the faith in action.

Many participants responded positively to the question on **Ecumenism**. The emerging theme is best articulated by the following statement, *“I feel there is a common bond of worship between several other faiths in our Archdiocese. By journeying with these other faiths, we grow to understand one another in our beliefs. We must try to understand the true meaning behind the different faiths, to be able to accept others as we journey, and not worry about which faith they belong to.”*

The theme of anticipated change lingered as a constant undercurrent of all Listening Session and was best captured by the following observation:

*Ours is a Church which recognizes the **timeless**, objective and eternal **truths** of our beloved faith, which are never subject to change. At the same time, we know through our 2000-year history, that we are also a **dynamic** Church with aspects that do adapt and change as needed. A specific **'theology of change,'** however, is something that never seems to have been explicitly articulated*

*within the Catholic tradition. Discussing how it is God that brings about change, that **His change has divinely-ordered and transformative purposes**, and that there is a **cooperative role for human beings** to take up within His plans, could help us better understand, at a more enriched level, the concept of a 'changing church' itself and what it means for how we make sense of the **beauty of our ecclesiology**.*

To mark the closure of the Listening Phase, a **Pre-Synodal Meeting** (Discernment of the Listening Phase) was held in June. Invitations were sent to Listening Leaders, Local Coordinators, Priests and Deacons, Synod Advisory Committee, and Feedback Discernment Committee. A total of 83 people participated virtually in this event. The last two thematic questions regarding **discerning and deciding**, and **forming ourselves in Synodality** were best captured in the generative discussion of the **Pre Synodal meeting**.

Charting the path forward for the Archdiocese of Edmonton included the following suggestions:

- *Renew the priestly vocation by an increased emphasis on **spiritual fatherhood**, preaching, and the sacraments, and finding ways for the laity to take on more of the burdens of administration-- and thereby renew authentic community life, in contrast to a "clericalism" which concentrates administrative authority in the priest, but alienates him from his true **pastoral call**,*
- *Renew the proclamation of the gospel by a **return to scripture and the authentic teachings of the church**, especially from the **pulpit** and in our **schools**; renew sound **catechesis**,*
- *Continue to hold listening sessions on how to make our parish better and to honour each person's response. From this we hope to form a **mission** statement the whole parish can embrace. Then we can start listening sessions on how we can be more **inclusive**, more **welcoming** and **build community** as well as sessions on how to **truly listen**. This will be of paramount importance,*
- *Continue the work that comes from discernment, to going forth in **mission** with the distinct and unique calls each parish identifies for themselves. This is important work for the church as we learn to **move out into the world** we now live in with all the conflicts, environmental/climate issues, and so much more – to **move out in our spheres of influence and be disciples**, to **renew our fire for transforming our world** where we are, fully **empowered** with the gifts we have for manifesting the reign of God in our world,*
- *Renew the call to **mission** both within and outside the church walls, recognize, respect and value the gifts of each person in the Church, whatever their gender, status or life may be. Christ **welcomed everyone without judgment**. More immersion in Word of God. Lay **formation** greatly needed. Fostering **prayer** that is embodied in the life of the world, not simply devotional. Lay people (women and men) become more involved in the **circles of decision-making** in a diocese. **Healing and reconciliation** needed.*
- *Continuing with those types of gatherings so that we can hear **testimonies**, **respect** the ideas of others, get other people **involved** who are already rooted (youth), **celebrate** through **music** and **personal stories**, invite people to participate and support them in **leading**, continue this **culture of sharing** across the Archdiocese with each other, **provide a space** so that others can **contribute** in accordance with their gifts, and **pray** for participation of the faithful.*

May our Synodal journey continue to stir our hearts and mind as expressed in Appendix F.

## Appendix A: Timeline

<b>December</b>	<p>Archdiocese of Edmonton communication plan including: Archbishop Information Videos, Engagement Plan, Resources.</p> <p>Introduction of the Synod Advisory Committee</p> <p>Website Update</p>
<b>January</b>	<p>On line Submission Platform Launched</p> <p>Learn About the Synod Information Sessions (January 7, 8,10, and 11) Via ZOOM</p> <p>Listening Leaders Orientation/Training Sessions (January 7, 8,10, and 11) Via ZOOM</p> <p>Listening Sessions Begin at the local and diocesan level (dates to follow)</p> <p>Provide continuous support to Listening Leaders and Local Coordinator</p>
<b>February</b>	<p>Continue listening session</p> <p>Provide continuous support to Listening Leaders and Local Coordinator</p> <p>On Line submission platform open</p>
<b>March</b>	<p>Continue listening session</p> <p>Provide continuous support to Listening Leaders and Local Coordinator</p> <p>On Line submission platform open</p>
<b>April</b>	<p>Listening Sessions conclude on April 29th</p> <p>On Line submission tool closes on April 29th</p>
<b>May 31</b>	<p>May 1 is the last day for submitting any further listening session data including online</p> <p>Synthesis and Analysis of collect data</p> <p>Diocesan Pre-Synodal Meeting with Synod Advisory Council (SAC)</p>
<b>June 17</b>	<p>Submit the Archdiocese of Edmonton ten page report June 17</p>

## Appendix B: Archdiocese of Edmonton Demographics

Membership	Numbers	Total 1,899,097
Parishes with Priests	59	211,229
Parishes with out Priests	64	
Priests	126	126
Deacons	40	40
Sisters	163	163
Brothers	8	8
Lay Institutes (Members)	5	5
Lay Missionaries	15	15
Seminarians	12	12
Seminary	1	34
Colleges	2	3,800
Catholic Schools	304	77,005
Hospitals	6	6
Homes afflicted	7	1,980
Senior Assisted Living	6	730
Shelters and Services	140	70,000+
		<b>436,792</b>

**1,899,097**  
references  
total  
population of  
Archdiocese

**436,792**  
references  
total self  
identified  
Catholic

## Appendix C: Synod Advisory Committee

### APPENDIX A Archdiocesan Synod Advisory Committee



Dr. Eugenia  
Pagnotta Kowalczyk  
Coordinator



Dr. Troy Davies



Johanna Dietrich



Michael Hauptman



Doris Kieser



Mike Landry



Lucie Leduc



Rev. Glenn  
McDonald



Mike Paonessa



Sr. Susan Scott



Eleanor Stewart



Terry Volk



Karen Wildcat

Picture not available:  
Emily Ball

## Appendix D: Synod Feedback Discernment Committee

### APPENDIX B Feedback Discernment Committee



Dr. Eugenia  
Pagnotta Kowalczyk  
Coordinator



Carole  
Ancil-Michalysky



Dr. Belina Cassie



Michelle Christie



Dr. Tim Cusack



Kathryn Davies



Dr. Troy Davies



Dr. Jenny Fast



Terry Harris



Graham Hicks



Sr. Susan Scott



Dr. Eleanor Stewart



Sandra Talarico



Karen Wildcat



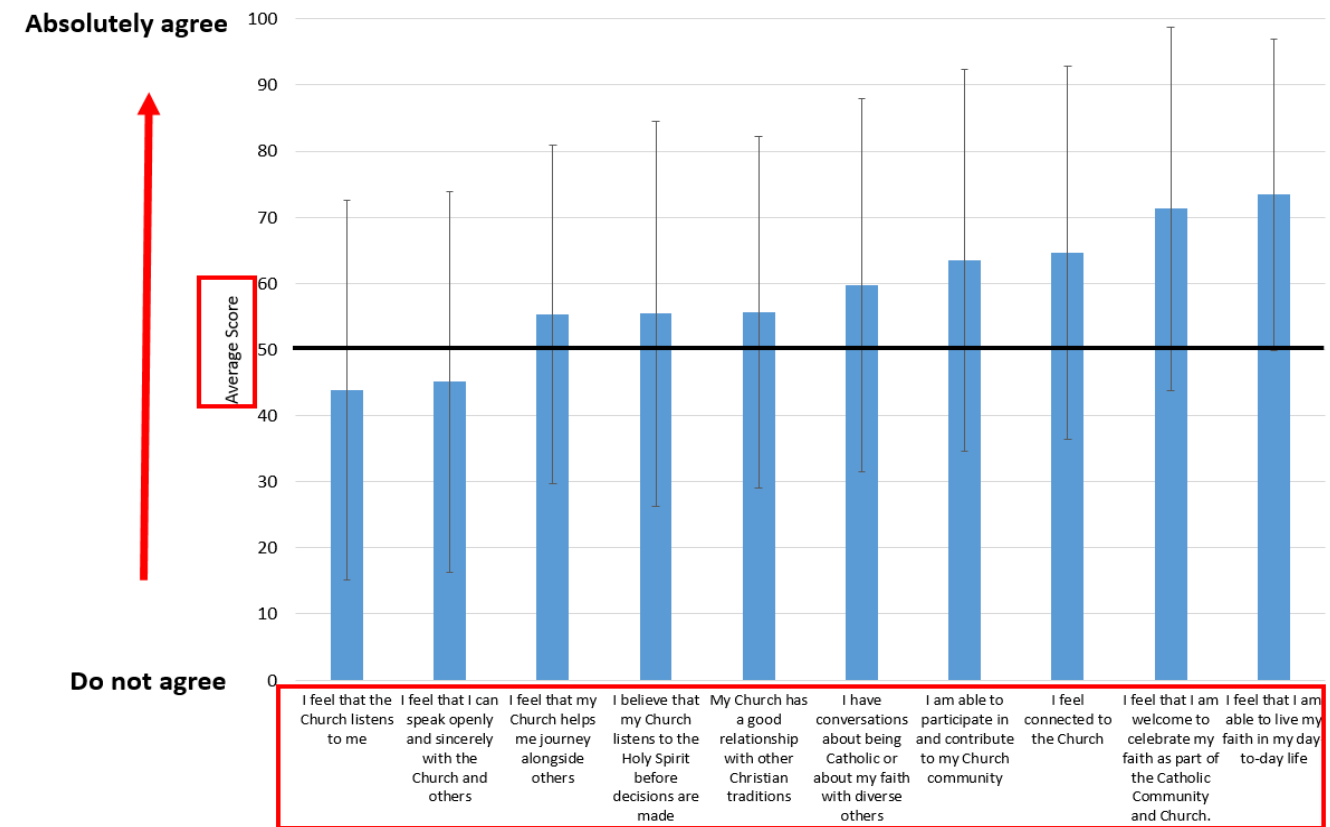
Terry Volk

Pictures not available:  
Mariette Huot  
Dr. Kharah Ross  
Colleen Rouleau

Synod on Synodality 2021/2022



## Appendix E: Thematic Questions



## Appendix F: St. Augustine



Our heart is restless until it rests in You.

~ Saint Augustine