



For a synodal Church  
communion | participation | mission

**Archdiocese of Ottawa-Cornwall  
Synodal Synthesis**

Pentecost 2022

## *Introduction*

In April 2021, amid a global pandemic and a time of great challenges and suffering in the world, Pope Francis initiated a synodal journey of the whole People of God, to begin in October 2021 in each local church and to culminate in October 2023 in the Assembly of the Synod of Bishops in Rome. The Archdiocese of Ottawa-Cornwall entered its own formal synodal process in late autumn 2021. Although the preparation phase was compressed, the goal of the synodal planning team was to offer to as many as possible, by as many avenues as possible, an experience of journeying together along the synodal way. Special effort was also made to welcome the participation of persons and communities on the margins who for whatever reason are not necessarily active in parish life.

Within the Archdiocese, the invitation to embark on this synodal journey has been met with a mix of fear, curiosity, hesitation, and hopefulness among those who have participated. The call to listen to one another anew, and to the Holy Spirit, has involved all the dynamics of spiritual life for all of us, intimations of joy in hearing the voice of Christ in one another, but also the resistance of old ways of thinking that close us off from spiritual growth and real relationships. Our first steps together have given all of us in different ways a fresh taste of God's presence among us. We recognize the Holy Spirit with us on the way and pray for the ability to discern where he is calling us today. At the same time, we acknowledge that the fruits gathered here are only a beginning. More patient work needs to be done to ensure that all of us, including those who remain on the margins, walk down this road together. "We ask the Spirit to help us discover how communion, which brings together in unity the variety of gifts, charisms, and ministries, is for the mission: a synodal Church is a Church 'going forth,' a missionary Church 'whose doors are open'" (EG, no. 46).

The Archdiocese of Ottawa–Cornwall is led by Archbishop Marcel Dampousse, who was appointed by Pope Francis as coadjutor archbishop of the newly-created archdiocese on May 6, 2020. It comprises a total population of 1,193,989 and an estimated Catholic population of 525,387. Encompassing a large and geographically diverse area within the province of Ontario, including a significant Franco-Ontarian population and a growing ethnic population, the Archdiocese was created from the canonical amalgamation of the Diocese of Alexandria-Cornwall (1890) and the Archdiocese of Ottawa (1847). It now includes the City of Ottawa, the counties of Glengarry, Prescott, Russell, and Stormont, and the townships of Darling, Pakenham, Ramsay and Lavant in the County of Lanark, as well as the suffragan dioceses of Hearst, Pembroke, and Timmins. The diocese contains 129 parishes, of which 55 are French speaking or bilingual and 8 serve particular ethnic communities.

The present document is intended to summarise and synthesise the key insights and results of our local synodal process which took place between October 2021 and May 2022. Synodal conversations were held in parishes across the Archdiocese, in informal settings among religious communities and charitable organisations, in school settings, among priests and other ordained ministers, and in many other settings. Many individuals also responded to an open invitation to contribute online more personal responses to the synodal questions. *While many and varied experiences of the Church and hopes for its future are shared here, these should be read in a spirit of listening and discernment. More than the particular insights or contributions, it is the way of synodality that stands out most and provides the guiding principles for interpreting this synthesis report correctly.*

A surprising number of common themes stand out among the synodal summaries that have been shared. This report gathers them under the following headings: the call for renewal in parish life; a strong desire for more opportunities for formation and catechesis at all levels; the problem of lost trust and the public image of the Church; the need for pastors to empower the laity to take on more active roles in the local church; the need also for pastors to be well supported and empowered; the need for liturgical renewal at the local level; the struggles of families on the margins of the Church; the great cry of young people and the failure thus far to listen; the ongoing need for and promise of a deeper reconciliation with Indigenous peoples; and the need for better forms of communication.

## *A Brief Note on Methodology*

The planning team envisioned six different pathways for people to become involved in the local synodal process. First, all *parishes* were encouraged to join in the process with a view to fostering and supporting their own parish renewal. Synodal coordinators in parishes were also invited to register and attend learning and training sessions. Second, in November 2021, more than 150 English and French speaking *social justice, ecumenical, and religious organisations* within the community received direct email invitations, with follow-up invitations sent in February 2022. Third, the team developed and implemented a strategy for engaging the four *school boards* in the region. Key partners in each school board helped encourage the engagement of youth in our schools. Fourth, local *clergy*, both pastors and deacons, were invited to hold synodal sessions of their own. Fifth, an *individual survey* was posted online for those who for whatever reason could not join a group consultation, although participants were encouraged to join a group discernment process if possible. Finally, we sought to widen our reach through parish newsletters and websites, including a new web-portal called Ruah, and a newly created Mission newsletter sent via Flocknote, which now reaches almost 17,000 people. We calculate that nearly 7000 people engaged within our Archdiocese.

## *A Call for Renewal in Parish Life: Not a Building, but a Welcoming and Vibrant Community*

With almost 70 percent of parishes engaging in the local synodal process, a wide and representative picture has emerged of the experience of the lay faithful. Several experiences and hopes seem commonly, if not universally, attested: the strong yearning for the parish to be also the centre of a living community that extends beyond the Mass; the strong desire for more faith formation opportunities; the clear hunger for better and more cooperative relationships with pastors; and the great need to address the problem of trust that has damaged the Church's image.

A significant majority in the Archdiocese experience loneliness and isolation and many, many people express a strong and profound desire for a more meaningful experience of community in their local parish. Almost all synodal summaries indicate a yearning for a warm and welcoming community, "communities that bind people together" in every stage of life, a community that "cares for all," and that can "accompany people through difficult times." It is clear that far too many simply do not experience any real sense of community in their parish. A significant majority refer to the importance of hospitality and of fostering a welcoming and inclusive parish culture. A significant number also mention the need to make minority groups and the disenfranchised more welcome. The focus differs slightly among deaneries, with some urban and more diverse deaneries focusing more on inclusivity and welcoming the poor, newcomer populations, and marginalised, including members of the LGBTQ2S+ community. Other summaries focus more on engaging divorced Catholics, seniors, and the youth. Some call for more positive experiences of community through common prayer, adoration, and catechism, but also small groups, retreats, and formation opportunities, such as those offered by Life in the Spirit seminars, Alpha, or CCO faith studies. Finally, quite a few responses express the desire for a more active and engaged church within the wider community: "The Church needs to follow Jesus's example in his ministry of serving the poor and marginalised and serve at local food kitchens and shelters." In the majority of cases in our parishes, it's a question of wanting to build a true Christian community by extending an open and welcoming hand to everyone regardless of sexual orientation, cultural background or past experiences.

While a significant majority express a profound desire for more community, it must be said that a considerable number also convey a deep gratitude for their parish community. "I feel such joy in being a part of a sacramental Church, along with sadness that friends and family members no longer attend Mass." For many, the need for community during the Covid pandemic has been even more significant. Synodal summaries tend to express either disappointment in the lack of community throughout the pandemic or gratitude for the extra efforts made. "If we learned anything during this pandemic, it is that the Church is a community, the Church is the Body of Christ, the Church is the Communion of Saints."

### *Growing in Faith: A Supply Problem, Not a Demand Problem*

The laity express a strong desire for formation opportunities at all levels but find these lacking. Many, especially in English speaking parishes, share a concern that Christian faith is not being taught well. “We desire lifelong faith formation, so that our faith is rooted in spirit and mind, with programs that meet the vital and developmental needs of people, through their different stages of life.” “Catholics don’t know their faith, can’t explain it or teach it, and parents can’t help their children.” “Most people know the rules but not the ‘whys’ or the theology of the rules.” There is a clear concern in these circles that the beauty and tradition of the faith is not well explained and passed on. But here again, the suggested way forward varies across synodal groups. Some express the need for proper catechesis, sacramental preparation, and RCIA programs, others note the importance of knowing scripture, and still others see a need for ongoing faith formation opportunities for all stages of life. Some also see a need to connect catechesis to a broader culture of parish renewal, evangelization, and missionary discipleship. The laity seek opportunities to learn more about the faith of the Church in order better to respond to life’s new challenges, “not only along doctrinal lines,” according to one report, but also “to deal pastorally (not judgementally) with issues such as divorce, LGBTQ2S+, assisted suicide, abortion, liberal sexual practices, etc.”

### *The Pain of Lost Trust: Restoring the Public Image of the Church*

Universally, while using different language at times, synodal reports make clear that the Church has a trust problem and a public image problem, and this perception is equally significant among the lay-faithful. Sadly, feelings of hurt and loss of trust in the Church run deep and wide, whether root causes relate to indigenous relations and sexual abuse scandals, or the treatment of women, divorced Catholics, or homosexuals. Whether perceived or real, “the Church is considered misogynistic, homophobic, racist, and colonial,” or at least some of the above, by a great many. A significant number of summaries suggest that allowing married priests could help to resolve some of these challenges.

The pain and loss of trust related to role of women in the Church is a notable synodal theme and could receive its own heading in this report. The perceived mistreatment and inequality of women is mentioned by all deaneries, a significant number of English-speaking parish summaries, and an overwhelming majority of Francophone summaries. One respondent shares, “I am sure even at the very beginning, Mary Magdalene was scorned and envied because of her deep personal relationship with Jesus.” She goes on to share that in her years in a convent school, she was encouraged to attend daily Mass, “but being a girls’ school, none of us were allowed near the altar. We were not even allowed at that time to do the Latin responses. We had, of course, seen the sisters hovering around the altar changing the linen, washing and polishing the floors, dusting, shining, and decorating the altar on an endless conveyor belt.” The profound call for more respect and equality for women within the Church is loud and clear, with varying notions of what specifically that means. It is a source of great embarrassment for many and it affects the credibility of the Church.

A number of summaries also express hurt over other forms of mistreatment or disrespect: “Don’t come back if the baby continues to cry,” “Don’t come back if you can’t be on time,” “You’re an unwed mother so your baby can’t be baptised,” “Divorced people don’t belong in our Church.” These deep wounds and resentments are expressed in many summaries, which at the same time also express deep gratitude for the opportunity to share them openly. It is clear that this pain and lost trust present great challenges in the effort to become a synodal Church. At stake is the very credibility of Christian witness in the world today. Some of these attitudes could conceivably be rooted out with better opportunities for faith formation as highlighted above. It seems clear that part of the path needed for renewal involves continuing to journey together along the synodal way. In some ways, forms of stunted spiritual and even emotional development seem able to fester too long. Good people notice it and draw their own conclusions. Concrete actions are also needed to restore integrity.

### *Pastors that Lead Must Empower the Laity: Shepherds Yes, Micromanagers No*

While the local church is full of hurt and in need of healing, it is also clear that a faithful laity remain and wish to be active in the renewal of their parishes. They wish to see lay involvement manifest across the range of parish responsibilities and relationships, but often feel blocked or hesitant. Many note that realizing such a goal is simply a function of the leadership style of the pastor and express concern that, while they want to be engaged, they do not always feel welcomed or understood. Some synodal summaries report experiences of “emotionally-abusive priests,” or priests that seem “overly clerical and patriarchal.” Lay leaders are sometimes afraid to express themselves in such a culture and state this in different ways: “The Church, and in particular the Archdiocese, need to do a much better job in the formation, mentoring and assignment of priests as pastors to ensure that pastors are more attuned to their congregation and create a healthy positive environment for spiritual and community growth.” “The administration of our Church looks less and less like the life of our Lord when He was on earth.” “The Church, as an institution, lacks humility. It is hierarchical, patriarchal, with a sense of being better than others.”

It is fair to say that the majority of the laity see a need for improved, respectful, and mutual collaboration between clergy and laity. While they understand that pastoral ministry is the purview of the pastor, they also feel compelled to share their gifts, contribute to the renewal of the Church, and be more fully recognized and valued as part of the Church. While lay leaders desire to be more active, they often feel they are not in a position to initiate or carry out these changes, whether because of a church culture or the leadership style of the pastor. The laity are also hesitant to take initiative because they do not want to cause friction. It becomes easier to disengage, but this has larger consequences for the renewal efforts of the Church. *Instead, a more regular and intentional collaboration of laity and clergy seems needed, and a greater will to learn how to journey together and work together.*

### *Priests, too, Want Leadership: Forming Priests to Serve and Empowering Them to Do So*

Conversations among priests focused especially on clericalism in the Church, the missionary vision of the Church, and how priests experience their own vocation. Synodal sessions allowed priests to discern a number of different dangers in the Church. In their conversations on clericalism, which were difficult for some, they discussed how this is manifested and lived, and what its various implications have been, which include often feeling alone. Many priests express the need to feel more supported in their work, as well as the need for companionship. It is clear that clericalism does not only affect relations with the laity but can also lead to a sense of isolation among some clergy. Though root causes may vary, many priests express the need for better social, mental, and spiritual support. Priests crave time to perform their essential roles of shepherding the people, administering the sacraments and giving spiritual direction, but struggle to find enough of it in the face of many competing demands and the lack of necessary help and support.

The clergy are aware, and often lament, that everything revolves around them. While many are aware of this mentality, they also share that the structure of the Church seems to foster this. Many do not feel this “way of thinking and behaving” can be adequately dealt with without dealing with the formation of priests and the structure of the Church. How do we form priests to serve the community? Can the canonical form be adapted in a way that no longer fosters this danger? So that it also gives a voice to the people of God in the formation of the Church? So that we can find a way to resolve the problem of clericalism together?

Interestingly enough, while laity and priests sometimes seem to feel mutually estranged, separate synodal sessions reveal that, in sometimes surprising ways, both desire the same thing. To note just one example, priests often feel overwhelmed with administrative duties and long to be able to dedicate themselves fully to pastoral work. Laity have a strong desire to help with administration so that pastors can better carry out their ministerial responsibilities. It seems necessary to find ways to unite these clearly compatible wishes in ways that serve the good of all.

It is clear that priests feel that they are working in structures that do not always facilitate pastoral leadership. In general, trust in the Church has been broken on two levels; and this constitutes a major obstacle to a spirit of synodality. First, externally, as a result of the high-profile sexual abuse crisis, because of the mistreatment of Indigenous children in residential schools, and because of the failure of previous synodal processes. Then, at the internal level, the hierarchical canonical structure and its rigidity, the excessive power granted to parish pastors (clericalism), contemptuous attitudes toward what is different, and routine all undermine the ability to walk together as a community of faith. "The world has changed, yet the Church still functions as if it lived in the past. The inherited theological-ecclesial model is out of step with today."

This dichotomy between the desire to evangelize and what is perceived as an outdated ecclesial model raises fundamental questions: Why support a model of the Church focused on palliative pastoral care, when it is inadequate and ineffective? How are priests trained in leadership to serve the community? Is their authority a power of its own or a service to the community? How can one be a pastor when administrative duties take up all one's time and energy, reducing the priest to saying Mass and administering the sacraments?

Priests have also raised some suggestions for how to promote synodality. Alongside existing structures, communities could be established that come together to understand and live the Gospel, to help one another and care for those in need, and to celebrate life in thanksgiving (Eucharist). The current thirst for spirituality among our contemporaries can also be an opportunity for the Church to become more meaningful in what it offers. Some suggest that what is expected of the priest needs to be redefined before he receives his formation. In addition, leadership and organizational models can be rethought in ways that promote greater collaboration. Seminary formation should also incorporate these elements. Since the clergy cannot de-clericalize themselves, there must be intermediate structures that help priests work with and share responsibility with lay people who love the Church. Part of this involves a renewed emphasis on relationships in the Church. It might also involve forming teams to ascertain the needs of different existing groups (adults, young people, people who live remotely, etc.) to help care for them and offer them something more than just Mass. These groups could then take part in decisions regarding the future of their parish communities.

#### *Toward a More Energetic Liturgy: A Great Gift but Many Do Not Experience It That Way*

Many Catholics hold the liturgy in high esteem but lament that they do not experience the liturgy in their parish in a vital way. Many also feel sadness that friends and family no longer attend, perhaps on account of the Sunday experience in general more than the liturgy in particular. Homilies are sometimes perceived as dull or irrelevant. The general mood at Mass sometimes seems sapped of energy. The musical dimension of the liturgy varies greatly, sometimes quite good but sometimes abysmal. It is also true that many people do not necessarily possess a great understanding of the liturgy. In some cases, it may simply be a matter of priestly leadership. In other cases, the reasons for disengagement run deeper, perhaps stemming from the difficult situation of faith in an increasingly secular context today, or from the feelings of pain and betrayal that have been echoed elsewhere in this synthesis. Some, in particular the young, see the issue as pertaining to the structure of the liturgy and desire to participate more actively. A significant number of people simply want a liturgy that feels, and is, alive.

Homilies and music are common areas of both suggestions and complaints. Some express the desire for a teaching Mass in which the priests offer catechetical instruction alongside the homily. But other opinions about homilies are prevalent too: "Homilies need to be relatable." "Homilies need to be short." "Homilies need to be relevant." "Homilies need to preach the gospel contextually." "Homilies must be focused, with a message that speaks to living the gospel in daily life, consistent with Catholic beliefs." It is no wonder that clergy are often overwhelmed. But while the exact recipe for success may differ, what seems common throughout is the view that the Sunday liturgical experience is often void of vibrancy and life.

## *Are Families the New Margins? A Growing Need for Support in a Time of Great Distress*

Parish families, especially those with young children, often feel quite alone within the parish. Few if any opportunities for youth formation are offered, and these can be of low quality. The voices of the young stand out so starkly that they receive their own heading below, but some summaries also note the importance of intergenerational relationships within parish life, and of the equal need for support for the elderly. One person laments: “The young are left to spend their time on cell phones, games, and explicit sexual and violent media. The old are left to pine away in silence and loneliness... One would wonder whether bringing together the two extremes of both old and young, in the power of the Holy Spirit, might facilitate renewal and steadfastness of faith to both.” Parishes that are more rural in nature often confront an ageing parish community and the struggle to keep their parish alive and functioning. In more urban settings, the perceived needs are different, and more emphasis is placed on the need to welcome the marginalised. In many parishes, families with children are now minorities, and many struggle to offer their children a positive experience of parish life and a compelling experience of faith formation.

Many couples express the need for better support as they prepare for marriage, and during marriage itself. They wish for ongoing opportunities to nurture and grow in their faith together through events like “couples’ nights” and marriage retreats. Parish small groups have also been mentioned as helpful for offering families the support that is needed. One suggested: “look to our protestant friends, who nurture and engage people at all stages of family life,” for models on how to do this. Some couples with young children would find it easier to engage if child-care could be provided.

Many families also express the importance of engaging catechesis, a few noting the Catechesis of the Good Shepherd. Others wish for a more engaging Mass for their children, or even a children’s Mass, with children playing active roles in its different parts. Finally, a number of reports relay the difficulty that parents now have when “the Church, school, and family, are no longer supporting one another with the same messages of faith and love.” Families within our parishes are looking for an engaging faith community that can support their spiritual needs in a world that seems to tug in many different directions, and which makes the tasks of parenting highly challenging at times. In this light, it seems worth noticing that some Anglophone families believe they find a supportive environment and clear teaching in the local Tridentine Rite parish. It would appear that, while some may desire a return to the past, the phenomenon of interest in the Latin Mass is perhaps more about a perceived loss of sacrality elsewhere, and a neglect or loss of support in other parishes that feel in decline. In other words, much like the voices of the clergy and laity, which would seem to indicate profoundly shared hopes, however unacknowledged, so too in the case of family life, those drawn to more traditional liturgical forms and those not so drawn seem to share a similar desire to experience the beauty of Catholic faith in an engaging and supportive community.

In a related sense, it must also be said that, for those who have experienced broken family relationships or divorce, the parish can also seem unwelcoming and the experience of the church has often been one of estrangement. Many summaries recount the pain felt among divorced people who simply do not feel the church has a place for them. A number of synodal summaries also make reference to the difficulty of the annulment process, its onerous, arcane, and time-consuming character, its lack of transparency, and the need for pastoral accompaniment in the face of these situations.

### *“The Youth Are the Great Absence”: They Have Not Abandoned the Church, But Feel Abandoned*

In planning the synodal process, the Archdiocese desired to listen in a special way to people and communities on the margins of parish life. Much work is to be done to continue these efforts with patience, humility, and care, but enthusiastic participation in the synodal process has already begun. Perhaps nowhere is a positive response more evident than with the youth of Ottawa-Cornwall. In the English system alone, synodal sessions were held with more than 100 principals, managers and superintendents, and 100 vice principals. The Archdiocese also received separate summaries from classroom discussions, and 56 summary reports from

religion teachers in area high schools. Short videos directly from students expressing their hopes for the Church have also been added as an appendix to this synthesis report.

The difficult situation of young people stands out throughout the synodal conversations. Again and again, almost as a refrain, parishes across the Archdiocese lament fewer and fewer young people participating in weekly Mass. At the same time, the widespread responses of high school youth to the synodal questions seems to indicate a favourable perception of the Church and a strong desire for involvement in highly practical ways. If young people are not present in their local parishes, it is not so much that they don't feel the Church is relevant, as they don't know whether they can trust it. Young people express frequently that they dream of a more lively and engaging church, and long for more profoundly meditative and contemplative tradition. Instead, they find a church that seems mystifying and distant. What they perceive is an institution that is rigid, exclusionary, sexist, unfair, powerful, judgmental, and even hateful. Whether this is fair or justified in all aspects is much less important than learning to confront and engage on these issues. Youth want a greater sense of inclusion and belonging, and they desire to hear their own voices in the process. The experience of synodality stands out to them positively because it has been a rare opportunity for them to be heard without judgement. In some cases, the dynamic seems tragically obvious: "I think past mistakes of the Church have put younger generations off from practising the faith. Younger generations want to support what they believe is right." In some ways, one can even say the voices of young people are speaking prophetically to the Church about itself.

Relationships between parishes and schools are uneven across the Archdiocese. Some schools have good and dynamic relationships with their local parishes. Other schools have zero connection or interaction with any parish. Some priests are more comfortable in schools than others, and in those cases students' perceptions are generally encouraging. Some students perceive their priests to be culturally different, leading to a sometimes intractable disconnect. Where priests are uncomfortable or absent, this has meant that some sacraments, like baptism or first communion, have not been celebrated for more than three years in some communities (a situation that is also of special concern to parents). A few summaries suggested that sacramental preparation be placed back in the schools in order to strengthen church-school relationships and help bring families back to the Church.

One summary notes that, while one parish in the region is generally younger and growing, most are ageing and with fewer and fewer young people. Even Francophone communities with vibrant parishes note that, after primary school, parishes do virtually nothing to interest young people or to offer them anything other than Mass. The young notice it and feel it, and it makes them feel second class. There are some that clearly express a feeling of neglect: "The Church needs to hear from me that this generation still has people who believe." "It would be helpful if the Church adapted with the times, which would help my generation feel the Church understands the hard time we are having."

Sometimes, it is simply a matter of embracing open conversation about issues that matter to them. Some want more opportunities to talk openly about religion. For others, it is about "having more conversation without always involving Jesus and God, where you know that you can discuss without being judged." "I wish the Church in general would value young people more because I find some don't. Young people are the future, they must be given a place to speak or rather a place to better explain themselves. You have to listen to them and understand their needs. The more their questions will be listened to and the more answered, they will be able to take their place." Their desire for a place is also voiced in the following statement: "The church of my dreams would include masses only for young people, made by young people." Young people dream of a Church that is more involved in the community, helps make connections and is open, inclusive, and welcoming of differences and of change, teaches more, offers more dynamic celebrations, is transparent, is more equal and less hierarchical, and is more joyful and interactive. The longing also pertains to how religion is taught in the classroom. As one student puts it, I dream of religion courses that are "modern, current, dynamic," and "closer to concrete life."

Students want to be involved and want practical, active roles in which they can make a difference. "I want to be involved in a role other than just listening." Justice matters to them, and very great majorities of them have the

impression that the Church is rigid, closed, and exclusionary. “The youth have a mindset that is innately focused on justice issues and doing good works, and the Church must learn better to engage in these natural dispositions and inclinations,” said one local youth minister. Others suggested that the Church needs a strong presence in social media in order to engage and support the youth in their search for clarity when they feel bombarded with information. In many cases, and in a way that demands to be grasped in its unadulterated clarity, young people simply desire something good: The church of my dreams has “more colours, more beautiful architecture, different architecture.” “My dream church is a church where you feel welcome, where you feel *good* finally.” Far from expressing naïve emotivism, such a statement gives eloquent voice to a simple desire to experience joy and even a mere sense of well-being in the Church.

Responding to these needs will require dedicated leadership at all levels. Resources and support for youth ministers are also necessary. In face of the great needs, desires, and dreams of the youth in Ottawa-Cornwall, and at the same time the insufficient resources for the task, even those most committed to the young express significant frustration, if not exasperation: “I feel powerless,” said one lay youth leader who has been long committed to working with young people. “At the same time, I ask for the strength to continue, despite everything... More than to understand, [my prayer] is to make alive the way of Christ. I wish profoundly that these young people can be heard... Of course, beautiful things can happen in the Church, but these things are real. It’s a cry of the heart.” The youth thirst to understand, to have their intelligence and their mind engaged. There is no lack of desire for it. There is a lack of opportunity to experience it.

#### *A More Profound Reconciliation: Listening to and Learning from Indigenous Peoples and Traditions*

The Archdiocese sought specific participation of Indigenous peoples in the synodal process. While work on the path to reconciliation remains ongoing in other channels, outside the formal synodal process, both Indigenous peoples and other Catholics spoke on issues that bear on their experience of the Church and what is needed for the synodal path to be fruitful. On April 2, 2022, twelve Indigenous people of various nations met to listen to each other regarding what has been experienced in the Church and what were the hopes and dreams for the Church moving forward. It was evident that all grew up in the Church. Some stated they moved away from the Church for various reasons, including a loss of connection and sense of belonging, though most are happy to remain Catholic even while remaining apprehensive about the Church, especially in the wake of the recent discovery of unmarked graves.

Indigenous feel more at home when Indigenous traditions are honoured. That is one reason why most Indigenous people feel comfortable attending Mass and events sponsored by the Kateri Native Ministry of Ottawa. One participant perceives that people tend to look at Indigenous people differently and misunderstand the suffering they have endured. Indigenous express a few common sentiments: that people seem to see Indigenous people as a problem to be fixed, that there is a lack of understanding of the intergenerational impact residential schools have had on generations of Indigenous peoples, and that the lack of knowledge of history of Indigenous people among the clergy is especially imperative to address. But they also express concern for the Church’s wellbeing: “Our church is a sinking ship and much work is needed to bring people back.” At the same time Indigenous peoples have many unique gifts to offer the Church. One participant expresses: “Jesus calls us to be a listening people, and Indigenous peoples know how to listen.”

Indigenous peoples also need healing from the past harms done through the residential school system. An apology from the Holy Father that takes responsibility for the harm inflicted upon them will begin the process of healing for many. But both sides need healing and need to come together as a Church. The recognition, understanding, and respect of Indigenous cultural practices within the Church and within Catholic faith is imperative to healing and reconciliation. As one participant says: “Indigenous Catholics worship the one true God, Jesus Christ, and want to know who they are as Indigenous people within their Catholic faith.” Indigenous people also respect clergy. However, they sometimes feel that clergy, especially those who come from other countries, need a deeper understanding of and education about Indigenous cultures.

Indigenous participants express a common theme of simply needing to be heard. They believe the Holy Spirit is working through this synodal process to bring people together. Most Indigenous people enjoyed the encounter and expressed the need to have more and similar encounters once this process is completed. At the same time, Indigenous peoples and non-indigenous peoples need to experience an encounter with each other so that friendships and trust can grow. The Spirit is speaking to the hearts of Indigenous people, who are a communal people and enjoy gathering where culture, spirituality, and tradition overlap. They believe it would be good to check in every once in a while, with questions such as: How are we doing as a Church? What can we do more? What do we need to do less? Do our actions reflect our words? How am I doing spiritually, emotionally, physically, and mentally? This would be a great way to check in with each other so we can reflect more the love of Creator God to others.

Many non-Indigenous Catholics also highlight the importance of reconciliation with Indigenous peoples. Many are filled with shame and sorrow because of the Church's involvement in the Residential Schools. Many say that the Church's role in the Residential Schools for First Nations has caused anger and distress, amounting to a crisis of faith for some. Some feel that the apology from the Pope is important for reconciliation with the First Nations, Inuit, and Métis people. Some expressed that the hurt and loss of trust in the Church is deep, and time, care, and a concrete plan to heal fully is essential. Some have experienced frustration when feelings of pain, suffering, anger, and despair cannot be discussed candidly and openly with a pastor when they are in search of understanding and peace. Some have said that the Church must respond to the victims of abuse with a spirit of ownership of the issue, with justice and empathy for the survivors and strategies for prevention. And some feel strong leadership from the bishops and adequate reparations are necessary, alongside grassroots initiatives along the path to reconciliation. The Church's growing focus on the environment and sustainability also presents a unique opportunity to learn from Indigenous peoples.

As in all cases related to matters of reconciliation: "Action is far better than words," expresses one participant. As Kateri visits parishes for events and masses, more people are coming to find a community of believers there, and people from different parishes are increasingly supporting Kateri Native Ministry of Ottawa. The Spirit is leading a new way to bringing people closer to healing and reconciliation especially with the Holy Father's apology and recognition of past harm done to Indigenous people. There is great hope that Pope Francis is listening and walking with the people, as evident in this synodal process.

#### *Communications and Media: The Time Has Come for A More Active and Intentional Approach*

A significant number of synodal summaries express the need for contemporary forms of media and innovative communication technologies in order to expand the reach of the Church. Better communication tools for parishes is also recommended. "The Church continues to operate in traditional ways and misses opportunities to reach people in innovative and culturally responsive ways." Another key message related to media is the need for the Church to play a more active role in framing current issues: "The Church needs to do more about directing its own message," rather than leaving it to other media, which may not always be informed or well-intended. Many also reference the significant need for more intentional communication strategies.

#### *Gaps and Challenges*

It is important to acknowledge a number of gaps and areas where the synodal process has fallen short. With more time and resources, a greater number of outer-affiliated and marginalised populations may have participated. While parishes were also encouraged to engage broadly, the reality of Covid and other constraints also presented challenges. The Archdiocese has not yet adequately begun to engage other Christian communities or other religious groups locally. The voices of the poor, and of ethnic and immigrant communities still need to be heard more directly, more intentionally, and more clearly. It is true that some interfaith, inter-religious, and charity organisations do serve in these areas, and were invited to take part in synodal gatherings, but significant

work needs to be done to cultivate and promote the relationships, structures, and habits requisite for journeying together in the deeper ways we believe the Holy Father envisions.

Perhaps the most significant challenge to this local synodal process has arisen among Catholics. A number of clergy and lay alike expressed scepticism and fear over the synodal process, and suspicions about its motivations. Many of these concerns came from those most drawn to the Latin rite. Some expressed fear that the synod was setting the pretext for changing doctrine or church tradition. Others, in other contexts, voiced concern that the Archdiocese was not truly open to hearing their convictions and sufferings, especially if these were related to church doctrine. In different ways, various members of the Church at least initially felt a certain anxiety around the process. The synodal team responded to this situation as a moment for all of us to deepen our understanding of what synodality means and involves. We recognize our common need for healing and unity within the Church, and the value of prayerful listening and discernment. Some still remain sceptical, but a very great number among us experienced the synod as a kind of new beginning, as a fresh encounter, and as an opportunity to listen to one another so that the Holy Spirit can renew us as a people.

### *Conclusions*

This synodal synthesis is only a beginning for our local church. The experience has involved new learning at all levels. What has been perhaps most striking, and most welcome, is that this synodal way has already begun to give many a new experience of what it means to “journey together” as a church. “Those who joined in our sessions loved the opportunity to give to the whole Church. They appreciated being asked these questions and so spoke from their hearts. They also listened and felt transformed.” “Through encounter with others, we are converted to a deeper sense of God and are hopeful for church to be meaningful.” “We recommend that Synodality become the heart of our community life.”

Not all of us know what to hope for or to expect as an outcome. But at the same time, most understand that all members of the Church must find new ways of working together and journeying together, in order to turn outward again and carry out its mission in service of the People of God. “Open the windows and let fresh air in,” as one participant shares. *This synodal process is woven together with the journey of healing together as a church. The experience of sharing and listening without judgement feels new and unexpected to many, helping us to meet one another in our shared humanity as we relearn, or perhaps re-remember, our common wishes and fears, and perhaps most importantly, our common heritage as the People of God.*

In the presence of the Holy Spirit, and in the spirit of listening and discernment, the usual experiences of polarisation and ossification have begun, in small ways, to melt away. These first and sometimes faltering synodal steps have inspired many involved in local ministry to respond in new ways to the pastoral needs and other spiritual and structural challenges that affect the local church. In some cases, of course, the appropriate response belongs to others charged with ecclesial responsibility. Our great hope is that even these initial outcomes of our synodal journey will also translate in practical ways into the ongoing pastoral work within the diocese. The Department of Mission and Pastoral Services views this pastoral year, marked not only by this synodal process, but also by Archbishop Damphousse’s early ministry, as foundational for setting pastoral priorities within the Archdiocese. In a spirit of discernment, the reflections of the local church shared here will inform the development of a concrete pastoral plan locally. At a deeper level, the experience of listening to one another, and of discerning the voice of the Holy Spirit among us, is a new beginning for the local church, and one we embrace with great hope. We pray now for the will and the grace to recognize, on all levels, that “our ‘journeying together’ in this way is what effectively enacts and manifests the nature of the Church as the pilgrim and missionary People of God.”

## APPENDIX A

### FURTHER NOTES ON METHODOLOGY

The synodal leadership team and a larger planning group of key leaders in the faith community held preliminary discussions in English and French. These discussions focused on synod methodology and the effort to find unity in our own understanding of how the synodal process might also support the Archbishop's missional and pastoral objectives in our local Church. Alongside regular communication with both clergy and lay faithful, three key guiding documents were released within these first few months: the "Facilitators' Guide," "Guide for Clergy," and the "5 Pillars of Our Synodal Process." The "5 Pillars" document was released last, and only after reflecting on early conversations and experiences, with the intent of emphasising five messages felt to be key for our Archdiocese: 1) The importance of the Holy Spirit, discernment, and conversion in our synodal process; 2) This synod is for the local church, first and foremost; 3) Our engagement strategy reaches well beyond the parish; 4) The crucial role of coordinators and small group leaders in our synodal process; and 5) The need for collaboration between laity and clergy. The Archdiocese of Ottawa-Cornwall is a bilingual diocese and all communication materials have been made available in both English and French.

Recognizing the necessary reliance of the Holy Spirit in this process, the planning team sought also to offer as much training/formation to small group leaders and facilitators as possible. A total of 9 training sessions were held for small group leaders and facilitators and were attended by over 300 participants. A number of other meetings and discussions, either broadly, or at the level of the deanery, were also held. Participants were asked to submit the results of their consultations before May 6, 2022. The Archdiocese received 50 individual survey responses, 25 responses from community organisations, 46 (69%) responses from English speaking parishes, 38 (69%) responses from French or bilingual speaking parishes, and responses from all 4 school boards. Overall, we calculate that more than 4000 people engaged through parish processes, upwards of 1000 people were involved in synodal processes within the broader community, and more than 1,500 students engaged within our Archdiocese. Many of these meetings occurred during or surrounding waves of pandemic in the community. In the face of these challenges, the planning team sought to encourage flexibility, creativity, and the need to focus on beginning a journey well more than obtaining perfect results. Ultimately, the synodal process was aimed at cultivating opportunities to come together as a church more than fulfilling obligations for a report.

Parish summaries have also been combined into deanery-level key-point summaries in hopes of developing a deeper understanding of local missional and pastoral needs, particular to each deanery group within our expansive and diverse geography. A final synodal session was held at the Diocesan office with Archbishop Damphousse, a number of key clergy, the drafting team, and the synodal leadership team, where our learnings were shared and prayerfully reflected upon.

## APPENDIX B

### 5 SYNODAL PRINCIPLES FOR THE ARCHDIOCESE OF OTTAWA-CORNWALL

#### *1) The importance of the Holy Spirit, discernment, and conversion in our synodal process*

The Pope has invited the whole People of God to take part in a synod which is on the topic of synodality itself. In this process, and in the divided times in which we find ourselves, we are being inspired to be synodal in our ways in order to discern with the Holy Spirit, how we move along the path towards a more synodal, listening Church.

The consultation begins by having people share their genuine thoughts and feelings based on their lived experiences with the Church - their joys and sufferings, their dreams and grievances, openly and without limitation. After sharing these experiences of Church, it is important to allow for some quiet time and prayer in order to discern the promptings of the Holy Spirit.

What is the Holy Spirit saying to us about our Church right now? How can a loving Church be more present to people in their pain and struggle? How can we, as members of our Church, serve others during these times? It is then important for a synthesis of these proceedings to also arise from prayerful discernment and faithfully include points of convergence as well as points of view that seem original and strike a chord, without concern for how this may be perceived or received by others in the Church.

It is important to remember that this is not a political process involving debate, but a spiritual one. What becomes most essential for us in our local Church is creating the necessary conditions for this kind of deep listening to one another and to the Holy Spirit. These conditions allow for a conversion of heart, which then makes more difficult conversations possible over time.

Small group facilitators play a special role in fostering the necessary attitudes for spiritual discernment and encouraging open and honest dialogue. It is important that they also lead with no agenda except to encourage honest dialogue and remain open to the promptings of the Spirit.

The archbishop's deepest desire for these processes within our Archdiocese is that they lead to a more listening, loving, and unified Church on the ground - where all can feel welcome.

#### *2) This synod is for us, first and foremost*

We are far less concerned with a report for the Vatican, though this remains important, than we are with cultivating the conditions needed for a longer-term process of parish and Church renewal. *Therefore, we are not as concerned with perfect consultations or levels of engagement before a May deadline, as we are with new beginnings, widening and deepening relationships, and learning to listen well to one another.* For us, the priority is to listen and build community in Christ over the long-term.

### *3) Our engagement strategy reaches well beyond the parish*

While a central priority has been to engage the parishes, we have also placed a special emphasis on engaging with the children and youth in our schools through our relationships with the various school boards in our diocese. We're so grateful for the support we've received in this area. School principals, religion teachers, and students are being encouraged to take part in synodal processes at different levels. In addition to this, we have directly invited more than 110 faith, social justice and social service organisations, as well as ecumenical organisations within our diocese. We've also provided an online survey for individuals who find it difficult to join a group, though we remain hopeful that most participants can enter into the spirituality of a communal discernment process. Anyone who is wishing for the good of the Church is welcomed and encouraged to join us in this process.

Finally, we have tried to encourage further engagement and communication on the synod through our parish newsletters, our website, including a new web-portal called *Ruah*, and a newly created *Mission* newsletter via Flocknote, which now reaches almost 17,000 people. We are so hopeful that both *Ruah* and *Mission* will help us celebrate the living out of our faith and the joy of the Gospel, attract others, and cultivate a sense of communion within our diocese.

### *4) The crucial role of coordinators and small group leaders in our synodal process*

Coordinators and small group leaders play a crucial role in cultivating the necessary conditions for these spiritual processes involving deep listening and discernment. For this reason, we have provided numerous training sessions and opportunities to come together to over 300 leaders within our diocese. We are already seeing the fruits of these gatherings in terms of fostering the greater connection and coordination of lay leaders within our diocese.

In practical terms, coordinators and small group leaders play a special role in preparing participants in advance for why they are coming together, grounding consultations in the key components as shared in our Facilitator's Guide, opening with prayer and a scriptural passage, humble listening, and periods of silence and prayer. This spiritual dimension involves a number of important spiritual attitudes which we also include in our Guide. Our hope is that we come together as a community to hear what the Spirit is saying to the Church through our experiences and interpret this through the eyes of faith.

### *5) Supporting the collaboration between laity and clergy*

While this synodal process seeks to engage with as many lay people as possible, it is important to understand the integral role of our beloved clergy as our spiritual shepherds in this process and for the future of the Church. Clergy are encouraged to become involved in their parish synodal processes. Additionally, synod coordinators have been encouraged to share the fruits of synodal consultations with their Pastors so that these processes are incorporated into parish renewal efforts.

## APPENDIX C [FRANÇAIS]

### PRINCIPAUX PRINCIPES SYNODAUX DE L'ARCHIDIOCÈSE D'OTTAWA-CORNWALL

#### *1) Le rôle important de l'Esprit Saint, le discernement et la conversion dans notre processus synodal*

Le Pape a invité l'ensemble du peuple de Dieu à prendre part à un synode qui porte sur la synodalité elle-même. Devant la multitude des idées, parfois même opposées, qui règnent parmi nous, nous sommes invités à adopter une attitude synodale dans nos manières de faire afin d'être en mesure de pouvoir bien discerner, avec l'aide de l'Esprit Saint, comment nous pouvons cheminer ensemble et faire en sorte que l'Église devienne davantage synodale, et soit plus à l'écoute.

Cette consultation se déroulera de la façon suivante : Les personnes sont d'abord invitées à venir partager leurs idées, leurs sentiments, leurs expériences, sur leur vécu en Église - leurs joies et leurs souffrances, leurs rêves et leurs griefs - ouvertement et en toute liberté. Suite à ce partage, il est important de prévoir un temps de silence et de prière afin de bien discerner ce que l'Esprit Saint a à nous dire. Que nous dit le Saint-Esprit en ce moment ? Comment notre Église peut-elle se rendre plus présente auprès des gens, mieux les accompagner dans leurs souffrances et leurs combats ? Comment les membres de l'Église sont-ils appelés à servir les autres en ces temps-ci ? Qu'est-ce que l'Esprit Saint nous inspire et nous invite à réaliser avec courage et audace ?

Il est important de rédiger une synthèse de ce discernement vécu dans la prière. Ce rapport doit inclure les points de convergence en toute fidélité, ainsi que les points de vue qui peuvent paraître originaux ou qui touchent des cordes sensibles, sans se soucier de la manière dont cela peut être perçu ou reçu par d'autres dans l'Église.

Il est important de se rappeler qu'il ne s'agit pas ici d'un processus politique ou d'un débat, mais d'un processus spirituel. Ce qui est essentiel pour nous, dans notre Église locale, c'est de créer les conditions qui nous permettent de nous écouter les uns les autres et d'écouter l'Esprit Saint.

Ce processus et ces conditions permettent la conversion des cœurs, ce qui nous permettra de nous engager dans des dialogues autour de questions plus précises au fil du temps. Les animateurs de petits groupes jouent un rôle important dans ce processus en favorisant des attitudes nécessaires au discernement spirituel et en encourageant un dialogue ouvert et honnête. Il est important que les animateurs dirigent leur groupe avec le seul motif d'encourager un dialogue honnête et pleinement ouvert aux incitations de l'Esprit Saint.

Le désir le plus profond de l'archevêque est qu'au sein de notre archidiocèse, ce processus nous permette, avec l'aide de l'Esprit Saint, de construire une Église plus à l'écoute, plus aimante et plus unifiée, davantage présente dans la vie des gens, et dans laquelle tous et toutes pourront se sentir accueillis.

#### *2) Ce synode est pour nous, d'abord et avant tout*

Bien que cela demeure très important, le rapport synodal que nous devons soumettre au Vatican n'est pas notre première préoccupation. Ce qui nous intéresse davantage c'est de mettre en place les conditions nécessaires qui favorisent l'éclosion, à plus long terme, d'un processus de renouveau des paroisses et de l'Église. *Par conséquent, nous ne cherchons pas d'abord à nous assurer que les consultations se déroulent de manières parfaites ou que le taux de participation atteigne son maximum avant la date limite de mai. Ce qui nous intéresse davantage ce sont l'éclosion de nouvelles initiatives, l'élargissement et l'approfondissement de nos relations et l'apprentissage de l'écoute les uns les autres.* Pour nous, la priorité est de s'écouter et de construire ensemble une communauté en Christ, à long terme.

### 3) *Notre stratégie et notre engagement s'étendent au-delà de la paroisse*

Bien que notre priorité centrale ait été de mobiliser les paroisses, nous avons également mis un accent particulier sur la consultation avec les enfants et les jeunes de nos écoles grâce à nos relations avec les divers conseils scolaires de notre diocèse. Nous sommes très reconnaissants du soutien que nous avons reçu dans ce milieu. Les directeurs d'école, les professeurs impliqués dans l'enseignement religieux et les élèves sont encouragés à participer au processus synodal à différents niveaux. Nous avons également invité plus de 110 organismes catholiques ou œcuméniques impliqués dans la justice sociale ou qui offrent les services sociaux au sein de notre diocèse à participer au processus. Enfin, nous avons offert aux personnes qui ont du mal à rejoindre un groupe la possibilité de participer au processus synodal par voie électronique, bien que nous ayons toujours l'espoir que la plupart des participants puissent s'intégrer dans la spiritualité d'un processus de discernement communautaire. Quiconque souhaite le bien de l'Église est encouragé à se joindre à nous et à participer dans ce processus.

Par ailleurs, nous avons cherché à renseigner les fidèles sur le synode et encouragé leur participation au processus synodal par le biais des bulletins paroissiaux et du site Web diocésain, y compris le nouveau portail *Ruah*, et le nouveau bulletin *Mission* accessible via *Flocknote*, outil auquel plus 17 000 personnes se sont déjà inscrites. Nous avons espoir que *Ruah* et *Mission* nous aideront à célébrer la vie qui nous anime et la joie de l'Évangile, à attirer d'autres personnes à se joindre à nous et à faire grandir le sentiment de communion qui existe au sein de notre diocèse.

### 4) *Le rôle crucial des coordonnateurs et des animateurs des petits groupes de partage dans notre processus synodal*

Les coordinateurs et les animateurs de petits groupes de partage jouent un rôle crucial dans la formation des conditions nécessaires à la bonne marche de ce processus spirituel qui comprend à la fois une écoute et un discernement profonds. Voilà pourquoi, nous avons offert de nombreuses séances de formation et prévu de nombreuses occasions de rencontres à plus de 300 personnes au sein de notre diocèse. Nous voyons déjà les fruits de ces rencontres : une plus grande interaction et coordination des leaders laïcs au sein de notre diocèse.

Les coordonnateurs et les animateurs de petits groupes ont un rôle important. Ce sont eux qui préparent les participants. Il ou elle leur parle des raisons pour lesquelles ils se réunissent, dirigent et s'assurent que les interventions portent sur les éléments clés contenus dans le *Guide de l'animateur*, ouvrent la session par la prière et la lecture d'un passage de l'Évangile, écoutent humblement ce que les autres ont à dire et prévoient des périodes de silence et de prière.

Cette dimension spirituelle implique un certain nombre d'attitudes spirituelles importantes. Nous en parlons dans notre Guide. Notre espoir est que nous nous réunissions en tant que communauté afin d'entendre ce que l'Esprit a à dire à l'Église à travers nos expériences et que nous sachions interpréter ce qu'il nous dit à travers les yeux de la foi.

### 5) *Soutenir la collaboration entre les laïcs et le clergé*

Bien que ce processus synodal cherche à impliquer autant de laïcs que possible, il est important de se rappeler le rôle central de notre clergé bien-aimé. Les membres du clergé sont nos bergers spirituels dans ce processus si important pour l'avenir de l'Église. Les membres du clergé sont donc encouragés à s'impliquer pleinement dans le processus synodal dans leur paroisse ou communauté.

Enfin, les coordonnateurs sont invités à partager avec leurs pasteurs les fruits des rencontres synodales auxquelles ils ont participé afin que ce processus puisse également contribuer aux efforts de renouveau paroissial.

## APPENDIX / ANNEXE D

### COMMUNITY ENGAGEMENT / ENGAGEMENT COMMUNAUTAIRE

A number of community groups also held their own synodal sessions, including the following organisations:

Un certain nombre de groupes communautaires ont également tenu leurs propres séances synodales, y compris les organisations suivantes:

Associé(e)s des Soeurs de la Charité d'Ottawa  
Ottawa Book Club  
Carrefour Bruyère  
Catholic Network for Women's Equality  
Catholic Women's League  
CCO Ottawa  
Couples for Christ - HOLD Handmaids of the Lord  
Couples for Christ - Servants of the Lord  
Couples for Christ - Ottawa  
Group of Friends - 1  
Group of Friends - 2  
Group of Friends - 3  
Holy Spirit Healing Clinic  
Hungarian Catholic Community of Ottawa  
Kateri Native Ministry of Ottawa  
Lay Dominicans of Ottawa / Laïcs dominicains d'Ottawa  
Local Ottawa Catholic Social Justice Community  
One in the Spirit  
Ottawa-Cornwall Catholic Seniors  
Saint Rene Goupil Ottawa Catholic Deaf Community  
Salesian Youth Centre, Cornwall / Centre salésien des jeunes, Cornwall  
Waupoos Family Farm

## APPENDIX / ANNEXE E

### SCHOOL BOARD ENGAGEMENT / ENGAGEMENT DES CONSEILS SCOLAIRES

Participation on the part of local school boards was resounding and one of the clear highlights of this first step along the synodal way. / La participation des conseils scolaires locaux a été retentissante et l'un des faits saillants de cette première étape sur le parcours synodal.

*Ottawa Catholic District School Board (OCDSB) / [Conseil des écoles catholiques de langue anglaise d'Ottawa]*

Synodal sessions were held with 100 principals, managers, superintendents, and 100 vice principals. Various classroom sessions also took place with summaries submitted. / Des séances synodales ont eu lieu avec 100 directeurs, gestionnaires, surintendants et 100 directeurs adjoints. Diverses séances en classe ont également eu lieu et des résumés ont été soumis.

*Catholic District School Board of Eastern Ontario (CDSBEO) / [Conseil des écoles catholiques de langue anglaise de l'Est de l'Ontario]*

Fifty-six classroom summaries were received from this board. / Cinquante-six résumés de classe ont été reçus de ce conseil.

*Conseil des Écoles Catholiques du Centre Est (CECCE) [Central East French Catholic school board]*

One highlight from the French Catholic school board included short video responses to the following synodal question: “What is my dream for the Church?” / L'un des faits saillants du conseil scolaire catholique francophone comprenait de courtes réponses vidéo à la question synodale suivante : « Quel est mon rêve pour l'Église? »

1. [Priscille 5.MOV](#)
2. [Priscille 4.MOV](#)
3. [Priscille 3.MOV](#)
4. [Priscille 2.MOV](#)
5. [20220427\\_113541.mp4](#)
6. [20220427\\_112612.mp4](#)
7. [MIssion FLICFO 1.MOV](#)
8. [Helene L..MOV](#)
9. [Helene 14.MOV](#)
10. [Helene L 3.MOV](#)
11. [Helene L 2.MOV](#)
12. [FLICFO 2.MOV](#)
13. [Fazili 1.MOV](#)
14. [Alex 1.MOV](#)
15. [Alegra 1.MOV](#)

*Conseil scolaire de district catholique de l'Est ontarien (CSDCEO) / [Eastern Ontario French Catholic school board]*

Environ 450 participants. Groupes de classes, conseils de parents, table politique, et employés du bureau central. / Approximately 450 participants. Class groups, parent councils, policy table, and central office employees.