



2022 Synod on Synodality Report

Christ the King Catholic Church

The Feast of Saint Catherine of Siena

April 29, 2022

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Introduction

In January 2022, Christ the King hosted two Sunday morning adult education sessions exploring the Synod on Synodality, paying particular attention to the *Preparatory Document* and the *Vademecum*. Building on these educational sessions, we recruited a core team of volunteers to help us with the first three phases of the parish synodal process: 1) Preparation and promotion, 2) facilitation, and 3) consolidation.

A final fourth phase, 4) reflection, will begin in May 2022. After we analyze, code, and categorize the listening session responses, we will publish a general report for the parish. We will also provide opportunities for parish leadership and ministry groups to review the contents of the listening sessions and distill these findings into their own goals and projects.

1) Preparation and Promotion

Preparation

A team of parishioners met throughout January to review the synodal materials provided by Rome, the USCCB, and the diocese and to formulate strategies for facilitating parish listening sessions. The team created a schedule of listening sessions to take place throughout the Lenten season and identified numerous parish groups and demographics that might benefit from targeted invitations to participate in the process.

We refined the 11 listening session questions provided by the diocese into a shorter set of 5 questions that might be more accessible in a 60-minute listening session while covering the same breadth of material. We also created a set of questions designed for those who do not currently participate in the parish community but otherwise have a history with the Catholic Church. Finally, we created a set of questions designed for other faith communities in our neighborhood. (See Appendix A.)

In preparation for the parish listening sessions, we hosted training sessions for our volunteer facilitators, providing them with an extensive script and advice on how to handle the conversations that ensued. (See Appendix B.) Using volunteer facilitators allowed us to host numerous listening sessions throughout the synod process.

Promotion

In addition to the adult education sessions (which reached only a small group of parishioners), we tried to share information about the global synodal process and its diocesan/parish dimensions throughout late January and February 2022 over as many channels as possible. This included:

- Speakers describing the process at the beginning of all weekend Masses
- Coverage on the parish website (<http://www.ctk.org/listen>)

- Social media posts on Facebook and Instagram
- Bulletin blurbs and inserts
- A letter from the pastor mailed to all registered parishioners
- A gospel reflection video with the pastor, associate pastor, and director of faith formation explaining the synodal process
- Emails introducing the listening sessions to parish ministry leaders and offering to provide facilitators for their own listening sessions

2) Facilitation

To offer a greater number of listening sessions to the parish, the team decided to schedule two facilitators for each listening session and to rely on the tables themselves to provide note-takers. While this increased the variation in the quality of the notes we received (some people provided more context for their notes than others), it allowed us greater flexibility in scheduling the sessions. Each table received a note-taker packet with instructions on how to proceed. We also decided to offer a Zoom option for our listening sessions each week, using the breakout session function to simulate small group conversations. Digital versions of the note-taker packet and other instructions were provided via our parish website (<http://www.ctk.org/zoom>).

Our general parish listening sessions took place from March 6 – April 7. Each week, we offered an in-person listening session in between the 8:30am and 11:00 Sunday Mass and after the 6:00pm Sunday Mass. Every other week, we offered an in-person listening session after the 4:30pm Saturday evening Mass. Finally, we offered a Zoom listening session at 7:00pm on Thursday evenings.

This amounted to a total of 13 in-person listening sessions and 5 online Zoom listening sessions.

Our listening sessions followed the following structure, allowing for extended time for sharing and review as necessary:

Setup and Informal Orientation (15 mins beforehand)

Introduction (10 minutes)

Prayer and table sharing (30 minutes)

Table review (10 minutes)

Concluding instructions (8 minutes)

Closing prayer (2 minutes)

In addition to the scheduled weekly drop-in listening sessions above, our facilitators also provided listening sessions for specific parish groups, including faith sharing communities and particular ministries, at the times which were convenient to them.

In keeping with Pope Francis's vision, we also hosted special listening sessions for specific marginalized groups in the parish: a session for LGBTQ+ Catholics and a session for disaffected or struggling Catholics. Members of our team also reached out to faith communities in our neighborhood offering to facilitate a listening session for representatives of these communities. In the time allotted, we were only able to secure one such listening schedule with Glendale United Methodist Church. (Regrets from Temple Beth Shalom and the 12 South Islamic Center, with assurances that were they not in the middle of their respective holiest seasons, each would be glad to host us for conversation.)

3) Consolidation

As our listening sessions concluded, we collected the notes from the in-person and Zoom sessions and used a coding system to identify each original set of notes for future review. Our handwritten notes were transcribed into a digital format by a team of volunteers, maintaining the same identification codes for cross-checking. We provide these transcribed but otherwise unedited notes below for your review.

The first major section below includes responses to our primary five questions collected in our general parish sessions as well as sessions scheduled for specific ministries and groups utilizing the same questions. These responses have not been sorted or evaluated and appear in the order in which they were transcribed.

The second major section provides responses to our special listening sessions.

General Listening Session Responses

1. Do you find it easy to get involved in the life of the church? Do you think it's easy for other people? If yes, how so? If not, why not?

- Not easy for older single adults (over 30).
- Hard to make friends without a family or kids.
- Would like over-fifties group in the church.
- Low salaries keep women from roles in the church.
- Lack of defined roles for women in the church.
- Easier after being in the parish a long time.
- Know people from having a child at CTK.
- Harder for quieter people.
- Don't do a good job of being hospitable.
- Synod/Synodality does not entice people to come.
- Maybe have name badges for people involved in the liturgy (lectors, eucharistic ministers) to help remember names.
- Very difficult to get to know people
- Would like to see some kind of welcoming event for newcomers
- Have priest (emphasis added) invite from the pulpit for people to stick around after church for other activities that are going to come and the priest should be there too
- Maybe a group that could reach out to new people
- Faith sharing groups/small Christian community
- Would like "That man is you" men's faith sharing group
- Not raised Catholic - Episcopal raised - find it easy because when in another city went through RCIA; first 6 years housed at CTK felt like an "outsider" - did not do RCIA then and no one asked to join
- Cradle Catholic - easy when you are in the right parish
- It is intimidating to come into new parish
- People don't reach out to greet new people
- Same people are involved, because others don't volunteer
- Some people just waiting to be asked to get involved
- There is a difference between other countries & American involvement and how easy it is to get involved

1. Do you find it easy to get involved in the life of the church? Do you think it's easy for other people? If yes, how so? If not, why not?

- Catholic history is rich in Europe and other countries, and the people either believe or not, black and white. In America, there is a lot of gray on our faith, with younger and more energized involvement
- Is it easy to get involved in the Catholic Church in general? A resounding NO
- Women need more involvement and higher place in the church
- Explanation of traditions in new way, what church thinks on certain subjects.
- Questions arose about Free Masonry & why they are allowed to be able to take communion without penance as they are members of another religion.
- We need to increase the ways we can have programs & coffee and donuts together, where the priest invites people to attend
- Need more faith sharing groups
- Need people to get more involved instead of just sitting in the pews
- Yes at CTK, as easy you want to make it - maybe less organizations, more focus
- lot of "silos" at Christ the King
- It's not as easy at Catholic Church as at a non - Catholic Church probably due to multiple masses
- Some of us have never been asked to participate in organizations despite wanting too
- Adult education/formation is very good
- Kinship is more needed
- Want a situation where silos overlap to allow cross collaboration
- There is an invisibility, at times at CTK; large group that knows each other can make it hard for others to get into that group
- CTK should be more welcoming and promote inclusion
- Less pre-Vatican II silence before Mass
- Easy to get involved when you have children in the church.
- It is harder as you get older
- Difficult at times and each needs to take responsibility
- Difficult to get involved with external influences
- Yes, but you need to take the opportunities
- Have volunteered for things but never been called to help. (married and engaged couples' ministry); so will never volunteer again
- Needs to be more communication with volunteers that they are needed or not needed

1. Do you find it easy to get involved in the life of the church? Do you think it's easy for other people? If yes, how so? If not, why not?

- it is easy to hide if you want to.
- If they would communicate better with volunteers maybe more would do it
- Frustrated. Had wanted to be a deacon and talked with Father but he was never contacted about how to do it so is very frustrated
- With our church you need to be very proactive and really push
- Seems only the same people do things
- Church volunteers need to invite others to participate
- Seems almost like a click group
- more people that I don't know
- It's good to see families
- Need to do small groups or "home groups" to created communities
- Exclusion of women from leadership is a problem. E>G> would we be members of a faith that excluded black people?
- Inclusion of women as priests and deacons would introduce accountability and minimize instances of abuse and exploiting power.
- Vatican City is the only democracy where women aren't permitted to vote.
- The Catholic Church is at risk of losing future female members.
- CTK extends open hands to include others
- yes, if the culture is inclusive
- pastor has a big impact on accessibility for Catholic/ non-Catholics. If the pastor shows tolerance and inclusion, it is much easier to get involved
- Family/ youth programs need to be consistent to keep families in one place
- Sacramental life- using technicalities to shut the door can cause disengagement (e.g., no Baptism if spouse is not practicing Catholic)
- Use the structure of the church to engage with volunteers and monitor the cultural health of the parish at diocesan level
- Stronghold on ministries keeps us from "organic growth"
- Balance of "rules" and welcoming culture.
- "Living church" needs flexibility
- Church is the church of small groups
- You can get involved if you want- but no pressure to get more involved if you don't want to

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- Bulletin opens a lot of doors by posting info
- Legion of Mary seems questionable with visitation mission but Margaret does a good job of elderly visitation now through her pastoral care
- Add back the "wine tasting group" but not have it on the back of just one couple
- We need more connection and commitment from Catholics
- Changes from/due to Vatican II — certain truths cannot change but the world is changing. We need to change
- Some don't see the Catholic Church as attractive
- Adult children are attracted to church — but not always the Catholic church
- Minority = Catholic Church here
- Configuration of church can play into role of folks coming
- We need women deacons
- Home masses would be good
- Outdoor church / mass — awesome
- 7:00am Sunday mass — good!
- Challenges to participation with small children + scheduling
- Community activities with coffee & donuts, Mardi Gras, Fish Frys
- Feel need for invitations to be included
- Easier to be involved when you grow up in the church and school
- Credo to advertise better or who the leader(s) is/are
- Responses to "asks" in bulletin help involvement
- Knights & Credo & Women's Council & etc. to work together more to show one community
- Exchange of peace - many won't make eye contact - easy to be anonymous at CTK
- Yes, do things I want to do, of interest, depends on people's personality. Plenty of opportunities
- I am one who gets involved & I am not involved here. I like events close to mass times. St. Ann comparison - smaller, personal invites _____ Bigger can be intimidating.
- Find it very easy. Easy to get over involved. More events than one can know about. Used to have ministry fair. Newcomer packet. No follow up on new registration Form, ministries selection.
- People want to be involved but do not get training. More welcoming; more special events. Wife (non-Catholic) some welcoming; some younger not (rude).

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- Parking spots for new members clearly marked
- Do small groups
- Dinner for new members
- Announcements at mass-so we know what's going on. Bulletins very informative
- "None's" don't find it relevant
- If you're HERE easy to get involved
- Activities, times inconvenient so different times of day? I don't know if it's easy for other people
- Activities outside of mass time, if you haven't been here for a long time, harder to get involved
- A small ministry also could do, bulletins, greeters wanted, not involved outside of mass.
- It would be convenient to bus kids to CCD. Working parents in a time crunch have less time, especially with 3 kids
- Working parents, very challenging, figure out what you are able to do, small groups easier to talk with not 100's
- Lecture vs. small group - religious formation requires small groups not just a lecture.
- pandemic has affected activities
- very white parish-do non-whites feel welcome?
- new parishioner-older adult-found it difficult to get involved-felt welcome but hard to get engaged
- might be nice to offer a mentor to meet with new parishioners?
- easy for us if we like to serve, but harder for others to take the first step if they prefer to take a back seat
- easy to get involved, good advertising, many different ways to get involved: takes some getting used to, sometimes you have to be willing to take the first step on your own
- idea to address 2nd point - a "welcome" representative to help ease the transition
- idea: small groups
- young adult children challenge to remain in the church when parents have remained involved...easy to be involved if you're involved in school but separation for kids in public school vs those who had community through parish school
- CTK effort is made to be inclusive, donuts good, a friend, young children know each other, a check to parochial school, split from school & not feeling of superiority. Sunday school cliquish

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- convert-sought out, questions to ask when came
- easy to get involved because of privilege: man, white, extrovert; know other people especially women who feel it is harder to be heard (ordination withheld because gender, etc. Also hard for LGBT friends even those in church b/c exclusion so exception to rule those who are involved
- easy to get involved in college, easy here to be involved with credo...requires effort and people don't always come so hard to get involved
- sticking points for friends who are LGBT or who have concerns with women's place
- church has changed but not at the pace over time that it is now where its changing so quickly now
- tension over change and pace now
- change too much lose from within as major institutions
- concern for church broader and within family discussions that are open are hard now when they used to be okay
- birds of a feather flock together-human nature
- bombarded now with so much information from all sources
- issues of church aren't confined to church they're wide across world, nation
- Pope needs to do more to be vocal
- leadership in church in church not parish necessary so there can be provocative conversations
- series of popes that haven't been strong
- positive=Fr. Dexter is storyteller-more discussion would be positive
- an overly academic church doesn't always connect
- fondness for Jesuits (at Boston College)
- people in dominant Catholic settings can be in a community and go through the motions (communion is "theology")
- finding an adult parish is challenging based on values
- socioeconomic and racially diverse parish important
- culture of inclusion=ctk best embodies this!
- coming back to religion "as" a religion and not just a social circle
- hard to "put yourself out there"
- Very easy to get involved if you want to.
- If you know where to look (website, bulletin), you can find ways to get involved.

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- If you don't know people it can be difficult to find a way in.
- Can be hard for non-Catholics to figure out how to fit in.
- Can be difficult to get involved in other ministries as young adults, be more interactions between ministries (for example, young adult ministry and coffee ministry).
- Age plays a role - CTK has a large young adult community, college student population in particular- could make it easier to get involved if CTK had more of a relationship with the schools themselves. High
- school and college age students don't seem to have as much to get involved in (but we don't really know if this is true).
- More ecumenical ministries are needed - interactions between churches, should be more welcoming to non-catholics. The more we can talk to non-catholics the more welcoming (and less stereotyped) catholics will be.
- Yes, easy with technology to search out what you are looking for.
- Yes, but it is important for people to reach out to individuals during their first time registering as a parishioner. Priests and deacons feel very distant to connect with.
- Opportunities to get involved are definitely available. Upon arriving at events people have been welcoming.
- Community for all age groups needed.
- Not easy to feel accepted.
- If not for the knitting group still would be "outside".
- Need a committee or group to meet new comers.
- Father Dexter is worth the trip to come here for mass.
- Am a volunteer in spirit. Did not find it difficult to help out with Room in the Inn. Found it hard to find an adult group, not having children at the school makes it especially hard to know who to connect with. Would have enjoyed an Emmaus or Renew group, tried Curseo but that did not work.
- Found the Journey group.
- Became connected through work but felt it took time as a married person to fit in. Find CTK to be a parish of upper class people and have had a hard time fitting in, rather alienating. The socioeconomic difference has been a struggle.
- Came from the Cathedral. Room in the Inn was an easy transition although Covid has made volunteering difficult for Room in the Inn. Involved with Curseo, and like people from many parishes. Involved in Marriage Prep. Adult Education opened up opportunities to meet people and eventually led d to a trip to Europe where getting to know Fr. Dexter was a bonus. Am getting older and doing less. Went to Mass at St. Vincent DePaul and found the community

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to be very friendly, people in the pews asking me my name, how I was and how they missed seeing me after just a few visits. After returning to CTK nobody said hello or asked about us.

- Longtime parishioner and had kids attend CTK. Started getting involved through music singing at Mass. Joined a ministry and found a circle of people but outside the ministry in the parish I do not find people welcoming on a personal level. Perhaps CTK can be less formal while still being reverent in the church. It took guts to work my way in.
- First involvement was with the new CTK book Club. But found it hard to meet other adults. Joined a working ministry, very rewarding however, I get frustrated with the 'silo' effect when different ministries have to come together.
- Spending time in the parish community is the best way to get involved
- Just showing up is key
- Christ the King means a lot to those who grew up here
- Coffee and donuts is an easy way to get involved and serve the community
- The parish has changed from Msgr. Richardson's open and welcoming approach to Fr. Mallett's more restrained style, but Fr. Dexter is returned to a very involved approach to school and church. Parishes evolve.
- CKS School provides a great education
- Concern for teachers' pay, which is currently 80% of metro school salary -- especially given the rising costs for family in this area
- Fr. Dexter offers a calming and peaceful presence
- Good mentoring for new and younger priests is available at Christ the King
- Lack of personal effort can play a role in low participation
- Perceive more volunteering and community opportunities in other Christian churches
- Seem to be good opportunities at Christ the King for those who want to show up and do the work
- Hard for couples who are in non-traditional / irregular relationships to feel welcome, especially when they are met with sternness. We need gentler conversations.
- Sternness and rigid standards can drive people away when they feel like without perfect lives they won't be accepted
- Weddings have been very challenging for many people here, because of rigid rules but especially because of treatment by wedding staff
- Need to balance strictness of rules with the purpose of the wedding
- Experienced the parish as not welcoming initially (decades ago); not until you had kids and a reason to get to know other parents through school

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- Beginning of Knights of Columbus helped spur involvement
- Hard to get involved if you're not a family
- Ministry fairs have been a great way to promote involvement
- The women's council doesn't actually provide members with a sense of community
- Weddings are challenging when wedding party isn't all Catholic and don't understand what Catholic weddings are about
- Widespread difficulties interacting with wedding staff
- Habitat, Mer-ci Homes, and Room in the Inn are a great way to get involved (related to question 5)
- Recorded gospel reflections with Fr. Dexter, Fr. Phan, and Jon Stotts were a very good source of wisdom during the pandemic and might be a better space than the homily to discuss bigger and more serious issues -- maybe every month or so
- The recorded gospel reflections offered parishioners a way to feel connect to one another and the wider parish
- Churches can be groupy or cliquey, but it's hard to know whether that's an objective thing and not coming from a reluctance to get involved; opportunities are definitely here
- We do well: the outdoor Masses felt "early church," authentic, good for children to be able to move about; engaging
- RCIA experience (from a previously-baptized Christian) was ambiguous with vague expectations
- Am a volunteer in spirit.
- Did not find it difficult to help out with Room in the Inn.
- Found it hard to find an adult group, not having children at the school makes it especially hard to know who to connect with.
- Would have enjoyed an Emmaus or Renew group, tried Curseo but that did not work.
- Found the Journey group.
- Became connected through work but felt it took time as a married person to fit in.
- Find CTK to be a parish of upper class people and have had a hard time fitting in, rather alienating.
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- Am getting older and doing less.
- Went to Mass at St. Vincent DePaul and found the community to be very friendly, people in the pews asking me my name, how I was and how they missed seeing me after just a few visits. After returning to CTK nobody said hello or asked about us.
- Longtime parishioner and had kids attend CTK. Started getting involved through music - singing at Mass. Joined a ministry and found a circle of people but outside the ministry in the parish I do not find people welcoming on a personal level. Perhaps CTK can be less formal while still being reverent in the church. It took guts to work my way in.
- First involvement was with the new CTK book Club. But found it hard to meet other adults. Joined a working ministry, very rewarding however, I get frustrated with the 'silo' effect when different ministries have to come together.
- Ample opportunity of getting involved, lots of options
- Extraordinarily difficult to participate with lots of small children – either kids interrupt, or babysitter costs can be prohibitive
- Hard for young families to participate as a family
- Christ the King offers flexible nighttime Masses that are great for people to incorporate Mass into their busy lives
- Events happen on nights and weekends, which can be a conflict with other kinds of kid activities
- Recommends “date night” faith formation with childcare available
- Masses at many parishes are focused on an individual experience, not a sense of community and connection
- The Church in general focuses its attention on families, but it often leaves out people who don't fit the normal nuclear families
- Personal connections with other parishioners helped introduce some to activities/groups.
- Small groups make it easier to form connections.
- In spite of Catholic education for years kids who are now adults are falling away from church. Unsure why that is happening, and it doesn't depend on whether the person is male or female. One person suggested it was that speakers are more dynamic at other non-Catholic churches.

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- CTK is unique, there is a lot going on and many parishioners have a deep faith. Faith has deepened while at CTK and CTK also has an engaging Pastor.
- It's a welcoming community
- Easy to get involved
- Many ministries to choose from
- System of bringing in new members.... list of volunteers given to organizations.
- Easier when one has friends in the parish inviting participation
- Not easy for a shy person or person without kids in school or prep
- Not all groups are welcoming.... not spoken to etc. when attending alone
- People seem to already have their groups.
- Leadership entrenched (parish council appointed not elected as in past)
- Same people do everything and are protective and possessive of their position and job.
- Parish council term limits suggested. 1st year, learn, 2nd year serve, 3rd year teach
- Sense of history of parish, importance of founding members.
- wide range of activities, so pretty easy to get involved
- harder to be involved as parent (morning and weekdays) due to work, parenting
- youth without the college environment to support them don't have a base in parish
- Extremely easy to get involved in the life of the church, lots of opportunities to find things to do
- Christ the King offers a variety of opportunities for adults, at likely different stages in life; bulletin provides lots of information about how to become more involved in the community
- (Parent with 2 kids) Easy to get involved in the life of the church once you're in the church. There can be barriers for entry if you're not raised Catholic. Bringing Protestant friends can be harder, but once you're in, there are opportunities for classes and volunteers to minister.
- Harder as a young parent to have the time to participate, especially with childcare access
- Mass can be intimidating for a person who doesn't know what's going on, can be "foreboding", we might think about addressing this as we invite others
- In another parish, Catholic school kids were honored, but public school kids were not; "I like to think that Church means everybody" – could be ways to include kids who don't attend Catholic school feel part of this community
- Could make whole order of Mass available for visitors who aren't familiar with the liturgy
- Need more intentional small faith-sharing groups

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- Easy to get involved
- left church for awhile, when returned, pastor very accessible and I felt comfortable returning
- Byzantine Rite experience felt most welcoming
- Priests might introduce new members (find informal way of doing it)
- Very easy! This church makes it easy to get involved
- Since high school — went to Cathedral for several years but felt at home here and came back
- Always something to do, never any problem feeling doesn't fit in, how can anyone survive without being part of a church
- Involvement is easy to whatever degree one can
- Always get something from mass
- Friendly people here — makes it easy to get involved in the life of the church
- Loves Christ the King. Here on a short visit with daughter. Blessed to have what we have.
- Experiences with other parishes outside of Nashville makes all appreciate CTK. Wonderful parish — welcoming and warm
- No trouble!
- Easy here at CTK - atmosphere of openness, kindness
- CTK is welcoming, more opportunities, opportunities for all
- Culture has changed, developed, more able to easily get into ministries
- Some people still feel isolated
- Some drive an hour to worship here; felt accepted and easy to participate; be careful not to push people
- Tension between asking people who always say yes and discerning who wants to be asked and haven't yet been asked
- Homilies are wonderful
- cliques
- anxiety about joining something new (especially when the group is already well established)
- doesn't always feel welcomed even though there are so many invitations
- it's easier when it is purposeful or mission driven to be involved
- fear of judgement that we aren't "good enough" Catholics or don't know enough about Catholicism
- Yes, many opportunities to join in....teaching, eucharist minister etc

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- Feels welcomed at events
- going to school here
- parish app helps
- no: hard to find groups to match age, needs
- Uncomfortable situations
- more obscure....have to read bulletin
- if you don't go to school here it can be hard to feel connected
- No response when people volunteer
- easy to get involved b/c of who we know
- easy to involved even if you are a first-year parishioner
- many volunteer opportunities
- family-oriented
- many events such as the carnival, and outdoor masses were great ways to bring people in
- senior opportunities are there
- more opportunities for involvement for young adults but out of college---single women 25-35
- volunteer opportunities or club/group for 12-15 olds to volunteer
- some info does not go to everyone--- for instance, there is a prayer chain, but a long time church member did not know how to get involved with that, and another church member did not know that there was a parish app
- Some say that it was hard to get involved; took several years to plug in and get involved as a new young family; it took willingness to help with a ministry; even though they went to C&D, sat alone for so long
- Easier to get involved for those who are lifetime parishioners; less involved when you don't know anyone and you don't feel comfortable
- People feel as though we do a good job of getting people involved; however, we could do more – ministries fair?
- Feel that we need to reinvigorate the welcome aspect post-COVID
- Buddy families for new parishioners for those who are interested and can help others navigate how to get involved.
- New initiative to get involved with families who do not feel connected.
- Extremely easy in the parish of CTK
- Universally pleasant parish, but harder in the Church universal

1. Do you find it easy to get involved in the life of the church? Do you think it's easy for other people? If yes, how so? If not, why not?

- Being a Catholic at CTK is easy, good people, creates opportunities to be successful as a Catholic
- Easy for parents, not as easy for adult kids (institutionalized, not unique to CTK though)
- Socio-economic population of CTK is higher, so it is harder for those who are not, stress to dress or be a certain way
- Grandchildren love CTK, does well inviting kids
- Easy to get involved if you are so inclined
- See many in church who are not involved, why is that? Do they feel included?
- Church is not a magnet, younger people don't feel it
- Not enough diversity, work on welcoming part
- several responded that it is not easy, especially in the Covid years.
- suggestions were, reconstituted the new parishioner welcome gatherings, when new parishioners have registered with the parish, give them a list of ministries and contact information.
- encourage everyone to introduce themselves to the people we sit next to week after week at mass.
- when it comes down to it, we should all reach out to those we don't know, even if they have been around for awhile,
- Not always aware of how to get involved
- No institutional barriers
- People don't always have to "get involved"
- People can find out if they want to
- Could be more personally inviting
- No, it is not easy. Many of the established churches have groups of parishioner families who have led their churches for many years. It can be difficult to break into those circles and not feel like a foreigner or intruder
- Easy to get involved in the life of the church. Catholic schools can help form a base of knowledge including different ethnicities and their traditions in the life of the parish
- How to balance individual identity and appreciation for differences
- Is RCIA keeping people away from the church? We have experience of Directors of RCIA being gatekeepers and judging people as unfit for communion in the church. We are aware

1. **Do you find it easy to get involved in the life of the church? Do you think it's easy for other people? If yes, how so? If not, why not?**

that the Baltimore catechism is pre-Vatican II and is still being used by some parishes in RCIA.

- Need more recognition of service groups (e.g. servers, EMs, lectors, sacristans, ushers, etc) either in focused prayer services, or dinners, mixers

2. Do Christ the King's Sunday liturgies and other sacramental/liturgical celebrations help you feel connected to God? Do they help you feel part of a spiritual family? If yes, how so? If not, why not? What would help?

- Love the liturgies here
- Musical talent enhances the worship,
- Same old songs are getting old.
- Why does every mass have the same liturgy.
- Loss of choir is disappointing
- Altar servers should be recognized and celebrated. Is there an event for them?
- Changes in clergy bring changes in culture, style, and approach. Love our current leadership.
- Pull all the readings together how they pertain to us today
- We need to have our priests speak from the pulpit of issues that affect families - LGBTQ/transgender issues
- Homily is very important - very well prepared by Fr. Dexter
- Musical liturgy is outstanding
- The size of the church is a challenge (emphasis added) - hard to connect when too many people - REQUIRES strategies to bring people together
- Feel welcomed by priests
- Leadership (emphasis added) made the COVID a unique experience - positive and negative
- Blessed that we have different priests
- Confirmed by family so can't get beyond what we learned as a young person
- We do good job helping us connect to God and that connects us, to our spiritual family
- Church always open (or usually open)
- Here at CTK, seems more progressive, not veiled in past older traditions, embraces what's going on today.
- Not wanting to go back to Vatican II style , however of that helps some then we need to be more tolerate and embrace that for others
- The interchange in cultures helps the church, always need to embrace the young to guide and to ensure they stay with the Church, keep then coming back
- The liturgy comes down to the presider
- Choir not cantor preferred at times
- The space and the quiet during the liturgy are very good
- Yes, this church shines in this area

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- love how real and open Fr. Dexter is
- Love the homilies and that they come out to the people
- The music is very good and obviously there is a lot of effort put into this
- Loved the outdoor liturgies during covid
- Loved the extra effort during senior liturgies and outdoor liturgy during covid
- Bring back the outdoor masses....like the sermon on the mount
- Hate announcements at the end of mass....messes up the flow. Do them at the beginning
- Sign of peace is still ok without shaking hands
- Yes, I feel a connection when indoors
- inspired by faith of younger adults and large numbers who come forth for the blessings (not catholic)
- Yes, very connected
- Fr. Dexter connects with people, we feel inspired listening to him
- Liturgy makes us feel part of the community
- Music can really take mass to a heightened experience
- Song selection could be improved....go for the heart rather than driving education
- Songs drive participation and connection and improve experience
- O Come Emmanuel and Amazing Grace are examples of songs that are very meaningful and are recognizable
- People who aren't members but attend a mass occasionally have a better experience with familiar songs
- The new Glory to God in the highest is not working. Please return to previous version
- The priest/pastor matters
- Diocesan oversight matters
- Father Dexter and Father Phan make the liturgy great— so connected and accessible
- So much was done to keep the community going during COVID
- What about more videos/films of discussions with Father Dexter and Father Phan?
- The use of the website helps with liturgical connection well maintained
- Feel part of a spiritual family here

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- Dictated by character of the priests— if they are holy and "outreach oriented' and inclusive, parish works well— and we are blessed
- Outdoor church made people feel good
- Relax dress
- See the same people every week
- Lent traditions = small faith sharing group = allows community
- Home mass leads to mission
- Who lives close to our homes — develop community
- People like community
- W/out children — how do we meet people?
- Not raised Catholic is like first time going to workout class
- Priest explains mass
- Mass for non-Catholics to learn
- 313 AD = changed from house churches to basilica and lost some things
- Don't reach out to marginalized
- Parish is a little exclusive
- Didn't go to Catholic school — don't feel as welcome
- Different experiences with cantor v. choir and the type of music
- Congregation participation is key in singing responses
- Community involvement aids in connections to God at mass
- Eucharistic minister service helps connection
- Adult Ed on prayers helps connection at mass
- When Eucharistic Prayer is sung by Fr. Dexter, it's powerful
- Sunday masses and school masses sound different
- Previous Q&A sessions were beneficial & intimate
- Want more opportunities for confession - calling for an apt. can be intimidating - 3:30 is middle of day and hard for some
- Like what Fr. Dexter says, connected to community and liturgy.
- Bigger mass - more people, less connected, Music different, what priest says.
- 11am - High mass

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- Liturgies are done well
- Find opportunities to welcome others
- No structure to overtly welcome guests
- Pull from Orthodox Catholics - Kinship
- Sticks to the script - doctrines
- Music is good
- 6pm mass - dark and makes me sleepy
- Fr. Dexter's sermons thought provoking, not boring so don't drift off, good children involved - children's liturgy of the Word at 8:30 mass
- Regular education kids Wednesday night - hard besides other activities after school, had a bus easier for them to be involved after school
- House church - back to 1st C. a real meal
- Remember when Father had his back is to you, Vatican II big improvement
- Fr. Dex. "we "instead of "you" helps a lot
- Looks forward to mass Saturday
- appearance of church and music inspiring
- Fr. Phan also inspiring
- both priests not negative
- She drifted away because of a passion & damnation, didn't matter how good you were or trying, you felt on "outside"
- Another church group, gardening with flowers involved but still wasn't warm and welcoming.
- The community of the parish helps make the liturgies more meaningful.
- Sunday liturgy especially meaningful
- love the music
- longer masses don't seem as long as they are
- one participant came from a church where the priest spoke several languages and incorporated them into the mass-she felt it helped welcome people from other cultures-made parish seem more global.
- Enjoy the spiritual programming of the parish: retreats, centering prayer
- Masses are generally good

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- hymn selection could be better, more singing participation from the congregation: but LOVE the local musicians and singers, maybe a choir for one mass?
- receiving communion in one long line helps feel part of a spiritual family
- lucia huskey could take more input from the community
- liturgies could be more traditional, more reverent, too much music at times or not traditional mass
- overall music is good
- a "transactional" mass where things move too quickly isn't great
- music at ctk has been good
- quiet before mass doesn't foster community, meeting people
- catholic mass-no opportunity for community
- pietism can make us lose community time/forming
- liturgies help connect to gospel-Fr. Phan/Dexter do great with homilies
- everyone is kind with pleasantries but not real connected community
- something missing with community
- asked Fr. To bless home, surroundings
- Father Dexter is introvert so when not on podium he is in his shell, doesn't reach out
- Yes - depends a lot on you as a parishioner, but if you come prepared it is easy to feel connected to God.
- Music is very important - music here is good with really nice musicians. More modern songs mixed with older hymns is a good mix here.
- Father Dexter and Prudence make it very welcoming.
- Outdoor masses were really nice over the summer.
- More casual and accessible to newcomers, families with kids.
- Father Dexter does a good job making his homilies relatable and accessible.
- Confession is not as available at CTK as we would like (adoration too) or as much as other churches.
- It's nice that we always have access to the church.
- It's hard to go to confession with the Fathers we know well.
- Not very clear how to do confession "by appointment" so it doesn't feel very accessible.
- Different times for Ash Wednesday services to have more options.

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- Not a prayerful environment before and after mass.
- Difficult when mass is rushed through.
- Greater focus on hospitality to feel like a spiritual family.
- Fr. Dexter....great job at relating to the gospel to God and it's done very well.
- Not necessarily a spiritual community, just more like a community in general.....no fellowship with people you don't know....people tend to talk to people they're familiar with.
- More adoration and opportunity for spiritual direction.
- Music feels very spiritual.
- Bible studies beneficial to spiritual communities.
- Difficulty when priests stay for a long time and that ends up being what the spiritual community revolves around....pro priests rotation.
- Accessibility to daily mass.
- Better training for youth ministers/sunday school teachers.
- Youth specific masses
- CTK adult sunday school is great
- More confession times.
- Absolutely. Again Father Dexter).
- Child care would help.
- Find the liturgies very reverent, sincere and genuine and Fr. Dexter's importance of the liturgies. Loves the liturgy, music and would love to hear a choir but understands how difficult it would be to have a choir. Loves our priests and their homilies but thinks we are way to neutral. Has a thirst for speaking out (ie Ukraine) feels a more diverse congregation would show up if WE STAND FOR SOMETHING. Am not motivated to invite others as most are more radical and would want to hear more than we offer.
- Enjoys the liturgies, needs them. Would like to see a culture of people reaching out like the way they do at St. Vincent's.
- Does not feel like CTK reaches out to those on the periphery of society. The neighborhood has changed, it used to be more diverse.
- During Covid the outdoor Masses were so important in keeping people together. The Masses were special, people looked out for one another differently than inside the church. More casual, children playing, dogs. More people enquired after one another.
- "Catholic literacy" -- understanding what Catholics do and why they do it -- is a big obstacle to non-Catholics coming to church

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- Fr. Dexter helps those at weddings and funerals navigate the foreignness of the liturgy
- Baptisms at special Masses like Easter Sunday can delay the 60 minute Mass and make life hard for parents of young kids who are restless and other people who didn't expect a longer Mass, especially when there's no nursery available
- People need to use the nursery instead of taking kids to Mass
- Need for parents to buddy up with other parents who don't know about parish resources
- Need to go back to small church communities/small faith groups. Parish life is too big and the church is set up for performance, not for community
- Having a community meal would help foster greater Communion
- More focus on the table and less on the cross
- People want community more than anything else
- Could use community meals to feed the community, socially and spiritually
- Liturgy is reverent and sincere
- Find the liturgies very reverent, sincere and genuine and Fr. Dexter's importance of the liturgies.
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- Young family reports feeling really immersed and starting their spiritual journey as newlyweds, before kids.
- Important to have an experience of normalizing your faith in the midst of a secular culture. Christ the King's young adult community helped them to do that.

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- After moving away and back, sought out Christ the King because every Mass does a wonderful job of helping them feel connected to all the celebrations and to the parish.
- Experience of "roaming" Catholics who belong to more than one parish because of schedules and geography
- Bringing young kids is hard because there's no cry room and it can be humiliating to have loud kids. A cry room changes your experience.
- Keeps a document with Fr. Dexter's "nuggets" to share with other people, even not Catholics. The liturgy helps, the music is wonderful, the message is in another league.
- The attention given to the Mass shows how important it is to the parish and to those who are here
- Need more of a community, Eucharist as a meal instead of parishioners as onlookers at mass
- Priests have too much to do. Fr. Dexter is a gifted speaker and Fr. Phan is finding ways to interact with folks and improving in his speaking
- Fr. Dexter is wonderful but we can't rely on one person to uphold the Church and parish. There are many in the parish that have a deep, rich faith that could also share with the community at large. Why can we not have them speak at times to the parish at Mass. The only time lay folks speak at mass are to promote Fish Fry or KofC.
- Folks that come to us from other faiths deepen our own faith, and bring a different perspective.
- Zoom allows folks to participate more, allows for people that are working to join Bible study, would be nice to have mass online as well.
- Our liturgies and sacraments feed our spirituality.
- Beautiful and meaningful liturgy.
- Homilies are excellent and thought provoking
- Music is wonderful and really adds to the meaning of the liturgy.
- Liturgical seasons are evident in church decor (banners, lights, flowers etc) and help us understand the liturgical year.
- Outdoor mass gives a wonderful sense of God's creation and a feeling of community.
- Effort seems to be made to even have excellent visiting priests when needed.
- our liturgical celebrations have enhanced our feeling of connection
- there is a perceived general absence of belief in the "sacred" the mystical, certain aspects of the liturgy should do more to preserve the "sacred"
- current formal Mass might be off-putting to some compared to "home Mass", like 1st century simple actual meal

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- would like to see more Eucharistic adoration opportunities
- more attention to reverent silence and focused prayerfulness during the Communion procession
- one person expressed displeasure at referring to Mary as the "Mother of God" in the Hail Mary and "lead us not into temptation" in the Lord's Prayer (maybe points out need for detailed theological instruction)
- CTK is a very peaceful space, the way everything is arranged, the "spirit" is very conducive to prayer and being with God. Chose to baptize babies at Mass because of the sense of community
- Love the Catholic aspect of feeling connected to people throughout the world because of shared readings and liturgies
- Would like to explore being baptized into roles of priest, prophet, and king; on Sundays we exercise our responsibility as a community, but how do we make home a spiritual place where we act as priest, prophet, and king? The Church doesn't prepare us to do that, doesn't help me feel as ready for that part of my week as the liturgies do on Sundays
- CTK does a wonderful job in the "tapestry" of the Mass with music and homilies; it has artistry and color and depth and breadth.
- There isn't a Mass or service in which I don't leave enriched
- Physical ambience of the church and the homilies all provide a wonderful experience of being nourished
- Wish that celibacy could ease out so that more men who wanted to be married and priests could do so
- Outdoor Mass for parents is sooo important. Have to let the littles run around.
- The music at CTK is one of the richest most relief-filled aspects of the liturgy; means a lot to not be distracted by music that is less well put together; music establishes connectivity, and we do that well here
- Connected to God? Yes, but that would be expected.
- size of parish not conducive to 'family'
- Help us feel connected. One always goes only to a priest. Not a problem.
- Liturgies here are great
- Pandemic — mass online, all over the world
- Reports last year of percentage who don't acknowledge transubstantiation was shocking. So well acknowledged here
- Some don't see what's going on

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- Communication is okay. Help children understand without rote memorization.
- Children's liturgies were so helpful
- This is a spiritual family
- Homilies are outstanding
- CTK is lucky with its situation - music, totally immersive, rolling in baptism, etc., into liturgies
- Sometimes homilies are difficult to understand - could priests be educated in elocution? More effort needed at communication skills
- Problem is there's too few priests - perhaps coaches are helpful
- People feel they belong
- more positive homily
- we're too traditional during mass for younger crowds (blend tradition with the "times")
- desire for more praise and worship
- ability to take notes during mass (normalizing this practice)
- teaching about why we do a certain catholic practice
- ability to connect the message to real life
- more explanation for our beliefs (especially in the schools)
- the church/mass should not be "one size fits all"
- differential masses based on "traditional" practices
- Yes: harder at school mass due to watching kids
- Miss being able to go to the altar
- harder to understand guest priests....accent, style
- no any females leading....female priests
- traditions/ repetition in mass comforting
- music selections: with they would pick better ones for kids
- kids don't sing
- weekend music is awesome!!! Really helps connection
- Mass Times: better choices Sunday night change to 5 PM
- this feels conditional to whomever the priest is
- the music helps people feel connected to God--- ppl appreciate the music here at CTK

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- some feel that the church here is "quiet" meaning ppl are not singing out loud and responding at a level that can be easily heard
- the blessings with holy water and involvement with bringing students up to the altar during all school masses make people feel connected to God
- nothing is rushed and the priests take their time that makes things feel important and special
- interaction between students and the priest create involvement when priests allow them to ask questions
- Yes, they help us feel connected to God. You are going to get out of what you put into, so you must be willing to put your mind and heart into to get what you want out of it. They help us feel connected to God and connected to the community. The music and the priests help us feel engaged. It is important to get in the habit of going to mass as much as you can, especially for your family. Enriches your life; good participation
- Yes, we feel part of a family. Everyone seems to want to be there and to be part of the community. We get to be together afterwards at Coffee and Donuts and be part of the larger community.
- Liturgical celebrations - especially when outside – help us feel connected
- nature and fellow parishioners
- How do we make this parish home for those who did not grow up in the parish?
- Many of us grew up in the parish and went to school at CKS, we have deep rooted connections in the TOTAL community, and it feels very powerful for us.
- Do others not feel comfortable because our community is so close?
- Many say they feel connected to Fr. Dexter, drawn to participate
- No mention of connection to God
- Feel closer personally to God through our celebration of sacraments (i.e. baptisms and Sacrament of the Sick during mass)
- CTK does sacraments and liturgy well
- Fr. Phan is honest, sincere, shows his love of the Catholic faith, would like homilies to be more concise, more tightly handled rather than multiple topics
- Experience of Church at CTK is as good as it's gonna get - priests, EMs, everyone
- Do not understand some of the ceremony that goes along with our rituals
- (example given was why gloves are used for the monstrance and mitre - we are allowed to touch the Body of Christ (laypeople) and so why can we not touch these things?) Are we trying to say we are not worthy? Second-class citizens? Some of it seems antiquated.

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- Agreement that some seem antiquated by today's standards but to does not wish to throw the baby out with the bath water. Need to learn/teach more about what is behind the rituals before we abandon them.
- Made it past Latin and turning around the altar, the Church has evolved to a way that draws people in, seems like there are some things that are no longer necessary
- Fears expressed regarding the involvement of laypeople, and particularly women - seeing a growing trend of clergy not allowing laypeople to be involved in the liturgy as much, not allowing females to serve at the altar - Our Church needs everyone. The liturgy is meant to be the work of the people, not the chosen. There needs to be a sense of opportunity for all. Altars need to stay facing the assembly. Wish that there were not some in our diocese changing what Vatican II brought forth.
- our clergy do an excellent job speaking directly to us as if they know what's in our hearts and minds.
- our cantors and musicians are top notch.
- the overall atmosphere is comfortable.
- Love the liturgy, music, symbolism
- Boring. Don't get anything out of it
- Adult formation classes are not well-attended
- Need to understand more about the symbolism--the more we understand, the more likely we are to engage
- Most people would not change much about our liturgy--environment is stable, constant, secure, tradition
- Worship is a group activity--you get out of it what you put into it
- The liturgies are beautiful. That they are shared with the congregation makes them community building because they become common ground. Sharing experiences outside of the liturgy are also necessary to establish other types of profound connections
- Rethink and rewrite any materials that refer to the Communion elements AFTER CONSECRATION as 'bread' & 'wine' to 'Body' & 'Blood'

3. How is Christ the King reaching those who might be at the periphery of the community (i.e. marginalized, disabled, disadvantaged, and neglected)? How does the parish provide a space that is inclusive to those of different cultures, racial identities, socio-economic statuses, or sexual/gender identities? How can we build community?

- People are sensitive to comments or attitude of individual priests with regard to whether they feel welcome.
- Need to have more events that bring different parishes together like with St. Vincent.
- Unintentional "snootiness" at CTK. Need to make people feel welcome.
- Disabilities: People who can't do steps can't be lectors or Eucharistic ministers.
- Pro-life/rosary at abortion clinics
- Encouraging adoption
- Apologetics class - defending the faith in the face of a changing culture and increased hostility to religion
- We are talking to ourselves - we need to be listening to those who come for coffee but do not come to these sessions
- The Catholic Church is RULES, judgement, and punishment BUT we are two-faced
- Hence why we need local leaders to push (emphasis added) our thinking, call us to action. The challenges are great but we need to be (emphasis added) the church, not Rome.
- NAME TAGS...please!!!
- Where are the young families and students
- Like to be more diverse
- Spend our resources
- We are all sinners, we need to say the truth with love respect & charity say the truth. We respect what you decide and help each other carry the cross.
- "Love the sinner and don't love the sin"
- Some also don't believe what is labeled as a "sin" such as homosexuality -- How can being born a certain way be a sin?
- Don't judge, be open but say the truth
- Do we see Black community at church? Very few Black people here and could be multifactorial -- depends on location
- Should get Black community involved in school so we can experience different culture and ethnicity
- Tuition assistance could help us get more diversified people in school
- Need to support youth groups

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- Are there ways that all Catholic churches within our city can work together on reaching those on the margins?
- I disagree with the Catholic Catechism's statement that "homosexual acts are grave depravity that are intrinsically disordered"
- The Vatican made a statement in March 2021 saying that Catholic Church will not bless civil unions but Pope Francis believes in legal protections to same-sex couples under civil unions - the Vatican should promote the Pope's beliefs
- The Awakening (quarterly publication - just came out) is divisive for several reasons: Prayer by Pope Emeritus Not Francis ; 1 Pic of Gov Lee (actively supporting the death penalty 2 Pics of Senator Haggerty (whose policies violate Catholic Social Teaching) ; (nothing protecting Francis)
- Habitat for Humanity and Room at the Inn are fine but not a total commitment to people on the margins; these are just showpieces
- Parishioners providing services to "recipients" does not transform parishioners' perception of people on the margins, just reinforces stereotypes
- Better to see more marginalized people involved in service; messier but better
- Need to do a better job welcoming people with disabilities
- Keep Kroger / Bi-Rite food cards at the door to give the homeless
- Had a brother with Down Syndrome and would love to see kids with disabilities have some part in the mass (to help them feel validated)
- No idea how to do this. Not sure we need to provide a "space" so they would stand apart.
- Good to see diversity in the parish
- Community is growing.
- Excluding some from the eucharist (non catholic christians and divorced) drives a wedge in families and is not inclusive
- We do not provide a space for the LBGTQ faithful. We should
- St. Cecilia's track coach was fired for sharing she has a same gender spouse....not ok
- Be more inclusive of special needs....masses once a month or so to cater to those with special needs and their caregivers
- Proactively reach out to marginalized groups....eg LBGTQ, special needs
- Outreach to non catholic spouses is needed. They feel excluded because they can't receive the eucharist
- Perhaps a "cliff notes" session for non catholic spouses/partners. They may be considering RCIA but need basic info about the basics...genuflection etc. De mystify our practices.

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- Example- "Room in the Inn" program is a safe, effective program to get us out of our privileged bubble
- Maybe outreach to traditionally disadvantaged groups is ok, but inclusion is lacking
- Building a bridge / New Ways -> those programs are not accepted
- Creating community could benefit from Catholic social teaching- pushing this to the forefront
- Don't politicize it
- Need more money and support for these types of programs
- Needs to be supported at a diocesan level
- Making people feel like "other" is not ok (e.g., divorced people unable to receive communion)
- Room in the Inn
- Mer-Ci Homes
- Habitat for Humanity
- church is physically accessible
- also have hearing aid options
- use of Kroger gift cards for those in need and Christmas angel tree and Project Hope
- Connection to/ Haiti sister parish
- Have recently had racial meetings/ raising awareness
- sexual/ gender- have a Sunday discussion time of these issues— What is the church's take on this?
- The community never turns anyone away
- Homeless are always able to join in liturgy— we have seen specific examples of them being taken care of
- CYO — basketball — way to see into the church
- shake hands / call to check on = how do we invite people into the church — get them into the church
- Need Newcomers club
- More lay ministers
- Diocese did not respond to allegations of wrongdoing
- People serve clergy instead of other way around

3. How is Christ the King reaching those who might be at the periphery of the community (i.e. marginalized, disabled, disadvantaged, and neglected)? How does the parish provide a space that is inclusive to those of different cultures, racial identities, socio-economic statuses, or sexual/gender identities? How can we build community?

- Be interested in gay discussion
- Jesus was accepting of everyone
- Respite night for moms/ caregivers
- Masses in the car for seniors during COVID
- Welcome inside the church = babies / elderly
- No babies crying parish is dying
- Land of the giants — children can't see, sat on front row
- Father — 6 kids on the altar
- How do you attract teens, young adults — don't want to go to mom and dad's church thing — own identity
- Rocktown talent show — was not your grandmother's church
- What would happen if we put a rainbow flag outside of the church
- Room in the Inn, but no one really knows of anything else
- CTK is not a very diverse community - how can we be more welcoming
- St. Vincent DePaul was referenced as the black parish w/sign of peace taking time as folks come out of pews
- Mention of all to be more inviting
- Greeter ministry only at some masses - and could they do more than distribute bulletins
- If average age is 30 - where are the 30 year old's?
- Not a good job homogeneous
- Reach out to newcomers
- Follow up on registration
- Statement maintenance welcoming diversity, children
- Door is open and church is not coming after year
- A lot to learn from Protestant brothers & sisters
- When you look around, you don't see anyone who looks like you if you are a Person of Color
- Reaching out to other communities
- One of the least welcoming parishes

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- CTK effort is made to be inclusive, donuts good, a friend, young children know each other, a check to parochial school, split from school & not feeling of superiority. Sunday school cliques
- Marginalized, don't see people of color? LGBT
- Car mass good
- welcome after mass
- Tired of TV mass
- Prudence (dog) an asset
- seems like diocese is creating communities for different cultures instead of encouraging communities to come together.
- work on joint events
- ctk programs that address some ethnic/disadvantages programs-but doesn't have great participation
- ctk is welcoming-greater church doesn't seem as welcoming-doesn't encourage diverse growth
- community of ctk doesn't reflect the greater Nashville community
- not happy w/school:confederate generals honored in classrooms-bothers her
- church vs parish issues
- we are welcoming of different gender identities but greater church is not
- Catholic church seems to see in black and white-how do we handle the grey areas?
- when kids are confused by family gender identity issues?
- how do we help people who don't have abortions to have healthcare/help to make it through issues that made them consider having one?
- ctk subscribes to Mercy-not judgement-people don't feel this from greater church
- mercy homes christmas party is a great community event
- habitat build is another great one & room in the inn
- we need input from marginalized communities
- especially LGBTQ-leadership positions
- more collaboration between different organizations at ctk
- CTK helps marginalized communities with our social programs (room in the inn), but they probably don't feel welcome as parishioners.

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- CTK does a good job putting opportunities out there, the hard part is figuring out how to get parishioners to get involved.
- We don't know how at CTK to be more inclusive to other cultures, races, etc. Maybe mostly dues to the predominant proportion of races of the catholic church vs, other churches.
- Gender identities - not clear how this fits with regards to the beliefs of the catholic church.
- We want to be welcoming to all; also hard to determine where we fall with regards our beliefs on gender identities. May be similar to how non-catholics aren't supposed to have communion, but it still feels unwelcoming.
- Could the church make it more clear what non-catholics should do? e.g., put in the bulletin why non-catholics don't get communion and what to do to receive a blessing instead.
- Black history month was great at CTK-listening sessions about race in the church.
- More outreach to the periphery to make sure they feel welcomed and invited.
- Great job with partnering with the homeless.
- CTK is open to get something started about race if a parishioner steps forward and asks to implement something.
- Little of a gap with what people want and how to get it started...where to go? Who to talk to?
- Inclusive with accepting people as they are.
- Could be more outreach to those with disabilities
- Formal education on sex and gender within the church.
- Be more accepting and inclusive of everyone.
- Room in the Inn, Murci Homes, Habitat are good opportunities for reaching out
- Need help describing, respectfully and appropriately, the Catholic stance on sex and gender in a way that isn't offensive
- Need guidance from the pulpit on these topics: Can I go to a gay wedding? Can I support them in a human way? How do I have the conversation with my gay friends?
- Going to gay weddings might be similar to how Catholics were forbidden from attending other church services or irregular weddings
- Need to talk about how to be human and describe church teaching around these politically loaded issues
- Catholic church can be perceived as male dominated
- Parish is almost entirely white and mid-upper socioeconomic class--not diverse
- Because churches are located in geographic areas, similar kinds of people come to churches. So people who come to Christ the King, who live in the neighbor, live in an affluent area.

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But that's not necessarily something the church can change without an outreach program. Unless we go bus folks in from other areas (Antioch, north Nashville, east Nashville), there's not going to be a lot of diversity.

- Every church has limited resources. It might not be feasible to have outreach programs that reach out to folks beyond the community.
- The anti-racism book club and ministry, and all the efforts of Jon Stotts and others, have energized interest in why there's diversity lacking at Christ the King.
- There have to be ways of getting out of a white bubble. IF we know what Catholicism is, it should be capable of going across various groups.
- Remodel of front allowed wheeling in casket. Put a ramp along St. Joseph for wheelchair access. Folks that were disabled could be eucharistic minister or lector.
- CTK is an open minded Church and again unique from other Catholic churches
- There is a general feeling that Catholic are focused on anti-abortion and not welcoming to LGBTQ+ folks, so it's hard to overcome those feelings from non-Catholics. Even if people at CTK wanted to be more welcoming to LGBTQ people would that be allowed by the Bishop or would it be even agreed upon within the parish.
- The priest at St. Ignatius is wonderful at being inclusive of people from outside US.
- No effort to include deaf community. It is not possible to participate fully in the liturgy without signing (at a minimum) This needs to be addressed on the diocesan level. Deaf community feels very left out, abandoned.
- Our community is majority white upper income.
- We are good at projects: Room in the Inn, Merci Home, Habitat build
- Haiti, but don't reach out on a daily, individual basis
- Streaming mass would be helpful for those who are disabled, immunocompromised and otherwise excluded from the community.
- Seeing the mass in one's own parish, with familiar priests, community and surroundings helps one feel connected and part of the community even when homebound. It is good to have communion brought to the home, but doesn't give the same feeling of being part of the community.
- Grief ministry is excellent.
- We don't actively engage and reach out to those on the margins
- More leadership on diocesan level would be helpful.
- Accessibility on the right side of the church is "pretty good" but visually you can't see the altar and with difficulty hearing, this makes it hard to participate. Recommends screen for

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folks who can see, and alternative access for hearing and care; could do better making it more accessible

- “Bravo” to the celebrations for the mer-ci home, reaching those who have mental and physical disabilities; recognized the beginning of the Margaret Ministry as a good start
- Have LGBTQ friends who don't feel like they fit in a religious service; looking around the church on an average Sunday you don't see a ton of racial diversity in the parish; +2
- Concerns for those who are overly concerned with sexual identity (not at CTK); could be more effort made to include such folks
- Refers to the large Laotian / Vietnamese populations, it's common to find the “like me's” and go to that parish; Hispanics prefer a more homogenous group
- We're not likely to make great inroads with communities of people like the ones we're talking about while we have a “very orthodox” approach to leadership in the church; big challenge to drawing people on the periphery is that the people at the front are all men. We can make “gestures” at CTK, but without some activity to break away from what is perceived as a timeless and unchanged dogma about that, people aren't likely to see CTK as some enlightened variant of the church that they know
- Pope Francis's committee on women deacons is a step in the right direction; we have women on the altar passing out communion, but that's as far as we can go without changing things
- Praise for the Pope allowing women to participate in the curia
- Reaching out: Room in the Inn, Habitat, devices for hearing impaired, wheelchair access, ample space for movement for people with mobility devices
- We have different cultures, racial identities, sex, gender--"separate but equal"
- We are in upper financial and social scale, and that's what we attract
- Habitat and Merci
- St. Joseph chapel room is great!
- Devices available for hearing impaired
- Good social mix
- Fr. Dexter can speak to anyone on any level
- Fr. Phan is so personable
- Room in the inn program
- CTK does a good job
- Room in the Inn has been a valuable outreach to include lots of people of diverse backgrounds

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- Habitat for Humanity reaches outside our immediate community
- Meetings on importance of George Floyd murder - what came of that?
- We don't hear sermons on social justice, abortion
- These issues ignored, although marginalized not pointed out
- "Message" of homilies in the subtext
- Would like to see more inclusion of challenged, developmentally challenged (indecipherable word) liturgy
- room in the inn
- Renovation to church very welcoming. More accessible
- Prep/VBS affordable
- Family, community festival, free Mardi Gras
- Applies to the "big Church" not just CKS
- can be difficult
- singles not on the younger end are excluded sometimes
- divorced are excluded sometimes
- wish: more involved in pro-life
- gay/lesbian community left out
- cradle catholics should be able to teach, worship and feel included even if LGBTQ
- Room in the Inn helps the marginalized people
- Murci Homes- Christmas party
- sexual/gender identities- some feel welcomed and some do not, some ppl feel shut out because of the catechism teachings
- collaboration between both parties- no one is anyone else's moral compass so members of CTK should not pass judgment on sexual orientation
- Unfortunately, we are not a very racially diverse community.
- The socioeconomic status of CTK is changing as the community becomes more affluent. We used to be a more diverse parish.
- We feel that those who we interact with at CTK are very open-minded.
- How attractive is the Catholic Church to those with different background?
- The Church (broader Church) doesn't feel as welcoming - especially in news and media

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- We could always do more, and if we knew more, we would want to do more
- Jon's racism discussions are a step in the right direction to be inclusive and try to provide that space
- Fr. Dexter does such a good job of helping us to know that we are called to be forgiven, rather than being a "rules" based church.
- there is never enough, but CTK does have several ministries such as Habitat for Humanity, Mercy Homes, Haiti parish support, talks on racism, interfaith meetings,
- Older parishioner willing to go to granddaughter's wedding (marrying a woman)
- Other family members willing to provide assistance and support, just like they would for other family members
- "People have got to live with what they've been handed. You learn to cope with a lot of things. I cope with a lot of things. That's just how it is."
- It's more important to pick good people to marry than to make sure that you're marrying the "right" person
- should include the marginalized more
- Celibacy is archaic, established due to property ownership concerns
- Women are silenced in the Church
- Women should be able to be ordained priests
- Young people are disgusted by celibacy believed to lead to sexual issues like pedophilia
- There is hypocrisy which is often used as rationale for not belonging
- Church is obsessed with sex and is hypocritical
- Church "reaches out" to groups and condemns them at the same time
- Church should not try to teach us 'natural law'--we have learned much more about what can be natural than Augustine and the church of his time understood
- Gay people should be welcomed
- Birth control should be allowed, women should have access
- Abortion may not always be wrong--situational
- Spanish and Korean masses and communities exist but it seems to me there is little mix with the rest of the church communities.
- As to those marginalized by things other than language, I feel the churches tend to leave that to the parish offices and Catholic Charities or to the parishioner themselves to initiate any involvement of the rest of the parish—I get the feeling that sharing people's circumstances might seem a breach of their privacy.

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- Homilies do not touch the realities of people's lives
- There remains marginalization of some individuals such as the divorced, fallen away Catholics, LGBTQ
- The church treats women and non-Catholics as peripheral
- The Eucharist brings us into union with the rest of the church in the world
- Does our shared faith translate into care and love for each other?
- We cannot avoid difficulties. We must remind each other of our shared responsibilities to each other as humans, as well as to the rest of the world and its environment

4. Do you feel encouraged and equipped to share your faith with people with other faith backgrounds and listen to their stories?

- Don't feel equipped even though I was raised in Catholic schools.
- Other faiths do that better. Connecting Old Testament and New Testament.
- In our church it is harder to access understanding the bible.
- Need a Whiskey, Women and Wisdom night.
- Yes
- Very open with faith and listen
- Other faith communities really do "small groups" well and even "home groups" to create community....groups of 4-5 couples
- We need to reach out to our Jewish and Islamic/ Muslim brothers and sisters, other Christian groups (not simply Protestant interfaith groups)
- Feel comfortable sharing faith with others and always happy to have them come with us at church
- The liturgy here never fails like it will over non-religious faiths (like money or politics)— so always feel good about inviting and sharing
- Why is sharing faith important
- Can't do life without Jesus
- Young people are so interesting and bring so much to the table
- Partnership with St. Vincent de Paul — meet together between both parishes for discussion and fellowship
- Many don't have exposure to that
- RCIA helps with that
- Work environments can bring opportunities to share faith
- Reach out to those who left
- Personal letters sent out by pastor
- Won't come if it doesn't feed them
- More opportunities to connect
- Wine/cheese at ministers in rectory
- Invite groups to break bread
- Disagree with convert, not good at arguing sincerely
- Not interested in Catholicism
- Never talk to nones

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- Doesn't come up
- Equipped? Religious ed
- Not depending on Religious Ed, I was dissatisfied
- Over two generations nothing has changed
- Priest will prepared
- For 3rd grade using the Kinder books not suitable, sisters made choice, sales people influenced
- 8th grade CTK unappealing, no depth, boring not equipped to share faith, 13 & 14 relationships best H.S.
- Latin ages ago
- yes- also try to show faith through actions
- more bible studies/guided bible reading would help
- bringing up that you're going to mass to people outside the faith sparks curiosity
- discussions about the catechism would also help
- Jon Stotts is GREAT!
- Feel prepared to share the faith but only because of the education received when growing up.
- Discouraged because of lack of teaching--not feeling equipped to have conversations with those of other faiths.
- Unsure of how to explain the gospel and Christianity to a non-christian.
- Difficulty having conversations because of lack of diversity and background differences.
- Prefer not to discuss - as religion and politics.
- Growing up, religion was a "private" thing, so not sure that learning to talk about the faith was part of being raised Catholic
- Protestants do a better job at "talking" and "selling" faith -- but this isn't necessarily something Catholics need to adopt.
- Couples aren't equipped to talk to potential partners and spouses about faith issues
- Faith is personal, and I don't necessarily have the ability to think on my feet about these things in the moment
- Am I prepared to be an apologist? No. What's helped us a lot are the social media platforms like Bishop Barron and Fr. Mike Schmitz, we listen to them all the time, and they are our powerhouses of faith formation.

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- I don't really feel encouraged to talk about faith, not in my workplace, not in my family, but maybe with another Catholic who's moving in their faith. I don't feel like an evangelist right now.
- Try to reach out to godchildren, but we can't be their parents.
- The reflection videos are a great way of equipping and strengthening the parish.
- So a youtube channel that's properly used as an educational series would be really helpful.
- Even though I've been through a three year ministry institute, and a lot of retreat programs and spiritual direction, I still find that I'm just not prepared to speak with people who are critical of the Catholic faith. When it comes time to interact to be an apologist, I'm not equipped at that level. I feel I'm well equipped to seek my own development, but when it says "share you faith with people of other faith backgrounds" I don't feel like I'm equipped that way. But I'll listen.
- Prayers are stilted, archaic language-may be a turn off for younger folks
- I can listen to others stories, but feel lacking in my ability to express my own faith. Most of my Christian friends are able to quote the Bible and I don't feel adept at that. I keep my faith to myself unless asked about it.
- Not a strong call to evangelize others, it's their business.
- Adult Formation is very valuable in this area. Given tools and knowledge
- Most don't have much opportunity as our circles are all fellow catholics.
- Eccumenical bible study/faith sharing with neighboring faith communities a possibility for sharing (not attempting to convert)
- need better (safer) access into the sanctuary for physically impaired
- need more Catholic apologetics particularly about issues like homosexuality, abortion and birth control
- need to work on how to be more accepting of marginalized or ostracized groups like LGTBQ+
- would like to see attitude of meeting the spiritual needs of ALL people in ANY group with same degree of unconditional LOVE
- CTK church has helped me to be more bold and confident in my own faith
- I do feel equipped to share my faith, through catechism classes and reading the Bible and catechism as a form of self study
- Being able to listening and learn from other faiths that requires you to have a bit of knowledge about other faiths; space for comparative religion would be helpful to cultivate an openness to people developing their spirituality in the ways they are called (which I don't feel in the church often)

4. Do you feel encouraged and equipped to share your faith with people with other faith backgrounds and listen to their stories?

- We are not encouraged to explore other religious practices to develop our own spiritual lives; I think that would be an interesting conversation
- It would be interesting to build a relationship or an exchange by attending a service at another church and receiving folks from there; a day of faith sharing – though Catholic folks might find that unpalatable
- Memories of a church in which people were actively discouraged from setting forth in another kind of church for fear of being tainted by problematic doctrines
- Reports of Catholic kids who no longer attend Catholic Church because they find it too exclusive, not only to the LGBTQ community, or to women in ministry, but also because of the fear that we might lose Catholics to other denominations as though it was a bad thing
- It would be better to focus on what we share in common, and not on what divides us
- death penalty (open dialogue about)
- would like to hear from the pulpit regarding social issues
- We're all comfortable making contacts and listening
- Some discussion of music. Wish we had a choir
- Person has difficulty in exchange with persons of other faiths; wants other to favorably view Catholicism without conveying overt claim to convert
- A lot of people are immersed solely in only Catholic education without exposure to other religions
- Respect of other religions is valuable
- we don't allow students to defend their beliefs by using the bible as a resource
- allow students from our school to converse with other schools who practice a different religion
- encourage more questions at school and in the parish
- we feel equipped (sometimes) but we don't have the confidence
- feel very judged....from all the scandals
- Mary adoration....hard to explain
- hard to defend faith at times
- professions of faith. Hard (besides memorized one)
- praying from the heart hard when it's not a memorized traditional one
- Strong "old fashioned" catholics can be judgy about current topics
- more interfaith dialogue is needed
- yes, ppl feel equipped to share their faith and to listen to stories

4. Do you feel encouraged and equipped to share your faith with people with other faith backgrounds and listen to their stories?

- Yes, we feel encouraged and equipped to hear but also listen to others and their faiths. It encourages our faith
- not really, a lot of cradle Catholics just do what they do because it's how they were raised. CTK can offer "why we do these Catholic things" meetings so we understand why we do or say some things.
- Education during the mass, tough one to get the priest to explain parts of the mass.
- our children learn from parents and if the parents don't know, how do they teach their children or to those outside the Catholic faith.
- Offer more catechism or promote what the diocese offers
- Should be accountability for abuses of indigenous peoples, e.g. orphans of native North Americans (Canadians)
- The institution is too rigid
- Leadership not always congruent with groups/communities
- Global warming and earth stewardship are critical issues--Pope has condemned practices that promote global warming, but church is too complacent about issue
- I feel equipped (LIMEX, RCIA) to share my faith with others. I don't see that there is much encouragement to do so and I am not looking for an evangelization effort.
- I do believe it would be good for Catholics to be encouraged to learn about other faith beliefs and to enter into conversation with people in other churches and belief systems.

5. Do you think Christ the King engages with social justice issues facing the wider community?

- Educational meetings about Civil Rights issues were helpful (Rev. Bill Hill)
- Good programs.
- Room in the Inn, Habitat, Death Penalty
- But we do [need] more on pro-life issues
- Need to expand outreach / committee within
- Need to increase topics on difficult challenges / things that families (young people, parents, elderly, widows etc) are faced with -- and need to hear it from the pulpit!
- Good race talks happened here, and talks on Habitat for Humanity
- There is no moral leadership at the diocese
- There is a need for a paid social justice coordinator for the diocese
- There were no real comments on social justice during the George Floyd murder & protests
- 5 people scheduled to be executed this year with no comments by diocese
- Jon Stotts is bringing awareness of social justice issues to CTK through adult ed
- Father is careful and that is ok
- Catholic ChaRoom in the Innes is important
- Would love to hear more from father on his views but we know it is difficult
- Love seeing Prudence walking around the church
- Our community is big and we need to have smaller groups so people can connect with other people like them)by age)
- Only groups for seniors, singles, widows etc....what about others? Empty nesters before retirement? ages 40's and 50's
- Yes— have a lot of outreach as discussed before under other question
- Looking at the website— many points are covered— the parish is very dynamic
- We are aware of and connected in social justice— groups/discussion, meetings, Habitat, etc
- Gay individuals will not come to CTK due to universal Church- how can we welcome them? Church teachings say those relationships are sinful. Church says this, but please come to mass - its hard
- Opinions on not wanting to see BLM banners or rainbow flags out front
- There are people who want to be part of the Community, but others also choose to not join
- Stop protesting behind church names

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- Pope Francis preaches to not forget anyone - are we?
- Social justice issues need to come from USCCB leaders
- Have social justice issues
- Lots of events
- Diocese is failing
- No social justice coordinator at the Diocese level
- Racial group
- the people feel?
- 2 or 3 in school
- do we really know how comfortable minorities, do we know how they feel, people know
- women invisible in leadership positions
- religious Sisters agree probably
- it's amazing so many remain faithful
- ctk good engagement
- habitat
- mercy homes
- adult ed programing
- great programing
- listening sessions on race went well
- hearing from marginalized communities
- partnering with other churches that have more minority communities, seek how to empower them
- Jon Stotts series on BLM was impressive during 2020
- ctk does fairly good job addressing social justice
- presumption of social injustice if talking social justice issue
- not equipped to talk about issues to solve problems
- mental health problems-don't see that here in the parish
- different with ministries being bandaids or even enabling issues instead of curing it
- concern we aren't solving root issues but just imposing our view of what solutions should be.

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- Room in the Inn is a great program that CTK helps with - people of all backgrounds.
- Don't shy away from talking about social and political issues (e.g. prayer intentions, collection for Ukraine)
- Adult ed on racial injustice and current events is still not well attended.
- Habitat for Humanity builds are another great way CTK helps its community.
- CTK has done a great job with bringing social justice issues to light, but not true for the catholic church in general.
- Not sharing personal opinions about social justice issues in homilies.
- Meetings between masses, all thought provoking.
- Not sure if social justice needs a focus, because we should already be doing these things; but maybe it's good to remind people to be just in their actions
- Don't know that Christ the King needs to do "better" at engaging social justice issues.
- Although parish has engaged in social justice issues such as death penalty and racism, not really actively involved
- Given where Christ the King is, you don't see a lot of protests in the Belmont area. I don't know.
- There's a vacuum for me when it comes to the Church and social justice. I don't feel that's a priority or a big movement at this point. I don't think I can answer #5.
- Christ the King is involved in social justice, but the parish struggles to get people involved without giving the impression that they need to be protesting or militant
- The programs offered on black theology, social justice, etc. aren't just a matter of study but they're linking us to practice, what can be done, at the parish, in the schools.
- One person mentioned holding up signs for Purvis Payne. Ran out of time to explore this question.
- Haiti, Room in the Inn, Habitat build, are efforts in this area
- Here again, Adult Ed takes these issues on but it seems to reach the same small group of parishioners.
- Would like to see more emphasis on Catholic Social Teaching.
- Work on issues affecting our wider community....public education, affordable housing, death penalty, homelessness etc.
- Here again, leadership from the diocese would be helpful. Hired position as minister of Social Justice, and also one on the parish level.
- Hospitality

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- Welcome the stranger in our community.
- Greeters at mass who would know when there's someone new and make them feel at home.
- Problem of not being fully open....closed communion table.
- But I need a lot of help and education in terms of functioning in a political world and understanding how to sort out and manifest my beliefs in how I think about political candidates and voting, issues that need some interpretation
- As a Catholic, I wasn't prepared to see Russia invade Ukraine, to see such evil actions in the world today
- Opinion that political discourse would alienate folks who don't agree with that particular belief. Prefers Fr. Dexter, who doesn't show his hand politically and who is "just a good man."
- Looking for constructive educational discussion on politics
- Alternative view: constructive educational discussion on politics would be harmful
- Wider social justice principles should be addressed; but specific political positions should not be directed advocated for
- Antiracism series should continue, it's done a good job
- The Pope has chosen to engage in issues that feel political, but that have an obvious bearing on morality and faith; he is taking the right direction
- "I love Pope Francis; he's the best thing that's happened to the Church. But people I know are anti-Pope Francis. So that's why it's important to avoid divisive issues.
- more leadership roles for women--specifically as deacons
- Yes! Sunday adult ed sessions are wonderful
- Sermons here take on issues well
- Parking lot masses were so good
- Pandemic protocols were amazing
- Yes, CTK and Catholic Church needs to be more overt in right to life issues
- Pope - copped out when he did not criticize Biden for his abortion stance
- I disagree with above comment about criticizing Biden - this would create divisiveness
- Group disagrees as to telling others that abortion is wrong
- Is abortion a "black and white" issue?
- We don't understand what causes a woman to abortion, of not?
- yes, social justice zoom meeting (mostly centered on race)

5. Do you think Christ the King engages with social justice issues facing the wider community?

- black catholic heritage month
- need more discussions in the church regarding these topics
- Pro-life...we are not involved
- Racial injustice
- Habitat; Margaret Ministry; Room in the Inn; Mur-Ci Homes are all good opportunities for engaging social justice
- seems we are hopping on current hot topics
- talks between masses (not a great time)
- Arboretum....we have trees and butterfly garden
- We should do a better job recycling
- Environmental push as a school
- Yes- Haiti sister parish
- Room in the Inn
- St. Vincent working group
- dedicated funds for ALL kids to attend Catholic school- ppl were shocked and disappointed that the diocese let St. Vincent school close. There was a strong feeling that it is our responsibility to help parishes in need especially if they are in our community
- We feel we do a good job
- Three examples are Room in the Inn, Habitat for Humanity, and Jon's sessions which involve current issues
- a little, by offering speakers outside the church talking about issues.
- by bulletin announcements about events in the community outside of CTK
- Same sex couples can achieve chaste, sexual love that spills over into the wider community, even if they don't have biological children (the same for couples who can't have kids). They can do this in a way that follows their conscience.
- The Church teaches that leading a celibate life requires a supernatural grace. Being gay doesn't mean that you have this grace, so gay people are in a double bind -- they might not have the grace to live a celibate life, and they aren't permitted to be in a sexually satisfying relationship.
- The Church should be willing to provide support for same sex couples (i.e. premarital counseling, mentor couples, etc.)
- We have failed to share the social teaching of the church with a wider community and need to engage in interfaith activities

5. Do you think Christ the King engages with social justice issues facing the wider community?

- An ecumenical model for sharing our vision with a wider community helps us to learn from other faith communities and to expand our vision of synodality
- We need to reach out to the rejected and marginalized in our communities
- We need to involve the clergy in a better understanding of family life
- Clerical education should not be subsidized (priesthood as a sinecure)
- We need to be a part of the whole, participating in a group effort: “have our name in the book.”

Special Listening Session Responses

Listening Sessions for Disaffected Catholics

1. What brings you joy as a Catholic?

- The reaffirmation that God loves me unconditionally no matter how flawed a human I show myself to be.
- The Eucharist, social teaching, seeing great Catholic role models, awareness of the Church's mission, the strength of the faith compelling us to action, the universality of the church
- Appreciating differences in others and embracing them

2. What about the church breaks your heart?

- Rigidity and formalism can drive some people away from the liturgy
- A lot of people have misconceptions about what the church teaches; like on confession, rosary, praying to Mary
- Confusion around what it means to receive communion worthily
- Taught that priests need to know intimate details of sex life; this feels invasive
- Struggle with anti-LGBTQ issues and hope it changes
- Sometimes priests don't preach well
- Priests with accents are hard to understand and should get more coaching
- There needs to be a way to allow priests to marry
- Annulment process is confusing, archaic, and there's a lack of support for those going through the process
- The requirement of evidence at the time of marital consent is an obstacle to those who wind up in bad marriages finding peace in another relationship
- The focus on exclusion instead of inclusion, the cover ups that make one question the sincerity of the belief in forgiveness and reconciliation
- Regression to pre-Vatican II concepts
- Why can't the bishops endorse social teaching?
- Why don't the priests translate the scriptures into the way we should behave in the world?
- History of abuses and spinners and lack of accountability
- The nature of "pious Catholicism" focused only on God and me ("me and Jesus" religion).

Listening Session for Disaffected Catholics

3. What is your dream for the Catholic Church? – Your participation in your small group? Your parish? the Nashville diocesan Church? the Vatican?

- They show us the paths to bring more love and harmony into the world and into all our relationships
- A church that is not overly influenced by money
- More involvement and buy-in from the young – that they are not disheartened by a self-serving church
- Respecting the reality of differences in the Church's unity simultaneously
- Rid ourselves of polarization

4. Do you find it easy to get involved in the life of the church? Do you think it's easy for other people? If yes, how so? If not, why not?

- No, it is not easy. Many of the established churches have groups of parishioner families who have led their churches for many years. It can be difficult to break into those circles and not feel like a foreigner or intruder
- Easy to get involved in the life of the church. Catholic schools can help form a base of knowledge including different ethnicities and their traditions in the life of the parish
- How to balance individual identity and appreciation for differences
- Is RCIA keeping people away from the church? We have experience of Directors of RCIA being gatekeepers and judging people as unfit for communion in the church. We are aware that the Baltimore catechism is pre-Vatican II and is still being used by some parishes in RCIA.

5. Do Christ the King's Sunday liturgies and other sacramental/liturgical celebrations help you feel connected to God? Do they help you feel part of a spiritual family? If yes, how so? If not, why not? What would help?

- The liturgies are beautiful. That they are shared with the congregation makes them community building because they become common ground. Sharing experiences outside of the liturgy are also necessary to establish other types of profound connections

6. How is Christ the King reaching those who might be at the periphery of the community (i.e. marginalized, disabled, disadvantaged, and neglected)? How does the parish provide a space that is inclusive to those of different cultures, racial identities, socio-economic statuses, or sexual/gender identities? How can we build community?

- Spanish and Korean masses and communities exist but it seems to me there is little mix with the rest of the church communities.

Listening Session for Disaffected Catholics

- As to those marginalized by things other than language, I feel the churches tend to leave that to the parish offices and Catholic Charities or to the parishioner themselves to initiate any involvement of the rest of the parish—I get the feeling that sharing people’s circumstances might seem a breach of their privacy.
- Homilies do not touch the realities of people's lives
- There remains marginalization of some individuals such as the divorced, fallen away Catholics, LGBTQ
- The church treats women and non-Catholics as peripheral
- The Eucharist brings us into union with the rest of the church in the world
- Does our shared faith translate into care and love for each other?
- We cannot avoid difficulties. We must remind each other of our shared responsibilities to each other as humans, as well as to the rest of the world and its environment

7. Do you feel encouraged and equipped to share your faith with people with other faith backgrounds and listen to their stories?

- I feel equipped (LIMEX, RCIA) to share my faith with others. I don't see that there is much encouragement to do so and I am not looking for an evangelization effort.
- I do believe it would be good for Catholics to be encouraged to learn about other faith beliefs and to enter into conversation with people in other churches and belief systems.

5. Do you think Christ the King engages with social justice issues facing the wider community?

- We have failed to share the social teaching of the church with a wider community and need to engage in interfaith activities
- An ecumenical model for sharing our vision with a wider community helps us to learn from other faith communities and to expand our vision of synodality
- We need to reach out to the rejected and marginalized in our communities
- We need to involve the clergy in a better understanding of family life
- Clerical education should not be subsidized (priesthood as a sinecure)
- We need to be a part of the whole, participating in a group effort: “have our name in the book.”

Listening Session for LGBTQ+ Catholics and Allies

(53 participants)

1. How would you describe your relationship to the Catholic Church?

- disappointed/strained. Hard to go to mass when the church rejects my son
- we stopped/quit the church because of its rejection of people close to us
- I found more complete, a better selection to join the Methodist Church as they are more inclusive
- my daughter (23) is trans-fem. Lack of understanding of terminology
- have to explain, defend my child and my experience.
- All grew up Catholic
- Always feel a sense of home, especially at CTK
- CTK creates an inviting space, especially with Fr. Dexters presence
- Some have not experienced direct scrutiny
- some HAVE experienced discrimination/fear from the church/family members, for example not attending same sex wedding , most stemming from their "belief" of the church doctrine, not what's in their heart.
- when the church would not bless same sex couples, caused difficulty in family
- not recognizing LGBTQ + people on their journey or supporting them, out of fear and harmful language "disordered"
- 2006 when gays could not be ordained priests
- experiences that were microaggressions
- feel "part of the institution" but still not completely welcome
- caught in between the people and the institution...hard to keep it separate
- love when the priests talk about the Gospel and Life, not just Catholicism as a faith.
- It's also a culture that can't be taken away.
- Priest in the past, in experience, have made comments about same sex marriage in homilies. Is it really necessary when the people know the church's teachings?
- Church= means assembly of people. That assembly is the church.
- general feeling of gratitude for church's new initiatives to listen (particularly CTK)
- less active in church upon children coming and as queer (personal ex), rocky journey
- here to listen and be present for queer people and for the Catholic Church

Listening Session for LGBTQ+ Catholics and Allies

- estranged, COVID made it difficult to participate in the community, and having a gay child has made it more difficult as well
- doesn't feel the gay community is accepted or treated well and that hurts their relationship with the church
- a friends that used to come to the church has stopped since being in more serious relationships
- some individuals will gravitate towards certain parishes because they seem more liberal or conservative
- doesn't like the movement towards some pre-Vatican II practices
- sees lack of acceptance of the gay community and other groups (women as well) as bigotry
- feels a lot of Catholic friends have fallen away because of issues in the church
- feels that people in the church shouldn't disregard people's preference of personal pronouns, it doesn't help to be disrespectful
- the church could do better about showing how accepting they are in relation to some other denominations
- hopes CTK will help influence the local community and that this synod isn't a tool to find out where the larger gay populations are
- the Eucharist should be a gift to everyone, not just those who qualify
- Would you be part of an organization that wouldn't allow women in leadership or not allow gay members?
- Feels the church needs to evolve socially like the world has
- encouraged by the turnout, but hope something comes of it
- We are a church community yet we do not feel we belong, we have no community

2. What have been some of your biggest struggles with Catholicism?

- Church has failed LGBTQ+ families
- lack of belonging
- lack of education
- Doctrine feels opposite of conscience
- Do I have peace with sexuality, or with other church teachings?
- Lack of leadership roles/leadership of women is lacking.
- Women should be able to preach

Listening Session for LGBTQ+ Catholics and Allies

- Hopefully the church will someday be "embarrassed" by its stance on LGBTQ+ and someday this will be a non-issue
- Are we accepted? Do I even believe (me) or our kids are accepted?
- Need more visible support. Need other parents. Tell Helen about PFLAG
- Need group events for support and also study. Get to know LGBTQ
- Support from pulpit
- Denial of Holy Communion to 8 year old trans
- Saying "welcome" but then not accepting what my life/our lives/kids' lives look like. Stop clutching pearls
- Visible support needed -> sacrament of marriage for LGBTQ
- Gender expression welcome
- No more "marriage is..."
- Not having to limit self-discovery and self-expression to hang onto faith and stay in church to get through being orphaned
- 2nd Vatican Council
- disconnect with church because the church doctrine made it clear that they didn't support queer people
- should we reference any union outside of the Catholic Church as a civil union instead of the sacrament marriage. Is this too particular? Too much focus on semantics? Word "marriage" can just be evolved (in definition)
- the model of Jesus: the people attracted to him were marginalized and were rejected
- have we as Catholics deviated from the empathetic values that Christ held
- Catholicism works because its universal, open, diverse, and forgiving
- the word "catholic" means universal

3. Have other Catholics in your life been receptive toward your experience with the Church?

- Yes and no. Sacraments refused to children.
- rejection by family members.
- Yes, though half (younger demographic) found more support than others
- some found true discrimination from family and the institution
- Individuals -> support of child's first communion
- Priest friend of two participants: "not all priests are monsters"

Listening Session for LGBTQ+ Catholics and Allies

- Yes, especially as of late. Openness in the Dominican sisters (more than expected from a traditional order)
- "Coming out" shouldn't be necessary -> alleviated expectations in Catholicism
- Who gets to be holy and who isn't?
- holy will be generalization
- sacredness succumbs to doctrine and to sacraments and to faith
- legalism is prioritized
- pay more attention to the spirit of Christianity which is Christ's image

4. Do you have any warm or positive memories of the Catholic Church? Are there any ways your Catholic faith has been a support for you?

- yes. Music ministry
- prayer groups
- Christ the King/Father Dexter create a warm environment for its members
- Especially with the synod directly inviting the Queer community.
- what makes CTK welcoming is the congregations warmth. You feel safe.
- Other churches should follow their trend of being so open/welcoming
- comfort in repetition and prayer, not so much the mass
- Baptism
- Father Dexter slinging Holy Water

5. If you could change one thing about the Catholic Church, what would it be?

- Change: full membership for our LGBTQ+ children
- Not having to choose between being LGBTQ and being Catholic
- With regards to contemporary issues, the church need to suspend its reliance solely on medieval anthropological constructs.
- Would love to have more queer-centered listening sessions just like this, with support from the church, to feel we have a strong community of others who feel similarly
- more regularly would be wonderful!
- GSA meetings and events, more of those. (Gay Straight Alliance)
- Remove the rule that must be free of mortal sin for communion

Listening Session for LGBTQ+ Catholics and Allies

- Practice what you preach -> love all and be accepting of everyone
- We don't feel part of the community; help us feel part of the community
- We need visible signs
- We need community, people to talk to
- We need support to start at the pulpit
- We are (in danger) of sitting the whole faith aside because of the depth of our heart
- We need training for catechists and others who will be in contact with our children
- leadership from diverse backgrounds (not all European), women as leaders
- prioritize inherent wholeness, not "take-back" in regards to sexuality
- we shouldn't have to apologize for sexual acts, sexuality, and nor should we have to promise to change ways/adjust to Catholic doctrine
- helpful to see honest communication from the church community
- we need the church to help people know if they're welcome, taking burden off of marginalized groups
- being able to show up as full self, knowing it's a safe space

Listening Session with Glendale United Methodist Church

1. What are your experiences with the Catholic Church?

- Grew up Catholic, thought all were catholic went to catholic school. Now have stepped out of Catholicism, looking for a different space
- Went to Notre Dame University liked the catholic experience. My father was not very active in the church, however a priest did give him the Last Rites, it was a sacramental moment , thankful with mixed emotions
- I came from a mixed catholic family. The catholic side of the family rejected the children who were not being raised catholic. Huge differences in Grandmothers lives...progressive and catholic
- A lifelong Methodist, not much experience with Catholics. Married twice, once in a catholic church and once in Protestant. Grandfather made crosses with palms
- Family was of mixed catholics.
- Do the Catholics you know seem active in their church? Does their participation in their church community seem to add value to their lives?
- I was very active in the catholic church, mother was a kind catholic woman. Faith added value to her life, had three children and accepts their choice to be a different religion.
- My mom's faith was very influential. Grandfather went to daily mass
- In my family there were two sides Dad felt he could not really participate because of a divided family
- I think catholics and the church are extremely rigid and includes their schools. Did not see relevance of catholic friends. I perceive the catholic church as judgmental, hypocritical
- I do not feel well welcome, I did not go to church as they were not welcoming and warm. No memory of praying except before eating.
- Thought the Latin mass was formal and frightening
- Love the current Pope, that is what Catholicism needs
- My catholic friends added value to my life, liked the charity work

2. Do you feel like the Catholic church does a good job helping people connect to God? Does it do a good job helping people connect to another?

- Catholicism provided an introduction to God and spiritual life, "the Divine".
- As an adult who "came out" things changed but still remember catholic introduction to God, Mary and Heaven
- Would like to see an "open table" to connect ideas "bread of life, broken for all"

Listening Session with Glendale United Methodist Church

- Do not feel welcome at Communion, it is uncomfortable and not welcoming. Can be intimidating. How do you find God in that? How do the marginalized find God in that environment?
- I go to mass with my mother but have internal struggles about, can I go to communion. I want to respect tradition but I also want to receive communion, an internal struggle
- How do you explain transubstantiation....how can you say it is the body and blood of christ.....how??
- Birth Control...it is 2022, women are not using it because they are told not to!!! I do not want seven children!!!!
- Why can't I receive communion is it just because I am not a Catholic?
- Catholic church is complicated, frightening and judgmental
- I want to go to confession.....why cannot I go?
- We want a priest who will talk to people and give us information about the catholic faith

3. How well to Catholics seem to reach out to those who are on the periphery?

- Appears the catholic church has many different cultures and priests from other countries. You have Hispanic masses....you do a much better job than other denominations.
- Having the LGBTQ listening session at CTK was huge, a big step that was powerful.

4. Do the Catholics you know talk openly about their faith or religion? If so, is this ever awkward or intrusive?

- Mixed about this
- Never seen an intrusive catholic
- It seems like a closed religion
- They don't try to connect
- What is the purpose of the catholic church, you do not allow us to receive communion or go to confession....you close us out
- I cannot think of any catholic trying to convert except maybe in history?
- I speak openly with my catholic neighbor.....have never seen a catholic handing out literature or knocking on doors
- I do not feel like I am invited to the catholic church

Listening Session with Glendale United Methodist Church

5. In your experience, how well does the Catholic church engage with social justice issues facing the wider community?

- Catholic Charities
- Have never seen the Catholic church engaged in activism
- I do not see their presence
- What are they doing about social justice issues? Not one of their strong points
- In our church we make sure a new person feels welcome. We give them a welcome card and ask for their name, email address and we follow up with contact, but we are not pushy

APPENDIX A

Christ the King Synod on Synodality Questions

General Parish Listening Session Questions

Participation

1. Do you find it easy to get involved in the life of the church? Do you think it's easy for other people? If yes, how so? If not, why not?

Communion

2. Do Christ the King's Sunday liturgies and other sacramental/liturgical celebrations help you feel connected to God? Do they help you feel part of a spiritual family? If yes, how so? If not, why not? What would help?
3. How is Christ the King reaching those who might be at the periphery of the community (i.e. marginalized, disabled, disadvantaged, and neglected)? How does the parish provide a space that is inclusive to those of different cultures, racial identities, socio-economic statuses, or sexual/gender identities? How can we build community?

Mission

4. Do you feel encouraged and equipped to share your faith with people with other faith backgrounds and listen to their stories?
5. Do you think Christ the King engages with social justice issues facing the wider community?

Special Listening Session Questions

1. How would you describe your relationship to the Catholic Church?
2. What have been some of your biggest struggles with Catholicism?
3. Have other Catholics in your life been receptive toward your experience with the Church?
4. Do you have any warm or positive memories of the Catholic Church? Are there any ways your Catholic faith has been a support for you?
5. If you could change one thing about the Catholic Church, what would it be?

Interfaith Listening Session Questions

1. What are your experiences with the Catholic Church?

Participation

2. Do the Catholics you know seem active in their church? Does their participation in their church community seem to add value to their lives?

Communion

3. Do you feel like the Catholic church does a good job helping people connect to God? Does it do a good job helping people connect to one another?
4. How well do Catholics seem to reach out to those who are on the periphery of their community (i.e. those who are marginalized, disabled, disadvantaged, and neglected)? In your experience, do Catholics seem to provide a space that is inclusive to those of different cultures, racial identities, socio-economic statuses, or sexual/gender identities?

Mission

5. Do the Catholics you know talk openly about their faith or religion? If so, is this ever awkward or intrusive?
6. In your experience, how well does the Catholic church engage with social justice issues facing the wider community?

APPENDIX B



CTK Synod Listening Sessions Facilitator Guide

Setup

You will find the synod materials in the Council room closet. [See additional instructions in the storage bin for pictures of this space.] Each table should have:

- 6 Nametags
- 2 Markers
- 6 pens
- 2 White notetaker packets
- 6 [Colored] question sheets

You will find the speaker in the parish hall electronics closet. See additional instructions in the storage bin for how to turn on the speaker.

Notes on Effective Facilitation

As a facilitator, we're asking you to:

- Set up the listening session space
- Establish clear boundaries of time and focus for these listening sessions
- Briefly introduce and explain how the listening sessions will unfold
- Gently refocus and redirect participants who have gone beyond the discussion boundaries
- Briefly conclude the listening session process
- Collect materials and tear down the listening session space

Facilitator's Checklist

- ☐ Arrive 15 minutes before the beginning of the session
- ☐ Retrieve box of listening session materials from the Council room
- ☐ Get the speaker and power it on.
- ☐ Place 2 markers at each table
- ☐ Place 6 nametags at each table
- ☐ Place 6 pens at each table
- ☐ Place 2 white notetaking packets at each table
- ☐ Place 6 colored participant guides at each table
- ☐ Direct participants to sit in groups of 4-6 at tables
- ☐ Use the script to guide the listening sessions.
- ☐ Collect all written notes and use a binding clip to keep them together.
- ☐ Place all materials, including notes, in the materials box.
- ☐ Return the box to the Council room closet. (This must be done by 11am.)
- ☐ Return the speaker to the closet and plug it in.

Listening Session Outline

Informal Orientation (15 mins beforehand)

Introduction (5 minutes)

Prayer and Table sharing (30 minutes)

Table review (10 minutes)

Concluding instructions (5 minutes)

Closing prayer (5 minutes)

Guide

9:30am

The facilitators begin setting up. They welcome participants as they come in and asks them to sit at tables in groups of 4-6. Invite them to fill out nametags and to make sure they have a paper with the questions.

7:00pm

Facilitators should agree in advance on how they will share the responsibilities.

9:45 am

One of the facilitators briefly describes the purpose of the sessions and gives the few simple instructions.

7:15pm

Good morning / evening! My name is _____, and this is [name of other facilitator.] We'll be guiding today's listening session.

As you know, Pope Francis has asked the entire global Catholic Church to go on a journey of listening and sharing. Today we welcome you to share your experiences of what the Catholic Church is in your life, and your hopes for what it can become. If we can hear from everybody, we'll have a much better idea of where we've been and where the Holy Spirit is leading us.

We're trying to make this as simple as possible, so here are a few short instructions.

You'll be sharing with the others at your table using some questions that we've prepared to guide your conversation. You can see those questions on the [colored] sheet.

It's important for us not only to share and listen, but also to be able to reflect on our insights later. So every table needs a scribe or notetaker: someone with legible handwriting who can capture the essence of what

folks share. Notetakers, you don't need to capture every word. Try to capture general ideas. Bullet points are fine. You'll have time at the end to summarize these notes with those at your table and capture anything that's missing.

Now take a minute and decide at your table who will be the scribe.

[Wait for 60 seconds, and then check in]

Raise your hand if you are the scribe for your table. Does every table have a scribe? Good.

Let me introduce the five questions we'll be using to guide these conversations.

[Read each question.]

When we begin here in a minute, start with the first question. Everyone can take a turn to introduce themselves and share their responses, if they have one, to question number 1. Once everyone has shared, pick another question. Try to make your way through the questions, but you probably won't get to all of them. It doesn't have to be in order. These questions are meant to help us share what the Church has been for us and to dream about what it might become. That's what's important about these discussions.

We'll spend about 30 minutes sharing. We'll check in every 10 minutes to let you know how time is going. Because our time is limited, here are a few helpful guidelines to make best use of this sharing time. You can find these guidelines on the [colored] sheet.

First, let's all **share the air**. Make sure everyone gets a chance to speak.

Second, let's all **respect one another without interrupting**. It might happen that someone shares something you really don't like. That's okay. You'll have an opportunity to share your own point of view. No need to solve disagreements right now. This is about listening, not solving problems.

Third, **what's said here stays here; what's learned here leaves here**. Scribes aren't going to attach your name to your comments, and we'll all do our best to do the same.

Are there any questions?

The facilitators answer any questions.

9:50am

To begin our sharing sessions, let's open ourselves up to the Holy Spirit. We'll use the prayer on the back of your [colored] sheet. Let us pray.

7:20pm

We stand before You, Holy Spirit,
as we gather together in Your name.
With You alone to guide us,
make Yourself at home in our hearts;
Teach us the way we must go
and how we are to pursue it.
We are weak and sinful;
do not let us promote disorder.
Do not let ignorance lead us down the wrong path
nor partiality influence our actions.
Let us find in You our unity
so that we may journey together to eternal life
and not stray from the way of truth
and what is right.
All this we ask of You,
who are at work in every place and time,
in the communion of the Father and the Son,
forever and ever.
Amen.

Please begin sharing. Introduce yourselves by name and share your thoughts about question one.

As tables begin to share, the facilitators circulate around the room in case there are questions. At 10 minute intervals, they let the groups know how much time they have left. During these time announcements, the facilitators can also remind tables to make sure everyone gets heard, if this seems necessary.

Give a final 2 minute warning:

	We have just a couple minutes left. Whoever is currently speaking, please finish your thought.
10:20am	<i>The facilitator asks the notetakers to briefly summarize their notes for their group.</i>
7:50pm	Notetakers, please take the next ten minutes to briefly review the highlights of your notes with your group. Tables, as you listen: is anything important missing? Anything final to add or clarify?
10:30am	<i>The facilitator then thanks everyone for coming and offers a description of the next phase of the synodal process (scripted). She asks the notetakers to leave their notes at the table. (Zoom version: email the notes to synod@ctk-nashville.org.) To conclude, she invites everyone to stand and pray the Lord's Prayer.</i>
8:00pm	<p>Thank you all very much for coming to share with us today. Notetakers, please leave your notes in the center of the table, and we'll come by to pick them up. Volunteers will be transcribing all of your experiences and suggestions into a single final report. We'll send a copy of this report to the diocese at the end of April, and we'll also be making it available to everyone to see. The diocese will send their own report on to Rome. Our hope is that by hearing from everyone, we'll have a much better idea of where the Holy Spirit is leading this parish, this diocese, and the church throughout the world.</p> <p>Please do encourage your family members and friends to participate in this process. We want to hear from everyone.</p> <p>Let's all stand and close with the Lord's Prayer. Our Father...</p>
10:40am	<i>Facilitators collect all the notes from the tables and use a binder clip to keep them together. Collect the pens and put them in the pen boxes. Place all the materials in the box and place the box in Cursillo room closet. [See picture]</i>
8:10pm	