



FOR A SYNODAL CHURCH

PARISH REPORT
ST. BASIL'S CHURCH

MAY 2022

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FOR A SYNODAL CHURCH: COMMUNION, PARTICIPATION, MISSION

Pope Francis inaugurated a three-year process in preparation for the 2023 Synod and invited people everywhere to dream about the Church we are called to be.

The theme of the Synod is entitled:
For a Synodal Church: Communion, Participation, Mission.

The practice of living as a synodal Church means:

- The conversations lead to conversion to Christ and commitment to active participation in the mission given by Christ- Communion
- The people of God listen to one another and talk with one another about questions that matter- Participation
- The communion exists for a common purpose and mission flows naturally from the experience of communion- Mission

Pope Francis believes that listening to the People of God, the “sensus fidelium” (the sense of the faithful), is the starting point for discernment. He views the synodal process as the journey to find new ways to bring the gospel to everyone, especially to the hearts of those who are distant, indifferent or without hope. The foundation for a synodal Church is rooted in the Acts of the Apostles, Chapter 15, where the apostles and elders listened to each other in order to make decisions about the Church.

Synodality was the form and style of the early Church. Vatican II sought to recover that model of Church with a process of discernment, guided by the Holy Spirit, involving clergy and laity working together for the mission of the Church. Synodality acknowledges the need to involve all the People of God in the various structures and the mission of the Church. This new way of being Church was experienced by the people of St Basil’s Parish who listened to one another and to the Holy Spirit to discern the path we are called to walk together, as Church. This synod process was “really about being synodal in order to learn how to become more synodal.” (Planning Document, Archdiocese of Ottawa-Cornwall)

“Our walk together in following Christ is what most resembles and manifests the nature of the Church as the pilgrim and missionary People of God.” (Vademecum, Synod Planning Document, Synod of Bishops)

Guided by the planning documents, our Pastor, Father Daryold Winkler, and twenty-one lay parishioners volunteered to plan a process for offering listening sessions for St Basil’s parishioners and others who would join us. Twenty small group sessions were offered. Most sessions addressed general topics and a few focussed on specific topics. Most sessions involved meeting in person, while following the health precautions mandated because of the Covid-19 world-wide pandemic. A few sessions were offered utilizing the social networking software developed by Zoom Video. Facilitators and note-takers were assigned to each of the twenty sessions which accommodated 4 -6 participants. A total of 120 people participated.

The two questions posed in the parish sessions and addressed in the Parish Report were:

1. How do you experience Church today? That is to say, in your own lived experience, past and present, how has the Church, however you define it, been there for you, or not?
2. What are your hopes and dreams for the Church of the future? If you could speak to Pope Francis personally, what would you say about what you want the Church to be for you?

A third part of the parish sessions involved discerning what participants heard others say and how the Holy Spirit was guiding us to reflect on our parish mission and the need for healing, conversion and change in the Catholic Church, in this third millennium.

In small groups, participants answered the questions and listened to others sharing their past and present experiences of Church, voicing concerns where the Church needs healing and conversion and sharing hopes for the future. The third phase consisted of discerning common themes and thoughts on what God is calling our parish and the whole Church to be.

The questions posed by the Diocese and addressed in the Diocesan Report were:

1. In your group's discussion, which points of view seem to be held in common on the experiences of Church? Include other points of view mentioned less but are noteworthy.
2. What did participants have to say about areas where the Church is in need of healing and conversion?
3. Through listening to the dreams, desires and aspirations for the Church expressed by participants and through discernment, in what ways is the Holy Spirit guiding the Church to grow in synodality?

When the small group sessions were completed, a team of three persons was appointed to prepare reports for the Archdiocese of Ottawa-Cornwall and St Basil's Parish.

The Diocesan report was restricted to a 250-word synthesis of the responses to each of three questions posed by the Diocese. The Diocese invited a one-and-a-half-page report from each parish or participating group. While the questions posed by the Diocese were worded somewhat differently than the wording chosen by the parish, the questions addressed the same matters. The report writers adapted the response to the Diocese to comply with its questions and the prescribed length of the report. The Diocesan Report is attached to this Parish Report as Addendum #1.

After prayerful reflection and discernment, the report writers endeavoured to capture in more detail all that was shared in the twenty encounters for this Parish Report.

Our Parish Report is intended to affirm all who participated in the sessions and who shared their honest, heart-felt experiences and hopes and to assure them that others listened attentively. It is also intended to share what has transpired with parishioners who were unable to participate, but who also are hopeful that our Church will change. What has been shared will undoubtedly influence future parish synodal sessions and subsequent actions and contribute to the mission of the parish.

What will happen to our submission to the Diocese?

An additional report will be prepared by a Diocesan writing team summarizing the submissions from all parishes and groups in the Diocese. It will be sent to the Ontario Assembly of Catholic Bishops which will synthesize the reports of all the Ontario Dioceses and send the synthesis to the Canadian Conference of Catholic Bishops which will summarize the reports of all the regional conferences of Catholic Bishops sending a final report to the Vatican from the Church in Canada.

Bishops from all over the world and representatives from the laity will meet in Rome for the 2023 Synod and consider all the reports. The Holy Spirit will be there to guide them!

Our involvement in this Synod and our contributions to the healing, conversion and change will impact the Church of the third millennium.

The following quotation is from a Nigerian poet and novelist.

“Never again will we stand on the threshold of a new age. We who are here now are touched in some mysterious way with the ability to change and make the future.” Ben Okri

The Holy Spirit will guide us!

With gratitude to the parish synod co-ordinators; Elizabeth Elliot, André St Jacques and Fr. Daryold Winkler; all the participants, facilitators, and note takers; and Aaron Ludmer for his design, this report is respectfully submitted by the writing team:

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QUESTIONS POSED IN THE PARISH SESSIONS AND PARTICIPANTS' RESPONSES

Question #1: How do you experience Church today? That is to say, in your own lived experience, past and present, how has the Church, however you define it, been there for you or not?

- Most of the participants were raised Catholic and had a positive experience. They are grateful for their Catholic upbringing, despite rigid rules and practices, the emphasis on sin and images of a harsh unforgiving God, because there was a close connection among family, parish and school and a sense of community. These participants continue to be involved in the Church, in spite of its failures, because it provides comfort, community, occasions to deepen their faith and many other blessings.
- The participants' children and grandchildren do not have the same sense of belonging or connection to the church. Once they started to think for themselves, they could no longer accept the Church's teaching on social and moral questions or its apparent hypocrisy and dropped out. Some disaffected adult children have said that they feel like outsiders, don't understand the rituals, would prefer more contemporary music, sermons that deal with contemporary issues, and would like more convenient mass times to accommodate their busy lives. While this is a source of disappointment and sadness, their parents wonder why they would encourage them to return to a Church that has not changed. Nevertheless, young people are leading good lives, are involved in social action and need to be welcomed and supported in the Church.
- Young people have told us that they want more activities for youth, less talking at mass, more music, later mass times and of course more young people.
- Participants who grew up in "mixed marriages" spoke of both the richness and difficulties of that experience e.g. the openness of other churches and religions contrasted with the teaching that only Catholics were going to heaven.
- There was a lot of hope in Vatican II but participants felt that it has not fulfilled its promise. However, participants place a great deal of hope in Pope Francis. Participants are also very happy with St. Basil's Parish which is open and welcoming and involved in social justice. They feel part of a community of believers who inspire them. They are able to separate their faith and experience in the parish from the deplorable actions of the Church that have recently come to light. One participant saw the Church as like a dearly loved old car that just doesn't work anymore and has to be replaced.
- Another participant did not see the Church as an institution but as a safe place where like-minded people can pray, listen to God's word, receive the sacraments and be in relationship with God and one another. Church is about living one's faith, growing in faith, hope and charity, of putting one's faith into action and helping people in need. The opulence of the Church in Rome was questioned in the face of so much poverty in the world.

- The women's movement brought new awareness about the equality of women. The Church is behind society when it should be leading the way. The appointment of women to some positions of leadership in the Vatican is hopeful but the invisibility of women in the hierarchy remains. This disrespects women, is a great embarrassment and affects the credibility of the Church. The inclusion of women and their many gifts at all levels of authority and leadership is important not only for women but for the good of the Church. Women who feel called to the priesthood should not have to leave the Church to be ordained. It is a tragedy that in 2022 women, who have much to contribute, are still not in positions of authority in the church.
- There was a great sense of anger, disappointment, and shame over clerical sexual abuse and the Church's role in the residential schools. The behaviour of the perpetrators and those who covered up the abuse was completely contrary to the gospel revealing a striking dis-connect between the Church's teaching and practice. The Church acted as a corporation and institution, transferring and protecting priests instead of listening to and prioritizing the victims. The Church needs to deal with the root causes of abuse, which will lead to fundamental reform of the Church.
- Participants shared their experiences with Indigenous Peoples and awareness of the Indian Residential Schools. This varied from friends or families living near reserves or being involved in issues of concern to Indigenous Peoples to joining the Frontier Apostolate. In previous years the churches have supported Indigenous Peoples through the ecumenical coalition, Project North, the Berger Inquiry on pipelines in the North and support for the land claims of the Dene in the North. There were varying degrees of knowledge about the schools, including attending or working at sessions of the Truth and Reconciliation Commission and a recognition of the need for more information and education. While it was stated that the role of the Government had to be acknowledged and some participants wished to accept responsibility for and apologize as individual Catholics for the schools, it was agreed that the response to date of the institutional Church has not been adequate.
- Concern about the legalistic approach of the Church's treatment and exclusion of marginal people (e.g. divorced and remarried without an annulment, LGBTQ+, and Indigenous Peoples). The Church should be sending powerful messages about love, justice and the beatitudes. But instead of the Good News, it seems to spread the bad news that people are weak and sinful. The Church needs to follow the example of Jesus and be more pastoral and inclusive.
- LGBTQ+ Catholics shared that they and their families found little support in the Church to find the love and acceptance that everyone is entitled to and is essential to sustaining family relationships. They were particularly hurt and alienated by the Church's teaching that their sexual orientation is "disordered" thereby disentiing them to all of the seven sacraments. This discrimination has been the source of great pain, suffering and resentment. It was noted that this discrimination was also a societal problem but the Church should be leading the way in resolving it.
- The Church today is an institution that has to change. It reflects an understanding of theology that mirrors the thinking of the times in which it was developed centuries ago. As Pope Francis has said, clericalism is a major problem at all levels. There needs to be less emphasis on doctrine and dogma and more on how we live as followers of Jesus. Participants want to see change but wonder if the bishops and cardinals will listen.

Question #2: What are your hopes and dreams for the church of the future? If you could speak to Pope Francis personally, what would you say about what you want the Church to be for you?

- Clergy and laity must work collaboratively to change the Catholic Church from a hierarchical, clerical, exclusive Church to an inclusive Church that is modelled on the New Testament and Vatican II, a Church that is open to new insights and ideas reflecting the needs of contemporary people. A reformed Church will continue to promote the teachings of Vatican II and involve the laity in Church governance and all Church matters, including ordination.
- A reformed Church needs to be more authentic and open to new insights and ideas that reflect the needs of people in contemporary society so that missed generations, (our children and grandchildren) today's youth and future generations will be attracted to and want to be members of the Catholic Church.
- Significant efforts need to be made to heal the wounds, suffered by so many people, by changing rigid rules, outdated practices and too many canon laws held over from previous centuries, e.g. not permitting divorced and remarried Catholics to receive the Eucharist. The Church needs to reach out to those who are disaffected. Reaching out to those who have left the Church, informing them of our efforts to change and inviting them to assist in renewal may cause some healing.
- There is an immediate need for changes involving women in the Church. Most women participants expressed the hurt and disappointment that they have experienced since childhood, when they realized that they were not respected by the Church, not treated equally, not accorded the rights conferred on them in Baptism and not eligible for holding positions of leadership in the Church. For the betterment of the Catholic Church, their hope is that they will be considered equal in all Church matters, including ordination.
- Many expressed the hope that the scandalous treatment of the Indigenous Peoples be acknowledged and repaired if there is to be reconciliation. Participants shared that they have witnessed so much pain and suffering and so many problems due to the placing of and abuse of Indigenous children in residential schools. The finding of unmarked graves and the testimonies of survivors and their families, as reported in the Truth and Reconciliation Commission Report has brought into the open what is being called cultural genocide.

While there have been many opportunities in the past for change and reform of the treatment of the Indigenous Peoples, there has been denial, lack of concern and cover-up of the problems. They were faced with the Catholic Church as an institution, not as caring, spiritual leaders. Indigenous Peoples say that they long for healing and acceptance and a place in the Catholic Church.

Many believe that it will take a long time for reconciliation to be realized and that every parish in the Diocese, and elsewhere, needs to be educated about the need for their participation in the healing process.

Many expressed their appreciation for having the members of the Kateri Native Ministry as active members of St. Basil's Parish.

The Church needs to demonstrate a new understanding of Indigenous Peoples and to give evidence of respect for their spirituality, language, traditions and their whole culture.

- All participants demand that our Church must have no tolerance for clergy sexual abuse and the cover-up of abuse. The Church needs to follow Pope Francis' directives for the safeguarding and protection of minors and to work diligently for the healing of those who were abused and for their families.
- The Church must consider the science and knowledge that humanity has acquired over the past decades. Science and knowledge should be guiding the Church towards the abolition of the disorder doctrine with respect to homosexuality. What exists in nature cannot be considered a disorder. The elimination of the disorder doctrine will give a clear signal of acceptance of the diversity in sexuality among human beings and permit LGBTQ+ people to be fully participating members of the Catholic Church. The Church needs to recognize that there are many same-sex marriages that model excellent parenting practices. Many members of the LGBTQ+ community model exemplary family life. The expectation is that the Church should be leading our society in embracing diversity not only in sexuality but also in cultural differences. Many hope that the Church will change its teaching on homosexuality.
- Updated theological and pastoral education is needed for seminarians and especially for those involved in ministries and positions of leadership and teaching. The Church needs to encourage and promote on-going adult education for all the People of God. Many mentioned the importance of educating people about the Church's Social Teaching and a few mentioned the need to educate about Creation Spirituality.
- Most participants noted that our Church has only occasional liturgies, programs and activities that appeal to youth and that most youth have no interest in coming to Church. Most parents and grandparents are saddened that their children and grandchildren no longer come to Church, but many expressed that they understand their reasons for not attending.

One youth leader suggested that we make efforts to actively connect with our youth by listening to them, meeting them where they are and by allowing them to explore and discover, and by giving them opportunities to meet and discover a relationship with Jesus. Youth themselves have expressed their longing for having fun in "youth group activities". Most people recognize that changes and reforms need to be made before we can expect that youth will be interested in being involved in Church.

Many adults also expressed the need to modernize our liturgies, including celebrations of the Eucharist to make them more vibrant and realistic and attractive for all. Many people mentioned the importance of using inclusive language in all liturgical celebrations, in all readings and publications.

- Many expressed that there are too many contradictions between Church practices and the teachings of Jesus. Many have said that the Church should demonstrate faith in action by divesting some of its wealth to help people in need.

- Most every participant wishes to encourage Pope Francis to continue to work for the reform of the Catholic Church. So many expressed their thankfulness for Pope Francis' leadership, guidance, example and commitment to change and renewal. They believe that he and we are being guided by the Holy Spirit in this process of synodal encounter. While most parishioners expressed the hope that this synodal process will be adopted in future parish and diocesan encounters, some were doubtful that much would change.
- Most expressed thanks for the unique opportunity to speak and to have others listen to their experiences, hopes and dreams.

Most participants of the synodal encounters expressed the deepest hope that changes in the Church will cause their children and grandchildren to reconnect with a vibrant faith community. They have hope for the future.

Prayer to the Holy Spirit

Come Holy Spirit, fill the hearts of your faithful and
kindle in them the fire of your love.

Send forth your spirit and they shall be created
And you shall renew the face of the earth.

Let us pray:

O God, who did instruct the hearts of the faithful
by the light of the Holy Spirit,
grant us in the same Spirit to be truly wise,
and ever to rejoice in your consolation,
through Christ our Lord. Amen.

DISCERNMENT

A third part of the parish sessions involved discerning what participants heard others say and how the Holy Spirit was guiding us to reflect on our parish mission and the need for healing, conversion and change in the Catholic Church, in this third millennium.

Most participants in St. Basil's synodal groups express hope for the future, yet see the need for change in the Church, not just change, but reform, even transformation.

Although grateful for the leadership of Pope Francis and the local parish priest, Father Daryold Winkler, the participants believe that the Holy Spirit is calling the Church, the parish to examine their *raison d'être*. In a word, that they re-examine the opening words of their mission statement. "We, of St. Basil's Parish, strive to be a welcoming community". They question, "Is everyone welcome in our Church, in our parish"?

The participants also believe that the Spirit is calling the Church to revisit some of its core beliefs and its interpretation of them for a younger generation, with a concurrent need for adult faith education. They affirmed these beliefs and discerned the following challenges:

- We believe in a welcoming Church where all are accepted as equals. This community of equal disciples works together to maintain a welcoming stance to all. To be that welcoming community the Church needs to:
 - Eliminate the barriers that prevent the full participation of women in the life of the Church, including ordination.
 - Promote reconciliation with Indigenous Peoples in all areas of parish life.
 - Welcome all who are alienated from the Church, which includes those who are married and divorced without benefit of an annulment along with members of the LGBTQ+ communities and their families.
 - Eradicate all forms of racism.
 - Encourage the active participation of youth.
- We believe in a Church that speaks with integrity and truth. The Church needs to revisit its basic beliefs and in doing so reflect on its theology, its catechesis, its belief system that prevents the Church from being welcoming and open to everyone. It means letting go of aspects of canon law and tradition that no longer fit with the modern world.

We speak here of the effects of the admonition to cease talking about the ordination of women when Jesus himself sent women to evangelize and chose women as first witnesses to his resurrection. There are many examples of beliefs or actions of the Church that have caused or are causing pain and that need to be changed.

- Human Vitae, which the Church published, contradicted the recommendations of an expert commission composed of cardinals, bishops, theologians, and lay people, with lay people being the majority. Catholics around the world were stunned. No modification has ever been promulgated, although sensitive pastors were/are attentive to the needs of their parishioners.

- The Church supported for centuries the “doctrine of discovery” which enslaved Indigenous Peoples who are still feeling these effects of colonization.
 - The Church must disavow the “disordered doctrine” belief that causes great pain and suffering and negates the LGBTQ+ community, and that each person is created in the image and likeness of God.
 - Many, especially young people feel unwelcome with the focus on sin – why does the Church not focus on original blessing instead of original sin, something we could learn from our Indigenous sisters and brothers.
 - The Church also needs to counter mis-information. One common example is that ‘outside the Church there is ‘no salvation’.
 - There is a need for greater adult faith education with better education for seminarians. Many young priests are not well versed in Vatican II and would seem to want to go backwards instead of going forward. Participants noted the need to enculturate foreign priests coming to Canada.
 - The all too common practice of transferring a priest who was a sexual abuser to another parish must not be repeated and the abuser must be brought to justice. Healing opportunities must be offered to their victims and their families, Studies ought to be done on the intergenerational effects of such abuse.
- We believe in a Church that welcomes young people; yet young people want change. They, along with the adult population, are very upset about the Church’s treatment of indigenous Peoples, the residential school system, and the discovery of unmarked graves near these same schools. Youth want accountability and action. They want a Church that does not just speak about justice but does justice. Our youth want more vibrant liturgies with joyful music and homilies that pertain to life. Many, both young and not so young, want a Church that follows more closely the teachings of Jesus. They envisage a simpler Church structure, devoid of clericalism and patriarchy – “a community of Christian believers” (from the Mission statement of St. Basil’s).
 - It was noted that for this community to be sustained and enlivened there needs to be a conscious and genuine effort on the part of the parish community to warmly welcome newcomers especially to and at parish gatherings.
 - A suggestion for doing justice is to become engaged in a service project with a remote Indigenous community perhaps an advocacy for clean water on reserves across the country.
 - May we learn from the Jesus of the Gospels to bring his healing message to all who have been hurt by the Church.
 - The word love appeared quite often in the synodal reports and it is through our parish commitment to both actively love each other and live in hope that this synod process will reap results.

The participants want these synod groups to continue and that may be the biggest gift that this process has given – we have learned to listen and want to continue. In summary, it may be that the synodal process has invited the parish to take a closer look at its Mission Statement and do an examination of conscience on how well it is living it. “Let us discern together the way of Jesus!” (Parish Mission statement)

Parish Mission Statement

We, of St. Basil's Parish, strive to be a welcoming community of Christian believers - Empowered by the Spirit - Challenged and nourished by the Word of God - Discerning together the way of Jesus - Supporting and nurturing one another in love - Compassionately committed to the poor and oppressed - Harnessing the wealth of our gifts - In joyful celebration - Rich in a heritage built by laity and Basilians, - We journey in hope.



For a synodal Church

communion | participation | mission

ADDENDUM #1: DIOCESAN REPORT: A SYNTHESIS OF THE PARISH REPORT

Question #1

In your group's discussion, which points of view seem to be held in common on the experiences of Church? Include other points of view were mentioned less but are noteworthy?

- Most of the participants were raised Catholic and had a positive experience. They continue to be involved in the Church, in spite of its failures, because it provides comfort and community.
- The participants' children do not have the same sense of belonging or connection to the Church and do not accept the Church's teaching on social and moral questions or its apparent hypocrisy.
- There was a lot of hope in Vatican II but it has not fulfilled its promise. Participants place a great deal of hope in Pope Francis.
- Participants are very happy with St. Basil's parish which is open and welcoming and involved in social justice. They are able to separate their faith and parish experience from the deplorable actions of the Church that have recently come to light.
- The inequality of women in the Church is a great embarrassment and affects the credibility of the Church. The inclusion of women in all positions of authority and leadership is important not only for women but for the good of the Church.
- There was a great deal of anger and shame over clerical sexual abuse and the Church's role in the residential schools. Clericalism is a major problem at all levels.
- The Church needs to follow the example of Jesus and be more inclusive of marginalized people (e.g. LGBTQ+, divorced and remarried, Indigenous Peoples)
- The Church needs to change with less emphasis on doctrine and dogma and more on how we live as followers of Jesus.

Question #2

What did participants have to say about areas where the church is in need of healing and conversion?

Participants from St Basil's Parish framed responses as hopes for the Church of the future.

Clergy and laity must work collaboratively to change the Catholic Church from a hierarchical, clerical, exclusive Church to an inclusive Church that is modelled on the New Testament and Vatican II, a Church that is open to new insights and ideas reflecting the needs of contemporary people.

- Changes to rigid rules, outdated practices and canon laws from previous centuries are needed, ie. accepting divorced and re-married Catholics.
- Clergy sexual abuse and cover-up must not be tolerated, and safeguards put into place to protect minors, and actions taken to heal the abused and their families.

- The scandalous treatment of Indigenous People must be acknowledged and repaired if there is to be reconciliation. Respect needs to be shown for their spirituality, language, traditions and culture.
- Women must be considered equals in all Church matters, including ordination.
- Science and knowledge, respecting the diversity of human sexuality, should guide the Church towards abolition of the disorder doctrine giving a clear signal of acceptance of LGBTQ+ people.
- Updated theological and pastoral education is needed for seminarians and those involved in ministries and leadership.
- Putting faith into action, the Church's vast wealth needs to be shared with all people in need.
- This is a time of opportunity for the Church to lead by example, guided by the Holy Spirit.

Question #3

Through listening to the dreams, desires and aspirations for the Church expressed by participants and through discernment, in what ways is the Holy Spirit guiding the Church to grow in synodality?

We believe with hope that the Spirit is calling us, the Church to reform, not just change, on all levels.

- We believe that the Church Christ wants is a welcoming Church where all are accepted as equals. This community of equal disciples will exist when the pastor is one with the people not over and above; where all people are accepted for who they are – created in the image and likeness of God; when women are recognized for their generous commitment to Church and are ordained to the priesthood; and when there is reconciliation with Indigenous people.
- We believe that the Church needs to revisit its basic beliefs and reformulate many for greater understanding. Current biblical, theological, and social justice teaching must be studied, promoted and implemented especially in seminaries which include women professors and in the promotion of adult faith education. Some doctrines need to be eliminated from church practice, such as the disorder doctrine which is so unjust and brings grief to LGBTQ+ individuals and families.
- We need to see more young people in our Church and for that to happen the Church needs to change. Youth want more vibrant liturgies, meaningful homilies and joyful music, with opportunities for more youth involvement.
- We want a Church that does not just teach justice but does justice – a Church that does justice for Indigenous people, for victims of sexual abuse. In a word – a Church that truly follows the teachings of Jesus of Nazareth!

ADDENDUM #2: SUGGESTIONS FOR CONSIDERATION BY ST. BASIL'S PASTOR AND PASTORAL COUNCIL

Many participants made positive comments about St Basil's Parish, its Pastor and all who work in parish ministries and activities promoting social action and care for our world, its climate and all creation.

The following suggestions were gleaned from the recorders' notes. It is suggested that:

- lay persons be invited to deliver homilies, spiritual readings, etc.
- a group be formed for single mothers.
- we re-examine our protocols for welcoming people, especially visitors and new parishioners as they enter the Church. Youth could be asked to participate in this ministry.
- the parish continue to organize programs that offer education on matters of faith, about the teachings of Vatican II and contemporary issues e.g. assisted dying.
- we consider having some outdoor liturgies and invite neighbours to join us.
- Sunday evening prayers be held for the purpose of praying for victims of abuse, and other needs, so that people will know that they are supported.
- space be allocated on the foyer bulletin boards for notices for and from the youth and their schools.
- high school students be involved in poster-making advertising parish activities and other activities of particular interest to them.
- young people be encouraged to offer support to seniors in need of lawn care and snow shoveling.
- a bulletin board be allocated "Three Cheers For" recognizing significant efforts and achievements of individuals and parish groups.
- St Basil's parish would consider inviting other parishes to join in educational, liturgical and social activities involving Indigenous People.
- an Indigenous Chief or Leader be invited to deliver one of the '*Conversations For Our Times*'.
- a service project be undertaken to assist a remote Indigenous community.
- the parish consider having a community vegetable garden, on Church property.
- our Church have a diocesan pastoral council and that the diocese allow parishes to make more decisions that directly affect our parish.
- the Parish Council build synodal encounters into parish life.
- a summer camp for Catholic youth be established.
- Church services be more spontaneous and not so rigid.
- General Absolution be offered.
- parishioners could be asked to pay for a subscription for programming services, or to ask for donations for presentations.
- parishioners be encouraged to become involved in actively reaching out to those who are isolated.
- more fun activities be offered involving youth, including teenagers.
- For other ideas, ask the children.

Prayer to the Holy Spirit - Adsumus, Sancte Spiritus

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.