



Archdiocesan Gay and Lesbian Outreach Chicago

Report for the Synod on Synodality

April, 2022



For a synodal Church
communion | participation | mission

A church that teaches must be first a church that listens.

Pope Francis. *Let us Dream: The Path to a Better Future*, 2020

For the first time in Church history, Pope Francis has invited all people to take part in a conversation about the future of the Catholic Church and about their individual relationship with the Universal Church. Answering the call, AGLOChicago facilitated the local response of Chicago's LGBTQ+ community to participate in the Synod.

The LGBTQ+ Catholic community in Chicago has been gathering for Mass since 1971. The call of faith to provide a welcoming place for LGBTQ+ Catholics, often marginalized within our church, has been strong and many people have and continue to minister to the community.

Founded in June 1988 under the late Joseph Cardinal Bernardin, the Archdiocesan Gay and Lesbian Outreach Chicago (AGLOChicago) creates a sense of community for LGBTQ+ people of faith. It is a supra-parochial organization that extends the Church's pastoral outreach to gay and lesbian Catholics throughout the Archdiocese. As a lay organization, the leadership of AGLOChicago consists of an all-volunteer Executive Board. AGLO offers an accepting and affirming atmosphere in which to worship in the Catholic tradition and provide opportunities to foster spiritual growth, share our gifts, and witness our Catholic faith to the LGBTQ+ community.

Hearing the call from Pope Francis and Cardinal Cupich to reach out to the often-marginalized within the Church, AGLOChicago formed a committee to help bridge the gap by providing LGBTQ+ Catholics the means to share their experiences. As a marginalized community, LGBTQ+ Catholics have often walked alone or even outside of the Church, and the synodal process offers a significant opportunity to reflect on Pope Francis' three themes of Communion, Participation and Mission. Our goal is to inspire our members and friends to dream about what the Church can be for them, to meaningfully begin to heal past wounds, to regain mutual trust, and develop a deeper spiritual relationship with God and the Church.

Methodology

An AGLO Synod Team, comprised of volunteers, members of the AGLO Executive Board, and AGLO's representative to the Archdiocesan Pastoral Council, convened in December 2021 to determine a plan for participation in the Synod and seek input into the process. A proposal and outline were presented to and accepted by the AGLO Executive Board and Archdiocesan Liaison Fr. Pat Lee.

Feedback made it clear that participation for LGBTQ+ Catholics was important, although some community members did not feel comfortable with surveys that required their contact information. Reflecting the reality that LGBTQ+ people still face stigma, some indicated they did not feel safe using their name, as this could jeopardize their employment or negatively affect their lives. AGLO decided it was important to offer an option for anonymous input into the synod process.

We began implementing the plan, starting with an overall structure making available online participation through the Archdiocese webpage, through an AGLO survey form that could be submitted anonymously, and through an AGLO listening session during which confidentiality would be assured.

We created a communications plan to reach AGLO members and friends, home parishes of AGLO chaplains, Archdiocese of Chicago parishes, and faithful LGBTQ+ community members through announcements, bulletin ads, press releases, social media, and emails including:

- A website that provided synod information, response preparation information, and resources;
- A press release and bulletin advertisements;
- Emails and social media posts including messaging; and
- Encouraging contacts to reach out to their friends and colleagues.

The team created online survey tools to collect demographic information and responses, and developed the listening session format as well as training curriculum for facilitators and note takers.

Data were finally synthesized into this report. The draft report was reviewed by the AGLO Executive Board.

Outreach Plan

The Synod Team decided to target not only the friends and members of AGLO, regular Sunday attendees, and newsletter recipients, but also the greater faithful LGBTQ+ community. We felt this was important as initial feedback indicated that many LGBTQ+ Catholic members did not feel that their voices were heard, or that they had fallen away from the Church because they felt marginalized.

AGLO community:

- Church announcements at each AGLO mass during input period
- Weekly AGLO member email newsletter
- Announcements in AGLO's bulletin, *The Blaze*
- Reminder emails for input
- Outreach on social media (Facebook)

Other parishes and the greater faithful LGBTQ+ community:

- A press release to targeted media, including *Chicago Catholic*, and local publications *Chicago Reader* and *Windy City Times*
- Advertisements in parish bulletins (29 parishes within the Chicago Archdiocese were contacted)
- Outreach through local community organizations (DePaul, Dignity Chicago, and Loyola)

Website

A new section of AGLO's website was created (www.aglochicago.org/synod) to offer information and resources, and provide three ways to participate:

- A **Self-Guided Path**, an online journey of prayerful contemplation and response offered by the Archdiocese of Chicago, which required name and email address for submission;
- An **AGLO-Guided Path**, an online journey of prayerful contemplation and response offered by AGLO with the option to provide name; and
- A **Listening Session**, a sign-up for a two-hour session conducted via Zoom with the option to provide name.

Modeling our process on Ignatian conversations, participants of any of the three paths were encouraged to prepare for submitting their response by using AGLO's "Preparing to Participate in the Synod Process" document. This preparation guide offered a Lectio Divina focused on a meditation on the Road to Emmaus and questions related to communion, participation, and mission (see Appendix A).

Listening Session

Centered around Ignatian Conversation, the listening session provided a prayerful reflection on journeying with the Church. The session offered an overview of the process as well as opportunities for each participant to speak uninterrupted for a total of six minutes during three rounds of questions.

The session outline consisted of:

1. Opening Prayer
2. Overview, ground rules and directions
3. Visio Divina centering meditation on the Synod logo
4. Moment of Silence
5. Consultation questions stressing listening. This part of the session involved three questions with each participant having uninterrupted time to answer, followed by a moment of silence. Questions were:
 - a. **Round 1:** A synodal Church, in announcing the Gospel, "journeys together." How is this "journeying together" experienced as a member of the LGBTQ+ Community? What have been your joys and challenges experienced? (4 minutes per participant)
 - b. **Round 2:** When we say "Our Church," who are the journeying companions? How have you shared in the responsibility for the common mission? How do you participate as Church? (2 minutes per participant)
 - c. **Round 3:** What steps does the Spirit invite us to take in order to grow in our "journeying together"? What do you feel the Holy Spirit is calling you to contribute moving forward? (1 minute per participant)
6. Moment of Silence to collect thoughts
7. Dialogue: What stood out for you? What will you bring away? What gives you hope?
8. Closing Prayer

Demographics of Participants

We received a total of 31 responses through all three modes of participation: 8 followed the link to the Archdiocese synod page, 11 responded to the AGLO-Guided page, and 12 responded for the listening session. These numbers undercount our marketing efforts, as some people became aware of the Synod through AGLO Synod outreach, and provided their responses directly through the Archdiocese Synod webpage without following the link from the AGLO webpage. Demographics are as follows (zero responses omitted):

Race		Gender Identity	
White	81%	Woman/Female	26%
More than 1 race	3%	Man/Male	58%
Did not disclose	16%	Non-Binary/Genderqueer/Gender Fluid	3%
		Did not disclose	13%
Ethnicity		Age	
Not of Hispanic, Latino/Latina/Latinx origin	65%	18-24	3%
Of Hispanic, Latino/Latina/Latinx origin	13%	25-34	23%
Did not disclose	23%	35-44	3%
		45-54	6%
Sexual Orientation		55-64	19%
LGBTQ	74%	65-74	26%
Straight	6%	75+	6%
Did not disclose	19%	Did not disclose	13%
		Faith tradition	
		Participating Catholic	97%
		Nonparticipating Catholic	3%

Overview of Responses

1. Community

We asked participants to reflect on the question of community and how, as a synodal church, journeying together looked to them now and in the future. Participants often answered in terms of safety and identity, feeling “othered”, and the joy of finding an LGBTQ faith-sharing community.

Safety and Inclusion

- Many expressed difficulty in reconciling LGBTQ+ identity and Catholic identities, which led to a deep internal struggle.
- Many also expressed difficulty in “coming out” as Catholic and LGBTQ+, because their LGBTQ+ peers wonder “how can you be both?”
- That the Church has inconsistent messaging around identity for LGBTQ+ people—some individuals and some parishes are welcoming, some are not—which makes it difficult to navigate.
- That the majority of participants felt they had to “hide” some part of their true selves.
- That there is a feeling of self-harm due to the messaging. Some talked of having thoughts on how to rid themselves of the part that is not acceptable or praying it away (“...praying that I could kind of amputate this part of myself out of myself as if it were that easily extricable from my person.”)
- There was grave concern expressed about what Catholic LGBTQ+ youth have to go through in school—not being able to be out, accepted, and loved for who they are—and how that in part is leading to high suicide rates for young LGBTQ+ people.
- That the lack of understanding on transitioning, transgender, and non-binary persons—embracing all aspects of gender—creates yet another schism between the Church and the lived individual experiences of the LGBTQ+ community.
- That in areas of employment in the Church or within Catholic schools, LGBTQ+ people must remain hidden, silent, and untrue to themselves in order to remain employed and avoid public humiliation when fired (“I’ve had some challenging moments professionally where I’ve been told that I shouldn’t work in a Catholic Church. I’ve been called the ‘F’ word...that kind of hostility makes it really hard to have some hope for what’s next.”)
- Several spoke of having to leave the priesthood and how this was a painful experience, as that identity is equally important.
- Nearly all participants talked about feelings of being an outsider, never fitting in, or being truly accepted.
- Several mentioned feeling lost, alone, and wondering who they could love, and be loved by, if our love is forbidden. In essence, *they can love—or be loved by— no one*. The Gospel teaches us that God’s love is unconditional, yet ours is conditional – limited.
- Joy came when community could be found in other faithful LGBTQ+ people, and thus know they were not alone (“that pocket of a faith-sharing group exclusively for LGBTQ+ people has certainly been a joy. To find community, to find people who are journeying together towards something hopefully much greater, much bigger...”)
- Several expressed finding community by encouraging people to be curious, ask questions, and getting to know them.

- Several felt that what was missing in the communions of the Church was radical inclusion—the radical act of love, and radical act of mercy that Jesus showed in the Gospels.
- Several mentioned how interaction with just one person could make or break the way LGBTQ+ people saw their journeying community—a family member, parishioner, or priest could be inviting, accepting and accompanying—or do just the opposite, closing the door to any encounter with God and the Church.

Church Hierarchy

- Participants talked of both the damaging and reconciling effect of not only the hurtful doctrine, but the way it is taught and administered.
- That the hierarchy actually can be the roadblock for the LGBTQ+ community in forming and maintaining a relationship with God.
- In a positive way, people mentioned people such as Cardinal Bernadin, who recognized through AGLOChicago's formation over 30 years ago, that having a connection was key to building a faithful LGBTQ+ community and healthy Church relationships, leading to and fostering relationships with God.
- Nearly all LGBTQ+ participants spoke about how they are Baptized members of the Body of Christ, and thus full members of the Church, but felt that the hierarchy, priests, and other parishioners have forgotten this.
- That Church scandals of child abuse and sexual assault, coverups, lack of transparency, scapegoating, and the lack of accountability have had a deep, devastating, and hurtful impact and have caused harm to the LGBTQ community.
- Several spoke about how the Church's words matter—that when people are called “intrinsically disordered” and their relationships are called “sin,” people take notice, are actively (often physically) harmed, and how the Church participates in persecuting God's children.

Relationship with God

- Overwhelmingly, participants mentioned that a strong relationship with God, through prayer, attending Mass, and being with their LGBTQ+ community, kept them in their Catholic faith.
- Most also talked about ways in which the Church has stood in the way of their relationship with God.
- Many felt the Church gives LGBTQ+ members a choice between loving God, or loving themselves, and loving the person that they choose to love.
- That the Church was limiting God's capacity to love—“in God there is room for everyone, including me.”
- That a healthy relationship with God also leads to forming healthy, loving relationships with others.

2. Participation

On the question of participation, LGBTQ+ participants reflected on how they were community participants in the Church. Many themes were similar to how they saw their relationships with the community and the Church.

Relationship Building

- Participants felt that building the key relationship with God was tied to their ability to participate in the Church through Mass and the Sacraments.
- They felt they could build relationships with others even if they held discordant views by getting to know them on a personal basis.
- Silos of information in the Church and a lack of openness to marginalized populations discourage participation of LGBTQ+ persons, communities of color and other disenfranchised communities.
- Closed-mindedness around LGBTQ+ issues creates a judgmental atmosphere, causing some to label the LGBTQ+ community as “sinful,” further negating active participation by LGBTQ+ persons in the Church.
- Overwhelmingly, participants believed that a strong relationship with Jesus, through the Gospels, and living out the Gospel messages as disciples, was a means for participation in the Church, both in and outside of Mass.
- That all Baptized LGBTQ+ persons are full members of the Body of Christ, and as parts of that Body, their unique gifts should be viewed with acceptance, should be shared, and be utilized for the good of all (“...you build something using the different gifts that each person has—not everyone is the same. When you are traveling, the same thing happens. Each person brings something of themselves to the journey, and that’s what makes the journey complete.”)
- That the LGBTQ+ community is asking the Church to accompany them and build a wider community of love and mercy based on Fr. Greg Boyle’s image of the Church as an ever-widening circle so that no one stands outside of the Church (“no us and them—just us”).
- That the church is “not a factory, churning out practicing Catholics” but an organism that is growing and evolving; but it stopped listening and learning, and now enforces doctrine that may be based on past culture and history and a lack of science. (“A living Church calls all of us to continue to co-create with God.”)

Active Ministry

- Nearly every participant mentioned their active participation within their parishes or Catholic ministry as lectors and acolytes, directors of ministries, Eucharistic ministers, ministers of care, catechists and RCIA leaders, ministers of music and hospitality, social justice ministry, missionary work, and other such ministries.
- Participants mentioned an active prayer life or connection to prayer as the means for their strong connection to God—what keeps them continuing to grow in their Catholic faith.

3. Mission

The last question called for reflection on what steps the Holy Spirit is inviting us to take in order to grow in our “journeying together”, and what the Holy Spirit is calling us to contribute to move forward.

Creating a path to God

- Many felt called to seek opportunities for LGBTQ+ people in the Church, to cultivate spirituality as an LGBTQ+ Catholic, and speak to both parts of their identity as Catholic and LGBTQ+.

- Participants were seeking safe sacred space to be both Catholic and LGBTQ+, including LGBTQ+ retreats and spiritual direction that did not judge their LGBTQ identity.
- Many envisioned a Church that was open and inclusive of all minorities and marginalized people, including people outside the faith and interfaith families—they often cited the theme of unity.
- Many used words such as tired of hiding their true self, living under several masks, being ashamed of a part of themselves, and a desire to be seen just as they are—faults and all—and loved just as Jesus would have done per the Gospels. A desire to be their authentic selves.
- Many mentioned mentoring others to help them affirm their true self.
- Others wanted to be an advocate for change (“The Church should act as a light and support to people in search of God rather than dividing them from God.”)
- Participants felt once they were on safe ground, they then could do more advocacy and help younger people struggling

Conclusion: A Reconciling Path of Healing

Throughout our listening sessions and through our website survey, we could only glean hope from all of the LGBTQ+ participants who bravely and courageously answered Pope Francis’ call to dialogue about our lived experiences.

There is a heartfelt need for love and support, accompaniment, and help with discernment for the LGBTQ+ community. There is a desire to grow spiritually and remain connected to God through community, prayer, Mass and social justice.

There is also an awareness that the answer is not to separate the LGBTQ+ community from the Church, but for the Church to accept that we, as LGBTQ+ members of the Church, are made in God’s image and likeness—beloved children of God. Not as mistakes. But as Baptized members of the Universal Church, who are full participants with gifts and charisms that contribute to the Body of Christ.

We believe the Church gives us grounding, a home, a means to discern, and a connection to the Body of Christ and the Holy Spirit. What we believe is missing from today’s Church is the Spirit and actions of Jesus Christ.

Radical Inclusion

Radical Love

Radical Mercy

We conclude with our closing prayer from the listening session:

Dear Lord, thank you for bringing us together to share our experiences and listen to each other. We ask that the Holy Spirit continue to guide this synodal process—to not produce documents but to begin a new chapter, to plant dreams, draw forth prophesies and visions, to allow for hope to flourish and inspire trust, to bind up wounds, weave together relationships, awaken a dawn of hope, learn from one another, and create a bright resourcefulness that will enlighten

minds, warm hearts, and give strength to our hands. In the name of the Father, the Son and the Holy Spirit. Amen

Special Thanks

We wish to thank the AGLO Executive Board and the Archdiocesan Liaison Fr. Pat Lee for giving us the opportunity to answer Pope Francis' call to engage our LGBTQ+ community in the synod.

We also thank the AGLO Synod Team and volunteers who have helped make all of this possible, with special thanks to Mike Byzewski, Rick Guasco, and Joe Vitek.

A special thanks to Discerning Deacons and their Synod Animator Program, that not only inspired our AGLOChicago response, but also selflessly assisted, mentored, coached and provided endless resources to us.

And thank you to New Ways Ministry for their support and sharing of resources and informative webinars.

Finally, we thank the Chicagoland LGBTQ+ Community and the individuals who bravely shared their personal experiences and stories. We know that for many it can be overwhelming and devastating to bring up past and present trauma. We hope that those of you who are suffering know that we stand in solidarity with you and hope you have felt heard and loved and that the healing has begun.

With Gratitude and Appreciation

The Executive Board wishes to acknowledge Angelina Rossi and Barb Vicory for their leadership, dedication, and counsel during this Synod journey. They understood the great potential for AGLOChicago to share the voice of the LGBTQ+ Catholic community with the wider Church. Their inspired efforts enabled our ministry to bring about healing and reconciliation, allowing us to deepen our faith in Christ Jesus while building up a community of His disciples. For this you have our deepest gratitude and appreciation. Thank you for walking this road with us.



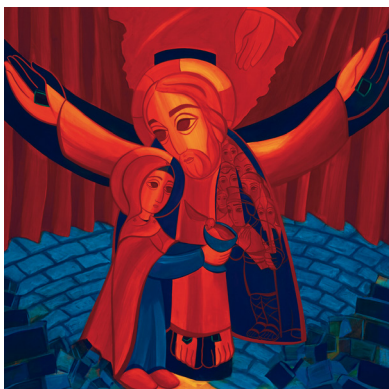


Preparing to participate in the synod journey

Preparing with the Holy Spirit

As you ready yourself for your journey, consider prayerfully preparing:

- **1) Set the time and place:** Set aside 30 minutes or more in a comfortable, relaxed, quiet place. Have a journal or somewhere you keep notes ready to write your reflections, thoughts or inspirations. As a sacred space you prepare, consider lighting a candle, quieting your mind with sacred music, having a Crucifix, Rosary or sacred image to focus on.
- **2) Pray:** Invoke the help of the Holy Spirit to be present through this journey:



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.

*O, God, who by the light of the Holy Spirit, did instruct the hearts of the faithful, grant that by the same Holy Spirit we may be truly wise and ever enjoy His consolations. Through Christ Our Lord. **Amen.***

- **3) Silence:** Take a few moments between each exercise to just sit in silence. Let the Holy Spirit speak directly to your heart. Center your thoughts on the action of your breath. If your mind wanders, let the thought gently pass and re-focus on the breath again.

4) Sacred Scripture meditation: Slowly read from The Gospel of Luke

The Road to Emmaus (New American Bible Revised Edition, Luke 24:13-33)

13 Now that very day two of them were going to a village seven miles[f] from Jerusalem called Emmaus, 14 and they were conversing about all the things that had occurred. 15 And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, 16 [g]but their eyes were prevented from recognizing him. 17 He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. 18 One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who

does not know of the things that have taken place there in these days?" 19 And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, 20 how our chief priests and rulers both handed him over to a sentence of death and crucified him. 21 But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. 22 Some women from our group, however, have astounded us: they were at the tomb early in the morning 23 and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. 24 Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." 25 And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! 26 Was it not necessary that the Messiah should suffer[h] these things and enter into his glory?" 27 Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures. 28 As they approached the village to which they were going, he gave the impression that he was going on farther. 29 But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. 30 And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. 31 With that their eyes were opened and they recognized him, but he vanished from their sight. 32 Then they said to each other, "Were not our hearts burning [within us] while he spoke to us on the way and opened the scriptures to us?" 33

What stands out for you? Is there a word or a phrase the Holy Spirit is drawing you to? What do you think the Holy Spirit is trying to convey to you in this passage? Put yourself in the scene as a disciple walking with this group. What is burning in your heart?

Reflection: The faithful disciples journeying are like the Church during this time of Synod. They welcome the stranger, share with Him the latest news, and look at the crisis of today in the light of the saving action of God throughout history. They gather around a feast, see Christ, and the Holy Spirit moves them to engage in the Church's mission: proclamation of the Risen Christ. An aim of the Synod is to walk together and listen to one another as we look at the signs of the times overshadowed by the cross and come to understand them in the light of the Risen Christ. Then we will participate in the mission of the Church by the power of the Holy Spirit burning in our hearts.

- **5) Question to ponder regarding communion, participation and mission:**
 - In your lived experience, what have been your joys, sorrows and obstacles in journeying with the Church? In your lived experience, past and present, how has the church (however you define it) been with you or not?
 - Are you encouraged to speak up courageously and responsibly about challenges and concerns?

- If we are being asked to become a Synodal Church, one that listens and walks together, how are you listening to other voices in our midst? Do you feel heard? How can we create greater opportunities for people to be heard in Church and in the public square?
 - o What kind of support do you and others need to grow in your personal relationship with Jesus and how can the Church accompany and support this? What do you dream and hope “church” can be?
- What steps would you suggest the Church could take together (a step you could imagine taking yourself!) in order to more fully walk with you and with others in the light and mission of the Gospel.
- How is the Holy Spirit inviting you as part of the LGBTQ+ community to grow in this “journeying together”.

May the Holy Spirit always be with you on your journey, and may your journey always be on the road with Christ Jesus! Amen.

Appendix B -- Demographic Survey

About You

Before you get started, would you take a moment to tell us a little bit about you?

It will help AGLOChicago learn more about you and the diversity of the Catholic LGBTQ+ community we strive to serve. All personal information is confidential and will remain private and will not be used for any other purpose.

1. With which race do you identify?

Mark only one oval.

- ☐ American Indian or Alaska Native
- ☐ Asian
- ☐ Black / African-American
- ☐ Middle Eastern / North African
- ☐ Native Hawaiian or Other Pacific Islander
- ☐ White
- ☐ Some other race or origin
- ☐ More than one race
- ☐ Prefer not to say
- ☐ Other: _____

2. Your ethnicity?

Mark only one oval.

- ☐ Not of Latino/a/x or Hispanic origin
- ☐ Of Latino/a/x or Hispanic origin
- ☐ Prefer not to say

3. Your sexual orientation?

Mark only one oval.

- ☐ Lesbian
- ☐ Gay
- ☐ Bisexual
- ☐ Queer
- ☐ Asexual
- ☐ Straight
- ☐ Prefer not to say
- ☐ Other: _____

4. Your gender identity?

Mark only one oval.

- ☐ Woman / Female
- ☐ Man / Male
- ☐ Transgender Woman / Trans Feminine
- ☐ Transgender Man / Trans Masculine
- ☐ Non-binary / Genderqueer / Gender Fluid
- ☐ Two spirit
- ☐ Prefer not to say
- ☐ Other: _____

5. Your age?

Mark only one oval.

- ☐ 18 - 24
- ☐ 25 - 34
- ☐ 35 - 44
- ☐ 45 - 54
- ☐ 55 - 64
- ☐ 65 -74
- ☐ 75+
- ☐ Prefer not to say

6. Your faith tradition?

Mark only one oval.

- ☐ Participating Catholic
- ☐ Non-participating Catholic
- ☐ Protestant / Other Christian
- ☐ Jewish
- ☐ No religious affiliation
- ☐ Prefer not to say
- ☐ Other: _____

7. In which Zip Code do you reside?

THANKS

After you submit your response, a link on the next page will get you started on your path with Archdiocese self-guide response form. Click the link and scroll down the page to respond.

YOUR SYNOD JOURNEY RESPONSE

Thank you for choosing to journey with AGLOChicago.

“The purpose of the Synod, and therefore of this consultation, is not to produce documents, but “to plant dreams, draw forth prophecies and visions, allow hope to be nourished, inspire trust, bind up wounds, weave together relationships, awaken a dawn of hope, learn from one another, and create a bright resourcefulness that will enlighten minds, warm hearts, give strength to our hands.” (Preparatory Document, 32)

Now that you have spent prayerful time preparing for this journey, Pope Francis has asked for our consultation and invites us to reflect on these three questions together.



COMMUNION

1. A synodal Church, in announcing the Gospel, “journeys together:” How is this “journeying together” experienced as a member of the LGBTQ+ Community? What have been your joys and challenges experienced?

PARTICIPATION

2. When we say “Our Church” who are the journeying companions? How have you shared in the responsibility for the common mission? How do you participate as Church?

MISSION

3. What steps does the Spirit invite us to take in order to grow in our “journeying together”? What do you feel the Holy Spirit is calling you to contribute moving forward?
