



Synod  
2021  
2023

For a synodal Church  
communion | participation | mission

# Synodality in Philadelphia Catholic Higher Education Summary Report





SMALL GROUPS ACROSS CAMPUSES

WE INVITE THE HOLY SPIRIT INTO THIS PROCESS  
"Let us find in YOU our unity so that we may journey together..."

"We need more coffee dates with priests, pisters, and campus ministers..."

48 LISTENING SESSIONS  
28 INTERRACIAL SESSIONS  
27 INTERFAITH

14 UNIVERSITIES

FIRST YEAR EDUCATION STUDENT  
PHYSICS MAJOR  
CLC LEADER  
GRAD STUDENT  
QUEER

"I fear labeling myself Catholic because I don't want to be thought of as ignorant."

# CHURCH

"The only woman leader in my church was in the choir..."  
"It's all about encounter with Christ..."

"I realized that Church is the people and I am one of those people..."

"Being Catholic is a crucial part of my identity..."  
"I don't want my future family to be excluded because I'm gay..."

HOPE & OBSTACLES OF THE CHURCH

LARGE GROUP SYNOD WITH THE ARCHBISHOP

395 STUDENTS  
58% WOMEN  
42% MEN

A WINDOW INTO THE FUTURE CHURCH

## **Synodality in Philadelphia Catholic Higher Education Summary Report | May 16th, 2022**

Fourteen institutions of higher education in the Archdiocese of Philadelphia--all of the area's Catholic colleges and universities and several Newman Centers--answered Pope Francis' invitation to participate in the global synod. Between early February and April, teams of "animators"--more than 40 faculty, staff and students who were trained by Discerning Deacons in how to design and facilitate these listening sessions for their respective campus communities--engaged nearly 400 students on their campuses over a six week period. Those listening sessions, in keeping with similar sessions being held around the world, aimed to elicit students' joys and obstacles of journeying with the church, as well as their hopes for its future.

On Monday, April 4th more than 50 college students from across the Archdiocese of Philadelphia gathered at La Salle University for a cross-campus listening session. This event was the culmination of the six-week series of listening sessions across 14 participating institutions. A nearly equal number of administrators from across the campuses, including three presidents, several vice presidents of mission and student life, and a representative of the U.S. Conference of Catholic Bishops, attended in a listening capacity. Most notable among the listeners was Philadelphia's Archbishop Nelson Perez, who participated in both a small group listening session as well as the larger plenary session. This event created opportunities for social connection, personal reflection and sharing, prayer, and accountability. Highlights included an institutional roll call, student reflections on the Gospel account of Pentecost, a large group examen, smaller listening sessions oriented around themes that surfaced in campus listening sessions, and a chance for students to share their insights with each other and Archbishop Perez in a plenary listening session. Social justice artist and activity, Becky McIntyre (a 2017 graduate of Saint Joseph's University) created an interactive art installation, which serves as the cover of this report, as well as images that reflect and precede each of the organizing themes included here.<sup>1</sup>

### **Participants:**

- Participating institutions include: Cabrini University, Chestnut Hill College, DeSales University, Gwynedd Mercy University, Holy Family University, Immaculata University, La Salle University, Neumann University, Rosemont College, Saint Joseph's University, Villanova University; as well as students and staff from the Newman Centers at the University of Pennsylvania, Drexel University, and West Chester University.
- More than 40 faculty, staff and student animators engaged at least 395 students in 48 discrete sessions on 13 campuses according to submitted reports.<sup>2</sup> Demographic Information (n.b. not all demographic information was reported)
  - Gender: at least 228 women participated; at least 130 men participated; 1 student self-identified as non-binary
  - Race: 28 listening sessions were inter-racial (including white, Latino, Black, and/or Asian students)
  - Religion: 27 sessions were either ecumenical (engaging mostly Protestant Christians) or interfaith (3 engaged Muslim students; 2 engaged Jewish students): 19 sessions engaged students who don't identify with a particular religion

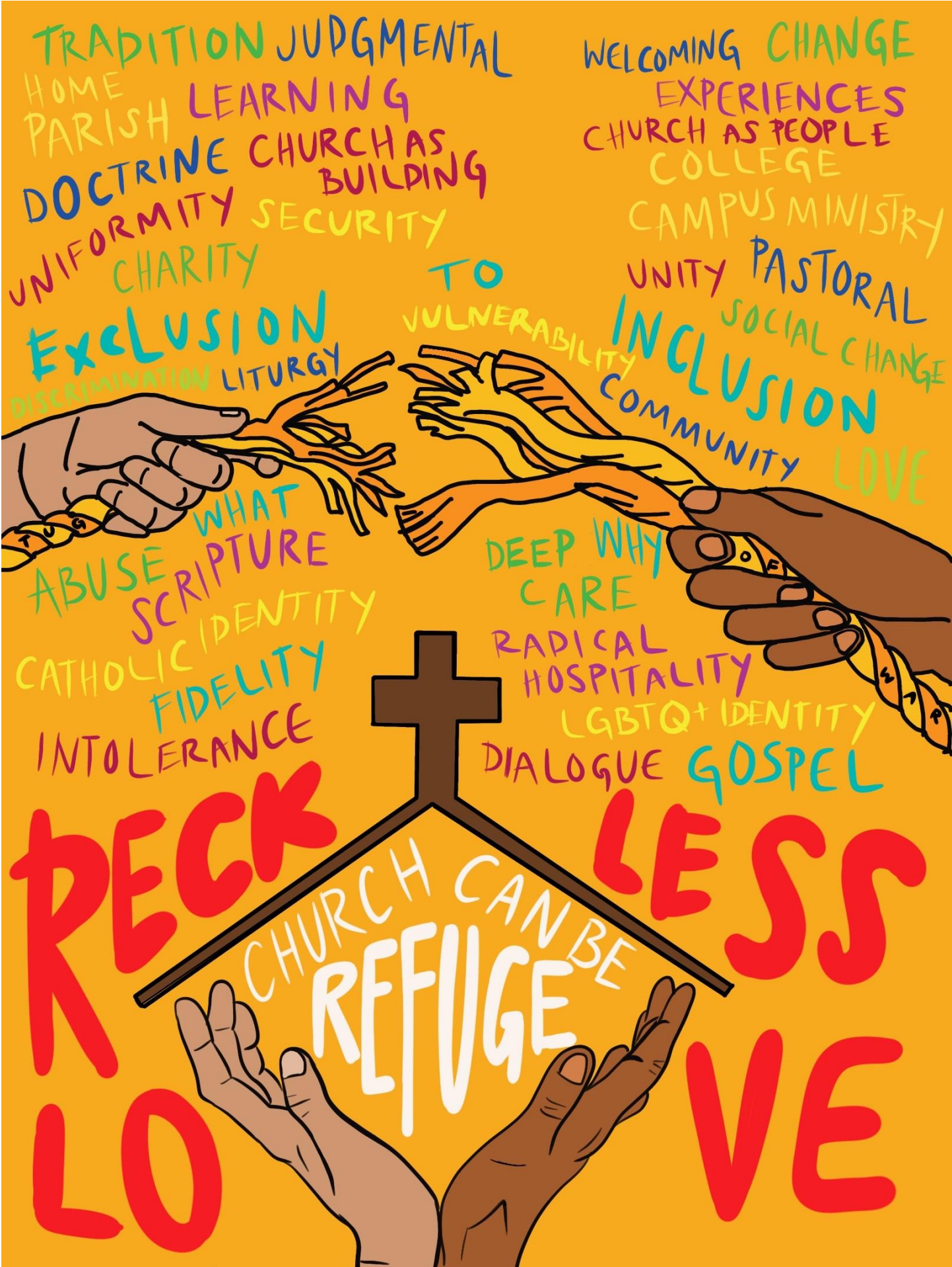
### **Identifying Themes:**

Prior to the April 4th cross-campus synodal listening session, the organizing team collectively read through the synodal listening session reports and identified six major themes: journeying from exclusion to inclusion; journeying from fragmentation to wholeness; journeying from discord to unity; journeying from performance to integrity; journeying from broken trust to accountability; journeying from being led to leading. On April 4th, students gathered in self-selected small groups focused on each of these six themes. The themes are listed below in the order of the number of students engaged in that particular theme (starting with the greatest engagement). Student quotes and animator observations in each section are taken from both individual campus listening sessions and the April 4th cross-campus listening session.

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<sup>1</sup> Becky McIntyre, graduated from Saint Joseph's University and currently lives right here in Northwest Philadelphia. She is an Intensive Prevention Services counselor for youth, as well as a facilitator, curator, muralist, and Chief of Operations for Walls for Justice. Her artist name, sanaartista, is a mixture of Tagalog and Spanish words. Follow her on instagram @sanaartista.

<sup>2</sup> This is not an unduplicated account (i.e., some students may have attended more than one listening session) and eight animators did not record some demographic information for their sessions; moreover, it does not include reports from sessions held at at least one participating campus. In addition, some animators did not capture complete demographic data from their sessions. Thus, the numbers reported below are not reflective of all participants from all sessions. Finally, DeSales University is part of the Diocese of Allentown.



## Journeying from Exclusion to Inclusion

*Students shared pain at feeling unwelcome or told they do not belong because of who they are, or how or what they believe. Students also shared dreams of building a more integrated, inclusive and unitive Catholic community.*

### Student protagonists

- "Everyone wants to be completely vulnerable and completely secure." (quoting Howard Thurman)
- "The Church needs to become more compassionate rather than judgmental."
- "Women are the secret superpower and we don't want to be secret anymore."
- "It is sad that we have to IMAGINE a church where all are welcomed because we long for connection."
- "I feel inspired to say that the church could be more inclusive of all people: marginalized, LGBTQ+, lapsed, divorced Catholics, addicts, victims of any kind. Also a less male dominated hierarchy."

### Joys & obstacles of journeying with the Church

Students named a variety of joys in terms of their journey with the Church in terms of experiences of belonging and affirmation of who they are and who they hope to become:

- A strong affiliation with a tradition with deep history in the midst of so much change provides comfort and clarity.
- The discovery of and invitation to participate in the faith and the church campus communities that tend to be more alive and inclusive than their parish community.
- Receiving and answering the invitation to deepen faith through retreat and service experiences provide meaningful chances for joy and growth.

Students named a variety of obstacles in their journey with the Church that gave rise to feelings of confusion, shame, abandonment, alienation, exploitation and resentment:

- Direct experiences with or observations of priests who have said or done harm to people based on some aspect of their identities (race, sex, gender, marital status, connection to suicide).
- Associations of the church with being judgmental or restrictive; the church as refusing to be vulnerable itself.
- Hesitancy about being public about being Catholic either because of fear of being labeled as judgmental by some or doing further harm to friends or family who are not welcomed, respected, or loved.
- Inability to be who you truly are in the church being unhealthy, hurtful, wrong.
- Cynicism that there is not a willingness to change in a way that will have positive impact on people who are future of the church, and fear that given decreasing numbers of their peers engaged that there will not be a church for them to raise their own children in.
- Fear of lack of belonging once leaving their campus communities.

### Where is there consensus?

- Students desire healing, especially women, LGBTQ, Black & Latinx Catholics, and peoples of other faiths.
- Offer opportunities for learning and sharing around a variety of WHYs - about WHY the church holds the positions that it does, about WHY young people stay or leave the Church, about WHY people feel/believe the way they do.
- Be animated by a God who loves recklessly and a Church defined by hospitality.

### What is the Spirit asking of us/inviting us to in our campus communities?

- Care deeply for anyone who feels as though they are on the periphery.
- Offer *sustained/ongoing* spaces and opportunities for
  - Healing (especially to women, LGBTQ, Black & Latinx Catholics, new immigrants, peoples of other faiths).
  - Listening in order to understand each other and church/Gospel teachings rather than just react.
  - Acknowledging struggle and being with people in the midst of struggle; talking about things that we have too long been silent about such as sexism and racism.
  - Learning (about others, about WHY the church holds the positions that it does or what Gospels/life of Christ offers).
  - Worshiping in a variety of liturgical styles that facilitate both personal encounters with Christ but also solidarity with each other.
- Create advisory board or councils of young people so they can contribute to program development and implementation, decision-making - they can develop themselves as faith leaders.
- Acknowledge and negotiate with students the tension between fidelity to the tradition and radical hospitality, between uniformity in belief and unity of the community.



## **Journeying from Fragmentation to Wholeness**

*Students expressed concerns about the racial and ethnic divides within the Church, and the desire to see the Church more united as it embraces its diversity.*

### **Student protagonists**

- “When I first moved here I went from an all-Black Church to an all-white Church. I got the feeling that the Catholic Church isn’t for Black people, and no one saw it as a problem.”
- “There is some lack of faith in the religious leaders, whether laity or clergymen, as they are believed to oftentimes be more focused on advancing their own political agendas than staying true to the faith.”

### **Joys & obstacles of journeying with the Church**

Students named many joys experienced through liturgies and faith communities that featured multiculturalism:

- Church communities that were specifically geared toward social groups, such as Black, Latinx, and Asian Churches helped students feel more part of the Catholic Church. However, they also acknowledged this structure contributed to divides within the Church.
- Worship that exhibits the many races and ethnicities that make up the Church would be desirable to many students.
- Some students expressed hope to have their voices and desires for vibrant and intercultural faith communities heard as part parish councils and other official Church and parish structures.

Students expressed obstacles to their journeys with the Church when they felt isolated from people of different ethnicities, races, and cultures:

- People of color expressed that they did not feel the Catholic Church in America was for people of color.
- Students have had experiences of vibrant liturgy when it is connected to particular cultures (on a service trip, in home parish, etc.) but then return to what they experience feels generic and uninspiring.

### **Where is there consensus?**

- Both students who prefer traditional worship as well as those who prefer more modern or multicultural worship agree it is important to offer options that appeal to the diverse members of the Church.
- Students on both sides of the political spectrum prefer the Church to be less political in its messaging, and more focused on the Gospel message of Jesus.

### **What is the Spirit asking of us/inviting us to in our campus communities?**

- Offer programming, Mass, and retreat opportunities that appeal to our diverse body of Catholic students, including multicultural styles of worship as well as more traditional experiences.

# discord to unity



## UNITY WITH GOD & EARTH

HUMILITY THAT WE DON'T AGREE

UNIFIED NOT UNIFORM

AND STAND WITH OUTCAST

DEFEND FAITH

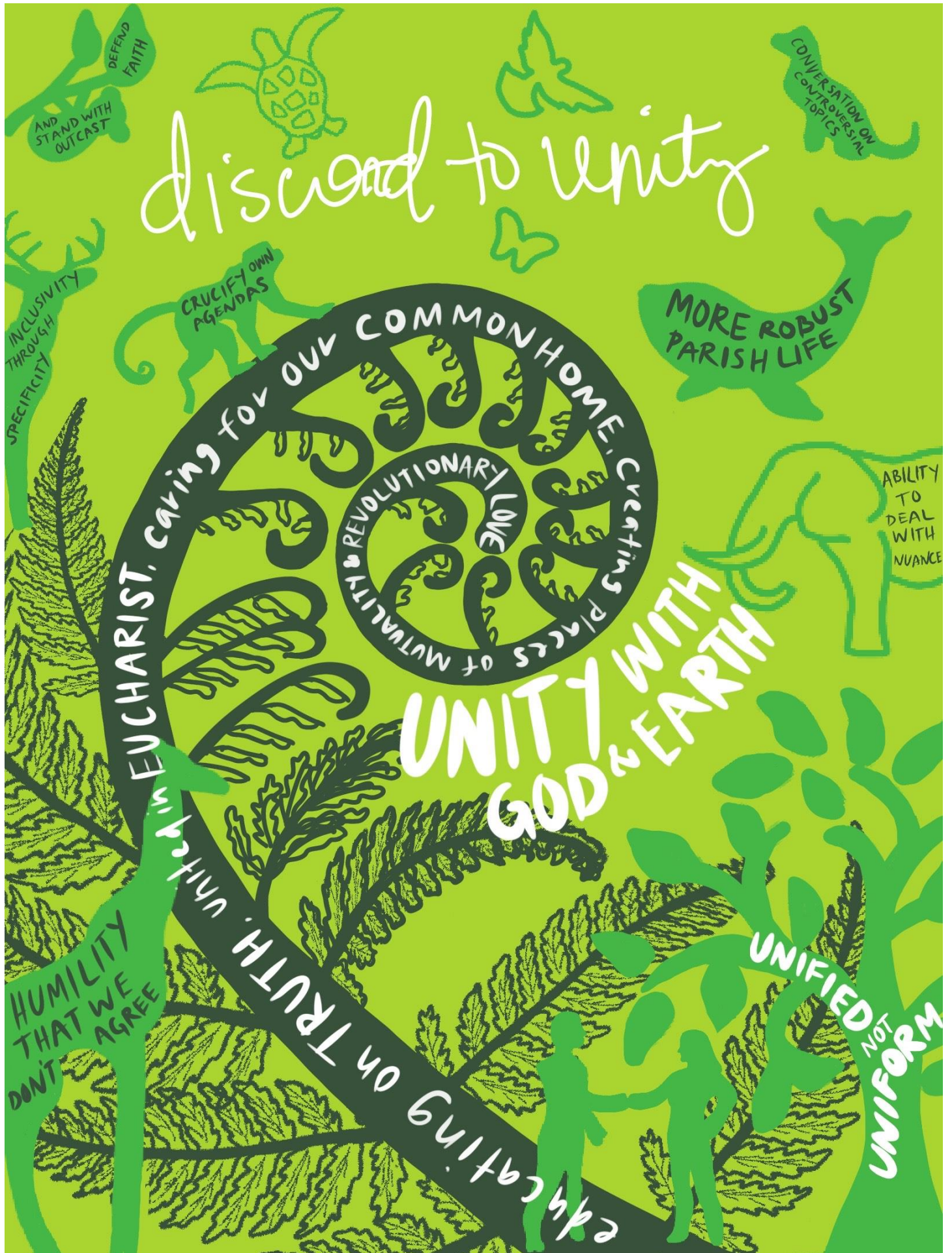
CONVERSATION ON CONTROVERSIAL TOPICS

INCLUSIVITY THROUGH SPECIFICITY

CRUCIFY OWN AGENDAS

MORE ROBUST PARISH LIFE

ABILITY TO DEAL WITH NUANCE





## Journeying from Discord to Unity

*Students express sorrow or lament about how divided and polarized we have become as a church, experience a “tug of war” when it comes to Catholic identity, and have hopes for bridging those gaps between us.*

### Student protagonists

- “Can we work toward what Jesus talked about – revolutionary love? How can we love each other with that deep, passionate, revolutionary love, and focus less on divisions, but on how we can be more like Christ?”
- “Can we be unified by addressing climate change and transforming our sterile places in universities into place of biodiversity and mutuality?”
- “Can we learn humility through this experience – that we don’t agree on everything. My hope is that we won’t be traditionalists versus progressives, but one Catholic Church, united ourselves with Christ on the cross. Can we crucify our own agendas, love each other, our ideas come from a place of love. Can the Church embrace a spirituality of humility?”
- “Bad theology can kill; good theology can give life.”

### Joys & obstacles of journeying with the Church

Students named a variety of joys regarding their lived experiences of unity within the Church, or what they considered fundamental:

- The liturgical and *sacramental life of church*, initially experienced in parish communities and now in college, keeps students connected to the Church, particularly the sense of Church as family.
- The experience of being listened to was powerful.
- Students expressed gratitude for ongoing faith formation in supportive environments.
- Experience of interactions with students/staff of diverse backgrounds and diverse worshiping traditions was named as a positive and a desire for more. Unity doesn’t mean uniformity.
- Students have a stronger sense of belonging to Church at their universities than they do in their home parishes; reconnecting and returning to faith and purpose is always a possibility and this gives them hope.

Students named a variety of obstacles regarding their lived experiences of disunity or discord with the Church:

- Some students have experience that others within the Catholic Church do not have a deep enough understanding of the faith and its ability to deal with nuances, or “the gray areas.” There needs to be a better appreciation for this gray area, and that there must be better acceptance of the marginalized within the Catholic Church.
- Some students felt like it’s difficult to know the truth, especially regarding challenging or controversial topics, but they expressed a desire to engage in these conversations. They perceived a reluctance of Church leaders to preach or engage on these issues. Some students felt their experience of catechesis was misinformed, primarily around “Truth,” because the “why” of teaching was not given.
- Some students expressed discord between their desires and the focus of campus ministry regarding Eucharistic adoration.
- Some expressed frustrations with the secularization of the Church, leaders not fully adhering to doctrinal teachings. There is some lack of faith in the religious leaders, whether laity or clergymen, as they are believed to oftentimes be more focused on advancing their own political agendas than staying true to the faith.
- There was some divergence when it came to people’s opinion on whether political issues should be discussed in Church settings.

### Where is there consensus?

- Recognize concerns about unity within the Church and tensions (divisions) around the source of that unity: either an unchanging tradition that holds all together or an inclusive welcome that invites all in.
- Desire to reflect the revolutionary love of Christ and focus less on divisions. How can we cultivate encounters with Christ, how can we be more like Christ?
- Desire to be united in foundational teachings around finding truth in scripture, for those truths to be lived, and to be unified in the Eucharist.

- Desire to show how the Church can speak to people from diverse backgrounds
- Desire for unity around the work addressing care for our common home
- "Defending the faith" means having confidence in your Catholic faith but also being open to others and to standing with the outcast.

**What is the Spirit asking of us/inviting us to in our campus communities?**

- Call people to Scripture, to relationship with each other, to a communion of people across religions and identities.
- Build robust communities that foster engagement across ideological differences and experiences of church.
- Be more proactive in getting to know students and offering events to support their "questioning" as they grow in their faith.



## **Journeying from Performance to Integrity**

*Students named feeling confused, disappointed, disillusioned and harmed by superficial commitments to Catholic values that talk the talk but don't walk the walk and expressed hopes for anchoring the Church in lived commitments to Gospel values and Church teachings.*

### **Student protagonists**

- “We need to be a Church that challenges superficial love, and instead live a love in action. Love in action, not just words.”
- “I fear calling myself Catholic because I think that people will think I’m intolerant. I fear what comes in the homily. It pains me to hear people push away from Church. How can I be an ally? I fear I’m not Catholic in love.”
- "In my 22 years I have spent more time struggling with the Church than enjoying it."

### **Joys & obstacles of journeying with the Church**

Students experienced integrity in situations that amplify the personal presence of God:

- Listened to in this synod process and at the prospect of listening being something that continues.
- Met wherever they are (grieving, celebrating, discerning, etc.) by faith leaders willing to accompany them.
- Presented with a call to action and supported in trying to answer that call.

Students experienced the following obstacles to that personal experience of God’s presence:

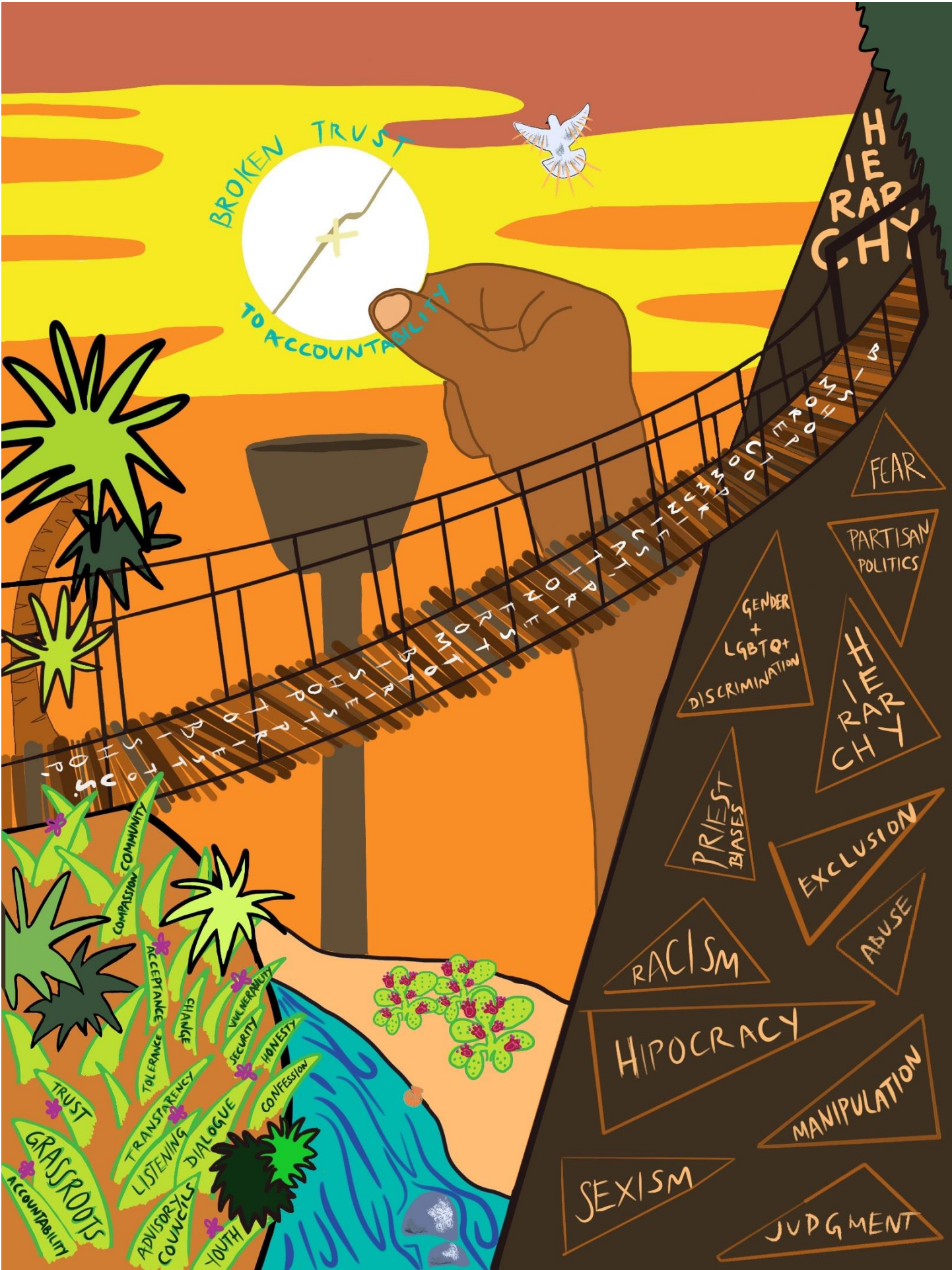
- Mass is an alienating experience for a variety of reasons: “performance” rather than a celebration; an obligation; homilies focus on sin or foster partisanship, lack of vibrancy or cultural distinctiveness, disconnected between from community service/social action.
- Catholic communities of deep commitment are hard to find, whether anchored in Catholic Social Teaching, scripture, or traditional liturgical rituals, both in students’ home parishes but to some extent on campuses as well.
- Students are disillusioned by the hypocrisy of teachings about unconditional love that are not lived, practiced, or embodied particularly in terms of treatment of particular groups or in contending with Church’s problematic history around racism, sexism and the sexual abuse scandal.
- The negative effects of the Church’s hypocrisy impact students’ own personal integrity.
- Service experiences too often remain at the level of charity that sustains the status quo.

### **Where is there consensus?**

- Decisions and actions of some (Church leaders, all the way down to priests and campus ministers) affect all.
- Students expressed consolation and joy with experiences of personal presence in Catholic contexts: individual faith leaders, God mediated through sacraments, their peers.
- Students identified love, and to some extent the Gospel/scripture, as the primary way of being and call to action for the Church/Catholic community.

### **What is the Spirit asking of us/inviting us to in our campus communities?**

- Commit to synodal ways of being on campus via regular listening sessions on campuses.
- Evaluate campus liturgy and rituals to amplify vibrancy, multiculturalism, welcome and connection between liturgy and service/justice.
- Commit to creating spaces where students can ask questions about their faith and the tradition, challenge decision-makers, offer suggestions for different ways forward.
- Be clearer about what the church teaches on current moral challenges. Misunderstandings and lack of clarity can leave people anxious about promoting the Gospel message.
- Move beyond “voluntourism” and charity that happens at others’ expense toward social change that is more mutual.



## **Journeying from Broken Trust to Accountability**

*Students expressed disappointment, hurt, heartbreak at the ways in which the Church has violated their trust or taken advantage of the People of God; and hopes for building a church that truly journeys with the people in relationships grounded in something other than fear.*

### **Student protagonists**

- “I’ve seen leaders, people we are supposed to trust – they have twisted God’s word and have harmed others, causing others to sin.”
- “Be more accepting. Don't make it about finances, make it about the people.”
- “Church leadership should demonstrate openness to listening and change”

### **Joys & obstacles of journeying with the Church**

Students found joy in sacramental life and experiences of fellowship.

- The power of the sacraments, particularly Eucharist, in moments of darkness, despair.
- Fellowship or community that many experience in the context of parish or campus life.
- Experiences of being deeply cared for by some priests in their most vulnerable moments/times is reassuring; but gradually learning that these are the exceptions and not the norm is confusing and disheartening.

Students expressed obstacles in their journeying with the Church linked to breaches of trust:

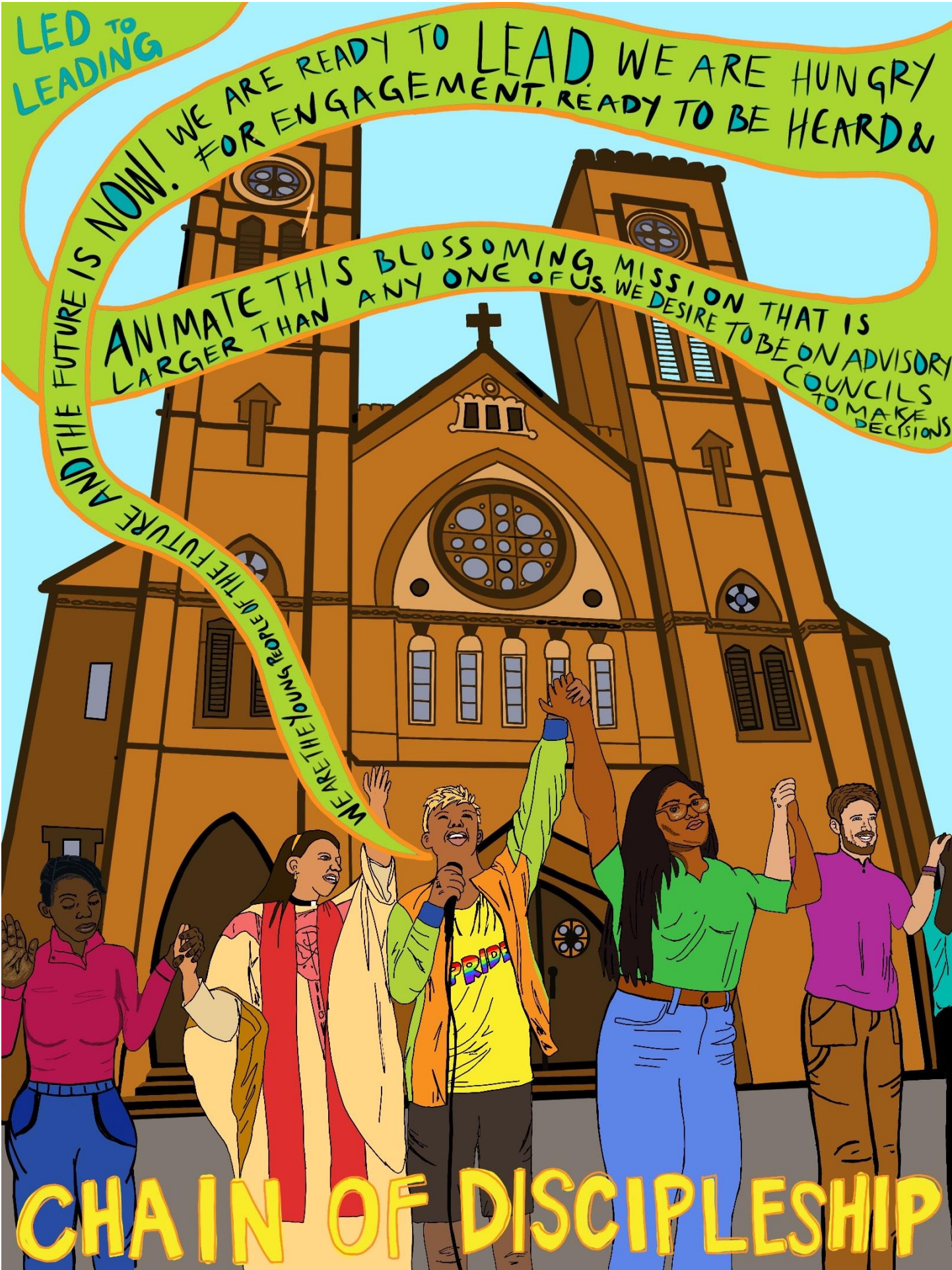
- Some feel stigmatized themselves for the Church’s lack of accountability for its actions, transparency about its decisions, and tolerance for others (LGBTQ people, women, people of color, people of other faith traditions).
- Some named priestly abuse scandal as making it challenging to be Catholic.
- Some feel either manipulated or shamed by the Church’s political stances.
- Some named hypocrisy within the Church as an obstacle--not living out your own teachings calls many things into question.

### **Where is there consensus?**

- By and large, students desire a holy and vibrant church animated by love that provides a space where people can simultaneously feel secure (welcomed, honored and invited to contribute because of who they are) and vulnerable (willing to acknowledge and learn from mistakes, to take risks to change and grow).
- Cultivate accountability among clergy and hierarchical leaders in order to admit and take responsibility for wounds and alienation with various sources: homiletic preoccupation with sin, theology around human sexuality, teachings on reproduction, and political partisanship.
- There was some tension about which is the primary source of accountability--the tradition or the People of God--and what ensures accountability--remaining constant or changing?

### **What is the Spirit asking of us/inviting us to in our campus communities?**

- Increase active presence among and interaction with students, particularly on part of those with direct connection to the charisms of our institutions.
- Be a source of accountability/witness to accountability within the Church.
- Be attentive to ways in which hierarchical structures preclude meaningful access and engagement.
- Commit to candor about the hierarchical Church’s failure to witness to its own values and teachings, and be attentive to the impact of this hypocrisy on the faith lives of young people.



## Journeying from Being Led to Leading

*Students expressed hurt when their gifts or ideas have been overlooked or dismissed; and have dreams about a church that not only engages young people but is ready for them to take the lead.*

### Student protagonists

- "I'd really like to be involved in some kind of leadership council in my parish so my voice could be heard."
- "Christ leads us and we lead one another - I find joy in community rooted in a mission larger than any one person."
- "It shouldn't be a rare occurrence to hear from youth and young adults in a church setting, but it is and that's what made the synod gathering so powerful. The calls for inclusion, authenticity, wholeness, and community get to the heart of what it means to follow Christ more fully."
- "Find better ways to reach people, don't use scare tactics, find ways to reach people in a deeper way, help people grow, create more opportunities for church goers to serve the community."
- "Where is my place in our church? I'm too old to altar serve but not old enough to be part of the parish council. It's hard to find a good model for my involvement--it often seems like Jesus skipped young adulthood!"

### Joys & obstacles of journeying with the Church

Many students expressed joy and gratitude for experiences of supportive and loving faith communities that nurtured them in their youth, instilling a sense of Catholic identity that is still important to who they are today:

- The gift of faith, given by individuals who are important to them such as grandparents priests, ministers.
- Gratitude for experiences of leadership (mostly in context of service opportunities) - gift of being a positive influence on other young people's faith development.
- Students affirmed the importance of being formed and mentored by women in Church leadership.
- Students rooted their call to leadership in the Church's mission to be of service in the world, rather than to accrue power within the institutional church.

Students expressed many obstacles that they feel prevent them from transitioning from being led to leading:

- Some students expressed confusion about the place of a young person feeling called to lead in the church. Is leadership in settings with peers the only option?
- Students feel disengaged by their parishes once sacramental preparation is complete. They are hungry for engagement, and for inclusion of young people in decision-making/consultation.
- Students stumbled over being constantly told that they are the "future" of the church. When will that future come to fruition? What are they supposed to do in the meantime?

### Where is there consensus?

- Students have a voice and want to be heard; their questions are sincere.
- Students want to be builders of the faith community, one that gives witness to the diversity of God's people. Certainly an acceptance of not tolerance of the diversity of the face of God was palpable.
- The students felt the Spirit calling the church beyond "status quo bias" and fear that prevent leaders from creating real space to hear from and journey with young people.

### What is the Spirit asking of us/inviting us to in our campus communities?

- Create advisory board or councils of young people so they can contribute to program development and implementation, decision-making so they can develop themselves as faith leaders and help grow the "grassroots power" of the Church.
- Continue to offer listening sessions; consult with students on themes and even to become trained animators themselves; provide opportunities for us to actually listen to each other and not simply allow people to speak
- Empower students to make their voices heard and offer opportunities for formation that teach students how to take initiative and to organize. We must move away from a transactional education and experience of church toward an experience rooted in and animated by students' desires.
- Equip students to build and lead in community once they leave college.



## **CONCLUSION: Moving Forward Together in our Journey with the Church**

Nearly 400 students have translated the central callings of the synod: Communion, Participation, and Mission. We offer the following recommendations for journeying forward together as a synodal church on our campuses, in the Archdiocese of Philadelphia, and in our national Church.

### **Student protagonists**

- “If you listen to others, you are listening to God.”
- “The Church must actually listen, not just let people speak.”
- “Good experiences of Church should not be a matter of luck.”
- “I felt like I was spiritually connecting with others my age as well as aiding in having our voices heard. It felt like we were involved in the blossoming of a more aware and inclusive church for a new generation and for many more to come. It showed us that we are all important, as God’s children, in the Catholic faith community.”

### **COMMUNION through Relationship, Attention to Tensions, and Accountability**

- Integrate the synod process (sharing, listening, discerning together, acting together) into regular ways of being since this is a primary way of doing and being church.
- Attend to the peripheries (women; LGBTQ+ Catholics; Black and Latinx Catholics; immigrant Catholics, etc.) through healing presence, hospitality, and love.
- Build bridges among communities of faith on campus; and between campus faith communities and parishes in order to facilitate students’ journey with the Church after graduation.
- Explore tensions in students’ discordant approaches to Catholic identity and unity. For example, some seek unity in concrete traditions and others seek unity through welcome to all.
- Implement the five-part recipe that students offer for moving beyond current realities of woundedness, alienation and trauma toward relationships of accountability, trust, and kinship *admit and take responsibility* for mistakes and harms *dialogue with and listen to* each other, *respond with compassion* rather than judgment, place *love of others* before conviction around dogma, and *learn and grow* together.

### **PARTICIPATION through Expanded Roles and Engagement**

- Establish student advisory councils - especially around women, LGBTQ persons, Black and Latinx Catholics, and those seeking more traditional liturgical styles - in our campus communities, in Catholic higher education in Philadelphia, and at the national level (with the USCCB, the Association of Catholic Colleges and Universities, the leadership of affiliated religious orders, etc.) in order to continue to actively listen to them, acknowledge their unique gifts, cultivate their discipleship and leadership, and ensure that Catholics on the periphery are included in the journey with the Church.
- Open doors to women in leadership and Holy Orders.
- Expand roles for college students and young adults in the operations of the parish.
- Develop strategies to engage young adults of all races, cultures and sexual orientations in the life of the Church.
- Redress hierarchical structures that preclude meaningful access and engagement.

### **MISSION through Encounters with Christ, Others and Questions**

- Facilitate encounters with Christ through a variety of channels: scripture, Church teaching, worship, engagement with others, works of service, lived commitments to justice.
- Integrate faith formation with leadership formation to reflect students’ evolving vocations and accompany them on a continuum from service to justice.
- Address issues of sexism, racism, and gender discrimination.
- Center “why” as the question in Church, in faith formation, in engaging others, in the and sacramental life of church: why does the church teach what it teaches; why are young people leaving the Church; why do individuals feel the way they feel, believe what they believe, practice the way they practice; why (and how) can Catholicism be a source of life, purpose, meaning, and justice?

- Do a deep dive into scripture and teaching about “radical/revolutionary love” and discern what that might mean for deepening joys and responding to obstacles revealed in this synod process. What does it mean to move forward together in and toward love?

**Submitted with the joys and hopes of the young Pilgrim People of God in Catholic Higher Education in Philadelphia,**

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