



Synod
2021
2023

For a synodal Church
communion | participation | mission



**ST. MATTHEW'S
CATHEDRAL**

WEEKDAY MASSES		SUNDAY	
7:00 AM	8:00 AM	7:00 AM	8:30 AM
12:10 PM	5:30 PM	10:00 AM - LATIN	11:30 AM
SATURDAY		1:00 PM - ESPAÑOL	
8:00 AM	12:10 PM	5:30 PM	
5:30 PM VIGIL MASSES			

CONFESSIONS

WEEKDAYS 11:00 AM - 12:00 PM	SATURDAY



FACILITATOR'S GUIDE

The Roman Catholic
Archdiocese of
Washington

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Introduction: Journeying Together

The entire Catholic Church is called to participate in the upcoming Synod of Bishops! The upcoming Synod is entitled: *"For a Synodal Church: Communion, Participation, and Mission."*

Synod is a Greek word (*synodos*) meaning a meeting or assembly. The two Greek words that make up Synod are *syn* meaning together and *hodos* meaning way or journey.

Pope Francis has called the entire People of God to journey together! This Synod is not just another meeting with oral presentations and written reports. This Synod is a process of journeying together. As the Church, we will listen to each other, dialogue with each other, pray together, discern together and make decisions together for the purpose of proclaiming the Gospel of

Jesus Christ to the world!

Pope Francis is asking each local diocese to gather together- clergy, religious and laity- to first listen to each other's joys and hopes, and griefs and anxieties (c.f. *Gaudium et Spes* no. 1). After we listen to each other, we are called to dialogue together on ways we can accompany each other as we seek to grow in holiness. Listening and speaking within the Church always involves prayer. We are listening, dialoguing and praying together so that we can hear the voice of the Holy Spirit. The "goal" of this journeying together is not to create a new vision or pastoral plan with objectives. Rather, the goal of our journeying together is to be present with one another, to listen and learn with each other, and to grow closer to the Lord and His Church.

History of Synods in the Catholic Church

The Church journeying together in a Synod is an ancient practice in Christianity rooted in Scripture. In the Acts of the Apostles (Chapter 15), we hear about Peter and Paul being "welcomed by the church, as well as by the apostles and the presbyters" (Acts 15: 4) to listen, discuss, and discern together how to reconcile Jewish and Gentile religious practices. It was after much listening, discussion, and prayerful silence listening for the voice of the Holy Spirit, did the early Church discern how to proclaim the Gospel to all people.

Several Church Fathers wrote about Synodality in the early Church (c. 30 AD- c. 500 AD), including St. John Chrysostom who wrote that the "Church and Synod as synonymous" (Commentary on Psalm 149 see *Preparatory Document* no. 11). Local Churches gathered together with their bishops to discuss matters related to their local situation throughout the first millennium. This local practice grew to provincial (regional) and universal (ecumenical) councils that would gather bishops, clergy, religious and laity together.

The practice of Synodality continued into the second millennium, even as decision-making was reserved more and more to bishops and the Holy See. The Second Vatican Council, an ecumenical council, emphasized the communion of the Church and reclaimed the image

of the Church as the Pilgrim People of God journeying together towards holiness. "...there is but one People of God, which takes its citizens from every race, making them citizens of a kingdom which is of a heavenly and not an earthly nature. For all the faithful scattered throughout the world are in communion with each other in the Holy Spirit..." (*Lumen Gentium* no. 13).

St. Pope Paul VI created the modern structure of the Synod of Bishops in 1965 after the close of the Second Vatican Council. Pope Paul wanted to ensure that the collaboration and dialogue between bishops, theologians, religious and the lay faithful continued after the Second Vatican Council. Since 1967, the Church has held a Synod of Bishops roughly every 2-3 years to examine an issue affecting the Church. At each of these Synods since 1967, bishops have consulted with members of the clergy, religious and the laity. In fact, at these Synods, priests, deacons, religious and laity have been present and have addressed the bishops and Pope. While the "new" aspect of this modern Synod, *"For a Synodal Church: Communion, Participation, and Mission"* is asking each diocesan bishop to listen and consult with his flock, the Synodal process of listening and consulting with the entire People of God is an ancient practice of the Church.

What is Synodality?

Throughout this process, we hear the words: Synod, Synodality, and Synodal process. What do these words mean? Do they mean the same thing?

A helpful short definition of the Synod of Bishops is a gathering of bishops that

1. Fosters closer unity between the bishops and Pope
2. Provides counsel to the Pope on matters of faith and morals, and discipline of the Church
3. Studies questions concerning the Church in the world (c.f. *Code of Canon Law* c. 342).

Voting in the Synod of Bishops is limited to bishops present at the Synod gathering. However, clergy, men and women religious, theologians, catechists, canon lawyers, and lay experts all participate in the Synod gathering with bishops by providing their counsel.

Synodality and the Synodal process are not a gathering or meeting of bishops, nor are they the administrative arm of the Church. Rather, Synodality is the path and process of the Church as communion. It is the communion of all the baptized who are listening to each other, dialoguing with each other and praying together to hear the voice of Holy Spirit as we all seek holiness and proclaim the Gospel. Synodality involves clergy, religious and laity listening and speaking, praying and discerning together, and placing the hopes and concerns of the People of God at the foot of the bishops, who, united with the Pope, decide matters of faith and morals in order to preserve the faith and strengthen the Church throughout the world.

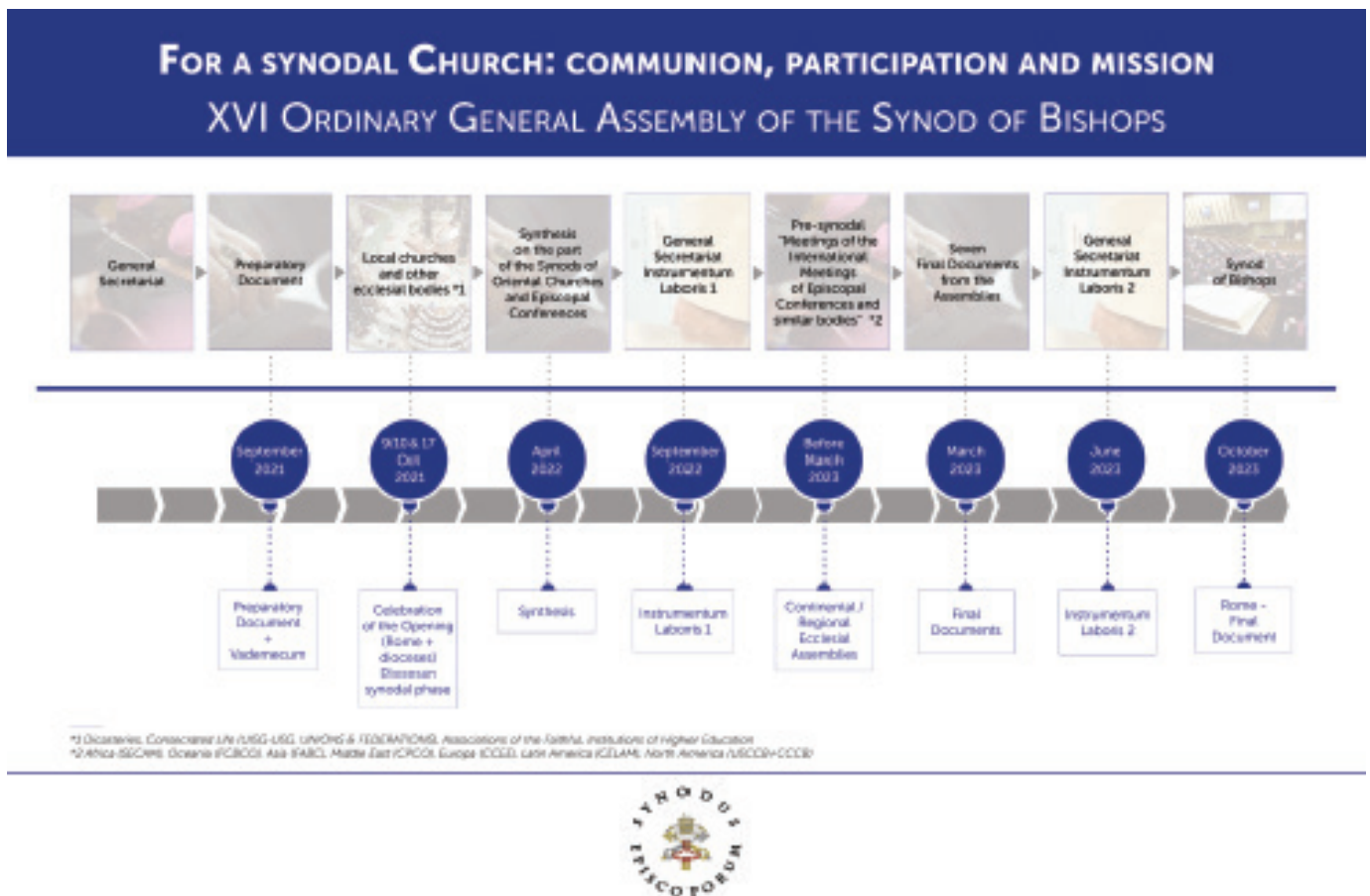
"Synodality, in this perspective, is much more than the celebration of ecclesial meetings and Bishops' assemblies, or a matter of simple internal administration within the Church; it is 'the specific *modus vivendi et operandi* [way of living and being] of the Church, the People of God, which reveals and gives substance to her being as communion when all her members journey together, gather in assembly and take an active part in her evangelizing mission'" (*Preparatory Document* no. 10). "In fact, this People, gathered together by its

Pastors, adheres to the sacred deposit of the Word of God entrusted to the Church, perseveres constantly in the teaching of the Apostles, in fraternal communion, in the breaking of bread, and in prayer, 'so that holding to, practicing, and professing the heritage of the faith, it becomes on the part of the Bishops and Faithful a single common effort'" (*Preparatory Document* no. 13). Synodality and the Synodal process are not about engaging others for the purpose of deciding matters through a parliamentary vote. Nor is the primary purpose of Synodality to introduce democratic methods into the Church, where the majority determines how the Church will act. Synodality is also not about promulgating strategic plans or managing pastoral parish ministries through objectives. Synodality is about the entire People of God journeying together to proclaim the Gospel of Jesus Christ and to become holy.

"The Pastors, established by God as 'authentic guardians, interpreters and witnesses of the faith of the whole Church,' should not be afraid to listen to the Flock entrusted to them. The consultation of the People of God does not imply the assumption within the Church of the dynamics of democracy based on the principle of majority, because there is, at the basis of participation in every Synodal process, a shared passion for the common mission of evangelization and not the representation of conflicting interests. In other words, this is an ecclesial process that can only take place 'at the heart of a hierarchically structured community.' Every Synodal process, in which the Bishops are called to discern what the Spirit is saying to the Church, not by themselves but by listening to the People of God, who 'shares also in Christ's prophetic office' (LG, no. 12), is an evident form of that "journeying together" which makes the Church grow" (*Preparatory Document*, no. 14 see also c.f. *Lumen Gentium* no. 12; CCC nos. 91-93).

As we embark on this Synodal process as the local Church of Washington, let us remember the words of Saint Paul to the Thessalonians, "Do not quench the Spirit. Do not despise prophetic utterances. Test everything; retain what is good" (1 Thess. 5:19-21).

Timeline of the Universal Synod

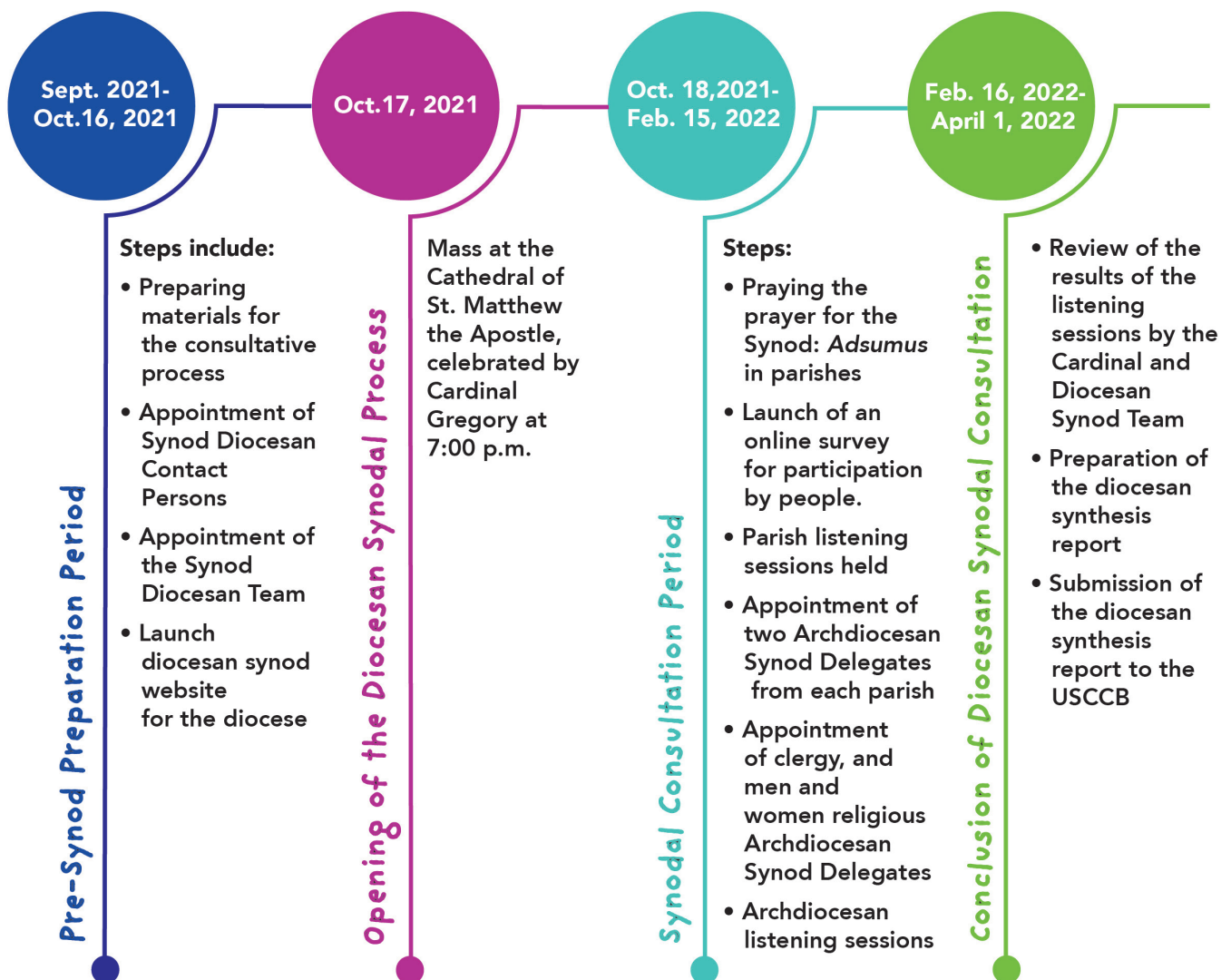


Timeline of The Roman Catholic Archdiocese of Washington Synod



The Roman Catholic
Archdiocese of Washington

Synod Timeline



Facilitator's Detailed Listening Session Outline: Saturday Half-Day Option

Below, the facilitator will find a detailed outline for the parish listening session. Regular font indicates directional informational. *Italicized* font indicates a script for the facilitator to follow.

The role of the facilitator is to track the time devoted to each section, provide time updates (e.g., "You have five more minutes for this"), and move the group through the conversations in the time allotted.

Hospitality (10 minutes)

Welcome and Introduction (2 minutes) Begin on time introducing the session, welcoming participants; introduce yourself to the participants and invite participants to introduce themselves to their fellow group members seated at their table. Be sure to have the pastor and any other parish clergy, religious or parish staff introduce themselves.

Opening Prayer (5 minutes) Have the pastor or facilitator lead the opening prayer. (see Opening Prayer Service at the end of this book).

Participant Ground Rules: (3 minutes) Following the opening prayer say:

The Synod process involves active listening. Listening is at the heart of our conversation today. In your Participant's Guide on page 11 you will find the Listening Session Participant Ground Rules. Remember to give your full attention to each other and listening to the voice of God in your hearts. Listen for understanding by taking to heart what other people share. As we share, individuals will speak, one at a time, without interruption, while others listen. Everyone will have a chance to speak and if you like, you may choose to pass.

Every small group will have a note taker; take a moment to select a member of the group to serve as "note taker" for your group discussion.

Give the group a few minutes to name their note taker, then invite assigned note takers to come forward to pick up (*Recorder Sheets and pen).

Overview of Synod Process (15 minutes)

Say:

As you arrived today each person received a participant's guide, open the participant guide to the outline for today's gathering on page 8. Throughout this process, the guide, which includes an Introduction, History of Synod in the Church, and What is Synodality, serves as an aid in facilitating our small group discussion. Take a moment to review today's agenda then turn to p. 4 and read the Introduction - Journeying Together.

Give participants a few minutes to read silently, then say:

Pope Francis has called the entire People of God to journey together! We gather to listen, dialogue, and pray so that we can hear the voice of the Holy Spirit. The "goal" of this journeying together is not to create a new vision or pastoral plan with objectives. Rather, the goal of our journeying together is to be present with one another, to listen and learn with each other, and to grow closer to the Lord and His Church.

Turn to page 4 - History of Synods in the Church. Take a moment to read silently to yourself.

Give the group a few moments to read then say:

In this gathering, as we listen, dialogue, and pray, we take part in a practice that dates back to the earliest Church. Throughout the history of the Church, the Church has gathered in Synod to open our hearts to the voice of the Holy Spirit. Foundational to religious life is the gathering of the brothers and sisters in prayer, listening to the voices of members, and discernment. A key question in understanding Pope Francis' invitation for the whole Church to journey together is - What is Synodality? Turn to page 5 and take a few minutes to read silently.

Allow the groups a few minutes to read then say, *we have just read,*

A helpful short definition of the Synod of Bishops. It is a gathering of bishops that

- 1. Fosters closer unity between the bishops and Pope*
- 2. Provides counsel to the Pope on matters of faith and morals, and discipline of the Church*
- 3. Studies questions concerning the Church in the world*

Voting in the Synod of Bishops is limited to bishops present at the Synod gathering. However, clergy, men and women religious, theologians, catechists, canon lawyers, and lay experts all participate in the Synod gathering with bishops by providing their counsel.

We gather today to do just that, to provide our bishops with counsel - also to reflect on the questions put forward to us by Pope Francis, and to listen to our brothers and sisters. Let us begin.

Small Group: The Fundamental Question (60 minutes)

Say:

As we begin our listening session, let's remember: Our Synod journey takes place in the midst of where the Church ordinarily lives and works in the day to day lives of the faithful. The Synodal process invites each one of us - the People of God to recall that we journey together. Moreover, in that journey of faith, we are called to listen to the voice of the Holy Spirit. (c.f. Preparatory Document no. 37)

Invite a parishioner to volunteer to read Acts 2:14-21 then say:

As we listen to the Word of God, let us reflect on how the Scripture calls all to share and to proclaim the Good News, to open our hearts to listen to the faith journey of our brothers and sisters, to pray as a community and open our hearts to hear voice of the Holy Spirit.

Invite parishioner to read:

A reading from Acts 2: 14-21

Then Peter stood up with the eleven, raised his voice, and proclaimed to them ... "These people are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel:

'It will come to pass in the last days,' God says 'that I will pour out a portion of my spirit upon all flesh. Your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams' Indeed, upon my servants and my handmaids I will pour out a portion of my spirit in those days, and they shall prophesy. And, I will work wonders in the heavens above and signs on the earth below: blood, fire, and a cloud of smoke. The sun shall be turned to darkness, and the moon to blood, before the coming of the great and splendid day of the Lord, and it shall be that everyone shall be saved who calls on the name of the Lord.'

The Word of the Lord
R: *Thanks be to God.*

Instruct the small groups to:

Please turn to page 12 to find the Fundamental Question. Before we begin sharing with one another, I want to remind everyone that group members will take turns sharing their reflections, one at a time, without interruption, while other group members listen. The note taker will record reflections. Please keep your answers to 1-2 minutes per person.

Read aloud:

A Synodal Church, in announcing the Gospel, "journeys together."

In your participant booklet, reflect on the following questions:

- *How is this "journeying together" happening today in your parish?*
- *How is the Holy Spirit inviting your parish community to grow in "journeying together"? (Preparatory Document no. 26)*

Take a moment to write down your personal thoughts and reflection in your booklet. In your reflection on "journeying together," think about:

- *What experiences, in your local parish does this question bring to mind? What are the joys of your parish life? What are the difficulties and obstacles to active parish life that you have encountered?*

After a sufficient time for participants to write down their reflections, remind the group that:

One member speaks at a time, without interruption, as other members listen. Please keep your responses to 1-2 minutes per person. I will call time and we will then move to the next question.
Allow 10 minutes for small group sharing.

At the end of 10 minutes, pose the following question:

- *Where in these experiences do you hear the voice of the Holy Spirit?*

After 10 minutes, invite participants to take a 20-minute break.

Break (20 minutes)

Core Questions (60 minutes)

Following the break, instruct parishioners to:

Open to p. 14, on the Core Questions. Thank you for your openness and participation prior to the break. At this time, the process invites us to go deeper.

Keep in mind our fundamental conversation earlier as we explore areas that are at the heart of our community. As a reminder, the note takers will continue to record group sharing, one person speaks at a time, without interruption, as others listen. Please keep your responses to 1-2 minutes per person. I will call time and we will then move to the next question.

Listening (*10 minutes)

Say:

"Listening is the first step, but it requires an open mind and heart, without prejudice." (Preparatory Document no. 30)

"The meaning of the journey to which we are all called is above all that of discovering the face and form of a Synodal Church, in which "everyone has something to learn. The faithful people, the college of bishops, the Bishop of Rome: all listening to each other, and all listening to the Holy Spirit." (Preparatory Document no. 15)

The questions we will consider under Listening are:

- *How is God speaking to us through the voices that are in our midst?*
- *How is God speaking to us through voices we sometimes ignore, including those on the peripheries?*
- *What space is there to listen to the voices on the peripheries, especially cultural groups, women, the disabled, those who experience poverty, marginalization, or social exclusion?*

Take a moment to write down your personal thoughts and reflection in your booklet.

After a sufficient time for participants to write down their reflections, remind the group that:

One person speaks at a time, without interruption, as others listen. Please keep your responses to 1-2 minutes per person, summarizing your reflections on the three questions. I will call time and we will then move to the next question. Allow 10 minutes total for this section.

Speaking Out (*10 minutes)

Say:

Let's move onto our next core question: Speaking Out.

"All are invited to speak with courage and parrhesia, that is, in freedom, truth, and charity." (Preparatory Document no. 30)

"The Pastors, established by God as 'authentic guardians, interpreters and witnesses of the faith of the whole Church' should not be afraid to listen to the flock entrusted to them. The consultation of the People of God does not imply the assumption within the Church of the dynamics of democracy based on the principle of majority because there is, at the basis of participation in every Synodal process, a

shared passion for the common mission of evangelization and not the representation of conflicting interests.” (Preparatory Document no. 14)

The questions we will consider under Speaking Out are:

- *What enables or hinders you from speaking up courageously, candidly, and responsibly in our local Church and in society?*
- *What space is there in our parishes for the voice of people including active and inactive members of our faith?*

Take a moment to write down your personal thoughts and reflection in your booklet.

After a sufficient time for participants to write down their reflections, remind the group that:

One person speaks at a time, without interruption, as others listen. Please keep your responses to 1-2 minutes per person, summarizing your reflections on the two questions. I will call time and we will then move to the next question. Allow 10 minutes total for this section.

Sharing Responsibility For Our Common Mission and Sharing Authority And Participation (*10 minutes)

Say:

Let's move onto our next core question: Sharing Responsibility for Our Common Mission and Sharing Authority and Participation. “Synodality is at the service of the mission of the Church, in which all members are called to participate. A Synodal church is a participatory and co-responsible Church.” (Preparatory Document no. 30)

The members of the People of God are united by Baptism, and “if by the will of Christ some are made teachers, pastors and dispenser of mysteries on behalf of others, yet all share a true equality with regard to dignity and to the activity common to all the Faithful for the building up of the Body of Christ.” (Lumen Gentium, no. 32)

The questions we will consider under this core question are:

- *How are the baptized members of your parish able to participate in the mission of the Church to proclaim the Gospel?*
- *What hinders people from being active in your parish?*
- *How is authority or governance exercised in your local parish?*
- *How are teamwork and co-responsibility put into practice in your local parish?*

After a sufficient time for participants to write down their reflections, remind the group that:

One member speaks at a time, without interruption, as other members listen. Please keep your responses to 1-2 minutes per person, summarizing your reflections on the four questions. I will call time and we will then move to the next question. Allow 10 minutes total for this section.

Discerning And Deciding (*10 minutes)

Say:

Let's move onto our next core question: *Discerning and Deciding*. In a Synodal style, we make decisions through discernment of what the Holy Spirit is saying through our whole community. Synodal style of decision-making is to listen first, dialogue, pray, discern, and then the pastor makes a decision on behalf of community. A Synodal Church does not make decisions to accomplish pre-identified priorities. "In a Synodal Church, the whole community, in the free and rich diversity of its members, is called together to pray, listen, analyse, dialogue, discern and offer advice on making pastoral decisions which correspond as closely as possible to God's will." (Vademecum no. 1.4)

The questions we will consider for *Discerning and Deciding* are:

- How does your parish use the methods of listening and speaking (consultation) to make decisions?
- How does your parish promote participation in decision-making within the hierarchical structures of the Church?
- Does the decision-making methods of your parish help you to listen to all members of the community including those who are on the peripheries of parish life?

After a sufficient time for participants to write down their reflections, remind the group that:

One person speaks at a time, without interruption, as others listen. Please keep your responses to 1-2 minutes per person, summarizing your reflections on the three questions. I will call time and we will then move to the next question. Allow 10 minutes total for this section.

Celebration: (*10 minutes)

Say:

Let's move onto our next core question: *Celebration*. "They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. Awe came upon everyone, and many wonders and signs were done through the apostles." (Acts 2:42-43)

"Journeying together" is only possible if it is based on communal listening to the Word and the celebration of the Eucharist. (Preparatory Document no. 30)

The questions we will consider for *Discerning and Deciding* are:

- How does prayer and liturgical celebrations, especially Sunday Mass, inspire and guide your parish?
- How does your prayer life and celebration of the Mass inspire and inform your personal decisions and decisions in the parish community?
- How does the parish invite all baptized Catholics, including our ethnic communities, youth, families, and persons with disabilities and their families, into the active life of the parish, especially Sunday Mass?

After a sufficient time for participants to write down their reflections, remind the group that:

One person speaks at a time, without interruption, as others listen. Please keep your responses to 1-2 minutes per person, summarizing your reflections on the three questions. I will call time and we will then move to the next question. Allow 10 minutes total for this section.

Final Question: The Holy Spirit (10 minutes)

Say:

We hear in Paul's Letter to the Romans: "May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the holy Spirit." (Romans 15:13)

Here is our final question:

From your small group sharing, name one insight where you heard the voice of the Holy Spirit today?

Please keep your responses to 1 minute per person. Allow 10 minutes total for this section.

Closing:

I would like to thank parishioners for sharing and listening. Please turn to page 19. And let us pray together The Prayer for the Synod.

At the conclusion of prayer, say:

Note takers should bring their documentation to the front of the room and thank you all who participated in the parish listening session. The recorded comments from the groups will be compiled into a parish report, two parish delegates will be appointed to attend an archdiocesan regional Synod along with clergy and religious representatives. Finally, the regional reports will contribute to the creation of our diocesan synthesis report. Thank you and God Bless.

Facilitator's Detailed Listening Session Outline: Three-Week Evening Option

Below, the facilitator will find a detailed outline for the parish listening session. Regular font indicates directional informational. *Italicized* font indicates a script for the facilitator to follow.

The role of the facilitator is to track the time devoted to each section, provide time updates (e.g., "You have five more minutes for this"), and move the group through the conversations in the time allotted.

WEEK ONE

Welcome and Introduction (10 minutes) Offer light hospitality and greet people as they arrive. Begin on time introducing the session, welcoming participants; introduce yourself to the participants and invite participants to introduce themselves to their fellow group members seated at their table. Be sure to have the pastor and any other parish clergy, religious or parish staff introduce themselves.

Opening Prayer (5 minutes) Have the pastor or facilitator lead the opening prayer. (see Opening Prayer Service at the end of this book).

Participant Ground Rules: (5 minutes) Following the opening prayer say:

The Synod process involves active listening. Listening is at the heart of our conversation today. In your Participant's Guide on page 11 you will find the Listening Session Participant Ground Rules. Remember to give your full attention to each other and listening to the voice of God in your hearts. Listen for understanding by taking to heart what other people share. As we share, individuals will speak, one at a time, without interruption, while others listen. Everyone will have a chance to speak and if you like, you may choose to pass.

Every small group will have a note taker; take a moment to select a member of the group to serve as "note taker" for your group discussion.

Give the group a few minutes to name their note taker, then invite assigned note takers to come forward to pick up (*Recorder Sheets and pen).

Overview of Synod Process (20 minutes)

Say:

As you arrived today each person received a participant's guide, open the participant guide to the outline for today's gathering page 8. Throughout this process, the guide, which includes an Introduction, History of Synod in the Church, and What is Synodality, serves as an aid in facilitating our small group discussion. Take a moment to review today's agenda then turn to p. 4 and read the Introduction - Journeying Together.

Give participants a few minutes to read silently, then say:

Pope Francis has called the entire People of God to journey together! We gather to listen, dialogue, and pray so that we can hear the voice of the Holy Spirit. The "goal" of this journeying together is not to create a new vision or pastoral plan with objectives. Rather, the goal of our journeying together is to be present with one another, to listen and learn with each other, and to grow closer to the Lord and His Church. Turn to page 4 - History of Synods in the Church. Take a moment to read silently to yourself.

Give the group a few moments to read then say:

In this gathering, as we listen, dialogue, and pray, we take part in a practice that dates back to the earliest Church. Throughout the history of the Church, the Church has gathered in Synod to open our hearts to the voice of the Holy Spirit. Foundational to religious life is the gathering of the brothers and sisters in prayer, listening to the voices of members, and discernment. A key question in understanding Pope Francis' invitation for the whole Church to journey together is - What is Synodality? Turn to page 5 and take a few minutes to read silently.

Allow the groups a few minutes to read then say, *we have just read,*

A helpful short definition of the Synod of Bishops - it is a gathering of bishops that

- 1) Fosters closer unity between the bishops and Pope*
- 2) Provides counsel to the Pope on matters of faith and morals, and discipline of the Church*
- 3) Studies questions concerning the Church in the world.*

Voting in the Synod of Bishops is limited to bishops present at the Synod gathering. However, clergy, men and women religious, theologians, catechists, canon lawyers, and lay experts all participate in the Synod gathering with bishops by providing their counsel.

We gather today to do just that, to provide our bishops with counsel – also to reflect on the questions put forward to us by Pope Francis, to listen to our brothers and sisters. Let us take a short break and then we will begin the listening process.

Break (5 minutes)

Small Group: The Fundamental Question (40 minutes)

Say:

As we begin our listening session, remember: Our Synod journey takes place in the midst of where the Church ordinarily lives and works in the day to day lives of the faithful. The Synodal process invites each one of us - the People of God to recall that we journey together. Moreover, in that journey of faith we are called to listen to the voice of the Holy Spirit. (c.f. Preparatory Document no. 27)

Invite a parishioner to volunteer to read Acts 2:14-21 then say:

As we listen to the Word of God, let us reflect on how the Scripture calls all to share and to proclaim the Good News, to open our hearts to listen to the faith journey of our brothers and sisters, to pray as a community and open our hearts to hear voice of the Holy Spirit.

Invite parishioner to read:

A reading from Acts 2: 14-21

Then Peter stood up with the eleven, raised his voice, and proclaimed to them ... "These people are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel:

'It will come to pass in the last days,' God says 'that I will pour out a portion of my spirit upon all flesh. Your sons and your daughters shall prophesy, your young men shall see visions, your old men

shall dream dreams' Indeed, upon my servants and my handmaids I will pour out a portion of my spirit in those days, and they shall prophesy. And, I will work wonders in the heavens above and signs on the earth below: blood, fire, and a cloud of smoke. The sun shall be turned to darkness, and the moon to blood, before the coming of the great and splendid day of the Lord, and it shall be that everyone shall be saved who calls on the name of the Lord.'

The Word of the Lord

R: Thanks be to God

Instruct the small groups to:

Please turn to page 12 to find the Fundamental Question. Before we begin sharing with one another, I want to remind everyone that group members will take turns sharing their reflections, one at a time, without interruption, while others in the group listen. The note taker will record reflections. Please keep your answers to 1-2 minutes per person.

Read aloud:

A Synodal Church, in announcing the Gospel, "journeys together."

In your participant booklet, reflect on the following questions:

- *How is this "journeying together" happening today in your parish?*
- *How is the Holy Spirit inviting your parish community to grow in "journeying together"? (Preparatory Document no. 26)*

Take a moment to write down your personal thoughts and reflection in your booklet. In your reflection on "journeying together," think about:

- *What experiences, in your local parish, does this question bring to mind? What are the joys of your parish life? What are the difficulties and obstacles to active parish life that you have encountered?*

After a sufficient time for participants to write down their reflections, remind the group that:
One person speaks at a time, without interruption, as others listen. Please keep your responses to 1-2 minutes per person. I will call time and we will then move to the next question.
Allow 10 minutes for small group sharing.

At the end of 10 minutes, pose the following question:

- *Where in these experiences do you hear the voice of the Holy Spirit?*

Closing:

I would like to thank you all for sharing and listening. Please turn to page 19. And let us pray together The Prayer for the Synod.

At the conclusion of prayer, say:

Note takers should bring their documentation to the front of the room and thank you all who participated in this week's listening session. The recorded comments from the groups will be compiled into a parish report and two parish delegates will be appointed to attend an archdiocesan regional Synod along with clergy and religious representatives. Finally, the regional reports will contribute to the creation of our diocesan synthesis report. Please join us for the next two weeks and please feel free to invite others to join us! Thank you and God Bless.

WEEK TWO

Welcome and Introduction (5 minutes) Offer light hospitality and greet people as they arrive. Begin on time introducing the session, welcoming back last week's participants and new participants; introduce yourself to the participants and invite participants to introduce themselves to their fellow group members seated at their table. Be sure to have the pastor and any other parish clergy, religious or parish staff introduce themselves.

Opening Prayer (5 minutes) Have the pastor or facilitator lead the opening prayer. (see Opening Prayer Service at the end of this book).

Participant Ground Rules: (5 minutes) Following the opening prayer say:

Again, thank you all of you who are returning for our second of three listening sessions and thank you for any people who are joining us for the first time tonight. Before we begin, I am going to review some items. The Synod process involves active listening. Listening is at the heart of our conversation today. In your Participant's Guide on page 11 you will find the Listening Session Participant Ground Rules. Remember to give your full attention to each other and listening to the voice of God in your hearts. Listen for understanding by taking to heart what other people share. As we share, individuals will speak, one at a time, without interruption, while others listen. Everyone will have a chance to speak and if you may choose to pass.

Every small group will have a note taker; take a moment to select a member of the group to serve as "note taker" for your group discussion.

Give the group a few minutes to name their note taker, then invite assigned note takers to come forward to pick up (*Recorder Sheets and pen).

Small Group: Listening (15 minutes)

Say:

This week, we will reflecting, listening and sharing on the Synod's Core Questions. Open to p. 14, on the Core Questions.

Keep in mind our fundamental conversation from last week as we explore areas that are at the heart of our community. As a reminder, the note takers will continue to record group sharing, one member speaks at a time, without interruption, as other members listen. Please keep your responses to 1-2 minutes per person. I will call time and we will then move to the next question.

Listening is the first step, but it requires an open mind and heart without prejudice. The meaning of the

journey to which we are all called is above all that of discovering the face and form of a Synodal Church, in which "everyone has something to learn. The faithful people, the college of bishops, the Bishop of Rome: all listening to each other, and all listening to the Holy Spirit. (Preparatory Document no. 15 and 30)

The questions we will consider under Listening are:

- *How is God speaking to us through the voices that are in our midst?*
- *How is God speaking to us through voices we sometimes ignore, including those on the peripheries?*
- *What space is there to listen to the voices on the peripheries, especially cultural groups, women, the disabled, those who experience poverty, marginalization, or social exclusion?*

Take a moment to write down your personal thoughts and reflection in your booklet.

After a sufficient time for participants to write down their reflections, remind the group that: One person speaks at a time, without interruption, as others listen. Please keep your responses to 1-2 minutes per person, summarizing your reflections on the three questions. I will call time and we will then move to the next question. Allow 15 minutes.

Small Group: Speaking Out (20 minutes)

Say:

"Let's move onto our next core question: Speaking Out. All are invited to speak with courage and parrhesia, that is, in freedom, truth, and charity." (Preparatory Document no. 30)

"The Pastors, established by God as 'authentic guardians, interpreters and witnesses of the faith of the whole Church' should not be afraid to listen to the flock entrusted to them. The consultation of the People of God does not imply the assumption within the Church of the dynamics of democracy based on the principle of majority because there is, at the basis of participation in every Synodal process, a shared passion for the common mission of evangelization and not the representation of conflicting interests." (Preparatory Document no. 14)

The questions we will consider under Speaking Out are:

- *What enables or hinders you from speaking up courageously, candidly, and responsibly in our local Church and in society?*
- *What space is there in our parishes for the voice of people including active and inactive members of our faith?*

Take a moment to write down your personal thoughts and reflection in your booklet.

After a sufficient time for participants to write down their reflections, remind the group that:

One person speaks at a time, without interruption, as others listen. Please keep your responses to 1-2 minutes per person, summarizing your reflections on the two questions. I will call time and we will then move to the next question. Allow 20 minutes total for this section.

After you call time for this section, announce a short break.

Let us take a short break and then we will begin the next core question to reflect on.

Break (5 minutes)

Small Group: Sharing Responsibility For Our Common Mission and Sharing Authority And Participation (25 minutes)

Say:

Let's move onto our next core question: Sharing Responsibility for Our Common Mission and Authority and Participation. Synodality is at the service of the mission of the Church, in which all members are called to participate. A Synodal church is a participatory and co-responsible Church. (Preparatory Document no. 30)

The members of the People of God are united by Baptism, and "if by the will of Christ some are made teachers, pastors and dispenser of mysteries on behalf of others, yet all share a true equality with regard to dignity and to the activity common to all the Faithful for the building up of the Body of Christ." (Lumen Gentium, no. 32)

The questions we will consider under this core question are:

- *How are the baptized members of your parish able to participate in the mission of the Church to proclaim the Gospel?*
- *What hinders people from being active in your parish?*
- *How is authority or governance exercised in your local parish?*
- *How are teamwork and co-responsibility put into practice in your local parish?*

After a sufficient time for participants to write down their reflections, remind the group that:

One person speaks at a time, without interruption, as others listen. Please keep your responses to 1-2 minutes per person, summarizing your reflections on the four questions. I will call time and we will then move to the next question. Allow 25 minutes total for this section.

Closing:

I would like to thank you all for sharing and listening. Please turn to page 19. And let us pray together The Prayer for the Synod.

At the conclusion of prayer, say:

Note takers should bring their documentation to the front of the room and thank you all who participated in this week's listening session. The recorded comments from the groups will be compiled into a parish report and two parish delegates will be appointed to attend an archdiocesan regional Synod along with clergy and religious representatives. Finally, the regional reports will contribute to the creation of our diocesan synthesis report. Please join us next week for our final session and please feel free to invite others to join us! Thank you and God Bless.

WEEK THREE

Welcome and Introduction (5 minutes) Offer light hospitality and greet people as they arrive. Begin on time introducing the session, welcoming back last week's participants and new participants; introduce yourself to the participants and invite participants to introduce themselves to their fellow group members seated at their table. Be sure to have the pastor and any other parish clergy, religious or parish staff introduce themselves.

Opening Prayer (5 minutes) Have the pastor or facilitator lead the opening prayer. (see Opening Prayer Service at the end of this book).

Participant Ground Rules: (5 minutes) Following the opening prayer say:

Again, thank you to all of you who are returning for our third and final listening session and thank you for any people who are joining us for the first time tonight. Before we begin, I am going to review some items. The Synod process involves active listening. Listening is at the heart of our conversation today. In your Participant's Guide on page 11 you will find the Listening Session Participant Ground Rules. Remember to give your full attention to each other and listening to the voice of God in your hearts. Listen for understanding by taking to heart what other people share. As we share, individuals will speak, one at a time, without interruption, while others listen. Everyone will have a chance to speak and if you like, you may choose to pass.

Every small group will have a note taker; take a moment to select a member of the group to serve as "note taker" for your group discussion.

Give the group a few minutes to name their note taker, then invite assigned note takers to come forward to pick up (*Recorder Sheets and pen).

Small Group: Discerning And Deciding (20 minutes)

Say:

Let's move onto our next core question: Discerning and Deciding. In a Synodal style, we make decisions through discernment of what the Holy Spirit is saying through our whole community. Synodal style of decision-making is to listen first, dialogue, pray, discern, and then the pastor makes a decision on behalf of community. A Synodal Church does not make decisions to accomplish pre-identified priorities. "In a Synodal Church, the whole community, in the free and rich diversity of its members, is called together to pray, listen, analyse, dialogue, discern and offer advice on making pastoral decisions which correspond as closely as possible to God's will." (Vademecum no. 1.4)

The questions we will consider for Discerning and Deciding are:

- *How does your parish use the methods of listening and speaking (consultation) to make decisions?*
- *How does your parish promote participation in decision-making within the hierarchical structures of the Church?*
- *Does the decision-making methods of your parish help you to listen to all members of the community, including those who are on the peripheries of parish life?*

After a sufficient time for participants to write down their reflections, remind the group that:

One person speaks at a time, without interruption, as others listen. Please keep your responses to 1-2 minutes per person, summarizing your reflections on the three questions. I will call time and we will then move to the next question. Allow 20 minutes total for this section.

After you call time for this section, announce a short break.

Let us take a short break and then we will begin the next core question to reflect on.

Break (5 minutes)

Small Group: Celebration (20 minutes)

Say:

Let's move onto our next core question: Celebration. "They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. Awe came upon everyone, and many wonders and signs were done through the apostles" (Acts 2:42-43).

"Journeying together" is only possible if it is based on communal listening to the Word and the celebration of the Eucharist. (Preparatory Document no. 30)

The questions we will consider for Discerning and Deciding are:

- *How does prayer and liturgical celebrations, especially Sunday Mass, inspire and guide your parish?*
- *How does your prayer life and celebration of the Mass inspire and inform your personal decisions and decisions in the parish community?*
- *How does the parish invite all baptized Catholics, including our ethnic communities, youth, families and persons with disabilities and their families, into the active life of the parish, especially Sunday Mass?*

After a sufficient time for participants to write down their reflections, remind the group that: *One member speaks at a time, without interruption, as other members listen. Please keep your responses to 1-2 minutes per person, summarizing your reflections on the three questions. I will call time and we will then move to the next question. Allow 20 minutes total for this section.*

Small Group Final Question: The Holy Spirit (20 minutes)

Say:

We hear in Paul's Letter to the Romans: "May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the holy Spirit." (Romans 15:13)

Here is our final question:

From your small group sharing, name one insight where you heard the voice of the Holy Spirit today?

Please keep your responses to 1 minute per person. Allow 20 minutes total for this section.

Closing:

I would like to thank you all for sharing and listening. Please turn to page 19. And let us pray together The Prayer for the Synod.

At the conclusion of prayer, say:

Note takers should bring their documentation to the front of the room and thank you all who participated in this week's listening session. The recorded comments from the groups will be compiled into a parish report and two parish delegates will be appointed to attend an archdiocesan regional Synod along with clergy and religious representatives. Finally, the regional reports will contribute to the creation of our diocesan synthesis report. Thank you and God Bless.

Prayer for the Synod

Adsumus (We Stand Before You)

The *Adsumus* prayer calls upon the Holy Spirit to guide a Church gathering. Every session of the Second Vatican Council began with the bishops and Holy Father praying this prayer. This prayer is attributed to St. Isidore of Seville (c.560- April 4, 636). For the 2021-2023 Synod, the Holy Father is proposing that the entire People of God pray this simplified version of the *Adsumus*.

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.

Learn more about this prayer at:

<https://www.synod.va/content/dam/synod/document/common/adsumus/EN-ADSUMUS.pdf>

Opening Prayer for the Parish Listening Session

Opening Prayer:

L: Come, Holy Spirit

R: Fill the hearts of your faithful, and enkindle in them the fire of your love.

L: Send forth your Spirit and they shall be created.

R: and you shall renew the face of the earth

L: O God, who by the light of the Holy Spirit instructed the hearts of the faithful, grant that by the same Spirit we may know what is right and always rejoice in his consolation, through Christ our Lord.

R: Amen

Psalms 100

R/ Serve the Lord with Gladness

L/ Cry out with joy to the Lord, all the earth.

Serve the Lord with gladness

Come before him, singing for joy.

R/ Serve the Lord with Gladness

Know that he, the Lord, is God.

He made us, we belong to him,

We are his people, the sheep of his flock.

R/ Serve the Lord with Gladness

Go within his gates, giving thanks.

Enter his courts with songs of praise.

Give thanks to him and bless his name.

R/ Serve the Lord with Gladness

Closing Prayer: We make our prayer complete and perfect by praying together

Our Father...

Glossary of Terms

This glossary was created by the General Secretariat for the Synod of Bishops and is accessible at <https://www.synod.va/content/dam/synod/document/common/resources/Glossary.pdf>

Authority - Baptism and Confirmation - Charisms - Church - Communion - Consensus - Consultation - Diocesan Pre-Synodal Meeting - Diocesan Synodal Team - Discernment - Ecclesial - Episcopal - Instrumentum Laboris - Local Church - Listening - Mission - Parrhesia - Participation - People of God - Power - Sensus fidei - Signs of the times - Synod - Synodal Process - Synodality - Vocation of All the People of God - Vademecum - Vatican II

Authority

The New Testament uses a specific term to express the power Jesus received from the Father to grant salvation, which He exercises over all creatures in the power ($\delta\upsilon\nu\alpha\mu\iota\varsigma$) of the Holy Spirit: $\epsilon\acute{\xi}\theta\upsilon\sigma\iota\alpha$ (authority). It consists in imparting the grace that makes us "children of God" (cf. John 1,12). The Apostles receive this $\epsilon\acute{\xi}\theta\upsilon\sigma\iota\alpha$ from the risen Lord, who sends them to teach the nations by baptising them in the name of the Father, the Son and the Holy Spirit, and by teaching them to observe all He has commanded (cf. Matthew 28,19-20). By virtue of baptism, every member of the People of God is given a share in this authority, having received the "anointing of the Holy Spirit" (cf. 1 John 2,20-27), having been taught by God (cf. John 6,45) and having been guided "to the complete truth" (cf. John 16,13). (ITC, *Syn.*, no. 17)

There is to be no distance or separation between the community and its Pastors - who are called to act in the name of the only Pastor - but a distinction between tasks in the reciprocity of communion. A synod, an assembly, a council cannot take decisions without its legitimate Pastors. The synodal process must take place at the heart of a hierarchically structured community. In a diocese, for example, it is necessary to distinguish between the process of decision-making through a joint exercise of discernment, consultation and co-operation, and decision-taking, which is within the competence of the Bishop, the guarantor of apostolicity and Catholicity. Working things out is a synodal task; decision is a ministerial responsibility. A correct exercise of synodality must contribute to a better articulation of the ministry of the personal and collegial exercise of apostolic authority with the synodal exercise of discernment on the part of the community. (ITC, *Syn.*, no. 69)

Baptism and Confirmation

Baptism is the sacrament by which we enter into the People of God, freed from original sin and adopted as sons and daughters of God in Christ. Baptism is the fundamental identity of all the faithful, including priests, religious, and lay people. Pope Francis describes the mission of every baptized person as that of being a missionary disciple in the midst of the People of God, to bring the light of the Gospel to every corner of the world.

In virtue of their baptism, all the members of the People of God have become missionary disciples (cf. Mt 28:19). All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization, and it would be insufficient to envisage a plan of evangelization to be carried out by professionals while the rest of the faithful would simply be passive recipients. The new evangelization calls for personal involvement on the part of each of the baptized. Every Christian is challenged, here and now, to be actively engaged in evangelization; indeed, anyone who has truly experienced God's saving love does not need much time or lengthy training to go out and proclaim that love. Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are "disciples" and "missionaries", but rather that we are always "missionary disciples". If we are not convinced, let us look at those first disciples, who, immediately after encountering the gaze of Jesus, went forth to proclaim him joyfully: "We have found the Messiah!" (Jn 1:41). The Samaritan woman became a missionary immediately after speaking with Jesus and many Samaritans come to believe in him "because of the woman's testimony" (Jn 4:39). So too, Saint Paul, after his encounter with Jesus Christ, "immediately proclaimed Jesus" (Acts 9:20; cf. 22:6-21). So what are we waiting for? (*Evangelii Gaudium*, no. 120)

Confirmation is the sacrament by which the faithful receive the fullness of the gifts of the Holy Spirit. In Confirmation, we become fully equipped for the mission entrusted to us at our baptism. The Spirit poured out upon us enables us to live ever more deeply our primordial vocation as sons and daughters of God who cry out "Abba, Father!" (Romans 8:15) We are not only called to live out our call as sons and daughters of God, but also to invite others into this filial relationship with the Father in Christ, of which the Holy Spirit makes us partakers.

Charisms

The Lord's ἐξουσία (authority) is expressed in the Church through the variety of spiritual gifts (τα πνευματικά) or charisms (τα χαρίσματα) the Spirit shares out among the People of God for the upbuilding of the one Body of Christ. In exercising them we need to respect an objective τάξις, so that they can develop in harmony and bear the fruit they are meant to bear for the good of all (cf. 1 Corinthians 12,28-30; Ephesians 4,11-13). The Apostles have the first place among them - with a special and pre-eminent role being attributed by Jesus to Simon Peter (cf. Matthew 16,18f., John 21,15ff.): they, in fact, are entrusted with the ministry of guiding the Church in fidelity to the *depositum fidei* (1 Timothy 6,20; 2 Timothy 1,12,14). But the term χάρισμα also evokes the gratuitous and varying character of the free initiative of the Spirit, who grants each one his or her own gift with a view to the general good (cf. 1 Corinthians 12,4-11; 29-30; Ephesians 4,7), always in terms of mutual submission and service (cf. 1 Corinthians 12,25): since the highest gift, the one that regulates them all, is love (cf. 1 Corinthians 12,31). (ITC, *Syn.*, no. 18)

Church

Taking up the ecclesiological perspective of Vatican II, Pope Francis sketches the image of a synodal Church as "an inverted pyramid" which comprises the People of God and the College of Bishops, one of whose members, the Successor of Peter, has a specific ministry of unity. Here the summit is below the base. "Synodality, as a constitutive element of the Church, offers us the most appropriate interpretative framework for understanding the hierarchical ministry itself.... Jesus founded the Church by setting at her head the College of Apostles, in which the Apostle Peter is the 'rock' (cf. Matthew 16,18), the one who must "confirm" his brethren in the faith (cf. Luke 22,32). But in this Church, as in an inverted pyramid, the top is located below the base. Consequently, those who exercise

authority are called 'ministers', because, in the original meaning of the word, they are the least of all"[68]. (ITC, *Syn.*, no. 57)

Consensus

Consensus in the context of the Synodal Process does not mean uniformity or a democratic majority. This would ignore the fact that the Holy Spirit can speak through the words of one single member of the People of God or a small group. Rather, consensus in synodal key refers to the process of listening to one another in order to discern the common path that God is calling us to in a spirit of communion, guided by the Holy Spirit.

Consultation

In previous Synods, consultation was sought by means of questionnaires that were circulated among the faithful prior to a gathering of the Synod of Bishops in Rome on a particular topic. This current Synod seeks to broaden the experience of "consultation" in order to move towards a more synodal Church that more fully listens to and engages the entire People of God. In this way, "consultation" is now taking the form of a wider "participation." The Synod of Bishops in Rome is no longer the sum total of the experience of Synodality in the Church, but rather the culmination of a long process by which the voice of the Spirit resounds throughout the whole Church, at the diocesan, national, continental, and universal levels.

Communion

Synodality is a living expression of the Catholicity of the Church as communion. In the Church, Christ is present as the Head united to His Body (Ephesians 1,22-23) in such a way that she receives from Him the fullness of the means of salvation. The Church is Catholic also because she is sent to all, in order to gather the entire human family in the richness of the plurality of cultural forms, under the Lordship of Christ and in the unity of His Spirit. The synodal path expresses and promotes her Catholicity in two ways: it shows the dynamic way in which the fullness of faith is shared by all members of the People of God and it assists in handing it on to all people and all peoples. (ITC, *Syn.*, no. 58)

Diocesan Pre-Synodal Meeting

Each local Church culminates the diocesan phase with a Diocesan Pre-Synodal Meeting. This gathering provides the opportunity for diverse members of the diocese to come together for a liturgical celebration, to pray together, to reflect on their experience of the

Synodal Process in the diocese, to listen the feedback that has been raised, to dialogue about the current reality of the local Church and the signs of the times, and to discern the Spirit's call for the diocese in relation to its growth in synodal conversion. While much of the consultation process during the Diocesan Phase might have occurred within specific communities of the local Church, such as parishes, ministries, youth and other groups, the objective of the Diocesan Pre-Synodal Meeting is to bring together a representative cross-section of the *whole* diocese, including minority groups and those on the peripheries, and enable participants to listen, reflect, and discern together. Thereafter the outcome of the meeting should be part of the diocesan synthesis, as described in Part 4 of the *Vademecum*.

Diocesan Synodal Team

The role of the Synodal team is to implement, coordinate, and oversee the diocesan phase of the Synodal Process under the leadership of the local Bishop, collaborating with the Diocesan Contact Person(s). The synodal team must plan the listening sessions to be carried out on the local level to ensure the widest participation possible including those on the margins. Special efforts must be made to engage those who are seldom listened to in the Church. The Synodal team organises any gatherings, events, and meetings that coincide with the Synodal Process. The goal is to create an authentic experience of synodality at the local level. Upon the completion of the listening sessions, the Synodal team is responsible for elaborating the diocesan synthesis on the basis of the experiences and feedback received from all those who participated.

Discernment

The Synodal Process entails a discernment process oriented towards consensus. We listen to each other in order to discern what God is saying to all of us. This kind of discernment is not only a one-time event, but ultimately a way of life, grounded in Christ, following the lead of the Holy Spirit, living for the greater glory of God. Communal discernment helps to build flourishing and resilient communities for the mission of the Church today. Discernment is a grace from God, but it requires our human involvement in simple ways: praying, reflection, paying attention to one's inner disposition, listening and talking to one another in an authentic, meaningful, and welcoming way. Discernment in this spiritual key plants seeds that can bear the fruits of fraternity, healing, communion, mission, and more. God comes to lead and inspire us as we seek to discern His will.

Ecclesial

Synodality is the path of journeying together that corresponds to the deep nature of the Church. In this sense, any Synodal Process is deeply *ecclesial* since it is rooted in the nature of the Church and necessarily involves the common journey of the People of God. Walking together in a synodal way calls us to deeper communion with one another, moving towards an ever fuller participation in the mission we share. For this journey together, a vital principle is "*sentire cum Ecclesia*: to feel, sense and perceive in harmony with the Church. This is required not just of theologians, but of all the faithful; it unites all the members of the People of God as they make their pilgrim journey. It is the key to their 'walking together.'" (ITC, *Syn.*, no. 56) We do not walk the synodal path alone, as isolated individuals, parishes, or dioceses. Rather, synodality is the journey of the entire Church all together, which is experienced and lived out across the whole of God's people.

Episcopal

The greek term *episkopos* is used in the New Testament to refer to one who has "oversight" of the flock of God. The leaders in the early Christian communities were the successors of the apostles, and this apostolic succession continues to this day in the bishops who are appointed in the Catholic Church. "Bishops exercise their specific apostolic authority in teaching, sanctifying and governing the particular Church entrusted to their pastoral care at the service of the mission of the People of God." (ITC, *Syn.*, no. 56) "Episcopal" thus refers to the mission of the bishop, who guides the flock of Christ entrusted to his care amid the communion of the entire Church. The bishop is not meant to be the summit of a pyramid, but rather the servant of the faithful entrusted to his care. Episcopal conferences are the collegial body of bishops at a national or international level to promote fraternity among bishops and unity across local Churches.

Instrumentum Laboris

The *Instrumentum Laboris* is the "Working Document" that is used as the basis for the discussions, interventions, and exchanges that take at the Synod of Bishops. It is a document published by the General Secretariat of the Synod of Bishops. Unlike previous Synods, the current Synodal process will involve two versions of the *Instrumentum Laboris*. One version will be published after the listening phase at the diocesan level has been synthesized at the national level. This first draft will then serve as the "Working Document" for the meetings that will take place at the continental level. Based on

the work of the continental phase, a second draft of the *Instrumentum Laboris* will then be published, which will serve as the basis for the meeting of the Synod of Bishops in October 2023.

Local Church

In the context of the Synodal Process, “local Church” refers to each diocese, eparchy, ordinariate, and equivalent ecclesial body. The local Church is the first level on which synodality is exercised, encompassing parishes, ministries, movements, and other communities. Here “the pre-eminent manifestation of the Church consists in the full active participation of all God’s holy People in these liturgical celebrations, especially in the same Eucharist, in a single prayer, at one altar, at which the Bishop presides, surrounded by his college of priests and by his ministers”[90]. (ICT, *Syn.*, no. 77)

The historical, linguistic and cultural links that mould interpersonal communication in the local Church and describe its particular features facilitate the adoption of a synodal style in its daily life and are the basis for effective missionary conversion. In the local Church Christian witness is embodied in specific human and social situations, which allows for an incisive initiation of synodal structures which serve mission. As Pope Francis has emphasized, “only to the extent that these organizations keep connected to the ‘base’ and start from people and their daily problems, can a synodal Church begin to take shape”[91]. (ITC, *Syn.*, no. 77)

Listening

Pope Francis has affirmed that: “A synodal Church is a Church which listens. [...] The faithful People, the College of Bishops, the Bishop of Rome: all listening to each other; and all listening to the Holy Spirit.” The International Theological Commission explained this central role of listening as follows (ICT, *Syn.*, no. 111): Synodal dialogue depends on courage both in speaking and in listening. It is not about engaging in a debate where one speaker tries to get the better of the others or counters their positions with brusque arguments, but about expressing whatever seems to have been suggested by the Holy Spirit as useful for communal discernment, at the same time being open to accepting whatever has been suggested by the same Spirit in other people’s positions, “for the general good” (1 Corinthians 12,7).

Mission

The dogmatic Constitution *Lumen Gentium* sets out a vision of the nature and mission of the Church as communion, with the theological presuppositions of a suitable re-launch of synodality: the mystical and sacramental conception of the Church; her nature as People of God on pilgrimage through history towards the heavenly homeland, in which all her members are by virtue of baptism honoured with the same dignity as children of God and appointed to the same mission; the doctrine of sacramentality of the episcopate and collegiality in hierarchical communion with the Bishop of Rome. (ITC, *Syn.*, no. 40)

Parrhesia

Parrhesia refers to the boldness that the coming of the Holy Spirit brought about in the hearts of the apostles at Pentecost. It is the inner courage that sent them out to proclaim the Good News that Jesus is Lord without fear in the days of the Early Church. The Spirit offers us this same boldness to carry out the mission of the Church today. *Parrhesia* is required in the Synodal Process so that we can speak boldly and listen humbly, inspired by the Holy Spirit as we journey forward towards this “new phase of evangelization” to which God calls us (cf. ITC, *Syn.*, no. 121)

The *parrhesia* of the Spirit required the People of God on its synodal journey is the trust, frankness and courage to “enter into the expanse of God’s horizon” in order to “ensure that a sacrament of unity exists in the world and that man is therefore not destined for dispersion and confusion”[169]. The lived and enduring experience of synodality is, for the People of God, a source of the joy promised by Jesus, a catalyst of new life, the springboard for a new phase of missionary commitment. (ITC, *Syn.*, no. 121)

Participation

A synodal Church is a Church of participation and co-responsibility. In exercising synodality she is called to give expression to the participation of all, according to each one’s calling, with the authority conferred by Christ on the College of Bishops headed by the Pope. Participation is based on the fact that all the faithful are qualified and called to serve each other through the gifts they have all received from the Holy Spirit. The authority of Pastors is a specific gift of the Spirit of Christ the Head for the building up of the entire Body, not a delegated and representative function of the people. (ITC, *Syn.*, no. 67)

The distinction between deliberative and consultative votes must not allow us to underrate the opinions expressed and votes made in various synodal assemblies and councils. The expression *votum tantum consultivum*, which indicates the weight of evaluations and proposals in such august assemblies, is inadequate if it is understood according to the *mens* of civil law in its various expressions [81].

The consultation that takes place in synodal assemblies is actually different, because the members of the People of God who take part in them are responding to the summons of the Lord, listening as a community to what the Spirit is saying to the Church through the Word of God which resonates in their situation, and interpreting the signs of the times with the eyes of faith. In the synodal Church the whole community, in the free and rich diversity of its members, is called together to pray, listen, analyse, dialogue, discern and offer advice on taking pastoral decisions which correspond as closely as possible to God's will. So, in coming to formulate their own decisions, Pastors must listen carefully to the views and experiences of the faithful. Canon law stipulates that, in certain cases, they must act only after having sought and obtained the various opinions according to juridically established procedures [82]. (ICT, *Syn.*, no. 68) At the same time, the path of synodality requires much wider participation than only that which is required by the law.

People of God

The Second Vatican Council focused on the Church as the "People of God." This makes clear that the Church is not only a hierarchical structure, but a people on pilgrimage together, guided by God on its journey. God brings us into unity with one another as He draws us into union with Himself: "God does not make men and women holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness." (*Lumen Gentium*, 9) This people was first made manifest in Israel, whom God chose as His own and with whom he established his first covenant. In Jesus Christ, entry into the People of God has been extended to every people and nation: "Go therefore, make disciples of all nations" (Matthew 28:19). God invites all peoples to be part of the people that is particularly his own: "You are a chosen people, a royal

priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy." (1 Peter 2:9-10) The mission of the Church is to gather the People of God throughout its journey through history in view of the Kingdom of God. In this sense, the Church is the sign and instrument of "intimate union with God and the unity of the entire human race" (*Lumen Gentium*, 1). The Church is at the service of the mission of Christ, the Good Shepherd, who brings all of humanity together in himself: "I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd." (John 10:16)

Power

The New Testament uses a specific term to express the power Jesus received from the Father to grant salvation, which He exercises over all creatures in the power (δύναμις) of the Holy Spirit: ἐξουσία (authority). It consists in imparting the grace that makes us "children of God" (cf. John 1,12). The Apostles receive this ἐξουσία from the risen Lord, who sends them to teach the nations by baptising them in the name of the Father, the Son and the Holy Spirit, and by teaching them to observe all He has commanded (cf. Matthew 28,19-20). By virtue of baptism, every member of the People of God is given a share in this authority, having received the "anointing of the Holy Spirit" (cf. 1 John 2,20.27), having been taught by God (cf. John 6,45) and having been guided "to the complete truth" (cf. John 16,13). (ITC, *Syn.*, no. 17)

In terms of re-vitalising synodal practice on the level of the universal Church, Blessed Paul VI instituted the Synod of Bishops. It is a "permanent Council of Bishops for the universal Church", directly and immediately subject to the power of the Pope, "providing information and offering advice", which "can also enjoy the power of making decisions when such power is conferred upon it by the Roman Pontiff" [41]. This institution aims to continue to extend to the People of God the benefits of communion lived during the Council. (ITC, *Syn.*, no. 41)

Sensus fidei

The anointing of the Holy Spirit is manifested in the *sensus fidei* of the faithful [65]. "In all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization. The People of God is holy thanks to this anointing, which makes it infallible *in credendo*. This means that it does not err in faith, even when it cannot find words to explain that faith. The Spirit guides it in truth and leads it to salvation. As part of His mysterious love for humanity, God furnishes the totality of the faithful with an instinct of faith – *sensus fidei* – which helps them to discern what is truly of God. The presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively"[66]. This connaturality shows itself in a "*sentire cum Ecclesia*: to feel, sense and perceive in harmony with the Church. This is required not just of theologians, but of all the faithful; it unites all the members of the People of God as they make their pilgrim journey. It is the key to their 'walking together.'"[67] (ITC, *Syn.*, no. 56)

Signs of the times

The Second Vatican Council took a decisive step forward towards the importance of the Church reading the "signs of the times." This means that the Church does not carry out her mission in a vacuum, detached from the realities of the world around her. Rather, the Church is sent out in the midst of the world, in order to unite men and women of every time and place to God and one another. The Church must therefore be attentive to the needs, realities, and concerns of the world in every era in order to carry out her mission in the service of humanity. The Church must thus read the signs of the times in the light of the faith, in order to discern how God is calling her to respond amid the circumstances and events of every period of time. Ultimately, reading the signs of the times is a means of realizing the profound solidarity between the Church and humanity: "The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts." (*Gaudium et Spes*, 1)

Synod

The Synod is "the programme of those synodal events in which the Church is called together by the competent authority in accordance with the specific procedures laid down by ecclesiastical discipline, involving the whole People of God in various ways on local, regional and universal levels, presided over by the Bishops in collegial communion with the Bishop of Rome, to discern the way forward and other particular questions, and to take particular decisions and directions with the aim of fulfilling its evangelising mission." (ITC, *Syn.*, no. 70)

Synodal Process

Synodality is not so much an event but an ongoing path and process. The Synodal Process that is currently being undertaken by the Church involves the entire People of God. It begins with a diocesan phase, which has been detailed in this *Vademecum*, followed by a national phase, continental phase, and finally a culminating phase of the Assembly of the Synod of Bishops in Rome.

Synodality

Synodality, as defined by the International Theological Commission in 2018, is "the action of the Spirit in the communion of the Body of Christ and in the missionary journey of the People of God."

Pope Francis describes a synodal Church as a "listening Church knowing that listening is more than feeling. It is a mutual listening in which everyone has something to learn. We must all listen to the Holy Spirit, the spirit of Truth to know what the Spirit is saying to the Church. [...] This is what the Lord expects from the Church of the third millennium." (*Address at the commemoration of the 50th anniversary of the Synod of Bishops*, 17 October 2015)

Synodality creates the opportunity to listen to all and provide opportunities to listen to the Holy Spirit and the People of God in order to discern together and walk forward on a common path. Pope Francis understands this as walking together and accompanying each other on the spiritual journey to live out our call to mission in communion with one another.

Vocation of All the People of God

This vocation of all the People of God, the community of believers in Jesus Christ, is to bring about the Kingdom of God. All members of the Church, laity, religious, and clergy according to their proper charisms and roles collaborate in the responsibility for fulfilling its mission. Vatican Council II urged active involvement in the life of the church by emphasizing the principles of collaborative responsibility, consultation and lay participation.

The laity have an active part to play in the life and activity of the Church, their activity is so necessary within church communities that without it the apostolate of the pastors is generally unable to achieve its full effectiveness. (*Apostolicam Actuositatem*, 10)

Pastors also know that they themselves were not meant by Christ to shoulder alone the entire saving mission of the Church toward the world. On the contrary they understand that it is their noble duty so to shepherd the faithful and recognize their service and charismatic gifts that all according to their proper roles may cooperate in this common undertaking with one heart. (*Lumen Gentium*, 30)

Vademecum

The *Vademecum* is a handbook to support the efforts of all of the People of God to contribute to the listening and discernment that is the foundation for the Synod on Synodality. It is a stimulus and a practical guide offering ideas for those appointed as a diocesan (or parish) contact person or team, mindful that each local Church has its own culture, traditions, recent history, and resources.

Vatican II

Pope John XXIII convoked the twenty-first ecumenical council in the history of the Church, which gathered all the bishops of the world between 1962 and 1965 at the Vatican. In the opening address of the Council, John XXIII characterised its purpose in this way:

What is necessary today is that the whole of Christian doctrine, with no part of it lost, be received in our times by all with a new fervour, in serenity and peace, in that traditional and precise conceptuality and expression which is especially displayed in the acts of the Councils of Trent and Vatican I. [...] What is needed is that this certain and unchangeable doctrine, to which loyal submission is due, be investigated and presented in the way demanded by our times. For the deposit of faith, the truths contained in our venerable doctrine, are one thing; the fashion in which they are expressed, but with the same meaning and the same judgement, is another thing. This way of speaking will require a great deal of work and, it may be, much patience: types of presentation must be introduced which are more in accord with a teaching authority which is primarily pastoral in character. (*Gaudet Mater Ecclesia*, 11 October 1962)

- Pope Paul VI brought the Council to its conclusion and implemented many of its reforms, including the use of the vernacular in the liturgy as well as promoting unity between Christians and within the entire human family. Some of the decisive turning points of the Second Vatican Council include: a new openness to dialogue and unity with non-Christians and Christians who are not Catholic (cf. *Nostra Aetate*, *Unitatis Redintegratio*); a new approach to the relationship between the Church and the world (cf. *Gaudium et Spes*); and a renewed understanding of the nature of the Church, particularly as the "People of God" (cf. *Lumen Gentium*). The Synod of Bishops was instituted in 1975 as a way of continuing the fraternal and collegial experience of the Second Vatican Council, to continue discerning the signs of the times in each successive era in a spirit of communion and mission.



For a synodal Church
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