

that are already planned, wherever possible. In this sense, the diocesan phase of the Synodal Process can enrich the existing pastoral agenda for the year 2021-2022, while also inspiring certain new elements.

5.2 The Informal Dimension of the Synodal Process

Listening to one another is enriched by knowing each other and sharing life together. It can be very helpful to share a common activity before starting to meet and dialogue with one another.

Some examples of activities that can be done together include a pilgrimage, social or charitable outreach, or simply sharing a meal with each other. Besides developing mutual trust among participants, this could also help foster the participation of people who are more attracted by practical action rather than intellectual discussion.

This approach follows Jesus' example of gathering His disciples to share a meal, walk together, or simply spend time with each other. It can be important to allow sufficient time and suitable space for participants to share food and beverage, prolonging the experience of listening to one another in a less formal and more spontaneous exchange during break times. This may open the door to a more fruitful participation of people who feel less comfortable in formal meetings, as well as give some opportunities to more freely clarify certain points.

Taking part in physical, cultural, social, and charitable activities can contribute to building communion among the participants, renewing the Church through new experiences of fraternity with one another.

5.3 The Main Question for Consultation

This Synod poses the following fundamental question: *A synodal Church, in announcing the Gospel, "journeys together." How is this "journeying together" happening today in your local Church? What steps does the Spirit invite us to take in order to grow in our "journeying together"?* (PD, 26)

In responding to this question, we are invited to:

- *Recall our experiences:* What experiences of our local Church does this question call to mind?
- *Re-read these experiences in greater depth:* What joys did they bring? What difficulties and obstacles have they encountered? What wounds did they reveal? What insights have they elicited?

- *Gather the fruits to share*: Where in these experiences does the voice of the Holy Spirit resound? What is the Spirit asking of us? What are the points to be confirmed, the prospects for change, the steps to be taken? Where do we register a consensus? What paths are opening up for our local Church?

To help people explore this fundamental question more fully, the following themes highlight significant aspects of “lived synodality” (PD, 30). In responding to these questions, it is helpful to remember that “journeying together” occurs in two deeply interconnected ways. First, we journey together with one another as the People of God. Next, we journey together as the People of God with the entire human family. These two perspectives enrich one another and are helpful for our common discernment towards deeper communion and more fruitful mission.

The questions accompanying each of the following ten themes can be used as a starting point or helpful guideline. Your conversation and dialogue do not need to be limited to the following questions:

1. COMPANIONS ON THE JOURNEY

In the Church and in society we are side by side on the same road. In our local Church, who are those who “walk together”? Who are those who seem further apart? How are we called to grow as companions? What groups or individuals are left on the margins?

2. LISTENING

Listening is the first step, but it requires an open mind and heart, without prejudice. How is God speaking to us through voices we sometimes ignore? How are the laity listened to, especially women and young people? What facilitates or inhibits our listening? How well do we listen to those on the peripheries? How is the contribution of consecrated men and women integrated? What are some limitations in our ability to listen, especially to those who have different views than our own? What space is there for the voice of minorities, especially people who experience poverty, marginalization, or social exclusion?

3. SPEAKING OUT

All are invited to speak with courage and parrhesia, that is, in freedom, truth, and charity. What enables or hinders speaking up courageously, candidly, and responsibly in our local Church and in society? When and how do we manage to say what is important to us? How does the relationship with the local media work (not only Catholic media)? Who speaks on behalf of the Christian community, and how are they chosen?

4. CELEBRATION

“Walking together” is only possible if it is based on communal listening to the Word and the celebration of the Eucharist. How do prayer and liturgical celebrations actually inspire and guide our common life and mission in our community? How do they inspire the most important decisions? How do we promote the active participation of all the faithful in the liturgy? What space is given to participating in the ministries of lector and acolyte?

5. SHARING RESPONSIBILITY FOR OUR COMMON MISSION

Synodality is at the service of the mission of the Church, in which all members are called to participate. Since we are all missionary disciples, how is every baptised person called to participate in the mission of the Church? What hinders the baptised from being active in mission? What areas of mission are we neglecting? How does the community support its members who serve society in various ways (social and political involvement, scientific research, education, promoting social justice, protecting human rights, caring for the environment, etc.)? How does the Church help these members to live out their service to society in a missionary way? How is discernment about missionary choices made and by whom?

6. DIALOGUE IN CHURCH AND SOCIETY

Dialogue requires perseverance and patience, but it also enables mutual understanding. To what extent do diverse peoples in our community come together for dialogue? What are the places and means of dialogue within our local Church? How do we promote collaboration with neighbouring dioceses, religious communities in the area, lay associations and movements, etc.? How are divergences of vision, or conflicts and difficulties addressed? What particular issues in the Church and society do we need to pay more attention to? What experiences of dialogue and collaboration do we have with believers of other religions and with those who have no religious affiliation? How does the Church dialogue with and learn from other sectors of society: the spheres of politics, economics, culture, civil society, and people who live in poverty?

7. ECUMENISM

The dialogue between Christians of different confessions, united by one baptism, has a special place in the synodal journey. What relationships does our Church community have with members of other Christian traditions and denominations? What do we share and how do we journey together? What fruits have we drawn from walking together? What are the difficulties? How can we take the next step in walking forward with each other?

8. AUTHORITY AND PARTICIPATION

A synodal church is a participatory and co-responsible Church. How does our Church community identify the goals to be pursued, the way to reach them,

and the steps to be taken? How is authority or governance exercised within our local Church? How are teamwork and co-responsibility put into practice? How are evaluations conducted and by whom? How are lay ministries and the responsibility of lay people promoted? Have we had fruitful experiences of synodality on a local level? How do synodal bodies function at the level of the local Church (Pastoral Councils in parishes and dioceses, Presbyteral Council, etc.)? How can we foster a more synodal approach in our participation and leadership?

9. DISCERNING AND DECIDING

In a synodal style we make decisions through discernment of what the Holy Spirit is saying through our whole community. What methods and processes do we use in decision-making? How can they be improved? How do we promote participation in decision-making within hierarchical structures? Do our decision-making methods help us to listen to the whole People of God? What is the relationship between consultation and decision-making, and how do we put these into practice? What tools and procedures do we use to promote transparency and accountability? How can we grow in communal spiritual discernment?

10. FORMING OURSELVES IN SYNODALITY

Synodality entails receptivity to change, formation, and on-going learning. How does our church community form people to be more capable of “walking together,” listening to one another, participating in mission, and engaging in dialogue? What formation is offered to foster discernment and the exercise of authority in a synodal way?

The Synod website provides suggestions on how to pose these questions to various groups of people in simple and engaging ways. Each diocese, parish, or ecclesial group should not aim to cover all the questions but should discern and focus on those aspects of synodality most pertinent to its context. Participants are encouraged to share with honesty and openness about their real-life experiences, and to reflect together on what the Holy Spirit might be revealing through what they share with one another.

