

The Spirituality for SYNODALITY

Rev Fr Dr Clarence Devadass

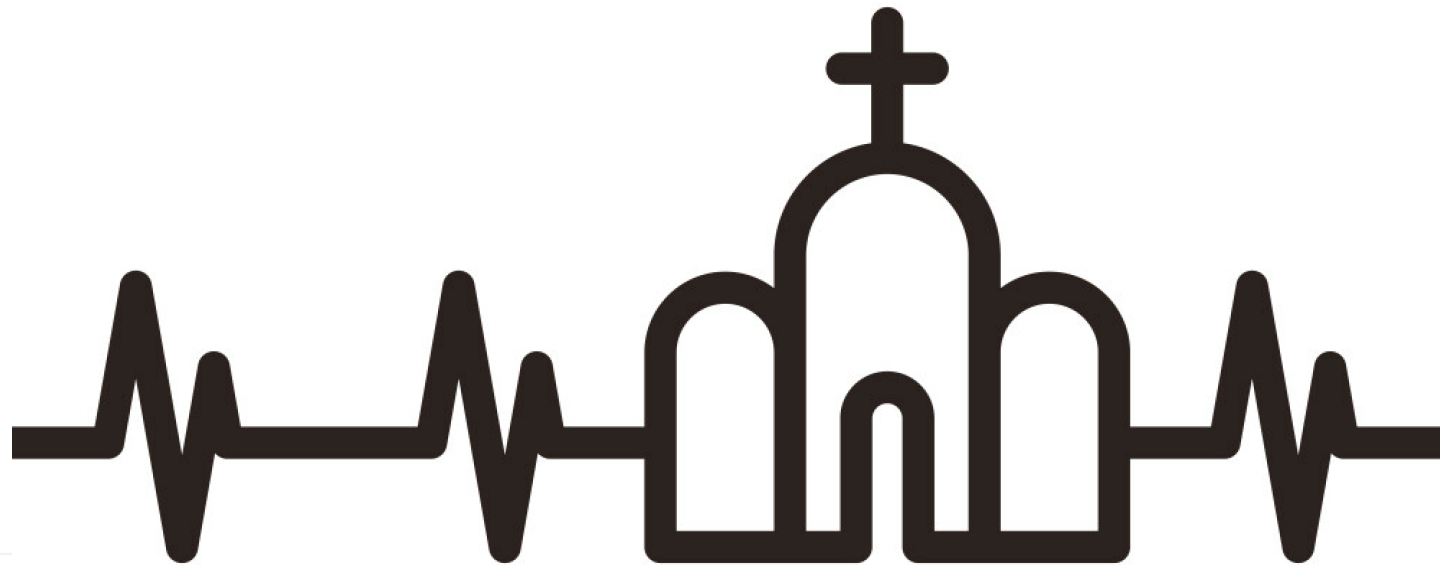
Catholic Research Centre

Kuala Lumpur, Malaysia

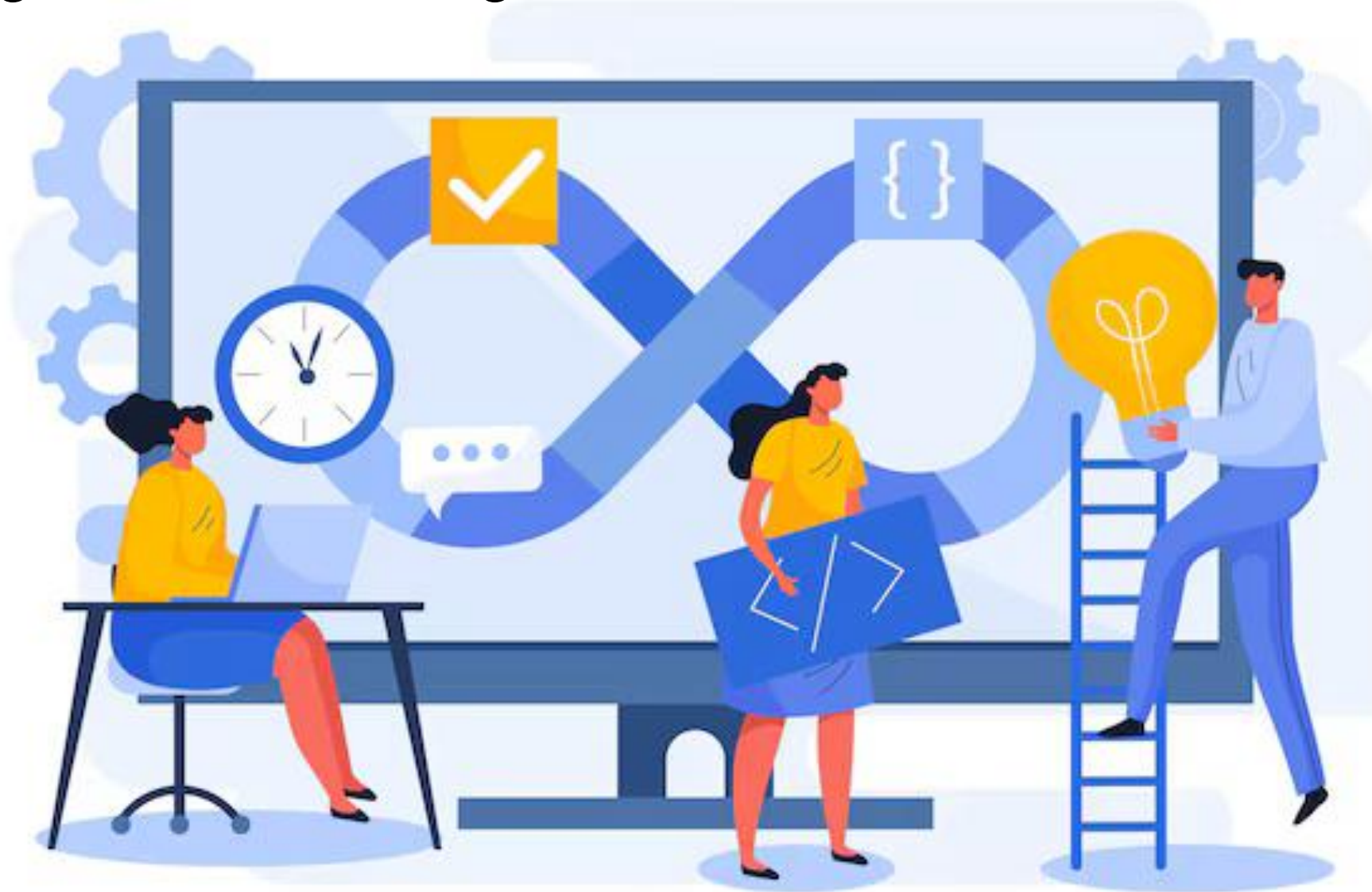
**Synodal way of being church must
become the *modus vivendi* and *modus
operandi*.**



TOWARDS A
SPIRITUALITY
FOR SYNODALITY



Synodality is NOT a concept





**Synodality is
TO BE a way of
life... a way of
BEING Church**



**How do we
change after
so many
years?**

**A change that permeates
all levels of the Church.**



To hold a “synod” means to walk together. I think this is truly the most wonderful experience we can have: **to belong to a people** walking, journeying through history together with their Lord who walks among us! We are not alone; we do not walk alone. We are **part of the one flock of Christ** that walks together.

(Pope Francis, Francis of Assisi, 4 October 2013)

**In developing a
'spirituality for
synodality', we find
that it assists us in
integrating our
theological reflection
and expanding our
experience of the
Church**





**Synodality is not
a new element of the
Church's life and
self-understanding.
It is constitutive of the
Church and has been
present in many forms
since its beginning.**

**Synodality is a way
to express who we
are as Christians
and who we are
becoming together
as Church through
the work of the
Holy Spirit.**





**At every stage,
it is the same
Holy Spirit who
constantly renews
the Church in
communion and
draws her ever
more deeply into
a synodal life.**

**The spirituality for
synodality must become
an ‘ecclesial habitus’,
which is a source of
renewal and dynamism
for the Church’s life and
mission. It is a way of
being and becoming
Church.**



**It is not
enough to
have a synod;
you must be
a synod.**

Pope Francis, 5 July 2019



**The Church needs
intense internal
sharing: a living
dialogue between
the Pastors and
between the
Pastors and the
faithful.**

Pope Francis, 5 July 2019





Spirituality of Synodality

**A recognition of God's
presence in and
through the Church.**



**At the heart of this
is the need for
forgiveness and
reconciliation.**



**Synodality begins in forgiveness
and reconciliation *ad intra*.**



The background of the image shows several hands reaching upwards towards a bright, glowing light source, possibly the sun, against a clear blue sky. The hands are silhouetted against the bright light, creating a sense of aspiration and reaching for something higher.

**A synodal Church evangelises in and
through the merciful and reconciling
quality of synodal Church evangelises
in and through the merciful and
reconciling quality of our relationships**

**Baptism grounds our
common identity and
participation in
Christ and the
Church.**



**Baptism is the ‘place’
of our participation in the
Father’s life as His children.**





**The Eucharist
nourishes in
us the dynamism
inaugurated by
baptism, through
which we begin
our participation
as a community in
the life of the
Trinity.**

**The Eucharist also
shapes the way we
look at the world
and relate to it.**



Developing an *Ecclesial* *Habitus*



**A synodal
Church is a
contemplative
Church. It is a
Church in which
the scriptures
and sacraments
are central.**

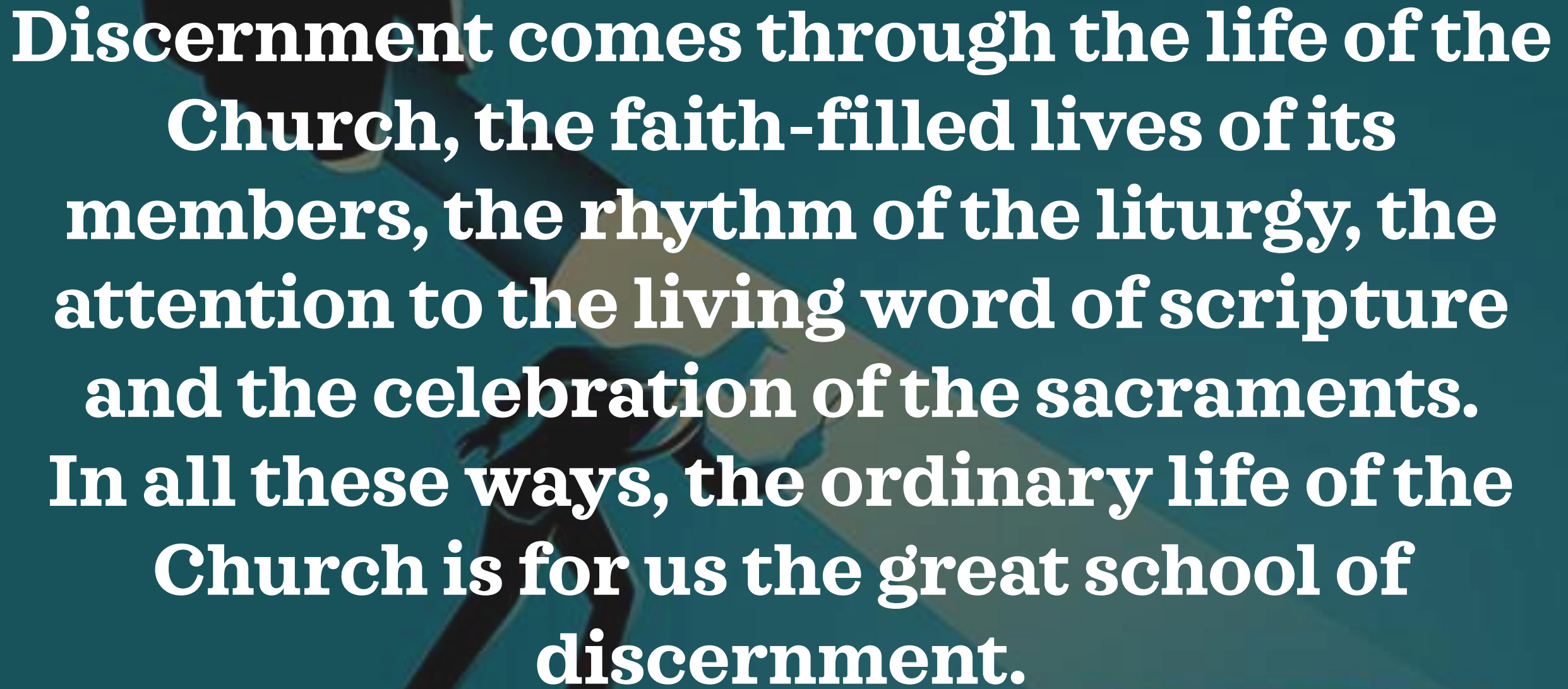





**A synodal Church
is a listening
Church.
It is attentive to all
the modalities of
God's self-
communication.**



The synodal Church is a discerning Church... it is the gift of wisdom to see all things in relation to God and to recognise God's desire for the lasting human good revealed in Christ.



Discernment comes through the life of the Church, the faith-filled lives of its members, the rhythm of the liturgy, the attention to the living word of scripture and the celebration of the sacraments. In all these ways, the ordinary life of the Church is for us the great school of discernment.



Discernment requires freedom: the freedom to serve God and neighbour and the humility which recognises and accepts God's freedom to engage us in service or not.

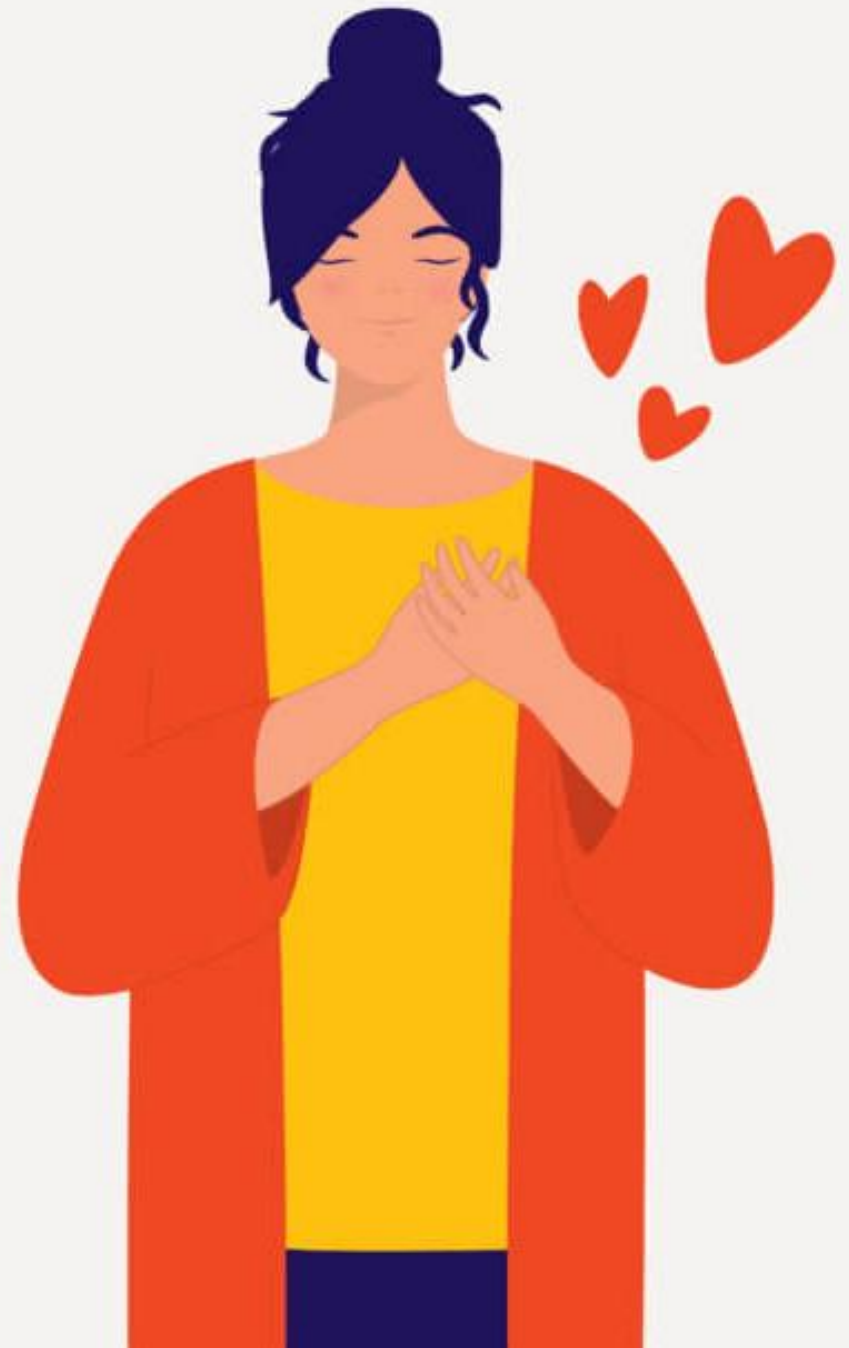
**Every act of
discernment,
whether personal or
communal, begins in
humility.**





**Humility comes in
the way we choose
to listen and to wait.**

**All discernment begins in
gratitude for what God
has done, is doing and will
do: gratitude, above all,
for the gift of Christ
himself, and the Holy
Spirit who gathers,
sustains and guides us in
our service of God and
neighbour.**



Discernment needs time we should be prepared to give it the time it needs.



In the ecclesial community, consensus is agreement and co-operation in action to serve mission. It is not the imposition of a uniformity.

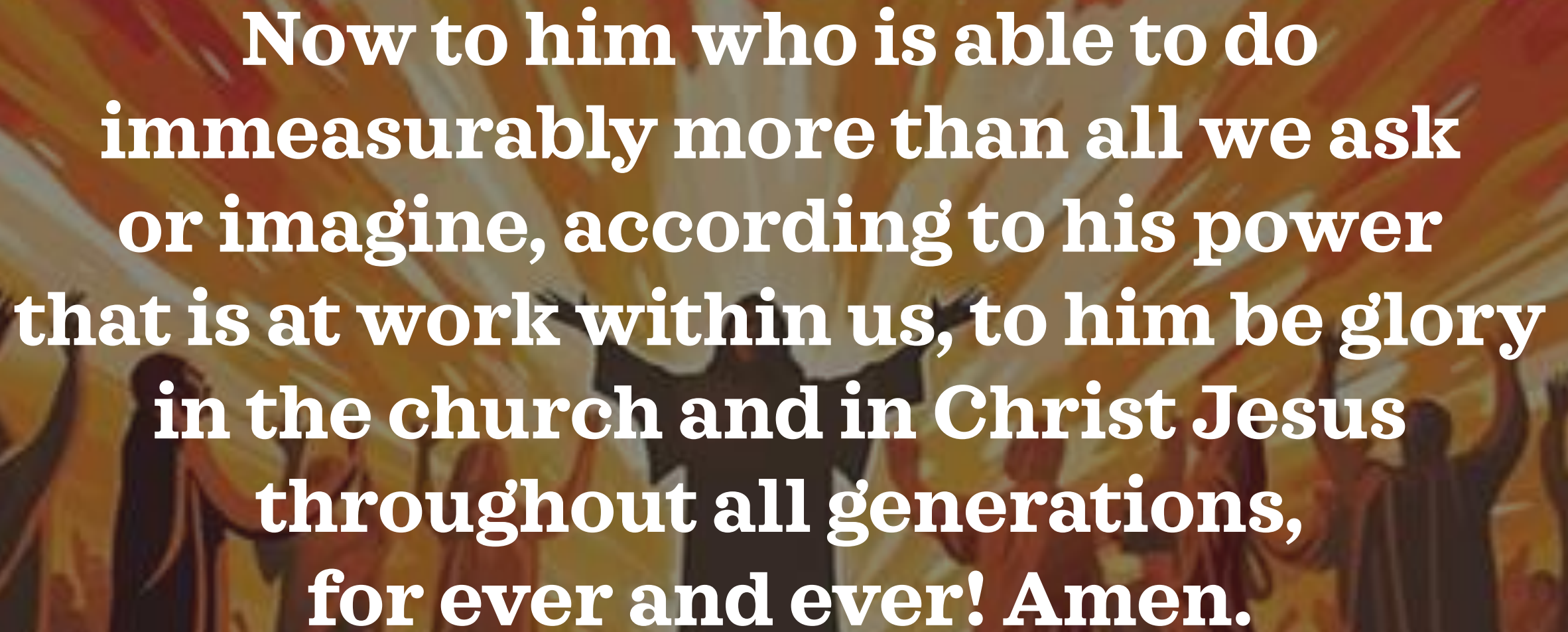


An illustration in a sketchy, textured style. On the left, a woman in a long red robe walks towards the right. Above her head is a red dove in flight. To her right are four children, also in blue robes, walking in a line towards the right. The background is a solid dark grey.

All of these ‘synodal gifts’ presuppose our desire to be converted; a desire to leave our own pre-judgements and ways of seeing things behind in order to let God enter our lives, our communities and teach us anew the things of God’s Kingdom;

An illustration of Jesus and four disciples walking from left to right. Jesus is on the far left, wearing a red robe and a red sash, with a red dove above his head. The four disciples are wearing blue robes and are walking in a line behind him. The background is a solid dark grey.

to open our eyes to see anew the world in which we live, in its pain and beauty, loss and hope; to open our hearts to see Christ in the very midst of our realities and to hear again his voice: ‘come follow me’.

The background of the image is a stylized illustration. It features several figures, possibly saints or angels, wearing long, flowing robes in shades of brown, tan, and gold. Their arms are raised in a gesture of praise or prayer. The background is filled with a radiant sunburst or starburst pattern, with rays of light emanating from the center, creating a warm, golden glow. The overall composition is symmetrical and evokes a sense of divine light and glory.

**Now to him who is able to do
immeasurably more than all we ask
or imagine, according to his power
that is at work within us, to him be glory
in the church and in Christ Jesus
throughout all generations,
for ever and ever! Amen.**

(Eph 3:20-21)



“In Mary, we learn how to travel as a synodal Church.

We learn to be at home in the world and to make a home for all those who are seeking home, a place of welcome and refuge, healing and salvation, a place of reconciliation, peace and the assurance of eternal life”.



**“A synodal church is a
listening church,
aware that listening
is more than hearing.**

**It is a reciprocal
listening in which each
one has something
to learn.”**

Pope Francis

**“Hope and kindness
touch the very
heart of the
Gospel.”**

Pope Francis



